

OCTOBER 1970

contact

Of The National Association
Of Free Will Baptists

WOMAN'S AUXILIARY



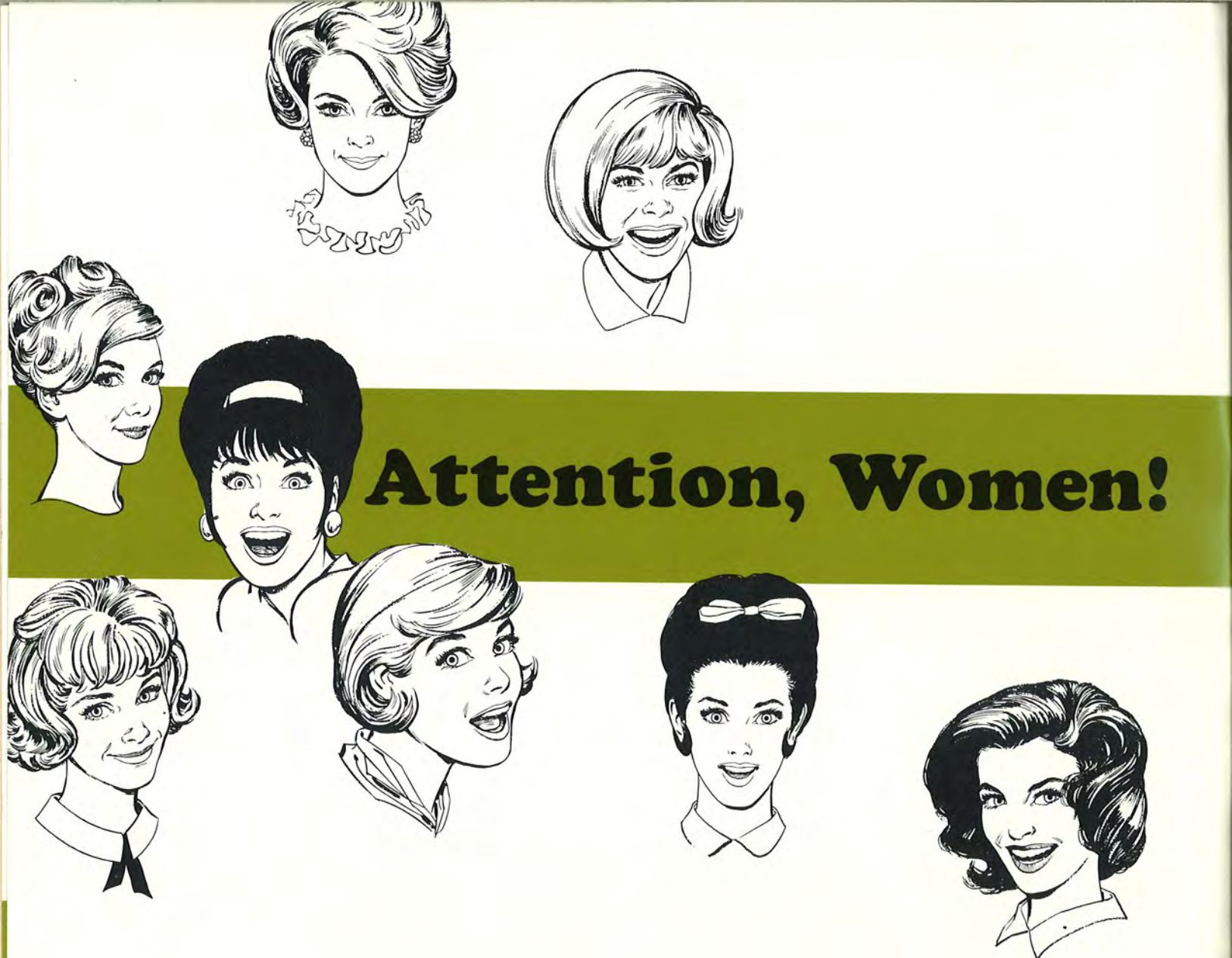
Watchword:

"Laborers
together
with God."
I Cor. 3:9

LAYMAN'S BOARD



All
Together
To
Advance
Christ's
Kingdom



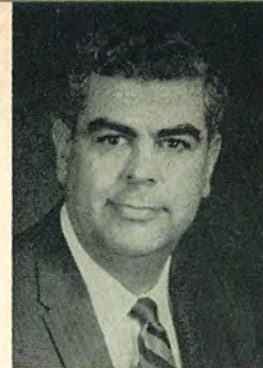
Attention, Women!

There's A Place For Every Woman In The Woman's Auxiliary

Today's woman has four basic needs which can best be met through the Woman's Auxiliary.

- * for spiritual development
- * to develop and use her skills and abilities
- * to translate her faith into action
- * for fellowship

by the
Executive Secretary
Rufus Coffey



UNINVOLVED LAYMEN . . . WHOSE FAULT?

"I can't get my laymen involved," is the often sad lament of many pastors. In turn the layman complains, "I don't know what to do" or "I'm never asked to serve." Why these conflicting statements?

The problem is twofold. On one side of the coin we see the pastor's failure to enlist a layman and delegate responsibilities to an amateur who might blotch everything up. On the other side is self-conscious layman who is reluctant to accept some assignment because he feels inferior or ill-prepared. As a result, the work of the church lags and sometimes unnecessary tensions develop because of resentment or critical attitudes on the part of one toward the other.

What can be done to resolve this dilemma so that capable, alert laymen can fulfil their Christian obligation to this generation? How does the church prevent a talented, gifted layman with potential leadership ability from being hampered in serving Christ more effectively?

The answer is twofold. It involves the pastor and the layman.

The pastor must carefully search the Scriptures to understand and teach what God says about the role of the shepherd and the role of the disciples. The pastor has a God-given place of leadership but it is to be exercised in the spirit of servitude instead of superiority. A split-level fellowship in churches becomes evident when an authoritarian preacher tries to run everything. It destroys moral and initiative among the laity. On the other hand, power hungry laymen who misuse their office can also be demoralizing.

The pastor is to train and equip the saints for the work of the ministry. If the layman is inept in his duties, it may well be that he has not been properly taught. When laymen are instructed and trained there will be more disciples to share in the mutual ministry of the saints. Laymen are to help and encourage one another and not just depend on the pastor.

The pastor would be wise to seek not only the counsel and advice of laymen in planning the work of the church, but to utilize the services of as many laymen as possible. It is a mark of weak leadership if the pastor tries to dominate and control everything.

Another way the pastor can develop the laity is to help them discover the gifts of the Spirit. These gifts have been lost through default or neglected by an overpowering clergy.

A dynamic church is not the result of an organizational structure but the freedom of the Spirit working through the individuals within the church.

Because the church's redemptive mission to the world is greatly misunderstood, it is essential that pastors teach laymen by precept and example how to witness. One of the main reasons for the rapid spread of the gospel in the early church was the zealous witness of believers. A new evangelistic thrust by laymen is urgently needed today.

While the pastor attempts to fulfil these obligations to laymen, they have a duty to seek and respond to instruction. It is very important that laymen develop the right attitude.

Effective laymen accept the fact that the major responsibility for the church's progress rests on their shoulders. The church is composed of the people, not just a preacher. If the church program advances it will be because the layman contributed his time, money and efforts. The church doors swing on the hinges of involved laity.

Another attitude is one of love, cooperation and pastoral support. Disagreements seem inevitable because backgrounds and experiences differ in how to approach a problem. This, however, is no reason for disharmony. When a pastor and a layman do not see things alike on some matter, care should be taken to avoid a breach of fellowship. There is no easy solution to conflicting opinions. Yet the church cannot grow if the pastor and layman are at loggerheads on some matter.

A layman who is effective realizes that he must set the spiritual tone of the church. Most unbelievers presume the pastor is spiritual and they are not overly impressed by his piety. But a layman who has a fervent testimony and lives an exceptional life is not only respected, he is like a magnet. He draws unsaved into the church fellowship by his Christian radiance. The unchurched are constantly watching for inconsistency. For this reason, the layman ought to strive to be faithful. The church depends upon him not only for leadership but to make it a force for righteousness in the world. Whether in business, civic or social life, the layman is a link between the church and society. He is the church's bridge of contact with a pagan world to extend the gospel witness to all men.

The church's world outreach is determined by the degree of lay involvement. When the pastor and laymen work together to help each other, the work of Christ is strengthened and the church's witness is enlarged.



A LETTER FROM THE EDITOR

Jim Owen Jones

This issue completes our features on the national departments of Free Will Baptists. The Woman's National Auxiliary Convention, though not a department as such, is so important to our national ministries would be incomplete without a discussion of its operation. The work of the Layman's Board, better known as the Master's Men, is also included in this issue.

During the last 12 months, those departments featured in this magazine include the Church Training Service, Sunday School, Home Missions, Free Will Baptist Bible College, Church Bonds, Foreign Missions, and the Executive Department.

It has been rewarding to explore the many ministries of Free Will Baptists during the past fiscal year. We hope this study has given our readers a better understanding of the total ministry of our denomination in carrying the gospel throughout the world.

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EDITOR-IN-CHIEF: RUFUS COFFEY

EDITOR: JIM OWEN JONES

CIRCULATION: PAMELA DRIGGERS

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WNAC Today



IN A RECENT ANNIVERSARY session of the Cumberland District Woman's Auxiliary convention in Nashville, Tennessee, Rev. W. H. Oliver, looking back over the past 50 years said, "The *men* did not have to encourage the women in the work of the church—rather, the *women* encouraged the men!"

Free Will Baptist women are proud of their heritage. The history of their organized efforts as laborers together with God is a thrilling story. Church leaders have frequently expressed their appreciation for the enthusiastic support given by the women to the missionary and educational programs of our church.

The auxiliary's continuous emphasis on stewardship and mission study has helped shape denominational thinking. Through programs of prayer, missions, and service, many dedicated, capable leaders have been trained who take their places in the various departments of the church.

Evaluation

We are living in a day when nothing is defended on the basis of tradition. Every generation has to evaluate all that it has been taught for its own time. In the process some methods and traditions are discarded, some kept, and some modified or updated.

The many factors confronting the church today and the changing circumstances of women's lives have made it necessary that the Woman's Auxiliary take a long and penetrating look at itself. This self-examination has resulted in a depth study of the purpose and function of the work of women in the Free Will Baptist church.

In this study, such questions were asked as, "How can the Woman's Auxiliary function most effectively in today's world? Are there changes which might be made in structure and program which will place emphasis on *persons*—their spiritual growth and involvement in mission action—rather than on so much organizational activity and programs? Have we often acted as though organization and program were ends in themselves—as if success is measured in terms of numbers of members, patterns of meetings, and money contributed, rather than

in terms of the spiritual impact on the community in which we live? We have been studying *how* to win souls for years—yet are we winning them?"

Change

After three years of intensive study, a new organization plan and program of work for auxiliaries has been adopted, effective July 1, 1971. New literature will be available at that time.

While the basic purpose remains the same—the Woman's Auxiliary will continue to be concerned with missions, prayer, study, and service to those in the community—the organization plan is simple and flexible. It is designed to meet the needs of both large and small groups; therefore, organization may vary slightly from church to church.

Although most auxiliaries will continue their regular monthly meetings with program materials provided by *Co-Laborer* magazine, a new emphasis has been placed on mission action with the formation of small groups. These groups will also meet monthly or as often as necessary to carry out their projects. Each auxiliary may decide on the types and numbers of groups needed. Members may choose, according to their interest and abilities, the mission study group, mission prayer group, or mission action group with which they want to work. All elements of the Woman's Auxiliary program (prayer, study, and mission action) are built into the work of each group, whose name will indicate their primary interest. This will allow members to specialize in one or more phases of the auxiliary work and to participate in the full program as well.

In the next five years, we are told, there will be a 23 per cent increase in young women, ages 20 through 29. It is hoped that many of these will be enlisted in the work of the auxiliary through the mission action groups.

Mission action is ministry and witness in areas of special need to those who are usually by-passed by the church's outreach. It is the work of dedicated Christians—expanding their narrow circle of concern, becoming involved in meeting crucial, personal needs: the woman

in a nursing home, with no family left, who may have worked faithfully in her church in former days but is now lonely and neglected . . . the woman who speaks another language . . . the international student at the university . . . the woman whom nobody knows, dying of cancer in the hospital . . . the migrant farm worker following the harvest . . . a neighborhood child who needs to be taught the Word of God and to know that someone loves her. Mission action combines ministering and witnessing. It is love in action.

Eight essential actions which need to be taken in building an effective missions action program are; 1) Survey the need; 2) Select needs to be met; 3) Assign responsibility for meeting needs; 4) Study needs in detail; 5) Plan how to meet the needs; 6) Learn how to meet the needs; 7) Meet the needs: minister and witness; 8) Evaluate your work.

Christian women have always found ways of serving their Lord and His worldwide ministry. Paul spoke of those women who labored with Him in the Gospel. Luke wrote of those women who followed Christ as He and His disciples went throughout the cities and villages, preaching and teaching the glad tidings of the kingdom of God. "They ministered unto Him of their substance." Women were prominent from the beginning in the activities of the early church. Dorcas would have made a good personal service chairman in today's auxiliary, for she was noted for her charity and good deeds. Priscilla was equally gifted with her husband as an expounder of the ways of God and would have made an excellent study chairman. Mary, mother of John, was foremost in prayer. The greatest example of stewardship was the woman who cast all she had into the church treasury!

June Wilkinson, missionary to Brazil and WNAC office secretary, Iva Hunter examine some of the lovely gifts found in the missionary provision closet. →

Rev. Robert Shockey, National Home Missions Field Director, obtains help from Auxiliary members of the Sandy City Church, Catlettsburg, Kentucky, in making "salvation" handkerchiefs for the department. ↓



Today's Woman

Today's woman has influence and position unknown in past generations. She has time, training, and leadership abilities which are being used more fully and more creatively than ever before—in the home, in the community, on the job, and in the church. With so many opportunities open to her, the Christian woman must choose what she shall do with her life and whether her time, talents, and abilities will be given to secular use or to God's service.

The Woman's Auxiliary gives Free Will Baptist women the opportunity to participate in worldwide missions and to use their God-given talents in meaningful service. Can a Christian woman find a cause more worthy than this?

Although only the Lord knows what is in store for the women of our church, we may surmise that with the glorious beginning we have had, and with the gratifying growth we have seen, the best is yet to be.

The Free Will Baptist Church will be a greater church, for the glory of God, because of the work of the Woman's Auxiliary. Many who otherwise would be eternally lost will come to know Christ as Saviour because of our openhearted women. We face the future with confidence and enthusiasm for the purpose and program of the WNAC. We invite you to join us as "Laborers together with God."

For further information concerning the work of the Woman's Auxiliary, write WNAC, P. O. Box 1088, Nashville, Tennessee 37202. An organizational kit containing a catalog and other helpful materials will be sent upon request. *Co-Laborer* magazine, published quarterly by the WNAC, supplies programs and other inspirational materials for the auxiliaries. Subscriptions, when ordered in groups of five or more, are \$1.25 each per year. Single subscriptions are \$1.50 per year.



Early History of WNAC



Mrs. Fannie Polston

by Mary R. Wisheart

JUNE 12, 1935. The General Conference of Free Will Baptists was in session at the Black Jack Church, Pitt County, North Carolina. During the afternoon meeting, the body voted the moderator power to appoint all committees as secretaries, executives, and the conference might request. Mrs. Fannie Polston, field secretary for the Women's Auxiliary, asked that a committee be appointed to organize a National Women's Auxiliary Convention. Fifteen women from Alabama, Florida, Georgia, North Carolina, South Carolina, Tennessee, and Texas were appointed.

Thursday morning, June 13, after the missionary offering had been taken, these women with Mrs. Polston as chairman, were excused by the conference to organize a national body. This union was the fulfillment of a cherished vision held by many godly women among Free Will Baptists.

Although the women's organization was lost in the merger of the early twentieth century, groups of Free Will Baptist women continued to work together to find encouragement and spiritual help in their mutual labors.

In 1907, however, Free Will Baptist women among the churches in both the East and the West began to come alive. Dedicated women began to organize into groups intent on offering themselves and whatever they could contribute to the Lord's service.

Some of these groups were especially important in preparing literature and bringing the women together as a national organization.

In 1908 a group at Cofer's Chapel Free Will Baptist Church, Nashville, Tennessee, which had been organized December 17, 1907, by their pastor, Dr. Del Upton, and calling themselves Ladies' Aid Society, began the publication of a paper, *The Record*. Free Will Baptists everywhere seemed starved for news from one another, and *the Record* had a wide distribution. Men as well as women read and wrote to the first editor, Mrs. Fannie Polston, as well as to the second editor, Miss (Mary) Annie Weaver, judged by one contributing brother to be only 16 years old.

The Ladies' Aid at Cofer's Chapel soon affected the whole Cumberland District, the state, and beyond. Some of the women of that society had extraordinary vision and zeal.

Mrs. Polston was a dauntless pioneer. A study of her writings and writings about her reveal her as a woman of great depth, spiritual understanding, and love for her Lord. She took a leading place in many church activities. But the Lord also blessed her with a large share of stamina, persistence (sometimes called stubbornness), common sense, and good business judgment. That judgment led her to withdraw the \$10,000 contributed by the Cumberland District women for the Ten-

nessee orphanage from an Ashland City bank for deposit in a Nashville bank just before the Ashland City bank failed. She was the kind of woman who could say, "I'm glad I can report with a note of optimism," even where there was a slight deficit of funds. Mrs. Polston was the leader who wrote: "So the call to do the difficult has led to greater dependence on Him for whom there is nothing too hard. A faith that weeps and works is most likely to reach the heart of God. Such faith will triumph." She did her share of weeping and working.

Another of those women was Miss Mary Ann Weaver, later Mrs. J. L. Welch. She was a teen when that society started at Cofer's Chapel. She joined as a charter member, worked closely with Mrs. Polston and was a motivating force in the Woman's Auxiliary. She often did her hardest and best work behind the scenes, not choosing to be in the limelight. Often hers was the task of doing the work, editing out errors, and getting the manuscript ready for the publisher. She had a desire to preserve the history of the women's organization so that the heritage could be passed on to others. Her files included the best historical materials available on the WNAC.

In North Carolina, Alice Lupton felt keenly about what women could do together in the Lord's service. She began a woman's organization in St. Mary's



Mrs. Mary Welch



Mrs. Alice Lupton

Church, New Bern, North Carolina. She presented the first report on women's work at the General Conference in 1922. When the North Carolina State Convention was organized, she served as the president and was also the first president of the National Women's Auxiliary Convention.

In the West, women were organized as home mission groups. Missouri, by 1935, could report 27 missions with 451 members.

At first these organizations were scattered, not knowing much about one another. Their varying names suggest something of their differences in purpose and emphases. As early as 1921 the women's work is mentioned in General Conference (East) minutes under the names Woman's Home Mission, Woman's Work, and Ladies' Aid. The General Cooperative Association (West) minutes used the name Home Mission or Missions.

The Tennessee work mentioned prayer, study, and giving. The women were especially concerned about education, missions stewardship, temperance, an orphanage, and their local churches. North Carolina women suggested working toward the bettering of Christian education, missions, and church building. The groups in the West emphasized missions and Free Will Baptist League work. From the beginning, the women's groups were associated with missions and soul-winning.

In 1925 the General Conference Missions Committee recommended a board of five on women's activities, such as Ladies' Aid, Home and Foreign Missions societies in churches, and Woman's Home Missions conventions in associations and conferences. That board was composed of three women and two men.

Men were often included on women's committees in those early days. They helped with literature, with organizing, and advising. A man wrote the first constitution and by-laws for a local society. And a man wrote a third of the first program book published.

The board elected in 1925 was instructed by the General Conference to appoint a field secretary who would report to the conference annually. Mrs. Fred (Fannie) Polston was that first field secretary, appointed in 1926. She was given \$25 from the Conference treasury and sent out as field secretary with instructions to report her activities to the conference the next year. In her first report, Mrs. Polston mentioned two state organizations: North Carolina, organized in May, 1927, and Tennessee,

six years old. She had been corresponding with women in Ohio, Alabama, Georgia, South Carolina, Missouri, Florida, and West Virginia. None of these had state organizations, but most of them had local aid societies. She also noted that North Carolina's state organization was called Auxiliary Convention and was requesting the adoption of their state constitution and by-laws by the conference. At the end of her report she returned the \$25 expense money, saying that most of her work had been done by correspondence.

Tennessee and North Carolina paid \$10 each that year for the publication of 1000 booklets containing constitutions and by-laws for ladies' aid and missionary societies and district and state auxiliary conventions, and instructions on how to organize. About 500 were distributed in one year.

Those early constitutions suggest slightly different purposes for each level of organization. They wanted at the state level to promote a greater interest and unity in all lines of Christian service, and to help with Christian education and missions. The suggested constitution for ladies' aid societies had the most general purpose: "to create greater interest and activity in the Lord's work and to give each lady in the church an opportunity to become a co-worker with God for the upbuilding of His Kingdom." The first local constitution and by-laws, written in 1908 by Dr. Del Upton of Cofer's Chapel, had suggested that the society was formed to help the women more faithfully do their duty and to assist their brethren in the work of soul-winning.

From this first booklet grew a long line of manuals. The manual of 1935 begins: "It is a happy situation that brings about the necessity for this new handbook for Women's Auxiliaries . . ." The women's work had become a national organization.

At the first meeting in 1935, officers elected represented five states: president, Mrs. Alice Lupton, North Carolina; first vice-president, Mrs. J. L. Welch, Tennessee; second vice-president, Mrs. Sterl Phinney, Texas; third vice-president, Mrs. Lizzie McAdams, Texas; fourth vice-president, Mrs. J. E. Frazier, Tennessee; fifth vice-president, Mrs. J. R. Bennett, North Carolina; recording secretary, Miss Lola Johnson, Georgia; corresponding secretary, Mrs. T. B. Mellette, Georgia; treasurer, Mrs. M. H. Mellette, South Carolina; and field secretary, Mrs. Fannie Polston, Tennessee.

Of these women Mrs. Lupton, Mrs.

Phinney, Mrs. Polston, Mrs. Frazier, and Mrs. Welch were credited with composing and compiling the material for the revised handbook.

One woman on that list has been outstanding as a tireless and fluent writer for WNAC: Mrs. J. E. Frazier. She became associated with the Tennessee work in 1925, and since then has held various positions and written volumes of material for the work. From 1935 to 1953 she served continuously for WNAC. She introduced the 50,000 Co-Laborer plan at the National Convention in 1944. She was responsible for the revision of the manual in 1940, which included constitutions, the standard of achievement, a brief history, and suggestions for organizing.

Another woman on that list contributed much to WNAC in those early years. Sometimes Lizzie McAdams is remembered for that historic motion which brought the East and West together at Cofer's Chapel in 1935. Her name, however, is also mentioned in early National Association minutes with home missions, and she was on the Home Mission Board. In 1938 Mrs. Polston in her report credited Mrs. McAdams for new conventions and substantial increase in finances. Reports to the National Association in 1938 show that she was collecting money for both Home Missions and WNAC. She was third vice-president in charge of the missions department, which was an active one. In 1941 she reported that she had visited 128 churches, preached 134 sermons, given 113 missions lectures and had 167 conversions. She also served as field secretary for WNAC. Her fertile mind was always at work on ideas for encouraging more giving. She "invented" the Jehoida Chest for contributions, although she was not successful in getting it patented.

WNAC has always believed in the literature ministry. The first book of monthly programs was compiled and published by the Cumberland District Woman's Auxiliary Convention in 1931. It consisted of 18 pages and treated such topics as family religion, temperance, improving church buildings, missions, prayer, soul-winning, youth, stewardship, and denominational loyalty. J. L. Welch of Nashville was the man who wrote a third of those programs. The others were written by women of the district. In 1932 the Women's Department of the General Conference took over the publishing of the program book. From those first books developed the later program books and WNAC's *Co-Laborer* magazine.

The work of WNAC has been far reaching and influential. The women's organization not only encouraged the growth of Free Will Baptist League work, but they formed their own youth groups, and published literature for them. They involved the young people in their national meetings through the declamation contests. Their interest in Christian education caused them to work to see Free Will Baptist Bible College a reality and to continue their support of it with student loans, library funds and many special and regular gifts. It would be impossible to even estimate how many churches have been awakened to their role in world evangelism through the women's efforts in study, prayer, and support of mission work.

When the work started, not everyone supported the idea of women organizing. As one North Carolina woman puts it, "Such organizations in the churches were not looked upon with great favor by many of the elders of the time." A woman who took the lead had to have great courage and be sure that she moved with God's help.

Some statements from one of Mrs. Fannie Polston's early reports suggest what motivated those early workers and what has given the WNAC a solid foundation and impetus to continue growing for God:

From the very beginning, the purpose of this organization has been to lead the women of the Free Will Baptist Church into a larger share in the winning of the world to Christ. This is made possible by providing a place of service for every woman in the church. The program of the auxiliary tends to develop the spiritual life of the membership, to increase the interest of all in the mission task of the church, to unite in a spirit of fellowship those of kindred minds in God's service, and to train each in systematic and proportionate giving to the support of the work of the church. It is helpful always to keep our purpose before us and examine the fruits of service often to see how we measure up to the standard of Christ whom we serve as an auxiliary arm of his church.

Since prayer must precede and undergird all our service, let us begin there. The women's auxiliary was born in prayer and its plans were shaped through prayer, . . . believing that prayer can do anything that God can do, and remembering the prayer of Jesus "that the world may know."



Mrs. Lizzie McAdams



Mrs. Agnes Frazier

ADVANCING HIS KINGDOM

by Bert Tippet

ALL TOGETHER To Advance Christ's Kingdom." This is the motto of the Master's Men, a fellowship of Free Will Baptist laymen. This is the age in which the church must rely on her sons, the laymen, or the gospel will be hid from the world at large. Hundreds of laymen are finding new avenues of Christian service and are becoming directly involved in the work of the local church as the result of the Master's Men.

According to Ray Turnage, past general director of the organization, the Master's Men was founded to provide more opportunities for laymen to enjoy mutual fellowship within the church. However, the emphasis in recent days has been placed on service to the church, community, and the cause of Christ, as well as on fellowship. The organization's objectives are fourfold: (1) to promote Christian fellowship, (2) to provide leadership for the local church, (3) to assist in proclaiming the gospel of Christ, and (4) to promote and sponsor boy's camps that are Christ-centered.

"The primary thrust of Master's Men is evangelism," Turnage states. "An active Master's Men chapter can release the pastor from menial responsibilities, provide leadership for young people, render many services for the local church, and reap fruit in new converts." Turnage sees the Master's Men as a group actively engaged in conducting jail services, ministering in nursing homes, and following a program of tract distribution in the community, as well as meeting regularly for fellowship.

There are about 200 chapters of the Master's Men across the denomination. Total membership exceeds 2,500.

In 1955, a few scattered "brotherhoods" operated in churches around the denomination. But without uniformity and exchange of ideas, there was little growth. W. S. Mooneyham, then executive secretary of the denomination, presented a proposal to the 19th National Association meeting in Tulsa, Oklahoma. His proposal read:

Seeing the need for some national direction and coordination in the setting up of men's organizations in the local churches, I recommend the elec-

tion of a committee of three members to study carefully the need and draft a suitable plan for these organizations.

The national body responded by selecting O. T. Dixon and Luther Gibson to serve with Mooneyham on the committee. Robert Hill also worked on the plans for the laymen's organization.

The following year this committee reported to the National Association that it had found a definite need for such an organization among Free Will Baptist churches. It suggested that a laymen's group could render valuable service to the denomination. A constitution and by-laws for the Master's Men had been prepared by Mr. Hill; who presented the committee's report to the National Association. The report was received and the recommendations adopted.

Growth of the Master's Men from that point was rapid. In the first year 53 chapters in 18 states were chartered. Membership approached 1,000. A quarterly magazine, *ATTACK*, was initiated and more than 1,200 copies were mailed to both pastors and laymen. By the second year, 1958, the Master's Men numbered 2,000 and boasted nearly 150 chapters, triple that of the previous year. By 1960 local chapters exceeded 200 with more than 3,000.

In 1963 and 1964, the Master's Men suffered a serious set-back. Local chapters failed to renew their charters. Memberships dropped drastically. To combat lagging interest, a laymen's congress was set for July, 1964, to convene in Kansas City. Laymen from 24 states met to reorganize the Laymen's Commission. E. A. Mallard, the representative from North Carolina, reported to the National Association that this meeting was "a step in the right direction toward getting our laymen in the Free Will Baptist churches organized." Lacking national leadership, the climb back has been long and hard for the Master's Men. But today they are looking forward to enlisting a substantial segment of the more than 50,000 laymen in the denomination.

Ray Turnage recommends the following steps for
(Continued on page 14)





Whose Business Is Church Business— Pastor's or Layman's?

by Harold Critcher

THE RESPONSIBILITY for running the business of the local church belongs to the layman, *not* the pastor. A shocking statement? Not in light of Acts 6.

The Twelve called the multitude of the disciples to them for a conversation. The duties which were being performed by the preachers were becoming too demanding. "It is unreasonable for us to leave the Word of God," they reasoned, "to perform the business that is necessary among the believers." There were thousands of believers whose needs had to be met. Supervision of the material affairs of the believers was too much for the apostles. Therefore it was necessary to choose some men to whom this "business" could be committed—thereby, freeing the apostles for the duties of preaching and praying.

While this passage lends itself to the discussion of deacons, it can be used to find some direction for the layman in the local church. This direction cannot be found without also focusing on the preacher in the local church.

These first laymen chosen to handle the material affairs of the early believers were honest. There was an investigation of their character. Somebody had to give a report. Their reputations were good and they were trustworthy. They were full of the Holy Spirit. This is of major importance. There is only one level of spirituality among the members of the local church. If the Holy Spirit were allowed to direct the business of the church, members would not find themselves submerged in so many problems.

Finally, these laymen were full of wisdom. They had the ability to judge soundly.

With these requirements set down, the apostles let it be known that they would give themselves *continually to prayer and to the ministry of the Word*. Imagine a preacher in a local church who could give himself continually to prayer and to the ministry of the Word! Imagine the tremendous enlightenment he could give believers about the Lord and Jesus and the Holy Spirit!

The preacher has no business being the treasurer of the local church. This is a job for the layman. The

preacher has no business making repairs to the church building. This is the business of the layman. The preacher has no business trying to attend to all the problems of constructing a building. This is the business of the layman. In other words, the present day church is in need of a preacher who gives himself continually to prayer and to the ministry of the Word. It is humbling to be a "servant."

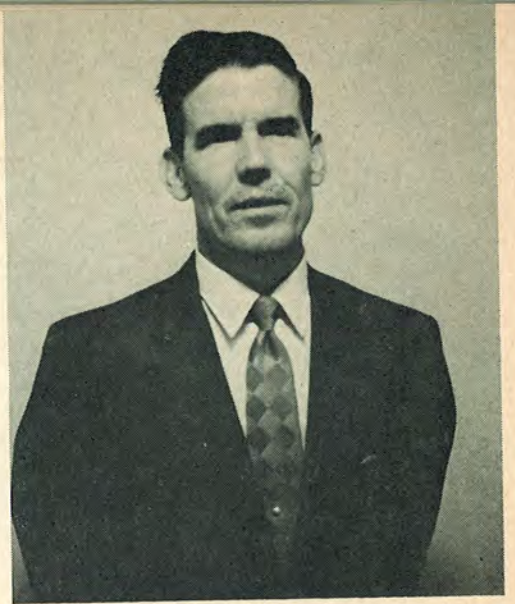
When Dr. Morrison, a great missionary to China, needed an assistant, his secretary rejected one young man who applied for the job, saying, "You are not qualified. However, the Morrison family needs a servant. Do you want to go as a servant?" The young man said, "Any place in the work of the Lord will suit me." This young man later became the great Dr. Mills, equal in accomplishments to Dr. Morrison himself.

It is significant that when these laymen were chosen to take care of the material affairs of the believers and the apostles were given to prayer and the ministry of the Word, the number of disciples in Jerusalem *greatly* multiplied. This fact alone should speak to our church. It should speak to the preacher. It should speak to the layman. This is God's formula. We need wisdom enough to read what the Scriptures say and then to obey them. When the early believers followed the leadership of the Holy Spirit the Word of God increased. We would do well to get back to the Scriptures.

Stephen was one of the appointed laymen to take care of the material affairs of the believers. He did great wonders and miracles among the people, and he wasn't even a preacher. Thank God it is no requirement of His that a man be a preacher to perform wonders and miracles for His glory. The Holy Spirit can fill and direct a layman in the local church as well as the preacher.

Oh Lord, give us preachers who give themselves continually to prayer and to the ministry of the Word and laymen who are full of the Holy Spirit to direct the material affairs of the believers. Help us to always remember that the work of the whole church, whether it be the service of the Word or the service of tables, is *holy work*. □

**The Testimony
of Trymon Messer**



ALL THINGS THROUGH HIM

I WAS BORN in Mississippi, raised in Texas and joined the United States Marines at 19. My mother was burned to death in a fire that destroyed our home when I was 13. Before she died, she made me promise that I would be a Christian and get all my brothers and sisters saved.

I didn't know how to become a Christian. I tried many churches, but none of them seemed to offer anything. While in the Marines I met a man from Oklahoma who was a Free Will Baptist. After the service I spent one year on the farm in Tennessee. By this time I had started drinking heavily and had been in trouble with the law. While awaiting trial, I remembered Reles Hunsucker, the Christian man from Oklahoma, and drove down to find him. He was now pastor of a Free Will Baptist church. I was saved March 14, 1957.

That night at the altar I remembered the promise that I had made to my mother as she lay dying. I started praying the next morning at 6 o'clock for my dad, brother and sister. After a few months of praying everyday, I began to wonder if God was hearing me. He hadn't answered my prayers since I had been saved, so I told my pastor that I was going to call my dad who still lived in Tennessee and ask him to come see me, and to come that day. If he didn't come, I wasn't going to pray anymore. My pastor didn't think that was wise, but I had to know if God was hearing me or not. So I prayed that God would send dad to see me, then I called that night. Dad told me he couldn't come since they were farming night and day, trying to run a cafe, and besides that, the car

was broken down. I had never been so hurt in all my life. I cried myself to sleep that night, wishing that I had never called. I thought that the world had ended for me. It's a terrible feeling to think that God doesn't answer prayer anymore. I finally went to sleep; my wife woke me and said someone was at the door knocking. When I went to answer the knock, I couldn't believe my eyes, but there was my dad. I had called him at a cafe early that night. He said he walked outside and saw a bus coming through town. He stopped it, got on, rode all night, and arrived at my house at 5:30, still in time for my 6 a.m. prayer. So I've been praying every morning at 6 o'clock since. My dad, four brothers, two sisters, one brother-in-law and a half-brother were all saved in the same service. My dad was killed one month after he was saved.

When I was saved I couldn't read very much and didn't finish the sixth grade in school. After mother died I had to quit school and help dad on the farm. So when I was saved I didn't think that there was anything that I could do. I did want to learn to read, so my wife helped me. As I was reading in Philippians 4:13, it said, "I can do all things." I read it over many times, then decided to try it out. But how? I prayed about it and decided that I'd try to win someone to Christ. It worked, so I tried again. It worked again. After that I started teaching an adult Sunday school class, and became a deacon, a youth camp director for two years at North East Oklahoma, and state president of the Master's Men for two years. I was honored as Layman

of the Year in 1964 in Oklahoma, but the greatest thrill I've ever had is leading men to Christ.

I left my job in Oklahoma, feeling that God wanted to use me in a greater way. At our 1964 state meeting, the late Brother Clyde Cain sang, "Jesus Use Me." That song really impressed me. I felt that God wanted me to help start a new work in Salina, Kansas, and I had wanted to do something that meant stepping out on faith.

The Lord spoke to me one morning about 9 o'clock while I was driving a milk truck. I could hardly wait to get home and tell my wife, but she wasn't as excited about it as I was. We owned our own home and I was making about \$600 a month. We didn't owe anyone and we were really happy. Besides, she said the Lord hadn't told her anything about it. I said, "Okay, I'll prove to you that God has told me to go to Kansas." I picked out two of the hardest things I knew to do. There was a man in Tennessee that I had had a lot of trouble with, who had gotten me in lots of trouble, and who was the meanest man I had ever known. I had been ordered by the law to stay away from him. He was fairly well fixed in money and land. I told my wife I would take off a week, that we would go to Tennessee, and if God would save him, then that meant God wanted us in Kansas. I said that I'd just "throw in" my twin sister, also. Her baby was killed in the wreck with my Dad, and she had turned bitter against God, blaming Him. She wouldn't even let me talk to her about God. So my wife agreed, and we went to Tennessee.

(Continued on page 16)

religious world news

Christian Political Party Movement Afoot

Nebraska (EP)—Though most Americans aren't aware of it, there is a move afoot to Christianize politics. Spearheaded by a Nebraska attorney campaigning for the governorship of that state under the American Party banner, the move for a Christian political party has gained support of many Nebraskans and the interest of political leaders in other states.

Albert Walsh aims at putting Christianity on a firm footing politically. "Our national life must be recentered on Christ. If Christ is God, we can't any more ignore him than the force of gravity." The 43-year-old attorney says he is running independent of the George Wallace movement, even though the American Party in Nebraska was formed in 1968 by Wallace supporters.

Committeewoman Evelyn Hall says "Efforts to rejuvenate American interest in Christianity are long overdue. Church organizations have been derelict in their duty in that direction."

Walsh is quoted as having said: "To return to greatness, Americans must return to Christianity. This is the destiny of the American Party."

'Conscience' Money Flows Into Federal Treasury

Washington, D. C. (EP)—"Please forgive men. God has." This note accompanied one check among hundreds of thousands of "conscience money" payments received here by the Treasurer of the United States. Since 1811, over \$3 million has come in from citizens wanting to make themselves more honest.

An Ohio Baptist minister recently mailed Treasurer Dorothy Elston \$50 to pay for items he had stolen from the Army years ago. An ex-Navy man, who said he took some tools during World War II, wrote to say he had figured out from a catalogue the value of the tools at \$120, which he enclosed.

The money sent in ranges from pennies to thousands of dollars, and in myriads of ways accompanying explanatory letters indicate the remitters' consciences won't give them peace of mind until they make amends. A large amount of money received comes from income tax shortchangers. One man wrote "I just want to be honest," with the \$30 check he enclosed.

New Translation Replaces Douay Version

Washington, D.C. (EP)—A modern translation of the Bible for English-speaking Roman Catholics has been published under the name New American Bible. It is expected to replace the 220-year-old Douay Version.

'Living Bible' Series Completed God Ordained Slaughter Lamented

Wheaton, Ill. (EP)—The Living History of Israel is the final volume to be released in the Living Bible paraphrases by writer-publisher Kenneth N. Taylor.

"I . . . am horrified at the God-ordained slaughter you will read about in the early pages of this book," Taylor confided in his preface. "As a pacifist, I am devastated that God is a God of war and judgment and vengeance."

He says he came close to a spiritual collapse while working on this final volume, and admits he has not found the answers to many questions.

"I know that no one who comes to God is turned away," he says. "So I will spend my life helping them to find the universal solution for all troubled hearts—the Lord Jesus Christ. And I shall weep for those who cannot find Him."

Senate Told Churches Turn Backs On Aged

Washington, D.C. (EP)—Churches of America could and should do much more for elderly people, the Senate Special Committee on Aging was told here recently by Esther C. Stamats. The senators are studying sources of community support for federal programs serving older Americans.

Acknowledging churches have developed new programs and services for older people, Miss Stamats said, many churches "have turned their backs on this ministry to devote more time to youth, special interests and the immediate problems of today's world."

She wants churches to study ways of making the elderly feel their potential . . . arrange for transportation to church functions and services . . . develop and extend church food programs . . . promote telephone service for shut-ins . . . encourage the participation of older people in community projects . . . try to interest other churches in the neighborhood in a joint program to serve their older people.

Like a Mighty Army

Kansas City, Mo. (EP)—A church that grows from 10 members to 2,000 in nine years is news. Such is the story of the Coral Ridge Presbyterian church in Fort Lauderdale, Florida. A color sound film entitled, "Like a Mighty Army" depicting highlights of the work done by Dr. James Kennedy and his trained aides at the church was a feature at the quadrennial Nazarene Laymen's Conference at Hotel Diplomat, Hollywood, Fla.

Dr. Kennedy has stated that 95 per cent of all Christians have gone AWOL from their job of being soul winners. By his reckoning, if everyone who claimed to be a Christian would win a person to Christ today and "then everyone would win one tomorrow, we would have to quit before noon."

Still Preaching at Age 101

Sumner, Wash. (EP)—The Rev. W. A. Moore, believed to be America's eldest active preacher, observed his 101st birthday recently doing what he does best, preparing a sermon.

The centenarian radiates a love for people—there is no sign of bitterness or self-pity which sometimes accompany old age. His wit is sharp and his method of preaching hasn't changed over the years. That method involves "sticking close to the Bible." Moore, with a hint of sadness, however, says the church is changing. "A hundred years ago hardly anybody questioned Christ's resurrection. Now half the preachers don't believe it." Christianity is simple. Anybody can understand it, even children. The tomb is empty now. Christ is risen. He is alive.

Resort Town Still Keeps Sabbath Holy

Ocean Grove, N.J. (EP)—Following the Biblical admonition to remember the Sabbath Day and keep it holy, this seaside resort all but closes down on Sundays. The community, organized by Methodists 101 years ago, strictly adheres to the original rules.

When the clock strikes midnight every Saturday, the five entrances to the small coastal community are securely barred and its year-round residents and summer visitors prepare for a day of quiet and contemplation. Bathing beaches are closed. Those who wish to frolic in the sand or surf must walk to adjacent beaches.

denominational news

Free Will Baptist Bible College Announces Missionary Conference

Nashville, Tenn.—The administration of Free Will Baptist Bible College has announced plans for the school to hold a missionary conference on campus, November 22-24. Special speakers for the conference will be Dr. LaVerne Miley, the Reverend Bill Fulcher, and the Reverend Bob Shockey.

Other speakers for the conference will be selected from the college faculty and administration.

While the conference is intended primarily for the benefit of the students, visitors and guests are welcomed.

Conference
Speakers:

Miley
(top right)

Fulcher
(bottom left)

Shockey
(bottom right)



Bible College Enrolls 408, Opens 29th Year

Nashville, Tenn.—Free Will Baptist Bible College began its 29th year of operation in August with an enrollment of 408 students. There were 157 new students who joined 232 returnees for a day-student enrollment of 389. Nineteen evening school registrants brought the total to 408.

Pastor Needed

Marianna, Fla.—Small rural Free Will Baptist church in Northwest Florida in need of a pastor. Will furnish parsonage. Contact W. W. Eiland, Marianna, Florida. Phone (904) 482-3164.

Maryland Youth Raise \$700

Twenty-eight young people and nine adults of the Maryland State Association of Free Will Baptists took an 11 mile walk for Free Will Baptist Bible College on July 11. The walk-a-thon was staged in the interest of the school's development program and resulted in \$700 for the cause.

Two weeks prior to the walk the participants gathered support and received pledges. Donors agreed to pay varying amounts for each mile. A youth rally was held on July 10 to stimulate interest and bolster courage. Speaking at the youth rally was Reverend Tommy Meade of Virginia, a student at the Bible college. Brenda Beavers, Jack Stephenson and Eddie Green also students at the Bible college, organized and promoted the walk.

Churches participating in the walk were: Mt. Calvary (Perryman), Trinity (Darlington), and Welcome Home (Bel Air).

In presenting the check to Dr. L. C. Johnson, it was indicated that another walk has been planned for June 1971.

Oklahoma State Ministers Conference Adopts Report

The committee appointed at the last annual meeting of the Oklahoma State Ministers Conference of Free Will Baptists and to report to the Conference on the entitled subject, hereby offer the following report:

The Gospel of Jesus Christ, the "good news" for all men, is the primary thrust and the cardinal purpose of the church. The proclamation of God's revelation in His Son and our Lord is the most important single aspect of the work of the ministry. The contemporary problems confronting the church demand the return to the simple preaching of the gospel of Jesus Christ. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

Free Will Baptists affirm their complete and non-apologetic stand upon the inspiration of the Bible. We believe the Bible is the inspired Word of God. We thus believe that all of the Bible is inspired of God and recorded for our

benefit. We further believe the Bible is all of God's Word and needs no further additions for the salvation of all men who will receive and believe it. Therefore, we call upon all those whom God has called by His Spirit into the gospel ministry to firmly proclaim the Son of God as He is revealed in the inspired record.

The unchanging truths of God are as they have ever been and shall ever be. "Thy word is true from the beginning" (Psalms 119:160a); "Thy word is truth" (John 17:17b). In the beginning God created. Man fell from his estate in God through sin. The devil is present to tempt, and man is a sinner by nature. In the fulness of time, God sent forth His Son to be our Saviour. There is none other name under heaven, given among men whereby we must be saved except the Son of God, Jesus Christ.

We hold the truth of the message of God to be "the everlasting gospel to be preached unto them that dwell on the earth, to every nation, and kindred and tongue, and people, saying, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:6-7).

The warning is sounded loud and clear that we are to reject any other standard and to guard zealously against any perversion of the gospel of Christ. (See Galatians 1:6-8).

In a day when almost incredible unbelief has invaded the pulpit, we who still believe the Bible to be the inspired Word of God must fill a vast vacuum. It requires and demands that we unstintingly and without reservation proclaim Jesus Christ to be the author and finisher of eternal life. The desperate need of the church and the world is for men of God, with a heart of love, to proclaim the "good news" of Jesus Christ. In this day of apostasy, the reality of God the Father, God the Son, and God the Holy Spirit must be presented faithfully. Without the full authority of the fulness of God, our hope of effectively reaching a lost world is futile. The gospel of Jesus Christ is the power of God, revealing the authority and the fulness of the eternal God.

We, therefore, must emphasize the

centrality and primary importance of preaching the everlasting gospel. The gospel must take precedence over the temptation to achieve "success" by worldly methods. Organization is absolutely necessary to the well being of the church but unless utmost care is exercised, organization can obstruct our vision and starve our souls. The power of the church lies in her faithfully proclaiming the gospel.

Genuine progress in the arena of the gospel, the elevation of man spiritually and culturally, is the result of faithful preachers preaching the everlasting gospel under the anointing of the Holy Spirit. The compilation of ideas, hopes and aspirations, while constantly guarding against a condition of complacency or of dependance on any power other than the gospel of Christ will produce a virile, healthy, strong church for the glory of God and the salvation of eternal souls.

The heart cry of Free Will Baptist ministers is that we might be led by the Holy Spirit of God to proclaim the whole gospel of Jesus Christ which we hold to be the answer to problems of our generation.

Bakes His Cake, Eats It, Too

Reverend Nathan Eason, Tippetts Chapel Free Will Baptist Church, Clayton, N. C., promised his congregation that he would bake a cake if attendance reached 200. On April 12, it happened. Cake, anyone?



New Home Mission Project In Alabama

Mobile, Alabama has served as a seaport for over a century. It is now the location of the Alabama State Docks and constitutes one of this country's fastest growing seaport cities. Well over a quarter-million people live in Mobile with both industry and people moving in constantly.

Free Will Baptists have moved there, but we have no Free Will Baptist church there. Reverend Kenneth Walker and family have moved to Mobile. They are presently on itinerary work. To reach the masses and to provide a church for our people to attend is the reason for this mission endeavor.



Waipahu, Hawaii—The ladies pictured here represent two Bible classes in Waipahu, Hawaii. Since 1966, Mrs. Helen Sanders, wife of Missionary Luther Sanders, has conducted the weekly classes, numbering about 15 each. They meet in private homes for three weeks, and on the fourth week have a combined meeting and luncheon at the Waipahu Free Will Baptist Church.



Dirty Windows

*My neighbor's windows are
dirty,
Those blotches and streaks don't
lie!*

*For days on end I've wondered,
'He does not clean them—WHY?'*

*Perhaps he hasn't noticed,
Or maybe doesn't care.
Some folks you know are like
that,
Would live just anywhere.*

*Now ME—If I lived in his house
How neat and fine 'twould be!
My sakes! What is he up to now?
I'll press more close and see.*

*Oh no—my gracious—can't be
true!
I've pushed the pane right out.
Ah me! It was my own, not his,
I should have fussed about.*

— Frank Fellows —

The Builder

*Build the framework strong and
sure,*

*Reinforce it well
For the structure must endure
And the work will tell.
Spike the planking firm and
tight;*

*See that all is true.
Build your life and build it
right—*

It is up to you!

*Lay the sills of self respect,
Measure every word;
Purest thoughts always select
Will to undergird.
Choose a blueprint clear and fine,
Always follow through:
Make your life of high design—
It is up to you!*

*Never strive to win acclaim
Life is more than show.
Good companions help your
name
Everywhere you go.
Seek the tools of good advice,
Craftsmanship pursue:
Always dare to pay the price—
It is up to you!*

— Frank Fellows —

christian doctrine

by Leroy Forlines



The following is a continuation of last month's outline on the doctrine of God.

III. The Doctrine of God

B. The Moral Attributes (Isa. 6:1-3, I Pet. 1:15, 16)

2. Love (John 3:16 and Rom. 5:8)

Love is the affectionate concern of God which moves Him to manifest His concern for the welfare of His creatures. This love reached its highest point when God sent His Son Jesus Christ into the world to bear the sins of the world on the cross—the just dying for the unjust (I Pet. 3:18) in order that “whosoever believeth in him should not perish, but have everlasting life.”

a. Mercy (Eph. 2:4 and James 5:11)

Mercy issues from the love of God. In acting in mercy God manifests His love toward those who need relief from misery and distress.

Grace is related to mercy in a way, but is somewhat different. While mercy views those in need as being in misery and distress, grace views its recipients as being undeserving. Grace is unmerited favor toward the ill-deserving. Grace is made possible by the atoning work of Jesus.

b. Benevolence (Matt. 5:45)

The love of God which is extended to both the just and the unjust is called benevolence. The reference is to such matters as the rain and sunshine which blesses both the righteous and sinners.

C. The Triune Nature of God

1. Trinity

There is a sense in which God is One, and there is a sense in which He is three. The word that has been used to designate these two aspects of God's nature is the word “trinity.” God is one in that He is One essence or substance. When we think of substance, we must be careful not to think of material substance. Substance or essence as applied to God refers to spirit substance or essence.

When we think of God as three, we mean that there are three personal distinctions in the Godhead. These persons are co-eternal and co-equal. They are known as Father, Son, and Holy Spirit. These three persons exist in one divine essence. Each person shares the entire essence.

The Athanasian Creed, one of the historic creeds of Christendom, reads: “We worship one God in trinity, and trinity in unity, neither confounding the persons, nor separating the substance.”

As a further clarification of what is meant

(Continued from page 8)

churches interested in forming a Master's Men chapter.

1. CONFER WITH THE PASTOR—His help and advice will assure a much better start. When the desire to organize a Master's Men is fixed in the minds and hearts of some men of the church, they should work with the pastor in making plans.

2. SET A TIME AND PLACE FOR THE FIRST MEETING—Notify all the men of the church of the meeting and urge them to attend.

3. ADVERTISE EXTENSIVELY—Every meeting should be advertised, but the first meeting should have extensive advertising. Posters should be placed in conspicuous places. The church bulletin, a personal letter, and special announcements from the pulpit should attract interest. The best method of advertising is personal contact.

4. EXPLAIN THE PURPOSE AND OBJECTIVES OF THE ORGANIZATION AT THE FIRST MEETING—Materials concerning the Master's Men should be shown and explained to the group. Review the constitution and by-laws and answer questions. A vote for adoption could then be taken.

5. ENLIST INTERESTED PARTICIPANTS IN YOUR CHAPTER MEMBERSHIP.

6. ELECT A NOMINATING COMMITTEE—This should be either three or five members, depending on the size of your group. This committee should study the duties of officers (outlined in the Master's Men Handbook) very carefully and try to select officers who are qualified to fill the positions.

7. NOTIFY THE NATIONAL OFFICE—After your organization has been formed, your secretary should notify the national office and apply for a charter.

8. SET A TIME FOR REGULAR MEETINGS—Select an appropriate time for the monthly meetings and take suggestions for the programs that will interest the group. Request any assistance you might need from the national office.

The need of the church today is laymen, mature and dedicated to Jesus Christ. Without them, the future is a leap in the dark.

by three persons, there are three self-consciousnesses in the Godhead—three selves. There are three who can say “I,” that is, three egos. The persons stand in I, Thou, and He relationships among themselves.

2. Erroneous Views

Since there is a sense in which God is one and a sense in which God is three, it is easy to stress one of these to the point of either seriously weakening the other or denying it altogether. Both errors have been made in the history of the church. The true view of the Godhead can be best understood by distinguishing it from the erroneous views.

comment

by Cleo Pursell



Haven't you found that it is not the big, difficult things in life that defeat you, but the little things?

Few of us are called upon to solve staggering problems, but we easily manufacture some of our own. For instance, a good minister resigned because one lone person in his church remarked that his sermons did nothing for her. Many people in the church had said that he had given them inspiration, but he threw in the towel because of one person's criticism.

A rural church almost split because of a dispute between the members as to whether the water bucket should be set at the front of the church or at the back.

A young couple had a serious quarrel and finally separated over disagreement as to whether a light should be turned on or off.

Little irritations and insignificant problems cause most of the unpleasantness in our lives. But then, life is made up of little things. Josh Billings said, "One breath less, then comes the funeral."

Jesus was very conscious of the significance of commonplace things in life. Much of His teaching indicated this. Giving a cup of cold water in His name seems a very small act yet the giver shall not go unrewarded. Faith as a grain of mustard seed can remove mountains. A little leaven leaveneth the whole lump. A kiss is a very little thing, but it betrayed the Son of God into the hands of His enemy. A word is a little thing, yet one word has been many a man's destiny for good or for evil.

Solomon said, "It is the little foxes that spoil the vines; for our vines have tender grapes." He was saying that it is not the big problems that menace and harass us—it is the trifles.

Little things can have an adverse effect in our lives and on the Kingdom of God. Little things neglected, petty jealousy or envying in our hearts. We are not quite loyal to our Lord in small things—we *almost* pay our tithes; we are *fairly* regular at church. Even the prophet Jonah, whose preaching caused the great city of Nineveh to repent, became discouraged when a gourd vine shriveled in the sun, robbing him of shade.

So the little things of life become a test of what we really are. Someone has said that "trifles discover character more than actions of seeming importance; what one is in little things, he will be in great."

When we think what tremendous consequences come from little things, we are tempted to think there are no *little* things.

A little more, and how much it is

A little less, and what worlds away!

—Browning

gems

from the Greek
New Testament

by Robert Picirilli



First Timothy 3:1 is an important verse for the understanding of the ministry, introducing a list of qualifications for the pastor: "This is a true saying, If a man desire the office of a bishop, he desireth a good work." A close study of the Greek original will increase our understanding.

The statement, "This is a true saying," is exactly the same in Greek as in First Timothy 1:15 and 4:9, where the words are translated, "This is a *faithful* saying." This is more precise, though either translation is accurate enough. The actual Greek words are *pistos ho logos*, which literally say: "Faithful (is) the saying." In all three instances, this phrase means this was a common saying among Christians in Paul's day. Paul was quoting, and agreeing with, these sayings.

The two occurrences of "desire" are interesting, for they are two entirely different Greek words! The first one, "if a man desire," is the verb *orego*, which literally means "to reach out or stretch out one's self for." This word is used only two other times in the whole New Testament. Once is in Hebrews 11:16, where the Old Testament saints are said to have been "desiring" (reaching out for) a better country. The other time is in First Timothy 6:10, where Paul warns against "coveting after" (reaching out after) money.

In the clause "he desireth a good work," the verb is *epithymeo*, which is a frequent New Testament word, and refers to any very strong desire, whether for something good or evil. It is often translated "lust" (James 4:2), or "covet" (Romans 13:9), or "desire" (Matt. 13:17). Putting the sentence together, then, here is Paul's meaning: "If anyone *reaches out for* the office of bishop, he has a passion for a good work." It should be noted that Paul sees all this as a truly genuine situation, not as some remote or uncertain possibility.

And now some words about the office itself. "The office of a bishop" is all a translation for a single Greek word, *episkope*, which is from *epi* (over) and *skopeo* (to watch). Thus the position is one of "oversight." Verses one and two could well have been translated thus: "If anyone desires *oversight*, he desires a good work. The overseer must be . . ."

Note also that this position is described as "a good work." There are two main Greek words that can be translated "good," one meaning ethical or moral goodness, the other meaning attractiveness, favor, honor. The latter (*kalos*) is the one used here. The "overseer" (pastor) has an honored and favorable place.

(Continued from page 10)

I almost became too scared and drove past the man's house. But I finally stopped and his wife came to the door. After recognizing me she "bawled me out", and ordered me off the place, but he drove up before I could get back to the car. He's a big fellow, about 6 feet, 3 inches tall. And the thought came to me: what if I were wrong and God didn't want me in Kansas? But I didn't get to think about that long, there he was. I said a prayer, walked over and stuck out my hand. He took it. I told him that I had come to talk to him about his relationship with God. I felt his hand begin to shake, tears came to his eyes, and I knew that God had given him to me.

I saw my sister the same day, but it was hard for me to talk to her all afternoon. I felt God had already answered enough for me to know His will, but just as we were leaving I put my arm around my sis and told her that I just had to talk to her about God. She started to cry and said she was afraid that I was going to leave without talking to her, and she wanted to be saved so badly.

I quit my job, sold our home, and moved to Salina, Kansas. For a while, it wasn't easy, working for \$200 a month. Reverend J. R. Shade had started the mission work, and I began knocking on doors right away. I knocked on about 300 doors a week. I felt God had really left me, because nobody was interested. I was so tired one afternoon that I told the Lord I was going to knock on one more door and if they acted like everybody else had, I was just going to kick the door down. I felt that if I got into trouble the Lord would have to help me (my thinking wasn't too smart), but as I knocked on that door and told the lady my business, she began crying and said that she had been praying that God would send some one to help them. They came to church that Sunday night and were saved. It was worth everything else I have ever done.

I got a job driving a milk truck house to house, and we had 31 people on my route saved who joined the church. Within 11 months after our move to Salina, we had built a new church, bought a new parsonage and were averaging 60 to 70 in Sunday school.

Then the air base closed and we lost everyone but Brother Shade and myself. It was really heart-breaking. If it had not been for Philipians 4:13, I don't think I could have started all over.

But God is faithful, and souls began to be saved. The church started growing again. I got a chance to work for our State Home Mission Board in Kansas, helping to build up the other churches. The work only paid \$250 a month and I had to furnish the gas. I took it and worked at that until our own pastor resigned to start a new work in the southeast part of our state. The church accepted me as their pastor. I had led most of them to the Lord, and we didn't know of anyone else we could get. So I thought I would try it until we could get someone else. Eleven months later attendance reached 110. God is still blessing in Salina. The Master's Men of our church have built a new parsonage, and we give \$100 of our budget to missions, above our cooperative gifts. All of our people tithe. No one can be

a member unless they tithe, and no one who smokes can be a member. We've had hundreds of people saved in Salina and just about all of them in the homes. Some of the people that have been saved are preachers, pastors, deacons, teachers, and some are businessmen. Most of them are soulwinners. If you ever pass through Salina early in the morning, about 6 o'clock, you will find most of our men at the church praying.

I owe everything to God who by His mercy saved me, but I would not be saved if my mother had not prayed for me and made me promise that I'd be a Christian. The Lord gave me a ministry, a wonderful wife, and a promise that I can do all things through Christ who strengthens me. I still haven't learned all that is meant by that scripture, but I hope to learn.

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

September, 1970

RECEIPTS:

State	Sept. 1970	Sept. 1969	Yr. to Date	Designated
Alabama	\$ —	\$ 57.57	\$ 3,281.95	\$ —
Arizona	303.32	916.19	1,307.95	303.32
Arkansas	1,660.92	662.58	6,308.74	—
California	1,418.23	659.06	5,022.41	497.46
Florida	157.78	93.83	1,206.52	—
Georgia	263.82	776.38	3,633.55	—
Idaho	150.19	40.30	392.96	—
Illinois	837.33	501.69	7,584.46	—
Indiana	—	—	141.66	—
Kansas	243.00	117.00	1,051.70	—
Kentucky	486.87	188.22	2,258.82	137.50
Maryland	—	—	90.00	—
Michigan	315.43	318.00	2,236.07	—
Minnesota	32.73	—	180.40	—
Missouri	1,373.42	1,467.60	19,274.79	1,373.42
New Mexico	77.46	—	146.17	51.55
North Carolina	134.15	136.78	908.33	1.85
Ohio	407.00	400.00	2,081.64	—
Oklahoma	1,961.60	1,798.08	18,090.40	—
Tennessee	208.00	275.79	2,003.29	—
Texas	—	—	970.87	—
Virginia	26.36	25.68	190.63	—
Washington	—	—	115.22	—
West Virginia	—	—	75.00	—
Totals	<u>\$10,057.61</u>	<u>\$8,434.75</u>	<u>\$78,553.53</u>	<u>\$2,365.10</u>

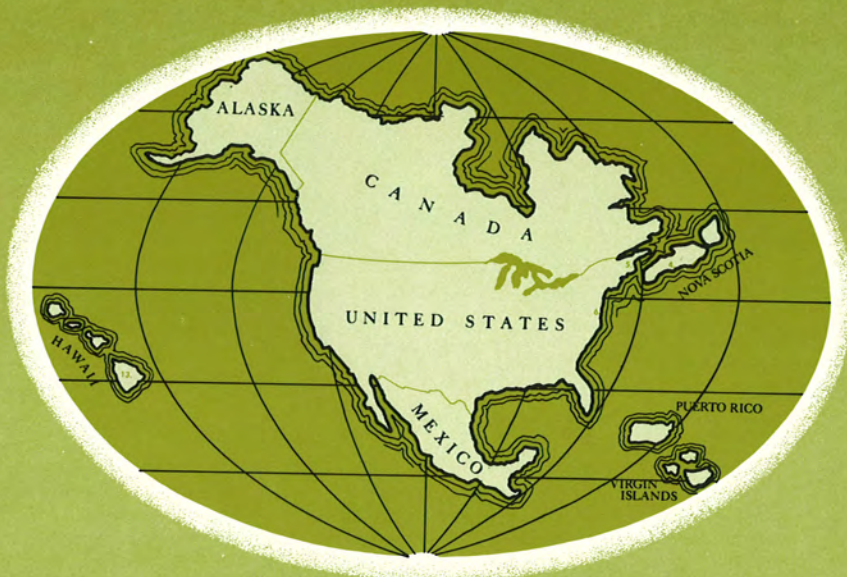
DISBURSEMENTS:

Executive Dept.	\$ 3,110.38	\$2,784.57	\$29,311.73	\$ 300.42
Foreign Missions	2,348.94	1,802.41	16,217.53	774.90
Bible College	1,967.69	1,726.38	14,258.73	532.04
Home Missions	1,423.95	1,104.36	9,691.43	478.73
Church Training Service	644.96	535.27	4,855.43	156.71
Retirement and Insurance	304.08	267.64	2,358.42	59.95
Laymen's Board	176.32	160.58	1,369.67	29.86
Commission on Theological	—	—	—	—
Liberalism	63.72	53.54	461.57	14.92
Misc.	17.57	—	29.02	17.57
Totals	<u>\$10,057.61</u>	<u>\$8,434.75</u>	<u>\$78,553.53</u>	<u>\$2,365.10</u>

NOVEMBER IS HOME MISSIONS MONTH



NORTH AMERICA FOR CHRIST THROUGH HOME MISSIONS



National Home Missions
Church Extension Board

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS
P. O. BOX 1088 • NASHVILLE, TENNESSEE 37202

CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second-class postage paid at Nashville, Tennessee



BIBLES for BRAZILIANS

A special effort is being made to provide Scriptures for our missionaries to distribute in Brazil.

January 17, 1971 has been set aside as

"Denominational Bible Day"

and throughout the denomination special attention will be focused on the power of God's Word and the need to make known its life-giving message to the world.

On this particular Sunday it is suggested that each pastor preach a message on the theme, "The Word for the World" and submit it to *Contact* in manuscript form. The best message will be selected for publication.

As a means of demonstrating our faith in the power of the Word, we also ask that each member provide our missionaries with a portion of Scripture for ten cents or a New Testament for twenty-five cents. In this way "Bibles for Brazilians" will be possible.