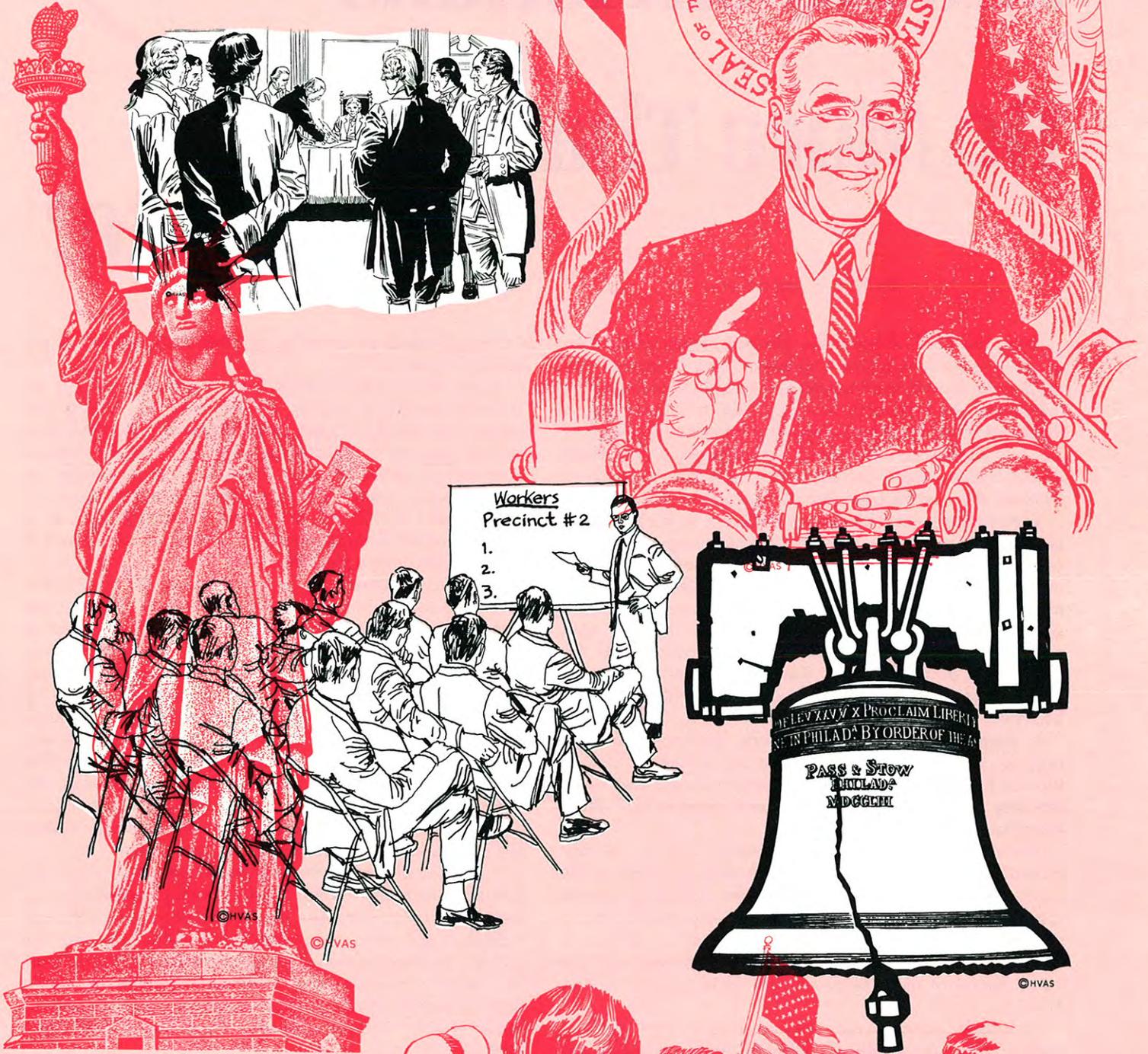


# Should Christians Do More Than Vote?



# contact

Of The National Association  
Of Free Will Baptists

JULY 1972

# Should Christians Do More Than



By W. B. Lockhart, Jr.

Christians have, in too many instances, taken an attitude of non-involvement concerning government in general and the elective process in particular. Our country is overrun with individuals who become involved just for the sake of involvement. In most instances, their interests and concerns are not consistent with those of a Christian. This alone should supply the motivation for Christians to become involved in the actual operation of their government.

Christians are noted for being indifferent to matters in the public arena until they reach an alarming stage. Then they write letters and contact legislators and local officials with an intensity bordering on confusion and fathered by apathy. If involvement in public matters is right and proper when the situation is critical, would not reason suggest that participation in public affairs should commence with the early stages of the situation. Too many Christians want to jump on the bandwagon after someone else has taken the beginning initiative.

I would suggest that consistency demands that one become involved in naming Christians to public offices. Biblical history teaches us the importance God placed upon selecting good leaders. We can do well to profit from these examples.

Christians should be more concerned with a political candidate's relationship to God than with the plank in his platform relating to the tax problem. Christians should discuss the qualifications of candidate. They should seek to discover which candidate sincerely tries to put God first and support him. If such candidate is elected, people won't have to be fearful of his position on civil rights, bussing, or Viet Nam.

If greater interest was given to a candidate's spiritual qualifications, more officials with Christian standards and principles would be filling the elected positions of government from the local to the national level. Also, more

Christians would be attracted to offer their services in the public interest.

I am not suggesting that local church groups, per se, endorse candidates. Rather, however, we can individually discuss and suggest support of the Christian candidates and, thereby, become a respected factor in the local and national selections of public servants. This can be accomplished by God's people bound together with a common bond of concern and exhibiting that concern. Organization of a political nature is not necessary and would probably result in defeating the desired purpose.

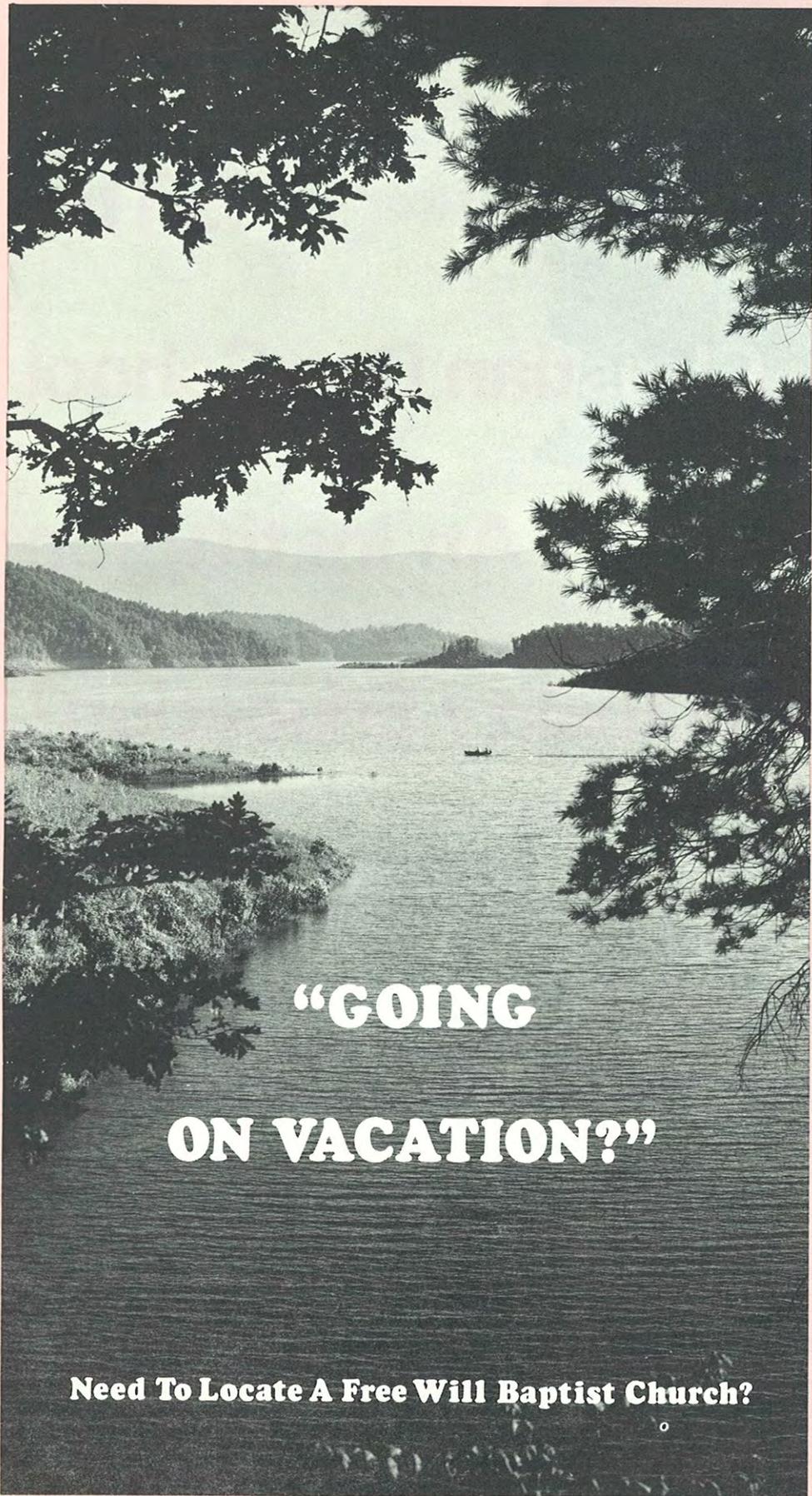
Failure of Christians to participate in government originates with the individual and his attitude. This attitude is formed by many facets of life including factors such as one's school and church training. Schools now stress political involvement to the extent that the possibility is raised that our churches not only fail to suggest involvement for concerned Christians, but by implication and generalization create a negative response within their membership. One way this is done is from the pulpit by a pastor who uses that dangerous instrument — generalization — to leave the impression that most of our public servants are not truly looking after the best interest of the people when, indeed, the number in that category are remarkably few.

I am not suggesting that the pulpit become a forum for political discourse. Rather, I am suggesting that each of us, including pastors, stimulate interest in public service through individual and small group discussions. As a beginning one can get involved in public affairs at the local precinct level. As a word of caution, do not become involved to the extent your Christian service through your local church will be hindered. But, in plain language, if you can't help, don't hurt.

Many church groups in this country have forgotten or ignored the Great Commission and have stumbed down the publicized paths of social and worldly pursuit. This is wrong. But, it does not follow that you have to be worldly to be a Christian who does more than vote.

Should a Christian do more than vote? If one is truly concerned with his family's welfare and particularly with the heritage to be left to his children, the answer must be an emphatic yes. ▲

*ABOUT WRITER: Mr. Lockert is the District Attorney General for the State of Tennessee, 21st Judicial Circuit. The father of six is a deacon in the First Free Will Baptist Church of Ashland City, Tennessee.*



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# Is The Christian Day School An Institution Of Quality Education?

By Thurman M. Pate, Jr.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). While Solomon was probably addressing this statement of wisdom to parents, it can also apply to churches and schools. This should be a main purpose of Christian day schools.

The Biblical "way" for a person to "go" can be summed up in the following verses:

- (1) To get wisdom — "Wisdom is the principal thing; therefore get wisdom . . ." (Prov. 4:7).
- (2) To be ambitious — "Study to show thyself approved unto God . . ." (II Tim. 2:15).
- (3) To please God — "furthermore then we beseech you brethren . . . to please God . . ." (I Thess. 4:1).
- (4) To obey one's parents — "Children, obey your parents in all things . . ." (Col. 3:20).
- (5) To respect one's elders — "Rebuke not an elder, but entreat him as a father . . ." (I Tim. 5:1).
- (6) To be subject to one's leaders — "Let every soul be subject unto the higher powers . . ." (Rom. 13:1).

- (7) To respect all people — "for the same Lord over all is rich unto all that call upon him," (Rom. 10:12).

In today's society, including the public schools, a young person often does not receive the training mentioned above. Even in their early years, children are taught to question things, leading to the false conclusion that there are no absolutes. Anything that cannot be proven by the scientific method is to be discarded. Emotions are set aside. This is partially evidenced in the apparent fact that our lives are being influenced more and more by computers and computers have no emotions. The emphasis is on this life: do the best you can, gain material wealth, and work to have a cleaner earth. Something is right if it works and wrong if it ceases to work.

Despite much controversy surrounding its problems today, the public school still has good in it. There are many fine Christian teachers and administrators who uphold high Christian and American standards. (However, do not equate these two standards as being synonymous.) They do their best to teach respect for all, including love for God. There needs to be more teachers like these.

There are other teachers in public schools who do not exhibit the same Christian characteristics. They claim to be Christians, but they do not show it. Often they have a superior who "frowns" on prayer and Bible reading in class. Perhaps they fear legal action or ridicule if they speak up for God. In America, the minority does have its rights, but the

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## CONTACT

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majority still rules. If students in a class desire to have the Bible read and to have prayer, there is nothing in the Constitution to stop the teacher and class from doing so. Or the Bible may be studied as literature and as history.

Anytime a student asks a leading question on the Bible, God, or religion, the teacher has the right and responsibility to seek to answer that inquiry to the student's and his own satisfaction. There is definitely a place in public schools for Christians teachers and students. Not for a moment should anyone suggest that all Christians leave the public school system.

For three years this writer taught in a public school. Those years were rewarding and enjoyable. There were other teachers present who loved the Lord and spoke out for Him. There were students who testified of God's love and expressed it with their lives. One could witness for Christ, even bring in Biblical principles and standards while teaching. Although this was sometimes not well received, it surely had some positive affects. Still there were problems: discipline problems with no help from the home; bad language; cheating and thievery; disrespect for teachers, the flag, and our country; overcrowded classes; teachers who did not care and teachers who set poor examples.

After a year of serving in a Christian day school, several advantages of a Christian school over public schools have been noted by this writer. First, the teachers were all Christians who loved the Lord and the students. Each day was started with a faculty prayer meeting where the teachers united for strength. There was no concern over having to go into a smoke-filled teacher's lounge or having to endure foul language or dirty stories.

The students were also different. A larger percentage of the students, in contrast to the public schools, wanted to learn and they tried harder to accomplish this goal. There were many who loved the Lord and witnessed for Him. It was spiritually exciting to see students clustered between classes discussing questions about the Bible.

**"The emphasis set forth . . . was instrumental in the salvation of some."**

Thirdly, the parents were cooperative. Since they were concerned enough to pay money beyond their local school taxes for their child's education, their influence was also noted in the area of discipline and in the motivation of the student to achieve. God plus the teachers, students and parents made this year a very rewarding year for all concerned.

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*ABOUT THE WRITER: Mr. Pate is an active layman in the Coper's Chapel Free Will Baptist Church, Nashville, Tennessee where he serves as a deacon and Sunday school superintendent. He holds a B.A. degree from Free Will Baptist Bible College, and both a B.S. and a Masters of Arts in Teaching degree from Middle Tennessee State University at Murfreesboro. Thus, he is well qualified to serve in his current role as the principal for the Donelson Christian School.*

**"The school was never intended to be a haven for white Christians of the Free Will Baptist persuasion."**

Several things were learned by the school board and principal of this Christian day school which may be helpful to others. First of all, the school was never intended to be a haven for white Christians of the Free Will Baptist persuasion. The doors were open to all whom the Lord sent. Without any advertising, other than "word-of-mouth," almost one hundred more students than could be accommodated applied for admission the first year of operation. Not only were Free Will Baptist children accepted, but also those from other denominational groups including Catholics, Jewish, and the unchurched. This Christian day school was a mission field and provided the opportunity for discussions between the different groups.

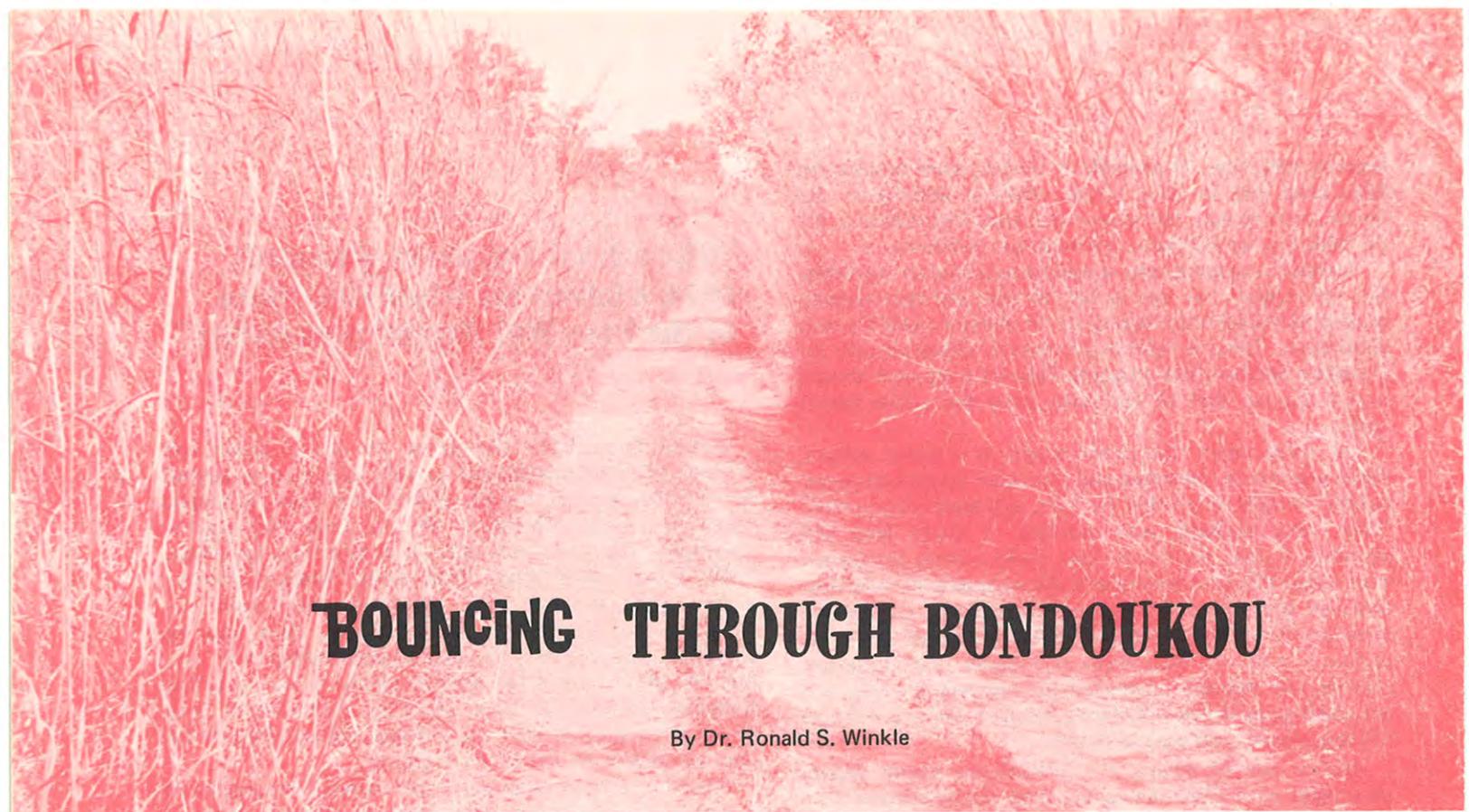
The emphasis set forth in the school was instrumental in the salvation of some. It was a joy to see Christian students witnessing to other students and then rejoicing together after these were saved. The spiritual emphasis in the weekly chapel service and the stress placed on the Bible study and prayer in the classroom, reached most of the student body.

God also sent the teachers who were all Christians, college trained, and state certified. To put a person without proper training into a classroom is unfair to him and especially unfair to his students. Teaching is a difficult job and one needs to be well prepared for it. This is why the school employed only certified Christian teachers even though they were not all Free Will Baptists. Without quality teaching, the goal of a Christian school is only halfway reached and then only if the spiritual emphasis is properly exercised.

Also a trained person needs to be properly remunerated for his work. Christ said the "the labourer is worthy of his hire" (Luke 10:7). Just because a Christian teacher feels directed to labor in a Christian school, he should not be expected to do so at a salary which is not considered liveable according to today's economic standards or in comparison to salaries of public school teachers.

Other things were learned this year. Smaller classes in adequate rooms with proper books and equipment enhance learning. Trying to save money by doing without needed books or supplies is defeating to teachers and pupils. With the aid and backing of helpful and concerned parents and teachers, discipline in this Christian day school was not a major problem.

In conclusion, it may be rightfully said that "Christian education" which does not provide quality education is bad, just as education which does not provide proper Christian standards is also bad. In every instance, Christian day schools should strive for excellence in the field of education so that as representatives of Christ they might exalt His name through their endeavors. Then, truly, they will be institutions of quality education. ▲



# BOUNCING THROUGH BONDOUKOU

By Dr. Ronald S. Winkle

Our hearts quickened as we stepped from the plane in Abidjan, Ivory Coast, West Africa, and hastened to join Dr. and Mrs. LaVern Miley awaiting us beyond customs. This was the beginning of what was to be one of the most stimulating intellectual and spiritual experiences of our lives.

By the next morning the beautifully metropolitan capital moved behind us as Dr. Miley headed the Peugeot into the interior. Paved road gave way to washboard and dust as we turned into the mission station at Koun, home of the Norman Richards family. Trees laden with bananas, mangos, cashews and avocados greeted our eyes. Patches of pineapple grew by the drive. From the mission compound the village of Koun stretched out before us on an opposing hill. Consequentially, our attention turned to the task set before the missionary: how does one reach these with the Gospel and lead them to maturation in The Way? Brother Richards labors alone at Koun. He is due to return to the States soon for furlough. As yet, no one is available to replace him.

The three hours at Koun were too quickly gone. Within the hour we were shaking the sweaty, grimy hand of Lonnie Sparks as he climbed from the roof of the attractive new church at Goumere. He had crowded the rainy season and was working long hours to complete the roof before the deluge began.

That evening in the study Lonnie carefully and reverently demonstrated to us the final product of approximately twelve years of translation of the New Testament into the Koulango language. We wept as we contemplated together the faithfulness and greatness of our God. Inadequate is man's standard to measure the value of God's Word in man's language. The result of these years of labor shall have long-reaching effects. This, we thought, must have been some of the motivating force behind the Bill Jones' translation of the Agni language and the proposed work of the Bryan family among the Lobis.

That first night in "the bush" placed us with the Mayhews while the Sparkses entertained the Mileys. We had been warned that Archie keeps late hours. Locally, and perhaps internationally, he has become renowned for his ability to keep a person up all night and make him like it. This night was no exception. Page after page of precious Scriptures saturated our minds until they could hold no more. When Archie turned off the generator, the clock on the desk read 6:00 a.m.

We quickly rested and by eleven a.m. were on our way to Bondoukou and the Jimmy Aldridges. Jimmy had chosen this beautiful village of approximately seven thousand in which to extend a teaching and literature ministry. Bondoukou has been almost completely

**ABOUT THE WRITER:** Dr. Winkle, who is a 1957 graduate of Free Will Baptist Bible College in Nashville, is associate director of the Rehabilitation Center, Good Samaritan Hospital, Puyallup, Washington; Chief, Department of Physical Medicine and Rehabilitation at Doctor's Hospital, Seattle; Physiatric Consultant to Tacoma Goodwill Industries, the State Department of Labor and Industries, and the State Division of Vocation Rehabilitation. He and Mrs. Winkle, who received her Registered Nursing degree from Baptist Memorial Hospital in Memphis, Tennessee, are active members of the First Free Will Baptist Church of Seattle.

rebuilt in the past couple of years in preparation for a political convention and festival to be held there. Moslem influence is strong and a thirst for knowledge is demonstrated by the city's several schools. The work is difficult, but the future looks promising.

Nightfall came as we stepped from the car at Laoudi Ba where we spent the night with the Howard Gages. Brother and Sister Gage were in the house normally occupied by the furloughing Palmer family. Brother Gage had been building some badly needed cabinets there and driving some sixty to eighty miles to Goumere to assist in the building of the new church. In complement to his contribution as a builder, Brother Gage's mild, easy-going manner has won him acceptance by missionary and native alike. His work is greatly appreciated.

Trees became more sparse and the humidity began lowering as we made whirlwind stops with the Cousineaus in Nassian and the Bryans in Bouna. We were on the last leg of our journey to the medical station at Doropo, some four hundred miles inland from the coastal city of Abidjan.

When we arrived at Doropo the Sherwood Lees were waiting supper on us. Next morning Dr. Miley's day started about 6:30 – 7:00 a.m., ours 8:00 – 8:30 a.m. By noon one hundred and ten patients had come through the hospital clinic. We saw malaria for the first time – it seemed that about half of the patients had it. By the end of the week we had encountered intestinal parasites, tape worms, gastroenteritis and dehydration, infections, boils, cysts and many others.

The medical station and hospital generally appeared to be well equipped. A good x-ray machine awaits installation. An adequate number of beds is available but there is insufficient numbers of trained medical personnel to capitalize on the present facilities and future possibilities.

Opportunities came for us to assist in the medical work. Early in our week at Doropo, our lot fell to the care of a teenage boy who came in with high fever, generalized infection and multiple huge abscesses in his body. Our delight in watching him daily improve was dampened only by our frustration at the language barrier that prevented us from telling him that our contribution was offered with love in the name of the

Great Physician and Saviour – Jesus Christ. Finally on the day of our departure from Doropo there had gathered enough translators for us to explain the message of hope to him. Happily, one of the fine African Christians assured us that he would continue follow up sessions with him disclosing The Way more fully.

Near the closing days at Doropo, Kay and I gowned for our first operation together as we assisted Dr. Miley in the repair of an incarcerated hernia. The man, writhing in pain, surely would have died had we not operated.

Several events took the remainder of our time. Kay went with Vada Lee to the Bible class in the elementary school at Doropo. Forty-seven children crowded into the one room to hear and see the Scriptures explained by flannelgraph. We visited Lorene Miley's sewing class (demonstrated to be a most useful tool in reaching much of the church at Doropo). We also journeyed with Sherwood Lee and the visiting Frank Cousineau to the village of

Mike, Maurice Junior and Mark Cousineau.

The days of our visit rapidly came to an end. We had stood – if even for a moment – beside the place where the missionary stands. We observed his rugged individualism, his uniqueness. No two missionary couples resembled the other except in their love for the Lord. Yet, each seemed to fit their own niche. They belonged. This fits perfectly the description "...many members, but one Body." Surprisingly, however, we found them not unlike the lively, studious, faithful and industrious believers in our home town. Indeed, world wide, there is "One Lord, one faith, one baptism."

Our final impression of the Free Will Baptist work in Ivory Coast is a good one. The quality of the missionary personnel is a credit to the cause of our Lord. Many fine African men and women are turning from darkness into light. Trained Africans are essential; they offer the hope and permanency of the work. More workers are needed.

## **"No two missionary couples resemble the other except in their love for the Lord."**

Konzie some thirty miles from Doropo. Here the people are rapidly responding to the Gospel. Some weeks before we arrived, the Christians gathered one evening to burn all their fetishes much as I imagine the Ephesians burned their books of sorcery and black magic in Paul's day, (Acts 19:19).

Finally, there was the privilege of participating in the baptismal service at Doropo. After Sunday morning service the church was dismissed to the marecage (French for slough) some two miles from the hospital and twelve believers publically confirmed their faith.

Our return trip from the bush to Abidjan took us by the school for missionary children at Bouake. This school is Conservative Baptist operated and serves several denominational and interdenominational groups from Ivory Coast and neighboring countries. Here we visited with Cheryl Mayhew; Paul and Noel Sparks; Bobby Lee; Robert,

We have returned convinced of the necessity of missionary effort. We will be better supporters than we ever have been before. Our prayers will be more specific. Furthermore, we are at the place everyone must face if the missionary vision is made clear – should we go? Some of our friends urge "yes," others "no." Along our journey our missionary friends would say, "Don't come just because someone else wants you to, but if God leads you here – welcome." Our Lord has also said "Go and Lo...", but to others he says "Stay and pray."

Since our return, opportunities are coming almost weekly to "share" our experiences with others both in the church and secular community. Immediate recipients with us are our Seattle church who had first urged us off with their prayers and presence and had expectantly awaited our return some three weeks and 26,000 miles later. ▲

## WEST TENNESSEE CHURCH BREAKS GROUND FOR CHRISTIAN DAY SCHOOL

MEMPHIS, TENN. — Ground-breaking for the construction of a two-story educational unit which will provide approximately 9,200 square feet of additional floor space to the church plant of the Randall Memorial Free Will Baptist Church was an event of significance for this growing congregation on Sunday, April 16. Construction is expected to be completed in late summer.

In addition to providing needed educational space, the new facility, which will be connected to the present sanctuary, will house the Randall Christian Academy. The Academy is scheduled to open this fall with a certified curriculum for kindergarten through the tenth grade. Pre-enrollment in the Academy has exceeded 250 according to the pastor, the Reverend Dann Patrick. A principal has not yet been named for the school.

The Randall Memorial Church had its beginning in 1954 but was not officially organized as a church until June, 1955. In 1965, the congregation purchased 1½ acres at the present location of Perkins and Cottonwood Streets just a short distance from Interstate 240. In 1971, when Mr. Patrick assumed the pastorate, the church was averaging 129 in Sunday school attendance. Since that time the church has almost doubled in attendance.



WITH SHOVEL ABOUT TO BE USED, Randall Memorial Pastor Dann Patrick, right, speaks during the groundbreaking services of the educational unit which will house their Christian day school. In the background are, left to right, Wayne Nicholson, deacon; Charles McNeese, deacon; Fray Stone, deacon and trustee; Dennis Edgar, deacon; Glen Wright, deacon; Robert Lowery, deacon; and Dayton Pratt, trustee. Absent from the picture were Rayford Stone, deacon; and A. G. Averitt, trustee.



FREE WILL BAPTIST

**newsfront**

## ELEVEN NEW MISSIONARIES BEING APPROVED FOR SERVICE ON NORTH AMERICA FIELDS

NASHVILLE, TENN. — For the first time in the history of the National Home Missions Board, ten applications for missionary service in North America were approved in one meeting. This historic meeting of the Board was held in May. An eleventh couple has been approved for service since the May meeting. These applicants will be going to the field over a period of the next two years.

Four appointees will begin immediately in internship programs or itinerary work. The applications for five couples were accepted for review within one year due to their educational status. They will graduate from Free Will Baptist Bible College in May, 1973. Two couples were deferred for immediate service until they can confer further with the Board relative to places of service.

The Reverend and Mrs. David McDaniel, natives of Denver, Colorado, will begin a work in Billings, Montana,

following internship at Faith Free Will Baptist Church in Goldsboro, North Carolina. The present plans call for them to be on the field by early 1973. Both of the McDaniels attended Oklahoma Bible College (now Hillsdale) at Moore and Free Will Baptist Bible College in Nashville.

The Reverend Nedo Eaddy, who is presently attending Ashland Seminary in Ashland, Ohio, was approved for the chaplaincy in the Armed Forces. The South Carolina native is a graduate of Free Will Baptist Bible College.

A Florida pastor, the Reverend Robert Clyatt, and his wife were approved for a new joint project to begin at Emporia, Kansas, in conjunction with the mission board of the Kansas State Association. Mr. Clyatt is currently pastoring the First Free Will Baptist Church of Gainesville, Florida, a work which he began in 1965. He attended Free Will Baptist Bible College. The Clyatt's plan an extensive itinerate.

After eleven years as a pastor, the Reverend James B. Rice, Jr. is embarking on a new aspect of the ministry, that of beginning a new joint home missions project in Greer, South Carolina. Mr. Rice is a graduate of the University of Georgia and has attended the Beaver Creek Bible Institute located in South Carolina. He has pastored in Georgia, South and North Carolina. The Rice's have two teen-age children.

In other actions of the Board, it was approved to have all future appointees serve an internship if they have not acquired sufficient training and experience before making application for home mission work. Churches and pastors to be used for missionary internship programs will be designated by the National Home Mission Board. The Reverend Bob Shockey, a member of the Board, has been commissioned to prepare a manual on "General Guidelines for Internship Training."

## POPULAR CONTACT COLUMN TO BE REVIVED

NASHVILLE, TENN. — After an absence of five years, a question and answer column will be returning to the pages of CONTACT Magazine according to Administrative Editor Eugene Workman.



WADDELL

Moulton, went to be with the Lord.

Serving as writer for this returning feature will be the Reverend Eugene Waddell, pastor of Cofer's Chapel Free Will Baptist Church in Nashville. Mr. Waddell has an extensive background in Free Will Baptist work having pastored other churches in South Carolina, Virginia, and North Carolina; served as founding editor of North Carolina's state paper THE WITNESS; and is now a member of the National Foreign Missions Board. He is a graduate of Free Will Baptist Bible College and holds a Masters Degree from Columbia Bible College.

"We feel very fortunate to have been able to enlist a man of Brother Waddell's background and experience to serve as a writer for this column," Mr. Workman stated.

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

The popular column, which first began in 1954 under the title "What's Your Problem?", was carried until mid 1967 when its writer, the Reverend Louis Moulton, went



HELPING FAITH CHURCH TO PASS THE 200 MARK in C.T.S. attendance are these workers. First row, left to right, Hessie Wynn, Dolly Stox, Sonja Campbell, Margaret Tyndall, Shirley Hope, and Norma Floars. In the second row are C.T.S. Director Bobby Floars, Lorenza Stox, Lewis Campbell, Marlene Parks, Pastor Frank Davenport, Judy Turner, Robert Fleming, and Harley Bennett.

## NORTH CAROLINA C.T.S. AVERAGES 209 IN ATTENDANCE

GOLDSBORO, N.C. — The stress placed on the Church Training Service at Faith Free Will Baptist Church is reflected in the number who regularly attend this Sunday evening training session. During 1971, 10,868 people were present for C.T.S. This was a weekly average of 209 with the high monthly average of 252 coming in March. From all indications, the 1972 record will equal and possibly surpass the 1971 figures.

The C.T.S. plays an important part in the total church program according to Director Bobby G. Floars.

This church, like many others across the denomination, uses this weekly session to help develop leadership for all aspects of the church program. The Faith Church realizes C.T.S. is designed to complement other church ministries by helping to qualify workers as teachers and for other positions. It is a practical application of the principles taught in the Sunday school hour.

Adults, who had the privilege of attending a well-developed C.T.S. as youths, have proven to be more capable church leaders when they reached adulthood.

## FALL SUNDAY SCHOOL CAMPAIGN TO BE "A FAMILY AFFAIR"

NASHVILLE, TENN. — Using the theme "Sunday School Is A Family Affair," the National Sunday School Department is recommending that Free Will Baptist leaders seek to increase their Sunday school attendances by reaching entire families during the 1972 Fall Enlargement Campaign.

This thrust to involve the entire family in Sunday school is designed for a five week period beginning Sunday, October 1, and continuing through Sunday, October 29. The present size of a Sunday school does not hinder any church from being eligible to win in its respective division. The winners will be determined by the greatest percentage of gain during the campaign over the thirteen weeks average attendance for April, May and June,

1972. Appropriate plaques denoting first and second places in each division will be awarded.

For competitive purposes, the Sunday schools will be arranged in accordance with the following table.

- Division A — over 500 average
- Division B — 400-500 average
- Division C — 300-399 average
- Division D — 200-299 average
- Division E — 150-199 average
- Division F — 100-149 average
- Division G — 50-99 average
- Division H — under 49 average

The deadline for entering this enlargement campaign is September 29, 1972. Campaign materials are available from the Sunday School Department, P.O. Box 1088, Nashville, Tennessee 37202.

## MISSIONARY BARRON NAMED DIRECTOR OF MEXICO WORK

MONTERREY, N.L., MEXICO — The Reverend Jerry Barron, present pastor at Guadalajara, Jalisco, Mexico, was appointed Director of Free Will Baptist Missions in Old Mexico in a called session of the National Home Mission Board here June 5-7.

The appointment of Mr. Barron to this post came after the Board accepted the resignation of Arthur Billows from the Mexico staff. Mr. Billows' resignation was dated May 12, but the Board delayed final action on the resignation until they could meet personally with Mr. Billows. His future plans were not announced.

Mr. Billows was sent to Mexico in 1958 and was responsible for starting the Institute of Gold, a Bible institute located near Monterrey. Mr. Dave Cochrane will continue to work with the Institute.

The National Home Mission Board began working in Old Mexico in 1955 with the Reverend James Timmons and Miss Bessie Yeley as the first missionaries. The first national pastors

at Monterrey were Sr. Juan Lopez and German Rodriguez.

The operation of the Bible institute will continue under the jurisdiction of the Board. The Board will continue to underwrite the support of all of the national pastors plus the missionaries from the states. Additional support will be given other national workers. The monthly budget for the field is \$1,650.00. Gifts for the work in Mexico should continue to be earmarked Mexico Missions, Barrons, Cochranes, or Institute of Gold and sent to the National Home Mission Office in Nashville.

Mr. Barron, who is a graduate of Free Will Baptist Bible College, joined the National Home Missions family in July of 1970. He entered language school for nine months before moving to the town of Guadalajara to begin the new work there.

The Board expects to appoint several new missionaries to Mexico in the near future.

## IOWA CHURCH TO OBSERVE CENTURY MILESTONE

TIFTON, IOWA — Mt. Zion Free Will Baptist Church, located in a rural section of Cedar County, will observe the 100th anniversary of its dedication on Sunday, September 3, with a full day of activities. The Reverend Homer Willis, Director of the National Home Mission Department in Nashville, Tennessee, will be the guest speaker.

The church was founded more than one hundred years ago as a result of the General Conference Home Mission Board's ministry from New England. It was officially dedicated September 1, 1872. The church became a part of the merger with the Northern Baptists in 1911, but it is now maintained by a Free Will Baptist board of trustees. The building is used only for special occasions such as homecomings, local community religious activities and funerals.

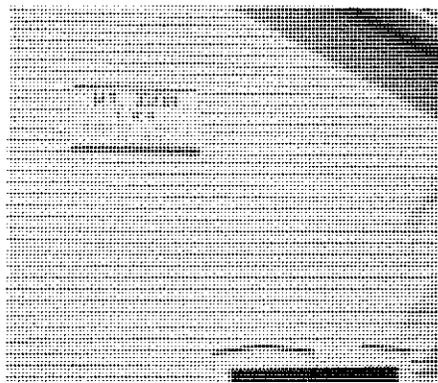
The cemetery located on the grounds is still used as a burial place. Recently, an aged person from California was returned here for burial. Many Free Will Baptists of yester years are buried here.

The present "fate" of this church came with the decline in rural

population. Mr. Willis noted that he has visited many churches with a similar, rich history in various parts of the country. These early churches are no longer used as regular places of worship for Free Will Baptists or any other group. Yet, one must stop and give a prayer of thanksgiving for those early home missionaries who went about doing so much good in other days.

The only active Free Will Baptist Church in the state of Iowa is located at Bettendorf. It was established by the National Home Mission Board in May, 1961. The Reverend Leland Horton is pastor.

THE DEDICATION DATE of the Mt. Zion Free Will Baptist Church is posted very plainly high above the entrance to the century-old building.



THE GOSPELIERS, a group of Free Will Baptist ministers, will be featured on the program of the one-day Bible Conference in Elizabethton. From left to right are Eugene Waddell, Bobby Jackson, Robert Picirilli and James Earl Raper.

## ONE-DAY BIBLE CONFERENCE TO ATTRACT FIVE STATE REPRESENTATION

ELIZABETHTON, TENN. — A one-day Bible Conference, which is expected to attract visitors from a five state area, will be held at the First Free Will Baptist Church on Tuesday, July 25.

Services will be held throughout the day beginning at 9:00 a.m. and concluding with an evening service at 7:30 p.m. which will feature two of the seven participating speakers, according to the host pastor, James Earl Raper.

Slated to speak are Eugene Waddell, pastor of Cofer's Chapel Church in Nashville; George Higgins, pastor of Central Church in Johnson City; Frank Davenport, pastor of Faith Church in Goldsboro, North Carolina; Dr. Robert Picirilli, Registrar at Free Will Baptist Bible College in Nashville; Richard Adams, pastor of Elizabethton's Eastside Church; and Evangelist Bobby Jackson of Greenville, North Carolina who will be conducting a revival at the First Church throughout the week of July 24-30.

The special music for the one-day conference will be the Gospeliers Quartet, a unique group in the fact that they first began singing together in 1950 when the four were students at Free Will Baptist Bible College. They have continued to sing together periodically throughout the years.

The noon meal will be provided free by the host church. Those interested in obtaining further information may contact the host pastor, Mr. Raper, at 1242 Thomas Blvd., Elizabethton, Tennessee 37643.

## Northeast's Veteran Missionary Shares Colorful Account

# Vermont Once "Alive" With Free Will Baptists!

By Mack Owens

In early 1792, while working as a hired laborer with a relative in the Strafford, Vermont, area, Robert Dickey became concerned about the wickedness and spiritual needs around him. Dickey, who was one of Benjamin Randall's members from the mother church of Free Will Baptists at New Durham, New Hampshire, used his "excellent gift of exhortation," and about thirty people were converted.

On July 25, 1792, Elder Benjamin Randall and his young companion, John Buzzell, set out for Strafford, in the county of Orange, in answer to a request from Robert Dickey and members of the town.

### THE FIRST CHURCH

Both Elder Randall and the preached Word were well received during this visit. In January, 1793, Elder Randall returned for a second visit to Strafford and upon his return to New Durham, he asked Mr. Buzzell if he would return to Strafford and minister to the people there. Mr. Buzzell, in the company of another young man, set out on foot for the journey of 110 miles back to Strafford. Mr. Buzzell's ministry in the early months of 1793 resulted in the organization of the first Free Will Baptist church in Vermont with nine members.

It was on January 1, 1794, that Elder Randall made his third visit to Strafford. After a good time of preaching, he baptized a goodly number. In John Buzzell's book, "The Life of Elder Benjamin Randall," he states the following: "He never appeared to fear cold water when duty called him to follow his Saviour. I have seen him step down into the water up to his middle, and pull away the ice with his hands and there receive the candidates one after the other, and baptize them while the spectators were shuddering and trembling with the cold. At the same time, he and the candidates were praying and singing praises to God and appeared as comfortable as mid-summer."

### THE SECOND CHURCH

The organization of the second Free Will Baptist church in Vermont came in 1798 at Corinth when fifteen believers lead by Jeremiah Ballard of Unity, New Hampshire, who was responsible for organizing this group, pledged themselves to become affiliated with this new work. This church produced six ministers, the first of whom was Daniel Batchelder. On October 4, 1799, he became the first Free Will Baptist to be ordained in the state.

### THE THIRD CHURCH

The ministry of newly-ordained Daniel Batchelder proved fruitful as early as 1800. It was in this year that the Tunbridge Church was organized by Mr. Batchelder from converts gathered by him with the aid of Nathaniel Brown. The church at Vershire was also organized in 1800, as was possibly the Brookfield Church.

### FIRST QUARTERLY MEETING

The first Quarterly Meeting in Vermont was organized at Vershire on June 27, 1802, with five churches, four ministers and 330 members. Later that year, a new church was organized in Washington. In 1810, the churches in Bradford and East Randolph came into existence. By 1816, the Quarterly Meeting was enjoying a great prosperity and in 1818, every church reported that a revival fervor was burning within their congregations. The influence of the churches and ministers of Vermont was being felt in New York and Southern Ohio by the end of 1816.

The Free Will Baptists of Vermont requested that one of the four sessions of the Yearly Meetings (four were held annually, one in each locality) be held in their state. After two or three postponements, it was unanimously granted and the first session was held in Bradford, Vermont, February 6, 1808.

### GENERAL CONFERENCE BORN

It was in the Tunbridge Church on October 11, 1827, that the first session of the General Conference of Free Will

Baptists was held. This organization was destined to grow in number and have its influence felt throughout the states where Free Will Baptists were active, until the merger of 1911.

The failure of the Calvinistic Baptists to grow in Vermont was due in part to the perpetual conflict on the open communion question arising from the prevalence of the Free Will Baptist view. Calvinism and closed communion were the issues of that day and many Christians and churches left the Calvinist ranks to join the Free Will Baptist movement.

### THE CONFERENCE GROWS

By 1880, the General Conference had 1,446 churches, 166 quarterly meetings, 41 yearly meetings, 1,442 ministers and 80,520 members. There were churches as far south as Louisiana, as far west as Iowa, as far north as Ontario, Canada, and to the East, as far as Nova Scotia, Canada. The Home Missions Society and Foreign Missions Society, along with the Education Society, had made great progress in every area of service.

### THE MERGER

By 1890, Vermont was well covered with Free Will Baptist churches. In 1910-11, the General Conference joined the Northern Baptists making up the American Baptist denomination. Many Free Will Baptist churches in the western states did not go into or support the union in the North. At the time of the union, the Southern Free Will Baptists had withdrawn because of the Anti-Slavery Society in the General Conference and were not affected by the union of 1910-11.

The churches in the state of Vermont were lost as well as the General Conference's Home and Foreign Mission Societies and its colleges. From some study of the churches in this state, many Free Will Baptist churches wanted to remain true to the Bible and later withdrew from the American Baptist group. They joined other Bible-believing





# Elections



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### Free Will Baptists in Vermont *(continued)*

and Gospel-preaching groups or remained independent. Today, many churches in this state who were reporting great results in the early 1900's cannot be located or are closed and abandoned.

#### WORK REVIVED

During the summer of 1969, Mr. and Mrs. James Thorburn visited the Littleton Free Will Baptist Church at Littleton, New Hampshire. While there, they inquired of the members as to an individual who might be interested in coming to Newbury, Vermont, to open their closed church. My name, along with several others, was given to them. At that time, I had resigned the church at Yarmouth, Nova Scotia, Canada, and was seeking of the Lord for an open door. When Dean Thorburn called to ask if I would be interested in coming to Vermont, I told him I would surely make it a matter of prayer.

It was in the latter part of December, 1969, when I visited the Thorburn family in Haverhill, New Hampshire, and

surveyed the Newbury, Vermont, area. There were several villages along with Newbury that had no Bible-believing churches. However, Newbury seemed the best location in which to begin a work since the church building was in good repair and a house was available to serve as a parsonage. In an agreement with the Thorburn family that we would organize a Free Will Baptist church upon our arrival, the church property was redeeded to the Newbury Free Will Baptist Church.

In the late part of June, 1970, the Owens family arrived and began getting settled in Newbury. The first services were held on the first Sunday of July and in mid July the church was organized with seven members.

The early work was hard for after visiting in the area, we were able to see only a few present for Sunday school. Many Sundays, members of my family were the only ones present for Sunday school. But, soon after our arrival in Newbury, the Reverend Frank Davenport, a member of our National Home Missions Board, visited the Newbury area. After much prayer, he felt that we should seek support from

the Board for this new project in Vermont. After Brother Davenport returned home and contacted all the Board members, they voted to support me in this work. For this, I am very grateful.

During February, 1971, the Lord begin to bless the church with an increase in attendance. Much of the credit for this increase goes to an area telephone survey that was made in February and March, 1971. During these two months, the Sunday school jumped from around 15 in attendance to an average of 53. The results of this telephone survey are still being reaped by the church.

During the two years I have been ministering in the Newbury area, God has done a wonderful work in many hearts. There are 19 members of the church, the Sunday school enrollment is 42, and the average attendance in a worship service is 40. God has called this church to be a light in this area of Vermont where there is so little light. God is going to establish a witness here that will serve as a beach-head from which to send forth many workers into His Vineyard. ▲

## THE LORD'S ARCHENEMY USES MANY ALIASES

Many people do not understand the significance of some of the Bible's names for the archenemy of the Lord, the prince of the power of the air, the God of this world. He is a real person, and we need to avoid ignorance of his character and ways (2 Cor. 2:11). Understanding his names will help us in this.

The most familiar name is the "Devil." The Greek word so translated is *diabolos*, from which we get such English words as "diabolical." This Greek word is made up of two roots: the *bolos* comes from a word *ballo* which means to "throw" or "cast." The *dia* adds the idea of "across" or "against." Thus, the whole idea is of casting (words) against someone, flinging accusations at him.

You will see, then, that Devil means "accuser" or "slanderer." He is called this because this is his character, and the

Bible depicts very clearly this work of the Devil. In Job, for example, he slanders before God the character and motives of that good man, leading to Job's severe testing. In Zechariah 3, we see also a picture of Joshua, the Jews' godly high priest after the return from captivity, standing before the Lord. The Devil is standing there, too, to "resist" him; you can be sure this will take the form of slandering Joshua's character.

Some of the New Testament references to the *Devil* are particularly significant in this light. In Ephesians 4:27, for example, we are warned against providing the "Devil" an opportunity to do his work. The preceding verse indicates we should not allow anger to fester in our souls or hold our wrath against others. Obviously, the two verses connect: if we bear grudges, we will fall to slandering, thus serving as an instrument for the Devil's work.

James 4:7 tells us to "Resist the Devil." In context, James has just been speaking about envy (4:5), and the previous chapter concerned the tongue. Should we not, then, understand that "resisting the devil" includes, especially, not allowing envy to take our tongues as instruments of the Devil's slanderous work?

First Peter 5:8 makes sense in this light, too, as does Jude 9 and Revelation 2:10. We are particularly comforted, however, by the reference to the Devil in Revelation 12:7-12. There he is specifically identified as "the accuser of our brethren . . . which accused them before our God day and night." Indeed, the "war in heaven" (verse 7) may well be a war of words. Anyway, the song of triumph is sung because the Devil is cast down, overcome at last "by the blood of the Lamb" which will cleanse away all faults by which he might accuse us.



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### WORDS FOR WOMEN

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By Doris Raper

## Reaching Individuals Within A Group

Have you ever been reminded of a truth learned years ago, but, suddenly, it becomes vivid and fresh? Almost it seems to be a new revelation? This was my experience recently.

While attending a Child Evangelism workshop, I heard a man say that people may hear the Gospel message in a group, large or small, but until it becomes a personal matter with them they cannot be reached. Only as individuals can they receive Christ. It

must be a personal decision.

For several months I have been conducting a Good News Club in a low-rent housing development. Many of the children who attend have very little, if any, religious training. However, many of them have attended the club meetings regularly and, week after week, have heard the gospel presented. Then this man reminds me that I had been teaching a "group" instead of "individuals." Oh yes, the plan of salvation was there in songs, object lessons, and Bible stories, but somehow I had failed to see these needy children as Jesus must look upon them — as individuals who must personally make

this decision.

Then this truth became vivid and fresh in my mind. I began to see them as individuals, with different backgrounds, needs, and personalities. Some had responded favorably, but what about those who had not? And the Lord gave me a burden for individuals — Donald, Jerry, Gladys, etc. — all a part of the group, but individuals in their own right who must accept or reject my Saviour. I was reminded of the Lord's words to Samuel in 1 Samuel 16:7b "... man looketh on the outward appearance, but the Lord looketh on the heart."

In a short time, I was reminded anew of another truth and this one has been such a blessing to me — the faithfulness of God. When I began to prepare, pray, and teach as if 'this must be the day Donald receives the Lord, or my heart is broken,' then the Lord began to move. I was only the sower of the Seed, but God was faithful and I claimed the promise "... it shall not return unto me void, but it shall accomplish that which I please . . ." (Isaiah 55:11). And it did just that. Praise the Lord! ▲

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ABOUT THE WRITER: Mrs. Raper is the wife of the Reverend James Earl Raper, pastor of the First Free Will Baptist Church of Elizabethton, Tennessee.

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## HISTORY CORNER

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### The True Blue: Alabama's Literary Contribution

By Mary Wisehart  
and Robert Picirilli

Would you believe a Free Will Baptist magazine entitled *The True Blue*? There was such a thing, published in Alabama (sometimes at Guin, other times at Townley) in the late 1920's. We know about this magazine because a very few issues have come our way from Brother E. E. Morris, by way of Dr. J. D. O'Donnell.

The title page identifies *The True Blue* as "successor to the *Free Will Baptist Visitor*" (we have no copies of this) and as "published in the interest of True Christianity everywhere, and especially the Freewill and Liberal Baptist."

Brother W. C. Austin was editor of the magazine, a man who spent most of his ministry in Arkansas and Oklahoma, and about whom an earlier "History Corner" was written. The contents reflect the typical salty humor and serious spiritual concern of what must have been a grand old Free Will Baptist preacher.

The earliest issue we possess is dated December, 1926, and we gather it was the second issue published. The front page outlines the purpose of the publication, as follows:

We have no apology for presenting to you the True Blue . . .

One of the leading features of the True Blue will be to point lost souls to Christ.

It will use its influence to bring about a closer union among all Christians and especially among all Liberal Baptists in the United States today . . .

The True Blue will contend for the Bible to be the leading book in all of our homes and for it to occupy a place in our public schools.

The True Blue will contend for a change in several of our text books used in our public schools . . .

It will stand for true science and higher education, yea advocate the educating of every boy and girl of our land. But at the same time condemn all such rot as man sprang from the monkey . . .

Therefore we earnestly solicit the cooperation of God-loving, God-fearing people . . . Help us to put the True Blue in every home.

Judging from the above, the times have not changed as much as we might like to think. Anyway, more copies of this magazine are urgently needed for the Free Will Baptist historical collection. ▲

**In the Communist country of Rumania, these Christian men will undoubtedly pay a price for raising their voices with the plea**

## **OUR FREEDOM OF RELIGION IS THREATENED**

We wish to bring to the world's attention, in particular the attention of the world's Christians, that in Rumania, homeland of hundreds of thousands of the faithful, the fundamental right to worship God is once again being violated in the most flagrant manner.

Toward the middle of 1970 Rumanian authorities unleashed an intensive campaign of repression against religion and religious activities.

It all began with the promulgation of a law forbidding, on the grounds of sloth, waste of time, etc., any groups of the faithful to gather in unauthorized churches. Fines ranging from 1000 to 5000 lei were imposed on the faithful in the following districts: Satu Mare, Bisthita, T. Mures, Baia Mare, Brasov, Bacau, Trg. Jiu, Galatia, North Moldavia and others.

We must mention the fact that the Baptist Church of Baia Mare possesses authorization to function and yet, they

were fined great sums of money and even now are standing trial. Within just six months of the promulgation of the decree the faithful were fined a total of more than 500,000 lei. Persecutions continued to grow in intensity. Toward the end of 1970 the composer of religious music, Jacob Alecu from the town of Sibiu, was tried and condemned to 8 years in prison. Numerous are the Baptist, Evangelist and Pentecostal places of worship that were shut down in every district of the country. In Dej, Lugoj and elsewhere there even were cases where they were demolished.

Numerous pastors and preachers were relieved of their functions. Church activities involving young people have been drastically curtailed inasmuch as the authorities, although they do not give the churches any financial support, are even interfering in their financial affairs. The year 1971 began with house-to-house searches by soldiers

confiscating Bibles, song-books and other books of a religious character. Recently persecutions have increased in intensity, and in October of 1971 many pastors were arrested for religious activities and sent to prison without a trial; among their number were Constantin Caraman and Victor Rascol, pastor to the Gypsies, Cornel Mihai, former choir director, the friars C. Tarnauski, Emamuel Rascol, etc.

Now we are asking the faithful throughout the entire world and, indeed, all men of good will to join hands and raise their voices and exert pressure on the authorities to respect freedom of religion in Rumania and to release from prison as soon as possible all those who have been arrested for religious activities.

THE COMMITTEE TO AID THE PERSECUTED AND TO INFORM WORLD OPINION, RUMANIA. ▲

# The Stewardship Of The Believer --Part I

The Fifth In a Series  
By Rue Dell Smith

## IV. THE STEWARDSHIP OF THE BELIEVER

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God," (I Peter 4:10).

The basis of Christian stewardship having been established in relation to God and His purpose, we must now consider how these facts bear upon the stewardship of the believer. The basis for stewardship, as set forth, illustrates that the basic elements of stewardship as projected in Christ and the Holy Spirit, are carried forward into the life of the believer.

When redemption was effected through the stewardship of the Holy Spirit, the believer became conscious of a new relationship to all things. The repentant sinner, willing to be a mere servant, instead is made a partner with the Owner of all things. Jesus expresses our new relationship to Him when He said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." (Jn. 15:15). The Apostle Paul said, "For we are laborers together with God: ye are God's husbandry, ye are God's building" (I Cor. 3:9). The servant is expected to do the bidding of his master, but is not permitted to share his thoughts, plans or purposes. The believer, however, by virtue of his relationship to Christ through the divine indwelling, participates in the Master's very life. The Bible expresses our relationship like this: we possess His "divine nature" (II Pet. 1:4), we know

His mind (Phil. 2:5), we share His purpose (Eph. 1:9-11), and can say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Therefore, being so united as to be "in Christ" and "Christ in us," no area of our existence is excluded from His claims. Because the Lordship of Christ includes everything, in heaven or in earth, all of life is sacred. It now becomes difficult to distinguish between the sacred and the secular. But, whatever we do, must be "all to the glory of God" (I Cor. 10:31). We then realize that the only distinction between the sacred and the secular is not what we do, but it's why we do it. The motive, then, is every important. The Apostle John states our motive when he said, "We love Him, because he first loved us" (I John 4:19).

### A. THE MOTIVE FOR STEWARDSHIP IS LOVE

As we realize that the purpose of God is projected to and through us, it can also be realized that love, the source of God's stewardship, becomes the motive for our stewardship. This becomes an actual reality when, "... the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).

The more completely we experience the love of God in our lives, the more completely we will be concerned with God's plans. We will not "... love in word, neither in tongue; but in deed and truth" (I John 3:18). If we "love much" (Lk. 7:47), we will gladly accept without reservation the full responsibilities and privileges of stewardship. Our desire to do the will of God is expressed in the Psalms "I delight to do thy will, O my God"

(Psalms 40:8). Our consuming passion as stewards of Jesus Christ should be to live for Him and spread the "glad tidings of righteousness."

Wondrous, indeed, are the workings of the Holy Spirit in our lives, shedding abroad the matchless love of God. Wondrous, also, is this creating life force because He gives to us the power to love. The Apostle Paul describe it this way: "the fruit of the Spirit is love..." (Gal. 5:22). The Holy Spirit creates within us the most potent, creative force in all life, a force which is at the very center of the stewardship of God — the power of love. Some of the words of Jesus are beginning to have new meaning now. Listen to His reply when He was asked, "which is the first commandment of all?" (Mk. 12:28). Jesus replied "The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." (Mk. 12:29-31). The legalism of the Mosaic law could not produce such love as this because of the weakness of the flesh.

How are we able to do that which is righteous and good? The Bible says that to love God supremely and our neighbor as ourselves is "more than all whole burnt offerings and sacrifices" (Mk. 12:33). How, then, is love produced? Paul gives us the answer. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3-4). As the Holy Spirit fills us, love fulfills the righteousness of the law.

Love, born of the Holy Spirit, will not allow us to be complacent or even negligent. This is a love that must find expression. This love is an energetic force which will not be suppressed. This is the force which motivated God to give even His own Son. You see, love will find an outlet; love will express itself. It will be expressed as we give ourselves to one another "in love preferring one another," and as we give

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#### ABOUT THE AUTHOR:

The Reverend Smith is pastor of the Purcell Free Will Baptist Church, Purcell, Oklahoma.



BY LEROY FORLINES  
Professor and Dean of Men  
Free Will Baptist Bible College

## WHAT IDENTIFIES A CHRISTIAN?

According to I John, there are two assured results of salvation: (1) Righteous living, and (2) Love for fellow Christians. John makes it unquestionably clear that anyone who is not so characterized is not a Christian. He does not say they need to rededicate their lives. He says they are not saved.

In chapter 2:3-4, he states positively how we can know that we know Jesus Christ and negatively how it can be known that a person does not know Him. The person who says he is a believer can know he is saved if he keeps Christ's commandments (v.3). If he claims to be a Christian and does not keep Christ's commandments, he "is a liar, and the truth is not in him" (v.4). In other words, he is *not* a Christian.

John develops this line of thought further in chapter 3. With reference to those who have the hope of the second coming of Christ, he says, "And every man that hath this hope in him purifieth himself, even as he is pure" (v.3). Note, he says that *every man* that has this hope purifieth himself. He may not be everything he should be, but he is concerned about it. He is doing something about it. He is purifying himself. He is striving to get sin out of his life. He is not indifferent to moral

and spiritual matters.

In verse 6 he says, "Whosoever abideth in him sinneth not." By sinneth not, he does not mean that a believer does not commit any acts of sin. He means that he does not practice sin. He says that everyone who is *in Christ* does not practice sin.

The same truth is brought out very forcefully in verse 9. He says two things about *every* person who is born of God: (1) He does not practice sin, and (2) he cannot practice sin. This leaves no room for believing that a person who has the work of the new birth remaining in him can practice sin. If there ever was a time when it could be said that he was born of God, it cannot be said now if he is practicing sin. The effective presence of this new birth in a person's life rules out such a possibility.

The interpretation of the verses which understands them to be a reference to practicing sin is based on Greek grammar. It is what is called linear action. It is the same basic meaning as that conveyed by "to be sinning" as distinguished from "to commit a sin."

Not only does John say that those who are saved do not practice sin, he

makes it very clear that to fail to practice righteousness means that one is a child of the devil (verses 8 and 10). As if that might fail to be clear of some people, he further adds, "whosoever doeth not righteousness is not of God" (verse 10).

The above survey of verses makes it unquestionably clear that among those who profess to be Christians only those who are living lives that can be considered basically righteous are saved. This is not to say that they never sin. It is to say that sin is the exception and not the rule in their lives.

Having examined what John says about righteous living as essential evidence of salvation, let us now see what he says about love for fellow Christians. John makes it emphatically clear that there is no such thing as a Christian who practices hatred of his fellow Christians.

The person who says that he is in the light and hates his brother is in darkness and walks in darkness (2:9,11). He says that the one who does not love his brother is not of God (3:10). The person who hates his brother is called a murderer. Of such an one he adds, "and ye know that no murderer hath eternal life abiding in him" (3:15).

John makes it unquestionably clear that among those who profess to be Christians, only those who love their Christian brothers have any basis for assurance of salvation. The love of which John speaks is a practical love. He says "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (3:17). After clearly stating that our love should be not just a matter of words but in deed and in truth (3:18), he adds: "And hereby we know that we are of the truth, and shall assure our hearts before him" (3:19). The Christian may have some temporary problems in his attitude toward others, but before this reaches the point of hatred he gets it out of his life.

After seeing how John unquestionably and emphatically says that only those who practice righteousness and practice love toward their Christian brothers are saved, can there be any doubt that there is no salvation if the life is not changed. Cheap, easy believism which offers salvation without change is clearly condemned in Scripture. ▲

### STEWARDSHIP (continued)

ourselves to the world wide cause of Jesus Christ.

Let us take the love of God seriously, knowing that love is a creative energy as well as a passionate and compassionate emotion. This energy must be expended but it cannot be depleted. The Apostle stated, "For the love of Christ constraineth us" (II Cor. 5:14) and explains that we can no longer live for ourselves out "unto him which died for them, and rose again" (II Cor. 5:15). Upon receiving Him (Jn. 1:12), His love propels us into the greatest peace-seeking missions of all the ages for we become His ambassadors. His mission is our task. Our joy is in bringing others to Him. This may

require our time, our talent, our provisions, our personalities, but all we have and all we are must be dedicated to His mission. Our task will be performed if we allow His love to be operative in our lives. Paul said, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then are we the ambassadors of Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:18-20). ▲



## religious newscope

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

### GARNER TED ARMSTRONG TO RESUME BROADCASTING

PASADENA, CALIF. (EP) — Silenced since January in a discipline measure, Garner Ted Armstrong returned to his radio and TV appearances June 18.

His father, 80-year-old Herbert W. Armstrong who founded the "World Tomorrow" broadcast of the Worldwide Church of God, said his son was being isolated in Texas, Idaho and Colorado pending the latter's full repentance of the unspecified offenses.

No reasons were outlined by the father and unanimous approval of the board members of the cult and of Ambassador College were given.

### CONCORDIA SEMINARY REJECTS BIBLICAL STUDIES GUIDELINES

ST. LOUIS (EP) — Faculty members of Concordia Seminary here turned down Biblical guidelines issued by Dr. Jacob A. O. Preus, conservative president of the Lutheran Church-Missouri Synod, calling them theologically indefensible.

The 48 professors voted almost unanimously against the denominational head, and issued a 13-page statement which labeled the guidelines as "invalid both as an assessment and a solution of presumed problems at the seminary."

Dr. Preus had issued the guidelines for use by the seminary's board of control in assessing the orthodoxy of instructors. The guidelines were also dispatched to all Synod congregations with the warning that unorthodox teaching was being tolerated at the church's seminary.

The guidelines call for literal interpretation of all biblical passages.

### COUPLE SLAIN WHILE MINISTERING TO "MODEL" INMATE

HICKORY, N.C. (EP) — After taking an exemplary prison inmate to church services, to lunch and then to their home for dessert, Mr. and Mrs. F. L. Turner were shot to death by their guest. Michael Douglas Wiles, 21-year-old "model" prisoner, has been charged with murder.

The Turners' pastor, the Rev. James Towles, Jr., called their deaths "the high cost of caring." Those who never have cared will "smugly sit back and say 'I told you so,'" he said. "You won't catch them going out on a limb. They

will never learn it is not how long you live but how well you live."

The slain man had made it a practice to visit a prison camp in Newton, N.C. regularly to minister to inmates.

On the day of the murder, Wiles' mother was called and invited to the Turner home for dessert. During the casual and friendly visit, Mrs. Wiles asked her son to go to her car and get her a package of cigarettes. The young man noticed a gun she carried in her glove compartment and seized it. He stepped into a bathroom near the kitchen and turned and shot his host, a 57-year-old mechanic. A second shot killed Mrs. Turner. Wiles did not harm his mother who watched in horror. He ran out the door, she told police, telling her not to call the authorities.

The mother, Mrs. Mangum, told police she had the gun in her car because she had been fearful of prowlers around her home.

The murder would not end the prisoner program sponsored by Penelope Baptist Church, its pastor said. "We will go back and back. We will take the risk. As long as one man can be rescued from hell and restored to life, men like F. L. Turner will be at work."

### MID AMERICA CONVENTION TO ATTRACT 60,000 DELEGATES

DETROIT, MICH. — The Annual Convention of the Mid America Sunday School Association scheduled for October 26, 27, 28, 1972 at Cobo Hall in Detroit, Michigan is expected to draw delegates from all over the Mid-west and Canada.

Seven headline speakers, each a well-known leader in his field, will be taking part in the major mass meetings. In addition 175 workshops on subjects ranging from "Winning Back the Sunday School Dropout" to "Establishing Sunday School Classes for the Mentally Retarded" will be offered. Workshop leaders, experts in various fields of Christian Education are being made available by cooperating denominations, publishers, and kindred organizations.

Speakers include: Rev. Jack Wyrzten, Word of Life Fellowship, Schroon Lake, N.Y.; Dr. Walter Martin, Christian Research Institute, Wayne, N.J.; Dr. George Sweeting, Moody Bible Institute, Chicago, Ill.; Dr. Bob Harrington, "Chaplain of Bourbon Street" New Orleans, La.; Dr. Paul E. Freed, Trans World Radio, Chatham, N.J.; Rev. B. Sam Hart, Grand Old Gospel Fellowship, Philadelphia, Pa.; Dr. Harold L. Fickett, First Baptist Church, Van Nuys, California.

Special emphasis is placed on the Youth of our churches with a TEEN SEMINAR on Saturday afternoon with 5,000 teens expected and a YOUTH RALLY on Saturday night with 15,000 attendance expected.

### CAMBODIAN REVIVAL SWELLS CHURCHES

PNOM PENH (EP) — Some 2,000 people signed decision cards to accept Christ during the April 13-15 evangelistic crusade here conducted by World Vision and led by its president.

Dr. Stan Mooneyham hailed the results as a work of God's Spirit.

"We are all spectators to what the Holy Spirit is doing," he said.

Nearly half a century of missionary work in Cambodia resulted in a handful of Protestant churches with 600 members. In recent months four new churches have been formed and observers in Cambodia feel that the crusade could result in the church's doubling its size overnight.

Under the regime of Norodom Sihanouk the Christian church was harassed and persecuted, linked by royal propaganda to Western imperialism. With the winds of change have come new freedoms and fresh spiritual renewal upon the Cambodian church.



AFTER THE DECISION — 2,000 Cambodians, mostly young men, either made a decision to follow Jesus or asked for further counselling during the three days of public evangelistic meetings in April. The revival was sponsored by the 600-member Protestant church in Cambodia.

## HOMOSEXUAL ORDAINED IN UNITED CHURCH OF CHRIST

SAN CARLOS, CALIF. (EP) — An admitted homosexual has won ordination by the United Church of Christ.

"Sexual orientation is irrelevant" to being a good minister, the Rev. William

Johnson, 25, asserted.

The Hollywood bank employee was believed to be the first admitted homosexual ordained by a major Protestant denomination. ▲

### *Thank You for Your Gifts to the . . .*

#### COOPERATIVE PLAN OF SUPPORT

May 1972

##### RECEIPTS:

State	May 1972	May 1972	Yr. to date	Design.
Alabama	\$ ...	\$ ...	\$ 2,569.59	\$ ...
Arizona	779.89	...	1,412.17	779.89
Arkansas	1,561.27	1,352.70	4,990.47	...
California	627.75	641.72	3,105.98	238.00
Colorado	25.12	17.00	25.12	...
Florida	565.53	817.45	3,398.09	...
Georgia	555.98	651.01	2,844.42	...
Idaho	...	38.34	145.35	...
Illinois	1,837.16	944.45	5,420.88	...
Indiana	...	...	121.00	...
Kansas	183.00	370.00	849.00	...
Kentucky	...	283.82	1,226.73	...
Maryland	45.00	...	135.00	...
Michigan	58.00	32.31	518.86	...
Minnesota	48.90	44.64	259.83	...
Mississippi	98.40	34.83	366.28	...
Missouri	2,864.31	2,514.96	13,073.87	2,864.31
New Mexico	34.48	...	34.48	...
North Carolina	40.00	...	335.31	...
North West Assoc.	214.84	...	328.91	...
Ohio	24.00	20.00	2,068.63	...
Oklahoma	2,176.00	2,022.65	11,834.42	...
Tennessee	310.39	239.53	894.55	...
Texas	186.80	195.43	621.68	...
Virginia	36.00	31.38	271.63	...
West Virginia	...	...	50.00	...
Wyoming	15.71	...	36.46	...
<b>Totals</b>	<b>\$12,288.53</b>	<b>\$10,252.22</b>	<b>\$56,938.71</b>	<b>\$3,882.20</b>

##### DISBURSEMENTS:

Executive Dept.	\$ 3,195.65	\$ 3,424.82	\$15,823.82	\$ 604.68
Foreign Missions	2,917.28	2,169.96	13,264.03	1,171.51
Bible College	2,485.59	1,918.84	11,204.09	850.33
Home Missions	1,728.25	1,286.17	7,878.45	689.64
Church Training Ser.	945.22	632.52	3,995.52	363.69
Retirement & Insurance	603.92	456.80	2,770.47	138.67
Layman's Board	322.61	288.92	1,557.68	31.84
Comm. on Theological				
Liberalism	90.01	74.19	427.77	31.84
Miscellaneous	...	...	16.88	...
<b>Totals</b>	<b>\$12,288.53</b>	<b>\$10,252.22</b>	<b>\$56,938.71</b>	<b>\$3,882.20</b>

by the  
Executive Secretary  
Rufus Coffey



An upsurge of evangelism has become very evident among Free Will Baptists from the Carolinas to California. Numerous reports in recent weeks indicate fires of evangelism are burning in many sections of the denomination. Souls are being reached in unprecedented numbers.

Thrilling accounts of successful revivals, many souls being saved and baptized weekly, record attendances and phenomenal growth reveals a widespread moving of the Holy Spirit within our ranks.

In this "Year of Evangelism," it is especially encouraging to hear from some of the churches which are making noticeable evangelistic gains.

Norman Livingston, pastor of the West Dayton Church in Ohio reports 91 conversions in a recent revival. More than 70 were saved at Turners Chapel in Butler, Georgia where James Stroup is pastor.

Shady Grove Church in Adamsville, Alabama, has doubled in attendance during the past six months according to the pastor E. R. Mayo. The same thing has happened in Dothan, Alabama where Bob Shockey is pastor. The First Church in Florence, Alabama, has skyrocketed in attendance this past year under the ministry of Tom Malone. Over 500 attend regularly each week with people being saved almost every Sunday.

Several churches in Georgia have experienced significant growth. The White Hall Church in Waycross has doubled in attendance. The Pine Level Church in Norman Park has grown rapidly. In Salina, Kansas, Trymon Messer, a lay preacher, has reached a high attendance of over 400 in a Sunday morning service and regularly ministers to a crowd of near 300. The Salina Church was begun as a National Home Missions project just seven years ago. A

# Evangelism Explosion

## In The Free Will Baptist Ranks

spiritual outbreak at the Memorial Church in Fresno, California has been reported.

Two churches in Oklahoma City have made outstanding progress. Homer Young at Capitol Hill Church had a 92 per cent increase during the spring Sunday school campaign. Waldo Young at Spencer Road Church followed close behind with an 89 per cent boost in attendance.

Outstanding gains have been registered in the Tidewater Association churches of Virginia. Now averaging almost 1,000 per Sunday with a peak attendance record of 1215, the Fairmount Church in Norfolk under the guidance of Dale Burden is making rapid strides. Collinswood Church in Portsmouth has reached more than 800 on several occasions with a consistent attendance near 500. The fastest growing church in the area is Bethel Church in Newport News. Gene Parisher, the pastor reports consistent growth over a two year period. Attendance has zoomed from an average of 50 to 498 for the past quarter.

Several of our largest churches are in North Carolina. Liberty Church in Durham where Joe Ange pastors has averaged almost 800 over the past year. Fellowship Church in Durham has averaged 1161 people in Sunday school over the past twelve month period according to Pastor Lonnie Graves. The record attendance has reached 1546. During the months of March and April the church averaged 1401 in weekly attendance.

Grace Church in Greenville, North Carolina, has consistently reached the 500 mark. Chester Philips is pastor. Attendance at Bethel Church in Kinston where David Paramore pastors has reached over 1500 with more than 900 attending regularly each Sunday. A number of other churches have from

400 to 600 people present every Sunday.

Although not affiliated with the National Association, the Community Free Will Baptist Church in Westland, Michigan, averages 1350 each Sunday with an attendance record of 2,146 according to the pastor Robert Porter.

What is back of this outburst of evangelistic fervor? What is sparking this unparalleled growth in recent times? Several factors are involved.

A number of conferences on evangelism during the past two years have focused attention on the primary task of the church. Those attending these conferences have come away with a greater vision. They have been stirred and motivated to build a soul-winning church.

God has raised up some pattern churches. No longer do we have to look to some other group to see how to build an aggressive soul-winning church. Several of our spirit-filled preachers have demonstrated by their faith and hard work that a growing dynamic evangelistic church can be established.

Furthermore, we are reaping the results of our years of Christian education. More of our preachers and layman know how to mobilize the church in order to effectively reach others. God is honoring the soul-winning efforts of those who have given priority to the paramount work of the church.

The phenomenal growth in most churches is related to an expanding bus ministry. More churches are using buses as a means of bringing unsaved people to hear the Word of God. The Florence, Alabama, church operates seven buses. In North Carolina, the Liberty Church in Durham, has thirteen buses in service. Fellowship Church in Durham operates

ten buses. Faith Church in Goldsboro, with ten buses and five vans, has the largest fleet. This church averages 600 each Sunday with a high attendance of 831.

Another factor which is characteristic of the fastest growing churches is that they set goals. The Grace Church in Greenville, North Carolina, has a goal to win 497 this year. George Higgins has led the Central Church in Johnson City, Tennessee, to set a goal of winning 300 to Christ in 1972. A further goal is for 200 to be baptized and united with the church and to have 500 in Sunday School. Already the church is averaging approximately 435 in Sunday school with over 150 professions of faith since January.

Jim Summerson set a goal of 50 baptisms in the First Church, Decatur, Illinois. Because 85 have already been saved, the goal for baptizing has been revised upward to 100.

It is not possible or intended to mention all the churches which are growing rapidly. However, those mentioned will serve to challenge us by what God is doing in different localities under varied circumstances and leadership.

We conclude, therefore, the Gospel is still the power of God to salvation. It still meets the needs of the human heart when preached in the power of the Spirit. Dedicated zealous men, pliable in the hands of God, are being used as instruments to build some great soul-winning churches in America. Humbly, we rejoice in the wide scale growth among our churches. We earnestly pray that this is only the beginning of a greater and enduring pentecostal harvest within all of our Free Will Baptist churches. ▲

# VIEWPOINT

## CONTACT

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# OUR READERS COMMENT

Dear Brother Gene:

I think your May issue of CONTACT is your best one yet. You are doing a superb job for the magazine and I am deeply grateful to God for you. Keep up the good works, brother.

Sincerely  
Ronald Creech  
Durham, N.C.

Dear Brother Workman:

Just a note of appreciation for the tremendous job you are doing with CONTACT. Especially noteworthy is the redesigned format, the layout, and the art work. It is refreshing to see that with the renovations, you have not lost sight of the purpose of CONTACT, nor departed from its basic thrust built upon Christian principles. This is a good and proper balance.

I would also like to commend Mr. Forlines for the new series he is writing which deals specifically with true repentance and faith in the light of today's popular "easy believism."

Sincerely in Christ,  
Malcolm C. Fry  
Director of Curriculum  
and Research  
C.T.S. Department  
Nashville, Tennessee

## Contents

JULY, 1972

Should Christians Do More Than Vote?	2	W. B. Lockhart, Jr.
Is The Christian Day School An institution of Quality Education?	4	Thurman Pate, Jr.
Bouncing Through Bondoukou	6	Dr. Ronald S. Winkle
Free Will Baptist Newfront	8	Staff
Vermont Once Alive With Free will Baptists	11	Mack Owens
The Lord's Archenemy Uses Many Aliases	13	Dr. Robert Picirilli
Reaching Individuals In A Group	13	Doris Raper
Our Freedom Of Religion Is Threatened	14	Rumania Committee
THE TRUE BLUE: Alabama's Literary Contribution	14	Mary Wisheart and Robert Picirilli
The Stewardship of The Believer	15	Rue Dell Smith
What Identifies A Christian?	16	Leroy Forlines
Religious Newscope	17	Staff
Evangelism Explosion In The Free Will Baptists Ranks	18	Rufus Coffey
Our Readers Comment	20	Readers



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