

OCTOBER 1969

# contact

Of The National Association  
Of Free Will Baptists



## BETHEL

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growth of a Kinston,  
North Carolina church.

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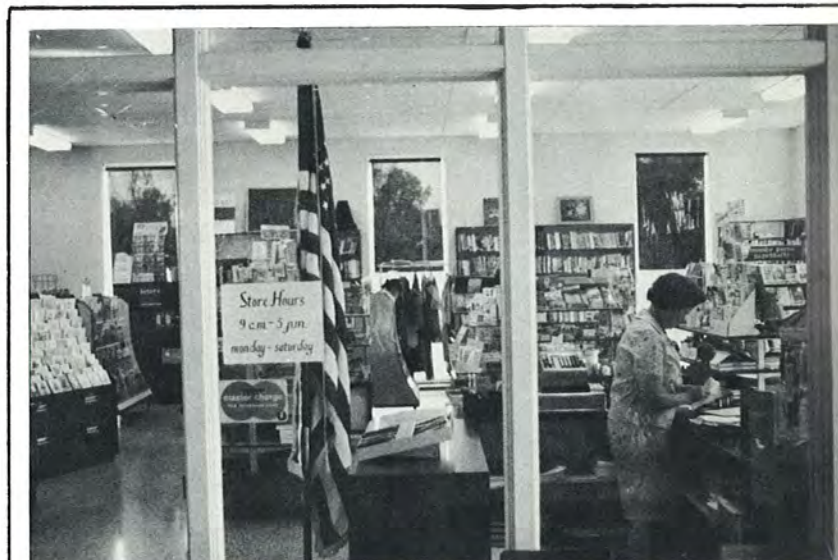
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#### A BULWARK IN CRISES — SUNDAY SCHOOL

**I**s the Sunday school passe in this mod society? Some apparently think so from voices of despair being heard. This critical decade demands that we turn a deaf ear to the prophets of doom. We must recognize that dynamic Sunday schools are needed to confront the crises of our time.

*The moral crisis* — Generated by a permissive society, the effects and frequency of obscenity, indecency, pornography and immorality are increasing. Co-educational dormitories reflect the moral decay of our times. Post offices are unable to cope with the quantities of pornography. Television, even with its clean-up campaign for 1970 programs, has been unable to affect nude fashions.

*The youth crisis* — Spawned by a breakdown of the home, it is manifested in rebelliousness, rejection of authority, drinking and the use of drugs. Secular education intensifies the problem because young people have failed to find real meaning and purpose in life.

*The crime and lawlessness crisis* — Existing because the law has been flouted, officials find it difficult to enforce the law because public support is apathetic.

*The social crisis* — This prevails because we have failed to discover effective ways to communicate and fellowship with all races. Regrettably, evangelicals have been dilatory in helping Christians overcome prejudice and gain a better understanding of racial problems in order to ease strained relations.

*The religious crisis* — Precipitated by continued compromise, fundamentalism is waning as more denominations capitulate to neo-evangelicalism, liberalism and ecumenism. False religions are capitalizing on the spiritual stagnation of our time.

Added to the weakness of the era is the confusion over the Viet Nam War, campus disorder and the mounting influence of socialism and communism.

Amid the frustration and consternation of this perilous world, there is light for the darkness. It is the Word of God. The Psalmist tells us "Thy Word giveth light." It is "a lamp" shedding light on life's pathway.

This is why Sunday school is so beneficial. It has a vital role in counteracting the secular, materialistic philosophy of the world by teaching the truth. Here, the Bible is taught consistently. Many homes either neglect Biblical instruction or teach spasmodically. Public schools omit teaching Bible altogether. This increases the responsibility of maintaining a Bible-centered Sunday school as a bulwark against infidelity.

Not only does the Sunday school win men to Christ, it nurtures the believer spiritually so that the life is molded after examples set by Christ. Its aim is to lead the people to know the Bible in principle, life and action. A knowledge of the Word enables the pupil to evaluate adverse circumstances from a Christian perspective and to find a solution to the problem for life. This brings peace and satisfaction to fearful hearts.

A vital Sunday school with an effective outreach is essential to fill the spiritual vacuum created by the crises of our time.



**A LETTER FROM THE EDITOR**

*Jim Owen Jones*

This issue of Contact magazine explores the operations and plans of the National Sunday School Department. It is the second in the series of issues devoted to our national ministries.

To get the cover story we traipsed 700 miles across the Great Smoky Mountains to Kinston, North Carolina. There we found a model church, or about as close to "model" as they get these days. We not only found a Sunday school that had increased 1700 per cent in eight years, but we met a businessman-turned-pastor and Sunday school teachers who were self-taught and actually enthused about visiting their visitors.

We didn't write about the National Sunday School Department just to give them a pat on the old back. In an era where major denominations are reporting decreasing attendance in Sunday school and even advocating possible abolition of that important institution, the Free Will Baptist Sunday school picture is brighter than it ever has been at any time in its broken history of 135 years of development. Beyond doubt, it must be credited to sound doctrine and Bible-centered teaching.

But the flowering of the Sunday school ministry in this denomination has only begun. Launched in January 1969, a complete seven-year Bible study should result in the thorough training of hundreds of young adults. By 1975, having completed *Revelation*, we should have enough personnel resources to literally triple present ministries. And that's what this issue is all about.

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*This Month in Contact Magazine, Vol. XVII No. 12*

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**FEATURES:**

Bethel/EDITOR .....	3
All the Way to 1975/JIM JONES .....	10
Seven years of Bible Study/ROGER REEDS .....	14
Teacher Training: A Proven Concept/H. D. HARRISON .....	16
Operation REAP/CONTACT STAFF .....	18

**DEPARTMENTS:**

Personally (Editorial)/RUFUS COFFEY .....	1
A Letter from the Editor/JIM JONES .....	2
The Religious World/CONTACT STAFF .....	6
Action: Stateside/CONTACT STAFF .....	8
Comment/CLEO PURSELL .....	19
GEMS from the Greek New Testament/ROBERT PICIRILLI .....	19
Cooperative Report/CONTACT STAFF .....	20

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# contact

OCTOBER 1969

*Official publication of the National Association of Free Will Baptists*

by the Editor

# BETHEL

Church growth is often a drab and dull subject simply because it concerns intangibles like record numbers, dedicated laymen and marvelous pastors. An advocate of numerical growth usually places priority on attendance goals; what is said and done after attendants get there is hardly a factor. Don't worry about the mules, this propagandist says, just load the wagons. Converts and visitors and people with problems don't count. ("Oh, if we could only reach that 200 mark!")

One Free Will Baptist church in Kinston, North Carolina doesn't behave as if the Lord will award a silver dollar or shetland pony to the person who brings the most friends (it usually doesn't matter whether they're lost, depressed, schizophrenic, lukewarm, or backslidden).

Bethel church. Namesake of that holy place in patriarchal times where Jacob, racing from the fury of his brother Esau, told God that if He would be with him, give him bread and bring him again to his father's house, that He would be his (Jacob's) God.

Bethel church. Where every Sunday school class is a miniature model of a mature church. Site of the spot where God is worshiped. Like in Jacob's day when he made his covenant.

A stranger at this suburban church in this city of 27,000 no sooner steps on the front porch before he is greeted by a half dozen handshakes, introductions, and a smiling "Come in and join us for worship" welcome.

On September 7, a special day for Bethel members since they were having dinner on the ground, the register —

that old Free Will Baptist measuring chart synonymous to the aged pulpit of churchdom — showed an attendance of 891 for Sunday school. The previous Sunday's attendance was 682. Average for the year was 700-plus. That's not significant, until compared with attendance of 50 just eight years ago. The fact is even more significant when one considers that the church is approximately 30 years old.

In other words, Bethel was a typical 20th century church for 22 years. Then a layman came.

David Paramore was a drycleaners manager when he was converted. He was encouraged to teach a Sunday school class in a Kinston church. Eventually, a self-made and rather dynamic pastor named Frank Davenport, who was then overseer for a mission in nearby Hookerton, N. C., asked Paramore to assume leadership of Wednesday night prayer meetings at the Hookerton mission.

The man grew spiritually and in Bible knowledge. His growth was made particularly difficult because he had only a ninth grade education. Soon the Hookerton mission was able to stand alone, and asked Paramore to be its pastor. The church grew under his part-time leadership, and in a short while reached 500 membership. By this time he had been ordained as a minister.

Then Paramore was asked to take over the struggling Bethel mission of 40 members in downtown Kinston, which had merely existed for more than 20 years. That was in 1961.

Within three months Bethel's attendance hit 211, and stayed there three consecutive Sundays.

Bethel church saw a floundering evangelical congregation of 30 nearby, and took it under wing.

In the third year, the church bought two houses to add to the sanctuary, and attendance soon went over the 400 mark, sometimes hitting 480. Even standing room was at a premium.

The Bethel people went out and won converts in their fair city and rural areas, and kept on growing. During Christmas week of 1967, they moved to their new church on a nine-acre tract on the outskirts of Kinston. Most of the financing of the large sanctuary and classroom complex came right out of their pockets as freewill offerings. Attendance again shot up, this time over 600. And it has climbed steadily for 21 months.

Bethel's Sunday school has 35 teachers and 35 classrooms. About 50 per cent of the congregation are new converts of less than two years. Sunday school offering September 7 was \$3,252.59, twice the normal giving since on this special day (one of several each year) members gave twice the amount of their tithes.

One key to this fast growth (compared to 20th century, fundamental protestant standards) is the Sunday school's philosophy: every class is a little church. Every teacher is a pastor. And that's the way Bethel operates. Categorically speaking, her members have that rare quality of being like lighthouses, reflecting all their radiant joy as converts.

One new Christian, a convert of two weeks, brought to his Sunday class 13 visitors. The teacher said, "Just think, I have 13 people to visit this week! Isn't that great?"

As far as Bethel teachers are concerned, the pastor has charged them with the responsibility of soul-winning because, one, they are Bible scholars and two, have the message of salvation. So they go out on their own, not in formal visitation programs, but alone, to win souls. Numerical growth seems incidental to them. The soul is what counts. And their example of soul-winning is followed by their members.

To supply his Sunday school classes with qualified teachers, and to follow up conversions with Bible training, the pastor has a "new convert" class on Sunday evenings.

Bethel members apparently see importance in prayer meetings. On September 3, attendance at prayer meeting reached 394. That meant that 394 Christians shared in prayer support of various ministries of the church and denomination in that one service.

One recent Sunday at Bethel, the new music director, Doug Henderson, and wife Kathy announced that the youth of the church would meet to begin a youth choir. They expected about a dozen to show up, having been accustomed to normal teen response to church activities. That afternoon, more than 50 teenagers appeared.

Another major key to Bethel's phenomenon is her emphasis on Christian maturity. For 1969 and 1970, 11 revivals were scheduled, featuring notables like university president Bob Jones, evangelist and Bible college pro-

motor Jack Paramore, National Home Missions field secretary Bob Shockey, evangelist Bobby Jackson, and successful pastors such as Ronald Creech, Joe Ange, Don Pegram, Joe Boyd, Gordon Sabastian, and Al Davis. The church spares no time and effort in creating an atmosphere of learning and progress. She simply never looks back.

A third reason for Bethel's growth is her bus program. She has no monopoly on this method, since hundreds of churches use this mode of transportation to get members to church. But the congregation does not stop here. With hundreds of youths promenading through the hallways on Sunday morning, Bethel members decided to offer them recreation in addition to classes. She has built a large softball diamond, a lighted one, on the sandy lots behind the church. Occasionally, other activities bring them together, like the all-day caravan one Saturday in September when they distributed tracts, sang, and literally cut a joyful swath through the surrounding towns. Another trip in September was to take several teens to Nashville, Tennessee to tour Free Will Baptist Bible College and the National Offices.

The credentials of Bethel's pastor speak for themselves. Catapulting from a managerial position in a drycleaner's shop to two highly successful pastorates (by anybody's standards) is somewhat reminiscent of Jacob's transmigration from famined Israel to the inherited rich land of Goshen. In other words, his faithfulness reaped a bounty beyond dreams.

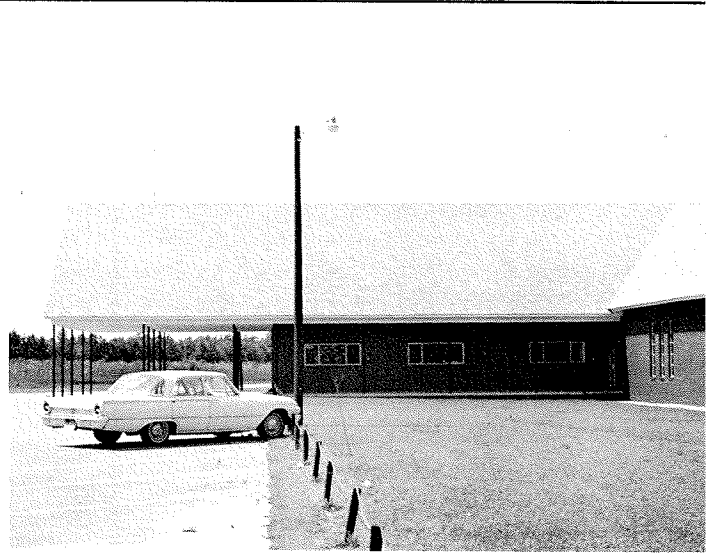
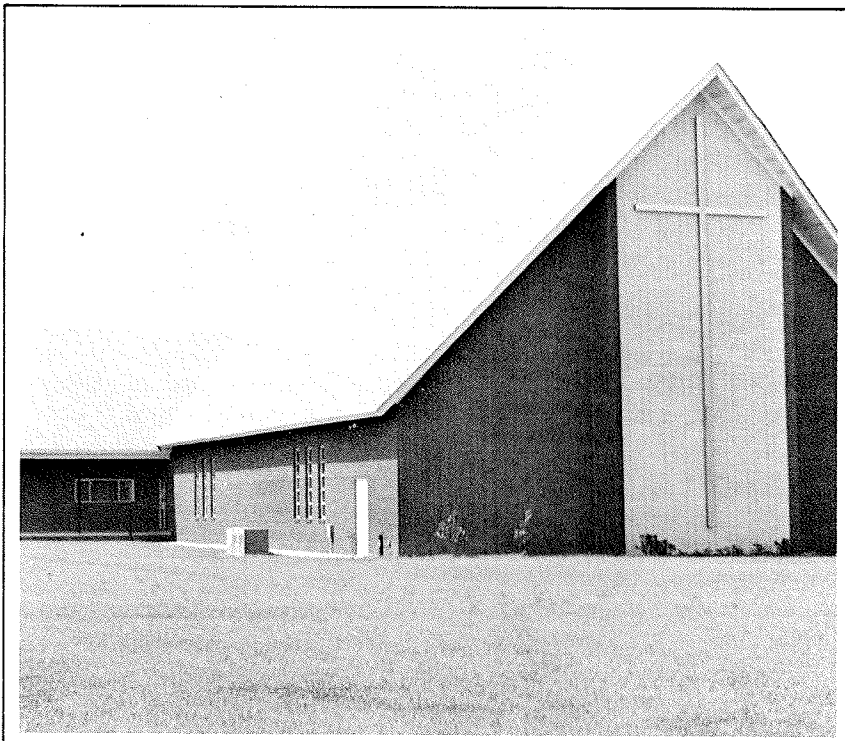
David Paramore would reject the comparison, giving the Lord all the credit. He has evidently worried least about salary. He worked part time (on full time hours) for seven years until the church membership went over 600. The congregation offered the 43-year-old father of three a comfortable salary, but he cut the offer twice before settling for a nominal sum. He finally decided to go full-time with the church one year ago.

That type of testimony is the ultimate key to Bethel's successful growth. The congregation, like anybody, wants to follow a person who puts in as much sweat, time, money, and heart as he asks of his members. At least, that's what the evidence points up: in a recent yearly confidence vote, about 99 per cent favored the pastor's retainment.

Jacob dreamed about a ladder reaching to heaven. At the top of it stood the Lord. And He said, "I am with thee, and will keep thee in all places whither thou goest . . . ; for I will not leave thee, until I have done that which I have spoken to thee of."

Jacob awoke from his sleep, gasping at the awesome apparent presence of God: "This is none other but the house of God, and this is the gate of heaven." Preparing to leave in the early morning, he set up a stone and poured oil upon it. "This stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

And Jacob called that place Bethel, because there God spoke with him, and there he worshiped Him. □



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# the religious world

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## **METHODIST GROUP ADVOCATES EAST-WEST 'RECONCILIATION'**

New York (EP) — The most important contribution Christians can make to peace is through "reconciliation and cooperation between East and West, Communists and believers," 36 churchmen concluded after a United Methodist study tour of Eastern Europe.

Dr. Carl Soule, a United Methodist executive at the denomination's United Nations offices here and leader of the tour, explained that the group believed communism and Christianity "have many similar principles and practices which give nations in the East and West a solid foundation for friendship and international agreements."

The group's conclusions — made after their July 28-August 20 visit to East Germany, Russia and Czechoslovakia — also urged Christians in Socialist countries to participate in economic, social and peace programs there, "as far as their faith allows, despite contradictions between their faith and the atheistic assumptions of their governments."

## **WOODBIDGE BOOK NAILS 'NEW EVANGELICALISM'**

Greenville, S.C. (EP) — "The New Evangelicalism," a provocative new publication by Dr. Charles Woodbridge of California, has just been released here by the Bob Jones University Press.

The author views his subject as "a theological and moral compromise of the deadliest sort." It is an insidious attack upon the Word of

God," Woodbridge writes, and "no more subtle menace has confronted the Church of Christ since the Protestant Reformation in the days of Luther and Calvin."

Dr. Bob Jones, Jr., university president, says in the foreword that it is "a sense of great satisfaction and personal pleasure to me that Dr. Woodbridge has permitted the Bob Jones University Press to publish this fair and scholarly analysis of a religious position which has exerted such a tremendous and harmful influence upon the Christian church."

## **TO BLACKS WITH (EPISCOPALIAN) LOVE: \$200,000**

South Bend, Ind. (EP)—The Episcopal Church, following two days of emotional debate, has indirectly allocated \$200,000 for the Black Economic Development Conference. The action made the Episcopal Church the first major denomination to offer money or recognition to the Negro group that promulgated the Black Manifesto.

The House of Deputies took the action which provides the amount James Forman had demanded as the Episcopalians' share of the half million dollars asked of the nation's church groups.

The news was hailed in New York by militants as a possible "break through" in their demands.

## **PSYCHIATRISTS DENY PORNOGRAPHY LINK TO ANTI-SOCIAL SEXUAL BEHAVIOR**

Chicago (EP) — Exposure to pornographic material has little effect on

causing anti-social sexual behavior.

This is the conclusion of 3,400 psychiatrists and psychologists who answered questions regarding the relationship between pornography, violence, censorship and anti-social behavior.

Most mental health experts said they believe that the generally proposed antidote to sex crimes — severe censorship—would prove more costly to society than any problems created by the availability of pornographic materials.

The survey was conducted by Dr. K. Michael Lipkin, assistant professor of psychiatry at the University of Chicago, and Dr. Donald E. Carns, assistant professor of sociology at Northwestern University.

*Editor's note: baloney.*

## **Ecumenical masonry**

### **BUILDING ONE FOR ALL**

(EP) — In the rolling green hills of Maryland between Baltimore and Washington a new experiment in urban living is rising. Called Columbia, the model city will feature a 25,000 square foot building that may have revolutionary significance for religion in America.

The new center will house under one roof congregations of the Presbyterian, Methodist, Lutheran, Baptist, Unitarian, Roman Catholic and Jewish beliefs.

Each congregation will have its own minister, conduct its own service of worship, and carry out its own program of calling. Each will



operate as if it owned the building.

The scheme of the sociologists planning the model, self-contained city is to eliminate the scandal of duplicating expensive quarters for every faith represented by the residents of Columbia. By sharing one physical plant the seven religious bodies will be able to save an enormous amount of money — funds which would otherwise be spent on mortgage payments, insurance, utilities and maintenance.

The experiment in Columbia is designed to find an answer to the outrageous preoccupation of most congregations with real estate. America's Christians and Jews now hold more than \$100 billion in buildings and property, according to estimations, and are adding to this massive investment in bricks and mortar at the rate of \$1 billion a year.

### **ARCHEOLOGISTS THINK THEY MAY HAVE FOUND REMAINS OF NOAH'S ARK**

Washington, D.C. (EP) — Some archeologists think they may have found remains of Noah's Ark under a glacier in a lake bottom on Mount Ararat in Eastern Turkey.

B. E. Crawford of Washington, D.C., president of SEARCH (Scientific Exploration and Archeological Research Foundation), said a party of six found pieces of wood on July 31 and Aug. 2.

Plans call for further explorations next summer. Mr. Crawford said about 900,000 cubic yards of ice and other substances would have to be removed to expose the craft.

According to the Old Testament book of *Genesis* (chapter 8), Noah's Ark set down on Mount Ararat at the end of the great flood which covered the whole earth and destroyed all animal life except that on the ship.

### **ALL-WHITE SCHOOL, OPPOSING INTEGRATION, SETS DAILY CHAPEL**

Warren, Ark. (EP) — The all-white Warren Academy organized by parents protesting integration of public schools will occupy the former Free Will Baptist church building here. It will feature daily chapel sessions.

Mrs. Lloyd McDougald, chairman of the board, said the academy would be financed with private funds.

Warren's public schools opened peaceably for about 2,300 students with court-ordered total integration in the first eight grades.

Fifty children are enrolled in the academy, grades 1 through 8. Mrs. McDougald said it did not plan to compete with the public school system, adding that she opposed "forced integration."

"The purpose of the academy is better education," she said. "We feel that conditions are not conducive to better education now in the Warren public schools. We believe we can offer better work in a small school."

### **ONE OUT OF EVERY 50 AMERICANS VICTIM OF CRIME LAST YEAR**

Washington (EP) — One out of every 50 Americans was a victim of crime last year, according to J. Edgar Hoover, director of the Federal Bureau of Investigation.

The nation's top G-man made this estimate in his Uniform Crime Reports—1968.

The annual report once again told a story that has become all too familiar — crime is still on the increase. Last year's rise was 11 per cent over 1967, with 4.5 million serious crimes reported in 1968.

The crime rate, also called the National Crime Index, continued its upward climb. For 1968 it was 2,234.8 serious crimes for each 100,000 inhabitants. This figure was almost double the one for 1960.

With these statistics as a basis, the FBI report provided the following crime clocks for 1968:

—Eight serious crimes were committed every minute.

—Violent crimes (murder, forcible rape, robbery or assault with intent to kill) were performed at a rate of one every 54 seconds.

—One person was murdered every 39 minutes.

—A robbery occurred every two minutes, a burglary every 17 seconds, a larceny (\$50 or over) every 25 seconds, and an auto theft every 41 seconds.

### **CONTACT NEW SAVAGE TRIBE IN PERU**

Yarinacochoa, Peru (EP) — An historic first-ever encounter with nine savage Mayoruna Indians of the northeastern jungle region of Peru offered this radio message: "We came, but were afraid; we are here, but not afraid."

It was the Mayorunas' first friendly contact with the outside. More than 800 outsiders have reportedly been shot or speared by them since the turn of the century.

Making the contact were aviation personnel and linguists of the Summer Institute of Linguistics, affiliated with Wycliffe Bible Translators. Contact was made when Ron Snell, 19-year-old son of an SIL translator and two Indians from the Machiguenga tribe, opened a trail to within seven miles of the Mayoruna target village. The nine Mayorunas were met by Harriet Fields, who knows their language, and her partner, Hattie Kneeland. The Indians were painted and wore only G-strings. Their fears of the white people were overcome and finally they gained enough trust to take airplane rides to get a birdseye view of their village.

The Mayorunas have agreed to allow Harriet Fields and Hattie Kneeland to live in their village and prepare to translate the Bible.

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## action:stateside

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### **DURHAM CHURCH TO GET 1,100-SEAT AUDITORIUM**

Durham, N. C. — A ground breaking service here August 10 signaled the beginning of the construction of a new auditorium for the Liberty Free Will Baptist Church.

The building will have a full basement and will contain over 24,000 square feet of floor space. The auditorium will seat approximately 1,100 and will have provisions for the later addition of a balcony, seating approximately 800 more.

The building measures 90 x 134 feet and will be constructed at a cost of \$200,000. The church hopes to be in the building by the last of March, 1970. The pastor of the church is Rev. Joseph G. Ange.

### **MISSISSIPPI'S SECOND PROJECT 30 OPENS MINISTRY IN GREENVILLE**

Greenville, Miss. — Mississippi's State Association's second "Project 30" was begun in August in cooperation with the National Home Missions and Church Extension Department.

Reverend Wendall Walley, who moved with his family to Greenville in August, will head the mission.

### **TUCSON PASTOR GETS M.E. DEGREE**

Tucson, Ariz. — Reverend Malcolm C. Fry, pastor of the First Free Will Baptist Church here, received the master of education degree from the University of Arizona May 31.

Mr. Fry was also received into the Phi Delta Kappa, a men's honorary and professional fraternity. He has been selected for admission to the Thirty-sixth Biennial Edition of *Who's Who in America*.

Bobby Glenn Smith, a member of Grace Free Will Baptist Church of Greenville, N. C., has been granted a graduate assistantship at Bob Jones University, Greenville, S. C.

Mr. Smith will pursue the master of arts degree in pastoral studies in the School of Religion and will teach Bible in Bob Jones Academy, preparatory school for Bob Jones University.

### **GARLAND, TEXAS PASTOR: MINISTER OF THE YEAR**

Garland, Texas — The pastor of the newly-formed First Free Will Baptist Church of Garland, Texas, Rev. Eugene Richards, was named Minister of the Year at the recent state meeting of Texas Free Will Baptists in Houston.

### **FT. SMITH EVANGELISM CONFER- ENCE DRAWS 1000 FROM 6 STATES**

Ft. Smith, Ark. — The third regional Church Evangelism Conference sponsored by the National Home Missions and Church Extension Department drew capacity crowds to Ft. Smith's First Free Will Baptist Church Sept. 15-17.

About 1000 attendants heard messages by eight noted speakers at the three-day conference that in-

cluded workshops for pastors and a special workshop for women. Mrs. Mabel Willey, foreign missions deputational missionary, spoke to the women on the relationship of a pastor's wife to the church.

Speakers included Bob Shockey, National Home Missions Department field secretary; Homer Willis, director of National Home Missions; Connie Cariker, Tulsa, Oklahoma, pastor; Bailey Thompson, pastor from Poteau, Oklahoma; Joe Ange, pastor from Durham, N. C. and foreign missions board member; Lonnie Graves, pastor from Durham, N. C.; Dr. J. D. O'Donnell, president of Oklahoma Bible College; and Roy Thomas, chairman of the National Home Missions Board.

The conference was designed to help the pastor and local church minister in the local area and to show methods used in evangelization.

### **CALIFORNIA PASTOR DIES**

Taft, California — Rev. W. V. (Bill) McPhail, who served in the pastorate for 35 years, died here July 6. Though reports did not indicate the cause of death, it was unexpected.

Ordained in August, 1933, Mr. McPhail served in the pastorate of 13 churches — four in Texas, five in Oklahoma, 1 in New Mexico, and three in California. It was said that he had not missed a Sunday in exchanging pastorates. He preached his last sermon June 24.

Funeral services were held July 10, with Rev. A. J. Furgeson and Rev. Wade Jernigan officiating.

#### **ARIZONA CHURCH IN DEAF MINISTRY**

Tucson, Ariz. — The Free Will Baptist Church of this city has engaged in a ministry to deaf people.

Mrs. Alice Fowler, who studied at the Bill Rice Deaf Ministry School at Murfreesboro, Tennessee this summer, interprets to five to ten persons at Sunday school and worship services.

Mrs. Fowler has also begun teaching the art of communicating with the deaf to other church members in hopes of expanding the ministry. Her training sessions twice a week last for two and a half hours.

#### **RECOVERED HEART ATTACK VICTIM THANKS NATIONAL ASSOCIATION FOR PRAYER**

Bryan, Texas — "I want to thank the people who prayed for me at the National Association convention. I appreciate their concern during the time that I had the heart attack."

This was the grateful response of Marion Jones, father of *Contact's* editor Jim Jones, and former missionary to Africa, Bill Jones. He requested a "thank you" be expressed through *Contact*, to those who prayed for him during the convention.

Reports of the massive coronary attack reached the two sons at St. Louis where the National Association was convening. Bill, his wife Joy, and Jim left immediately for Bryan. The entire 3000 persons offered special prayer Monday evening at 8:30.

It was reported that the 54-year-old electrician began "doing better" Monday night about 9, but it took another six days in intensive care before his heart recovered from a persistently fast pulse more than twice the normal rate, and he began improving noticeably well. During

this time, it was reported that many persons continued to pray for him. He has almost completely recuperated, but is still limited in activity.

#### **BIBLE COLLEGE ANNOUNCES 1970 PASTORS' CONFERENCE PLANS**

The objective of Free Will Baptist Bible College's 1970 Pastors' Conference is to examine the ministry of the local church in light of the needs of the approaching decade. The conference, under the theme "INTO THE 70'S: Ministering in a New Decade," will be held on the Bible College campus in Nashville on January 5-9, 1970.

Among the subjects to be explored are evangelism in the local church, building the Sunday School ministry, expository preaching, communication problems, and meeting the financial problems of the local church.

Special guest speakers for the conference will be Dr. Jack Hyles and Dr. Frank Sells. Dr. Hyles, nationally known Bible preacher and conference speaker, will address the conference on the subjects "Sunday School Success" and "Church Administration." Dr. Sells, a member of the Columbia Bible College faculty, will conduct five sessions on the subject of expository preaching.

Others to conduct pastoral study sessions will include Jerry Ballard, Director of Communication for the Foreign Mission Department; Evangelist Jack Paramore, director of the Bible College's Office of Development; Dr. Robert Picirilli, moderator, of the National Association of Free Will Baptists and registrar for the school; and the Reverend Leroy Forlines, FWBBC Dean of Men and professor of Theology with the school for 14 years.

Accommodations for guests will be provided in the college's men's dormitory. Meals will be served in the dining hall. The charge for the Pastors' Conference, including room, board, and other fees, is

\$30.00. Reservations may be obtained by writing: Pastors' Conference, c/o Free Will Baptist Bible College, 3606 West End Ave., Nashville, Tennessee 37205.

#### **BIBLE COLLEGE REPORTS RECORD ENROLLMENT**

The Administration of Free Will Baptist Bible College has announced a first semester record enrollment of 420 students. The school began its 28th year of operation with 386 registering for the regular day program and 34 more enrolling for evening classes. New students, registering for the first time, number 168, coming from 23 states.

The school's 1968 enrollment for first semester was 411.

#### **SUPERANNUATION BOOKKEEPER CITED FOR OUTSTANDING SERVICE**

Nashville, Tennessee — Mrs. Lora Shutes, for 14 years secretary and bookkeeper for the National Association's Superannuation Board, was cited for outstanding service at the National Offices at a Wednesday morning prayer session August 27.

Rev. Tom Malone, a member of the board (renamed the Board of Retirement and Insurance at the national meeting in July) presented a plaque to Mrs. Shutes. She is now the bookkeeper and office manager for the National Sunday School Department.

#### **CTS DIRECTOR AND TEXAS EDUCATION BOARD SWEEP STATE WITH WORKSHOPS**

Texas — Samuel Johnson, director of the National Church Training Service Department, and Rev. Leroy Cutler, chairman of the Texas Board of Christian Education, toured this state by small aircraft in September on a seven day itinerary of 32 churches.

The two men, renting a Cessna 172, with Cutler piloting, held leadership workshops in Houston, Bryan, Henderson, Ft. Worth, Amarillo, Midland, and San Antonio.

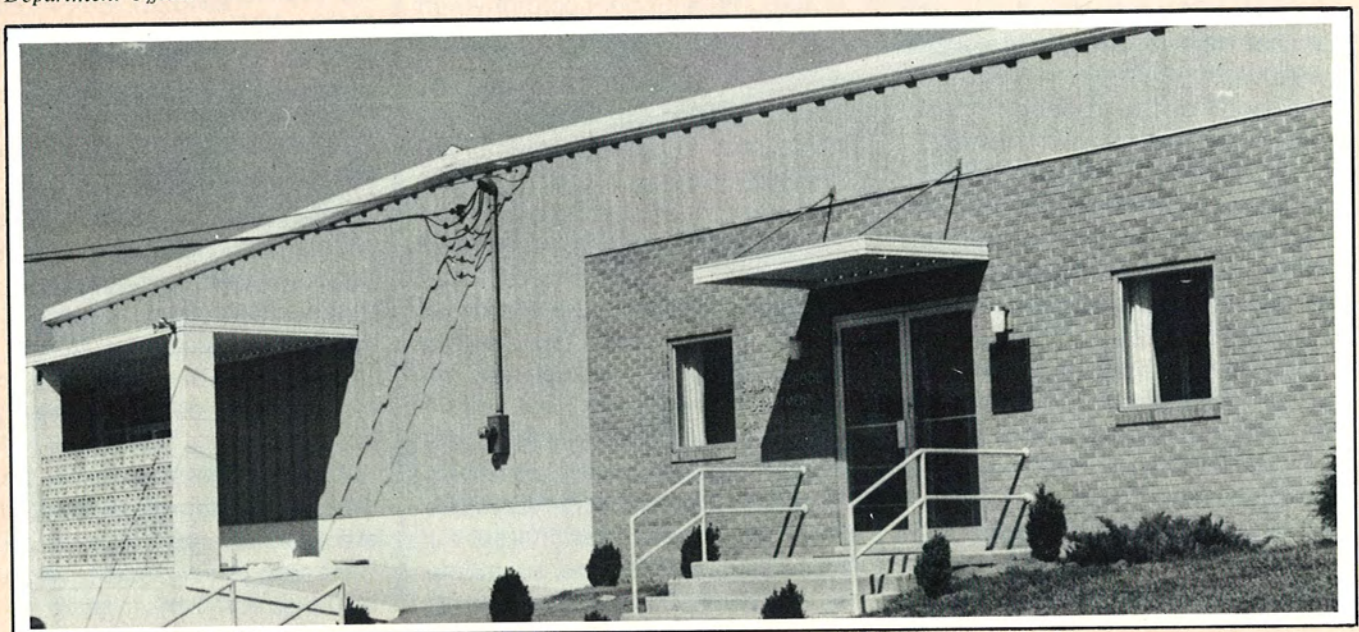
# ALL THE WAY TO 1975

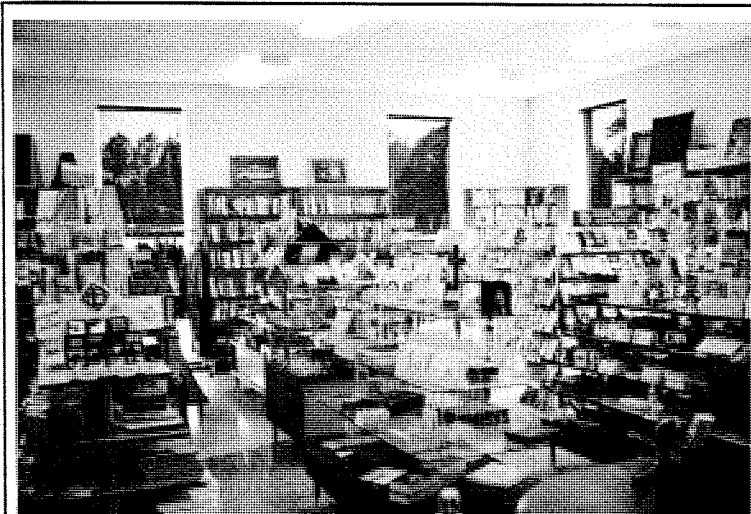
by Jim Jones



*Roger Reeds  
Director of National  
Sunday School Department*

*National Sunday School  
Department Offices*





*Randall Book Store*



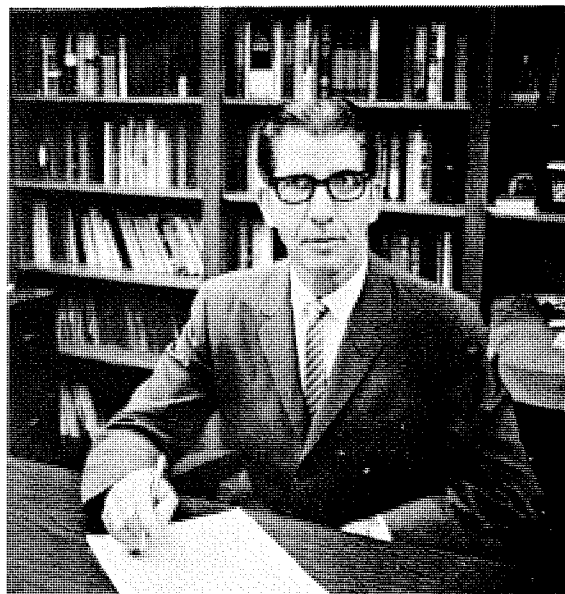
*Cathern Smith  
book store clerk*

*The National Sunday School Department, in debt eight years ago, will top the \$400,000 mark in sales this year and will complete a seven-year cycle in the newly instituted curriculum program by 1975. This is their story.*

**I**N 1962, when the National Sunday School Department was reopened after retiring indebtedness from previous failures, Roger Reeds was given a salary for the first time since he assumed directorship in 1959. Today, with 21 full-time employees and housed in a \$75,000 building, the national department recorded gross sales of \$330,000 at year end, 1968. Using literature from outside sources 10 months ago, Reeds now has put into production a full complement of curriculum programs for all ages, with 2000 of the denomination's 2300 churches enrolled. Other denominations are watching it closely.

A multiplicity of factors are credited with the sudden rise of the National Sunday School Department. Timing. Public readiness. Denominational mood for expansion. Tiring of past attempts that failed. Dissatisfaction with literature from outside sources. Dissatisfaction with supporting the National Council of Churches' outlines. Desire to have tailor-made curriculum written by Free Will Baptists for Free Will Baptists and Biblically sound. And even the national economy influenced the upsurge. Expansion in 1962 was the key word everywhere. But most of all, a combined force of the Holy Spirit and a bit of imagination and rationale did most to launch the program.

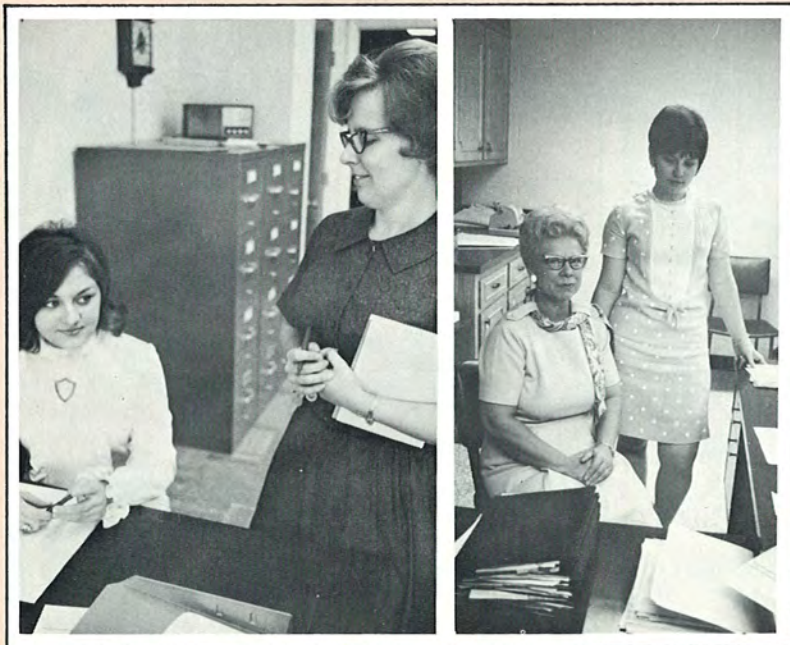
In a brief paper on the history of the Sunday school ministry, Reeds has traced the broken strands of development all the way back to 1835 at Byron, New York, where a report from the General Conference of Free Will Baptists indicated sporadic "Sabbath schools" beginning in northern churches. In 1836, a Free Will Baptist Sunday School Union was formed, but faded from the Free Will Baptist scene in the merger with the Northern Baptists in 1911.



*Harrold D. Harrison, promotional secretary*



*N. R. Smith, assistant promotional secretary  
and director of Randall Book Store*



Charlyne Hinesley (left), secretary to the director; and Mrs. Jo Ann Ruth, secretary to the promotional secretary.

Mrs. K. V. Shutes, bookkeeper and office manager (left); and Francis Davis, assistant to the bookkeeper.



Mrs. Carol Johnson (left), order clerk; and Mrs. Evelyn Jones, assistant order clerk.

Top photo: Jane Bilbrey, mailing assistant

With the historical 1935 rebirth of the National Association of Free Will Baptists at Nashville, Tennessee, Reverend Winfred Davis became the National Sunday School secretary. Three years later a Sunday school board was elected. But from 1940 when the first Sunday School Standard was adopted until 1947, the ministry functioned under the title of the National Free Will Baptist Sunday School Convention, a subordinate to the National Association.

The Sunday school board again took the ball in 1947, with John West, chairman. In 1952, the board became responsible for the Sunday school literature program of the National Association, though they continued to work with the Free Will Baptist Press at Ayden, North Carolina. Reverend William Mishler was employed in 1954 as the first full-time promotional secretary of the board, with offices at the Headquarter's Building at 3801 Richland Avenue, Nashville.

Three years later, approval finally came for producing Free Will Baptist Sunday school literature, though it wasn't until 1959 that a contract with the Ayden Press was written.

But indebtedness closed the Nashville office in 1960, and Reeds assumed at his home in St. Louis the responsibility of continuing what ministry there was.

Reopening of the National Sunday School Department office came in 1962. Literature business was resumed, and for three years, Reeds and his three employees and his new promotional secretary, Harrold Harrison, worked to bring the department into a full-fledged operation, complete with literature, order system, and accounting.

Their timing was right. By the time the National Offices

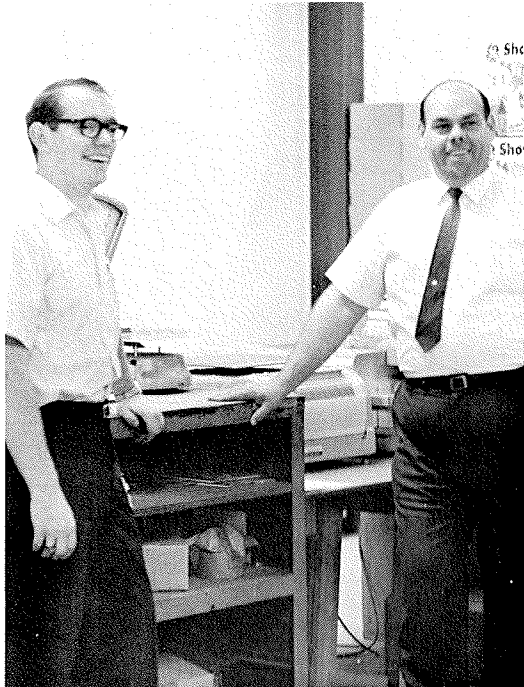
entered the new plant across the city, the Sunday school department was ready to handle anything the National Association dished out. And that it did.

In 1964, orders came to develop a complete program of Free Will Baptist curriculum. The next year, a new Sunday School Standard was adopted, and the department went over the \$200,000 mark in sales.

Growth in volume pushed the department out of the National Offices plant into a new building at the same site. New offices and a large warehouse provided needed space for expansion. Two years later, 1969, Reeds and the Sunday school board acquired Randall Book Store from the Executive Department, and put into full distribution a complete curriculum for Free Will Baptists. The program marked a milestone for the National Association, and a dream was fulfilled.

The National Sunday School Department, complete with curriculum, teacher training programs, bookstore, publishing offices, and distribution system, forecasts nearly half a million dollars in sales for 1970. The new curriculum will have completed its cycle by 1975 with the study of *Revelation*. Other goals set for the immediate future include development of a nursery curriculum, vacation Bible school materials, tracts, and enlargement campaign materials.

The 1975 goal should prove the most interesting. By then, the communists, according to their goals, would have conquered the United States, the Middle East should have been dominated by Israel, and Christ's second coming should be five years nearer. What the National Sunday School Department says about all that in 1975 depends on what *Revelation* says about it. □



*Randy Ruth (left), mailing clerk; and Bill Foster, warehouse and shipping manager*



*Mrs. Loren Francen, librarian*



*Lila Thompson (left) and Joan Lee, proofreaders*



*Mrs. Jean Wilson, nursery and pre-school editor*



*Mrs. Myrtle Reeds, primary and junior editor*



*Shipping clerks: (left to right) Mrs. Barbara Foster, Mrs. Richard Cordell, Mrs. Betty Hayes, Mrs. Lurline Hayes, and Mrs. Zella Mae Presley*



*Mrs. Maurine Lee, teen and high teen editor*



*Barbara Pate, artist*

**SEVEN YEARS  
OF BIBLE STUDY:**

**THE NEW CURRICULUM  
FOR FREE WILL BAPTISTS**

by **ROGER REEDS**





**I**F a Bible scholar began a Bible study at birth and continued this study every Sunday morning through his average life span of 70 years, he would have completed 3,640 hours of Bible study. This means he could spend approximately three Sundays on every chapter in the Bible, an impractical task.

There are several ways to approach Bible study. One is the analytical approach or breaking up of the scriptures into parts for close observation. This would, of course, consume years of intensive study. The logical approach for the Sunday school is the survey. In this method the Bible is studied as a whole and each book as a whole. No attempt is made to give a verse by verse coverage of the scriptures. Another term used for this survey type of study is "synthesis."

Dr. James M. Gray in his book, *Synthetic Bible Studies*, says:

"I have read of an English mountain climber who, whenever exploring a new region, always ascends the highest summit first. He thus gathers a birds-eye view of the whole section, and can pursue the investigation of the lower levels with an understanding of their relativity that strengthens his grasp of the situation with every movement he makes. That plan needs to be applied for successful Bible study. Let us use the telescope first and the microscope afterwards."

Free Will Baptist Sunday School Department is taking the survey approach of study in its curriculum development. The first problem was determining the length of study. If the study were too long, people would weary before the end was in sight. If it were too short, then proper coverage could not be given to the scriptures. We decided on a seven-year study plan. This would be a total of 364 hours of Bible study.

The task of breaking the whole Bible down into 364 units of study is not an easy one. To begin with, we needed an overall approach. Since other Sunday School literature is sold in sets of 13 (for 13 Sundays), the Bible study was broken down to a quarterly approach.

The second step was to determine what content could

be taught within the framework of 13 or 26 Sundays. In some instances it was discovered that some books were so massive in content that it would take at least 26 Sundays to cover them. In other instances only one Sunday would be needed to cover one book. (An example is the Book of Ruth and perhaps some of the minor prophets.)

The third step was to avoid repetition. If a Bible story is told in one book of the Bible and repeated in other books, then it is not necessary to give second coverage to that story. One will find a great deal of repetition in the Old Testament in the books of Samuel, Kings and Chronicles. In the New Testament the Gospels of Matthew, Mark, and Luke run a strong parallel. There is some repetition in the writings of Paul. As much as possible this repetition will be given consideration in our study. In the fourth quarter of 1969 and the first quarter of 1970 we will cover both the Gospel of Matthew and the Gospel of Mark. The parallel in these two Gospels should prove interesting.

The main purpose behind our own curriculum plan is to take a more strategic approach to the study of the Bible. In the seven-year span of study we hope to increase our Bible I.Q.'s across the denomination.

Another factor of great importance: the Bible will be presented as the Word of God. Free Will Baptists believe in the verbal inspiration of the Bible. We shall not seek to interpret the Scriptures in any other light. All of the great cardinal truths of the Bible will be championed in our curriculum. In addition, the faith of Free Will Baptists will be presented.

In summary, this curriculum program is designed to reflect all of the basic truths exemplified by God's behavior toward men and taught by Christ. They are the same truths that form the framework of Free Will Baptist ministries. □

*The Sunday School Department invites all subscribers of its literature to express their opinions about its effectiveness. The one variable that influences the direction of the curriculum program is public opinion.*

## Free Will Baptist Curriculum

	First Quarter	Second Quarter	Third Quarter	Fourth Quarter
1969	Genesis	Genesis	Free Will Baptist Doctrine	Matthew-Mark
1970	Matthew-Mark	Exodus - Deuteronomy	Exodus-Deuteronomy	Luke
1971	John	John	Joshua-Ruth	Acts
1972	Acts	First Samuel Psalms	Second Samuel Psalms	Romans
1973	Kings-Chronicles	Kings-Chronicles	First and Second Corinthians	Galatians-Second Thessalonians
1974	Ezra Song of Solomon	Major Prophets	First Timothy-Philemon	Hebrews
1975	Minor Prophets	James-Jude	Christian Home Series	Revelation



# teacher training in

by H. D. Harrison

MY first day with the National Sunday School Department was August 12, 1963. Those late summer days were hot, humid, and did little for one's enthusiasm in taking big jobs. My office on the second floor of the 3801 Richland Avenue building perched precariously on two long stilts. A back porch office was not deflationary to the ego, for even the general director shared a portion of this same porch for his office. The floor creaked and in spite of repeated repairs the roof leaked when it rained. Typewriters were not left uncovered and papers were taken off the desk overnight for fear of a downpour. On rainy days visitors smiled at the parade of waste baskets displayed atop furniture to catch the water.

Our transportation was a little station wagon which, when loaded, pointed its nose toward the stars. In those days in the Sunday school department, we rushed in where angels feared to tread. Our faith was strong and visions broad. There had been no promotional secretary, no teacher training efforts through the department since 1958. The entire denomination was the field. Churches using our Sunday school literature numbered about 1300, compared to 2000 today.

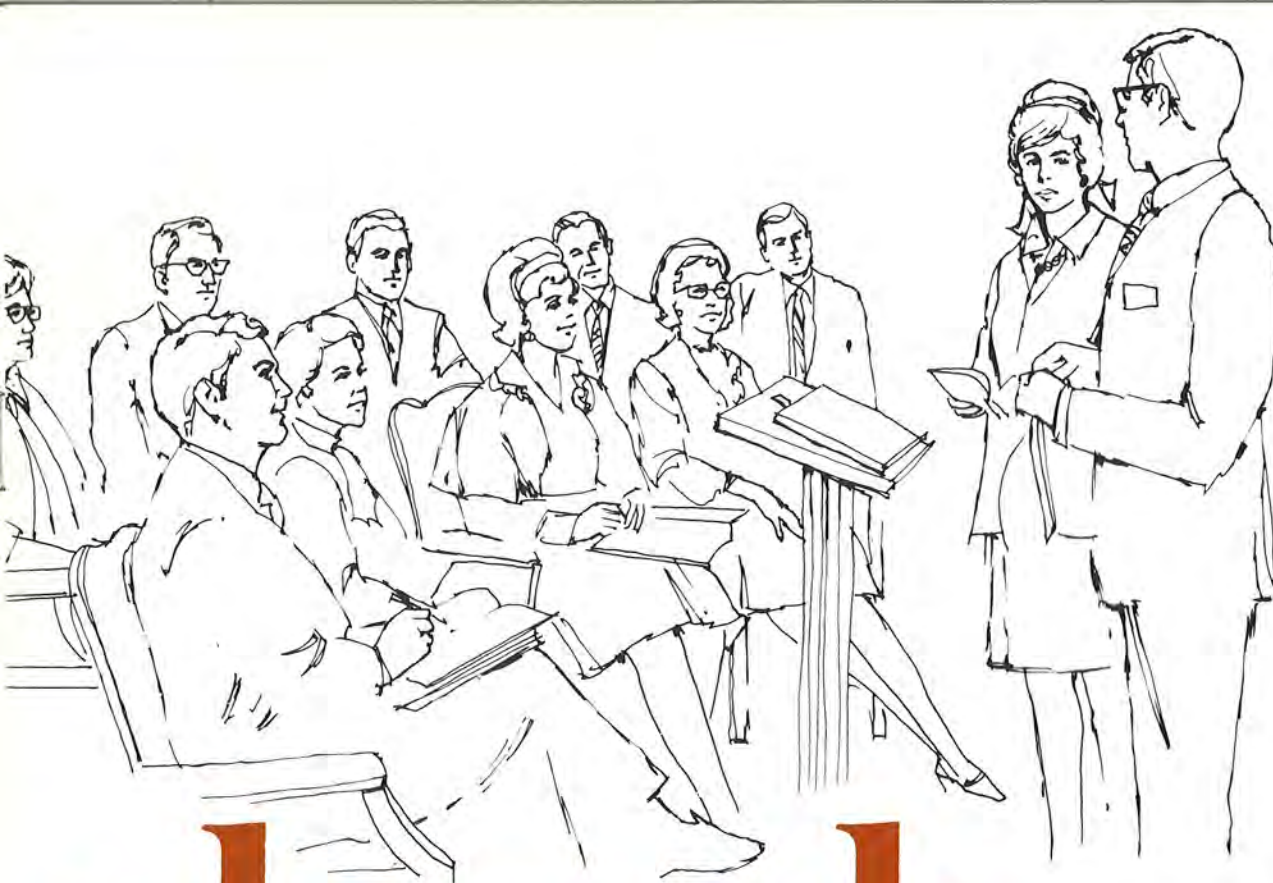
My ministry began with a letter barrage to every Free Will Baptist Church. Our people were bombarded with

statements like "Our literature is as good as the best and better than the rest." It really wasn't at that time, but I thought it was.

We were a service agency of the National Association and we told our people so. My services for teacher training were authorized by the board and offered to churches strictly on a freewill offering basis. I would go into a church for five nights and conduct a two-hour training session each night. A few churches were generous in their offerings, most were meager. I remember having travelled some 1400 miles and receiving a \$14 offering for a week of services and expenses. On one occasion following a rather extensive trip, the offering was so skimpy I gave \$55 of my own money to make the offering look respectable.

Some folks seemed skeptical of the teacher training ministry in its early days. Perhaps the thing the Lord used most to promote it was mouth-to-mouth advertisement through the pastors, teachers, superintendents and other workers who attended the institutes. The glowing evaluations many wrote at the bottom of their test papers may have been designed to influence a good grade but God used them to boost the morale of the teacher.

That these Sunday school institutes were having a good



# church

a proven  
concept

effect on the denomination was reflected by growing Sunday schools. We noted increased sales in literature, workbooks, take-home papers, chalkboards, projectors, and record systems. People were responding to this ministry by putting its precepts into practice, resulting in improved quality of Bible teaching in Sunday schools.

Teacher training institutes have also been instrumental in getting pastors and laymen to initiate and continue a ministry of teacher training on the local church level. The development and use of a sizable filmstrip library has played an important role in this ministry.

The teacher training division of the national department began using the Sunday School Workers' Training Course and the Evangelical Teacher Training Association courses as standard units of study. When the Workers' Training Course went out of print, the department developed a Free Will Baptist Sunday School Workers' Training Course. Five volumes of this have already been written with three of them now in print.

The training of the leadership of the local church has only begun. The concern at the national level is to motivate local pastors to implement and continue a training program for their people. Only long range planning can produce the growth results we covet for the Lord Jesus. □

The following graph reflects the growth of teacher training certificates issued since 1964.

1964	322
1965	651
1966	886
1967	991
1968	1218

Total enrollment for the above period was 5,940 with 4,086 persons earning a certificate of credit. This means that 40,680 actual classroom hours of training is represented by the certificate holders. Certificates in excess of the 1968 total have been issued during 1969.

Institutes are scheduled more than a year in advance and a long waiting list is kept listing those who desire last minute cancellations.

Reverend N. R. Smith, director of Randall Bookstore, which has been purchased by the Sunday school department, will be used in promotion and teacher training to help meet the increasing demand. We praise God for the consistent growth evidenced through this ministry. Our aim is to issue 10,000 certificates of credit each year. Many of our people are learning that teacher training doesn't cost. It pays.

# operation

# REAP

## **A Retirement and Endowment Program for Ministers, Missionaries, and Salaried Employees of the National Association of Free Will Baptists**

**R**ealizing the duty of the individual church and the denomination to the people and the families of the people who devote their lives to the denomination, the Superannuation Board (renamed the Board of Retirement and Insurance) has adopted a life insurance program for them.

*This plan is adopted as part of a program which also includes a Retirement Trust Fund and a Group Hospitalization Plan, and the complete program shall be known as REAP (Retirement, Endowment, And Protection).*

*The following replies to important questions about the essentials of the plan were condensed from the final proposal.*

### **What persons are eligible and how shall they enroll in the program?**

The following classifications are established for the purposes of determining those persons eligible to participate in the plan and the amount of insurance available to them:

Class 1 — All ministers including regularly ordained, licensed or regularly ordained evangelists, ministers of music or education, for whom the ministry is the principal occupation and to whom a recognized district has given certification.

Class 2 — Missionaries and instructors and administrative staff members of institutions of higher learning.

Class 3 — Other salaried employees of an individual church or denominational agency working twenty or more hours each week.

The amount of insurance available by class:

Class 1—Eligible persons age 25 through 45—\$10,000  
age 46 through 65— 5,000

Class 2—Eligible persons age 25 through 45— 10,000  
age 46 through 65— 5,000

Class 3—Eligible persons age 25 through 65— 5,000

The effective date of insurance for any individual applicant will be determined by the later of the issue date of the Master Policy by the insurance company or the approval date as determined by the insurance company if the individual application is submitted after the original Master Policy date.

In no event will any insurance be provided until the

Master Policy has been issued by the insurance company and the first full premium paid.

It is required that 75 percent of those determined eligible participate in the plan before a Master Policy will be issued. Individual deposits made by applicants will be held in escrow by the National Association and will be paid over to the insurance company on the issue date of the Master Policy or failing to reach the required participation, such deposit will be returned to the individual applicants.

### **Describe the coverages offered by the plan.**

The plan of insurance provided combines the benefits of high limit, low cost group term insurance with the savings value of cash value permanent insurance.

Every applicant is immediately insured for term plan insurance. It is required that a minimum of \$2,000 of permanent plan life insurance be issued on each individual and the remaining amount for which he is eligible will be on the term plan.

Insurance under the term plan shall be reduced by 50 percent upon attainment of age 65 and will terminate upon attainment of age 70. Units of permanent plan insurance are not subject to these reductions.

There are two plans of permanent plan life insurance offered in this program:

A. Whole Life Insurance — Premiums are payable for the lifetime of the insured person.

B. Life Insurance Paid-Up at 65 — Premiums are payable to the certificate anniversary nearest age 65 or for ten years, whichever is longer.

Any insured may at any time prior to age 60 replace the amount of term insurance on his life with corresponding units of permanent plan insurance.

### **What are the premium calculations of this plan?**

The premiums payable for term plan insurance shall be calculated separately for each person in accordance with the Schedule of Premiums for term plan life insurance based on the attained age of the insured and shall be recalculated on the policy anniversary.

Premiums payable for units of permanent plan insurance shall be calculated separately for each person insured using the Schedule of Rates applicable on the effective date of each unit of such insurance in accordance with the Schedule of Premiums for permanent plan life insurance and shall remain level.

Payments will be made monthly to a yet to be determined entity within National Headquarters.

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## comment

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by Cleo Pursell



"He committed Hara-Kari," I muttered to my husband as I viewed what appeared to have been a giant grasshopper, splattered on the newly-cleaned windshield.

Remember the Japanese suicide pilots of World War II who crash-dived into the decks of allied aircraft carriers carrying 250-kilogram bombs? Later, rocket-powered 1800-kilogram missiles were attached to a "mother" bomber. When the bomber was within sight of a target ship, the missiles were released, a volunteer suicide pilot aboard each to guide it to an enemy ship. By the time Japan had surrendered, 2500 men, including officers, of the Imperial Japanese Navy, had voluntarily sacrificed their lives in these attacks.

Inhuman as they were, these raids gave the world a startling demonstration of extreme selflessness.

The Lord wants His followers to be selfless and sacrificial, but He asks them to present themselves a *living sacrifice* (Romans 12:1).

A spirit of Christlike selflessness could solve many problems in the churches — financial need, division, strife, or a lack of spiritual warmth. This is true in the home as well as in the church. Personal problems, examined strictly from an unselfish point of view, sometimes become insignificant.

Jesus Christ set an example of complete self-sacrifice. Although equal with God, He emptied Himself — "made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men . . . he humbled himself, and became obedient unto death, even the death of the cross (Philippians 2:7-8).

Though no man could possibly measure up to Jesus' selflessness, there have been Christian men and women who are worthy of mention. Paul was so eager for his converts to share the joy of his faith that he was willing to be "poured out" as a sacrificial drink-offering in their behalf (Philippians 2:17). Self had no place in Timothy's life (ver. 19-23), nor in that of Epaphroditus (ver. 25-30).

Selfishness — or lack of humility — divides and hurts and disappoints. Don't let it possess you. Pray for grace to follow the example of Jesus in His humility and complete selflessness. Let His power work out in you the character, disposition, and personality God wants to be yours.

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## gems

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from the Greek  
New Testament



by Robert Picirilli

"Simon Peter, a servant and an apostle of Christ" — thus opens his second epistle. In his first epistle, Peter makes it clear that not he alone is a "servant" of the Lord, but that we all, as Christians, are "servants" of God (I Peter 2:16). Frequently in the New Testament, Christians are called "servants" of the Lord; see Acts 2:18, I Corinthians 7:22, Ephesians 6:6, and II Timothy 2:24 for other references.

It sounds so easy to call oneself a "servant" of the Lord. But what does it mean? Perhaps we shall have a better appreciation for this word if we examine it closely in the original Greek. Everywhere the English New Testament reads *servant*, it is a translation of the Greek word *doulos*, and the real meaning of this word is a *slave*, or as it is sometimes translated a *bondslave*.

So, you see, the early Christians were not using some easy word of themselves when they called themselves "servants" of God. Nor is it easy for us, in truth, to apply this word to ourselves. Now we might not mind saying that we are *servicing* God, but it is something else again to say that we are *God's bondslaves!* But that is exactly what we are called on to do.

Oh, it is true that the slave, in New Testament times, was not always so bad off as perhaps is suggested by our usual picture of the slavery of the early American Negro. Often, in the days of the Roman empire, the slave was an important and trusted member of the family. He was often given great responsibilities and authority, much like we conceive of a steward who manages household affairs.

But still, the slave — no matter what times are spoken of — is not his own master. We are always to see, in the proper meaning of the word *doulos*, as it is applied to the Christian's relationship to Christ, the following four things: (1) He is inalienably possessed by God. (2) He is unqualifiedly at the disposal of the Lord. (3) He owes unquestioning obedience to the Lord. And (4) he must be constantly in the service of the Lord as His Master.

So then here is the question: are you a *servant* of God? You are supposed to be. If you are, then you recognize you belong wholly to Him, and you submit wholly to His control. You do not call yourself your own, but regard yourself as at His disposal night and day. We would not be willing to confess ourselves such *servants* of any other Master; but when the Master is Christ, it is a joyful service indeed.

**Describe the total disability benefits.**

Should an insured individual become totally disabled prior to his sixtieth birthday,

A. Term Plan — his term insurance will be continued without payment of premium and, or

B. Permanent Plan — the term insurance provided for him under the plan, which is equal to the difference between the amount of permanent insurance and the amount of paid-up insurance he has accumulated under the plan at the time of disability, will continue without payment of premium (amounts of paid-up insurance purchased under the permanent plan unless surrendered for the cash value, remain in force during disability),

If death occurs during a period of total disability which has been continuous and uninterrupted from the date of termination of employment, the life insurance benefit payable will be the amount applicable to his class (and age if reductions are provided) on the last day he was actively at work. This benefit may be an aggregate of term plan insurance and paid-up accumulations under a permanent plan.

**What are the conversion privileges in this plan if a person terminates his employment?**

Upon termination of employment for any reason and within 31 days, thereafter, an individual may convert his life insurance benefit as follows:

A. Term Plan — The insured may convert the amount of his life insurance to any individual policy except term insurance then issued by the company by simply making application and paying the proper premium.

B. Permanent Plan — The insured individual may continue his permanent insurance by continuing to pay his same contribution plus the employer's contribution. In lieu of continuing his insurance, he may elect to receive either the cash value or the paid-up insurance or elect any other settlement option then offered by the company.

In the event the employee discontinues his participation in the permanent plan while he is still employed by the employer, the cash value is not available until termination of employment or retirement. If he remains insured for group term life insurance in an amount equal to his scheduled amount of insurance less the amount of paid-up insurance purchased under the permanent plan at the time he discontinues his participation.

**What benefits are payable upon death?**

The full amount of the insured individual's PAT life insurance, as shown in the Schedule of Benefits, is payable in the event of his death at any time or any place and from any cause. The insured individual shall designate the beneficiary and may change his beneficiary at any time.

**What benefits are available upon retirement?**

The accumulated cash value at the time of retirement can be taken in cash to be retained or to be deposited into the Retirement Trust Fund for return in monthly income for life. The amount of paid-up insurance may be taken as coverage for life in its amount.

COOPERATIVE PLAN OF SUPPORT				
AUGUST 1969				
RECEIPTS:				
STATE	AUGUST 1969	AUGUST 1968	YEAR TO DATE	DESIGNATED
Alabama	\$ —	\$ —	\$ 2,603.52	
Arizona	—	—	1,308.03	
Arkansas	1,358.62	1,000.62	5,724.81	
California	309.83	381.91	4,212.90	
Florida	185.61	—	1,109.70	5.00
Georgia	—	—	1,867.95	
Idaho	—	15.89	79.44	
Illinois	873.04	890.44	6,437.89	
Indiana	—	—	174.85	
Kansas	120.00	—	908.10	
Kentucky	180.59	174.50	1,924.89	
Louisiana	—	—	11.34	
Michigan	24.28	790.20	2,690.59	
Missouri	2,561.12	2,591.58	16,498.32	
New Mexico	—	22.26	181.32	
North Carolina	120.77	124.71	1,059.61	
Ohio	10.00	64.48	1,587.25	
Oklahoma	1,867.73	1,458.47	13,744.15	106.77
Tennessee	57.80	96.50	941.92	
Texas	154.62	—	1,204.13	
Virginia	23.46	355.86	1,488.94	
Wash. & Oregon	—	46.50	364.14	
Wisconsin	10.00	10.00	80.00	
West Virginia	—	—	100.00	
<b>TOTAL</b>	<b>\$7,857.47</b>	<b>\$8,023.92</b>	<b>\$66,303.79</b>	<b>\$111.77</b>
DISBURSEMENTS:				
Executive Dept.	\$3,122.74	\$3,390.99	\$25,341.76	\$106.77
Foreign Missions	1,513.28	1,763.96	13,022.92	
Bible College	1,421.33	1,247.35	12,210.10	
Home Missions	896.49	892.34	7,857.38	
Church Training Service	472.97	389.89	4,212.35	
Retirement & Investment	241.49	193.46	2,077.36	5.00
Laymen's Board	141.89	114.77	1,185.62	
Commission on Theological Liberalism	47.28	—	396.30	
FWB Home for Children	—	31.16	—	
<b>TOTALS</b>	<b>\$7,857.47</b>	<b>\$8,023.92</b>	<b>\$66,303.79</b>	<b>\$111.77</b>

# BUILDING WITH THE FUTURE IN MIND

## EXECUTIVE CHURCH BONDS

### GREETINGS FRIENDS

A short message to the churches that are planning building programs in early spring of 1970:

You can lose money! That's right. Even before you start your building. Unless you plan ahead in your bond program, you may have to pay interest on money you are not using.

We can help you get your program going at the right time, but you should contact us early. We are already receiving inquiries for January, February, March and April. If you call us early, we can better serve you in your bond program this spring and summer. Your church will be under no obligation until we have met with you, presented the program, and your members have voted.

We are looking forward to serving many of our Free Will Baptist churches throughout 1970.

Sincerely yours,

*Francis W. Boyle*

Francis Boyle  
Director

**YOU CAN EARN 7% INTEREST ON YOUR INVESTMENT AND HELP BUILD A FREE WILL BAPTIST CHURCH WITH THE INVESTMENT. We will be happy to send you the information about where these investments can be made upon request.**

*FOR FREE INFORMATION WRITE:*

Executive Church Bonds, Inc.  
P. O. Box 1088  
Nashville, Tennessee 37202



CONTACT  
P. O. Box 1088  
Nashville, Tennessee 37202

Second Class Postage Paid at Nashville, Tennessee

EUNICE EDWARDS  
101 NORTH 6TH ST  
FLAT RIVER MO 63601  
C

# AMERICA FOR CHRIST

## November is National Home Missions Month!

November 17-21 is National Home Missions Week of Prayer.  
November 23 is National Home Missions Sunday.

Every church and individual should cooperate  
in observing this time of special emphasis.

Thanksgiving offerings help support:

Your missions  
literature

Your evangelism  
conferences



Your summer  
missionaries

Your missionaries and  
families in Canada,  
Mexico, Puerto Rico,  
the Virgin Islands and  
the United States.

Your Chaplains  
Commission

Write for new materials:  
Board of Home Missions  
Post Office Box 1088  
Nashville, Tennessee 37202