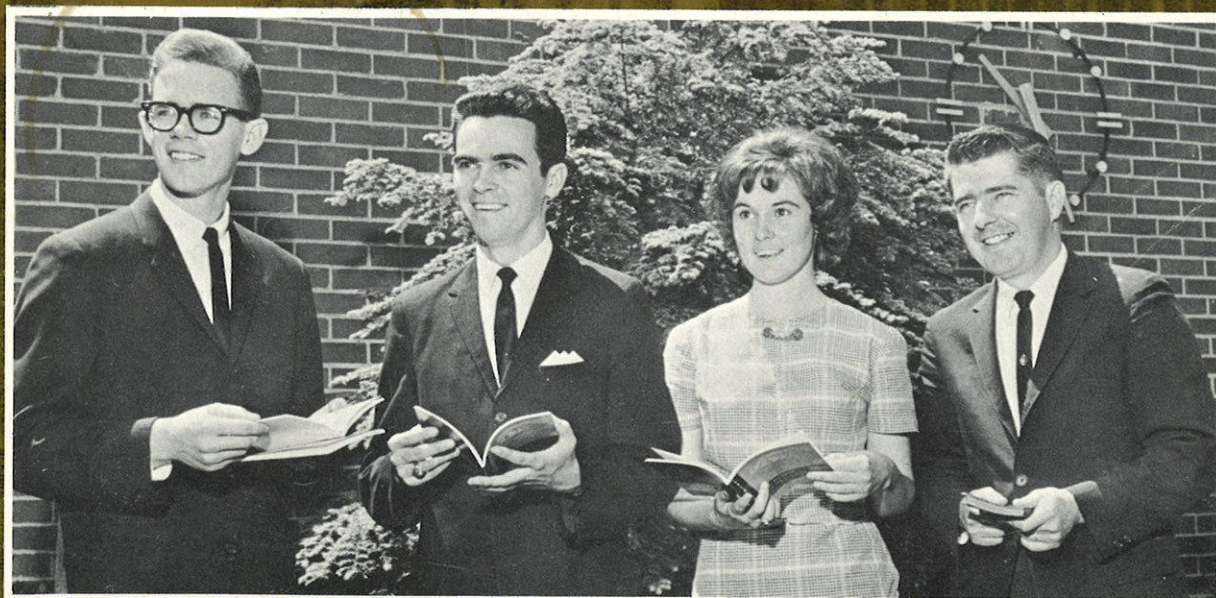


BIBLE COLLEGE ISSUE

SEPTEMBER / 1965

CONTACT

OF THE NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS



Free Will Baptist Bible College opens for its 24th academic year this month. Officers for this year's student body are (l. to r.) Ray Lee, President from Houston, Texas; Jimmy Ferrell, Vice-President from Smithfield, North Carolina; Dona Watson, Secretary from Lowland, North Carolina and Jackie Williams, Chaplain from Franklin, Louisiana.

WORLD LITERATURE SUNDAY

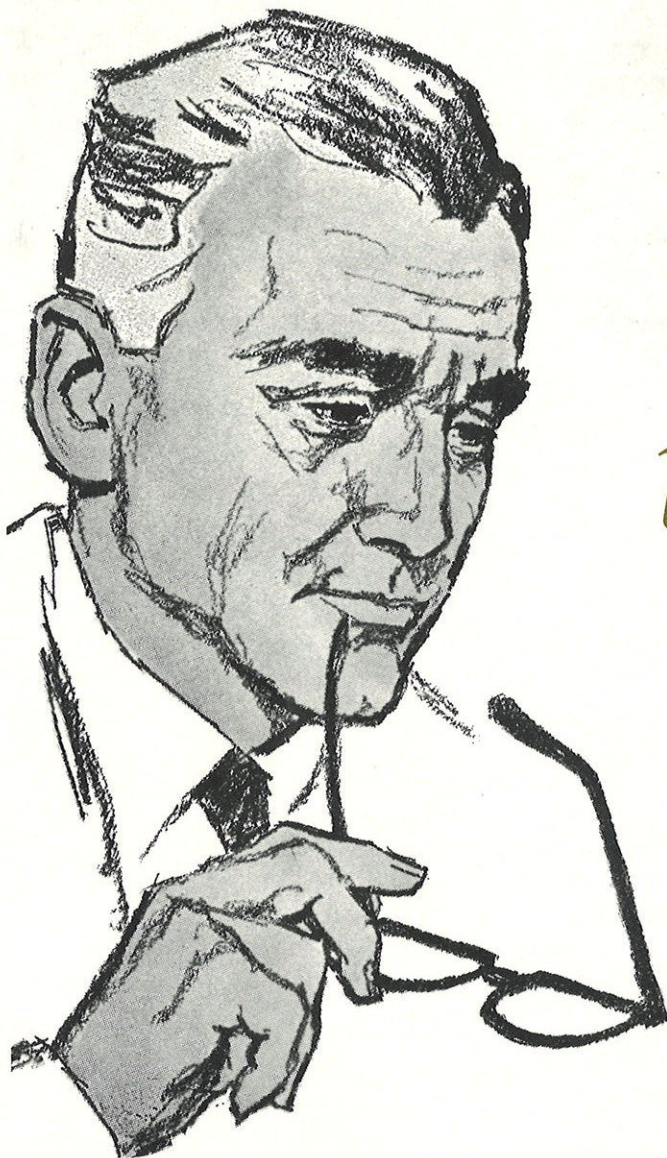
October 17, 1965

WHY?

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1. One billion, 300 million are reading.
2. This mass of readers constitutes a revolutionary potential that every ideology, political and religious, is aiming at with carloads of colorful, quality literature.
3. Turbulent conditions in an increasing number of countries often make it impossible to witness directly to the people—missionaries desperately need finely-honed literature NOW to penetrate barriers.
4. The church is largely passing up this golden opportunity for evangelism through the printed page for lack of focus and direction.

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September, 1965

CONTACT

OFFICIAL PUBLICATION OF THE
NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS

Volume 12, Number 11

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COMING ARTICLES

A World In Crisis
Evangelicalism and Ecumenicity
Putting Wheels and Wings to the Gospel

ABOUT THE COVER

This month Free Will Baptist Bible College opens its doors for another year of service in behalf of the denomination. A capacity enrollment is expected. Officers of the senior class are representative of the choice young people who will find their place of service in the church of tomorrow.

by L. C. Johnson

Dr. L. C. Johnson, President of Free Will Baptist Bible College, confers with Bayless MacDonald, Business Manager, and Paul J. Ketteman, Public Relations Director, concerning the record enrollment of students expected for the fall semester.



The Task of Bible College Education

FROM TIME to time it is important to discuss the particular area of education in which our Bible College functions. The reason for this is that the Bible College program of education is comparatively new to the majority of us. In essence, however, the Bible College type of education was the earliest known in America. Studying the early history of some of the great colleges and universities we find in their curriculum a similar pattern of education to the modern Bible College pattern. It is well to remember that the church was the first to enter the field of higher education in this country. The church saw to it that the Word of God and Christian morals had the central place in the curriculum and general emphasis in these institutions. Of course, the institutions were not always called Bible Colleges, but the courses of study and general emphasis were very similar to our Bible colleges of today.

As our country developed and life became more complex, the state, through taxation, entered the field of education and has greatly taken over the responsibility of educating the citizenry. The church seemed to be willing to relinquish its rights in the educational field and let the state assume more and more of this responsibility. The state has made less and less room in its curriculum for the Bible and morals. Its program of education is almost totally secular. It prepares the students to be the master of the physical world about him. It is almost lacking in effort to show man his relationship to God. Any system

of education that fails to do this is secular.

Public education has come to so dominate the educational system that private education must allow it to determine the policies, curriculum and standards of education. The problem private institutions face is how to meet all the demands of public education and have any room left to teach and emphasize those things for which the private institution was specifically created. At this point is where Bible College education boldly declares its dedication to the church that created it and to the cause of Jesus Christ. Bible College education is not defiant in its attitude, but declares itself to be wholly committed to the cause of Christ and to the church and to those principles which secular education overlooks or minimizes.

It is here that Bible College education runs into problems of accreditation by regional accrediting agencies. To fulfill its purpose (service to Christ and the church) it cannot accept all the demands of a system of education that is predominantly secular. The Bible College has other interests that it must attend to that are not a part of the public system of education.

This does not mean that the Bible College program of education is not standardized. While public education is standardized to develop the student horizontally, that is to bring him into masterful relationship to the world about him, the Bible College system is standardized perpendicularly and horizontally. It brings the student into proper relation-

ship with God (perpendicular) and then seeks to bring him into a servant's relationship to men (horizontally).

Bible College education believes firmly that it has a particular task to do. Not being able to harmonize this task with all the demands of general education, it set about to standardize its own program of education in the light of its purpose. The Accrediting Association of Bible Colleges, which is fully recognized by the United States Office of Education and meets the highest educational standards, was created to accredit institutions functioning in the Bible college areas of education. Free Will Baptist Bible College secured accreditation from the Accrediting Association of Bible Colleges in 1958.

Bible College education would re-establish God and His Word in education. Bible College education would integrate all true knowledge with the Word of God. Bible College education is based upon the belief that the Word of God is true and the mind is free to discover all truth as it relates to its teachings. Bible College education repudiates the "open mind" concept of education which feels free to question the miracles of the Word of God and all that is supernatural. Your Bible College is committed to the great fundamentals of the Christian faith and to separated Christian living. ■■

DR. JOHNSON is president of Free Will Baptist Bible College. He has served in this capacity for more than twenty years.

The Future Swings On A Hinge

by Paul J. Kettelman

A GIANT DOOR swings back, the teller enters the vault. Money for jewelry, a home, or finance for most any undertaking is available. Everyone saw the teller twirling the combination of the lock. All eyes searched to see the treasures within. Many were aware of the thickness of the doors, but hardly anyone observed the hinges upon which it turned.

Hinges are simple devices upon which doors swing. Giant, massive doors open easily because of their hinges. The door to the future of the Free Will Baptist denomination pivots on its hinge—the service and spirit rendered the denomination by Free Will Baptist Bible College.

Alumni from the College are found in increasing numbers around the world. In future years the larger part of our Christian workers will be trained at Free Will Baptist Bible College. For this reason it is not incorrect to say *Free Will Baptist Bible College is the hinge to these vital doors of Christian service.*

1. *The Door of the Ministry of the Word.* There is a greater shortage of ministers to preach to the next generation than the Church has known since its founding. When you narrow this to a Bible-centered, consecrated, Spirit-filled ministry the shortage is even more critical. Young people are being challenged by the dedicated young men who are trained to serve effectively in the pulpits of our churches. Free Will Baptist Bible College is called upon by the denomination to supply the spiritual voices for our churches' pulpits as never before in her history. Only through a

dedicated teaching staff directed by the Holy Spirit can these young men be trained to reach our people whether it be in the remote rural church or in the pulpits of those churches in the heart of our industrial and metropolitan areas.

2. *The Door of Missions.* Canada, Alaska, Mexico, Hawaii, South America, Japan, India, Africa are all fields of service for trained missionary personnel who have attended FWBBC. Today's present missionary vision with its outreach can be traced for the larger part to the ministry of the College. The door of missions continues to challenge young men and women to give themselves as witnesses to those who have never heard of the saving power of Jesus. Replacements and additional workers for present fields, as well as personnel for new fields, will need to be trained for the service demanded of them as they go "into all the world." The harvest continues to grow. The labourers become even more scarce. The vision and call continues to be seen and heard by those attending Free Will Baptist Bible College. The ministry of the College guarantees that this door will continue to swing freely to the dedicated, called young people who are challenged to go to the regions beyond. This College's vital emphasis on missions must continue.

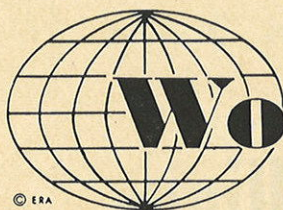
3. *The Door of Evangelism.* The emphasis on evangelism given to the students who attend the Bible College is evidenced by the number of Evangelistic Pastors and the young men who are engaged across America as full-time Free Will Baptist evangelists. The Christian

service department of the College has stressed the importance of witnessing to the lost people about us. No generation in history needs revival like this present one. Revivals come through men of spiritual vision with a burden for the souls of the people who live about them. We must see that this door continues to swing open for those who would enter there to serve.

4. *The Door of the Ministry of Music.* Thousands of Free Will Baptists have been blessed through the years as their hearts were moved by the singing of the FWBB College choirs and quartets. Through young men and women who are trained to direct and teach others it is hoped that the same type of blessings can be shared in the local church regularly. The Bible College offers a major in music. Local church services are becoming more meaningful and worshipful as emphasis is given to the importance of music and its vital part in our worship.

All of these doors of service are easily defined by all of us. We have been very much aware of each door as an opportunity of service. Let us not forget that hinge which supports these doors! Free Will Baptist Bible College cannot continue to reach these needs nor adequately supply these fields of service without the regular support of every local church through their prayers and finances. Remember a door is practically worthless without its hinge. ■■

MR. KETTEMAN is Director of Public Relations for Free Will Baptist Bible College.



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

Involvement Is Key

WHEATON, ILL. (CNS)—Dr. Arthur M. Climenhaga, Executive Director for the National Association of Evangelicals, announced plans here recently for the annual NAE week which will be observed in churches across the nation beginning October 24 and culminating with Reformation Sunday, October 31.

Church bulletins and other information are provided by the Association to churches scheduling the week for special emphasis on the work of the 43-denomination Association with its 21 affiliated organizations and commissions active in the total world-wide church service.

"The theme for this week and for the entire NAE Week program will be 'The Evangelical Imperative—The Church Involved in a World in Crisis,'" according to Dr. Climenhaga. "A dynamic resurgence of spiritual renewal with particular emphasis on personal spiritual revival and involvement will, we hope, become characteristic of all our churches."

More than 28,000 member churches of the National Association of Evangelicals are expected to participate.

National Sunday School Convention

CHICAGO, ILL.—The 20th Anniversary Convention of the National Sunday School Association is scheduled for Milwaukee, Wisconsin, October 20-22, and is expected to draw ten thousand people from over the United States and Canada as well as foreign countries. Representatives will be in attendance from more than 50 denominations at the conclave which will feature eight major sessions being held in the Milwaukee Arena-Auditorium.

Five headline speakers, each a well-known leader in his field, will be taking part in the major mass meetings. In addition nearly 200 workshops on subjects ranging from "Teaching Children to Pray" to "Laws of Sunday School Growth" will be offered using the facilities of the Arena-Auditorium which is only two short blocks from the convention headquarters—The Schroeder Hotel.

STA To Recruit Volunteers

WHEATON, ILL.—A unique organization to help find volunteers for foreign missionary service is ready to accept applications from persons 18 to 80.

Known as "Short Terms Abroad," the new agency will serve established missions boards by helping to recruit and screen applicants for terms of varying lengths. This service will be performed without cost to missionary societies.

"We believe there is a vast potential of untapped manpower for foreign missionary service," said Richard Wolff, executive secretary for Short Terms Abroad (STA). "This approach can prove tremendously strategic in meeting world missionary needs."

Members of the STA board include Clyde W. Taylor, general director of the National Association of Evangelicals and executive secretary of the Evangelical Foreign Missions Association, and Edwin L. (Jack) Frizen, Jr., executive secretary of the Interdenominational Foreign Mission Association.

New Headquarters In Japan

TOKYO, JAPAN (MNS)—Word of Life Press has just moved into a new four-story headquarters building here. This publishing ministry of The Evangelical Alliance Mission (TEAM) is directed by Mr. Ken McVety, assisted by a 70-member Japanese and missionary staff.

The 15-year-old publishing program of the Word of Life Press has logged 130,000,000 pages of Gospel literature. Two monthly magazines, 30 new books, thousands of correspondence courses and 7,000,000 tracts are included in the annual output.

Former Headhunter Preaches

NEW YORK CITY (MNS)—The congregation assembled for vespers at the Fifth Avenue Presbyterian Church here on August 1 heard a former headhunter of the Amazon jungles tell of his conversion to Christianity. Chief Tariri, head of Peru's once vicious Shapra tribe, appeared in native dress and spoke through an interpreter.

He recalled the days when he ruled over two rivers, hated his neighbors, and hated white men even more. In 1950 two young Bible translators came to his village to learn the Shapra language. Fortunately, he said, the visitors were girls, "or we would have killed them immediately."

Three years later Chief Tariri became a Christian. He is now working on plans to build a model village in the Peruvian jungles. With the chief at the vespers service were the two girls. Lorrie Anderson and Doris Cox. Miss Anderson served as interpreter.

Korean Choir Returns

MONROVIA, CALIF. (MNS)—The third North American tour of the famed Korean Orphan Choir, sponsored by World Vision, Inc., began in mid-July. The 37 "sober little charmers," as *Life* magazine dubbed them on their initial tour, made their debut this time at Winona Lake, Indiana, where World Vision held its Festival of Missions July 11-18. After September 7 they will begin a coast-to-coast itinerary of Canada and the United States.

New Seminary To Open

PARIS, FRANCE (MNS)—Announcement has been made of the establishment of an evangelical seminary here, with classes scheduled to begin in October. Preparations for this historic event began in September 1962, when delegates from 11 denominations met for the biennial congress of the "Eglises des Professants" (churches that insist members make and maintain a clear profession of faith).

It is planned that the seminary will open with two residents professors, a small staff, and perhaps a dozen students. Short distances between cities will permit a number of evangelical professors to come in periodically for lectures.

Special Missions Course

PORTLAND, ORE. (MNS)—Western Baptist Seminary has announced here that it will offer a S. T. B. degree in Missions beginning with fall classes. Especially designed for women students who are training for missionary work, the curriculum for the new three-year course will provide professional training similar to that of a B.D. degree, except for its special missionary emphasis.

Arrangements have been made with Wycliffe Translators for candidates for the S. T. B. degree to take a minimum of one summer's work with the Summer Institute of Linguistics at the University of Washington, University of North Dakota or the University of Oklahoma.

SEPTEMBER 24, 1966

IMPORTANT DATES are not always easy to remember. Most of us have permitted important dates like our wedding anniversary, our mother-in-law's birthday or our daughter's first piano recital to slip up on us. I suppose this is characteristic of human nature. That's why we hope that you will take special note of the date—September 24, 1966.

We don't want you to forget it and it is our intention to keep reminding you from time to time. You see, that's a very impor-

tant date for every Free Will Baptist. We dare not be guilty of letting that date slip up on us. Too much is at stake. So repeat it to yourself several times right now—September 24, 1966—September 24, 1966—September 24, 1966. Fix it in your mind. Got it? Fine.

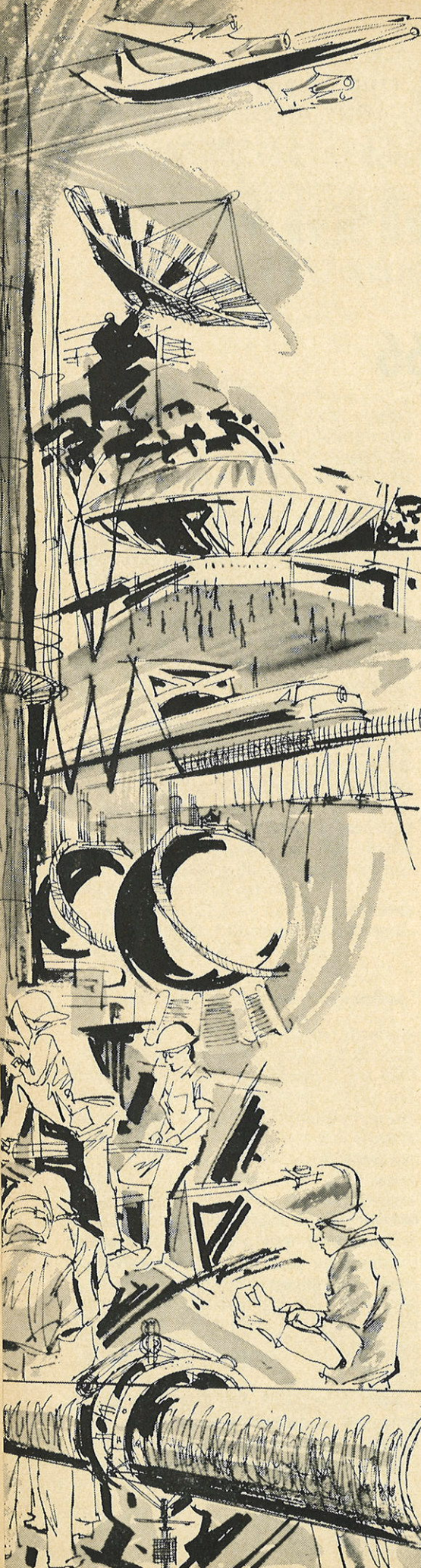
What's the significance of that date? I thought you knew! That's the date when our option expires on two acres of land needed for future expansion by our national office building. We must have it and we

can for just \$20,000 at this time.

There really isn't a great deal of time, so please do your part now. Support the effort being promoted in your state for this project or send your gift directly to us at P.O. Box 1088, Nashville, Tennessee 37202. Either way your state will receive credit for the gift.

Haven't forgotten the date have you?, Well, just in case here it is again—September 24, 1966. Please don't forget!

We are counting on you.



THIS IS AN AGE of "maximums." Everything seems to be expanding at a greatly accelerated rate. How long this will continue, only God knows. This presents to Free Will Baptists our greatest challenge.

Plans are being made by the business world to explore and capitalize on our exploding generation. What are Free Will Baptists going to do?

Success is no accident but is the result of careful planning. We must explore this exploding world and plan now for our future needs. To wait will be too late.

Our age calls for greater advancement in every area. The speed of cars and airplanes continues to increase. One submarine today carries more destructive power than all bombs dropped in World War II. Rockets are orbiting the earth, and a round trip to the moon is anticipated.

Ever-increasing taxes will continue to finance government projects. And Free Will Baptists desperately need to increase their tithes and offerings to take advantage of every available opportunity to get the gospel of Christ to the world. Looking ahead, here are some of the things we see.

Inflation

This is a pressing problem that concerns all of us. The present rate of in-

flation is 4% per year. The rising cost of living and the declining value of the dollar means it takes more money to buy less. This affects our churches and denominational programs. Increased income must offset the difference.

Our total denominational budget has exceeded one million dollars. Next year it will take \$1,040,000 to do what \$1,000,000 is doing this year with the present rate of inflation. This means an increase of \$40,000 just to stay even. A man making \$5,000 this year will need \$5,200 next year to maintain the same purchasing power. It will take \$104 next year to buy what \$100 will buy this year. According to this trend, money invested for less than 4% isn't making any increase in purchasing power.

So inflation is an exploding problem to explore. It affects the finances of our denomination and its churches just as it affects everyone else. This problem increases the stewardship demand of the future. Our success or failure now determines our success or failure in the days ahead.

Population

This is another booming exploding area to consider. A recent United Nations population study places the present world population at 3.25 billion. If the present rate of increase continues world population will double in 35 years creat-

EXPLORING THE EXPLOSION

by

James Earl Raper

ing a world population of nearly seven billion by the year 2000. One doctor said efforts to reduce the birthrate will show no decrease for 20 years, if then.

One half of our population is below 25 years of age, and it has been estimated that the number of people living today would total one out of every four born since the time of Adam. This increase produces many problems. According to J. Edgar Hoover crime has increased 98% in the last ten years. Large centers of population fear water shortages in the future, and it is predicted that in the 1970's serious famines will spread around the world.

Perhaps too late we will see whether it is more important for us to put a man on the moon in the 60's or work toward avoiding a world famine in the 70's. Again our exploding population reveals the demands of stewardship to meet the great need of the future.

Education

The need for education is a must for our generation. This is seen in the fact that our educational institutions are bulging with overcrowded conditions. Screening processes are used to select the most desirable students. We are now facing our greatest educational challenge.

In 1939, 14.2 per cent of the 18- to 21-year-old age group, which is the college age potential, were enrolled in college; in 1965, 43 per cent enrolled; and in 1975 an estimated 54.3 per cent of our college age potential will be enrolled. In 1963, 4,528,516 students were enrolled in 2,080 colleges in the U.S., or an average of 2,177 students for each school.

Our Bible college in Nashville, Tennessee, has about 300 students, so you can see where we stand in the race to meet the educational challenge of our future. Our failure to provide the type training our young people must get means they must look elsewhere for it. Tax supported colleges will take care of most of the increase, but Free Will Baptists must accept the challenge and meet future educational needs of our youth. This educational explosion calls for increased stewardship.

World Evangelization

The rate of birth far exceeds the rate of evangelization. Only one third of the world's population has heard the gospel, and the percentage is decreasing each year. While over one billion people are under the enslavement of Communism, there are only 245 million Protestants, and a much smaller figure would represent born-again Christians.

Free Will Baptists have a combined home and foreign missionary staff of nearly 100. We have only one mission-

ary for every 2,000 Free Will Baptists. Another fundamental denomination, comparable in size to ours, supports one missionary for every 70 members. For us to equal what this denomination is doing we should have 3,000 missionaries instead of the present 100.

Only nine per cent of the world's population speak English, and 96 per cent of the Church's income is spent among this nine per cent speaking English, leaving only four per cent of the Church's income to evangelize the 91 per cent of the world who do not speak English. Increased stewardship of material and manpower resources is essential for further advancement in evangelization of our rapidly growing world population.

A Look At Ourselves

What must we do to meet the stewardship demands of the future? Let us look at ourselves for the next 35 years. At the present birthrate the population will double. For the ratio to stay even, if there are 200,000 Free Will Baptists affiliated with the National Association now, there must be 400,000 then, and our 2,500 Churches must become 5,000.

If our denomination keeps up with the population ratio, we must do as much in the next 35 years as we have done in all our previous two and a half centuries of existence. And if we want to advance, we can measure our advancement by all we do beyond doubling our present status, because doubling would only keep us even with population growth.

Based on a membership of 200,000, the per capita giving of Free Will Baptists to all denominational causes in 1963 was \$2.53. Our present rate of giving must be increased. A stewardship training program is essential to meet the demands of the future. New members must be trained to fill the gap left by those passing on.

Money will not do everything. Lives dedicated to God's purposes first, and when this is accomplished, God's work will not be held back for lack of money, because we will be good stewards of what God has given us. Individuals and churches should give regularly and generously to meet the stewardship demands of the future.

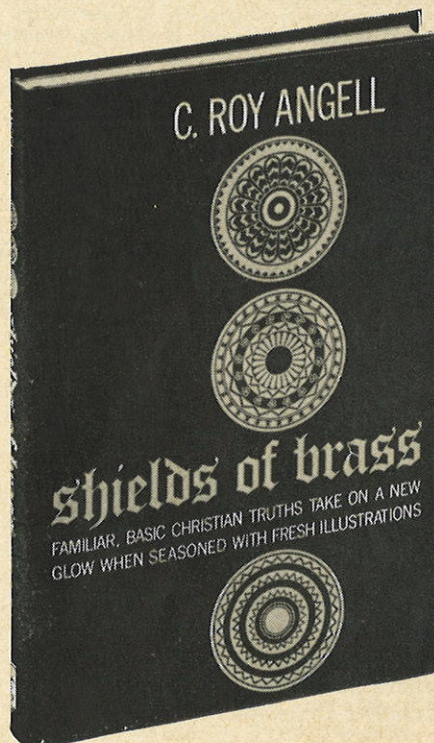
And there is no alternative, for if we fail to explore the challenge before us, we will dissolve in the explosion. ■■

MR. RAPER is a member of the Stewardship Commission of the National Association and pastor of First Church in Pine Bluff, Arkansas. This article is available in tract form at \$1.00 per hundred plus 45¢ postage and handling. Write Randall Book Store, P. O. Box 1088, Nashville, Tennessee 37202.

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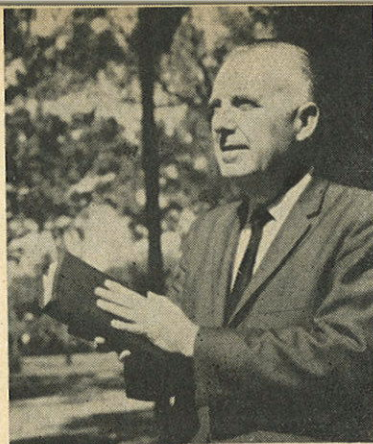
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WHAT'S YOUR PROBLEM?

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.

My pastor recently preached on the resurrection. In his sermon he said that Jesus is now everywhere. Did he make a true statement?

Let me suggest that you read John 14:16-26 and see how Jesus, through the Person of the Holy Spirit, is indeed everywhere. There is one exception, however. The teacher was patiently explaining to the children in her class that they should never be afraid of the dark or of being alone; for, she said, "We are never really alone. Whenever we are, whatever we are doing, Jesus is with us." "Jesus," she continued, "is everywhere." "I know one place where He isn't," said a little boy. "You do?" she asked, surprised. "Where is that?" And the boy replied, "In His grave."

"The heavens declare the glory of God; and the firmament showeth his handiwork," states Psalm 19:1. In another place the Psalmist asks, "What is man that Thou art mindful of him." In the light of various scriptures and in view of various happenings in our world today, do you believe that other stars or planets may be inhabited?

With no scriptural backing, any answer I might make would be sheer speculation. However, let me quote Dr. Werner von Braun, one of our leading space scientists. He says, "There is good reason to assume, on purely scientific grounds and on evidence adduced by observation, that life of some kind exists elsewhere in the universe. I cannot believe that the Power which created life and order confined all sensible organisms to this comparatively tiny planet. Our sun is only 100 billion stars in our galaxy. Our galaxy is one of billions of galaxies populating the universe. It would be the height of presumption to think that we are the only living things in that enormous immensity."

In this day of racial prejudices with so much animosity between whites and blacks, how are we going to get across the message that Jesus was a white man?

Was He? In New York a little, old, Swedish woman took her pastor to task when he said that Jesus spoke Aramaic. She said he was wrong, that Jesus spoke Swedish. Asked by the pastor how she could prove that, she produced her Swedish Bible and showed him that the words of Jesus were all in Swedish. Later, the preacher remarked, "How glad I am that she thought of Jesus as a member of her race, and that I think of Him as a member of my race." It is actually a compliment to the Son of God that the black man, the yellow man, the white man, the red man, can all think of Jesus as a member of his own particular race. Galatians 3:28 says, "we are all one in Christ Jesus."

What is the position of the National Association of the Free Will Baptists on the thousand year reign of Christ mentioned in Revelation 20:4?

There is a difference of opinion among our people concerning this. You will find in our ranks pre-millennialists and a-millennialists. This has never been a test of fellowship among us and each individual has been at liberty to hold a personal interpretation of the above mentioned passage. The National Association, therefore, has no "official" interpretation.

IN THE VINEYARD

Director of Church Training Service, **Samuel Johnson**, will be in Columbus, Mississippi, September 16-19. He will attend the Arkansas State Meeting at Conway, Arkansas, September 29-30.

Homer E. Willis, Director of Home Missions and Church Extension, will be in a missionary revival September 17-19 in Aulsbury Chapel Church, Missouri. He will be in Monterrey, Mexico, September 24-26, and will be in Nashville for the annual missionary conference, October 4-6.

Director of Foreign Missions, **Reford Wilson**, will attend the foreign board's missionary retreat, August 30-September 4. He will be in the Blue Ridge Association of Virginia for a missionary conference, September 22-26 and in Richmond, Virginia, September 27-29.

Mark Vandivort, Field Secretary for Home Missions, will be in California, September 5-12; Hawaii, September 13-20; Los Angeles area, September 21-22 and studying the Indian ministry in Kayenta, Arizona, September 24-27.

Director of Conference Ministries, **Rufus Coffey**, will attend the foreign board's missionary retreat, August 30-September 4. He will be in a missionary conference in Durham, North Carolina, September 12-19; missionary conference at Ben Avenue Free Will Baptist Church, Kannapolis, North Carolina, September 22-23; a missionary conference in the Blue Ridge Association, Virginia, September 24-26.

Jerry Ballard, Director of Publications for Foreign Missions, will be at Winona Lake, Indiana, during September for finishing touches on a new film shot in Brazil. He will be working with Ken Anderson Films, Inc. He will also consult with missionary literature leaders regarding expansion of our literature for South America.

Director of Teacher Training for the Sunday School Department, **Harold Harrison**, will be in Chillicothe, Ohio, September 1-10. He will be conducting Sunday School Institutes in Johnson City, Tennessee, September 13-17 and in Anderson, Indiana, September 26-October 1.

1965 COOPERATIVE RECEIPTS

July 1965

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	July 1965	Year to Date	Total to July, 1964	Designated July, 1965
Alabama	\$ 82.28	\$ 761.82	\$ 802.39	\$ 14.72
Arizona		487.60	214.00	
Arkansas	381.51	1,935.93	1,879.15	
California	873.71	4,551.37	4,818.68	100.00
Florida	48.30	921.68	853.05	
Georgia	188.97	1,369.06	1,311.78	
Idaho	71.49	233.32		
Illinois	105.82	3,310.19	3,879.47	
Indiana	69.60	226.60	237.98	
Kansas		777.85	1,333.04	
Kentucky		475.89	351.16	
Michigan	300.00	600.00		
Mississippi		119.00	20.95	
Missouri	1,486.15	7,915.82	7,990.55	
New Hampshire	20.95	151.57	200.03	
New Mexico		123.74	147.76	
North Carolina	212.11	1,045.59	1,301.71	
Ohio	300.40	1,544.72	888.20	18.40
Oklahoma	1,484.52	7,337.30	7,660.73	
South Carolina		6.84		
Tennessee	135.00	2,065.85	2,418.35	
Texas	231.73	1,713.55	1,688.99	
Virginia	23.28	1,260.55	1,930.01	
Washington		80.00	52.00	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative July 1965	Receipts Year to Date	Designated July 1965	Year to Date	Total Receipts To Date
Foreign Missions	\$1,754.19	\$11,323.14	\$	\$ 36.25	\$11,359.39
F.W.B. Bible College	1,270.28	8,225.77			8,225.77
Executive Department	1,209.79	7,834.05			7,834.05
Home Missions	934.71	6,149.05	33.12	118.22	6,267.27
Church Training Service	604.89	3,917.02			3,917.02
Superannuation Board	181.47	1,175.14			1,175.14
Stewardship Commission	60.49	391.67			391.67
Headquarters Building Fund			100.00	343.66	343.66

GEMS

FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

IN 2 TIMOTHY 2:5, we read: "If a man strive for masteries, yet is he not crowned, except he strive lawfully." Here is a specific instance where the exact point of the Greek is probably missed by the English reader, for who would know — from reading the King James — that Paul is referring to the analogy of an athlete?

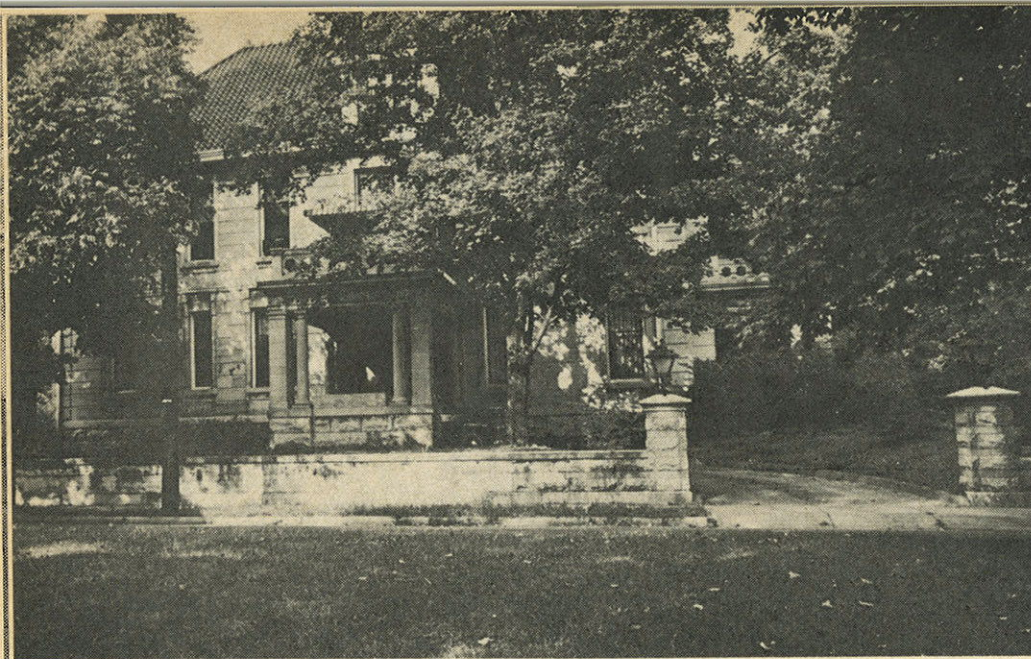
Yet, that is exactly the case. The English phrase in the verse, "strive for masteries," is all a translation for one Greek verb, *athleo*; and this verb simply means "to engage in the athletic contests." Here in 2 Timothy 2:5 is the only time this Greek word is used in the New Testament.

In Paul's Roman and Greek world, the people were quite fond — as we are in our day — of various athletic contests including wrestling, races, and other "games" quite similar to our modern track and field competition. This Greek verb *athleo* simply meant to participate in some of these athletic contests.

Paul, therefore, is using a principle from the life of an athlete as an illustration to Timothy about something in the Christian life. (Paul was evidently fond of athletics himself, since he often borrowed illustrations from this area — compare 1 Corinthians 9:24-26.) And the point he makes about a participant in an athletic contest is that he cannot get the crown (i. e., the victor's crown) unless he keeps the rules of the game ("strive lawfully"), a principle still true today. A good illustration would be the men's 440-yard relay in the 1960 Olympic games. The U. S. men's team actually crossed the finish-line first, but was not awarded the Gold Medal because an observant judge had noticed that one of the relays was not completed within the proper zone.

So Paul is saying that the Christian worker can learn something from this principle as it operates on the athletic field. The contestant in the races, or the broad jump, or the pole vault, must not only strive to cross the finish-line first, or jump the farthest or vault the highest; he must also learn the rules of the game and keep them carefully. And the Christian worker must not be content simply to be in the running; he must also concentrate on God's rules for the task he is about. ■■

Glancing Around The States



Pictured above is the newest addition to the property of Free Will Baptist Bible College. The building contains 21 rooms which will be used for classroom space. Located at the corner of West End Avenue and Craighead Avenue, the land area totals approximately one and one-half acres.

FREE WILL BAPTIST BIBLE COLLEGE ENLARGES FACILITIES

NASHVILLE, TENN.—A Bible College expansion campaign was approved by the 1965 National Association. The plan calls for the purchase of local properties as they become available and the building of a modern college plant at the present location. This drive, already in progress, will provide dormitory and classroom space for the more than 300 students expected at the Bible College this month. With conditions already crowded and more than 50 students over last year's enrollment expected, the pressure for expansion has steadily mounted. The problem has now become acute and the need for more space is vital.

The first step in this campaign has already been taken. The school has purchased a 21-room, cut-stone building on property adjoining the present college campus. The new building, a spacious three-story structure, is adaptable and can be suited for use by the Bible College. This added space will provide the school with needed classroom facilities, freeing other buildings for dormitory and office space.

The property included in this purchase gives the school an additional 100 feet of land facing West End Avenue, Nashville's main thoroughfare. The lot extends along Craighead Avenue the entire 400 feet width of the block, with an area of 60,000 square feet, nearly one-and-a-half acres. This land will prove valuable in the future construction of new buildings. The lot joins the school's present Belle Haven property on the west.

Further steps in providing for this year's influx of students includes a rearrangement in the use of present school buildings. One of the most pressing needs is dormitory space. With this in mind, both Davidson and Ennis Halls have been set aside to provide living quarters for students, Davidson Hall for the additional men and Ennis Hall for the women. A supervisor's apartment has also been incorporated into the Ennis Hall building.

This is only the beginning. As more and more students each year apply for entrance to the Bible College, facilities must be found to provide for them. Expansion must continue. The Free Will Baptist future depends on it. Plans for construction of other new buildings are now being drawn by the architect with a view of construction beginning as soon as necessary financing can be arranged.

Successful Adult Camp

MT. VERNON, ILL.—“Biggest” and “Best” are words which apply to the Adult camp held here. Over 700 people were present for the final service. There were 12 to 15 first time decisions and approximately 35 other decisions. Rev. Jack Paramore was the evangelist and the music was under the direction of Mr. Ray Turnage.

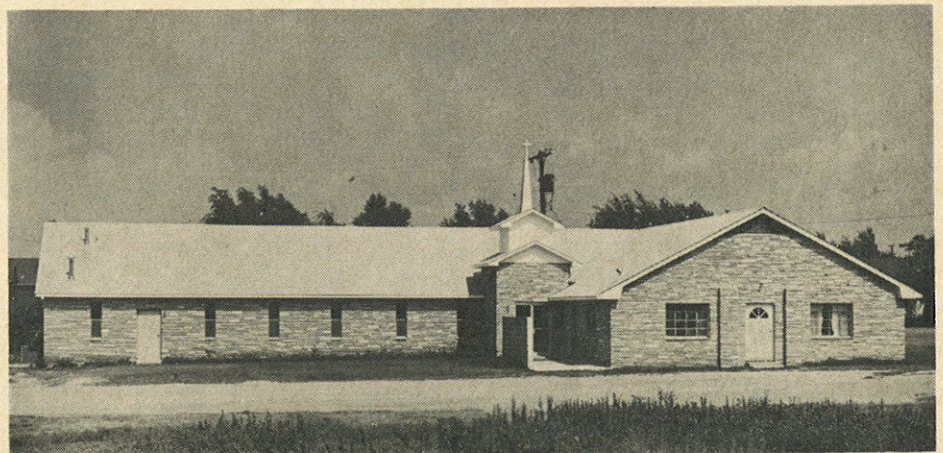
Quarterly Meeting Held

CARLSBAD, N. M.—The first quarterly meeting of 1965 of the First New Mexico Association of Free Will Baptists was held here recently. During the meeting a new office was created given the title of Promotional Secretary. Rev. S. M. Aragon was elected by the group to fill the position.

District Rally To Be Formed

BATESVILLE, ARK.—The Polk Bayou

Pictured below is the new sanctuary of the Trinity Free Will Baptist Church of Tulsa, Oklahoma. Approximately 135 people were present for the dedication services which were held recently. Dr. J. D. O'Donnell, President of Oklahoma Bible College, was the principal speaker. Rev. Melvin Bingham is the pastor.



Association of Free Will Baptists met recently at the Chapel Free Will Baptist Church near here. During the meeting a committee was appointed to organize a district C.T.S. Rally. Rev. Hoover Lewis is moderator of the association. Rev. Ray Watkins was the visiting speaker for the morning worship service.

Pastoral Changes

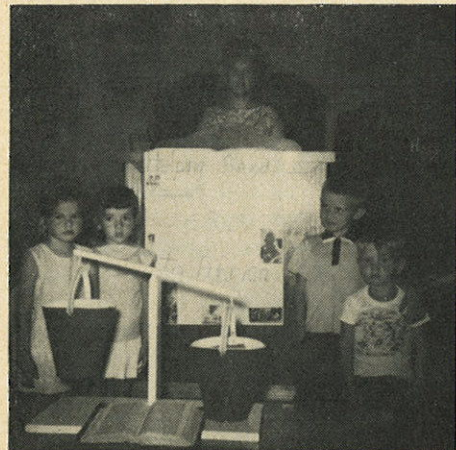
NASHVILLE, TENN.—The following pastoral changes have come to the attention of CONTACT in the past few weeks. The Reverend Thomas K. Johnson has resigned as pastor of the Ahoskie Free Will Baptist Church, Ahoskie, North Carolina, and is available for pastoral work. He may be contacted by writing to 602 S. Catherine Creek Road.

Rev. John Carl Moran, Route 1, Pisgah Forrest, North Carolina, is available for full-time pastoral work. He is a graduate of Bob Jones University.

Church Completes 12th Year

GREENVILLE, N. C.—Grace Free Will Baptist Church of this city has just completed its 12th year having been organized in 1953 by the Reverend Rashie Kennedy. Under his ministry two units of the church's plant were built. The Reverend Chester Phillips became pastor in 1962. In 1964 the church built its sanctuary with a seating of 750. There are 412 in Sunday school at this time and the church is experiencing a good growth. Prayer meetings average 150 in attendance. In the last two years, the church budget has more than doubled with increased support going to denominational enterprises. A ministry to the college students of a nearby college is being developed at this time. Several young men and women of the church, called to full time Christian service, are now at the Bible College preparing for Christian service.

Average attendance during VBS for the First Free Will Baptist Church of Hobbs, New Mexico, was 102. There were seven conversions and a missionary offering of \$68.02. Mrs. Arnald Heard is pictured with some of the children that helped raise the money.



Youth Rally Formed

LAUREL, MISS.—Youth from three churches of the South Mississippi Association of Free Will Baptists met here on September 2, 1965, at the Lee's Chapel Church to organize the youth of the association for effective service to Christ. Churches represented were Love Well Church, Fellowship Church and Lee's Chapel Church.

Officers elected were: Roy Pearson, President; Catherine Manning, Vice-President; Glenda Jordon, Secretary and Sarah Beth Walley, Treasurer. The group also elected officers for their official publication *Youth Nuz*. They were: Glenda Jordon, Editor and Deborah Grantham, assistant.

The next meeting of the rally will be at Love Well Church, Richton, Mississippi, on December 3, 1965, at 6:30 p.m. Meetings are planned every three months.

Church Nears Goal

AURORA, ILL.—The Free Will Baptist Church of this city came near to retiring the indebtedness on its property when on August 29 a special offering of \$1,213.10 was received. A balance of \$375.35 remains. This new work has made excellent progress and expects to build as soon as the land is debt free. The church has been faithful to support denominational work from the beginning. Rev. Jim Walker is pastor.

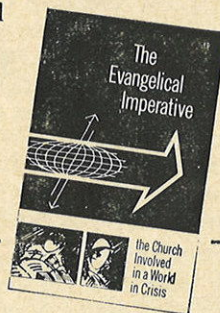
Observe NAE week

OCTOBER 25-31

With free church bulletins - full size 8½ x 11 - inside blank for your order of service and announcements.

Theme: THE EVANGELICAL IMPERATIVE - THE CHURCH INVOLVED IN A WORLD IN CRISIS

- * Plan a special service for Reformation Sunday, October 31.
- * Lay plans for vigorous and constructive involvement to reach your neighborhood with the gospel.
- * Emphasize our dynamic evangelical heritage.
- * Use the free NAE bulletins.



(CLIP AND MAIL FOR YOUR MATERIALS)

To: NATIONAL ASSOCIATION OF EVANGELICALS
P.O. Box 28, Wheaton, Illinois 60188

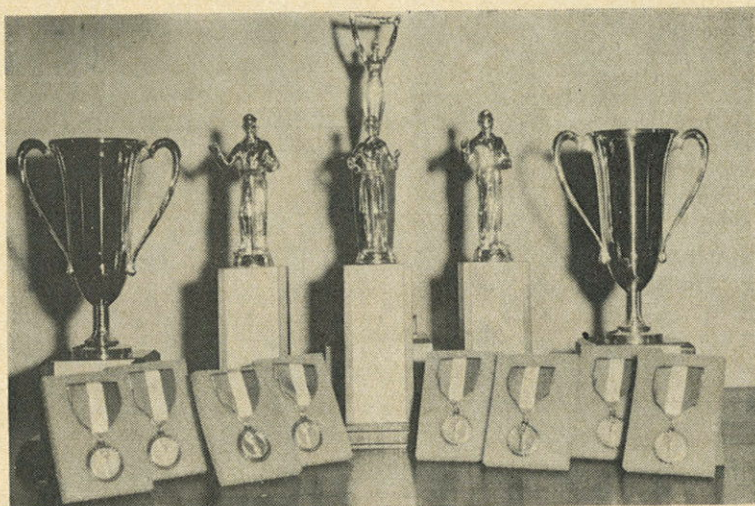
We will give special emphasis to NAE in our church on Sunday, October 31 or _____ (give alternate date)

Please send _____ church bulletins to:

CHURCH OR PASTOR _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____



These awards are typical of those available from the national CTS office for recognition of winners in various areas of competition.

YOUTH IN ACTION

THROUGH COMPETITION

by
Samuel Johnson

K EEN COMPETITION among your young people is not only wholesome, but it also produces interest and enthusiasm for the total training program. The preparation which has to be made by the participants provides unusual learning opportunities. The actual contests provide satisfying fun and enjoyment for young people and adults as well. These contests can be as exciting as a ball game with far more rewarding results.

Youth rallies and other similar meetings take on added interest when a good

program of competitive activities is included. Careful planning is an absolute must as well as the provision of an adequate amount of time. Poor planning will only result in greater frustration.

The paragraphs which follow will explain the activities as they will be used at the national meeting next year, 1966. You may wish to use some of the activities in other ways, which is certainly your privilege. For example, the Sword drill will be open only to the junior age next year, but you may wish to include other ages in your church and district

work. The award program is also based upon the activities which will be recognized at the national level.

Sword Drill

The Sword drill is a type of Bible drill designed to develop skill in using the Bible. This is a competitive activity for Adventurers for Christ, ages 9-11. The rules along with the study drill for 1966 (from which the national drill will be taken) are available from the CTS office in booklet form for fifteen cents per copy. A new booklet will be produced each year giving details concerning preparation for the national contest. A series of award trophies for the local, district, and state level winners is available from the CTS office. A special merit badge for participation in the Sword drill may be earned by each child. The requirements are listed in the Adventurers' trail guide books.

Sword drill rules and score sheets are also available from the CTS office. There is room on each sheet to score fifteen contestants on twenty-five items. A package of fifty sheets sells for seventy-five cents. The use of standard rules and score sheets at all levels of competition will aid in the development of a more disciplined drill.

Bible Tic Tac Toe

This is not a new type of Bible quiz; however, it has not been widely used by Free Will Baptists. The interest and enthusiasm which developed as a result of its use in the St. Louis area led the CTS department to select Bible Tic Tac Toe for competition for Heralds. It may be used with other groups in a variety of ways, but only Heralds for Christ will compete at the national level.

Bible Tic Tac Toe will be used as team competition in that a team of at least two players, but not more than four, will compete with other like teams. The local church may have more than one team and have several contests to select the best team. Or the church may have individual competition and select the best members to make up a team for district competition.

Directions for conducting Bible Tic Tac Toe competition are available from the national CTS office. A booklet containing all necessary information including the design and details of the equipment needed is ready for distribution. A minimum charge will be made to cover printing and other costs.

Award items are available for district and state winners. A trophy for presentation to the team and individual medals are available for the members of the team. The trophy may be passed to the new winner each year, but individual medals are kept by team members. In order to build interest and en-

thusiasm the awards may be secured and displayed each time the district meets.

Bible Bowl

At the National Youth Rally in 1964 at Kansas City two teams from the St. Louis area demonstrated the use of Bible Bowl. Interest spread to other areas during the following year. A second demonstration was held at the national meeting in 1965 at Raleigh, North Carolina. A team from Columbus, Mississippi edged a sharp team from Greenbrier, Oklahoma. Announcement was made at the 1965 meeting that the Bible Bowl would become one of the official competitive activities.

The Bible Bowl will be exclusively for Crusaders for Christ at the national level of competition. Other groups may wish to participate in this type of quiz (to be decided by such organizations).

Rules and regulations covering the Bible Bowl as a competitive activity for CTS are available in booklet form from the national office. This booklet contains the diagrams and other information necessary for building the needed equipment. The complete booklet including patterns sells for only a few cents.

Award items in the form of trophies and medals are available for the district and state levels. The large trophy should be presented to the team for display in their church. Individual team members should receive medals to keep as their own personal award. Teams are to be composed of not less than two nor more than four members. Additional information on all award items is available from the national CTS office.

Declamation Contests

The declamation contests are held for each of the three youth groups: Adventurers for Christ, ages 9-11; Heralds for Christ, ages 12-14; and Crusaders for Christ, ages 15-17. The age limitations are strictly adhered to at the national level and all levels of competition should do likewise. A declamation is a memorized speech, and the contestant is judged basically on his skill in presenting such a speech. As used by the CTS, the subject of all declamations is missions.

Declamations may be written by the contestant, but no extra credit will be given. The advantage of writing one's own comes in being familiar with the style and vocabulary used. Copies of declamations written by Free Will Baptist leaders may be secured from the national office for twenty-five cents each. Included in each declamation folder is a copy of the rules and judge's score sheet. Additional copies of the rules and judge's score sheet may be secured for judging local, district, and state contests. The price is eighty-five cents for a package of sixty score sheets.

Trophies for winners at the local, district, and state levels are available from the national office. Trophies should be purchased at the beginning of the CTS year and put on display to inspire young people to participate. This is especially true for the local church. Write for additional information about awards.

Essays

The essay contest is also opened to all three youth groups as listed above. Themes of the essays for 1966 deal with the subject of daily devotions in the life of the individual and in his home. All essays are sent directly to the national office by the leader of the local youth group. The list of winners is chosen by a panel of qualified judges. All essays must be mailed to the national office not later than May 1 of each year.

Subjects for the essays will be announced each year and the subjects for 1966 are given below. The Adventurers, ages 9-11, shall write on the topic, "Why I Should Read My Bible Daily." The length of Adventurers' essays shall be from 350 to 500 words. Heralds, ages 12-14, will write on the subject, "The ABC's of Daily Devotions in the Home." It shall be from 500 to 750 words in length. Crusaders, ages 15-17, will write from 750 to 1000 words on the topic, "Personal Time With God Each Day."

All essays must meet the requirements set forth above. Samples of the judge's score sheet may be secured upon request from the national CTS office. Essays should be typed and double-spaced with at least one-inch margins on each side and at the bottom. A two-inch margin is desired for the first page at the top, otherwise one inch is acceptable. Winning essays will probably appear in CTS publications. Winners will receive suitable awards.

Winners' Advancement

Contestants who win at any level of competition should receive financial assistance to the next level whenever it is needed. In the case of state winners, arrangement should be worked out where the local, district, and state could share in the responsibility. It will be the responsibility of each level of competition to pay the entrance fee at the next higher level. The state CTS, for example, is responsible for the entrance fee to the national contests.

Consider the Cost

In order to provide the type of competitive program that will challenge Free Will Baptist Youth, we must be willing to pay the cost. It is going to cost money, but this will not be the most difficult part. A challenging program is going to require hours of planning and preparation on the part of the most able

leadership we have among both laymen and laywomen. God's Word speaks of the harvest fields and the need for laborers. We must reap the harvest among our youth if we are going to have workers needed to reap the harvest fields of the world.

A keen competitive program that aids so tremendously in the teaching of the Bible is going to help reach our youth. However, it must be first-rate if we expect to reach the best as well as the rest.

Scheduling

The Church Training Service year is planned to be a fiscal year from October 1 through September 30. The four quarters in order are fall, winter, spring, and summer. CTS meets weekly in most churches. Most districts have CTS rallies once each quarter while state CTS rallies come only once a year.

At the present time regular progression from one level to the next through the year is not possible in many areas because of the time set aside for state meetings. In order to properly schedule the various competitive activities and provide for the best selection, a more systematic arrangement must be made.

It is suggested that the local church select its contestants to compete in the district some time during the fall quarter (Oct., Nov., and Dec.). The district should designate its winter quarter rally as the annual at which time the winners are chosen to represent at the state rally. The state rally should come in the spring at which time contestants are chosen for the national which meets during the summer. States which meet for their annual association at some other time could take care of all business and other matters at the usual time.

Thought and careful planning will be required in planning the youth rallies in order to take advantage of competitive activities. In most instances a longer meeting than one evening will be necessary. In associations where there are many churches participating, preliminary run-offs will be necessary in some activities. There will also be times when several activities will be going on in different rooms or auditoriums. This will require detail planning and a great deal of hard work. However, one must remember that as the scheduling becomes more complex, it means that more young people are getting involved. It is not an impossible task, but haphazard planning will only result in frustration. On the other hand, careful planning will bring about the results which each one is hopeful of obtaining—YOUTH IN ACTION. ■■

MR. JOHNSON is Director of the Church Training Department of the National Association.

Wild Oats And Harvest

by Clydetta Fulmer

WHERE WAS I? What was I doing there? How did I get there? I guessed I got there after the big noise. But the answers to the other questions I did not know.

I timidly turned to my left and saw nothing but people as far as my eye could see. I turned to my right and there too were oceans of people, all quiet, all with the most horrible look in their eyes. I turned quietly around. I seemed to be between two enormous clouds, one for the ceiling and one for the floor. In front of me there was a desk towering so high that I could not see who or what was behind it, but I did not have to see, I knew.

On one side there was my father. He looked so peaceful and his eyes were warm and happy. On the other side of me there was my mother whose bluish-gray eyes stared pleasantly at the black desk. I glanced over my shoulder and saw my sisters. I saw my grandmother and I wanted to cry, "Granny, O Granny, I thought you were dead!" but it would have broken the silence. I quickly saw that around me in a circle was my immediate family and then my other relatives in another circle, and then my closest friends, and then all the people I had ever known were circled around me and were watching me.

There was a sharp noise like that of a trumpet. A book was opened and the cover fell with a thud to the top of the desk. Then the other books were opened. At least I wasn't first, I didn't want to be first.

Thousands of people went before me, but it still seemed like I was first. Even those who were weeping and screaming

now became silent. A voice from the top of the desk came like thunder saying, "Clydetta Fulmer." It echoed again and again and again. A thousand daggers tore at my stomach; I knew it was my turn. Again the voice from the top of the desk spoke, but this time it was still and small. It said, "Clydetta Fulmer of the sixteenth generation of Fulmers, step forward." I fell to my knees and began to cry, "Forgive me! God! God! God! O Forgive me!" The voice said, "Silence."

On a gigantic movie screen my thoughts were projected. The people that knew me were horrified. Some said with great disdain, "She thought that!" and others uttered shocked "ooh's and ah's." I was not really embarrassed. This was much too serious for mere schoolgirl blushes.

Everyone became silent.

I began to shake violently and by then I was wet with a cold sweat. The voice spoke, this time with thunder and anger, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels!" I fell upon my face and began to claw and bite myself and I screamed again and again, "Have mercy! O my God I love Thee! Have mercy, God, God!" Two men clothed in white with eyes like fire came to me. They took my arms and lifted me up. I was still screaming. I turned and looked at my family. They didn't look sad, but repulsed! How wretched is the sight of a damned person!

The men led me to the left side. I couldn't cry and I couldn't scream. I just stood there among the thousands; and as I stood there in the midst of the weeping, cursing, biting, screaming mob,

I began to think of all the opportunities I had had in life that could have put me on the right side, the blessed side, and I, too, began to cry.

After a while some of the men in white clothes opened two doors from the bottom of the cloud. All of us on the left side were herded like cattle through the two doors and down a great ramp. There we stood in the black pit. We all pushed and squeezed to get as close to the ramp so we could get a last look at the pure light.

A sudden hush fell on the ocean of people. Every muscle in my body tensed and again I was shaking uncontrollably. In the opening at the top of the ramp was God's face! It was brighter than the lamp of a million furnaces and it glowed with love. It was so pure that some could not behold it and fell prostrate on their face. We stood spellbound; then, the horror of all horrors! the climax of all tortures! God turned his face away!

Then the great doors were shut and all was darkness. The multitude wailed a wail that shook the very foundations of Hell. Then with one great explosion, the fires of Hell were ignited.

The fire, the brimstone, and the mental anguish were fused inseparably into this hellish nightmare, but it is no nightmare. I call on God to relieve my pain, but there is no God; he has turned his face away. I remember—oh, only if I could not remember!

I remember my life and all the opportunities I had to do good. I remember the Christian schools I attended and all the sermons I heard. I remembered my Christian home and the members of my family who are now around God's throne. I remember the Day of Judgment, that fateful day when I was sent to this torment. That was yesterday, or was it today? or was it ten thousand years ago? There is no time here, only misery.

Oh, only if God would say to me, "Burn in Hell one day; then come to Heaven and join the blessed." Or if he would say, "Burn one million years; then join the loved and blessed." Oh, only if there was an end to this torment. Oh, God! Oh, Satan! I implore you! Let this body be burned up! Let this soul be disintegrated! Oh, only if these everlasting worms would quit eating away at my body for one minute! I bite and claw myself but no blood comes forth. I curse and scream, but to no avail. I pray, but God does not hear me. Oh, my wretched soul! Why, O why did the world have to end when I was so young? I was only sowing my wild oats. ■■

Clydetta Fulmer is a high school student. This article was reprinted from *The Pirate's Log*, school newspaper of Two Rivers High School, Nashville, Tennessee.

LET'S HAVE A COLLEGE DAY!

MORE THAN EVER before in its history the Free Will Baptist denomination is being challenged by our young people to provide training for them through which they may render effective service to the Lord in the great vineyard of the world. This challenge must be largely met through the ministry of Free Will Baptist Bible College. There is no single part of our denominational work more vital to the denomination's future growth and ministry than the ministry of Free Will Baptist Bible College.

Because of this increasing challenge and the growing demands that are being made to meet it, Free Will Baptist Bible College is faced with a tremendous financial obligation. This obligation must be met through local Free Will Baptist churches and individual members within those churches. One of the most effective ways we have found to afford our people the opportunity of sharing in this ministry has been through a "College Day" sponsored by the local church.

"College Day" can prove to be a real spiritual blessing and a challenging experience for your entire church. Your approach to this service will greatly determine its success or failure at your church. To get response from the members of your congregation requires a process of education to the need and to the ministry of the College. Proper planning with adequate preparation and follow-through are steps toward assuring the success of this endeavor.

There are *six* suggested steps to be taken in arranging and carrying out your day.

1. *Two Months in Advance*—Church Approval. Proper steps should be taken to see that plans for the day are begun with the approval of the majority of the members of the church. Remember that these members are the participants in your effort to assist the College and its ministry. They should feel that they have been consulted as to the time for the day, as well as whether or not to have

the day. At this time the congregation could approve a specified amount as a goal to be raised on "College Day."

2. *One Month in Advance*. You are now ready for your General Announcement of the Day. A large poster should be placed on the bulletin board or some conspicuous location in the church. The date of the College Day service and the amount of the goal that has adopted should be on this poster. Inserts for the Sunday bulletins with information on Christian education could be distributed on this date.

3. *Three Sundays before "College Day"*. For the next two weeks you will be in the process of informing your people of the needs of the College and vital facts concerning the school. Various Bible College brochures and tracts could be used for this purpose three Sundays before the Bible College Sunday. Informative literature should be in the hands of your people through direct mail or distribution at the church.

4. *Two Sundays before "College Day"*. The tract "Stewardship After Death" will challenge your people with regard to leaving their possessions to work for Christ when death calls and they no longer need them. It would be well to place this tract in the hands of your

people on the second Sunday before "College Day" along with the tract "The Future Swings on a Hinge" which is now being published.

5. *Sunday before "College Day"*. The Bible College will provide sufficient envelopes to give one to every member of your congregation on this Sunday. Check books to be signed or self-addressed envelopes in packets of twelve should also be given out this Sunday. (People who take self-addressed envelopes are expected to send one of these monthly with a cash donation to the College.) The goal previously adopted should be re-announced.

6. *College Day*. The services for the day should center around the Christian education emphasis. Young people should be challenged to give themselves to Christ to be trained to do His service. Dedicated young people in your church who are ready for college should be used as ushers and to render special music, etc. When Bible College personnel or students are available they could be used to give more emphasis to the College and its service.

The pastor's message should be developed around the theme of Christian education. We take the liberty to suggest two in particular that might be used, "Go ye . . . and teach", Matt. 28:19, and "Faithful men . . . Able to teach others," II Tim. 2:2.

While the ushers are passing out the checkbooks and envelopes to those who do not have them (or attention may be called to those already placed in the pew racks) the pastor could re-emphasize some of the information presented in the various tracts. The goal for the day should also be re-emphasized before the offering is received.

Because of the blessings to their people, many pastors are making "College Day" an annual event on their church calendar. It is hoped your church will do this too. ■■



DISCIPLINE BEGINS AT HOME

by Paul R. Finley

ONE OF THE GENERALLY accepted principles of good business administration is the delegation of authority and power. The chief executive is not expected to make decisions all down the line nor be responsible for giving directions to the office boys. God's creation operates somewhat in the same manner. In the church, for instance, we find that God set some to be apostles, some prophets, some teachers, et cetera, who

have been given certain responsibilities for the edification of the total body of Christ. This principle is at work also in relation to God's plan for the home. God has charged Christian parents with certain responsibilities and duties which they must recognize and faithfully perform.

One of these obligations is the disciplining of their children. Lest there be misunderstanding as to the meaning of

discipline it should be said that this term has a much broader scope than usually given it in our minds. A very narrow definition confines discipline to acts of punishment or chastisement. In real discipline, punishment may be included and necessary, but the wider scope encompasses more of the positive outlook. Waterink says, "Every means by which a child is guided in the right direction is a means of discipline." Discipline in its fullest meaning is not so much a matter of negatives but a constant encouragement to do the right, a process which culminates in self-discipline. This concept extends discipline so that it touches every phase of living.

It is not the purpose of this study to deal with all of the implications of discipline but rather to discuss a factor which is basic to good discipline in the home.

Do you question the need for such a discussion? It would seem that too little attention has been given to these matters in the program of our churches and some unfortunate situations which now exist might have been alleviated if good discipline in our Christian homes had received due recognition.

While visiting churches to conduct Teacher Training Institutes, the author has often been approached by a teacher who asks, "What does one do when the troublemaker in his class is the son of the head deacon, or Sunday School superintendent?" The total pattern of conduct outside the home is generally a reflection of the discipline received within the home. If the leaders of our churches have not established the right patterns of discipline in their homes, how can the other families of the church be expected to strive for perfection in this area? It seems of no little significance that five different times in his epistles Paul speaks of the leaders of the churches as being examples to them that believe. The Apostle Peter mentions this same idea in his first epistle. If, in his home discipline, a child is not taught to respect God, authority, his parents, others, and himself, why should we be surprised when he shows little respect for the house of God and others who come to worship in it?

At the beginning of this article the statement was made that God has charged parents with certain responsibilities. The truth of this statement must be understood for the development of the right philosophy of Christian education, be it Christian education in the church or in the home. A child may commit himself to Christ at some service in the church and this may make a difference in his conduct in the home, but essentially the flow is in the other direc-

tion. The parent cannot delegate to the church the matter of discipline. God has vested this responsibility in the parents. Discipline begins at home. Each pastor must recognize this principle in the interest of setting a good example for the flock. Furthermore, he must confront the parents in his congregation with this principle in order that responsibility may be assumed properly.

To insure a good disciplinary situation in the home at least one basic factor must be recognized. Stated simply, parental authority comes from God. Apart from the divine order and loving grace it would be impossible for parents to bear children. The decision of husband and wife to have a child is far different from the decision of two business men to begin manufacturing a product. Husband and wife are dependent upon the grace of God, they must consider a child as a gift of God. "That children are a gift bestowed by the grace of God is a characteristic teaching of the Bible." "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward."

Because of this relationship of parents to God, final authority for the child does not reside in the parents, but in God. In the commenting on the verse, "My son, hear the instruction of thy father, and forsake not the law of thy mother," Perowne says, "The 'instruction of the father' and 'the law of thy mother,' lend grace and dignity to the life and character, in so far as they are the instruction and law of God Himself, the Universal Father, and because parents are His viceregents in the education of their children."

This is of consequence in two directions. First, the parents themselves are subject to the authority of God. There is not one code of life for the parents and a different one for the child. The rearing of children becomes a matter of stewardship for the Lord, just as the handling of one's money, the use of one's time, and the exercise of one's talents. The child is not something to be handled or mishandled according to the whims and fancies of the parents; the child is an individual in his own right who is to be nurtured according to the will of God for that particular life. This rules out the tendency of some parents to relive their own lives in the lives of their children or the attempt to compensate for some lack in their lives by forcing the child into specific patterns. The irony of this tendency is illustrated by the story of the doting mother who was ushering her ten-year-old boy into the lobby of a dancing school when he muttered, "I wish you hadn't been deprived of so many things when you were a little girl." Since the parent is subject to

the authority of God and stands in His stead over his child, it is neither appropriate nor necessary for him, in admonishing the child, to say, "You do this because I say so."

The wise parent, then, does not assume the role of a dictator or autocrat, but becomes the guide and teacher for the child. It must always be assumed that the parent has had more experience and knows more than the child, but he does not stand over the child to make decisions for him and restrict him in narrow patterns of behavior. Men cannot attain unto the infinite wisdom of God, but does He not leave many decisions to the human mind? God has given us certain principles by which to make decisions and regulate our lives. So, too, the parent must furnish the child with a framework of Christian principles within which he may assume responsibility as rapidly as he is able. The parent should not make all the decisions and severely restrict behaviour by constant reminders of "Don't do this" and "No, you can't do that." As teacher and guide, the parent must always stand ready to furnish lovingly and unselfishly any information and counsel which the child may need or desire. Herein is the broad concept of true Christian discipline.

Children Want Discipline

This logically implies the necessity for the parents to be well-disciplined in their own lives. They may expect no more from their children than they are willing to live up to themselves. The attitudes which they show toward God, the church, other people, each other, government and law, involuntarily set the pattern for the attitudes of their children. To gain the love and respect of their children, parents need not compromise on Christian principles or lower their standards of ethics or conduct. J. Edgar Hoover says, "Show me a home in which the parents practice self-discipline and I'll show you a home where mother and father hold the love and respect of their children . . . Discipline, fairly and consistently invoked, breeds pride and respect. *Children want—desperately—to be disciplined.*"

Now let us examine briefly the consequences of the other direction of the concept that the final authority for the child is not the parents but God. What meaning does this have for the child?

In the first place, this gives the child a more wholesome attitude toward discipline. He comes to look at the disciplining process more as the outworking of God's will for his life as a series of spasmodic attempts on the part of the parents to make the child conform to their monetary desires.

Secondly, it should give the child a

more wholesome attitude toward his parents. When he comes to see them as God's representatives, the ones whom God has placed over him to guide and nurture him in the things of the Lord, he should hold them in higher honor. The first commandment of the second division of the Decalogue demands that a child honor his father and mother, and perhaps the lack of this honor in the present day may partially be due to a lack of understanding on the part of the child as to the actual role of the parent in the economy of God. In the Old Testament harsh judgment was pronounced upon the person who failed to honor his parents. "He that smiteth his father, or his mother, shall be surely put to death . . . and he that curseth his father, or his mother, shall surely be put to death."

A third consequence of the idea that final authority rests with God is that the child must see that indifference toward or rebellion against the discipline of parents is a rejection not only of the authority of the parents but also the authority of God. Obedience demanded by the parents should be more than mere obedience to earthly parents; it should be obedience to principle, the source of which is God. The parents, who in their disciplinary procedures, insist that their children submit to their authority as received from God, actually are helping the child to the place where he will quite easily and normally submit his life to the authority of God.

A fourth meaning which this concept may have for the child is in the area of emotional stability and security. Often it is a serious blow to a child when he discovers for the first time that his father does not know all the answers or that his mother is not perfect. If, however, the parents have been training the child in the conceptual framework that ultimate authority and perfection are found only in God, then the child takes this discovery in stride, and perhaps, tends to identify himself more closely with his parents who, like himself, stand in need of complete redemption in Christ.

Restating the principles set forth in this study it may be said that God has given to parents the responsibility of disciplining their children and it is impossible for the parents to shift that responsibility to the church or Sunday school. Recognition of the fact that parental authority is derived from God will have a wholesome effect upon parent and child, allowing both a greater possibility of developing life and personality according to the will of God.

Discipline begins at home! ■■

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Don't Send Them To College

WITHOUT PREPARING THE WAY

by Frank J. Voth

THOUSANDS of freshmen will join their upper classmen in the ivy halls of our nation's colleges and universities this fall. Wide-eyed and eager, they will come looking for education and adventure in their first home-away-from-home.

Such generalities, however, do not express what we know and feel with regard to these students. Not just the millions of students on the thousands of campuses, but "Joe College"—your son or your church member—is the personal object of your interest.

Joe's college experiences will be among the most vital of his entire life. In this new environment, he is going to be called upon to make decisions which will determine much of his future. What will be his college major? What is God's plan for his life? Who is to be his life's partner? What spiritual aspirations will he set for his life? These and many other important matters will have to be settled while he is miles away from home. Most of them will be conditioned by his spiritual goals.

In choosing a college you look for a school that is accredited, one that has a good faculty and will prepare Joe for life. Mother will come along to see that he is safely tucked away in the best dormitory or fraternity house that your depleted bank account will allow. You are proud to have Joe in college.

Yet, has everything been cared for when the tuition has been paid, the suitcase unpacked and parking provided for Joe's jalopy?

Academically we are meticulous in our choices, materially we are generous, but spiritually we are oftentimes careless. Is it sufficient to dismiss Joe's church life with "Look around, Joe, and see if you can find a good church"? Joe is tossed

into the mill of college activities with the hope that he will land right-side-up and without too many bruises.

Joe can get help, spiritual direction and inspiration from three sources: his pastor, parents and Joe himself.

Joe's pastor is a busy man at this time of year. The fall program: teacher-training programs, Sunday school promotion, visitation, special meetings, plus countless other opportunities which press upon him.

Yet here, pastor, is an opportunity for an important spiritual ministry, Joe is going away and may never be back as a resident member of your church. Take time to talk with him about what college life can mean to him spiritually, pointing out places for spiritual development.

If you, his pastor, know of a good church where Joe will grow, why keep it a secret? Get him lined up with a new church home before he ever leaves you! In an atmosphere where many times doubts are fostered and skepticism encouraged, your kindly advice can mean the difference between failure and success. See to it that the pastor at the college church receives his name and is prepared to greet him and follow up on this new contact. If you have little more, than a cheery goodbye then it may well be goodbye to further opportunities in Joe's life.

Parents are, of course, concerned with the best interests of their children. If this were not true you would not spend all the money needed to see that Joe gets to college. It may mean the spending of many years of hard-earned savings in order to give him the best advantages for academic preparation. But is this sufficient?

You have had a heart-to-heart talk

with him about grades, hours, money, etc. But what about Joe's spiritual life? Have you done all that you should do in preparing him for the new role he is to play as ruler in his own spiritual matters? You cannot be there to wake him for school, tell him to comb his hair or brush his shoes, but you must take an interest in the direction his spiritual life takes.

Among the many things you take care of when visiting school with him, help him find a church home! Sunday at college is not a different day because you are away from home. If you don't go with him to church why should he attend when you are not there? Encourage by example his attendance in Sunday school and church. As you take an interest in his church, his interest will increase.

As a pastor in a college church, I am thrilled when parents come to see what kind of spiritual food their young people are getting. The steady secular diet needs to be fortified with the meat of the Word of God!

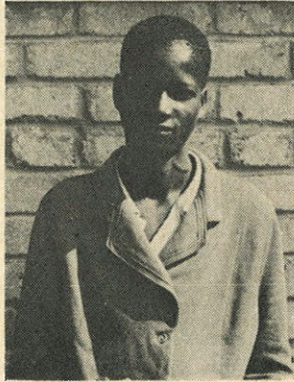
Yes, Joe, there is also a personal obligation. You may be one thousand miles from home without pastoral guidance or parental encouragement. Don't let this stop you—this is YOUR life.

You are going to have to take care of many things yourself that you have never done before—from making your own bed to mending your socks! Regardless what external help you may or may not have, you must make the move to church yourself. Let me suggest a few things that are important to you.

The first moment you have, look for a church of your denomination. If you can't find one, then find a church whose pastor preaches the full counsel of God from His Holy Word; a church which has a regular prayer meeting; a Sunday school class your age group. If you found it easy to sleep late on Sunday mornings and to skip prayer meeting for TV on Wednesdays when you were home, the temptations will not lessen when you are at college. The best way to overcome the problem is to start in the first Sunday morning—on time. Not only do you need this spiritual food which you get at church, but there is no better place for you to find your friends.

Get busy in your new church home. Accept your spiritual responsibilities here as you did at home in church membership, tithing and service. Tackle a specific job in the church, do it well and you will find it one of the most important and rewarding aspects of your entire college career. ■■

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Open Letter to Free Will Baptists In America

PERHAPS the most dynamic message of the recent National Association was delivered by a man who wasn't there. Joseph Younimiko Noufe, converted through the ministry of Free Will Baptist missionaries in Ivory Coast, West Africa, wrote a letter to Free Will Baptists in America and gave it to Dr. LaVerne Miley before he left for furlough in the States. As the letter was read Wednesday evening during Dr. Miley's message to the Association, it seemed that Joseph himself spoke.

Maybe it was the depth of simple faith displayed that made the letter so challenging. Or perhaps it was the bond of Christian love displayed. Or it might have been the growing conviction from the Spirit of God that we as Christians must do our utmost to see that all the Josephs of the world have this same opportunity to hear about Jesus Christ.

Here is Joseph's letter to you:

Doropo, Ivory Coast
May 25, 1965

My very dear brethren in Jesus Christ who are in America,

I greet you very warmly. May God bless you in all things in the name of the only begotten Son, our Saviour. My very dear friends who are in America, I have received a very great joy in my heart today to send you warm greetings. May the true and living God whom we adore keep you always in the best of health. I send greetings to all the Christians of America. May God give you peace in your heart. The assurance of our salvation gives us joy. May the God of perseverance and of consolation give you always the same sentiment one to-

ward the other according to Jesus Christ. May the God of perseverance fill you with all joy and all peace in the faith in order that you may abound in hope by the power of the Holy Spirit. I wish you well in Jesus Christ who has taken our sins on the cross because we are sinners. My dear brethren, I exhort you by our Lord Jesus Christ and by the love of the Spirit to fight with us in praying to God in our behalf. I greet you in the Lord, I, Joseph Younimiko Noufe, who have written this letter.

May the grace of our Lord Jesus Christ be with you all. My dear friends who are in America, help our pastor who is going home on furlough that he might be able to return again to us here at Doropo to teach us the Word of God. I am very thankful to have a pastor in our village to show us the way of God. May God bless you much. I thank the people of America who have learned the Word of God and are saved. My very dear brethren in Christ, I send warmest greetings.

I thank our pastor who has taught us many things and also I send greetings to Mr. Merkh and his wife. May God bless them in their labors. My dear friends, pray to God much for us who are here at Doropo.

My very dear friends, I don't have much to say to you but simply to send you greetings and to thank those who teach us the Word of God.

My dear brethren in Christ, pray God for us that we might understand well the Holy Bible in order to teach our little brothers also who do not know Jesus Christ our Saviour.

Amen,
Joseph

Divorce Also Is Death

by June Wilson

DIVORCE, unlike marriage, is not a happy word. Marriage is a word like a summer dress—full-skirted, bright, and sunny. Divorce is a strict black coat, high buttoned against the wind. Yet because marriage happens, divorce also happens. And in the spring morning of a life, winter comes in a long, black coat.

Marriage is no magic crucible which transfigures its partners by some mystic alchemy that they may ever live on a loftier plane. Marriage is an earthly condition between two human beings, not angels.

Marriage abruptly meets both the warm and the cold realities of living, and

sometimes the balance is held by the clammier facts: inlaws, outlays, taxes, temperament, and tedium. Thus, marriage is vulnerable to earthly dangers and maladies. It may happen, as already it has happened to ten million persons in our country, that a marriage can be so stricken it can only die.

This is the death we label "divorce." How does the church treat death by divorce? Does it understand, forgive, and comfort? I can better say how the church treats death by dying.

Two deaths occurred in my immediate family within the span of eight months. One day in May, 1955, I returned from my sister's funeral and found that the women of the church had called. They had left a card with a message from the Scriptures and enough food for the neighborhood. It felt good to be remembered, and I was grateful.

Yet one year before—almost to the day—I had filed suit for divorce. It was a different sort of day for a different sort of dying. I remembered it.

It was the same day my church circle was to meet. That morning I suddenly realized the irony of being in the attorney's office at 4:00 and at my church circle meeting at 7:00. And there was more. I had already prepared my part on the program which was "The Christian Home." As early as I dared, I telephoned the circle chairman. I recall feeling guilty that the complicated day had crept up on me, and I could give her only hours' notice. Haltingly, I told her that, since I was filing for divorce that afternoon, she might want someone else to take my part. Then, thinking about having to sit through the meeting, I added that perhaps I would be absent. I mumbled about the full day with three tiny children to manipulate through it all. I knew then, as I know now, that already I was feeling the stigma of what was about to happen.

That day in May did not come easily or hurriedly. It came, as all time comes, one day at a time, until five agonizing years of soul-searching, the counsel of a clergyman, two marriage counselors, a psychiatrist, the learning and trying and still failing were behind me. Today's ministers say divorce is not the answer to anything, but a public admission of private failure. True. But it is sometimes the better alternative to a marriage which should never have been. Then, divorce is the final door out of an intolerable place. It takes courage, hope, and faith to walk through that door.

In the days that followed my call to the circle chairman no one in the name of the little church either visited the children or me or phoned. It would have helped at the time of great personal need if someone—anyone—from the church

had called, not to take sides, but to let me know I was not forgotten, that the church had not turned its back.

Finally, the minister called at my husband's request. I had not approached him in the quest for counsel because I felt other family members also in the church might make such a role awkward and render objectivity difficult.

The following weeks were sweltering. My three young sons brought home from Vacation Bible School every communicable malady conceivable in the very young. They were sick, irritable, and isolated; I was trapped. I could neither locate a housekeeper to be with them nor enroll them in day nursery to look for the job I had to have. There was no money, and new bills piled on top of old ones inherited in the wake of litigation. Sometimes that summer there was only food enough for the children, and I did not eat. They would ask, "Aren't you ever hungry, Mommy?" and I, already twenty pounds underweight, would smile archly and reply, "Mommy doesn't want to get too fat!" I did not intend to remember those times when the food arrived the day of my sister's funeral; I just did.

I do not feel that the church fails to forgive this death in the midst of life called divorce so much as it fails to acknowledge it. Divorce is an embarrassment to the church; an incident best ignored out of polite, good manners. What one is unaware of requires no attention. This is not to say the church is unsympathetic, for had I asked for help, I am certain it would have been given. But a strange and particular hesitancy, a sort of timidity, comes to those who experience divorce. It is born, perhaps, of time and the stigma that still casts its ancient shadow and changes the climate about us even in an enlightened world of emancipated people. Those who wrestle along in working out their salvation know even more fear and trembling when divorce is involved, for the lonely path they must walk is unmarked and, worse, somehow alien.

Protestant churches have liberalized their official attitudes toward divorce, and even the Roman Catholic Church, whose dictum prevents remarriage following divorce, now has in at least one area an active "club" for divorced Catholic women. The changed attitudes are merely official; it has not reached the pews. Or has it? People are human beings who join the church; they must carry the sum of their lifetimes, and this includes inherited and acquired fears and prejudices, as well as gained understanding and attained knowledge. A fear still lurks that, should the church and its people freely acknowledge and thus attempt to deal with the fact and the after-

math of divorce, what may emerge could appear as open sanction of sinfulness. So the suddenly inarticulate, strangely shy, who physically survive the major surgery of divorce, comes agonizingly to know the full meaning of that saying, "The operation was a success, but the patient died."

That loneliness is a feeling of being small, cold, and alone in the dark at the very edge of the world. I did not want either sympathy or approbation; I wanted a warm, human hand. What I needed was God, and He was there. Only He has no hands; people have hands. What is to be done? Who can help and how? It is so little true that "no man is an island." We are all islands, each most truly alone at the most vulnerable times of our lives. Communication has been described as the "Highest art attainable to man," and with good cause. We are all shy before each other when it comes to important matters. Our separate islands are of a special sort; we may float near to one another, and for a moment or a handful of hours, if we are blessed, we come close until we drift away again. But this communication is rare, and we may not plan or manipulate it. Even if we could, we dare not. We are naturally reticent because all of us can so little bear to be rejected or denied.

The church, the people with the hands, cannot be blamed for we are all the church, or only human instruments of a divine Master who knows us because He made us. We may hardly expect of others what we ourselves know not how to give. As frequently as we see death, as often as we hear it, as surely as we know it will come—not ever are we prepared to be more than helpless in its presence. Divorce, also, is death.

I do not know if the church, mine or any other, forgives divorce. I am not disposed to consider forgiveness as due from the church, but from God. It is warming to think of the church as the firm, human hand; yet He is nearer than breathing, closer than hands.

Each of us has to learn the hard way that God is not readily found, not always in the "right" places. Men have found God in odd places: upon a Damascus road, at a well, on a nearby cross. Sometimes we are so worn and discouraged and the way is so dark that we can no longer search. It is then that He comes, when everyone else is too confused, busy, or embarrassed.

He comes, even to the edge of the world where one in the midst of death by divorce stands small, alone, and afraid in the dark. And it is light again. ■■

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The Bible College Doesn't Cost It Pays

An investment is "An outlay of money for income or profit." In 1938 a group of Free Will Baptists made the first investment in a denominational Bible college. Today that investment has touched the lives of people around the world—Lobis in Africa, Japanese in Hokkaido, Canadians in New Brunswick.

In 24 years the Bible College has grown from a student body of 9 to over 300. Missionaries, pastors, secretaries, Sunday School teachers, evangelists—trained to serve the Lord by a Free Will Baptist institution.

Do you suppose those original "investors" in the school have been satisfied with their profit? Can dedicated young lives be considered profitable? Is insurance in the future of Free Will Baptists worth an investment?

We believe it is.

But there are many more young people who are wanting to join the battle. They're looking for a place to train—a place to equip themselves. The Bible College can continue, with the Lord's help, to do the job. But more investors are needed. With a constantly expanding student body, the school's needs are expanding too. We must not turn away a single person!

So we're asking you to join the many Lobis, Japanese, Canadians, and thousands more who loudly affirm, "The Bible College doesn't cost—it pays!"

How To Murder Your Pastor

by Charles L. Carr

THE SIGN ON the theater marquee fairly jumped out at me: "How to Murder Your wife." How delightful! I mean, that someone has finally taken the scientific approach to an age-old problem and has provided a do-it-yourself handbook of efficient short-cuts and workable ideas on how to dispose of one's spouse! Think of the time, labor, and expense it must save! No fuss, no muss, no bother!

And right away it occurred to me that just such a work would be of tremendous value to those dear frenetic souls who fret and fume over finding suitable ways to dispose of an unwanted pastor. (Oh, yes, there really are a few of those industrious hardworking, self-denying folks who are willing to do anything, but anything—to safeguard the fold and protect the flock from the pernicious pestilence of progressive pastors.)

Therefore it seemed good to set forth,

for the convenience and enlightenment of vigilant people everywhere a few of the finer points of the age-old art of pastoricide.

If we could just go back to the good old days, the rack, the spiked maiden and the public stocks would provide the best methods. But alas, the knot-headed reformers had them thrown out a long time ago. We'll simply have to do the best we can with what we have.

Shooting is definitely out. We rule this out because the risk of being caught is too great. There are paraffin tests, ballistics reports and other methods of crime detection. Whatever you do, in this business you can't afford to get caught.

Now take poisoning. This is much more subtle. And opportunity is readily available. There are always fried chicken dinners, steak fries, and fellowship suppers to provide an "all is well" setting. Why, an expert could probably make it all end on a pleasant, friendly note.

On the other hand, there is something sinister about poisoning. Only the most unsqueamish can live with it after the dark deed is done. I'm told that it bears on the conscience unduly, and has been known to lead to insanity in later years. So, you see, poisoning is not one of the better ways.

Then there is the possibility of the hired assassin. But there again you hit a snag. Oh, it's not that you mind so much having to do business with men of low character, but there's the matter of expense. It's terribly costly to hire the job done. As most of us know, it's hard enough to raise a few dollars to mow the cemetery, let alone putting out the thirty pieces of silver just to enlarge it. Besides, the situation is much tidier if the victim is not actually on the premises when he expires. No jury will convict without a corpus delicti.

One way which most naturally presents itself is the "Slow Starvation Method." For this you must start early, as it usually takes longer. Make sure the church treasury is always nearly broke, even if you have to spend all the money on cushioned pews, air conditioning, or the like. It's easier then to negotiate a low salary, and prevents frequent requests for increases. Then start dropping hints that the church expects him to dress a little better, and drive a nicer car. For the sake of the church's reputation in the community, of course! It's amazing how he will yield to this in the spirit of self-sacrifice, but its effect on him will be noticeable very quickly.

I should add a word of caution, however. Make it plain at the start that he is not to hold a part-time job, or have any sidelines. For some pastors have developed the eating habit to the place that they will go out and push a broom,

wash cars, or even SELL Bibles. They're a hardy lot, so don't ever underestimate them.

Now for the "Work-Him-To-Death Method." The only real drawback to this is that you, too, must always be on your toes to see that he is kept busy. However, with a little practice you can devise clever little tricks which will make your job a pleasure.

Since he is on twenty-four hour call, take advantage of all of them. Trivial matters become vastly important at 2:00 a.m. If there is anyone on your block without transportation, be sure to inform the pastor so he can pick them up in his car; and no car allowance, PLEASE. Nothing helps his ulcer like watching that little gas needle slide over toward EMPTY.

See to it that he is present at all committee meetings, and keep a good backlog of visitation work on hand for his spare time. Make sure he has plenty of invitations to speak at the PTA, Lion's Club, etc. He should by all means teach a Sunday School class, and if at all possible conduct the recreation program for the young people.

Now I realize that this is a slow process, but you'll finally reach that last straw, and he'll just keel over with a stroke or heart attack. The beauty of this method is that you can then fold your hands benignly and say, quite graciously, "Bless his heart. He gave his all to the Lord." Pretty neat, if I do say so.

Other methods include the "Fiery Furnace Routine," in which you roast him with criticism, nag at his faults, complain about his manners, speech, and dress. Find fault with his ideas, plans, and programs. Be always quick to sprinkle any compliments with a few drops of sarcasm. These are only small items, but they help bring him to the sizzle point. And keep your spurs handy, just in case he tries to retaliate or defend himself. Keep it up. You'll finally get him.

Now, in closing, if by any chance none of the above methods is successful, you might try the "Freeze-Out Method." You simply ignore him, pay no attention to his preaching or teaching. Disregard his suggestions. Shivel him with frosty looks and stony stares. All of this will so crush his spirit that he simply dies of a broken heart. He usually has just enough blood pressure left to drag himself off the premises. Mission accomplished!

Dear me! It looks like the church is about to elect another one just like him! Or maybe worse! Come! We must not slumber nor sleep! Duty calls! ■■

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INSPIRATION . . .

An Offering To God

A well-known preacher was making an appeal for funds before a large congregation, and invited them to bring their gifts and lay them on the altar. The aisle was filled with people who came bringing their offerings.

A little lame girl came slowly toward the front. She pulled a little ring from her finger and laid it among the other gifts on the altar. Adjusting her crutch she started back up the aisle. An usher was sent to bring her into an anteroom following the service.

The preacher met her there and said, "My dear, I saw the thing which you did tonight. It was beautiful, but the response of the people tonight has been large, and in figuring up we find that we have money enough to take care of all the things we want to do, and have some money left over, so we don't need your ring, and I have brought it back to you."

The little girl looked up with rebuke in her eyes and said, "I didn't give that ring to you." Once again from the lips of a child came a great spiritual truth that mocks our unbiblical, unbusinesslike methods of church finance. In our efforts to get bills paid we forget that our gifts are offerings not to man but to God.

—*Watchman-Crusader*

True Giving

Never try to save out of God's cause; such money will canker the rest. Giving to God is no loss; it is putting your substance in the best bank. Giving is true having, as the old gravestone said of the dead man; "What I spent I had; what I saved I lost; what I gave I have."

—*Charles H. Spurgeon*

Poor Little Cent

A big silver dollar and a little brown cent,
Rolling along together they went,
Rolling along the smooth sidewalk,
When the dollar remarked—for the dollar can talk;
"You poor little cent, you cheap little mite,
I'm bigger and more than two times as bright,
I'm worth more than you—a hundred-fold,
And written on me, in letters so bold,
Is the motto drawn from the pious creed,
'In God we trust', which all can read."
"Yes, I know" said the cent, "I'm a cheap little mite,
And I know I'm not big or good or bright,
And yet," said the cent, with a meek little sigh,
"You don't go to church half so often as I!"

—*Selected*

The True Motive

It is said that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said, "Well, Andrew, I'll give you five pounds, seeing it's you." To him replied the preacher, "No, I can't take anything for this cause, seeing it's I", and handed back the money. The man realized the reproof, but quickly said, "Andrew, you're right. Here are ten pounds, seeing it's for the Lord Jesus Christ."

—*Biblical Illustrator*

Giving and Receiving

So long as we live we must give. And that is one of the joys of living. Perhaps some of us have wished that the time might come when we might not "give" any more. Then we need to read this true little message in verses:

"'For giving is living,' the angel said,
'Go feed to the hungry sweet charity's bread.'
'And must I keep giving again and again?'
My selfish and querulous answer ran.
'Oh, no!, said the angel, piercing me through,
'Just give 'till the Master stops giving to you.'"

—*Sunday School Times*

Different Kinds of Givers

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb."

To get anything out of the flint you must hammer it, and then you get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze the more you will get.

But the honeycomb just overflows with its own sweetness.

—*Florida Baptist Witness*

God's Way of Raising Men

A well-known writer on Christian stewardship says: "Giving is not just a way of raising money. It is God's way of raising men."

—*Christian Herald*

"Rabbi" Duncan's Longing

When "Rabbi" Duncan, the great Presbyterian professor of Hebrew, was dying in Edinburgh, someone told him there was a man in the infirmary whose languages no one could speak. "I will learn it, I will learn it," said the dying scholar, "that I may tell him about the Saviour." Have we ever felt a passion like that—a passionate longing to tell every sinner we meet about the Saviour?

—*J. D. Jones*

personally...

THE WORTH of educational institutions to the advancement of denominational work and witness should not be underestimated. It is essential that proper training be available for those who would serve. Of course, we still believe in a God-called ministry and that a man should preach because he has an abiding conviction that this is God's will for his life. However, it is obvious that to effectively communicate the Word of God in this complex age, training is necessary.

OUR RESPONSIBILITY

For this reason, the National Association opened Free Will Baptist Bible College in 1942 to provide training for pastors and others who would serve in God's vineyard. This effort represented a desire on the part of our leaders in that day to continue in the tradition of dedicated men who spearheaded our educational program prior to the merger of 1910.

This month the Bible College opens for its 24th academic year. For almost a quarter of a century this institution has been preparing young men and women for Christian service. Most of our present day leadership received all or part of their training at Free Will Baptist Bible College. The contribution which the college has made to our total denominational effort is significant.

It would seem to me, therefore, that if we have learned anything from these last twenty-three years, it would be the absolute necessity of making available to every Free Will Baptist young person the opportunity of Christian training in a Free Will Baptist institution. It is my judgement that there is no more pressing challenge facing us than to accelerate these provisions. Already as a denomination, we are feeling the pinch of a pastor shortage. When we think of establishing new churches to meet the demands of a growing population, it is imperative that we enlarge our educational facilities so that sufficient workers will be available for new opportunities.

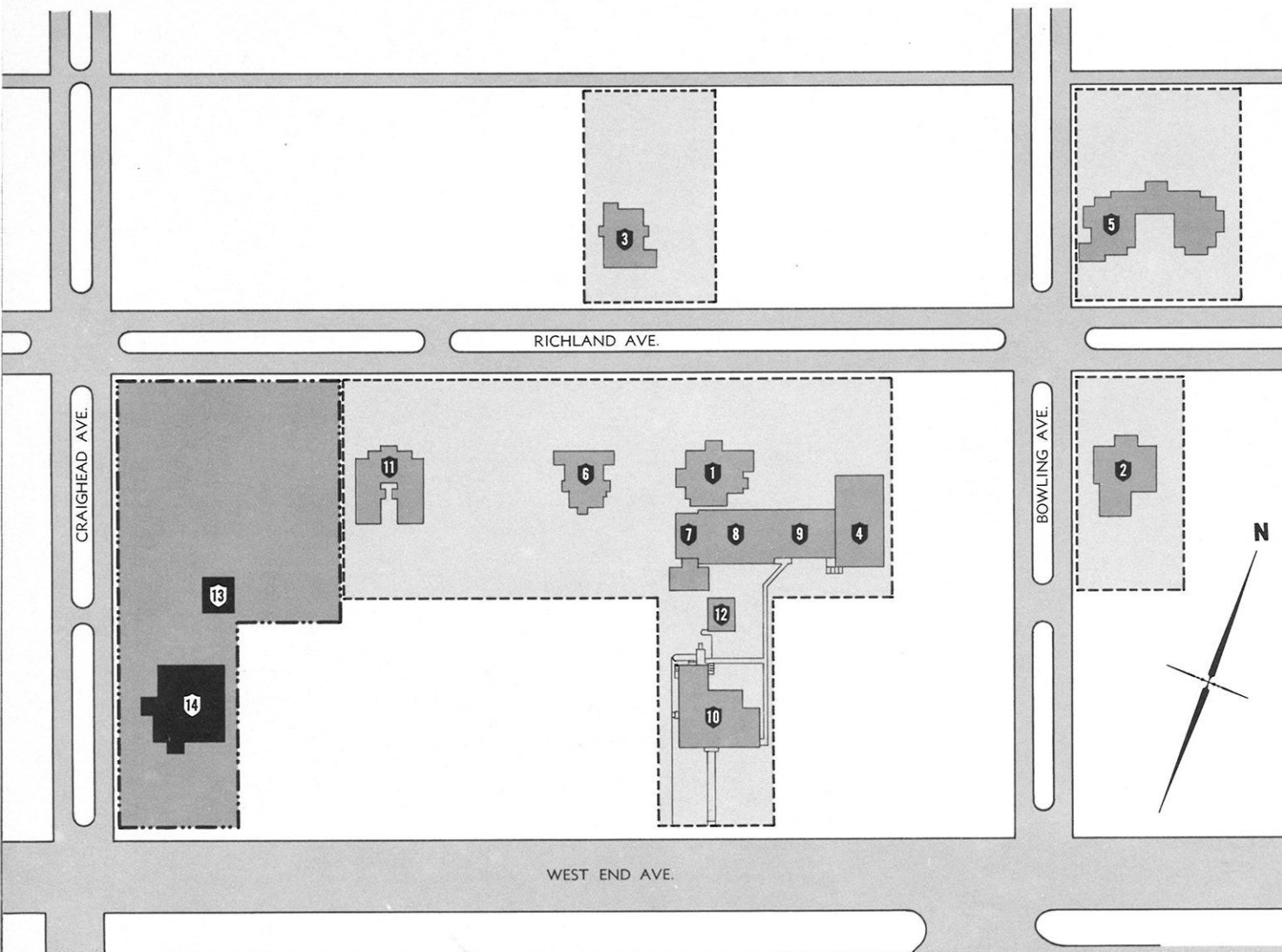
At the last session of the National Association an expansion program for the Bible College was approved. This is a step in the right direction and it remains to be seen if we are concerned enough about educational opportunities for our young people to back this program. It would seem that we are destined to fall far behind in our work and ministry unless we do. Do you agree? I think this is correct and because this is vital for future opportunities, let me share three responsibilities that rest upon each of us.

There is the responsibility to provide the physical plant needed to train those who would give themselves in service to God. Land purchase and construction is expensive. Costs will probably continue to rise. Sometime in the future, we must think in terms of a seminary. Such a program requires that we begin now to make sizeable investments in a physical plant that will be adequate for our educational needs in the future.

Another responsibility is to see that our Bible College remains faithful to the Word of God and to the faith and practices of the Free Will Baptist denomination. Denominational schools unfaithful to the Bible and denominational distinctives can destroy the vitality of a denomination quicker than anything I know. If Free Will Baptists expect to speak the same thing, our educational institutions must be loyal to the "faith once delivered."

And finally, it is our responsibility to pray for the ministry of the Bible College. There are many needs which will be met only by prayer. We need to pray for the administration that they will have wisdom in their leadership efforts and planning for the future, for the faculty as they prepare their courses and seek to communicate to the students, for the students that they will profit from their studies and be led by the Holy Spirit into a full understanding of God's will for their lives.

Let's take these responsibilities seriously. Far more may depend upon it than we would dare to think.



SITE PLAN

LEGEND OF BUILDINGS



EXISTING BUILDINGS AS OF 1964

	BUILDING	DATE ACQUIRED	USE
1	DAVIDSON HALL	Purchased Sept. 1941	Men's Dormitory
2	ENNIS HALL	Purchased Oct. 23, 1945	Women's Dormitory
3	PRESIDENT'S RESIDENCE	Purchased 1950	
4	AUDITORIUM	Erected 1951	
5	RICHLAND HALL	Purchased Oct. 7, 1952	Women's Dormitory
6	PARKER HALL	Purchased July 1956	Staff Residence
7	KITCHEN	Erected 1958	
8	DINING HALL	II	
9	STUDENT LOUNGE	II	
10	ALUMNI BUILDING	Purchased March 30, 1960	Administrative Offices Commercial Classes Library
11	THE HAVEN	Purchased July 1962	Men's Dormitory
12	TWO STORY GARAGE	Purchased March 30, 1960	Classrooms



NEWLY ACQUIRED PROPERTY—1965

	BUILDING	DATE ACQUIRED	USE
13	TWO STORY GARAGE	Purchased August 1965	Classrooms
14	GRIZZARD PROPERTY	Purchased August 1965	Classrooms



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Woman's Auxiliary To Push Subscriptions

OCTOBER IS CONTACT SUBSCRIPTION MONTH

Support the campaign in your church



■ 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.

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
GEORGIA	205	OKLAHOMA	403
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

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