

AUGUST / 1965

CONTACT

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OF FREE WILL BAPTISTS



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May the Lord richly bless you for authoring such a book as *Teenage Thrills*. I'm sure I'm not the only teenager to be truly blessed by it. Thank you again.

In Christ,
Linda K. McCain
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August, 1965

CONTACT

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ARTICLES

Billy A. Melvin	4	Strategy For Outreach
John Alexander	7	Ever Pray for University Professors?
Gordon Van Rooy	8	Johnny Needs New Shoes
Samuel Johnson	14	Youth Active at Convention
Malcolm Fry	16	"It is Finished"
Lorene Miley	18	Veida Learns to Tithe
David D. Allen	20	How a Church Can Help the Pastor
Helen Inbody	22	Teenage Marriages—Good or Bad?
	24	Report of Human Relations Committee

FEATURES

	6	Religious News Front
Louis Moulton	10	What's Your Problem?
	10	In the Vineyard
Robert Picirilli	11	Gems From the Greek New Testament
	12	Glancing Around the States
	18	Our Readers Write
	25	Inspiration . . .

COMING ARTICLES

Exploring the Explosion
The Cross of Christ
Is Your Pastor Underpaid?

ABOUT THE COVER

A capacity crowd of 3,000 filled Raleigh's Memorial Auditorium for the Wednesday evening service of the National Association. Dr. Lavern Miley, just returned from Africa after five years as a medical missionary, was the speaker. Over 30 people gave themselves for Christian service at the close of the meeting.



Strategy For Outreach

by **Billy A. Melvin**

FOR THE PAST six years as Executive Secretary of the National Association, I have had ample opportunity to observe a wide range of churches throughout our fellowship. From these observations, I have come to certain convictions about churches and their efforts to reach people which have so gripped my own heart that I would have to abandon some of my "pet" pastoral techniques of the past if I were to return to the pastorate today. Many churches are not effectively winning people to Christ, yet they go on doing the same things and making the same mistakes. They desperately need a strategy for outreach!

Unfortunately, it is not always easy to stir a church to the importance of an

outreach. The question of how more people can be won to Christ often comes only after a church realizes Sunday school attendance is running less than the previous year. Even so, when the question does arise, there is an uncertainty about just what should be done to give the church a new thrust into the community.

My own feelings can best be summarized by two words—*conserve* and *contact*—in that order. It may seem strange to speak of conserving results before speaking of making contact with the unsaved, but I am convinced that this is the proper order.

Every magazine circulation manager knows the importance of conserving results. One of the best ways to increase circulation is to conserve those who are already subscribers. Likewise, the church needs to put forth every effort possible to conserve those who have been reached with the gospel.

This means that a pastoral ministry must be long-range. We cannot be content to think only of the immediate contacts which we might make for Christ. We must be willing, in the first two or three years of any pastorate, to invest a great deal of time and effort in preparing our church to conserve results. Even then, we must forever work at the task. It is most important and should never be taken lightly.

What do I mean when I speak of pre-

paring the church to conserve results? There is no simple answer. It could mean many things. What would be needed in one church would not necessarily be true of another. Here is a brief check list, however, to give you the idea.

1. Does the church have a good location? Is the church viewed by hundreds of people each day or is it situated on a sparsely travelled side street? Does the present location lessen your potential due to some natural boundaries (i.e. river, railroad tracks, super highway, etc)? Is your church easily accessible to those who may have to depend upon public transportation? Is there sufficient land for parking and future expansion?

If the location of your church seems to be a definite hindrance in your effort to reach the community, prayerful consideration needs to be given to the possibility of relocation.

2. Are the church facilities sufficient to care for those who may be won to Christ? Is there adequate seating in the sanctuary? Are there enough classrooms?

What about the nursery? Most nurseries I have seen are not a very inviting place for parents to leave their babies. A nursery should be one of the most attractive areas in the church and certainly one of the cleanest.

Since a church cannot conserve results without proper facilities, your church may need to think in terms of a remodeling or building program.

3. What about the Sunday school? Are the students graded for the most effective learning experience? Are teachers capable and prepared? I have always believed that if parents were willing to get up on Sunday morning and bring their children to Sunday school, the church in return should see to it that there is a prepared teacher ready to teach each child.

To conserve results, gaps that exist in the Sunday school must be corrected. It might mean that a teacher training program will have to be started and maintained over a period of several months.

4. What about the young people's program? Does it effectively reach and hold teenagers? Are the weekly or monthly meetings routine and monotonous or do they really come to grips with problems facing teenagers? Are a fair portion of your teenagers ultimately giving themselves for Christian service?

Unless we succeed in capturing the energy and talent of our young people for Christ, we can never expect to have a growing church.

5. What about training for new converts? Are new converts left to get along as best they can or is there a systematic program whereby every new convert is encouraged in their Christian experience and carefully taught the importance of Bible study, prayer, witnessing, worship and stewardship?

To conserve new converts, a program of training is needed. Properly trained, new converts will be some of the most enthusiastic members within the church. This can be done through a pastor's class on Sunday evenings or mature Christians may go into the homes of new converts once a week for a period of twelve weeks to guide them in a systematic study of God's Word.

The list could go on and on, but this is sufficient to show you what I mean. If we expect to extend the outreach of our church, we must be willing to prayerfully review our local church situation and then do whatever needs to be done in order to conserve results. It will pay big dividends in our efforts to win others.

Once we have prepared our church to conserve results, we are then ready to launch an all out effort to win those in the community who are without Christ. Churches grow in direct proportion to the number of members engaged in soul-winning effort, so we need to enlist every member in this great cause.

At the same time, we must determine how our church can most effectively reach people of the community. Here we may have to break with tradition. Change, of course, is not always easy since change in procedure is sometimes viewed as a compromise of faith or con-

victions. But the important thing is to reach people for Christ and I do not believe we should limit the Spirit of God to our present way of doing things. He may desire to lead us into something different.

Neither should we fall for the mistaken idea that what will work in one church will work in another. Some pastors I know have gone to great expense and trouble to visit some large church and question the pastor about how that particular church operates. They have the idea that if they return home and duplicate what that church is doing, their church will be a growing church. Not necessarily so, as some of these pastors have found out!

This is not to discredit the value of learning from successful pastors who have done a job, but rather to emphasize that a technique used successfully in one community may not work in another. Situations differ. Communities differ. The answer is for pastors and congregations to be creative in their approach to the problem of how they can best reach their community for Christ. To give you the idea, here are some creative ways in which some churches have tackled the problem.

A church in the Detroit area, where most of the men were involved in shift work, arranged a morning visitation program. The men who worked on the afternoon and night shifts were able to go out and make contacts for the church. This gave these men an opportunity to witness for Christ and brought many new families into the church. They would have been left out of the visitation program if the church had held rigidly to a Monday or Thursday night visitation.

A church located in a resort area, concerned about the many vacationing families in its community, came up with the idea of a drive-in church. A desirable location was secured (owned by one of the members), an attractive sign was erected along the highway, a speaker's platform was built, amplification system set up, announcements delivered to cottages around the lakes and ads carried in the local newspaper. Needless to say, many of the vacationing families who would not come to the regular Sunday evening services of that church, came to the unique Sunday evening drive-in services.

Another church found youth meetings on Wednesday evening to be effective in reaching young people of the community. While the regular Wednesday evening prayer service was in progress in the sanctuary of the church, the young people assembled in another room for prayer, study and fellowship. The Christian young people of that church found it a good time to invite their unsaved friends.

The informal atmosphere usually opened the door for a future invitation to the Sunday services of the church.

A church in one of the southern states found that a monthly family night offered evangelistic opportunities. The first Wednesday night in each month the families of the church came early for a pot-luck supper. They were encouraged to bring unsaved families or friends. After supper, the men, women, young people and children met in separate rooms for group meetings. These friendly gatherings prompted many unsaved individuals to return to the church for other services.

A church in Virginia used neighborhood Bible studies as a means of reaching others for Christ. Various ladies in the church would invite eight to ten neighbor ladies into their homes one morning a week for coffee and cake and a discussion of God's Word. Some of the men of this church were active in neighborhood Bible studies one night a week.

A church in Texas gave the Bible study approach a little different twist. Because of its downtown location and convenience to the business places, this church had a Tuesday morning breakfast for the businessmen. They were invited to share in the breakfast, fellowship and Bible study. Care was taken to make sure that the men got to their place of business on time.

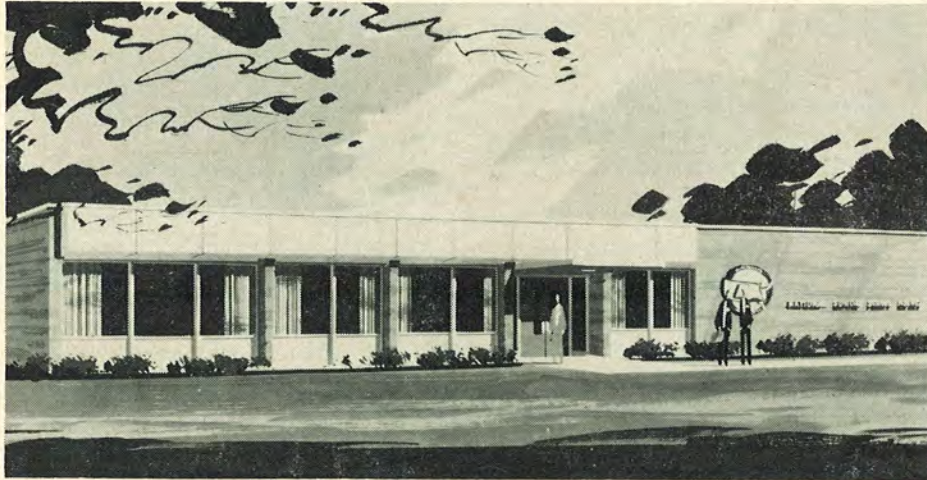
Even pastors can be creative in their approach to reaching people. One pastor announced Monday night open house at the church study. Each Monday evening he would be in his study for the specific purpose of discussing spiritual problems with those who were interested. When the community learned of this ministry many dropped by to share burdens and concerns with a pastor who made himself available in this way and conveyed the impression that he was happy to share some time with them.

Now, you can be just as creative in your approach to reaching people as these churches. Don't be content to maintain the status quo. Pray and ask God to help you grasp those ideas which will enable your church to bridge the gap that so often exists between a church and the community in which it is located. Then when you have settled what God would have you to do, let this be your strategy for outreach. With commitment and dedication to your God given strategy, there is no limit to the number of souls that can be reached for Christ. ■■

MR. MELVIN has served as Executive Secretary of the National Association for the past six years. Prior to this time he pastored for nine years in Tennessee and Virginia.



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



The National Sunday School Association, an interdenominational, evangelical service agency which trains church leaders through leadership conferences, service literature and national Sunday School conventions, will locate its national headquarters in Carol Stream, Illinois.

In this 20th anniversary year the Board of Directors of NSSA has envisioned the erection of a new building as a major step of advance. The new building, now in construction by Gundersen and Sons will be completed in September of this year. NSSA hopes to move into the new quarters around September 15. It will provide adequate space and will greatly improve the image of the enlarging ministry of NSSA.

Dedication ceremonies of the new headquarters building will be held on Saturday afternoon October 23, 1965, following the convention dates. It is expected that many leaders in the field of Christian Education from various parts of the country will attend.

Missionaries Return to Congo

CHICAGO, ILL. (MNS)—Efforts to return the Congo missionary force of the Evangelical Covenant and The Evangelical Free Churches to a fuller complement will be made in the near future, according to decisions made by leaders of the two denominations.

With the exception of Dr. Paul Carlson, who was slain by the rebels at Stanleyville, the whole force of about 50 missionaries evacuated last September due to rebel invasions of northern Congo, will return. Six men have been stationed on the field since February, but now others, including wives and children, will join them.

The decision to rebuild the staff was made after notification by the U. S. State Department that it has partially removed its restriction on the return of women and children to the area and upon the expressed desire of the Congolese church for the return of the missionaries.

Experiment With Short-Termers

ATLANTA, GA. (MNS)—Six Baptist

volunteers, ranging in age from 46 to 74, will serve this summer as the first appointees under the Christian Service Corps of the Southern Baptist Home Mission Board.

The six, selected as a first-year pilot group to fill selected requests from missionaries, will pay their own way to mission fields and will serve without remuneration.

The corps is limited to volunteers who are (1) 35 years or older, (2) in good physical and mental health, (3) without hindering family responsibilities, (4) with experience in church work.

The Foreign Mission Board has initiated a very different kind of short-term program. Forty-six young people (called Journeymen), all college graduates under the age of 27, began on June 21 a 10-hour-a-day training program on the campus of the University of Richmond (Va.).

Preparation for the Journeymen includes area studies introducing them to cultures of lands to which they will go, vocational studies, language studies, as well as introductions to Bible study,

evangelism, missions, and world affairs.

The climax of the eight-weeks course will come August 10 with a service of dedication. The workers will be reaching their fields of service by September 1. They will work alongside career missionaries, freeing them from routine jobs or helping establish new work.

Religion In Brazil Schools

GRAND RAPIDS, MICH. (MNS)—In the wake of a decision to give Protestants one hour a week to teach religious classes in the public schools of Brazil. Child Evangelism Fellowship workers have been invited to undertake this ministry in the city of Sao Paulo, it has been reported by CEF headquarters here.

The 1,000 public schools of Sao Paulo, each with three daily sessions, present a mission field of 100,000 children for the Protestant hour. Many hundreds of teachers will be needed.

Brazil, a Roman Catholic country, has complete religious liberty. Until a few years ago, only Roman Catholics taught religious classes in the public schools. All children were required to attend. The new decision, which opens the door for non-Catholic classes also, is the result of an effort on the part of Protestant leaders. Parents will decide which of the two classes their children will attend.

Church Growth Seminar Slated

WASHINGTON, D. C. (MNS)—“All mission personnel engaged in evangelism and church planting should consider this a *must*,” said Dr. Edwin E. Jacques in announcing the Seminar on Church Growth which has been slated for September 6-10 this year.

The seminar, to be held at Winona Lake, Indiana, is sponsored by the Evangelical Foreign Missions Association. Director of the seminar is Dr. Donald McGavran, noted research and writer in the field of Church Growth.

Research Center Opened

KONTUM, VIET NAM (MNS)—Early this year the Summer Institute of Linguistics (Wycliffe Bible Translators) inaugurated a Linguistic Research Center here. The inauguration was attended by the Minister of Education of South Viet Nam and representatives of the United States Embassy.

The center will serve to expedite analyses of the Viet Nam tribal languages and hasten Bible translation for these tribes.

EVER PRAY FOR UNIVERSITY PROFESSORS?

by John W. Alexander

“UNIVERSITY PROFESSORS are a collection of atheists and agnostics.” Have you heard anybody say that? I have heard Christian people say it—and it has made me wonder about something, a question I want to ask you.

As background let me say that I was once a college professor for almost twenty years at the University of Wisconsin where I left my position in January, 1965, to become General Director of Inter-Varsity Christian Fellowship. During my two decades at Wisconsin I came to know university professors fairly well. I know how they think—and what some of their problems are.

University faculty men are very influential people. The thoughts they think and the philosophies they adopt have a profound impact on students. Those students go on in the years ahead to have a great influence on society. If you want to reach a nation you must reach its college students, and the surest way to reach students is through their teachers. “Get the faculty and you will get the students.”

Many Christian students lose their faith at a state university because of the influence of non-Christian professors. Conversely, some non-Christian students come to Christ because of the influence of Christian professors.

I'm disturbed by the vast number of Christians—both clergy and laymen—who condemn university professors *but never pray for them*. I'm alarmed at the infinitesimally small number of Christians who are carrying even the smallest prayer burden for the salvation of university teachers.

Why is it that the Body of Christ has written off as hopeless this most strategic segment of our society? Is the Holy Spirit incapable of drawing faculty men to Christ? Are Christ's death and resurrection inadequate for the redemption of university professors? If not, why don't we begin to pray expectantly for a move-

ment of the Holy Spirit and the conversion of faculty people on the universities of our country?

A layman in Seattle who heard me speak briefly on this admitted sheepishly, “I'm embarrassed. I've lived all these years in Seattle and never once prayed for the faculty at the University of Washington which is right here in town. I pray for the faculty of our church college—but never once prayed for the professors at the state university. You've opened up a whole new world to me. I'm going to add them to my prayer list.”

Unfortunately, most university people will not attend church to hear the gospel. Therefore missionaries must go to them. Fortunately, God has already raised up a missionary society which has, as a major aim, reaching these strategic individuals for Jesus Christ. It is my privilege to be the General Director of this missionary society, Inter-Varsity Christian Fellowship.

The Free Will Baptist Church constitutes a powerful reservoir of prayer-potential. Accordingly, may I make two requests of you: (1) Please pray for a movement of the Holy Spirit at the universities in your state, drawing faculty members to Jesus Christ. (2) Pray that the Lord will anoint Inter-Varsity Christian Fellowship and make it an effective instrument in reaching these people for Christ.

(EDITOR'S NOTE: If you know of any born-again college professors who could collaborate with Inter-Varsity personnel or if you are carrying a prayer burden for specific non-Christian faculty members whom you would like to have contacted, please send their names to the Editor, *Contact*, P. O. Box 1088, Nashville, Tennessee. These will be relayed to IVCF for personal contact by Inter-Varsity personnel.)

MR. ALEXANDER is General Director of Inter-Varsity Christian Fellowship.

Johnny Needs New Shoes

by Gordon Van Rooy



AS MARTHA eagerly read the letter from Mary, her sister on a faraway mission field, her eyes fell upon a homey but incidental matter. She was stirred by the simple, yet suggestive words buried in the heart of the letter: "Johnny is in his last pair of shoes." Her mother heart jumped to a hasty conclusion, "What if my child did not have any more shoes?" Within a week, Martha had spread the word to several of Mary's closest friends concerning the missionary family's "impoverished condition," and a huge parcel was immediately rushed to Mary. In it, among many other things, was a new pair of shoes for Johnny.

The missionaries, Frank and Mary, had been away from home for four years in a backward but up-and-coming nation. With two young sons, Johnny and Freddy, their allowance, like that of most missionaries, had been stretched to the utmost.

Mary, delighted to receive the parcel, expectantly tore off the wrappings. But when she saw the shoes intended for Johnny, she disappointedly exclaimed: "But they're too small!" Martha did not know how much Johnny had grown. She also had no idea that the import duty on shoes was 100 per cent and that shoes were easy to find in Frank and Mary's village. But Mary exclaimed, "Bless Martha's heart! Maybe the shoes will fit Freddy by the time we go on furlough." Then, in her mind, she added, "I'll have to be more careful what I say in my letters. We have not been careful enough in our communication with our friends and loved ones."

After the boys were tucked into bed, Frank opened his Bible for a time of meditation. But somehow he couldn't concentrate. The matter of Johnny's shoes nettled him. The disturbing thought was: "If our closest relative doesn't know our situation well enough to send shoes of the right size, then who can pray intelligently about issues far more critical?"

After thinking awhile, he jotted down six of these "more critical" issues which demanded the intercessory help of friends at home. Each of these was forming a barrier to hinder him from communicating the gospel of Christ to those for whom the Saviour had died.

1. *Spiritual*—He had to admit, he felt drained dry in his own spiritual life. In the pressures of his work, he had neglected his quiet times of fellowship with

his Lord. He sensed a gnawing desire for some deep experience with God quite apart from the prescribed channels of blessings as unfolded in the scriptures. But this could be dangerous, and it confused him. He hungered for some decisive infusion of spiritual understanding and energy.

2. *Psychological*—Frank's only training had been in a Bible school, and he was developing an inferiority complex because many of his fellow-missionaries had received better education. Even some of the nationals were returning to the station with college training. He yearned for someone with whom he could share this problem. But who would understand?

3. *Physical*—A chronic intestinal infection had left Frank nervous and apprehensive. At first unaware of the physical and medical nature of his need, he had wrongly blamed himself for lack of spirituality. But amoeba and dysentery are calculated risks one takes in extensive missionary touring. He wondered at times if his praying friends had gotten more than skin deep in their intercession. And how could he write home about dirt and dysentery without being misunderstood? After all, friends on the home base usually like to hear the brighter side of the work!

4. *Work*—Then there was the nagging feeling that he just wasn't getting very far in his missionary efforts. In America he had first-rate tools. Here he was trying to match the productivity with outmoded tools. Sent out with "God's richest blessings" but no equipment, he thought of a soldier sent to the front lines—but without ammunition. Then he wondered, How does a man busy on the front lines go about securing funds to get the job done?

5. *Financial*—Frank and Mary had carefully budgeted their next three months' salary. Prices in the land had skyrocketed 100 per cent during their four years, but their missionary allowance had not increased. They had just made a difficult, yet inevitable, decision: they must cancel plans for a vacation. Frank knew he was growing stale and needed to get away and gain a fresh perspective, but it would not be a good testimony to write his supporters asking them to "pray about sending money so that we can have a vacation." He'd rather die than to beg funds for personal use.

6. *Accessories*—When the missionary couple had left for their field, they had

been happy to scrape together the bare necessities. But as isolation set in, tensions mounted, and monotony built up, they began to wish they had brought certain things. Frank's longings were for technical books, trade journals and theological books. Mary, on the other hand, dreamed of a record player and an hour of good music by Haydn or Beethoven. Unfortunately, their supporting friends could not interpret dreams.

On his next free weekend after the shoes had come "for Johnny," Frank thought out a few matters. "On one hand," he reasoned, "we are being hindered from doing the job we were sent to do by a lack of applied interest among those at home. On the other hand, I know that my intimate friends, without exception, would be willing to sacrifice just to help." Then he came to the problem: "Why is it that we don't feel free to confide our personal problems?" His answer came in five words which he listed on the back of an envelope—five words which described the barrier between the missionary and his friends on home base.

1. *Inertia*—Frank and Mary realized how hard it was for them to get out their quarterly prayer letters, even though letter-writing for them was a rule of the mission. For their friends, it was optional to write a letter, make out a check, order a magazine subscription, or record a tape. The doing of these things is not difficult, but getting around to it is. *Inertia* can be a deterring force.

2. *Identification*—"If our friends could only wear our shoes for a week, I think they'd understand the problem," Frank mused. Some of their supporters had early lost their loving response. "Out of sight, out of mind" is never truer than in the case of the missionary.

3. *Communication*—"I don't mind writing letters in the pressure of our work, Mary," he said, "but all I ask from our friends is some interested response. Take that incident of Johnny's shoes. If Martha had been in the habit of writing, she could have found out that Johnny wore a size seven instead of five. Intercessory prayer is more difficult than letter writing, and if they aren't writing, they aren't interceding." Frank caught himself being cynical and apologized. But he felt better for having gotten it off his chest.

4. *Rapport*—With only one or two exceptions, all their supporters had failed

to maintain sustained interest in them. Oh, they were interested, but to what extent? How could Frank and Mary know unmistakably that they could confide in these people? To establish rapport with the missionary couple would take personal interest. It might not involve sending parcels, cash gifts, or a recorded message; but it would certainly involve letters—the heart-warming, personal, encouraging kind.

5. *Responsibility*—When the pastor has a need, he goes to his board. To whom could Frank and Mary go? The missionary committee's duties had apparently ended when they had left for the field. Who does the work of soliciting vital prayer for needs which the missionary himself could never express on his own accord? Frank concluded that such a person, or group, had not yet been appointed by the church and that such an appointment would be unlikely.

As the problem crystallized, Frank began to wonder how a solution would take shape. He became excited and said to Mary: "Let's sit down tonight and figure out just how this thing can be worked out. The Lord must have a very practical answer to this impractical problem. I'm convinced that when we go home on furlough, we can talk this over with our friends and see if our second term can be more fruitful than our first." He placed his rough summaries of the problem before his wife.

Mary volunteered the first suggestion: "I don't think anybody will overcome the six obstacles unless he is dedicated to this matter," she said. "If a person doesn't see the burden of missions as the Lord sees it, then no matter how much he may love us, he will not identify himself with our burden."

"Closely tied in with this," Frank added, "is commitment. Dedication is expressed in committal, and this involves a calculated approach to the problem. It would mean buying air forms, taking pictures to send to the missionary, and a host of other practical things."

They next thought of the matter of rapport. How could the home constituency create an atmosphere of confidence so that missionaries like Frank and Mary would feel free to pour out their hearts' burden without reservation? "I'll confide anything in a person who is genuinely interested in me," Frank said. They remembered that letters had rated first in the line of priority for establishing

their confidence in friends back home. Frank also recalled that an occasional gift had been a real boost to his morale. Parcels always reflected the sender's love, and the ten-minute tape from the pastor was also a great encouragement. But these had been few and far between.

Mary suddenly broke in: "Say, you know what just struck me? What would happen if a family a home 'adopted' our family? Don't you think this would help break down some of those barriers?"

"Well, yes," Frank returned, "if there is a real sense of adoption. I can see that this would take care of the problem of identification. For example, if the Smith family should adopt our family, there would be a sense of responsibility and relationship. I've felt a keen loss in our parents' lack of sympathy with our going to the field. An adopted family relationship would be the next best thing. We could feel free to really share our burdens for the work with such friends!"

As Frank and Mary continued thinking, they began to see how the adoption idea could function in yet another way—that of providing a liaison between the missionary and the supporting church. Before, their letters to the entire church had sometimes fallen into the hands of some individuals who considered them personal letters. At other times, when they had made suggestions as to how the work could be helped materially, the letters had reached the hands of some unsympathetic committee member. Certainly an adopted "brother and sister" identified and dedicated to the work, would seek necessary action. Prayer requests would get before the praying groups, not bog down somewhere. Definite and pressing needs for the work would be met in practical ways! With support like this, both barriers could be broken down—the barrier between the missionary and those he seeks to win to Christ, and the other barrier between the missionary and his friends back home.

Mary poured a cup of coffee as Frank made a final summary sketch. Mary laughed at the similarity between her husband's latest entry and Telstar. So he promptly labeled it "soulstar." They went to bed that night talking enthusiastically as to how "soulstar" could transmit more than a mere picture. It could transmit a program—God's program for speeding up world evangelism.

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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.

Is it right for churches to have bake sales and suppers to raise money for the Lord? Churches in my area have gone mad trying to find ways to raise money. I don't think God is that hard up and to me it is a disgrace. Then too, what about refreshments after fellowship meetings? Is it right to have such in God's House?

Jesus said in Matthew 5:13, "Ye are the salt of the earth." When the disciples were so few what could they do to salt the whole world? Then He said, "Ye are the light of the world." How could that little group possibly be such a light?

In recent months churches other than what we call "Holiness" churches have had those in their congregations who have experienced a speaking in tongues. I read where some Episcopalians in California had experienced this. Should we seek such an experience? Is it a reality? Do we need it today? Are we missing something of God's best by not seeking this experience of speaking in tongues?

Is there any question in your mind that we are living in the end time?

I do not approve of bake sales and suppers to provide for the Lord's house and spreading of the gospel. God's plan has always been tithing plus offerings (Mal. 3:10; Matt. 23:23; Luke 6:38). As to refreshments following the meeting of the Woman's Auxiliary or the Master's Men, I think it provides for wholesome fellowship. As for regularly eating and drinking in God's House, I Corinthians 11:22 says, "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not."

A little salt seasons and flavors much. Christian influence is as salt. It is penetrating, quick and powerful. Salt both cleanses and preserves. If we who should season others, are ourselves unsavory—void of spiritual life and the influence of Christ within—we are henceforth good for nothing. As to the light of the world, it was very dark before the appearing of the Christian light. There is spiritual light today only as Christians provide it. Jesus said his disciples were to let their light shine.

That there is such an experience is born out by Paul in I Corinthians 14. Yet Paul says in verse 19, after saying that he spoke in tongues more than they all, "In the church I had rather speak five words with my understanding than ten thousand words in an unknown tongue." Paul is saying that God made a gracious provision for these babes in Christ who were infants in the faith and immature believers. Tongues were for a sign (verse 22). In verse 20 he says in essence, "Grow up, mature, get beyond these elementary things—be not children in understanding." According to chapter 14, tongues was one of the lessers gifts and Paul urged believers to testify, preach, prophesy, etc. Today, we have the complete Word of God. We do not need any signs, including tongues.

None whatsoever. If we had no other prophecy than Daniel 12:4 we would have all the proof we need. Concerning "The time of the end: many shall run to and fro, and knowledge shall be increased." Our prayer ought to be, "Even so come (quickly) Lord Jesus" (Rev. 22:20).

IN THE VINEYARD

■ **Harrold Harrison**, Director of Teacher Training for the National Sunday School Department, will be conducting a Sunday School Institute in Georgetown, South Carolina, August 9-13. He will be in Columbus, Mississippi, August 23-27.

■ Director of Youth Activities, **Ken Riggs**, will be attending the First Mission Youth Camp in Tulsa, Oklahoma, August 1-13. He will be at Camp Pochontas, Chesterfield, Virginia, August 16-21 and in Smithfield, North Carolina, August 23-29 for a youth revival.

■ **Roger Reeds**, Director of National Sunday School Department, will be attending the Missouri State Association August 16-20.

■ Director of National Home Missions, **Homer E. Willis**, will be preaching the 6th anniversary sermon for the Littleton, New Hampshire Church on August 8. He will visit the Twin Mountain Church at Twin Mountain, New Hampshire, August 8; Houlton, Maine, August 10; Linneus, Maine, August 11, and will be in Canada visiting our mission work August 15.

■ **Rufus Coffey**, Director of Conference Ministries for Foreign Missions, will be in the Indian Creek Association in Missouri August 1-4. He will be attending the Union Association in Greeneville, Tennessee, August 11-12; Missouri State Association in Monett, August 17-19 and a missionary retreat August 30-September 4.

■ Director of Publications for Foreign Missions, **Jerry Ballard**, will be in a missionary retreat, August 30-September 4.

■ **Reford Wilson**, Director of Foreign Missions, will be speaking for the Cumberland District Woman's Auxiliary August 11. He will be in Tulsa, Oklahoma August 15; First Mission Association, Oklahoma, August 16-18; Oklahoma State Office, August 19-22, and a missionary retreat, August 30-September 4.

■ Field Secretary for National Home Missions, **Mark Vandivort**, will be in Colorado, August 2-4. He will be in Idaho, August 7-9; Washington and Oregon, August 11-15; Juneau, Alaska, August 17-21; Anchorage, Alaska for a revival meeting, August 22-28, and Fairbanks, Alaska, August 29-September 2.

1965 COOPERATIVE RECEIPTS

June 1965

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	June 1965	Year to Date	Total to June 1964	Designated June 1965
Alabama	\$	\$ 679.54	\$ 569.14	\$
Arizona	197.92	487.60	152.00	
Arkansas	168.85	1,554.42	1,553.58	
California	594.82	3,677.66	4,050.34	
Florida		873.38	560.12	
Georgia	227.38	1,180.09	1,083.44	
Idaho	36.78	161.83		
Illinois	558.73	3,204.37	3,987.06	
Indiana		157.00	176.78	
Kansas	150.00	777.85	1,129.04	
Kentucky	68.75	475.89	351.16	56.25
Michigan		300.00		
Mississippi		119.00	20.95	
Missouri	1,166.85	6,429.67	5,638.41	
New Hampshire	26.04	130.62	141.87	
New Mexico	20.57	123.74	133.23	
North Carolina	95.60	833.48	1,211.01	
Ohio	416.60	1,244.32	673.00	18.40
Oklahoma	876.58	5,852.78	6,608.02	40.00
South Carolina		6.84		
Tennessee	148.20	1,930.85	1,957.52	
Texas	279.91	1,481.82	1,377.31	
Virginia		1,237.27	1,457.64	
Washington		80.00	52.00	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative Receipts		Designated		Total Receipts to Date
	June 1965	Year to Date	June 1965	Year to Date	
Foreign Missions	\$1,445.14	\$ 9,568.95	\$ 36.25	\$ 36.25	\$ 9,605.20
F.W.B. Bible College	1,072.73	6,955.49			6,955.49
Executive Department	1,021.64	6,624.26			6,624.26
Home Missions	778.92	5,214.34	38.40	85.10	5,299.44
Church Training Service	510.82	3,312.13			3,312.13
Superannuation Board	153.25	993.67			993.67
Stewardship Commission	51.08	331.18			331.18

GEMS

FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

SOMETIMES, in studying the Greek a seemingly small thing is very helpful. Such is the case with the meaning of the Greek words for "temple." The two words are *hieron* and *naos*.

The first word, *hieron*, refers to the entire temple, the whole building, with all its rooms, courts, and the like. The second word, *naos*, refers only to that centermost part of the temple, the very dwelling-place of God, accessible only to the priests; namely, the two rooms known as the holy place and the holy of holies. (It will be recalled that when the original tabernacle was built, the tabernacle proper consisted of these two rooms; but there was an outer court which included the brazen altar and which was the center of the people's activity. When the temporary "tabernacle" was converted to a permanent "temple," there were still these two innermost rooms, corresponding to the original tabernacle proper—this was the *naos*. But there was also quite a great deal more in the permanent temple—a court in front of the holy place, various rooms, various other courts (such as the "court of the women" and the "court of the Gentiles") and the total plant was the *hieron*.)

This distinction explains a matter in Matthew 23:35, where we read of a man named Zacharias who was "slain between the temple and the altar." Since we know the altar was *in* the temple, how could a man be slain *between* the two? Well, the word for "temple" in this verse is *naos*, so it is referring to the holy place, not the whole temple complex, and of course the altar was not in the *naos*.

Another passage where this is helpful concerns the father of John the Baptist about whom we read (Luke 1:10) that he was "in the temple" when the angel appeared to him, and that the people stood "without" waiting for him. But the "temple" which Zacharias had entered was the *naos*, the holy place, and the people themselves were actually in the building (the *hieron*), in the court surrounding the holy place near the altar.

Finally, this is important in reference to the return of Judas to fling the thirty silver coins at the feet of the priests in the "temple." Reading this in English, one does not realize the serious state of mind which possessed Judas at that moment, that he would enter into the holy place where no one but priests were allowed, for the word translated "temple" here is *naos*. ■ ■



Dr. W. Stanley Mooneyham (left) is pictured as he passed the gavel to Dr. Robert Picirilli (center) newly elected moderator of the National Association. Wayne Smith (right) was elected assistant moderator. Prior to his election as moderator, Mr. Picirilli served five years as clerk of the association. Mr. Mooneyham served three years as moderator and with this term of service completed thirteen years of association with the executive committee.

Glancing Around The States

New Mission

SPRINGFIELD, ILL.—The Illinois Home Mission Board is sponsoring a mission here. Rev. Frank Dunn has been employed as home missionary and has already begun the work at 2301 South 15th Street. Mr. Dunn would appreciate names and addresses of Free Will Baptists.

Gift Received

CRAMERTON, N. C.—The Cramerton Free Will Baptist Church here recently received a \$1000 gift from the McAdenville Foundation, Inc. located in McAdenville, North Carolina. A letter addressed to the pastor, Rev. Roy Rikard, stated; "We sincerely appreciate your being in our community and the efforts you are making to contribute to the religious life of our people. The feelings of goodwill and fellowship between men which you seek to create and maintain were never more needed than in the fast pace of today's living."

Church Honors Organist

DAVIS, N. C.—Mrs. Rosa Murphy, who has been organist at Davis Free Will Baptist Church here for more than 40 years, was recently honored by members of the church choir and its director, Mr. Ralph Lowrimore. The surprise event took place in the church educational building. Many of Mrs. Murphy's friends and relatives were present.

The theme of the party was a combination of Queen for a Day and This is Your Life. Upon her arrival the choir sang a toast in her honor and presented her with a corsage. Refreshments were served after a tribute paid to Mrs. Murphy and she was also presented a gift. Rev. T. O. Terry is the pastor.

Northwest Association Meets

VANCOUVER, WASH.—The Northwest Association convened with the Vancouver Free Will Baptist Church here recently, with Rev. Edwin Wade, moder-

ator presiding. Rev. Joe Hurst, pastor of the Wenatchee Church and Milan Ruble, pastor of the Toppenish Church were messengers for the association.

During the business session the newly organized, Portland Church was received into the fellowship of the association. A co-operative program was set up and missionary support of \$150.00 per month was voted for the support of Lloyd Plunkett. A Youth Camp Committee was elected to head the camp program for the coming year.

The organizing of the Portland Church on May 2 brings the number of churches to six in the association. Rev. J. J. Postlewaite is the pastor.

Missionaries Wed

VANCOUVER, WASH.—Lloyd Plunkett and Betty Halliburton, Home Missionary appointees to the Northwest were wed here in a church ceremony June 14. Rev. Edwin Wade, pastor of the

Vancouver Free Will Baptist Church performed the rites.

The newly weds left for a trip into Canada before beginning extensive itinerant work in Oklahoma, Missouri and Arkansas. Following their itinerary they will return to the state of Washington and begin a Home Extension work in Seattle.

Adult Camp Meeting

BENTON, ILL.—The Adult Camp Meeting for Illinois will be held at the Free Will Baptist Tabernacle on Highway 14 and Interstate 57 here. Evangelist Jack Paramore will be preaching and the music will be under the direction of Mr. Ray C. Turnage. Attendance is expected to exceed 500. Rev. Howard Flota is the Camp President.

Property Purchased

MONTGOMERY, ALA.—The newly organized work here under the direction of Rev. E. B. Ledlow is purchasing one and one half acres of property. Plans call for the first unit of the new building to be erected by the first of 1966.

The group recently purchased a parsonage and services are presently held there. It is located at 3810 Robbins Road. Any Free Will Baptists in the area are asked to contact the pastor. He can be reached at 272-6704.

New Mission

CICERO, ILL.—The People's Free Will Baptist Mission has been holding services

Pictured below is the meeting place of the Unity Free Will Baptist Mission of Coon Rapids, Minnesota. This growing mission is located in the suburbs of Minneapolis. Interested persons of the area are asked to get in touch with the pastor, Rev. W. L. Stanfield.



at 2138 61st Court here for several months. Plans call for organization in the near future. Free Will Baptists in the area are asked to contact Rev. James E. Boggs, Rt. 1 Box 110, Aurora, Illinois.

Lawman and Pastor

WELLINGTON, KAN.—Wayne Bookout is a preacher, dedicated to obedience to and the spreading of the laws of God, seven days a week. Yet within those seven days are two when Pastor Bookout is a deputy sheriff, sworn to obedience to laws of man.

On Mondays and Fridays Mr. Bookout pins on the badge of a full-fledged deputy in the office-jail of Sumner County Sheriff John Patterson. His duties do not normally call for patrol or outside investigation. He is the night dispatcher and booking officer.

Successful Revival

TIMMONSVILLE, S. C.—An outstanding revival was held recently at the Bay Branch Free Will Baptist Church here with evangelist Jack Paramore. There were 35 rededications and 15 conversions. Rev. J. M. Cobb is the pastor.

Illinois State Report

MOUNT VERNON, ILL.—During the recent business session of the Illinois State Association a committee of five was appointed to make a study on employing a full-time Promotional Secretary. Rev. George Waggoner now serves on a part-time basis. Three-member board were established for Sunday School, Church Training Service, Superannuation and Foreign Missions. This makes a total of six boards operating within the state.

Each church in the state was asked to send all money through the state office. All cooperative money is divided with 50% to national work and 50% to state work.

The Statistical report shows 3,450 Free Will Baptists in the state. During the past year there have been 344 conversions and expenditures amounting to \$185,327.81. There are 83 ordained and 13 licensed ministers.

President Elected

MODESTO, CAL.—A final decision was made recently by the Board of Education of the State Association to employ Rev. Gene Rogers as president of the California Bible Institute. Except for the past two years, when he pastored in Mountain Grove, Missouri, all of his ministry has been in the state of California.

Mr. Rogers is well acquainted with the peculiar problems of the California work and as a result of his former experience is familiar with the specific needs in the field of Christian education within the framework of the state.

In other action by the board there was a recommendation to the State Association that the institute be moved to Fresno, California. To meet the financial need each church is asked to give 2% of their income above the cooperative plan of support.

Sixth Anniversary

LITTLETON, N. H.—The Littleton Free Will Baptist Church here observed its sixth Anniversary with special services on Sunday August 8.

Rev. Homer Willis, Director of National Home Missions and Church Extension, was guest speaker for the morning and evening services.

Rev. William Evans, pastor of the Littleton Church, graduated from Free Will Baptist Bible College in 1962 and came directly to Littleton to serve. Since that time Rev. and Mrs. Evans have seen an increase in attendance and membership.

What was once the garage has now been completely remodeled, adding two Sunday school rooms to the facilities. Dinner was served in these rooms during the celebration.

Rev. Mark Vandivort and Rev. Elbert Tippet both have served as pastors of this church which has helped to bring a new thrust in New England.

Officers of the Jasper Association Youth Meeting are (l. to r.) Ann Aldridge, Asst. Secretary; Kay Waldon, Pianist; Jamet Estes, Vice President; Barbara Stanford, Secretary and Treasurer; (back row) Billy Walker, President; Sarah Cagle, Song Leader and Dwayne Kennedy, Asst. Song Leader.



Youth Active At Convention

by Samuel Johnson

OVER THREE HUNDRED young people crowded into a warm auditorium for the 1965 youth rally in Raleigh. Though the conditions were crowded and the temperature uncomfortable, an interesting program was thoroughly enjoyed by those fortunate enough to be on the inside. It was a program planned for young people and the various participants all qualified as such.

An exciting contest between two sharp teams in the Bible Bowl contest was the opening event of the afternoon's activities. Oklahoma's team, Greenbrier, from near Adair, Oklahoma, challenged Mississippi's team from the First Church at Columbus. Lights flashed as the buzzers and bells rang almost simultaneously as each question was given by the quiz master. When the dust from the chalkboard had settled where the score keeper was kept busy adding points, it was found that Mississippi was the winner.

Another exciting event during the afternoon was the Sword drill, where twenty-one Adventurers and Heralds competed for the prizes. It was the largest group ever to participate in a national drill. Each contestant competed against others in his own age group. The winners were as follows: Adventurers for Christ, Vickie Charlene Brown from Virginia, first place; Sherry Jones of South Carolina, second place; Heralds for Christ, Kaye Faut from Arkansas, first place; Joey Haas from Oklahoma, second place.

The Sword drill at the national level in 1966 will be opened to Adventurers for Christ, ages 9-11, only. Other activities are being provided for the other age groups. The rules and study guide for the 1966 drill may be ordered now from the CTS office for fifteen cents.

Also included in the afternoon's program were the declamation winners. The declamation contest was held on Wednesday morning. Nineteen young people entered the 1965 competition. Winners of the junior division of the declamation contest were Trudy Haas from Oklahoma, first place, and Patricia Zoellers from Texas, second place. Winners of the senior division were Peggy Ridgeway from South Carolina, first place, and Randy Rutka from Colorado, second place.

There will be three divisions of the declamation contest at the 1966 national meeting: Adventurers for Christ, ages 9-11; Heralds for Christ, ages 12-14, and Crusaders for Christ, ages 15-17. New declamations which include the rules and a sample of the judges score sheet may be ordered from the CTS office for twenty-five cents each. A list of declamations will be sent upon request.

Featured speakers for the 1965 rally were Steve Sloan, quarterback for the



Pictured below are some of the more than 300 young people who enjoyed a picnic at the park on Wednesday afternoon. In picture at right Director of the CTS department Samuel Johnson turns cook while Youth Director Ken Riggs holds the hot dogs and looks hungry.



University of Alabama and a member of the Christian Athletes Club; and Teddy Wilbanks, pastor of the Ashland City Free Will Baptist Church. A personal testimony was given to the group by Lynn Miley who has recently returned from Africa. Other young people shared in the service through musical numbers and group singing. A special youth choir is being planned for next year's national meeting. Those desiring further information should write to Ken Riggs, National Youth Director.

One of the most enjoyable events of the day was an outing to a nearby park

at the close of the youth service. Hundreds of hot dogs were washed down by seventeen cases of Pepsi-cola and other soft drinks. Similar activities will be planned for next year with perhaps some diversification. It is quite possible that each of the different youth groups will have a social function planned especially for them. Watch for information in this and other publications.

During the afternoon while the teenagers were enjoying the service planned for them, the children in the beginner and primary age groups were also having a wonderful time together. Under

the direction of Mrs. Samuel Johnson, editor of the children's literature for CTS, an interesting program of Bible stories, singing, and recreation time was conducted. Assisting Mrs. Johnson with the children's rally were Maurine Lee, Mary Frances Phenicie, Annas Spain, and Lissie Turnage.

Plans are already underway for a bigger and better program for the young people at the National Association in 1966 which meets in Little Rock, Arkansas. There will be more activities, and preparation will be made for more adequate facilities. ■■

Convention Capsule

■ Record attendance was attained at the 29th session of the National Association. At least 3,000 attended the Wednesday night service. Registration totaled 2,351. Of this number, 210 registered as delegates, 434 registered as ministers and 1,707 registered as visitors. As usual, several foreign countries were represented.

■ A second Layman's Congress was held. As a result of the Congress last year, new interest developed in the work of the Master's Men. Throughout the convention there was evidence of a growing participation on the part of our laymen in the work of the church.

■ The association approved a two million dollar expansion program for Free Will Baptist Bible College. This program is to involve the purchase of additional land in the present location and the construction of needed facilities.

■ Layman of the Year award went to Ray Turnage of Greeneville, Tennessee. Mr. Turnage is presently serving as Superintendent of Free Will Baptist Children's Home in East Tennessee. Prior to this, he was associated with Free Will Baptist Bible College and the National League Board.

■ Over thirty people responded to the Wednesday night missionary challenge. Most of these remained to talk personally with mission personnel about following through with their commitment.

■ Total adopted budget for 1966 was

\$1,267,307.55. This compares to a budget of \$1,128,106.35 for 1965. Cooperative Plan allocations remain the same. They are: foreign missions 29%, Free Will Baptist Bible College 21%, executive department 20%, home missions 16%, church training service 10%, superannuation 3% and stewardship commission 1%.

■ A largest crowd ever heard Dr. Torrey Johnson at the annual Pastor's Dinner. A spirit of revival was felt in this period of fellowship which remained throughout the convention.

■ Response to the youth rally was so great that the auditorium selected was unable to take care of the people. All youth competition was completed, however, and winners were determined. The names of all winners are given on page 14.

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

■ History was made when the association adopted its first statement on human relations. Prepared by a special committee from the General Board, the statement was adopted for recommendation to the association with a minimum of discussion. General consensus seemed to be that a statement was needed and that this was a good one.

■ An enthusiastic group assembled for the Laymen's breakfast on Thursday morning to hear Stanley Tam of Lima, Ohio. It was a blessed time of Christian fellowship and a real challenge to all who were able to attend.

■ Association voted to change format of convention program for 1966. Opening service will be held on Monday evening with Tuesday reserved for the WNAC, youth meetings, pastor meetings and layman meetings. On Wednesday morning the worship service will be discontinued with adjournment set for 1:00 p.m. Wednesday afternoon will be free time. Wednesday night and Thursday will follow the present format.

■ Progress report was given concerning the new headquarters building. Attention was called to the fact that some \$27,000.00 is needed to complete this project and purchase two additional acres of land needed for future expansion.

■ Officers elected to serve for next year were: Moderator, Robert Picirilli; Assistant Moderator, Wayne Smith; Clerk, Malcolm Fry; Assistant Clerk, Johnny Floyd, Jr. Executive Secretary Billy A. Melvin continues the second year of a two year term.

■ Convention site for 1967 will be Jacksonville, Florida. Little Rock, Arkansas, had previously been selected as the site for the 1966 convention.

by Malcolm Fry



"It Is Finished"

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost" (John 19:30).

THIS SAYING epitomizes the purpose of the cross. These words, whether we consider their import or the moment of their utterance, are memorable. No fiat of Godhead had ever equalled this! As for its total message, that lies far beyond the mental capacity of man. There are interior meanings too profound for language, and depths that are deep as infinity; so that every new exploring yields new reward.

On the central cross God showed once for all that He takes our sins seriously. The cross shows the wickedness of sin and the evilness of man. Apart from Christ Himself, the cross remains what it naturally was, a base and contemptible thing. In itself, the cross is utterly incapable of imparting either life or blessing. At the cross Christ consummated His work as Mediator between God and man. Therefore, the cross has now become the symbol of all that is holy and precious. Nothing in the details of our Lord's death was accidental or by chance. Every part of the great sacrifice for sin was foreordained and arranged in the eternal counsels of the Trinity, even to the words which He was to speak on the cross. He "died according to the Scriptures" (I Corinthians 15:3).

Of all the seven famous sayings of Christ on the cross, none is more remarkable expression, in the Greek, is one single word in the perfect tense, "It has been completed," or "accomplished." It is the shout of a victor, not the cry of a victim!

Hear it, Christian, hear this shout of triumph as it rings today with all the freshness and force which it had almost two thousand years ago.

The Consummation Implied

We must see on a moments reflection, that without a real death there could be no real sacrifice, and without a real death there could be no real resurrection. And without a real death and resurrection the whole Christianity would be a house built on sand, with no foundation at all.

The consummation of His sufferings: Like the Apostle Paul, He had "finished His course." His long life of pain and contradiction from sinners, and above all His intense sufferings as bearer of our sins at Gethsemane and Calvary were at last at an end. The storm was over, and the worst was passed. The cup of suffering was at last drained to the very dregs. It is impossible for us to comprehend the depths of His sufferings. He suffered physically, mentally and spiritually from three directions: From the hands of God, "It pleased God to bruise him." From the hands of men and from the power of the Devil, "His heel crushed the head of the Devil, but Satan's head bruised His heel." Some of you know a little of what it means to suffer until you cry, "Will the end ever come?" Thank God, on that cross, thirsty and feverish and clothed in His own blood, crowned with thorns and hearing your sins and mine, His suffering came to an end. Hallelujah! The moment came when He cried that it was all done and He would not have to suffer any longer!

The consummation of all types, promises, prophecies and ceremonial

laws: The whole book, from the first to the last, in both the law and the prophets, was finished in Him. Ceremonial law was now abolished for the substance was come and all the shadows were done away. How wonderful it is that a mass of promises, and prophecies, and types, apparently so heterogeneous, should all be accomplished in one Person! He is the Red Heifer. He is the Brazen Altar. He is the Mercy Seat. He is the Table of Shewbread. He is the Ark of the Covenant. He is the Smitten Rock. He is the Passover Lamb. In Christ we see everything fulfilled which God spoke of old by the prophets. In Him we discover everything carried out in substance, which God had set forth in the dim mist of sacrificial smoke. Every arrowhead prophecy had found its true mark in His great heart of atonement and it all had been fulfilled as He died on the cross. Glory be to Christ! "It is finished"—everything is summed up in Christ.

The consummation of the plan of salvation: Jesus experienced death that He might exterminate it. He became a victim of death that He might vanquish it. He did not come to apologize for sin, but to atone for sin! "It is finished," meant that the plan of atonement that God planned before He ever made the world had come to a glorious and beautiful completion. Christ had, as Daniel foretold, "finished transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness" (Daniel 9:24). Previously, saints had been saved, as it were, on credit. But when Christ said, "It is finished," the oath, the covenant and the blood set fast the dwelling-place of

the redeemed. In that momentous hour, every perfection of Divine nature was glorified in Him who was ordained and in Him who offered the satisfaction of the cross for the sins of the world.

The consummation of Satan's power: Christ "spoiled principalities and powers" on the cross. When Jesus cried, "It is finished," it meant Satan's power was virtually finished. Satan is not captured yet, but he is going to be! He is defeated and his doom is settled. When Jesus said on the cross, "It is finished," He meant that Satan's power had been broken. We have been saved from the penalty of sin, we are being saved from the power of sin, and someday we shall be saved from the very presence of sin! The words, "It is finished," consolidated heaven, shook hell, comforted earth, delighted the Father, glorified the Son, brought down the Spirit, and confirmed the everlasting covenant to all the chosen seed.

The Commencement Indicated

"It is finished," yes, and as the lower course of some great building is but the foundation for the higher; when "finished" it is but begun. The work which in one aspect is the conclusion in another aspect is the commencement of His further activity. His work is not finished, nor will be, until the whole benefits of His incarnation and death are diffused through and appropriated by the world.

The commencement of a life of service: Who is it that "adds to the church daily such as are being saved?" The Lord! Men are but the instruments, and the hand that wields them is Christ's. Christian people unduly limit the sphere of Christ's operations when they look back to the Cross and talk about a "finished work" there and forget that that finished work is but the vestibule of the continuous work that is being done today. The present work of Christ needs working servants. We are here in order to carry on His work, to apply to the world the benefits resulting from the finished work upon the Cross. The accomplishments of redemption, and the realization of the accomplished redemption, are two wholly different things. Christ had done the one. He says to us, "You are honoured to help Me to do the other." Fundamentally, the world does not need you or me, but it desperately needs Christ. We are meant to be transmitters of His "finished work" and the message of the Cross. So the words of our text should initiate of life of service.

The commencement of a life of selflessness: His "finished" work wrought to annihilate all disposition to self-righteousness. More and more, it seems that Christ does not have His proper place among us. Jesus Christ is not valued at

all, until He is valued above all! In order that we might choose to stand with God and irrevocably break with self, Christ was willing to hang in ignominy before a jeering rabble upon the accursed tree. Could God conceive of a more potent way, a more irresistible way, a surer way of obtaining man's consent to be detached from self? "It is finished" speaks as a thunderclap against all human righteousness!

The commencement of a life of sacrifice: The cross is no longer a cross when "self" does not suffer under it! The hymn writer has aptly expressed it.

"When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

As for Christ's continuous work going on through the ages, let us cast ourselves into it with whole-hearted service, selflessness, sacrifice, and continuity, for we are fellow-workers with Christ and Christ will work in, with, and for us if we will work for Him.

The Claims Involved

The Cross directs our mind to the finished work of Jesus Christ and to His continued work through us. The Cross has at least a three-fold demand upon the Church today:

Co-Crucifixion: The Apostle Paul exclaims in Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." For Paul, the Christian life was never to be a mere imitation, but a glorious participation. Have you taken your place with Christ in His death? The Church, states the great French minister Lacordaire, "was born crucified and until, like her Divine Head, she falls into the ground and dies, she abides alone; the life-giving streams cannot break forth from her bosom. Only a divine dying will bring the Church again to a flaming New Testament zeal and fruitfulness comparable to the first century Christians. Oh! that the Church might see this sublime truth. She has been enjoying a fifty per cent redemption because she has not realized the implications of the Cross. A crucified Christ must have crucified followers!"

Consecration: He conquered sin and Satan for us, in order to conquer them in us! Christ's sacrifice should be the strongest impetus we have for the termination of the old life in sin, and the initiation of the new life in righteousness. Christ alone is the source and spring of a consecrated personal life. To set oneself apart is not consecration; to give all that one possesses is not surrender. Though one gives his body to be burned,

and has not Christ, it is not consecration. Every appeal for personal consecration made in the New Testament is grounded in the Person and work of Christ. Seeing that Christ has purchased us at such infinite cost, we ought to submit gladly to our Saviour's rightful claims upon our lives. Consecration is a personal endorsement that we are not our own. It is the personal enthronement of Christ over His rightful domain. All that we have belongs to the Lord, but can He get hold of any of it? Seeing that we are not our own, we ought to acknowledge that whose we are, Him we will serve. It is not our mere agreement with God's claims; the claims of the Cross; the claims of His "finished work;" but our involvement in them that counts. In this day and age of loose morals, flexible ethical standards and defiled conscience, we should let nothing unworthy of Him cleave to us!

Communication: The third claim involved in His "finished work" is that of communication. "It is finished!" Let us publish it! "It is finished!" Let us go and tell it to all. "Cease, false priest, cease! for it is finished." "Cease, false worshipper, cease to bow, for it is finished." God neither asks nor accepts any other sacrifice for salvation than that which Christ offered once for all upon the Cross. That is why "we preach not ourselves, but Christ Jesus the Lord" (Corinthians 4:5). The world must be penetrated with the message that He died for our sins and lives for our salvation! A fresh look at the Christ of the Cross and His finished work and the cost involved should result in the church becoming less a mutual admiration society and more an advancing army; less a light-house on the corner and more a spreading flame; less a reflection of our suburban culture and more a trans-cultural catalyst in rapidly changing world.

When the Scottish chieftains wanted to raise an army, they would make a wooden cross, set it on fire and then carry it with other crosses through the mountains, through the highlands among the people. As they waved the cross, the people would gather to the standard to fight for Scotland. So now, we come with the cross of the Son of God. It is a flaming cross—flaming with suffering, flaming with triumph, flaming with glory. We carry it out among all the people. Who will be on the Lord's side? Who will cast aside self? Who will sacrifice? Who will serve? Our truest service for Christ is not that which we merely do for Him, but that which we allow Him to do through us! ■■

MR. FRY is pastor of the First Free Will Baptist Church in Tucson, Arizona. He delivered this message on Tuesday evening of the National Association.



Veida Learns To Tithe

by Lorene Miley

VEIDA HAD some money. A whole dollar! No one gave it to him. He didn't find it. He had earned it. All day long he had worked and the money was his very own.

Veida is a 12-year old boy who lives in Africa. He was a Christian and tried to live for Jesus. He never missed a service at the church, unless—well, once he went swimming and forgot all about the Sunday afternoon class.

But, back to Veida's money. A dollar is an awful lot of money for an African boy to have. He went behind his round, thatch-roof mud hut and played a game, using his money and rocks. Here's how the game went:

"What a fine knife that is. I will buy it." So taking one of the rocks, he put it close beside him.

"And that pretty pencil! I will buy it." So he put another rock with the other.

"I think I will buy that sparkling trinket, too," he continued, and the pile of rocks mounted higher and higher as his make-believe purchases grew larger and larger.

Of course, his dollar was long since spent. Now, to decide which was really the most important.

"O.K., you can have your mirror. I'll buy it next time." And he took away one of his rocks.

The game was interrupted when someone called, "Good afternoon, Veida."

The missionary! What was he doing here?

"I came to see one of your neighbors, and thought I'd come by and greet you," he said, then seeing the rocks, added, "playing marbles?"

"Not exactly," he said, and then since the missionary was such a good friend, he told him about his game.

"Very interesting," said the missionary, "but you are forgetting something very important."

"What?" the Kulango boy asked in surprise.

"You remember what we have said about tithing?" asked the white man.

"Well, yes," Veida said slowly. "God was real good to Jacob so he gave God a tenth of all he made."

"Does that have anything to do with you?" the missionary asked and then squatted down on the ground beside the rocks. He gathered ten of them and placed them in a row.

"Take, for example, you have a dollar." (How did the missionary know the exact amount?) "How much of it belongs to the Lord?" he asked the bewildered boy.

Veida touched the ten rocks. Maybe he wasn't much for reading, but he could do arithmetic. "This much," he said, laying aside one of the rocks.

"That's right. That belongs to God already. And if we really want to give the Lord a gift, we'll give Him even more—maybe even another dime." And the missionary placed another rock beside the other.

Veida had to think about this. If he gave that much to the Lord, why, it would mean he would have to do without something he really wanted. His dollar wasn't stretching very far as it was.

"Well, goodbye, Veida," said the missionary, rising to leave. "See you in class tomorrow."

Boy, this being a Christian sometimes gets to be expensive, thought Veida. But after all, the Lord had been good to him. He was happier now than he'd ever been in his life. Why, what was one dime anyway? The Lord meant more to him than a dime!

So next morning when the offering basket was passed, Veida noisily dropped in one dime, and then another. Maybe he did want everyone to see. But the Lord had been so good to him! ■■

Like New Hymnal

Dear Sir:

We at the Emmanuel Free Will Baptist Church say, "Praise God for our new hymn book." The books have added so much to our services. All our people are so proud of them.

C. B. Dowdney
Columbus, Georgia

Dear Sir:

Enclosed is a check for the amount of \$2.00 for one of the Free Will Baptist Hymn Books. I like it so well I am keeping it for my own use.

Mrs. J. F. Ragsdell
Delaplaine, Arkansas

Appreciate CONTACT

Dear Sir:

Just a note to tell you I enjoy CONTACT so very much.

Mrs. M. Letchworth
LaGrange, North Carolina

Dear Sir:

Thank you for reminding me that my subscription to CONTACT was running out. I will always want to keep it coming.

Mrs. Evelyn Smith
Greenville, North Carolina

Dear Sir:

I find CONTACT very interesting and I believe it will be a big help to me.

Mrs. W. J. Cherry
Tulsa, Oklahoma

Dear Sir:

I enjoy CONTACT very much and look forward to receiving it every month. When it comes I can't seem to wait to read every page of it. Keep up the good work.

Mrs. W. B. Vinson
Moline, Illinois

Dear Sir:

I appreciate CONTACT and consider it a splendid voice for the National Association. May the Lord continue to bless you.

Rev. Dennis Wiggs
Charleston, South Carolina

Dear Sir:

May I take this opportunity to say thanks for the fine job in supplying our Free Will Baptist people with the wholesome and informative reading that fill the pages of CONTACT.

Rev. John Haisten
Laurel, Mississippi

Woman's Auxiliary To Push Subscriptions

OCTOBER IS CONTACT SUBSCRIPTION MONTH



■ Each fall during the month of October the Woman's National Auxiliary Convention has cooperated with CONTACT in its annual subscription drive. This has been a great help in our efforts to build circulation. It is hoped that every auxiliary member will assist in this effort to reach a goal of 3,500 new subscribers. About the first of September subscription packets will be mailed to all local auxiliaries. This material should be reviewed carefully, so that each auxiliary will be ready to support the subscription drive. Suggested goals are given below.

Suggested State Goals For CONTACT

Listed below are the goals which have been suggested for each state. Check your goal and make sure that your state comes out on top! It will take the support of each local auxiliary to accomplish this. Support the effort in your state.

	Subscriptions		Subscriptions
ALABAMA	177	MICHIGAN	90
ALASKA	5	MISSISSIPPI	90
ARIZONA	15	MISSOURI	216
ARKANSAS	248	NEW MEXICO	20
CALIFORNIA	207	NORTH CAROLINA	407
FLORIDA	102	OHIO	140
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ILLINOIS	103	SOUTH CAROLINA	257
INDIANA	40	TENNESSEE	282
KANSAS	59	TEXAS	144
KENTUCKY	90	VIRGINIA	140
LOUISIANA	5	WEST VIRGINIA	40
MARYLAND	10	WASHINGTON	5

HOW A CHURCH CAN HELP THE PASTOR

by
David D. Allen

CHRISTIANS, for the most part, are more interested in how their pastor can help the church than how their church can help the pastor. A conscientious pastor diligently plans ways and means of being a blessing to his people but rarely do his people plan ways and means of being a blessing to him.

An alert church can assist the pastor both *spiritually* and *materially*.

Their *spiritual* help should begin by *praying daily* for the pastor. It is appalling how few Christians remember the minister before the Throne of Grace. They think he does not need the prayers of his people. If the folk in the pew were as quick to pray for the preacher as they are to criticize him, there would be new power in the pulpit immediately. Preach-

ers stand in need of the prayers of God's people more than anyone else in the household of faith.

The next thing that will greatly aid him is the *regular attendance* at the services. Empty pews eat the heart out of a pastor. Most nominal church members attend church only on Sunday morning. As a result the Sunday evening services are poorly attended.

The substantial, reliable, consistent Christian will always be in his place at the mid-week meeting to pray and to praise, and thus be a tower of strength to his pastor.

Some churches hinder their pastor by the unreasonable demands they lay upon him. He must be a master of ceremonies, public relations officer, real estate agent, insurance man, taxi driver, janitor, efficiency expert, financial wizard, hand-holder and baby-kisser. A church can help their pastor by not wasting his time on secondary matters. If he is forced to spend his time on nonessentials or things that someone else could do just as well, he has that much less time for preparation of heart and mind to minister the Word.

Few churches give a great deal of thought to the *material* welfare of their pastor. Rising prices mean nothing as far as paying the preacher. "Let him live by faith and eat less," seems to be the attitude. The Bible states, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" I Corinthians 9:12. A church should adequately pay their preacher using whatever methods they feel to be honoring to the Lord.

His work demands work clothes. Unlike the tradesman, his work clothes are dress clothes, thus more expensive. A suit of clothes costs more than a pair of overalls. The average church compares the preacher with grocery clerks, office boys and gasoline station attendants instead of with other preachers. No apology is made for saying, without fear of adequate contradiction, that the average preacher in our country is woefully underpaid. For every large church with a well-paid minister, there are scores of smaller churches pastored by men who receive a stingy stipend.

The pastor's family is in the public eye and if his wife or children appear a little shabby abuse is poured upon the head of the preacher instead of on those who keep him stripped of cash.

Then there is the pastor's automobile. He must be prepared to dash out any hour of the day or night in response to a telephone call. He makes his calls at the hospitals and homes to help sick, sorrowing, suffering saints. The doctor makes his calls in a new model and gets so much a call; the pastor makes his

calls in an antiquated jalopy and often does not even get a "thank you" for his call. Some churches who have either purchased a new car for their pastor or substantially aided him in such a purchase have found it generally paid splendid dividends.

Driving hither and thither in pastoral work and often operating a free jitney service is a sizeable source of expense to a pastor.

The pastor's residence should belong to the church and be kept in just as good condition as the church building. The bills for heat, water, gas, electricity and telephone for the parsonage should be paid for by the church. Churches will invariably find that it pays in the long run to be generous with their pastors.

Pastors, being human, appreciate a vacation. Occasionally you meet people who jeer, "Why should the preacher get a vacation? The devil never takes one." They overlook the fact that the devil does not have a body such as we have either. Had he a human body he too would need a vacation.

There is no reason why a pastor should not be given a month's vacation with pay. The church would benefit by hearing new voices and he would come back refreshed and invigorated with the church receiving the benefit.

We are all more or less aware of the fact that a plumber or a carpenter need tools which are essential to their work. Just so a preacher needs books—his tools. He should not buy books at the expense of his children. A well-stocked library and poorly-shod kiddies speak ill for the minister.

Many a man of God feels the need of getting away from the field to listen to others minister the Word and to fellowship with other Christian workers. Churches manned by energetic official boards have made a yearly practice of sending their minister away to a Christian worker's Bible conference for a week with all expenses paid. He invariably returns with a new fire in his heart, a greater passion for souls and a new appreciation of the saints. He proceeds to pass on to his congregation the choice morsels that he had received. Again the church benefits by its generosity and forethought.

Some groups of Christians have various systems of pensions whereby they take care of their men grown old in service, so they have financial security when they are old. The business world has many firms that provide a pension for their employees. Should the churches do less for their pastors?

Many churches complain of a mediocre ministry. A wide awake church can make an excellent preacher out of an ordinary one. Let's try it! ■■

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by Helen Inbody

Teenage Marriages

GOOD OR BAD?

TEEEN-AGE MARRIAGES are fast becoming one of the major concerns of our culture. More and more young people are beginning to marry at an early age.

There is no universal marriage custom as far as age is concerned. Some societies allow betrothals to be made at the ages of three or four while others allow marriage at six or seven. In our civilization, the age for marriage is quickly coming down. It has dropped two or three years in the last ten years. Some believe that by 1970 the average age for marriage will be nineteen years for girls and twenty for boys.

One reason for the increasing amount of early marriages is the shift or change in our way of choosing a mate. In the past the church and parents had much more to say about our marriage partner than now. A woman had little opportunity to choose because she had to depend upon her parents for her livelihood. Girls could not marry at the time they chose. As the status of women changed and she had more opportunity to choose, the age of marriage began to decline.

As I began to interview people from different circumstances of life about the good and bad of teen-age marriage, I did not find one person that advocated

early marriage. This was especially interesting to me as some of them were married at a very early age. It was also interesting to note that five teen-agers with whom I talked gave many of the same reasons against early marriage as the more mature people did. However, there are some arguments that must be considered for early marriage.

Arguments In Favor

If a couple is married at an early age there is a feeling of being able to build a life together. Since your married life starts at such an early age, the feeling is that the material possessions as well as the knowledge and more mature attitudes are an accumulation of a lifetime together and not pre-conceived ideas and opinions brought to the marriage by older people.

There is also a sense of relative innocence in a young marriage which an older marriage cannot have. This innocence lends itself to hope for the best, which may not be practical, but is certainly a major factor in achieving happiness. The fact of not being hardened by adulthood will give you the ability to overlook faults and not be discouraged if you or the marriage partner fails. Since much of your life at this point is made up of dreams and hopes, you are willing

to try again if a plan or idea fails.

If you are young when you marry, you would normally bring to your marriage good health and energy which play an important role in a happy and successful marriage. This health and energy lends itself to a good sexual adjustment and also tends to do away with many of the medical bills that plague older, married couples.

If married at a young age, a person is more easily persuaded to the partner's point of view because young people are not as set in their ways as older people.

Many people feel that is best to raise a family while the mother and father are young. The argument for this is that young parents have the stamina and energy needed to raise and enjoy children that older people do not have. As you grow older, you usually prefer the peace and quiet of a home rather than the hustle and bustle that accompanies small children. If you are young with your children, it is possible that you might be more understanding of their problems since older people tend to forget.

One person interviewed jokingly gave as her only reason for a teen-age marriage the fact that it would keep the boy out of the draft. Even though this was given lightly, it is a strong reason for many young marriages. In the light of

a recent law, young people do get married quicker to keep the boy from the Armed Services and in war time they marry young to have a feeling of belonging together which, quite naturally, does not last and much unhappiness and heartache can result.

As a personal opinion, the most satisfying thing I can say about a young marriage is the ability to look back over the years with a man and realize how far we have come, how we have each grown, changed and our love matured from an appeal and delight with each other to a more mature, satisfying feeling of mutual trust, confidence and respect. You see the heartache and problems that you have encountered and overcome; the happiness and joy you have shared together. If you have married young, you can look back at the boy you loved and know that he is the man that you have been able to depend upon in sickness or health, for better or worse. You know that the good or unusual experiences of your life have been shared together, not separately or with other people, as would be true if you had married later in life.

This last argument for early marriage can only be true if a teen-age marriage is entered into as a permanent agreement and not something subject to change as easily as children change from one toy to another. To achieve any measure of happiness and satisfaction from an early marriage you must enter with the belief well established "till death us do part."

Arguments Against

Much of the instability of marriage today has come about because people have married before they were mature enough to adequately realize the responsibility that marriage entails. How can a teen-ager fulfill the obligation to his wife, children, country, or God if he has burdened himself with marriage before he has become a responsible, mature adult?

Our youth today have little opportunity to work at a job part-time because more and more is demanded at school. Also, because either they or their parents have such an extended social life planned for them that as a rule, teen-agers have had no opportunity to "bump-heads" with the work-a-day world. The average teen-ager in school knows nothing of the factory, business or what it means to "punch-a-clock" or be responsible for managing the finances for a household. If a young person cannot or has not managed a certain amount of money each week, before marriage, he is not ready or capable of doing so because of marriage.

A teen-age boy contemplating marriage should be able to hold a position

with an adequate salary to take care of his wife and future family. In our culture, many couples begin their life with the thought of comfortable income. This may sound logical, but many times the wife is only able to work for a few months before becoming pregnant. Then friction develops and the marriage is in trouble because of a lack of money, not only for necessities, but for a few luxuries that they have come to feel they must have for a satisfactory life.

Even as a boy should be able to make a living before considering marriage, there are things that a girl should consider. If a girl cannot or will not keep her own room clean and take care of her personal belongings has he the right to go into marriage? Most teen-age girls would not know how to do laundry for a family or do general heavy cleaning for a home. The art of baking a pie or cooking fresh foods is something that most teen-age girls know little about. Yet, when they marry and the house is a mess, husbands shirts are a disgrace, the baby is teething and cries all day, they cannot understand why the husband is unhappy or says, "No one can cook like my mother." When a girl or boy has not had enough years before marriage to learn these practical things, he or she cannot be ready for a happy marriage lived in an every day world.

Most teen-age marriages are based upon emotional inflation and a desire for freedom from parental guidance. Many young people look at the physical attributes of another and judge by these. They do not realize that a pretty face or broad shoulders might one day no the so enduring as a social grace prevalent in another person. The young usually are not interested in giving, but getting, whether it be in sexual satisfaction or his or her own way in an argument. Most young people cannot know or appreciate that with real love comes wisdom, kindness, patience, long suffering, unselfishness. A lack of these, and a false conception of love, can build unsurmountable barriers to a happy marriage. Many of these barriers built up in youth cause much heartache and grief in later years of marriage. They can only be broken or overcome then, if at all, by an honest, mature, analysis of the couple themselves. This must be accompanied by a sincere desire to achieve a good marriage.

We live in a world where education determines your status of life. A teen-age marriage lessens your opportunity to obtain an education unless there are wealthy parents. If you marry and are not able to receive an education, there is cause for regret in later years. Problems come up and the marriage partners wonders how it would have been if they

had waited for marriage. Then they blame each other. If a person marries young and later does decide to further his education, it is much more difficult on all concerned because you have a family to consider and you must still provide an income.

If the husband or wife of a teen-age marriage does go on to college later in life, many times they mature and interests change until the partner in marriage is no longer a person he or she enjoys being with. It is difficult for an immature person to know what he will think of the person he marries in five or ten years. As each matures they may grow apart and as each have more and more different interests, the marriage begins to fail. When two mature adults marry they have had time to form opinions and conviction and know what they want in another person. Young people don't even know to look for certain characteristics in a prospective mate. It is also easier for mature people to accept the idiosyncrasy of another person than for young people.

Much experience is lost in life by early marriage such as travel, dating, learning and gradually growing to independence. The adjustment to an early marriage forces you to adjust to the necessary not the ideal. There is an innate desire to know about life and the things mentioned above. When these are prohibited by an early marriage it can lead to feeling of frustration, complexity and rebellion as you can feel "tied down" to soon. Many times this feeling of being trapped or "tied down" leads to promiscuity or divorce.

The last and most important thought I would give against a teen-age marriage is that we are living in a society where we are taught to think of self first. "Don't worry about the other fellow, take care of yourself," is a rule of the day. Our young people generally are a coddled, spoiled group with little thought for others, especially in the teen years. With this in mind, I would say it is almost impossible for a teen-ager to understand that true love is more than a racing heart or fast pulse. It takes grown-up period to mature enough to find the person that you are willing to share with, and give to, instead of take from.

Most teen-age marriages fail because the individuals involved have not reached a level of maturity to bring to the marriage those ideas and beliefs that can only be learned through growing up. ■■

MRS. INBODY has had a long association with young people and is the mother of three children. She lives in Tulsa, Oklahoma, where her husband is pastor of the Lewis Avenue Free Will Baptist Church.

Report of Human Relations Committee

We recognize the right and privilege of the local church to conduct its own affairs in the area of human relations.

We further recognize our responsibility to God and to our fellow man to declare ourselves on the question of human relations as it is related to the various agencies of the National Association of Free Will Baptists.

In the light of the above the National Association of Free Will Baptists believes that all persons should equally enjoy those freedoms and privileges intended by God from creation, taught in the Bible, and provided by the Constitution of the United States of America. The church of Jesus Christ must recognize the dignity of every person as a creation of God and must actively seek ways to bring that person into a right relationship with God, regardless of race or national origin. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Genesis 1:26).

We recognize the fact that there is no immediate or simple solution to this problem because of the extremely diversified circumstances that prevail throughout our denomination. However, we do believe that adherence to Christian principles and Bible teaching is relevant and essential to the solution of any and all social problems, and the establishment of proper human relations. We are convinced that the transformation of mankind through faith in Jesus Christ is the greatest instrument available to break down prejudices and cause justice to prevail. We are opposed to violence to secure human rights, and are equally opposed to force to prevent the achievement of such rights.

While laws may give impetus to justifiable freedoms; it is regrettable that laws must be enacted requiring people to adhere to common courtesies. We recognize that it is not the chief business of the church to lead in social reform since the Great Commission calls for reconciliation of man to God, but a natural consequence of regeneration is right relations of one man to another. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond or free, there is neither male or female in Christ Jesus" (Galatians 3:26-28).

We recognize throughout the denomination there are human relation problems. We must learn to be tolerant, and above all must be honest as we search our hearts from time to time for hidden motives in regards to our actions. As pastors and spiritual leaders there are responsibilities to consider for the good of the total cause when we might personally move faster. We must be keenly aware that the forces of evil would delight in exploiting this situation to their advantage. We therefore urge that the National Association of Free Will Baptists seek divine guidance through prayer and counsel of wisdom that may be at our disposal.

We recommend that a Human Relations Committee of five be established to further study the problems and possibilities in the area of human relations as related to the agencies of the National Association of Free Will Baptists. Its purpose would be to help us spiritually and intelligently face existing problems and to explore the potential of such projects as mission work in large metropolitan areas among people of other races that are now being left to the exploitation of the Communists and other liberally minded forces.

Adopted by National Association of Free Will Baptists
Raleigh, North Carolina
July 15, 1965

A Noble Son

It was a remark overheard in a street car, but it reminded us that there are honorable men in the world. A young man said: "I am very particular about paying my fare. I took a ticket home once when I was a small boy and showed it to my father, saying that the conductor had not taken it, and that I was that much ahead. My father looked at me and said that I had sold my honor for a nickel. That put a new face on it. I always think of what he said when I am tempted to repeat the offense." If all fathers were training their sons in this way there would be fewer dishonorable transactions in high places.

—Herald and Presbyter

Home

I turned an ancient poet's book,
And found upon the page;
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true, and something more:
You'll find where'er you roam
That marble floors and gilded walls
Can never make a home.

But every house where love abides
And Friendship is a guest
Is surely home, and home, sweet home,
For there the heart can rest.

—Henry Van Dyke

What He Missed Most

At the breakfast table, each of the family, even the tiniest one, who was but four years old, repeated a verse from the Bible. Then, joining hands as they stood around the table, they repeated together the Lord's Prayer, closing with a few words of prayer by the father. A guest was much impressed by the scene. A few months later, he was in a university town where the oldest son of the family was attending college. The man talked of his pleasant visit with his family, and then asked, "Would you mind telling me what you miss most, now that you are away from home?" Just for a minute the boy hesitated. It is not easy for a boy to speak his deepest thoughts. But, after a little, he looked up directly into the eyes of his questioner, and answered: "I miss most the hand-clasp at the breakfast table. If I could feel the close grasp of my father's hand, and repeat with them all the Lord's Prayer, it would begin the day right, and nothing would matter then." He halted a moment, then went on, his tones a bit husky. "The remembrance of those breakfast scenes at home stand between me and more than one temptation. It's what keeps me going straight."

—King's Business

Why Not Qualify

One of the last messages of G. Fred Bergen, Director of the Orphan Homes founded by George Muller, was: "Tell my younger brethren that they may be too big for God to use them, but they cannot be too small."

—Moody Monthly

The Little Story

Let me tell you a little story
About a prayer I heard.
It seemed like it came from glory
I can remember every word.

I was awful mean and wicked
Always prone to sin,
Didn't know anybody loved me,
Didn't think I had a friend.

I was just a lonely orphan boy
No place to call my home
That prayer I heard began worrying me
And I began to roam.
I traveled this wide world over
And went from place to place
But every time I closed my eyes
That Prayer was before my face.

Well it almost drove me crazy
It just wouldn't let me be
I swore that I would kill the one
Who prayed that prayer for me.

Then one cold night in the country
On a lonely country road
My heart seemed to burst wide open
Under the heavy load.

Then I heard a voice in the darkness
Saying come in from the cold
I dropped right down and confessed my sins
And Jesus saved my soul.

This brings the end to my story
About the prayer I heard.
If you listen just a little longer
I'll repeat it word for word.

The Prayer

Dear God this is not my boy
Lord Jesus this is not my son
But I'm concerned about the path he will travel,
I'm interested in the race he will run.

Will you extend your tender mercy
And save that soul today,
For I would like to hear him testify,
For Jesus, before I pass away.

I'm getting old and feeble, Lord,
I've already passed third base
Since you didn't bless me with a son of my own
I would like for him to take my place.

He's just a lonely orphan boy, Lord,
His parents have already passed on.
I would like to see him working for Jesus,
Before you call me home.

Thank you Dear Lord, for your answer
To this little feeble prayer.
I know Heaven will be much brighter
For he will be coming there.

—U. Z. Hale



THE
EDITOR'S
PAGE

CONVENTION RETROSPECT

personally . . .

ON THURSDAY NOON of our convention, as I was leaving Raleigh's memorial auditorium for lunch, a lady who was obviously a native of the city remarked to me, "I understand you are having a wonderful convention. I'm so glad!"

What she had heard was true. We did have a wonderful convention and it was evident from the opening period of fellowship, when the pastors and their wives gathered for dinner, that God was going to be present in an unusual way during the 29th annual session of the National Association.

Attendance throughout was excellent. The National Woman's Auxiliary Convention enjoyed its best attendance and on Wednesday evening, attendance at the National Association swelled to at least 3,000. Registration of ministers and delegates was better than average, although registration of delegates from local churches was still far below what it should have been.

Helping to build the attendance was a large number of young people and children who came with their parents to participate in the youth activities which had been planned. Response was so good that those responsible found themselves making last minute adjustments to take care of the crowd.

Many favorable comments were made about the preaching services. There is no question but that those who preached did so under the anointing of God's Spirit. Each message was food for the soul as four sayings of Jesus were expounded. What joy we felt as we worshipped together with those of like precious faith!

Business was expedited with a minimum of difficulty. Much of the business ran ahead of schedule. Christian maturity was seen throughout the business periods. Even when there were different opinions, they were debated in a Christ-like manner.

Reports given by the various departments within the National Association revealed commendable progress. As pointed out in various ways during the convention, this was made possible because of the faithful support of individuals and churches during the past year. It is important that every Free Will Baptist understand that voluntary participation makes these ministries possible. To maintain and expand them in the future requires continued participation.

Everyone responded favorably to the new format which was adopted for future conventions. It will provide a bit more leisure and give opportunity for some additional meetings which are needed to fully meet the requirements of our denominational work.

I have thanked God many times since returning home for this convention. My heart was thrilled to see demonstrated again that Free Will Baptists were a people with a vital, personal relationship to Jesus Christ, committed to the Book and engaged in the task of evangelism and missions.

Another year of ministry and labor is now before us with all of its needs. Some we already know about. Others we will learn about later. But we serve a great God who is able to supply all that we need. It is our task and challenge to rely not upon human skill and devices, but upon the source of all true spiritual power—God Himself. Will you join me in prayer that God will keep alive in our hearts all that we heard and felt during convention time and that through personal commitment to Him, we shall see even greater things accomplished for His glory.

AN IMPORTANT DEADLINE

THE DATE of September 24, 1966 is one that needs to be remembered by every Free Will Baptist. This is the date when the option expires on the two acres of land adjacent to our present headquarters property. Sizeable gifts are needed from individuals and churches to make the purchase of this much needed property possible. Let me suggest that you remember this as you plan your fall giving and prepare your church budget for next year.

Church Finance Record System

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

CHURCH FINANCE RECORD SYSTEM MANUAL

J. Marvin Crowe and Merrill D. Moore
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FINANCIAL RECORD SYSTEM PACKET CF-15

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

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

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100	\$ 1.85	\$ 85
500	6.75	3.50
1,000	11.00	6.00
2,000	18.00	11.00

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

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250	14.65	12.00
500	24.75	21.35
1,000	45.35	40.00
1,500	64.00	58.35
2,000	85.25	76.80

INDEX GUIDE CF-13

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

GRANITE BOARD FILE BOX CF-14

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

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

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2									
3									
4									
5									
1									
2									
3									
4									
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Paid To Date									
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