

CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

SEPTEMBER 1968



What will I
be when i
really grow up?

SUNDAY SCHOOL ISSUE



MEASURE UP

CTS

September Promotion

CAMPAIGN GOALS



ATTENDANCE

25% increase over the average attendance in CTS for July and August of this year



FINANCIAL

\$25.00 for the National CTS ministry from each local Church Training Service

EACH CTS WHICH **MEASURES UP** DURING SEPTEMBER BY ACHIEVING THE ABOVE GOALS WILL BE AWARDED AN ATTRACTIVE BANNER, AND THE CTS DIRECTOR WILL RECEIVE A GIFT FROM THE NATIONAL CTS DEPARTMENT. OFFICIAL REPORT FORMS ARE AVAILABLE FROM THE NATIONAL CTS OFFICE, P.O. BOX 1088, NASHVILLE, TENNESSEE 37202.

personally...

OUR SUNDAY SCHOOL SHORTCOMINGS

VISITING CHURCHES in 26 states the past six years has provided an opportunity to observe many Sunday schools. Attending both rural and city Sunday schools, with all types of people, I find the majority have good facilities, fair organization, and are generally friendly.

Average attendance ranges from 75 to 700. Most follow the same general pattern. More uniformity exists in Sunday schools than anything else in the denomination. This is good except we have fallen into a rut from lack of variety. Rearranging the format would invigorate the Sunday school. Actually, this readjustment is only one facet of the whole organizational structure that needs overhauling. Many are unaware that enrollment increases in proportion to workers. I believe there should be one teacher or officer for every ten persons enrolled.

An obvious shortcoming is a lack of enthusiasm. Most Sunday schools begin in a dry routine, perfunctory manner. In the opening general assembly and in the classroom, we hear the repeated refrain, "Our crowd is off today." Visitors must certainly be discouraged after listening to people bemoan the inconsistency of Sunday school attendance. Why not brag on those who attend? When absentees do come back, the returning visitor may think the church is growing. People will feel impelled to attend where the Sunday school is not stagnated but alive and magnetic.

More Sunday schools are departmentalizing and grading as they build larger facilities. Others need to but are bogged down because of a small vision. They cannot understand why more space is needed when the present rooms are not packed like sardines. Adequate space is no luxury. Proper equipment is needed. This includes teaching aids, maps, chalkboards, and audio-visual materials. These are available through our Sunday School Department.

Another shortcoming is inferior teaching. There are many fine, outstanding teachers, but so often inadequate preparation is evident. I wonder sometimes if teachers know *how* to prepare.

The power of the gospel is in the *message*, not materials, methods, or even curriculum. It is important to communicate the truth of the Word. Visitation, drives, promotional gimmicks and contests bring people to Sunday school, but good, consistent teaching holds them. Our attendance averages will increase when we give the people something to come back for. An alert teacher is the key to growth.

The Word must be taught so as to produce disciples, not decisions. Good teaching is both evangelistic and edifying. Sunday school pupils will never get on fire unless the teacher furnishes fuel for the flame. Effective teaching can be measured by how well truth is reproduced in each pupil's life.

From an objective appraisal, these and other shortcomings can be corrected by instituting consistent training. Good teaching, administration and promotion stem from training.

A regular program is essential to train present and prospective workers. This includes monthly workers' conferences, study courses, discussion periods, reading recommended books and attending Sunday school conventions, such as the National Sunday School Association. It is hoped we can plan our own convention within a few years.

If your Sunday School is lagging and floundering, why not take immediate steps to correct the shortcomings?



Our Executive Secretary is anxious for thousands of Free Will Baptists to take advantage of next month's special subscription rate.

Rufus Coffey

RUFUS COFFEY *editor*
JUNE R. CRITCHER *assistant editor*
JANE YOUNG *circulation*

CONTACT

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September 1968

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11 QUESTIONS on DISCIPLINE

1. How would you define discipline as opposed to class control?

Discipline involves all of life. So it's much larger than class control. Discipline focuses on the learner, class control on the teacher. A disciplined person has been "disciplined." He has committed himself to a larger cause. The nature of his commitment will help determine whether he is able to submit himself willingly to the control of another.

* * *

Class control could be defined as the responsiveness of the class to the teacher's directions. In other words, when a teacher says, "Class, come to order!" the class members do so. Discipline, on the other hand, might be explained as the long-term goals of helping a group and the individuals in the group grow in their ability to work and relate effectively with one another, even apart from specific directions from the teacher.

* * *

We need to remember the root word "disciple," from which the word "discipline" comes. As Christians we must also remember the relationship that should exist between disciples of Christ, namely that we're all members of one another as members of His body. In that kind of framework Christian discipline is the act of restoring, in love, one who has fallen. It is a process by which the one who fell and broke the relationship in the Body is redisciplined by love and forgiveness.

2. Some teachers find that discipline is their most vexing problem. Why is this the case?

Teachers who themselves as children or youth were subjected to autocratic discipline in the classroom and home will be inclined to "teach as they have been taught." Such teachers find it difficult to

trust children and to have confidence in the power of the Spirit in the lives of children. If such teachers recognize this factor as the root of their problem, they have established an important base for improving their teaching.

Often such teachers haven't learned to walk that fine line between being friendly and interested in their students and being too "chummy." Recognizing this fine distinction is one of the most delicate points of teaching and comes with experience. Many new teachers especially, in a desire to be liked by their students, cross over this line and find themselves in the miserable position of being neither teacher nor pal but merely someone for the students to take advantage of.

3. What kind of an attitude on the teacher's part makes for the most effective discipline?

An attitude of interest and inquiry. Ideally a teacher who is interested in and excited about what he's teaching will soon find he has interested and excited students. Many students will be so occupied with the "classroom adventure" that they'll have little time or energy to plan misadventures of their own.

* * *

An awareness on the teacher's part of what pupils are thinking and feeling, as well as what they are saying or doing. The word "empathy" comes to mind—seeking to identify with and to "feel with" the other person. This is indispensable in constructive person-to-person relations.

Simply reacting to surface behavior and pupil verbal behavior may not meet the demands of a "discipline" situation at all.

Teachers need to constantly ask themselves: "Why is Johnny acting this way?" Instead of basing their relationships with pupils on behavior and words alone, they

need to attempt to understand the inner dynamics that lead to the behavior.

4. Is punishment ever necessary in a Sunday School? If so, what kind is appropriate?

If a child willfully chooses to disrupt class activity, he may need to be separated from the class for a time. Call this punishment, if you will. It's a sign that the child has not yet learned the meaning of living in the community that is the church. Such a sign is important both to the teacher and members of the class.

Incidentally, self-defeating punishments have no place in the Christian classroom. The examples are many: making the child memorize three extra Bible passages because he's been caught whispering; posting on a chart his failure (which is usually his parents' failure) to attend church; scolding him for being late because his parents failed to get up on time.

5. How much freedom should be allowed in a classroom?

If it's a freedom that stimulates creativity, then as much as possible—just so long as it doesn't develop into chaos. Don't be afraid of a little noise. Silence in the classroom doesn't always mean learning is going on!

6. What is the number-one cause of disciplinary problems in the Sunday School?

Failure to structure learning situations in which the children might participate when they first come into the Sunday School classroom door. Many of our so-called discipline problems arise simply because there is nothing for pupils to do

(Continued on Page 17)



WHERE ARE WE GOING?

WIDMAN: *We have heard a lot of comment in recent months about the "ineffectiveness of the Sunday school." Both the religious and the secular press have been quite outspoken in their criticism of the Sunday school. Is it really all that bad?*

Buchanan: No, I don't think so. In fact, I think the Sunday school is a fantastically potent force in today's church and, through that church, in society at large. Almost without exception the leaders of the church today—the people who are really getting the job done—are Sunday school-oriented people. And the same is true of our future leaders. In the ten years I was with the Moody Bible Institute I encountered thousands of

young people who will be tomorrow's church leaders. A great number of them say that it was the influence of a Godly Sunday school teacher that led them to give their lives to Christ.

Greig: The Sunday school is the foundational program for education in the local church, and for that reason alone its impact upon the church and society is immeasurable. It is the primary Bible teaching agency of the church. It is also a potent evangelistic agency. It encompasses every age. It consistently involves the greatest number of volunteer lay leaders. I believe the Sunday school is far and away the greatest agency of education in the church today. And I believe it has been unfairly criticized.

TEACH Managing Editor *Ron Widman* discusses the future of the Sunday school with the *Rev. Wayne Buchanan, Jr.*, newly-appointed Executive Director of the National Sunday School Association, and *Mr. William T. Greig, Jr.*, President of the NSSA.



Widman: *Do you believe this criticism has any direct effect upon the morale and effectiveness of Sunday school workers?*

Greig: I have no doubt about it. I am convinced that the apathy and outright opposition of many liberal church leaders has demoralized Sunday school workers, both within and outside their groups. We are seeing today a concerted effort to downgrade the Sunday school, not because it happens to meet on Sunday in the church, but because the essential content of the Sunday school's curriculum is the Word of God. I believe these attacks are really against the Bible as God's authority and against the basic teachings of the Christian faith, not primarily against the institution itself. You see, it's dangerous to attack the Bible directly. (Although some churchmen, like Bishop Pike, have made quite a name for themselves doing just that!) It's much easier and safer to attack the institution that teaches the Bible, for every institution is imperfect and open to criticism.

Widman: *Is any of this criticism justified?*

Buchanan: I'm sorry you asked that question. Yes—some of the criticism is justified. For example, I have serious questions about the Sunday school's effectiveness in relating Biblical content to daily living. Certainly we are teaching the Bible, if by "teaching" we mean simply "proclaiming." But if we talk about teaching at the effective level, where teaching becomes learning and the student does something with that which he has learned, then I'm afraid we are somewhat ineffective.

Widman: *Why is the Sunday school so ineffective in converting knowledge into action?*

Greig: For one thing, I don't think we have enough trained leaders.

Buchanan: That's right. This matter of leadership and teacher training is of top priority. Certainly many good efforts have been made in this area, but I don't think we've solved the problem yet?

Widman: *What can we do?*

Buchanan: First, I believe we must

take a completely different attitude toward our Christian education ministry on the local church level. We must face the fact that it's going to take a lot of time and effort to properly train Christian adults to become effective leaders. We'll have to start massive leadership training programs in our churches. I don't mean the typical hit and miss thing for 13 weeks every two years. I mean that our pastors and directors of Christian education and our skilled lay teachers, who know how to teach, must enter upon a rigorous, ongoing program of *demonstrating* their understanding and skills. Now, this is hard work. It's not a matter of telling how to do it. It means continual inservice training with practice-teaching, evaluation and supervision. It's not easy. But it is essential if we are to become more effective.

Widman: *Do you see any trends in Sunday school and Christian education that encourage you in this regard?*

Buchanan: Yes—by all means! I think the increasing interest in the individual and upon person-to-person relationships is tremendously encouraging. Christian education has been characterized by an orientation on programming—on "doing things decently and in order" and keeping records and having nice little cubicles in which the classes meet. But this isn't really the "stuff" of Christian education. Christian education is people. And I think we are seeing a greater emphasis in Christian education on person-to-person relationships and the value of the Word to the individual.

Greig: I'm reminded of one of the boys in my high school class who was approached by a leading cult. This boy, from a strong Christian home, took a series of seven lessons of an hour and a half each. Working with him in this study were three members of the cult! These people certainly focused their interest on the individual!

But I'm not convinced the ideal "one-to-one" approach is very practical. I believe there is much potential in the small learning group, in which the members show their interest in and concern for each other as individuals. I believe the

optimum size for such a working, learning group is about eight to ten members—the same as it has been since I started teaching Sunday school 25 years ago . . . and a long time before that!

Widman: *So we must develop an individual ministry in the context of a small group?*

Greig: Right. And we must recruit and train and motivate and inspire volunteer lay leaders to assume this role in education in the church.

Widman: *Would you say this is one of the key problems facing local Christian education and Sunday school leaders today?*

Buchanan: By all means! We simply must focus our ministry on the individual. Teachers must get out and visit their students—relate to them as individuals. Teachers must shift their attention from "teaching a class" to "helping the individual learn and grow." Learning that changes life is most likely to take place when the student feels he can be transparent with you. And he just can't be transparent with a stranger.

Widman: *What other problems and challenges face us in the future?*

Buchanan: Many other problems either stem from this one or are tangent to it. For example, there is the matter of society's mobility. A student may move three or four times within his formal school experience. Each time the relationships we just discussed are disrupted, and he must establish new relationships.

And the same is true of teachers. The church spends a great deal of time and effort to train a teacher. Then he gets transferred. Now he has this tremendous problem of acceptance to fight all over again. He has to identify in a new church in a new community. All too often he doesn't do it, and that great talent and skill is lost to the work of the ministry.

Greig: I believe another significant problem facing us in the future—actually it is facing us right now—is the difficulty of keeping pace with the changing patterns of a technological, electronic society. Certainly the matter of mobility and individual identity is related to this.

(Continued on Page 15)

*Vote to expand our youth program
by measuring up in September.*

WILL YOUR CHURCH

MORE THAN a thousand Free Will Baptist young people attended all or part of the National Youth Conference which met in Oklahoma City in July. To those who saw and heard the young people as they participated in Bible quizzes, speech contests, and talent presentations, it was apparent that Free Will Baptists have some of the finest young people anywhere. Our denomination must face the question: Will we *measure up* to the task that is ours to provide training and guidance at all levels?

The National Board of Church Training Service is sponsoring its second annual promotional campaign during September. More than one hundred churches received special recognition for meeting the goals of last year's campaign. The National CTS Department has set a goal of five hundred involved churches for the 1968 campaign.

The promotional project *Measure Up* is two-fold in purpose. One of the major goals is to *increase CTS attendance by twenty-five percent*. The second major

goal is to *raise ten thousand dollars for the National CTS ministry*.

September was selected for a month of emphasis for several reasons. It is not unusual for most CTS groups to experience a decline in attendance during the summer months because of vacations and other distractions from the regular routine. Public schools open in September and most families return to a normal schedule and can be re-enlisted in CTS with a little effort.

The Church Training Service year concludes with the month of September, and for this reason it is a natural time to complete certain projects and make preparation for the beginning of a new CTS year which begins the first Sunday of October.

Four Sundays in September have been set aside for the nationwide CTS emphasis. The emphasis begins the second Sunday of the month, September 8, and continues through the fifth Sunday, September 29. Each of the four Sundays will have a special emphasis, but the two major goals, *increased attendance* and the



FOR CTS?

by samuel johnson

MEASURE UP

continued

financial drive will be emphasized throughout the entire campaign.

ATTENDANCE EMPHASIS

On the first Sunday of the campaign, September 8, the attendance drive will be launched. The overall goal is to increase attendance during the campaign by twenty-five percent over the average attendance for July and August. For example; If by adding the attendance for each Sunday in July and August and dividing by eight you find that your average was forty-eight, you must average sixty during the campaign to reach the goal.

A special attendance kit is available from the National CTS Office to help in reaching your goal. The attendance kit contains instructions and some of the materials needed. It is available in three sizes to meet the needs of different size enrollments. Write CTS for prices and other information.

FINANCIAL DRIVE

On September 15 attention will be focused on the special offering for the National CTS ministry. It may be necessary to follow through on this during the successive Sundays of the campaign in order to reach the goal of twenty-five dollars suggested for each CTS. A CTS of fifty members or more should strive to go beyond the minimum goal.

Several new projects have been launched recently by the National CTS Department. One of the most important is the National Leadership Training Center. The first group of young men to attend the leadership program, Hillmont Engineers, were present at the National Association in July. The special drive for funds during September is designed to propel the training program forward in order to reach and train other young men and young ladies as well. The overall goal for the financial emphasis is \$10,000. If each CTS will do its part, the goal can be met adequately.

DEDICATION OF WORKERS

On Sunday, September 22, it is suggested that a dedication service be held for all re-elected or newly elected CTS leaders. In order to do this, the church must elect its CTS leaders prior to this date. Every effort should be made to secure interested and dedicated leadership for the CTS.

All leaders for the Church Training Service should be carefully selected. In order to train others it is vitally important

that proper leadership be sought out and elected. The task of being a CTS leader is a sacred trust and each person accepting a position should recognize the greatness of the responsibility. Each leader should recognize that he is accountable for the job he does, not only to the church, but to the Master also.

PRESENTATION OF AWARDS

The last Sunday of the campaign, September 29, should see your CTS go over the top in all of the goals set. Why not use this as award night? If you have promised awards in connection with the campaign, then these should be presented at this concluding service.

Awards to the CTS members for the year's achievement should be presented. There are certificates which may be awarded to CTS members in all departments through the Crusader level. Achievement requirements were set forth in the literature for each department. Promotional certificates may be ordered for use in all CTS departments.

Special recognition should be given to CTS members who competed in the various competitive activities; Sword Drill, Declamation, Bible Tic Tac Toe, etc. Medals may be presented to those who participated on a local level, whether they were district winners or not. The presentation of awards to the past year's participants will help in stirring interest among the group for the coming year's activities.

NATIONAL RECOGNITION

Each Church Training Service that participates in the promotional campaign *Measure Up* will receive special recognition. An attractive banner award will be given to the CTS and a personalized gift will be given to the general director. Requirements for the national awards are: increase CTS attendance for the four-week campaign by twenty-five percent over attendance for July and August; receive a special offering for the National CTS ministry of twenty-five dollars or more; send a report of your promotional emphasis to the National CTS Office.

This is an election year and we hear much about voting. Will you vote for an enlarged program to reach our youth for Christ by helping your CTS *Measure Up* in September? *Measure Up* and be a leader.

The writer is Director of our National Church Training Service Department.

gems

FROM THE
GREEK NEW TESTAMENT

by ROBERT PICIRILLI

In First Thessalonians 5:14 there are two very interesting phrases which can be understood better in the light of the Greek construction. The first is the instruction of Paul to us: "Comfort the feeble-minded." How many have pondered the real meaning of this?

The word "feeble-minded" is a translation of the Greek word *oligopsychos*, which is actually a compound of two words. The *oligo-* on the front is a word which means "little"; and the *psychos* is a word that means "soul" or "life." The whole word, then, literally means "little-souled," and carries the idea of a person who is running out of the courage of soul that is required to keep on going. This is about what we mean by our frequently-used word *faint-hearted*.

The meaning of Paul's instruction to us, then, is that we should be quick to cheer up those who grow down-hearted in their Christian lives. We must encourage those who tend to run out of gas, those whose batteries are about to run down.

The very next instruction of Paul carries a similar idea: "Support the weak." The "weakness" referred to here is not so much physical weakness as it is a spiritual infirmity (compare Heb. 12:12). And the word translated "support" is quite picturesque. It is the verb *antechomai*, which literally means to "hold oneself against." In other words, when we see those whose knees are about to buckle, we put our arms around them and hold them up against ourselves. That is the way we support them, by giving them ourselves to lean against.

These are two beautiful commands, then, about our Christian responsibility to one another as brethren in the Lord. When some seem to be running out of courage and strength, we are to encourage them. When some are weak and about to fall, we must hasten to their rescue and prop them up with our own strength. Perhaps the point should be made that our Free Will Baptist belief in the possibility that some who are saved may once again be lost ought to be an added incentive to us to help one another in the Christian life.

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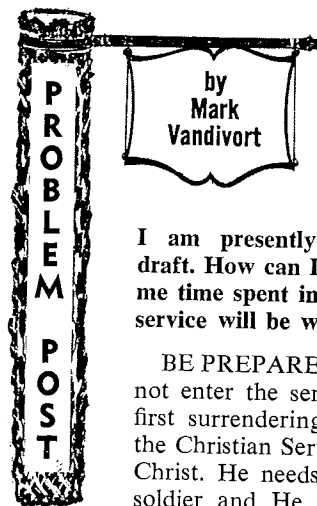
cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

JULY, 1968

| | July 1968 | Year to Date | Total July 1967 | Designated |
|-------------------------|-----------|--------------|-----------------|------------|
| Alabama | \$ 268.55 | \$ 3,114.05 | \$ 1,974.88 | \$ |
| Arizona | | 923.05 | | 923.05 |
| Arkansas | 2,327.54 | 5,019.07 | 2,471.51 | |
| California | 998.77 | 3,385.15 | 3,890.43 | |
| Florida | | 3,625.87 | 2,213.02 | |
| Georgia | 531.56 | 1,569.08 | 1,534.75 | |
| Idaho | | 160.50 | 173.66 | |
| Illinois | 456.94 | 4,722.33 | 4,513.85 | |
| Indiana | 186.00 | 477.05 | 268.50 | |
| Kansas | | 652.21 | 664.30 | |
| Kentucky | 190.99 | 1,039.24 | 250.00 | |
| Louisiana | | 99.39 | 233.26 | |
| Michigan | 512.80 | 1,464.42 | 1,852.92 | |
| Missouri | 1,596.00 | 13,154.51 | 12,100.25 | |
| New Jersey | | 74.00 | 81.00 | |
| New Mexico | 60.44 | 424.38 | 230.50 | |
| North Carolina | 232.02 | 1,326.14 | 1,247.37 | |
| Ohio | 332.07 | 2,001.72 | 2,183.33 | |
| Oklahoma | 679.97 | 10,908.03 | 10,014.69 | |
| Tennessee | 419.04 | 2,397.48 | 3,473.68 | 991.45 |
| Texas | 348.16 | 1,024.57 | 1,485.96 | |
| Virginia | 491.50 | 4,066.64 | 3,890.98 | |
| Washington & Oregon | 72.50 | 547.87 | 267.07 | |
| Wisconsin | 10.00 | 80.00 | 267.07 | |
| Executive Dept. | 2,465.70 | 17,822.87 | 11,416.49 | 237.40 |
| Foreign Missions | 2,417.97 | 14,931.32 | 16,399.64 | 696.73 |
| Bible College | 2,095.17 | 12,858.28 | 11,907.68 | 481.91 |
| Home Missions | 1,433.21 | 8,980.48 | 9,100.21 | 530.89 |
| Church Training Service | 728.48 | 4,579.16 | 5,628.92 | 303.48 |
| Superannuation Board | 360.86 | 2,247.94 | 1,689.13 | 110.09 |
| Master's Men | 213.46 | 1,282.70 | | |

SEPTEMBER 1968



I am presently facing the draft. How can I be sure that me time spent in the military service will be worthwhile?

BE PREPARED! Please do not enter the service without first surrendering yourself to the Christian Service of Jesus Christ. He needs you as His soldier and He wants to be your C.O. You may have a brave, courageous lieutenant who will lead you into battle. Jesus Christ will go with you farther than that—He will go with you through experiences that no man can describe—death, judgment of God, and eternity. Do you know Jesus Christ as Saviour and Friend? I trust that you will familiarize yourself with His gospel armor, the Bible. You will need it.

A young soldier crouched behind a log in Viet Nam where he told his best friend how to be saved while the log received 40 enemy bullets. The enemy thought they were dead—both boys were left doubly "alive in Christ."

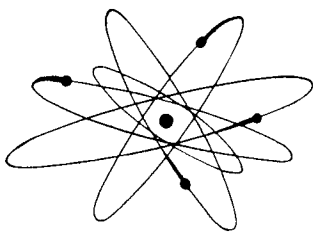
Could you have led a soul to Christ under such conditions? You can if you are prepared. While writing this I learned that a local boy has been killed in battle. Two weeks previous to his death his mother received the glorious news that he had been saved. Some GI probably helped him find his way to Jesus in the nick of time—in answer to a mother's prayer.

A few days ago I talked with a tall, broad shouldered Marine who told me how he had been influenced by a boy in his outfit who carried his Bible on every maneuver.

As you face induction into military service, you have the unique opportunity of being a witness for Jesus Christ in places where our home and foreign missionaries are not represented. Seek to win some of your buddies to Christ before you are inducted. Know how to share the plan of salvation from your New Testament. Memorize several key scripture verses. You can obtain excellent Bible study and soulwinning aids by writing to The Navigators, Colorado Springs, Colorado 80910.

$$E=MC^2$$

WON'T DO IT



**THE WAY
TO
X
IS TO
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**A PROVEN
PLAN
FOR GROWTH**

by h. d. harrison

Divine laws are immutable. God does not go about arbitrarily violating laws He has set in operation. He has ordained that living things grow according to definite patterns. The Sunday school as a part of the church is a living organism. The basic unit of all living things is the cell. Growth comes as the result of cell division and other related factors which bring about change. Change is the chief characteristic of growth.

This change is not change just for the sake of change. In order for change to be productive a number of other factors enter in.

1. It must be planned
2. Its objectives must be clear
3. It must be supported
4. It must be initiated and implemented
5. Results must be evaluated

Let us think about some needed changes in our Sunday schools.

1. We need more pupils
2. We need trained leaders
3. We need more space
4. We need greater dedication
5. We need a graded school

These changes can be brought about in the Sunday school in an orderly manner by proper planning and application of these basic principles of growth.

SUNDAY SCHOOL ENROLLMENT INCREASES IN PROPORTION TO WORKERS AT THE RATIO OF 10 TO 1

Experience and observation teach us that most Sunday schools have ten times as many students as teachers.

It is possible to exceed this ratio for a short period but when the average attendance is checked over the period of a year there will be few exceptions to this rule.

This does not indicate that every class in the Sunday school will have ten pupils each in them. It refers to the *average* of all the classes.

Every Sunday school has at least one large class. It will be generally noted that this class will have a strong personality as the teacher. It is dangerous to build on the personality of a few because if these personalities leave the church or community the class will diminish.

Multiply by Dividing

The Sunday school which further reduces the ten to one ratio can experience even more growth providing it applies the other principles of growth. Growth comes by creating new units. This will necessitate dividing existing classes in order to create them.

Leadership Training

New classes demand trained teachers for them. This points up the need for continuous leadership training classes to be conducted by the pastor or other qualified person. The order should be to *train the leaders first* then enlist the new students.

Size of Classes

Ideal size for Beginner classes is five. Six to eight Primaries are about all one teacher can adequately teach. Nine is a good number of Juniors and Intermediates. Twelve to fourteen for Young People and fifteen to twenty-five for Adults will give opportunity for involvement and participation.

THE BUILDING WILL SET THE PATTERN FOR GROWTH

This principle indicates that the Sunday school will take the shape of the building. A Sunday school which has twelve teaching centers will have great difficulty in maintaining an *average* attendance in excess of 120.

Growth demands new teaching centers which means additional space with classroom facilities.

There is definite and emphatic correlation between the square footage, available space and the growth of a Sunday school.

(Continued on Page 18)

CONTACT

woman to woman



by CLEO PURSELL

And They Were Hungry

by mary wisehart

(The following reading was presented by Miss Wisehart at WNAC's annual banquet in Oklahoma City, Oklahoma this past summer.)

AS I WALKED into my kitchen that morning, I glanced at them hanging there in their usual places—the two black wrought iron plaques that Carol had given me for Mother's Day two years ago. "Bless this house" was spelled out in one; "Give us our daily bread" in the other. I did not know why, but somehow that morning the words of that second plaque fixed themselves in my mind.

We'd just finished our morning devotions, and Dan was off to work, the children off to school. The scripture that morning was from Matthew 14, the feeding of the five thousand. I could understand the wonder and worth of that miracle. Maybe I hadn't fed five thousand from this kitchen, but I'd surely fed five a thousand times. A woman knows the need of food and knows the pleasure there is in preparing it, serving it, and seeing people eat and enjoy it.

Doing the dishes is a different thing, maybe, I thought as I stacked them in the pan, added detergent and hot water.

Time for another cup of coffee and a glance at the newspaper. I'd let the dishes do themselves, Heloise style. As I turned away from the sink, those words caught my eyes again, "Give us our daily bread." The words spoke so urgently that it almost seemed the voice of God. "Why, Lord, I know it is You who gives us our food every day. I'm grateful for it, and I'm thankful I'm able to prepare it and have five healthy appetites to eat it."

Tucked down in one corner of the newspaper that morning was an article about hunger in the United States. According to the latest study, there was really no one unable to buy the proper food. Malnutrition came as a result of the poor's ignorance about food values. I raised my eyes from that article and what should they catch but that sign. "Give us our. . . ." Well, I thought, if that sign is going to bug me all day, maybe I should just take it down.

Did the Lord expect me to share my food with those suffering from malnutrition, or teach the poor about food values?

I got up from my chair and was about to plunge my cup into the sudsy water when I heard Frannie's voice at the back door. "Cindy?" she called. "Got a cup of coffee for me?" I jerked my cup back, glad she'd given me an excuse for another—anything to delay the dishes a bit longer.

Fran's newly-blond hair stuck out in strawy wisps. And as she pushed it back, I saw or thought I saw in those blue eyes some lost look and cry for help. But she only flopped down at the table as usual, took the coffee I offered her and pulled out her cigarettes.

We talked of the usual things of that day—the kids' activities, when the men got their vacations, what we were planning for the summer, the sale on shoes at Kline's. Finally, she got up to go. Something in her manner seemed a bit reluctant. "I just don't feel up to it today," she sighed. "What do you have on today?" "Oh, I've got to get some food ready for the picnic tonight. Our Sunday school class is meeting at Deerfield Park. I'm supposed to help with the food." "Of course. You always do such a good job

with food," she said, lingering a moment at the door. "Thanks for the coffee." And she was gone. But somehow I was caught by a note of depression and weariness in her voice. My eyes followed her across the grass. Maybe I should have invited her to the picnic. But they didn't go to our church. Why, I didn't even know whether they went to any church or not.

I turned back to my dishes, but this time, I didn't even have to look at the wall plaque. There it was as clear as anything in my mind, "Give us our daily bread." Now I felt a slight pricking in the heart area. And for just a moment I wondered if Fran might have a problem.

OH, WELL, nine o'clock already, and it was my day to make something special for Mrs. Wilson down the street. The Woman's Auxiliary members took turns cooking for her since she lived alone and was scarcely able to cook for herself. She'd been a faithful member until she couldn't come out any longer. And the project looked good on our personal service report.

I decided on chicken stew. It was one of her favorites. Then I cut a slice of the apple pie in the refrigerator and took it to her about twelve o'clock. She thanked me as always, said how good the chicken stew smelled and how I always made the best chicken stew. Then she begged me to stay with her a few minutes. And I thought she must get lonely being so much alone, and I remembered how I hated eating by myself. But I excused myself on the grounds of lots of work to do at home.

Back home the telephone was ringing. It was Mrs. Satterfield from the Woman's Auxiliary. She wanted to know if I knew about the food barrel we were preparing to send to the Hannas in India. Of course I knew about it, but it had temporarily slipped my mind for a moment. And I made a note to pick up some Jello and cake mix on the way back from the shoe sale. Mrs. Satterfield said she knew I'd want to be reminded because I was always so interested in all the missionaries. And I assured her I certainly was. I was properly horrified to think of their being over there in those

(Continued on Page 18)

glancing around the states



The auditorium of First Free Will Baptist Church of Petaluma, California seats 300.

Missions Outreach in Alabama

DECATUR, ALABAMA—The Pet Dairy Products Company permitted the E. B. Ledlows, Alabama missionaries, to use their hospitality room for services. Rent free, the room is equipped appropriately for services with the exception of a piano. It seats from 125 to 150. The building is ideally located and easy to find. It is on the main street through town which is Highway 31 going north and south. Services were begun August 4. The Ledlows' home address is 1303 15th Avenue, S.E., Decatur, Alabama 35601. Gifts for the Ledlows should be sent to Alabama State Home Missions Board, 1509 East Main Street, Dothan, Alabama, or National Home Missions Board in Nashville. Earmark your gift to the E. B. Ledlow account.

Association 100 Years Old

WALDRON, ARK.—The Arkansas District Association held its 100th annual session last month at Freedom Free Will Baptist Church here. Rev. Ben Black, a member of the association since 1909, gave a history of the association. A tent revival, sponsored by the association's missions board, preceded the annual session.

The Sherwood Lees (l.) and Lonnie Sparkses are shown enroute to France. The Joe Haas family joined these missionary families several weeks ago in language study in Lauzanne, Switzerland.

California Church Dedicated

PETALUMA, CALIF.—With a beginning of 20 members in June, 1956, First Free Will Baptist Church has grown to a membership of 150 and has complete church facilities. Church plant includes 10 classrooms, Sunday school office, church library, kitchen, social hall, a sanctuary that seats 300, conference room, nursery, and pastor's study. The parsonage was completed in October, 1966. Pastor Carl Young and his congregation dedicated their church in a recent service during which Rev. Doice McAllister, Chairman of California Missions Board, delivered the dedicatory message.

Texas Layman Awarded

BRYAN, TEXAS—Clyde Goen, 75, was recognized for his outstanding contributions to his church and denominational work at the annual Laymen's Breakfast in Oklahoma City, Oklahoma. A member of the Central Texas District Home Missions Board for nine years, Mr. Goen is recognized by his church as a dedicated Christian layman. He has given several thousand dollars to various phases of Free Will Baptist work and at one time recently gave \$10,000 to Free Will Baptist Bible College. The college named its new dormitory for men *Goen Hall* in his honor.

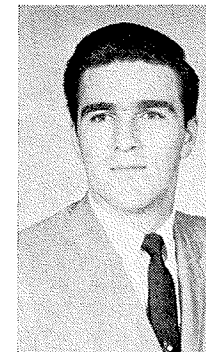
Former Students Join Faculty

NASHVILLE, TENN.—Two Bible College

graduates returned to the school this fall as members of the College faculty. Rev. Milton Crowson, from Tupelo, Mississippi, is instructing in the fields of Bible and English. Rev. Dwight Riggs, from Hazel Park, Michigan, is professor of Christian Education.

Evangelist Announces Schedule

AMORY, MISS.—Evangelist Van Dale



Hudson announces that his 1969 revival schedule is complete with some 40 meetings in Illinois, Virginia, North Carolina, South Carolina, Arizona, Tennessee, Alabama, Mississippi, Florida, Georgia, and Michigan. The evangelist's wife and son travel with him. In-

vitations for 1970 are now being received. His address is: 102 Tub Road, Amory, Mississippi 38821.

Turner Enters Evangelism

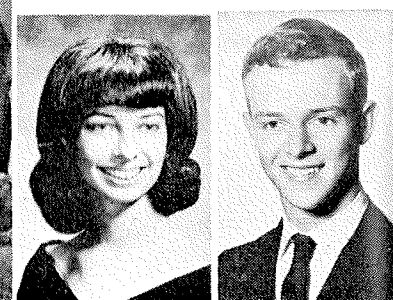
MANNING, S. C.—Having recently resigned his pastorate, Rev. I. Bennie Turner has entered the field of fulltime evangelism. Pastors may direct their correspondence to: 25 North Barfield Street, Manning, South Carolina 29102.

VBS members at Booneville join the parade in announcing their VBS.

Pastor Jack Millwood is pictured as he breaks ground for the new building at Booneville, Arkansas.



Miss Brenda Sanders and Charles Sartor were presented awards by their school's Honors and Awards Committee.



Quadruplets Born

SPARTANBURG, S. C.—Mrs. Jerry Norris gave birth to quadruplets—two boys and two girls—at Spartanburg General Hospital recently. Mrs. Norris, the former Brenda Saverance, is the wife of Rev. Jerry Norris, pastor of First Free Will Baptist Church here. Two of the children survived.

Arkansas Church Builds

BOONEVILLE, ARK.—Ground breaking service was recently held for First Free Will Baptist Church here. Members of the Ministerial Alliance, Mayor Allan Harp and official board members of the church participated in the service. A Colonial structure, the church will have a seating capacity of 450, 19 classrooms, two offices, and a nursery. The congregation expects to occupy the building by December.

Staff members of their Vacation Bible School directed a pre-school parade recently. A truck-bed type float portrayed the theme of the school: GOD'S WORD—TODAY'S HOPE. An "A Model" carried signs reading, "You're never too old to come to Bible School." There were 65 in attendance for the five-day school.

Seniors Receive Awards

WAIPAHU, HAWAII—The Honors and Awards Committee at Waipahu High School presented an American Legion award to Charles Sartor and a Good Citizenship award to Brenda Sanders. Alex Oberneder, Cathy Plank, Alfred Sumabat, Brenda and Charles—all members of First Free Will Baptist Church here—are enrolled in FWBBC this semester.

Pastor Resigns

ASHVILLE, N. C.—Pastor Jerry Williams has resigned Horny Heights Church here after serving as pastor for 5½ years. He is available for another pastorate. Correspondence may be addressed to: 283 Shelburne Road, Ashville, North Carolina.

Meridian Church Organized

MERIDIAN, MISS.—Sponsored by the Mississippi State Association, Project 30 in our city has developed into a church. During the recent organizational meeting, the 30 charter members elected Rev.

Principal Lorenzo Stox and wife Dolly anticipate a record enrolment this year at FCA.



'68

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Levy Corey, who began the missions ministry, as pastor. Calvin Kynerd was ordained as deacon. The church is buying 2½ acres of land near Meridian Junior College.

Faith Christian Academy

GOLDSBORO, N. C.—In recent years Pastor Frank Davenport envisioned the day when boys and girls in his town would be privileged to attend a Christian Day School sponsored by his church, Faith Free Will Baptist. His faith and vision were rewarded when FCA was organized in December, 1966. The school's recent enrolment exceeded 160. Many young lives have come to know Christ through the Bible instruction at FCA. With day care services and a sixth grade curriculum in the planning stage, the outreach of FCA calls for the addition of at least one grade per year until a complete high school program is established. Faith Church has purchased nine acres of land which will provide adequate space for additional buildings plus a spacious playground area. Lorenzo Stox is FCA's principal.



Pastor Frank Davenport is founder of Christian Faith Academy.

GOING

continued

Our whole manner of life is being changed so drastically and so rapidly. The church today is forced to compete with television, with the tremendous increase in leisure time, with the flight to the suburbs, the increase in the number of working mothers, the tensions created by war, drugs, the race situation. We've got to keep pace with this rapidly changing world while still retaining our message—our basic goal—which is the salvation of men and the training of men for godly living and service to Christ.

Buchanan: This matter of technology is particularly significant, I believe. The "technological revolution" is no longer a thing of the future. It's here now—we're in it! Just one example is the revolution that has taken place in public education. Our students are being taught to learn with all the latest teaching and learning devices: video tape machines and study carrels and all the rest. And what happens when they come to Sunday school? All this is lacking.

Widman: *But doesn't this contradict what you said earlier about the importance of the person-to-person relationship? Don't all these devices tend to replace the human being? Why don't we just wheel a lot of dials and gadgets into the classrooms and forget about the teacher?*

Buchanan: I don't see the Word of God giving any opportunity for the individual to get out of his responsibility by delegating it to a machine. Neither do I see anything in the Word that contradicts the possibility that much of the knowledge that must be taught, particularly simple factual and statistical knowledge, can be taught most effectively with such tools. But these tools can by no means replace the human, interpersonal relationships that serve as models of how the Christian faith is applied in life.

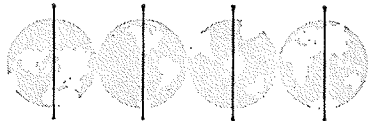
Widman: *So it's really a matter of technology freeing the teacher to do his work more effectively.*

Buchanan: That's right. Let the machines do what they do best, and let human beings do what human beings do best.

Widman: *You've both commented on the changes that must take place within the educational ministry of the church. As leaders in the National Sunday School Association, what role do you envision for that organization in a changing Christian education?*

Greig: In the first place, I believe the

(Continued on Page 16)



religious news

PROTESTANT UNITY VOTE

LOS ANGELES (EP)—The nine denominations of the Consultation on Church Union will probably vote by 1975 on whether they want to be part of a united American Protestant church of 25 million members, predicted Dr. William J. Jarman of New York, chief representative of the Christian Churches (Disciples of Christ).

Despite the increasing ecumenical activity at the grass roots, Dr. Jarman said he believes union will come from the top down.

"I think we are going to unite first at the top, and not try to unite regional and local levels for some time," he said.

The largest Protestant groups not participating in COCU are the Lutherans, encompassing about nine million members, and the Baptists, who number about 25 million but are divided into many denominations, the largest being the 11-million-member Southern Baptist Convention.

FUNDS FOR BIAFRA FOOD

SPRINGFIELD, Mo. (EP)—Hundreds of thousands of people will perish from starvation in secessionist Biafra engaged in civil war with Nigeria unless action is taken immediately to help, reported the Assemblies of God whose missionaries in West Africa have reportedly sent General Superintendent Thomas F. Zimmerman a "horrifying and most urgent appeal."

The report states that "eight million Ibo people have been driven into an ever-decreasing and more restricted area of their homeland. Accounts of starvation, malnutrition, sickness, and urgent needs of relief of all kinds cannot but speak to our hearts."

The *Pentecostal Evangel* stated that the International Red Cross has estimated that of six million refugees in that area some 600,000 are on the verge of dying of starvation. The present death rate is allegedly 3,000 a day and is accelerating quite rapidly."

Offerings designated "Biafra Emergency Relief" were called for, to be channeled through the World Relief Commission of the National Association of Evangelicals.

C.I.A. WOO MISSIONARIES

WASHINGTON, D.C. (EP)—The Cen-

tral Intelligence Agency for many years has made systematic use of some American missionaries, according to the *Chicago Daily News*.

One agent for the C.I.A., wanting information of politics in Zambia, reportedly offered an American Christian missionary there \$250 per month for regular reports to the C.I.A. on the racial situation and prospects for violence there.

When the missionary refused, the agent returned and allegedly renewed the offer, stating: "If you need anything through the diplomatic pouch—a case of scotch or anything—we'll be glad to get it for you."

The question of C.I.A.-missionary relationships has become the subject of an unpublicized debate within some church communities. One school of thought declares that American missionaries cannot and should not cut themselves off from the government when they go abroad and as loyal U.S. citizens should cooperate with the C.I.A. The other opinion is that missionaries should shun the C.I.A. because it might jeopardize their rapport with the people they serve.

In many countries, the C.I.A. is represented as a symbol of "American imperialism." Even a few cases of collaboration with the C.I.A., in the opinion of one mission leader, could damage the work of all American missionaries.

BLACKS: JOY IN WORSHIP

LOS ANGELES (EP)—Progressive churchmen who want to infuse joy, celebration and spontaneity into Sunday church worship have only to look around the corner to see how it works, so said the Rev. Henry H. Mitchell, pastor of Calvary Baptist Church in Santa Monica.

"The black church is a gold mine for fresh ideas for the white church," he said. "If the white church would study, literally study, the black church, its freedom and warmth," Mr. Mitchell said, "they would come up with something more spontaneous, free and open. They would stop being afraid of emotion."

Pastor Mitchell said the Negro has felt the need of a place to go to vent his emotions through the years of less-than-full dignity, "but so does everyone have a need today to release inhibitions."

GOING

continued

NSSA must enlarge its image. It must view itself as the evangelical arm of Christian education, not limited just to the Sunday school as an institution.

Having done this, I believe the NSSA must then become a sort of "communications center" for evangelical Christian education. It can fulfill this communications role in two ways. First, it can communicate what is going on in the world, in general education, in society, and in the church at large to its own membership. It can enthuse and inspire and inform and help individual Christian education and Sunday school workers.

Second, the NSSA can communicate to the world in general what is going on in evangelical Christian education. There are many plans in the works right now to see that the NSSA takes a place of national leadership, gains a national hearing, and builds the image of the Christian education movement.

Buchanan: This is one of my great visions for the NSSA. I believe that someone must tell the world that Sunday schools are doing a job. Someone must present the plus side of the ledger. I believe the NSSA is in a unique position to do this.

I also believe the NSSA has an "innovator" role to play. It is the responsibility of a national organization to come up with ideas and suggestions for the problems and challenges that face us in Christian education. For example, someone must lead the way in library and audio-visual services, such as the development of overhead transparencies for the Sunday school.

Widman: *Exactly how does the NSSA propose to fulfill these roles as communicator and innovator? What specific services does it now offer, and how can local Sunday school and Christian education leaders benefit from these services?*

Buchanan: Some of the least-known of our services have the greatest potential for shaping the future of Christian education. The work carried on through the various commissions of the NSSA is particularly significant. These commissions bring together the top leaders in the various fields of Christian education: youth leaders, denominational Sunday school leaders, publishers, local Sunday school association chairmen, camp directors, curriculum writers and editors, professors of Christian education, and directors of Christian education in local churches. Each of these groups has its own organization related to the NSSA.

(Continued on Page 17)

DISCIPLINE

when they first arrive at Sunday School. In fact, in many Sunday Schools, a large proportion of the teaching staff are not even present when the children arrive!

Even "good" classes changed overnight when assigned to an incompetent teacher. On the other hand, troublemakers become ribbon-winners in the hands of competent teachers. Unhealthy discipline follows when congregation members who are "not apt to teach," too young to teach, too untrained and inexperienced to teach are pressured into "taking over a class."

Likewise, poor discipline follows when educational facilities reflect the congregation's I-don't-care attitude, or when fathers and mothers remain uninvolved in children's Christian education and show by their own example how unimportant they consider Christian education to be.

7. How serious ought a discipline problem be before a child's parents are informed of it?

A teacher ought to make immediate contact with the parents if he is experiencing a problem in relationship with a child. He needs to do this to understand why the child behaves as he does and to be able to apply some understanding in dealing with him.

A discipline problem should never be the moving cause that brings parents and teachers together. Parents and teachers should be in contact regularly. When this happens, discipline problems are less likely to occur. Here is the root of many church school problems. Too often teachers and parents do not work together. Kids know this and take advantage of the situation.

8. Should a teacher establish a set of rules for the class at the beginning of the year and make it clear at the beginning that violators will be punished?

A set of rules, yes. Most children—and adults—appreciate knowing from the start how the game is to be played.

But a set of punishments to accompany each broken rule, no. Let the punishments be flexible; let them serve to help the child grow, not to satisfy the demands of an arbitrary justice, which often turns out to be nothing more than a teacher trying desperately to bandage his wounded pride.

The rules, by the way, should be subject to change as the year moves along and the class (it is to be hoped), ma-

continued

tures. If the class can help in modifying the rules, so much the better.

9. What do you do with pupils who insist on speaking out while others have the floor?

Help children understand the necessity for allowing others in the group to have an opportunity to speak. This is part of the Christian's function as the body of Christ. We are not all mouths; neither is one person all mouth. As pupils are old enough to understand their relationship to one another as fellow members of the Body, we can also deal with this problem.

10. What effect, if any, do facilities have on discipline?

Though the teacher is primarily responsible for maintaining the disciplinary tone of a classroom, facilities can hinder or help. Any teacher who has taught a Sunday School class in a large basement classroom with six or eight other groups meeting at the same time knows he's up against almost insurmountable odds.

* * *

Normal children respond favorably to beauty, cleanliness, orderliness, and efficiency. Lack of any of the qualities, unfortunately, generates negative reactions. The school facility that possesses the qualities just described declares subtly but significantly, "somebody cares." Children are motivated to better behavior in an atmosphere that "cares" about them.

11. What advice would you give a teacher who is having discipline problems and has asked you for help?

It would be difficult to give general advice to any teacher, but one would have to take into consideration several things—the teacher's own background, his understanding of the nature of the church, his preparation for the process of teaching, his understanding of the psychology of children, his relationship to the class, his preparation on a given lesson, his understanding of the lesson in relation to the individual members of the class, his sense of timing—just when to ask what question of which child, i.e., of being sensitive to the class.

If we spent more time discovering and dealing with the real needs of our pupils, we'd probably need to spend much less time worrying about how to handle them in class.

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GOING

continued

The research carried on by NSSA through its commissions is also of great significance. Our recent youth survey, probably the most extensive study ever conducted of evangelical young people, is a good example of the research opportunities open to us.

Greig: Also, the NSSA has long been active in helping to organize local and regional Sunday school conventions across the country. In this way its ministry gets right down to the "grass roots" level.

Widman: *What about the annual NSSA Convention? Isn't that an important part of the NSSA's work?*

Buchanan: Certainly the annual National Sunday School Convention is the most dramatic and best-known service of NSSA. This convention is a tremendously motivating experience. Any time you get 7,000 to 10,000 Sunday school workers together in one place with a common purpose, singing and learning together, you're going to be encouraged. The disheartened teacher who attends realizes that there are a lot of other people around just like him—made out of the same kind of clay and with the same problems and potentials—who are doing the job.

The convention is also a great training and informational experience. The 250 workshops cover just about every facet of Christian education you can think of. And the 100 or more educational exhibits display the very latest in tools and materials—a veritable "supermarket" of Christian education ideas and know-how.

Greig: This year's convention is a classic example. Personally, I believe it will be the greatest national convention ever. It will be held September 25-28 at the beautiful new Anaheim Convention Center near Disneyland in suburban Los Angeles. I believe every pastor in the nation should make a deliberate effort to bring two or three of his key Christian education leaders to this convention. It's easy to become introspective and discouraged, feeling that we alone are carrying on the battle. But get 10,000 other people from every state in the union to come together with a common purpose and goal, and it's fantastic what will happen to each individual. I guarantee that if people will come to such a convention with open hearts and open minds they will be transformed and will go home ready to transform their churches.

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MULTIPLY

continued

Building extra space is expensive. Therefore the element of time must be considered. This points up the need for long-range, advance planning. If your Sunday school is built on the *Class* system, plan for a *Departmentalized* Sunday school. If you are partly or full departmentalized, project your planning for a *Closely graded* Sunday school.

NEW UNITS CREATED IN THE SUNDAY SCHOOL USUALLY REACH PEAK GROWTH WITHIN A FEW MONTHS

When new units have grown to recommended size in accordance with figures listed under Item I they ought to be divided and a new class begun. Failure to do so will cause the group to become stagnant and dormant. New groups grow faster, provide more workers, have greater zeal and cause fewer problems. The potential growth in numbers, in dedication and in providing new leadership possibilities is too great to ignore this principle.

GRADING BY AGES AND SEX IS THE LOGICAL BASIS FOR CREATING NEW UNITS

Grading a Sunday school is simply providing opportunity for pupils to worship and be taught on their own or approximate age level.

A number of advantages are apparent.

1. Teacher can meet individual needs
2. Group pupils with those of similar age group characteristics
3. Gives a pupil-centered class rather than a teacher-centered one
4. Simplifies the teacher's task
5. Makes application of the principle of multiplying by dividing
6. Allows for and recognizes advancement through promotion
7. Employs more workers
8. Facilitates creation of new units

Grading the Sunday school recognizes the areas in which Jesus grew as recorded in Luke 2:52. "And Jesus increased in wisdom and stature, and in favor with God and man."

There are critical periods in the growth of children when it would be advisable to divide them on the basis of sex. This is especially true at the Junior level and is helpful among Teen groups as well.

ENROLLMENT AND ATTENDANCE INCREASE IN PROPORTION TO VISITATION

Trained workers, adequate space and proper grading do not automatically assure growth. This fifth principle is a key one. Without the application of visitation the others will be of little value. Visitation

HUNGRY

Continued

unsanitary conditions with no refrigeration and with children too. The least I could do would be to send them a box of Devil's food cake mix—or maybe two.

As I turned away from the wall phone, my eyes caught that plaque again. Those words were not a prayer any longer, but a plea: "Give us our daily bread." "But who, Lord?" I said. I knew there were many really hungry in India because they could not get food. Well, if I were there or they were here, I'd gladly share with them, I thought, as I glanced around my well-stocked kitchen. But we did give to missions, and we did pray for missions. I had to smile as I remembered Morris, our six year old, praying that very morning for the people in India. "Lord, bless the hungry people in India and help them not to be hungry anymore." What more could we do?

I did my shopping and had the food well underway by three when the children started arriving home from school. Morris came first from the first grade. "Look, Momma," he said, his wide blue eyes fixed on mine, "I brought Tommy, and he's hungry." "I don't doubt it," I said, looking at chubby little Tommy, the Jewish boy from down the street. "Would you both like some milk and cookies?" "Hey, Mom," Dan, Jr. called from the hall. "Guess who dropped in?" I glanced up to see Fred and Slim, his pals from across town who played on his team. "Oh, no," I said in mock horror. Then invited the boys to share cookies and milk. Carol came in with Fran's two girls and they took their milk and cookies to the backyard, seeing as how the kitchen was filled up with boys who didn't like little girls. Really I was very pleased that the children's friends stopped by after school so often. It meant they

tion is the keystone which completes the arch and provides the doorway to growth.

Visitation is showing spiritual concern for the unreached and the unchurched. Visitation is scriptural and is for all.

Visitation programs which have proven to be effective indicate that at least 10% of the average attendance should be on visitation weekly. Records indicate that an average of one out of every eight calls produces results. It is also known that absentee follow-up is 80% effective.

These principles are not magical formulas which work themselves. They must be applied. They mean planning, change, work and evaluation. They mean souls, dedication, joy and the reward of growth. **APPLY THEM AND SEE!**

liked my children and their mother, or at least her cooking. And I enjoyed watching them eat and hearing them laugh and talk together.

BUT MINE was a busy kitchen. I soon shoed them out and the kitchen was quiet and mine again. But that message was still there. "Give us our daily bread." "Lord, surely I've given today." I said. Then for the first time that day that phrase was connected with the scripture we'd read that morning. "But Jesus said unto them, They need not depart; give ye them to eat." "Give ye them to eat." It came to me like a rebuke, "But, Lord, I have given." Then it was as though He asked, "But what have you given?" Through my mind flashed the things that I had given, beginning with Fran's cup of coffee, Mrs. Wilson's chicken stew, the cake mix and Jello for India, the cookies and milk shared with the neighbors' children.

And then for just one awful moment God opened my eyes to see the real hunger of those I had met that day. I could hear Morris' simple statement about each one, "Look, Momma, I've brought Tommy and he's hungry." It was as though the Lord said, "Look, I brought these to you today. And they were hungry."

The poor who could suffer only for a while from physical malnutrition, but who would suffer eternally because of spiritual neglect; the people in India, too, who needed to feed on Jesus; the neighborhood children, spiritually hungry also; Mrs. Wilson hungry for love and attention; and Fran. I had shared my coffee and a few minutes of my time with her, or had I really? My mind had been busy planning how I would mop and wax the kitchen floor, get to the shoe sale, get the food prepared and get the family to the picnic by 5:30. I heard Fran talking, but I hadn't really listened. Was she trying to tell me something? Fran, hungry for a listening ear, understanding, and with a hunger for a Saviour she didn't even realize. And I? I had sent each one away empty that day.

Until that day I had thought of myself as a Christian homemaker, church going, dedicated, missions minded, doing what I could to serve the Lord. Until through the simple events of that day God showed me a hunger I had not been willing to see before.

Miss Wisehart, from Myrtle, Missouri, is a member of the faculty at Free Will Baptist Bible College. She attends Cofer's Chapel Church in Nashville.

How to use this Guide

The charts inside this folder show you at a glance which of the 45 Canon Bible Programs are correlated with your Sunday School lessons.

To find the title of the Canon Bible Program which ties in with your lesson for a particular Sunday, here's all you do:

1. Locate the chart for proper quarter.
2. Find the line at left which indicates the appropriate grade or department.
3. Follow that line across the chart to the square under the appropriate lesson number. (Lesson numbers 1-13 are listed near top of charts).
4. If a number is listed in the square representing a particular lesson, match that number with that listed below to find the program title. For example, 132 is "God Creates Land, Water and Plants."

45 CANON BIBLE PROGRAMS

| TITLE | NO. | |
|-----------------------------------|-----|------------------------------------|
| JESUS IS BORN | 101 | GOD GIVES HANNAH A SON |
| BOY JESUS VISITS THE TEMPLE | 102 | SAMUEL LIVES IN GOD'S HOUSE |
| JESUS STILL A STORM | 103 | DAVID IS A SHEPHERD BOY |
| ZACCHAEUS MEETS JESUS | 104 | DAVID MEETS GOLIATH |
| JESUS FEEDS 5,000 PEOPLE | 105 | DAVID IS CHOSEN TO BE KING |
| PETER WALKS ON THE SEA | 106 | DAVID SPARES SAUL'S LIFE |
| FRIENDS BRING A SICK MAN TO JESUS | 107 | ELIJAH MEETS BAAL'S PRIESTS |
| JESUS VISITS MARY AND MARTHA | 108 | ELISHA HELPS A POOR WIDOW |
| JESUS TRIUMPHANTLY ENTERS | 109 | NOAH BUILDS AN ARK |
| JESUS IS ALIVE AGAIN | 110 | GOD CREATES LAND, WATER AND PLANTS |
| A SAMARITAN HELPS A TRAVELER | 111 | GOD CREATES LIVING CREATURES |
| SAUL SEES A GREAT LIGHT | 112 | GOD MADE THE FIRST FAMILY |
| PAUL AND SILAS SING IN JAIL | 113 | KING JOASH REPAIRS GOD'S HOUSE |
| DORCAS HELPS OTHERS | 114 | EZRA TEACHES GOD'S WORD |
| ABRAHAM LETS LOT CHOOSE FIRST | 115 | REBEKAH IS A WILLING HELPER |
| JOSEPH HAS STRANGE DREAMS | 116 | THE WISE MEN FOLLOW THE STAR |
| JOSEPH IS SOLD BY HIS BROTHERS | 117 | A LEPROUS MAN THANKS JESUS |
| JOSEPH IS KIND TO HIS BROTHERS | 118 | THE PHARISEE AND THE PUBLICAN PRAY |
| BABY MOSES IS KEPT SAFE | 119 | JESUS GOES TO CALVARY |
| ISRAEL CROSSES THE RED SEA | 120 | JESUS BLESSES THE CHILDREN |
| GOD GIVES THE LAW TO MOSES | 121 | TIMOTHY LEARNS TO SERVE GOD |
| THE PEOPLE BUILD A TABERNACLE | 122 | JESUS CHOOSES HELPERS |
| | | JESUS TEACHES A SAMARITAN WOMAN |



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