

CONTACT

of the National Association of Free Will Baptists

MAY 1966



*"I love my church,
and the
pastor's
great, but . . .*



■ **ANYTHING CAN HAPPEN** is the title of a candid new motion picture which confronts the present-day church with a plea for honest commitment to Jesus Christ.

Characterized by some as startling, this new black and white documentary uses on-the-spot interviews in a concerned examination of the evangelical church membership.

The film contrasts the comfortable climate inside the church with the restless search which constantly goes on outside its four walls, for something that can satisfy. It points the Christian to Jesus Christ as the One Who can untangle our frustrated lives and society with His solutions.

Along with attempts to see what the situation really is in our churches, the film consistently points to obedience to God, one-

ness with Christ, openness to the Holy Spirit as the only way to spiritual renewal.

Following the NAE theme for the year, **A WORLD IN CRISIS—THE CHURCH INVOLVED**, the film leads viewers to consider their own world and how they can be creatively involved in it for Jesus Christ. "We must be enlisted in finding God's way for the 20th

century," says NAE's general director, Dr. Clyde W. Taylor, who appears in the film.

To renew your own commitment to the Savior—to stimulate new patterns of thought about the directives of the Holy Spirit in the life of your church, do not miss this dramatic 40-minute sound motion picture, **ANYTHING CAN HAPPEN**.

ANYTHING CAN HAPPEN

YES, schedule **ANYTHING CAN HAPPEN** for one of the following dates:

1. _____ 2. _____ 3. _____

I understand this is subject to confirmation, and that the film is distributed on the basis of a freewill offering for the ministries of NAE.

NAME _____

POSITION IN CHURCH _____

ADDRESS _____

CITY _____ STATE _____

CHURCH _____

MAIL TO: National Association of Free Will Baptists, P. O. Box 1088, Nashville, Tennessee 37202

May, 1966

CONTACT

Volume 13, Number 7

OFFICIAL PUBLICATION OF THE
NATIONAL ASSOCIATION
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COMING ARTICLES

A Growing Church
Europe
The Layman and His Lord

ABOUT THE COVER

"They say that man is mighty,
He governs land and sea;
He wields a mighty scepter
On lower powers than he.

"But mightier power and stronger
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world."



The Pastor and His Education Program

by Howard G. Hendricks

MANY A PASTOR today is an island-hopper. He spends much of his time in his pastoral helicopter as a visiting fireman, moving from one island to another.

After the pastor begins his work at a church, one of the first things his people bring to his attention is the Sunday School. His congregation assumes that if he has been to college or seminary, he is an authority on Sunday School work. And so he seeks to give the Sunday School some motherly inspection. But no sooner does he start to help in the Sunday School than he discovers another problem area—the Sunday evening youth groups. When he begins to work there, he discovers a third area of problems—the weekday clubs. He tries for a period of time to salvage things there and then, much to his surprise, learns about problems in the women's work. By the time he lands on this island and finds that he cannot really do much there, he finds that what he had started to do in the Sunday School is now in need of repair. So he goes back to the Sunday School island and engages in some brush-fire work there.

So the pastor works his way around to various agencies throughout the church. But he discovers that these educational agencies are each vying for the time, attention, money, and interest of the children, young people, and adults involved.

I believe that in many churches today this is a major problem. And the larger the church, the greater may be the pastoral island-hopping activity. Instead of church activities being correlated, they are often fragmented. How, then, can these component parts of the church program be correlated? How can we float the "islands" together so that we have a concerted program with clear-cut objectives in which all the educational agencies are working together?

To answer these questions I would like to suggest that we think of constructing a building.

1. The first step in correlating your educational program is to check the building code standards.

We are building church programs for the Lord, but many Christians haven't checked the building code standards—in God's Word.

In Acts 2:42-47 we have a portrait of the New Testament church. In this passage are certain clear-cut indications of what constitutes a church with a Bible program.

1. First, a New Testament church must have a program of instruction.

"They continued steadfastly in the apostles' doctrine (or teaching)" (Acts 2:42a). In other words, the New Testament church was a *teaching* church! Christian education is not optional for the church; it is essential. We need to ask ourselves, "Are we really educating the people in our churches?" I believe that one of the major reasons many evangelical churches are not reaching and holding more people is that they lack a significantly challenging educational program.

During American Education Week I visited the high school my daughter attends. I was profoundly impressed by what's going on in that school, and I was profoundly disturbed by the contrast between education in that school and education in our local churches. What's going on in our churches is often an insult to the intelligence of the people involved. Classes in public schools are *challenging* to teens. These classes have "teen appeal." But what about the classes for young people in your church?

In New York City there are more adults enrolled in some form of adult education than there are children and young people from kindergarten through college! And yet many people say, "You can't teach adults anything. They aren't interested." The usual idea is, "You can't teach an old dog new tricks." Of course this is true if you are teaching dogs and if you are teaching tricks. But frankly, I'm not engaged in either one. Adults *can* learn, *will* learn, and *want* to learn. After an ordination exam in which we drilled a candidate for 3½ hours, a pediatrician, who was attending the ordination examining procedure, turned to me and pointedly asked, "When are our churches going to teach us laymen like that? This young man gave Biblical answers to basic questions that have been clawing at my soul for years. I've been in this church for 20 years, and I haven't learned as much as I learned this morning listening to this young man in this examination."

This illustrates that many Christians are not articulate concerning their faith—largely because of inadequacies in the teaching programs in our churches.

2. *A second characteristic of a New Testament church is worship.* The early church "continued steadfastly . . . in breaking of bread and in the prayers" (Acts 2:42). In the original text, a definite article precedes the word "prayers." This may indicate that these were appointed periods of time when the believers assembled for prayer.

Worship is the lost chord of evangelicalism today. Christians attend worship services but many of them do not sincerely worship the Lord. Many people are bored in worship services.

But what is worship? Worship is the personal response of a born-again soul to God's revelation of Himself in His written Word. The moment God says something to us we are obligated to respond, to do something. Are we developing people in our churches who are responding to the Lord in genuine worship? Are our people responding to Him in deep-felt adoration? We need to remember that the New Testament church was a *worshiping* church.

Many people ask me, "Why is it that so many Christians are fed the Word over and over again but show so little evidence of it in their lives?" I believe it's because of failure on the part of Christians to respond in worship to the revelation God has given in His written Word.

3. *Another characteristic of a New Testament church is service (or expression).* It's interesting to note in the book of Acts and throughout the entire New Testament that worship always results in service. Did you ever hear someone in your church say, "What we need here is more workers"? In a sense, that's true. Many churches do need more workers. But in another sense it's not a true analysis. Because first, more *worshippers* are needed!

Why do I say this? Because worshipers make the best workers. I have never found a true worshiper of our Lord who was not a willing worker for our Lord. We have all too many workers who are not worshipers. Consequently, they are working in the energy of the flesh, rather than in the power of the Spirit of God.

The service of the early-church believers was very practical. It took the form of ministering to the material needs of the saints. The Christians "sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2:45). Also this service is evident in their evangelistic outreach. The fact that "the Lord added to the Church daily such as should be saved" (Acts 2:47) implies that the Christians were active in telling others the good news of the Gospel. In the early church Christian service took a variety of forms. But there was always that expression in which the Christians were involved in significant service for the Lord and for fellow saints.

4. *A fourth early-church characteristic was fellowship.* They "continued steadfastly in the apostles' . . . fellowship" (Acts 2:42), and "all that believed were together" (Acts 2:44). The term "fellowship" is often overworked and misunderstood. Christian fellowship doesn't necessarily mean drinking coffee and eating doughnuts. You see, these New Testament saints had fellowship but they never

had coffee! You can eat and drink with other Christians, but that doesn't necessarily mean you are having Christian fellowship. In the New Testament, fellowship was a sense of oneness in the Lord's work. It resulted from their being engaged in mutual service. They were bound together as a team. They were working together, employing their spiritual gifts for the building up of the body of Christ.

Check your building code standards. Does your church come up to God's standards for building a New Testament church? To what extent does your church provide adequately for instruction, worship, service, and fellowship for every age level, from the smallest child to the oldest adult? And are instruction, worship, service, and fellowship geared to the pupils' various levels of understanding and spiritual development, so that there is opportunity for them to grow in the Lord? These questions provide a searching test for examining the ministry of your local church. If you do not have these four things in your church, you can hardly say you have a New Testament church.

II. The second step in correlating your educational program is to "inspect the building."

In other words, constantly be evaluating your church program. Take time to ask, "How are we doing? What are our objectives and are we reaching them? Are we getting the job done?" Let's be sure we seek to build a *better* church before we endeavor to build a *bigger* one.

I'd like to suggest four words for you to use when you are inspecting or evaluating the quality of your church's educational ministry.

1. The first word is *reach*. To what spiritually. Let's *reach* our communities for Christ? Certainly a weak spot in evangelical churches today is community penetration. Many of our churches are closed clubs for Christians—mutual admiration societies. And consequently there is little or no evangelistic dynamic to reach the lost world across the street. Let me ask you this: How many lost people have been in your church in the last 12 months? In some churches it's embarrassing to speak the answer. Let me ask another question: In the last three months, how many Christians in your church have invited non-Christians to their homes? We need more believers who are willing to contact their neighbors, willing to penetrate their neighborhood for Christ, willing to *reach* the lost.

(Continued on page 22)



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

Burma Ousting Missionaries

RANGOON, BURMA (MNS)—Missionaries who came to Burma after the country's independence in 1948 have been asked by the Burmese government to leave by the end of 1966. The order affects Roman Catholic and Protestant missionaries throughout the country.

For some time the Burmese government had been refusing to extend missionary visas as they expired, gradually effecting an expulsion. The new action will speed up the process of depleting the missionary force.

Twenty Baptist missionaries with their wives and children are affected. Some will leave this month, while other departures will be spread out over the remainder of the year.

Down-River Relatives Dead

QUITO, ECUADOR (MNS)—Early this year a little group of four missionary Auca Indians set out to contact their relatives among the savage "down-river" Aucas. Since their conversion the Christians had desired to take the Gospel to the still savage relatives.

In 1964 a down-river girl named Oncaye had escaped and found her way to the Christian group.

Oncaye became the guide of the missionary party as they sought to find her mother and two brothers. On February 18 a radio message brought the sad report that they had found the mother and brothers—all dead. They had been speared by family enemies. The killers were no longer in the vicinity.

Regional Conference Slated

WHEATON, ILL. (MNS)—"Plans for the Regional Conference of Evangelical

Literature Overseas have been finalized," James L. Johnson, executive secretary, announced here. It will be held May 3-6, 1966 at Arrowhead Springs, San Bernardino, California.

The program will feature a wide range of speakers, workshops and seminars designed to increase the effectiveness of missionaries involved in literature work.

A Communications Seminar for Youth presented by TYPE (Training Youth for Printed Evangelism) will follow the conference, running through the 7th of May.

Missionary Released

DJAKARTA, INDONESIA (MNS)—Rev. Harold Lovstrand, missionary of the Evangelical Alliance Mission, was released from prison here on March 23, after being held since early August, 1965.

Mr. Lovstrand, 40, and his family were ordered "deported" by the Indonesian authorities as a climax to a long period of frustrating negotiations during which the authorities sought evidence of some complicity on the part of the missionary in a native uprising in Manokwari (West Irian) where he had served. No formal charges were ever filed, and it was evident that the suspicion of the authorities was unfounded.

Social Problems Major Concern

DENVER, COLO. (CNS)—Four major areas of social concern in the United States—indecent literature, racial conflict, preparation for marriage, life in the inner city—were high on the agenda of the National Association of Evangelicals when it convened its 24th annual convention here at the Hilton Hotel, April 19-21.

Some 1,000 laymen, pastors, denominational and missions leaders are expected as delegates and guests of the 2-million member interdenominational association which services theologically conservative denominations, churches and associations totaling over 10 million.

Michigan Law Suit

WHEATON, ILL. (CNS)—Both friends of federal aid to private education and proponents of strict church-state separation are watching closely the progress of a law suit filed in the Federal Court for the Eastern District of Michigan.

Thirty-eight plaintiffs are challenging Michigan's newly enacted Auxiliary Services Act. The Detroit Board of Education was named defendant in the action.

The Michigan act, passed in 1965, specifies that any public school district which provides auxiliary services to its own pupils "shall provide the same auxiliary services on an equal basis to school children in attendance in the elementary and high school grades at non-public schools." Parochial schools are included. State funds are to be used in paying for the services.

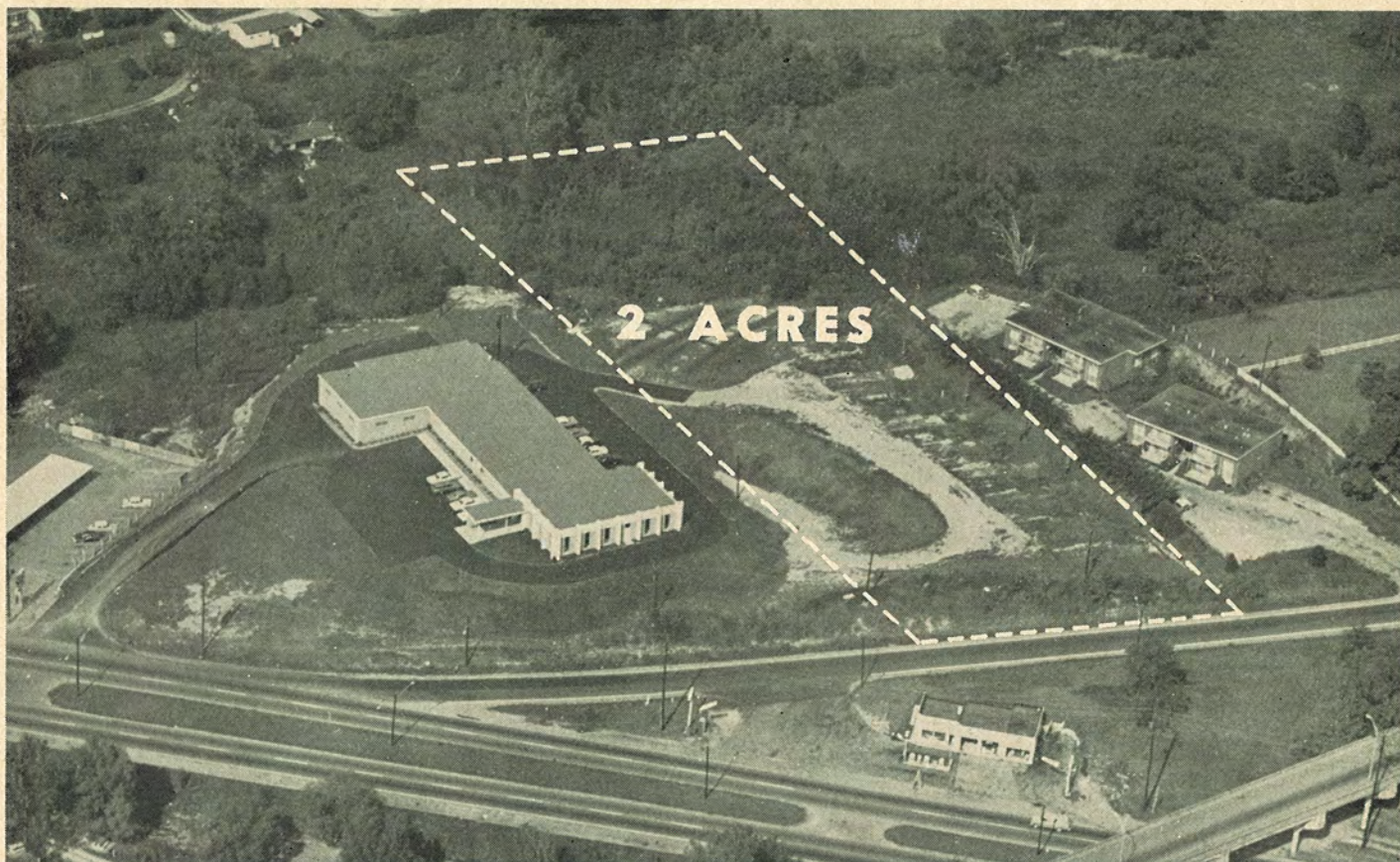
Examples of "auxiliary services" provided under the new Michigan act are visiting teachers, speech correction, remedial reading, diagnostic and consulting services for handicapped or disturbed children and health services.

Twelve of the plaintiffs who are teachers of special services hold that, under the act and the teacher assignment policies of the Detroit board of education, they face possible discharge, discipline, or jeopardy of professional careers if they do not accept assignment to teach in parochial schools in a religious setting alien to their own beliefs. Schools which would come under the act were identified in the complaint as about 125 Catholic schools, 21 Lutheran, two Seventh-day Adventist, two Jewish, one Quaker, one Black Muslim (the University of Islam) and four private, non-religious schools.

Institute of Linguistics

TORONTO, CANADA (MNS)—The 17th annual session of the Toronto Institute of Linguistics is announced for June 2-19, 1966. Held on the campus of Victoria University, Queens Park, Toronto, Ontario, the institute offers a one-month course in applied linguistics and anthropology for missionary candidates.

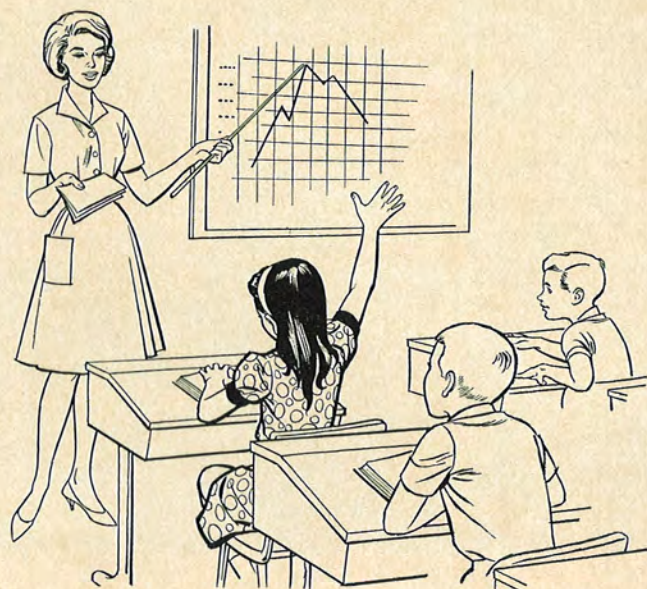
Prospective students and missionary executives are invited to write the Principal, Dr. Donald N. Larson, Toronto Institute of Linguistics, Suite 200, 1835 Yonge Street, Toronto, Ontario, Canada for additional information. ■■



Total Gifts To 20+8 National Office Building Fund Campaign

April 30, 1966

Alabama	\$ 614.13	Missouri	\$ 492.05
Arizona	39.00	New Hampshire	20.00
Arkansas	480.16	New Mexico	65.50
California	95.16	New York	3.00
Florida	308.00	North Carolina	401.46
Georgia	674.28	Ohio	570.55
Illinois	320.82	Oklahoma	590.25
Indiana	90.00	South Carolina	249.20
Iowa	13.00	Tennessee	900.26
Kansas	26.00	Texas	218.00
Kentucky	264.85	Virginia	211.00
Maine	27.00	West Virginia	446.27
Michigan	565.95		
Mississippi	312.00		
		Total	\$7,997.89



by Lloyd Plunkett

FREE WILL BAPTISTS have a growing interest in the field of education. This interest has made an impact on our denomination. The work of Free Will Baptist Bible College has strengthened our outreach into all the world and has emphasized the importance of preparation. Perhaps at this point in our educational program we should begin to exercise caution lest our zeal plunge us into unrealistic involvements or channel our efforts into undesirable developments.

Some are advocating area colleges or a college in every state where Free Will Baptists are in strength. One argument given in favor of several schools is the size of our denomination. Judging by past performance, the size of our denomination is the best argument in favor of having only one! Several schools are unrealistic in view of our size. This denomination in almost a quarter of a century has not provided adequate facilities for one college. Are we likely to do a better job with several? We are large enough to provide quality education, but not if we spread our efforts too thin. One excellent school is better than several second rate schools. Let us recognize what is within our reach at present and attempt no more until we are large enough to do it well.

Some want Free Will Baptists to establish liberal arts schools which will be "second to none," and others have expressed a desire to see Free Will Baptist Bible College expanded into a liberal arts college. Free Will Baptists need not be concerned about establishing schools to offer a broader education than a Bible College education, nor should Free Will Baptist Bible College expand into other fields.

Preparing men for professions not directly related to the business of the church is not the church's business, and to do so presents a danger to the church. It causes the church to divide its attention between the cause of Christ and less important interests. This is not to say we are to have no interest in non-church related professions. We are to be interested and seek to infiltrate those professions with Christians, but to train them for those professions is not the way to do that. To train men for non-church related professions will spread the efforts of the church too thin to do the job for which it was established.

One argument for having church related colleges training men for non-church related professions is that without them we lose our young people when

they go way to college. Another argument is that Christian students want their training in a Christian environment regardless of what they are studying. The answer to the first argument is that if they are lost to us when they go away to school, someone failed to make them ours in the church back home. The answer to the second argument is that if Free Will Baptist youth want non-church related training, let them go to their tax supported state schools (they belong to us, too) while we, in our specialized institutions, will train men to put churches and student centers near those college campuses so they can have a Christian environment. It is better to have Christian youth infiltrate and bring their witness to state schools, taking what chance there is of losing them there, than to have secular interests imposed on church schools and take the chance of losing those schools or weakening their testimony.

When a young man leaves home for college his views on most things are already fairly well formed and his college will only make a few adjustments here and there. In college, houses are built on foundations which have already been laid. The church should concern

A New Emphasis In Education

itself with building houses with only one design, but should be laying good, solid, Christian foundations on which houses can be built following any blueprint. Some people never go to college, but begin after high school to build the house of their lives. Where are these houses being built? On the sand or on a firm foundation? Firm foundations are laid in good churches, good Sunday Schools, and good homes, and we are all deeply concerned with these. But there is another area in which we must get involved which makes its contribution to the form of the foundation. This area is Christian schools—kindergarten through high school.

The most important of all subjects, the Bible, is increasingly denied its place in the public schools. Free Will Baptist children have to attend. Extracurricular activities at school are not geared to the church's schedule and when adjustments are made, the church makes them. What kind of foundation is this for Christian colleges, liberal arts or specialized, to build on? We must shift our emphasis and concentrate on laying foundations before attempting to build houses. With all the efforts to multiply Christian institutions for higher education, where is

the effort to establish Christian kindergartens, day schools, and high schools? Such schools will lack the appeal of a college, but their effect is greater. A man is not as likely to point with pride to the school where he attended the sixth grade as he is to the college from which he graduated, but his sixth grade teacher more than likely had a greater impact on his life than his college professors.

Some fear Christian schools will overshelter their students. Who wants them to be brainwashed with evolution? Who wants them to think all religions are equal? Who wants them to have sex education from a Godless, secular point of view? Oversheltering is better than evident present efforts to isolate students from any real Christian influence. If there are radios, TV sets, telephones and newspapers in the home; and if the child is allowed to leave home to pass newsstands and bill boards on the streets, it will be impossible for the Christian school to "overshelter" him. He will get more exposure to trash than is desirable anyway.

Of course there are many problems to be raised as objections, but the fact that church schools can be built is evidenced by the fact that others are doing it. We can not hope to begin on a large

scale. The beginning will have to be small; doing only what is within reach in each area. A kindergarten may be all Free Will Baptists in some areas can ever hope for. In other areas where we are stronger, a school covering grades one through twelve may be a future possibility.

In such schools, the Bible will be given its proper place among subjects, no un-Christian theories will be taught as facts, no extracurricular activities will be allowed which will conflict with church activities, nothing offensive to Christian conscience will be required, and discipline will be in line with Christian standards. From such schools, more will be directed to Free Will Baptist colleges, and those going to secular schools will not likely be lost to Christ and the church.

Let us content ourselves with the colleges we have and with the work they are now doing, giving them adequate facilities and academic standards. Let us concentrate our educational efforts on building the schools needed now—schools covering the kindergarten through high school.

MR. PLUNKETT is pastor of a mission church in Seattle, Washington.

WHAT'S YOUR PROBLEM?

by Louis H. Moulton



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

I have heard that an individual cannot properly deduct his contributions to the church on his income tax unless a record has been kept of these donations by the church treasurer. Is this really necessary? I have always believed that what a person gave to the church was between that individual and God.

My wife says my language is atrocious. I do not curse. I do not use filthy words. She says the Bible has a whole lot to say about the way we talk. Does it?

Many of the church problems which have arisen in my area are due to the fact, I believe, that men were ordained to the ministry who were not qualified. It seems if a man declares he is called of God to preach that our association is ready to ordain him immediately. Do you think this is right? Don't we as Free Will Baptists have higher standards than this for those who would preach as ministers of the gospel?

An upstairs neighbor has been trying to get me to go with her to her Christian Science church. What do you think of Christian Science?

You have heard correctly. Many persons have had their church contributions nullified or discounted because they could not produce evidence that they had actually given what they claimed. The government will accept a church treasurer's record or your cancelled check as proof of giving. If a person's heart is right and desires to obey the Word of God, then there is no reason to be ashamed of one's giving. I have known people to use the latter part of your statement as a camouflage to cover their lack of giving. To be safe, use the envelope system or give by check to your church.

Jesus said in Matthew 12:36-37, "That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Proverbs 25:11 says, "A word fitly spoken is like apples of gold in pictures of silver." We definitely should be very careful of our words. Take for example the judge who reprimanded a criminal, calling him a scoundrel. The criminal replied, "Sir, I am not as big a scoundrel as your Honor"—here the culprit stopped, then added—"takes me to be."

The man called of God to preach has the highest calling in the world. You wouldn't send your child to a school teacher who has made no preparation to teach. Nor would we let a man plead our case in a court of law who had never studied law. Nor would we go to a physician who simply says he wants to help people, yet has never studied medicine. Likewise, to preach the Word we must prepare and if a man is not willing to prepare then I would be unwilling to ordain him. Jesus said in John 5:39, "Search the scriptures . . ." Paul said in 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

This particular group is neither "Christian" nor "Scientific." Their doctrine is not founded on the Word of God but upon the teachings of a woman who had several husbands. Her name—Mary Baker Glover Patterson Eddy. My advice is not to go with your neighbor. There is nothing to be gained from a church or group which denies the blood of the Lord Jesus Christ as the only means whereby our sins are washed away.

IN THE VINEYARD

■ **Jack Paramore**, Director of Free Will Baptist Bible College Expansion Program, will be in revival services at the First Bible Church, New Castle, Indiana, May 1-8. He will be at Cofer's Chapel Church, Nashville, Tennessee, May 9-15; Mid-Tennessee Layman's Rally, May 14 at the College; Layman Rallies in Indiana, May 16-17; Pine Bluff, Arkansas, May 20, and Layman Rallies in Greenville, North Carolina, May 23.

■ Director of National Home Missions and Church Extension, **Homer E. Willis**, will be in revival services at Sylvan Park Church, Nashville, Tennessee, May 1-7. He will be in a Missions Retreat and Board Meeting at Gatlinburg, Tennessee, May 10-13 and in revival services at Horney Heights Church, Asheville, North Carolina, May 23-29.

■ **Samuel Johnson**, Director of Church Training Service will be in a Teach and Train Workshop at Cofer's Chapel Church in Nashville, Tennessee, May 6-7.

■ Director of Conference Ministries for Foreign Missions, **Rufus Coffey**, will be in Tulsa, Oklahoma, May 2-8 for area Missionary Conferences. He will be in the Northeast Oklahoma Association, May 9-11; Missionary Conference in Silver Point, Tennessee, May 13-15; Missionary Conference in Smithville, Tennessee, May 20-22 and Missionary Conference in Ashland City, Tennessee, May 27-29.

■ **Billy A. Melvin**, Executive Secretary, will assist the Trinity Church of Greenville, North Carolina, in a bond issue May 1-6. He will participate in the dedication of the new Bible House of the American Bible Society on May 12-13. The week of May 23 he will be in Oklahoma to direct another bond issue.

■ Director of Youth Activities for Church Training Service, **Ken Riggs**, will be in youth revival services in Patrick, South Carolina, May 4. He will be in Greensboro, North Carolina, May 9-12; Nebo, North Carolina, May 13-15; Chesterfield, Indiana, May 20-22 and Youth revival services in Rogers, Arkansas, May 30-June 3.

■ **Roger C. Reeds**, Director of Sunday School Department, will be attending the North Carolina State Convention, May 2-4. He will be in a Teach and Train

(Continued on page 13)

1966 COOPERATIVE RECEIPTS

March, 1966

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	March 1966	Year to Date	Total to March, 1965	Designated March, 1966
Alabama	\$ 182.69	\$ 629.31	\$ 365.31	
Arizona	243.08	492.50	151.84	
Arkansas	293.22	1,165.41	1,017.52	
California	705.06	1,965.33	1,657.44	
Florida		515.43	444.75	
Georgia		538.67	633.12	
Idaho	58.84	122.97	93.69	
Illinois	433.95	1,915.38	1,451.49	
Indiana		94.00		
Kansas		600.00	451.69	
Kentucky		106.84	297.63	
Louisiana		25.00		
Michigan		7.90		
Mississippi			42.00	
Missouri	1,497.77	3,261.37	2,769.05	
New Hampshire		33.16	67.71	
New Mexico	46.22	105.59	37.51	
North Carolina	178.36	456.21	421.73	
Ohio	518.82	964.02	190.68	
Oklahoma	1,332.03	4,119.59	1,201.71	
South Carolina			6.84	
Tennessee	210.44	650.55	1,174.06	
Texas		513.77	781.32	
Virginia	523.49	1,299.20	810.28	
Washington and Oregon	36.00	152.25	40.00	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative Receipts		Designated		Total
	March 1966	Year to Date	March 1966	Year to Date	Receipts to Date
Foreign Missions	\$1,815.39	\$5,722.98	\$	\$	\$5,722.98
F.W.B. Bible College	1,314.59	4,144.23			4,144.23
Executive Dept.	1,251.99	3,946.89			3,946.89
Home Missions	1,001.60	3,157.52			3,157.52
Church Training Service	626.00	1,973.45			1,973.45
Superannuation Board	187.80	592.03			592.03
Stewardship Commission	62.60	197.35			197.35

MAY, 1966

GEMS

FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

WHEN WE READ in the Bible about being "perfect," we may sometimes get the wrong idea. A study of the Greek words involved will be helpful.

The first word we shall note is *holokleros*, an adjective used twice in the New Testament, with a kindred noun *holokleria* used once. The adjective is translated "entire" in James 1:4 and "whole" in First Thessalonians 5:23; the noun is translated "perfect soundness" in Acts 3:16.

Let us note, first, the original meaning of the word: it is from two words, *holos*, meaning "whole" or "all," and *kleros*, meaning "that which falls by lot" or "an allotted portion." Then the word *holokleros* means "having every part," "having all that was allotted."

The picture of *holokleros*, then, is of something that is *complete*; it has all its parts; nothing is lacking that would be considered for an object to be what it was intended to be. This would obviously be true, often, in a purely physical sense, and the word was regularly used in such a way by Greek writers. For example, a person without some part of his body (i. e., deformed) was said to be not *holokleros*. The Greek Old Testament (Septuagint) uses this word in Deuteronomy 27:6 and Joshua 8:31 to refer to the stones with which altars were to be built, thus meaning "whole" stones rather than stones which had been cut, stones in their original condition as found.

It is in this physical sense that the noun *holokleria* is used in Acts 3:16, of a man that was "lame from his mother's womb" before Peter and John restored him to "perfect soundness." Thus his deformity of body, which lacked "whole," useful legs, was cured.

The other two references involve more than a physical "wholeness." We note that James says the work of patience will make us "*entire*, lacking nothing." His explanation, "lacking nothing," is significant, and obviously the sense of *holokleros* is that of completeness, only this time *spiritual* completeness; as Trench puts it, "no grace which ought to be in a Christian man is deficient" if he is *holokleros*.

In First Thessalonians 5:23, Paul's prayer for his readers is that their "spirit and soul and body" may be preserved "complete"; he wants no deformity of the entire man, spirit, soul and body, at the return of Christ. This prayer will not go unanswered!

Glancing Around The States

The annual promotional meeting sponsored by the Executive Department of the National Association was held in Nashville on March 31-April 1. Two full days and evenings were spent in a presentation of national work, consultation on future plans, sharing of ideas, fellowship, prayer and worship. Attending were (front row l. to r.) William Atkinson, Alabama; John Henson, West Virginia; W. T. Roberts, Kansas; Henry Melvin, Tennessee; Homer Nelson, Ohio; Winston Lawless, California; William Mishler, Tennessee; Harry Beatty, Missouri; Horace Carey, Kentucky; (back row) Billy A. Melvin, Executive Secretary; Jerry Ballard, Director of Publications for Foreign Missions; Reford Wilson, Director of Foreign Missions; Samuel Johnson, Director of Church Training Service; L. C. Johnson, President of Bible College; Homer Willis, Director of Home Missions; Roger Reeds, Director of Sunday School; Harrold Harrison, Promotional Secretary of Sunday School; N. R. Smith, Oklahoma; George Waggoner, Illinois; Oral Maggard, Ohio; Loyd Thomas, Arkansas; Mance Cason, Georgia; Odus Eubanks, Texas.

Riggs Resigns

NASHVILLE, TENN.—Ken Riggs, Director of Youth Activities for Church Training Service, has resigned his position effective July 31, 1966.

Mr. Riggs is leaving his present position to become principal of the Bethany Christian School of Norfolk, Virginia. He will assume his new duties on August 1, 1966.

Mr. Riggs will still be available for youth camp work during the summer months and also for week-end youth revivals on a limited basis. He may be contacted at 2430 Azalea Garden Road, Norfolk, Virginia.

New Work Started

WILMINGTON, N. C.—On March 6, 1966 a full schedule of services were started at Sunset Park Free Will Baptist Mission here. Rev. Thomas K. Johnson moved his family here to begin this new ministry. There has been a ten per cent increase each week and the weekly offerings now average \$27.50. Free Will Baptists or other interested persons may contact Mr. Johnson at 12 Southern Boulevard, Wilmington, North Carolina.

Successful Revival

PANAMA CITY, FLA.—The First Free Will Baptist Church here recently com-

pleted a successful revival with Rev. Eustace Riggs as the evangelist. There were five first time decisions.

Rev. Milton Gann, pastor of the church, attributed the success of the meeting to an all-night prayer meeting preceding the revival and the outstanding preaching of Evangelist Riggs.

New Home Mission Work

TRENTON, N. J.—Rev. Leslie Carney and his family will be moving here to begin a new Free Will Baptist work. Plans call for the opening of the work in the early fall. The Carneys are presently living in Nashville, Tennessee.

The Ben Avenue Free Will Baptist Church in Kannapolis, North Carolina, established a mission in nearby China Grove approximately seven months ago. Last September the mission was organized into a church with 17 charter members. Growth has been good with a record of 50 in Sunday school. Rev. Weldon Key is pastor.



Student Missionaries

NASHVILLE, TENN.—Three girls, all students at Free Will Baptist Bible College, will be doing summer missionary work under the National Home Mission Board.

Shelia Williams will be going to Maine, Kay Hall to New Hampshire, and Avis Watson to New Brunswick, Canada.

Funds Needed

WAIPAHU, HAWAII—There is a great need to finish paying for the church and property located here. This work is under the direction of Home Missionary Luther Sanders.

Over \$10,000 is needed to completely clear the property of all indebtedness. The Home Mission Board would like to see this done during the current year. All contributions should be sent to the National Home Mission Board, P. O. Box 1088, Nashville, Tennessee.

Home Missions Board Meets

GATLINBURG, TENN.—The National Home Mission Board will be meeting here May 10-13. A five-year, long-range planning program is to be a major item of discussion.

The board has applications for work in Mexico, Virgin Islands, Canada and several large cities in the United States.

New Building

ELGIN, ILL.—The Elgin Free Will Baptist Church here held ground breaking ceremonies during March for their new building.

Missionaries Unable to Return

NASHVILLE, TENN.—Rev. and Mrs.

Lee Whaley, who have served for eight years as missionaries in Alaska under the National Home Mission Board, will be unable to return to Alaska for an indefinite period of time due to the illness of Mrs. Whaley. They have been off the field for about a year and will leave the employment of the Board as of May.

General Director of the Home Mission Board, Rev. Homer E. Willis, said, "We all regret the continued illness of Mrs. Whaley and ask for continued prayer for her. The Free Will Baptist work in Alaska will continue through the missionaries who remain on the field. The present plans of Mr. Whaley are to return to the pastorate."

Pastor Resigns

JASPER, ALA.—William Travis, pastor of the First Church here, has resigned effective May 29. Mr. Travis is originally from the state of West Virginia, but has pastored in Texas and Florida. He has ministered in Jasper for the past three years. His address is Route 6, Box 99.

Remember Superannuation Sunday

NASHVILLE, TENN.—The Board of Superannuation of the National Association, through its chairman Chester Huckabee, is requesting that churches plan early to remember the need of caring for aged and retired ministers and missionaries by receiving an offering for Superannuation on Father's Day, June 19. Income has been down for the past several months and it is the desire of the board that these special offerings be generous so that present obligations can be met and services extended.

Youth from Oak Grove Free Will Baptist Church, Sesser, Illinois, won first place in the West Central Quarterly Meeting Bible Bowl. The team remained undefeated over eight other teams who were competing. The members are (l. to r.) Michael Hicks, Tempa Wright, Linda Laur and Jerry Wright. Rev. Clifford Hicks of Waltonville is the pastor.



Dear Editor:

Enclosed is a check to renew my subscription to CONTACT. I think the magazine is wonderful. I always feel a spiritual uplift after reading it. I especially like the articles concerning the youth groups. As leader of the A. F. C. group, I'm always interested in any news or ideas concerning this age.

Mrs. Clifford Rich
Pomona, California

Dear Editor:

We have a church at Chula Vista, California and would like for any Free Will Baptists in the San Diego area to come worship with us. Our church is located near the Navy bases.

Rev. Oscar Wright
Chula Vista, California

Dear Editor:

We have a new Free Will Baptist voice on K. T. R. Y. Radio in Bastrop, Louisiana. Rev. Gilbert Pixley of Fort Smith, Arkansas is heard over this station weekly. Rev. Ralph Fowler, speaker for the Free Will Baptist Hour is heard weekly over the same station.

Mrs. Bertha Chappel
Bonita, La.

Dear Editor:

My congratulations to you brother for the great job that is being done on CONTACT. I appreciate so much the articles lately. It is truly a magazine for which Free Will Baptists can feel proud.

Paul F. Hall
Sesser, Illinois 62884

Dear Editor:

I would like to take this time to say I really appreciate CONTACT. I am real proud of it and thank God for it. God bless you brother as you carry on for Him.

L. D. Creech
Fayetteville, N. C.

IN THE VINEYARD

(Continued from page 10)

Workshop at Cofer's Chapel Church, Nashville, Tennessee, May 6-7.

■ Director of Teacher Training for the National Sunday School Department, Harrold Harrison, will be at the Second Church, Ashland, Kentucky, May 1-14. He will be touring the state of Arkansas May 15-25 and will be in Tallahassee, Florida, at the First Church, May 29-June 3.

National Association of Free Will Baptists

Little Rock, Arkansas / July 11-14



The Christian Imperative WORLD EVANGELISM

"THE CHRISTIAN IMPERATIVE—World Evangelism." This is the theme as some 3,000 concerned pastors and lay people from Free Will Baptist Churches throughout America gather expectantly in Little Rock, Arkansas, July 11-14 for the 30th annual convention of the National Association of Free Will Baptists.

The scriptural text for the 1966 theme is John 15:16—"I have chosen you, and ordained you, that ye should go and bring forth fruit."

Meeting in Robinson Auditorium, delegates will have opportunity for rewarding fellowship, prayer and worship. Special features designed for pastors, men of the church, women of the church and youth will bring challenge and inspiration to every area of the church.

Addressing the convention will be Rev. Ronald Creech of Durham, North Carolina, "Whitened Harvest"; Rev. Russell Spurgeon of St. Louis, Missouri, "God's Good News"; Rev. Wade Jernigan of Jerome, Idaho, "Measured Responsibility" and Rev. E. E. Morris of Oklahoma City, Oklahoma, "Joy At His Coming."

Awards to the national youth winners and the annual "Layman of the Year" award will be presented during the convention. Some 25 exhibits presenting the work of the National Association and related ministries will be open to the public.

For reservations, write the hotel or motel of your choice listed on the opposite page indicating that you are attending the Free Will Baptist convention.

SPECIAL CONVENTION FEATURES

Monday, July 11

5:00 p.m.—WNAC Dinner
Marion Hotel—Hall of Fame
\$2.50 per plate

Tuesday, July 12

4:30 p.m.—Field Trip and
Picnic for Adventures
5:00 p.m.—Youth Banquet
Marion Hotel—Continental Room
\$2.50 per plate
5:00 p.m.—Pastor's Dinner
Marion Hotel—Hall of Fame
\$2.50 per plate

Wednesday, July 13

7:30 a.m.—Prayer meeting
Marion Hotel—Hall of Fame
10:30 p.m.—Youth Premier of
film "Carnival of Pretense"

Thursday, July 14

7:00 a.m.—Master's Men Breakfast
Marion Hotel—Hall of Fame
\$1.75 per plate
1:30 p.m.—Youth Forum
Auditorium—Lecture Hall

NOTE: All meal functions will be limited. To avoid disappointment, we urge you to get tickets early. All tickets may be ordered from the National Association of Free Will Baptists, P. O. Box 1088, Nashville, Tennessee 37202. Please enclose an addressed, stamped envelope with your check.



Robinson Auditorium

Hotels and Motels In Little Rock

Make Reservations Early

Marion Hotel—Headquarters

Markham and Louisiana Streets

Single: \$6.00; Double: \$9.00; Twin: \$10.00

Air conditioned, TV, free parking, children 14 and under free if in the same room with parents. One block from auditorium.

Grady Manning Hotel

Markham and Main Streets

Single: \$6.00 to \$8.00; Double: \$9.00 to \$11.00; Twin: \$10.00

Air conditioned, TV, children 14 and under free if in the same room with parents, free parking. Two blocks from auditorium.

Lafayette Hotel

6th and Louisiana Streets

Single: \$5.00-\$10.00; Double: \$7.00-\$13.00; Twin: \$9.50-\$18.00

Air conditioned, free parking, children 14 and under free if in the same room with parents. Nine blocks from auditorium.

Albert Pick Hotel

7th and Scott Streets

Single: \$6.00-\$16.00; Double: \$9.00-\$20.00; Twin: \$9.00-\$20.00

Air conditioned, connecting garage, free parking, children 14 and under free if in the same room with parents. Nine blocks from auditorium.

Downtowner Motor Inn

6th and Center Streets

Single: \$8.00-\$10.00; Double: \$10.50; Twin: \$12.00

Air conditioned, swimming pool, children under 13 free. Eight blocks from auditorium.

Coachman's Inn

East 5th and Ferry Streets

Single: \$7.50-\$9.50; Twin: \$12.50-\$16.00

Air conditioned and swimming pool, children under 12 free. Nine blocks from auditorium.

Colonial Court

3405 Roosevelt Road

Single: \$5.00; Double: \$7.00; Twin: \$10.00

Air conditioned, children free according to number in room. Extra charge for baby beds and roll-a-way beds. Four miles from auditorium.

Alamo Plaza Hotel Courts

3200 West Roosevelt

Single: \$5.50-\$7.00; Double: \$7.50-\$9.00; Twin \$8.50-\$12.00

Air conditioned, TV, swimming pool, children free according to number in room. Extra charge for baby beds and roll-a-way beds. Four miles from auditorium.

Acme Motel

3301 West Roosevelt

Single: \$5.50-\$6.00; Double: \$8.00-\$10.00; Twin: \$10.00-\$14.00

Air conditioned, swimming pool, children free according to number in room. Extra charge for baby beds and roll-a-way beds. Four miles from auditorium.

Little Rock Travelodge

308 East Capitol

Single: \$7.00-\$9.00; Double: \$9.00-\$11.00; Twin: \$10.00-\$13.00

Air conditioned, TV, swimming pool, children free according to number in room. Extra charge for baby beds and roll-a-way beds. Ten blocks from auditorium.

Sam Peck Hotel-Motel

625 West Capitol

Single: \$6.20-\$10.30; Double: \$8.00-\$11.00; Twin: \$10.00-\$13.50

Air conditioned, swimming pool, children free according to number in room. Extra charge for baby beds and roll-a-way beds. Five blocks from auditorium.

Magnolia Courts

3601 W. Roosevelt

Single: \$7.50-\$13.00; Double: \$9.00-\$10.00; Twin: \$12.00

Air conditioned, swimming pool, children free according to number in room. Extra charge for baby beds and roll-a-way beds. Three miles from the auditorium.

Dear Timothy:

In just a few days you will be receiving your degree in Theology. Just a short time now and you will be moving to your first pastorate. At last you will be putting into practice the things studied in the classroom to see if they really work.

Oh, the many hours you spent day dreaming in Evangelism class of the time you would be on the field going from door to door witnessing for Christ. And the many hours you pictured yourself in the pulpit speaking to a crowded church with the words rolling off your lips in perfect homiletical style, as you held your audience spell bound. You will soon be out there dealing with real, live people and not just text books and iron clad methods.

As an older minister, I, like the Apostle Paul in writing to young Timothy, would like to give you some "fatherly" advice. Perhaps you can learn from my mis-

takes. If just a few words will make your ministry easier and more profitable, I will be grateful.

The first, and possibly the most important, advice I have to give you is *remember to what you have been called*. You have been called to the ministry. The ministry is a place of servitude. You have been called to serve. Jesus said, "The Son of Man has not come to be served, but to serve . . ." (Mark 10:45, Phillip's). If the Son of God was not too good to become a servant of man, can we His servants do less?

Yes, I know, you might have been quite impressed as you listened at times to a proud, boastful preacher tell how he straightened out a church board. It might have thrilled you as you heard him tell of his escapades with the deacons. You saw him as he drew his sword for battle. He said no board would ever boss him around. You probably thought to yourself, "This is the way I will be. I will never let the board get the first jump. I must let them know in our first meeting that I am boss or they might prove to be a threat to my ministry."

But remember young man, the call to the ministry is not a call to be "boss." It is a call to be the servant. Quite humili-

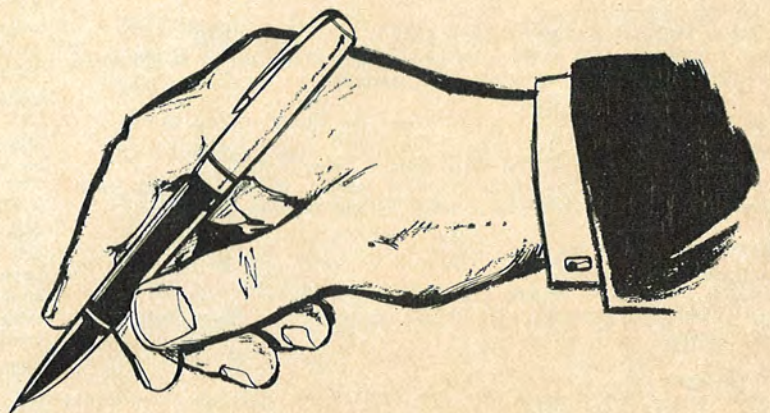
ating isn't it? But Jesus was not afraid to become the servant of the very creatures He created, therefore, we should not seek to place ourselves above our Lord. A dictatorial pastor does not help his people to grow. Rather he makes them dependent upon himself and fearful of his condemnation if they should fail to do as he instructs them. What they do, they do from fear of the pastor and not for the Lord he represents. Jesus also said, "Whoever among you wants to be great must become the servant of you all" (Mark 10:4, Phillip's). So you se young fellow, the way to greatness is not to place yourself above your people, but to become their servant.

The second bit of advice and also very important is be a *human being*. Be honest with yourself. Recognize your mistakes and weaknesses as well as your successes and strengths. Be careful of the pedestal some are anxious to place you upon. It is hard to be a humble servant on a kingly pedestal. The pitfall of a Pharisaical self-righteous attitude will separate you from the needs of your people. They will not come to you with their problems and sins if they feel you will only condemn and degrade them.

A government official criticized an

AN OPEN LETTER TO TIMOTHY

by William Hill



American missionary by saying, "The problem with him is that he is a Christian first and a human being second." His complaint was that the missionary was so "heavenly" minded he was no "earthly" good. He looked upon the missionary as one who was self-righteous and, therefore, without meaningful contact with the people. Jesus did not go around with His head in the clouds feeling superior to humanity and building a wall between man and Himself. He came down to where man was—became a human being—in order to serve man. Don't be afraid to be a human being.

The third thing to remember is that *the work of the ministry is not a Sunday School picnic*. It is work, hard work. You will either be the busiest man in your community or the laziest man. You do not punch a time clock and for the most part no one will be checking to see if you are carrying out your duties. But never forget, people know if you are doing your job. In fulfilling your responsibility as a minister you will be on constant call to the sick, the shut-in, the lonely, the desperate, the bereaved, the saved and the lost. Your time is not your own. Your life is not your own. If you are looking for an easy job, you won't

find it in the ministry.

The fourth thing I want to impress upon you is some "don'ts" *that are very important to your success as a minister*.

(1) Don't use the church as your ladder to personal success. Make sure your motives for building a great church are for God's glory and not for your own personal praise. You will be called upon to lead your people in the support of your denomination's work. This is vital to the church and a part of your responsibility, but be careful that you do not drain your people for sums of money merely for the personal praise of denominational leaders. The denominational pat on the back feels good, but you have to live with yourself. Be careful of vain glory. Remember, it's the church that makes the pastor great, not the pastor who makes the church great.

(2) Don't use the Bible and the pulpit to brow beat your people and get your own way. Preach the Word in all its power, but be sure you preach the Word in love and not for selfish reasons. Remember, your congregation is not unlearned and ignorant. Give them the freedom to think for themselves and even to disagree with you over certain matters. Don't make them feel as backsliders

just because they do not think as you do. You are not infallible you know, and you can be sure they know you aren't.

(3) Don't neglect your family. So often minister's children grow up to resent the church, and even God, because the church took their father away from them. Some of the busy, busy preachers may not be so enthusiastic about the work of the Lord, as they are to be away from their families. Some laymen have come to the conclusion that their pastors are not happy at home, so they bury themselves in their work. Don't make the work of the Lord an escape from your responsibilities as a husband and father. You must be willing to serve your family also.

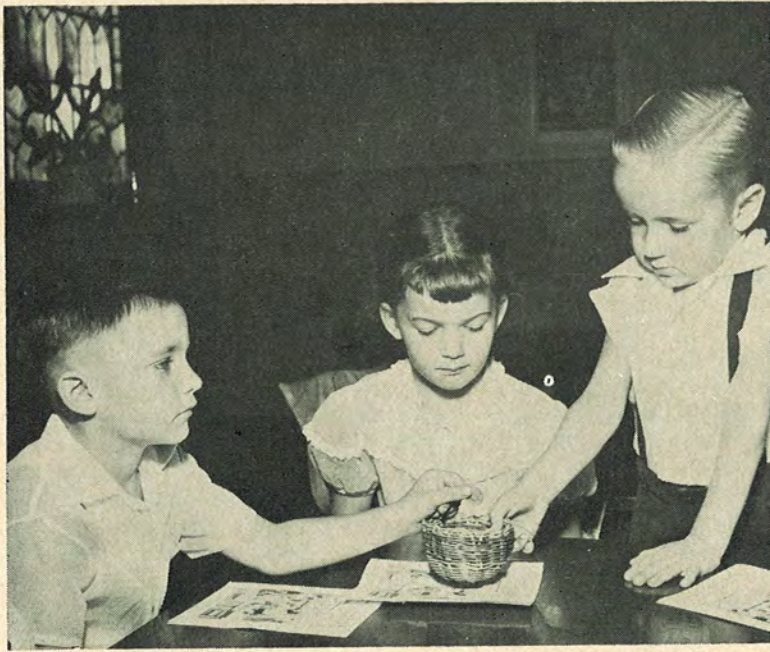
Well, young man, I hope I haven't shocked you, but you can see you have been called into quite a large responsibility. Don't neglect your daily prayer life. You will need to be strong in the Lord and in the power of His might to do a successful job.

May God bless you as you enter into the most challenging, interesting and rewarding job on the face of the earth.

Your Friend and Servant,
William J. Hill



*An experienced pastor
extends advice and
counsel to those
young in the ministry*



the tithe

by

Earl C. Wolf

THE PRACTICE of giving one-tenth of one's income to God is known as "tithing." The Lord has honored this holy custom of His followers down through the centuries, and it is far more important than we often realize. The tithe is:

A Scriptural Principle

It is not a human device for meeting the financial demands upon the church. "The tenth shall be holy unto the Lord." Jesus approved this principle when He said to the Pharisees, "Ye pay tithe of mint and anise and cummin . . . these ought ye to have done." The Apostle

Paul approved the principle of systematic giving for New Testament believers.

A Biblical Minimum

It does not limit our giving, for it prescribes a basis and not a maximum. It places no ceiling upon gifts to the Master, but helps one to open the door to a genuine stewardship. Here is stewardship taking its "first steps."

A Christian Witness

Just as faithful attendance at the house of God is a witness before the community of belief in the church, so the consistent giving of the tithe is a testimonial of a

constant and abiding faith in Jesus Christ. Giving is the fruit of faith.

An Acknowledgment of Ownership

Thereby do I acknowledge that I am not owner, but owner and trustee. God is inalienably owner of all and I am undeniably the steward over my human estate. Tithing is an acknowledgment that God is owner of all, just as paying rent is an indication of the ownership of another.

A Token of Consecration

It is our indication that we have surrendered all and made Him Lord of our lives. All our life's resources we have laid at His feet. The tithe is an evidence that one has ceased to be a patron and has become a partner.

A Symbol of Devotion

We tithe not legally but lovingly. Our tithing is not due to an external or legal pressure but because of an inner compulsion of love and devotion. Love always gives. Giving is as natural for the person who loves Christ supremely as it is for the sun to shine.

A Starting Point for Giving

It is the place of beginnings and the wedge which opens the door to larger giving—the "and offerings" beyond the one-tenth. It prepares the way for the rich gifts of Mary's alabaster box of pure nard and the widow's mites.

An Expression of Gratitude

We cannot live successful Christian lives without gratitude. Tithing and generous giving offer expression to this basic grace of the Christian life. The tithe is one of the many ways of expressing our thanks to God for all His goodness to us.

An Adventure in Blessing

It was Malachi who gave voice to that inspiring challenge, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

An Aid To World Evangelization

The tithe gives a consistency to one's support of the Christian conquest. It is faithfulness in stewardship and regularity in proportionate giving that will do the most in the support of the program of missions for earth's millions. Tithing is vital to the progress of Christianity.

Upon all Christians, therefore, should come a sense of the urgency of giving of their substance to the Lord. In the light of Calvary's sacrifice would we dare do less than this? ■■

The Missionary Learns A New Language

by
Ruby Griffin

BEFORE COMING to Europe, I bought a pocket size book entitled *Learn French the Easy Way*. Probably you have seen other books in this series. After nine months of language study, I find myself still looking for the easy way.

This thing of learning a language is a full-time job and the student must give himself completely to the task. However, there are well-defined stages in the process. It has been described to us as the same process which is manifested by a child learning to speak. He first *listens* for many months before he says a word. Then, to the pride and joy of the parents, he *speaks* his first word. He gradually increases this vocabulary. By the time he is five or six years old, he is saying about anything he wishes, but generally he cannot *write* at all. This third stage takes many years to become well developed.

The same process is utilized when an adult begins learning French, Spanish or some other language. After arriving in a strange country to study, the beginner student suddenly finds himself very much the foreigner. He understands nothing and he cannot speak. He just smiles and makes motions to express his thoughts. During this time, he *listens* to others as they talk. He listens to the radio and tapes. Gradually, he begins to associate a few of these strange sounds with something familiar and very timidly attempts to *say* his newly learned words or sentences. The *writing* again is the last stage to be reached.

As is true with children learning their mother tongue, so it is with the older "debutants." All three processes are active throughout their lives. One is continually keeping his ears open to hear new words so he may use them in speaking and writing.

But there is more to learning a language than just accumulating and using words or phrases. It is impossible to master a living language without becoming intimately associated with the people of this tongue. One must intermingle with them, give part of himself to them and receive very much from them, who in reality will be the best professors.

To study faithfully a language, one must have a reason for doing so. And there could be no higher purpose than ours which is to use it to tell those who have never heard the "Good News" that there is a living Saviour. It is necessary for a person to hear the Word to be saved (Romans 10:13-15). Our calling as Christians is high, but simple. We are to go to these and give them the Word that they may hear and believe. To accomplish this, it is necessary to learn their language. We are not promised an easy way, but with our calling and the promises which go with it, including "Lo I am with you always," the goal, which is to see every tongue confess Jesus Christ, can be reached. ■■

RUBY GRIFFIN is in Switzerland completing her language study prior to missionary service in the Ivory Coast as a medical missionary.

A PREACHER OWES IT to himself, his people, and especially to the Lord to continue a definite program of learning all his life. None of us would risk our physical health to a physician who had stopped studying at the conclusion of his days at medical college. And yet spiritual health is *infinitely* more important! How imperative, then, for the preacher to continue studying—to continue learning as long as he pursues a preaching ministry.

An impressive chart showing the rapid increase of knowledge came to my attention recently. The chart is as follows: knowledge has doubled five times in history. These are the dates: 1. From the beginning of time to 1650. 2. From 1650 to 1800. 3. From 1800 to 1900. 4. From 1900 to 1955. 5. From 1955 to 1963. (Projection for the next doubling: 1963-1970)

Note that it took some 5,000 to 6,000 years for knowledge to double the first

time, then 150 years the second time and on down to 8 years for the fifth time. Consider the final projection that knowledge will double again in only *six years*. This means that in some areas of learning a college degree could be obsolete in six years. If a man is to stay abreast, he must not cease to study.

Another indication of the rapid rate or increase of knowledge is the number of entries in the unabridged dictionary. Just twenty-five years ago there were 400,000 words in the unabridged; today there are 600,000! This means that it takes 200,000 more words to express present knowledge—fifty per cent more words than just twenty-five years ago!

All of this says that the preacher must follow Paul's command to "give attendance to reading" (I Tim. 4:13). He further states that every believer should "Study . . ." (II Tim. 2:15). No preacher can fulfill God's will for his life and fail to continue reading, studying, learning.

The preacher must never fail to study God's Word faithfully and diligently. He should "study the *Book* more than he studies books about the Book." Early in his ministry he should establish some regular, systematic plan for studying the

entire Bible. This may take many months, even years. But how fruitful and rewarding it will be to go through each of the sixty-six books and capture anew God's message in each book. Then, when this comprehensive study is finished, begin all over again. Each time a book is studied new light will shine forth from the inspired writings.

Professor Wilbur M. Smith quotes Dr. Howard A. Kelly (one of the world's most renowned medical doctors) in *Profitable Bible Study*.

I rise regularly at six in the morning and after dressing give all the time until our eight o'clock breakfast to the study of the Word. I find time for brief studies throughout the day and again in the evening.



The Pastor And

And now for my *greatest secret* for everyday common folks, known through the ages and yet ever needing to be restated and learned afresh as generation succeeds generation. It is this. The very best way to study the Bible is simply to *read it daily with close attention and with prayer to see the light* that shines from its pages, to meditate upon it, and to continue to read until somehow it works itself, its words, its expressions, its teachings, its habits of thought, and its presentation of God and His Christ into the very warp and woof of one's being. No, there is nothing remarkable about that, it is wonderfully simple. **BUT IT WORKS**, and one does come, in this way, to know the Bible and to understand it.

Here is a real student of the Word whose record of diligent Bible reading and study would put the majority of preachers to shame! Pledge God anew right now that you will begin today a proper, regular program of Bible study.

A preacher should also be alert to current events. A thorough study of world history could serve as a foundation to help a person evaluate and judge present-day events. It would be well to

read the important news events in one or two newspapers everyday. Do not overlook the editorial pages. Read one national news periodical every week such as *U. S. News and World Report*. Listen to reputable news analysts when you have opportunity. Just staying adequately informed on world happenings is a good-sized part of your continuing educational program.

It would also be well to analyze very carefully any gaps in your learning experience. These gaps could be such basic things as a proper use of English grammar or a correct understanding of history or logic. Did you know that courses in these fields could be studied in adult education classes in the public schools (often held at night) or in a brief summer session at a college or university or even in correspondence study which you could pursue right in your own home? Perhaps you have an adequate grasp of the basic areas, but have great mental curiosity about astronomy, modern math or anthropology. Courses in these and other fields may be found at a nearby college or even in the correspondence offerings of some schools. Your continuing educational program should meet the fundamental needs you may

have and also satisfy your mental curiosity in untouched areas.

One of your most rewarding educational pursuits could well be attending the summer session at Free Will Baptist Bible College, May 30-June 10. Courses in Bible, Christian education, music and missions will be offered by members of the regular faculty. College age students together with many pastors and layworkers from across the Free Will Baptist denomination will attend these classes. This could well be the stimulus you have needed in your continuing study program.

Remember Paul's admonition to the young minister Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." ■■

MR. THIGPEN is Dean of Free Will Baptist Bible College, Nashville, Tennessee.

by Charles A. Thigpen

His Continuing Educational Program



The Pastor And His Education Program

CONTINUED FROM PAGE 5

Not long ago a woman told me she was moving.

"Yes, I heard about that," I replied.

"We're thrilled," she said, "because right after we purchased the house we discovered that the people next door to us are Christians."

"That's too bad."

"What do you mean?"

"I mean, isn't it a shame you didn't move into an area where you are the only Christian family on the block?"

"I don't understand. Why do you say that?"

"Because then you'd have to get better acquainted with unsaved families. You'd be less tempted to spend all your spare time with the Christian family next door. You'd see more of the need for reaching your lost neighbors for Christ."

All across the country home Bible classes are being used by the Lord as a means of reaching people for Christ. Briefly, here's how they work: A Christian couple open their home as hosts for a Bible study class for *non-Christian* husbands and wives on a week night. The atmosphere is informal. Thirty minutes are spent in Bible teaching followed by 30 or more minutes in discussion and refreshments. Many have come to know Jesus Christ through these classes!

A Dallas church has a retreat every year for its young people. But in order to go, a Christian teen must bring an unsaved friend. That way 50% of the young people are unsaved. What an evangelistic opportunity! This gives a real shot in the arm to these retreats. I've never seen Christian young people get down to business for God quite as much as on these retreats. They begin to realize their own personal responsibility toward the unsaved.

When we lose our community pene-

tration, when we lose our contact with the lost world, we are in a bad way spiritually. Let's *reach* our communities for Christ!

2. The second word is *win*. To what extent are we winning those whom we are reaching? It's one thing to talk with the unsaved and get them to attend church, but it's another thing to win them to the Lord by our witnessing. Evangelism in Sunday Schools across America has reached a new low. Surprisingly, many teachers say that they don't know how to lead a soul to Christ. You see, an evangelical church is not necessarily an evangelistic church. In one evangelical church I know not one person in eight years had been won to Christ through the ministry of that church!

How many in your Sunday School met the Lord last year? How many in your Vacation Bible School? How many in your boys' and girls' weekday clubs? Let's reach people, but let's win them, too!

3. The third word by which to test the quality of your church program is *teach*. To what extent are you teaching those you are winning to Christ? We need to discover in our educational programs if we are communicating, if people are learning. Are teachers allowing for feedback discussions in their classes to discover if they are "getting through"? We must not assume that telling is teaching. Of course teaching involves telling, but includes more. If pupils are to learn and live out God's Word, they must interact with it in class in a variety of ways and teaching methods.

4. The fourth word is *train*. To what extent are we training those whom we are teaching? Are we training Christians so that they themselves are "able to teach others also"? (II Tim. 2:2) We are to reach people, win them, teach them, and

train them. But to do what? To reach, win, teach, and train others.

Christians *need* training. Take the subject of visitation. The only real way to get Christians to visit is to train them.

If you announce, "Next Tuesday is visitation night; and every one who wants to visit, come out," only a handful of people may show up. Why? Because people don't know how. They are afraid to go knock on a door, for they don't know what to do or say when the door is opened.

This is where training is needed. Tell them what to say, but more than that, show them how to do it. Then have them practice doing it before the group. Send them out as apprentices, in teams of twos—the learner with the more experienced visitation worker. This way the apprentice is being trained. He is learning what to do by getting experience in it, and his fears gradually subside. Let's *train* believers to live for the Lord and serve him.

A few years ago a man who had attended a workshop of mine on visitation asked me if I would stop off at his church the next time I was in his city. I said I would be delighted to. We spent some time evaluating his church. Finally he asked me to talk with his deacons that night. At the meeting he asked me, "Would you suggest we start a visitation program here?" Of course he wanted me to say, "Yes," and to tell the deacons why.

But I answered, "No, I wouldn't."

I would have given anything for a camera to photograph the dropping of his lower jaw. I could almost see what he was thinking, "You *are* the man I heard speak on visitation, aren't you?" He was so flustered, the only thing he could do was repeat the question. "You mean you would not recommend starting a visitation program here?"

"No, I wouldn't," I repeated. Then I

continued, "Let me ask you one question: what would you provide for the people when they visit your church?" That precipitated a very interesting discussion among the deacons. In fact, we were there until 1:30 in the morning.

Many times we are so interested in our *outreach* that we forget to examine the quality of our church program. Consequently, if visitors come, they may not return.

III. The third step in correlating your educational program is to "draw your blueprint."

In the Word of God *disorganization* is always a mark of carnality. (For example, see I Corinthians 3:1-4.) It is the Holy Spirit who brings order out of chaos (I Cor. 14:40).

To correlate your educational program, to bring organizational order out of disorder, you need a board or committee of Christian education. The purpose of this policy-forming body is to oversee and correlate the total educational program. Whether you have a small church of 32 people or a large one of 3200, you need some person or a group of persons responsible for coordinating the Sunday School, the Training Hour youth groups, children's church, weekday clubs, Vacation Bible School, camping, and other educational functions such as leadership training, the church library, missionary education, etc. The board of Christian education is responsible for the entire educational ministry to children, youth, and adults. It is responsible for seeing that instruction, worship, service, and fellowship are adequately provided in the church program.

The board of Christian education should correlate the curriculum. No parent would send his children to a public school where every teacher decides what he wants to teach. But this happens in

many evangelical churches. One teacher is interested in teaching one thing, and another teacher wants to teach something else. So you have a "collection"—not a curriculum that is planned, that is correlated, that progresses step by step from department to department.

In your Sunday School and other educational activities you should be teaching all the Bible. "All Scripture is given by inspiration of God, and is profitable" II Tim. 3:16). The board of Christian education should see that all the Word of God is taught.

The board of Christian education should also oversee the correlating of various activities, so that unnecessary overlapping and conflict are avoided. In some churches the Sunday School Senior High department plans a hayride for the young people. But unaware of this, the Senior High youth sponsors plan a wiener roast—for the same week! And maybe the Senior High choir plans a social get-together that week, too. Then the young people, because they don't have money or time to go to all of them, must decide which one to attend. Instead of promoting the Sunday School social, a youth group social, and a choir social, you should plan a *social* for Senior Highs. The Christian education board should encourage workers in these various agencies to correlate their activities.

IV. The fourth step in correlating your program in Christian education is to start building with "what you have where you are."

1. *Think and plan long-range.* Too much of our work is sort of a hit-or-miss proposition, in which there's more miss than hit.

Recently I was in a church pastored by a former student of mine. It was a thrilling experience to visit that church. People were responding to the Word—

souls were getting saved and people were growing in the Lord. Things were happening; but there's a reason behind it. This pastor has a plan. The church has goals. They haven't reached them yet, but they are in progress.

2. *Educate your leadership with regard to these concepts of Christian education.* How do you do this? By a man-to-man approach. You can never train leaders without personal contact. A pastor in Arizona spends much of his time with individuals, with small groups. For example, he regularly goes out to breakfast with a group of businessmen from his church. As a result, the ministry of that church is becoming *their* vision, *their* burden.

Invite couples to your house for coffee. Get to know them. Share your burdens and concerns. Listen to theirs. Draw them out in discussion over the Word. Pass along ideas. Be enthusiastic about the work of the church. Pray together.

3. *Enlist potential workers.* You can't always enlist already-trained workers, but you can enlist people with potential, people who are willing to be trained. Let's not forget a basic principle of spiritual leadership: God never chooses a man because of what he is, but because of what he is to become.

We often look for "sharp" individuals, and we bypass others whom God wants enlisted and trained for His work. So start where you are with what you have. Start with the people you have and the program you have. Enlist and educate workers and improve the quality of your church's ministry.

Follow these steps and you will be constructing a local-church educational program patterned after New Testament principles! ■■

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DO CONTESTS HAVE A PLACE IN THE SUNDAY SCHOOL?

by Harrold Harrison

WHAT ABOUT Sunday School contests? Are they scriptural or scandalous? Do they glorify man or God? Do any lasting results come from them? These are just a few of the questions which have been raised about contests in the local Sunday School.

I am opposed to some contests which

are held in the name of the church. This is the type of contest which follows the philosophy that the end justifies the means. This is dangerous thinking. This kind of thinking will lead the church to sponsor carnivals and cake walks. This philosophy has put some churches in the business of promoting hot dogs, beer, bingo games and raffles. Though we are quick to condemn the above mentioned "means to an end," we sometimes justify ourselves in the use of giving away green stamps and fishing licenses as a means to get people to come to Sunday school. When the gadgets and gimmicks are gone, so are the people. Does this mean, then, that contests are unscriptural and should not be used in the Sunday school? Of course not!

Let us begin by exploring the meaning of the word *contest*. When used in connection with the Sunday school it means that two or more people, groups, departments, Sunday schools or churches are engaged in an effort to be the winner in an enlargement effort. Is not life itself a contest in which we are pitted against the enemy of our soul? Yes, we are in a struggle to become the victor. Did not the Apostle Paul make numerous allusions to contests among athletes? Yes he did! "Know ye not that they which run in a *race* run all . . ." (I Cor. 9:24). ". . . let us run with patience the *race* that is set before us" (Hebrews 12:1). "For we *wrestle* not against flesh and blood, but against principalities . . ." (Eph. 6:12). "I therefore so *run*, not as uncertainly; so *fight* I, not as one that beateth the air . . ." (I Cor. 9:26). "I have *fought* a good fight, I have finished my *course* . . ." (II Tim. 4:7).

It seems obvious that the Apostle Paul would not cast himself into the role of the athlete engaged in a contest as revealed in these allusions if such association would have brought reproach upon Christ, himself or the church. The question is not whether contests are scriptural or not, but whether the rules which guide them are scriptural. Sunday school contests can be scriptural when the purpose, motive, means and goals are in keeping with the Word of God. The words of the Psalmist admonish us, "Except the Lord build the house, they labour in vain that build it . . ." (Psalm 127:1).

Purposes In A Contest

Contests should not be an end in themselves, but the means to an end. It is a sin to desire large numbers in Sunday school and church just for the sake of pride. There are, however, some sound, biblical purposes which can enlist the blessings of the Lord. The following can be listed as sound biblical bases for a Sunday school enlargement contest.

1. To revive interest in local outreach.

2. To locate and enlist new people for the Sunday school.
3. To stimulate faithfulness in attendance for present membership.
4. To make permanent strides in increased attendance for the furtherance of the gospel.
5. To manifest a Christ-like compassion and show the community you really care by using the person-to-person approach.

The compelling motive which should thrust us out into the highways and the hedges is to glorify Him who bought us with His own precious blood. "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Having established proper purposes and motivation, it is well to set up some goals.

Goals For Enlargement

Makes them realistic! A goal which is set too high and beyond the realm of attainment serves as a deterrent rather than an aid. On the other hand, they can be set too low and thus present no challenge. Some of the things which goals can do are to give *direction*, build *incentive* to work, provide proper *motivation*, and help to assure some measure of *success*. Setting the goals alone will not insure success, but they can clearly define that which is to be accomplished so every one may have a clear aim. Coupled with the setting of goals, there must of necessity be *prayer*, *planning*, *promotion*, *publicity*, and *perseverance*. Good goals help to stimulate, assimilate, appropriate, and apply.

Benefits Of A Contest

Nothing succeeds like success. Reaching out into the community and bringing in new people will cause some to find Christ as their personal Saviour. This will revive the church. What better place to begin revival than in the Sunday school? In addition to this, the following may be noted as added benefits. 1. An increase in overall enthusiasm. 2. Greater unity and teamwork. 3. More soul winning efforts. 4. Inactive ones reinstated and put to work.

Your Sunday School Department sponsors an annual Sunday School Enlargement Campaign in the fall of each year. The theme for this year's campaign will be "Good News." You will be hearing more about this through CONTACT, TEACH 'N TRAIN and special mailings. Plan now to get your Sunday school involved in the fall enlargement campaign. It can be a blessing to your church and community. ■■

MR. HARRISON is Promotional Secretary of the National Sunday School Board.

INSPIRATION . . .

A Mother's Promise

My mother was a missionary for nearly forty years in interior China. The time had come when the children must be left in this country for their education while the parents returned to their tasks. I had just turned fourteen. I was not to see Mother any more for seven years and I knew it.

I opened the trunk my mother had packed and saw the clothes as she had packed them in their places and the Bible she had given me. I picked it up and looked in it. In the Bible was an envelope with my name and the date on it. I sat down to read what Mother had written.

"Son," she said, "my darling son, I cannot sleep tonight. I am writing these words by moonlight. I have just come from the room where you and Gordon are sleeping. I stood for a long time by your bedside and I prayed to God for you and there God gave me a promise from Isaiah: 'I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.' That's God's promise to me for you, Son, and I know he'll keep it."

I want to say in the memory of a Christian mother that that promise has come again and again to keep me in the way that Christ would lead. The reason I share that sacred experience with you is to bear testimony that there is a tie of nature that God has put about our hearts. He gave those blood ties to us, and if we will give them back to him to be cleansed by the blood of his redemption, prayers that are made will be heard as long as the journey of life lies before us.

Ralph A. Herring

Mothers and Others

Others weary of the noise,
Mothers play with girls and boys,
Others scold because we fell,
Mothers kiss and make it well.
Others work with patient will,
Mothers labor later still.
Others' love is more or less,
Mothers love with steadiness.
Others pardon, hating yet,
Mothers pardon and forget.
Others keep the ancient score,
Mothers never shut the door.
Others grow incredulous,
Mothers still believe in us.
Others throw their faith away,
Mothers pray, and pray, and pray.

Never Refuse God Anything

Florence Nightingale, just before she died, looking back over a long life, said: "If I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all, and I have never refused God anything." "Never refused God anything"—there is the secret of the life of service she lived. She worked hard, very hard, but God had His way with her life. She worked hard, but it was God working in her His will and through her His work. If our lives as Christians are not wholly a success, it would be well to test them by Florence Nightingale's test—"I have never refused God anything."

Copied

Her Day

She cooked the breakfast first of all,
Washed the cups and plates,
Dressed the children and made sure
Stockings all were mates.
Combed their heads and made their beds,
Sent them out to play.
Gathered up their motley toys,
Put some books away.
Dusted chairs and mopped the stairs,
Ironed an hour or two,
Baked a jar of cookies and a pie,
Then made a stew.

The telephone rang constantly,
The doorbell did the same,
A youngster fell and stubbed his toe,
And then the laundry came.
She picked up blocks and mended socks,
And then she blackened up the stove.
(Gypsy folks were fortunate with carefree
ways to rove!)
And when her husband came at six
He said: "I envy you!
It must be nice to sit at home
Without a thing to do!"

Selected

He Wanted More

A mother with three children was about to leave home for a few days. Gathering them about her she talked to them about her absence and their behaviour and prayers until she should return. She then poured out her heart with them in prayer. All heads were raised and every face was full of sunshine. After a moment's pause a little two-year-old boy bowed his head down by his mother's cheek, and said, "More." When a parent's love and example can evoke from children a call for more prayer, the home happiness is assured.

Faithful Witness



personally...

THIS PAST MONTH it was my privilege to attend the 24th annual convention of the National Association of Evangelicals in Denver, Colorado. Free Will Baptists were well represented and Dr. Robert E. Picirilli, Moderator of the National Association, spoke to the convention Thursday morning on the subject "Authority In Christianity." The moving of God's Spirit and the joy of Christian fellowship was a blessing to our lives.

Since NAE now enters its 25th year of ministry, I would like to outline the areas of service now being rendered by the organization. The list is impressive and should serve to increase our appreciation and prayer support.

CHURCH-RELATED MINISTRIES

Evangelism and Spiritual Life—Seeing America's great need as revival and lay-witnessing, this Commission encourages spiritual revival through a nationwide emphasis of lay-witness. *Foreign Missions*—Through the Evangelical Foreign Missions Association, voluntary united action among evangelical mission leaders is expedited. Attention is given to public relations, passports, visas and legal matters. *Church Extension and Home Missions*—This Commission stimulates interest in establishing new churches, in work among underprivileged groups and communities, rescue missions, etc. *Stewardship*—This commission promotes through workshops, NAE publications and affiliated denominations and churches, total stewardship of the Christian's resources: time, talents, finances. *Evangelical Churchmen*—Encourages laymen to work through their churches for revival and lay-evangelism. *Women's Fellowship*—Promotes all phases of the NAE movement in local churches and communities, emphasizes a deeper spiritual life among church women.

PUBLIC MINISTRIES

Evangelical Action—The Office of Public Affairs and this Commission speak for freedom to preach the gospel, take quick and effective action in matters affecting religious liberty and practice. *Social Concern*—This Commission serves as an education medium on social needs, coordinates the work of evangelical welfare agencies, encourages the application of biblical principles to the social needs of the day. *World Relief*—This Commission sends millions of dollars in food and clothing to many parts of the world to aid those who suffer. Always included is a gospel message in the language of the needy. *Chaplaincy*—Through this Commission evangelical chaplains are provided from the NAE membership for the Armed Services, industry and public institutions. *World Relations*—As one of the members of the World Evangelical Fellowship, the NAE promotes the work of the world organization in America. Through the WEF, the NAE represents American evangelicals with an international witness beyond missionary activity.

EDUCATIONAL MINISTRIES

Sunday School—The National Sunday School Association inspires growth and increasing excellence in Sunday school and youth work in America. *Christian Day Schools*—The National Association of Christian Schools arouses the evangelical public conscience on the necessity of Christian-based elementary and secondary education and aids in setting up Christian day schools, providing teacher placement and other services. *Higher Education*—This Commission and its subsidiary committees in seminary, college, Bible college and university education serve the evangelical movement through interest in textbooks, classroom techniques, business management, public relations and accreditation.

COMMUNICATIONS MINISTRIES

Publications—United Evangelical Action, official monthly voice of the NAE, keeps evangelicals informed of significant issues and events and provides an avenue for consistent, evangelical editorial comment. Books, pamphlets and folders are produced in cooperation with evangelical publishers. *Radio-TV Broadcasting*—The National Religious Broadcasters includes the larger evangelical broadcasters of America and represents their interests in maintaining open access for gospel witness.

Later this year every Free Will Baptist Church will be given the opportunity to become individually identified with NAE. I trust every church will give this matter due consideration.

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