

CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

JUNE 1967

TEACH OR PERISH



WORTHINGTON



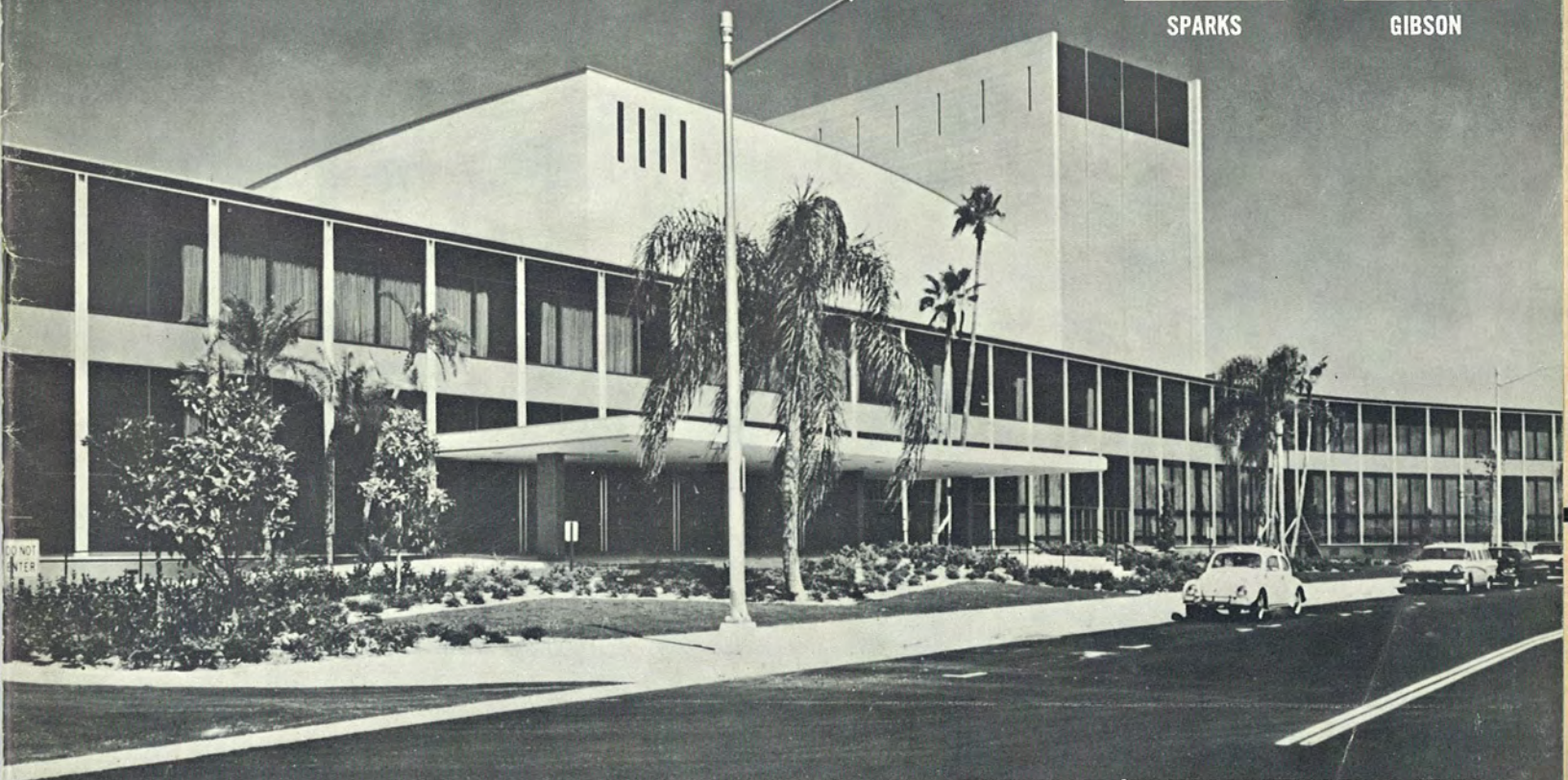
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31ST ANNUAL CONVENTION / JACKSONVILLE, FLORIDA

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

JULY 10-13, 1967



Cost: \$1,000 . .

. . at the National Association

IF THE PRICE of the above plaque seems high, it's because it has been reserved for a very special group. During the National Association in Jacksonville, Fla., this July, the Bible College will present a number of these plaques to Free Will Baptist churches. The presentation will take place during a special Service of Appreciation at which every church having given \$1,000 or more to Free Will Baptist Bible College's current expansion campaign will be honored. If your church has made such a gift, be sure to have a representative present to receive your plaque. But should you be unable to complete your \$1,000 gift before July, you can look forward to a future presentation that will be made later in the year.

This Service of Appreciation is planned to demonstrate to the denomination what can be done when Free Will Baptist churches put their hearts into a national project. Churches across the country, small and large, have proven that they are behind the Bible College's plan to enlarge its campus. Put this special service, honoring these churches, in your plans for the 1967 National Association. We will look forward to seeing you there.

free
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Needed: Men Like Gideon
Benedictus
The Death of a Saviour

ABOUT THE COVER

Convention time! A time when Free Will Baptists from across the nation get together for Christian fellowship and to plan for another year of activity in the service of Jesus Christ. Sessions this year will be held in the beautiful Civic Auditorium of Jacksonville, Florida. Share with us as we meet under the theme "Teach or Perish." A wonderful time to combine vacation with the annual convention of your denomination.





religious news

ALLIANCE YOUTH CORPS

NEW YORK, N. Y. (MNS)—The foreign department of the Christian and Missionary Alliance has announced the appointment of Ronald L. Griffiths as head of an Alliance program of student summer terms abroad. Now a student at Gordon Divinity School, Griffiths expects to recruit enough Alliance college students from the East Coast to make up two teams to serve this summer. The program is expected to extend to all Alliance campuses by the following summer.

James Braden, a speaker at the traditional World Missions in Review conducted by Nyack Missionary College at the Lincoln Center, called the program the "Alliance Youth Corps." He indicated that one of this year's teams will be sent to South America. The teams will work under the leadership of the national church and the missionary staff on the field.

Each student will be made to realize the imperative of self-denial and discipleship throughout the summer. He will clearly understand that much is being expected of him and that he is not on a two-month pleasure cruise.

SCRIPTURES FOR VIETNAM

ENGLEWOOD, N. J. (MNS)—More than 600,000 Gospels have been distributed in Vietnam by the Pocket Testament League, according to J. Edward Smith, International Director. Mr. and Mrs. Garth Hunt, Christian and Missionary Alliance missionaries assigned to PTL since 1965, have worked with Vietnamese co-workers to accomplish this distribution.

ISRAELI BOOK FAIR

JERUSALEM (EP)—An exhibit of Bibles and other Christian literature sponsored by the British and Foreign Bible Society drew wide attention at the Third International Book Fair here held under auspices of the New City of Jerusalem in Israel.

Among the society's displays were

translations of the Old Testament in about 1,280 languages and dialects.

However, it was reported that the society was prohibited by officials of the book fair from distributing Hebrew pamphlets containing parables of Jesus from the New Testament.

BILLS ON RELIGION

WASHINGTON, D. C. (EP)—A wide variety of bills and resolutions dealing with religion has been introduced by the 90th Congress, notes Baptist Press. In the lead again are resolutions calling for constitutional prayer amendment.

Thirty-seven Congressmen in the House of Representatives have introduced several versions of proposed prayer amendments. In the Senate, 43 have joined Senator Everett Dirksen (R. Ill.) in sponsoring an amendment that has been radically revised from its 1966 version.

A perennial proposal on the congressional scene is the so-called Christian amendment. It proposes that "this nation devoutly recognize the authority and law of Jesus Christ, Saviour and ruler of nations, through whom are bestowed the blessing of almighty God."

AGAINST LIBERAL CLERGY

SAN FRANCISCO (EP)—Objecting to the news media's generalizations that "all clergy are opposed to the hippie sleeping ban," the Rev. Bill Mansdoerfer of the Family Network aired an editorial comment which drew a line between liberal and evangelical clergymen.

"Inasmuch as Police Chief Cahill is under fire from the homosexual community of San Francisco, criticized by some of the church leaders and harried about by small vociferous pressure groups . . . we feel it high time to call attention to a few pertinent facts," said Mansdoerfer on the air March 28.

In the points that followed the news broadcaster made it clear that "our government servants are to be supported when they make decisions aimed at 'pro-

moting the general welfare.'" He stated also that church officials ought to be providing a positive answer instead of condemning someone who is acting as best he can "in a sticky situation."

Mansdoerfer called upon Christians "to leave the ivory tower, to come out of the isolation booth and to get involved in helping solve the problems and pressures facing modern man."

SOUTH VIETNAM POLITICS SHUNNED

MINNEAPOLIS, MINN. (EP)—A Minneapolis church leader, back from South Vietnam, reported that the Evangelical Church of that country has benefitted by staying aloof from the political conflict there.

Dr. Arnold T. Olson, president of the Evangelical Free Church of America, said the head of the Vietnamese Evangelical Church told him that the late Premier Diem once urged the Church to form a political party.

The Vietnamese churchman, the Rev. Doan Van Meing, told Diem the purpose of the Church was not to form a political bloc but to help people. As a result, Mr. Meing told Dr. Olson, many Vietnamese have turned to Protestantism. The Christian and Missionary Alliance of the United States was a major factor in the growth of Protestant congregations.

BIBLE FREE OF ERROR

MILWAUKEE, WIS. (EP)—The Wisconsin Evangelical Lutheran Synod, in a statement reaffirming its traditional beliefs, declared that the Bible remains as its "infallible authority and guide," and rejected the possibility of "factual error in Scripture."

CHEAPEST IN WORLD

LONDON (EP)—What some believe to be the cheapest Bible in the world—a paperback Roman Catholic edition of the Revised Standard Version—is now on sale in Britain for \$1.18 a copy.

The new paperback is approximately 7 by 5 inches and contains 1,296 pages.

THAT WE are witnesses is not debatable, if we are Christians. The kind of witness we are might leave some room for argument.

There are many scriptures which speak of the Christian's responsibility to be a witness. Luke 24:48 says, "... and ye are witnesses of these things." Also we note in Acts 1:8 the words of Jesus, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Not only are we witnesses by word of mouth, but by life also. We are told in II Corinthians 3:2, "Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." It must have been the same thing Christ had in mind when He said in Matthew 5:14, "A city that is set upon a hill cannot be hid."

In Galatians 5:7 Paul asked this question, "Ye did run well. Who did hinder you . . . ?" It is evident that our testimony and witness have often been hindered. Could not each of us answer, "I have hindered my witness." Many things point to this.

Concern For Self

We have hindered our witness through greater concern for self than for Christ. This fact is pointed up clearly in Philipians 2:19-21, "But I trust in the Lord Jesus to send Timotheus shortly unto you that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's."

When a professed believer in the Lord Jesus Christ turns from the demand, "if any man will be my disciple let him deny himself," and turns to "seeking their own, not the things which are Jesus Christ's," that person's witness is hindered. Such a person is living a life of contradiction.

An elderly, colored lady was once asked, "How do you spell life?" She responded, "j - o - y." She was then asked how she could spell life this way: and she replied, "Jesus, others, and yourself." She had learned how to "seek first the kingdom and His righteousness." In order for us to show the concern we ought to have for Christ, we must be abandoned to Him. To be abandoned to Him is to: deny self, Matthew 16:24; forsake self, Luke 14:33; lose self, Luke 9:24; sacrifice self, Romans 12:1-2; crucify self, Galatians 2:20, Galatians 5:24, and Ga-



Why Is Our Witness Hindered?

by Wade Jernigan

latians 6:14. If we continue to have greater concern for ourselves than for Christ, our witness will continue to be hindered.

Thought For Others

We have hindered our witness through greater thought for others than for Christ. We are plainly taught in scripture, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26-27). Someone may say, "Are we to hate our relatives?" The answer is simply this—when our love for our relatives is compared to our love for God, our love for God should be so much greater than our love for our relatives that the love for our relatives would seem as hate. Too often many of us have allowed our relatives to come between us and our concern for the cause of Christ. How often we have criticized the would be disciple who said, "Suffer me first to go and bury my father," when we ourselves are bound tight to similar customs which hinder us. Possibly we should read again what Christ had to say in Luke 18:28 to Peter's statement, "Lo,

we have left all, and followed thee." Christ said, "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come life everlasting." Whenever we permit anyone to come between us and the performance of God's will in our lives, we hinder our witness. If we declare that Christ is first in our lives, it is only natural for the world to expect us to demonstrate the same.

Love Of Pleasure

We have hindered our witness through love of pleasure more than love of God. The apostle Paul foresaw this when he said, "... lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away" (II Timothy 3:4-5). Usually when the word pleasure is brought up in connection with spiritual things someone immediately quotes, "the pleasures of sin for a season." This statement needs to be considered when discussing pleasures that hinder, but it is not

Continued on page 6

the only thought that should be taken into consideration. There is no doubt but what some pleasures are not within themselves sinful, if they are participated in properly and at the right time. Even a respectable "pleasure" can become a thing of evil if indulged in at the wrong time and in such a degree that the work of Christ would be neglected.

I am not of the same mind as my Dad who thought everything other than hard work and church going was foolishness. There are many pleasurable things in which a Christian can take part, if he does not become a lover of that more than a lover of God. Next to preaching, I had rather fish than anything, but God has so dealt with my heart that the order has never been reversed in my life. Let us all have a hobby and/or a sport, but let us also keep them in proper perspective.

Conformity To The World

We have hindered our witness through conformity to the world. The Christian's relationship to the world is crystal clear in the Bible. The Lord Jesus said in John 17:14-18, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world."

The Apostle Paul instructs us, "not to be conformed to the world; but be ye transformed by the renewing of your mind" (Romans 12:2). John admonishes us in I John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." James, the Lord's brother, leaves no doubt in our minds about our relationship to the world when he wrote, "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God."

Occasionally, someone will speak of a professed believer as a "worldly Christian." If a person is worldly, it is evident from Scripture that he is not a Christian and vice versa. When we come out from among them and separate ourselves, God is well pleased with us and is willing to claim us as His children.

Hypocrisy Of Our Profession

We have hindered our witness through the hypocrisy of our profession. Matthew 23:25 says, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter,

but within they are full of extortion and excess." There is no doubt in my mind but what this is the greatest hindrance to a professed believer's witness. Many people are living hypocritical lives when they ought to be living a "look on us" life like Peter and John at the Beautiful Gate. It was Paul who said, "Be ye followers of me, even as I also am of Christ" (I Corinthians 11:1). The unsaved have every right to expect us to live up to our profession. When the world demands that our lives come up to Bible living, we have no right to complain.

We should always keep in mind the statement, "no man liveth to himself." To take the attitude my life is mine and I will live to suit myself, regardless of what anyone else thinks, is to fail to be the kind of witness God would have us be. When I was a small boy, I heard a preacher say, "Don't do as I do, but do as I say." It registered to be wrong with me then, and it still does today. We cannot be soul winners and live a hypocritical life.

Shallow Experience

We have hindered our witness through shallowness of our own experience. The writer of Hebrews saw this same hindrance in the lives of the people addressed in the Epistle to the Hebrews. For in Hebrews 5:12-14 he said, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Too many of us are unable to do what is required in I Peter 3:15, "... be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." If we would study to show ourselves approved, we would be able to give an answer for the reason of our hope, and in so doing we could teach others. Our spiritual beginning is like that of a babe and as such the sincere milk of the Word should be desired that we might grow. This growth is to be in the grace and knowledge of the Lord Jesus Christ. While many should be eating the strong meat of doctrine, they are desiring the milk. Sooner or later every Christian should emerge to shout with Paul, "When I became a man, I put away childish things." Surely, we must attain unto a spiritual maturity that will enable us to have a greater influence upon the lost.

Disobedience

We have hindered our witness through disobedience. It has been a long time since I have heard a rousing sermon on obedience. When we profess to be followers of Christ, but our lives belie our profession, then our witness is hindered. We are "known and read of all men." What they are able to read in our lives is the thing that is going to speak to their hearts. When I consider the subject of obedience I John 2:3-5 comes to my mind. There we read, "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments is a liar, and the truth is not in Him. But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him." How can we declare ourselves to be followers of Christ and live lives of disobedience? Scripture still reads, "behold to obey is better than all burnt offering and sacrifice."

If our lives are lived in defiance to the will of God, we cannot expect to witness effectively for the Lord. It seems to me that if we would add to our faith as we are admonished, our witness would not be hindered so greatly. We would do well to remember that Jesus said, "Not everyone that saith Lord, Lord but them that do the will of my heavenly Father." When we have given ourselves in full obedience to His will by presenting our bodies a living sacrifice, we have but rendered "reasonable service." The words of Luke 17:10 have always served to sober me. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do."

Obedience to His will keeps our lives full of His service; and if we stay busy in His work, we will not faint. If we do not faint we have this promise: "In due season you shall reap."

Now would be a good time for each of us to humbly fall before the Lord and remain until we could triumphantly sing, "Nothing between my soul and the Saviour." This would enable us to witness more effectively, and surely all of us would agree that a greater witness is needed. May it not be said of us as it was of the Pharisees, "Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." □ □

WADE JERNIGAN is Western region field representative of the National Home Mission and Church Extension Department. He resides in Jerome, Idaho.



Stump the Slump

Stop the Drop

Beat the Heat

by K. S. Rice

SUMMER Sunday School Slump has been stumped by enough churches to prove that it can be done. The reason Sunday School attendance drops in the summer months is largely because we expect it to. We don't actually plan for a decrease, but because our expectations tend to determine our efforts we in essence plan for a decrease.

A young pastor approached a general leader of his denomination with the admission that he wasn't seeing people come forward in his church to accept Christ as their Saviour. The leader said, "Why, young man, you don't expect to see people saved in every service, do you?"

"Well, no" the young man replied with an agreeing note in his voice.

"And that's the reason you aren't," the older and wiser minister of the Gospel exclaimed. Success in most endeavors begins in our mental attitude and our spirit of anticipation. *Think big!*

The zoo keeper who advertised, "Think big—raise elephants" may not have been practical in his ad, but he was in his thought. The way a man thinks determines the size of his steps. William James, the psychologist and philosopher said, "As we think, we travel."

A Sunday School committee was making plans for its Sunday School on Easter Sunday. They had been averaging between 500 and 600 in attendance. The discussion centered around setting a goal of 850 for Easter. The area sales manager for Westinghouse was on the com-

mittee and said, "I make a motion that we set the goal at 1,001." The other members were amazed at this unrealistic goal proposed by one they had thought so well balanced. Finally, one man managed to ask, "Why the one?"

The expert in human motivation explained that this one over a thousand would capture the imagination of the people and the 1,000 would give them a real challenge. He said, "There is no limit to what people can do if they are adequately motivated." His vision backed by experience helped raise the sights of the other members of the committee. They set the goal at 1,001 and began to get excited as they made plans to reach the goal. The result was an Easter attendance of 1,015.

Have A Plan

Cause and effect relationships are written into the nature of things. Where there are planned causes there are automatic effects. But, too many people are looking for "automatic effects." Magic produces results without apparent causes. This may work on the stage for entertainment, but it will not work in building the Kingdom of God. A pastor, who has had unusual success leading his churches in doubling and tripling their Sunday school attendance in brief periods of time, said recently, "There is only one thing wrong with my methods. They take WORK."

Every goal set must be backed by a workable plan. It is one thing to adopt a slogan like "Stump the Slump" but it will not happen without a planned program to make it a reality.

The annals of Sunday School history are replete with plans that have worked to "beat the heat" in torrid regions and "stop the drop" in recreation areas. There is no one program that will work everywhere. But almost any program will work anywhere if it is well planned, manned and pursued.

Man Your Plan

When God became incarnate in human flesh in the Person of Jesus Christ, He manned a plan to redeem a lost world. And the plan works. Christ spent his three years on earth training his disciples so He would have men for His mission.

Our plans to increase in Sunday School interest and attendance during the summer will also work if they are properly manned. Not only will this provide the personnel to carry out particular assignments, but people who have responsibilities are not as prone to wander.

One of the denominations that has grown the fastest through its Sunday School advance says that half of the

members of a Sunday School class should have responsibility in the class. Every class should be organized with class officers and larger adult classes should be divided into groups with group captains responsible for the members of their groups.

Many Sunday schools are like the maiden girl who said, "The trouble with the world is that those of us who know the answers have never been asked." In most churches there are men and women who have ability and can be challenged by real crusades for Christ, but they have never been asked. How long has it been since a "Service Survey" card was used in your church to learn of the experience, interest, and willingness of all the people in all areas of Christian service?

Lead The Way

A man rushed up to a man on the street corner and asked if he had seen a group of people go by. The man replied, "Yes, they went that way a few minutes ago." The inquirer rushed off and yelled back over his shoulder, "I've got to catch them. I'm their leader."

Housed in this humor is the secret of much summer slump. The leadership is lacking.

Many churches with sagging Sunday schools have begun to stretch with new strength simply with strong leadership. And the strength is usually in willingness to sacrifice and give of self more than in unusual ability.

A new pastor stood before the church congregation on his first Sunday and said, "We should be running 300 in attendance in Sunday school instead of 150." Some of the long-time members of the church raised their eyebrows as good as to say, "He's young and enthusiastic, but he'll learn better."

The next week the young pastor started knocking on doors in the neighborhood around the church and brought in a new family for Sunday school the next Sunday. When he introduced them to the church, some raised their eyebrows again saying, "Maybe he means business."

The next Sunday the pastor again introduced a new family he had located in visitation. Now heads begin to nod and people said, "He does mean business. We'd better help him." They followed his leadership in a regular weekly visitation program and in eight months they had over 300 in attendance in their Sunday school.

With pastor, superintendents, supervisors, and teachers leading the way, any Sunday school can beat the heat, stop the drop, and stump the slump in the good ol' summer time. □ □

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PROGRAM OF THE 31ST ANNUAL SESSION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Jacksonville, Florida • July 10-13, 1967

Theme: "Teach Or Perish"

Monday, July 10, 1967

- 8:00—General Board
Ball Room, George Washington Hotel
- 8:00—WNAC Executive Committee Breakfast
Terrace Room, George Washington Hotel
- 10:30—WNAC Executive Committee, State Presidents, Field Workers—Terrace Room, George Washington Hotel

Monday Afternoon

- 1:30—General Board
Ball Room, George Washington Hotel
- 2:30—Fellowship of Church Musicians
Terrace Room, George Washington Hotel
- 5:00—WNAC Fellowship Banquet
George Washington Auditorium
Anita Sparks, Speaker

Monday Evening

Theme: Teaching—To Fulfill Our Responsibility

Scripture: "Teaching them to observe all things whatsoever I have commanded you" (Matthew 28:20).

Presiding: Rev. Wayne Smith

- 7:30—Worship through song
—Pledge of allegiance to the American and Christian flags.
- 7:45—The Association called into official session and introduction of officers by the Rev. Malcolm C. Fry, clerk
The moderator's message—Dr. Robert E. Picirilli
- 8:00—Report of Committee on Committees
—Appointment of WNAC Committees—Mrs. Robert C. Hill
- 8:05—Welcome from the Florida State Association
- 8:15—Welcome to Jacksonville and Florida
- 8:20—"Heavenly Sunshine"—Time to get acquainted
- 8:30—Convention offering
—Special music
- 8:45—The Word is preached—"That Other Responsibility"
—The messenger—Rev. Milton Worthington, Tupelo, Mississippi
- 9:30—Adjourn session—exhibit area open

FELLOWSHIP HOUR—In the exhibition area all National Association personnel and missionaries would appreciate the opportunity of greeting you at their respective booths. Come and share this fellowship.

Tuesday, July 11, 1967

- 7:00—Layman's Congress Breakfast
Florida Crown Room, Roosevelt Hotel
- 7:00—Tyndale House Breakfast for Pastors
North Auditorium, George Washington Hotel
- 7:00—Church Training Service Breakfast
East Room, George Washington Hotel
- 8:00—General Board
Ball Room, George Washington Hotel
- 8:00—Church Training Service Competition
George Washington Hotel
- Adventurer's Declamation—Plantation Room
- Herald's Declamation—Terrace
- Crusader's Declamation—Spanish Room
- Bible Tic Tac Toe—Banquet Hall
- Sword Drill Practice—Second Mezzanine
- Bible Bowl—South Auditorium

- 10:30—Pastor's Meeting
Municipal Theatre, Civic Auditorium

Tuesday Afternoon

- 1:30—Youth Rally
George Washington Auditorium
- 1:30—Children's Rally (Ages 4-8)
Room C, Civic Auditorium
- 1:30—Layman's Workshop
Florida Crown Room, Roosevelt Hotel
- 1:30—Pastor's Meeting
Municipal Theatre, Civic Auditorium
- 3:00—Field trip and picnic for Learners and Adventurers
Jacksonville City Zoo
- 5:00—Pastor's Dinner
George Washington Auditorium
Rev. Henry Melvin, Speaker
- 5:00—Banquet for Heralds
Ball Room, George Washington Hotel
Program—The Bordermen
- 5:00—Banquet for Crusaders and Ambassadors
Banquet Hall, George Washington Hotel
Program—The Bordermen

Tuesday Evening

Theme: Teaching—To Impart the Word of God

Scripture: "Sanctify them through thy truth: thy Word is truth" (John 17:17).

Presiding: Rev. Milton Hollifield

- 7:30—Worship through song
- 7:45—Special music
- 7:50—Presentation of awards—National Youth Contest Winners
- 8:05—Convention offering
- 8:20—Report of General Board acting as Credentials Committee
—Seating of delegates
—Recognition of fraternal delegates and visitors from other religious bodies
—Report on "One Thousand Church Campaign"
- 8:35—Special music
- 8:45—The Word is preached—"Thy Word is Truth"
—The messenger—Rev. Robert Shockey
- 9:30—Adjourn session—exhibit area open

FELLOWSHIP HOUR—In the exhibition area all National Association personnel and missionaries would appreciate the opportunity of greeting you at their respective booths. Come and share this fellowship.

Wednesday, July 12, 1967

- 7:00—Prayer Service
George Washington Auditorium
Join us for prayer. The Rev. Bonnie Hughes, pastor of the Loyal Chapel Church, Columbia, Tennessee will be in charge
- 7:30—Promotional Secretaries Breakfast—by invitation only
Spanish Room, George Washington Hotel
- 8:00—Seminar for Camp Leaders—Mr. Jack Franck
Room B, Civic Auditorium

Presiding: Rev. Paul Long

- 9:00—Worship through song
- 9:10—Scripture reading and prayer—Rev. Loyd Thomas
- 9:15—Report of General Board, Rev. Malcolm Fry, secretary
- 10:15—Intermission
- 10:30—Miscellaneous business
- 11:00—Report of the Executive Secretary—Dr. Billy A. Melvin
- 11:20—Report of American Bible Society—Rev. David J. Williams
- 11:30—Report of Foreign Mission Board—Rev. J. Reford Wilson
- 11:50—Report of Sunday School Board—Rev. Roger C. Reeds
- 12:10—Partial report of nominating committee and election of all board members.
- 12:30—Adjourn session—exhibit area open

Wednesday Afternoon

This time is set aside for fellowship, rest and sightseeing. It is requested that no board or committee meetings be scheduled during the afternoon.

Wednesday Evening

Theme: Teaching—To Extend our Gospel Witness

Scripture: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Timothy 2:2).

Presiding: Rev. Elro Driggers

- 7:30—Worship in song
—Prayer
- 7:40—Introduction of missionaries
- 8:00—A Teenager Thinks Missions
- 8:15—Convention offering
—Special music
- 8:25—Congregational song
- 8:30—Special music
- 8:35—The Word is preached—"Our Mission High Fulfilling"
—The messenger—Rev. Lonnie Sparks
- 9:15—Response to the commission
—Missionary offering
- 9:30—Adjourn session—exhibit area open

FELLOWSHIP HOUR—In the exhibition area all National Association personnel and missionaries would appreciate the opportunity of greeting you at their respective booths. Come and share this fellowship.

Thursday, July 12, 1967

- 7:00—Laymen's Breakfast
George Washington Auditorium
Ray Turnage, Superintendent of Free Will Baptist Home for Children, Greeneville, Tennessee, speaker.
- 9:00—Worship through song
- 9:10—Scripture reading and prayer—Rev. Donald Sexton
- 9:15—Report of Church Training Service—Mr. Samuel Johnson
- 9:35—Report of Stewardship Commission
- 9:45—Report of Home Mission and Church Extension Board—Rev. Homer E. Willis
- 10:05—Report of Theological Liberalism Commission
- 10:15—Report of National Association of Evangelicals
- 10:25—Report of Chaplain's Commission—Rev. Kenneth Walker
- 10:30—Report of Laymen's Board—Mr. E. A. Mallard
- 10:50—Intermission
- 11:00—Worship Service

Theme: Teaching—To Find Spiritual Maturity

Scripture: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine" (Ephesians 4:14).

- Worship through song
- Convention offering
- Special music
- 11:20—The Word is preached—"Strength Through Maturity"
—The messenger—Rev. Luther Gibson
- 12:00—Adjourn session—exhibit area open

Thursday Afternoon

- 1:30—Worship through song
- 1:40—Scripture reading and prayer—Rev. John M. Henson
- 1:45—Report of Woman's National Auxiliary Convention—Mrs. Robert C. Hill
- 1:50—Report of Bible College—Dr. L. C. Johnson
- 2:10—Report of Superannuation Board—Rev. Chester Huckaby
- 2:20—Report of Historical Commission
- 2:30—Report of Budget Committee
- 2:35—Report of Placement Committee for 1969 and 1970 sessions
- 2:40—Miscellaneous business
—Report of Committees
—Report of nominating committee and election of officers
- 4:00—Final adjournment

PROGRAM OF THE 32ND SESSION OF THE WOMAN'S NATIONAL AUXILIARY CONVENTION

Theme: "As My Father hath sent me, even so send I you" (John 20:21).

Convention Song: "So Send I You"

Tuesday, July 11, 1967

- 9:00—"So Send I You"—Worship through song led by Mr. David Randlett, Song Director; Mrs. Edith Hansley, Pianist; and Miss Linda Smith, Organist.
—Devotional—Miss Mary Ellen Rice, Missionary to Brazil
—Special music—Mrs. Betty Hill, Mrs. Peggy Paramore and Mrs. Dianne Worthington
—Welcome—Mrs. Lillian Rodgers
- 9:40—Missions on the Move—Mrs. Rufus Coffey
- 11:00—Worship through song
—Special music—Mrs. Amy Robinson, Missionary to Uruguay
—Message—Rev. Dave Franks, Missionary to Brazil

Tuesday Afternoon

- 1:00—Worship through song
—Devotional—Rev. Larry Powell, Missionary to Virgin Islands
—Special Music—Miss Jerry Howard
- 1:30—Business session
—Reports of Committees
—Special Music—Shirley Ham, Gracie Chaffin and Jenny Johnson
—Installation of officers—Mrs. G. C. Lee
- 3:30—Final adjournment

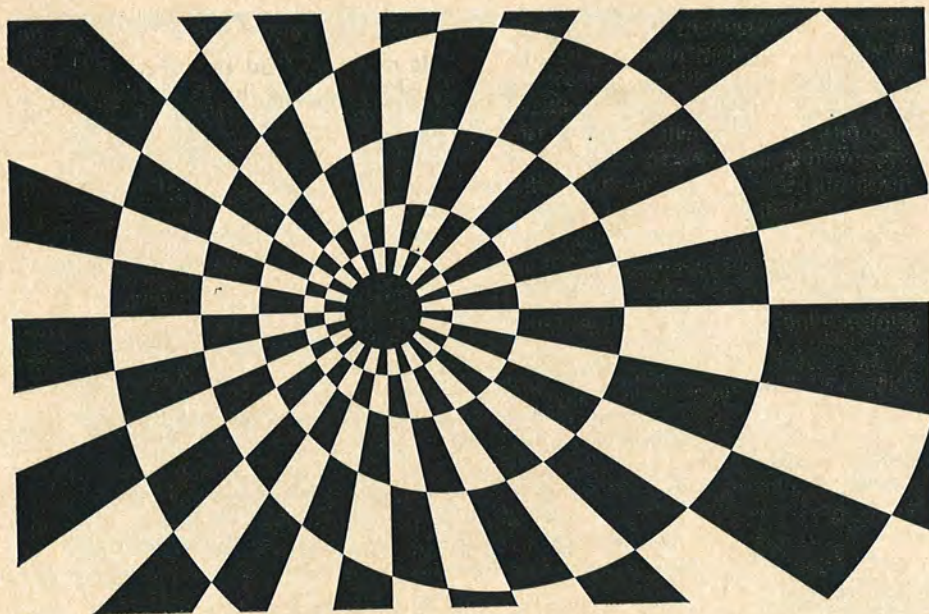
PASTOR'S MEETING

Tuesday, July 11, 1967

- 10:30—Worship through song
—Prayer
- 10:45—"Building A Denominational Sunday School"
A presentation by Rev. Roger C. Reeds and Rev. Harrold Harrison of the National Sunday School department.

Tuesday afternoon

- 1:30—Pastors sing
—Prayer
- 1:45—"Visual Aids in Teaching"
A demonstration by Rev. Wayne E. Buchanan, Jr. of Moody Bible Institute.
- 2:45—Question period
- 3:00—Final adjournment



by Robert E. Picirilli

Current Issues Among Evangelicals

A QUESTION frequently raised these days asks: "What is 'New' Evangelicalism?" But since the terminology is so confusing, this two-part series of articles will simply try to explain some of the main issues that evangelicals are currently discussing.

It is clear there are some deep divisions among evangelical Christians today. In one way, these are more serious than the denominational divisions which have been with us all along. Formerly, one could count on all evangelicals standing together on most major questions, but the list of disagreements is growing.

There are three limitations to emphasize before we begin. For one thing, a short treatment cannot possibly be thorough or scholarly. For another thing, some of these questions might not meet complete agreement even among Free Will Baptists. Thus, wherever an opinion shows, it is given as the opinion of this writer, and not necessarily of Free Will Baptists. Third, it is highly difficult to properly represent an author's views with one or two short quotations; the reader can profit from obtaining and reading each book referred to in these articles. All quotations are from those who are friendly to the newer evangelical thinking.

The Issue Of Inspiration

There was a time when the matter of Biblical inspiration was fairly simple: modernists did *not* believe in an errorless Bible, and evangelicals *did*. But the matter is not quite as clear-cut as it once was. Naturally the modernists still do

not believe in perfect inspiration, but there seems to be some doubt about the position of some evangelicals.

That doubt grows from statements these evangelicals themselves make. To begin with, one frequently hears them say something about "restudying" the questions related to inspiration. Ronald Nash, writing in defense of "new evangelicalism," says that "Whether it be for good or ill, evangelicals are willing to reopen the subject of the inspiration of the Scriptures" (*The New Evangelicalism*, p. 35).

The next step is to make a distinction between "inspiration" and "inerrancy." Everett Harrison, of Fuller Theological Seminary, says: "Unquestionably the Bible teaches its own inspiration. It does not require us to hold inerrancy, though this is a natural corollary of full inspiration" (*Revelation and the Bible*, p. 250). Nash admits: "Contemporary evangelicals are pointing out that inspiration and inerrancy are not equivalent concepts . . . Strictly speaking, the Bible does not teach the inerrancy of its original manuscripts" (pp. 75, 76).

Another distinction is frequently made between some parts of the Bible and others, part being called "revelatory" and part "non-revelatory." Harrison continues: "The phenomena which present difficulties are not to be dismissed or underrated. They have driven many sincere believers in the trustworthiness of the Bible as a spiritual guide to hold a modified position on the non-revelation material. Every man must be persuaded in his own mind" (p. 250).

With such distinctions made, it then becomes fairly simple to imply the possibility of certain types of error in the Scriptures. Edward John Carnell, also professor at Fuller, in referring to the historical documents from which the author of Chronicles drew information, says: "The Holy Spirit used the documents just as they were . . . Orthodoxy may never officially decide whether the Holy Spirit corrected the documents from which the Chronicler drew his information" (*The Case for Orthodox Theology*, pp. 107, 111). In referring to the stages of progressive revelation throughout the Bible, he says: "The lower stages have to be read in the light of the higher, with the correction which the higher affords" (p. 53).

Some admit, outright, the presence of "minor" errors in "non-essential" parts of the Scripture. Dewey Beegle, of Biblical Seminary in New York, claims that "minor historical errors in Scripture invalidate neither our faith nor true doctrine" (*The Inspiration of Scripture*, p. 187).

It is true that most of the "newer" evangelicals would not go quite so far. Carl Henry, editor of *Christianity Today*—the most influential voice for the newer evangelical thinking—does not go along with Beegle (editorial for April 26, 1963). But even Henry blames a "sense of pressure or panic" within fundamentalists that "shifts their whole emphasis to the inspiration of the Bible," and he does not seem to appreciate the fundamentalist's "uniformity and rigidity in formulating inspiration" (*Evangelical Re-*

sponsibility in *Contemporary Theology*, p. 38).

There is no need to continue multiplying quotations. The plain truth is that some evangelicals are manifesting a new tendency to express a weakened position about inspiration, especially about verbal (word for word) inerrancy. It is not implied that these men are not genuine Christians, or even that they do not believe the Bible is the inspired Word of God. But they are leaving some unnecessary and dangerous gaps in the formulation of their positions. To state that the subject of inspiration needs "reopening," while it may be a relatively harmless statement (depending on what is meant), leaves questionable implications. Then when groundless distinctions are made that seem to leave room for errors in so-called "non-revelation" parts of the Bible, we are on dangerous ground. If the Bible teaches its inspiration—and it does—then it teaches, in the same breath, inerrancy, and that should settle the matter. Can words "breathed by God" contain errors of fact?

The Issue Of Intellectualism

Closely related to the growing weakness of some evangelicals on the matter of inspiration is their discontent with the lack of proper intellectual and scholarly activity on the part of the "fundamentalists." Indeed, this renewed emphasis upon intellectualism is one of the key factors involved in the newer evangelical tendencies.

Harold John Ockenga, pastor of Park Street Church in Boston, is generally regarded as the father of the term "New Evangelical." At least he says he coined "new evangelicalism" in an address at a convocation at Fuller Theological Seminary in 1948 (*The Park Street Spire*, Feb. 1958, p. 7). Ockenga says his new evangelical "desires to win a new respectability for orthodoxy in the academic circles by producing scholars who can defend the faith on intellectual ground" (*Christianity Today*, Oct. 10, 1960, p. 14). In an Associated Press dispatch from Boston on December 8, 1957, he said: "The evangelical believes that Christianity is intellectually defensible, that the Christian cannot be obscurantist in scientific questions pertaining to the creation, the age of man, the universality of the flood and other *debatable* questions . . . The new evangelicalism is willing to face the intellectual problems and meet them in the framework of modern learning" (quoted in Robert Lightner's *Neo-Evangelicalism*, p. 76).

The evangelicals who preach these newer tendencies are frank to admit they were impatient with the fundamentalists at this point. Carnell pulls no punches in his sharp criticism of the "fundamental-

ist," who, according to him, "concludes that everything worth knowing is in the Bible," "belittles the value of general wisdom," and "substitutes piety for scholarship." As a result, he says, "the students do not earn their right to believe" (p. 119).

And he leaves no doubt about his desire to be respected and accepted by the intellectuals of this world: "If orthodoxy is to command the respect of scholarship," he says, "it must become more artistic and imaginative when it relates the doctrine of inspiration to wider claims of Scripture" (p. 106). This statement serves to indicate the close relationship between this desire to meet the intellectual on his own grounds and a slightly weaker position about Scriptural accuracy.

Vernon Grounds of Conservative Baptist Theological Seminary in Denver, joins in this castigation of much of today's fundamentalism as a "narrow, timid, censorious, mind-fettering, soul-stifling, anti-intellectual sectarianism" (quoted in Lightner, p. 23). Carl Henry accuses fundamentalists of having "an uncritical antithesis between the heart and the head, which results in 'belittling the intellect,' 'lack of a genuine appreciation of scholarship,' 'failure to produce scholarly books,' 'distrust of higher education,' and a 'disposition to exclude scientific explanations'" (pp. 34-42).

Carnell says that "The intellectual stagnation of fundamentalism . . . explains why the fundamentalist is not disturbed by the difficulties in orthodoxy; he simply denies that there are any difficulties" (p. 120). This statement contains two errors: first, a fundamentalist does not deny the existence of "difficulties"; second, his lack of "disturbance" over these difficulties reflects, not his intellectual stagnation, but his basic confidence in the orthodox understanding of Biblical authority. One wonders whether these evangelicals are really embarrassed by the so-called intellectual stagnancy of "fundamentalism," or by the natural stigma attached to bearing the gospel of Christ.

We may admit that many of us who are fundamentalists have not excelled in scholarly activity, and there is room for improvement. The basic danger of the newer thinking, however, is an unhealthy emphasis on intellectual ability to "persuade" men for the gospel, and meet those who offer "intellectual" objections on their own grounds. But generally the so-called "intellectual" problems are problems of the heart and will, and we must not be tempted to rely on worldly wisdom and avoid the offence of the cross. The natural man does not receive spiritual things.

The Issue Of Social Concern

It might be said that the question of social action was the first issue that began to manifest newer evangelical thinking. Carl F. H. Henry published in 1947 a book entitled *The Uneasy Conscience of Modern Fundamentalism*. The chief thrust of that book was to criticize fundamentalism for its failure to "explicitly sketch the social implications of its message for the non-Christian world" (p. 45). As he puts it elsewhere: "The sin against which Fundamentalism has inveighed, almost exclusively, was individual sin rather than social evil" (p. 20). "Modern Fundamentalism," he explains, "does not challenge the injustices of the totalitarianisms, the secularisms of modern education, the evils of racial hatred, the wrongs of current labor-management relations, the inadequate bases of international dealings" (p. 45).

When Henry wrote this, he wrote as a "fundamentalist"; Nash indicates that such men as Henry and Carnell "considered themselves fundamentalists, called themselves fundamentalists and defended fundamentalism during the late 1940's and early 1950's. It was not until fundamentalism began to resist their efforts to awaken the movement to a recognition of its neglected responsibilities that the break between fundamentalism and evangelicalism began" (p. 151). So, by 1958, in the February issue of *The Park Street Spire*, Ockenga could say: "The new evangelical . . . breaks with the fundamentalist on the fact that he believes that the Biblical teaching, the Bible Doctrine and ethics, must apply to the social scene, that there must be an application of this to society as much as there is an application of it to the individual man."

The issue concerning the fundamentalist's supposed lack of concern over social issues is not neglected by Carnell; on this, as on other things, he bitterly castigates the fundamentalist: "Since the task of general charity is apparently unconnected with the work of saving souls, it rates low on the scale of fundamentalism. Handing out tracts is much more important than founding a hospital. As a result, unbelievers are often more sensitive to mercy, and bear a heavier load of justice, than those who come in the name of Christ. The fundamentalist is not disturbed by this, of course, for he is busy painting 'Jesus Saves' on rocks in a public park . . . In the face of the most distressing social need, Christ's question 'Did you feed the hungry?' means to the fundamentalist 'Are you winning souls?'" (pp. 123, 124).

Henry wrote a two part series in his *Christianity Today* entitled "Perspective

Continued on page 24



The Pastor As Counselor

by Claude Hampleman

A LONG WITH mental health a pastor's private logic will determine his potential as a servant of God. The private logic is a philosophy of God, life, self and the way we fit into the social order. The method to obtain our immediate and future goals is based on our private logic. Our private logic is kin to the life style, for it is our private logic that causes us to adopt a particular style of life.

A person acts according to his private logic; however, few persons are aware of their private logic. To know your private logic is to gain insights to yourself. "Know thyself? If I knew myself I'd run away" (Goethe). Probably most people do run, however, a few people face themselves realistically. It is necessary that the private logic be Biblical and theologically sound.

Freud has done much to create interest in psychology but certainly no Free Will Baptist can accept very many of his theories on personality. Man is social and he makes his movements to help him fit into the social structure. All human behavior has a purpose.

Behavior can be understood if we accept the fact that behavior is purposive and that purpose is to find a place of acceptance in society, or the group. Even a

hermit lives in a certain proximity to the city.

A pastor can save himself many wearisome hours and sleepless nights if he fully understands and supplies the above statement to his members. Let's explore the meaning further and clarify it.

Most church members are well adjusted individuals and have found their way toward social acceptance by conforming with the requirements of the group and by making useful contributions to it. But there are those individuals in our society and churches who are trying in a mistaken way to feel important in their own world. Most pastors will recognize four goals of misbehavior among their members. These members are probably unaware of their goals and while their behavior seems illogical to others it seems appropriate to them and is consistent to their life style. Pastors will observe these people in their congregations.

First, there are those who want attention and service. If you think you have a person like this but aren't sure test yourself. Do you have to remind and coax this person? Is your feeling toward this person generally a feeling of annoyance? If the answer is "yes," you can be assured that attention getting is his goal of misbehavior.

Secondly, there are those who want to be boss. A simple test as to whether you have such a person, is your own response. Do you feel provoked and allow yourself to get into a power struggle with him? Do you declare "he wants to get away with this"? If the answer is "yes," power is indeed his goal of misbehavior.

Thirdly, there are those who want to hurt us. If we suspect this is true of someone, we can check by asking ourselves if we feel hurt. Do we wish to get "even"? If the answer is "yes," you are dealing with a person whose misbehavior goal is revenge.

Fourthly, there are those who display inability. They wish to be left alone, with no demands being made on them. A pastor might react toward this person with a good deal of frustration and feel like throwing up his hands in despair.

A wise pastor, whose private logic accepts the promise that man is reaching for a place in society, and that some people use misdirected goals as above, will be careful not to let his response to these four goals of misbehavior be avert. There are specific ways to get along with each of these kinds of people. If a pastor reacts according to his impulse he intensifies the misbehavior of his church member. If one of the four situations should arise, the pastor should imagine how that member expects him to react, then do the opposite. This throws him off guard and may be conducive to working out a mutual solution to the situation. Remember that a habit will be dropped if it loses its purpose or benefits.

What more could a neurotic person want than to be able to keep one of the most important persons he knows involved with him. It is true he may be getting negative attention, but he is finding his place as an important person by keeping the pastor involved.

Pastors should adopt the golden rule as another basis for their private logic. The golden rule implies democracy and equality. Labor is seeking equality with management, women with men, colored with white and children with parents. Pastors must come to terms on what they believe about democracy. Should adults show respect for children and their ideas? Is there any equality between slave and master? Pastors might have unrecognized prejudices in regard to children, labor, management, white, colored, women or men.

Pastors must realize man is a unity. Psychological growth is patterned, and we must focus on the unity of behavior and style of life, avoiding the collection of fragmentary data and instead looking at the direction of psychological movement.

Pastors are in a good position to know

their members well. Pastors can observe their members while preaching. Observation will be meaningful to pastors who have a comprehension of personality patterns as discussed above. Pastors that understand behavior in its unity as being purposive, see the actions of their members as expressions of their attitudes, goals, and expectations. These observations will be most helpful during personal counseling.

The pastors private logic must consider natural and logical consequences. Natural consequences are the direct result of the individuals behavior. Logical consequences are established by someone in authority. We are thinking in terms of God's Word, but many rules and laws result in a logical consequence. Man thinks, feels and wills. He is created free to choose either good or evil. Man could have no freedom of the will, if God did not allow evil to enter the garden and remain in the world. There must be good and evil present for free man to be able to make a choice (exercise his freedom to choose). This is an awful power; the power to accept the law and mercy of God, or reject Gods mercy. Remember though that God made man, thus free-will, for God wants only the allegiance of free men who love Him. This is an awful power, because while man has the power to reject God's love and mercy, he can not escape the logical consequences that will follow.

If a pastor's private logic encompasses natural and private consequences, and their many ramifications, it will give him clear-cut goals as he prepares his sermons and counsels his members. If God does not override the will of men, should pastors defeat themselves because their counsel is unheeded? A pastor must learn to withdraw from the provocation, but not withdraw from the person.

People know what is right and wrong, but this knowledge does not prevent them from doing what is wrong. If a person gains attention from wrong behavior, he will continue. Pastors find it hard to realize that some people regard attention, even if it is attention caused by wrong doings, disturbances, etc., as a benefit. Consequently, pastors continue to preach right and wrong to people who are well aware of the difference.

These people who are a disturbing element must be sought out by the pastor for private counseling. More will specifically be said about the actual counseling session later, but remember that this person has a life style and private logic that causes him to act as he does. However illogical his action may seem to the pastor, it seems logical and appropriate to the counselee. This is no double talk. To act wrong is logical and appro-

priate to some people because it gives them attention, even though the attention is negative.

The pastor's private logic must consider encouragement. Encouragement is one of the most effective means a pastor has at his disposal. By using the technique of encouragement a pastor can cause his members to feel their worth and develop their security. He provides experiences for his members to achieve success and accomplishment. He has faith in his members and inversely this builds his own self-respect. He develops to the point where he doesn't compete against members for recognition. This type of pastor recognizes work well done and will recognize effort even if a job is not finished. Assets are emphasized and recognized. Imperfections are not stressed.

This writer has visited churches and heard such tirades from the pulpits about the liabilities of the members that he marveled that any member would have courage to keep faith and come back for more of the same.

Encouragement must be a part of a pastors private logic as he counsels. When a person loses self-confidence, absolutely nothing is left. He is nothing more than a vegetable.

A pastor's private logic must consider ambition. Many pastors have quiet feelings because they feel ambitions and they don't know how to resolve it. They must have this feeling toward ambition worked out in their own minds before they can successfully counsel. If ambition isn't reconciled in the pastors mind, he will invariable project this quiet attitude into his sermons and counseling.

Ambition is necessary for pastors and should not be regarded as sinful. Ambitious people climb in one of two directions, either vertically or horizontally. This can be graphically illustrated with a 90° angle. Ambition can follow the vertical line and achieve at the expense of anyone unfortunate enough to get in the way. Ambition can follow the horizontal line and proceed to reach the most ambitious goal. This route is never at the expense of one fellow man, it never steps on anyone, but rather serves. Jesus is the perfect example, though Paul exemplifies this horizontal line to ambition when he declared he could wish himself accursed for the sake of Jesus.

Consider now your private logic, style of life and mental health. Your ability to be useful as a pastor and counselor hinges upon these three points. We assume that you are saved and born again.

If you are deficient in these areas, please do something about it for the sake of your ministry. □ □

This is the second in a series of three articles dealing with The Pastor As Counselor. A final article will consider the counseling session.

gems

FROM THE
GREEK NEW TESTAMENT

by ROBERT PICIRILLI

EVERY ONCE in a while, an incorrect interpretation of a verse can be cleared up by noting the Greek original.

Such is the case in Ephesians 2:8-9 which reads: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God: Not of works, lest any man should boast." This verse is often used by the Calvinist (especially the one who does not know the Greek) as a point in his arguments, since he interprets the word "that" as referring to the *faith* just mentioned.

Taking it as he does, the verse would mean that the "faith" we have is the gift of God, and thus the Calvinist can argue that free will has little or nothing to do with salvation since even the faith we have is a gift of God. He can also argue on this basis that he believes in eternal security since, obviously (to him), if the faith itself is a gift of God, no one can ever cease to exercise faith in Christ and be lost again. So the Calvinist feels he has established two of his beliefs by reason of the fact that this verse says even our faith is a gift of God.

The only trouble with this interpretation is that it is completely wrong, and even a quick glance at the original Greek will make this clear. The Greek language has one advantage over English in that pronouns (like the word "that" in this verse) have different gender and number endings on them which have to agree with the word they modify; thus, in Greek, there is no doubt what word a pronoun refers to.

And in Ephesians 2:8-9 the word "that" does *not* refer to *faith*. In Greek, *faith* is a *feminine* noun (as are most abstract nouns); but the word "that" is, in this verse, *neuter*, and so it absolutely *cannot* be referring to the word "faith." Actually, the verse means this: "For by grace ye are having been saved through faith; and this thing (namely the fact of being saved) is not out of yourselves, it is God's gift; not out of works, in order that no one may boast." The verse, therefore, does not eliminate free choice from salvation, neither does it prove that a saved man cannot be lost again. □ □



Rev. and Mrs. George C. Lee, Sr.

Tribute to a faithful Father and Minister Of the Gospel

NASHVILLE, TENN.—Rev. George C. Lee, Sr. was licensed to preach in 1908 and was ordained to the gospel ministry on August 8, 1909, at "old" Gauley Free Will Baptist Church in Calhoun County, Mississippi. At one time, due to the scarcity of ministers, he preached for four or five churches.

During the early days of his ministry it was necessary for his trips to be made by pony or horse and buggy. Sometimes it would take him several days to get to and from his appointments. Little, often nothing, was given in the way of financial support. Several years it actually cost him more for expenses in getting to a church than he received. "But God was good to us," Rev. Lee stated. "He never let us down and always provided for us."

Over the last fifty-eight years, Mr. Lee has pastored 17 churches. They are: Old and New Gauley, Calhoun County, Mississippi; Stetson's Chapel, Springdale, and Bethlehem churches in Lafayette County; Antioch, McGregor's Chapel, Pleasant Grove and New Life, all in Pontotoc County; Beech Springs and Priceville in Lee County; Burnsville in Tishomingo County; Pearce's Chapel in Monroe County; Lee's Chapel and Damascus in Kemper County; Plain View in Coahoma County; and Stewart's Chapel in Webster County.

Rev. Lee has held revivals in Arkan-

sas, Missouri, Alabama and Tennessee. He has preached in Texas, Nebraska, North Carolina and Georgia.

Since taking his first pastorate in September of 1909, seven men have entered the ministry under his leadership. Among them are Rev. Luther Gibson, pastor of the First Free Will Baptist Church of Mountain Grove, Missouri, and Rev. Lee's only son, Rev. George C. Lee, Jr., pastor of Donelson Free Will Baptist Church, Nashville, Tennessee. Dr. Ruby Griffin, missionary to the Ivory Coast, Africa, was also converted under Mr. Lee's ministry.

Mr. Lee has preached over 5,000 sermons; baptized over 1,000; conducted over 500 funerals and performed 200 weddings. During the performance of these duties, he has traveled almost a quarter of a million miles. This past May 3 he celebrated his 80th birthday and is still the active pastor of New Gauley Free Will Baptist Church where he has served for almost 60 years.

Rev. Lee was married on September 19, 1909, to Miss Estelle Whitworth. From this union came eight children, seven daughters and one son. Seven of the children are living today and all of them are active in the work of the Lord.

In order to compile a faithful record like this, it is obvious that a faithful companion stood with Rev. Lee. Mrs. Lee, in youth and old age, sickness and health, in hardship and pleasant circumstances has stood firmly at his side. Without her quiet, reserved but unassuming spirit, these deeds would have been far less real.

glancing around the states

It is with a great deal of thanksgiving and satisfaction that we commend this faithful couple for their unselfish toil in the vineyard of our denomination. Rev. and Mrs. George C. Lee, Sr., may you have many more wonderful years of testimony for our Lord.

Save Trading Stamps

GREENEVILLE, TENN.—The Free Will Baptist Children's Home here can obtain very necessary equipment such as stoves, refrigerators, lawn mowers and miscellaneous furnishings with trading stamps of all kinds. Many people traveling to the National Association in Jack-

The Wabash (Indiana) Church has undergone an extensive remodeling program. An educational wing was added with brick veneer and colonial front giving an entirely new look. Rev. Robert McCarty is pastor.



sonville, Florida, will be purchasing gas at service stations that give trading stamps. These stamps may be turned over to the Superintendent of the Children's Home during the National. Everyone is asked to bring the stamps to the display booth in the exhibit area. If you can't bring them, just mail them to: Free Will Baptist Home for Children, Rt. 9, Greeneville, Tennessee 37743.

Dedication Held

TUCSON, ARIZ.—Director of National Home Missions and Church Extension, Rev. Homer E. Willis delivered the dedicatory message during recent dedication services at the First Free Will Baptist Church here.

The new sanctuary is colonial style, brick exterior, with conservative styling within. The paneling and pews are light walnut, with wine carpeting on the platform and down the middle aisle. The nave will seat 398, the choir 42, and an overflow room will seat 50 for total seating capacity of approximately 500.

There is a large nursery, choir room, and pastor's study. Rev. Malcolm Fry, pastor, came to Tucson in August of 1964 under the auspices of the National Home Mission Board. Under the able leadership of Mr. Fry the present membership is 180. The average Sunday school is 150 with morning worship attendance standing at 170.

In addition to this building the church owns a parsonage. A recent Missionary Conference resulted in cash gifts and pledges of \$600 above last years giving. Pastor Fry says, "For all this the Lord receives the honor and glory."

Mission Grows

EL PASO, TEX.—The Faith Fellowship Free Will Baptist Church was organized

Rev. Malcolm C. Fry, pastor of the First Church of Tucson, Arizona, is pictured in the pulpit of the new sanctuary recently completed by the church. Total seating capacity, with overflow, is 500.



here in December 1966. There were 34 charter members. During the first quarter of this year the church averaged 62 in Sunday school.

Rev. and Mrs. Thomas Willey Sr. were present recently in a missionary revival. Rev. Richard R. Meade is the pastor.

Banquet Sponsored

TULSA, OKLA.—The Tulsa Area Youth Valentine Banquet, sponsored by the Tulsa Area C.T.S., was held here recently. There were over 300 youth and sponsors in attendance. Dr. J. D. O'Donnell, President of Oklahoma Bible College, was the guest speaker. Over \$2,000 was raised for the Oklahoma Bible College Library Fund.

Church Remodeled

WABASH, IND.—The remodeling of the Wabash Free Will Baptist Church included completely paneling the sanctuary in knotty pine and bricking the outside. A 24 by 60 foot educational building and a new steeple were added to the facilities. A colonial atmosphere was given to the church entrance by a porch with colonial style doors and pillars. The building program was made possible by Executive Church Bonds. Rev. Robert McCarty has been pastor here since September 1961.

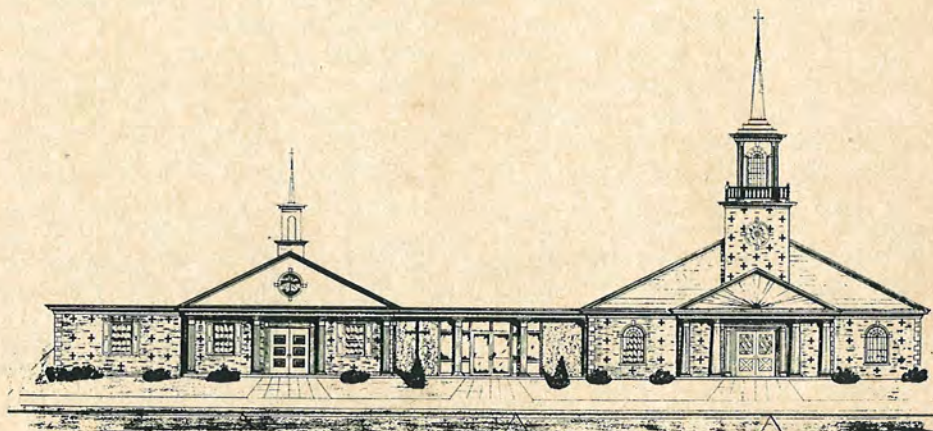
Evangelist Available

MARIANNA, FLA.—Rev. Arnold Woodlief, Free Will Baptist evangelist, is available for revival services. Mr. Woodlief has conducted revival services in several states. He can be contacted at 410 West Milton Avenue, Marianna, Florida.

Pastor Called

GLASGOW, KY.—The First Free Will Baptist Church here has called Rev. George

An architect's drawing shows the present facilities of the Community Church in Wayne, Michigan. Portions of the plant were completed just recently to provide for the growing ministries of the church. Sunday school attendance is averaging approximately 800. Rev. Robert C. Porter is pastor.



The Tulsa area CTS was sponsor for a Valentine Banquet that attracted over 300 youth and sponsors. Dr. J. D. O'Donnell, President of Oklahoma Bible College, was the speaker.

Crisp from Anderson, Indiana, to be full time pastor. Mr. Crisp and his family moved to Glasgow the last of May. The church has purchased two acres of land and have plans for construction in the near future.

Contributions Needed

GREENEVILLE, TENN.—Mr. Ray C. Turnage, Master's Men Senator from East Tennessee issued a statement here concerning the National Master's Men organization in which he says, "We are asking each chapter to contribute generously in order for National Master's Men to launch a full-time program in 1967."

Mr. Turnage observes that only a fraction of the men in most Free Will Baptist churches take an active part in the total church program. There needs to be an active program of recruitment.

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.

In our Training Service a few weeks ago my pastor stated that our Free Will Baptist Bible College at Nashville would never accept money from the Federal government because it would lower their standards. In what way and would segregation have anything to do with it?

I should have referred your question to Dr. L. C. Johnson, President. However, it is common knowledge that any school or enterprise which is subsidized by the government cannot long escape government domination and control. Ours is a Bible College with emphasis on the Word of God. We believe in, and stand for, separation of Church and State. The segregation issue would find proponents on both sides.

Recently in an illustration you depicted a man who had been a faithful Christian for many years, but in a church conference, sinned by blowing up and saying some rough things about his pastor. He then went out, had a heart attack and died. You said that the judgment seat of Christ would be the place where this would be made right and the man would be saved. The Bible declares—speaking of those guilty of the sin of hatred, wrath and strife—"they which do such things shall not inherit the kingdom of God." In all fairness, I will have to take God's Word over yours in this matter.

I want you to take God's Word over mine in all matters. Those who continue in sin of any kind will certainly miss heaven. Most of us do not believe in sinless perfection or repeated regeneration. The blood of Christ not only cleanses from all past sin, but will continue to cleanse from any further sin which we may commit, if we confess it and turn from it (I John 1:9). We are not to continue in sin and Paul says in Galatians 5:21 (the scripture to which you refer) "they which do such things shall not inherit the kingdom of God." I do not teach nor advocate loose living, but rather separation and obedience to the Word of God. Neither do I advocate or teach that everyone has to sin a little every day, but rather we are to crucify the flesh, with its carnal appetites. The man in the illustration was not continuing in disobedience to the Word of God. Let me quote from another letter which said, "I want to compliment you on this answer . . . I think this statement of yours is superb and needs to be sounded across the country . . . I wholeheartedly agree that your answer does not constitute Calvinism . . . I am concerned about some of our people who stand in fear every day of losing their salvation . . . May the Lord continue to give you wisdom . . ." You may disagree with me, my brother, but let's do it in love. I do not speak for all Free Will Baptists since we disagree as a denomination on some things. We are all Arminian in belief, but there is difference of opinion over the millenium, the second coming of Christ, washing of the saint's feet, etc. Let's not disagree to the point of division, but rather let's unite in fighting sin, winning the lost, world evangelization and in believing the doctrine that makes us Arminian Baptists.

**JUST
ONE**

"ASK IT"

by Ray C. Turnage

A BEGGAR stopped a man on the street and asked him for \$10.00. The man inquired "Why so much?" The beggar replied he wanted to put all his begs into one "ask-it."

Have you stopped to realize how little is given to assist disabled, worn out, exhausted, retired ministers, missionaries and other full-time Christian workers in the Free Will Baptist denomination? It is pathetic to see the faithful old soldiers of the cross pinch pennies just to exist. Do you think it is right for the government to take care of these people? If your answer is yes, then I disagree completely with you. Social Security is not sufficient and in case you didn't know it, many ministers and missionaries were never paid salaries that would build up for them sufficient Social Security benefits.

The Superannuation Program in the Free Will Baptist denomination has never gotten off the ground. Why? All the reasons are not known at this time. At a recent meeting in Nashville it was decided that no matter what it takes to get such a program initiated for the denomination then we would keep at it.

Young ministers haven't given a great deal of thought to how they might be affected in old age. They would do well to assist the Superannuation Board in revitalizing a program that would mean much to them in later life.

Right now fellow workers, you can help by planning to receive an offering on Father's Day (June 18) for the Superannuation program. More will be said at the National Association in July about long-range plans to set up a worthwhile program to help ministers and full-time workers. An offering on Father's Day could mean so much to many in our wonderful denomination. We are just asking once this year for an offering. Is it really too much? Send all gifts to the National Superannuation Board, P.O. Box 1088, Nashville, Tennessee 37202. □ □



by Samuel Johnson

Leadership Is The Key

LEADERSHIP development is an important goal of the Church Training Service. Leadership is also the key to the success or failure of the CTS program in the local church, in the district, and in the state. The CTS, as does any program of the church, begins with the pastor. It does not end with him. But the interest and concern of the pastor determines to a large extent the success or failure of the CTS. The pastor's recognition of the need for training and his realization of how this need can be met through CTS is essential to the establishment of an effective Church Training Service. It is not necessarily the amount of time the pastor gives personally that is most important. Rather, the important thing is the quality of leadership which is given and the consistency with which it is given.

We have noted that while the leadership of CTS begins with the pastor, it can not end with him. The individual upon whom rests the major burden for the success of the training ministry is the general director of CTS. The director must work closely with the pastor who gives guidance to the overall training needs of the church. In turn, the director must interpret these needs to the staff of workers who labor with him in the Church Training Service. It is the director who must give the largest amount of time to the work of CTS. It is his job to correlate the total program and to provide the quality of leadership necessary to get others involved in the task.

Next to the director are the general staff and departmental or group leaders. In many respects, these are the most im-

portant workers in the entire Church Training Service for they deal directly with the membership in providing training experiences. No matter how good the literature may be, or how concerned and interested the pastor is, or how hard the general director works, unless the training reaches the individual member, the CTS has failed. The greatest responsibility for providing effective training experience rests upon the shoulders of the CTS departmental leaders. Thus we note again that the job of training begins with the pastor, but cannot and does not end with him. Each leader must do his part if the CTS is to be meaningful.

The presence or absence of creative, imaginative leadership determines the kind of emphasis you have on training in June or in any other month of the year. The National CTS Department does not attempt to program in detail for each local CTS. The services and materials provided through the National CTS Office cannot be used meaningfully and effectively without sound leadership and hard work on the part of the pastor, the general CTS director, and departmental leaders. The Church Training Service cannot be wound and expected to run without the constant attention and effort of the leaders responsible for its operation. Any type of training program demands extra effort and this holds true for the training program in a local Free Will Baptist Church Training Service.

A note of caution must be sounded regarding the attempt to minimize the effort needed to get the job done. Several

churches have recently begun to experiment with a different time other than Sunday evening for the training hour. If this is done in an honest effort to strengthen and enlarge the outreach of the training ministry, it may prove to be a wise move. On the other hand, if the move to change the training hour is done with the selfish motive to lessen the responsibility of leadership in the church, then the move will not find favor in God's sight. There is a natural tendency to allow the pressures of the world in which we live to neutralize our faithful and determined efforts to put God first. We have a solemn and serious obligation to evaluate and weigh the activities of our life in the church and out of the church. Tradition for its own sake has no virtue. It is easy to become bogged down with traditional times, places, and ways of doing things. It is also easy to err when our efforts finally bring about needed changes. We must be alert to what our true motives are and make sure we are being led by the Holy Spirit.

We encourage you to evaluate the Church Training Service in your church this month. Focus attention on what you have accomplished and what can be done in the future. Seek to enlist the total church membership in a program that will lead each one to a closer walk with God and a more effective personal ministry in the church and community. We need Christians of all ages who give evidence of being one of God's chosen vessels, fully trained and committed to Christ, for service in today's world. □ □



by Bob W. Brown

COME OVER TO OUR HOUSE

RECENTLY FRED, a deacon in our church, invited me to his house for some old fashioned crank freezer ice cream. Fred had also invited one of the other deacons in the church. He told me he had two men with whom he worked who were not Christians coming for the ice cream. To complete his "guest list" he asked a neighbor who had just moved to town from Florida.

We had a good time making the ice cream and talking. Soon Fred led the conversation around to our church and then he gave his testimony. We sat there and watched the fireflies under the moonlight. It was quiet. I found myself witnessing to these lost men in an almost hushed voice. They responded by asking questions and voicing some of their doubts. Time passed quickly.

Within two weeks one of the men made a profession of faith and the friend from Florida moved his membership to our church.

Kathryn has a class of junior girls. One morning she invited the mothers of the girls to come to her house for coffee and cookies. She had ten girls enrolled in the class and six mothers accepted the invitation. Kathryn bore her witness to these ladies by telling them of her own conversion and then explained further her sense of calling in teaching girls. When I later visited one of the mothers, there was every evidence that Kathryn's witness had made an impact.

Discouraged in visitation, because people were often busy or watching TV, Jim and Joan decided to have some unchurched young couples over to their home for a cookout. They invited seven couples before three accepted. None of them were friends and the cookout was marked at the beginning by self-con-

sciousness and hesitancy. Jim and Joan knocked themselves out being gracious and trying to keep the party from being a "bust." They were successful with two couples; both have enrolled in our Sunday school.

Dick is a salesman. He began eating lunch and taking coffee breaks with another fellow in his agency. Dick tried to bear his testimony several times in the restaurant but his friend was adept at distracting Dick and changing the subject. One day at work Dick told his friend, "My wife would like to have you and your family for dinner Sunday after church. How about it?" They accepted the invitation and of course attended church with Dick. Although they have not yet made a decision for Christ, they are coming to church with some regularity.

As our churches grow larger and evangelism in the cities becomes more difficult, we might do well to return to the New Testament pattern of "house to house" evangelism. I don't mean visitation, although this is always good, but inviting people to our own house.

Opening our homes to someone automatically demonstrates our concern. Our house is the castle of most precious and intimate possessions. It is our most normal habitat. Every guest in every house is aware of this. When we invite someone to our home we are showing in the most tangible way our interest in him.

The evangelistic possibilities are staggering. Almost without exception people in our cities feel lonely, friendless and lost. They are pathetically anxious for attention and kindness. There is no single thing that we can do that will show our compassion as completely as inviting them to our home, preferable to eat.

My nine-year-old son just told me that his three best friends are the last three boys that invited him to "stay all night" with them. Those boys had a ball. Sure they are "best" friends. People just don't ask you to their house unless they care about you.

We can learn from business. Entertainment is not only a legitimate deduction on the tax report, but it is a necessary part of wooing and winning the prospective client. As society changes and evangelism becomes more difficult, we too may find that entertainment is a good ingredient in our witnessing efforts.

Let us imagine that during your next evangelistic meetings twenty families in your church plan to have twenty non-Christian families for dinner some evening. They will have opportunity in a natural, conversational way to discuss the meetings and to give testimony. Almost without exception these folks will come to the meetings with your church families. Yet how many such meetings do we have when the non-Christians are just not in the service?

There are other possibilities. An intermediate teacher might get his pupils to the services if he had them to his house for chili before or after the meeting. He could also witness to them around the table.

Every church has women in its membership who have lost and unchurched husbands. Often these men can be reached if some other church member invites them to their home for a meal.

During special meetings, the ladies in the church might arrange a series of morning coffees. She could invite some of her neighbors or other prospects. The evangelist and pastor could arrange a schedule to stop by these groups to get

acquainted, have prayer and invite all of the ladies to the services.

Correlated with this type of evangelism we ought to re-emphasize the value of "cottage" prayer meetings. During two successive campaigns Lucy invited a group to her home for a prayer meeting. Both times her non-Christian husband, Charles, left the house before anyone got there. Discouraged by his behaviour Lucy decided to invite us for the third time. He left again, but this time their son, eight-year-old Chuck, participated. We not only prayed for Charles but we prayed for Chuck. This concern impressed the lad and that night he told his Dad what had happened. Charles and Chuck both committed their lives to Christ.

Although prayer is a condition of the heart and an exercise of the will, it can be influenced by environment. Some of the most precious and moving prayer experiences of my life have been in "cottage" prayer meetings—some in my own home. This is an intimate experience that has profound influence on a household.

One of the religious developments of the past decade has been the prayer cells in our cities. These nearly always meet in homes. This same idea is an integral part of the Billy Graham crusade preparation. Evangelicals will be remiss if we neglect the opportunity to grow prayer groups in the homes of our people.

It is possible that we can even bring the people we are praying for into the prayer group. This is difficult but it is possible, and it can be used of the Holy Spirit to bring conviction.

We need to open our homes to the saints as well as the sinners. A church that enjoys a warm and loving fellowship within her membership attracts the lost and lonely.

Our churches today are separated by more than miles and years from the village churches of yesterday. Most of our members don't know one another. We may not be plagued by cliques and a "split down the middle," but our larger churches are paralyzed by a score or more of little groups. We know the people in our class, or in a circle, or our choir, or on our committee. That is, we recognize them. But, we don't love one another, or weep together, or suffer together or rejoice together. Often we are unmoved by the death of a member, or a wedding or a bankruptcy. We can't even call our "brothers and sisters" by name.

This is painfully obvious to the lost man who is looking for love. He sees and knows that we are a crowd, not a family. Too often we appear as cold and institutionalized as his labor union, or

Social Security, or the crowd at the ball game. He can find more warmth at the Rotary.

There may be better ways to get acquainted and involved than visiting in homes, but what are they? If our church members would show hospitality to one another in the most gracious ways, we would experience a real revolution in our fellowship.

The Millers have more friends than anyone in our church. We realize this when serious illness struck them. Every public prayer at church mentioned the Millers. They had phone calls, cards, and visitors by the dozen. The women cleaned their house; the men mowed the yard; others kept their children. The Millers have for years invited our people to their home after church on Sunday nights. Always new people, but always our people. They have eaten desserts, pork chops and pop corn and drunk cokes at the Millers. And this is why our people love the Millers.

When the Crawfords, our young couple from Iowa, were depressed with homesickness, a series of hospitable invitations saved them from despair. When Bill's wife died, our people invited him out to eat, watch TV, play badminton and talk. They helped heal his raw grief. When Joe got out of prison after serving a two-year term, he was overwhelmed by three invitations to dinner.

I am positively convinced that open doors and numerous invitations to our members' homes saved one of our emotionally disturbed young men from suicide. He was accepted and loved in spite of his behaviour and his problems.

To be sure there are risks. We can be courteous and correct in our church deportment. We can be faithful in attendance and liberal in giving. We can serve on committees, say the proper thing in public prayers and even go out visiting, yet never really become involved with anyone beyond hat tipping.

The early churches went from house to house breaking bread. They rejoiced together and were steadfast and unified. The Lord added to them daily. There was a group in the house of Acquila, in the home of Philemon, even in the household of Caesar.

There are exciting experiences for concerned Christians who will open their homes in these days, especially to those beyond their own close circle of friends. In fact, a whole new sphere of evangelism can open up with those simple words of invitation, "Come on over to our house." □ □

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in the vineyard

Jack Paramore, Director of Development Campaign for Free Will Baptist Bible College, will be involved in promotional work this month. On June 10 he will attend the West Virginia State Meeting at Charmco, West Virginia; June 17, Coastal Association CTS Rally, New Bern, North Carolina; June 23, Ohio State Meeting, Akron, Ohio and June 24, Illinois State Meeting, Benton, Illinois.

Director of Conference Ministries for Foreign Missions, **Rufus Coffey**, will attend the West Virginia State Meeting, June 9-10 at Charmco, West Virginia. On June 11 Mr. Coffey will be in Charleston, West Virginia, for two services.

Henry VanKluyve, Director of Deputation for Foreign Missions, will attend the Mississippi State CTS Rally June 2-3 at the State Youth Camp, Tupelo, Mississippi. Mr. VanKluyve will attend the Ohio State Meeting June 23-24 at Akron, Ohio.

Promotional Secretary for National Sunday School Department, **Harrold Harrison**, will conduct a Sunday School Institute June 5-9 at White Oak Free Will Baptist Church, Macon, Georgia. Mr. Harrison will also conduct an institute June 19-23 at the Faith Baptist Temple, Logan, West Virginia.

Mrs. Cleo Pursell, Executive Secretary WNAC, will be in Threalka, Kentucky, June 16 for the Woman's State Auxiliary Convention. She will attend the Ohio State Auxiliary Convention, June 22, in Akron.

Director of National Home Missions and Church Extension, **Homer E. Willis**, will be in Wichita Falls, Kansas, June 16-18. He will be youth camp evangelist, June 26-30, at Lakeland, Florida.

Executive Secretary **Billy A. Melvin** spoke at the Alabama State CTS Rally in Birmingham on June 2 and 3.



Men Of Certainty In An Age Of Uncertainty

by Jared F. Gerig

IN EZEKIEL 22:26-30, the prophet says, of Israel's religious leaders: "Her priests have done violence to my law and have profaned my holy things; they have made no distinction between the holy and the common, neither have they taught the difference between the clean and the unclean, and they have disregarded my Sabbaths, so that I am profaned among them."

The word "profane" is used several times in this chapter in describing Israel, her rulers and her priests. The word applies to any who treat holy things with irreverence, or sacred things with contempt. Esau was a *profane* person when he treated his birthright as a common thing and was willing to part with it for a bowl of red beans.

It is tragically true that today in America we have by and large lost all sense of the sacred, the moral or the ethical. We have adapted ourselves to an ambiguity which goes by the name of situational ethics and which means that nothing is to be counted stable or absolute, nothing certain or abiding. We no longer make any distinctions or underscore any differences. Life has become, for too many of us, a profane, secular and dispiritualized thing committed to no God and governed by no Book.

An editor recently wrote, "This is an era of change that is difficult to square with the true meaning of the word prog-

ress. There is a generally recognized chaos and lack of certainty in places of leadership where there once indeed was certainty."

What Are The Causes?

What are the causes of such uncertainty in the age in which we live?

First, we live in an age of uncertainty because we have accepted as our own the doctrine of universal conformity.

A leading educator has said, "In America the doctrine of adjustment is perhaps the leading theory. The object of this doctrine is to fit the student into his physical, social, political, economic and intellectual environment with a minimum of discomfort to society or to himself." Witness the Junior High textbook now being used which is entitled, *Our environment—How We Adapt Ourselves to It*.

Robert Hutchins has pointed up the problem sharply in his *The Conflict of Education*. Said he, "The doctrine of adjustment or adaptation explicitly excludes any consideration of standards. The adjustment must take place, whether the environment is good or bad. An educational system that is based on this theory must, therefore, ultimately become a system without values."

A society establishes its own mores. It creates its own environment. It develops patterns of conduct based on what everybody wants to do. Everybody begins to be like everybody else. The society has no absolute standards or controlling principles. Without such the time comes inevitably when revolution occurs and after the revolt a new pattern is projected to which everyone soon adjusts and conforms. The result is an endless cycle of increasingly degenerating cultures in which man goes his merry way to certain judgment.

Hutchins cites as an extreme example of conformity the story of a woman's college in America which finally based its curriculum on a job analysis of the diaries of 323 mature women. All the activities of these women were catalogued and the curriculum of the college was structured accordingly.

Excellence Vanishes

Men and institutions today seem to have lost even their desire for standards that are dependable. We have become content to conform to patterns that are variable and passing. Recently I read in the papers that Sacramento State College had dropped a requirement that seniors must pass an eighth grade arithmetic test. In the last examination, of the 600 students who took the test, 75 flunked, so the faculty council voted to abolish the exam.

It used to be that we dropped students;

now we throw out the exams.

A second reason for the age of uncertainty in which we live is our acceptance of the doctrine of universal change.

Today we speak unthinkingly of our changing environment and assume that everything in the environment changes with it. By accepting as a fact the theory that all things change and will continue to change, we leave ourselves without direction or security in a floundering world.

The editor of our evening paper in the city of Fort Wayne wrote the following with special insight, I think: "Charitable foundations today are reported to be adverse to giving financial help to institutions which are found guilty of being committed to a point of view.

"In other words, if you are convinced that truth must not only be sought, but now and then embraced, you have flunked your entrance exam into the world of today.

"Now no one disputes the necessity of using question marks after a lot of inherited ideas about many things, but to exalt the question mark into a sort of golden calf before which we are to lay all sorts of sacrificial offerings is an adventure, not only in idolatry but in pure insanity. If human reason has completely lost its standing, and no one can proceed from a major and minor premise to any sort of conclusion, then the mentally disturbed should be released from all their confining institutions and be asked to act as faculties for our institutions of higher learning."

Continued this editor: "The man who says, 'I don't know' about somethings is rich in honest wisdom, but one who says, 'I don't know' in response to any question is completely bereft of any imprints of his Maker's image.

"And it would seem to me that anyone opposing, as beligerently as some do, anyone's commitment to a point of view are themselves horribly attached to a point of view."

Firm Points Of View

In the face of great change we Christians must remember that we are committed to firm points of view, certain great unchanging basics. We believe in a God who does not change, in human nature which does not change apart from a miracle of the grace of God, in standards of right and wrong that never change, in death and judgment which are inexorable. We believe in truth which is not relative but absolute, which is forever settled in heaven and which shall never pass away.

Unlike the modern generation in its relativism, the Christian has an anchor, clear moral guidance and spiritual hope.

A third cause of the uncertainties of

our age is our acceptance of the doctrine of universal criticism.

Everything in existence is brought under the critical eye of even the most juvenile mind, today. Nothing is accepted until first it has been questioned and examined critically.

Here is where the doctrine of academic freedom comes into its own. Dr. Arthur Flemming, president of the University of Oregon, said recently that academic freedom must be recognized as "an absolute; we cannot compromise with this concept."

Quoting Dr. Clark Kerr, former president of the University of California, Dr. Flemming continued: "The university cannot be thought of as engaged in making ideas safe for students, it is engaged in making students safe for ideas." Went on the Oregon educator: "Certainly one of the best ways to accomplish this is to expose them to all kinds of ideas, and there isn't a community that will be more critical of a faculty member or more critical of a guest speaker than a group of undergraduate students, and there'll never be another opportunity for them to participate in as critical an atmosphere as they are participating in as under-graduate students."

To accept the doctrine of universal criticism is to be left with little that is sacred, absolute or eternal. So real has our acceptance of the doctrine become that "indoctrination" has become to us an evil word, a word to shun like "discipline" or "patriotism."

These three doctrines, universal conformity, universal change and universal criticism, have left our nation without moorings. We are being tossed about in a sea of uncertainty and the waves of doubt and disbelief are about to sink the ship.

What Effects?

What are some of the consequences of extreme uncertainty in an age such as ours?

For one thing divine law ceases to have meaning. A case in point is the total disregard for the Sabbath that has come upon us. The disrespect for authority, the rising tide of crime, the mounting incidence of delinquency, all take their rise out of an original rejection of absolutes, the renouncement of eternal truth, the discarding of abiding values. When every man has a right to do that which is proper in his own eyes, chaos follows as an inevitable result.

For another thing, standards are compromised. The difference disappears between the holy and the profane, between the clean and the unclean. Where can you go today to get a forthright answer to questions respecting vice or virtue, right or wrong, truth or falsehood? Even the

Church dodges basic questions these days and there is none to say, "This is the way, walk ye in it." All the blacks and whites have disappeared and we are left with only a dirty grey.

For yet another thing, a result of our predicament is that God is cheapened among us. Said God of the day in which our Scripture was written, "I am profaned among them!" Everything from the mildly irreverent to outright blasphemy goes today, and in church. God is in our best thoughts the grand fellow, the man upstairs, the real right guy. "God bless you" and "God be with you" climaxes the TV comedy show while great hymns are squeezed in between cigarette commercials. God is portrayed as sharing our fun and condoning our sin.

Today we have a happy God instead of a holy God, a social God instead of a sacred God, a condoning God rather than a convicting God, a reforming God rather than a redeeming God. And even that isn't enough—for some we must get rid of Him altogether, so we have a dead God.

What Is The Cure?

Is there a cure for this age of uncertainty? In the same chapter of Ezekiel and verse 30, the prophet says, "I sought for a man among them who should build up the wall and stand in the breach before men for the land, that I should not destroy it."

God is looking for men. The men He wants are unique men, men thoroughly saved and completely filled with His spirit who will stand in the gap. They must be men who will raise up standards of righteousness and declare the message of truth to this lost and misguided generation.

The trumpet must give no uncertain sound from their lips and there must be no "unidentified flying objects" in their skies. Today God needs men who can clearly point the way and with certainty direct the traffic.

Again, God is looking for churches and institutions of the same character and persuasion, such as will build up the broken walls and stand in the breach. Such churches and such institutions are not easy to find in these days. The forces of change have taken their toll. Many have succumbed to the pressure.

God wants those who can unite together about a common faith, who can join hands in a common task, who have come to the kingdom for such a time as this. Let us not fail but take an even firmer stance as we face the future as men of God. □ □

The author is president, Fort Wayne Bible College, Fort Wayne, Indiana, and a former president of the National Association of Evangelicals, before whose 25th Anniversary Convention he brought this message.

THE
NATIONAL ASSOCIATION OF
EVANGELICALS
SPEAKS

25th
Anniversary
Manifesto

IN EVERY age the Church of Jesus Christ has been confronted with the opportunity to proclaim the Hope of the world in terms that are relevant to the special needs of the age. For while man's cultural and scientific discoveries have ever led him into new frontiers of learning and new levels of achievement, they also have ever lifted him to new heights of rebellion against God and new pat-

terns of disobedience, so that the everlasting Gospel has again and again been challenged by new forms of humanism and materialism.

In the present age the everlasting Gospel is challenged not only from without, but tragically from within the household of faith. New forms of commitment are suggested which apparently have as their aim a radically new mission for the Church of Jesus Christ. One hears increasingly of a mission of evangelization, not of individual persons, but of the structures of society.

What is the true mission of the Church? As evangelical Christians we affirm that all truth is God's truth and that every discovery of man but reveals in fuller and more glorious detail the wonders of a Maker's wisdom, a Sovereign's power and a Father's love. But not all truth is saving truth. Knowledge brings power but power often reveals ethical weakness, moral corruption and spiritual depravity. We all have experienced, in our best accomplishments, the force of the Apostle's testimony that the good we would do is not done while the evil that we do not intend often follows our best intentions. None of man's achievements has made him more like his Maker in righteousness and holiness. None has brought him under his Lord's obedience in humility and none has given him a son's relation to a loving Father.

Thus we affirm that in this age, as in every age, man, in the pride of his accomplishments, without Christ is an alien from the commonwealth of God's household, a stranger from the covenants of promise, having no hope and without God in the world. This moral and spiritual condition has been man's natural heritage by reason of sin and shall remain his lot in any world he may create by the power of his own strength. For all man's righteousness is as nothing and at the end awaits death and an eternity of separation from his Maker who originally created him in His own image.

For the evangelical Christian today, the commission of Jesus Christ is to confront both an increasingly secular man in an increasingly secular world, and a frequently secular church, with the everlasting Gospel. For God would have all men everywhere, even in an atomic age, to be saved.

The mandate for this Gospel is found in the unchanging needs of men, the unchanging destiny of man, the unchanging Word of God, and the unchanging work of Jesus Christ.

In grateful response to the love of God and obedience to the Lordship of Jesus Christ, the evangelical Christian takes up the cross of personal involvement in the Great Commission which was his Lord's

final command: "Go into all the world and preach the Good News to every creature."

This mission the evangelical Christian recognizes as his own, even as it is the mission of Christ's body the Church. It is the mission to evangelize the world by calling men from darkness to light, from the power of Satan to God, in order that they might receive remission of sins and acceptance as sons.

This mission, which we affirm to be the sole and sufficient preoccupation of the Church, is first a mission of evangelism to salvation, for God desires that none should perish but that all should come to a knowledge of Him whom to know is life eternal. Without Him men do perish and unless saved they are lost. It is the duty and privilege of the Church to minister the Word of truth, the sword of the Holy Spirit, in the testimony of faithful men, by grace through faith bringing many to salvation and to sonship. This includes the building up of the body of Christ in love.

This mission, we further affirm, is a mission of evangelism unto holiness. We have not been called to lawlessness, nor unchastity, nor any other form of man-devised morality. The law of love is in no wise less demanding than the moral law in all its implications. Our freedom under the Gospel is never license, but always a freedom from our former inability to obey God, and a freedom to yield our members wholly to Christ in purity, sanctity and honor.

This mission we also affirm to be a mission of evangelism supported by service in the name of Him who said, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." While giving primacy to the saving power of the Gospel in the life of the individual, evangelicals in their best tradition have a deep concern for social action and the amelioration of the ills of the community. They know that they are not only citizens of the Kingdom of God but they are also citizens of the nation and of the world, and as such are obliged to serve in many capacities to which their associates may call them. In such positions of trust and stewardship they serve with active compassion for the alleviation of human suffering and the correction of injustice wherever it may be found.

This mission, we finally affirm, is to all men of whatever station or rank, of whatever race or condition—for God is no respecter of persons. In Jesus Christ there is neither bond nor free, neither male nor female, but only redeemed sinners. To Him, our God and Saviour, be glory and majesty, dominion and power, both now and forever. Amen. □ □

woman to woman



by CLEO PURSELL

WNAC Convention Set For July 11

Etched vividly in memory today is the image of a young couple standing prayerfully, yet anxiously, outside a closed door. Lonnie and Anita Sparks were awaiting the decision of the board of foreign missions concerning their application for missionary service.

Their application was an answer to the prayers of the board. A door had opened for Free Will Baptists in Ivory Coast, West Africa, and couples were urgently needed to go.

Following their appointment, they left December 22, 1956, for Switzerland and language study. In 1957, they were on the field to open a new work for our denomination. Shortly they were joined by other missionary couples—the Dan Merkh, the Bill Joneses, Dr. and Mrs. Miley, the Lonnie Palmers. Today there are 17 adult missionaries and two appointees assigned to this field.

A decade has passed and the Sparks with their two sons, Paul and James, are returning for their second furlough. Anita is scheduled to speak at the WNAC Fellowship Dinner which will be held Monday, July 10, in the George Washington Auditorium, Jacksonville, Florida. Don't miss it!

SO SEND I YOU is the theme of the Woman's National Auxiliary Convention which will convene Tuesday, 9:00 a.m., in the Civic Auditorium. Rev. Dave Franks, missionary serving in Jaboticabal, Sao Paulo, Brazil, is the keynote speaker.

State presidents and field workers are requested to meet with the WNAC executive committee on Monday at 10:30 a.m. in the Terrace Room, George Washington Hotel.

June Reception

Lovely wedding receptions are being held these days in church fellowships rooms. Frequently women's groups prepare and serve the refreshments. Good punch recipes are always in demand. Here is a heavenly concoction which makes punch for fifty people.

Fruit Punch for Fifty

- 2 cups sugar
- 1 cup water
- 1 cup strong hot tea
- 2 cups sweetened loganberry or grape juice
- 1 cup lemon juice (reserve lemon rinds)
- 2 cups orange juice, fresh or frozen
- 2 cups pineapple juice
- 4 quarts ice water
- 1 cup maraschino cherries
- 1 quart charged water

Boil sugar, water and lemon rinds gently for five minutes. Cool. Remove rinds and add tea, fruit syrup and juices. Let stand 30 minutes. Add ice water, cherries and charged water. Pour into punch bowl over large piece of ice. Garnish with orange slices.

Note: A few drops of mint flavoring gives the punch piquancy which many people like, but try it first in a small amount. You might not like it.

Women Honored

The Illinois State Woman's Auxiliary Convention honored two of its pioneer

members while in session May 11, at the Tabernacle in Benton. They voted to build and furnish a two-room cabin to be used as a missionary retreat for missionaries on furlough, evangelists, and other Christian workers as a tribute to Mrs. Emily Malone and Mrs. Mabel Ketterman. Mrs. Ellamae Hiltibidal was re-elected president of the convention.

On the Practical Side

You can touch up small scrapes on black shoes with a magic marker. This is especially good for your everyday shoes. It works on nearly every kind of fabric or leather. Of course, magic marker pens come in several colors.

When you are sewing you can prevent sewing buttons on too tight by putting a bobby pin between the button and the material. This prevents the thread from being drawn too tightly.

When hanging pictures, place cellophane tape over the point at which the nail will be driven into the wall. This will prevent plaster or cracked paint from falling.

Dates to Remember in June

- ☐ C.T.S. Month
- ☐ Vacation Bible Schools
- ☐ Superannuation Sunday
- ☐ Father's Day

Gem

Prejudice is being down on what you are not up on.

A Challenge To Small Churches

by Bert Tippet

IN A RECENT survey, one of our states found that the average size of its Free Will Baptist churches was only 43 members. This emphasizes again what many have long realized—that our denomination is made up primarily of small churches. No 1,500-member Free Will Baptist churches exist, and the average congregation across the nation would be under 100 people. More and more new churches are being opened in metropolitan areas, but the majority are still rural works without a resident pastor.

While this is nothing to be ashamed of, anyone wishing to reach the denomination must take this fact into account. In February, 1966, the Bible College opened its Campus Expansion Campaign. During the months of planning prior to that date, a special thrust was designed to reach individual churches, including the many small ones. This special thrust, the second phase of the Expansion Campaign, has endeavored to locate Free Will Baptist churches across the nation who are willing to give one thousand dollars or more to the College building program. It may appear that this would be asking quite a bit of a small country church, but the first months of this campaign have proven that these churches are open to the challenge and receptive to the opportunity. Small churches *can* give a thousand dollars to the Bible College and many have gone far beyond. Usually the deciding factor is not their ability but

their willingness. Following are some examples:

(1) Though averaging only 45 in attendance, a Tennessee church recently raised nearly \$800 in a service with the College choir. This same church raised \$700 in a similar service a year ago.

(2) Nearly \$2,500 has been raised for the Expansion Campaign by a rural Ohio church whose average attendance is 125.

(3) Though only six months old, a small North Carolina church has given the College building program \$250 and has pledged the remainder on a commitment of one thousand dollars.

(4) California and Tennessee Master's Men groups have pledged to raise \$1,000 each for the school. In order to accomplish it, some of these men have committed themselves to donate one week's wages.

(5) Averaging less than 40 in Sunday School, a church in South Carolina has begun receiving special weekly offerings in order to make up a \$1,000 gift for the Bible College.

Example after example proves that when small churches are challenged, under capable, dedicated leadership, they can do great things. Pastors and laymen are reporting a new spirit of unity and fellowship in their communities as they have applied themselves to this tremendous task. And through it all, Free Will Baptists are building for themselves a thoroughly Christian school—a place where their children will learn the faith of their fathers.

But more churches must become involved in this work. More pastors must pass this challenge on to their people. More laymen must encourage fellow-laymen to participate in this project. Actual cash giving has now passed the \$150,000 mark. But the two buildings now going up on the Bible College campus—the 600-student classroom building and the 120-unit men's dormitory—will cost in excess of \$700,000. If this amount is to be raised, every church must do its part. Where a thousand dollars is impossible, five hundred must do. But sheer apathy and unconcern will be the greatest stumbling blocks to success. The involvement of your church and others about you will guarantee victory.

A special service will be held during the National Association in Jacksonville, Florida, this July to recognize the churches that have stepped out on faith to participate in this great campaign. Your church can be one of them. Notify the Bible College this week of your determination to do what you can in this project.

God does not frown at small churches; only at those with small visions. □ □

CONTACT
P.O. Box 1088
Nashville, Tenn. 37202

readers respond

Fine Representation

□ Here is my \$2.00 for a renewal subscription to *Contact*. May I say that I praise God for your work. *Contact* is a fine representative of our work for Christ through the Free Will Baptist denomination.

Roy Pearson
Laurel, Mississippi

Subscribes For Prisoners

□ Enclosed find four dollars for which please send a year's subscription of *Contact* magazine to me at my address and to "All Prisoners" at the Barry County Jail, Cassville, Missouri.

Mrs. Bertha A. Stafford
Exeter, Missouri

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for Social Action" (Jan. 19 and Feb. 2, 1959). In it, he sharply criticizes "the fundamentalist lack of social vision," saying "the fundamentalist movement became socially indifferent, and even made the inevitability of social decline a part of its creed." He indicates that evangelicals, on the other hand, "insist that social justice is a divine requirement for the whole human race, not for the Church alone," and he speaks of "a new social order" which the believer finds mirrored first within the church and tries to extend to society.

Much more could be devoted to this subject, but space does not allow. We freely admit that there are times when the social conscience of fundamentalists has been somewhat undeveloped. We must not remain, if we are, unconcerned about the ills of humanity. But on the other hand, we may insist that preaching the individual gospel of salvation from sin is so much more important that we may sometimes be excused for concentrating on our primary task. □ □

ROBERT E. PICIRILLI is registrar at Free Will Baptist Bible College. He is also moderator of the National Association.

cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

APRIL 1967

	APRIL 1967	YEAR TO DATE	TOTAL TO APRIL, 1966	DESIGNATED APRIL, 1967
Alabama	\$ 611.75	\$1,260.60	\$ 857.69	\$
Arizona		450.07	492.50	465.09
Arkansas		1,315.13	1,529.03	
California	542.28	2,369.58	2,690.96	
Florida		1,271.60	1,058.42	
Georgia	437.40	1,024.05	875.77	
Idaho	64.30	118.49	157.41	
Illinois	823.43	2,492.16	2,030.47	
Indiana		68.00	94.00	
Kansas	161.00	394.00	850.00	
Kentucky		125.00	231.84	
Louisiana		95.78	64.43	
Michigan	250.00	1,196.05	165.90	
Missouri	1,930.10	6,959.99	4,832.69	
New Hampshire		178.15	64.70	
New Jersey	13.00	25.00		
New Mexico	39.46	134.70	141.67	
North Carolina	204.70	634.29	466.14	
Ohio	613.91	1,281.73	1,252.36	
Oklahoma	1,407.10	5,534.94	5,351.81	
Tennessee	344.22	2,131.60	932.40	
Texas		755.61	770.16	
Virginia	196.04	2,160.06	2,303.60	
Washington and Oregon	46.78	149.10	152.25	

	COOPERATIVE RECEIPTS APRIL 1967	YEAR TO DATE	DESIGNATED APRIL 1967	YEAR TO DATE	TOTAL RECEIPTS TO DATE
Foreign Missions	\$2,228.79	\$9,316.45	\$116.27	\$116.27	\$9,432.72
Bible College	1,613.95	6,746.39	116.27	116.27	6,862.66
Executive Dept.	1,537.09	6,425.13	93.02	93.02	6,518.15
Home Missions	1,229.68	5,140.12	116.27	116.27	5,256.39
Church Training	768.55	3,212.57	13.96	13.96	3,226.53
Superannuation	230.56	963.76	4.65	4.65	968.41
Stewardship	76.85	321.26	4.65	4.65	325.91

JUNE 1967

God's Second Chance

by James R. Puckett

The following incident took place while Rev. Elro Driggers was pastoring the Wesconnett Free Will Baptist Church in Jacksonville, Florida. Mr. Driggers is now pastoring the First Free Will Baptist Church in Miami, Florida.

ONE MONDAY morning in October, Elro I. Driggers stopped by a local service station to get his car serviced and to meet the new owner of the station. He met the owner, Judson L. Moore, Jr., and as he drove away promised to see Mr. Moore the next week.

When he stopped by the station the next week, Mr. Driggers was told by an attendant that the owner was in a local hospital. The Spirit impressed the pastor to visit his new acquaintance. But he reasoned that this man probably was a Christian and had his own pastor to visit him. The pastor disobeyed and grieved the Holy Spirit.

The last of November the owner was able to assume his duties at the service station, and the pastor called on him. "Mr. Moore, I'm sorry I didn't get to see you in the hospital." Mr. Moore's reply was, "I was so much in hope some minister would visit me. I certainly needed someone I didn't have." The pastor then knew that when God impresses His children to witness, He always prepares the heart of the hearer.

In February Mr. Moore was saved. His wife was saved. His 11-year-old daughter was saved and his sons, 16 and 18, were saved. Mr. Moore was not content with just winning his family to the Lord, but he led others to the church and to the Lord.

After six months of faithful service to the Lord, "Jud," as he was known to his friends, went to meet the Lord while attending the Old Fashioned Camp meeting at Two Egg, Florida. His service for Jesus consisted of a short period of time, but Judson L. Moore lived more for Christ in six months than many Christians do in a full life time. Pastor Driggers is praising the Lord for the second chance to win a man to Jesus. □ □

personally...

FREE WILL BAPTISTS will gather in Jacksonville, Florida, on July 10-13 for the 31st annual session of the National Association. From a simple beginning with less than 200 people present, the work of the association has grown until it now maintains ministries with budgets totaling more than 1½ million dollars and involves some 2,500 churches in its program.

Though comparatively small, it appears Free Will Baptists have the opportunity of emerging as a positive force on today's religious scene. At a time when liberalism wields such a great influence in this country, we need to be careful that our commitment to conservative theology finds its fullest expression in ministries that will significantly influence men for Christ and bring them to the same high regard for the absolute authority of the Scriptures which we have.

It can be expected that at such a time in our history the enemy would desire to launch a well planned and cunning attack to dissipate our effort. As mature Christians we should know this and not allow Satan to sow seeds of discord, suspicion and ill-will that would disrupt the work of God and cause us to miss our greatest opportunity to render service in a world of confusion, doubt, suffering and loneliness.

The impact which the annual convention has upon Free Will Baptist work is tremendous. You cannot go to these meetings year after year, but what you realize that here the heartbeat of the denomination can best be detected. This means these annual sessions are of the utmost importance to every Free Will Baptist. A "take it or leave it" attitude is not permissible. Not, at least, for the individual who is concerned about the future of the denomination.

Individuals who do attend the convention have the solemn responsibility of giving proper attention to heart preparation. Our convention can never be better than the sum total of the heart commitment by those present. As you come, give yourself to the Holy Spirit. Be sure that you do or say nothing that would be displeasing to Him. Allow Him to speak to you as God's Word is preached. Respond as He directs.

No greater blessing could come from our convention this year than for the Holy Spirit to set ablaze a flame of love in each of our hearts—for one another and for the lost of this world. Such a work of God's Spirit at convention would make a difference in every local church.

Individuals who attend must exercise a fair evaluation of all issues and matters which come before the association. In short, come with an open mind. Never allow others to tell you how to vote. No individual with voting privileges should be guilty of casting a vote because of the way some other individual or individuals vote. In all honesty, listen to the discussions; evaluate and weigh all possibilities carefully. Much is at stake. A wrong decision, prompted by jealousy or pride, may mean that God's work will be hindered.

Individuals who attend should also possess a Christian concern for every department of work. Those responsible for the various ministries of the National Association have worked hard and faithfully to fulfill the goals and objectives outlined the previous year. Approach each report with a positive attitude. This is not to say you must withhold any criticism you feel to be just. Only be sure your criticism is a responsible one.

Above all else at this time, join in earnest, believing prayer. If each of us will meet God in prayer for the convention, before we meet each other in Jacksonville, we can experience new power for today's challenge.

Billy A. Melvin



Executive Secretary Billy A. Melvin (left) enjoys a few moments of fellowship with missionaries Tom and Mabel Willey. Brother Melvin vividly recalls the first time he saw Tom Willey, Sr. It was in a missionary service (years ago) and Brother Tom was dressed as an Indian—complete with headband and feather!



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

Whose responsibility is it to see that every minister of the gospel who has faithfully served has an adequate income at retirement age? Free Will Baptists have kicked this question around far too long. It is time for us to say loud and long that this responsibility belongs to every local Free Will Baptist Church served by a pastor. Industry for many years has provided for the retirement of its employees. Can individuals who enjoy such benefits neglect the provision of similar benefits for their pastor? The Board of Superannuation of the National Association of Free Will Baptists is anxious that every pastor, missionary and Christian worker within our ranks face the future with confidence. You can make this possible for your pastor through the purchase of an annuity policy that is readily available from the Board of Superannuation. Write for full particulars on this program which is flexible enough to meet most any need or condition. The address is P. O. Box 1088, Nashville, Tennessee 37202. And don't forget your special Father's Day offering—June 18.

SUPERANNUATION

