

CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

FEBRUARY 1967

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Helping Free Will Baptist Churches Build for the future...



■ To assist congregations in their building programs, the National Association of Free Will Baptists established six years ago Executive Church Bonds, Inc., which has assisted hundreds of churches finance new buildings through an issue of church bonds.

The activity of the company has now reached a point where it demands a full-time director as well as the field men who work on a part-time basis.

The Board of Directors, therefore, is happy to announce the appointment of Rev. Francis Boyle as its new Director. Mr. Boyle has pastored for 14 years and has been serving the Sherwood Forest Free Will Baptist Church in El Sobrante, California, for the past 3½ years. For five years he has been West Coast representative for Executive Church Bonds, Inc.

Churches interested in the services of Mr. Boyle are asked to write early since his calendar is rapidly being filled. He expects to be situated in Nashville by April 1, 1967.



Francis Boyle

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ARTICLES

THE LIFE THAT COUNTS	5
<i>Kenneth Stilwell</i>	
GOD'S FORMULA FOR FACING DIFFICULTIES	6
<i>Bert Tippet</i>	
IS THE SUNDAY SCHOOL RELEVANT?	8
<i>Harold Harrison</i>	
HOW TO HAVE A DYNAMIC SUNDAY SCHOOL	11
<i>Lawrence O. Richards</i>	
ARE YOU COMMUNICATING THE GOSPEL?	19
<i>William J. Krutza</i>	
COOPERATIVE PLAN: QUESTIONS AND ANSWERS	24
<i>Billy A. Melvin</i>	

FEATURES

RELIGIOUS NEWS	4
READERS RESPOND	9
WHAT'S YOUR PROBLEM?	10
<i>Louis Moulton</i>	
GEMS FROM THE GREEK NEW TESTAMENT	19
<i>Robert E. Picirilli</i>	
IN THE VINEYARD	21
OF SPECIAL INTEREST	22
<i>Darrell Fulton</i>	
WOMAN TO WOMAN	23
<i>Cleo Pursell</i>	
COOPERATIVE PLAN OF SUPPORT	25

COMING ISSUES

The Minister and His Family
The Christian Home
Driving Like a Christian



ABOUT THE COVER

Would you believe 59.2%? In a survey of Free Will Baptist pastors, 201 out of 320 indicated that the greatest weakness in their Sunday school was untrained teachers. The National Sunday School Department is seeking to help eliminate this weakness by setting up teacher training programs within the local church. Write for complete information. *Photo by H. Armstrong Roberts.*



religious news

TOP CATHOLIC THEOLOGIAN LEAVES

LONDON (EP)—“I do not think that the claim the church makes as an institution rests upon any adequate Biblical and historical basis. I don't believe that the church is absolute, and I don't believe any more in papal infallibility. There is concern for authority at the expense of truth, as I am constantly shown by instances of the damage to persons by the workings of an impersonal and unfree system.”

With these, and thousands of other words, the Rev. Charles Davis at 43, left the church he had served for 20 years as a priest. Shocked and dumfounded, Roman Catholics in Great Britain were at a loss to explain the actions of a man many considered to be England's top theologian.

To add to the consternation of his associates, Father Davis announced that he would be married to an American Catholic, Florence Henderson, 36, of Farmingdale, N. Y. She too plans to leave the church.

“I am marrying,” Davis was quoted in *Time* magazine as saying, “to rebuild my life upon a personal love I can recognize as true and real, after a life surrounded in the church by so much that is, at best, irrelevant and at worst an obstacle to genuine human experience.”

2,000 HEAR GRAHAM

SAIGON (EP)—Evangelist Billy Graham described a war more widespread than the conflict in Vietnam—the “world war . . . spiritual war between good and evil”—as he addressed some 2,000 servicemen on a soccer field at Tan Son Nhut Airbase here.

“I can assure you,” Billy Graham said as he addressed the troops during one of his first stops of his 10-day Christmas visit to the battle zone, “that you are in the prayers and thoughts of millions of Americans from coast to coast who are proud of the job you are doing out here. . . . There is only one war in Vietnam, but there is a world war, a spiritual war between good and evil. Is there any hope for peace? There's only

one way we can find it: that is in Jesus Christ.”

NAE'S CLIMENHAGA TO ASSUME DENOMINATIONAL POST

WHEATON, ILL. (CNS)—Dr. Clyde W. Taylor, General Director for the National Association of Evangelicals, announced here today the resignation of the organization's executive director, Dr. Arthur M. Climenhaga.

Dr. Climenhaga returns to service with his denomination, the Brethren in Christ Church, where he will assume a major administrative position. A date for termination of responsibilities with the National Association of Evangelicals was not given.

“We are grateful for the faithful and effective service rendered by Dr. Climenhaga,” said Taylor, “which brings us expectantly to our 25th year of service to the 43 member denominations of the National Association of Evangelicals and our more than 10-million service constituency.”

COUNTRY NEEDS A REBIRTH

WHITE SULPHUR SPRINGS, W. VA. (EP)—Michigan's Governor George Romney, a leading GOP possibility for the presidential nomination, says that despite what the “sophisticated” or “cynical” may say in criticism, he is going to continue to speak out on religion.

“The country needs a rebirth of faith,” he said in a recent airplane interview with Godfrey Sperling, Jr. of the *Christian Science Monitor*. “I have faith that the people in America think soundly when they have a clear-cut choice.”

The Mormon governor believes “we are all the children of a creator, endowed by Him with inalienable rights.”

A LOOK AT AMERICAN SOLDIERS

PHILADELPHIA, PA. (MNS)—“If the Protestant G. U.'s reflect the mainstream of American Protestantism, then we are on the verge of complete moral collapse,” writes missionary William D. Carlsen in *Eternity* magazine (January, 1967).

Carlsen, Christian and Missionary Alli-

ance missionary in Thailand, writes out of his experience with American soldiers serving in his adopted land.

In dealing with the effect of the influx of 10,000 American troops in the up-country community of Korat (population 60,000), Carlsen notes the opening of more than 100 night clubs (most of them fronts for brothels) and the increase of V. D. among the men.

Carlsen quickly points out, however, that “this does not mean there are no morally clean men in the local forces, but they are definitely in a very small minority. Nearly 80% of the servicemen give some church affiliation but less than 15% regularly attend the camp chapel, which is the only place in the area where they can hear the Christian gospel in English on a Sunday morning.”

EPISCOPAL PRIESTS FORM UNION

LOS ANGELES (EP)—Following the example of Roman Catholic union organizer William H. DuBay in Los Angeles, an Episcopal priest in San Francisco has announced the Association of Episcopal Clergy.

Rev. Lester Kinsolving, 39-year-old Episcopal priest, doesn't like to call his group a “union,” but he says he hopes to speak up on injustices he hopes the AEC will eliminate.

His verbal guns first tore into the administration of the church's pension fund for widows of clergymen, and then he declared that Episcopal clergymen's salaries are too low.

CHURCHES UNDER CASTRO

WASHINGTON, D. C. (MNS)—“Sinister signs of the revolution are seen in the regime's attitude toward the Church,” says an eye-witness report about Cuba's Communist government written for *Christianity Today* (January 6, 1967) by J. C. Douglas of Great Britain.

Informers have infiltrated the churches—a fact not only admitted but boasted about by Dr. Felipe Carneado, director of the government's department of religious matters. Churches cannot build and theological students are whisked away to military service or to work camps.



by Kenneth Stilwell

The Life That Counts

WHEN WE examine the behavior of children we find that sharing is an unnatural activity. Parents try to teach their children to share their possessions. Yet, even with all the training in the home, we see that parents, in general, do not succeed in teaching sharing. In kindergarten and the primary grades the teaching of sharing is one of the goals of the curriculum. Why do children have to be taught to share? Why doesn't sharing come naturally from within? God's word tells us of the nature of man. No matter how young or how old, there is no good thing in man. Romans 3:12 tells us "... there is none that doeth good, no, not one." The Adamic nature shows through even in the smallest of children.

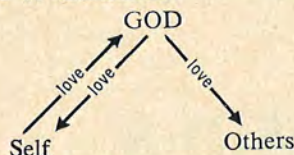
As we think of sharing, we might classify it into two categories: sharing of material possessions and sharing of the nonmaterial. Even in this materialistically oriented world, men find that sharing of material possessions, though difficult, is easier than sharing the nonmaterial. This is true of the Christian as well as the unbeliever. It is easier to get a Christian to give of his material possessions than it is to get him to tell others about Jesus—that is to share his spiritual possessions.

Connected with sharing is love. As love grows, the desire to share grows. This places God firmly in the picture for God is Love. As our love for God grows, our desire to know the thoughts and ways of God grows. As we learn more of God, we find that He is anxious for us to share Him with others. But this is not always easy, for a prerequisite to sharing God with others is a love for others. With those we love, we share; and with those we do not love, we do not share.

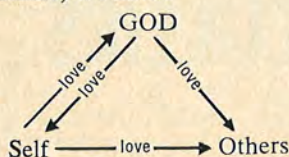
How do I know that God loves me? I know that He loves me because He died for me, unworthy as I am. But, not only did He die for me, He died for all man-

kind. Thus He loves each man. Then, if I am to share in God's love, I must share with those He loves.

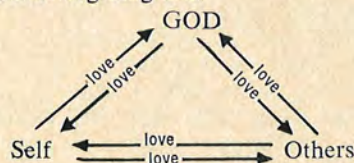
Consider the following diagrams for purpose of illustration:



In this illustration, we see God's love toward all men and my love toward God. Since love is going from me to God and from God to others, love is making a circuit from me to God to others. There is a shorter path from self to others. If we draw in another arrow of love from self to others, we have:



Thus, in addition to the direct path of God's love to others, there is a circuit of God's love to self to others. How can this circuit be accomplished? By sharing the message of God's love—the message of salvation—with others. When others accept, personally, the message of God's love, we see the triangle completed as in the following diagram:



Do we, as Christians, as partakers of God's love, have any responsibility in sharing God's love with others? Let us look at the Scriptures. In Luke 15:4-7, we read the parable of the lost sheep. What happened when the lost sheep was found? Verse six reads "And when he

cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost." Verses eight through ten of this chapter give us the parable of the lost coin. What happened when the lost coin was found? Verse nine reads "And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost."

There is a lesson in these parables for all Christians, a lesson regarding the sharing of the good news of salvation. If we were lost, and now found; were blind, but now see, should we not be rejoicing? Does one rejoice alone? The lesson is clear. We should be sharing the wondrous fact of our salvation with others.

In Zechariah 8:20-21, we read "Thus said the Lord of hosts: It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also." This Old Testament prophecy speaks of God's children going from city to city sharing His message. When we are on God's side, we can share His blessings with others. Not only can we, but we must share these blessings from God with others. The greatest of these blessings is our personal salvation. The Scriptures clearly point out our obligation to share the gospel of this salvation. In Mark 16:15 we read, "And he said unto them, go ye into all the world, and preach the gospel to every creature."

Where does one start in reaching the world with the gospel of salvation? The answer is obvious. We must start with those with whom we are in contact daily. The life that counts for God in this world is the one that shares this experience of a personal salvation with others in every day contacts. Are we counting for God or are we like the new Christian lad who went away to summer camp with a group of boys. His mother was concerned about how he would get along with the others because of his new Christian testimony. When the lad returned home at the end of the camping period, his mother questioned him about his time at camp. He replied "Everything was just fine. No one even found out that I was a Christian."

Do our everyday acquaintances know that we are Christians or don't we love them enough to tell them of God's plan of salvation. If we claim God's salvation for ourselves and won't tell others of it, what is the measure of our love for God? □ □

MR. STILWELL is a member of the First Church of Kirksville, Missouri. He is Associate Professor of Mathematics at Northeast Missouri State Teachers College.



GOD'S FORMULA for FACING DIFFICULTIES

by Bert Tippet

AROUND THE turn of the century a man was returning home early one morning from a business trip. As he drove his horse and buggy down the dark country road leading to his home, he suddenly noticed an angry glow on the horizon. Cracking the whip above the head of his horse, he hastened his pace, fearing the prospect of what he might find on arriving home.

Sure enough, as he rounded the last bend approaching his home, he could see the crowd silhouetted against his blazing house. Stunned and numb, he dropped from the seat and ran into the crowd, searching frantically for his wife and daughter. But as he looked into the faces of his friends, many of them still in their bed-clothes, it was apparent that he was never again to see his family on this earth.

The next morning L. B. Bridgers, sat on a rock near the smoldering remains of his home, and added the following verse to his already famous hymn: "Though sometimes he leads through waters deep, trials fall across the way; Though sometimes the path seems rough and steep, see His footprints all the way."

No person ever accomplishes anything for God without difficulties and hardships opposing him. It is not the Father's will to waft His children to heaven "on flowery beds of ease" while others "fight to win the prize and said through bloody seas."

There is a design behind our difficulties. There is a purpose to everything

that transpires in the Christian's life. Our duty lies, not so much in trying to discover that purpose, as in letting Him work it out as we trust Him to do what is best for us.

Design Behind Our Difficulties

The purpose of this section in our study is to point out reasons why God allows hardships to afflict His people. You may never be able to take the particular difficulty which you are facing and place it in one of the categories listed below. But God's Word does speak of the things below as justifiable reasons for God to test us through difficulties.

Chastisement

Have you ever noticed how few sermons you hear on chastisement, God punishing His children for their sins? Though most Christians know of chastening as a fact having some place in the Bible, very few realize that the hardships they meet could possibly be God's way of rebuking them for their sins. Every saint goes through times of chastening. No Christian has ever lived so perfectly in accord with God's plan that the Lord never found it necessary to bring punishment. In Hebrews 12:8 we read, "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Note the words, "whereof all are partakers." God's love for His people demands that He rebuke them for their sins before they stray too far from Him. No earthly father who is concerned about the welfare of his child will allow him to go so far as to commit some heinous crime before bringing punishment upon him. The loving father will begin curbing the influence of sin in the child as soon as he recognizes it. So God, the supreme example of fatherhood, punishes unconfessed sin in His children.

But that punishment is the very proof of His love for us and of our membership in His family. The world at large will continue on in sin, growing more insane and wild in its lust for pleasure, until eternal judgment and condemnation fall upon it. But God's chastening hand will restrain the actions of His people so that they "should not be condemned with the world" (I Corinthians 11:32).

Refinement

The most perfect Old Testament example of human misery and suffering is Job. Satan destroyed his family, scattered his possessions, and then sent three "miserable comforters." At first Job began to question God's purpose in allowing these tragedies to befall him, but Job later made a beautiful statement of resignation to the will of God. In Job 23:10 he said, "When he hath tried me, I shall come forth as gold." Gold and silver,

those most precious of metals, can only be purified and refined by being subjected to intense heat. No other method will remove the impurities and leave the metal pure.

God uses this same method to purge His children of those trashy elements that hinder their effectiveness for Him. When Jesus taught His disciples about the vine and the branches, He said every branch that bore fruit would be purged (cleansed) so that it would bear even more fruit. So the difficulties that try us will abound to greater fruit in God's work.

To Bring Glory To God

A third design behind our difficulties is that greater glory might be brought to God. But how can our suffering glorify the Lord? It is only possible when the world witnesses the sufficiency of God to sustain and encourage His children in the midst of their most trying moments. This requires that we study to bear every difficulty patiently and without complaint.

Falling Beneath Weight of Difficulties

Not all instances of affliction and difficulty result in spiritual advancement for the Christian and glory to God. On far too many occasions the victory is lost because of the refusal of Christians to submit to God's will. Some individuals express the opinion that they are too good for God to be justified in allowing such trials to fall upon them. Yet Jesus, in perfect innocence and sinlessness, passed through such a sea of loneliness, pain and hardship that we should all be put to shame when we complain at God's "unfairness" to us. Jesus said that "the servant is not greater than his master." If the Master was subject to afflictions, then so must His servants. Two attitudes defeat the purpose of God and bring spiritual defeat.

Rebellion

How often we read the Scriptural injunction to "submit ourselves unto God." The Lord constantly reminds us of His faithfulness in the past and urges us to trust Him for the future, even though we may have to go through deep waters. But still the old nature, uncrucified, rebels against submission to God's will when it means suffering and hardship. We refuse to tell our neighbors about Jesus because it will mean scorn and ridicule. Our tithes are spent selfishly because we consider our desires more important than God's commands. In sickness, or at the loss of one we love, God is blamed instead of glorified as Father of all.

Despondence

On the other hand, we find those who,

at the first hint of hardship, fall apart in tears of remorse. They magnify their suffering beyond its actual extent and parade it before their friends. More often than not, this is done in the attitude of resignation to God's will. But nothing could be farther from the truth. Jesus said that when we fast, we should wash our faces and look cheerful, though our stomachs are empty. We must not put our afflictions on display and paint a martyr's portrait of ourselves at the first sign of difficulty.

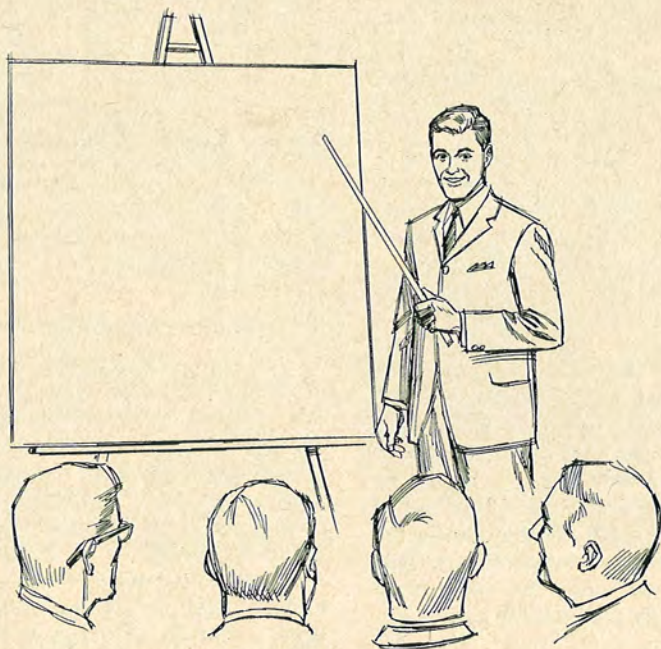
Contentment In Spite of Difficulties

The Scriptural way of living through difficulties is to be content in spite of the affliction. Notice Philippians 4:11-13, "Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." What a word of victory! What a challenge to follow Paul's example! He gives an actual example of his attitude in difficulties in II Corinthians 12:8-10. He describes the "thorn in the flesh" which God allowed to afflict him. But he says that since this thing is of God, he will glory in the infirmity, so that the power and blessing of Jesus might continue to abide on him.

We are further instructed, in I Timothy 6:8, that we need nothing more than food and clothing to keep us content, if we are abiding in the Lord. Though we may feel ourselves cheated because we lack much of this world's goods, yet He has promised, "I will never leave thee nor forsake thee." This is the ever-flowing well of joy and satisfaction. No difficulty nor affliction can overcome the saint who is happy only to continue abiding in the Lord. That is the purpose for living, his only reason for existing. With that attitude, all difficulties fade into insignificance. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:8). □ □

MR. TIPPETT is Director of Publications at Free Will Baptist Bible College. In addition to this study, he has written four others: God's Formula for Meeting Sorrow, God's Formula for Overcoming Fear, God's Formula for Overcoming Temptation, and God's Formula for Constant Joyfulness. All five studies appear in the ADULT FOCUS for second quarter, 1967.

If your church does not have a CTS, you may order ADULT FOCUS to use during the Wednesday evening services or the Sunday evening worship services. Other studies in second quarter include a series on the Word of God and the Individual Christian.



by Harrold Harrison

Is The Sunday School Relevant?

MANY PASTORS, churches, parents, and the world are asking questions about the Sunday School. Is the Sunday School outdated? Is the Sunday School performing the function for which it was originally intended? These are serious questions and should be given due consideration by fundamental churches. A number of liberal, Protestant churches have already abandoned the Sunday School and are endeavoring to become relevant in other areas of labor. Does this mean that we should abandon the Sunday School? Do we have the right to continue calling it a school? How shall we answer these questions? Let us begin by making a brief diagnosis.

The Diagnosis

The Sunday school *is* sick. This may not be true of all Sunday Schools to be sure, but the average Sunday School in our denomination is weak and anemic. These are not comforting words; but we shall never be able to make the Sunday School a more effective tool of evangelism until we have properly diagnosed the difficulty and have prescribed and applied the needed remedy. The average

Sunday School is trying to use methods of the horse and buggy age in the new technological age of space in which we live. People who live in a push-button house with the most modern conveniences and roar up into the churchyard in a new Rocket 88 seem content to leave behind all of the tremendous strides made in doing things. They find no correlation between any of the advancements they use at home and on the job with the realm of the spiritual.

The Sunday School teacher who demands tried and trained leadership in the field of secular education for his children stands behind the teacher's lectern and proceeds to violate most of the fundamental principles of teaching. He feels that somehow the Holy Spirit will convey the Bible truth to the pupils in spite of his poor preparation, lack of Bible knowledge, and violation of good teaching techniques. The teacher many times speaks in Biblical phrases and principles which are not related to the everyday problems and needs the pupils face in their lives. Much of our teaching is irrelevant. We are scratching our pupils where they do not itch.

The general procedure for obtaining teachers to teach a Sunday School class is on a popularity basis rather than on the basis of spiritual qualifications. We must seek out those who have a desire to teach and will prepare themselves to do the job. There are those who have had some training, who understand the proper techniques of communicating the truth, but who emphasize the *methods* of communication rather than the *message* of the Bible.

It is common knowledge among pastors that the first question asked when greeted by a fellow pastor on Monday morning is, "How many did you have in Sunday School yesterday?" The emphasis here being on *numbers* rather than on the *quality* of work done.

The Dilemma

The pastor is pressured on every side and generally has spread himself so thin in a dozen different jobs that many times he is guilty of majoring on minors. It is not always because he does not know what needs to be majored on, but the fact that undue pressure is placed upon him by members of the congregation and

community until, before he realizes it, his time is consumed. He knows that he needs to give much of his time to prayer and the study of the Word. Where to find this time is part of the dilemma he faces.

There are not many dedicated and qualified laymen who are willing to help the pastor in the Christian Education ministry of the church. The time element is also limited on the part of lay people because they are so involved in community and church activities that there is little time for them to be together as a family in the home. Between the church, the PTA, the Scouts, the Auxiliary, the Masters Men, the CTS, and other clubs which make demands on parents, they find themselves in a similar dilemma which faces their pastor.

It is not always an easy task to be realistic. When we face things as they truly are many times we are tempted to become discouraged and to give up. This attitude will not bring our deliverance from the dilemma. There is, however, a deliverance for the average Sunday School. Let us expose some of the potentials for such a deliverance.

The Deliverance

Nehemiah of old was faced with a task which in modern days would seem almost insurmountable. He did not allow the task to overcome him, rather he became the victor and gained deliverance over that which had plagued his mind and heart. What was his approach? How did he overcome the obstacles?

Beginning in the second chapter of the book of Nehemiah we learn that he had been apprised of the conditions prevailing in the city of Jerusalem, the desolation of the temple and the destruction of the walls. Note with me that Nehemiah first of all let the burden of his heart be known to those who were able to help him. He told the king the burden of his heart and then he prayed to the God of Heaven. The Lord supplied his needs through the king and Nehemiah was sent to Jerusalem where he surveyed the situation and made a proper diagnosis and began to prescribe the remedy. Next he organized the people into groups and set them up on shift work and motivated them to want to do the job and see it through to completion. He involved not only the parents, but the children as well because he made all of the work relevant to them. It was truly a life-related work. Their very lives depended upon their response. He majored on personal involvement.

He set the precedent by personal example. He was there to encourage them when discouragement came. He was the leader who was out before them and he

knew what to do when the enemy came in and sought to destroy by delaying tactics, by discouragement, through ridicule, etc.

The deliverance from the dilemma our Sunday Schools find themselves in today can come in large measure to us if we will follow his plan. The walls were not rebuilt overnight. The breaches were not sealed up without hard work. Nehemiah did not seek to do all the work himself, but to organize, motivate, and direct the *self-activities* of others who were receiving some "on the job training." He did not merely give them instructions to follow and leave them to their own initiative; but he saw that there was a follow-up and a follow-through all the way to completion.

Making the diagnosis of our Sunday School problems is not sufficient. The deliverance will come as the result of prayer, preparation, hard work, and perseverance. The Sunday School can be made completely well. It must have a teaching ministry that is Biblical and life-related if it is to continue as a vital force in the community. The Sunday School can give emphasis to the message of God's Word and can lend emphasis to the product of teaching rather than numbers.

In order to fully accomplish this deliverance it may be necessary for the pastor to take time out; even if it involves curtailing some other activities, and train those whom he would have to carry this message as laymen to the congregation. The raw material for such a training effort is within the congregation of every local church. God is expecting us to develop the inherent abilities within the lay members of our congregations. This will not be an easy task, but it will be a rewarding one.

The month of February has been designated as National Teacher Training Month. It is the earnest desire of this writer and of your Sunday School Department that every local church have a regular and systematic program of leadership training in the local church. We urge you to help us show to the world that the Sunday School is relevant in our day and that we have a message which is relevant to every age. We must communicate this message of the gospel through dedicated Christian leadership in the Sunday School by the power and influence of the Holy Spirit.

You are encouraged to communicate with the Sunday School Department for help and/or materials in making February Teacher Training Month in your church. □ □

MR. HARRISON is Promotional Secretary for the Sunday School department of the National Association.

CONTACT
P.O. Box 1088
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readers respond

IS YOUR PASTOR OVERPAID?

□ I wish to express appreciation as a pastor for the article in the October issue of CONTACT entitled "Is Your Pastor Overpaid?" I feel this article was very helpful to both laymen and pastors.

In Christ,
Randy Cox
Columbus, Mississippi

WHEN WEAKNESS BECOMES STRENGTH

□ I think the December issue of CONTACT is the best one yet. I especially enjoyed Brother Hyman's article "When Weakness Becomes Strength."

I was visiting my brother in another county last evening and told him about it. He immediately gave me \$2.00 for a subscription.

May the New Year of 1967 be one of the best for you, your family, staff and all the wonderful people that make up the Free Will Baptist family.

Yours in Christ,
Mrs. Dona Kate Harrell
Glennville, Georgia

LIKES NEW PAGE

□ Glad to see a Woman's page in CONTACT again!

Sincerely,
Hazel Hutsell
Mountain Grove, Missouri

RELIABLE

□ Enclosed is amount for my renewal to CONTACT. I find it the most reliable, up-to-date information we have ever had in our denomination, especially on world religious news.

Yours in Him,
Rev. J. D. Coffman
Russellville, Arkansas

CANNOT RENEW

□ I cannot renew my subscription to CONTACT. I am 80 years old and an old age pensioner. My budget makes it necessary to cut down on some items. So far, no one has found a way to keep a person from getting older.

Yours truly,
M. B. Hutchinson
McArthur, Ohio

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.

I have been taught all my life that gambling is wrong. Since early childhood I remember the story of how the soldiers cast lots or gambled for the coat of Jesus after they had crucified Him. I have just now read in Acts 1:26 where the disciples cast lots to determine Judas' successor. What about flipping coins, lotteries, etc., for the child of God?

Even if we did not have the Bible, the moral man would shy away from gambling as a thing to be avoided. Common sense and morality tells us it is wrong. However, as in Acts one, when men do not know just what the will of the Lord is in a matter and seemingly cannot arrive at or find God's will for a certain thing, then to cast lots to make a decision perhaps would be as good as any way. There is a difference in casting lots to determine a choice when the will of God is not known and in outright gambling. Even though the lot did "fall upon Matthias and he was numbered with the eleven apostles" many feel that God's choice for Judas' successor was the Apostle Paul.

The record in Genesis 25 tells of Esau selling his birthright for a mess of pottage. In a recent discussion someone in our Sunday School class said Esau was lost because of this. What about this?

Without a doubt Esau was lost and we have the Scripture for it in Hebrews 12:16, 17. "... Esau, for one morsel of meat sold his birthright. For ye know how that afterwards, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." The birthright actually is symbolic of Christ and when Esau rejected it and cast it aside there could be no repentance and forgiveness.

A very dear friend of mine has married a Mormon and has joined his church. She says that there is very little difference in their belief and in ours. Is their doctrine sound?

No. This group fits in the category of false cults so many of which abound today. This group came into being in the eighteen hundreds and their doctrine is based on some supposed later revelation than we have in the Bible. Hence the name Church of Jesus Christ of Latter Day Saints which is the true name of Mormons. Joseph Smith, their prophet, is alleged to have found some golden plates in the hills of New York state or somewhere in that vicinity. However, we know that God has given to us the Bible in which he reveals Himself through the person of the Lord Jesus Christ. There has been no later revelation given and anyone who claims such is in gross error.

My pastor wants me to get up before the whole church and confess my sins. I disagree, believing that we should confess our sins only to God. What do you say?

If your sin was against the church so that it hurt the testimony of the church, then I believe that public confession should be made for your own edification and for that of the church. However, if you have reference to private sins, if we may call them that, then private confession to God should be made and is sufficient.

This special feature section is designed to help you evaluate and improve your Sunday School. Please file it for future reference. Free copies are available for pastors, superintendents and teachers as indicated on page 18.



HOW TO HAVE A DYNAMIC SUNDAY SCHOOL

A BLUEPRINT FOR SUCCESS

Evangelism and Outreach
Recruitment and Training
Curriculum and Standards
Records and Visitation

A BLUEPRINT FOR SUNDAY SCHOOL SUCCESS

by Lawrence O. Richards

■ *In Illinois: "We're going to two sessions on Sunday morning this September. It's the only way we can make room for our growing Sunday school." In Oklahoma City: "It looks like our new addition will be filled before it's finished." In Maine: "We've seen no summer slump this year. Last Sunday our school was 54 above a year ago (153 compared with 99). We began a \$30,000 building campaign this fall for new Sunday school rooms and larger auditorium. It's thrilling to see God work!"*

All over the country evangelical Sunday schools are the dynamic pulse of a living, witnessing

church, reaching out to renew the lives of hundreds and thousands in Jesus Christ. What are some of the secrets of Sunday school success observed the past summer from California to Maryland, from Oklahoma to Canada? What characterizes the dynamic, growing Sunday schools across America? Primarily, three things:

1. **PLANNING.** Haphazard efforts fail.
2. **INVOLVEMENT.** United effort is essential.
3. **ENTHUSIASM.** Whole churches catch fire.

Let us see how these principles apply in four vital aspects of a Sunday school's operation.

Evangelism and Outreach



■ "We've seen three adults won to the Lord this year by our witnessing laymen," an Illinois adult class teacher told me in May.

Did the three principles apply?

"In class we all get involved in discussing the Word. We don't have a 'second sermon.' And as our fellowship has deepened over the Word, so has our enthusiasm and concern for others.

"A couple expecting a baby visited our class one Sunday. Three weeks later we heard the baby had come—and for two weeks our wives supplied hot meals for the family. That family is in our class now.

"We plan for outreach, too. Visitors' names are taken and they're invited into one of our homes to meet a few class members informally. And their phone number is listed in our weekly class

newsletter so members can phone to welcome them during the week. At our monthly socials we all make a real effort

to get out our unsaved friends and neighbors so we can all meet them."

The adult class is only one of the po-

TO KEEP COMMUNICATION LINES OPEN . . .

PASTORS CAN

- Check regularly with leaders for news.
- Use evangelism illustrations.
- Make opportunity for teacher testimonies.
- Encourage testimonies from converts.
- Devote an evening service to praise and testimony.
- Report conversions in a church newsletter.
- Present specific requests in prayer meeting.
- Share victories enthusiastically in personal contacts.
- Invite participation in special prayer groups.

LAYMEN CAN

- Report conversions, contacts to the pastor.
- Present specific names at prayer meeting.
- Testify of God's blessings.
- Contact lay friends to share blessings, request prayer.
- Pray daily for the unsaved friends mentioned.
- Meet often with Christian friends for informal prayer.
- Keep prayer requests in view in family and personal devotions.

MR. RICHARDS is assistant professor of Christian education at Wheaton (Ill.) College Graduate School of Theology. Copyright 1965, United Evangelical Action, used with permission.

tentially dynamic agencies of Sunday school evangelism.

Last year a Springfield, Illinois, Sunday school superintendent shared his disappointment. "I don't know what's wrong. We have good teachers. We have plenty of space. But we're just not seeing people come to know the Lord in our Sunday school. We seem to be on dead center."

What was wrong? Something that goes wrong in many Sunday schools. Teachers were serving as isolated individuals. They didn't get together to talk over their ministry. It was easy to get discouraged when no one stimulated concern for pupils, when no evidence of the Lord's working was seen. And when no one focused attention on evangelism.

Application of our three principles removes the block that keeps schools like this from fulfilling their promise.

Emphasis was shifted from individual teachers to the Sunday school departments as ministering units. Workers in each department met together for prayer and planning where superintendents focused attention on evangelism. "Which pupils in our classes are unsaved?" Prayer lists were made. "Which lessons this quarter stress salvation? When is the best time to seek a decision for Christ? Which pupils show a growing understanding of the gospel, or seem to be under conviction?" Plans were made for teachers to take pupils aside before or after classes to speak with them individually about their need of the Savior—while other department staff prayed. Sensitivity to the Holy Spirit's working in young lives was encouraged. And the Lord began to work.

TO TAP THE POTENTIAL OF YOUR ADULT CLASSES

PLAN FOR EVANGELISM

Group adults by 10-15 year age spans.

Keep records of names, addresses of visitors—and follow them up immediately.

Plan appealing socials and invite unsaved friends.

Encourage adults to "adopt" unsaved parents of Sunday school pupils: to invite them into their homes, to socials, to class. Check Sunday school records for prospects.

Provide personal evangelism training.

STRESS PERSONAL INVOLVEMENT

By discussion-type teaching.

By developing class unity.

through an active social program.

through informal get-togethers of three or four couples.

through a weekly class newsletter.

through sharing prayer requests.

through providing opportunities to show Christian concern.

By sharing responsibility for socials and other class activities.

A RESOURCE TO HELP YOU . . .

develop discussion-type teaching.

"Out on a Limb," a teacher-training filmstrip from Scripture Press.

As victories were shared, a new sense of expectancy and spiritual reality gripped the whole staff. Doubting and perfunctory prayers grew fervent. When the pastor gave teachers opportunity to testify to the whole church, the sense of enthusiasm began to permeate the church. The Sunday school was off dead center.

Communications in the church are important. It is only when all members share God's blessings that a church comes alive to outreach. And outreach

is for the whole church. Prospects abound. We all know boys and girls on our block who never attend Sunday school. We all chat with adults, our neighbors and co-workers, who don't know the Lord. We all have opportunities for evangelism.

A witnessing, vital church, penetrating the community with the message of Christ can be developed when Sunday school adult classes and a Sunday school staff are gripped by the dynamic of spiritual renewal.

Recruitment and Training



■ This eastern Michigan church had just completed a six-week Sunday school contest. Though they hadn't won, a whopping 49 percent increase (from around 300 to nearly 450) gave a victory glow. But in three months the glow was gone and so were the 150 new pupils. What had happened?

During the contest one class of eight-year-olds grew from seven to 14 children. Several Junior classes doubled too. It was hard for teachers to work with such large classes. Worse, it was almost im-

possible for them to follow up absentees. A busy teacher has only a little time for calling on his pupils. New pupils, in classes too large for them to receive personal attention, just drifted away.

This church had growth potential—but had not prepared for growth by training new teachers.

Growth requires workers. Steady growth demands a steady stream of new workers who are constantly being recruited, trained and fed into the Sunday school program. How are evangelical

churches meeting this challenge?

In Hartford, Michigan, Mrs. Grace Witt, a retired public school teacher, instructs a teacher-training class during the Sunday school hour. Enrollment is limited to six carefully selected teacher prospects each quarter. After training, graduates are integrated into the Sunday school as substitutes until they can be given a class of their own.

Recruitment on a selective basis. "We recruit workers for our total educational program through a personnel commit-

tee." I hear this statement often. Recruitment is usually selective with personal contact the key. A person-to-person invitation to accept a call to Sunday school ministry, with time for prayer before an answer is expected, helps ensure a staff that is called by God.

Where do churches find the names for personal contact? Often from a carefully conducted talent survey designed to alert laymen to ministries open to them in their church.

Study the box here and make up your own talent survey sheet.

Distribute it after a series of sermons on discipleship, spiritual gifts or stewardship of time and talents has challenged your congregation. Then contact individuals who show interest—and enlist them individually for training.

Effective recruitment focuses on interests and talents, and aims at the selective involvement of all in the church's ministry.

Training on a continuing basis. Many churches feel once-a-year training provides enough teachers. But most dynamic, growing evangelical churches have some continuous training emphasis. In some churches "a substitute in every class" is the basic training approach. In others, quarterly classes are held at various hours: during Sunday school, Sunday or Wednesday evenings, Sunday afternoons. Training class curriculums vary from Moody's *Successful Teaching* filmstrip series to the longer range Evangelical Teacher Training Association (ETTA) program. One popular and effective course is based on Ray Rozell's book, *Talks on Sunday School Teaching* (Zondervan), with a training guide from Scripture Press. Many denominations

have their own excellent materials.

Experience is vital. Most churches with continuous training classes, like the Hartford church, want graduates to get service experience as substitutes or apprentices. The apprenticeship program is best. Graduates are assigned to the best

teachers in the departments where they will serve for three months.

Apprenticeship works like this. For one month trainees simply observe, asking questions after each class. During the second month teacher and trainee prepare each week's lesson together, then evaluate the session after class. (Inexperienced teachers are shaken when a class does not go as planned. Experienced teachers know classes rarely do.) The third month they again prepare together but now the trainee teaches parts of the class and takes the whole hour the last two weeks.

At the end of such a training program, a Sunday school has added a called, well-trained teacher.

Think what could have happened in that eastern Michigan church if the Sunday school contest had been preceded by a year of teacher recruitment and training.

There is no spurt and sputter highway to Sunday school success. So plan for growth, and selectively involve more and more of your laymen through a continuous training program.

THE PERSONNEL COMMITTEE

WHY THE NEED FOR A COMMITTEE?

- To fix responsibility for enlistment.
- To coordinate enlistment of SS, Church-time, and other workers.
- To set up personnel policies.
- To permit long-range planning to meet long-range church needs.

WHAT POLICIES SHOULD GUIDE THE COMMITTEE?

- Learn interests and talents of all adult church members.
- Attempt to involve every believer in some significant service.
- First contact individuals not presently serving when new positions are open.
- Invite no one to teach who does not have adequate training or experience.
- Develop training programs to equip untrained members for teaching.

HOW CAN TALENTS AND INTERESTS BE LOCATED?

- Personal acquaintance with individuals.
- A talent survey.
 - (1) List ministries available in your church—helper, secretary, teacher, youth sponsor, etc.
 - (2) List educational agencies in your church—Sunday school, Weekday clubs, Youth Groups, etc.
 - (3) List age-groups—2-3s, 4-5s, etc.
 - (4) Distribute to each church member to check his preference in each category.
 - (5) Include question on willingness to serve; to take training; to consider a call later if now unavailable.
- Use responses as a guide to selective enlistment to meet needs expected in each agency and department.

DO YOU NEED NEW TEACHERS?

Check your class sizes. If the teacher-pupil ratio varies greatly from this standard, teaching will be less effective and your staff unlikely to hold potential absentees.

Age groups	2-3	4-5	6-8	9-11	12-14	15-17	Adult
Pupils per teacher	5	5	6	6	6	8-10	30

Now look at your records. What time of year have most new pupils come to your school? How many new pupils can you expect this year? Which departments have shown the most growth? How many new teachers will you probably need for each age group to maintain good teacher-pupil ratios?

Plan **now** to recruit and train them.

Curriculum and Standards



■ A recent survey by one publishing house showed that only eight percent of its constituents use its curriculum throughout their Sunday schools. This, and a too common comment, "We let our department heads choose the material they want to use," points up the failure of many evangelicals to understand the importance of curriculum.

Materials for one department are only a part of a publisher's overall plan. It takes eight interrelated teaching departments working together to gain the goal of evangelical Christian education—the transformation of lives for Jesus Christ.

Today evangelical renewal is reflected in a number of solid, revitalized curriculums. One should be chosen for the whole school. But only after a careful evaluation to be sure that the thrust of the curriculum fits the beliefs and the goals of the church.

What are some guidelines by which evangelicals choose curriculum?

Solid Bible basis. Evangelical lessons are more than topics with texts tacked

on. Their obvious purpose is to teach the Word of God. Evangelicals hold the Bible to be no mere record of God's self-revelation. Scripture is itself God's revelation; inspired, inerrant, authoritative.

Evangelical lessons highlight this view with a healthy emphasis on basic Bible doctrines concerning salvation, Christian living and service. You can check your curriculum quickly and easily on its Bible basis.

- Does the doctrinal statement of the publisher agree with that of your church?
- Locate lessons on Adam and Eve, Noah, Lazarus, or miracles. Are these events viewed as myths or "traditions"? Are they explained away by such phrases as "the ancient Hebrews thought," or "later Jesus' disciples added"? In evangelical lessons "thus saith the Lord" is confidently asserted.
- Check lesson aims to locate sessions on salvation and Christian living. Is the teaching clear and Scriptural?

Renewal comes as the living Word is ministered by God's Spirit. The vital evangelical Sunday school which pulses with God's life is characterized by Bible based lessons.

Practical pedagogy. How we teach is nearly as important as what we teach. We now know that lessons must actively involve pupils with Bible truths which meet their present needs. Here is a quick check for pedagogical excellence.

- Are lesson plans provided that suggest a variety of teaching methods?
- Are methods designed to actively involve the pupils, rather than to simply help the teacher "hold attention?"
- Do the lessons convey "usable" truths selected to meet pupils' present life needs?

Outstanding evangelical churches today plan for excellence by carefully evaluating* and selecting a curriculum for their entire Sunday school.

"A good curriculum deserves good teachers. And ours are the best." What a contrast with the Ohio pastor who

MODERN CURRICULUM PLANS

UNIFORM GRADING	UNIFIED GRADING	DEPARTMENT GRADING	CLOSE GRADING
The same Bible portion is taught to each age-group.	Different Bible content, related by a single theme, is taught to each age-group.	Different Bible content is provided for each department group (Primary, Junior, etc.).	Different Bible content is provided for pupils in each public school grade.
(1) A small church can unite all pupils in a single lesson-related worship service. (2) All family members can discuss their common lesson at home.	(1) Several age-groups can meet in a single theme-related worship service. (2) At-home discussion of the theme is possible.	(1) All activities are closely related to the Bible lesson in each department group. (2) Lessons can be geared to the social, psychological, emotional and mental level of all pupils.	(1) Curriculum can be planned to fit the stage of development of pupils.
(1) Lessons are repeated on a 5-7 year cycle, provide limited Bible coverage. (2) Bible content often not suitable for pupils of all ages.	(1) Limited number of themes make it difficult to give complete Bible coverage. (2) Lessons taught in each department determined by theme, rather than pupils' developing needs.	(1) Common at-home discussion is limited, since parents and children study different material.	(1) At-home discussion limited. (2) Hard to relate all activities in SS hour (songs, worship service, etc.) to theme, since each grade has a different lesson.

Here are the four basic plans evangelical publishers follow in grading their lesson materials. To evaluate curriculum, you need to study the advantages and disadvantages of each curriculum plan when applied to your needs and goals.

told me despairingly, "My people are just unspiritual." What led him to that conclusion?

Teachers arrived late on Sunday morning. Few used visuals or showed other indications of careful lesson preparation. Absentees were seldom visited. Many other "little things" showed that his Sunday school was not functioning effectively.

Yet as I talked with teachers and workers I was struck by their love for the Lord and their real concern for their pupils. Why the gap between profession and performance? Was it really unspirituality?

Performance gap often results from a difference between the standards of the pastor and the standards of the workers. He expects more of them than they do.

Let's see what happened when a pastor of another Ohio church became concerned about a common problem. Pupils arrived at Sunday school and found empty rooms. Even teachers who came on time stood and talked—to each other. What could be done?

One night at workers' conference he faced the problem—and led his workers to set their own standards higher.

First came a brief talk explaining the idea and purpose of pre-session activities (lesson-related activities for early arrivals, to focus their interest on the day's topic). Then a teacher told how using pre-session activities had contributed to her ministry. All separated into department groups and studied the pre-session suggestions in their teacher's manuals. What kind of activities were suggested? How did they strengthen the Bible teaching? Reassembled, each group reported how pre-session would provide extra Bible-teaching time.

Then, with the need clearly outlined, teachers were asked what should be expected of them as ministers of God's Word, for pre-session. After discussion

5 STEPS TO SUPERIOR STANDARDS

1. Start with a need.
2. Plan how to present the need and possible solutions to the staff.
3. Involve the whole staff in active study of the need and possible solutions.
4. Lead your whole staff to make a definite decision: to clearly state what should be expected of them.
5. Supervise as needed, reminding of the staff decision and the reasons it was made by all.

PROBLEM FINDER

Do . . .

- Teachers live consistent Christian lives?
- Teachers have personal Bible study?
- Teachers teach directly from the Bible rather than from the quarterly?
- Teachers prepare adequately?
- Teachers use a variety of methods?
- Teachers invite class participation?
- Teachers attend workers' conferences?
- Teachers take training courses?
- Teachers read CE books, magazines?
- Teachers visit pupils at home?
- Teachers plan out-of-class social activities for and with pupils?
- Teachers maintain careful records?
- Teachers speak to pupils about Christ?
- Teachers follow-up absentees?
- Teachers pray for pupils individually?
- Teachers attend Sunday school faithfully?
- Teachers attend church services?
- Teachers arrive on time—with planned pre-session activities prepared?

the group decided each teacher should be in Sunday school 15 minutes early, with a planned activity ready for his or her class.

This standard, understood and approved by the whole staff, was lived up to with need for only a few reminders from the superintendent.

Good curriculum does deserve good

teachers. And good teachers develop when they understand and are involved in setting high standards.

* For a complete guide to evaluating Sunday school curriculum, see chapter 4 of *Key to Sunday School Achievement*, published by Moody Press.

Records and Visitation



■ Is it hard to believe that records play a part in the dynamic progress of evangelical churches? Just glance back over our blueprint. Note how records contributed to Sunday school successes.

A record of visitors to one adult class enabled members to maintain contact

until they were won. When unsaved pupils were located in the Springfield church and recorded on prayer lists, workers focused on spiritual goals. Records showing growth trends tell when and where new Sunday school teachers are needed. A record of church members' ex-

perience and interests aid the personnel committee in locating prospective teachers.

And records lead to involvement with individuals. Records are not just statistics. They are windows into hearts and lives.

When teen-age Tom was promoted to

the tenth grade class in a small Indianapolis Baptist church, his new teacher insisted he read aloud from the Bible, Tom stumbled painfully through the verses and hurried home after class. He never came back.

Tom's ninth grade teacher knew of his reading difficulty. He had been careful not to embarrass this boy from a non-Christian home. But Tom's new teacher did not know. His blunder cost the church their opportunity to reach and win Tom for Jesus Christ.

How could records have helped?

In many churches alert teachers keep anecdotal records: running commentaries on pupil reactions, problems and progress. "Ann is rejected by her classmates because of her associations at school." "Dan responds to praise, can be motivated to do extra research. He's bored with his pupil's manual."

Recording comments like these can help each teacher better understand his pupils. Such records provide the basis for a promotional conference between pupils' old and new teachers. Just a word from Tom's ninth grade teacher could have guided his new teacher and possibly transformed Tom's life.

Anecdotal records can make a tremendous difference in visitation too. One great field of opportunity for evangelical churches today is created by unsaved parents who send their children to Sunday school but show no interest themselves. In evangelical churches I have personally checked this past year, such children often accounted for 25-40 percent of Sunday school enrollment.

It is clear that visitation is the best way to make and maintain personal contact with unsaved parents. But what kind of visitation will work? A pastor's "cold call" is usually just that—a cold call. So are contacts by church members who are willing volunteers, but strangers to the parents. But a call by their child's teacher is something else.

A Florida public school survey shows why. It discovered that parents appreciated schools when they felt there was a personal interest in their children. Further, it showed that parents were convinced of personal interest only when they had frequent contacts with those who taught their children.

"That's how we won our neighbors," an excited lady volunteered at the Crystal Lake (Ill.) Free Church as I pointed this out in a meeting last year. "When they moved in two years ago, I invited the children to Sunday school. One was in my class. So I dropped in and chatted about Bobby and his class work. His mother started coming to our house for

coffee. We went bowling together too. Before long there were opportunities to witness. And now both parents have accepted the Lord."

When such opportunities for outreach exist, why do some teachers like the Grand Rapids teacher of teens, resist visitation and feel, "What have I got in common with those people?"

It is true that many Christians feel ill at ease with the unsaved. But Sunday school teachers have the second most intimate of human bonds already stretched between them and unsaved parents. A common love for the pupil.

How easy it becomes for a teacher who keeps anecdotal records to go to a stranger's door and say with a smile, "Hello. I'm Joan's Sunday school teacher. I just thought I'd drop by to tell you how much I enjoy having her in my class." And then to back up the profession of interest by relating specific incidents (recorded after each class) that say

Should teens teach? Most say it's better that they stay with their own Sunday school class. But many churches are giving teens teacher training and then using them on an alternating month basis in Children's church.

house-to-house distribution of an adult Sunday school take-home paper. After a few weeks he found the real-life stories with their emphasis on experiencing the reality of Jesus Christ in daily life had opened many homes—and ultimately many hearts.

And is not this the spirit of evangelical renewal? The spirit that moves and motivates the evangelical Sunday school? Per-

USE SUNDAY SCHOOL RECORDS TO—

1. Locate pupils' nonattending relatives. Don't overlook the parents.
 2. Spur absentee follow-up. Each absentee calls for a call.
 3. Spot problem pupils. Irregular attendance rates special attention.
 4. Prepare for visits. Knowing about the home shows your interest.
 5. Predict growth. Annual trends can guide training plans.
 6. Evaluate effectiveness. Are departments and classes growing?
 7. Allocate space. Where will the bulge be next year? Primary? Junior?
 8. Tighten supervision. Problem areas located call for supervisor action.
 9. Demonstrate needs. Highlight needs with graphs, charts.
 10. Show results. Capsule spiritual victories in frequent reports: maintain a sense of progress.
-

convincingly, "Here is someone who loves my child."

There are other kinds of visitation which evangelical churches are profitably engaged in. Newcomers are called on by members of the adult class they would attend. Absentees are contacted by their own Sunday school teachers. Young marrieds with new families are being reached through the Cradle Roll.

One Chicago pastor boasts this breakthrough in house-to-house visitation. In a predominantly Catholic area he found many doors closed. So he started weekly

son-to-person involvement in heart-needs of men and women without Jesus Christ, that the Person of the Savior might become real to many wandering, many lost, without Him?

Through evangelism and outreach, through recruitment and training, through curriculum and standards, through records and visitation, the evangelical Sunday school seeks to build a bridge between the saved and the lost that God's dynamic gospel of renewal might transform many in the communities where we live.

Building on this Blueprint



■ A BLUEPRINT is for building. It takes action to erect a structure and it takes action to achieve Sunday school success. How can you use this NAE blueprint to build toward a more successful Sunday school?

One of the first steps: look over your own school. Check its effectiveness in each of the areas outlined.

From the section in evangelism and outreach it is clear a Sunday school should be recording definite decisions for Jesus Christ. Some questions the sections suggest are: Are the members of our adult classes witnessing? What approaches do our classes use to reach out to unsaved people? How do the class officers and teachers encourage outreach? What results have we seen this past year—how many others have our laymen actually won to Christ? Other questions are: Are the children's department staffs meeting for definite prayer for unsaved pupils? Does each department superintendent keep evangelism and other spiritual goals clearly in focus? Do teachers make time

to speak to each pupil about his personal relationship to Jesus Christ? And are God's blessings being shared thus increasing confidence and enthusiasm in the Lord's work?

Make a list of questions like this one from each section of the blueprint. Then ask them. Put your own Sunday school and Sunday school leaders to the test. When you have located weaknesses, then you are ready to move to overcome them.

Here, in the second step, is where one of the principles mentioned at the very beginning of the blueprint fits in: *planning*. How are you going to strengthen weak areas? How can you help workers move out to ever greater spiritual victories? Again, this article will help. Read through each section again. Note the ideas others have used successfully. Check information in the boxes especially. Jot down the ideas you think might work in your church and plan ways to put them into practice.

By the way, don't overlook the second

principle: *involvement*. Planning for Sunday school success should involve Sunday school leaders. Get each superintendent an article reprint to study and give each the list of questions you have made up by which to evaluate your school. Then meet to pray and plan together and to share ideas for Sunday school improvement. Let the plans made be the people's plans; grown out of a recognition of need and a deep sense of responsibility and opportunity to share in the blessings of evangelical renewal!

Third, share your vision and plans for your Sunday school with the whole church. Tell everyone about the results of your preliminary evaluation. They can take it. Tell them of the prayer-laid plans that will take you toward Sunday school success. And as God works among you in answer to prayer, be sure each blessing is shared with your whole church. Then watch your people catch fire! For enthusiasm is born when God works in a people and when the blessings are shared with all. □□

Free copies of this special feature section available. Pastors, superintendents and teachers should order as many copies as they can conscientiously use.

Order From

Sunday School Department

National Association of Free Will Baptists

P. O. Box 1088

Nashville, Tennessee 37202

Are You Communicating The Gospel?

by William J. Krutza

TELEVISION, radio, magazines, newspapers—all these and many other media vie for people's attention. So, on Sunday, when you aim at communicating the Gospel to overstuffed minds, you have to realize you're running head on into some well-organized, extremely professional competition. These outside pressures place a new demand upon the church and its messengers; communicate or perish!

Running competition on a quantity basis is doomed. The church has neither the talent nor the monetary resources to produce in quantity. Therefore, we must concentrate on quality. And here teachers and preachers have the advantage—they can concentrate on a personal encounter with each person in their audience. This is a quality unknown to the impersonal mass media.

First, what is communication? An adequate personal communication goal might be stated: "To create and maintain contacts with others in a manner that promotes understanding, imparts information, and excites discussion." Within this framework the teacher of the Gospel has considerable latitude, but also prescribed limitations. Another definition could simply be, "Transmitting the ideas of the Gospel in such a way that hearers make life-changing decisions."

To do this, the teacher needs to review his present and past communicative performances. A system that worked last year might be out-of-date now. And although the teacher gets good comments from hearers, such as, "I get so much out of your class," he should test his impact upon his hearers with some deeper reflection and analysis. Is the material actually being communicated to the hearts of the hearers? Are they simply intrigued by the teacher's presentation? Do people react favorably to Jesus Christ during and after the class sessions?

A second check relates itself to the content of what is being communicated. Some teachers seem to run on one track. They ride one hobby horse. They repeat the same invitation. And although they seem to get some favorable reactions, they fail to present the whole counsel of God. It's possible to become lopsided in one's emphasis without actually realizing this fault. This scrutiny is needed if the teacher is to fulfill his responsibility of communicating the Gospel. Here the quality, even though of rather good substance, almost cancels out the communicative effectiveness of the teacher because repetition has stretched the message thin.

To sharpen your communicative powers, pick the method most meaningful to you. Avoid wasting efforts in methods with which you aren't in agreement. This, of course, does not mean that you will not attempt new approaches to your hearers. Some teachers have gone stale using what they felt to be the most meaningful methods. Whereas the repetitive content problem can be called the "one note" approach, the repetitive method can be labeled the "dulled instrument" approach.

During the teaching situation, the

(Continued on page 22)

gems

FROM THE
GREEK NEW TESTAMENT

by ROBERT PICIRILLI

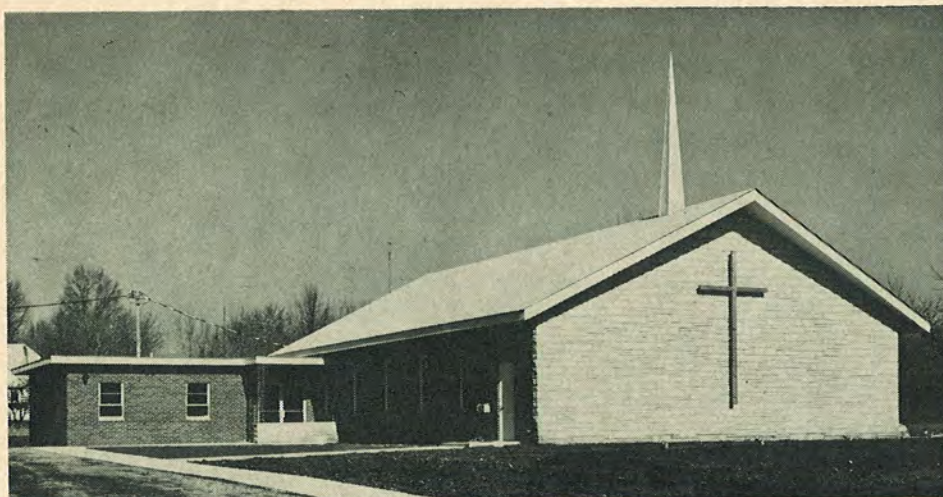
SOMETIMES the readers of this column may think that a knowledge of the Greek New Testament solves all problems of interpretation. But the truth is that Greek words and sentences are just as subject to a variety of interpretations as English.

Sometimes even the *smallest* words can engender great disagreement. Such is the case with the little preposition "for" in Hebrews 12:2. There we read that Jesus, "for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of God."

The "for" in the verse is a translation of a little Greek preposition, *anti*. The only trouble is that this preposition often has two somewhat different meanings, either one of which will make good sense when read into Hebrews 12:2. Sometimes, the word means "in exchange for," as when one does something or gives something in exchange for something else he wishes to receive. This is the meaning many see in Hebrews 12:2, that Jesus endured the cross *in exchange for* (that is, in order to obtain) the joy that was to be His when He had completed His suffering.

But, on other occasions, *anti* means "instead of," as when one takes one item or action rather than another. And there are some who think this is the meaning we should see to "for" in Hebrews 12:2. Interpreted this way, the verse would suggest that Jesus chose the suffering *instead of* the joy He could have continued to experience in his heavenly existence. If this be correct, the passage is saying something similar to Paul's idea of Philippians 2:5-8.

Now the truth is that our King James translators took the easy way out of this problem, since our English word "for" can also be interpreted either way. I am going to take the easy way out too, and let the reader decide for himself which of the two meanings he thinks will fit the context better. Either way, it makes good preaching! Which one did Paul mean? □□



The attractive new First Free Will Baptist Church of Mt. Vernon, Illinois, which has been completed under the direction of Rev. Howard Flota, pastor. Several new churches have been built in Illinois during recent months.

glancing around the states

New Church Is Dedicated

MT. VERNON, ILL.—The First Free Will Baptist Church here recently held the dedication services of its new building with Rev. Homer E. Willis of Nashville, Tennessee, bringing the dedicatory message.

The new building is situated on a four acre plot, seats approximately 400, has eight classrooms, pastor's study, choir rooms and kitchen. Total value has been set at about \$100,000.00. Friends and members of the church donated over 3,000 hours of labor.

Rev. Howard Flota is pastor of this progressive and growing congregation.

Record Year For Home Missions

NASHVILLE, TENN.—Rev. Homer E. Willis, Director of National Home Missions and Church Extension, announced a record year of financial growth for his department. The gifts for the year of 1966 exceeded \$158,000. This was an increase of almost \$30,000 over last year and double the receipts of five years ago. He pointed out that this was an increase of \$2,500 per month. Mr. Willis attributed the unusual increase to the work of a dedicated office staff, field staff, faithful work of the missionaries and board members. Gifts for the month of December reached an all-time record of \$22,375.95.

The following states exceeded their quotas for 1966: Alabama, Arizona, California, Colorado, Florida, Iowa, Maine, Mississippi, Missouri, Ohio, Oklahoma, Oregon, and Washington. The state of Oklahoma was first in giving, followed by Tennessee and North Carolina.

Regional Conference

CRAMERTON, N. C.—A regional Missions Conference has been planned at Piedmont Bible Institute here. Rev. Roy Rikard, President and Founder of the Bible Institute, will serve as host for the conference.

Speakers will be Rev. Fred Hersey, Mr. Paul Robinson and Rev. Homer Willis, Director of National Home Missions. This will be the first service for missionary Paul Robinson since his return from Uruguay. It is hoped that friends of missions in nearby areas will attend the conference.

Other conferences in 1967 will be held at California Bible Institute, February 23-26; Oklahoma Bible College, April 17-19; and Free Will Baptist Bible College, October 2-4. In each of the mission conferences the Home and Foreign Departments will be working with the college faculty and student mission leaders.

College Installs IBM

NASHVILLE, TENN.—Several large pieces of IBM office equipment have been installed at Free Will Baptist Bible College here. The equipment, which has been obtained on a lease basis, will facilitate the handling of more than 3,000 bookkeeping entries per month in the College business office. It will also increase efficiency in recording the financial accounts of more than 400 students at the Bible College.

In addition to being used in the business office, all registrar's records are being transferred to punch cards for use with the equipment. These IBM machines will make alumni records instantly available, report students' grades, and speed up registration procedures.

The equipment installed so far include

a sorter, collator, key punch, and 402 accounting machine. The regular staff members have taken IBM training to operate this equipment.

Largest Gift

NASHVILLE, TENN.—The largest single gift in the history of Free Will Baptist Bible College was received December 22, 1966, from Mr. and Mrs. Clyde F. Goen, Bryan, Texas. The Texas couple gave \$10,000.00 to the Development Program of the College. Mr. and Mrs. Goen have carried a special burden and manifested an unusual interest in the college through the years. This gift swelled the December total to more than

Ground breaking ceremonies have been held by the Victory Free Will Baptist Church in Goldsboro, N. C. Pictured are (l. to r.) Donald Walker, Rev. Ronnie Peele, and Archie Rose. Estimated cost of construction is \$50,000.00. The church plans to build soon.



\$20,000 for a new record of giving in any month for expansion purposes.

The One Thousand Church Campaign, the second phase in the Development Program, was officially launched the first of the year. As the first phase appealed to individuals, the Church Campaign will appeal to local churches and is designated to challenge at least one thousand congregations to raise a minimum of \$1,000 within twelve months. Special recognition is planned for churches that have contributed at least \$1,000.

More than \$120,000 has been given to the Development Program through December 31, 1966. An additional \$120,000 in commitments is on file. Free Will Baptists everywhere are asked to pray for the needs of the college in 1967 which promises to be a year of unusual advance.

Pastor Resigns

TULSA, OKLA.—Rev. Paul Inbody, pastor of the Free Will Baptist Church, has resigned as of January 8, 1967. He plans to continue serving as pastor of the Lewis Avenue Free Will Baptist Church until another pastor has been secured.

Mr. Inbody will do graduate work at Tulsa University after graduation this spring. He will also serve as field counselor with the Office of Economic Opportunity in Tulsa.

Teenagers Respond to Challenge

OAK RIDGE, TENN.—Teenagers in the Heralds for Christ of the Oak Ridge Free Will Baptist Church recently raised \$225.50 to help pay off the indebtedness of the new building at the Children's Home, Greeneville, Tennessee. They did

this by cutting and selling Christmas trees. A special offering from the church increased the gift to \$255.00. Mr. and Mrs. Edward Hall are leaders of the nine members.

Elderly Member Dies

HAZELHURST, GA.—Mrs. Crissie Thompson, age 92, passed away at her home six miles south of here recently. Death came after a long period of declining illness. She was a charter-member of the Satila Free Will Baptist Church, having been a member of that church for more than 79 years. She was born in less than 500 yards of where she died and had lived there her entire life. Rev. Buddy Urry was her pastor.

Oklahoma Top Giver

OKLAHOMA CITY, OKLA.—It was announced here recently by Rev. Homer Willis, director of National Home Missions, that Oklahoma gave more for National Home Missions than any other state. The annual quota of \$20,000 was exceeded by more than \$2,000.

Progress Report

WAIPAHU, HAWAII—The church clerk of the Free Will Baptist Church here reported a total of 47 decisions for Christ during the past year. There were 23 baptized and 47 new members received into the church.

The Sunday school enrollment at the end of the year was 92 with an average attendance of 72. During the year there have been 250 recorded first time visitors. This number does not include Vacation Bible School and special programs. Rev. Luther Sanders is the pastor.

Foundation walls and beams have been placed on the Bible College's new classroom building, as President L. C. Johnson points out to Rev. Rolla Smith, local Nashville pastor. Construction on the first floor of the three-story building has now begun.

A new parsonage has been completed by the Sherwood Forest Free Will Baptist Church in El Sobrante, California. The home has five bedrooms, four baths, double garage, with total floor space of 3,166 square feet. Value is set at \$45,000. Rev. Francis Boyle is pastor.



in the vineyard

Harrold Harrison, Director of Teacher Training for the National Sunday School Department, will conduct an ETTA Institute at Cofers Chapel Church, Nashville, Tennessee, February 6-10. He will be in Star City, Arkansas, February 13-17, for an institute at the Pine Hill Church; Arkansas State Ministers Retreat, February 20-22, and Grace Church, Arnold, Missouri, February 27-March 3.

Director of the National Sunday School Department, **Roger Reeds**, will attend a VBS sales meeting in Atlanta, Georgia, February 1-3. He will conduct a Sunday School Institute in Winterhaven, Florida, February 6-10.

Samuel Johnson, Director of Church Training Service, will be on itinerary in Oklahoma, February 3-9. He will attend a CTS Rally at Pensacola, Florida, February 11 and a Camp Seminar in Nashville, Tennessee, February 28-March 2.

Director of the Development Program at Free Will Baptist Bible College, **Jack Paramore**, will be on promotion work February 23 at Kingsport, Tennessee, February 24, at Elizabethton, Tennessee, February 26 at Ashland, Kentucky, and February 27 at North Little Rock, Arkansas.

Homer E. Willis, Director of National Home Missions and Church Extension, will be in a Missionary Conference at Piedmont Bible Institute in Cramerton, North Carolina, February 14-15. Mr. Willis will speak to the student body and give a challenge for workers in the field of church extension.

Field Secretary for National Home Missions, **Mark Vandivort**, will attend a Navigator Conference in Memphis, Tennessee, February 4. He will be on itinerary in Detroit, Michigan, February 19-March 5.

Billy A. Melvin, Executive Secretary, will be in Jacksonville, Florida, on February 13-14 to meet with the local committee in preparation for the National Convention. February 19-26 he will be in revival services with the Trinity Church, Greenville, N. C.

by DARRELL FULTON

of special interest

All items noted in this column may be ordered from Randall Book Store, P. O. Box 1088, Nashville, Tennessee 37202. Postage and handling may be figured on the basis of 20¢ for the first dollar and 5¢ for each additional dollar.

CAPTIVE OF THE SIMBAS

by Margaret Hayes
Harper & Row, \$4.95

Margaret Hayes was a missionary nurse serving in the Congo when guerilla fighting broke out. With a group of fellow missionaries she was reported killed in a savage massacre. When all of the reports were made known, she was the only one to escape.

Captive of the Simbas is Margaret Hayes own story of her experience in the Congo. The reader is taken to the steaming jungle to live through the remarkable experience that was endured by Miss Hayes only by the power of her faith. For months after her escape from the Simbas, she had no contact with her friends or fellow missionaries. Hiding in the depths of the jungle, her only protection came from a native pastor and his small son. Margaret Hayes concludes the book with her dramatic rescue. She is a missionary nurse with the Unevangelized Fields Mission and from the pages of her first book flows her devotion to the task of spreading the Word of God.

STREAMS IN THE DESERT, Vol. 2

by Mrs. Charles E. Cowman
Zondervan, \$2.95

The companion book to *Streams in the Desert*, Volume 1, the daily devotional classic for more than forty years, with more than two million in print. This new book of daily devotional readings is designed for family and personal devotions. It contains 366 meditations with practical spiritual insight for every day of the year.

THE LIGHT OF THE CROSS

by Stuart Barton Babbage
Zondervan, \$3.95

The *Light of the Cross* is a portrayal of men and women who figured into the events of the crucifixion. Sensitive portraits of the people who played their role whether noble or not, famous or infamous, in the sordid and shameful scenes of Calvary.

Some of the characters included are:

Pilate—a study in skeptical unbelief
Caiaphas—a study in cynical opportunism

Herod—a study of moral degeneration
Judas—a study of bitter remorse

The Penitent Thief—a study of saving faith

Mary—a study in humble submission
Peter—a study in loves impulsiveness

This book presents a challenging picture of Biblical characters who possessed character traits that are found in men and women of today.

PLEASE GIVE A DEVOTION FOR YOUNG PEOPLE

by Amy Bolding
Baker Book House, \$1.95

Here is a new book of devotions from the pen of Amy Bolding for those who are called upon to give devotions or talks to young people. This new book presents twenty-six ready made devotionals or talks on various subjects of interest, including special days. They are written in the same warm spirit that has been associated with her other books, *Please Give a Devotion*, *Please Give Another Devotion*, and *Please Give a Devotion of Gladness*. These devotions can be readily used with groups of varying nature and character. Some may require adaptation to the situation and others can be used as they are.

SIMPLE SERMONS FOR SUNDAY MORNING

by W. Herschel Ford
Zondervan, \$2.50

This is number 22 in the series of popular sermon books by Dr. Ford. It is very adaptable and the messages speak with straight-forwardness to the heart of the reader and listener. In this volume Dr. Ford discusses such subjects as: *The Object of My Affections*; *Distorted Christians*; *The Sin of Lukewarmness*; and many other subjects.

1967 EASTER LIBRARY

Baker Book House, \$5.95

This is a set of four books packaged for the Easter season. When you purchase the package you make a savings of 45¢. Included are:

The Wounded Word by S. P. Long
You Choose A Cross by Leon Macon
Calvary's Cross by Spurgeon, Moody, etc.

The Pathway To The Cross by Ralph G. Turnbull

teacher can also ascertain whether he is communicating the Gospel to all his hearers. What kinds of response are being made? Are most or all of the listeners expressing reactions?

It might be wise to have a pad of paper with all the names of class members. After each name have at least two columns: the first labeled positive, the second labeled negative. Check to see who reacts both ways. Also count the number of times members participate. You'll find that some never participate. Others always have a negative attitude. To many of these the Gospel is not being adequately communicated. Other columns on the pad might include one for imaginative responses. When people respond in this manner, you can be reasonably sure that you are communicating the gospel to them.

An analysis of this check list will prove most helpful. Are you communicating with one person too often? Is your communication slanted in such a way that person reacts too often? Are you touching upon too many subjects with too little emphasis? And concerning those who never react, you must have no real interest in them or else must ask yourself—Am I communicating with people who have no real interest in what I am presenting? Is this my fault or theirs? Am I failing to communicate with people on life-related subjects?

To communicate the gospel to a greater percentage of your listeners, you must give a greater regard to the interests of your listeners. How much does the teacher know about each person to whom he speaks? Where is each member employed? What types of recreational interests are evident in the class? Do any members have any unusual hobbies? How many of them have done any traveling to unusual places? What type of reading materials do they purchase regularly?

The art of effective communication of the gospel is wrapped up in the teacher's knowledge of and understanding of each listener.

Lesson teaching can be done without any communication taking place. And, unfortunately, many teachers teach without communicating the gospel. But the teacher who is concerned about changing the lives of listeners will do something about increasing the proficiency of his communicative processes. The gospel can be communicated—but it takes alert people to accomplish the task! □□

Used by permission from NSSA Link.

woman to woman



by CLEO PURSELL

February Filled With Red-Letter Days

February is crammed with red-letter days—the historical birthdays, Groundhog Day, World Day of Prayer, and the day devoted to getting the message of our hearts across to that special someone by way of cards and gifts—Valentine's Day.

It is said that over 400,000,000 Valentine cards will be sent this year. And children will be sending most of them! There is a message in St. Valentine's Day that youngsters (and oldsters) automatically react to . . . the message of love.

The natives of the island of Ambryn have a beautiful word for it: The word *love* in their language means literally, "the heart keeps calling, calling for me."

According to Moffat's translation of 1 Corinthians 13:4-8, "Love is very patient, very kind. Love knows no jealousy: love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

Our hearts have little ability to love by themselves; we get tired, our feelings get hurt, we become disillusioned and are disappointed. But when Christ is in our hearts His perfect love shines through us.

Valentine Quartets

If you are planning a February social for the children here are some ideas which may prove helpful. Cut a number of comic valentines in four parts each. Hide the parts about the room. Begin your social by having all guests hunt for them. When a player has obtained one of the valentine parts, he proceeds to hunt for the persons with the other three parts. The first quartet to put together its valentine may be given some award. Note that it will be necessary to estimate your crowd before hiding the valentine parts that they may come out evenly.

Happily, red and white refreshments can be had in a large variety. High on the list of suggestions are cherry tarts with whipped cream. Or you may prefer a cherry or strawberry gelatin salad, strawberry shortcake, white cupcakes or cake squares decorated with heart candies, or strawberry ice cream with angel food cake. For the ambitious, heart-shaped cake pans and gelatin molds can be purchased very inexpensively, while almost every home has heart-shaped cookie cutters.

Hearts Tired With Trouble

Betty Carlson, author of a book of inspirational devotions for women's groups, entitled *LIVING ABOVE* wrote: "Not everyone has a friend who writes as meaningful as a mother I know who lost her son in war. 'I understand grief,' she recently wrote to a widow having a hard time adjusting to her loss, 'and I well know that it's difficult to throw off. But it never leaves us where it finds us, and it gives us love and understanding for others. May God protect you under the shadow of His love is my prayer for you.' "As one gets older the jolly, cheerful-looking Christmas cards do not always contain merry news. In several of the cards I received this year were letters telling about the heartaches as well as the joys in the lives of certain friends.

"Let us reverence the sorrows of others, whatever they may be, and press on to know more about the One who promises life everlasting. . . ."

The World Day of Prayer

The World Day of Prayer will be observed February 10. Available without charge is a Bible-centered worship service prepared by the National Association of Evangelicals. Theme: *Then Will I*

Hear. No charge is made for the worship booklets or posters, but an offering for the work of NAE is encouraged. Order from NAE, Box 28, Wheaton, Illinois 60187.

Mrs. Carl Cravens, Pomona, California, shares the following poem with our readers. It was written by a member of the Ontario Free Will Baptist Church.

Prayer Life

Is your prayer life what it should be?
Or do you sometimes say,
"I'll do the breakfast dishes,
Then I'll kneel and pray."

Do you tell the children,
Go on, don't bother me?
Just go into your bedroom,
And you can watch T.V.

Oh, mothers, you are missing,
The greatest part in life,
When you put breakfast dishes
Before you put our Christ.

Just call your children to you,
And kindly to them say,
"Let's go into the bedroom,
Where we can kneel and pray."

Train them from the cradle,
To always put God first,
Cause Satan's around the corner,
And there he'll surely lurk.

So start your day out right,
By praying first of all,
And you'll find that breakfast dishes,
Will be waiting after all.

—Johna Rich.

Gem

Be Martha-like in deed and
good endeavor;
In faith, like Mary, at His feet
forever.

—Coleridge

Cooperative Plan

Questions and Answers

by Billy A. Melvin

1. *What is the Cooperative Plan?*

It is a plan created by the National Association of Free Will Baptists to provide money for denominational work. Each church contributes whatever it desires. (It is suggested that the amount be no less than 10% of the church's income.) Division is made according to a plan previously agreed upon by delegates from the churches at the annual meetings of the state associations and the National Association. In this way, one gift from a church can be divided among denominational causes in a fair and reasonable manner.

2. *How does it work?*

An individual brings his gift to his church. His church sends forward to the treasurer of the state association an amount for Cooperative Plan work previously agreed upon in church business session. The treasurer of the state association divides the money from the churches among state association causes according to the way delegates from the churches to the state association have decided in a previous state association session.

He also forwards to the treasurer of the National Association the amount the state association has voted to give to National Association work. When the treasurer of the National Association receives money, he divides monthly among the National Association agencies and institutions in exactly the way delegates from the churches voted as the last annual session of the National Association.

3. *Who, then, controls the Cooperative Plan?*

The Cooperative Plan was created by Free Will Baptists and it is still controlled by them. Delegates from the churches have the final word in how the funds will be distributed to various causes.

4. *What control do we have if we do not send delegates to the association?*

We still control it by using or ignoring

it as a channel of giving. If we accept it and give through its channels, it flows like a river. If we reject it, the stream dries up.

5. *What good does Cooperative Plan money do?*

It helps us do many things together that we can't do alone. We bring an offering to God's house and it begins immediately to help share Christ with the world. Ours is an important part in the big program that God gave us. Through it we establish missions and churches and support programs of worldwide education and evangelism.

6. *Is the Cooperative Plan practical?*

It is a channel which churches use to send money to missions and the work that undergirds and makes missions possible. It is a democratic and flexible plan that combines Free Will Baptists' gifts in an effort to meet human need and evangelize the world for Christ.

7. *Does the Cooperative Plan have a Christian purpose?*

The Cooperative Plan meets human needs in every area of life. It is heartwarming assurance to millions of people who depend on it for the gospel of Christ. It fixes responsibility on individual churches for meeting the deep needs of human hearts for peace, pardon, and fellowship.

8. *Is the Cooperative Plan really a democratic plan?*

Churches use Cooperative Plan channels of their own free will. They affiliate with the National Association by their own choice. Churches elect delegates to attend associations. When such delegates attend, they become the association. They do not come as delegates with power to bind their churches. They have not been instructed or committed.

They are responsible only to the association of which they are, at that time, a part. When the churches accept the

decisions of an association, they do so voluntarily. They voluntarily carry on many activities together. On their own accord they support agencies and institutions which have been placed under association guidance. In democratic fashion the churches' delegates divide Cooperative Plan money and select the workers. Nothing could be more democratic.

9. *What happens when church delegates disagree?*

State and National Association actions represent a majority opinion of delegates voting. They have freedom and often oppose certain proposals. They may change, or even eliminate, certain proposals. When the majority favor a proposal, however, the minority does not withdraw support. It is much as a church business meeting. Since those opposed believe in democracy, they continue giving and may support things they once voted against.

10. *Does the Cooperative Plan save money?*

It was created by churches to witness without wasting money. All agencies and institutions are designed for inexpensive operation. This makes it possible for a church to undertake in joint action with other churches many things it cannot do alone. Agencies and institutions enable a church to extend its ministry in missions, evangelism, education, stewardship and benevolence.

Alone, a church cannot finance a Free Will Baptist school, but it can help provide major support in cooperation with other churches. By pooling efforts churches prevent waste, eliminate duplication, and promote economy.

11. *What does the Cooperative Plan do for a church?*

Through agencies and institutions, hundreds of costly services are returned directly to a church. Sunday school, Church Training Service, Woman's Auxiliary and Master's Men receive assistance and direction. State and national workers conduct conferences and clinics to help churches improve the work of their organizations.

The pastor and other church staff members are trained and a way provided for their dignified retirement. Missionaries preach everywhere as a result of our unified giving. Through this plan evangelism, stewardship and mission programs are strengthened and Free Will Baptists are made aware of current trends.

Speakers and printed materials are provided to stimulate mission interest and strength in Christian education. All of these help a church to do its job. □□

cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

DECEMBER 1966

	DECEMBER 1966	YEAR TO DATE	TOTAL TO DEC., 1965	DESIGNATED DEC., 1966
Alabama	\$ 175.16	\$ 2,894.32	\$ 1,807.63	
Arizona		794.54	1,084.39	
Arkansas	398.79	4,708.89	4,053.71	
California	865.00	7,953.13	7,640.44	
Florida		3,260.43	2,159.51	
Georgia	301.48	2,124.64	2,796.84	
Idaho	39.72	495.84	480.67	
Illinois	1,191.32	7,859.69	6,980.97	
Indiana		94.00	282.60	
Kansas	117.00	2,328.00	1,527.85	
Kentucky	125.00	858.44	874.87	
Louisiana		253.78		
Michigan	147.00	857.08	600.00	
Mississippi			119.00	
Missouri	1,925.68	17,440.65	16,775.31	
New Hampshire		313.11	230.10	
New Jersey	10.00	10.00		
New Mexico	81.91	331.86	246.08	
North Carolina	273.64	2,508.34	1,784.02	
Ohio	449.48	3,620.77	2,917.43	
Oklahoma	1,539.28	15,894.23	13,736.84	
Tennessee	325.96	3,105.41	3,908.61	
Texas	211.26	2,372.83	3,138.70	
Virginia	1,229.05	7,524.21	4,291.58	
Washington-Oregon	127.17	684.32	180.42	

	COOPERATIVE RECEIPTS DECEMBER 1966	YEAR TO DATE	DESIGNATED DECEMBER 1966	YEAR TO DATE	TOTAL RECEIPTS TO DATE
Foreign Missions	\$2,764.83	\$25,603.65	\$	\$417.31	\$26,020.96
Bible College	2,002.12	18,540.59		200.91	18,741.50
Executive Dept.	1,906.78	17,657.72		91.06	17,748.78
Home Missions	1,525.42	14,126.16		200.91	14,327.07
Church Training	953.39	8,828.85		8.91	8,837.76
Superannuation	286.02	2,648.65		34.65	2,683.30
Stewardship	95.34	882.89		2.97	885.86
Children's Home				31.68	31.68

Modification

Made In

Bible Bowl Rules

by Samuel Johnson

A MODIFICATION in the qualifications for entry in Bible Bowl competition has been announced by the Church Training Service. The change will allow a junior high teen to compete in Bible Bowl so long as he is not competing in Bible Tic Tac Toe. Grade qualifications for entry in all CTS contests are given below and are based on the year preceeding the national contest.

Bible Bowl—Contestants competing in Bible Bowl are generally expected to be in grade ten, eleven, or twelve. However, a contestant may be in grade seven, eight, or nine providing he is not competing in Bible Tic Tac Toe.

Bible Tic Tac Toe—Contestants competing in Bible Tic Tac Toe must be in grade seven, eight, or nine.

Bible Sword Drill—Contestants competing in the Sword Drill must be in grade four, five, or six.

Declamation and Essay Contests—In order to enter the Adventurer's division, the contestant must be in grade four, five, or six. In order to enter the Herald's division, the contestant must be in grade seven, eight, or nine. In order to enter the Crusader's division, the contestant must be in grade ten, eleven, or twelve.

National contests for 1967 will be held on Tuesday morning, July 11, in Jacksonville, Florida. The entry form which will be the same as used in 1966 must be post-marked no later than July 1, 1967. State committees are requested to send their entry forms and fees as early as possible in order for the National CTS office to compete their scheduling. Registration forms for contest entries are available upon request.

It is important that state committees, responsible for planning state contests, inform each district of the date and place as far ahead as possible. Each district is responsible, in turn, for announcing its final contest and informing each local CTS. Adequate planning and promotion must be done in order to gain the greatest advantage in the use of the various competitive quizzes.

A few *Bible Bowl* and *Bible Tic Tac Toe* kits are still available, but the supply is diminishing rapidly. At present there remains an ample supply of *Sword Drill* study booklets for 1967 competition.

personally...

DURING THE PAST six years much attention has been given to the ecumenical movement by both the secular and religious press. No denomination, including the Free Will Baptist denomination, can escape the challenge of ecumenical Christianity.

Among Protestants in this country, the ecumenical movement was given a new thrust by the proposal of Eugene Carson Blake in 1960 when he delivered a sermon in Grace Cathedral in San Francisco in which he called for the reorganization of the Protestant denominations in the United States into one church structure. The resultant movement is known as the Consultation on Church Union. Eight major denominations are now involved in discussing the possibilities of merger in line with the Blake proposal. The movement is more commonly known as COCU.

The Roman Catholic Church has not been lacking in ecumenical activity. Vatican Council II convened on October 11, 1962, in St. Peter's Basilica. With much pagentry and ceremony, thoroughly covered by press, radio and television, the council ventured forth in the task of interpreting Roman Catholicism and its teaching to a new age. It has since been seen that Rome, stimulated by the ecumenical movement, has now decided to capture the imagination of the Christian world and advance the cause of Catholicism by playing a dominant role in the movement.

Now we are witnessing frequent contacts between liberal Protestantism and Roman Catholicism. And with an emphasis on both sides to organic union, those of us who are fundamental, evangelical Christians, can only wonder what the outcome will be. Rome will have to renounce traditional teachings and dogmas and unite with liberal Protestantism or liberal Protestantism will have to unite with Rome. Rome may conduct a bit of window dressing, but I do not see any significant change on important teachings or doctrines.

In light of the rapidly developing events in the ecumenical world, what should be the position of evangelicals generally and Free Will Baptists in particular?

Instead of striving for organic union at the sacrifice of doctrine (in order to get together, doctrinal statements reach the lowest common denominator), we need to experience a greater awareness of the spiritual unity which we already have in the Person of Jesus Christ. Paul speaks of our spiritual unity in this manner: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:12-13). Here is a unity that breaks across all denominational lines. Through the experience of the New Birth, we become a part of the body of Christ, being baptized by the Spirit into that one body.

Present day events point up the urgency of recognizing the oneness we have in Christ! What should this spiritual unity mean to your church? What should it mean to our denomination? What should it mean to evangelical Christianity in America?

There is a dynamic in spiritual unity. Jesus spoke of it in John 17 when He prayed that we might be one as He and the Father were one. He desired our oneness—spiritual unity—"... that the world might believe..." (John 17:21). I am not interested in organic union, but the recognition and demonstration of our spiritual unity in Jesus Christ with all true believers is essential if we are to convince and win a skeptical and unbelieving world.

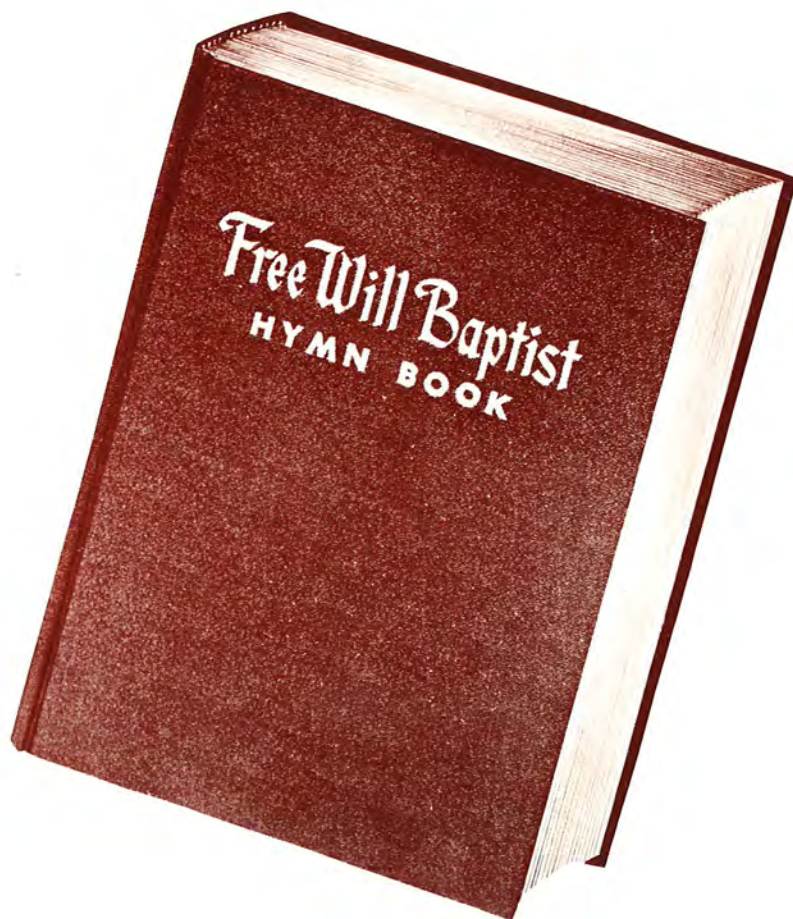


Billy A. Melvin

Elro Driggers (left) reviews some important business items with Executive Secretary Billy A. Melvin at the Florida State Association. Mr. Driggers is moderator of the association and also serves on the executive committee of the National Association. He pastors the First Free Will Baptist Church in Miami, Florida.

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The church has an uphill job reaching young people today. They are part of a society with great emphasis on materialism, sex, pleasure and success. However, they can be reached and must be reached! How effective has your church been in reaching young people?

This can usually be judged on the basis of their presence and participation in the services of the church. Most young people will not be reached by an unqualified teacher. Many of them have set in class after class, bored to tears, while the teacher read from a quarterly, pausing only to ask if anyone had a comment. When this happens, it is easy to see why so many teenagers drop out of Sunday school and church. Your church has the responsibility of securing and using trained teachers. I believe parents have every right to expect the church to provide trained and qualified teachers. Good parents are just as concerned about those who train their children in spiritual things as they are those who train them in their secular studies. Don't take your church's responsibility to youth lightly. If you don't have trained teachers, train some.

OURS TO REACH

