



CONTACT

of the National Association of Free Will Baptists

OCTOBER 1966



The Nature of the Local Church

Is Your Pastor Overpaid?

The Most Wasted Hour in the Week

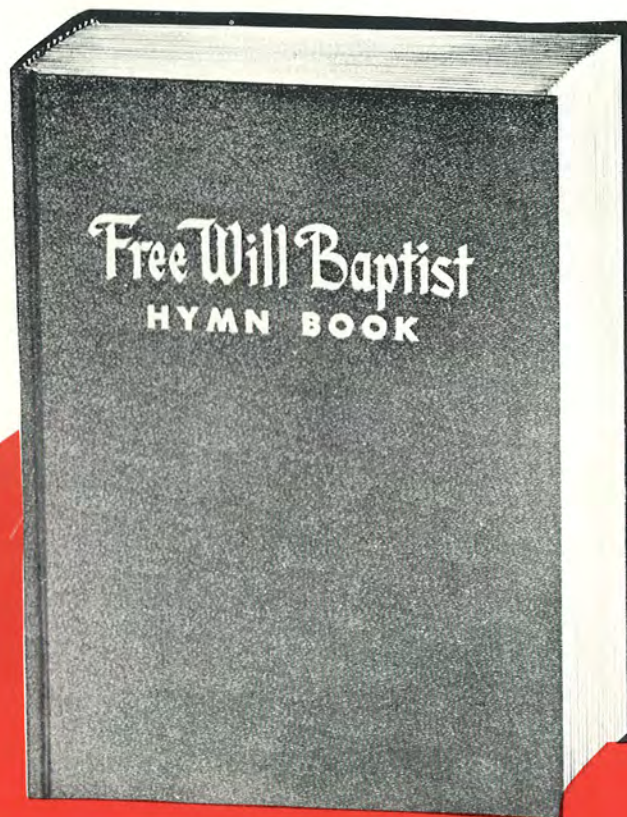
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October, 1966

CONTACT

Volume 13, Number 12

OFFICIAL PUBLICATION OF THE
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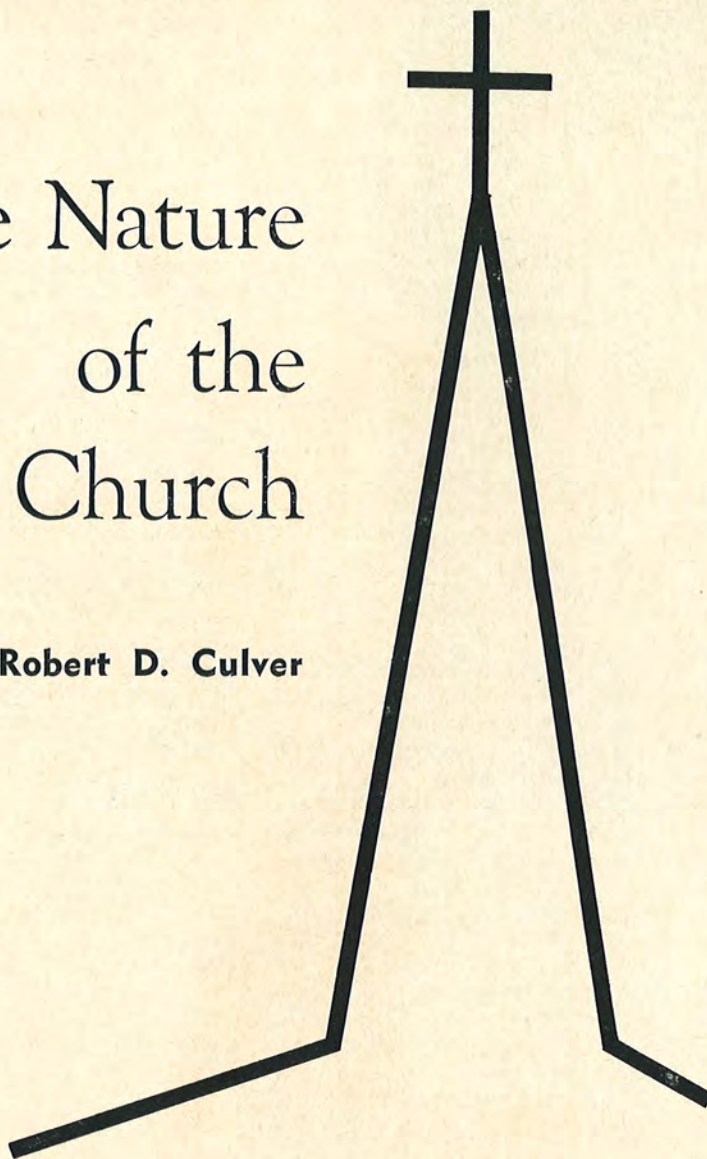
The Cities Wait
Dynamic Concept For Missions
When God Answered My Prayer

ABOUT THE COVER

At the heart of all we seek to do as a denomination is the local church. We need to strengthen our local churches and establish new ones as God gives opportunity. We hope that our magazine will play a vital part in this activity.

The Nature of the Local Church

by Robert D. Culver



THOU ART PETER, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18). This initial statement of Jesus about the church is one of the most meaningful and dramatic declamations of the Bible.

Not all agree on all the meaning, but certain essentials are plain. Jesus Christ, Himself, is the Builder of the church. He purchased her with His own blood. He gave her the apostles and prophets who nurtured her and guided her first steps. He and the Father sent the Spirit to be her comforter and guide. Furthermore, weak-kneed Peter was to be "converted"; he would "strengthen" his "brethren" and be a true rock in those turbulent days,

finally sealing his testimony, like his Lord, by crucifixion. Most significantly, the powers of evil shall not overwhelm or destroy Christ's church. She is here to stay till God translates her.

The Man who spoke these words and the man who wrote them must have had a high sense of dramatic art. Look at the buildup. Jesus leaves Jewish territory for the Greek-Roman city of Caesarea Philippi on the slopes of snowy Mt. Hermon to the north of the lake of Galilee. There finding more safety and repose among Gentiles than among His own people and things, Jesus ask His little band, "Who do men say that I the Son of Man am?" John the Baptist? No. Elijah or Jeremiah redivivus? No. "Thou art the Christ

the Son of the living God," says Peter, and goes down in history forever as the formulator of the "Great Confession." Then follows Jesus' declaration about the church.

"Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." This is a grand sentence in itself, magnificent in form and impact. But consider also the dramatic grandeur of the sequel. Jesus informed Peter that in his case (as all cases) the true knowledge of Jesus' identity is a special divine revelation. He went on, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Now, church people have always liked to quote these words about the church in Christ triumphant. In times of persecution, "The gates of hell shall not prevail." In times of moral defeat or spiritual stagnation, "The gates of hell shall not prevail." We find it easy and comforting in our own special personal times of suffering "for the Word of God and testimony of Jesus" to apply these words about the church triumphant. And, we sing, "Mid toil and tribulation and tumult of evermore." Till with the vision glorious her longing eyes are blest, And the great church victorious shall be the church at rest."

But we must pause here to observe there are two kinds of church in the New Testament. Jesus was referring, of course, to the universal church, his body, purchased with His own blood, numbering not one hypocrite or unbeliever in her fold—"the general assembly and church of the firstborn, which was written in heaven" (Heb. 12:23). Against this church the devil will not in the slightest prevail!

There is also the local church. Of this church or assembly there came to be thousands of examples. Each believer is (or should be) associated with one of these churches somewhere. Against this church the gates of hell do sometimes prevail. They simply die and disappear. Or while they keep up appearances (Rev. 1:20 cf. 2:5) of life, the Lord simply removes "the candlestick" of His promised presence where two or three are gathered in His name. "Having a form of godliness" they "deny the power thereof."

Early in October, 1962, I spent some days in an Arab village of central Palestine, not more than three miles from the border of Israel. This place, called Aboud, is a mixed Muslim and Christian village of several hundred souls. There are no electric lights and no radios in the place and no automobiles or plumbing. The wreckage of 3,000 (at least) years of history lies beneath your feet as you walk

past decrepit stone buildings on its uneven and crooked streets. At one end of town the muezzin calls the hours of Muslim prayer from his minaret. At the other a church bell rings, gathering a few faithful to go pray in a tattered old Greek Orthodox church with their ragged priest on Sunday.

There is also a new Latin (Roman Catholic) school in another part of town. A 39-year-old man named Ibrahim showed me the sites and sights: a Byzantine inscription, now part of a door lintel; the tunnel opening to three stories of ancient civilization, 30 or 40 feet underground, and many other interesting things. But what impressed me most were the ruins of seven church buildings, some of them over 1,300 years out-of-use! All of them in ruins for centuries—some visible today only as foundation remains! From the fourth to the seventh centuries all of Palestine and Syria was glorious in its outward dedication to the Christian religion. There were hundreds of church spires to be seen and the "holy places" of Nazareth, Bethlehem and Jerusalem were thronged with worshippers. Then about 615 A.C. came Chosroes and his invading Zoroastrian Persians. Authorities say every church building the country save Bethlehem's Church of the Nativity was wrecked. The emperor from Byzantium quickly came with armies and sent the Persians packing for home. Some of the churches, including Aboud's, were rebuilt, especially a magnificent new Church of the Holy Sepulchre.

Sadly, scarcely half a century later Mohammed's rampaging Arabs crying, "There is one God Allah, and Mohammed is his prophet," came and destroyed many of the church buildings once again. The people had no spiritual resources to resist this new prophet, even though Christianity and Judaism were tolerated by Islam. Within a few decades the crescent completely overwhelmed the cross. The religion of Jesus Christ became, and remains today, a minority island cult in a sea of Mohammedanism, barely existing, except for recent Christian missions, in the land of the Savior's birth, not because Christianity was unlawful but because it was unprofitable, temporally!

Aboud's seven ruined church buildings teach us that "the gates of hell" can and do prevail over local churches. The churches of Sweden and Denmark have yielded to the gates of formalism and unbelief, of Norway to the gates of disorder in the 40's, of Germany to the gates of higher criticism, of England to the gates of worldliness and sin. Read Robert Evan's book, *Let Europe Hear*. Thousands of congregations in our land have lost the candlestick of God's presence. I read not long ago that the average existence of an American congregation

on a given location is only 70 years.

Comes the question. Why?

The answer is simple. A congregation of Christians will remain a church of Christ as long as the church remains a church. Like all objects (or subjects) capable of being known, (including God, Himself) the church has attributes which inhere in its essence. A liquid substance which cannot run downhill is certainly not water. But a clear liquid substance of H₂O, freezing at 32° F. and vaporizing at 212° F. and in a vertical column 32 feet high equalling the weight of the earth's atmosphere, is water. It cannot be anything else no matter what name it may be given.

Now the church local has some recognizable attributes and properties. As long as it retains them in full it is a healthy church. When some are weak, perverted, or missing it is a sick church. When enough are so, it is a dead church. A dead church is no church at all. By that time the house of God shall have become a den of thieves with the judgment of God resting on it.

These characteristics are not formally listed in the Bible, they are demonstrated. Here, as frequently as other areas, theology is formed by extrapolation of general truths from history.

For a brief period the church universal and local were approximately one, all in one place, Jerusalem. The time was after that first Pentecost.

Review once more those last seven verses of the second chapter of the book of Acts. They show us the first, pure, exemplary church and demonstrate for us a true image of a vital local church. (See Acts 2:41-47.)

The first and comprehensive mark of the local church, a mark that includes all the others, is vitality, that is, spiritual life. I refer to verse 31, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

A miracle of churchmanship took place in Jerusalem. It was not the fact that 3,000 souls were saved that was so astounding, remarkable as that is. Rather it was that a small church assembly of 120 adult souls (cf. 1:15) was able to absorb 3,000 Jews into its number and remain a Christian church. It was a 2,500 per cent increase! These 120 were not socially and spiritually accommodated to the 3,000, but the reverse. This was no organizational accomplishment.

Rather, a living vital organism absorbed a bulk 25 times its size. We hear of problems later, but the church of the Apostles was equal to the task. The 120 were a microcosm of what the 3,000 were to become. The 120 imparted their ideas, customs, institutions, habits, ideals, and activities to the 3,000.

There are churches that cannot absorb one neighboring family of sincere Christians and quickly make them feel at home! Yet love crossed all national lines here. The gates of hell did not prevail, though the gates of heaven did.

Modern urban society has been pictured as the sand of the seashore, cast up and threshed about by a wave of the ocean, falling down to rest a moment only to be lifted by the next wave or the next full tide to be threshed some more. Men leave the country in droves for the city to join the restless "lonely crowd." They move from job to job, from town to town with the result that "there is no business like the moving business." Christian people, to say nothing of unbelievers, caught up in this tide, are frequently bewildered and unhappy.

Let me cite a painful example.

Thirteen years ago I left my family in Indiana and came to Trinity Theological Seminary in Chicago to teach, hoping soon to find a house for our brood. I was lonely, away from my wife and little ones. When I would call my wife on the telephone she would usually cry. Came Wednesday night. As was my custom, I sought out a prayer meeting and found one in a nearby church. Expectantly, I came a bit early before more than two or three had arrived and sat down a few rows of seats from the rear. The people came into the room through a familiar door I had not known about. Some glanced curiously, perhaps even suspiciously, at the stranger, but none spoke. The pastor entered through still another door near the pulpit, led the service, and conducting a fair Bible exposition. He glanced at me once, but returned by the door whence he had come without speaking to me. I loitered a bit near my seat and after a few minutes returned to my room at the seminary dormitory as lonely as I had come. No one had even spoken to me.

Ladies and gentlemen, the gates of hell were beginning to prevail over that church! It was already in deep trouble 15 years ago.

The life functions of a vital church appear in the verses to follow. Four of them are in verse 42. The Greek text indicates and the best commentaries, almost with one consent, suggest, "And they continued steadfastly in the apostles' doctrine, and in the fellowship, and in the breaking of the bread, and in the prayers." "They continued steadfastly" is in a construction indicating that all that follows in v. 42 were function to which they gave constant attention. They are not incidentals but the main thrust. This was the church's program, if we may use that really bad word.

In the first place they continued in, or
(Continued on Page 32)



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

Oppose Admission of Red China

NEW YORK, N. Y.—Rev. Daniel A. Poling, Chaplain of the interfaith memorial Chapel of the Four Chaplains and Chairman of the Board of Christian Herald magazine, recently announced the results of a nationwide poll which indicated that 71.4% of American Protestant clergymen polled were opposed to the admission of Red China to the U. N. or American diplomatic recognition of Peiping. The same poll showed that 93.7% of American Protestant clergymen were opposed to the "... expulsion of the Republic of China from the U. N. in order to satisfy Communist Chinese conditions for joining."

Dr. Poling also announced the formation of the Clergymen's Emergency Committee on China to "... provide factual information and material on Red China to American clergymen and, whenever necessary, to articulate the sentiments of the majority on the question of concern."

Proposed Merger

WASHINGTON, D. C.—The General Conferences of the Wesleyan Methodist Church of America and the Pilgrim Holiness Church—both EFMA members—approved merger plans at their annual meeting this summer. A third party to the merger is the Reformed Baptist Church of Canada.

Having passed the General Conferences, the merger only lacks final ratification at the local level. The name of the merged denomination will be The Wesleyan Church.

Pilgrim Holiness churches have 35,000 members in the United States, 16,000 in Canada and overseas. The denominational headquarters is located at Indianapolis. The Wesleyan Methodists, with headquarters at Marion, Indiana, have 45,000 members in the United States and 12,000 in other countries. The Reformed Baptists have 2,500 members in the Maritime Provinces of Canada and the New England states.

The Pilgrim Holiness world missions department maintains 115 missionaries in 13 countries while the Wesleyans list 114 serving also in 13 countries. The only country where both are now working is Jamaica. The Reformed Baptists of Canada have mission work in Rhodesia.

20 Years In Peru

YARINACocha, PERU (MNS)—"A sense of deep gratitude to God pervades and dominates the ceremonies" here and in Lima as the Wycliffe Bible Translators mark 20 years of work in Peru, writes Annabell I. Weber.

Translation work for Peru's tribes includes one complete New Testament, the Gospel of Mark in 19 languages, I John in 10 languages, the Gospel of John in six languages, and a book of selected passages in 15 languages. There are translations of six or seven other books of the Bible in various languages, hymn books in almost all the languages where translation work has begun, and recordings of Scripture passages in 21.

TEAM Moves to Wheaton

WHEATON, ILL. (MNS)—The Evangelical Alliance Mission (TEAM), a 76-year-old foreign missions society, moved last month from Chicago to its new location here. The newly occupied office building contains 20,000 feet of floor space and can accommodate 60 staff members. This allows for further growth of the society which now has 870 missionaries serving in 20 countries.

A three-story, 16-unit apartment building for missionaries on furlough and a 15-unit building for staff members have also been constructed as a part of the headquarters complex. Several efficiency units as well as multi-bedroom apartments are included in both buildings.

Movie Queen Finds Christ

ZURICH, SWITZERLAND (MNS)—Nurnaningsih is well known in Indonesia. Her pictures on the three-wheeled taxis called "betjaks" caused many at one time to describe her as the Marilyn Monroe of Indonesia, reports European Baptist Press Service.

Having sought for several years to find peace of heart, the Javanese movie queen became an ardent student of yoga, but found this also brought only disillusionment.

When revival services among the Baptist in Magelang, Java, began, at the urging of her children Nurnaningsih attended the meetings to see films about the life of Christ. As a result she found Christ as

her Saviour. She has begun attending church regularly and now teaches a Sunday school class for children. Now she finds many plays and performances are unsuitable for her as a Christian. Instead she tries to support herself and her children by sewing. Word of her conversion has been printed in newspapers and magazines throughout Indonesia, amplifying her personal witness.

First Volunteer Placed

WASHINGTON, D. C. (MNS)—On August 27, Miss Janet E. Treat of Buffalo, New York, left for a two-year term of service as a science teacher in a mission school in Cali, Colombia. She is the first volunteer to be placed by the Christian Service Corps which operates here under the leadership of the Rev. Robert N. Meyers.

The Christian Service Corps is an interdenominational agency to recruit volunteers to short terms of specialized service abroad. They are assigned to work with regular missionary agencies.

Psychoanalytical Center Established

CUERNAVACA, MEXICO (MNS)—"For six months the monks in the Benedictines Monastery of the Resurrection here have been undergoing psychoanalysis (mainly group analysis)," according to *CIF Reports*.

The Prior of the Monastery, Dom Gregorio Lemerrier, has now announced the creation of a Psychoanalytical Center on a property adjoining the monastery. This is called the "Emaus" Center.

Having been officially opened on June 18, the Center reports that it is "open to all patients, regardless of their religion or philosophical beliefs" and that it will "always respect absolutely the beliefs of every individual." The Center will be supported by the work of those being treated there.

Seminar on Youth Work Slated

WHEATON, ILL. (MNS)—A seminar on Christian youth work worldwide will be held at Winona Lake, Indiana, February 6-10, 1967, it was announced here. Under the sponsorship of Christian Service Brigade and Pioneer Girls, the seminar will be led by Dr. H. Wilbert Norton, professor of church history and missions at Wheaton College Graduate School. Joseph Coughlin, Christian Service Brigade founder and missions secretary, will serve as coordinator.

Designed for the study of the youth situation throughout the world, the seminar will focus on evangelism and methods of incorporating youth into the life and witness of the church. Participation in the seminar will be by invitation only.

USING LEISURE TIME

by

Hazel Hartman

GOD CREATED time and gave it to each of us. It is the life of the soul continually moving without one moment to rest. We measure time by days, nights, months, years, centuries, but in Heaven there is no time.

In general every twenty-four hour period of time can be divided into three equal parts—work time, sleep time, and leisure time. Necessity has taken care of the first two, but the leisure time period should be the concern of every church. Shorter working days, modern conveniences, faster travel have already given many people more leisure hours. Churches need to take advantage of this increased leisure time. What the church does about leisure time will determine the eternal destiny of many.

Unchurched people spend their leisure time in bowling alleys, pool halls, dance halls, coffee houses, pizza parlors, bars and taverns, movie theaters, golf courses, swimming pools, baseball-basketball-football games, and other places of entertainment. These facilities are often the beginning of immorality, alcoholism, murder, theft and evil habits.

It is important that the church have plenty of activity and give every member something to do. We need fun-loving Christians who can have a profound influence on the life of non-Christians.

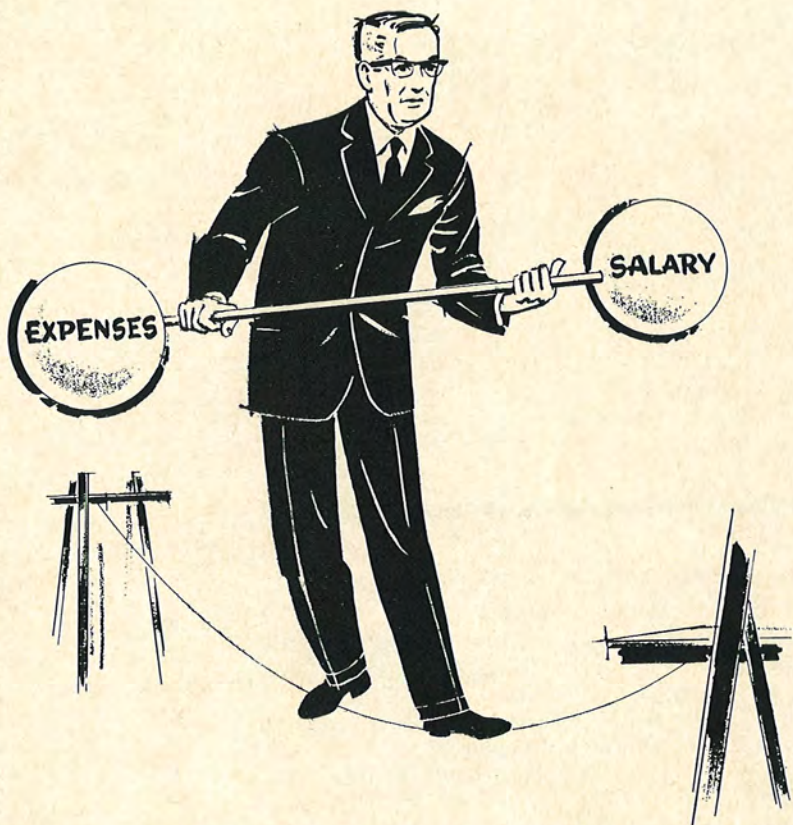
To reach the ones interested in wholesome outdoor recreation with a purpose, groups can be formed to hike, fish, boat, study, have flower and vegetable gardens, or participate in church sponsored athletic games. For those needing indoor

activity, study courses, discussion groups, special classes for different ages, visitation and community evangelism can be the means of letting the gospel "come to life" through the church.

In the Holy Bible, Old Testament, Ecclesiastes 3:1-8, we read: "To every thing there is a season, and a time to every purpose under the heaven; A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace. God hath made everything beautiful in His time."

When the church sees hours wasted in worldly pleasures and entertainment, those who know the "Good News" of God's Son should keep busy and work diligently for the Lord and His cause. Souls will be forever lost unless professing Christians prayerfully live, act, talk and walk so the world can see that real happiness can only be found in living a holy life. Let's work until Jesus comes. ■■

MRS. HARTMAN is a member of the Central Free Will Baptist Church in Kansas City, Missouri.



Is Your Pastor Overpaid?

by Billy A. Melvin

THE QUESTION of whether a pastor is adequately paid, underpaid or overpaid is an interesting one. I never think about compensation for a minister, but what I think of the deacon who prayed for the new pastor during his first service. He prayed, "Lord, you keep him humble. We'll keep him poor!" Although most congregations today would not desire to keep their pastor "poor" (or would they?), many are guilty of giving scant attention to the financial needs of their pastor.

The minister is "called of God" to preach the gospel of Jesus Christ and has not, therefore, chosen to be a minister because of financial reward or social status. For this reason, the minister is reluctant to bring his financial needs to the attention of the church. The congregation must be careful not to exploit the religious commitment of its pastor by providing inadequate compensation for his services.

Failure to give the pastor adequate compensation is a grave injustice on the part of the church and a false economy which the church can ill afford. An inadequate salary prevents a pastor from being effective as a person and he may

be forced to accept a "call" to another church simply to provide for his family and pay his bills.

The most serious injustice on the part of churches, in the area of compensation, is the way they expect the pastor to subsidize the church budget through out-of-pocket expenses. No other responsible institution charges part of its business costs against the salary of staff members. The minister travels many miles each year on church business and receives no compensation or only a small car allowance.

A church may hold back merited salary increases until some church debts are paid, thus levying against the pastor's salary a contribution as large or larger as the wealthiest members—this in addition to the pastor's generous gifts to the church. A new building may be subsidized through an inadequate pastor's salary.

The pastor is expected to attend local, district, state and national meetings of the denomination; entertain visiting evangelists and missionaries. Such items are legitimate expenses of the church, not the pastor, and would be reimbursed by many other institutions.

Your pastor may not complain about

his financial situation, but he is aware of its injustice. Pastors generally do not demand or expect luxury, but feel they are entitled to reasonable support for themselves and their families. And being on call twenty-four hours a day, a pastor, unlike some, cannot "moonlight" to pay his bills.

Three aspects of the pastor's compensation should be considered by the church—cash salary, fringe benefits and professional expenses.

The Cash Salary

Each year the budget committee should review with the pastor his salary needs. His cash salary should:

1. Take into consideration the standard of living he must maintain in order to do his best work in the community.
2. Enable him to devote his full time and energies to the work of the church.
3. Not anticipate his receiving or needing ministerial discounts on goods and services. This embarrasses the pastor and lowers the dignity of the church.
4. Not anticipate his receiving fees for weddings, funerals, etc.
5. Bear in mind that if the minister is young, he will need to furnish his home

and often must repay college debts.

6. Consider that if he is not young, he must educate his children and save for emergencies and must be in a position to purchase a home when he retires.

7. Take into consideration increased costs due to inflation. According to the U. S. Bureau of Labor Statistics, what \$5,000 would have bought in 1945, would have required \$7,370 in 1955 and \$8,485 in 1964.

Fringe Benefits

Fringe benefits are in no sense special compensation for the pastor. Practically all hourly and salaried employees now receive fringe benefits in the form of hospital insurance, retirement provision, bonuses, educational allowances, etc.

An important fringe benefit for the pastor is housing. The parsonage, or an allowance, is provided so the pastor may have an adequate home, which is essential to his work. The Internal Revenue Service recognizes the necessity for adequate ministerial housing and excludes a minister's housing allowance from his taxable income. Many churches also provide utilities, and sometimes telephone, for the parsonage. Housing benefits may be of more significance than an actual increase in cash salary.

Group hospital and retirement provisions are other benefits provided by many employers; church and educational institutions are increasingly recognizing the need for such protection.

Provision for attending summer schools, pastor seminars and an annual vacation, may also be considered justifiable benefits.

Professional Expenses

Professional expenses should not be viewed as part of ministerial compensation. It is part of the church's program budget. A church should pay the actual cost of travel and professional entertainment by the pastor on behalf of the church. The Internal Revenue Service allows 10¢ per mile for up to 70 to 80% of the minister's total mileage. The church may also wish to provide an expense allowance for the pastor.

Other organizations which require travel on the part of their employees ask them to submit weekly or monthly vouchers. Reimbursement for actual professional expense is highly desirable.

Adequate office equipment, postage, professional books and magazines are all justifiable expenses.

In light of these considerations, you must be the judge of whether or not your pastor is overpaid. Use the check-list carried on this page to help rate your church. In the event you discover your pastor is not overpaid, but underpaid, now is a good time to do something about it. ■■

MINISTER'S COMPENSATION

A CHECKLIST FOR CHURCHES

TOTAL COMPENSATION

- ___ At our last budget meeting, we seriously studied the total compensation provided for our minister (including fringe benefits).
- ___ Our minister's compensation has kept pace with the increase in the cost-of-living.
- ___ Our yearly increases in compensation have improved our minister's actual financial position.
- ___ Our minister's compensation is comparable to that provided for other professional families in our community (i.e., the high school principal).
- ___ Our minister's compensation has not been adversely affected by our building program.

HOUSING

- ___ We check at least yearly on the physical condition of the parsonage.
- ___ We have redecorated the parsonage within the last five years.
- ___ Our cash housing allowance, if provided, is adequately for our community.
- ___ We have reviewed our housing policy in terms of Internal Revenue practices.
- ___ We provide an adequate allowance for utilities and heating.

EXPENSES

- ___ We allow an expense account for actual costs of travel.
- ___ Our mileage allowance is adequate to cover all car expense.
- ___ We provide entertainment and professional expense allowances.

TRAINING AND REST

- ___ We encourage and support our minister in attending refresher courses, workshops, and seminars.
- ___ We provide vacation apart from conventions, workshops, and camps.

RETIREMENT

- ___ Our church provides full dues for the retirement program of the Superannuation Board.
- ___ Our minister is covered by Social Security as a self-employed person.

HEALTH BENEFITS

- ___ We provide adequate health protection for our minister and his family.
- ___ We provide death and disability protection for our minister.

CASH COMPENSATION

- ___ We have reviewed our minister's cash salary in the light of his total compensation and "fringe" benefits.
- ___ We consider our minister's cash salary to be adequate.

IN THE VINEYARD

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, 2719 North Landing Road, Virginia Beach, Virginia 23456.

What about the pastor who has to take a job at public work to supplement the salary he receives from his church? Does this not make him a full-time Christian servant?

The apostle Paul was called by the Holy Spirit and separated to be a missionary (Acts 13:2). In Acts 18:3 we see Paul working as a tentmaker and preaching constantly. In Acts 20:34 he says, "that his own hands have ministered unto my necessities, and to them that were with me." I would say it is evident from this that a man can be a full-time preacher of the gospel and yet work at public work. However, in this modern day I question whether his usefulness would be as complete as if he did not have to take work on the side.

Recently you referred to some as carnal Christians. Can you give me any scripture that distinguishes one Christian from another?

In Paul's first epistle to the Corinthians he writes to Christians. Among other descriptions he refers to them as those "that are sanctified in Christ Jesus" (I Cor. 1:2). Paul never addressed sinners as "brethren." In chapter 2 he says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." These were Christians who were immature, not fully grown or developed in the Lord, crude, or carnal. In verse 3 he states flatly; "For ye are yet carnal..."

Do you think there is ever a time when we should quit witnessing or speaking to a person about his soul?

There may be. Sometimes we meet a person who, when we talk to them about Jesus, only laugh and sneer and sometimes make them worse than if we had said nothing. This is an example of what Jesus was talking about in Matthew 7:6 when he said, "Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Put such a person on your prayer list and talk to God about him, but I think God would have us use our testimony in more productive channels.

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

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

■ **Homer E. Willis**, Director of National Home Missions and Church Extension, will be in revival services at the Community Free Will Baptist Church, Wayne, Michigan, October 11-16. Following this meeting he will attend the World Evangelism Congress in Berlin, Germany, as a representative of Free Will Baptists.

■ Director of Foreign Missions, **Reford Wilson**, will be at the Olivet Free Will Baptist Church, Guthrie, Kentucky, October 23 and 24.

■ **Mark Vandivort**, Field Secretary for National Home Missions and Church Extension, will be attending the Oklahoma State Meeting October 18-20. He will be in a missionary conference at Ardmore Oklahoma, October 21-23 and in the First Oklahoma Association of Free Will Baptists, October 23-30.

■ Director of Development for Free Will Baptist Bible College, **Jack Paramore**, will be at the First Free Will Baptist Church Pocahontas, Arkansas, October 17-23; First Free Will Baptist Church, Pine Bluff, Arkansas, October 31-November 6.

■ **Harrold Harrison**, Director of Teacher Training for the Sunday School Department, will be in a Sunday School Institute at Kingsport, Tennessee, October 10-14; Pryor, Oklahoma, for the State Association, October 18-20, and in Akron, Ohio, October 24-28.

■ Director of Conference Ministries for Foreign Missions, **Rufus Coffey**, will be in the Dibble Association Conferences in Oklahoma, October 14-16; Oklahoma State Association, Pryor, Oklahoma Area Conferences, October 21-23, and in Greenville and Smithfield, North Carolina, October 27-November 2.

■ Executive Secretary **Billy A. Melvin** will attend the General Association of General Baptists in Sikeston, Missouri, on October 18. October 19-20 he will attend the Oklahoma State Association in Pryor, returning to Nashville by way of Liberal, Missouri. He will remain in Nashville on October 25-26 for the fall meeting of the Executive Committee of the National Association. October 30 he will be in Dothan, Alabama; October 31 in Jacksonville, Florida; November 1 in Fort Walton Beach, Florida; November 2 in Chipley, Florida for the Florida State Association; and on November 8-10 in Columbus, Ohio, for a state-wide meeting of evangelicals where he will speak and share in workshops.

1966 COOPERATIVE RECEIPTS

August 1966

COOPERATIVE GIFTS FROM THE CHURCHES . . .

	August 1966	Year to Date	Total to August 1965	Designated August 1966
Alabama	\$ 511.38	\$ 2,011.46	\$ 1,065.26	
Arizona		794.54	487.60	
Arkansas	374.60	3,165.83	2,439.96	
California	523.65	5,121.26	4,959.59	
Florida	702.00	2,152.41	1,463.84	
Georgia	163.84	1,433.74	1,626.99	
Idaho	33.62	295.23	271.34	
Illinois		4,679.11	3,712.76	
Indiana		94.00	226.60	
Kansas	258.00	1,758.00	1,077.85	
Kentucky	142.51	608.44	675.95	
Lousiana	28.13	145.56		
Michigan	9.05	182.27	600.00	
Mississippi			119.00	
Missouri	1,766.30	10,848.72	9,406.10	
New Hampshire	79.62	178.43	151.57	
New Mexico		179.91	157.72	
North Carolina	301.71	1,547.66	1,091.74	
Ohio	141.00	2,295.62	1,651.32	
Oklahoma	1,200.64	10,330.74	8,806.36	
Tennessee	207.80	1,765.97	2,705.69	
Texas		1,495.53	1,927.60	
Virginia	810.50	4,447.64	1,270.37	
Washington and Oregon	148.98	370.53	137.21	

. . . MAKE POSSIBLE A WORLD-WIDE MINISTRY

	Cooperative Receipts		Designated		Total
	August 1955	Year to Date	August 1966	Year to Date	Receipts to Date
Foreign Missions	\$ 2,146.97	\$16,211.75	\$	\$	\$16,211.75
F. W. B. Bible College	1,554.70	11,739.55			11,739.55
Executive Department	1,480.67	11,180.52			11,180.52
Home Missions	1,184.53	8,944.42			8,944.42
Church Training Service	740.33	5,590.26			5,590.26
Superannuation Board	222.10	1,677.07			1,677.07
Stewardship Commission	74.03	559.03			559.03

GEMS

FROM THE GREEK NEW TESTAMENT

by ROBERT PICIRILLI

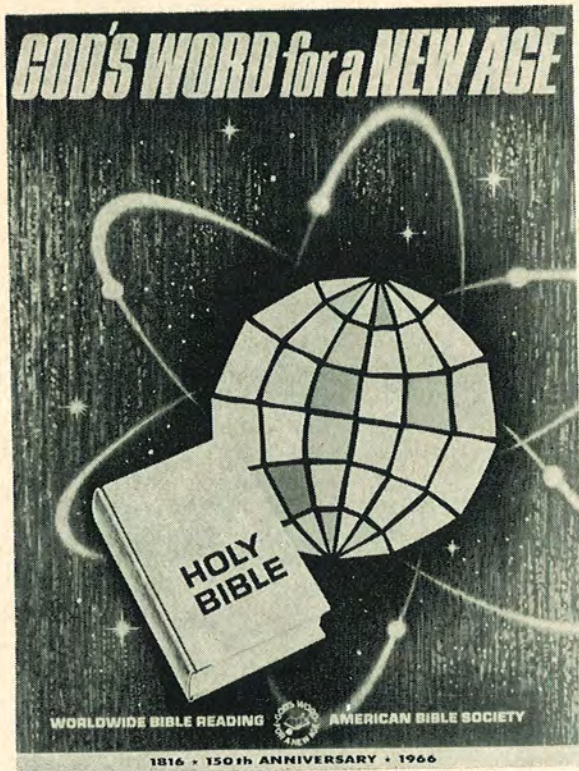
EVERY ONCE in a while, there is a little prepositional phrase, using the word "of" that causes some trouble in the interpretation of a verse. Actually, the same problems exists in both Greek and English, but an understanding of the Greek helps put the problem in better focus.

The point is this. Anytime we have an "of" phrase after a noun that has action in it, the person in the "of" phrase may be either the *doer* or the *receiver* of the action in that noun, depending on how it is used in the context. We who interpret such phrases must make the decision which.

A few examples will help makes this clear before coming to the verse to be dealt with in this column. For instance, when we say "the love of money," love is a noun with action in it, and money (in the "of" phrase) happens to be the *receiver* of the action—obviously; but when we say "the love of God," God (in the "of" phrase) happens to be the *doer* of the action. Again, when we say "the blasphemy of the Holy Spirit," there is no doubt that the Holy Spirit is the *receiver* of the action; but if we say "the blasphemy of wicked men," then wicked men are *doing* the action.

In most cases, the meaning of such phrases is so obvious that they do not cause problems, but occasionally they could be interpreted either way and make sense. Then we have to decide which is probably right. Such an instance is II Cor. 5:14, where we read "the love of Christ constraineth us." Does Paul mean our love for Christ or Christ's love for us? (That is, is "Christ" the *doer* or the *receiver* of the action in the noun "love"?) Either can be intended by the phrase; either will make sense. It remains for us to decide as best we can from the context which Paul actually meant.

It seems fairly clear that Paul meant Christ's love for us. His very next phrase refers to Christ's death for all men, and certainly Christ's death was a manifestation of His love for us. In the next verse, Paul explains his point that people for whom Christ died should not live to themselves but should live "unto him which died for them, and rose again." Paul's meaning, then, is that the love of Christ (which He showed in dying for us) should constrain us to live for Him. ■■



Glancing Around The States

Worldwide Bible Reading Announced

NASHVILLE, TENN.—Worldwide Bible Reading, the annual program sponsored by the American Bible Society, is expected to have the widest support from secular organizations in its 23-year history, according to Everett Smith, the society president.

Merchants will join ministers again in urging wide-spread public participation throughout the United States. Last year trade journals, daily and weekly newspapers, consumer magazines and company house organs, with an 83 million plus circulation printed the selections and offered the bookmark. Radio and television stations made spot announcements. Retail merchants and community service organizations from the prairies to the coasts distributed the bookmarks in grocery bags and from house to house. People in restaurants—in hotels—in prisons were offered the bookmarks.

Worldwide Bible Reading is a program in which people all over the world join in reading the same preselected portion of the Bible. Twenty million persons are expected this year to be united in this close spiritual bond. The program began during World War II when a lonely Marine on Guadalcanal wrote his family asking them to join him in reading the same Bible selections each day. His

mother telephoned the society to request a list of readings. The society was inspired to share the idea and it soon grew into a program of world-wide proportions.

The program begins in the U.S.A. on Thanksgiving, but reaches its high point on Christmas Eve when millions of people in many lands join in the reading of the Christmas Story.

The society provides without charge free single copies of bookmarks which list the readings and a free booklet containing the Christmas Story. For your free copies, write American Bible Society, Post Office Box 2185, Grand Central Station, New York, N. Y. 10017.

New Format For Conference

NASHVILLE, TENN.—A new program format greeted Free Will Baptists from across the country when they arrived at Free Will Baptist Bible College on October 3-5 for the annual missionary conference.

The home and foreign missions departments cooperated closely with the Foreign Missions Fellowship and missions department of the college in preparing a program emphasizing in-depth information to inspire greater missionary vision.

The theme for the three-day meeting was "Christ's Command Our Concern." Participating missionaries included, Bobby Aycock of Brazil, Arthur Billows of Mexico, Fred Hersey of Japan, Lon-

nie Palmer of Ivory Coast, Bobby Poole of Brazil and the Thomas Willeys, Sr.

Begins New Work

ORLANDO, FLA.—Rev. A. C. Truluck recently moved here with his family from Albany, Georgia, to start a new Free Will Baptist Church. Interested Free Will Baptists are urged to contact Mr. Truluck at 6309 White Oak Lane, Orlando, Florida 32809.

Minister Passes Away

DENISON, TEX.—Rev. P. H. Coffman, retired Free Will Baptist minister here, passed away recently after an extended illness. Mr. Coffman held pastorates in Oklahoma, Texas and Virginia. He is survived by his wife, Mrs. P. H. Coffman of Denison, Texas.

Regular Broadcasts

TULSA, OKLA.—A regular radio program called "The Free Will Baptist Broadcast" will be heard every Sunday at 4:00 p.m. over KFMJ facilities. The program will feature The Free Will Baptist Radio Choir, Messengers Quartet and other special musical groups. Four local pastors, Homer Young, Bob Ketchum, Connie Cariker, and Waldo Young, are directing the program.

Harvest Day Set

MOORE, OKLA.—Sunday, October 16, 1966, will be a day of special significance to the Oklahoma Bible College. On this day in churches across the state and in neighboring states a "Harvest Day Offering" will be received as a part of the attempt to raise the 1966-67 budget of the college by the Oklahoma State Association of Free Will Baptists.

Dr. J. D. O'Donnell, president of the institution, urges pastors within the state to utilize every means possible to help raise the budget before the state association convenes October 18 in Pryor, Oklahoma.

The college recently opened the new school year on the new 36 acre campus



Pictured above is the new addition to the Piedmont Bible Institute which is sponsored by the Cramerton Free Will Baptist Church. The building is 32 by 60 feet and houses a large assembly room, two new classrooms and a large lobby. The new year opened with a total enrollment of 167 students. Rev. Roy Rikard is president of the institute and pastor of the church.

with an enrollment of 54 students. There are 19 freshmen included in the group of full time students.

Four new faculty members were added to the core of instructors for the new school year. They are Rev. Clarence J. Hearron, Mr. Carroll L. Thompson and Rev. and Mrs. Eugene Workman.

Opens On New Campus

FRESNO, CALIF.—The California Bible Institute moved to a new campus site here to open its 1966-67 year of operation. The campus consists of approximately three and one-half acres of beautifully landscaped property. The main building is a large two-story house which at the present time houses the girls dormitory, classrooms, library, kitchen,

dining room and faculty offices. There is a large basement being used for a student lounge and recreation room. A four bedroom house on the back of the property is being used for the boys dormitory.

The Registrar reports that 26 day students have enrolled and a large group is expected to enroll in the evening school. There are two new faculty members for the coming year. They are Mrs. Linda Gilbert, instructor in English and history, and Miss Verla Pembroke, teaching voice, piano, organ, will serve as the supervisor of the girls dormitory.

Case Ruled Non-suit

BEAUFORT, N. C.—An attempt by a group of Connectional Free Will Baptists to take the property of the Davis Free

Will Baptist Church has ended in a non-suit.

Witnesses for the Connectionals were Carroll Hansley, Moderator of the Eastern Conference, David Hansley and M. L. Johnson. From the local church Mr. Reginald Styron and Mr. Charley Paul testified.

At the end of the testimonies, lawyers for the defense moved the court for involuntary non-suit, (means the plaintiff did not prove a prima facie case—a case on its face) and the judge allowed the motion and dismissed the case.

Although this decision stands as another victory for Congregational Church Government, it is understood that the Connectionals appealed to the North Carolina State Supreme Court.



Jerry Howard of Richmond, Virginia, is shown above as she receives her diploma in nursing from Nashville (Tenn.) General Hospital. Presenting the diploma is Mr. Thomas Cartwright, Administrator of the hospital. Miss Howard received her first year of training at Free Will Baptist Bible College. While in the school of nursing, she won the Freshman and Junior awards and received the Scholastic award upon graduation for maintaining the highest grade average. Another Free Will Baptist, Priscilla Rhodes, was in the same graduating class.

Pastor Takes Post With State Association



DURHAM, N. C.—Rev. Ronald Creech, pastor of Liberty Free Will Baptist Church for nine years, has resigned effective November 30 to head the promotional activities of the North Carolina State Association of Free Will Baptists and edit the *Free Will Baptist Witness*, the association's monthly magazine.

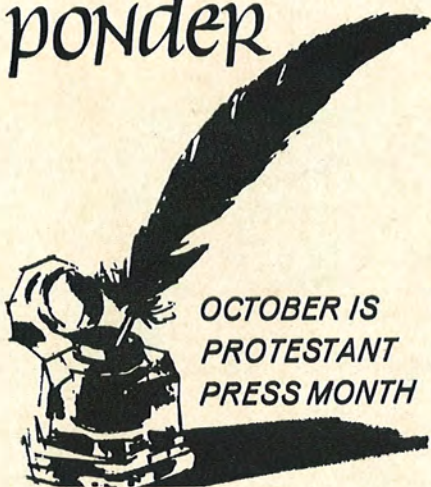
In his new post, Creech will promote activities and aims of the association throughout the state by speaking in revivals and other meetings. The headquarters office will be moved from Goldsboro, North Carolina, to Durham in the immediate future.

Upon graduation from Free Will Baptist Bible College, Creech was named pastor of Hickory Chapel Free Will Baptist Church, Ahoskie, North Carolina. Later he served the First Church in Newport News, Virginia, and the First Church of Florence, South Carolina.

by Carl F. H. Henry

The Blessing of Evangelical Reading

published TO
ponder



THE GREAT influence of the press is undeniable. Even those who have suffered under its exposures or criticisms will not quarrel with Henry Ward Beecher's remark, "Newspapers are the schoolmasters of the common people. That endless book, the newspaper, is our national glory."

The press is liable to err because news-gather is full of uncertainties. Sometimes the unknown facts are more significant than the known ones. Sometimes the facts get twisted. From the jumbled mass of material it collects the press must sort out the facts as best it can and present

them honestly and accurately so that readers can form their own opinions. The press must also separate news from editorial judgments. Every worthwhile publication has the right, indeed the duty, to express editorially its own judgments on important issues and to strive to win its readers to its viewpoint. It is obligated to inform its readers and shape opinions about current issues. But it has an equal obligation to distinguish fact from opinion.

Because of its Christian commitment, the evangelical press must reflect the highest candor as well as the best journalistic standards as it faces the responsibility of speaking even the harshest truth in love. Only this kind of a press will offset the formidable criticism of Thomas Jefferson, who wielded a mighty pen himself and who exclaimed in exasperation: "The man who never looks into a newspaper is better informed than he who reads them, inasmuch as he who knows nothing is nearer the truth than he whose mind is filled with falsehoods and errors." Let it never be said that the Christian public is faced with the unhappy choice of an empty mind or one filled with misinformation.

Once the evangelical press has fulfilled its task responsibly, it then becomes the duty of the Christian public to read what the press publishes. Readers need not agree with the opinions of the editors. They can write letters of approval or protest, and they do. They are free to begin their own magazines, too.

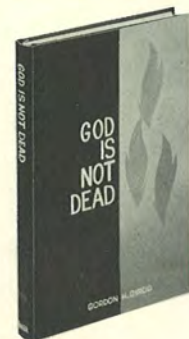
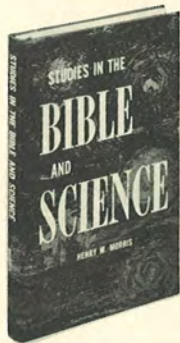
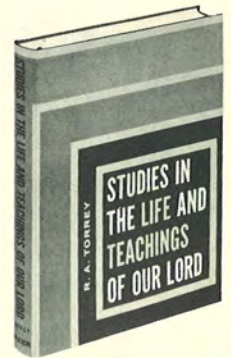
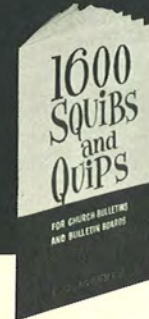
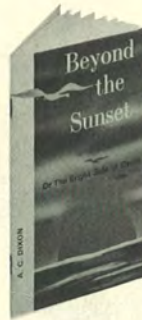
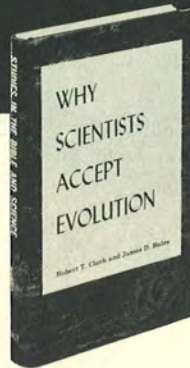
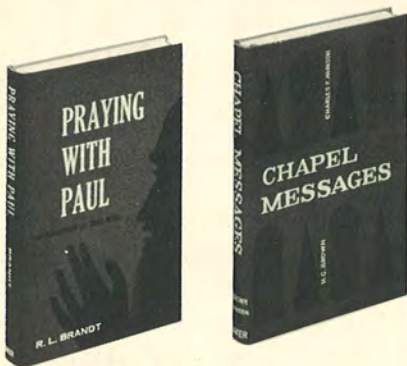
Evangelicals forego many advantages when they fail to read and support evangelical publications. Such periodicals bring religious information not available elsewhere. They broaden the minds of those who read, introduce them to a variety of opinions and sharpen their awareness of current issues. A magazine of general interest to the evangelical public will consist of more than pietistic homilies; it will print news, essays, poetry, theological studies, and editorially render its considered judgments based upon constant study of contemporary events and movements.

The evangelical Christian needs to keep abreast of current religious thought. The best way to do this is to read a good evangelical magazine that will bring to him many authors, diverse viewpoints, and new insights. For the price one pays for a single book he can obtain a year's subscription to a good magazine. Evangelicals must keep informed because the price of ignorance is always high, as Robert Browning said, "ignorance is not innocence, but sin." ■■

This article was prepared in connection with Protestant Press Month which is observed each October. Mr. Henry is editor of "Christianity Today."



Exploring the Exciting World of NEWLY PUBLISHED Religious Books



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PRAYING WITH PAUL by R. L. Brandt. This volume explores the rich field of Paul's prayers. Here we have a devotional study of his highest and deepest prayers — his latest praying — his prison praying. The insights are stimulating and keen. **\$2.50**

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MORE

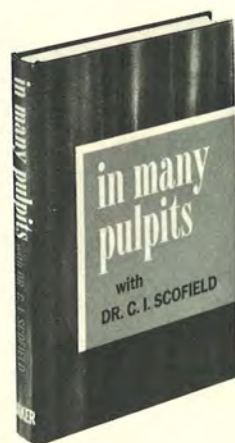
Recently Published Religious Books



THE BIBLICAL WORLD

A Dictionary of Biblical Archaeology, edited by Charles F. Pfeiffer, consulting editors E. Leslie Carlson, Claude F. A. Schaeffer, and J. A. Thompson.

This is the first dictionary of Biblical archaeology to be made available. It is a volume which is as interesting and readable as it is informative and educational. The text material is illuminated with an ample number of appropriate photographs and illustrations. **\$8.95**



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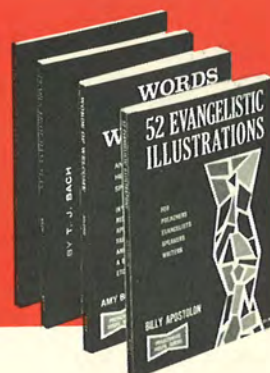
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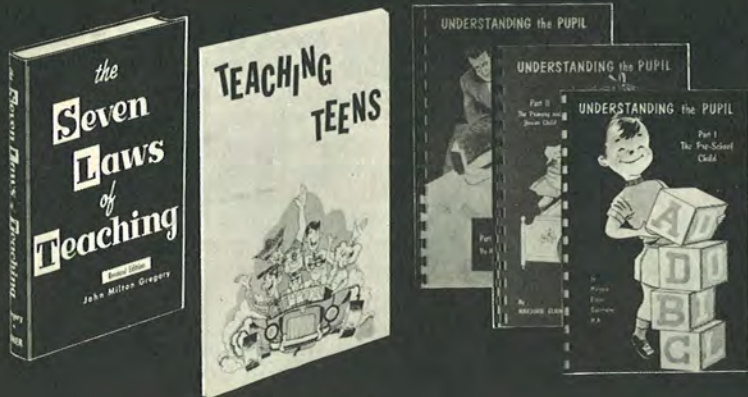
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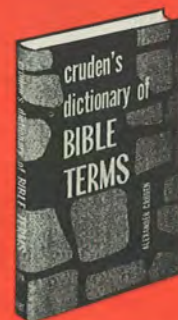
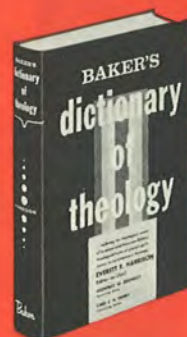
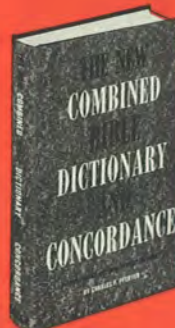
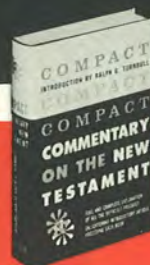
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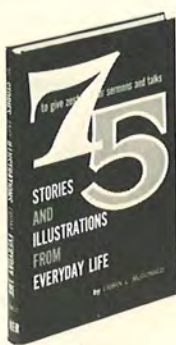
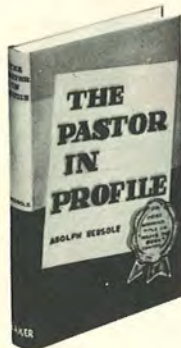
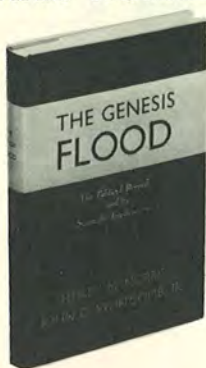
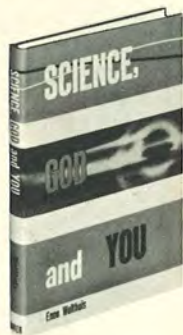
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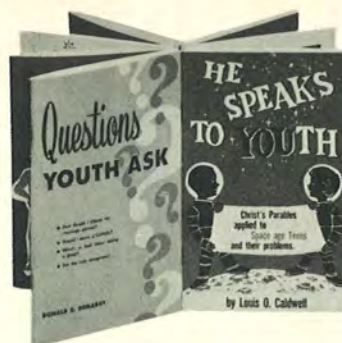
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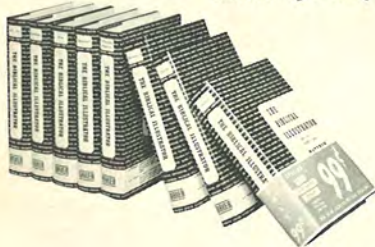


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UNITY WITHOUT UNIFORMITY

by Harrold Harrison

THE WORD "centralization" often strikes fear to the heart of those who love local church autonomy. It has come to be associated with our Free Will Baptist movement and is used with reference to power being usurped, assumed or exercised by individuals, departments, and/or organizations within the denomination.

This word is set forth by some in much the same manner Alexander Pope spoke of vice in these lines: "Vice is a monster of so frightful mien, As to be hated, needs but to be seen; Yet seen too oft familiar with her face, We first endure, then pity, then embrace."

As Free Will Baptists, we believe and practice the free and independent exercise of local church autonomy. We are not, and will not, be dictated to by anyone. Does this free and independent exercise of local church affairs divorce us from denominational responsibility and loyalty? Emphatically NO! Though we are free, there are certain demands made upon us because of denominational affiliation. Our freedom costs us something. Jesus said, "If ye continue in my word then are ye my disciples indeed, and ye shall know the truth and truth shall make you free" (John 8:31-32).

Technically speaking, no man is ever free. Charles Kingsley wrote, "There are two freedoms, the false where a man is free to do what he likes; the true where a man is free to do what he ought." The freedom which we have from one bondage is bought at the price of bonds to another. In short, there can be no freedom short of commitment. Jesus said, "Come unto me," but He also said, "Take my yoke up you" (Matthew 11:28-30).

This commitment which brings freedom should be prefaced by personal knowledge and complete persuasion. Such was the Apostle Paul's experience. "For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12).

Some may argue that these verses are taken out of context. I say the principle is the same. Let me further illustrate. When a woman marries, she surrenders her single life, but gains a great freedom. She gains status, dignity, love and a relationship she could never have otherwise, as the result of her commitment to her husband. The freedom which we enjoy as Americans comes as the result of our commitment to our government. The *Declaration of Independence* states in part these stirring words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, LIBERTY, and the pursuit of happiness. That to secure these RIGHTS, governments are instituted among men deriving their just powers from the consent of the governed. That whenever any form of Government becomes destructive to these ends it is the right of the people to alter it or to abolish it, and to institute new Government laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

Can we hope to enjoy denominational freedom apart from commitment to denominational enterprises set up within the framework of our National Association which have been established and sanctioned by the consent of our Free Will Baptist people? Many want to be free without any commitment to anyone or anything. This is a fantasy. When men do that which is right in their own eyes, chaos ensues. No man lives or dies to himself.

Under Section II, in the preamble of the Constitution of the National Association of Free Will Baptists, there is set forth the purpose of the National Association. It reads in part: "... to unify the work of the various bodies composing the National Association ..." To unify means to make into a unit; it does

not mean to make uniform. It is not a regimentation to uniformity. It is to unify and thus strengthen the total ministry of the Free Will Baptist denomination. It does not say you must support through the Cooperative Plan. It does not say you must support the Bible College. It does not demand your support for Home and Foreign Missions. It does not even compel you to use Free Will Baptist literature in your Sunday School, CTS, Woman's Auxiliary, or other organizations in your church. To be sure, if your church does not, you are not helping to unify the work of the various bodies.

The greatest unifying factor available to Free Will Baptist Churches is Free Will Baptist literature. You cannot hope to bring your people to understand, believe in, and support your denomination fully unless they are exposed to Free Will Baptist literature throughout the church.

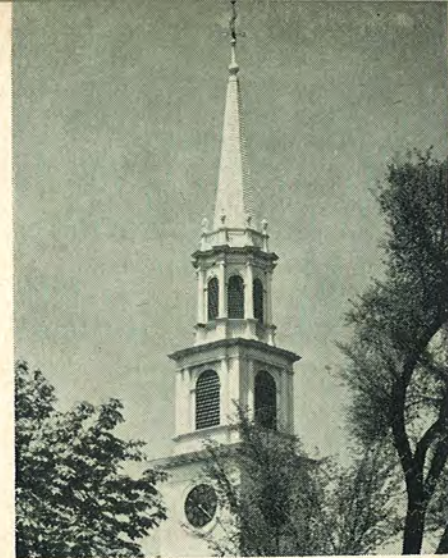
Preachers are guilty many times of stating that Communist literature is responsible for indoctrinating and enslaving much of the earth's population. Can we be consistent in believing this about the Communist's literature and not believe that such power is inherent in Free Will Baptist literature based on the Word of God? Literature produced by independent publishing houses will not teach our denominational distinctives. Where there is a lack of emphasis in literature upon church ordinances and practices, these will fade away. A lack of proper emphasis upon doctrines peculiar to Free Will Baptists will diminish their importance in the eyes of the laity and gradually they will vanish.

So long as your denomination produces Bible-centered material with a Christ-centered thrust, you have an obligation to help unify the denomination by the use of this material. Free Will Baptist churches ought to support all of the literature programs of the National Association, but they are not forced to. There is an obligation, but not a compulsion.

In conclusion, there can be no lasting unifying thrust to the denominational emphasis unless there is some centralized, delegated authority given to responsible leadership. There is a delegation of authority whenever responsibility is given. This kind of authority must be vested in the minister of a congregation, the president of a college, or heads of departments. The danger of delegated authority or centralization lies in a dormant laity and ministry which refuses to act when necessary. The kind of centralization of which I speak can bring unity without uniformity. ■■

MR. HARRISON is Director of Teacher Training for the Sunday School department of the National Association.

by Bill Davidson



I PASSED A CHURCH recently and saw the listing for mid-week prayer service, "The Hour of Power." I was intrigued, and to be honest, a little skeptical that the title actually described the hour of service. Maybe I shouldn't have even asked, but I checked and found that out of a Sunday school of 120, the average Prayer Meeting crowd was 10 to 15. Now, it's true that the number of people does not determine the spirit of worship. However, it is also true that if the spirit of the service is real and exciting, then the size of the crowd will grow. When things begin to happen in the service and people know they are happening, they will come because they are afraid of missing something.

Basis of The Problem

First let's analyze the problem and, if possible, see what causes the mid-week Prayer Service to be a failure in the local church. A list of probable causes might help to direct our thoughts in the right direction: (1) Lack of preparation, (2) Routine programs, (3) Heavy church schedules, (4) Indifference.

Of course, we can't cover all these areas thoroughly. In fact, most of them are self-explanatory. The preacher, who is very thorough and careful about his Sunday morning message, often puts little time into his preparation for Prayer Meeting. This service just doesn't have the dignity of the Sunday services and he knows from experience that there will only be a few people there to hear what he has to say. (Few preachers will admit the attendance is small because they give little that makes coming worthwhile.) This is one of the greatest reasons why the mid-week Prayer Service makes little impact on the congregation. This statement should bear more weight because it comes as the confession from a pastor who realizes all too well how very true the accusation is.

The second thing that hinders a successful Prayer Meeting is the deathly pat-

tern of routine into which most churches fall. If you asked thousands of church members across the nation to give their biggest gripe, they likely would say, "It's always the same old thing." People just can't condone the monotony of most mid-week services, and to be honest again, I don't much blame them. Routine will kill a prayer meeting as quickly as any tool the Devil has to offer.

There is a third hindrance to good Prayer Services that is about as universal as the other things mentioned. A pastor bragged recently, "We have something going on at church every night." Maybe I stand in danger of being called heretic, but I can't believe that God expects us to monopolize the time of our people so that they have no family life at all. Many people refuse to attend Wednesday night service simply because they were at church on Monday and Tuesday and are already obligated for Thursday through Sunday. We hurt the cause of prayer by being too busy. It's true that there is much to be done, but it's high time that some of the less important activities were curtailed, or at least toned down, to give more time to the essential task of prayer.

Finally, there is the age old problem of indifference. It has always been with us and always will be until church members fall out of love with the world and fall in love with Jesus enough to be burdened about the ministry of prayer. We can blame it on many things. The world has more to offer than it had a few years ago. The church has not kept up and offers little. Whatever the reason the fact remains, indifference on the part of Christians is a thorn in the flesh for every church. People just don't care. As far as most church members are concerned, attendance on Sunday morning is all that God requires in return for His Son's death on the Cross of Calvary. As long as this duty has been performed, they can go about their own business for the rest of the week without any pain of conscience at all.

These are the foundations of the problem. They are real and they are prevalent in most of our churches. For many, Prayer Meeting is indeed, "the most wasted hour of the week."

Solution To The Problem

Just as it was impossible to cover all the problems, it is also impossible to talk about all the areas of solution. A list of solutions in contrast to the previous list will again direct our thoughts. (1) Adequate preparation and prayer, (2) Variety in program, (3) A reduced church schedule, (4) A revived, dedicated membership.

Adequate Preparation and Prayer

Probably the best way for a pastor to instill enthusiasm in his congregation is to be enthusiastic. Nothing will sour a service as much as a pastor's confession that he didn't bother to prepare for the Prayer Service. If the hour of worship is unimportant to the preacher, then you can be sure it's going to be a "wasted hour" for his congregation. The simple truth is this: every worship service is valuable to the church and demands much time of prayerful preparation. A service that has not been prepared for, and that has not been saturated with prayer, will be a colossal flop. If a congregation sees that their pastor is excited about the mid-week service, then they too will join in his excitement.

Variety In Program

The second solution to our problem is a definite, planned variety in the method of worship. We have too long been tied to the tradition that says we have to do the same thing every Wednesday night. We have been afraid to break the tradition because someone will surely criticize any sort of planned program or any program that leaves the set pattern passed down from the forefathers of the church. We need variety, a change of pace, some-



The Most Wasted Hour of the Week

thing new that will meet the needs of the people and at the same time keep them coming back for more. These suggestions might help to turn the "wasted hour" into the "hour of power." They should be used in a planned rotation that would allow a varied program and make use of their own peculiar contribution to worship. First of all, Bible study is a proven source of interest for the mid-week service. Most of the people will be Christians and most are in dire need of new understandings in the Word of God. It might be suggested that the best method of study is the verse by verse study of one particular book of the Bible. This gives the study a continuity and allows the congregation to see each chapter in the light of the Scripture around it. The context of the passage becomes important and the student sees how the surrounding verses explain or limit one particular statement or verse. This kind of study also is suited to open discussion and allows each worshipper to participate in the service.

Another interesting study might be the comparisons and contrasts in similar stories in the four Gospels. A preview written test of simple questions before the study begins will also add interest. Such a test will remind the church member how little he knows about the Bible and will also act as a guide for study.

Listen now as the critic takes up arms and with puffed chest says, "You're supposed to pray at Prayer Meeting." This is expected, and it is true that there must be time to pray. However, there also must be time to study. Our church has attempted to deal with the problem by instituting an early morning Prayer Service each Tuesday at 6:45. This service is set aside solely for prayer. It is here that the faithful members pray for the church and for the lost. Prayer is not neglected.

The second suggestion is simply a reminder that there can be variety in our prayers. It's no wonder that people get tired of the repeated prayers that ask God for everything that can be thought of. A

good Prayer Meeting will combine prayers of praise, thanksgiving and prayers for specific needs to gain the attention and the concentrated burden of all the worshippers present.

The next suggestion is the use of audio-visual aids that appeal to all age groups in the church. It is true that this type of program can be expensive, but films and film-strips are available from denominational offices for a free-will offering. If the films are well selected and previewed, they may well add a new dimension to the mid-week service.

Then too, there are study courses that can be vital to the growth of the church. Courses on *Prayer*, *Soul-winning* and *Stewardship* are needed. These are valuable areas of study for any church and they're different from the usual service program.

The final suggestion for variety is a simple one. Revert back often to the age-old meeting of prayer and praise. Preaching, singspirations, and just heart-felt, united prayer: these are never out of place.

Reduced Church Schedule

Let's begin with a confession. The writer does not consider himself an expert in solving such a problem as this. There are so many necessary programs. Visitation is a must. There has to be a meeting for the women, the young people, the men, and these things are important. But when all these activities are completed the congregation is physically tired. The Wednesday night crowd is about the most forlorn looking group of people you can find anywhere.

Now, what can be done about it. One preacher gives the best theory that has come out recently, but like most new programs it has its complications. He suggested that one Wednesday night each month be set aside as "Fellowship Night" and that all auxiliaries of the church meet on that particular night in some separate part of the church. There is one major

problem—the Youth sponsors are kept from Woman's Auxiliary or Master's Men and are cut off from the activities of their own age group. The idea still has its merits and could possibly be used in many of our churches. Families could have more time together, each auxiliary would have its own time of meeting and a new shot-in-the-arm could result for the Wednesday night service.

The solution to this problem is necessarily left in the hands of the local church. Every situation is different and, therefore, one solution is not adequate for every congregation. The point is this—a rushed, weary, monopolized church member doesn't make a very effective prayer warrior.

Revived, Dedicated Membership

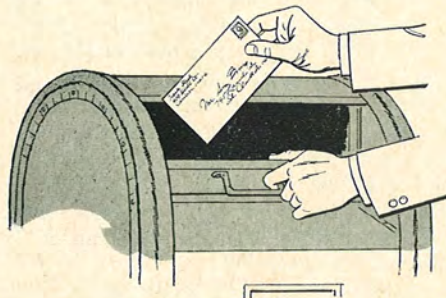
Needless to say, all the other solutions that have been mentioned depend on this final one. The preacher can prepare, vary his program and still have a dry, wasted hour on Wednesday night if the people continue to live in the cold, disinterested world of indifference. The real key to a good prayer meeting is a burning desire in the hearts of Christians to spend time with Jesus.

Maybe the whole answer to the problem of the "week's most wasted hour" is the message from the pulpit on Sunday morning. Church members have lost their vision of Christian responsibility. "Not forsaking the assembling of ourselves together . . ." is not limited to Sunday alone. Maybe some good old-fashioned preaching about Christian loyalty and a reminder that Jesus gave His life for our redemption would be the best medicine we could give to a faltering prayer meeting. When Christians live in a spirit of revival, there is no wasted hour of fellowship and worship. Every hour spent in the church becomes an "Hour of Power." ■■

MR. DAVIDSON is pastor of the Southside Free Will Baptist Church in Paintsville, Kentucky.

catholic charities and protestant donors

by Gaylord Briley



WHEN WAS the last time you contributed to a Roman Catholic charity—without knowing it? More recently than you may realize. For unless you have a Chinese or Japanese surname, chances are that in the current 12 months you received (or will soon) at least one financial appeal through the mail for the support of a Roman Catholic ministry. Only you will probably *not* be told that it is a Catholic organization asking for your money.

Certain Catholic groups, among them Father Flanagan's Boys Town near Omaha, Nebraska, traditionally send heart-tugging appeals to anyone listed in the telephone directory if his name has even a remotely "Catholic" sound; that is, if his family presumably came from Ireland, Italy, Spain or Poland, etc. Greater refinement is shown today by more recent entrants to the Catholic fundraising field. Thanks to computerization, they can segregate known Catholics from mailing lists and send them outright "between-us-Catholics" appeals, and non-sectarian requests to the rest, which completely obscure their Catholic origins.

Heavy users of this method are the Missionhurst Fathers of 4651 North 25th Street, Arlington, Virginia. Protestant recipients get magnetic *praying hands* for their dashboards, courtesy of "Missionhurst." But Catholics get magnetic *Christ*

of the Highway crucifix statuettes "blessed by Missionhurst Fathers." An accompanying prayer card for Catholics reads, *Grant me a steady hand, a watchful eye, that no one shall be hurt as I pass by!* The non-sectarian version reads, *God grant me the serenity to accept the things I cannot change, courage to change things I can, and wisdom to know the difference.* To those who are wise enough to know the difference will recognize this as the famous prayer of Alcoholics Anonymous.

No laggards are the competing Pallottine Missionaries of 309 North Paca Street, Baltimore, Maryland, whose literature scrupulously avoids any mention of the Roman Catholic Church. They induce direct mail contributions from non-Catholics by sending personalized plastic name tags for luggage. Like the Missionhurst Fathers, the Pallottine Missionaries send their unsolicited merchandise on plastic-bubble cards. And like Missionhurst, they soberly sanctify their cards by the addition of the Alcoholics Anonymous prayer.

Missionhurst ingenuity is not exhausted by dashboard statuary by any means. They offer an all-metal key ring with a "praying hands" medallion backed up with—you guessed it—that ubiquitous AA prayer. For their Catholic clientele they offer a variety of merchandise to tempt contributors. Among items offered: rosaries from Italy, head coverlets from Japan (used by Catholic women attending mass), and another Japanese product, a silvered "Six-in-one medal." It is advertised as a combination Saint Joseph, Scapular, Miraculous, Saint Christopher and Holy Ghost Medal, with a crucifix thrown in. On the reverse are words to be used if all else fails: *I am a Catholic—Please call a priest.*

Not every solicitation to a non-Catholic brings a cash return, of course. But returns must be sufficiently rewarding to encourage the good clerics to embark on these massive mailing programs which sometimes run into the scores of millions. Depending on whether the labor is done in a commercial mailing house or the cellar of a monastery, the cost of preparing and mailing a typical Catholic appeal letter can run from 4¢ to 15¢ each. This means that certain mailings recently received by many Protestants called for a cash outlay by the Catholic sponsors of up to \$500,000. For a supposedly needy charity, this is a considerable expenditure. We can only assume it must be profitable. Many well-known secular and Protestant charities operate on annual incomes less than the mailing budgets of some relatively unhead-of Catholic charities.

There are no Protestant agencies whose financial appeals even touch the hem of the Catholic garment. Protestant denomi-

national fund drives are conducted from the pulpit or with letters and literature to members only. Non-denominational Protestant organizations which use the mails for fundraising, rarely have mailing lists larger than a few hundred thousand. If the truth were known, the average would fall below one hundred thousand friends, followers and prospects each. Perhaps the largest private Protestant groups which raise funds by mail are the Billy Graham Evangelistic Association, World Vision, Inc., and the Oral Roberts organization. None of these groups have been known to solicit funds in a misleading way, but always make their identity unmistakably clear. Furthermore, they admit their frankly evangelistic purpose.

Not so, by the contrast, the Missionhurst Fathers, who, as we saw, veil their identity when writing non-Catholics, and who are also less than forthright about their purpose. They beg money for charity, but they are a religious mission. They would have the public assume that their purpose in soliciting is purely humanitarian. But this is not likely, for these are Missionhurst Fathers—priests who are oathbound to teach their religion in everything they do. Doubtless they are doing a necessary and commendable work. Perhaps there is no sectarian tincture to any charity they perform, and this would make it doubly worthy to some. But the fact remains that they are Catholic priests and when soliciting funds

from the general public, they do not think it wise to identify themselves as such. Why?

Perhaps they are merely hedging their bet, to assure the best possible return from their multi-million mailings. Perhaps they realize that Protestant contributions would be inhibited, to say the least, if donors felt, rightly or wrongly, that their offering for the relief of suffering might be used in any degree for the promotion of the Roman Catholic religion. On the other hand, that is the risk they take in asking outsiders to support a sectarian apparatus.

Yet if there are risks to Catholic letter-factories, they are little compared with the risks assumed by kind-hearted Protestant donors, whether misled or not. These donors are asked to perform an act of charity which may double back to the injury of their own church.

First, money given to a Catholic charity (which may be a genuine charity but then again may really be a proselytizing agency), is money denied to the charitable and missionary work of the Protestant's own church. However worthy a Catholic charity or mission might be, it rarely happens that one's own denomination is not active in that field also and would appreciate anything you would care to donate. No Protestant missionaries are currently complaining that their budgets are over-subscribed.

Second, it is persistently reported that

money donated to certain Catholic charities is not used directly for the purpose stated. Instead, the money is invested in selected financial institutions which *lend it out as mortgage money to build Roman Catholic churches and schools*. The income from these investments is used for charitable or missionary purposes, but meanwhile the effect has been to use money extracted from Protestants in the name of charity to build competing churches in the name of Catholicism. On paper it sounds gloriously ecumenical, but few would say it is fair.

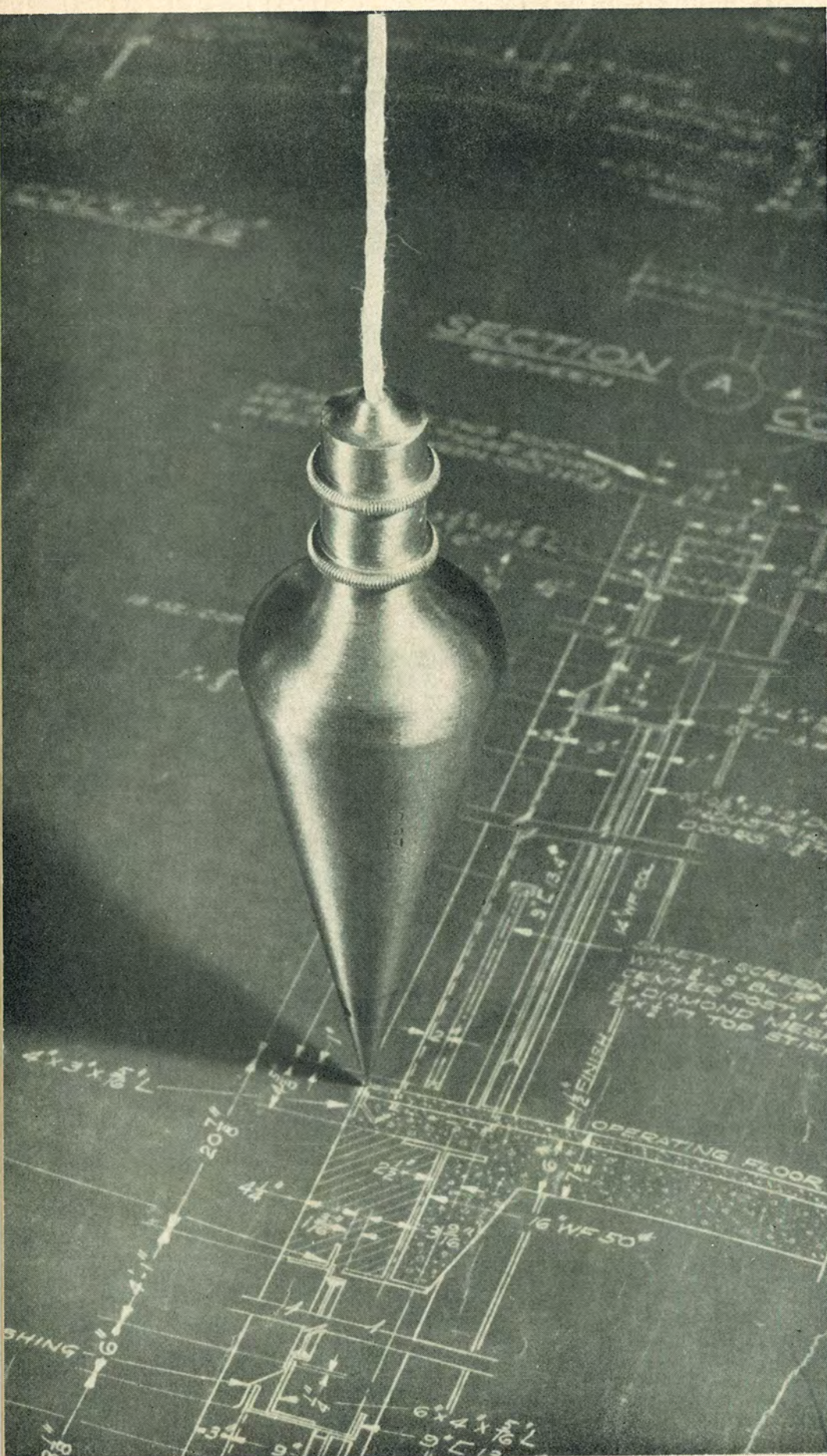
What, then, should a well-meaning Protestant do when he receives, as inevitably he will, an appeal for funds from what may turn out to be a Roman Catholic organization? If the appeal touches him, and he feels impelled to give, let him give that amount instead to a similar ministry in his own church. Then let him take the doubtful group's envelope and put a stamp on it. (Play fair; why not?) Then thank the senders for the letter and tell them kindly what he has done.

This will divert a few needed dollars to Protestant charities which have neither the resources nor the inclination to indulge in large-scale self-promotion. And it may reduce the number of wholesale mailing to non-Catholics by making them unprofitable. Who can say it is unfair to make each shepherd shear his own flock? ■■

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... chances are that in the current 12 months you received (or will soon) at least one financial appeal through the mail for the support of a Roman Catholic ministry.



EVERY ARCHITECT and builder knows that the most important part of any edifice is the foundation. Paul was not worried about the foundation of the Christian's life. He knew Jesus to be a Sure Foundation. It seems clear that Paul's concern was for the superstructure which individual Christians were to erect upon that one Solid Foundation for he says, "Let every man take heed how he buildeth thereupon" (I Corinthians 3:10).

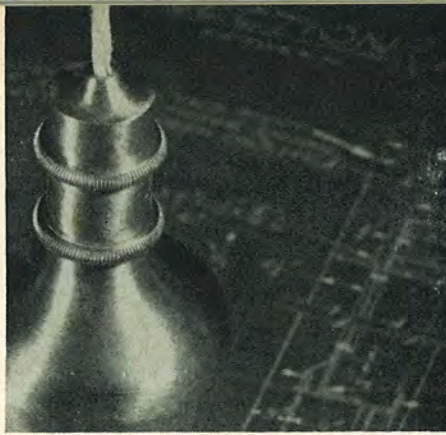
There are many kinds of building materials that can be used in construction. Some are better than others, but the finished product, from all outward appearances, may be the same. I venture to say that the two houses mentioned in Matthew seven were similar in appearance. But testing proved that one did not have a good foundation.

Assuming that the Christian has based his life upon the Rock of Ages—Jesus Christ—let us notice the superstructure that is being erected thereupon.

The following materials are listed as being used—gold, silver, and precious stones, which we can designate as durable materials. Also listed are such perishables as wood, hay, and stubble. May I suggest that the gold, silver, and precious stones could be many things in the Christian's life. However, I would like to note a few things about the perishable materials mentioned—the wood, hay and stubble. Note in I Corinthians 3:18 the worldly wisdom, in 3:21, the praise of men, and in 4:5 the motives of the heart.

Paul states that "every man's work will be manifest" because it shall be revealed and tried by fire. If it remains, he will not lose his reward, but if it is consumed, he will suffer loss. This indicates that a man could live his life in vain, even as a Christian. He himself shall be saved, but his life's efforts are wasted.

Without doubt Satan is a cunning en-



by Earnie Deeds

BUILDING WISELY

emy. He has side-tracked many Christians with worldly wisdom. This could be the attitude of self-sufficiency or reliance upon one's self. The attitude that comes from an arrogant heart which says, "I can show you how it's done." But the Word of God says this is foolishness, something that will be consumed in the day of testing.

Another aspect of the wood, hay or stubble could be, for us who preach, preaching without the anointing. Surely every preacher of God's Word has this battle. Too many times we preach with enthusiasm and emotion, but do not have the unction of the Spirit of God upon us. Leonard Ravenhill says in his book *Why Revival Tarries* "Preacher, with all thy getting—get unction."

Someone may ask, "But what is unction?" Vance Havner tells of a preacher who began his pastoral duties in a rural church. In this church there was a dear brother who always prayed for the Lord to give the preacher unction. After some time, the preacher became concerned about the man's prayer so he went to talk with him about it. The preacher said, "Brother, you always pray for the Lord to give me unction. Just what is this unction?" The good brother thought about the question a bit and said, "Well, I don't rightly know what it is, but I can sure tell when a man doesn't have it."

How many of us have tried to preach without it? To me it is a heart-rending experience to try to preach without the Holy Spirit's anointing. Yet at the same time, there is no greater thrill to the preacher than to know that he has God's anointing in the delivery of a message. Without this one thing, regardless of whatever else we may have—emotion, education, enthusiasm, tears, zeal—as individuals, preachers, churches, or denomination we will have accumulated only so much wood, hay and stubble. And yet

with this one thing, regardless of whatever else we may lack, God can use us in spite of ourselves to bring glory unto Himself and erect a building that will not perish in the flames of judgment.

In I Corinthians 3:21 we read, "Let no man glory in men." While meditating on these words, the thought came to mind. Do we not often seek the praise of men? This, perhaps, is one of the most readily available of all perishable materials. Every man wants to be recognized for a job well done.

Could it be that we become so interested in what our fellow Christians or preachers think of us that we forget we should please the Lord first and foremost? For example Mr. Christian, member of First Church, wants to serve the Lord in a tangible way. He volunteers his services and does a good job. Others begin to commend him for the good work. Soon the devil begins to work in a subtle way and suggests that Mr. Christian is doing a good job at that. Soon our brother begins to seek the praises of men more the glory of Christ.

Or another case may be with some preacher who feels the pressure of competition. He feels he must construct a larger building, or do some other tangible thing, in order to be recognized as a "man of God." Larger buildings are good and needed, but the point is this: What is the motive behind our life of Christian service? This will be judged and if the motive is not Christ-centered, it will perish in the fire.

The last verse we shall not is I Corinthians 4:5. Speaking of the Lord's return the Word says, "Who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts." It is well that we remember that these words were written to and for Christians.

The Lord Jesus shall make manifest,

or reveal, the counsels of the heart when He comes. Here again we find the matter of motives in the life of Christian service. What is the ulterior, hidden motive that only we and God can see, that lies buried in our heart. Are these motives selfish or self-centered? Are they motives that will be consumed in the purifying fire of God's judgment? Is your life of Christian service built on motives that will endure the fire or will you have lived your life in vain?

The following account of a minister's dream was told by Theodore Epp some years ago. "A minister dreamed that he was being graded by an angel of God concerning his life of service. The result was as follows: 10%—bigotry; 23%—personal ambition; 16%—denomination or church pride; 14%—pride of talent; 19%—praise of man; 11%—desire for authority; 4%—love of God; 3% love for man."

I do not write as one who has arrived for "we wrestle not against flesh and blood, but against spiritual wickedness," but as one who is "pressing toward the mark." Satan knows if we use perishable materials in our building there will be no great harm done to his kingdom. "After all it is the finished product that counts," he argues. "It looks good so it must be okay," sounds so plausible.

But wait a minute, "every man's work shall be manifest and revealed by fire." The gold, silver and precious stones will be purified and made more beautiful to the Lord. The wood, hay and stubble will be consumed. It would be a tragedy to spend one's entire life building with materials that will not endure. What about your life? Will you have laboured and built in vain? "Let every man take heed how he buildeth thereupon." ■■

MR. DEEDS is a missionary under our Foreign Mission Board to the country of Brazil.

by J. C. Lynn

WHAT ABOUT WORLDLINESS?



MR. LYNN was converted while in combat during World War II. He received his training at Free Will Baptist Bible College and has held pastorates in Tennessee and North Carolina. He is currently pastoring the Hyde Park Free Will Baptist Church in Norfolk, Virginia.

NO MATTER where one travels in this world, sin is prevalent and presents itself as a troublesome thing. A great many people have become accustomed to sin. They have so adapted themselves to sin that they have become hardened to it. Sin no longer shocks nor disturbs their minds in any way. Many today are laughing at the idea of repentance and the need of atonement for sin is to them a relic of the dark ages. There is no sin which is not awful in the sight of God, and no one can exaggerate the dreadful character of sin.

Whatever questions are asked about sin, the Bible supplies the true and final answer. The Bible teaches us that it is love for the world that causes our standards to differ. What may be regarded as sin and worldliness in one section of our country may not be regarded as sin in another. Standards differ because they are man made. As Christians, we need to guard ourselves against the love of the world. The worldly spirit is all about us, it pervades much of society, it is active

and vigorous; and within us there is a residue of the old worldly and sinful nature. To hit sin on the shoulder does not solve the problem; the blow must reach the heart where sin is lodged. By reason of these things every true Christian needs to know the danger of loving the world which leads to sin.

Worldliness Defined

"Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15).

When John told Christians not to love the world, just what world did he mean? The word "world" as found in our Bible is the common translation for a number of interesting Greek words. One of these words has reference to the world as a *sphere*, that is, any globe or globular body. Another definition deals with nature, with its charming and glorious touches. Still another definition, means the habitable earth—that which is capable

of being inhabited. The fourth meaning refers to the world system.

Looking at the subject negatively, we do not believe the apostles had reference to the world of nature. The world of nature about us is the handiwork of God. In Genesis 1:31, "And God saw everything that he had made, and behold, it was very good." The Psalmist wrote, "The heavens declare the glory of God, and the firmaments sheweth his handiwork" (Psalm 19:1). We can thank God for giving us eyesight to behold what he has created. David wrote, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalm 8:3-4).

Worldliness has been defined as looking at things which are seen only long enough to see their market value. It is the awful lust for gold in the unregenerate hearts of man which drives God from the glory of what He Himself has created and made. The closer a Christian gets to the Lord, the more he will admire the beauty of nature and see the image and person of the Creator. When the Apostle enjoined upon us not to love the world, we do not believe he was thinking of the world of nature. Our Saviour said, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:36). In this passage, the word "world" means wealth, as silver and gold.

In John 3:16 Jesus said, "For God so loved the *world*." This word "world" has reference to fallen sinful man over all the earth.

John wrote, "Love not the world." This does not mean the world of human activities.

What world then is mentioned? It is not a sphere, but an atmosphere. It is not a position, but a condition. It is not a place, but a power. It is any form of life—political, social, educational, even religious, which does not place God first or is devoid of the spirit of God. It is Satan's world system.

Let us remember that worldliness caused Lot's wife to look back toward Sodom and Gomorrah and be turned into a pillar of salt. The love of the world caused Samson to be bound with fetters and brass, have his eyes put out, and made to grind in the prison house. The love of the world caused the downfall of Solomon. The love for the world caused Judas to sin in betraying our Lord for 30 pieces of silver. Paul wrote that Demas had forsaken him having loved this present world. So the Holy Spirit warns us not to love the world.

When Christians consort with the world, God denominates it as adultery. It is a breaking of fellowship with the

true God and joining in unholy alliance with the world. James 4:4 says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." This is strong language, but reflects the feeling in the heart of God when His children prove untrue. Worldliness is a sin against God for which we must repent.

Lust of The Flesh

What is meant by the lust of the flesh? Paul gives us the answer in Galatians 5:16-21. The lust of the flesh is *adultery*. In Exodus 20 Moses tells us in the ten commandments "Thou shalt not commit adultery." We know that adultery means voluntary relationship between a married man with another than his wife, or by a married woman with another than her own husband. God first created Adam, then he created Eve and gave her to Adam, then He united them in Holy wedlock. Marriage was instituted by God and is sacred. The rules governing marriage must be heeded by all of us. Preachers are not excluded. In the New Testament Jesus said, "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28).

This sin often comes through the modern dance. Preachers and Christians have been asleep and the schools teach this sin to our children. We are afraid we might hurt someones feelings. Out of 9,000 unwed mothers in New York, 81% said they first sinned at the dance. When John the Baptist saw such sins he was not afraid to warn about them, if it meant his life.

Paul adds fornication to the lust of the flesh. This is adultery among unmarried people. This too can be traced to the dance, movies, and indecent dress. *Uncleaness*—this is foul, filthy, impure, unchaste, obscene. The sin of ungodly literature, sold at many drug stores and news stands. *Lasciviousness*—wanton, lewd, lustful, tending to produce lewd emotions; *Idolatry*—worship of a man made image as a god. Excessive love or veneration for anything; *Witchcraft*—includes black magic, sorcery, intercourse with evil spirits, or power more than natural, fortune telling; *Hatred*—means to dislike exceedingly, to feel an intense aversion to detest. I John 3:15, "Whosoever hateth his brother is a murderer;" *Variance*—means dissension, discord, dispute quarrel; *Emulation*—means ambition to equal or excell rivalry; *Wrath*—means violent anger, rage, or punishment for a crime; *Strife*—Exertion, or contention for superiority, conflict, or fight; *Sedition*—discontent against the government or resistance to lawful authority; *Heresies*—religious opinion opposed to the author-

ized doctrinal standards of any particular church, tending to promote dissension; *Envyings*—resentful, begrudging, a longing desire to covet; *Murder*—unlawful killing a human being with malice; *Drunkenness*—Intoxicated with strong drink. This is one of the outstanding sins of America today. *Revellings*—to be festive in a riotous or noisy manner, merry-making-carousing. This is Paul's definition of the lust of the flesh.

Lust of The Eyes

This deals with the lust that has its origin in sight. Eve sinned because of the lust of the eyes. "And the woman saw that the tree was good for food, and that it was pleasant to the eyes" (Genesis 3:6). Lot lifted up his eyes and beheld all the plain of Jordan that it was well watered everywhere. Achen first saw the Babylon garment, the silver, the gold, then he coveted and took. David while upon the roof saw a woman taking a bath, had her brought to his bedroom and committed adultery, then murder. The Devil carried Christ into an exceeding high mountain and showed him all the kingdoms of the world and the glory of them. Isaiah warned Israel to shut their eyes from seeing evil. Realizing the lust of the eyes Jesus said in Mark 9:47, "And if the eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire."

Pride of Life

Pride means being proud of self esteem and conceit, pretentious of fashion and display. It includes the desire to gain credit which does not belong to us. To outshine our neighbor by vain glory. Pride will have no place in a consistent Christian life. In Proverbs 6:17, the Bible says that God hates a proud look. Pride is at the bottom of all disobedience and rebellion against God. With pride Pharaoh said, "Who is the Lord that I shall obey His voice to let Israel go." Naaman the proud Syrian general was angry because the prophet of God told him to go dip in the muddy Jordan seven times. Belshazzar lifted up himself against the Lord of heaven with pride and drank wine from the vessels of silver and gold from the Temple of God. The Pharisee with pride stood and prayed to God, "I thank thee that I am not as other men are." With pride Lucifer lifted up himself against God and said five times *I will* and was cast out of heaven. Pride often originates in self-righteousness, inexperience, possession of power, possession of wealth. Pride defiles a man and hardens the mind. Pride is a hindrance to seeking God. Pride is characteristic of the devil, false teachers and the wicked. Pride

comes from the heart and leads men to contempt and rejection of God's Word.

Results of Worldliness

To love the world is wrong because the world is not of the Father. The world is self-seeking and will not be burdened down with the higher questions of God. To love the world is incompatible with the love of the Father. No man can serve God and mammon, Jesus said. The world passeth away and the lust thereof. Families break up and pass away. Friends die. Nothing earthly is permanent. But he that doeth the will of God abideth forever. We must lose our will in His. ■■



Which Term?

■ Your editorial in the June 1966 issue of *Contact* stated that Free Will Baptists are a "conservative, evangelical" denomination. What is the meaning of "conservative" as opposed to "fundamental"? Are these terms synonymous? If so, why exchange the more familiar term "fundamental" for the less familiar "conservative"?

If these terms are not synonymous, I would like to see their differences pointed out in this publication. If "conservative" is our theological label, I feel that all of us need to know what it means.

Sincerely,
Randy Cox
Columbus, Mississippi

THE EDITOR: The terms "conservative" and "fundamental" are not exactly synonymous. The term "conservative" embraces the term "fundamental," but is broader in scope in that it suggests the denomination's position on worldliness and the liberal element within Christianity. The term "fundamental" refers to basic doctrines of the Bible. A true conservative would also be a fundamentalist. It is not a question of exchanging terms. The editor accepts the term "fundamental." In fact the paragraph, in which the above mentioned terms were used, was a plea for Free Will Baptist doctrine to be upheld. Free Will Baptists accept the fundamental doctrines of the Holy Scriptures. The Bible is our final authority in matters of faith and practice. The question of whether or not the term "conservative" or "fundamental" is more familiar is a moot one.

The Nature of the Local Church

Continued from Page 5

gave constant attention to, the apostles' doctrine.

The language is technical, exact, and plain. The word for doctrine is not the word for the gospel or evangel that is preached to the unsaved to bring them to Christ. It is not *kerygma* but *didache*, teaching or doctrine—the whole counsel of God for those on the way to Christian maturity. Modern Christians are said to desire and need a contemporary message that makes Christianity relevant. The Bible says they need doctrine so they will know what Christianity is! Martin Luther made Christianity relevant by preaching doctrine. Luther emerged from his cell with a true discovery—that justification is not the same as sanctification. The former is complete upon the beginning the Christian life. It need not await the end as does entire sanctification. He labored the point in print and pulpit. The result was a fresh breath from heaven known today as the Reformation.

Understood in this its proper sense it is clearly seen that doctrinal instruction must have a place (first place, in fact) in the church's weekly schedule.

Next is "the fellowship." The Greek is plain here: not Apostles' fellowship or ordinary sociability around a coffee cup, but the *koinonia*. It is a word which involves mutuality, commonality, participation on the *vital* level or inner being. Aside from the indwelling presence of Christ Himself, indeed even as an aspect of it, this mutuality was the most precious thing in the life of these people. Just as Jesus said it would, faith in Him separated these converts from Judaism from their families. Shortly it would separate the believing daughter from her pagan mother, the believing husband from his pagan wife and a "man's foes" became "they of his own household." The sword which Jesus promised came.

But every Christian had a new family so that he could say with Jesus, "Who is my mother and my brethren? . . . whosoever shall do the will of God, the same is my brother, and sister and mother" (Mark 3:33, 35). Our churches must be societies wherein those in trouble will feel at home. As long as they are without the tension of stress and pain our churches are un-Christlike for He was "a man of sorrows and acquainted with grief."

The fellowship of the church needs no coffee or any other physical elements or facility for its production. Do "honeymooners" need coffee or special rooms and equipment for meaningful mutuality of affection? Neither will the church that has true *koinonia*. The basic need of today is for more love one for another and

for the world Jesus died to save, not more social rooms and gymnasiums, useful as they may be.

It is interesting to observe that this *koinonia* loving fellowship had an immediate practical outlet in the Apostolic community, for "all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need" (Acts 2:44, 45). The common life in Christ made them want to be with one another and to help one another. This is the Christian formula for a "Great Society" even among poor people!

The third aspect of the local church's vital activity is the breaking of the bread," that is the observance of the Lord's Supper. The reference is not ordinary breaking of bread. That comes in verse 46. The Lord's Supper is mentioned here because this weekly observance was the heart of the church's worship. It was the recurring solemnity. No matter that in certain quarters it soon was corrupted from a memorial rite to a sacrificial offering with meaning dangerous to Biblical Christianity. It was and remains the central instrument of collective worship.

Thus the intellectual aspect of the church's life (doctrine) and the social (*koinonia*) must be joined to an *activity* performed in the solemn conscious presence of Almighty God. It is truly *spiritual* activity, for no man can know "the deep things of God" save by that mysterious operation in 'the spirit of the man' by the Spirit of God" (I Cor. 2:11).

But worship, being basically a thing of the heart performed "in spirit and in truth" rather than in form, is quite as central in other parts of the public meetings of the church. The sermon, the reading of the Scripture, singing, and prayer should be vehicles of worship. The preaching function, since it conveys the holy Word, the instrument of all spiritual life and service, is central in all our worship. If God is speaking to us in the sermon and we are responding in the spirit by the Spirit then God is being worshipped.

The fourth element in the vital processes of the organism known as church is prayer. This is not to be distinguished too sharply from worship, but it is named here with special emphasis "and in the prayers"—that is, in the church's prayers. The early Christians gave "constant attention" to this. The modern democratic emphasis on the individual coupled with a declining sense of history has caused a stress to be placed on private devotion (Scripture reading and prayer) which does not appear in the Bible, and a de-

emphasis on prayer and Bible reading "in the church" i.e., in the recurring assemblies)cf. I Cor. 14:18, 34 where church means this).

It is likely most first generation Christians did not own Bibles at all, and for ages the major part of Christians could not even read. The Bible was read by the leader ("he that readeth"); the church as a whole were "They that hear . . . and keep" etc. (Rev. 1:3). Note the shift from "he" to "they." There can be no doubt that prayer also is primarily a church function in certain respects. The man on his knees, in the Bible, is sometime a man alone in his closet or elsewhere alone—as reports of certain spiritual elite assure—for example, Daniel and Jesus Himself.

But they were not the common run of believer. More frequently we find three or four together, as Jesus desired in Gethsemane, or the "twelve," "a hundred and twenty" (Acts 1:14, 15), "their own company," (Acts 4:23-31) or "where many were gathered together and were praying" (Acts 12:12). Even the martyr saints in heaven under God's altar pray in concert (Rev. 6:9, 10)! Let God's people learn the art of prayer from advanced practitioners, if some are found at the prayer meetings, then perhaps there may be more meaningful private prayer in the closet. These are the lines along which a deeper church prayer life ought to develop.

Lastly, this vital thing we call the local church will constantly exercise itself in Christian testimony. The close of our passage lets us see the Jerusalem congregation thus engaged and a later passage spells it out. "And day by day, continuing with one accord in the temple . . . praising God, and having favor with all the people. And the Lord added to them day by day those that were saved . . . And every day, in the temple and at home, they ceased not to teach and to preach (Gr., teaching and evangelizing) Jesus as the Christ." (Acts 2:46,47; 5:42).

The "Church against which the gates of hell cannot prevail" is the holy universal church, the total number of God's elect of this age, some in heaven, some on earth. The gates of hell may prevail over local churches and somehow, sometime, usually do, as history sadly demonstrates. If, however, a local church remains a church that church will prevail. Such a church will be a vital thing absorbing new persons into the body furnishing the inherent pattern for the growth to come. The vital processes in which the growth consists and exists

will operate constantly, not sporadically. There will be five of them. (1) proclamation of Apostolic doctrine (2) the mutuality of life among the members, *koinonia*, "the fellowship" (3) worship of God, especially at the Lord's table (4) united prayer leading to private prayer at home and finally (5) praiseful testimony to the saving power of Jesus' name both in public and in private.

A few observations remain to be made.

In the first place, the nature of the local church, as a vital organism with certain normal-life processes, allows degrees of health and vital efficiency among the various viable specimens as well as dead, deceased specimens. There may be very strong energetic local churches wherein there is not only numerical growth but spiritual nurture wherein all the members have opportunity to develop as Christians and as persons in every proper way. They can meet the ideals of the books of the New Testament for Christian maturity, given time. There may also be sick congregations wherein this kind of Christian maturity and communal happiness can hardly be attained. Members are unhappy to a degree and unsatisfied. There may also be former churches, once vital that are now only corpses.

In the next place, it should be observed and emphasized that though some of the functions of churches may be assumed by other types of organization only the local church has all of them and only the church can furnish them in balance. For example, the Bible Institute may furnish Apostolic Doctrine for its students, but it cannot furnish the life the student needs for full Christian experience. The Y.M.C.A. may supply a need for fellowship for transient young men far from home, but it cannot give it in full-orbed satisfaction as the church does wherein both old and young, as well as male and female mingle in wholesome mutual edification. There may be worshipful moments at a convention or conference, but the ordinance of the Lord's Supper belongs to the local church and is normally administered by its functionaries. There are sometimes excellent prayer fellowships between college roommates, in dormitory meetings, or at home, but it is the church prayer meeting in concert with the other church vital functions where united prayer can most effectively be made over the long pull. As for Christian testimony, it can and should be made by all believers everywhere. Yet it is more effective in concert with the local church and its results are conserved only in connection, direct or indirect, with it. ■■

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INSPIRATION...

He Healed Others

The word "others" occurs in the Bible five hundred twenty-two times. Of Jesus it was said, "He healed others."

Dr. Adam Clarke, the great Biblical scholar of two hundred years ago, lies in Westminster Abbey. On his tomb is a candle burned down to near the socket, and around it these words: "In burning for others, I myself, also, have been consumed."

—Sunday School Times

Resigned and Re-Signed

Dr. Thomas T. Villiers says, "I once heard John Robertson speak. He told us that a year before he had felt he must leave the ministry. He said, 'I struggled all night in prayer with God about the matter, and about the time the eastern light began to stream in the windows, I said, "O God, here is my commission; I resign." But God, in His infinite mercy, said to me, "My son, you need not resign your commission." I will re-sign your commission.' And ever since then I have been preaching under a re-signed commission."

—Wonderful Word

Whom Are You Going With?

A fine young athlete was considering foreign missions as a life work. He was asked to open a new field in a far distant land. He hesitated and said, "I just can't bring myself to go out there alone." "Would you go there," he was asked, "with a man like David Livingstone?" "Yes," he replied. "Would you go there with a man like Dan Crawford?" "Yes, I'd be glad to." "Then why not go with Jesus Christ?" Jesus calls us not to a life of loneliness, but to a life of companionship with Him in His work. What He actually says, is, "Come and we will do it together." One of the most precious, therefore, of all our Master's names is Immanuel.

—United Presbyterian

Three Books to Bring

A negro preacher walked into the office of a newspaper in Rocky Mount, North Carolina, and said: "Mista Edito, they is forty-seven of my congregation which subscribe fo' your paper. Do that entitle me to have a church notice in yo Sadday issue?"

"Sit down and write," said the editor.

"I thank you."

And this is the notice the minister wrote:

"Mount Moriah Baptist Church, the Rev. John Obadiah, pastor. Preaching morning and evening. In the promulgation of the Gospel three books is necessary: The Bible, the hymn book, and the pocket book. Come tomorrow and bring all three."

—S. S. Friend

What They Thought of Wesley

A story has come down to us from the days of Wesley concerning his work among the miners of Cornwall. Whole villages were transformed from a gambling, swearing, and Sabbath-breaking people to men and women of sobriety and godliness. In every home was to be found a picture of John Wesley, the man whom they all loved. One day a stranger visiting one of these humble homes seeing John Wesley's picture on the wall said, "Whose picture is that?" The old miner reverently lifted his hat and said, "There was a man sent from God, whose name was John."

—Serving and Waiting

The True Messiah

A Jewish soldier had heard much about the character and teachings of Jesus. He went to his rabbi and said, "Rabbi, the Christians say that the Christ has already come, when we claim that He is yet to come." "Right," asserted the rabbi. "Well," asked the young soldier, "when our Christ comes, what will He have on Jesus Christ?" "That," said the rabbi, "we do not know!" What else could he say?

—Moody Monthly

Three Short Years

"The three short years of the public ministry of Jesus have done more to soften and regenerate mankind than all the moralizing of all the moralists, and all the philosophising of all the philosophers since the world began!"

—Leckey



WORLD CONGRESS ON EVANGELISM TO CONVENE

personally...

Homer Willis and Stanley Mooneyham will be present for the World Congress on Evangelism. Brother Willis will be leaving the states on October 22. Pray for safety in travel.



WILLIS



MOONEYHAM

DELEGATES and observers from more than 100 countries will assemble in West Berlin's Kongresshalle on October 26-November 4 for a World Congress on Evangelism. Some 1,200 individuals are expected for this significant year-end event.

Sponsored by *Christianity Today*, a fortnightly evangelical theological journal, the editor, Dr. Carl F. H. Henry, serves as chairman. Evangelist Billy Graham is honorary chairman. Dr. W. Stanley Mooneyham, former moderator of the National Association of Free Will Baptists, is the coordinating director. Rev. Homer E. Willis, Director of National Home Missions and Church Extension, will represent Free Will Baptists.

It is the concern of this congress that the Holy Spirit will once again motivate believers in Christ to become witnesses and evangelists around the world. Our day sees evangelism being downgraded and shunted onto a siding, or given a new unbiblical twist, so that what is foreign to New Testament evangelism becomes accepted as a reasonable alternative. As a result, there is confusion, vagueness and frustration about evangelism. If the World Council of Churches, for example, were to attempt to agree on a definition of evangelism, it would be hopelessly split. I trust, therefore, that this congress will speak with clarity and authority on evangelism and the mission of the church.

The general purposes of the congress are outlined as follows: to define Biblical evangelism; to expound to the modern world the relevance of Christ's mission; to stress the urgency of evangelistic proclamation throughout the world in this generation; to discover new methods of relating Biblical evangelism to our times; to study the obstacles to Biblical evangelism and to propose the means of overcoming them; to discover the types of evangelistic endeavor currently employed in various lands; and to summon the church to recognize the priority of its evangelistic task.

In these days of coldness and indifference to evangelistic endeavours, it would be a tremendous thing if a new "Acts of the Apostles" type of evangelistic thrust were to burst forth from Berlin. Christians need to pray that it will. Pray that it will be more than a routine time of speech-making and speech-listening. Program participates need unusual insights and knowledge from the Lord in their preparation. Delegates need to come prepared, so that the will of God may be done in their lives, and throughout the churches and countries they represent.

Commenting on this, Dr. Clyde Taylor, chairman of the executive committee for the congress, has said, "Far more than a trip to Berlin or involvement with internationally known Christians, the congress means preparation on a highly individual basis. Men must open their hearts and ministries to the scrutiny of the Holy Spirit. A delegate may well ask himself if he is willing to be totally obedient to God's purpose in his own life. Is he just as willing to have a renovating of his carefully set-up church program?"

Let me suggest that you make the World Congress on Evangelism a matter of daily prayer. Stay before the Lord in behalf of a mighty moving of God's Spirit. Ask your church to pray, remembering the congress in midweek services. And in a special way, let us hold up in prayer those brethren from our own fellowship who will have the privilege of participation.

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What would a school be without teachers? Not much! Teachers make the school. And although the Sunday school of necessity has to depend on a staff of volunteer, unpaid teachers, they have given a good account of themselves.

Only eternity will reveal the worth of faithful Sunday school teachers. Let me tell you about one of mine. She was my Junior teacher. We had a class of ten or twelve typical Junior boys.

We shot spitballs, sailed airplanes made from church bulletins out the second-story window and scuffled. Our teacher was an elderly woman with a great capacity to understand and love boys.

On my last Sunday in her class (we were moving out of state), this teacher thought it appropriate to give me a gift. It was a book by the title *The Silver Trumpet* and inside she had penned a brief message—"To Billy, one of the finest boys I know."

I look back now and feel she must have had tongue in cheek when she wrote that; especially after the way I had misbehaved in her class.

But as I read that message, God put this thought in my heart:

If she can love me like this after all the bad things I have done in her class, then when I get big I want to be like Miss Fannie. I don't remember her lessons, any particular teaching

or instruction during those months in her class, but I do remember Miss Fannie. May God give us more like her who will proudly wear the title of teacher and help shape young lives.

TEACHER

