

The Contemporary Irish Lunacy



contact

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Of Free Will Baptists

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The Contemporary Irish Lunacy

by Dr. Douglas J. Simpson

Attempting to analyze the present-day Irish conflict is an unusually difficult task. In addition to personal sympathies being potential barriers to an objective analysis of the situation, one can easily become confused by the discrepancies he finds in the accounts of recent events in Ulster. Catholic descriptions tend to justify the actions of those of that faith; Protestant versions do the same. Catholics often blame Protestants for most of Northern Ireland's problems. Protestants, too, are inclined to think of the current conflict in terms of good opposing evil: the righteous (Protestants) are defending Christianity and democracy against the wicked (Catholics) and those who share any of their causes. Those who are neither Protestants nor Catholics, e.g., agnostics and atheists, sometimes delight in the explanation that Christianity is the fundamental reason for the contemporary Irish lunacy.

A person may be tempted, therefore, to throw up his hands in despair and try to forget both Eire and Ulster. But anyone who has wandered through the Edenic beauty of

Ireland cannot forget it. Nor can the mature believer erase from his mind the political, social, and sectarian savagery that has so long racked this lovely Celtic island. Indeed, he must not ignore the subject even though some people will mistake his attempts at objectivity for compromise and will interpret his admittance of wrong by Irish Protestants as being antichristian. In order to avoid this problem, the believer should remember that the *Protestant* cause *en masse* is not the same as the *Christian* cause in Northern Ireland. Just like many Protestants elsewhere, innumerable Protestants in Ulster are either unsaved, immature believers, or carnal Christians. As a result, the ambitions and actions of many professing Christians in Ulster are far from being consistent with biblical principles.

When trying to understand the reasons for the barbarity in Ireland, *a person ought not to interpret the present out of its historical context*. The slaughter of Irish Catholics, for instance, in the days of Oliver Cromwell has never been forgotten by those who engage in Mariolatry. The battles of the Protestant King William must also be recalled. His activities are still fresh upon the minds of Irish Catholics; Irish Protestants have immortalized him in the ensuing words from an Orangeman's song:

To guard the faith which Luther preached,
The rights which William won,
The Orangeman relies upon
His Bible and his gun

ABOUT THE WRITER: Dr. Simpson, a graduate of Free Will Baptist Bible College and a former faculty member of that institution, is presently teaching at St. John's University, St. John's, Newfoundland, Canada. He holds earned doctorates from Bob Jones University and Oklahoma University.

To some observers it appears many Irish Protestants are inclined to rely upon their guns rather than the promises of the Scriptures, to guard the faith rather than to share it, and to protect their rights rather than to extend them to Catholics. The events of the not too distant past — the bombing activities of the 1940's and the border campaigns of the Irish Republican Army between 1956 and 1962 — may be better understood if one keeps these accusations in mind. Approximately seven years after the border campaigns ended, institutionalized bigotry erupted again in Ireland. This time peace has been almost totally shattered. Thousands live in fear; for every week for the past three years an average of three people have died violently.

The brutal present, then, is rooted in the past. *Yet, the historical perspective does not fully explain Ireland today. New factors are contributing to the present anguish. One of these factors is Marxism.* The Marxist influence, ascribed a major role by some analysts, is seen most clearly in the official wing of the IRA (Irish Republican Army). In 1969 the IRA split into two factions, the Officials and the Provisionals. The official IRA group is composed largely of Marxists. They insist that the contemporary problems in Ulster issue out of a struggle between the working class of all backgrounds against the capitalistic elite. While there might be an iota of truth in their viewpoint, the Marxists are blinded by their ready-made, simplistic interpretation of all social problems. The line of the fray is clearly drawn between Catholics and Protestants, not between the rich and the poor as the Marxists claim.

This is not to say, however, that the economic factor is insignificant. Catholics have long been irritated with job discrimination in Northern Ireland. The unemployment rate among Catholics is frequently twice as high as it is among Protestants. In some of the chief industries of Belfast, the percentage of Catholics employed is infinitesimal when compared with the Catholic population. In the past, even prominent government officials have advertised in newspapers for household servants, stating the jobs were open to Protestants only. Furthermore, new industries are likely to be built in the Protestant areas of Ulster, not the Catholic sections of the cities. Although job discrimination is not the only reason for the high rate of unemployment of Catholics, any fair analysis of the picture cannot but conclude that it plays a part in the troubles of Ulster.

The economic problems in Ulster, therefore, are not necessarily along the lines the official wing of the IRA would have people believe. The Marxist threat in Ireland is also not as serious as doomsday propagandist would have their followers think. The Marxist wing of the IRA, while a potential threat, is relatively unpopular in both Ulster and Eire. This unpopularity is seen in that the governments of both the North and the South have had somewhat stringent regulations on the Marxist wing but have provided considerably more freedom to the more violent but popular provisional branch of the IRA until recent months.

The Marxist potentiality, unlike its threat, in Ireland is difficult to estimate. For example even Joe Cahill, the Brigade Commander of the Provisionals, has made it clear — except to Irishmen in America — he is "a great admirer of Russia." He thinks the Soviet system is "the only workable system which has ever been hit on which really benefits the working man." Yet the Provisionals are *not* Marxists. They are staunch Catholic nationalists who often give the impression that contraception is a grievous sin but that killing British soldiers is an act of patriotism.

Religious segregation in Ireland also contributes to the present chaos. Many Catholics and Protestants hardly ever see each other. Belfast, *par exemple*, has thirteen predominantly Catholic areas and ten predominantly Protestant areas. Five sections are religiously integrated. This isolation often leads to unnecessary distrust, suspicion, and fear. Then again vandalism is sometimes directed against those of another neighborhood and of another religion. The renewed violence by the Provisionals in 1969 was, in part, due to the need of some Catholic communities to defend themselves against attacks by some Protestants and, on occasion, from the police themselves. The Provisionals, of course, have done much more than "defend" Catholic communities. Many of the Provisionals are ruthless terrorists who would probably be disappointed if their demands were met. Like the Mafia, they seem to thrive on their sadistic power over others, Catholics as well as Protestants. Their violence, while officially condemned by the ecclesiastical leaders of the Catholic Church, has actually been aided by some priests. Last year some priests helped take up a national collection to finance their activities. This offering was collected in spite of the standing edict which says membership in either branch of the IRA is a mortal sin.

Although many other ramifications of the problems have not been touched upon, only one other facet will be considered: *What has been the role of religion in the current Irish crisis?* Some critics of religion enjoy placing the blame on Christianity and on the Christian concept of truth. They point out that over seventy per cent of both Catholics and Protestants in Ulster believe the miracles mentioned in the Bible actually happened. Likewise, British church attendance is at its best in Northern Ireland. Even more significant, they believe, is that at least sixty per cent of Catholics and Protestants think heretical preachers should not be allowed in Ulster. In other words, sixty per cent of the Protestants think Catholic priests have no right to be in Ulster. Catholics think the same way about the Protestant clergy. Sometimes this attitude is manifested toward the laity as well as the clergy. The root of prejudice is, according to this way of thinking, Protestant fundamentalism and Catholic orthodoxy.

How should the Christian respond to this charge? First, he should examine the evidence. Part of the evidence has already been noted. Job discrimination exists. Evidence also suggests social and political discrimination abounds. A great deal of evidence indicates some Protestants hate Catholics and *vice versa*. Some Protestants, while they denounce the possibility of union with the South because it may lead to submission to Rome, do *not* really want a democracy in the

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North. They want a Protestant theocracy and, at times, their theocracy is just as totalitarian as the Catholic one they so vehemently castigate.

Second, the Christian may wish to inquire: To what extent have Christians, i.e., born-again believers, been guilty of the aforementioned unchristian actions? No one — except God — can completely answer this question; nevertheless, several things seem obvious. Christians are definitely *not* as guilty of these deeds as some agnostics and atheists state. The fundamentalist graffiti near the Belfast railway probably mean no more to most Irishmen than the words "Jesus Saves" on a Tennessee mountain mean to most Tennesseans. Belief in the miraculous is not identical with personal faith in Jesus Christ. Being born into a Protestant or a Catholic family is far from being born into the family of God. Keeping heretics out of the church is clearly taught in the Scriptures, but the New Testament writers did not encourage believers to eradicate false teachers from the Roman Empire. Furthermore, isolation from unbelievers into Christian communes is not taught in the Scriptures, for it is clear if one were to try such he eventually would have to "go out of the world" (I Cor. 5:10). Finally, hating non-Christians — heretics or otherwise — is hardly what Christ had in mind when He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

While Christians are not as responsible for Ireland's problems as some writers imply, Christians are probably not as innocent as some of their friends would like to believe.

The Scriptures are full of the failures of believers. The unbeliever as well as the believer may read of these sins. In all likelihood Irish Christians are similar to the New Testament Christians. Did not Christ Himself have to rebuke the sons of thunder for their harsh attitudes toward sinners? Perhaps the most grievous sins of some Irish Christians is that they are striving by human might rather than trusting in the power of the Spirit of God (Zech. 4:6) and are failing to speak the truth of God in love (Eph. 4:15). Sometimes one's Roman citizenship must be claimed (Acts 22:25). At other times error ought to be exposed (Gal. 1:8-9). Always the truth should be clearly explained. But only the Spirit of God can convince men of the truth of God, and mistreating unbelievers is surely no way to attract them to Christ.

Naturally, to say *some* Christians in Ulster have erred in the aforementioned ways does not mean *all* of them have. A number of fundamentalist congregations, and even more individual believers, in Ulster proclaim the truth in love, declare the whole counsel of God, and are mindful of Paul's exhortation to the Romans: "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18).

Even if the solutions to Ireland's problems were not too complex for discussion at this time, few American Christians would have the opportunity to use their political influence to try to solve this issue. The most appropriate response, therefore, seems to be for American Christians to pray for all men: "For kings, and for all that are in authority; that we [and Irish believers] may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:2). When so praying for Ireland, Christians ought not to forget to pray "that the word of the Lord may have free course" (II Thess. 3:1). ▲

NOTES from the Editor

Eugene Workman



During the meeting of our National Association this past July, one of the most frequent suggestions I received was to print more articles relating to contemporary issues. I generally receive the same request at least once in each area as I travel about the denomination visiting with our people.

From the positive comments we have received concerning the presentation of "Jesus Christ Super Star Or Son Of God?" (January, 1972), "The Plain Truth About Herbert W. Armstrong" (March, 1972) and other subsequent articles, our people want some

guidelines concerning these current topics.

It is my belief that our denominational publication should give its readers some insight into contemporary issues for at least two reasons: (1) so that they might have reliable information on which to form their own opinions about the subject under discussion and/or (2) to alert them to possible dangers of accepting certain trends accompanying or present within these current topics of concern.

It is for the first reason that this issue contains an article on the controversy now existing between the Catholics and the Protestants in Ireland. Dr. Douglas J. Simpson authors this presentation.

The popularity of the current charismatic movement prompts me to present this month the first of a two part article on true biblical tongues. Many Free Will Baptists may not be aware that the charismatic movement is propagating the unbiblical practice of speaking in tongues. This article, by the Reverend Wade Jernigan, seeks to show the fallacy of this currently popular

practice as evidence of the infilling of the Holy Spirit. I believe the presentation of this series will give greater potency to the resolution passed at the 1972 National Association which denounced this aspect of the charismatic movement.

I plan to give further attention in future issues to current topics which do affect us as Christians. But I do not plan to do so at the neglect of articles which relate directly to the interests of Free Will Baptists.

In this issue is presented the last of the Stewardship Studies series by the Reverend Rue Dell Smith of Purcell, Oklahoma. This series has presented an unusual but indepth study of the stewardship spectrum.

The series "How To Build a Super-Aggressive Bible Church" replaces the Stewardship Studies with the October issue.

The revival of the popular column "What's Your Problem?" makes its appearance in this issue. The Reverend Eugene Waddell is authoring the column. ▲



newsfront

"MIRACLE ALBUM" TO BENEFIT CAUSE OF HOME MISSIONS

NASHVILLE, Tenn. — Almost forty-five per cent of the proceeds from the sale of the stereo album "The Wayfaring Stranger," recently recorded by Mr. and Mrs. E. B. Ledlow, will benefit the cause of home missions according to Mr. Ledlow. He is field missionary for the Home Missions Department of the National Association of Free Will Baptists.

The Ledlows call this recording a "miracle album" because of the unusual means in which they were selected to record. Mrs. Marie Metcalf of Ashville, North Carolina, who financed the recording in its entirety in memory of her late husband, had previously arranged with another group to do the recording. When they were unable to make the recording, personnel of the Glenrose Recording Company contacted the Ledlows who auditioned and were accepted.

All of the proceeds Mrs. Metcalf receives from the sale of the album will go to home mission causes. The Ledlows are giving one dollar from the sale of each album to the work of National Home Missions.

The album, complete with a full-color cover, was released Sept. 15.

NEW CHURCH ORGANIZED IN TEXAS

BRYAN, Texas — Organizational services for the newest Free Will Baptist church in Texas came May 26, 1972, when 34 charter members became the nucleus for the United Free Will Baptist Church. The church is located at the corner of North Coulter and Ertle Avenue.

The organizational sermon was delivered by the Reverend LeRoy Cutler, pastor of the First Free Will Baptist Church in Bryan. The Reverend E. M. Kennedy is pastor of this new church.

MISSOURI STATE ASSOCIATION VOTES TO JOIN N.A.E.

SPRINGFIELD, Mo. — By a two to one vote, delegates to the Missouri State Association of Free Will Baptists voted to affiliate their state organization with the National Association of Evangelicals. The vote came during the fifty-ninth annual session held here August 22-24 at the Grant Avenue Church.

The recommendation to affiliate with N.A.E. came from the General Board. This affiliation at the state level comes less than six weeks after the National Association voted to sever their membership with the evangelical organization during their annual session in Fort Worth, Texas.

Under the theme "Preaching and Teaching With All Confidence,"

keynote messages were delivered by Pastors Cliff Bowman, Marshall; Dale Skiles, West Plains; Roger Harwell, Lebanon; and Missionary Jim McLain, Japan.

In other action, the group voted to disband the state's Board of Superannuation in favor of strengthening the national retirement program and disburse the balance of that Board's treasury in the following manner: \$1,000.00 each to the building funds of Free Will Baptist Bible College, Nashville, and Hillsdale College, Moore, Oklahoma with the remaining \$507.88 going to the perpetual loan fund of the State Home Mission Board.

At the recommendation of the General Board, the moderator appointed a study commission to check into the feasibility of Free Will Baptists in the geographical area purchasing the Miltonvale College campus in Miltonvale, Kansas. The college is for sale due to the merger of Miltonvale's educational program with another of their denominational colleges in Bartlesville, Oklahoma.

Missouri Free Will Baptists adopted a budget which allocates 43.75 per cent of the state's Cooperative Giving receipts to the work of the national program. Total receipts for Cooperative Giving for the fiscal year 1971-72 was near a \$60,000.00 high.

REPORTS OF PROGRESS MARK ARKANSAS STATE ASSOCIATION

CONWAY, Ark. — Reports of progress were the rule instead of the exception as Arkansas Free Will Baptists listened to the chairmen of the various state boards chart the advances for the past year during the seventy-fifth session of the Arkansas State Association of Free Will Baptists. Statistics show that four hundred people registered for the two-day meeting August 16-18 at the state campgrounds near here.

Of great interest to delegates and visitors was the announcement that the state's bookstore would be opened for business in its new building in early September. The building is in a prime location in Conway's business district.

Thirty per cent of Arkansas's Cooperative Giving is channeled to the Cooperative Plan of Support of the National Association. Last year, Arkansas Free Will Baptists gave a total of \$34,113.78 cooperatively to their state's program of finance.

The theme for this session was "Is there any word from the Lord?" Arkansas ministers delivering keynote messages were Fred Warner, Conway; Boyd Ray Allen, Star City; and Carl Cheshier, Fort Smith. The Reverend Charles Thigpen, Dean of Free Will Baptist Bible College in Nashville, was the special speaker for Thursday evening's keynote address.



ARIZONA OFFICERS — Serving the First Arizona Association of Free Will Baptists for the current year are: Mrs. B. A. Jenkins, Treasurer; Mrs. Charles Spears, Clerk; the Rev. William Tharp, assistant moderator; and the Rev. John Edwards, moderator. The Association, which meets annually in June, is composed of the five churches in the state. ▲

Followers of the currently popular Charismatic movement say speaking in tongues is necessary as an evidence of the infilling of the Holy Ghost. Free Will Baptists and others say it is not. A college president explores the subject.

TRUE BIBLICAL TONGUES

The First of a Two-Part Series

by Wade Jernigan

Very early in my Christian experience and ministerial life, I had to settle something about three definite works of grace and speaking in tongues as the initial evidence of the Holy Ghost. You see, in my home association it was voted whether or not to preach three definite works of grace and speaking in tongues. God prevailed, the truth won, and our people stayed true to the doctrine of our forefathers. I do not bite my tongue when preaching on this subject and I do not fear that in any way the Holy Ghost is blasphemed because the Spirit and the Word are in agreement. The Holy Ghost will not do anything contrary to the Scriptures.

There are many references in Old Testament prophecy to the day of Pentecost. Peter chose to speak only from one text and he took it from Joel 2. However, Joel had nothing to say about tongues. Only two prophetic references in the Old Testament actually refer to tongues as spoken in the New Testament Church. One's attention is called to these two references. Isaiah 28:11 — "For with stammering lips and another tongue will he speak to this people." This verse most definitely is speaking of the tongues question because later Paul, when writing to the Corinthians in I Corinthians 14:21 said,

ABOUT THE WRITER: The Reverend Jernigan is president of California Christian College at Fresno. The North Carolina native is well known to Free Will Baptists having spoken widely throughout the denomination and having served with the National Home Missions Department as a missionary in the state of Idaho.

"In the law it is written, With men of other tongues and other lips will I speak unto this people..." The other Old Testament reference is Zechariah 8:23 — "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you..." Now, if there is any doubt whatsoever in your mind whether or not this particular reference to tongues is referring to the day of Pentecost, you are simply invited to read verses 18 through 23.

Only one prophetic utterance in the New Testament mentions tongues directly. Jesus, in Mark 16:17 said, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues." Some question the use of this particular reference in connection with the other prophetic statements on tongues. They hold that every man who is born again does speak with a new tongue for sure. No quibbling here.

Another look at Zechariah 8:23 reveals that *ten men* were to take hold of *all languages* of the nations and they were to take hold (be followers of) *a Jew*. Look now to Acts 2 for the fulfillment. You, like this writer, have been told all your life that all of those assembled in the Upper Room spake with tongues. If that be true, then the fulfillment is contrary to the prophecy. Note carefully again, if you will, each particular part of the prophecy in Zechariah 8:23: (1) ten men, (2) all languages (3) take hold of the skirt of a Jew. It was pointed out in the classroom at Free Will Baptist Bible College that the first happening after a prophetic utterance that would fit that utterance was to be taken as the fulfillment of that prophecy. May we examine just what did take place on the day of Pentecost.

Now to the fulfillment in detail:

(1) Only Galileans spake with tongues. Acts 2:7 — "Behold are not all of these Galileans?" Not all of those who made up the 120 were Galileans. Christ's followers had been gathered over a large area.

(2) Only men spake with tongues. Note the accusation in Acts 2:3 — "Others mocking said, these *men* are full of new wine." No woman was accused of being drunk, but according to Acts 1:14 some women were in the company. "These all continued with one accord in prayer and supplication, with the women..."

(3) Only ten spake with tongues. Acts 2:14a and 15b — "But Peter, standing up *with the eleven* lifted up his voice, and said unto them, . . . For these are not drunken as ye suppose..."

(4) Only tongues that could be understood were spoken. Acts 2:8 — "And how hear we every man in *our own tongue*, wherein we were born?"

(5) Tongues of every nation under heaven were spoken. Acts 2:11 — "We do hear them speak in *our tongues* the wonderful works of God." The prophecy said they would take hold of a Jew, and they did. The prophecy said they would take hold of every language of all those under heaven, and they did. The prophecy said that ten men would do it, and they did exactly like the Scripture said.

One more thing should be said before leaving the second chapter of Acts. Verse four says that they spake with "*other tongues*." Verse six records "every man heard them speak in his *own language*." The other tongues spoken by those speaking were the languages of the various people present. No gibberish-languages. No interpreter is mentioned either, mind you.

Some time ago it was pointed out in the night Acts class at California Christian College that the hearing that

day was as much a miracle as was the speaking. There were ten men that took hold of every language of every nation. Here was a Galilean speaking the words of a Parthian. The hearer, regardless what his nationality was, heard in his own language. Here was a disciple who was speaking in the words of the Medes, but he heard in his own language. The hearing was as much a miracle that day as the speaking of the languages.

In years past, we have been accused of just picking our Scriptures. Lest I be accused of that here, I will just keep going in the book of Acts and deal with the other incidents where men were baptized with the Holy Ghost and spake in tongues. In fact, there were only three incidents in the book of Acts in which they were filled with the Holy Ghost and *did speak* with tongues and in every instance there was a definite need for tongues to be spoken. If there was no need, there were no tongues. Where there was a need, the tongues were spoken. At no other time in the book of Acts did they speak with tongues and this is the truth of God's Word.

The second incident mentioned in Scripture of people speaking in tongues was at the house of Cornelius. Acts 10:45 — "And they of the circumcision which believed were astonished, as many as came with Peter . . ." Now the Jews that came with Peter were astonished. They saw the Holy Ghost was also poured out upon the Gentiles. They heard them speak with tongues and magnify God. Then answered Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

The 46th verse of chapter 10 says that they spake with tongues and while they were doing it, they magnified God. The people who came with Simon and all of the others present heard them speak with tongues. But they said they magnified the Lord. Now I want you to understand the situation. It was heard — it was understood. Otherwise, they would not have known that they were magnifying the Lord. There was a need for tongues to be spoken here — for the Jews who came with Peter, for the Jews who were in that area, for an Italian, and those in the army. There are as many languages as people concerned. When these were baptized with the Holy Ghost, they were heard to speak with tongues and magnify the name of the

Lord.

Now someone may say, "Well, how do you know that these spake languages that day like those did at Pentecost?" If you are not satisfied with my explanation, let Simon Peter give some comment and commentary on it. Look to the 11th chapter of Acts and read verses fourteen and fifteen. "Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, *as on us at the beginning.*" Peter was saying, "that which happened to us was that which was spoken by the prophet Joel." There is just no way to misunderstand this.

The third incident in Scripture that I invite you to look at is in the 19th chapter of Acts. Now how these people had gone so long without hearing about the Holy Ghost, I do not know. I cannot explain that. They had either heard John the Baptist's preaching or Apollos preach. They may have heard others who had not been instructed in

together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." "They were all filled with the Holy Ghost," but it does not say a word about them speaking with tongues. "They spake the word of God *with boldness.*"

(2) The deacons — Acts 6:3 — "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, . . ." "They were full of the Holy Ghost," but not one word is said about them speaking in tongues.

(3) Stephen — Acts 7:55 — "But he, being full of the Holy Ghost, looked up stedfastly into heaven, . . ." Stephen was full of the Holy Ghost, but not a word is said about him speaking tongues.

(4) The Samaritans — Acts 8:17 — "Then laid they their hands on them, and they received the Holy Ghost." Nothing is said of them speaking in tongues.

(5) Saul — Acts 9:17 — "And

"There were several incidents in the book of Acts where they were filled with the Holy Ghost and did not speak with tongues."

the "way of God more perfectly." These had believed, had been baptized, and were walking in all the light they had, and in that light were a saved people.

"And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied. And all the men were about twelve" (Acts 19:6). Now there are two things that I want to point out in this Scripture: (1) Only men — not one woman — spoke in tongues. (2) They spake with tongues and prophesied. The Lord empowered them to speak with other languages — not unknown. Nothing is said about them being unknown.

There were several incidents in the book of Acts where they were filled with the Holy Ghost and *did not* speak with tongues. Your attention is called to those incidents when they were filled with the Holy Ghost and did not speak with tongues:

(1) The Disciples — Acts 4:31 — "And when they had prayed, the place was shaken where they were assembled

Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Nothing is said of Paul speaking in tongues when he received the Holy Ghost.

(6) The disciples — Acts 13:52 — "And the Disciples were filled with joy, and with the Holy Ghost." Followers of Jesus Christ were filled with the Holy Ghost, and it doesn't mention them speaking in tongues.

If the baptism of the Holy Ghost was an initial evidence of talking in tongues, then every man baptized with the Holy Ghost would talk in tongues. The initial evidence of the Holy Ghost in a man's life is witnessing. Acts 1:8 — "But ye shall receive power, after that the Holy Ghost is come upon you: and *ye shall be witnesses* unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."



NATIONAL DEPARTMENTS: REVIEWING WITH PRAISE

Reports Presented in Fort Worth at the 1972 session of the National Association of Free Will Baptists.

ASSETS INCREASE: BOARD OF RETIREMENT AND INSURANCE

This board's report by manager Herman Hersey showed an amazing growth in total assets from almost nil a few years back to over \$129,000 as of July, 1972. Hersey commended the progress and then quickly submitted the need to have this particular program grow into several millions of dollars in total assets. More than 184 people are now receiving benefits from the Free Will Baptist retirement and insurance program.

Brother Hersey pointed to the fact that this is a denominationally controlled program. He freely offered literature and time to all who were inclined to further learn of the Board's activities. The 1973 budget of \$19,750 was adopted by the convention. Mr. Hersey informed the assembly of a new phase in the insurance program whereby fire and casualty coverage for FWB churches and institutions through the auspices of the Insurance Company of North America (INA) is available at special group rates.

A GREAT YEAR: FREE WILL BAPTIST BIBLE COLLEGE

Dr. L. C. Johnson highlighted the Bible College year for the convention. He detailed seven areas of emphasis. (1) This was the year of the college's largest enrollment of 534 including 148 ministerial students. (2) The year brought the largest gift income of over \$318,000. (3) Occupancy of the new women's dormitory and cafeteria; (4) a sweeping campus revival which prevailed all year; (5) The "A" rating granted FWBBC by the University of Tennessee; (6) The beginning of a new physical education building and a new library

addition; (7) and the purchase of two additional pieces of property on Richland Avenue.

He explained some differences between "Bible College education and secular college education" and showed that some students would not fit the Bible College program. The new FWBBC color film was recommended as helpful for pastors and prospective students.

The need for immediate expansion was emphasized by Dr. Johnson. Even though the new facilities already are taxed to capacity, this type of problem is a most agreeable one to face.

1973 budgetary needs of \$966,000 were adopted by the convention.

ON THE GROW: HOME MISSIONS

The General Director of the Home Missions Department, Homer Willis, sketched a verbal picture for the convention of the history of Home Missions. He reminded this body of the long list of names and places which have become a part of Free Will Baptist heritage since the first Home Mission Board in modern times was elected in 1938 at Nashville, Tennessee.

Finances were noted to be at an all time high for the department. The 1973 budget exceeded \$276,000. The home missionary family has grown to eighty-five strong scattered in far-flung areas. At a recent board meeting, a record number of eleven (11) new couples presented themselves for service.

The differences between Home Missionary and Church Extension Workers were clarified. The home missionary serves in the areas of Mexico, Puerto Rico, Virgin Islands and Hawaii, whereas the church extension worker is commissioned to Canada and the continental United States.

"Mission-Gram" is now being sent free of charge into more than 50,000 homes each month. Literature detailing the varied Home Missions ministries is available from the departmental offices. The seven divisions of the department entered the report; in the near future, Dr. Willis urged that each of these divisions could well reach department status.

During this review, special acknowledgements were given to the visiting delegations representing the United American Free Will Baptists (Black) and the General Baptists.

A TRUSTED NAME: EXECUTIVE CHURCH BONDS, INC.

Francis Boyle shared that, to date 256 bond programs in twenty-seven states totalling just under ten million dollars, has been directed through the ministry of Executive Church Bonds, Inc. This program is manned almost exclusively by Mr. Boyle. He travels about 80% of the time in promotion of Executive Bonds.

Banks have learned to trust the company name. This is an exclusive Free Will Baptist company benefitting Free Will Baptists. Only the churches who need the services provided pay for them. This is not a subsidized program, but rather one which is self-sustaining by right of necessity for existence. Eight states from California to Ohio benefited directly this past year.

The 1973 operating budget of \$31,970 was adopted.

REVITALIZED: LAYMAN'S BOARD

"At the National Convention a year ago in Nashville, the board realized that they had only one direction to go, and that direction was forward. With much prayer and devotion, plans were made, their purposes were defined, and goals were set," thus spoke the Chairman of the National Layman's Board, Mr. Kenneth Lane. "Stewardship... is the purpose... and total commitment... is the goal."

The Master's Men Organization quickly regrouped after the 1971 national session and has dedicated itself to the involvement of every Free Will Baptist layman with his church. This renewed outlook gained a 40% increase in Master's Men chapters the past year. The revived organization is offering a

program geared for the man in the pew and literature to show him how to do it.

Remember October 8. This is Layman's Day nationwide. "Goal 2000" is the challenge on that day. The National Layman's Board challenges every church in the denomination to have a Layman's Day and to help raise the \$2000 for the furtherance of the organization. Laymen are urged to carry this need to their pastors.

"There is a need to reactivate chapters that have failed to recharter for 1972. But the real need is to get men and boys totally committed to Jesus Christ; then and only then will they become totally involved in the work of the Master."

The adopted 1973 budget totaled \$5400.

HISTORY BOOKS ON THE WAY: HISTORICAL COMMISSION

Ronald Creech announced that Bill Davidson has just completed a Free Will Baptist history book as his thesis for the Doctor of Theology Degree at New Orleans Baptist Theological Seminary. He also stated that Drs. Robert Picirilli and Mary Ruth Wisheart are completing a new FWB history book. Dr. J. D. O'Donnell will have a church history book ready for the late fall '72.

He challenged the convention to instruct the commission and others in conjunction with the project to write an "1880-1980" historical account of the Free Will Baptist work. In support of the proposal, Dr. E. E. Morris exhorted each state to appoint a man to be the "contact man" for that state in the project. It would be a costly undertaking and would be several years in preparation.

COMBATING CULTS: COMMISSION ON THEOLOGICAL LIBERALISM

Chairman Leroy Forlines, professor of theology at Free Will Baptist Bible College, informed the '72 Fort Worth assembly that "the greatest immediate threat the members of our denomination face comes from the attack made by cult movements." In keeping with this observation, the commission's booth during the convention provided books and pamphlets designed to expose and refute the erroneous theology of the cults.

Forlines affirmed that the

commission understood its area of concern was to extend only into "areas of theological thought that either denies or endangers the basic doctrines of the faith, or that which may be termed as heresy." He offered six guidelines which the commission adopted. Two of particular interest revealed that "the commission did not think of itself as a denominational watchdog... nor did the commission intend to involve itself in issues which would deliberately involve the denomination in divisive matters."

The 1973 booth sponsored by the commission will cite the dangers of evolution and spiritism.

CHANGING DIRECTORS: CHURCH TRAINING SERVICE

Retiring General Director Samuel Johnson reported for his last time to the National Association. He presented four major areas of concern and responsibility for the CTS Department. They were: the coordination and promotion of youth activities, the local church training program, the promotion of camping and camp literature, and leadership training seminars and workshops. Stepping down from ten years of CTS service, Mr. Johnson introduced Malcolm Fry, the new National CTS Director effective September, 1972.

Mr. Fry described new plans for the organization. He discussed somewhat the three year CTS curriculum and the elective leadership training series. One major thrust was his absolute concern for outreach. Over 800 FWB churches now use CTS literature. But there are 1800 who do not! This, he pointed out to the convention, must be dealt with and the denomination's churches involved in a deep training program.

The 1973 adopted budget was \$145,000.

A CALL IN ITSELF: FOREIGN MISSIONS

Assisted by six missionary representatives and a well prepared visual aid, J. Reford Wilson reported to this convention on the Foreign Missions progress. He told the voting delegation "the day of foreign missions is not over nor will it be over until our Lord returns and says it's enough."

Mr. Wilson exceeded his usual compassion to the National Assembly.

His report became a call in itself. He spoke of being "challenged by the lostness of man, constrained by the love of Christ, and charged by the vast unfinished task." Two minute resumes by Jim McClain from Japan, Dan Cronk from India, Dave Franks from Brazil, Paul Robinson from Uruguay, Howard Gage from Ivory Coast, and Joe Haas from France sharpened the Foreign Missions focus on specialized needs in open fields. Spain's opportunity called for candidates to volunteer. Communication from Cuba told of faithful Free Will Baptist workers in this communist dominated area.

The convention adopted an almost \$1,000,000 budget for 1973. The note of stark challenge came when Brother Wilson shared with the assembly that the budget, as huge as it may be, was financed by only 700 of the 2300 churches in the National Association. He called for the 2300 to respond and that quickly as we neared the time for the Lord's second advent.

UPSURGE NOTED: EXECUTIVE OFFICE

There were moments of excitement as Executive Secretary Rufus Coffey shared the report of the Executive Office with the convention delegates and visitors.

The fact that many of our churches are seeing unprecedented growth due to the surge of evangelism now prevailing in our denomination is cause for excitement. Mr. Coffey gave mention to the fact that it was at this time last year that the National Association voted to emphasize 1972 as "The Year Of Evangelism."

It was also exciting to see the new film strip produced by the Executive Office. "More Than Brick and Mortar" is designed to present the relationship of the Executive Office to the overall ministries of the National Association and to the local churches. Churches and associations may order the film strip for local showings after September 1. The only charge will be a free will offering or a minimum fee of \$5.00. Those interested may contact the Executive Office, P.O. Box 1088, Nashville, Tennessee 37202.

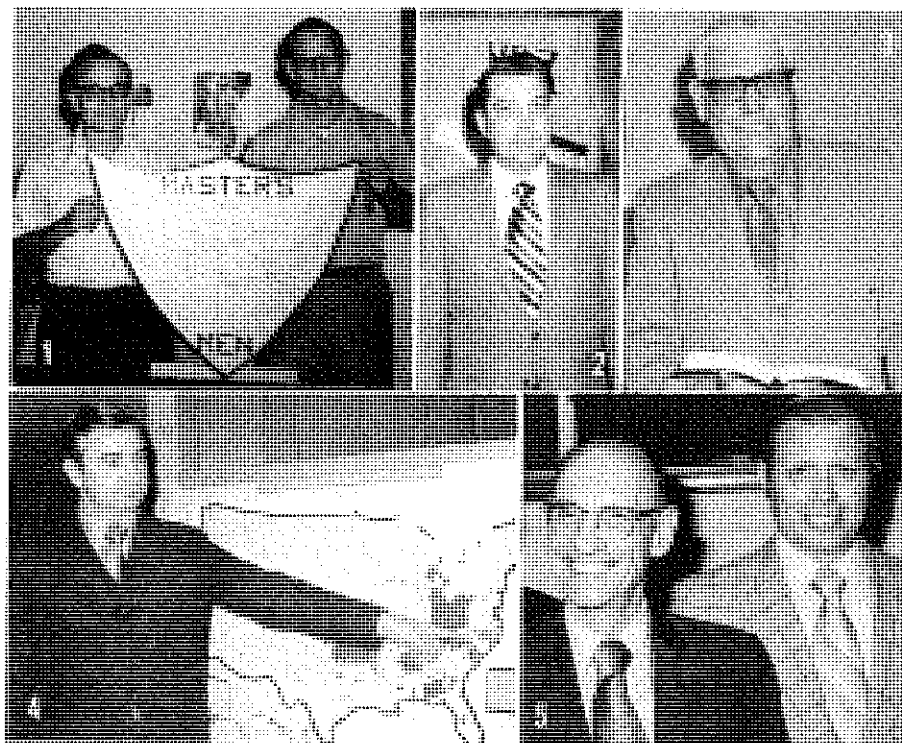
It was exciting to hear that the readership of our national magazine CONTACT was increasing. Mr. Coffey



The Plight of

The laymen of the average church are taken "off the shelf" about once a year, dusted, polished, used for the annual laymen's display and then placed back on the shelf until the next year. This is the plight of the laymen in too many of our churches today.

If laymen were used more often in all phases of the church's program, much of the now-existing "wasted man power"



PICTURE CAPTIONS

1. Ivan Van Winkle, left, and Kenneth Lane, both of Norman, Oklahoma, are members of the National Layman's Board. Mr. Van Winkle printed ATTACK magazine last year.

2. Kenneth Cade, Anderson, Indiana, serves his state as Promotional Secretary and editor of their paper, "The Key."

3. Ross Southard, Oklahoma City, serves as president of the First Oklahoma District Association of Master's Men.

4. Jack Forlines, Raleigh, has just completed a two year tenure as moderator of the North Carolina State Association.

5. Alton Franks, right, program chairman of his local Master's Men chapter in Norman, Oklahoma, introduced guest speaker Dr. Frank James. Mr. Franks also teaches S.S. and was VBS director.

DEPARTMENTAL REPORTS (Continued)

commended Administrative Assistant Eugene Workman, who assumed the editorial duties last September, for the improved quality and design of the magazine.

'71 was an encouraging year for Free Will Baptist stewardship through the Cooperative Plan of Giving. An eleven per cent increase in receipts for support of the national ministries was noted. Yet, Mr. Coffey's voice reflected a concern that an unfair share of the support is being carried by those who give cooperatively because there are churches who do not give at all, or else fail to include all of the national ministries in their direct giving. A new brochure entitled "Giving" is designed to give a wider acquaintance to the Cooperative Plan of denominational stewardship. Copies of the brochure may be obtained without charge for distribution at the local level by contacting the Executive Office.

Announcement was made of the new Church Directory of Free Will Baptist Churches which is available at \$2.00 per copy. Obtaining correct information for this directory during this past year

proved to be a difficult and expensive task because of incomplete records at the district and state levels. The new reporting form, which was adopted by the body as a part of the General Board report and which churches are asked to use in reporting to their local associations, will greatly facilitate gathering information of this nature in the future. However, it was recommended that all State Associations follow the example of some states who are now compiling a state directory which will give the names and addresses of all churches, pastors and clerks. It was also requested that two copies of this information be sent to the National Executive Office.

"DECADE OF MIRACLES": SUNDAY SCHOOL

"I have chosen the title 'Decade of Miracles' for this report. That is exactly what these past ten years have been, a miracle," disclosed Director Roger Reed as he began the always exciting Sunday School report.

The colorful, printed brochure "Decade of Miracles" and a corresponding slide presentation amplified the remarks of the Director.

Brother Reed expressed his joy as the Department made the transition from the old Richland Avenue address to the present National Office building and now to the Sunday School Department's own spacious new facilities at 114 Bush Road in Nashville.

He outlined the extensive plans which were necessary to make the transition from lease printing to "printing our own curriculum." He narrated the move from cumbersome hard-bookkeeping procedures to the new computerized bookkeeping. The decade of miracles was summed up in five categories: The miracle of buildings, the miracle of personnel, the miracle of curriculum, the miracle of equipment, and the miracle of sales.

A \$200,000 bond program financed the purchase of the new Bush Road property plus an option on the adjoining 4½ acres. \$35,000 worth of these bonds are still available for investment.

This department is self-sustaining. It is *not* allocated a portion of cooperative funds. Guided by the skillful Roger Reed, the Department sold over \$379,000 worth of literature in 1971. Its proposed and adopted budget for 1973 is \$927,690.00 ▲

he Laymen

within the church could be eliminated or at least greatly reduced.

Laymen should be and are capable of being used in roles other than just teachers, ushers and choir members. At times, they can be used in the pulpit to bring spirit-filled testimonies. This need not take away from the pastor's role, but it can add to the effectiveness of church services.

Paul tells the church at Corinth, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal" (1 Corinthians 12:4-7).

One purpose of the Master's Men organization is to help develop the abilities that God has given to laymen. The above scripture states that there are different abilities to perform services, but the same God gives ability to everyone for all services. These abilities are given for the profit or good of all (Verse 7).

Pictured on this page are some laymen who have dedicated themselves to the furtherance of God's kingdom. They are using their God-given abilities and talents for His cause. It should be noted, though, that before God can use any layman, he must first give himself to the Lord. Unless a layman is fully committed to the Lord, he will not be fully involved in his work. These men enjoy personal victories in their lives because they have given themselves totally to God and He is using them according to His will.

After Saul was chosen to be King, he had a "band of men, whose hearts God had touched" to follow him (1 Samuel 10:26). Our Pastors need this kind of layman. More laymen in our denomination need to give themselves to the Lord, and let Him touch their hearts.

Never before in church history has there been a greater need for fully dedicated laymen, than today. This is *Stewardship!*

If you have information about your local Master's Men chapter that you wish to share or if you need additional information about the Master's Men organization, please write: Master's Men, P. O. Box 1088, Nashville, Tennessee 37202.



what's your problem?



By R. Eugene Waddell

QUESTION: My wife has left home and started divorce proceedings. Do I have the right to date before the divorce is final? I have read 1 Corinthians 7:15. Please, Please, Please! Don't tell me about adultery only.

ANSWER: I strongly advise you against dating before you get a divorce. My opinion is not based upon the etiquette books. They deal with the social conduct of the world. Your letter makes it plain that you are a Christian, interested in advancing the cause of Christ. Therefore, I appeal to you to consider the Word of God and the collective conscience of the Christian community.

Your church certainly does not look lightly upon divorce. We Christians must work and pray for a reconciliation in a marital conflict. How can we have a ministry of reconciliation when a Christian brother has already started dating?

When divorce is unavoidable, the Christian should approach it very gravely. This is not the spirit of one who is already trying to find a new woman to marry.

I gather from your letter that you know that many Christians seriously question whether the Bible permits a divorcee to remarry. Your premature dating will lower their estimate of you. You are a married man until the divorce is final.

When the divorce is final, and you are single, take Paul's advice. "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife." (1 Corinthians 7:27)

QUESTION: When we got home one night, our son told us that the babysitter's boyfriend had come over and made himself some cigarettes and smoked them. We're afraid it was marijuana. Should we tell the babysitter's parents? They are our good Christian neighbors.

ANSWER: Since the young lady is old enough to have a boyfriend, I would talk to her first. Pray for an opportunity to help her spiritually. Don't be too emotional. Ask her, "Is it proper for a young man to visit his girlfriend while she's babysitting, especially in a neighbor's house?"

Ask the girl what the fellow was smoking. Suggest that she talk to her parents about the incident. Ask her later to be sure she has talked to them. The neighbors will probably approach you about it, too.

If the babysitter demonstrates genuine repentance, give her another chance. Teens need our understanding and help.

Readers may address their questions to Mr. Waddell at P.O. Box 1088, Nashville, Tennessee 37202. Please limit each question to one specific topic. There will be no personal correspondence regarding those questions which are not used in the magazine. The column will not necessarily be considered the official voice of the denomination relative to the problems involved.

The Stewardship Of The Believer --Part II

The Last of a Six-Part Series
By Rue Dell Smith

The Stewardship of The Holy Spirit, effecting redemption and "shedding abroad in our hearts the love of God," has also taken the principles of stewardship inherent in the Father, which were projected to the Son for fulfillment, and applied these principles to the heart of the believer. Jesus stated the purpose for which He came by saying, "For the Son of man is come to seek and to save that which was lost" (Lk. 19:10). The love created within us by the Holy Spirit is expressed as we fulfill the commission committed to us by the Spirit's power. Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8). We must, therefore, conclude that evangelism is the method of the believers' stewardship.

B. THE METHOD OF STEWARDSHIP IS EVANGELISM.

Webster's New World Dictionary defines evangelism as "a zealous effort to spread the gospel," while evangel is defined "the gospel" or "bringing good news." Considering these definitions, we realize that the method for fulfilling our stewardship is to be so filled with Holy Spirit-created love that we will spread the Good News of redemption with zealous efforts.

The Bible is emphatically clear as it declares the Gospel's necessity for salvation. The Apostle Paul wrote "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:13-14.) Without the preaching of the Gospel, an object of faith cannot be established. If there

is any doubt in this matter Paul sweeps it away as he says "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

As stewards of Jesus Christ, we have no alternative to preaching the Gospel. Selfishness may reason "a just God will condemn no one to hell," or ignorance may oppose missions because "the heathen will be saved anyway." But these statements only show ignorance of God's Word and an extreme lack of Holy Spirit-imparted power. The fact that God will not overlook the ignorance of the heathen is clearly stated in Paul's reasoning on Mars Hill. He said "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30). These facts are not only stated clearly by Paul, but also by Ezekiel as he warns the people of God that they stand in jeopardy if they refuse to warn the wicked. Ezekiel says, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 3:18).

As the Holy Spirit applied these truths to the hearts of the early Christians, something happened unheard of in religious annals. "... The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked . . ." (Acts 4:32-34). We can see then two things operating in the infant Church. We see evangelism as the method of stewardship and material resources as the means of stewardship.

C. THE MEANS OF STEWARDSHIP IS OUR MATERIAL RESOURCES.

Awakened to the heart cry of the lost, moved only by the Spirit's urging, the Church in infancy knew that material resources were necessary for the spreading of the Gospel. Thus, they gave spontaneously as the Spirit moved upon them.

Our concept of possessions, however, differs from theirs. We may accept tithing in part, but forget that God said, "ye have robbed me . . . in tithes and offerings" (Mal. 3:8); we may recognize God's sovereignty in creation and not admit He has relinquished His claim on nothing; we know God's command and, yet, say of money "It's mine!" What is money?

The dictionary says "money is a metal used as a medium of exchange." Money is also *legal tender* and if you owe a debt and offer to pay it with money, your creditor must accept. He has no recourse. Money is also *coined personality*, a part of us goes into money earned and will be projected into the field in which money is spent. Some personalities aid the tobacco industry in spreading disease and lowering inhibitions. The personalities of others support the motion picture industry and aid in the moral disintegration of our country while others project their personality into the mission field and aid in winning souls to Jesus. We can choose the field in which our personality operates.

I have a silver dollar. Whose is it? It is mine or is it? On it is stamped the word *Liberty*. This suggests to me a free country and I have freedom in disbursing my money. I also see the words *United States of America*. This suggests to me that although I possess this dollar, the government owns it, can recall it at any time, and even charges me a tax for its use. I see also the words *In God We Trust*, but what does God have to do with money? The answer is simple. I possess this dollar, the government owns it, but it belongs to God because of a prior claim. God stored the gold and silver in the earth and says, "the silver is mine, and gold is mine, saith the Lord of hosts" (Haggai 2:8). We must conclude then, that God is extremely liberal in allowing us to keep 90% of something that belongs 100% to Him. Who formulates the terms for the use of a commodity — the user or the owner? We know it's always the



WORDS FOR WOMEN

THE WORTH OF WOMEN

by Olena McLain

One of the most current trends or topics for discussion these days is the Women's Liberation movement. I have read a few articles in the news magazines about this movement and have not been too impressed. But I do remember that through such seemingly radical movements in times past, American women have been granted some privileges we enjoy today. One such privilege is the right to vote.

In thinking along the line of Women's Lib, just what is our value as women? What value did God place upon women? I would like to consider an answer to this question using the women He gave us as examples throughout His word.

We would not want to set our standards by the woman Eve who succumbed to the devil's temptation or by Isaac's wife, Rebekah, who persuaded her son to deceive his father. Do not imitate Sapphira, the wife of Ananias, who agreed to lie with him

about the amount of their gift to the church.

I would rather choose Hannah who gave her son to God to serve in the temple. Or perhaps the nameless woman of Shunem who made a little room for the prophet Elisha so that he might have a place to stay when he passed that way. In the New Testament, many would choose Dorcas, who made clothes for the widows and orphans, as the woman whose example they might wish to adopt.

When one analyzes the qualities of the women she would choose as her example, the quality of unselfishness stands out. These Biblical women gave unto the Lord.

Last year, I attended a meeting of missionary women from several different mission groups in Japan. Some of these women had just returned from a year's furlough in the states. The trend they noticed among Christian women, that seemed to disturb them more than

anything else, was the way women were working so hard to have things and, therefore, they had no time to give of themselves. Their values were changing.

One of the things that has impressed me since my return to the states is the large amount of things in the stores that have no real value. It was such fun the first week we were home to browse in the big convenient discount stores. They had everything! But, there were so many gadgets and gadgets that indeed were pretty, but for which one did not really have a need. In the super markets were huge displays of soft drinks, snacks and sweets. They are fun to eat and pleasing to the palate, but they have no real nutritional value.

What is our worth as women? What are our ideals? What are our goals? What is eternal and of value? I have found that when I base my life on this scripture, things have a new value: "But seek ye *first* the kingdom of God and His righteousness..." Matthew 6:33a.

ABOUT THE WRITER: Mrs. McLain returned from Japan in early July with her husband, Jim, and two children for a year's furlough. Before going to the mission field, the Missouri native served as a member of the staff at Free Will Baptist Bible College and fulfilled the role of a pastor's wife in an Arkansas congregation. ▲

STEWARDSHIP (Con't.)

owner. Do we dictate the rent we'll pay for a house, or the amount of interest on a loan, or the amount of tax for the use of the Government's money? Of course not. Neither can we dictate to God what we'll pay for that which is exclusively His.

Most will agree that tithing is taught in the Old Testament, then say "that was under the law." Others will agree to the teaching of tithing, only if it can be proven that Jesus was a tither. (The Bible doesn't say He tithed.) Let's examine the evidence. Jesus was reared in a pious Jewish home. Pious Jews tithed. His Bible was the Old Testament. He loved it, taught it, and lived by it. It teaches tithing. His critics accused him of not keeping the Sabbath, but they never accused him of not keeping the law of the tithe. He was a carpenter, Jewish carpenters tithed of their materials and income. He sat with the

Pharisees at their feasts. They were forbidden to sit with anyone who was a non-tither. The overwhelming evidence, then, is that Jesus was a tither. "We should walk in His steps."

Speaking of the tithe to the Jewish leaders, Jesus said, "... these ye ought of have done" (Matt. 23:23) but told them they were neglecting "weightier matters." Although these men were tithers, Jesus tells us "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). To excell, we must *first* of all pay *tithes*. This is the way we show we have a living "High Priest over the house of God." The Bible says, "Here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth" (Heb. 7:8). The *second* thing we must do to excel is to exceed the tithe. The tithe is used for local matters and Co-operative Support of denominational enterprises, but the offering is used for designated purposes. This was Paul's

intent when he said "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. [Corinth was not in Galatia] Upon the first day of the week let every one of you lay by him in store, as God has prospered him..." (I Cor. 16:1-2). In 2 Cor. 8:12 it is pointed out that an equality should be established so that some would not be "eased" and others "burdened."

We are warned by the Apostle that our reaping will be in direct relation to our sowing. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6). It appears reasonable, then, that the results will be our real desire or according to our sowing. If we sow the tithe for local and Co-operative expense and sow the offering for designated giving our coined personality will help to reach souls "unto the uttermost parts of the earth."

The question is: are we willing to be "Good Stewards of Jesus Christ?" ▲

Five Hundred Subscribe to Early Free Will Baptist Paper

By Mary Wisehart
and Robert Picirilli

"Our subscription list is nearly five hundred. Now why can't we make it one thousand in the next few months?"

This statement comes from a 1909 issue of *Free Will Baptist Record*, a monthly paper published by the Ladies' Aid Society of Cofer's Chapel Church in Nashville. The first editor was Mrs. Fannie Polston; Pastor Dell Upton, associate editor; and Mrs. Ed Parker, manager.

For twenty-five cents a year the subscriber could receive an eight-page paper, attractively printed and well edited, with news items, devotional thoughts, letters from contributors and advertisements, paying at the rate of fifty cents a month.

Although the Ladies' Aid Society was responsible for the paper, its appeal was not limited to women. It appears designed for the general Free Will Baptist reader. Besides those from Tennessee, subscribers wrote from Ohio,

North Carolina, Georgia, Florida, West Virginia, and New York.

According to notes by Mrs. J. L. Welch (the Miss Annie Weaver, who succeeded Mrs. Polston as editor) the *Record* began publication shortly after the organization of the Ladies' Aid in December, 1907, and ceased publication in April, 1909.

Impressive in the *Record* are the optimism, zeal and faith of the Free Will Baptist people. The paper includes such startling announcements as this one in January, 1909: "There will be a meeting of the officials and members of the company of the Free Will Baptist University of Nashville, Tenn., February 1, 1909, at Cofer's Chapel, 1605 Arthur Avenue, North. The meeting will open at 1 p.m. Dell Upton, Chancellor"

The paper seems almost prophetic with such statements from Dr. Upton as, "But Nashville is our natural center. We have a church here, a publishing house, and we are building a school." In the same issue E. L. St. Claire wrote: "My purpose here [Nashville] . . . was to inquire into the charter of the new university granted to Dr. Upton . . . Also to see if it would be advisable for

the Free Will Baptist Church in the Southern states to concentrate their forces here at Nashville.

"I am well pleased with the situation. A great work can be accomplished in the South. . . Each large city in the South would like to become headquarters, but the Free Will Baptists of Nashville have taken the first step."

Also interesting is an announcement from the June, 1908 issue: "We now have in press a series of four tracts on our doctrine, Washing feet, Communion, Why I Was Baptized, and Final Perseverance, all by Upton and St. Claire." The August, 1908 issue announced: "We have an order in press for one thousand copies of Upton and St. Claire on 'Distinctive Doctrines of F.W.B. Church.' We have received an order with cash for five hundred copies."

The *Record* is a rich source of historical facts, but we need several issues to complete our files. This paper reminds us that other such papers could contribute a great many facts to Free Will Baptist history. We also wonder about that pamphlet by Upton and St. Claire. ▲

gems

from the
Greek New Testament

By Dr. Robert Picirilli

THE EVIL ONE: THE ENEMY OF A CHRISTIAN'S HAPPINESS

The last two columns have taken note of two of the names of the ancient enemy of God and His children, studying the meaning of the Greek words for *Devil* and *Satan*. At least one more column on this subject appears justified.

Quite often the New Testament refers to the prince of darkness as "the evil one." Many of these references are lost to us in English because the King

James often translates this name, impersonally, as merely "evil," or "wickedness." Still, the King James sometimes translates it as "the wicked one."

In Greek, "the evil one" is *ho poneros*. *Poneros* is an adjective that originally denotes that which is hard or harmful or painful. Therefore, from this point of view, evil is seen as that which causes suffering, hardship, trouble. Ethically, evil is exactly such a thing,

for it oppresses man with that which is the very opposite of his good or real pleasure.

This gives us a clearer picture of what is meant when Satan is called "the evil one." We have no doubt that he is the source of all that would enslave man, a hard and unrelenting taskmaster, bent on oppressing and bringing any evil upon us. Many New Testament passages speak to us far more forcefully when we understand this point.

RECOGNIZING THE WHOLE OF THE GOSPEL.

In the previous article, the first of a list of reasons for the rise of "cheap — easy, believism" was presented. In this installment, we will discuss another cause.

A contributing cause that may not be so obvious at first mention is taking the heart of the gospel to be the whole gospel. In I Corinthians 15:1-4, Paul said, "Moreover, brethren, I declare unto you the gospel which I preached unto you . . . for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scripture; And that he was buried, and that he rose again the third day according to the scriptures."

Based on what Paul said in these verses, many have limited the gospel to the death, burial, and resurrection of Christ. Or another way of putting it, the gospel has been restricted by many to that minimum truth that is essential to be grasped for conversion. There can be no doubt that this is the gospel. The question, however, is: Is this all the gospel?

In answering the question: is the death, burial, and resurrection all the gospel, let us take a look at Galatians chapter 1. In verses 11 and 12 Paul says, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of

man, neither was I taught it, but by the revelation of Jesus Christ." Paul's proof that he was not taught the gospel he preached was as follows: (1) He was opposed to the gospel prior to the time of his conversion (vv. 13-14). (2) Immediately after his conversion, he did not confer with flesh and blood (vv. 16-17). (3) Three years after his conversion, he was with Peter in Jerusalem, but only for 15 days. (4) In addition to Peter, the only apostle he saw was James the Lord's brother (v. 19).

The point that Paul was making is this: he had not been in the presence of any of the apostles long enough to have learned his gospel from them. However, we must keep in mind that he had been with Peter in Jerusalem 15 days. This means that Paul's gospel must have included more than he could have been taught in 15 days. If this is not the case, Paul's proof that he did not learn his gospel from men is no proof.

If Paul's gospel had only included the death, burial, and resurrection, or the bare essentials of soul-winning, he would have had plenty of time to have learned it from Peter during his 15 day visit with him. It is obvious that the gospel must be much broader than the bare essentials for soul-winning. It includes the whole truth of the New

Covenant or New Testament. It is not only the good news that because of Jesus we can escape hell. It is the good news that we have become members of God's family with all the rights and privileges, and can grow, by his grace, into the likeness of Jesus Christ and all that is involved in this.

Now the question arises: how has this over-limitation of the gospel contributed to "cheap-easy, believism?" The point is this. Many have taken the command to preach the gospel as a command to preach the bare essentials for soul-winning. The preaching of the full gospel has suffered. The failure, on the part of so many, to preach the whole gospel and all its implications for life has caused a superficial concept to arise concerning what it means to be a Christian.

We grant that the death, burial, and resurrection of Christ are the heart of the gospel. But it must not be severed from the rest of the gospel. The heart is probably the most vital organ in our body, but if it is severed from the body both the heart and the body suffer. The death, burial, and resurrection are very vital to the gospel, but when severed from the rest of the gospel both the death, burial, and resurrection and the rest of the gospel suffer.

When obedience to the command to preach the gospel is considered fulfilled by simply preaching the bare essentials for soul-winning, a superficial, anemic type "convert" is frequently produced. The only cure for this is to correct this fallacy and recognize that while the preaching of the gospel may have as its center the death, burial, and resurrection, the rest of the gospel is important too. The preaching of the whole gospel will furnish the foundation for a greater Christian maturity. The example of a greater Christian maturity will make it more evident to sinners what genuine Christianity is.

In view of what is said above, it should be obvious that any attempt to emphasize soul-winning to the neglect of edifying the saints is fallacious and can be disastrous. This is no attempt to minimize a strong emphasis on soul-winning. It is, however, an attempt to point up the danger of failing to accompany this soul-winning effort with strong emphasis on Christian maturity and every area of Christian responsibility. We must preach and teach the whole gospel, not just the heart of it. ▲

As already noted, the King James sometimes translates this Greek phrase as "the wicked *one*," and in these passages we quickly see the hand of a personal devil who is the enemy of all our happiness. In the parable of the sower (Matt. 13:19, 38), it is "the wicked one" who catches away the word that is sown in men's hearts. John, however, can congratulate his readers on having escaped the clutches of "the wicked one" (I John 2:13, 14); and he assures them that "the wicked one" cannot touch him that is "begotten of God" (I John 5:18).

At other times, the King James translation hides this person from our clear view by translating with something more impersonal like "evil," "wickedness," "the evil," or "the wicked." In I John 5:19, for example,

the picture is much clearer when we realize that the whole world lies in the grip of the evil *one*. In Ephesians 6:16, we ought to understand that Satan himself is trying to inflict hurt upon us when Paul speaks of the fiery darts of the evil *one*. And how much more pointed is the prayer of Jesus, in John 17, when he asks that his followers be protected from the evil *one*! See also Matthew 5:37.

One more passage — a famous one — needs mentioning for this same point. In Matthew 6:13, in the "Lord's Prayer," we should probably read it: "Deliver us from the evil *one*," for this is the very same Greek phrase again. Evil is more than an impersonal set of circumstances; it is the work of a person devoted to our destruction. We must have God's help in staying out of his clutches. ▲

LEADERS ASK "WHY NOW?" IN MYSTERY OF SUDDEN INTEREST

CHRISTIANITY ON RISE IN CAMBODIA

By Bill Bray

Phnom Penh, Cambodia — Cambodian leaders, seeking to explain the spiraling growth of the tiny church in Phnom Penh, have offered a number of explanations for the phenomenon.

"I wouldn't believe this unless I had seen it with my own eyes," declared Minh Thein Voan, 31-year old executive with Shell Oil here. "This is the first time in the history of the Cambodian Evangelical Church that we have had so many converts."

Voan referred specifically to the more than 2,000 Cambodians who responded to the three-day crusade sponsored by the Cambodian Evangelical Church and World Vision International in early April.

Prior to the crusade, nearly half-a-century of missionary work had resulted in only a handful of Protestant churches with 600 members. In recent months though, four new churches have been formed and observers in Cambodia feel that the crusade could result in the church doubling its size overnight.

A number of factors have led up to what Christian leaders term a "new open door" in Cambodia. Politically, the most important factor was the fall of former head of state Norodom Sihanouk. Under the Sihanouk regime, the Christian church was harassed and persecuted — continually being linked with Western imperialism by royal propaganda. With the winds of change though, Christians have been allowed freedom of religion and equality. They have begun to play an enlarged humanitarian role, and have begun to aid civilian victims of the war that is racking their nation.

The war itself has had an upsetting effect on the people and brought about

staggering changes in almost every aspect of life. More than 1,500,000 refugees clog the capital, and the new stresses of total national mobilization have caused many to re-evaluate their beliefs and seek new answers.

For many Cambodians, the discovery that there is even a Cambodian Christian Church has come as a shock since the church has practically lived underground for a number of years. Students, therefore, are not only amazed to find that the government is actually

"Politically, the most important factor was the fall of former head of state Norodom Sihanouk."

But local leaders say that there has been a general dissatisfaction with Buddhism and other local religions for several years among the young people and students. Many of the 1,011 inquirers who filled out decision forms specifically mentioned that they were seeking something more than Buddhism. More than ninety percent of them were young men between the ages of 18 and 30.

Gia Thai Sing, Director of the National Museum, and one of the government officials who has come to Christ in recent months, said that he believes the older generation is staid and tied to Buddhism but that younger Cambodians "have abandoned the temples and no longer believe in Buddhism."

Over 80% of the Cambodians counseled in the meetings were students and soldiers. Church leadership is also characterized by youth and a visiting church growth expert, Malcolm Bradshaw of Singapore's Evangelism in Depth, said that this youthful leadership was an encouraging sign for lasting results from the present period of church growth.

permitting a Christian church to use public auditoriums, but that there even is a Cambodian church in existence to rent the hall. They were very surprised and impressed by the crusade choir when they found that it was actually composed entirely of Christians and not hired singers for the occasion.

Christians are discovering their own country as well. Local churches were at first incredulous at how easily the gospel was accepted by their own people, and are now trusting God to turn the whole nation to Christ. The sudden acceptance of Christians as a valid part of society, as well as the construction by World Vision International of a new Christian hospital in downtown Phnom Penh, has given the church a new boldness in evangelism.

Cambodian Christians are extremely aware of all this, and seem unsatisfied with any explanation that does not attribute the church growth and revival to an outpouring of the Holy Spirit. Perhaps no other reasoning — no matter how valid — is sufficient to provide an explanation of what's happening today in Cambodia. ▲

WHITE HOUSE PUSHES TAX CREDIT FOR NON-PUBLIC SCHOOLS

WASHINGTON, D.C. (EP) — A bill to grant tax credits of up to \$200 a year to parents for each child attending non-public schools was endorsed by the Nixon Administration in testimony before the House Ways and Means Committee here.

But three spokesmen for the President, including two cabinet secretaries, warned Congress that it would have to cut spending elsewhere to produce the funds to pay for the tax credit program which will cost between \$790 and \$970 million.

Elliot R. Richardson, Secretary of Health, Education and Welfare; George P. Schultz, Secretary of the Treasury, and Office of Management and Budget director Gaspar Weinberger all praised the House measure proposed by Rep. Wilbur Mills (D.-Ark.) and Rep. Hugh Carey (D.-N.Y.).

The three said, however, that they could not support that section of the bill which would increase federal aid for elementary and secondary education by \$2.25 billion a year to equalize spending per child in U.S. public schools under a Public Education Trust Fund provision.



religious newscope

This "compilation" of church news is to acquaint our readers with what is happening in the church world. The CONTACT staff does not necessarily endorse any of the activities reported.

CHRISTIAN STATIONS FILE PETITION FOR HIRING PRIVILEGES

SEATTLE (EP) — King's Garden, Inc., operator of Radio Stations KGDN and KBIQ here, have filed a petition with the Federal Communications Commission for a change in the rules regarding hiring practices.

The action was precipitated after an applicant for the position of news announcer was asked by King's Garden if he and his wife were both Christians. The station also asked for a testimony of his faith. The applicant, Trigby Anderson, maintained that such qualifications were not relevant to his ability to broadcast.

King's Garden's petition is a request for the F.C.C. to change its rules so as to be consistent with a new Congressional statute which bears directly on the issue of employment

practices of religious organizations. The new law shows that the will of Congress is to grant liberty to religious organizations to examine the religious qualifications of prospective employees. King's Garden believes that Congress since has expressed itself that it is in the public interest to grant these exemptions, and that the Federal Communications Commission should incorporate this new congressional amendment into their rules.

The issue was fanned by the communications office of the United Church of Christ which urged the F.C.C. not to approve the request. The denominational representatives maintain that since all broadcasters are "public trustees," discrimination on their part "is an issue of Constitutional dimension."

In its petition for change in F.C.C. rules, King's Garden has said, "The statute, i.e., The Equal Employment Opportunity Act of 1972, is significant in that it now permits religious entities such as King's Garden, Inc., to apply a religious standard in the hiring of all employees, irrespective of whether such employees are engaged in religious or secular activities. The prior statute provided such exemption only in the case of employees engaged in religious activities."

The Christian stations do not accept the suggestion that Congress has no power to change the statute. Congress' amendment in March, 1972, is the basis on which King's Garden has asked the F.C.C. for a rule change. The federal agency will render its decision after King's Garden formally responds to the United Church of Christ challenge.

U.S. COURT RULES COMPULSORY CHAPEL AT MILITARY ACADEMIES UNCONSTITUTIONAL

WASHINGTON, D.C. (EP) — Compulsory chapel attendance at the three U.S. military academies is unconstitutional, the U.S. Court of Appeals has ruled here.

In a 2-1 vote the court ruled that required attendance for Sunday services at West Point, the Air Force Academy, and the U.S. Naval Academy violates the First Amendment prohibition against establishment of religion.

HEAVEN'S VIEWPOINT

A FOUR ACT CHRISTMAS PROGRAM

By Mae Fry

From their weeping at the loss of God's Son, having gone to earth to redeem sinners, to their rejoicing at His return, the angels give a different outlook to the Christmas story.

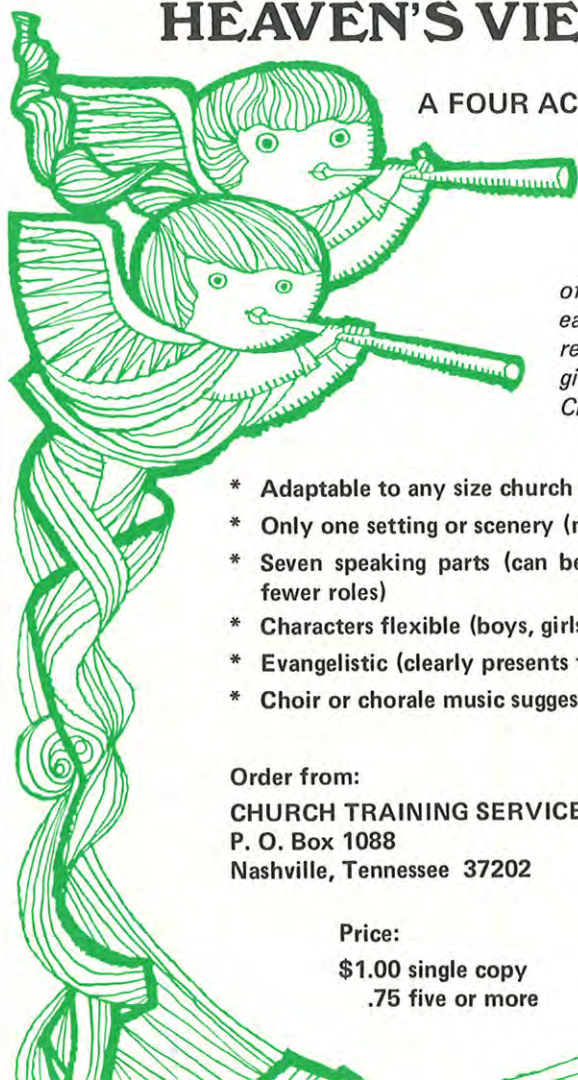
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'LIVING BIBLE' & 'LATE GREAT PLANET EARTH' STILL AT TOP

GRAND RAPIDS, Mich. (EP) — Among clothbound books in the evangelical market, *The Living Bible* by Tyndale House still stands first.

The top seller in paperback is Hal Lindsey's *The Late Great Planet Earth*, published by Zondervan.

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

July 1972

RECEIPTS:

State	July 1972	July 1971	Yr. to Date	Design.
Alabama	\$ 1,454.09	\$...	\$ 4,023.68	\$...
Arizona	...	...	2,040.46	...
Arkansas	1,601.22	...	6,591.69	...
California	276.10	714.34	3,870.50	230.10
Colorado	...	18.75	25.12	...
Florida	396.44	...	4,148.74	...
Georgia	535.59	555.89	4,072.41	...
Idaho	19.38	44.43	196.80	...
Illinois	983.41	773.29	7,557.72	...
Indiana	...	...	121.00	...
Kansas	243.00	328.35	1,258.00	...
Kentucky	151.25	237.97	1,377.98	...
Maryland	27.88	...	206.98	...
Michigan	...	...	518.86	...
Minnesota	36.93	65.74	389.14	...
Mississippi	128.10	35.34	526.86	...
Missouri	1,901.36	2,091.60	17,409.73	1,901.36
New Mexico	...	...	34.48	...
North Carolina	...	...	365.31	...
North West Assoc.	91.49	14.39	420.40	...
Ohio	1,025.63	911.63	4,004.52	...
Oklahoma	2,727.96	2,048.41	17,294.93	...
Tennessee	122.71	113.29	1,121.26	...
Texas	252.30	220.50	1,054.98	...
Virginia	27.03	28.65	327.60	...
West Virginia	25.00	...	95.00	...
Wyoming	...	...	36.46	...
Totals	\$ 12,026.87	\$ 8,202.57	\$ 79,090.61	\$ 2,131.46

DISBURSEMENTS:

Executive Dept.	\$ 3,537.07	\$ 3,398.32	\$ 22,732.52	\$ 401.40
Foreign Missions	2,712.56	1,581.31	18,185.20	683.28
Bible College	2,316.38	1,314.50	15,417.58	415.57
Home Missions	1,606.12	919.47	10,758.73	398.82
Church Training Serv.	802.73	434.46	5,440.02	126.76
Retirement & Ins.	604.16	307.25	3,803.60	63.37
Layman's Board	359.12	194.87	2,151.08	21.13
Commission on Theological				
Liberalism	88.73	52.39	585.00	21.13
Misc.	...	...	16.88	...
Totals	\$ 12,026.87	\$ 8,202.57	\$ 79,090.61	\$ 2,131.46

CHILD EVANGELISM MOVES AHEAD WITH TV

GRAND RAPIDS (EP) — The Treehouse Club sponsored by Child Evangelism Fellowship, the only nationwide gospel TV program for children, went into production of 13 new programs for release September 1, featuring Flo Price as hostess. The program will treat children to a charming world designed to capture the hearts of boys and girls.

The new series is planned to create a more active participation and response on the part of the viewer. Lloyd Sutherland, executive producer, reports that the pilot program (aired on several stations) has produced a sharp increase in mail response from children.

On film the children will meet such people as Astronaut James Irwin of Apollo 15, one of the first men to ride the Lunar Rover on the unexplored surface of the moon, who will share his testimony with the children.

This series, although religiously oriented, will also be educational and entertaining and promises to be child appealing.

PRESS ASSOCIATIONS BACK NELSON BILL GIVING RELIEF ON POSTAL RATES

WASHINGTON, D.C. (EP) — Three major religious press associations in the U.S. have endorsed legislation introduced by Sen. Gaylord Nelson (D.-Wis.) aimed at providing substantial relief from scheduled postal rate increases affecting church publications.

Spokesmen for the Association Church Press, the Catholic Press Association and the Evangelical Press Association urged executives of U.S. religious publications to support the Nelson bill which is designed "to encourage . . . the dissemination of news, opinion, scientific, cultural and educational matter through the mails."

One section of the bill would freeze second-class rates for the first 250,000 copies of a publication at levels of June 1, 1972. Another provision prohibits per-piece surcharges on top of pound rates.

The per-piece surcharge has been the primary target of the press groups in their battle against increased rates recently approved by the Board of Governors of the U.S. Postal Service.

In their bulletins to members, Dr. Alfred Klausler, ACP executive secretary, and James A. Doyle, CPA executive director, along with Russell T. Hitt, EPA postal representative, urged letters to key committee chairmen in the U.S. Congress, asking support of Sen. Nelson's bill. ▲

by Malcolm Fry

The Toll Of Ergophobia

"I sure wish I had more willing workers in my church," says one pastor. Another retorts, "I wish I had more able workers." J. Vernon Jacobs, in the preface of his book, *10 Steps to Leadership*, echoes: "...there are people sitting in the pews who would make splendid workers if they could be prevailed upon to serve. Indeed, every congregation represents a field of talents which would more than be sufficient to meet its needs, if only they were brought to light and developed."

Perhaps we should not categorically criticize members of our churches for being unwilling or unable to serve. *Ergophobia* means *the fear of or aversion to work*. (That might be a good subject to use for a Labor Day address or as an admonition to the freeloaders and hippies of this day.) Without doing an injustice to the word, we might use it in relation to those within the church whom we have charged with slothfulness or laziness as a means of justifying the lack of leadership in the local church. However, could it be we are judging unjustly, when in reality, we should be on trial?

Some reasons potential leaders are not being produced could be: (1) they may honestly believe they do not have what it takes; or (2) opportunities for leadership training have not been offered; or (3) they have been trained but have been hindered in leading since responsibilities have not been delegated or entrusted.

Our *Church Training Service Manual, Part IV*, states: "The key to the success of any program is leadership dedicated and trained." As a general rule, people follow leaders, *not programs*! As good as a teacher training program is (ETTA or Sunday School Workers Course), it is not sufficient to meet all the leadership needs in our local churches. Something more intensified, practical, and comprehensive is needed. In a real sense, Sunday school teacher training is but one aspect of leadership training. All church workers — ushers, deacons, trustees, visitation personnel, song leaders, Sunday school teachers, and

CTS sponsors — should be either products or by-products of the church in training. There is a continuing need for church leaders to understand the full possibilities for a church when training its members. If a church is to measure up to its full purpose and mission, training must be considered a *necessity*, not just an *option*!

Your Church Training Service Department offers a response to the training needs of your church through Leadership Training Seminars (LTS). Needs differ among churches. Some of these needs can be identified as training needs. Sometimes churches know they have needs but are unable to identify them in order to seek help. Some churches need help in training those persons who administer the total training program; some need help in enlarging their training provisions; some need help in replacing trite and time-worn methods and procedures used in training; some need help in interpreting and using training materials and resources. In every church, there *is* a need for enlargement!

Leadership Training will give your church a balanced ministry of Christian education. Too long we have been lopsided with emphasis solely upon the Sunday school. As previously cited, all church workers and/or leaders should come through the church in training.

Leadership Training Seminars will provide an effective Christian education program. Successful ideas and proven methods are shared. They will help your leaders improve their organization,

planning, preparation, and presentation of skills in Sunday school, CTS, Master's Men, Woman's Auxiliary, and/or Visitation. Success may be slow, not too obvious initially, but it will insure more future leaders!

To measure your need of Leadership Training, answer the following questions:

1. Are new church members oriented? How? When?
2. Are members trained to perform functions of the church?
3. Are comprehensive and balanced training opportunities offered?
4. Are leaders or prospective leaders indoctrinated in theology, ethics, history, and polity?
5. Is information provided and interpreted regarding the work of the church and the denomination?

A new church year confronts many of our local churches at this time. What better way is there to insure workers and leaders than through an effective church-in-training program? The Leadership Training Seminar can help set the wheels in motion. All that is needed is an invitation from the local church. The local church in turn serves as host to neighboring sister churches. A representative from your National CTS Department will conduct at least a two-night indepth training session for all church workers. An effective church in training will result in trained leadership in the local church. Will there be a difference this year because you planned it that way?

Ergophobia or . . . ? ▲



On September 1, Mr. Fry assumed the position as Director of Church Training Service. He formerly served the Department as Director of Curriculum and Research. Mr. Fry is an accomplished musician, has authored several books and is an able speaker having left a successful pastorate in Tuscon, Arizona, prior to joining the C.T.S. Department.

CONTACT

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OUR READERS COMMENT

Dear Gene,

I just received the August issue of *Contact* and want to thank you for the fine report of the National Convention.

For those of us on the mission field, anxiously waiting to hear the results of the convention and longing to be present ourselves, it is usually months before we receive even bits of information and sometimes never, certainly not the coverage that you have given.

Had I been privileged to have been there, I could not have possibly been at all the meetings taking place at the same time. But, because of your outstanding report I feel as though I were there and a part of each activity.

Again let me say, "thank you" for a tremendous job.

Sincerely in Christ,
Fred McCoy
San Juan, Puerto Rico

Dear Gene:

I think you are doing a great job with *Contact*, keep up the good work!

Thanks so much for the article about our church and school. However, please note that the figure given as a Sunday School average when I assumed the pastorate of Randall is incorrect. It should have read 80, when I assumed the pastorate. Thanks so much!

In Christ,
Dann Patrick
Randall Memorial Church
Memphis, Tenn.

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