

CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

DECEMBER 1968



SEASON'S GREETINGS

FROM YOUR NATIONAL OFFICES

*may the joys
of this
season enrich your relationship
with Jesus Christ.*



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THE GREATEST NEWS EVENT

THIS TURBULENT year has produced some startling news. Shocking events have attracted world-wide attention. Reports of violence, crime, riots, political change, war and international affairs have filled the news media. Many stories that flashed around the globe were not good. Fear and frustration resulted. Before emotions can be calmed, minds become engrossed in another catastrophic occurrence.

Almost 2,000 years ago something happened that has never lost its significance. This marvelous event provides the key to confronting our surrounding circumstances and gives us courage to face these troublesome times.

It may well be referred to as the *world's greatest news story*. Even though it did not make the headlines of the "Bethlehem Morning News" that first Christmas Day, it was reported by an angel to some lowly shepherds. Later recorded by Dr. Luke, it has become the most important story ever published. The account of this thrilling event is found in Luke 2:10, 11:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

After the angel's announcement of this Saviour's birth, an army of angels appeared praising God and proclaiming peace to men subjected to God's good will. Their mission fulfilled, they returned to heaven leaving the shepherds to personally confirm this phenomenal experience. Hastily, they went to Bethlehem to investigate the facts. When they discerned the truth of this wonderful story, they began immediately making known abroad that which was told them concerning the Christ Child.

No where do we see more clearly the responsibility of mortal men telling this immortal story. They recognized they must relay this message of good news, great joy and God's peace to all people. God committed to men the task of perpetually propagating His message.

Obviously, men have not done a good job telling this joyful news. When headlines result more often from man's sinfulness it is a commentary on our failure to proclaim the story of the Saviour. A sorrowful world desperately needs this story of gladness. A strife-torn world needs the message of peace. A lost world needs to know the saving power of Christ. A rebellious world needs to hear of Christ the Lord.

Man's pursuit of peace, happiness and security has been unsuccessful. We have the answer to his search in the greatest story ever told. The hymn writer expressed it well:

"We've a story to tell to the nations,
That shall turn their hearts to the right;
A story of truth and sweetness,
A story of peace and light.

A disillusioned world is filled with fear and frustration. Only the joy of salvation can dispel the despair of the sad heart. Christmas will become more meaningful by a fresh commitment to tell anew this old story with its relevant message to this contemporary age.



Editor Coffey pauses by graveside of Thomas H. Wiley

Rufus Coffey

THE HINDERER

Who or What Is He?

by Robert E. Picirilli

In Second Thessalonians 2:6,7, there is a discussion about the future (at least it was future to Paul) revelation of a person who would be the personification of the devil himself, the one called the "man of sin" (often referred to by us as "anti-Christ"). The seventh verse contains a very strange and mysterious reference to the fact that "he who letteth will let until he be taken out of the way."

The problem with those words is that they represent the English that was spoken several centuries ago when the King James version was translated. One who reads the Greek will quickly recognize that the English used in today's world would need to be quite different to express the meaning accurately. Actually, the words should read "he who hindereth will hinder until he be taken out of the way." The words could also be rendered *restrain* or *withhold*, and the Greek word in verse seven is exactly the same as the one translated "withholdeth" in verse six.

What Paul is saying, then, is that when he wrote the letter to the Thessalonians there was someone or something hindering the full manifestation of "anti-Christ," and that later this hindrance would be removed and anti-Christ revealed.

The question, of course, is, What or who is the hinderer? While it is not the purpose of this article to answer that question, it is at least interesting to note that in verse six the expression is *neuter* ("that which is hindering"), while in verse seven it is *masculine* ("he who is hindering"). Some think the hinderer is the Spirit, others the church, others the will of God, others the force of law and order, and so on.

The reason Paul did not identify the hinderer was that his readers already knew, as mentioned in verse six. Too bad! If they hadn't known, he would have had to tell them, and then we would know!

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THE MINISTER

and his future income

**AFTER MONTHS OF INTENSIVE RESEARCH
AND PLANNING, A PLAN HAS BEEN DEvised THAT
PROVIDES SECURITY FOR THE FUTURE OF OUR MINISTERS.
THE STABILITY AND ADEQUACY OF THIS PROGRAM
ARE DESCRIBED IN THE FOLLOWING ARTICLE.**

ARE YOU financially able to pay premiums on an adequate life insurance program and at the same time make appreciable deposits to a retirement annuity fund that assures you an adequate retirement income? If so, then your family is assured an income should you die before retirement age.

Unfortunately, few men are financially able to support both programs. The majority of Free Will Baptist ministers fall into the category of those who cannot afford a prudent amount of protection for their families if they die or a decent, though modest, retirement income.

A deep concern for this need of the more than 2200 pastors and 1000 other ministers of the National Association of Free Will Baptists has been expressed by the laity. After several months of study, a plan that will enable us to begin to meet these twin needs has been proposed. The plan incorporates an added benefit which will provide valuable services to our Association above and beyond the insurance and retirement benefits. In addition to the outstanding benefits of the program, it is designed to involve the laity in active participation.

Even though we cannot *now* afford a retirement program for our ministers in its completed form and amount, we can institute a program which will enable us to enroll people immediately—thereby cutting our costs over the long run—and which is geared to expansion so that we can develop it into a complete program. This is how it works:

The program is geared to overcome the three prime obstacles which have deterred us heretofore: *lack of funds on our part, lack of data*, especially underwriting information, on the part of the insurance companies, and *lack of control and communication so that a sufficient number may be enrolled*.

By enlisting the services and support of the Master's Men we can begin a program which hurdles all three obstacles and provides the nucleus necessary for long term development of a complete program.

There will be an insurance program for the ministers and a separate one for the Master's Men. The participating minister will purchase a cash value life insurance policy for a face amount of \$1,500 or multiples thereof. The low monthly premium will include a disability premium waiver and a double indemnity clause. But what is more important is a rider to the policy that will permit a participating minister to purchase an additional policy in the same amount as his initial policy when he re-enrolls each year. These re-enrollment periods will extend until determined lifetime maximum is reached. This graduating plan develops into an adequate program from a modest start. It is anticipated that individual churches will pay their minister's premium.

In addition there will be a *Minister's Retirement Trust Fund*. Its initial monies will be provided by members of the Master's Men who choose to contribute five dollars per month to the Fund. Eventually it will be self-sustaining, with only

the interest on the Fund being expended. Contributions out of the Fund will be pro-rated among retiring ministers according to their participation in the life insurance program.

For example: it takes a capital fund of nearly \$1600 to provide a lifetime monthly income of \$10.00. If a retiring minister's life insurance program has a cash value of \$16,000, it will provide him with an income of \$100 per month. If the Trust Fund can match the minister's contribution on a two for one basis, he can be provided with an income of \$300 per month.

At the outset, our proposed program will not achieve that result. But it does provide a nucleus for developing to that point and beyond.

Enrollment in the program will be in the form of an insurance application. Every minister and every member of the Master's Men will be asked to fill out the form *whether or not he decides to participate in the program*. In this manner we will provide the insurance company with sufficient information to work out a long range program so that we will have clear goals that will enable us to chart our own objectives.

The enrollment phase also provides us with the first benefit of the program for it can be considered as much a *census* as an enrollment. The National Office will have a complete list of ministers and organized laymen, and the Master's Men will have a copy for its own use.

The census will provide the basis for increased and more effective communication. A separate article telling how laymen can help will lay out the mechanics of the program. But note the second benefit of our program. Administering the insurance program and retirement fund will require an additional staff person at our National Office. The Life and Casualty Insurance Company of Tennessee, which has developed the proposed program for us, has agreed to meet the cost of the staff person required. The individual will be highly skilled and will devote attention to the insurance and retirement fund management. The balance of the administrator's time will be put to good use here at the National Offices in a variety of projects not directly related to the Fund but ones that will enable us to advance more rapidly toward a fully developed insurance and retirement program for our ministers.

That's our program in a nutshell. It embodies all the elements required for full development and permits us to begin *now*.

The needs being met by this program are evident. Indeed, they have been hanging fire too long. The concern of our laity for our ministers has been expressed clearly and frequently. Now we have the opportunity to act. In doing so we will be gaining valuable benefits for our entire Association as well as meeting felt needs.

Your complete cooperation and wholehearted support in this program will give added impetus to our firm conviction that we are headed in the right direction in providing security for our retired ministers.

THE
CHRISTMAS
STILL
to
COME



CHRISTMAS stands as a monument to a tremendous fact: God came to earth in human flesh, but the greatest Christmas is still in the future. Actually the first and

second comings of Christ are component parts of a whole. There is a "Christmas day" that is yet to come.

When Christ came the first time it was to settle one question and one alone—the question of sin. He did not come to solve the problems of government nor to set before the world a philosophy of living. He came the first time to settle the sin question, to die for the sins of the world. He came as Saviour.

When He came the first time the door of the inn was shut in His face, slamming so loudly that after 1900 years it still can be heard. He is still being shut out today. Even during this Christmas season that commemorates His birth, He is shut out. The cash registers have been ringing so loudly that you may not have heard the slamming of the door, but it is slamming, shutting Him outside.

His coming was shrouded in secret. Very few knew when He came the first time. When Jerusalem closed its shops

that Christmas eve it did not know what was taking place, and it cared less. Even Bethlehem did not know. Today the whole world knows when a head of state visits another country, but the whole world did not know that the Son of God came to Bethlehem, and it does not know it after 1900 years.

God had said that His birth, His life and His death should be characterized by lowliness. Describing Christ's coming ministry, Isaiah writes (42:2): "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench." Of His death the prophet declares, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (53:3).

Such Scriptures were ignored by the scribes in Jesus' day—which is the reason they did not believe the wise men who said, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." The scribes answered in effect, "The prophecy is that Christ will be born in Bethlehem, but anybody

knows He is not down there now. The newspaper reporters are not there; the photographers are not there. No Deliverer has arisen in Bethlehem. We know He has not come." They were wrong because they had ignored the Scriptures that spoke of His lowliness.

Yet let us not be too harsh with them for being dubious and not going with the wise men to worship Him. You see, they had other Scriptures that led them to believe that He was coming as a king in great power and glory. Isaiah had written, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save" (63:1).

Daniel, describing visions of "one like the Son of man," declared that to Him was given "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14).

Such scriptures refer to His coming glory, the Christmas yet to come. References to it appear again and again

*Wonderful as they were,
the far-reaching events which
began at Bethlehem point to a
climactic day yet in the future*

by J. Vernon McGee

throughout the Old Testament. The Lord Jesus Christ Himself reaffirmed the promises during His earthly ministry.

Before He left this earth to return to heaven, He said, "I will come again." These words have been the hope and the comfort of millions of believers for the past twenty centuries. He, as the glorified Christ, repeated these words to the apostle John on the lonely island of Patmos. Here He sharpened His promise and delivered it in a dramatic way, "And, behold I come quickly; and my reward is with me" (Rev. 22:12).

He did not mean that He was coming soon—that is not what He said. He said that His coming, with all that it entailed, would occupy a very brief time—"I come quickly." This is the last promise that has come to us from heaven.

The second coming of Christ will be the completion of His first coming. He must come again to complete the work of His first coming.

"But," you may say, "He said on the cross, 'It is finished.'"

Yes, the work of redemption was finished. He had wrought out for you and me a way of salvation. As Paul very definitely says, "For other foundation can no man lay than that is laid, which is Christ Jesus." He put down the foundation for your salvation and mine. But the towers have not yet been put on.

Actually salvation is in three tenses. I can say that I have been saved; I can also say I am being saved, and I can say I shall be saved. All three are true. I have been saved—"He that heareth my word, and believeth on him that sent me, hath everlasting life." I have right here and now eternal life. The moment I trust Christ, receiving God's gift of eternal life, I am as much saved as I will be a billion years from today—complete in Him, saved in Him.

Also I am being saved. There needs to be a continuing work within me. Paul could say to the Philippian Christians, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12-13).

But it is equally true that I shall be

saved. "Beloved, now are we the sons of God," writes the beloved apostle, "and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). In a very real sense my salvation will not be complete until that wonderful day, the day when you and I will be like Jesus! Let us be patient with one another. Though we are now the sons of God, it does not yet appear what we shall be.

There is a great and blessed Christmas yet before us. Paul writes to the Roman Christians: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God . . . even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:18, 19, 23). A great day is coming!

■ WHAT ARE YOU going to get for Christmas? I'll tell you what I shall receive—perhaps not this Christmas, but whenever the great Christmas comes—I shall get a new body! It will be a body that will not have pain or disease or weakness, nor will it be subject to all the limitations of this life. But we do not have it yet. The package He gives is labeled "Do not open until Christmas." The redemption of the body is in the future. What a Christmas gift that will be!

That is not all we will get for Christmas. The world at Christmas time is trying to be happy. Yet there are many broken hearts. The hospitals are crowded, the cemeteries are being filled, even nature itself is groaning. You go down to the seaside and you can hear the sob of the waves; you go to the mountains and you can hear the low sigh of the wind in the tree tops. Creation is groaning, waiting for Christmas, a glorious Christmas when Christ shall return and lift the curse (Rom. 8:20-22). Then and only then the package will explode into a new heaven and a new earth!

What will it be like? John says: "And I saw a new heaven and a new earth: for

the first heaven and the first earth were passed away; and there was no more sea. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:1, 3, 4). What a glorious day!

Someone may be thinking, "I would like to have a stake in this which is coming. I would like to have part in the Christmas of the future."

You may. The vital thing is to receive the Lord Jesus Christ as your own Saviour—now. Christianity is not a religion, it is a relationship—a personal relationship to Jesus Christ. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). This can be yours now, in 1968.

How do you get a gift? I am wearing a watch that was given to me twenty years ago. It was handed to me in a little box with the words, "This is a gift." For twenty years I have never paid one penny for this watch. For twenty years it has been my watch because by simple faith I held out my hand and took it as a gift. God is holding out to this lost world a gift—eternal life in Christ Jesus. You may have it by receiving Christ in simple faith.

Christ came over 1900 years ago to be your Saviour. The Bible states the fact and offers a promise: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12).

He came yesterday as the world's Saviour. He will come tomorrow as the world's Sovereign. Will you share in the great Christmas still ahead? "Even so, come, Lord Jesus." END

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What implications are involved in the Biblical injunction, "Judge not"?

by Dwight Riggs

BY WHAT authority do you have to judge? After all, doesn't the Bible say, 'Judge not that ye be not judged'? I think we should show more love." These words were spoken to me by a friend last week regarding cults and present day ecumenical leaders. Do these words sound familiar to you?

I believe one of the most quoted, yet misinterpreted verses by both believer and unbeliever in

JUDGING

RIGHT OR WRONG?

an attempt to justify the actions or beliefs of another are the familiar words of Jesus, "Judge not." These words appear in the Sermon on the Mount in Matthew 7:1-6.

What does our Lord mean when He says, "Judge not"? Never, perhaps, was a correct interpretation of this injunction more important than now. We need to clearly understand this statement concerning judging, because there are many who say that "Judge not" must be taken literally as it is, and as meaning that the truly Christian man should never express an opinion about others. They say we must be easy, indulgent, and tolerant for the sake of peace and unity.

Is such an interpretation correct? I do not believe so because verse 6 reads, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." How can I put that into practice if I do not exercise judgment? How can I know which kind of person can be described as a "dog" in this way? In other words, the injunction that immediately follows this statement about judging at once calls upon me to exercise judgment and discrimination.

In verse 15 Jesus warns, "Beware of false prophets." How is that to be taken? I cannot "beware of false prophets" if I am not to think and if I am so

afraid of judging that I never make any assessment at all of their teaching.

In writing to Titus, Paul declares, "A man that is an heretic after the first and second admonition reject." How do you know whether a man is a heretic or not if you hold the view that as long as a man calls himself a Christian or evangelical, he must be a Christian or evangelical, and you do not care what he believes? John, the apostle of love, says in his second epistle, regarding a man who does not hold the true doctrine, that we are not to let him in our house or bid him God speed. Today, however, some say that is a lack of love, that it is being censorious. This modern idea, though, is a direct contradiction of Scripture.

What, then, does *judging* mean? It means we are *not to condemn or pronounce judgment in a final sense*. In Luke 18:9-14, the Pharisee said, "God, I thank thee, that I am not as other men . . . or even as this publican." It was that judging and condemning attitude of the Pharisees toward others that was wrong.

HOW DOES this spirit manifest itself? First, it is a *self-righteous spirit*. It displays a feeling of superiority and a feeling that we are all right while others are not.

Second, this attitude leads to censoriousness—a spirit that is always ready to express itself in a derogatory manner.

Third, it leads to a despising of others, to regard them with contempt.

Fourth, accompanying this tendency is the attitude of being hypercritical. True criticism is an excellent thing. It is constructive; it is appreciation. The man who is guilty of judging is the man who is hypercritical which means that he delights in criticism for its own sake and enjoys it. He approaches anything which he is asked to criticize expecting to find faults—almost hoping to find them. A hypercritical spirit gets a malicious, malign satisfaction in finding faults and blemishes.

In practice, this attitude shows itself, first, in a readiness to give judgment when the matter is of no concern to us at all.

Second, it puts prejudice in place of principle. We are to judge in terms of *principle*, because otherwise we cannot discipline the church.

Third, it puts personalities in the place of principles. People who object to doctrine are generally those who are most guilty at this point. Because they do not have a grasp and understanding of doctrine, they can talk only in terms of personalities; so the moment a man stands for scriptural principles or doctrine, they begin to say he is a difficult

person. Because they cannot understand why another man stands for principles, motives are imputed to him; and to impute motives is always a manifestation of this spirit of judgment.

Fourth, we are guilty of this spirit if we habitually express our opinion without a knowledge of all the facts.

Fifth, we are guilty if we never take the trouble to understand the circumstances, never ready to excuse, never ready to exercise mercy.

Sixth, this spirit really manifests itself in the tendency to pronounce final judgment upon people as such. It is not a judgment so much on what they do, or believe, or say, as upon the *persons themselves*. There is all the difference in the world between expressing an enlightened, intelligent criticism of a man's views and theories, his doctrine, his teaching or his mode or manner of life, and passing judgment on the person himself. We are called upon to do the former; but the moment we condemn and dismiss the person, we are assuming a power that belongs to God alone and to no one else.

WHY SHOULD we not judge in the sense in which Jesus was speaking? The reasons are given in verses 1-5.

"Judge not, that ye be not judged." From the harmony of other Scriptures we know it means this: "Judge not, that ye be not judged"—by God. This is the judgment of all believers at the judgment seat of Christ to determine our rewards. Sinful attitudes, such as judging, (represented in I Corinthians 3 as wood, hay, and stubble) will be burned in the fire. What all this includes, I do not know, but we will be judged and punished by God for this wrong attitude of judging.

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." We can put that in the form of a principle: When we judge, we set the standard of judgment—"With what measure ye mete, it shall be measured to you again."

What Christ is declaring is that God Himself will judge us according to our own standards. This principle is seen in Luke 12 where Christ talks about being "beaten with many stripes" or "with few stripes." He declares "unto whomsoever much is given, of him shall be much required, and to whom men have committed much, of him they will ask the more" (vs. 48).

A clearer statement of this principle is given in James 3:1: "My brethren, be not many masters, knowing that we shall receive the greater condemnation." In other words, if you set yourself up

as an authority, if you become a master, if you act as masters and authorities, remember you will be judged by your own authority; by the very claim you make, you yourself will be judged.

The third reason why we should not judge is recorded in verses 3-5: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." This third reason can also be stated in the form of a principle: we are *incapable* of judgment.

Christ proves this principle. He points out that we are not really concerned about righteousness and true judgment at all. If we were, we would deal with it in ourselves. If a man claims his only interest is in righteousness and truth, and not at all in personalities, then he will be as critical of himself as he is of other people.

There is something very ridiculous about a blind person trying to lead another blind person, but there is something much more ridiculous than that, and that is a blind oculist!

Finally, in verse 5, Jesus actually condemns us as hypocrites. We pretend to have an interest in and are distressed about the faults and blemishes of our brother. In reality, however, as our Lord has already shown us (and this is the horrible part), we are really *glad* to discover it. It is *hypocrisy*. We must first condemn and judge ourselves by being honest with ourselves and admit the truth about ourselves.

I am amazed at the logic of Christ's teaching! When a man has truly seen himself he never judges anybody else in the wrong way. All his time is taken up in condemning himself, in washing his hands and trying to purify himself. There is only one thing that matters at this point, and that is that you should be humble. You should be so conscious of your own sin and unworthiness that when you find it in another, far from condemning, you feel like weeping.

VERSE SIX concludes our consideration of Christ's teaching on judging. It may appear at first to be disconnected, but its presence indicates a perfected, divine balance. If verse 6 were not present, we would be so careful to avoid the terrible danger of judging in the wrong sense that we would exercise no discrimination, no judgment whatsoever. There would be no such

(Continued on Page 13)

A CHURCH SP

MISSIONARIES arrived in the Ivory Coast with a vision. God had drawn in bold outlines in their hearts a vision of a church—Godly, strong, evangelistic, and indigenous. Today that vision is merging with reality.

Churches spring from many different types of witnessing. A concerned layman, by witnessing to those around him, can bring into reality a church. Or a preacher may be sent into an unreached area with the gospel to win converts and teach them the way of the Lord. Both are missionaries. They are the *sent-ones*—sent by the Lord to establish His Kingdom here on earth.

God chose to send preachers to the Ivory Coast, and when the Sparkses, who were the first couple to arrive, stepped out of their Volkswagen pickup in Goumère, they stepped into a spiritual darkness so impenetrable as to be frightening—except they walked in the Light, the Lord Jesus Christ. They still remember one of the first pagan sacrifices they saw. As the paramount chief, Prince Adingras, was carried in front of them in his canoe-like royal traveling chair, the drums boomed with such an intense beat that the missionaries' insides throbbed. The whole atmosphere forcefully reminded them that this was the devil's domain and that the sign on the door said, "Keep Out!"

But Lonnie and Anita and those who followed were not motivated by temporal, fearful, "goody-goody" motives. They were propelled by the Spirit of God and boldly claimed Goumère for Christ! God placed other missionaries with the same purpose at Koun, Doropo, and Laoudi. Then, in response to prayer and in conjunction with the preached Word, God began the establishment of His Church in this part of Ivory Coast.

Children responded first. Flannelgraph figures explained the Bible stories even when the new language faltered, com-

ing from lips unused to making such unusual sounds. When the children came, the missionary immediately put them on a regimen of Scripture memorization and learning Bible stories along with basic Bible truths concerning salvation and the Christian's walk. The new Christians learned that this was the Good News and that they were to share it. They did so and the church began to take form; even some adults were won through the children. The foundation was being laid.

Constructing a church is not a string of picnics hung together by vacations. Language learning is like chopping cotton in a hot July sun. One keeps on and on and on. Finally, the end of the row is reached, just as it is about to seem endless. The same "finally" is found in learning well a language. It comes, but after a long, hard row of work. Adapting to a new culture is in many cases even more difficult. Malaria threatens with every mosquito bite. Only if the pill is swallowed regularly does it stay away. Dysentery, depression, disease, all hang threateningly over the head of the man of God invading Satan's territory.

But these things concerned the missionary very little. He was preoccupied with *how* to get the job done. He took the necessary precautions and trusted God to keep him from harm. God did even better than the pill.

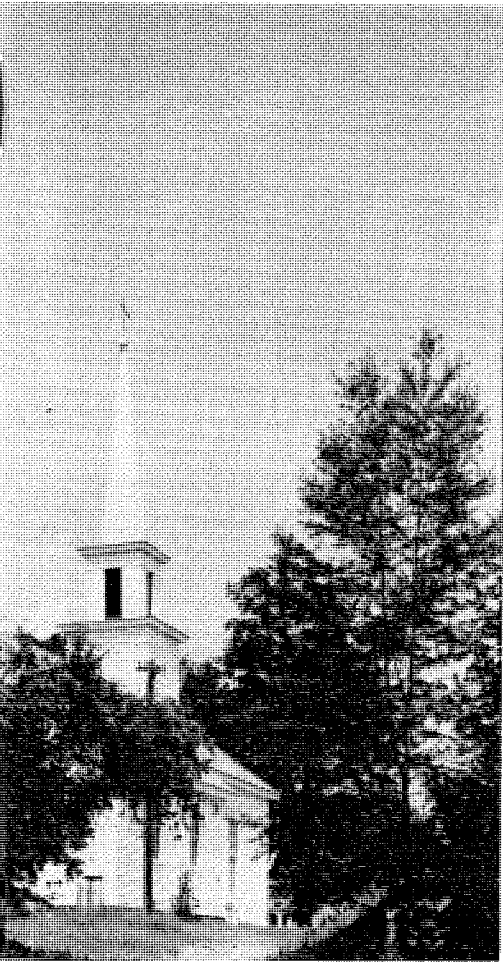
THE JOB was big enough. An indigenous church is not a common phenomenon. One can look worldwide and find only a very few examples. Many claim the title, but offer nothing beyond "self-support" as proof of their worthiness for that distinction. So much has been said about this particular aspect that it is tempting to accept it as *the* standard. Yet, one feels instinctively that it is the wrong test. This time the Bible supports instinct. Of the three characteristics offered in definition of an indigenous church, self-support, self-govern-



ment, and self-propagation (ON THE MISSION FIELD—THE INDIGENOUS CHURCH, by Melvin L. Hodges, Moody Press, p. 17), *self-propagation* must occupy the place of the trademark.

Missionaries do not sit down and consciously plan out in detail each step according to an elaborate timetable in the formation of a church. They recognize that only God can fix this timetable. They commit the program and the work into His hands. Then they expect Him to work through them. This is the effective way.

RINGS FORTH



Any of their planning would have been off base anyway. The mission field differs greatly from the USA. Customs and manners and even some ideas must be shed. *Love* must chase *prejudice* out of head and heart. *Power* must replace *form*. Preachers' Clichés that go over so well back home, and are even demanded by many, prove to be hindrances to an understanding of the gospel on the mission field. The missionary turns to the Bible to establish the authority for what he teaches and to prayer for the power to teach it so that someone in darkness will

accept it. The Bible changes from a theoretical text on Utopia to a practical handbook on how to live on earth so that one may be ready to welcome Jesus at His return. The questions asked require an answer from God—not from a white man.

This became the basis for the indigenous church. Christians learned that God spoke through His Word, and a few accepted His Word and acted upon it. They did not turn wild-eyed and become deranged. Instead, they emerged as Christians with a sincere concern for their brother. There were *Andrews* who went to neighboring villages to bring their brothers to Christ. There were others like Philip who went farther afield—one walked through part of Ghana preaching the Word in every village. They had a profound influence on other Christians in the area. It was then that we recognized that the foundation had been laid, and the walls of "living stones" were starting up.

Looking back, we can see the steps that God led us to take. At the time, though, it was simply a matter of doing what came next.

FELLOWSHIP among Christians started in youth camps. But we never encouraged organization as such. Now we see why. Instead of the white man being responsible for weaving the tribes together, there has developed among the Anyi, Kulango, and Lobi Christians a hunger for fellowship that reveals itself in their desire to be together. So they come together, without being forced or bribed or even encouraged to do so, because they want to. They have learned respect for one another and want to share trials and problems, victories and promises from the Word. With this type fellowship, organization becomes a minor formality—which in fact it ought to be.

The climax to this first phase of an emerging church took place at Goumère

July 11-13, 1968. The young preachers called representatives of all Free Will Baptist groups to meet in Goumère for three days of Bible study, fellowship, and exhortation. Fifteen groups responded, and for up to nine hours per day, they and we missionaries listened to the young men preaching and answering questions.

It wasn't just the fact that the men preached and answered questions. They do this in their own villages. Rather, they themselves, without our pushing had instituted, planned, and executed this conference. They were motivated by their concern for their brothers in Christ. This evidence of Christian maturity convinced us that the church was coming of age.

The problems are not all solved. Younger Christians are still beaten by their parents who still worship piles of rocks. Older Christians are forced to resist temptations daily as their old culture shoves wine and women at them from many angles. The church needs older leaders, mature men of God to lead the younger ones in the sure way. Missionaries must fill this spot for several years yet. But praise God for what He has done and is still doing!

These Christians are the "living stones." As the church emerges, they are cemented together by love and service. There is no thrill anywhere quite like seeing this edifice take shape. And it all sprang from a vision in the heart of God who placed it in the heart of a man and wrought through that man the work to make it a reality.



MISSIONARY JONES and wife JOY are serving their second term in Ivory Coast, West Africa. The Texas native is a graduate of Free Will Baptist Bible College.

glancing around the states



Family Night at the Raleigh Church featured singspiration on several occasions.

Evangelism Conference Scheduled

Florence, S. C.—Church Evangelism Conference, sponsored by the National Board of Home Missions and Church Extension, is slated for February 10-12, 1969. Promotional Secretary Robert Shockey recently announced the theme for the three-day conference: "Attempt Great Things for God—Expect Great Things from God." The conference is designed to help the pastor and local church to minister to people in their own area and to show various methods currently being used to reach the unreached for Christ.

Prospects Being Sought

Cedar Rapids, Iowa—*Contact* readers are asked to send names and addresses of unchurched friends and relatives in the Cedar Rapids, Iowa area to: Mr. Paul A. Ursery, 5047 Rich Mar Lane, NW, Cedar Rapids, Iowa 52404.

Youth Tract Available

Norfolk, Va.—"Fight or Switch," youth tract by Kenneth Riggs, is available for \$1.00 per hundred. Tracts may be ordered from: Kenneth Riggs, 2428 Norcova Avenue, Norfolk, Virginia.

OBC: Operation Participation

Moore, Okla.—The goal of Oklahoma Bible College's *Operation Participation* is to enlist 2,000 individuals concerned enough about furthering the Lord's work through Christian education to give \$100 each for use in the current expansion of the college. Expansion includes the dormitory now under construction which will ultimately provide housing for 56 students and a similar dormitory which is scheduled for occupancy in the fall of 1969.

Texans Seek Pastor

Henderson, Tex.—The congregation of Good Hope Free Will Baptist Church is

in need of a pastor. Interested ministers are asked to contact Mrs. Edward Burns, Route 5, Henderson, Texas 75652.

New Church in Texas

Austin, Tex.—*Contact* readers are requested to send names and addresses of Free Will Baptists and unchurched friends in the Austin, Texas area to: Rev. Rashie Kennedy, 507 Radam Lane, Austin, Texas 78745.

Book Sales Soar

Birmingham, Ala.—*A Living Gospel for A Dying World* by W. H. Ryland is

being used across our nation by ministers and auxiliary leaders. Author Ryland recently reported to *Contact's* editorial staff that the book has sold in 41 states and 15 foreign countries. Containing 12 gospel messages, poems, and 31 Bible questions and answers, the book may be ordered from: Rev. W. H. Ryland, 901 Ridge Place, Birmingham, Alabama 35214.

OBC Shows Increase

Moore, Okla.—An unprecedented increase in the number of full-time students attending Oklahoma Bible College was



Pastor Walker's expression indicates hayrides are not just for the younger set.



Well . . . there must be a volley ball somewhere.

experienced this fall when the full-time equivalency enrollment reached a 76% gain over the previous fall semester. Enrollment statistics show that the student body is composed of 52 men and 34 women. Represented on campus are the states of Ohio, Washington, Texas, Arkansas, Missouri, Kansas, California, Colorado, and Oklahoma.

Lynn Wood, moderator of the Oklahoma State Association, is Promotional Director for OBC. Ted Wilbanks, graduate of Free Will Baptist Bible College, has joined the faculty as private music instructor. Eddie Altis, of Springfield, Missouri, has joined the faculty as instructor and librarian.

Evangelistic Tour Slated

Darlington, S. C.—Evangelist Elton Miller, along with his family, *The Gospel Question Marks*, will tour South Carolina, Georgia, Alabama, Mississippi, Louisiana, Tennessee, North Carolina, and Pennsylvania June 18-July 16, 1969. One night's service or two services on Sunday are being scheduled. Evangelist Miller's booklets, *Played the Harlot* and *Signs and Wonders* are now available. Each booklet sells for 75¢ plus 10¢ postage and handling. Both booklets may be ordered for \$1.00 plus 15¢ for postage and handling. Address all correspondence to: Evangelist Elton Miller, Rt. 2, Box 12, Darlington, S. C. 29532.

Raleigh Youth Active

Raleigh, N. C.—Under the direction of Pastor Billy Walker, Miss Linda Williams, student at FWBBC, directed the youth activities during the past summer at First Free Will Baptist Church here. SS Superintendent Marvin Williams, CTS Director John Holland, the pastor, and youth director outlined the entire summer's program during the beginning of the warm season. Skating parties, hayrides, rescue mission services highlighted the youth program. Family Night captured a prime place on the church's calendar.

Young Accepts Post

Oklahoma City, Okla.—During their annual state association, Oklahomans elected Reverend Homer Young as their new Promotional Secretary, succeeding Reverend N. R. Smith, newly named

JUDGING

(Continued from Page 9)

thing as exposing heresy and compromise and pronouncing judgment with regard to it. If we are to practice the injunction of verse 6 we must have a spirit of discrimination. We must be able to recognize notes and beams and to discriminate between person and person.

What does Jesus mean when He says, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you"? Obviously He is referring to the truth, which is holy, and which can be likened to pearls. What is this holy thing? It is clearly the Christian message, the message of the kingdom, of which He is speaking in the Sermon. The dogs and swine are those who violently oppose the truth. Does this mean we are not to give the Christian truth to unbelievers? Certainly not, for how else are we to win them?

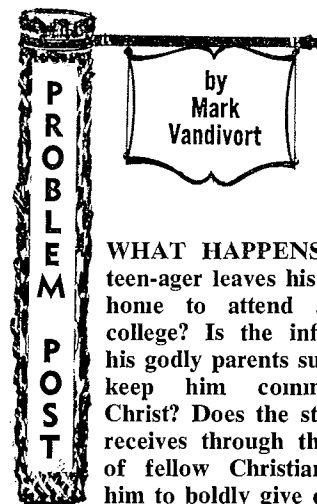
What, then, does it mean? Let us look into the Gospels. Jesus dealt with Nicodemus, Nathaniel, the woman of Samaria, the Pharisees, and the publicans all in a different manner.

How does this observation affect the meaning of this verse? First, we must recognize the different types and persons, and we must learn to discriminate between them, just as did Christ. We must learn to witness to *different people in different ways*.

Second, we need to become expert in knowing what to give each type. You

(Continued on Page 15)

Director of Christian Literature in our National Offices. Mr. Young pastored the Lawnwood Free Will Baptist Church in Tulsa prior to his acceptance of the promotional post. The newly elected Promotional Secretary also serves his state as a member of the State Missions Board. As Promotional Secretary, Mr. Young will coordinate the work of his state, manage the book store, edit *The Promoter*, state paper, serve as treasurer for the State Association, and promote our denominational program throughout Oklahoma. Young accepted his new role in November.



WHAT HAPPENS when a teen-ager leaves his Christian home to attend a secular college? Is the influence of his godly parents sufficient to keep him committed to Christ? Does the strength he receives through the prayers of fellow Christians enable him to boldly give expression to his faith in Christ? Undoubtedly, these and other forces sustain the Christian student on a secular campus.

The influence of an irrepressible crusader who went to be with his Lord several weeks ago gave purpose and meaning to my life during college days. This month I would like to share with you an excerpt from a carbon in my personal correspondence file:

"Dear Brother Willey:

It was ten years ago that you took time out of a busy schedule to write to me, a senior at the University of Missouri. I remember well the excitement of receiving a letter from a missionary in Cuba—to think you had an interest in me. God has given you a lifetime of interest in thousands of people, many of whom you have seen follow your footsteps in some way. Many of us in the younger generation may never forge the pioneer trails as you. But you can rest assured we will faithfully seek to follow the footsteps of the One you have loved and lived for—our Lord Jesus Christ.

Free Will Baptist missionaries around the world will continue to preach the precious story of Jesus because God has used you to help plant a spark in our hearts.

I can remember as if it were last week that early morning chapel prayer meeting at the Cedars of Lebanon mission station in Pinar del Rio, Cuba, where I told God I was willing to go anywhere for Him. This was one of the major decisions I have made in life. That was nine years ago. The years since have been wonderful and fruitful.

Thanks again for praying for me and taking enough interest in me to write those letters to me ten years ago . . ."



Evangelist Miller and family will tour several states next summer and present the gospel in song and sermon during the tour.

woman to woman



by CLEO PURSELL

Goodwill Toward Men

As the Christmas season approaches, one sees much evidence of tension, anxiety, and suffering on the faces of many. Some have money problems, some are ill, many are unhappy in their family relationships, others are concerned about world peace and war in Viet Nam. Even the most fortunate experience heartache and suffering. Someone has wisely said: "Be kind for everyone you meet is fighting a hard battle." Most people, however, endure their suffering bravely and continue smiling and working, hoping to improve their lot.

The Christmas season is a time of joy and happiness and hope. The voice of the angels with their message of peace on earth and good will toward men has been obscured many times but has never been silenced. Let us rejoice in the good news that came to this earth the night Christ was born, and let us share this news with a saddened world.

Here are a few simple suggestions for Christmas giving: Send Christmas remembrances to those who would least expect them from you—the people we see often but do not know, the neighbor who nods good morning each day, those who clean your office or workroom, the man who delivers milk to your door, the boy who brings your daily paper, the officer (or patrol mother) who directs traffic at your corner. Get the thrill of making trips to the hospital, orphanage, or a jail. Help unfortunate families.

Homes for Children

Christmas shopping for two or three children can be expensive, but when you have 50 or 60 to shop for. . . ! Whether your gift is money, clothing, food, coupons, or trading stamps, the Homes for Children listed below will welcome your contributions: Free Will Baptist Home for Children, Route 9, Greeneville, Tennessee 37743; Free Will Baptist Children's Home, Eldridge, Alabama 35554; Free Will Baptist Children's Home, Turbeville, South Carolina 29162.

Christmas at Home

"I would like to go home for the week-end," reflected Lynette Miley in a recent conversation. She knew this was wishful thinking as *home* is far away—so far in fact that it will not be possible to even go home for Christmas.

She and her brother Lynn are students at Free Will Baptist Bible College and children of Dr. and Mrs. La Verne Miley, missionaries in Ivory Coast.

Others will not be permitted to join the family circle at Christmas, such as Beth Merkh, whose parents are missionaries in France.

Include these young people in your prayers. You may want to help brighten their holiday season by sending cards, letters, or small remembrances. Send them in care of Free Will Baptist Bible College, 3606 West End Avenue, Nashville, Tennessee 37205.

Pre-Christmas Season of Prayer

"The Christian Woman . . . a Missionary" is the theme of our pre-Christmas season of prayer programs which will be observed by friends and members of the Woman's Auxiliary this month. The author, Mrs. Cathern Smith, recently moved from Oklahoma City to Nashville, where she assists her husband, N. R. Smith, in operating Randall Book Store.

The *Alice Lupton offering* received during the prayer season for state home missions is in honor of WNAC's first president.

New Publications

Biographical booklets honoring Mrs. Alice Lupton, Mrs. Lizzie McAdams, and Miss Laura B. Barnard are just off the press. They will be helpful during your seasons of prayer observances and in study courses. They may be ordered from WNAC, P.O. Box 1088, Nashville, Tennessee 37202. Send \$1.00 for the three.

Christmas Cookies

Store all cookies in airtight plastic or

metal containers in a cool place. (Coffee cans with plastic lids make great cookie canisters.) If crisp cookies become soft, they can be re-crisped in the oven. Nearly all cookies freeze well. If you plan to mail cookies, select ones that keep their fresh flavor at least a week under average conditions. Those low in eggs are best. Choose thick, firm cookies that won't break easily and end up in crumbs.

Jewel-Brooch Cookies

These cookies make a perfect accompaniment for punch as well as an elegant dessert.

- 1 cup plus 2 tablespoons all-purpose flour
 - 1/3 cup sugar
 - 1/2 cup softened (not runny or whipped) butter
 - 1 egg yolk
 - 1/2 teaspoon vanilla extract
- Garnishes

Mix flour and sugar. Add butter and mix as for piecrust until coarse crumbs are formed. Add egg yolk and vanilla and mix with the fingers or a pastry blender until dough holds together. Form into a ball and place in the refrigerator 20 minutes, or until stiff enough to handle. Using a measuring half-teaspoon, put pieces of dough 1" apart on cookie sheet, then shape in balls with floured palms. Make an indentation in the center of each ball with the little finger but do not punch all the way to the pan. Press one of the garnishes suggested into the small hole. Bake in moderate oven (350 F.) 15 to 20 minutes, or until cookies are golden brown. Remove from oven and loosen cookies with a spatula. Let remain on pans until at room temperature. *Garnishes:* Crystallized cherries cut in quarters, stiff jam or jelly, bits of candied ginger, orange or lemon peel, semisweet chocolate pieces, or almond halves.

GEM

Christmas Holidays: Anticipation, preparation, recreation, prostration, and recuperation.

JUDGING

(Continued from page 13)

do not handle a Pilate and a Herod in exactly the same way; you answer the questions of a Pilate, but you say nothing to a Herod. When we have gotten the beam out of our eye, then we must know what to give a person to help him.

Third, we need to be careful how we present the truth. We must be careful not to put truth in a way that is likely to be offensive to any type of person. For example, to go to every unbeliever and ask, "Are you saved?" is not the scriptural method. Some people will take

**LET US BE AT
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JUDGING OURSELVES.
—O. S. Marden**

offense at this approach, and we will be unable to lead them to Christ. Their attitude will be that of dogs and swine who trample the truth. I know some people will laugh and sneer at the truth regardless of the method used, but we are not responsible for their action. Be careful you do not make yourself an offense rather than the truth being the offense.

Is judging right or wrong? It is the attitude and not the fact of judging that is wrong. I cannot rightly judge until I have removed the mote from my eye. Only then will I be able to "Speak the truth in love." Let us maintain a true balance and a due sense of proportion in these things for the good of souls and in order that we may give a balanced, full-orbed representation of the truth of God.

ABOUT THE AUTHOR



Mr. RIGGS is an instructor in the Christian Education Department at Free Will Baptist Bible College, where he received the B.A. degree. He earned his Master's degree at Columbia Bible College in South Carolina and completed residence for the Ph.D. at Bob Jones University.

cooperative giving

GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

October 1968

	Oct. 1968	Oct. 1967	Year to Date	Designated
Alabama	\$ 872.08	\$ 662.55	\$ 4,010.78	
Arizona	—	—	923.05	
Arkansas	392.26	280.63	6,945.15	
California	715.09	593.47	4,808.05	
Florida	505.51	802.55	5,265.32	505.51
Georgia	444.52	1,178.68	2,013.60	
Idaho	—	—	194.20	
Illinois	656.74	738.70	6,928.73	
Indiana	—	8.29	477.05	
Kansas	—	—	759.21	
Kentucky	139.41	93.97	1,736.48	
Louisiana	—	—	99.39	
Michigan	815.97	—	2,436.89	
Missouri	2,076.03	2,588.15	19,548.74	
New Hampshire	—	30.24	—	
New Jersey	—	14.00	74.00	
New Mexico	200.36	—	647.00	
North Carolina	168.13	92.65	1,743.76	
Ohio	565.26	637.95	2,677.13	
Oklahoma	762.39	1,858.17	15,027.45	
Tennessee	298.48	494.61	2,952.43	42.77
Texas	67.02	61.64	1,342.08	
Virginia	539.79	656.70	5,334.29	
Washington & Oregon	65.33	—	751.76	
Wisconsin	—	—	100.00	

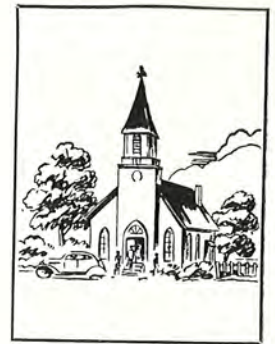
COOPERATIVE DISBURSEMENTS

Executive Department	\$3,050.49	\$2,266.52	\$27,184.56	\$254.96
Foreign Missions	2,095.55	3,129.96	20,490.21	173.38
Bible College	1,779.35	2,266.52	17,357.59	108.10
Home Missions	1,243.06	1,726.87	12,123.17	102.07
Church Training Service	627.14	1,079.29	6,108.12	50.08
Superannuation Board	302.02	323.79	2,997.09	13.49
Master's Men	183.76	—	1,731.34	13.18

A LAYMAN *Looks At The* CHURCH



(A talk made by George H. Miller, Attorney, Thomaston, Georgia, before the Thomaston and Upson County Ministerial Association, April, 1968.)



MY FATHER was a minister of the gospel—a preacher if you please—and for some fifty-three years he was a member of the Florida Conference of the Methodist Church. If he were alive I am sure he would gladly testify to the fact that during every day of his ministry he needed greatly God's help and guidance. And I trust that none of you will consider me presumptuous or trite when I say that all of us—and possibly you spiritual leaders more than the laymen in your respective churches—need God's help and direction more than we ever have.

When Brother Travis invited me to address you, I decided to talk on the somewhat pontifical subject, "A Layman Looks at The Church," thinking that perhaps you would like to be told frankly, yet most respectfully, what, in part at least, is in the hearts and minds of innumerable laymen everywhere.

If it is true that no two men have the same degree of proximity to God, and if it further be true that each individual's nearness to or distance from the Heavenly Father is in a constant stage of change or variation, then it probably is of equal truth that no two laymen or non-church members, as to that matter, have views regarding the church that are identical.

However, rightly or wrongly, the average non-clerical person, though he may look through a dark glass dimly, will regard and evaluate the church in terms of the opinion he forms of the clergymen who formulate its doctrine and deter-

mine the nature and degree of its activities and influence on the lives of people both within and beyond its fold.

I suppose that the primary reasons a man has for attending church are these: to be taught religious truth, to receive spiritual guidance and inspiration, and to achieve satisfaction in a measure at least of his thirst and yearning for God.

The older members of our American society now living had a high and sacred regard for the church when they were young, and if their regard and attitude have changed, though possibly not lessened, I think it is because the church has changed.

In the years past and within the memory of most of us, ministers preached about heaven and hell and sin. They taught that the Bible was the infallible Word of God and enunciated the proposition that Jesus was born of the virgin. They further declared Jesus became alive after He was put to death, that He ascended physically into heaven, and that He lives as a personal Saviour in the hearts of those persons who accept His salvation, and that upon all such He bestows eternal life. In those days the Triune God was a reality with meaning and force, whose universality of acceptance by laymen and clergy seemed far greater than now.

We are told that the church must give up old ways and ideas and adjust itself to the new ways and ideas of the world and that if Christ does not change with the world, His Church at least must learn

to conform to the changing times. To many churchmen now, the acceptance of Jesus as a personal Saviour of individual man is not nearly so important as the church's acceptance of new and so-called liberal ideologies, and its commitment to active participation in liberal and sometimes radical movements having at their center politics, economics, business affairs; and racial, and class, and labor tensions and controversies. In many ecclesiastical quarters the emphasis now is more on changing the political, economic, social and racial orders than on the efforts to elevate and purify the morals, habits, beliefs and personal lives of individuals who constitute the body of that order or society which cannot be reformed or made perfect until a reformation is made in the hearts of those who constitute it.

Is it not of more consequence to follow the spiritual teachings of Jesus than the political and economic teachings, for instance, of either Karl Marx on the one hand, or of Thomas Jefferson on the other?

What I am trying to say is that the vast majority of laymen either consciously or unwittingly look to the church and to the clergy for spiritual guidance and direction which their souls and minds crave. Men in and out of the church desire *more* and not less faith. They prefer to *find* God rather than lose Him. But the importance of finding God must be made manifest. And is this not the task to which men are called when they are called to preach? And also, is it not the

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overriding duty of clergymen everywhere to lead individuals closer to God after they acquaint them with Him and with the Saviour?

ANY LAYMAN believes that he can select the political leader he wishes to follow and support, without any admonition or advice from a minister or from any group of clergymen. But he intuitively feels that he has no diversity of gods from whom to choose the object of his soul's adoration. He believes a true God exists, but O, how he needs the help of God's minister in finding Him! And how weak and disconsolate that man is in soul and spirit when that source of help is insufficient or wholly inadequate!

Yes, the average layman yet believes that it is the function of the church to *bring men to God*, and inculcate in them that *faith in God* and in the *Saviour* which is sufficient and satisfying, and to the *joyful experience of that love* which passes all understanding.

As things are going now, however, church members are losing faith in the primary Christian tenets and are gradually if not rapidly wavering in their fidelity to and love for the church. Christ, I fear, is becoming less meaningful to their lives.

Why? The reasons may be many, and the truth is not served by over-simplification. However, the principal cause of this *turning from the church* lies in the weakening of Christian belief—or faith—on the part of growing numbers of the

clergy; and the laity of the church are not unaware of what is going on. The layman's attitude is, "O well, the preacher doesn't seem to know, so how can I?" In all honesty, should the faith of laymen be greater and more soul-exhilarating than that of clergymen? Should not ministers seek constantly to inculcate more, and not less, fundamental Christian and Biblical faith in all people whom their lives touch?

Most laymen evaluate with remarkable accuracy the Christian beliefs of their pastors. When the Christian church and its clergy eliminate heaven and hell by ignoring them, measure sin in terms of mental attitudes or treat it as non-existent and minimize or disregard entirely personal salvation and eternal life, the layman of the church becomes distrustful of both clergy and church, and his support of them will surely diminish or cease altogether.

What do we see for the clergy and the church in the future? In one respect at least, the church then will be as it invariably has been in the past; that is, it will be a prolongation of the shadow of the clergy of which, in a real sense, it is the reflected image. For, after all, to a major segment of the laity, the meaning of Christ, and of Christianity, and of the church's mission on earth, is what the clergy of the church say it is.

Information, much of which is unquestionably, though lamentably reliable, coming from the theological schools over

the country, leads the layman to the inescapable belief that the students there—the preachers, if you please, of tomorrow—are not being taught sound Bible doctrine or to believe what the Scriptures say; nor are they being taught in many instances and in many seminaries that their chief duty as ministers and emissaries of Jesus Christ is to bring as many human beings as possible to an acceptance of Jesus as their personal Saviour, the Deity who promises and is capable of providing eternal life. I trust and believe that all ministerial students do not succumb to this influence; according to the evidence, however, a very large number, and seemingly a considerable majority, of them do. I feel that God does not censure them nearly as much as He does their teachers and instructors who probably occupy the most responsible positions of trust on this earth.

And if and when young men such as these, to whose training I adversely refer, become pastors and leaders in the church, formulate its policy, and control its destiny, then Christian laymen throughout the land, I believe, will renounce such spurious Christian leadership, and under God's divine—and benign—guidance, will seek, find and joyfully follow Christian leaders worthy of the name and will commit themselves to the support, maintenance and preservation of that church against which the gates of hell shall not prevail.

Series Available for Your Wednesday Evening Services

HOW OFTEN do you have opportunity to participate in your Wednesday evening Bible studies? Does your pastor do all the talking? Or does he provide opportunity for laymen to share their observations of the passage being considered?

If your church does not have an adult CTS, you will be pleased to learn that *Adult Focus*, magazine for adult training in the local church, is designed for use in your Wednesday evening services. January's theme is: *Provisions for the Abundant Life*. During the first four weeks in the New Year you could discuss Light and Understanding, Awareness of Life, The Joy of Assurance, and the Provision of Prayer.

Beginning January 29, the *Evangelism* series begins: The Individual Approach in Evangelism, Reaching Those Who

Have Difficulties, False Hopes, and Religious But Lost.

Beginning March 26, the third series begins: *Living in the Light of Christ's Return*. Subjects to be discussed are: That Blessed Hope, The Purpose of Christ's Return, What Manner of Persons?, A Dreadful Day, and What Does the Future Hold?

Your church could order one magazine for each family. Encourage the congregation to study the magazine content prior to the Wednesday service. This will give each member opportunity to investigate the Scripture on his own. Then, during the mid-week service discuss the passage, its interpretation, its relevance, and its application. During the discussion, each individual should decide to translate the truth into life during the remainder of the week.

A variety of ways to present each study (or program) is presented in *Adult Leader*, supplement to *Adult Focus*. Pastors are becoming more and more aware of the need to provide opportunity for members to participate in the Wednesday evening service. By using the suggested methods of presentation in *Adult Leader*, the pastor will find suitable and meaningful means by which to use the laity. What an excellent way to train Christians!

If you are not already subscribing to *Adult Focus* (magazine used across our denomination in CTS), order a copy for each family, and begin the first Wednesday night in January discussing subjects that direct the Christian in his spiritual growth.

Order from: CTS Department, P. O. Box 1088, Nashville, Tennessee 37202.

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THE LIFE OF DR. (O. R.) BACHELER, by Rev. Thomas H. Stacy, Fifty-three Years Missionary to India (Boston: Morning Star Publishing House, 1904).

LIFE OF J. L. PHILLIPS, M. D., Missionary to the Children of India, a biographical sketch by his widow (London: Sunday School Union, 1898)

LAVINIA CRAWFORD, THIRTY YEARS MISSIONARY IN INDIA, Her Journals and Letters

MY MISSIONARY ASSOCIATES, Z. F. Griffin
THE LIFE OF A HINDU WOMAN, Z. F. Griffin
DAILY LIFE IN BENGAL, Z. F. Griffin (Published for the author, Buffalo, 1896)

CHUNDRA LELA, Story of a Hindu Devotee and Christian Missionary, Z. F. Griffin (Philadelphia: The Griffith & Rowland Press, 1911)

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a report to thoughtful laymen

The Financial Dilemma of Ministers

Did you know that the average American minister's salary has failed to keep up with the cost of living? Perhaps this is why a national church organization has found two-thirds of our more than 200,000 ministers living in debt.

Consider three basic points. In the first place, a minister is an educated professional man who must pay for the equipment and continued training needed to meet the demands of his occupation and the civic leadership he assumes to do his job better. Second, he is almost always a husband and father who must provide for his family. Third, he is an individual—a person as yourself—who needs the time and things which complement and recreate his working abilities and talents.

All of these cost money he seldom has. Recent figures compiled by the national organization place the average minister's salary more than a dollar an hour below what the average painter makes. And the minister has no 40-hour week. In fact, if a painter works 60 hours in one week (as his minister so often does) he would receive \$228.90 according to Department of Labor statistics. Working the hours he does, a minister would earn over \$1,000 a month as a painter.

Inflation, too, cripples the minister's income. Figures show that the incomes of clergymen have increased 105% since 1939. But in the same time the U.S. News and World

Report charts a 149% increase in the cost of living, including taxes.

The value of the dollar decreased faster than the minister's salary grew. Simultaneously, our increasingly complex society created new demands upon his money through more extensive education for his children, advanced medical procedures, new charities.

Today, as a result, many a minister faces financial difficulty. As a trained professional man and community leader, he must maintain the standards you expect of him. As a family head, he must provide his wife and children with the necessities of life. As a human being, he must engage in those same human activities you find so necessary for your own continued growth.

But it is impossible for many ministers to meet all of today's financial demands on a salary that is worth less than was the average minister's salary in 1939. True, a man does not follow the call to be a minister for material wealth. But shouldn't he be paid enough to live as people who respect his position would expect?

Josh Billings once said, "A congregation who can't afford to pay a clergyman enough want a missionary more than they do a clergyman." *Church members, especially the guiding laity, must ask themselves how much shall be given to one who gives them all he has—the decision is theirs.*

Permission granted by Ministers Life and Casualty Union of Minneapolis, Minn.