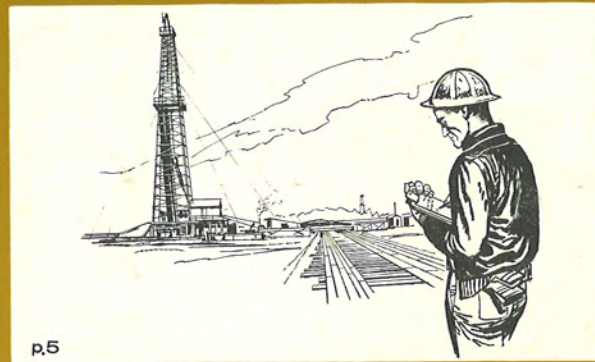


CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

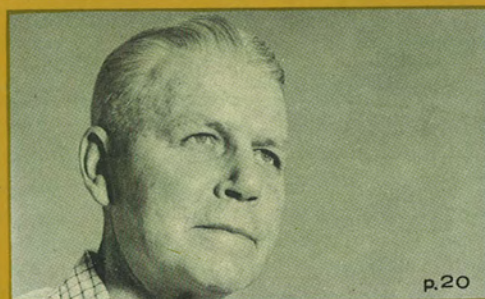
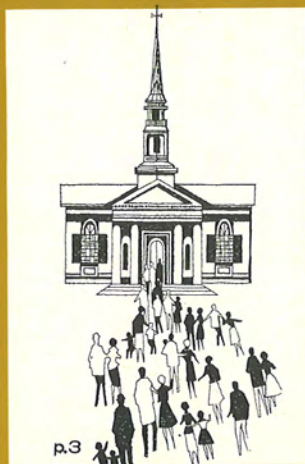
June 1969




IN THIS ISSUE

Layman's Power for Living
Knowing God's Will
Layman's Devotions Guide
Controversial College

plus other articles relating
to the Christian layman
and regular monthly
features





**NATIONAL ASSOCIATION
OF
FREE WILL BAPTISTS**

***St. Louis,
Missouri***

- An ideal way for the family to vacation together
- Churches are encouraged to send their pastors.
- CTS groups will want to send one or two youths to National Youth Conference.
- National Association personnel are eager to become acquainted with you. Visit the display areas.
- Pray for a real moving of God's Spirit during this annual convention.

JULY 14-17

Personally

viewing the layman in the proper perspective

by Rufus Coffey

Executive Secretary Coffey (left)
visits with Oklahoma
Executive Secretary Homer Young
during recent
itinerary in the state.

■ When introduced to a brother some time ago, I inquired if he were a pastor. Very meekly he replied, "No, I'm only a layman." On the surface this answer appears to be a humble analysis of a man's limited capacity. Yet, such an appraisal of one's position is in reality a false concept of what a layman is.

Somehow the idea has been fostered that a layman is only an amateur Christian. He is thought of as a part of a company of non-professional, non-engaged persons on the fringe area of church life. Too often he is considered spiritually incompetent to function as an active leader.

It is time our laity wake up to their full responsibility and shed this inferior image of being second-rate disciples functioning only as spectators. Such an attitude is theologically erroneous and psychologically devastating.



Derived from "laos," the word laity means "people of God." The term encompasses the totality of those who embrace the Christian faith. It denotes all people who comprise God's true church. The laity are the society of the redeemed. It is of utmost importance for each saved person to recognize he is more than a member of some church. In an impersonal world in which man is reduced to a computer number, this identity is essential. Understanding that he is a member of God's family, the layman will realize he is personally related to God. An awareness of this relationship and an awareness of one's accountability to God eliminates

all excuses to leave God's kingdom work to someone else.

Regrettably the distinction developed over the years between the "so-called" clergy and laity. The teaching that discipleship has two "separate entities" finds its roots in the doctrine of the Nicolaitanes. (See Rev. 2:15.) Preachers have unwittingly contributed to this philosophy by drawing a line between "full-time Christian workers" and those untrained, unpaid, part-time servants of God who render voluntary service. The clergy does not have a monopoly on God's service. They are not super-disciples. God does not recognize such a dual standard. There is no Biblical basis for differentiating between clergy and laity.

Originally the church and home were not separated. The work of Christ's church was carried on by individuals. Itinerant pastors gave counsel and doctrinal instruction. But primarily it was the church members who organized churches and ministered to one another, depending on their talents and the gift of the Spirit.

From Ephesians 4:11-12, we learn that God chose certain men out of the church and gave them gifts for the purpose of equipping the saints (the people of God) for the work of the ministry. The pressing need today is ministering laymen as well as ministering preachers.

One reason our denomination has so many small churches is failure to recognize the inter-relation of pulpit and pew. The pastor and the layman have a shared ministry.

Recognizing the church is a composite of laymen in action for Christ will produce a greater degree of performance on the part of these people of God. A return to a Biblical posture of the man's role will enable us to rediscover the key that will unlock the door of greater progress.

SOME PRECIOUS THINGS

by Tom M. Olson

THE WORD "precious" as used in the Bible carries the thought of something extremely valuable and priceless!

This word finds its deepest and brightest significance in our altogether lovely Lord Jesus Christ. "Unto you therefore which believe He is precious" (1 Peter 2:7). It is utterly impossible for any human mind or heart to fully evaluate Him. He is God, but allowed Himself to be manifest in flesh (1 Timothy 3:16). How we love Him!

Then we are told that "the redemption of the soul is precious" (Psalm 49:8). The redemption of the soul was so precious to God that no one else but Christ could provide it.

How? By shedding His own precious blood! "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18-19).

What is our link with this precious redemption through the precious blood of our precious Lord? It is precious faith (2 Peter 1:1). "Without faith it is impossible to please God" (Hebrews 11:6). Our God delights to be believed, trusted, relied upon. When we place our faith in Jesus Christ, we are redeemed. Then we are to walk by faith. "For we walk by faith, not by sight" (2 Corinthians 5:7).

As we continue in the walk by faith, we may often find blessing through the trial of that faith. May we rely upon "the exceeding great and precious promises" (2 Peter 1:4) through the trials and realize "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Peter 1:7).

What a cluster of precious things for a believer to delight in—a precious Lord, providing a precious redemption through His precious blood. Also precious faith to link us with Him while we rely on His precious promises through the trial of faith which are more precious than gold.—NOW

RUFUS COFFEY *editor*
JUNE R. CRITCHER *assistant editor*
RITA WENNING *circulation*

CONTACT

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June 1969

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the layman's power for living

by Rev. Lawrence Larson



'It is at the point of defeat that greatest victory is to be found.'

THE GREAT VIOLINIST, Paganini, stood on the stage of a great concert hall tuning up for the evening concert. A capacity audience was in attendance. As he tuned his instrument, one of the strings broke and a shudder went through the auditorium.

The great artist paid no attention, but calmly continued tuning the violin until a second string snapped. People began to murmur slightly as they suspected the strange proceedings and increased their demonstration when the third string also broke. The indignation of those who had paid for a musical treat now expressed itself in no uncertain terms.

Stepping quietly to the front of the stage the eccentric musician said, "Ladies and gentlemen, one string and Paganini." He began to play, holding the crowd spellbound. When he finished there was a thunderous applause indicating the delight of the audience and their appreciation for the skill that had produced such music from a single string of the violin.

Too often we keenly feel the limitations imposed upon us and, when our

deeds fall short of the thought that inspired them, we are inclined to blame our own lack of resources. Yet, success has time and again been won with the most meager equipment, against the worst possible odds. Milton was blind when he dictated *Paradise Lost*. Beethoven was deaf when he composed his final symphony and Robert Louis Stevenson was sick with intense pain on the island of Samoa when he gave the world some of his literary masterpieces.

Sick of body and persecuted on every hand, the great Apostle Paul declared, "I can do all things through Christ who strengthens me. . . . If God be for us, who can be against us?" (Phil. 4:13, Romans 8:31). With this kind of confidence born of a vital relationship with God, this great missionary leader of the first century penetrated the heart of the largest cities, even to imperial Rome, with the message of God of love who had appeared in the person of Jesus Christ to save the world. There is a power for living that enables us to overcome any handicap, to succeed in the most difficult circumstances.

In the commitment of our lives and abilities to God, praying for His direction of our abilities into purposeful channels, we will experience the kind of strength that can enable us to do what we thought was impossible. Moses held only a shepherd's rod in his hand, but with it he delivered a mighty nation from the bondage of captivity into freedom. David, the young shepherd lad, had a sling and five smooth stones. He slew his giant and overthrew the enemy forces which had demoralized his people.

The Scriptures declare, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5:17). It is at the point of defeat that the greatest victory is to be found. When we come to realize the hopelessness of our own human effort and accept the strength God has made possible in Jesus Christ, we find love and power that overcomes all obstacles.

With just one string, *and Christ*, we too can say with the Apostle Paul, "I can do all things through Christ who strengthens me." ■

WHEREFORE be ye not unwise, but understanding what the will of the Lord is" (Ephesians 5:17).

Bringing students to maturity in Christ is the main goal of Christian education. Inherent in this is the necessity for helping them know and do the will of God. It is easy to tell them to live in the center of God's will, but it is difficult to spell out how this may be done. Here are ten suggestions which may be helpful in doing this:

1. Use your intelligence. Obviously, some people are better endowed with intelligence than others, but all normal people have basic ability for carefully analyzing and solving everyday problems. Some Christians, however, become almost hysterical when faced with situations which require decisions somewhat out of the ordinary. Here we might take a lesson from the world of science, where the unknown is considered a challenge

3. Read your Bible. The will of God for your life will never go against the Word of God. It is unthinkable to conclude that decisions made by Christians would be outside the framework of Scripture and still be in harmony with its principles. Students must be saturated with a knowledge of both the positive and negative guidelines contained in the Bible. We are instructed to do certain things and not to do certain other things. For example, it could hardly be God's will for a college student to be a salesman for an unscrupulous used-car dealer if the job involved telling lies to make sales.

4. Commit yourself to God. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him, for he careth for you" (1 Peter 5:6, 7). Some may advise us by saying, "When you get to the end of your rope, tie a knot in it and hang on." The Christian's attitude might rather be that which says, "When you get to the end of your rope,

HOW CAN THE CHRISTIAN LAYMAN KNOW GOD'S WILL?

by Gordon Talbot

rather than a catastrophe. Scientists define the problem, consider their resources, do theoretical thinking, and then experiment until a workable solution is found. Christians should be able to find the will of God in some cases by straight thinking. Surely, God places no premium on ignorance, but is pleased when His children use the power to think, which is itself a gift from Him.

2. Face yourself realistically. No one wants to rule out the possibility of improvement, but there are some people who are not suited to certain kinds of activity. For example, a person with a problem of tone-deafness is unlikely to become a great musician. Except for a miracle, this person will have to find areas of service apart from this field and concentrate on other interests. God's will for him must lie in other directions.

By facing ourselves realistically, we can rule out some activities and develop our strengths in others. The will of God is to be found in those things we do well.

fall into the arms of the Lord." Believers have proved that coming to the end of self is often the prerequisite for tapping the unfailing resources of God. He can make His will known once we get our own wills out of the way.

5. Pray for guidance. Whereas committing ourselves to God is the passive side of knowing His will, praying for guidance is the active side of the process. Many fine Christians still have an immature concept of prayer, for they think prayer is unanswered if God says "No" or "Wait," rather than "Yes." Some have the idea that God has a big rubber stamp which He uses to mark "Approved by God" on human solutions to problems. No Christian has the right to tell God how to solve his problems. Instead, he must pray in a positive way, and then leave the results in God's hands, believing that He will do the right thing every time.

6. Seek counsel from experts. "Where no counsel is, the people fall: but in the

GOD'S WILL?

(Continued from page 6)

multitude of counsellors there is safety" (Proverbs 11:14). When we are sick, we consult a physician. When we are suffering from a toothache, we see a dentist. When our automobiles break down, we take them to mechanics. Why, then, are we reluctant to go to spiritual men and women when we have difficulty knowing the will of God? Such counsellors are found inside and outside the ministry. If you are too modest to accept the role of counselor, at least be ready to refer your students to the pastor or some other spiritual leader in the church. In some cases, it may even be necessary to refer disturbed students to a Christian psychiatrist or psychologist for professional help.

7. Study the circumstances. God operates His sovereign will within the circumstances of life. Deism teaches that God created the world and then went off to let it run by itself. Christian believers, however, know that God is concerned with personal problems and takes an active part in guiding the day-by-day lives of His own. He may not speak to you in an audible voice, but He will speak by means of His Word and through circumstances. If the door is closed to one room, do not beat in desperation upon it. You might better look for an open door and walk through it to find His will.

8. Wait patiently until assurance comes. "Be careful (full of care, anxious) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6). The restless, agitated, worried Christian is not waiting patiently, as far as God's definition is concerned. The Hebrew word for "wait" and "patiently" in Psalm 37:7 is the same word.

9. Make sure peace accompanies any decisions you make. It is very unlikely that you have determined the will of God in your life if you are torn with doubts and fears after your decisions are made. A Christian may face an extremely difficult problem or task, but he can do it with inner peace if that is God's will for him. If there is no peace within, it is better to wait on God for a longer time until it comes.

10. Be flexible about your decisions. Sometimes Christians have the strange idea that once God reveals His will on something, it will never change. Actually, the will of God is cumulative, not isolated. It builds up layer upon layer through the years. We must be flexible to move with God whenever He moves.

Thank you for sharing in the ministries of the

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April 1969

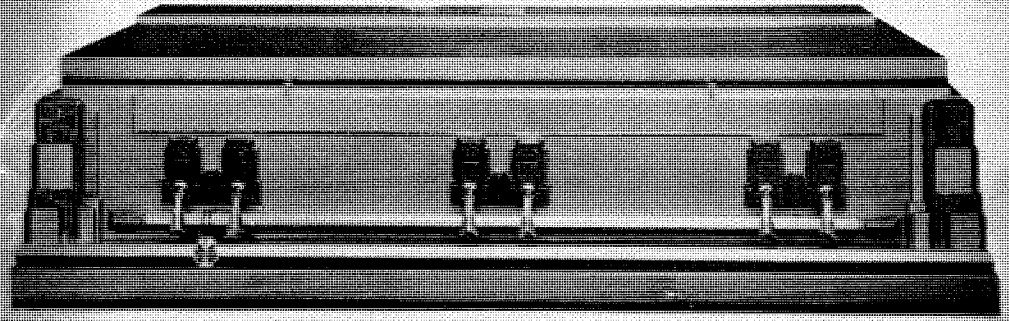
RECEIPTS

State	April 1969	April 1968	Year to Date	Designated
Alabama	768.07	405.73	1,667.67	
Arizona	567.26	—	1,308.03	567.26
Arkansas	242.40	—	2,394.95	
California	602.34	—	2,137.65	
Florida	151.27	316.32	589.17	
Georgia	—	—	1,255.46	
Idaho	—	80.95	29.84	
Illinois	442.00	122.46	2,893.48	
Indiana	—	139.60	62.75	
Kansas	88.80	83.40	402.10	
Kentucky	354.42	—	1,341.75	
Louisiana	—	—	11.34	
Michigan	252.00	215.78	1,490.04	
Missouri	1,748.27	2,262.05	7,312.47	
New Mexico	—	—	181.32	
North Carolina	162.08	141.12	602.67	
Ohio	301.11	40.20	962.69	
Oklahoma	1,733.04	1,205.35	6,213.36	
Tennessee	245.48	333.36	567.17	
Texas	89.27	137.89	527.37	
Virginia	34.00	948.00	1,399.42	
Washington & Oregon	—	120.93	211.13	
Wisconsin	10.00	10.00	40.00	

DISBURSEMENTS

Executive Department	3,041.47	2,186.61	12,598.50	
Foreign Missions	1,483.71	1,394.87	6,628.34	141.81
Bible College	1,402.18	1,206.98	6,210.61	141.82
Home Missions	936.77	826.32	4,060.43	141.82
Church Training Service	532.86	420.75	2,231.95	113.45
Superannuation	238.06	207.65	1,082.15	28.36
Master's Men	125.82	174.82	591.50	
Theological Liberalism	41.94	—	198.26	

'OKAY, SO I SMOKE...'



Should the Christian layman regard smoking as a hindrance to his Christian testimony?

Norman B. was a tall slender fellow soon to finish his college training. He had been in my study a number of times before and always enjoyed talking about Christian things. This time I sensed he had something very specific in mind.

I'VE COME to the conclusion that Christians are an inconsistent bunch," Norman began thoughtfully, "and I include myself among them."

"What's the trouble?" I asked.

"The trouble is—we say one thing and do another," he replied quickly. "We say that the Bible contains the answer to all of man's problems but then we fail to apply it."

"In what way?" I asked, leaning back in the chair.

"It's this matter of living in harmony with the Bible. As Christians we say, and we're told over and over, that to be spiritual, one must read the Bible, pray, go to church, be baptized, pay the tithe, don't smoke, don't drink, don't dance, and all the rest of it!" he replied belligerently.

"Yes, I've heard it stated that way," I said.

"But that's the inconsistency," he said, tapping emphatically on the arm of the chair. "We're inconsistent with the Bible first of all and also with how we apply the principles."

"What do you mean?" I asked.

"I'm not knocking the Bible, church attendance, or even some of the 'don'ts,'" Norman replied thoughtfully. "What bothers me is that one can do all those things, avoid all the 'don'ts' and still not be a spiritual person. If I know anything about the Bible, spirituality has to do with the work of God in one's soul and not with outward conformity."

"You're right," I said. "But that doesn't mean . . ."

"I know what you're going to say," Norman interrupted. "Of course I'm not advocating lawlessness. But it looks a little silly to emphasize that salvation and sanctification are based on the grace of God and then to end up talking about what we do."

"That is a bit inconsistent," I agreed, wondering when he would get off generalities and launch into the personal problem.

"We're also inconsistent in how we apply the principle of separation or sanctification. As you know, I smoke." He hesitated long enough to shoot me a defensive glance. "I want to talk with you about that today. If it's wrong to smoke because of some harm it may do the body, why can't we be consistent and apply the truth to all areas of life?"

"You mean we should be as emphatic about overeating, lack of exercise and so forth?" I asked.

"Yes, I do," Norman replied with a stern look. "You don't know the number of times I've seen some fat preacher waddle up to the pulpit and preach to me about the sins of smoking. Why doesn't he take his own advice?"

Norman had uncrossed his legs and was sitting straight up in the chair. After speaking out so strongly, he suddenly became silent. The room was quiet for some time.

"I guess," Norman said finally, "I need to take my own advice. I imagine I'm spouting off about inconsistency, factual as it is, to excuse my own failure. But this matter of smoking has been a real battle. I should have quit long ago. Like a lot of other smokers I always boasted that I could quit just anytime—but I know now that's not true."

"Why do you feel you should stop smoking?" I asked.

THERE ARE TWO reasons," he replied. "I've finally admitted that smoking is harmful physically but more important I can't help but believe it's a hindrance to my Christian testimony. For a long time I was determined to consider my smoking as an expensive pleasure and occasionally I even called it a weakness."

"What caused you to change your mind?"

"One day I was reading John 8 where Christ was talking about freedom from sin. I suddenly realized that being enslaved by tobacco was a pretty poor testimony when I professed to be a Christian and to have freedom from sin."

"In other words you saw smoking as more than a pleasure or a weakness," I observed.

"That's right," Norman agreed. "Since tobacco had become a physical habit for me and I had serious difficulty when I attempted to quit smoking—I could only admit that I was enslaved. According to John 8, I also had to admit that *what-ever* enslaved was sinful."

"That must have been quite a step for you—being willing to call your smoking a sin," I commented.

"It surely was," Norman responded with a knowing smile. "I believe it was something of a turning point in the whole situation. As I said, I had been willing to call smoking an expensive pleasure and a weakness but never a sin. When I did so—suddenly a number of things became clear."

"Like what?" I asked.

"Well, if smoking were a sin to me—and I'm not condemning other Christians who smoke—it meant that I had to stop. A Christian can't go on living in sin. But most important of all I realized that the grace and power of God could deliver one from sin. Until then I could only try to stop smoking by all the gimmicks *people* use. But when I called it what it is—a sin—suddenly I understood that there was deliverance for me through Christ!"

"You've really been doing a lot of thinking about this, haven't you?" I said warmly.

"Yes, I have," he agreed. "And I feel that I'm near the end of a long and difficult struggle. Those who minimize the control tobacco can have over one's body don't know what they're talking about."

WHAT'S the next step?" I asked sympathetically.

"I'm not so sure," Norman replied thoughtfully. "And that's why I've come to talk with you. I also found in John 8 that freedom from sin comes through the work of Christ in one's life. But how this comes about is something of a mystery to me. I've prayed about this, I've struggled with resolutions, I've done about everything. But I still smoke . . ."

"It's one thing to know that Christ will set you free but it's quite another to know how," I said.

"You mean that my case is something like those who want to be saved but have to be told how to repent and receive Christ?" Norman asked.

"Yes," I said. "Only that instead of salvation you need the *cleansing* spoken of in I John 1:9."

"But I have confessed my smoking as a sin," Norman said defensively. "I've confessed and confessed but I still smoke."

"My only answer is that your confession was not done in faith," I said quietly.

"What do you mean by that?" Norman asked almost angrily.

"I'm not questioning your sincerity or your word," I replied quietly. "But the verse does promise deliverance from sin upon our confession. Now if we do not have deliverance—it can only be due to a lack of understanding of what the verse teaches or a faulty confession. Since you've just explained the principle to me—my guess is that your confession is faulty."

"It's pretty evident that I'm not de-
(Please turn to page 13)

GRADED CHOIR CLINIC MEETS

ST. LOUIS, Mo.—Free Will Baptist Music Fellowship is presenting a Graded Choir Clinic during the National Association of Free Will Baptists here in July, according to President Don Clark. Methods will be demonstrated and choral materials presented for the following choir levels: primaries, juniors, teens and adults. Materials for quartets, trios, men's choirs, and women's choirs will be displayed.

Music Fellowship urges each church to send one or two representatives to the national meeting in order to fellowship with other church musicians and receive instruction. All church musicians (music directors, instrumentalists, singers) and pastors are urged to share in this time of interaction regarding the music ministry.

The meeting is scheduled for two o'clock, Monday, July 14, at the Sheraton-Jefferson Hotel.

REEDS DELIVERS BACCALAUREATE MESSAGE

NASHVILLE, TENN.—Speaking to the graduating class of Free Will Baptist Bible College, National Sunday School Director Roger C. Reeds, emphasized the need to give Christ pre-eminence in one's life. "Some choose the self-centered life," Reeds suggested, "while others live Bible-centered lives. The Bible is an amazing book, but it is possible to become Bibliocentric and ignore Christ."

"The best position to occupy is that of being Christo-centric," continued Reeds. "Christ should be the center of our lives." The national executive suggested four criteria we should keep in mind as we give Christ first place in our lives. Based on Colossians 3:1-4, Reeds presented the Christian's aim, motive, purpose, and the hope he has in Christ.

"Our aim is to exalt Christ, our affection is to love Christ, our altered life is to live for Christ, and our anticipation is to meet Christ at His return," Reeds concluded.

Reeds, Director of National Sunday School Department



JERNIGA NAMED CCC PRESIDENT

FRESNO, CALIF.—California Christian College's Board of Trustees has announced the appointment of their new president, the Reverend Wade Jernigan. President-Elect Jernigan, now pastoring Cavanaugh Free Will Baptist Church, Fort Smith, Arkansas, graduated from Free Will Baptist Bible College in 1947. He later attended Oklahoma Baptist University and the University of Oklahoma. Prior to his acceptance of the Cavanaugh Church, Mr. Jernigan served as Western Division Field Secretary of the National Home Missions and Church Extension Board. The newly named college president served as board member and staff member of the National Home Missions Board for eight years and as chairman for three years.

The President-Elect is married to the former Nettie Lou Blair of Lexington, Oklahoma. The Jernigans have five daughters: Nora, 20, who graduates from Oklahoma Bible College this year; Rhonda, 18; Deborah, 16; Verla, 12, and Vicki, 10.

The newly named President begins his duties with CCC June 1. Mr. Jernigan has maintained a deep interest in the College since 1956, its first year of operation. He was a member of the faculty the year the school began.

In accepting the presidency of California Christian College, Reverend Jernigan said: "This has been the most difficult decision I ever faced and yet the most challenging opportunity ever presented to me. I am anxious to assume

Jernigan, newly named President of California Christian College



GLANCING AROUND

this responsibility. California Christian College has a tremendous future and I want to be a part of this College as it expands."

JONES NAMED TO POST

NASHVILLE, TENN.—Jim Owen Jones, a 26-year-old journalist with the Free Will Baptist Foreign Missions Department, will become administrative assistant to the executive secretary of the National Association of Free Will Baptists July 1.

Announcement of the move was made by Executive Secretary Rufus Coffey at the Free Will Baptist National Offices in Nashville, Tennessee in early May.

Jones, who has worked as assistant to the director of communications for foreign missions for two years, will also become assistant editor of CONTACT magazine when he steps into the new post.

"I am very pleased that Jim has accepted this job," Coffey explained. "His coming will help us provide more efficient services to our denomination. Having someone to assist in detailed responsibilities will enable me to concentrate on denominational planning and to travel more extensively on the field.

"We anticipate upgrading our publications efforts," Coffey continued, "and launch into a long-range expansion program in several important areas. Jim's educational background and journalism experience well qualifies him to help accomplish these aims."

A life-time Free Will Baptist, Jones received the masters degree in journalism from Syracuse University in 1967. He received a bachelor of arts degree in English in 1966 from George Peabody College for Teachers and the bachelor of arts degree in Bible and English from Free Will Baptist Bible College in 1965. He has attended Texas A&M University and the University of Tennessee in Nashville.

New unit of Butterfield Free Will Baptist Church, Aurora, Illinois



ND THE STATES

After graduating from Syracuse University in New York in 1967, Jones taught English and math in a Nashville high school for a year. During this period he worked part-time at Free Will Baptist Foreign Missions, handling editorial details and production of *Heartbeat* magazine. When the school year ended, Jones assumed full-time duties with foreign missions as assistant editor of *Heartbeat*.

Jones stated, "I recognize the tremendous importance of this position," he continued, "in that it offers vital service to all phases of the denomination. I am very proud to have the opportunity to help expand Free Will Baptists' outreach through the various communication media."

RIGGS ENTERS EVANGELISM

NORFOLK, VA.—Reverend Ken Riggs, former youth evangelist for the Church Training Service Department, has announced plans to enter the field of evangelism in early September. Riggs is principal of Bethany Christian School here, a position he has held for three years. In addition to his full-time responsibilities with the school, the 26-year-old principal is working toward his masters in education, with special studies in guidance and counseling, at Old Dominion College here. He received his bachelor's degree in Bible from Free Will Baptist Bible College in 1965.

Riggs is the son of Reverend and Mrs. Raymond C. Riggs of Royal Oak, Michigan. He is married to the former Caro-

Riggs, evangelist with youth emphasis



lyn Rutledge of Knoxville, Tennessee. The Riggs have two sons: Jeffrey, 5, and Kevin, 3.

Concerning his move into evangelism ministries, Mr. Riggs said, "Even though I plan to conduct revivals with a youth emphasis, my revival schedule will not be confined to youth revivals. I will also be available for revivals that do not have a youth emphasis."

Evangelist Riggs may be contacted at: 2428 Norcova Avenue, Norfolk, Virginia 23513. Or you may call him at: 855-8962 (area code: 703).

TEEN WITNESSES IN JAMAICA

AUBURNDALE, FLA.—Randy Hood accepted Christ as Saviour at age six. When he was 11 he answered the call to preach. The fourteen-year-old minister now preaches and witnesses for Christ whenever possible. Randy recently won a trip to Jamaica for getting new subscriptions to the local newspaper. While there he was instrumental in leading a Negro policeman and two young boys to the Lord.

Future plans call for Randy to attend



Hood

Free Will Baptists visit Garden Tomb during recent trip to Holy Land. Front row (l to r) Hascal Combs, Reverend Lester McKinnon, Reverend Joe Byrd, Reverend Tom Crawford. Second row (l to r) Reverend Willie Vicars, Bobbie Bruner, Beulah Poe, Mrs. Lottie Horton, Reverend Lester Horton. Back row (l to r) Reverend Seldon Bullard, Reverend Winston Sweeney (tour host), and Reverend Johnnie Bullman.



Free Will Baptist Bible College and Bob Jones University. He is the son of Reverend and Mrs. Glen Hood. Reverend Hood is pastor of First Free Will Baptist Church here.

PASTORAL CHANGES AND OPENINGS

■ Ministers interested in pastoring Pine Prairie Free Will Baptist Church in Huntsville, Texas are requested to contact: Phil J. Wood (deacon), Route 3, Box 366, Huntsville, Texas 77340.

■ Reverend Julian L. Parsons, 1303 16th Avenue SE, Decatur, Alabama 35601 (Phone: 353-5052), is available for a pastorate.

■ Reverend Elmer O. Turnbough has resigned First Free Will Baptist Church in Moline, Illinois and accepted Trinity Free Will Baptist Church, Nashville, Tennessee.

■ Ministers interested in pastoring Sherwood Forest Free Will Baptist Church, New Bern, North Carolina, are asked to contact Mr. E. A. Mallard, P. O. Box 515, New Bern, North Carolina 28560.

ILLINOIS CHURCH COMPLETES UNIT

AURORA, ILL.—The congregation of Butterfield Free Will Baptist Church has moved from a rented hall to their new building. Several Sunday school attendance records have been broken. Highest record to date is 101. Pastor Jim Walker is now employed on a full-time basis.

BIBLE COLLEGE GRADUATES 44

NASHVILLE, TENN.—Free Will Baptist Bible College concluded Commencement Week activities May 15 by graduating 44 young men and women. Thirty-seven received the school's Bachelor degree, five were awarded Bible Diplomas, and two received Business Certificates. Speakers for the Commencement Week services included Reverend Roger Reeds, Director of FWB Sunday School Department, and Dr. Terrelle B. Crum, vice-president of Barrington College, Barrington, Rhode Island.

(Continued on page 18)

Reverend Tommy Godley, pastor of Mt. Zion FWB Church, Kannapolis, N. C., reports a Sunday school attendance of 131 at conclusion of his first year as pastor.



THE LAYMAN'S DAILY DEVOTIONS GUIDE



by Robert E. Picirilli
Registrar, Free Will Baptist Bible College

THERE IS simply no substitute for food in meeting the requirements of the human body. Without food there is no growth, no energy, and finally no life. It is the same with daily, spiritual food for the soul. "Man shall not live by bread alone."

It is a pity that there has not been more teaching about the importance of personal, daily communion with God. Every Christian needs this practice. Here are some suggestions about how to realize the most from regular devotions.

First, *recognize the important meaning of personal devotions.* Perhaps one of the reasons for neglect of teaching on this subject is that people do not realize what an important place personal devotion plays in the individual Christian's life.

Every Christian needs to learn that God is not satisfied with the conversion of a soul; He longs for each new Christian to grow into spiritual maturity, just as surely as a parent would be dissatisfied with a stunted child. Personal, individual communion with God through His Word and prayer is the single most important help for this Christian growth. Consider II Peter 1:5-7, where we are exhorted to "add" to our faith; or II Peter 3:18, "Grow in grace, and in the knowledge of our Lord and Savior Jesus

Christ." Or consider the heaviness of heart with which Paul spoke to the Corinthians: "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (I Cor. 3:2).

The Christian begins as a babe in Christ—a new creature, to be sure, but one who knows little, who is weak, who has little spiritual understanding, whose whole way of thinking must be reconditioned according to a new set of standards and values. This is what Romans 12:2 refers to when we are told to be transformed by the renewing of our minds. And that renewing is a process that continues throughout the Christian life, accomplished by personal communion with God through prayer and the Word.

Second, *make your daily devotions truly private.* Jesus taught us, when we pray, to enter into a closet. Now to be sure He taught this as the opposite of doing our prayers to be seen of men, but He probably also meant it to show the need for privacy. You simply cannot accomplish as much in personal, daily devotions if they must be carried on in the presence of others. Get alone.

This does not mean that group prayers are not important. Even in your home

there ought to be times for family devotions, but these must not be allowed to substitute for private, individual prayer and Bible study. Family prayers help us train our children, church prayers help us share one another's burdens, but the major spiritual victories that you win will be accomplished when you talk with God alone. You simply cannot bare your soul before God in public as you ought; it has to be done in the closet. And whether others know about it or not really makes no difference after all; your heavenly Father who sees in private will reward you openly.

Third, *find a regular time for each day's devotions.* This is one of the hardest of all things to do, but it is essential if personal devotions are going to have the maximum benefit for you. If you do not set aside a regular time, the first thing you know you will be missing more days than you are praying. If you do not set aside a regular time, you will find it all the harder to give yourself enough time, and it will be all the more difficult to have a time alone. Find a regular time!

Now, this time will have to be determined by you and your schedule. Those who are most successful in this seem to prefer the early morning, while the day is yet uncomplicated and the mind is

fresh. If you can, choose the morning. Perhaps you can even rise a little earlier and thereby succeed in having a private time as well. But if you simply cannot use a regular morning hour, find some hour. Perhaps you can remain behind for a time when the rest of the family has gone to bed in the evening. Whatever sacrifice may be involved in finding a regular, private time will be well worthwhile.

Fourth, *approach your Bible study with some degree of system*. Simply to let your Bible fall open helter-skelter each day and read where your eye happens to light will not be sufficient. Your soul will not be fed by chance reading. Study the Word! Study whole books and groups of books. Run the cross-references in your Bible's margins. Study various themes and topics that are discussed in several places in the Bible.

Get down into the Word and dig around. There are golden treasures there, waiting to be mined! The Bible will delight your soul if you give it a chance. Use study aids to help you if you do not seem to be able to do this on your own. Get a commentary suggested by your pastor. Do what is necessary, but *study*.

There are, of course, other suggestions that could be offered. These are some of the most important things. The truth is, if you will really make a sincere attempt to get the most from your personal daily devotions, you will find the way. ■

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'Okay, So I Smoke'

(Continued from page 9)

livered," Norman said somewhat subdued. "Maybe you're right about my confessing. Tell me what to do."

"Confession is much more than saying words. And it's much more than simply acknowledging an act or thought to be sinful—as important as that is. Confession is fundamentally a *decision of faith*."

"I still don't understand," Norman said with a puzzled look. "If I confess my smoking to be a sin and if I want to be delivered, and if I ask to be delivered—what more is there to faith?"

"Let me illustrate," I said. "What do you do when a person states he wants to become a Christian and has prayed and prayed and prayed?"

"I would simply tell him to take God at His Word," he replied quickly. "I'd show him some verses in the Bible that promise salvation—upon his acceptance of Christ—and explain how he is to receive Christ and then *believe God*. When we receive, God forgives and saves.

"In other words, you would tell him that when he believes, or receives, *God* performs the work of salvation?" I asked.

"Yes, that's right."

"How is confession essentially different?" I queried.

"Well, I guess it's not different," Norman said after a moment of reflection. "I think I see what's wrong with my confession. *I haven't believed God!*"

"And that's why you haven't been delivered—even though you've wanted deliverance."

"In other words it means that when I confess I must *believe* that God will deliver me—and that my deliverance is a *present reality*," Norman said rather excitedly. "Even as salvation and genuine faith are simultaneous so are confession and deliverance!"

"Exactly," I said. "And that's why confession is a decision of faith. But I don't mean to imply that Biblical confession is an easy thing. We're all sinful people and would rather keep on trying to deliver ourselves."

Norman hesitated. I waited for him to speak.

"I'm not sure that I know what to do now," he said finally. "I'm willing to call my smoking a sin, and that was quite a

step, and I now realize what it means to confess *in faith*. But essentially what . . . ?"

"You simply do what you would tell an unsaved person to do," I replied. "You make the decision of faith that, when you confess, *God will cleanse you* from the habit of smoking."

"Just like that?" Norman said pensively.

"That's what the verse says," I replied quietly. "I know it's a lot easier to pray, and cry, and acknowledge smoking to be such a terrible sin, and to talk with God about how wonderful it will be when He will deliver you, and to tell Him how you want Him to help you—and do it all in an aura of unbelief."

"I'm afraid that's just what I've been doing," Norman said sheepishly. "But I understand now—and I'm going to put a stop to that kind of unbelief."

"I'd recommend that you go to some quiet place, read the verses from the Bible which promise deliverance, and then simply pray the confession which is a decision of faith—and you'll be a cleansed man."

"Then what do I do when I'm tempted to smoke?" Norman interrupted. "I've tried in so many ways . . ."

"You continue to believe God," I said. "He made the promise to deliver you and He will keep it as long as you're willing to receive help and remain free. If you fail and yield to temptation, then you must treat it as a sin, and repeat the process of confession."

Norman had gotten up and was holding out his hand toward me. "Here's one Christian who's going to be a bit more consistent," he said with a smile. "I'm going to settle this today and alone."

As I closed the door after him I wondered whether he would be back. Many Christians never learn the lesson of faith in daily living *at all*—let alone the very first time they encounter it. What he said about inconsistency, whether or not he used it as a shield, was sadly too true. But at least Norman now had the secret. He could be free—if he were willing.

About the Author

VICTOR MATTHEWS is on the faculty of the Baptist Bible College and Seminary in Grand Rapids, Michigan.

To a major extent,
Free Will Baptist laymen
hold the solution to the . . .



CONTROVERSIAL COLLEGE

by Douglas J. Simpson

AS LONG as there have been colleges, educators have had different views about the characteristics of a good college. The Bible college, just like other colleges, has also been the subject of controversy since its inception several decades ago. Some educators have accused the Bible college of not really being a collegiate institution. Other educators, especially Christians, have wondered if it is really a quality educational institution that meets the various needs of the church.

In recent years Free Will Baptists have been taking a new look at their Bible colleges. Many have wondered if Bible college education is the answer to the denomination's educational problems. Others have defended the denomination's colleges with vehemence. In short, the Bible college has become the "Controversial College" among Free Will Baptists. The area of debate is related to three basic criticisms of Bible college education: (1) it is considered too narrow to meet the total needs of today's young people; (2) its curriculum is viewed as being too narrow to meet the total needs of the denomination; and (3) it is said to have too few well qualified teachers to really be considered a sound educational institution. Each of these criticisms is related to the other two; nevertheless, each will be considered by itself.

Student Needs

Perhaps one of the most valid criticisms of Bible college education is that it does not, at least in Free Will Baptist circles, meet the total needs of the students. Bible colleges concentrate on meeting just three needs of students: (1) the spiritual, (2) the intellectual, and (3) the physical. Dorms, classroom buildings, a library, a chapel, and a dining area are, therefore, viewed as the essential equipment for Bible college education. Teachers are naturally added to provide the human element. Anything beyond these minimal elements may be viewed as a luxury.

Such a view of education is obviously erroneous. The student is more than flesh and bones, spirit, and mind. Surely he has needs along these lines, *but he also has social and psychological needs*. He needs more than a biscuit, a bed, a book, and a Bible!

Each student has social and recreational needs. So great are these needs that historians suggest that one of the major reasons early Christian colleges failed was because they did not prepare to meet student needs in this area (Frederick Rudolph, *The American College and University*). As a result of this historical awareness, one of the first buildings that many colleges build today is a student activities building or a student

center. If Christians cannot learn from the past mistakes of other colleges, does not history become somewhat meaningless?

The Bible college, while it is not a ward for mental patients, does have its share of students who need psychological help. Maladjustments resulting from physical calamities, family crises, childhood traumas, and societal pressures all indicate that students need the help of qualified counselors.

The answer to this criticism seems simple. All the college has to do is build a student center, a gymnasium, and hire trained counselors. But is it that simple? Yes and no! Yes, if Bible colleges did these things, the needs of students would be more completely met. No, it is more complex. Christians who are theologically sound and psychologically trained are not easily found. If they are found, one has a problem employing them; that is, they may not be willing to leave their present positions and the college may not be financially able to hire them.

Can one really place all of the blame on the Bible college? Hardly. If Free Will Baptist Bible colleges wanted to build today, they would not be financially able to do so. Free Will Baptists as a whole share the blame for this weakness. A college cannot buy what it cannot pay for.

Curricular Offerings

Some people dislike Bible colleges because they do not offer a wide variety of programs for nonministerial students. Laymen, these critics say, need to be trained in Christian colleges as much as ministers do.

This complaint is at least partly correct: laymen need a good biblically-oriented education. Unless Free Will Baptists begin programs of study for laymen, we will continue to lose many young people. Not only do we lose them to other denominations when they attend private and state colleges, but we also suffer in other respects. Some young people, although they remain Free Will Baptists, become so secularized that it is extremely difficult to lead them to a dedicated Christian life. Others commit moral and theological apostasy while attending non-Christian colleges. With this thought in mind, it is possible to say that Free Will Baptists—because of inadequate college programs—have laid the foundation for many youths to become indifferent to the claims of Jesus Christ.

One suggested answer to this problem is that Free Will Baptists leave Bible colleges as they are: places basically for the training of ministers and missionaries. Moreover, they suggest that the denomination build some Christian liberal arts colleges.

Liberal arts colleges have made many fine contributions to the field of Christian education, but they also have a serious limitation. They neglect the Scriptures so much that many of their graduates are not able to detect the incorrect ideas they study in such fields as philosophy, biology, sociology, literature, anthropology, history, psychology, and a number of other fields. Many times graduates of these schools accept unChristian ideas in the graduate schools of non-Christian universities.

The French philosopher Descartes, although thinking of another subject, made the observation that "those who travel [study] too long end by being strangers in their own homes [fields of study]" (Quoted in *The Idea of History* by R. G. Collingwood). Applying this idea to the present question, it simply means that if a Christian studies very much in a non-Christian school he may soon become a stranger to Christianity. History proves that this happened many times to graduates of Christian liberal arts colleges.

C. G. Singer, in *A Theological Interpretation of American History*, says that Christian liberal arts colleges went liberal long before seminaries did. Why was this the case? The fundamental reason seems to be that laymen, who were basically

trained in the arts and the sciences, became liberal studying in graduate schools of secular universities. These laymen, not being deeply grounded in the Scriptures, could not defend their faith so they eventually lost it. These same laymen later taught in Christian liberal arts colleges; they taught their views to ministerial and nonministerial students. The ministerial students who became liberal later graduated and taught in seminaries. The process was slow, but deadly.

Recently some professors in Christian liberal arts colleges recognized that this problem is still around. At a historical meeting of Christian college professors, it was noted that many teachers in Christian liberal arts colleges are inadequate because they cannot interpret history in the light of the Scriptures. One person recommended that future history teachers be required to earn the B.D. in a seminary before doing graduate work in history. The recommendation is not likely to be followed because a person would have to attend college for 10 years before he could earn a Ph.D. in history. Furthermore, a student needs to study the Bible *before*, or at least while, he is studying history as an undergraduate.

The best and safest approach to a Christian education seems to be Bible college education. A student can earn a double major in undergraduate studies and then, if he desires, earn a Ph.D. with just three more years of study. A Bible college education does not automatically mean that a person will be true to God; however, it does automatically mean that a person is *more* likely to do so.

If Christian liberal arts colleges have an inherent weakness and Bible colleges do not offer the courses, how can the problem be solved? The Bible college needs to expand its curriculum. Many problems are in store for the Bible college that seeks to broaden its curriculum. Teachers to fill new positions must not merely be saved, knowledgeable in the Scriptures, and academically qualified but must be willing to sacrificially serve the Lord. This total combination is as difficult to find as the proverbial needle in the haystack.

New buildings that are needed in order to expand the curriculum—as well as those needed to provide social and recreational facilities—provide additional problems. Peter P. Person says:

It is the erection of large buildings that has become the near ruin of many small colleges. When an institutional debt depresses the morale of the personnel, the work becomes inferior. Teachers who fail to draw enough salary to pay their own grocery bills can scarcely be expected to teach courses in economics in a calm, unbiased, and scholarly manner. When money solicited for educa-

tional purposes must be used to pay interest on old debts, it is difficult to arouse the public to an appreciation of the glory of higher education (*Introduction to Christian Education*).

The answer to this problem is somewhat like the one to the first criticism: the present leadership of the denomination must challenge new leaders to prepare for careers in various teaching fields and must challenge Free Will Baptists in all areas to supply the financial needs of the Bible colleges so that they can build facilities and employ personnel in needed fields.

Qualified Teachers

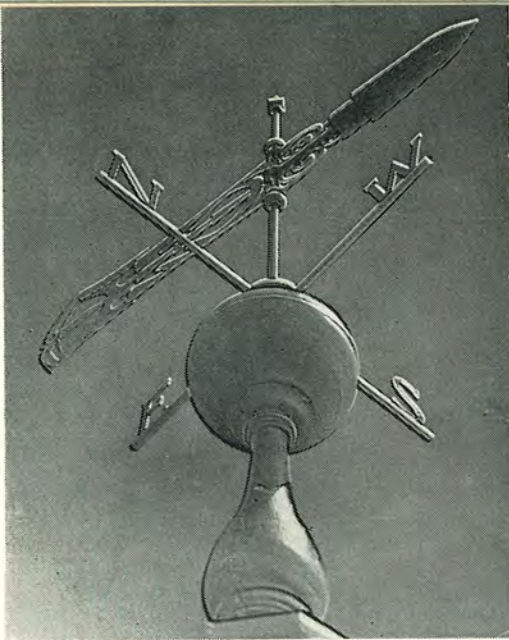
Have you ever heard anyone say, "It seems to me that Mr. should have his M.A. by now!" Perhaps you have heard, "I can't understand why Professor doesn't get his doctorate; we'll never have a good college until he and others do." The implication is that a Bible college student does not receive a good education unless the faculty is composed of people who have earned the M.A. and Ph.D. degrees.

Naturally, a good teacher ought to be a better teacher if he has earned advanced degrees. On the other hand, anyone who has ever done any serious teaching also knows that he learns more by studying to teach than he did by studying to earn a degree. So it is possible for a teacher to be knowledgeable in his field without a Ph.D.

One should also know that even some of the most esteemed universities in America do not have an innumerable host of Ph.D.'s teaching undergraduates. Harvard University, for example, had 893 teaching assistants (students who have a B.A. or M.A. degree) out of a total of 1,816 teachers in 1965. Approximately 50 per cent of the teachers were regular faculty members. Not all of them had earned the doctorate. Of this 50 per cent many devoted much of their time to research, graduate studies, and writing. So the percentage of teachers who had earned the doctorate and were teaching undergraduate students could have been relatively small. Many other schools have similar arrangements.

Even though Free Will Baptist colleges are not necessarily behind other institutions with regard to qualified teachers, the colleges could still profitably use more teachers with advanced degrees. The obvious, but not easy, solution, is to get more teachers to go on for advanced degrees.

The solution is not easy because the salary scale of Bible college teachers does not permit them to save much for further
(Continued on page 18)



RELIGIOUS NEWS

from around the world

Rejection of McIntire Growing

PHILADELPHIA (EP) — Because of his "increasing involvement in political issues" and his liaison with questionable men and splinter groups overseas, Carl McIntire's top associates in the American Council of Christian Churches (ACCC) are rejecting his influence.

This is the view of Robert T. Coote, writing in the May, 1969 issue of *Eternity* magazine's article, "Carl McIntire's Troubled Trail."

"The real problem lies in the fact that the ACCC and its executive committee have finally determined that the work shall be carried out in an orderly fashion . . . without the dominating influence of one man which has too often prevailed in the past," one member of the ACCC executive committee told Coote, assistant editor of *Eternity*.

Cassius Clay Defrocked

CHICAGO (EP) — Cassius Clay, former heavyweight boxing champion, has been stripped of his ministerial privileges by the Black Muslims because of a statement to the press that he wants to have another fight to pay off his debts.

Clay has been suspended from the cult for one year and relieved of his Islamic name of Muhammad Ali, which was conferred upon him three years ago.

The suspension was revealed in a signed article by Black Muslim leader Elijah Muhammad, published in the Muslim newspaper *Muhammad Speaks*.

The boxer, who refused induction into the Army because he was a Muslim minister and a conscientious objector, was convicted and sentenced to five years in prison, but the Supreme Court has ordered a review.

Mercer Acceptance of 'Aid'

TOCCOA, Ga. (EP)—Trustees of Mercer University were criticized here for voting to accept three federal construction grants and were told to be "prepared to report" to the state Baptist convention in November.

However, a position paper and recommendations adopted by the Georgia Baptist Convention's executive committee, in part, warned that any attempt by the convention to "interfere" in the management of the school could endanger its accreditation.

"The circumstances in which Georgia Baptists find themselves require patience, thoughtful consideration, prayer and restraint on the part of all responsible persons, boards and committees," the executive committee declared.

The controversy brewing in Georgia broke open in February when the Mercer trustees voted—despite contrary convention action—to accept \$570,000 in federal grants to help build an infirmary, a fine arts auditorium and a swimming pool.

God Back in Army Lectures

WASHINGTON, D. C. (EP)—Defense Secretary Melvin R. Laird overruled the Army and approved the use of the words "God" and "Supreme Being" in compulsory military guidance programs by chaplains.

Laird stated: "With regard to character-guidance programs within the military departments, I want to state that there will be no prohibition against the use of 'God,' 'Supreme Being,' 'Creator,' 'faith,' 'spiritual values' or similar words."

In December the Army had promised the Civil Liberties Union that such words would be deleted from the character-guidance manual because

that program is separate from the services' religious programs.

Secretary Laird explained that military services "consistently have adhered to the position that espousal of religious dogmas or particular sectarian beliefs is not the purpose and has no place in the character-guidance program."

Faith of Fathers Still Living

NEW YORK (EP)—The massive tribute to Dwight David Eisenhower indicated to *New York Times* columnist James Reston that America is not as indifferent to religion as the modern prophets and publicists say it is.

"The substitute gods of the modern age don't seem to be very satisfactory," Reston stated. "The trend toward a secular society in America is clear, but when television demonstrates on a great occasion that it has the capacity to bring the whole nation into a common experience—almost to make us all part of a single congregation—then we find that at least the remnants of a common faith still exist."

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woman to woman

by CLEO PURSELL

WNAC FELLOWSHIP DINNER AND CONVENTION

Mrs. Jill Renich, wife of Fred C. Renich, Director of Missionary Internship, Detroit, Michigan, is speaker for WNAC Fellowship Dinner, July 14, in St. Louis, Missouri. She is an author, lecturer, teacher and mother. Born in China of missionary parents, she is the granddaughter of the noted evangelist and Bible teacher, R. A. Torrey.

Mrs. Renich has been ministering to women since 1944. The Lord has blessed her work, and it has grown over the years into the organization, *Winning Women*. She also conducts a 15-minute radio broadcast, *Between Us Women*, in which she applies the teachings of Christ to the circumstances of daily living.

The dinner will be held in the Ivory Room, Sheraton-Jefferson Hotel, at 5 o'clock. Tickets are \$4 each (including tax and tip) and may be ordered from WNAC, P.O. Box 1088, Nashville, Tennessee 37202. Auxiliaries desiring to purchase tickets for missionaries will please indicate choice when sending check or money order.

"Fruitful Unto Every Good Work" is the theme of the annual Woman's Auxiliary Convention which will convene at 9 o'clock Tuesday morning in the Opera House section of Kiel Auditorium.

Mrs. Mabel Willey, beloved Latin American missionary, is keynote speaker. She, along with her husband, the late Thomas H. Willey, pioneered work in Panama in 1936 and in Cuba in 1942 under the Free Will Baptist Foreign Missions Board. Following nearly two decades in Cuba, the Willeys moved to Miami in 1960 where they ministered to Cuban refugees.

Mrs. Willey, an able and popular speaker, now serves as a deputational representative for our denomination.

WNAC Executive Committee Breakfast will be held Monday, 7 a.m., in the Centennial Room, Sheraton-Jefferson Hotel. The meeting of the committee with state presidents and field workers is

scheduled in the same room from 11 a.m. to 1 p.m.

Guideposts for Fathers

Father's Day, the third Sunday in June, is the day we honor father and commend him for his help in building the character of young America.

A few years ago the National Father's Day Committee suggested ten guideposts to a safe and better world, and a happy and peaceful family life.

The Wise Father—

- encourages a respect for other nations; an understanding of other peoples.
- gives his child confidence through the safety of a happy home.
- teaches his child that he is no better than others, despite any differences.
- is quick to offer a helping hand in times of trouble.
- schools his child in good sportsmanship and fair play—win, lose, or draw.
- gains respect and love of his child not by force but through companionship and wisdom.
- teaches his child the importance of good citizenship, by his own activity in community affairs.
- instills in his child a respect for law and order.
- teaches his child that intolerance and ignorance are alien to a world of peace.
- through spiritual guidance, teaches his child that greatness and goodness go hand in hand.

Give Away Throwaways

An attractive 68-page book giving information on missionaries and organizations who are able to make good use of old clothing, magazines, nylons, band-aids, stamps, eyeglasses, etc., entitled "Uses for the Useless," is now available. Order from Mrs. Neva L. Barrick, R.D. 3, Box 277, Newville, Penna. 17241. Please send 50¢ to cover costs. This book

will give ideas to your youth or women's group on ways to help people in other countries at little expense.

Refreshing Salad

Miss Barbara Watts, Nashville, Tennessee, supplies our readers with a recipe for a light, refreshing, congealed salad. It makes a lovely mold and is especially suitable for summer menus.

Orange Salad

- 2 boxes orange jello (3 oz.)
- 1 cup boiling water
- 1 pint sherbet
- 1 small can crushed pineapple
- 1 can Mandarin oranges
- 1 box Dream Whip
- 1 cup miniature marshmallows

Mix jello and water. Add sherbet, pineapple and orange mixture. Set in refrigerator until it begins to thicken. Add Dream Whip (mixed as directed on box) and marshmallows. Chill until firm.

On the Practical Side

- Mix water and vinegar in equal parts for a good window and mirror cleaner.
- To prevent paint from dropping on your face and floor when painting ceilings, put the handle of the brush through a paper plate.
- When garments "pill" or fuzz, they can be made nice and smooth again by brushing lightly with very fine sandpaper.
- To keep pictures hanging straight, paste a small piece of sandpaper on the back of the picture near the bottom.
- A thin coating of petroleum jelly on lips and teeth help prevent the dryness which can make smiling a chore for the bride or girl graduate. Beauty contestants say it works all the time.
- Keep a magnifying glass in the glove compartment of the car for easy map reading.
- If your steam iron has quit steaming, fill with white distilled vinegar, turn iron on high, and allow it to steam out completely. Repeat two or three times with clear water.

Glancing around the States

continued from page 11

DEDICATION SLATED IN KENTUCKY

GLASGOW, KY.—Executive Secretary Rufus Coffey and Reverend Eugene Workman, Dean of Men at Oklahoma Bible College, will be featured speakers at First Free Will Baptist Church on June 2, announced Pastor George Crisp. The church was started June 10, 1963, with 18 present for Sunday school. The limited program consisted of Sunday school and prayer services. On November 3, 1963, the church was organized with 11 charter members. Reverend Eugene Workman became the church's first pastor on June 7, 1964. In May, 1967, Reverend George Crisp from Anderson, Indiana became the church's second pastor.

"We had our first service in the new building on March 16, 1969," states Treasurer George C. Cooper, Jr., "with 99 in Sunday school. There have been seven conversions since we have been in the new building. We now have 71 members."

The 40 x 80 building, with full basement, was erected through a bond program sponsored by Executive Church Bonds of Nashville, Tennessee.



NEW MEXICO STATE ASSOCIATION MEETS

HOBBS, N.M.—The New Mexico State Association of Free Will Baptists held their first annual meeting April 24-25 in First Free Will Baptist Church here. The state association consists of three districts: Land of Enchantment, North Central and the First New Mexico.

Officers for the new year are: Reverend Muriel Wilson, moderator; Reverend Paul Billings, assistant moderator; Mrs. Arnold Heard, clerk; Mrs. A. L. McAffery, assistant clerk; Reverend Bill McClintock, parliamentarian; and Mr. Harold Sexton, executive secretary.

Representing our National Offices was Mr. Jim Lauthern, managing editor of the Church Training Service Department.

NEW MISSION IN TULLAHOMA

TULLAHOMA, TENN.—Under the direction of Reverend Allen Presley, a new mission has been established here. Property has already been purchased in this town of 15,000. Ministers and churches interested in supporting the mission and having Mr. Presley speak on Friday or Saturday night are asked to contact him at: Box 392, Manchester, Tennessee 37355.

FLORIDA CHURCH REPORTS REVIVAL

COCOA, FLA.—Cocoa Free Will Baptist Church, with Reverend Tom Malone, Nashville, Tennessee, as evangelist, reports 18 decisions, 3 baptized, and 10 received into the church during a recent revival. Revival decisions brought month's totals to 26 decisions, 6 baptized, and 16 received into the church, according to Pastor W. C. Combs.

EVANGELIST TURNER COMMENDED

WILMINGTON, N. C.—"We have just finished our revival with Evangelist I. Bennie Turner," writes Reverend Thomas K. Johnson, pastor of Friendship Free Will Baptist Church. "We had three first-time decisions and one rededication during the meeting. Many of our members committed themselves to the work of soul-winning and support of their church and pastor," Johnson continued.

CHURCH LAUNCHES EXPANSION PROGRAM

DURHAM, N. C.—Construction of a main auditorium and expanded educational facilities got under way during June at Liberty Church in Durham, N. C. The sanctuary will seat 1200 on the lower level. Provision will be made to add a balcony seating 800 when the need arises. A full basement will provide an additional capacity of 400 for educational purposes.

Two houses and four lots, adjacent to the present property, were recently purchased at a cost of \$32,500. The expansion program has been necessitated by the rapid growth of the church over the past two years to an approximately weekly attendance of 700.

A \$200,000 bond program was completed in six days to finance this building program.

The pastor, Reverend Joe Ange, also announces the commencement of a Christian Day School program in the church. A day care nursery and kindergarten will open in September.

CONTROVERSIAL COLLEGE

(from page 15)

education. Many Free Will Baptist pastors—and you know that pastors are not overpaid—make more money than Bible college professors. How many pastors with families could afford to go to school for two or three years (or as many as four or five years if they pursued the Th.D. degree)? The Bible college teacher who makes less than many pastors, less than many high school teachers with a B.A. degree, and approximately half of what state college professors earn can hardly be expected to quit his job and go to school for several years.

The point that needs to be understood is *not* that Bible college teachers are unwilling to sacrifice. Indeed, the opposite is true. But because they continually make financial sacrifices it is very unlikely that money can be saved for further training. Especially is this true of teachers who have families.

If the Bible college teacher does go on to earn a higher degree, the general living conditions of his family will probably have to be lower than his minimal standards as a teacher.

To really make his problem complex, he wants to receive further training because he wants to be thoroughly trained to serve the Lord and the denomination. Yet the very denomination that he wants to serve criticizes him for not doing the almost impossible and also neglects the financial needs of the Bible college so that it is highly impossible for it to assist the teacher to any determinable extent.

Free Will Baptist colleges will probably never be wealthy if they remain true to the standards of God's Word. They will never be able to do all they would like to do to meet the total needs of the students and of the denomination. All of their teachers will in all likelihood never have terminal degrees. But the Bible college will probably remain the "Controversial College" for many years because at the root of the controversy is the question of stewardship. Will there be less criticism and more giving? Will there be more concern and less indifference? The answers to these questions will determine whether Free Will Baptist Bible colleges will be able to meet the needs of a growing denomination. ■

DOUGLAS J. SIMPSON taught for three years at Free Will Baptist Bible College after he earned the B.A. (FWBBC), the M.A., and the Ph.D. (Bob Jones University). Presently he is completing the course work for the Ph.D. in philosophy of education at the University of Oklahoma.

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Francis W. Boyle
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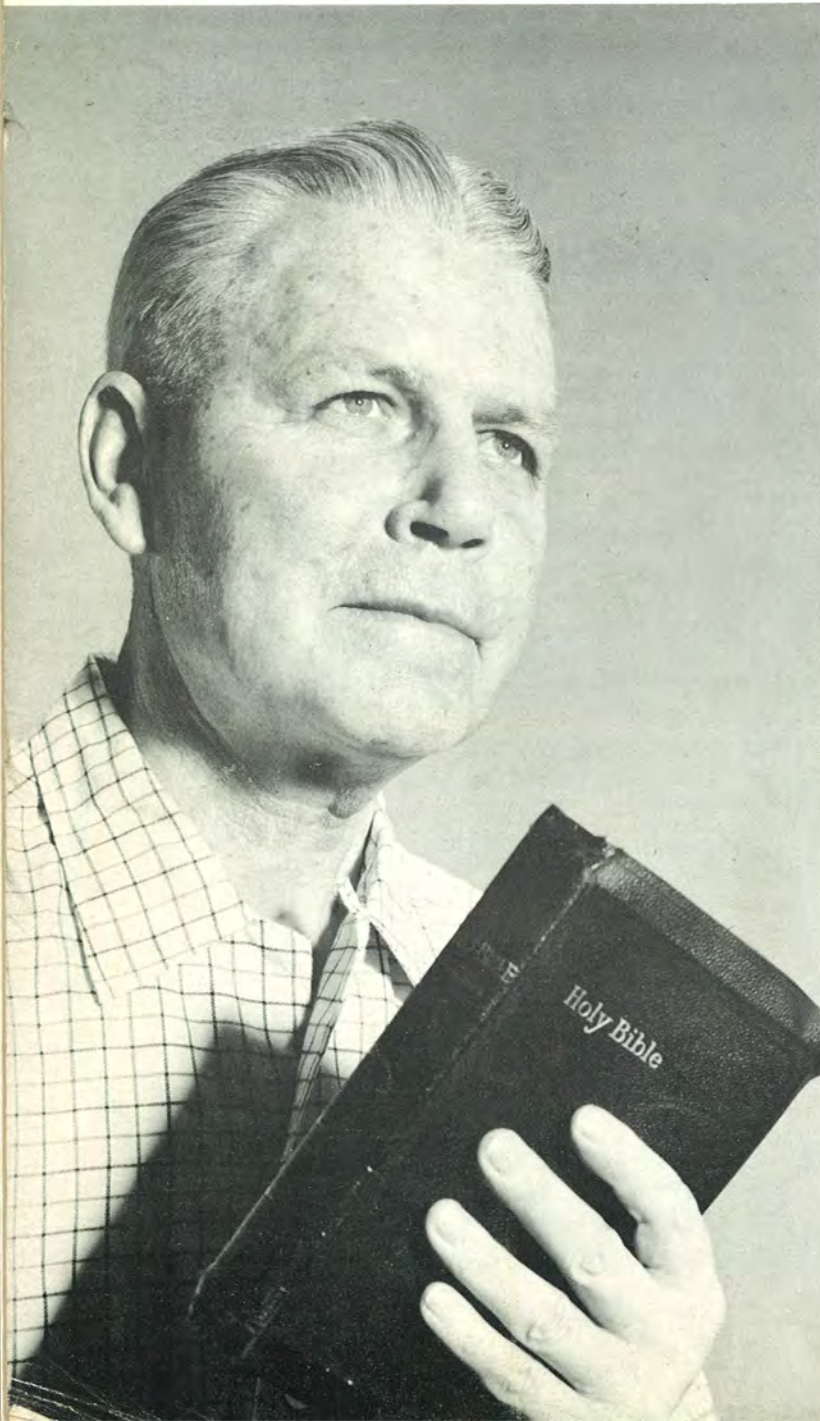
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JUNE 15 INVENTORY DAY FOR DAD



Dad, what you **are** to your children means **vastly** more than what you **do for** them.

Spiritually speaking, too.

The woods are full of critics of the American scene who rattle a ball point pen at the cracking-at-the-seams American home and shout, "The father is failing his children because he has majored on the wrong sense of values!"

Materially, today's father has done **very well**. Now, don't downgrade yourself for that, dad. You face daily the rugged challenge of providing for your family. The Bible makes it crystal clear that a man who does not provide for his family is worse than an infidel. (I Timothy 5:8). So don't browbeat yourself for that.

However, today's son and today's daughter need the example of a godly, devoted-to-Christianity type of father! Dad, have you set your affections on things of this world, or on divine matters? And, can your children sense that in you? Are you batting your head off to pick up earthly goods and in so doing bypassing the church, God and the things of Christ? And do your children realize what your **real** values in life are?

Have you turned down some job in church because your work has you too tied up? You're anxious that the kids be active in Sunday school, church, youth group, etc., but they don't see much of an example in your life, as far as serving Christ is concerned.

Strange thing about Father's Day each June. It often ends up as Inventory Day for many dads. The sincere father asks himself, "How am I doing **as an example**?"

Today's world has no room for phony fathers. The **real** kind is needed.

Like the Apostle Paul wrote to young Timothy, ". . . Be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity" (I Timothy 4:11b).

No more heartening words can come the way of any father than, "I wanna be like my dad."

Spiritually speaking, too.

-Mel Larson