

CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

APRIL 1967

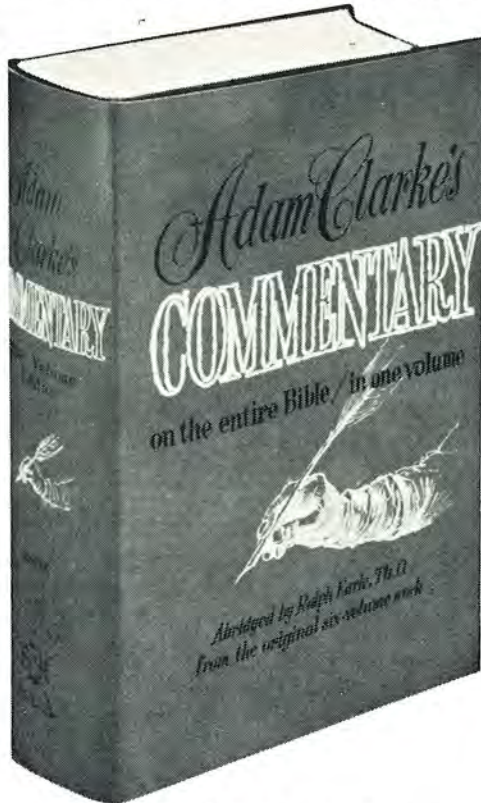


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ABOUT THE COVER

Many things are required to maintain a successful missionary program. Without question, the most important is prayer. That is why our Foreign Missions department has chosen as a theme this year the words of Matthew 9:38: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Let our cover picture be a challenge to you to be faithful in prayer. *Photo by H. Armstrong Roberts.*





religious news

VISIT VIETNAM

WASHINGTON, D. C.—Dr. Clyde W. Taylor, general director of the National Association of Evangelicals, has announced that Dr. Arnold T. Olson, first vice-president of NAE, Dr. Henry R. Brandt and Mr. Floyd Robertson will visit Vietnam to hold a series of meetings with US military personnel during Holy Week. The party will arrive in Saigon March 18 and remain over Easter Sunday, March 26.

More than 100 chaplains, representing 14 denominations and including seven from the Evangelical Free Church, serve in the Armed Forces under NAE endorsement. At least 30 NAE chaplains are currently in Southeast Asia.

SHEEP PAID FOR

CAMARILLO, CALIF. (EP)—At the height of the U. S. economic depression 30 years ago a thief stole eight or 10 sheep from Neil Shontlemire in Findlay, Ohio.

Last week Farmer Shontlemire, now living here, received \$250 from the thief in payment for the sheep.

"I feel sorry for the poor guy," said Shontlemire, a retired Navy civilian employee. "I didn't worry about the sheep for more than 30 days," he told the Los Angeles Times, "and here was some unknown man who worried for 30 years."

PENTAGON CANCELLED MAGAZINE

PHILADELPHIA (EP)—The Defense Department has canceled 13,000 subscriptions to a Sunday school magazine because of a poem on napalm by a 13-year-old girl, according to the publishers, the Presbyterian Board of Christian Education.

"I don't know why this poem should embarrass the Defense Department any more than anything else that appears in newspapers," said the Rev. Dr. William Morrison, general secretary of the Presbyterian Board of Christian Education here. "It was only a little girl speaking her concern for little children."

NOT SOCIAL DRINKING

SAN FRANCISCO (EP)—More than 50 percent of all drivers killed in California traffic accidents had been drinking and eight out of 10 of the victims had been drinking heavily, a state-wide survey shows.

Royal A. Neilson, assistant managing director of the California Traffic Safety Foundation, reported on the study for an American Bar Association regional traffic court conference in San Francisco.

Neilson said: "I hope I have shot down any misconceptions such as 'the problem is one of social drinking' or 'the drinking driver problem is not a primary one,' both conceptions are false."

BIBLE STUDY SPEAKER

PHILADELPHIA—The Rev. Ben Haden, of Miami, Florida, will become the new speaker for the Bible Study Hour, it was announced recently.

The Bible Study Hour is heard on more than 400 radio stations around the world, including the Armed Forces Network.

Mr. Haden will succeed Dr. D. Reginald Thomas, who is resigning after five years on the weekly NBC network broadcast, because of increasing ministerial duties at New York City's Brick Presbyterian Church, where he became pastor in 1966.

The announcement was made by Dr. C. Everett Koop, president of the Evangelical Foundation of Philadelphia, which produces the Bible Study Hour.

TEAM MEMBERS PROMOTED

ATLANTA, GA.—Three members of the Billy Graham Team have been named vice-presidents of the Billy Graham Evangelistic Association, in action taken during a recent board meeting in Dallas, Texas.

George M. Wilson, Robert C. Root,

both of Minneapolis and W. Stanley Mooneyham of Atlanta moved up in the organization that is headquartered in Minneapolis, Minnesota.

Wilson, now is executive vice-president and Root is the new administrative vice-president. After three years as special assistant to Billy Graham with responsibilities in public relations, Mooneyham was promoted to vice-president in charge of international relations for the world-wide evangelistic organization.

In his new position, he will coordinate and supervise the various ministries of the association carried on by offices on five continents. He will spend about half of his time overseas.

ECUMENISM SEEM AS TROJAN HORSE

LOS ANGELES (EP)—Like the famous Trojan Horse, ecumenism might look all right but it has reached a point of danger.

That evaluation was set forth by Franklin C. Salisbury, general counsel for Protestants and Other Americans United for Separation of Church and State, when he addressed a closing meeting of the 19th national conference of the organization at the Statler Hilton here.

"Many fail to recognize the danger of the deceiving wooden horse of ecumenism," Dr. Salisbury said. "They do not recognize the agents who speak the praises of inter-church peace as a wedge for war on the constitutional principle of separation of church and state."

WHO HAS MR. KENNEDY'S BIBLE?

DALLAS (EP)—In a spur-of-the-moment act, U. S. District Judge Sarah T. Hughes, who used the late President John F. Kennedy's personal Bible for swearing in President Lyndon B. Johnson as president on the day Kennedy was shot, handed the Bible to someone before leaving the airplane. That was November 22, 1963. No one has seen Kennedy's Bible since.

FEW UNSAVED people are present today in the average evangelical church service. If the church is to grow and be effective in reaching people, some systematic program must be maintained for reaching those outside the bounds of the church. We must recognize the church is competing for the individual's time and attention and we dare not leave the care of souls to haphazard methods.

To reach people, we must go where they are—into their homes. Jesus said, "Go ye." And until we learn to go to people who need the gospel message, we will never effectively reach them. To erect an elaborate and comfortable church building; set a well ordered program in motion, is not enough. Buildings and established periods of study and worship are essential, but we grievously err when we give all of our time and attention to these alone.

An effective visitation program, therefore, is needed in every church. We often wonder why our churches do not grow more than they do. Here is the answer. Either we do not have a visitation program or the one we have is not effective. That is the purpose of this article. To help your church grow through effective visitation. Over a period of years—through study, experience and observation—I have reached certain conclusions concerning visitation in the local church. I share them with you in the hope they will prove suggestive and helpful.

As important as a visitation program is to your church, you might be well advised to first take a look at your internal situation. Is your church prepared to hold and assimilate those who may choose to visit your church as a result of visitation efforts? For example, do you have enough Sunday school teachers? Are they qualified? Are there a sufficient number of rooms? Is the literature adequate? Do your rooms have the appearance of being clean and neat?

I am not suggesting that you put off visitation efforts indefinitely, but reasonable time and attention needs to be given to the internal situation of your church so that visitation efforts can be conserved. To grow, we must conserve results.

Getting People Involved

Assuming, then, that your church is prepared to conserve results, let's face the problem of getting people involved in your visitation program.

The basic problem here is "fear." I believe this "fear" is twofold: (1) There is the fear of speaking to someone about spiritual things. (2) There is the fear of not being able to maintain a rigid weekly schedule.

The pastor must deal with these "fears" before he will see a significant number of

his people respond to a visitation ministry. I am afraid that many pastors, familiar with the ministry of going into a home and speaking about spiritual things, tend to play down this "fear." Honest laymen, however, will readily confess that such "fear" has kept them from participation in a visitation program. They will also admit that because they were not at all sure they could be present each week for visitation, they stayed away completely. This "fear" is increased if the pastor has habitually made a practice of criticizing those in the church who do not participate in the visitation program every week.

How shall we deal with these fears? The first fear—speaking to someone about spiritual things—can be greatly reduced by proper instruction. A number of excellent books are available (it is not the purpose of this article to deal with the mechanics of home visitation) and a wise pastor will become acquainted with them and set up specific times in the program of the church when he instructs his members in the art of home visitation. As individuals understand exactly what is expected of them, they

gradually gain confidence in speaking to others about spiritual matters.

Though some pastors may choose to delegate the training of soul-winners to others, I am of the opinion that it is far better if the pastor fulfills this responsibility. This gives him a personal relationship to one of the most important activities within the church.

The second fear—not being able to maintain a rigid weekly schedule—can be eliminated by requiring a minimum response of one visitation period per month. The idea here is to get church members involved in visitation activity on a minimum basis. When they learn to practice this minimum, they will move on to greater involvement. Just as Christians do not give beyond the tithe until they first learn to tithe, so they will not participate in a heavy visitation schedule until they first learn to involve themselves at a minimum level.

Getting Started

Our next consideration should be the actual beginning of our visitation pro-

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Reaching The Unreached Through Visitation

by Billy A. Melvin

gram. This is most important! How we get started may well determine the long-range effects of our visitation program. Above everything else, we need to allow the Holy Spirit time to speak to each individual about the importance of this work. Church members should not participate in a visitation program to please the pastor or to appear deeply spiritual. They should participate because the Spirit of God has spoken to them about this ministry and there is within each heart an abiding conviction that this is God's plan for reaching those in the community who need the gospel.

I would suggest that you set aside at least one full month for special emphasis and preaching about the responsibility of witnessing and "going" with the gospel. Wednesday night prayer services should be a part of this emphasis with related Bible studies and prayers for God to speak about reaching the lost of the community. You might like to use some of the films and film-strips that are available on this subject. There are some excellent ones.

Your people should understand from the beginning that at the end of the month, in the closing service, they will be given an opportunity to commit themselves to a visitation ministry of at least one time per month. In this closing service, everyone should be challenged and given the opportunity to come forward and commit themselves. If there has been proper challenge and prayer, you have every reason to expect the largest number ever to become involved in the visitation ministry of your church.

It is well to have some cards prepared on which each individual may sign their name and address and indicate which week they prefer to visit and whether they prefer a day or night visitation time.

During the week following, you have the task of setting up at least four visitation teams, using the cards as a guide. In the event some weeks are heavily subscribed, while others are sparse, you might have to make personal contact with some to effect changes. In due time you should have four, well balanced teams with an arrangement something like this: 1st Week—Tuesday night visitation; 2nd Week—Thursday morning visitation; 3rd Week—Monday morning visitation; 4th Week—Thursday night visitation. The arrangement will be determined by your community. Different communities call for different arrangements.

The pastor now has the responsibility of assigning team captains. He should pray earnestly for the leadership of the Holy Spirit and take time to have a personal conversation with each person

under consideration. The pastor will want to share his burden for the visitation ministry and solicit a commitment from each person to serve in the capacity of team captain. In the weeks ahead, the attitude and dedication of the team captains will play a large part in the success of your visitation program for they have the task of directing the visitation activities of their team and reporting results.

When visitation teams and their captains have been listed, they should be printed on a large poster and displayed in a conspicuous place in the church. The day and hour when each team visits should be obvious. Slogans like "Reaching Out For Christ," "Going To Grow," or "Taking Christ To Our Community," might well be a part of this poster. The pastor should call attention to the poster and urge others to enlist in the program.

To keep your visitation program sharp, a judgement day must be held weekly. If there is no judgement day (time of accounting), very little is likely to happen. Judgement, therefore, should come every Sunday evening in the worship hour. During the announcements, or some other suitable time, the pastor should call on the captain of the visitation team for that week to give his report. The pastor might say something like this: "Our church has been busy taking the gospel to our community this week. We will now hear the results of our efforts from Brother Jones, captain of our visitation team for the week." Mr. Jones would then step to the pulpit (it is well to have him sit on the platform until after his report) and report on the week's activity. In reporting, each captain should be expected to first state how many members he has on his team and how many were present for that week's visitation.

As results are reported and the fruit of visitation efforts is witnessed by the church, a new spirit of enthusiasm for the Lord's work will come to the church. After such reports, the pastor should make proper response. If an individual is reported to be deeply convicted of sin and yet did not make a decision for Christ, it would be well to suggest that the church go to prayer immediately for this particular individual. If the results are meager some week, he might suggest that interested individuals assemble in a designated classroom at the close of the service for a time of special prayer. Response on the part of the pastor will vary and he will have to be sensitive to the direction of the Holy Spirit in these moments.

What Is To Be Our Approach?

Normally, we should not go into a home with high pressure techniques.

Some people use such methods simply because they are not willing to return again and again in an effort to realize their objective. The proper approach is low pressure, long ranged. This requires persistence, but will pay off in big dividends.

On a first visit into a home, our primary objective should be to establish a friendly relationship, demonstrating Christian love and concern. For this reason, some churches refer to their visitation program as "Operation Friendship." Such terminology plays up this aspect of our program—to show ourselves friendly and sincerely interested in the spiritual needs of the family. Every visitor, of course, should be sensitive to the leadership of the Holy Spirit. Any time an opportunity is opened to press for a decision, the visitor should do so. Whenever the visit is concluded, a warm invitation should be extended to attend the services of the church. During any visit, be genuine and sincere. Affection and a routine manner is soon detected and will nullify the effectiveness of your visit.

Keeping Visitation Alive

Here are some suggestions which have proven helpful in keeping visitation alive. Remember, an effective visitation program will demand much attention and hard work. But it pays!

1. Be enthusiastic about visitation. If the pastor is not enthused, it isn't likely that anyone else will be.
2. Maintain a "live" prospect list. This is a must! There is nothing more discouraging to those who come to visitation than to have no "live" prospects on which to call.
3. Relate visitation efforts with decisions. If there are those who make public confession of Christ and unite with the church as a result of visitation efforts, let the church understand that through visitation these were won to the Lord.
4. Have visitors share blessings received. If you learn of some special blessing experienced by a visitor, call on them to give a testimony to the entire church.
5. Set aside special times to pray with team captains. The pastor should spend time in prayer with his team captains. This time can also be used to discuss mutual concerns effecting the visitation program.
6. Have testimonies from those reached through visitation. Sunday evening is a good time for this and will be meaningful both to the individuals who testify and those who listen.
7. Call the church to prayer for the

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by Gordon Sebastian

THE RIGHT TIME

IN THE SUBURB of a near-by city resides a very nice couple, Ed and Millie. Their contemporary dwelling is the result of years of planning and labor. There's the spacious lawn that's carefully landscaped, the concrete drive that encircles the house, winding among the tall pines, and then, of course, the lovely, long, brick contemporary with wall to wall carpet and every modern convenience available.

Yes, this home has everything—everything, that is, except one thing. There is no sound of scampering little feet, no chubby little cheeks to kiss and caress, no tiny little hands that reach for love and affection. You see, like so many other couples Ed and Millie decided to wait until they were financially able before starting a family, and now that time has finally arrived they find themselves unable to have any children.

And so it is in another suburbia, the Christian suburbia, or the spiritual realm. Many followers of Christ have not given birth to spiritual children. They have no converts, no fruit; they are barren. And why? For the same reason Ed and Millie have no children. They put off witnessing for Christ until some unknown future time when better equipped and qualified. And now when that time has come in their lives, they seem paralyzed by their past failure to produce and their present fear to try.

When should the Christian begin witnessing for Christ? Immediately after conversion! There can be no other sound and honest New Testament answer given. And, failure to recognize this truth has

produced a barren generation of disciples of Calvary, the majority of which are without a single, spiritual child. For you see, just as people who put off having children, seldom have any, so Christians who put off soul-winning, seldom ever win souls.

Before proceeding further, though, let's establish one fact to be faced by every believer. Witnessing is not the special calling or gift of a few, but rather the supreme duty of all.

Can you imagine the reaction of one of the parishoners upon asking his pastor for prayer, if the pastor replied that he had not been called to pray, therefore, he could not and would not pray for his churchmember? We all recognize that prayer is not a calling, but a duty. But neither is witnessing a calling. It, too, is a duty—a duty placed upon every follower of Christ.

In Mark 16:15 our Lord commissioned us to take the gospel to every person on earth. In Acts 1:8 Christ said that after receiving the Holy Spirit we shall be His witnesses. In Matthew 4:19 Jesus said that upon following Him He would make us fishers of men, and in Matthew 5:14 He stated that we are the light of the world. And, too, in 2 Corinthians 5:18 and 20 Paul taught that every Christian has been given the ministry of reconciliation, and is, therefore, an ambassador for Christ.

This writer will always be indebted to Ted Young—the sailor that led him to Christ. Ted, who was a graduate of Moody Bible Institute, an associate member of the Gideons, a friend of the Navi-

gators, and the ship's barber, was one of the greatest soul-winners I've ever known personally. I recall one week in which Ted led 27 men to Christ. And yet, it didn't stop there. Ted, when it was possible, always followed up those he had led to the Lord. And what was one of the first things Ted countered his converts with? You guessed it—soul-winning. For this reason more than any other, it was only a couple of months after my conversion that I was able to lead my first soul to Christ. When did the writer begin witnessing? Immediately after conversion.

I recall Bob McCan's experience. It was June, 1956 at a downtown mission for "down and outers" in Nashville, Tennessee. That Friday night at the close of an evangelistic service big Bob knelt at the altar and asked God to save him. The very next day Bob was on the streets of Nashville passing out tracts. Today? Today Bob McCan is in charge of a downtown rescue mission in the state of Virginia. When did Bob begin witnessing? Immediately after conversion.

Last month Cecil and his pastor knelt with Mr. Woodruff as he received Christ as Saviour and Lord. The very next evening Mr. Woodruff stood up at the mid-week prayer meeting and told the congregation what Jesus had done for him the night before. The next night Mr. Woodruff came to Thursday night visitation and, as an observer and learner, accompanied the pastor as he went to visit and to witness. Today? Today Mr. Woodruff is an active member of the church, and has already been responsible for

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CHRISTIANS AND THE RACE QUESTION

by James L. Hughes

THE CIVIL RIGHTS movement in recent years has brought into focus a basic question for every Christian—What is a proper attitude toward a human being of another race? This is not altogether a new problem, but one harder to avoid than in the past. The Civil Rights Acts of 1964 and 1965 have put the force of law behind efforts to correct racial inequities.

Social patterns tend to change slowly and men's notions often change at about the same pace. Most of our opinions on the race question are based on personal and society prejudices rather than on the authority of the Scriptures and sound thinking. Neither the problem nor its answer is simple. The attitude of the honest Christian seeking a solution is of prime importance. There are several attitudes expressed by professing Christians.

One attitude is that of unconcern. Its adherents find withdrawal from controversy the easiest way to escape involvement in the realities of life. Such an attitude would maintain the status quo and thus settle for a shallow, monastic Christianity. In light of Christ's command to evangelize *every* creature, such an attitude leaves the church with a mission which will never be fulfilled.

Another attitude is that the fight for racial justice and equality is a primary responsibility of the church. The preaching of the gospel becomes synonymous with "social action," designed to right the social injustices which exist in society. All men are considered brothers and are to be thus received.

A fallacy with this attitude is that it views man as basically good—corrupted only by the evil institutions existing within the society. Right the wrongs of the society and men will live together in harmony.

The Scriptures, however, view man as basically depraved and in need of personal redemption. All men are brothers only in the sense that they share common ancestors and a common depravity. One cannot but distinguish the family of faith from the family of the flesh if he reads the Scriptures with an open mind. Individuals must be redeemed

from their fallen state if the evils in society are to be erased.

A third attitude held by some Christians is that the existence of different races is by design of God and thus separation of the races is the will of God. In an attempt to justify such a position some have pointed to the account in Genesis, Chapter 9, of Noah and his sons after the flood. The supposition is that Noah pronounced a curse upon his son, Ham, to make him a servant to the other sons. The reasoning continues that since Africans have traditionally been servant types (at least since the slave trade in the early days of this country) they must be the descendants of Ham and therefore cursed and inferior to other human beings.

We should note, however, that it was Canaan—Ham's son—who was cursed. Also that there is absolutely no mention, or even hint, that Ham (or his son) was turned black, as must be supposed in this view.

The Scriptures give no clear word as to the origin of races. God evidently did not feel it important to our understanding of His revelation to include a chapter on the subject. That different races exist is not hard to prove, since the evidence is readily available. But even physical and cultural anthropologists who have spent years of research do not have the answers as to when, where, how, or why the different races began. While there are available to us at present no clear answers as to why different races exist, there are clear biblical answers as to the Christian's attitude toward other human beings of whatever color or culture. May we consider a few.

In the life of our Lord is an account of His concern for a Samaritan woman at Jacob's well (John 4). The Jews had nothing to do with the Samaritans whom they considered to be half-breeds. On another occasion, He cast out a devil from the daughter of a Gentile, the Syrophenician woman (Mark 7). In Matthew 8, Christ shows His compassion for the Gentiles by healing the sick servant of the centurion at Capernaum. Here are three illustrations of the attitude of Jesus Christ in His dealings with those

who were not of His people, the Jews.

In the early days of the church, one no less than the Apostle Peter was faced with the problem of his attitude toward someone who was not a Jew. God had to show Peter in a series of horrifying visions that the Gentiles were also to receive the good news of Christ and that God's dealing was not with the Jews only. Once this prejudice of Peter was removed, he was soon declaring the Word to the household of the centurion Cornelius.

It is interesting to note that in the early Church one of the leaders at Antioch was Simeon (Acts 13:1), whose Latin surname Niger means "black." He was evidently a Negro. It is also of interest to observe the attitude of Philip in his dealing with the Ethiopian eunuch in Acts, Chapter 8. He joined him in the chariot, preached unto him Christ and baptized him. Philip's concern and fellowship were not based on the color of the man's skin, but on his desire to do the will of God, including his evident care for the eunuch's spiritual welfare.

What about Paul's attitude toward social questions such as the one before us? It is noteworthy that on the question of slavery—a social institution of his day—he has not a direct word of condemnation. He admonishes servants to be obedient to their masters on more than one occasion. His letter to Philemon deals with a runaway slave. Paul could have told Philemon that slavery was wrong and that Onesimus would not be returned. Instead he sends the slave back to his master with a message asking the master to forgive the past unprofitableness of his slave.

In view of the foregoing it would seem that Paul approved of a bad social institution. But is this the case? Paul's view is that there is no difference between Jew and Greek, Barbarian, Scythian, bond (slave) nor free. All are condemned in sin and in need of God's free gift of grace in Christ. The color of a man's skin or his cultural background have absolutely nothing to do with his fellowship in the Church of Jesus Christ. No man is to be accepted or rejected

because he is a slave or a free man, a rich or poor man, a Semite or an Aryan, a black man or a white. The only basis for fellowship is his relation to Jesus Christ.

As to why Paul did not openly condemn a bad social institution (slavery), one is free to surmise that his main mission in life was to proclaim Christ as the Saviour from sin. Once a man had accepted this message, it would follow as a natural consequence that his prejudices based on a sinful past would be forsaken. His attitudes toward others would certainly change. In other words, the problem in a man's life was not that he was prejudiced toward those outside his group, but that he was possessed of a sinful nature. Change the nature and the problems in his life, resulting from the sinful nature, would change also. Demonstrations and legislative influence to change social patterns to Paul would have been missing the root of the problem. While these processes may not in themselves be wrong, the basic problem is a deeper one. The mission of the church is to deal with this basic problem.

Thus far we have been concerned primarily with theoretical considerations. What about practical applications? First, and most important, is the attitude of each individual Christian. Let each reader search his own mind and conscience. If any sees in his life an attitude contrary to the clear teaching of Scripture, let him confess such to God. As a practical test, why not become personally acquainted with a believer who is a Negro, Mexican, Oriental, Indian, or some other group that is not of your own race. The writer has found wonderful fellowship with such Christians. Another test is to try to win to Christ someone from another race. If you have a genuine love and concern for the person, its effect will be evidenced in the personal witness.

If there are readers who are Christian businessmen, why not examine your hiring and working practices. Is an employee given a more menial task with a lower wage simply because he is not white? Or, is he given less pay for the same work performed by white em-

ployees? It is conceded that unskilled labor cannot expect the same remuneration as those with more education and/or acquired skills. But if any Christian employer discriminates simply on the basis of race, this is to cast reflection on his Christian profession.

On a more corporate level, the local church should examine its enrollment practices. While few churches actually have written policies forbidding Negroes and other minority, ethnic groups from participating in membership and local church life, many do so in practice. It is hard to justify a strong missionary ministry overseas to peoples of other races while making no attempt to reach them at home. Membership in any local church should be on the basis of a Christian confession alone plus, of course, whatever doctrinal particulars the church may wish.

A final proposal is that Christian educational institutions should reexamine their admissions policies. If Negroes or other non-white students are not admitted simply on the basis of race, policies should be changed. Think of the effectiveness of trained Negro missionaries serving in Africa. The personal impression of this writer over the past two and a half years, in calling on the faculties of Negro colleges in the South, is that very little in the way of evangelical instruction is given at most of these schools. If we who call ourselves Christian fail to seize our opportunity in providing sound Biblical education for Christian young people, black or white, we shall one day give account to God.

In summary, racists attitudes are the result of a fallen nature. Only by personal faith in Christ can one attain a proper attitude on the racial question. The Scriptures teach that the only basis for Christian fellowship is personal acceptance of Jesus Christ. Racial considerations must be excluded in the life of the church which is seeking to be a witness for God in today's world. □□

JAMES L. HUGHES is a graduate of Free Will Baptist Bible College. He is now a representative for a textbook company in the state of Georgia.

Spiritual Mote Hunters

by William Hill

A HUNTER is one who stalks his game to out wit, to track down, and to destroy. The experienced hunter studies his game. He perceives its nature, its environment, its skills, its strengths and its weaknesses. When he finds its weaknesses he traps it and destroys it. He has a proud feeling of conquest, mastery, and superiority.

Jesus talked about a special brand of hunters who were quite professional and specialized in fault finding. Jesus called them "mote hunters." These were the professional religionists who went about looking for weaknesses in others that they might destroy them. They did all of this damage in the name of religion. This is why Jesus called them hypocrites. This spirit of Pharisaism is still alive in many Christian circles, even among the very orthodox. This is a spirit of spiritual superiority.

It is very strange that Pharisaism concerns us so little when much of the New Testament speaks of it. The worst enemies of Christ were the Pharisees, and they still do much damage to His cause.

The Pharisees have an outward form of religion. They were the "Gestapo" of the law. They played "god" and "king of the hill." They sought to be the conscience of the community. Though they felt they were the protectors of the law and spiritually superior, Jesus said the Publicans and harlots would enter the Kingdom before they would.

They had a lust for power and prestige. They were suspicious of anyone outside their own particular circle. Their only concern was to get rid of the person who was a threat to their power and destroy him if necessary. They killed Jesus in the name of religion thinking to do God a service by killing His Son.

One of the dangers of church members and especially church leaders is the spirit of spiritual superiority and "lord-

ing it over the flock." Some church leaders feel their calling is to be defenders of the faith. They go about taking the spiritual temperature of others. If their temperature doesn't rise to their proposed standards set by the spiritual doctors, they are classified, categorized, catalogued, pigeon holed, and referred to as the lesser of the spiritual brethren. These spiritual doctors feel they must constantly be on guard to test another brother's orthodoxy and keep him in line. They become suspicious and critical of those who do not adopt their methods and speak the exact language they use.

Psychologists say that those who criticize are usually jealous and feel inferior to those they criticize. They criticize in order to justify their own weaknesses and inferior feelings. But so often we say in our criticisms that we are only giving constructive criticism and our motive is to help not to destroy.

Doctor Paul Tournier says that "all criticism is destructive." He goes on to say, "The misfortune is that all men claim to express, through their own judgments, the judgment of God Himself" (Guilt and Grace, p. 72).

One day a young lawyer came to Christ and put Him to the test. In *Living Gospels* it is paraphrased as follows, "One day an expert on Moses' laws came to test Jesus' orthodoxy by asking Him this question . . ." (Luke 10:25). What's this? A man testing Jesus' orthodoxy? If it were not so pathetic it would be comical. This "expert" was testing Jesus by the Scriptures to see if He were orthodox. This might seem to be absurd that a man would test God's Son by God's Word. Would God's own Son be in conflict with His Word? Some of these self-righteous guardians of the law thought He was, and they were willing to put Him to death though the same law they were defending also said, "Thou shalt not kill."

While Jesus was orthodox in belief He did some things that were not very orthodox (according to these religionists) such as healing a person on the Sabbath day, eating with Publicans and sinners, refusing to condemn or approve the condemnation of a woman caught in adultery. His critics even accused Him, God's Son, of blasphemy against God's servant, Moses, and God's Word, the Old Testament Scriptures.

If we are not careful we can be caught in the same snare of judging others and condemning them and even accusing them of being unorthodox because they do not meet our demands, or follow our methods, or speak our theological jargon. How often has a brother been ostracised from our circles on such grounds, and we even use the Scriptures as did the Pharisees. It may be that some may be

so much more spiritual than we and outshine us with their ten talents that we must, to preserve our own ego, remove them from our midst.

This young man told Jesus what the law said about love for God and man. Jesus told him he had answered rightly and if he would go and practice this he could have life. The *Living Gospels* paraphrase his second question thusly; "The man wanted to justify (his lack of love for some kinds of people), so he asked, Who is my neighbor?" (Luke 10:29).

Right here we find our motivation for judgmental attitude—to justify our lack of love, ability, confidence, courage, or faith.

Jesus then answered the man's question with the story of the Good Samaritan. Note how Christ answered the man's question with a question that turned the man's question inward and made it personal. The man asked, "Who is my neighbor?" Jesus answered, "Which one was a neighbor?" What Jesus was saying in essence was "Am I a neighbor?" Jesus was trying to get the man to see himself and his own responsibility. Then Jesus told him to go and follow the example of the Samaritan. This was probably a humiliating moment when a proud Jew was told to follow the example of a much inferior Samaritan.

Brethren, let us keep a warm, Christian spirit at all times. We can be just as orthodox and zealous as this young lawyer, and at the same time have a sour spirit that kills and destroys and keeps us from getting the job done. Let God be the judge. We are not sent into the world to condemn the world, but that through our preaching the world might be saved.

Let us defend the faith that was once delivered unto the saints. But let us be sure that our motive is to defend the faith and not our own inferior ego. Let us speak the truth, but let us speak it in love.

The king of the hill may be glorious in his conquest, but he is also very lonely upon that hill all by himself. Let us come down off the hill and join our brethren and fight the fight of faith together. Let us not go about diligently searching for the mote in our brother's eye until we are sure we have removed the beam from our own eye. And I dare say that if we are busily engaged in removing the beam from our own eye, our brother's mote will not look nearly so objectionable. Perhaps if he sees that we are seriously working at removing the beam from our eye, he will work at getting the mote out of his eye. □□

WILLIAM HILL is pastor of the First Free Will Baptist Church in Hazel Park, Michigan.

MINISTRIES OF THE HOLY SPIRIT

by Charles Hollingshead

ONE OF THE most comforting thoughts the Christian has, as he seeks to be a witness and let his life count for God, is that he does not go alone in this ministry. The blessed, Third Person of the Trinity is accompanying him. In this day when so many people are either degrading the Holy Spirit to the extent of saying He is responsible for every action which is done in the name of religion or abandoning him to the extent that He is only a dove in a stained glass window, we need to reaffirm our belief in His true ministry.

Creator

The ministry of the Holy Spirit is as old as life and matter. He was present in creation and moved upon the earth to bring order out of disorder and light out of darkness. He cooperated with the Father and Son in the creation of human beings who would populate and rule this mighty universe He had helped bring into existence.

Conductor

Creation, however, was only the beginning of His ministry, because it was in the plan of the Father that a record of the events should be recorded. Therefore, the Holy Spirit moved upon holy men, and they wrote God's record book, the Bible, under His leadership just as if He were the conductor of a great orchestra. They were the musicians playing their assigned parts to perfection. Due to His accurate leadership, the whole composition fits together in such a wonderful way that nearly two thousand years of attack by skeptics, atheists and agnostics has not defeated its mission.

Coordinator

Not only is his ministry that of Creator and Conductor, but He has served as Coordinator for the mighty army of God throughout the centuries. The leadership of God's army in the past and present is not merely a coincidence, because the Holy Spirit is not limited by time, place, or miles. Men past and present, who have been indwelt by the Holy Spirit, have followed His leadership though separated by many miles and

have found that the Holy Spirit was leading them and coordinating their efforts even though they were not aware of the interest or existence of the other. His ever present ability has served to bring men of common thought, deed and action together from around the world to focus attention on one objective or goal and bring to pass events and actions which would serve to glorify God.

Conspirer

One who has enjoyed the presence of the Holy Spirit in his life is constantly aware of His ministry as Conspirer. The common term used to refer to this phase of His work is intercession. By this we mean that he conveys our petitions, ideas, requests and desires through the Son to the Father in the best possible form. The proper steps, then, in communication are in the Spirit, through the Son, to the Father. Each of us at times find it extremely difficult to know how to convey our requests in word form. This is where his important ministry begins to function. We simply acknowledge our lack of understanding and as best we know relate our feeling in prayerful expression. Sometimes one may become so overwhelmed by the weight of his burden that verbal expression does not come forth from his lips, but the Holy Spirit as our conspirer continues our petition even though it may not be expressed audibly. The supernatural presence of the Spirit in the intercessory prayer ministry is so amazing that the human mind will probably never comprehend the full significance and extent of heavenly achievement.

Comforter and Co-Laborer

Two phases of the ministry of the Spirit which go hand in hand are His work as Comforter and Co-Laborer. As the Comforter promised by our Saviour, He goes with the born again believer every step of the way from the moment of salvation until the individual leaves this life to inhabit the heavenly abode which the Saviour has prepared. The many trials and disappointments of life would become unbearable were it not for the presence of the Comforter. His

ministry of comfort is probably more real at the time of the passing of a loved one than at any other time. This ministry of comfort is also felt by the Christian who has the experience of an extended illness. While the Spirit is comforting He is also a Co-Laborer with the Christian to give him victory over the ever present temptations of fear and doubt. By lifting the believer in His ministry as Co-Laborer, the Spirit enables the Christian to come out of experiences, which could wreck him spiritually, with an even greater assurance of His presence as the Comforter. As the Co-Laborer, He causes the Christian to realize that the Christian life is not successful without spiritual assistance. Everyone who ever achieved a great deal in the Master's service has been careful to call attention to the important part the Spirit has played in his success.

Convincer

The ministry of the Spirit is not reserved only for the Christian, because were it not for Him each of us would never come to the knowledge of the truth. His ministry as Convincer causes each person to realize his need of a Saviour. All of us can recall from our personal experience how He caused us to acknowledge our extreme spiritual poverty. The conviction which He as Convincer place upon our heart by the spoken and written Word created a desire within our heart to repent of our sin and come to Christ, who alone could bring peace to our troubled soul. He does not stop His ministry as Convincer when one becomes a Christian, but this ministry continues throughout our Christian life as we are directed by Him to overcome temptations and admit our sins when we do sin. His presence as Convincer helps us to know that we have been saved because we simply cannot do wrong without Him calling it to our attention. □□

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THE NATIONAL Council of Churches is definitely a part of the world plan to create a Super-Church. To view the NCC apart from the overall ecumenical movement and apart from the thinking and planning of those who are engaged in creating "One Church for One World" is to fail utterly in comprehending the deeper significance of the National Council at this stage of modern church history.

Dr. Douglas Horton, chairman of the committee that prepared the NCC's first public pronouncement, "To the People of the Nation," released at Cleveland, December 30, 1959, saw this deeper significance clearly. That document said, "The Council is linked in spirit with the worldwide ecumenical organizations which provide for interdenominational cooperation at the international level." And again, "It becomes the national unit of a system of unified Christian enterprise which circles the inhabited earth." Dr. Horton had previously said, "The members of the various groups (at Cleveland) were too fully occupied with the subjects at hand to realize that a delicate orientation was taking place within them. They were actually, under the guidance of the Holy Spirit, becoming members of a World Church, itself in the process of formation."

The late ecumenical Methodist Bishop G. Bromley Oxnam, who is credited with furnishing the original blueprints for both the National Council and the World Council of Churches, saw the Super-Church vision clearly. In his book, *On The Rock*, he bypasses all the basic tenets of the evangelical Christian faith as a basis for fellowship. He brands "apostolic succession, immersion, ritual, episcopacy, second blessing, ruling elders and much more" as barriers which must be overthrown. He calls on Council denominations to make cooperative Protestant action in the realm of church functions, a first step; next to create an "ecumenical ministry"; then the union of American Christianity in one great ecclesiastical body.

The Bishop himself said he would gladly lead the way in accepting ecumenical orientation. Quote from *On The Rock*: "I would gladly kneel in a service of mutual sharing in which the blessings of the differing ordinations might be conferred on me. It would be for me a sacred and heart-warming moment to have the hands of Harry Emerson Fosdick placed upon my head and the independence of the Baptist tradition symbolically passed on to me; and similarly to receive from Henry Sloane Coffin the rich traditions, the clear thought and the democratic spirit of the Presbyterians; from Henry Knox Sherrill all that lies in the concept of the historic

episcopate; from Rufus Jones, if he were still with us, the insights of the silences, the concerns that come from intimate communion with the Eternal; and to have bestowed upon me as blessings all that the others who might participate possess."

After the union of American churches into one great non-Roman ecclesiasticism, the Bishop saw clearly one more step. He said, in this revolutionary volume, that finally it would be possible "to kneel before a common altar (with the Roman Catholic Church), beg forgiveness of Christ for disunity, and sharing in the Bread and Wine of Holy Communion, rise in His Spirit to form the Holy Catholic Church to which all Christians may belong."

This is exactly what is taking place in

An American Super-Church



by James Deforest Murch

and through the National Council of Churches and is constituent denominations.

On Riverside Drive in New York City now rises the large NCC central headquarters building (largely the gift of the Rockefeller family) in which the rapidly proliferating administrative and service agencies of the Council are housed. As quickly as possible many denominational headquarters offices are being moved to this new "Vatican." Already Council recommendations and directives, hammered out in top echelon executive sessions of liberal leaders, are adopted and sent down to departments, commissions, conferences and committees. From thence they are conveyed to comparable denominational agencies and become the "rubber-stamp" policies and

programs in many local churches. Almost without exception these recommendations and directives are theologically slightly liberal to extremely radical and politically and socially slightly "leftist" to extremely radical.

When the charge of "Super-Church proclivities" is leveled at the National Council, the stock denial is that the Council exercises no basic church functions, such as ministerial ordinations, etc. In the first place, there are many examples of the creation of local churches of an ecumenical character which exercise all these basic functions. Later this growing policy will be treated more fully. Next, regional, state and metropolitan councils have frequently supervised such functions. Finally, strong moves are being made within the National Council itself to assume functional prerogatives.

At the 1960 San Francisco General Assembly of the Council, Dr. Truman B. Douglas, a leading executive of the United Church of Christ, and Dr. Henry Van Deusen, then president of Union Theological Seminary (New York), proposed that the National Council "ordain ministers and accept local congregations into membership without any intervening denominational affiliation" and assume the form of a Super-Church. This proposal was actually incorporated into the original draft of a 42-member committee report entitled "Message to the Member Churches." While many felt that the time had come for such bold action, others counselled against it as premature and likely to cause serious repercussions in some areas of Council membership. The proposed section was finally deleted.

San Francisco was the scene of one of the greatest ecumenical forward movements in the history of the Council. Before the gavel fell opening the first session, Dr. Eugene Carson Blake in a sensational sermon in Bishop James A. Pike's Episcopal Cathedral made his "Proposal Toward the Reunion of Christ's Church" which launched the Consultation on Christian Unity now being carried on by nine or more of the major Council denominations. The gathering's battle cry was "Cooperation is not enough." Dr. Edwin T. Dahlberg in the keynote sermon rang the changes on this theme. Dr. James I. McCord emphasized it in the report of the Faith and Order Study Commission. Dr. A. Dale Fiers, in an eloquent plea for "Comprehensive Long-Range Planning" urged Council denominations to "sacrifice denominational separateness" since it can only "lead to destructive division, excessive duplication and wasteful competition." Actions taken in the meeting indicated that top-bracket leaders were determined to achieve real Super-Church

status for the Council at the earliest possible date.

In many state councils of churches, the "Ecumenical Church" is assumed to be already in existence, and upon this basis proceeds to determine the future growth of the "total Protestant enterprise" in given localities. The Northern California Council, one of the first to adopt this policy, holds that local congregations exist by the authority and permission of the Council. New churches occupy a geographical territory allocated by the Council. As the plan works out in many leading cities, the Council protects the rights of these churches to their territory by legal and extra-legal arrangements with real estate agencies, municipal planning boards or government housing authorities. All other churches are forbidden to enter these areas for the purpose of organizing or erecting houses of worship. Devious ways of enforcing the Council's authority have been perfected. The territory of these ecumenical churches may be reduced or enlarged by the Council whenever it seems wise and they must acquiesce in the Council's decision.

The new congregation's doctrinal or denominational loyalties—if any—must be considered secondary to its commitments to the larger ecumenical church. The good ecumenical pastor must always consider the program of his congregation to be the program of the united church and its doctrine the doctrine generally accepted by the ecumenical church rather than that of any separate or specific fellowship or denomination. The Council does not look with disfavor upon the transfer of a pastor's allegiance from one denomination to another or to a broader ecumenical status under the Council itself.

This ecumenical program fits well into the larger picture. Local councils of churches are assuming more and more authority over local congregations. State councils exert greater and greater advisory and supervisory relationships over local councils. The National Council increasingly determines the policies and programs of state councils. The World Council of Churches will at length exercise varied controls over the National Council.

The pattern of the Super-Church becomes increasingly well defined, but the assertion is that we really have nothing to fear since all responsible leaders of this vast enterprise assure us that there is positively no Super-Church in the making. □ □

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gems

FROM THE
GREEK NEW TESTAMENT

by ROBERT PICIRILLI

ONE DOES NOT have to go to the *Greek New Testament* to prove that Jesus Christ was God; the English versions are clear enough. Sometimes, however, the English translators were not quite as clear as they ought to have been.

One example of this occurs in such a passage as Second Peter 1:1, as it compares with Second Peter 1:11. In verse eleven, our English has the phrase "our Lord and Saviour Jesus Christ." This is a translation for the Greek, as follows: *tou* (the) *kuriou* (Lord) *hemon* (of us) *kai* (and) *soterou* (Saviour) *Iesou* (Jesus) *Christou* (Christ). And this is the correct translation, since obviously "Lord" and "Saviour" both refer to the same person, *Jesus Christ*.

But in verse 1, we have exactly the same order of words in a phrase in Greek, but translated quite differently in English. The Greek reads *tou* (the) *theou* (God) *hemon* (of us) *kai* (and) *soterou* (Saviour) *Iesou* (Jesus) *Christou* (Christ). Again, just as in verse 11, it is obvious that "God" and "Saviour" both refer to the same person, *Jesus Christ*: the phrase should have been translated "our God and Saviour Jesus Christ." Instead, the King James translators have inconsistently translated verse one as though the words referred to two persons, and thus they have obscured a passage where Jesus is definitely called "God" (*Theos*).

Of course Jesus is also called "God" (*Theos*) in John 1:1. The Jehovah's Witnesses like to point out that the word *theos* in John 1:1 does not have the definite article "The" as it usually does, and so they say it should be translated "The Word was a god." But they do not realize that the Greeks usually omitted the definite article ("the") in front of a word that was going to be the *predicate* of a sentence rather than the *subject*.

And in Hebrews 1:8, where once again Jesus is clearly called "God" (*Theos*), the word *theos* does have the definite article "the" as it usually does. □ □



The Free Will Baptist Bible College Choir will make its 14th annual tour into Ohio, West Virginia and Kentucky on April 14-20. Pictured above is the group which will be making the trip.

BIBLE COLLEGE CHOIR TO TOUR STATES

NASHVILLE, TENN.—The 36-voice choir of Free Will Baptist Bible College will visit Free Will Baptist Churches in Ohio, West Virginia, and Kentucky on its 14th annual tour, April 14-20.

The group will be under the direction of Mr. Don Clark, head of the College Music Department. Rev. Paul Kettelman, director of the school's public relations department, will speak at each of the eight scheduled services on the tour. Also traveling with the group will be Mrs. J. E. Simpson, Dean of Women for the Bible College.

The choir's program will consist of hymns, spirituals, and anthems, with ensemble and quartet specials also included.

The group will leave Nashville by chartered bus on April 14 and return on April 21. All evening services are scheduled to begin at 7:30.

In recent years the choir has toured much of the eastern United States, including Michigan, North and South Carolina, Mississippi and Georgia.

The services for this 14th tour are: Friday, April 14, First FWB Church, Dayton, Ohio; Saturday, April 15, Welch Avenue FWB Church, Columbus, Ohio; Sunday, April 16 (A.M.), Pleasant View FWB Church, Columbus, Ohio; Sunday, April 16 (P.M.), Akron FWB Church, Akron, Ohio; Monday, April 17, Sciotdale FWB Church, Sciotoville, Ohio; Tuesday, April 18, FWB Tabernacle, Sciotoville, Ohio; Wednesday, April 19, Second FWB Church, Ashland, Ken-

tucky; Thursday, April 20, Thomas Memorial FWB Church, Huntington, West Virginia.

Enrollment Now 430

NASHVILLE, TENN.—Twenty-one new day students and 13 evening school enrollees were added to the Bible College student body as the school began its second 1966-67 semester. These registrations raised the College's enrollment to a record 430.

Successful Revival

PANAMA CITY, FLA.—The First Free Will Baptist Church here recently concluded a

The new Free Will Baptist Church in Montgomery, Alabama, is pictured below. Erected on a choice two-acre site, the building is now valued at \$65,000. Rev. E. B. Ledlow is the pastor. The church is also buying a parsonage in the immediate area of the church.



glancing around the states

successful revival with Evangelist Van Dale Hudson. There were three first time decisions and ten rededications during the meeting. Pastor Milton Gann says, "Rev. Van Dale Hudson can be highly recommended to any church which desires to see and experience genuine revival in these modern times."

Doctrinal Study Held

CHESTERFIELD, IND.—The First Free Will Baptist Church here is in the second month of a doctrinal study. The class of about sixteen members is being taught by Keith Kenemer, a Free Will Baptist Bible College graduate, who is assisting the

Miss Geraldine Huggins and Mr. Randy Norris of the Mt. Ariel Church were chosen as king and queen of the Central District CTS recently. The event was a Sweetheart Banquet held in a private dining room in Conway, S. C. Money raised will send contestants to Jacksonville.



church as song leader and youth director. The text book is *Faith For Today* by Dr. J. D. O'Donnell.

Youth Camp in Indiana

CHESTERFIELD, IND.—Free Will Baptist youth of Indiana are making plans for Youth Camp in the month of June at Lake McClure in northern Indiana. Camp director is Rev. W. H. Patterson, pastor of the Chesterfield First Free Will Baptist Church. Plans are being made for 70 young people.

New Work Started

PENDLETON, IND.—A new work has been started at Pendleton, Indiana, with the Rev. W. F. Chapman as pastor. The first Sunday in February, 28 people attended Sunday School and worship services. Average attendance is now about 30.

O. B. C. To Hold Conference

MOORE, OKLA.—Under the theme, "Pray ye therefore . . . that He will send forth laborers" the Oklahoma Bible College will launch its annual missionary conference. The activities are scheduled to begin on Monday evening, April 17, and run through April 19. Both Home and Foreign Missions Departments will be represented on the agenda. Program personalities include the Reverend Homer Willis, National Home Missions Director; the Reverend Reford Wilson, National Foreign Missions Director; the Reverend Fred Hersey, missionary to Japan; the Reverend Lonnie Palmer, missionary to Ivory Coast and the Reverend Larry Powell, missionary to the Virgin Islands. Dr. J. D. O'Donnell, O.B.C. president, will also participate.

According to Business Manager Dan



Camp leaders and workers from 12 states assembled recently at Montgomery Bell State Park near Nashville, Tennessee, for a three-day seminar sponsored by the National Church Training Service department.

Farmer the school is enjoying a fruitful year. First semester registration figures showed a student enrollment of 54. Eleven students responded to Foreign Missions Project 5000 by sending in pledge cards.

Youth Week Observed

HARTSELLE, ALA.—The youth of the Cedar Creek Free Will Baptist Church here observed National Youth Week with social activities and a week-end revival. Included in the activity was an evening devoted to Japanese customs. The serving of refreshments and dress of the youth were in typical Japanese style.

Rev. Jimmie Ferrell, president of the student body at Free Will Baptist Bible College, was the revival speaker. "Carnival of Pretense" was shown on Saturday evening.



W. A. Hansley

Promotional Secretary Hired

OCALA, FLA.—Rev. Wingate A. Hansley, former pastor of West Calvary Free Will Baptist Church, Smithfield, North Carolina, has been employed as Promotional Secretary of the Florida State Association. Mr. Hansley and his family have established offices here.

Continued on Page 17

A new bus has been purchased recently by the First Free Will Baptist Church of Artesia, New Mexico. Pictured on the left is the pastor, Rev. Bill McClintock. Standing with him is the Sunday School Superintendent, Mr. Ed LaRue. The church enjoyed a Family Night recently.



Using as a theme "Love Makes The World Go Round" the Crusaders and Heralds of the Cedar Creek Church in Hartselle, Alabama, held a joint Sweetheart Banquet. The event was held in the fellowship hall of the church with 28 present. Guest speaker was the Rev. Ronnie Blanks.



The Free Will Baptist Church of Cramerton, North Carolina, has taken on a new look recently with the erection of a new steeple. It was designed and built from the blue print of another church nearby. Rev. Roy L. Rikard has served the church as pastor for twenty-two years.



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 was talking to a person the other day about the office of deacon. He was of the opinion that only a married man was qualified for this office since the Bible says that deacons should be "the husbands of one wife, ruling their children and their own houses well" (1 Timothy 3:12). I know churches that have single men as deacons. What do you think about this?

In the same third chapter of 1 Timothy there are qualifications of a minister. The word "bishop" is used. The qualifications of the minister are more stringent than those for the deacon. In verse 2 it says: "The minister (bishop) then must be blameless, the husband of one wife . . ." Paul wrote these words. He was a minister and unmarried. Was he inconsistent? Certainly not in as much as he was inspired by the Holy Spirit to write these instructions. Without doing any harm to the meaning of the scripture we could insert, "If a man be married" then let the minister or deacon be the husband of one wife, etc. Surely there is a straining at a gnat attitude when one says that a single man cannot serve as either a deacon or a minister.

My husband and I have been expelled from our church without notice. My husband divorced his first wife on the grounds of fornication. She left him and would not come back. He was a minister, but turned in his papers when all this happened. It is our understanding that the grounds of fornication gave us the right to marry and we are surprised at the action of the church. We felt that we couldn't hold an office under these conditions but to be expelled? This is shocking! What is the Free Will Baptist position on this matter? I find nothing in the Treatise concerning this.

The Treatise states (page 45) that the local church is an independent body, so far as relates to . . . the discipline of its members. There is no denominational position (to my knowledge) on the matter of divorce. I personally know some pastors in our denomination who have been divorced and are still preaching. Before any member is expelled, charges should be presented and scriptural procedure followed (See Treatise, page 47). There is a difference of opinion on Matthew 5:32 and Matthew 19:9 where the expression "saving for the cause of fornication" is used. This may be cause for divorce, but does it free one to marry? There are some who believe not, particularly in view of Mark 10:11, 12; Luke 16:18; Romans 7:3; 1 Corinthians 7:11, and 1 Corinthians 7:39.

Please explain to me a woman's place in the church.

Paul wrote to the church at Corinth "Let your women keep silence in the churches" (1 Corinthians 14:34). He wrote to Timothy, "But I suffer not a woman to teach, nor to usurp authority over the man . . ." (1 Timothy 2:12). In these days of so called "women's rights" and "equality of the sexes" the scriptures are often ignored. However, there is a real ministry for women in God's vineyard in the teaching of other women, children, and others as the Spirit of God leads.

VISITATION / from Page 6

visitation program. One effective way to do this is to ask specific prayer for the visitation team visiting that week.

8. Recognize those who have been won in a three month period. At the end of a quarter, have all who have been won to Christ to either stand at their seat or assemble at the front. The pastor should then express appreciation for visitation efforts and lead in prayer for God's blessing to be upon those won.

9. Provide adequate literature. All visitors who go out should have several pieces of choice literature, all of which have the name and address of the church stamped or printed on the back. This literature should include a folder on the church, a tract on the subject of salvation and perhaps a folder which presents the work and ministry of the denomination. Do not use cheap, inferior literature. It is better to have a few pieces that are well done and attractive than an abundance which is second rate.

10. Provide "new" literature from time to time. Your visitors will appreciate the refreshing change of new literature. At least one new piece every quarter will keep your literature from becoming stale.

11. Provide scrapbooks on your church and its activities. Each visitation team should carry one to introduce a family to the church. Pictures of each Sunday school class can be included and children in the family can see the class they would attend when visiting the Sunday school.

12. Switch workers frequently. Unless care is given, there will be a tendency for the same two people to go out together month after month. It is better if teams are changed or rotated each time. This will afford a broader base of fellowship among the members and keep visitation cliques from forming.

13. Have an annual visitation dinner when team captains are recognized for their efforts, along with all team members. At this time, highlights of the year should be reviewed. Prayer, praise and testimonies are in order. The occasion should serve to launch another year of visitation ministry by the church.

Not all of the suggestions given in this article may be effective in your church. However, some will and I challenge you to work for an effective visitation program. It will not be easy and will call for dedication. But, seasoned with prayer, it will bear fruit. And instead of long periods of drought when we see few, if any, come to Christ, we will experience the joy of having people come to Christ every Sunday in our churches. □□

several decisions for Christ. When did Mr. Woodruff begin witnessing for Christ? Immediately after conversion.

But you reply—and many do—that you are not qualified. “After all,” you say, “I’ve not been to a Bible institute, or college; neither have I had any specialized training in this field.” Well, rest at ease dear Christian. You’re not alone. Those early Christians mentioned in Acts, chapter 8, that went everywhere declaring the claims of Christ, had none of these qualifying assets either.

You see, when we come right down to it, there is only one primary qualification essential to witnessing, and that requirement is revealed in the simple definition of the word itself—that is, the word “witness.” Webster says that a witness is “one who beholds, or otherwise has personal knowledge of, anything.” Do you know that you’ve been saved? Do you know Who saved you and how you were saved? If your answer is “yes,” then by virtue of this fact, you are this very minute a witness, and all God wants is for you to start being right now what you are already—a witness.

Freeman came to me a few weeks ago rejoicing over the soul that he had just led to a saving knowledge of Christ. I must confess that I was curious as to how he did it for Freeman can neither read nor write. “Brother Freeman,” I asked “How did you do it?” He replied, “Preacher, I used the same soul-winning verses that you use, but I used my New Testament.” He went on to explain how his wife had marked these verses for him and then fixed it so that he could easily find them. Thus, after memorizing these few verses in their proper order, he was able to quote them one by one as he referred his prospect to them in his clearly marked New Testament.

Christian, we are in a war on the battlefield of life. Souls all around us are perishing, crying out as they die for a medic. And as soldiers of the cross we have all been commissioned to “rescue the perishing, care for the dying.” True, for the present you may not be a doctor, but perhaps you can assist the doctor by being a nurse. You may not even be able to be a nurse, but surely you can be an ambulance driver, or a stretcher bearer and bring the wounded to the first aid station. We’ve all been given a first aid kit and a “great commission.” We need not wait for further orders. We must go to the perishing, and go to them now. □□

GORDON SEBASTIAN is pastor of the Peace Church in Wilson, North Carolina. He is also a member of the National Home Mission and Church Extension Board.

OPPORTUNITY FOR CHRISTIAN SERVICE

Several workers are needed to serve as houseparents at the Free Will Baptist Home for Children. Are you interested? Several requirements are as follows:

- * Dedicated Christian
- * Non-smoker
- * Rural background preferred—not required
- * High School education or equivalent

CONTACT

Mr. Ray C. Turnage, Superintendent
Route 9, Greeneville, Tennessee 37743
Telephone (615) 639-9449

GLANCING//from page 15

Church Dedicated

MONTGOMERY, ALA.—A modern church plant complete with furnishings valued at \$65,000 was dedicated here recently. The First Free Will Baptist Church had its beginning as a mission in August of 1964. Since that time the church has grown to a membership of 57.

The new sanctuary will seat over 200. Other facilities include a nursery, office, and eight classrooms. There are nearly 2 acres of land with parking spaces for 100 cars.

The church also owns a parsonage valued at \$15,000. Rev. E. B. Ledlow is the pastor.

Rev. Homer E. Willis, Director of National Home Missions and Church Extension, delivered the dedicatory message.

Children's Home Day

GREENEVILLE, TENN.—The Tennessee State Association designated the first Sunday in May to be Children's Home Day. Materials will be available to distribute during the service. They will be sent when requested. If churches and individuals would make a *special* contribution on this day, the Home would be able to make necessary improvements and purchase additional equipment without exhausting the General Fund. Perhaps an organization in your church would like to plan a service in behalf of the Children's Home. Write the Home for materials and information—Free Will Baptist Home For Children, Route 9, Greeneville, Tennessee 37743.

Annual Homecoming

GREENEVILLE, TENN.—Hundreds of guests and former residents of the Free Will Baptist Home for Children here are expected to attend the 27th annual Homecoming scheduled for 10:00 A.M., May 6. This annual celebration provides an excellent opportunity to visit the home.

Rev. Dale Burden, pastor of Fairmount Park Free Will Baptist Church, Norfolk, Virginia, will be the speaker for the main service. Special music will be provided by the Free Will Baptist Bible College Quartet of Nashville, Tennessee.

The traditional barbecue lunch will be served following the morning services. Tours will be conducted in the afternoon.

Camp Seminar

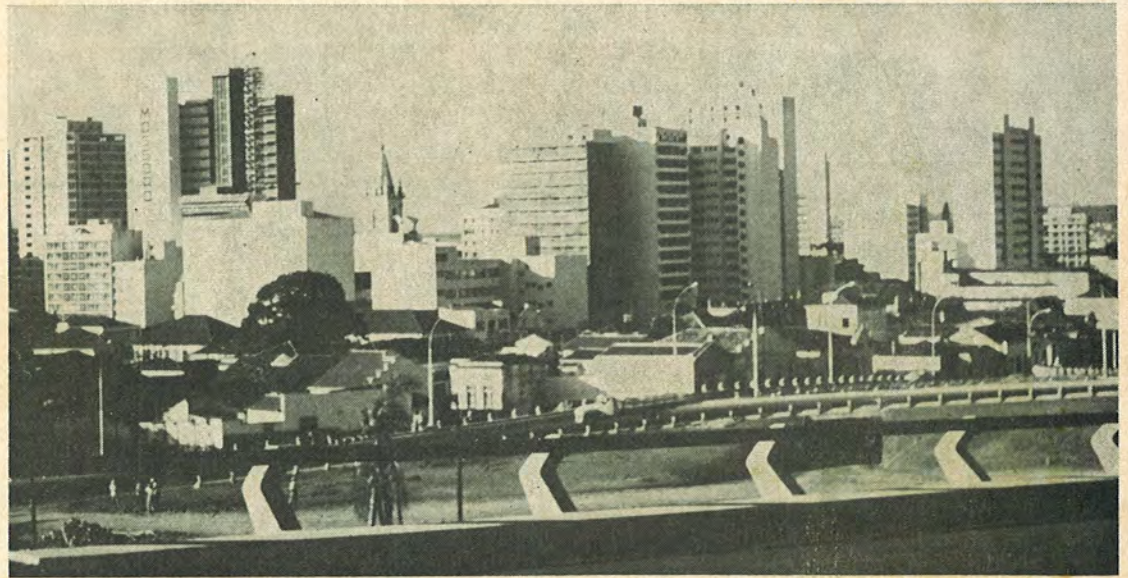
NASHVILLE, TENN.—Thirty-five camp leaders and workers representing Free Will Baptist camping in twelve states participated in a seminar held February 28-March 2. The seminar was held in the beautiful setting of Montgomery Bell Lodge, a state park facility near Nashville, Tennessee.

Mr. John L. Franck, associate executive director of Christian Camps and Conferences Association was guest lecturer and discussion leader. Through the leadership of Mr. Franck, the group explored the tremendous potentials of camping as it relates to the Christian educational program of the church.

Other guests included Mr. Ray Turnage, who served as moderator of each session, and Rev. N. R. Smith, who conducted the Bible Hour each morning. The program was arranged and sponsored by the Church Training Service department under the direction of Samuel Johnson.

by J. Reford Wilson

GOD AT WORK



Skyline of Campinas, Brazil

IT WAS CHECK in time, December 30, 12:30 A.M., when I arrived at the International airport in Miami with Reverend & Mrs. Tom Willey, Sr., Benito Rodriguez and Reverend & Mrs. Clarence Newman from Ohio. The Bobby Aycocks had just arrived with Pastor Elro Driggers. The Bobby Pooles were there with her father and mother, Mr. & Mrs. Hicks from South Carolina, their pastor and his wife, a young man from their church and Brother Poole's sister and brother-in-law who had just moved to Miami. We had a round of hand shaking and embraces of farewells.

The plane was filled from Miami to Panama and though seats supposedly had been reserved, we found ourselves in unassigned seats among sleeping passengers.

We left Miami at 1:50 and arrived in Panama City about 4:30 A.M. Tom Willey, Jr. was at the airport to meet me. Bobby Aycock deplaned and visited with Tom while I went through customs. A few hours in bed were refreshing. The Willeys live on the main highway from the airport to the downtown area which is an excellent location for their chapel. The chapel, Sunday school rooms and a guest

room are downstairs and living area is upstairs. The buses, cars and radios blend their sounds to provide an early alarm system. A missionary family from Costa Rica had come to visit the Phippses not knowing Bill was in the hospital. They and Barbara Phipps were also at the Willeys.

I went to the hospital to visit Bill Phipps who had been injured in an automobile accident. On Saturday, Tom Willey, Jr., Bill Hendrick, missionary from Costa Rica, and a pilot, Jim Russell, and I flew over the area of Canitas and Jenne. These are communities beyond the end of the Pan American highway. This area had been recently flooded and several had drowned when their homes were suddenly washed away. Tom makes regular trips to Jenne for services.

I left Panama City Sunday evening at 8:20 and arrived in Campinas on Monday morning, January 2. The plane circled the airport three times and the captain announced we had braking problems on the right wheels and would probably blow the tires on landing. We landed beautifully and would never have

known of the trouble if he had not told us. I can say with Spurgeon, "He who hath helped thee hitherto, will help thee all thy journey through."

Earnie Deeds and Don Robirds met me. We left Earnie's about 10:45 for the field council meeting at Jaboticabal. Arrived at the Bible Institute for the evening meal. All the missionaries and their children, a total of 42, were present. After supper, we had our first service at which I brought greetings and Dave Franks preached on "Spiritual Unity." Each morning one of the missionaries brought a devotion, I gave lectures on human relations and committee meetings with business followed throughout the day. I sat as an observer and advisor.

You could sense from the first service that God was going to do something for us. There was also a spirit of eagerness and willingness to be open to the wisdom and guidance of the Spirit.

Dave Franks, field director, led the group in discussing the effective use of literature and radio in evangelism. Bobby Aycock, director of the Brazil Bible Institute, and the educational committee presented plans for training national

workers. The need for workers is urgent and each missionary is praying for God to call forth a national to assume his work. The missionary would move to a new area.

On Thursday, we went to a hotel in Jaboticabal for the annual alumni banquet. All the missionaries in Brazil have attended Free Will Baptist Bible College and their special project is the expansion program to which they have pledged a \$1,000.00. It was my privilege to tell them of the progress of the building program.

On Saturday, I presented a plan of strategy for Brazil and delivered the final message at the field council meeting. The Holy Spirit had quickened His servants. God had given a new vision and missionaries rededicated themselves to their task of evangelizing Brazil.

I rode back to Campinas with Earnie and Jean Deeds. The next day was to be one of the highlights of the trip. Our first Free Will Baptist Church in Brazil had elected the first graduate of our Bible Institute as pastor.

There were 71 in Sunday school at the Campinas Free Will Baptist Church and you could see the expressed spirit of joy as pastor Sebastiao greeted his people. The deacons showed me the house they had remodeled for their parsonage. This church is completely indigenous.

On Sunday afternoon, the pastor's son, another young man and a Japanese girl were baptized. Though the language was strange to my ears, I rejoiced as I listened to the Brazilian pastor preach the Sunday evening message. I showed slides of our various mission fields and challenged the national church to be missionaries in its ministry.

Don Robirds and I went to Sao Paulo on Monday to visit a print shop. Don had translated Bobby Jackson's booklet "Six Steps to Successful Christian Living." "Into the Word" and "Faith for Today" are also being translated for use in Brazil.

Louis and Florine Coscia are ministering in Pirassununga. I preached in his church on Wednesday night and a young girl received Christ. The postmaster, an unbeliever, and his family were present in the service. We were his guest the next day for a fish dinner. He is interested in the gospel and you may join with me and the Coscias in prayer for his salvation.

There are more than ten million spiritists in Brazil. Jim Combs took me to a clump of bushes near the lots which they have purchased for their church. Under a tree was an offering of flowers, birds, wine, a cigar, candles, a bowl of food and a large piece of meat which the Spiritists had placed there the day before. Jim and Shirley Combs have a

well established group of believers in Araras. The conversion experiences of these people have been exceptional. The believers have been effective witnesses to their families and friends. One of the outstanding students at the Bible Institute is from this congregation. In the service on Thursday night several members committed themselves anew to Christ. An informal evening of visiting and counseling was enjoyed on Friday night at Ribeirao Preto with the Sammy Wilkinsons. Bobby and Geneva Poole were the first Free Will Baptist missionaries in this thriving city of nearly 200,000. Sammy and June Wilkinson will continue ministering here until June and will then move to Jaboticabal when Dave and Pat Franks come home on furlough. The Bobby Pooles will move to Ribeirao Preto following their refresher course in language study.

A special service was planned on Saturday evening at which I showed the slides of our work in other countries. Many were thrilled to know they were part of a great missionary movement. Eula Mae Martin works with the youth in this church and also assist in the rural mission points.

I concluded my visit with the missionary families by visiting Ken and Marvis Eagleton and Bobby and Sue Aycock at the Bible Institute. Ken has a new work at Monte Alto and is teaching some of the courses at the Institute.

My final service was at Jaboticabal with Dave and Pat Franks. A Catholic neighbor, a school teacher, went with us to the service. She was so impressed that she requested Dave to show the slides to her daughter and other friends who lived nearby. This gave him an opportunity to invite them to his home where he had a marvelous opportunity to witness to them.

A similar opportunity was given to Earnie Deeds and me in Campinas. The young Japanese girl invited us to her home to show her family the slides of our missionaries in Japan. Her father invited the president of the Bank of Japan in Campinas and the Japanese Volkswagen representative of Sao Paulo. I described the slides in English, Earnie translated into Portuguese and the daughter translated into Japanese. The thrill came when her father told his friends of his daughter's conversion to Christianity and of her being baptized.

This is Brazil, the brightest spot in all the world for evangelism. "Pray ye the Lord of the harvest, that He will send forth labourers into His harvest" (Matthew 9:38). □ □

REFORD WILSON is General Director of the Board of Foreign Missions of the National Association of Free Will Baptists. He has served in this capacity for approximately six years.

in the vineyard

Rufus Coffey, Director of Missions Education for Foreign Missions Department, will be in Nashville for the annual Bible Conference, April 3-6. He will be in Florence, South Carolina, for a missionary conference, April 14-16; Oklahoma Bible College Missionary Conference, April 17-25 and in the Salem Association Cottondale, Florida, April 26-May 3.

Director of the Sunday School Department, **Roger C. Reeds**, will be attending the annual Bible Conference in Nashville, April 3-6. He will participate in a TNT Rally at the Pleasant View Free Will Baptist Church, Grove City, Ohio, April 28-30.

Henry VanKluyve, Director of Deputation for Foreign Missions, will be in Nashville for the annual Bible Conference, April 3-6. He will be in Chattanooga, Tennessee, for a missionary conference, April 23.

Director of Expansion Campaign for Free Will Baptist Bible College, **Jack Paramore**, will be in Nashville April 3-6 for the annual Bible Conference. He will attend a minister's meeting in Norton, Virginia, April 7; Revival services Pardue Memorial Church, Clarksville, Tennessee, April 8-9; Bethany Church, Timmons ville, South Carolina, revival services April 10-16; First Church, Spartanburg, South Carolina, April 17-23 and revival services Johnson City, Illinois, April 24-30.

Homer E. Willis, Director of National Home Missions and Church Extension, will be in Nashville for the annual Bible Conference, April 3-6. He will attend dedication services of the Free Will Baptist Church in Columbus, Ohio, April 9; mission service at Cofer's Chapel Church, Nashville, Tennessee, April 12; Missionary Conference at Oklahoma Bible College, April 17-19; Mission Conference, Tucson, Arizona, April 20-22.

Director of Foreign Missions, **Reford Wilson**, will attend the annual Bible Conference in Nashville April 2-3. He will attend the N.A.E. meeting in Los Angeles, April 4-6; missionary conference in southern California April 7-9; Oklahoma conferences, April 15-16 and will attend the Bible Conference at Oklahoma Bible College, April 17-20.

Continued on Page 24

Sports And The Christian Teenager

by James Puckette

HAVE YOU EVER tried to pick the most respected and influential students in your high school? After you have compiled a list of these students, see if you can pick out one thing they have in common. If you will think for a moment, you will probably find that most of these students are connected in some way with sports. They are probably well known for their performances in football, basketball, baseball, track, tennis, volleyball, or other sports.

These students are the ones who usually make up the class officers. They are usually elected to the student council. They serve as presidents of the various clubs. These are the students who lead in school spirit and the sportsmanship of the school. Their influence is far reaching, touching both teachers and classmates. Should not such an influence be used for Christ?

In Matthew, chapter five and verse sixteen, the believer is encouraged to: "Let your light so shine before man that they may see your good works and glorify your Father which is in Heaven." Every born-again Christian has the duty and privilege of living a testimony for Jesus Christ the Saviour.

The high school Christian has a wonderful opportunity to be a witness. This is especially true of the Christian athletes. Athletics are here to stay, so why not use the opportunity to be a good Christian witness through the athletic events in your school.

To be a good witness for Christ, however, the athlete must do everything to the best of his ability. Any Christian boy or girl with the possibilities of being an outstanding athlete should work hard to be the very best athlete possible for the glory of God. The Lord demands the best that Christians have to offer in every area of life. Athletics are no exception.

In order to be the best possible athlete, a player must give one hundred per cent effort in practice, as well as in games. Practice should begin at an early age and continue through life. Practice time is most important because it is here that game habits are formed. An athlete will

perform in a game just as he has worked in practice.

In order to be exceptional, an athlete must give every game maximum effort from the beginning to the end. He should never think for one moment that he can fail to do his job and still be outstanding. Every play is important. The team forms their opinions of each player by his consistent performance.

Bill Glass, who is a defensive end for the Cleveland Browns and an outstanding Christian, says in his book, *Get In The Game*, "I became aware that when I played well on the field, it impressed my teammates and made them ready to listen to what I had to say off the field. They are more eager to hear what a good player has to say. I wanted to have an audience for what I had to say about the Christian faith." If the Christian athlete will be his best at all times, people will more readily listen to his testimony for the Lord.

Not only will sports provide a good opportunity for witnessing, but will also be beneficial to the Christian who participates. Through participation in sports, the Christian can learn some of the hardest and most important lessons in life. One of these lessons is self-discipline. Paul says in I Corinthians 9:27, "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." It has been said that a friend is someone who can make us do what we can do. A self-disciplined person, however, needs no one to make him do the things he should. Instead, he does them on his own simply because he knows they are right.

It is easy to see how an athlete has to discipline himself. He has certain foods to eat, certain hours to sleep, a certain time to practice and many other regulations to follow. This takes self-discipline.

A Christian must discipline himself too. A regular, daily systematic means of Bible study and prayer is a necessity if one wished to be effective for Christ. This is a step toward a successful Christian life. If an individual can accomplish this, he can consider himself well disciplined.

Another lesson the athlete learns is to follow instructions. He does what he is told without hesitation or question. Maybe the athlete disagrees with the hard practice or even the coaches' strategy during the game; but he knows if he wishes to play, he must carry out the coaches' orders.

Learning to take orders is very important in the Christian life also. When God gives the slightest command, a Christian should respond without hesitation.

Teamwork is also essential. No matter how good the athlete, he is not his best



until he learns to play with and depend upon his teammates. Even if he is able to score from any position, he will be a well-rounded athlete only when he works well with a team. To fail to work together usually means the loss of a game and personal defeat.

Wouldn't it be wonderful if Free Will Baptist Churches could work together as one big team, realizing that failure to do so will cost in the souls of men. Christians can learn the importance of teamwork early in athletics.

Motivation—a reason to try—is an important part of any accomplishment. There must be a goal set, then comes the struggle to achieve the goal. In different sports, the goals are somewhat different in nature but the same in primary purpose—to keep ahead of the opponent.

The Christian needs to be motivated in his work for God. Set high goals and be motivated by God's love with a strong compassion and desire to win others to Jesus.

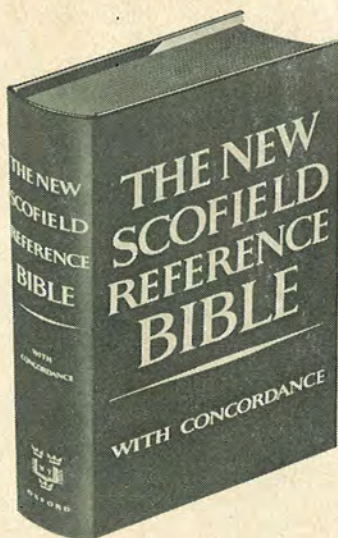
After the goals are determined, the athlete must work with enthusiasm to achieve the goals before him. He works with such zeal and determination that he leaves little doubt to anyone's mind about his success. Paul served God with zeal and enthusiasm. The world needs to see the same zeal in Christians today.

Sports afford unlimited opportunities to Christian young people for witnessing, for character building, for influence, and even for preparing them for dealing with the outside world. Such opportunities should not be taken lightly. I Corinthians 10:31 says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Christians in sports should let this time count for eternity. It can serve to strengthen faith and give opportunities to witness for Christ.

If you are a Christian, with the possibilities of being a good athlete, take this challenge: Submit yourself to good coaching and determine in your heart to be the best athlete possible in order to broaden your Christian outreach and testimony. Never forget that the most important coaching you will ever receive is from the Holy Spirit, who is your Guide. The greatest submitting you will ever do is to submit to God's leadership in your life.

Keep a warm heart toward the Lord and a humble spirit before Him who gave you your ability in the beginning. Seek His will first! Now you have the essential elements of a good Christian athlete. Use it for the glory of God. ☐ ☐

MR. PUCKETT is a graduate of Free Will Baptist Bible College and has coached in the public school system of Jacksonville, Florida, for four years. He served as pastor of the Wesconnett Church in Jacksonville and has recently taken the pastorate of the First Free Will Baptist Church in Deerfield Beach, Florida.



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National Association of Free Will Baptists

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July 10-13, 1967

Civic Auditorium



THE ANNUAL CONVENTION of the National Association of Free Will Baptists is an exciting time for anyone with a personal interest in the work of the denomination. It provides fellowship, inspiration and challenge and is also a time when progress reports are heard and plans formulated for the future. Pastors, delegates and visitors share in the four-day session. Dates this year are July 10-13, 1967.

Our convention city is Jacksonville, Florida. The city officials and our Free Will Baptist constituency throughout the state have gone all out to make this an enjoyable occasion for everyone. General sessions of the association will be held in the beautiful Civic Auditorium located on the St. John's River. The George Washington Hotel has been designated as convention headquarters. All youth activities will be held in the headquarters hotel.

Many of you who receive our magazine have never attended a meeting of the National Association. We would like to extend you an invitation and urge you to come. Since we will be meeting in Florida, this will be an excellent opportunity to couple your vacation time with a visit to our convention. It is wonderful

opportunity to learn more about the work of your denomination.

Under the general theme "Teach or Perish" four worship services will highlight the convention. In addition there will be the annual WNAC Fellowship Dinner, Pastor's Dinner, Youth Banquets and Laymen's Breakfast. Simultaneous sessions on Tuesday will provide activities for every age group. Special music will be featured throughout the sessions.

For your convenience, a hotel reservation form has been provided on the inside back cover of this issue. To avoid disappointment, we would suggest that you secure reservations as soon as possible. All reservations will be confirmed by return mail.

You will also note (inside back cover) a form which is to be used for the purchase of tickets to special meal functions. Since there is a limited number of tickets available, we suggest that you send in your request soon. All tickets will be sold on a first come, first serve basis.

We certainly hope that you will make your plans to be with us in the "Land of Sunshine" for the 31st annual session of the National Association of Free Will Baptists. We believe you will enjoy the visit.

woman to woman



by CLEO PURSELL

Looked At Yourself Lately?

Have you taken a good look at yourself lately? At the *real you*? A modern proverb says, "If we could see ourselves as others see us—we'd never speak to them again."

Perhaps most of us have a physical check-up this year but what about a personality check-up? As every woman knows, Spring means housecleaning. It is also a good time to look at *oneself* with spring cleaning in mind.

Answer each of the following giving yourself 10 points for each *yes*. Check your score to see if you need to weed out ugly and unattractive things in your life and replant with lovely, winsome qualities.

1. Can you be depended on to do what you say you will do?
2. Do you refrain from boasting or bragging?
3. Do you habitually wear a smile rather than a frown?
4. Do you present a well groomed appearance?
5. Are you careful not to criticize others?
6. Do you refrain from repeating something told you in confidence?
7. Can you enthusiastically follow someone else?
8. Is the law of kindness in your tongue?
9. Do you have a sense of humor?
10. Do you measure yourself by Christ's standards rather than by others ideas?

The Wealth of Women

Over 80 per cent of Americans worth \$10 million dollars or more are *women* according to surveys recently conducted by the National Bureau of Economic Research, the Federal Reserve System and the Census Bureau. There are 1,658 women with fortunes over \$10 million as compared with 335 men. The average

age of these women is 40 with the average male age being 58.

Let Georgia Do It

Today's world issues call for re-masculinizing missions. According to Clay Cooper in his book *Nothing To Win But The World*, "mission statistics reveal an astonishing outnumbering of males by women. On some fields the ratio may be six to one."

"Because so few see masculinity and missions at the same glance, women are obliged to serve as stand-ins and attempt the impossible . . . fill men's shoes. A classic illustration comes from the steaming jungles of Malaya. A young woman, manning a remote station alone, farewelled the visiting mission director with: 'God has called a *man* to do this job out here. So far, he hasn't responded. But, until he does, I will stick here for Jesus sake.'"

Women Play Major Role in Cuban Church

More than half the elders of the newly formed Presbyterian Church of Cuba are women, according to a United States churchman who was a guest at ceremonies in Havana which launched the church.

Dr. John Coventry Smith, of the United Presbyterian Church, was one of three Americans who attended the January 22 service which transformed the former United Presbyterian Presbytery of Cuba into an independent Church.

"Women play an important part in the Church," Dr. Smith said on his return here. He said that women increasingly are assuming leadership roles, in part at least because the men no longer have the time, due to their long hours of work." (Christian Times, Feb., '67)

Fruit In Old Age

"I call it the 23rd Psalm," wrote Mrs. Alice Scott. She had reference to her room in a nursing home which has a large 23 over the doorway. Confined to a wheel chair, the result of a broken hip sustained in a fall, she has been alone since the death of her husband, Dan, six years ago.

Active in Free Will Baptist circles for more than half a century, Mrs. Scott has joyously rendered service as a Sunday school teacher and in other capacities. She is now 86 years of age and regularly attends the Sunday school and church services held in the home.

Always a cheerful, deeply spiritual woman of faith, she still retains the enthusiasm and spiritual vigor of former years. She is living proof of the verity of Helen Kellers declaration, "There is no age in the Spirit!"

She would be delighted to receive cards and letters from our readers. Her address is Sunset Estates, Tecumseh, Oklahoma 74839. She contributed the following.

Make up, sing up, pray up, pay up and measure up, but never give up, dry up, freeze up, let up, back up, slow up, blow up, crack up, split up, put up, until you are shined up, lined up, stirred up, filled up, fired up, built up, dressed up and ready to go up.

Days to Remember In April

- * Bible Conference
- Free Will Baptist Bible College
- * Foreign Missions Month

Gem

A flying rumor never has any trouble landing.



readers respond

Reaction To Reaction

☐ Enclosed is my renewal to *Contact*. I am proud of our national paper. Keep up the good work.

In regard to the article by Mr. Paul E. Little, he at least gives us something to think about. Our first concern should be to win the lost and if this is done, we must go to them. Jesus said, "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." (John 3:17). He also said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

I am sure we all agree that we must live clean, holy lives and that this sometimes has a greater effect on sinners than condemning them. I, too, would feel a bit out of place in a beer tavern, but if a soul can be won there, I say go get him. Remember Jesus said to Zacchaeus (a sinner), "Make haste and come down, for today I must abide at thy house" (Luke 19:5). The Samaritan woman is another example (John 4).

Rev. Lewis Barker
Little Rock, Arkansas

Correction In Order

☐ Not that those great servants of God, Dr. Carl Henry and Dr. Harold John Ockenga, need defending, but a letter writer in your March issue was so obviously in error in calling them "leaders in the one world church movement" that I feel a correction is in order.

Evangelical Protestantism never had greater champions than these two men who are indeed "giants." As editor of *Christianity Today* Dr. Henry writes frequently and vigorously against the ecumenical movement and both men join a host of us lesser lights in opposing one world church.

Dr. W. Stanley Mooneyham
Atlanta, Georgia

Appreciation For Bible Support

☐ Your latest list of donors and check for \$419.38 arrived yesterday, bringing

to a total of \$3,803.64 gifts from Free Will Baptist churches toward the mission of the American Bible Society.

It is a thrill to circulate this report among colleagues, and we are hoping that the *ABS Record* will be able to feature the campaign and Bible Sunday response.

We are grateful for your leadership and the example of your churches in putting action into a concern for the Bible cause. If it is possible to put a note in *Contact*, please convey our deepest thanks to the pastors and their congregations for these contributions to Christian advance, to speed the work of reaching men everywhere with the Good News of the Gospel.

Dr. John H. McCombe
American Bible Society
New York, New York

Some Subscribe

☐ Please send me *Contact* for one year. I believe your subscription price is \$2.00. Thanks for a wonderful paper for our denomination.

Mrs. Zena Mays
Huntington, West Virginia

Some Renew

☐ Inclosed you will find a check for another year's subscription for *Contact*. We enjoy the magazine very much.

Rev. D. L. Wright
Clarksville, Arkansas

In the Vineyard 'from page 19

Harrold Harrison, Director of Teacher Training for the Sunday School Department, will be in Nashville April 3-6 for the annual Bible Conference. He will conduct an area Sunday School Institutes in Georgia, April 10-21; TNT Rally, Pleasant View Church, Grove City, Ohio, April 28-29 and will attend the Sunday School Convention in the West Florida Association, May 5.

Executive Secretary **Billy A. Melvin** will be in Nashville April 2-4 for the annual Bible Conference. He will attend the 25th annual convention of N. A. E. in Los Angeles on April 4-6. From April 7 through April 13 he will be meeting with pastors throughout the state of California. April 28-29 he will participate in a TNT Rally at Grove City, Ohio.

Robot In The Army Of The Lord

SOMEWHERE there's a computer card for you and nearly everything you own. By the end of the century, every person in the world will be located and identified.

In twenty-five years our current communications explosion will have tied together most of the libraries and information centers of the world electronically. Governments and individuals will have the world's current information available at a touch. In many areas, money will be replaced by electronic identification cards. Medical diagnosis will be made by computer. Men will converse with computers as they now talk by telephone.

These are the communications marvels which David Sarnoff, chairman of the board of the Radio Corporation of America, sees leading to "a one-world concept of mass communications." Dr. Paul S. Rees in *World Vision Magazine* calls them the missionary's "Titanic tool," and C. Richard Broome, director of Southern Baptist Theological Seminary's data processing department, sees them as the means not of binding and shackling man but of freeing him to be creative in greater witness for Jesus Christ.

"Missions are being carried on amidst the third great revolution of mankind," said Dr. Donald A. McGavran, Dean of the School of World Mission and Institute of Church Growth of Fuller Theological Seminary, Pasadena, Calif. "The first (was) from a hunting to an agricultural economy, and the second, industrialization of the West. This third revolution, marked by automation, atomic power, electronics and the fantastic development of rockets and space travel, is upon us and is pushing nations hither and thither at bewildering speed."

What shall we do with these fantastic God-given communications tools? The Missions Advanced Research and Communication Center in Pasadena (sponsored jointly by Fuller Seminary and World Vision) suggests first the need for more research and development to use the methods of communicating more effectively. This could be done, it says, by establishing research centers in key cities throughout the world. Interdenominational in character, they should be manned by the best scientists, theologians, missionaries and supporting staff the Christian world can muster, says MARC.

Never before have fishers of men had so many tools to do their job. Scientists have provided the means; now let us pray that God will supply the men to use them.—NBR

CONTACT

cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

February 1967

	FEBRUARY 1967	YEAR TO DATE	TOTAL TO FEB., 1966	DESIGNATED FEB., 1967
Alabama	\$ 5.00	\$ 609.08	\$ 446.62	
Arizona	450.07	450.07	249.42	
Arkansas	457.47	717.83	872.19	
California	618.35	1,189.24	1,260.27	
Florida	973.50	973.50	515.43	
Georgia	389.36	389.36	538.67	
Idaho		35.53	64.13	
Illinois	831.19	1,516.99	1,481.43	
Indiana		68.00	94.00	
Kansas		157.00	600.00	
Kentucky			106.84	
Louisiana	66.00	66.00	25.00	
Michigan	603.28	817.70	7.90	
Missouri	1,821.30	3,428.95	1,763.60	
New Hampshire	40.50	120.14	33.16	
New Jersey	5.00	5.00		
New Mexico	26.02	37.28	59.37	
North Carolina	133.03	231.93	277.85	
Ohio	167.82	496.38	445.20	
Oklahoma	1,115.42	2,689.64	2,787.56	
Tennessee	840.95	1,435.88	440.11	
Texas		371.55	513.77	
Virginia	979.77	929.71	775.71	
Washington and Oregon	47.64	47.64	116.25	

	COOPERATIVE RECEIPTS FEBRUARY 1967	YEAR TO DATE	DESIGNATED FEB. 1967	YEAR TO DATE	TOTAL RECEIPTS TO DATE
Foreign Missions	\$2,723.00	\$4,867.47	\$	\$	\$4,867.47
Bible College	1,971.83	3,524.72			3,524.72
Executive Dept.	1,877.93	3,356.88			3,356.88
Home Missions	1,502.35	2,685.51			2,685.51
Church Training	938.97	1,678.44			1,678.44
Superannuation	281.69	503.53			503.53
Stewardship	93.90	167.85			167.85

Three-Year-Old Saints

by Norman B. Roher

I WAS SITTING in a rocker reading *The New Republic* magazine while holding my three-year-old boy who was sick and needed comfort.

Suddenly the little tot bolted upright and exclaimed, "Daddy! God isn't in this book! Why isn't God in this book?"

Peering at him quizzically I began to understand. His mother had taught him his first word: "God." He had been studying the pages of the magazine in front of him and hadn't found "his word."

I began at once to teach my three-year-old other words, carefully printed on cards. I tacked them up on bulletin boards behind cupboard doors and taped them to the refrigerator.

If a three-year-old child could learn to read, I asked myself, why could he not understand the meaning of salvation? One day when he asked why Jesus died on the cross, my wife and I explained God's simple story of loving grace extended to all. That day he gave his little life to God, as we had prayed he would before he was born.

My wife and I started a Good News Club. Each Thursday the thundering herd pounded down the street to our house to listen to the Bible story. In the first contingent there were three three-year-olds, including our son. They were eager and responsive to the story of God's love and raised their hands at the time of decision.

We were criticized for our views. "Of course a child will raise his hand," people told us. "They want to be with the group. They can't really understand."

We believed they could . . . and did. If some did raise their hands the second time perhaps they hadn't understood everything the first time, or they wanted to repeat a happy experience, or they had sinned since their first decision and didn't know what to do about it, or they just needed assurance about what they had done earlier.

Before writing this piece I sat down with my boy, now a big six, and had a chat. He remembers the day he gave his heart to the Lord Jesus Christ and his life bears witness to his faith.

Glen Doman, author of *How To Teach Your Baby To Read*, said it's been proven: a one-year-old youngster can learn words, a two-year-old can learn sentences and a three-year-old can read books.

We think the records in heaven will show that most evangelistic work has missed the boat by starting too late in holding out to a lost world the promise of eternal life. □ □

personally...

HAVE YOU EVER wondered how many victories might have been lost on the mission field because of the lack of prayer? If it is true that God's work moves forward by prayer, then we likely do not pray enough or as we ought.

In an effort to bring our attention to the importance of prayer, the Foreign Missions department has chosen as its theme this year the words of Matthew 9:38; "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." What a tragedy it would be for Free Will Baptists to give of their youth and financial resources for the missionary task of the church and then to ultimately fail because there were insufficient prayers by the people of God.

Brethren, we need to pray and I would like to comment specifically about our prayers for the individual missionary.

First, the missionary has physical needs. We should pray that the missionary will remain strong physically. Because of the change in climate and food there is the possibility of illness. Sometimes disease comes to the body and the missionary is prevented from fulfilling the work to which God has called him. In some instances, the missionary has to return home due to failing health.

When the body is weak, weariness sets in. Missionary work usually involves much manual labor. If the missionary does not enjoy good physical health, he becomes weary in his task and is kept from effective service.

Then there are the accidents which may occur. By the very nature of their work, missionaries are likely to experience accidents. Several of our missionaries have suffered accidents in recent months. Fortunately, none have been fatal. Thus we need to pray for the physical safety of the missionary.

Second, the missionary has mental needs. One of the first challenges which faces the missionary is learning a new language. And it is not enough to just learn words. He must be able to use the language fluently to preach and teach. Closely related is the task of translation, sometimes in situations where there is no written language.

There is the matter of loneliness. Many miles from family and friends, sometimes one's children, the missionary is apt to slip into periods of loneliness. Satan has defeated more than one missionary through loneliness.

Closely related is discouragement. The missionary toils for months and months, seemingly with little results, and Satan plants in the mind the seed of discouragement. Discouraged saints, at home or abroad, will never do much for God.

Third, the missionary has spiritual needs. Perhaps above everything else, we need to pray for the personal spiritual growth of the missionary. Cut off from the worship services back home and the times of special meetings, the missionary is left to care for his own soul. We can never pray more significantly than when we pray for the spiritual development of our missionaries.

We must also pray for the spiritual ministry of the missionary. Basically his is a spiritual battle—often against great odds—and spiritual battles are fought and won with spiritual weapons. As the missionary seeks to push back spiritual darkness, let us be sure that we are standing with him in prayer.

Prayer for spiritual discernment must likewise be a part of our praying. Problems arise, decisions have to be made. It is essential that the missionary know the mind of the Spirit in these moments. Often much is at stake and the importance of such decisions rest heavy on the missionary.

Having noted these areas of need in prayer, let's go to the closet and pray for our missionaries. They need our prayers and will accomplish little without them.



Billy A. Melvin

Executive Secretary Billy A. Melvin (left) congratulates the Rev. Robert B. Crawford, pastor of the Trinity Church in Greenville, N. C., on the occasion of the church's dedication. More than 400 people were present for the service. An extensive building program has been projected by the congregation.



Application for Hotel Reservations

31st Annual Convention

National Association of Free Will Baptists

July 10-13, 1967
Jacksonville, Florida

Name _____ Children _____

Name _____

Address _____

Arrival Date _____ Arrival Time _____ Date of Departure _____

(Reservations will be cancelled at 6:00 P.M. unless late arrival indicated)

1st Hotel Preferred _____ 2nd Hotel Preferred _____

Type Accommodations and Rate _____

(If not available, next highest rate will be assigned)

Note: All hotels are within walking distance of the Civic Auditorium.

GEORGE WASHINGTON—HEADQUARTERS

Air Conditioned, Radio and TV, Free Parking. No charge for children under 14 and in same room.

Singles: \$7.00

Doubles: \$9.00

Twins: \$11.00

ROBERT MEYER

Air Conditioned, Radio and TV, Free Parking, Swimming Pool. No charge for children under 14 and in same room.

Singles: \$9.50

Doubles: \$13.50

Twins: \$15.00

ROOSEVELT

Air Conditioned, Radio and TV, Free Parking, Swimming Pool. No charge for children under 14 and in same room.

Singles: \$7.00

Doubles: \$9.00

Twins: \$11.00

MAYFLOWER

Air Conditioned, Radio and TV, Free Parking. No charge for children under 12 and in same room.

Singles: \$8.50

Doubles: \$11.50

Twins: \$12.00

MAIL THIS APPLICATION TO: FREE WILL BAPTIST CONVENTION BUREAU, P. O. BOX 538, JACKSONVILLE, FLORIDA.

All reservations will be confirmed by the convention bureau. Each request must give definite date and approximate hour of arrival. Be sure to include names and addresses of all persons who will occupy the rooms requested. Notify the convention bureau immediately if reservations have to be cancelled. Make your reservations before July 1, 1967.

↑ _____ THIS PORTION OF PAGE FOR HOTEL RESERVATIONS ONLY _____ ↓

DELEGATE'S OFFICIAL CREDENTIAL

Clip and bring to the registration table at the Civic Auditorium in Jacksonville.

THIS CERTIFIES that

_____ is a duly authorized delegate to the National Association of

Free Will Baptists from _____

(Church or State Association)

_____ of (if church, give city and state)

(Only one signature is required.)

Moderator or Pastor

Clerk or Secretary

IMPORTANT: All delegates representing a state, district association, or local church must present this form, properly signed to be registered.

BANQUET TICKETS

Clip and mail to: Tickets, P. O. Box 1088, Nashville, Tennessee 37202.

All banquets have been arranged for a certain number. To avoid disappointment, you are urged to order tickets early. No tickets will be mailed out or reserved without payment. Refunds are available through July 1, 1967. **Enclose a stamped, self-addressed envelope with your request for tickets.**

Enclosed is my check or money order for the tickets indicated below:

- ☐ WNAC FELLOWSHIP DINNER—\$2.50
Monday, July 10, 5:00 P.M.
- ☐ PASTOR'S BREAKFAST—Free
(Pastors Only)
Tuesday, July 11, 7:00 A.M.
- ☐ PASTOR'S DINNER—\$2.50
(Pastors and their wives)
Tuesday, July 11, 5:00 P.M.
- ☐ HERALD'S BANQUET—\$2.50
Tuesday, July 11, 5:00 P.M.
- ☐ CRUSADER'S AND AMBASSADOR'S BANQUET—\$2.50
Tuesday, July 11, 5:00 P.M.
- ☐ LAYMAN'S BREAKFAST—\$1.75
Thursday, July 13, 7:00 A.M.

CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second-class postage paid at Nashville, Tennessee

MRS JAMES STACK
RT-7
CLARKSVILLE TENN 37040
C

What does the future hold for our children? One is made to wonder. It seems so much has happened so fast—the bomb, the spread of communism, the Vietnam war, the soaring growth in world population, the shortage of food in some parts of the world, the fantastic advance of scientific discoveries, the spiraling economy and the serious breakdown of morals. Possibly you have asked yourself, “Where is my place in all of this?” You have a place! Everyone of us does. God wants to use every Free Will Baptist in these rapidly changing days. Looking back, we can thank God for the unprecedented growth we have enjoyed in recent years. But we dare not rest on past accomplishments. More important, as we build churches across the nation, care must be taken to see that we build spiritually. Free Will Baptists may never be strong numerically or financially, but there is no reason for us not to be strong spiritually. And after all, this is the greatest contribution we can give to the world and to the future of our children. What, then, of the spiritual strength of your church? Of your own life? Live under the authority of the Holy Scriptures and always be a positive force in this world of change and uncertainty. Thus we can effect the future.

The Future?

