

OCTOBER, 1972

# contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

**Putting Christ First**

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**“BUT SEEK YE FIRST  
THE KINGDOM OF GOD,  
AND HIS RIGHTEOUSNESS;  
AND ALL THESE THINGS  
SHALL BE ADDED UNTO YOU.”**



# FROM A HESITANT SEEKER TO AN EAGER SERVANT

By Larry Condit

"I'll come to your church, but I won't pray!"

This was the attitude of David Uchikoshi who now, five years later, is a student at California Christian College in Fresno preparing himself to take the gospel to his own Japanese people. There were many obstacles that made it seem impossible for David to ever find Christ as his Savior. All through his life, David had been anti-American in every way, and because he was the only son in a family of six, he had the entire responsibility of carrying on the tradition of his family in both name and religion. The religious responsibility included worshipping and caring for the spirits of his dead ancestors.

The senior Free Will Baptist missionaries to Japan, Wesley and Aileen Calvery, were conducting Bible classes in their home in Sapporo and David began to attend these meetings. Barriers started to fall and soon he attended the church services as well as

the Bible study. The Holy Spirit dealt with him until he broke down during a service and cried and screamed. After the service, he and Missionary Calvery went upstairs and literally "wrestled" until David felt at peace with God.

One of the other young people attending the Bible studies and church services at this time was Taiko Morimoto. She was the daughter of a real estate agent in Sapporo and had met the Calverys when they moved to the city to begin a new work. Taiko helped them to find their first home in Sapporo, little realizing the tremendous impact this contact would have on her and her family. She became a regular member of all the classes and soon was an active Christian.

As David and Taiko became acquainted through church activities, it was apparent there was more than friendship involved. Many marriages in Japan are still arranged by family and friends, but David and Taiko chose one another. Wesley Calvery was asked to be the "go-between" with their parents in seeking their permission to marry. Taiko's father had been dead for many years, but Taiko's mother readily agreed to the marriage. David's family, however, insisted on considering the matter from every angle. David's mother soon agreed, but his father would not give his consent. He did not like the fact that Taiko was two years older than David and wore glasses. Finally, though, he agreed on the condition that they would wait for a year before getting married.

David had graduated from a Japanese university and was working his way up as a bank executive at the time they were married. Soon after this, God began dealing with them about full-time Christian service. When Wesley Calvery learned of their desire, he realized that they needed some training. They agreed to go to California Christian College for a two year training period. When they return to Japan, David will pastor the Airin Chapel Free Will Baptist Church in Sapporo.

When David discussed his plans with his family they strongly disapproved, for this would mean quitting his executive position and forfeiting a secure future for them all. His sisters all called him a naughty boy for planning to leave his father who has cancer, and taking his own small son to a foreign country. David's decision, in the face of these difficulties, testified to his love for Christ and his determination to serve Him.

David quit his job in Northern Hokkaido and he and his wife moved back to the city of Sapporo to study English and work with the Good News Team during the winter Olympics.

Then, only weeks before their departure, Reford Wilson, Director of the Foreign Missions Department, visited Japan and spent one night at the home of David's parents. Mr. Uchikoshi accepted Christ and it was a time of rejoicing for all. David was now assured that God would take care of all things if he would continue to walk by faith and not allow circumstances to distract him.



THE DAVID UCHIKOSHI FAMILY

**ABOUT THE WRITER:** Mr. Condit and his wife, Joan, were short-term missionaries in Sapporo, Japan, prior to and during the 1972 Winter Olympics. Both are alumni of California Christian College in Fresno from which Larry was graduated. Mr. Condit is presently pastoring the Arcade Free Will Baptist Church in Sacramento, California.



# It Pays To Put God First!

By Audrey Bigelow

I entered the real estate profession with several strikes against me. I had no prior knowledge of the profession, no formal education or training and no acquaintances in the field to whom I could turn for help or advice.

In my initial interview with the owner of the real estate firm with which I am now associated, I told her that I was a Christian and would not work on Sundays, Wednesday evenings or at times when we were having special services such as revivals in our church. I also told her that I could not be a part to deceit in any form. (I had always heard that all real estate people were crooked; but that is not true!) Amazingly, I was hired! I believe the Lord definitely led me into my profession for ordinarily one with my lack of qualifications and definite stipulations about working conditions would not have been hired by a prominent realtor such as mine.

God blessed abundantly in my new career for by the end of my first year as

a real estate saleswoman, I reached a pinnacle in my profession by being named the Top Salesperson Of The Year for my company. He saw me through some difficult times especially when some "cut-throat tactics" of my co-workers and their sarcastic remarks in my presence made me want to run. I believe it was for my faithfulness in these times that He chose to lift me up above scores of professional real estate veterans so that it would be evident that "It Pays To Serve Jesus." This achievement had its affect for God's glory.

There were many blessings that came that first year, I believe, because I tried to put Christ FIRST in all my dealings. I recall one particular Wednesday afternoon when I received a call from a Jewish doctor who wanted to inspect an office building I was handling. At this particular time, I had a pressing financial obligation due and I needed the sale of that building desperately. But this Jewish doctor insisted on seeing the building around 7:30 p.m. and, friends, that's prayer meeting night at

our church. I explained this to the doctor. He became even more insistent upon seeing the building at that particular time and became very irritated at my refusal to do so. I was tempted to show the building as I began to rationalize with myself. After all, this was my job and I could not afford to lose this customer when I needed the money so badly, could I? Yes! I refused to go at 7:30 but I offered to meet him immediately after services. Reluctantly, he agreed.

Later that evening, in the darkness of the night, the Jewish doctor viewed the building and bought the property for *cash*! My commission, after tithes, was the amount I needed to meet the financial obligation with which I was so concerned at that particular time. Only to God can I give the glory and praise for He knew my need and supplied it just as He has promised to always do.

During these four years that I have been in the real estate work, I never cease to be amazed at the Lord's blessings and the doors He opens to me. Sometimes He closes a door but then He always opens a window that I might continue to see in part the many wonderful things He has in store. He does this for all those who serve Him out of love.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" Romans 12:1. ▲



*DISPLAYING HER TROPHY and the cash bonus she received upon being named "Salesperson Of The Year" for her real estate firm is Mrs. Audrey Bigelow of Kansas City, Missouri. The mother of three is an active member of the Central Free Will Baptist Church in Kansas City.*

## The Impressions Of An Employer

There are few professions where an individual has such opportunities to act as a Christian as in the real estate business. Day after day, people put their future security and their past savings in the real estate agent's hands, depending entirely upon their agent to protect them in the amount of money they receive on the sale of their home, in the preparation of legal documents such as contracts and deeds that they sign, in the purchase of a new home and in borrowing money to be repaid over the next 25 to 30 years in order to purchase that home. The average layman has only a smattering of knowledge of these transactions and must place his faith completely in his real estate agent.

Audrey Bigelow has been with our company four years. She has performed all of her duties in a Christian manner — never deviating from the truth in any way, and going beyond the call of duty to inform and protect her buyers and sellers. This unwaiving

attitude has paid off by bringing her unheard of results in referral business.

She has also been unique in keeping her faith, never holding an open house or taking appointments to work on Sunday, although Sunday is generally considered a big day for real estate sales. She also adjusts her working schedule around her mid-week church services and activities.

She cooperates with her fellow agents, going out of her way to be helpful and maintain a cheerful attitude around the office.

Year after year, she is one of our top agents, always being one of the top two in production and earnings out of 85 to 95 employees. For the past three years, she has been successful in qualifying for our top sales incentive, a \$1,000.00 bonus at the end of the year. We're proud to have her on our staff!

Doris Woods Hotaling  
Woods & Company Realtors  
Kansas City, Missouri



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

# TRUE BIBLICAL TONGUES

The Second Of A Two-Part Series

By Wade Jernigan

We are going to deal with chapters 12, 13, and 14 of I Corinthians.

## I. "NO NEED FOR IGNORANCE"

12:1 — "Now concerning spiritual gifts, brethren, I would not have you ignorant." Paul was saying in effect, "There is no sense in being ignorant about spiritual gifts. I want you to know the truth."

12:2 — "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." He said, "Now, you have already experienced this being led away — carried away unto dumb idols. I don't want you to be ignorant about spiritual gifts and wind up again worshipping dumb idols." (literal translation). It seems like some had made the gifts the object of their affections. The gifts in a sense had become idols.

12:3 — "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." Paul said if a man says Jesus is Lord he has the Holy Ghost. He said, "I don't want you to be ignorant. If a man says Jesus is the Christ, he knows it by the Holy Ghost. I don't want you to be confused about this."

12:4 — "...diversities of gifts — same Spirit."

12:5 — "...differences of administrations — same Lord."

12:6 — "diversities of operations — same God."

Now you can have different gifts,

different administrations, different operations — but the same Spirit. Don't be ignorant about it. If a man says Jesus is the Christ, he says it by the Holy Ghost. If a man has the Holy Ghost, the Spirit may give him one gift, or may give him another; there may be one administration or maybe another; there may be one operation or maybe another.

12:8 — "For to one is given by the Spirit the word of wisdom; To another the word of knowledge by the same Spirit;" 12:9 — "To another faith by the same Spirit [a faith to launch out, a faith that dares, a faith to do, a faith that moves a man out on the field of service]; To another the gifts of healing by the same Spirit;" 12:10 — "To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;" 12:11 — "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

"...as He wills." Not as the man wills, but as the Holy Ghost wills! You don't tell the Holy Ghost what He is going to give you! You let the Holy Ghost give you what He will. This is the teaching of the Scriptures. Now if a man has the word of wisdom, it's by the Holy Spirit. If a man has any of these gifts, then he has the Holy Ghost.

12:13 — "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." No matter what gifts we have, we are all in the body of Christ by the Baptism of the Holy

Ghost. 12:14 — "For the body is not one member, but many." I'm telling you that the body is not made up of one member, but the body is made up of many members. Paul goes on to speak about the eye, ear, nose and all parts; even the more uncomely parts. 12:27 — "Now ye are the body of Christ, and members in particular." Who? Those who say that Jesus is the Christ by the Holy Ghost!

12:28 — "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

12:29 — "Are all apostles? [No!] are all prophets? [No!] are all teachers? [No!] are all workers of miracles? [No!] 12:30 — "Have all the gifts of healing? [No!] do all speak with tongues? [No!] do all interpret [No!] 12:31 — "But covet earnestly the best gifts: and yet shew I unto you a more excellent way."

Paul started out the chapter by saying, "I don't want you to be ignorant..." Then he said if a man has the Holy Ghost he knows Christ, and if he professes Christ he has the Holy Ghost. It doesn't matter what kind of gifts he has, it's still by the Holy Spirit. We're all members of one body; we are of that body by the Holy Spirit. He finally speaks of the various positions in the church that men hold because they have the gifts that the Holy Ghost has given them. He then comes right down to the end and says: but I want to show you a more excellent way!

## II. "A MORE EXCELLENT WAY"

Paul was saying in I Corinthians 12:31, "I'm going to show you something that's more important than all of these gifts which I listed. It seems

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ABOUT THE WRITER: The Reverend Jernigan is president of California Christian College at Fresno.



a little bit strange that Paul starts at the reverse and comes up to the front, and then comes right back to what he had in mind when he closes out chapter 12 — but that's exactly what he does in chapter 13.

If you'll look at I Corinthians 13:13, you will find *the more excellent way*: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." The Apostle Paul said the more excellent way is faith, hope, and charity. He said that charity is more important than all of these gifts that they were so confused about.

He continues, 13:1 — "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Paul was saying, "though I speak the language of all in the world, and though I did speak a heavenly language [and some of them are saying, 'we speak a heavenly language'] and have not charity, I am become as sounding brass, or a tinkling cymbal."

You know, most of these folk who claim they have so much of what I don't have, and have so much more of what I may profess to have, can get so mad when I cross swords with them on the question of the tongues. They claim to have so much and become as sounding brass and a tinkling cymbal.

Paul follows, 13:2 — "and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." He continues to deal with the importance of charity. Now notice verse 8.

"*Charity never faileth . . .*" Paul introduces this verse with that statement intending to talk about some things that would *fail, cease or vanish away*.

He said prophecy (foretelling) would fail and it did. He said tongues would cease, and they did. He said knowledge (incomplete, partial knowledge) would vanish "when that [the full truth, the complete revelation — all the Scripture] which is perfect is come." Whether you agree with the foregoing or not does not alter the fact "tongues shall cease." This can be proven by Scripture.

Mark 16:19-20 — "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the

Lord working with them, and *confirming* the word with signs following. Amen." The Bible says that Jesus walked with them and confirmed the Word with signs following. Also consider Hebrews 2:3 — "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was *confirmed* unto us by them that heard him." In Mark 16 Jesus was with them using signs *confirming* the Word. The writer of Hebrews said some thirty years later: "The Word was already *confirmed*."

You can argue about it but it's still there. Look now to Revelation 2:2 — "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars:" John said, "You have tried them that say that they have what the apostles had and you put them on the spot and found out they were liars."

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## The Bible says "Greater is he who preaches than he who talks in tongues."

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### III "RATHER THAT YE MAY PROPHESEY"

14:1 — "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy," (forttelling).

Wait a minute, Paul! Why do you want to put preaching above talking in tongues? Don't you know that the 20th Century folk wouldn't have that? Personally, I don't care what they have and what they want to have, this is what he said.

14:2 — "For he that speaketh in an unknown tongue *speaketh not unto men*, but *unto God*: *For no man understandeth him*; howbeit in the spirit he speaketh mysteries."

We're going to find in this fourteenth chapter unknown tongues, tongues, and *unknown tongue*. Unknown tongues in the sense of a man speaking in his spirit to the Spirit of God; tongues like languages; and unknown tongue like a foreign language not known to the people who are present is *all* we're going to find.

We won't find: "Fluki, kushi, humptemediddy, icimane kondi" (gibberish I have picked up in "tongues circles") — it's not going to be there!

Now, how does a man speak to God and not unto men? He does it in Spirit. The Bible said that *no man* heareth him. The center column reference of my Bible, which gives the Greek, says "no man understands or no man heareth." Now, if you don't hear it, how can you understand it? And if this in fact is an unknown tongue like some teach, how is a man going to interpret it if he doesn't hear it? And if he doesn't understand it? And if he can't interpret it, he's supposed to keep his mouth shut! So let's rule this one out in spite of what they say.

14:3 — "But he that prophesieth speaketh unto men to *edification*, and *exhortation*, and comfort. (I have got the word "*consolation*" for the benefit of you preacher brethren.)

14:4a — "He that speaketh in an unknown tongue *edifieth himself*." When I'm speaking in my spirit, I'm speaking to God and I'm doing what? I'm building up *myself*!! I can't build up you all — "no man heareth." 14:4b — "... but he that prophesieth *edifieth the church*."

14:5a — "I would that ye all spake with tongues," [he changes the subject — now you can see that!] "... spake with tongues [different languages]." Why should we talk languages? Acts 2 says that which they did at Pentecost was speaking in languages. So why not call tongues languages here? A Scriptural rule is a Scriptural rule. A man interprets Scripture with Scripture, not with some commentary on a man's shelf.

14:5b — "... but rather that he prophesied: for greater is he that prophesieth than he that speaketh with tongues..." I've had them to come up to me, "Oh, Brother Wade, you sure would be an outstanding man if you just had the Holy Ghost." Then I look at them and at their ministry for the Lord and I think, Hmmp! If they've got something I haven't got and I'm doing this that they haven't been doing, I'd rather have what I've got and not have what they've got and do what I'm doing, than do as little as they're doing!!!"



## TRUE BIBLICAL TONGUES (Continued)

Now the Bible said that greater is he that preaches than he that speaks in tongues. Why magnify some person who says they have tongues rather than someone who has the gift to preach? The Bible said *"greater is he who preaches than he who talks in tongues!"*

14:6-7 — "Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?" He said, "If you're going to talk, talk so people understand you." He said even an old horn, an old pipe give a certain sound.

14:8-9 — "For if the trumpet give an uncertain sound, who shall prepare himself to the battle? *So likewise ye, except ye utter by the tongue words easy to be understood*, how shall it be known what is spoken? For ye shall speak into the air." If I speak something that is not easily understood, then it sounds like hot air! That's what Paul

writes! The tongues that he deals with certainly we understand; however, there were some false tongues even in the church then, and he had to deal with them.

14:10 — "There are, it may be, so many kinds of voices in the world, and none of them is without signification." So he said, "Why don't you give some signification to what you're saying so folk can understand you?"

14:12 — "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."

14:14-16 — "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" It doesn't take a commentary to understand that, does it?

14:18 — "I thank my God, I speak with tongues more than ye all:" He said, "Now if you are going to brag about your tongues talking, let me tell you about mine." The Apostle Paul could speak nine different languages. He said, "In spite of the fact that you are made

up of a conglomerate of nationalities, I talk tongues more than all of you. I talk in more tongues [different languages] than everyone of you put together in the church." So he said, "Now if you're really going to say that a fellow has the Spirit because he's got the tongues, then I'm above you."

14:19 — "Yet in the church I had rather speak *five words* with my understanding, than by my voice I might teach others also, than *ten thousand words* in an unknown tongue."

Let's say they are right. Let's say that the tongues movement is dead right in contending that tongues are still in the church and that tongues are the evidence of the Holy Ghost. Paul still said that he'd rather speak five words that men can understand, than ten thousand words in an unknown tongue, or a tongue not known, or that is not known to the people present.

14:20 — "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men."

In verse 22 Paul declared tongues to be a sign to unbelievers, but then hastened on to say in verse 23, "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say that *ye are mad?*"

## OUR READERS COMMENT

Dear Gene:

*You and Jack are to be complimented for the good job of reporting Fort Worth '72. If we had had this particular type reporting after each National Association, a history of our national body could have been written without much difficulty.*

*The cover is unique and most impressive. Pictures always have a way of catching one's attention and interest.*

In Him,  
Wade T. Jernigan, President  
California Christian College  
Fresno, California

Dear Gene:

*Issues like the one covering the '72 National Convention are what will make CONTACT a magazine desirable for every Free Will Baptist family. You and Jack Williams did a tremendous job of reporting the activities. In fact, it helped me catch up on what I had to miss at the convention.*

Sincerely  
Waldo Young  
Spencer, Oklahoma

## August Issue Gets 'Thanks'

Dear Mr. Workman:

*I've been intending to write since I rec'd the August issue of "CONTACT" and congratulate you on the report you gave of the National Association at Ft. Worth. It made me feel as if I had really been there as far as the business session was concerned. I feel that this was a wonderful report. Our people need to the informed through CONTACT of ALL the business transactions of our National Association when in session. So many of us who would like to go can't, and many times delegates do not bring back a complete report, so here's hoping that in '73 even more news will be edited after the convention in Macon, Georgia. Thanks again and congratulations on your effort.*

In His Service,  
Mrs. Bertha Rushing,  
Sapulpa, Okla.

Dear Mr. Workman:

*We received our August issue of CONTACT this week and I wanted to . . . tell you how much I enjoyed this issue. The articles on the National Association were especially interesting to me and I am sure that many others, who were not privileged to attend, also enjoyed the articles. Your articles gave us a complete report of the events of our National Association. I do hope that you will consider making this a feature each year. I hope next year to attend, but just in case, I hope that I may be able to attend via our CONTACT magazine.*

Sincerely,  
Mrs. Robert R. Reeves  
Farmington, Missouri



Verses 24 and 25 emphasize that if all prophesy, the unbeliever is convinced and converted.

The order when tongues were in the church was two, and at the most three, and one was to interpret. If no interpreter was present, silence was to be the rule, verses 27 and 28. Never have I seen this order and rule followed by those who claim to have the gift of tongues. Remember verse 33 states "God is not the author of confusion."

Pay special note, if you will, to Paul's statement in verse 34, "Let your women keep silence . . ." There is no Scriptural reference of women speaking in tongues, and here Paul forbids it.

Paul's conclusion was: (1) If a man wants to be ignorant (about gifts and especially tongues), let him be ignorant; (2) "covet to prophesy; (3) forbid not to speak in tongues," verse 39. The last two statements need some comment. In the case of "covet to prophesy," it would seem to me that Paul would have encouraged "seeking tongues" if tongues were the initial evidence of the Holy Ghost. When he stated "forbid not to speak in tongues," he simply meant do not forbid one who speaks another language (native language) to speak. Verse 40 takes out the indecent (and I've seen plenty in the "tongues circle") and demands order (Scriptural order).



Dear Sir:

Let me take this opportunity to express my appreciation of your magazine coverage of the National Convention. I wanted to go very badly but was unable. But thanks to your magazine, I could see what happened.

Thank You  
Mrs. Dale Ausburn  
Searcy, Arkansas

Dear Editor:

I just received the current [August] issue of CONTACT. I wish to reply to the remark printed regarding evangelists, in which Dr. Ravenhill, referred to them as "Silly People."

If the pastor has done his job as well as he should, (1) the fallow ground should already be broken up; (2) the seed should already be sown in the heart of the people; (3) the fields should already be white unto harvest, as our Savior said they were. In this case, the church should be ready for a revival. I certainly pity the evangelist who has to undertake all three tasks in a single revival.

Rev. Don Conn  
McAlester, Okla.

# what's your problem?



By R. Eugene Waddell

*QUESTION: My husband says all politicians are crooked and they're going to do like they please anyway. So he doesn't vote. But our preacher tells us we ought to vote. What do you think?*

ANSWER: I'm inclined to agree with your preacher. In spite of the fact that sometimes we have to choose between the lesser of two evils, I think it's best to vote.

Someone told me once that if I didn't vote, I didn't have any right to complain.

"Ye are the salt of the earth: . . . Ye are the light of the world." (Matthew 5:13, 14) Your Christian influence can help slow the decaying process in American life. Those of us with strong convictions must break our silence by voting and voicing our opinions on moral issues, such as gambling, narcotics, homosexuality, abortion and drunkenness. If we don't speak out, our children will be better off in Sodom.

*QUESTION: I read that they began organizing churches in 1792. Did they use feet washing as a church ordinance? If not, when did they begin? I can't find that the disciples used it in the New Testament after the last supper or after the Holy Spirit came.*

ANSWER: By the date cited in your letter, I take it that you refer to the practice of footwashing in the northern Free Will Baptist movement, founded by Benjamin Randall.

According to I. D. Stewart's "History of the Free Will Baptists" (1862), this question was considered as early as 1781. "For many years this rite continued to be observed by the ministry, in connection with communion at Quarterly and Yearly Meetings, but its observance was left optional with all . . . Many churches provided . . . basins and a supply of napkins, and after communion, it was customary for the male members of the church, not only to show but cultivate humility by washing and wiping each other's feet. The females . . . did the same."

Later action by the group as a whole concluded that "the washing of feet is not a gospel ordinance." (Vol. I, pages 102, 103) However, individuals and churches were left free to practice the custom and many continued.

Regarding the Free Will Baptists of the south, the practice dates back to the time when Paul Palmer established the first Free Will Baptist church in North Carolina in 1727. According to Dr. Robert Picirilli, the custom had been brought over from England.

Those who observe feet washing consider the Lord's word binding upon us today. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13:14, 15)

Some preachers feel that I Timothy 5:10, ". . . if she hath washed the saints' feet . . ." refers to the ordinance, also.

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





**MONEY FOR CAFETERIA** — *The Reverend Eugene Waddell, pastor of Cofer's Chapel Free Will Baptist Church in Nashville, Tennessee presents a check for \$3,038.25 to Mr. E. W. Tippet, Food Service Manager for Free Will Baptist Bible College. The church raised the money on College Day, September 3, as a part of a drive by the churches of Middle Tennessee's Cumberland Association to complete a \$36,000.00 project to equip the school's Cumberland Cafeteria, so named in honor of the Association.*

## OHIO FREE WILL BAPTISTS OPEN STATE OFFICE

COLUMBUS, Ohio — Ohio Free Will Baptist took a step forward in the work of their State Association when they officially opened a state office at 1542 Parsons Avenue in Columbus. This move resulted from action taken at the Ohio State Association in June when a Board of Directors was elected to plan and correlate a more effective state program.

Paul Thompson, chairman of the Board and pastor of Welch Avenue Church in Columbus, stated that "the purpose of the central office is to unify the churches, develop the potential resources, produce a more effective state publication and expand the Christian education emphasis through the Bible institute program."

A Bible institute has been operating two years in the Welch Avenue Church. After a first year enrollment of 76, the second year enrollment increased to 140. Two institutes are being held this year. One will meet at the First Church in Dayton and the other one will continue at the Welch Avenue Church.

*The Ambassador*, Ohio's state paper which is now being circulated to almost 4,000 families, is being edited by Mr. Thompson. The magazine is being printed by the Printing Division of the National Sunday School Department in Nashville at an approximate savings of \$1,500.00 per year to the Ohio state office.

The mailing address of the state office is P.O. Box 7759, Columbus, Ohio 43207, telephone 614 / 444-0355.



FREE WILL BAPTIST

**newsfront**

## C.C.C. SETS RECORD ENROLLMENT, PLANS EXPANSION

FRESNO, Calif. — A record enrollment for the first semester of the 1972-73 college year at California Christian College has resulted in a "capacity bulge" in the new dormitory according to President Wade Jernigan and has prompted the College's Board of Trustees to begin formulating plans for the construction of a new dormitory and for the expansion of the present Chapel.

The total enrollment now stands at 147. Of this number, 87 are attending at the Fresno campus, 33 in the Southern

Extension at Garden Grove and 27 in night classes at Ceres.

The College Board, in its meeting August 25, laid preliminary groundwork for the construction of another dormitory and the expansion of the Chapel. The enlargement of the Chapel is set for the spring of 1973, with the fall of 1973 scheduled as a starting date for the new dorm. During this meeting, final approval for the construction of apartments for married students also was given.

President Jernigan, who is beginning his fourth year at the helm of this Free Will Baptist institution, announces the addition of two new faculty members bringing the total number of faculty members to 12. They are Larry Hampton and Edwin Wade. Mr. Hampton earned his degrees, B.A. and M.R.E., at Free Will Baptist Bible College and Covenant Theological Seminary, respectively. Mr. Wade, who holds a B.S. from Azusa Pacific College, is a candidate for the master's degree.

Returning students noted a number of physical changes in the campus facilities upon their arrival. All classrooms have been moved to the second floor of the Administration Building. The front room of the "old mansion" has been converted into a reading room for the students. The president has a new office, complete with drapes and carpet. The small building on the west side of the campus has been changed to accommodate faculty offices and all offices have been refurbished.

The Reverend Charles Marshall, pastor of the Princeton Avenue Free Will Baptist Church at Ontario, California, was the speaker for the Spiritual Renewal services Monday evening through Wednesday evening, August 14-16.

## FWBBC PASSES 500 — STUDENT MARK FOR 1972-73 COLLEGE YEAR

NASHVILLE, Tenn. — Free Will Baptist Bible College passed the 500-student mark with fall registration in late August, setting a new enrollment record. Four hundred eighty seven (487) day students were joined by 20 additional evening school registrants for a combined enrollment of 507.

The Bible College begins its 31st year of ministry with 146 ministerial students and 50 students preparing for missionary service.

The senior class, numbering 64, indicates that the Class of 1973, to graduate in the spring, will be the largest in the school's history. In other classes, freshmen number 212; sophomores, 115; juniors, 84; and special students, 12. Of the 487 day students, 208 enrolled at FWBBC as new students.

This year's student body represents 31 states and four foreign countries.

The Bible College Family needs the prayers of Free Will Baptists across the country for another successful year in the ministry of Christian education.



## DEPARTMENT OF DEFENSE RECOGNIZES CHAPLAINS COMMISSION OF NATIONAL ASSOCIATION

WASHINGTON, D.C. — The Armed Forces Chaplains Board of the Department of Defense has given official recognition to the Chaplains Commission of the National Association of Free Will Baptists. The notification was received by Mr. Homer Willis, Director of the National Home Mission Board, who serves as the Director of the Chaplains Commission of the denomination, headquartered in Nashville, Tennessee.

In notifying Mr. Willis of the decision, Chaplain Duncan C. Stewart (Colonel), Executive Director of the Armed Forces Chaplains Board stated "...that there can be no question concerning the recognition of the Chaplains Commission of the Home Mission Board of the National Association of Free Will Baptists as the official endorsing agency for Free Will Baptist Chaplains."

Prior to this time, Mr. Willis worked in cooperation with the Chaplains Division of the National Association of Evangelicals in placing Free Will Baptist Chaplains in the Armed Forces.

## HAWAIIAN CHURCH BEGINS CHRISTIAN HIGH SCHOOL

WAIPAHU, Hawaii — The Malulani High School, under the auspices of the Waipahu Free Will Baptist Church, began its first year of operation September 5, 1972. Pastor Luther Sanders stated there are five freshmen and one sophomore registered with a limit of ten students set as a capacity enrollment for this first year.

The opening of the Christian high school comes thirteen years after the Sanders family began a home mission project on the island for Free Will Baptists. A special anniversary service was held Sunday, September 3.

At the present time, the school is being operated under the University of Nebraska Extension Department which is academically recognized throughout the United States. Mrs. Gladys Nitta is serving as classroom supervisor. Under her direction, the students have a classroom situation for the required subjects with each student pursuing his elective courses on an individual basis.

## ENGLISH SPEAKING CHURCH SET FOR PUERTO RICO

SAN JUAN, Puerto Rico — The Reverend Larry Powell is now on itinerary in the United States in preparation for establishing an English speaking Free Will Baptist church in Puerto Rico.

The need of an English speaking church challenged Brother Powell on a recent visit to the now-established Spanish speaking Free Will Baptist Church in the community of Round Hill just outside of San Juan. The ministry of pastoring the church in Round Hill and overseeing the kindergarten school sponsored by the church leaves Brother Fred McCoy, Free Will Baptist's first home missionary to Puerto Rico, little time to pursue the establishment of the badly needed English speaking church. Already, there is a list of 60 prospective members.

In the beginning, both congregations will share the same facilities. However, as time and money allows, both

congregations eventually will minister in different locations.

Brother McCoy has already launched a project to purchase property for a permanent church location. This property will cost \$5,000.00. To facilitate the raising of this amount before January, 1973, the National Home Mission Office has set up a "Puerto Rico Land Fund" for receiving funds designated for this project.

Establishing a mission work is not a new task for Larry Powell. He pioneered the Free Will Baptist work in the Virgin Islands and the active group of Christians who now worship in the beautiful church building in Christiansted, St. Croix gives evidence to his faithfulness in that task. The church there called the Reverend Sunny Wenning to serve as their pastor when the Powells returned to Florida to reside during this period of itinerary work prior to moving to Puerto Rico.

## TWO ALUMNI JOIN DEVELOPMENT STAFF OF BIBLE COLLEGE

NASHVILLE, Tenn. — Two graduates of Free Will Baptist Bible College have accepted positions with their Alma Mater's Office of Development as special assistants in the current expansion program. They are the Reverends Bob King and Bill Evans. A third alumnus, the Reverend Dann Patrick, has volunteered his services to enlist the youth of the denomination in supporting one aspect of the expansion.

Mr. King joins the staff on a full-time basis and primarily will be assisting the churches of the North Carolina Association of Free Will Baptists in raising the \$350,000.00 project they adopted at their annual session in June. At that meeting, the delegates accepted the challenge of Jack Paramore, Director of Development for the College, to raise the cost of constructing the basic structure of the Activities Building. Construction on this building is well underway with a tentative completion date of early spring. Other groups will be adopting projects to equip the building.

Mr. King, who resigned the pastorate of the First Free Will Baptist Church of Miami, Florida, to accept the new position, has moved to Cramerton, North Carolina, where he will maintain

an office.

Mr. Evans' position as the Missouri representative of the Development Office will be on a part-time basis. He will continue to serve as pastor of the First Free Will Baptist Church of Farmington, Missouri, where he has ministered for the past three years.

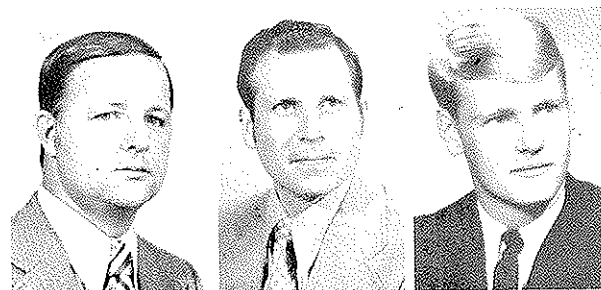
Mr. Evans' prime consideration will be raising funds for the new library addition now being added to the Welch Library. He will be concentrating his efforts in Missouri and Illinois.

Mr. Dann Patrick, who pastors the Randall Memorial Church in Memphis, Tennessee, has volunteered his services to head a national campaign to arrange walk-a-thons in different geographical areas of the denomination and to enlist the youths of those areas to participate. The funds derived from this source will help defray the \$25,000.00 cost of flooring for the gymnasium in the Activities Building.

KING

EVANS

PATRICK





## HILLSDALE ENROLLS 151, ADDS FIVE STAFF MEMBERS

MOORE, Okla. — A high enrollment of 151 students has been recorded for the 1972 fall semester at Hillsdale Free Will Baptist College according to Dr. Charles Hampton, registrar. Of that number, 85 full-time students and 29 part-time students are enrolled at the Moore campus with the remaining 37 students enrolled at the Claremore extension. Five of the full-time students are enrolled in the third year program which is being offered for the first time this fall.

Four new faculty members have joined the staff this year. They are Charles Hampton, O. T. Dixon, Richard Peltier and Don Bryan.

Dr. Hampton, who earned his doctorate at the University of Texas, is serving as registrar and teaching in the areas of mathematics, science and Bible. He taught at the University of Texas and Oklahoma Baptist University before coming to Hillsdale. An ordained minister, he is a graduate of Free Will Baptist Bible College, Nashville.

Mr. O. T. Dixon, pastor of the First Free Will Baptist Church in Norman, is teaching part time in the area of pastoral training. He has done graduate work at both the University of Missouri and Oklahoma City University.

Mr. Richard Peltier is teaching part time in the music department. He holds a master's degree from Southwestern Theological Seminary and is presently enrolled in a doctorate program at Oklahoma University.

Mr. Bryan, who is one of two of the institution's alumni to return as staff members this year, is serving as a part-time instructor in the social studies area. He was graduated from Bethany Nazarene College and is now doing graduate work toward a master's degree at Oklahoma University. He is the pastor of the Hawkins Free Will Baptist Church.

Miss Sue Mullins, a graduate of the College and also an alumnus of Free Will Baptist Bible College, has accepted a position on the College's office staff.

Dr. Hampton stated the student body hoped to be able to occupy the dining area and the library of the new Activities Building by the first of October. The occupancy of the remainder of the building is indefinite.

## newsfront

(continued)

### PIONEER FOR FREE WILL BAPTISTS IN MICHIGAN DIES

DETROIT, MICH. — C. Ernest Riggs, affectionately known as "Dad Riggs," stood at the 1972 session of the Michigan State Association of Free Will Baptists last June and quoted from memory almost the entire eleventh chapter of Hebrews as a text for his message. That which he had seen by faith became a reality September 22 when he went to be with the Lord.

The Arkansas native, who would have been 80 years of age in October, served as the first pastor of the Hazel Park Free Will Baptist Church in that Detroit suburb. He was widely known throughout Michigan having worked many years to further the cause of Christ through Free Will Baptists. He was instrumental in starting the Metropolitan District Association. His

membership has been with the Ten Mile Church since its inception in 1952 when he became the Adult Bible Class teacher, a position he held almost until the time of his death. The teaching ministry of this knowledgeable man is said to have helped ground many Christians in the faith.

Mr. Riggs is survived by his wife and ten children. Two of his sons are ministers. Raymond, who is a member of the National Foreign Missions Board, pastors Central Church in Detroit. Dwight is a director of Christian education in a Nashville, Tennessee, church.

Funeral services were conducted Monday, September 25, with the Reverends Horace Teague and Bill Childress officiating. ▲

## Pastoral and Other Church

The following pastoral changes have been received in the editorial offices of CONTACT Magazine.

### ALABAMA

Dwight Fletcher to Ensley Church, Birmingham from Harmony Church, Leighton.

Malone Cobb to Shady Grove Church, Phil Campbell from First Church, Decatur.

### ARKANSAS

Lonnie Skiles to First Church, Jonesboro from Oakwood Church, Woodlawn, Tenn.

### FLORIDA

Charles Hollingshead to First Church, Chipley from First Church, Albany, Georgia.

### GEORGIA

Luther Burns to Swainsboro Mission, Swainsboro from Okefenokee Church, Waycross.

Milton Worthington to First Church, Albany from First Church, Amory, Miss.

Kenneth Kirby to New Home No. 1 Church, Colquitt from First Church, McMinnville, Tenn.

### ILLINOIS

Dan O'Donnell to First Church, Mount Vernon from Brandon's Chapel, Bumpus Mills, Tenn.

David Turner to Chicago Heights Church, Chicago Heights.

### INDIANA

Reynolds Flippo to First Bible Church, New Castle, from Shady Grove Church, Phil Campbell, Alabama.

### KANSAS

Richard Terry to First Church, Topeka.

### KENTUCKY

James Hays to First Church, Louisa, from North Church, Columbus, Ohio.

Ed Young to Southside Church, Paintsville from First Church, Newport, Tenn.

### MISSOURI

Melvin Knott to First Church, Kirksville from Hazel Dell Church, Benton, Ill.

### MINNESOTA

Randy Ruth to First Church, St. Paul.

### MISSISSIPPI

Fred Hawkins to First Church, Amory from Southside Church, Paintsville, Ky.

### NORTH CAROLINA

Guy Owens to Liberty Church, Durham from First Church, Florence, S.C.

### OHIO

Richard Pressnell to North Church, Columbus from Faith Church, Cleveland.

Floyd Wolfenbarger to First Church, Springfield.

### OKLAHOMA

J. D. Stepp to Trinity Church, Muskogee from Shellenbarger Church, Bixby.

Frank Wiley to Sunnyside Church, Decatur from Hawkins Church, Hawkins.

Charles Bigger to First Church, Checotah from First Church, McAlester.

Harvey Aquirre to Midway Church, Haldon.

### SOUTH CAROLINA

Willie Justice to First Church, Florence from Mt. Calvary, Hookerton, N.C.

### TENNESSEE

John Gilliland to Oak Grove Church, Charlotte.

Tommy Street to Oakwood Church, Woodlawn.

Carson Whittaker to Pleasant Ridge Church, McEwen from Valley View Church, Loudon.

Roy Jensen to Harper Road Church, Joelton from Pleasant Valley, Ashland City.



# EVANGELISTIC MEETINGS VERSUS REVIVAL MEETINGS

By Leroy Forlines

In the past few articles, we have been discussing the causes that gave rise to the widespread acceptance of cheap-easy believism. Cheap-easy believism is the false notion that a person can be forgiven of his sins by faith in Jesus Christ and have little or no change in his life. There are, yet, other causes to be discussed.

One of the chief contributing factors is that evangelistic meetings have replaced revival meetings. I am not saying that there is no place for evangelistic meetings. However, I am saying that *when a church is in bad need of a revival the time is not right for an evangelistic meeting.*

When I speak of the need of revival, I am using the word in a serious sense. I am not speaking of a situation in which people need to be stirred a little. I am speaking of a situation where the interest in right and wrong is on a low ebb. Standards are lowered. Moral compromise has set in. In other words there is no real hunger and thirst after righteousness (Matthew 5:6).

Let me illustrate what I am talking about with one moral issue. No one would openly say that immodest dress is all right. This leads logically to the idea that what people either wear or condone is thought by them to be modest. However, if much of what we see worn by church people, even in church, is modest, one wonders what would constitute immodesty. This is a very serious problem.

In almost every church, if not every church, there is either an agreement not to be concerned about immodesty, or there is a wide conflict in opinion on what is right and what is wrong on the matter of clothing. The threat of serious division hovers over any attempt to take a stand on the issue.

If the conflict of opinion was on minor details, the problem might not be so serious. For instance, if the whole difference was a discussion of the difference between one or two inches in dress length, the problem would not be near so serious. This is not the case. It is the difference between those who think that ladies clothing should come to the knee when appearing in mixed company to those who go all the way to endorsing two piece bathing suits and dresses that would at least be close to mini skirt length. Such a difference cannot be justified by an appeal to the doctrine of Christian liberty. When the doctrine of Christian liberty has been allowed to make the church morally anemic, it has been grossly misunderstood.

There is one statement about Christian liberty that I am sure cannot be successfully refuted. That is: "Christian liberty involves the liberty of a man of God who has a passion for holiness to express his moral concerns

under the anointing power of the Holy Spirit." This must be a part of the context in which the individual Christian has the right to weigh the evidence and draw his own conclusions.

I am sure that the principle which I have illustrated with the problem of immodesty could also be applied in a number of other areas. I have illustrated it with the problem of immodesty because it is so public. One can see it simply by going to church. We need some prophets of God filled with the power of God to address this issue. We need some repentance. If the problem of dress has not already become alarming, I think we can safely say that it never will. If revival does not need to address itself to this issue, I think it can safely be said that there is very little in our churches that does need to be addressed by revival. I am not saying it is the only issue. I am saying that if it is not an issue that needs to be addressed, there is not much ground to think that there are other issues. The logical result would be: the church is all right. We do not need revival meetings. We need evangelistic meetings.

Before showing how the replacement of revival meetings with evangelistic meetings has contributed to cheap-easy, believism, let me make a few things clear. I recognize the fact that in an evangelistic meeting it is possible to have revival. Also, in a revival meeting it is possible to have souls saved. However, if the need of revival is serious, it is not likely to come as a result of hearing messages preached to sinners. If the need of revival is serious, a revival effort is what is needed.

Bypassing the need of revival and addressing sinners contributes to cheap-easy believism in the following way. Whatever a sinner sees going on among church people, without serious challenge, runs the risk of being viewed by him as being acceptable in the Christian life. He has a right to believe that which is condoned by the church is considered by the church as an example of the Christian life. If he sees very little difference between his life and the lives of church people other than the fact that they profess faith in Jesus and he does not, it will be hard for him to feel that he needs an experience so drastic that it is called a new birth. Also, it is going to be hard for him to feel that he is guilty of sin to the point that he deserves to be sent to an eternal hell.



## Changes

Robert Stiles to First Church, McMinnville from New Home No. 1 Church, Colquitt, Ga.

Tim McDonald to Wards Chapel, Fairview. Tag Kilgore to Valley View Church, Loudon.

George Ludwig to Gorman Church, McEwen from Bethlehem Church, Ashland City.

Jack Stone to West Nashville Church, Nashville from Bellevue Church, Nashville.

Vernon Barker to New Hope Church, Joelton from First Church, Louisa, Ky.

Hughes Ellis to Bethlehem Church, Ashland City from Cordova Church, Cordova, Ala.

Robert Crawford to First Church, Ashland City from First Church, Chipley, Fla.

Andrew Percy to Manchester Church, Manchester.

Stanley Outlaw to Trinity Church, Nashville.

Billy Hanna to Calvary Church, Nashville.

Sidney Henry to Hurricane Chapel, McEwen from West Nashville, Nashville.

Herbert Wilkerson to First Church, Dickson.

### TEXAS

Troy Dobbs to Bible Church, Odessa from First Church, Wellington, Kansas.

Other changes in church staff members are as follows:

### TENNESSEE

G. W. Harris to Cofer's Chapel Church, Nashville, as Minister of Music.

### VIRGINIA

Vernon Whaley to Collinswood Church, Portsmouth, as Minister of Youth and Music.

Ernest Harrison, Jr. to Fairmount Park, Norfolk as assistant pastor from Trinity Church, Muskogee, Okla. ▲



# THE CHURCH MUST ASSEMBLE!

By Dr. Robert Picirilli

Have you ever given any consideration to the meaning of the word *church*? I assure you, the word is interesting, and the study rewarding. The English word, by the way, comes from a source which means the Lord's house. But we are much more interested in the Greek original.

The Greek word translated "church" in the New Testament is *ekklesia* (from which we get such English words as *ecclesiastical*). This Greek word is a compound made from two words: *kaleo*, meaning "to call," and *ek*, meaning "out." Literally, then, the *ekklesia*, the "church," is a body of called-out ones.

But this explanation does not go far enough. We must delve a little deeper to see what connotation this word *ekklesia* had in the Greek-speaking world of New Testament times. Doing this, we

discover that the word was used by the Greeks to refer to the body of "citizens" in a city, who would regularly be summoned to gather in a public place, generally to conduct the business of the city.

You need to realize that not all who lived in an ancient city were citizens of that city. Citizenship was a privilege possessed only by the few, especially by the prominent and influential. From time to time, the citizenry would assemble in order to deliberate about

## gems

from the  
Greek New Testament

the affairs of the city. Such a gathering was called an *ekklesia*, an assembly. A clear example of this ordinary secular usage of the word is found in Acts 19, when many of the citizens gathered in the amphitheater at Ephesus to consider the matters raised by Demetrius and the silversmiths. But it was not a lawfully-convened assembly, and so the townclerk insisted that any further considerations would have to await a

"lawful assembly" (verse 39). Then he "dismissed the assembly" (verse 41). In both these verses, as also in verse 32, the word translated "assembly" is *ekklesia*.

Perhaps you would be surprised to meet the word *ekklesia*, "church," in the Old Testament. You shouldn't be. In the Greek version of the Old Testament, *ekklesia* often, is found in reference to the assembly of the Israelites, especially when they gathered for worship or sacred festivals. These uses are at the places where our English Bible has the word "congregation" or "assembly" (as in Judges 21:8 or Joshua 8:35, for example). And this is the very way the word *ekklesia* is used in Acts 7:38.

You see, then, that the "church" is not just a "called-out" group, but a group called out to assemble, to meet, to congregate, to gather together. And this includes the idea that this assembly is composed of those who are *privileged* to meet. No wonder, then, that the Word warns us not to forsake the assembling of ourselves together (Heb. 10:25): a body is not really a church if it doesn't assemble! ▲

## CHRISTIAN DOCTRINE (Continued)

For a person to fail to see the need of a drastic experience called the new birth and fail to see that he deserves to be sent to hell, does not mean that he does not see the need of a religious experience. Remember, people are religious creatures. The multitudes of false religions attest to this fact just as the presence of true religion does. A person with a feeling of the need of a religious experience could be easily attracted to an easy believism. He can say he believes in Christ, never have any real repentance, and never have any real conversion. We contribute to this fact when we seek to win sinners on the one hand while failing to speak out for revival among church people on the other hand.

May God give us men with a burning passion for holiness who will keep alive that awareness that sin is so serious that the sinner deserves to go to hell and that a new birth is essential to become a Christian. May the conviction "without holiness no man shall see the Lord" (Hebrews 12:14) become a living truth among us. ▲

## HISTORY CORNER

By Mary Wisheart  
and Robert Picirilli

# The Funeral Of Sally Chase

The Historical Collection has recently come into possession of a very rare little booklet entitled, "A Sermon, Preached at the Funeral of Sally Chase." The sermon was preached by "Elder H. D. Buzzell," and is dated July 26, 1818. This booklet is probably one of the oldest bits of Free Will Baptist material in existence. And it is all the more important because Buzzell was one of the most important fathers of the Free Will Baptist faith in the North. Consider that 1818 was not even 40 years after the northern movement of our denomination was founded.

The sermon was based on Revelation 14:13, which had been "selected by our deceased sister, to be spoken upon at her funeral." The content of the message is stirring. At one point, for example, Buzzell is distinguishing between those who are and those who are not "in the Lord":

Those who serve not God are not in him: they blaspheme his holy Name, they are not in the Lord, but in darkness: and the wrath of God is upon them.

But perhaps some of this numerous assembly are saying in their hearts: the preacher does not

mean us; he is speaking of the open, profane sinner. We are good moralists, we have made good weight and measure (like the bold Pharisee, thanking God that he was not like other men).

Permit me to ask you one solemn question: Have your hearts been changed by the power of God? If they have not, you are not in the Lord. May the good Lord have mercy on your souls.

At another place, Buzzell illustrates the blessedness of those who die in the Lord by referring to Mrs. Chase's own passing:

The language of our deceased sister was like unto this. With a composed mind, she bid her husband and children farewell, saying that she felt as much pleasure in giving him the parting hand, as she did when she took it at the time of marriage.

O! what consolation this must be to this mourning circle!

In closing, perhaps you'd like to think more carefully about this little observation of Buzzell's: "When a Christian overtakes death, he finds a prize a little beyond." ▲



# HOW TO SECURE WORKERS FOR YOUR CHURCH

by Gene Parisher

Securing workers is one of the major problems of most churches. This problem is compounded greatly in rapidly growing churches; however, it is an absolute necessity that we have new workers if we are to continue to grow. No church ever has all the workers they need, but most churches could have more than they have if they followed some basic principles.

The average attendance two years ago at Bethel Church here in Hampton, Virginia, was fifty. Our average in Sunday school for April, May and June of 1972 was four hundred and four. It is evident that with an increase like this there has been new workers added constantly. I want to share with you some things that have helped me in securing workers.

## I. ENLIST PEOPLE AS SOON AS THEY ARE SAVED.

This is the time when people are the most enthused about the Lord's work. We have seven buses at our church and all seven of the bus captains are people who have either been saved or were backsliden and have come back to the Lord in the last two years. One man was saved as result of the bus ministry and soon after he was converted, we asked him to begin helping on the bus that runs through his area. He began by helping the bus captain but he grew spiritually so rapidly that now he is the bus captain. We had a man, who was raised a Catholic, converted in his home. On the following Thursday night, he went out on bus visitation and is doing a fine job helping one of our bus captains. The best time to train a person as a soulwinner and faithful worker is right after his conversion, for he is willing to learn and eager to do whatever he is asked to do.

## II. ENLIST PEOPLE FROM ALL AGES.

We have numbers of teenagers who go on bus visitation. They ride the buses, act as bus secretaries, and make phone calls to the children who miss on Sunday. These young people have been a great help to the bus ministry and the opportunity to serve has been a great help to them.

## III. USE PEOPLE IN JOBS FOR WHICH THEY ARE BEST SUITED.

We had a man saved a few months ago who is manager of the art department for the local newspaper. This man is tremendously talented and we have capitalized on his talent. We had a mechanic saved a few weeks ago, so we have given him the responsibility of taking care of our buses.

## IV. BROADEN YOUR PROGRAM SO THAT THE NEED FOR WORKERS IS EVIDENT.

When people see the need they will respond to it. In some churches there are just a few jobs and they are held by the same people every year. New people who come into the church do not have an opportunity to grow spiritually through service. One of the advantages of an active church program is that it creates a lot of opportunities for people to work.

## V. BE FLEXIBLE ENOUGH IN YOUR PROGRAM TO SWITCH PEOPLE FROM JOB TO JOB AS ADJUSTMENTS NEED TO BE MADE.

You will make some mistakes placing people in jobs. That is the reason you should not vote on every job that is to be filled.

## VI. USE A POSITIVE APPROACH INSTEAD OF A NEGATIVE APPROACH TO GET PEOPLE INVOLVED IN THE WORK.

You cannot beat people into working, at least not enthusiastically. Of course, we ought to let people know the consequences if they fail to do what God requires of them. The pastor must somehow create in his people a desire to work, not because they have to, but because they want to. When a pastor has to constantly whip his people into working, it indicates frustration on the pastor's part because he was failed in his job as a leader. He has failed in motivating his people to want to work for God.

*ABOUT THE WRITER: The Reverend Parisher discussed this topic on a special panel for pastors and laymen at the 1972 National Association of Free Will Baptists in Fort Worth, Texas. He is pastor of the Bethel Free Will Baptist Church in Hampton, Virginia.*

## VII. BY THE SAME TOKEN WE SHOULD NOT TOLERATE NEGATIVE ATTITUDES AND DISCUSSIONS ON THE PART OF OUR WORKERS.

You can avoid much of this by public statements from the pulpit. I am constantly reminding my people that God requires them to be good stewards of their responsibilities and that they should not fuss and gripe about what the Lord has asked them to do. The need for a good attitude should be discussed with the person at the time he is asked to take the job. A negative attitude on the part of your people can make it very hard for you to enlist new people.

## VIII. EVERYONE SHOULD BE ENLISTED ON THE BASIS OF SOUL-WINNING.

The responsibility of the job will weigh heavier if they realize that the job they hold will result in the salvation of souls. All jobs become important then. It makes no difference whether it is to serve as a deacon, Sunday school teacher, janitor or bus captain, any job a person is asked to do in a super aggressive soul-winning church will result, ultimately, in souls being saved.

## IX. THE PASTOR MUST BE EXCITED ABOUT HIS WORK IF THE PEOPLE ARE TO BECOME EXCITED.

I have said before, motivation is the key to successfully enlisting workers. The pastor must be motivated before he can motivate. I am amazed in talking with some pastors about their work. You never hear them say a kind word about any of their people. You never hear them talk positively about the work. They are never expecting anything great to happen and they are always bemoaning the fact that they are in a hard place. They are negative in their approach to everything, always belittling their deacons, the Sunday school teachers and other workers. You, as a pastor, cannot promote or motivate healthy attitudes in your people unless you, yourself, are enthusiastic about the work. Ask God to give you a real love for your people, a positive attitude toward the work, a determination to work and you will be surprised how many will gladly and enthusiastically work with you. ▲



## Bemoan The Present State Of Their Churches

# YOUNG EUROPEANS TURNING TO JESUS

WASHINGTON, D.C. — A contradiction in Christianity is taking place in Europe, says a six-page report in the October 13 issue of CHRISTIANITY TODAY magazine: young Europeans are turning to Jesus by the thousands while their churches lie dormant and dying.

In a followup to his "Jesus People at the Olympics" report in the last (September 29) issue, News Editor Edward E. Plowman says young people from all over Europe told him they had turned to Jesus Christ but added somberly, "My church is dead."

The Jesus revolution, now several years old in this country, is stirring the continent, he says, and in many places it has developed independently of the American movement.

In small villages of Alsace in France, Plowman reports, a Jesus movement was started in 1967. Now there are "Jesus centers" in eight villages in the province, and the leaders have plans to establish centers in scores of other villages. The French Christians were not aware of the Jesus movement here, he adds, though their movement developed along similar lines. Plowman was the first American Christian the young French believers in one village had ever met.

In other centers across Europe, Plowman met and interviewed young Christians from around the world. He slept on floors with them, tagged along on huge Jesus marches, visited their coffeehouses, and watched them lead many of their peers to make decisions for Christ.

He cites a growing Jesus movement among young leaders of northern Ireland's notorious Tartan gangs, some of whom were busily engaged in witnessing to other gang members. The Northern Ireland revival began, reports one Irish youth, with the visit of American street evangelist Arthur Blessitt. "He showed Christian kids what we should be doing," the youth says.

"He radicalized us." As a result, Irish youths are attending Bible studies in dorms, homes, and coffeehouses.

The story is the same all over Europe, Plowman reports: in Belgium (which is almost entirely Catholic), where Leo Josef Cardinal Suenens welcomed Operation Mobilization's 1,800 young people as they brought the Gospel to the streets of his country; in Austria, where Franz Cardinal Koenig ordered the Catholic university in Linz opened to 600 Campus Crusade for Christ trainees; in Holland, where thirty-five Christian coffee bars — including one on a barge and another in a windmill — hosted hundreds this summer; in Eastern Europe, where government officials are disturbed at

seeing many young people become believers despite official propaganda that says religion is only for old people.

And yet, Plowman reports, most of the youths are finding no help in their churches. "One of the most common remarks I heard from young people in every land I visited was 'my church is dead'" he says. "It is a complaint of Baptist kids in Yugoslavia and Poland as well as state-church youth in West Germany and Calvinists in Holland." He concludes that unless large-scale renewal comes soon to the churches, an unlikely prospect, the contrast — and tension — will become more pronounced."

The newsman visited Europe to gather information for a forthcoming book on the global Jesus revolution. ▲

## The Layman Is Indebted

Since a prime goal of the Master's Men organization is to teach and practice stewardship, one of the effective ways to honor the Lord and accomplish this goal is in the support of our pastors.

When God told Moses to lift up his arms into the air and to hold them there so that Israel would prevail in victory over the Amalekites, Moses became tired and his arms began to fall. The children of Israel began to lose the battle. But Moses had some dedicated laymen who came to his assistance. Aaron and Hur placed a rock for him to sit on and they each held up an arm. Israel won the battle!

Like Moses, our pastors become tired and are in need of dedicated laymen to hold them up.

No other vocation requires the talents of a pastor. He deals with the individuals and the masses. He is a preacher, administrator, counsellor and friend. He visits the sick, performs weddings, and officiates at funerals. There is seldom a moment in any day that he can call his own. He is the first to bring comfort in the hours of sorrow

and often the first one with whom we share our joys.

His ministry is not limited to his own congregation. He serves all men at all times. Sometimes, not even his wife knows all the outside demands that take so much of his time and energy.

And then, tired in body he must find the hours for prayer and study so essential to his ministry. He *must* find time, for he stands in the pulpit and speaks as God's servant to the people of his congregation.

We owe a great deal to our pastors. The following are just a few ways we can help pay our indebtedness.

REVERENCE: I owe my pastor reverent attention as the Shepherd of God sent to guide men and to teach them a better way of living.

AFFECTION: I owe my pastor affection, that he may be strengthened by the knowledge that the members of the church are with him in the bonds of holy life and unity.

TRUST: I owe my pastor trust that he may be free to serve the church unhampered by faultfinding.





## WORDS FOR WOMEN

# Do You Feel Like A Blob?

By Joan Warren

Sometime ago, I was reading Ethel Barrett's book for teenagers entitled, "Sometimes I Feel Like A Blob," and someone asked me jokingly, "Joan, do you feel like a blob?" I answered quite truthfully, "Only *sometimes*!"

I'm not sure just how a "blob" feels, but I think the term aptly describes the feelings of discouragement, lack of direction, frustration, and just plain futility which crop up from time to time. You know what I mean: we Christians feel we have a guaranteed immunity from the problems of this world. Then when trouble comes, it is somewhat sobering, if not shattering, to discover we enjoy no such immunity.

We find ourselves asking, "Why did this have to happen to *me*!"

Next we begin looking at others to see if they are getting by any easier. Then we are apt to feel as Solomon did in Ecclesiastes 9 when he decided, "that the godly and wise men are in God's will; no one knows whether he will favor them or not. All is chance! The same providence confronts everyone, whether good or bad, religious or irreligious, profane or godly. It seems so unfair that one fate comes to all." Later in the same chapter, Solomon added that he saw "the swiftest person does not always win the race, nor the strongest man the battle, and wise men are often poor, and skillful men are not necessarily famous; but it is all by

chance, by happening to be at the right place at the right time." (Quoted from The Living Bible)

When he penned these words, Solomon was overwhelmed with futility. Solomon felt like a "blob."

When outward fate alone is measured, there seems little gain in living for Christ. Everyone has the trials and cares that are a part of this present world. We suffer disappointments whether our place in life is homemaker, pastor, office worker, school teacher or whatever. Death comes to loved ones. We all have financial setbacks. Illness may strike us down. These do not necessarily come as reproaches from God, but come to the godly and ungodly alike.

Yet, the Christian has an advantage during these times. I found, as Solomon and countless others have in the past, that when darkness hovers over the future, and my faith is tried severely, God has granted firm supports for faith to lean upon. "The righteous, and the wise, and their works, *are* in the hands of God."

Who can describe the peace which comes from the knowledge that "The eternal God is thy refuge, and underneath are the everlasting arms . . ." or the wonderful privilege of "casting all your care upon him; for he careth for you," and the comforting invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

If we really believe in God's goodness, then Romans 8:28 becomes more than a pious platitude, or a religious charm; it is a firm reality. "And we know that all that happens to us is working for our good if we love God and are fitting into his plan." (The Living Bible) The two contingencies are that we love God and fit into His plan. If we do this, He will see us through whatever comes.

Yes, sometimes I feel like a "blob." But that is because I give in to my feelings and measure by others instead of trusting and leaning fully and completely on the firm supports God has provided.

**ABOUT THE WRITER:** Mrs. Warren works for the Department of Social and Health Services in Yakima, Washington, as a social worker in the Day Care unit. Her husband, John, is pastor of the Yakima Free Will Baptist Church. ▲

## To His Pastor

**GENEROSITY:** I owe my pastor generosity, that if his methods seem a little strange to me, I may not be narrow enough to insist that he change them.

**PRAYER:** I owe it to my pastor to pray for him each day, that God may bless him and make his ministry a blessing to others.

**PROTECTION:** I owe my pastor the protection of kindly silence by refraining from repeating in his presence the slander or unkind gossip that would burden him and prevent him from doing his best work.

**AID:** I owe it to my pastor to aid him in his preaching, in that I not burden him before the service (or any time, for that matter) with my personal gripes or disapprovals. This hinders the work of the Holy Spirit.

**TIME:** I owe my pastor enough time to help in his work, when and where he needs me.

**ENCOURAGEMENT:** I owe my pastor encouragement when vexations and annoyances make his work difficult or when he feels discouraged.



**APPRECIATION:** I owe my pastor a kindly word of appreciation when his ministry is especially helpful to me.

**CONSIDERATION:** I owe it to my pastor not to interrupt and hinder his work with petty and unnecessary calls upon his time.

**ATTENTION:** I owe my pastor the courtesy of attention when I go to church that he may not be annoyed by my careless actions.

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



## DRUNKEN DRIVING BY YOUTHS INCREASED 158% IN 10 YEARS

MIAMI BEACH (EP) — Arrests of young people for offenses related to alcohol and drug use rose at an "alarming" rate during the 1960's, an official of the Women's Christian Temperance Union said here.

Arrests of young people for drunken driving increased 158 per cent from 1960 to 1970; for liquor law violations, 149 per cent, and for drunkenness 118 per cent, according to Miss Rosalita Leonard, general secretary of the WCTU Youth Temperance Council.

"Most alarming, however, was the increase in arrests for narcotics drug law violations for under 18-year-olds, which was 3,197 per cent," she said.

Miss Leonard spoke to the Youth Temperance Council convention held here in connection with the annual convention of the WCTU (Sept. 8-12).

She predicted that greatly increased numbers of young people would become alcoholics unless they rejected promotional efforts designed to encourage drinking during high school and college years.

## UGANDA'S PRESIDENT ISSUES WARNING TO RELIGIOUS LEADERS

KAMPALA, Uganda (EP) — Uganda President Idi Amin has warned religious leaders against trying to interfere with his decision to oust non-citizen Asians from the country.

According to Uganda Radio, Gen. Amin, himself a Muslim, told Uganda Muslim leader, Sheik Abdul Razak Matovu, that he had received information that some Asians were trying to obtain support from religious leaders.

The president said he had given the order for Indians and Pakistanis holding British passports to be out of the country by Nov. 7 "in the interest of the people of Uganda."

"There is no question of reversing (the decision)," he said. "Asians have stolen a lot of money from Uganda, and therefore, they must go."

## 11 PER CENT RISE IN CRIME

WASHINGTON, D.C. (EP) — Serious crime in all categories rose at the rate of 7 per cent in 1971, and crimes of violence increased by 11 per cent, according to the Federal Bureau of Investigation.

Murder increased by 11 per cent last year, aggravated assault by 10 per cent, rape by 11 per cent and robbery by 11 per cent.

While figures in these categories had remained constant over the past three years, the 7 per cent increase for all crime was the lowest rate of increase since 1965.



## religious newscope

### RELIGIOUS OUTLOOKS OF PRESIDENTIAL CANDIDATES COMPARED BY AMERICAN BAPTIST COLUMNIST

VALLEY FORGE, Pa. (EP) — Senator George McGovern, Democratic Presidential candidate, became imbued with Walter Rauschenbusch's social gospel while a student at Garrett Theological Seminary at Evanston, Ill., resulting in an idealistic point of view in religious matters, says American Baptist columnist Frank A. Sharp.

"Out of this school of religious thought came the... point of view that the Kingdom of God could be created by man here on earth through adherence to certain uncompromising moral precepts," Sharp said.

Most of the large U.S. religious bodies have been influenced greatly by the social gospel and its emphasis on the application of religious teachings to society's current problems.

Senator McGovern is a member of the United Methodist Church, which belongs to the National Council of Churches and to the World Council of

Churches — groups in a direct line of theological descent.

The South Dakota Senator, Sharp said, has represented his denomination at a number of points. In 1968, he was a United Methodist delegate to the Uppsala Assembly of the World Council of Churches and in 1969 he chaired a significant Consultation on Racism for the World Council.

President Nixon's Quaker background, the Baptist writer observed, "does not seem to come through into his decisions. Far from being anti-war (let alone pacifist) and apparently not too deeply concerned with power plays, military bases, preserving the ego of America, etc. The ethics of compromise and realism are all too obvious here."

Sharp opined that President Nixon is "far removed" from the main stream religious movements of the past and present. His White House services, the columnist said, show an isolation from American church life.

In summary, Sharp concluded: "A vote for McGovern is a vote for the outlook and emphasis of mainline, ecumenical religious outreach with an emphasis on social action, vs. a vote for fundamentalist, conservative, highly individualized, highly evangelistic, pious religious emphasis."

## 262,807 ABORTIONS PERFORMED IN NEW YORK STATE IN 1971

ALBANY, N.Y. (EP) — Induced abortions performed in New York state during 1971 — the first full year under the liberalized law passed in 1970 — reached a total of 262,807, the state health department reported.

Of these, 60.9 per cent were performed on out-of-state residents and 206,673 were carried out in New York City. The latter statistic gave the city a ratio of 517 abortions per 1,000 live births.

New York's current liberalized abortion law allows virtually unrestricted abortions up to 24 weeks of pregnancy. Prior to July, 1970, abortions were legal only if the life of the mother was in danger.

A bill calling for a return to the former law was passed by the New York legislature this year, but vetoed by Gov. Nelson Rockefeller.

State Health Commissioner Dr. Hollis S. Ingraham, reporting the statistics, said 49 live births resulted from the abortion operations and 16 maternal deaths were recorded.

## JEWS AGAINST TAX CREDIT PLAN

WASHINGTON, D.C. (EP) — Eight national Jewish organizations went on record here in opposition to tax credits for parents of pupils in parochial and other non-public schools.

A spokesman for the groups told the House Ways and Means Committee that a proposed tax credit plan is a "transparent device for evasion" of the First Amendment provision on separation of church and state.

Albert E. Arent, a Washington attorney, represented eight Jewish organizations which support pending legislation for financial aid to states trying to equalize expenditures for public education between poorer and richer school districts.

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.



## WOMEN CHARGE EQUAL RIGHTS AMENDMENT IS PLOT AGAINST CHRISTIAN FAMILY

SEATTLE (EP) — Homemakers here have organized themselves to protest passage of the Equal Rights Amendment which has already been passed by the U.S. Senate and House of Representatives. It must be ratified by 18 more states to become part of the Constitution.

Women led by Mrs. Robert Young here say that the Amendment is a combination atheist and communist plot to destroy families and femininity. They declare it would take babies away from mothers, and force housewives out of their homes. They see visions of men deserting their wives, and a general increase in alcoholism, drug addiction and perversion growing out of the Amendment.

Mrs. Young indicated she and her friends were gathering support and endorsements against the ERA, although still not well organized. She said opponents were marshalled previously against the Child Development Bill which, she said, had the same supporters as ERA. "They want to get babies away from parents to have access to the babies of this country."

The women stressed Ephesians 5:22-24 in their fight, proudly giving their husbands leadership roles in the family and wishing to retain the right to exploit their talents in the home.

The aim of the group is to kill the ERA which they believe will erode Judeo-Christian law and tear away foundations of the family unit.

## CHAIN LETTERS OUTLAWED IN HOUSE BILL

WASHINGTON, D.C. (EP) — A bill designed to outlaw the mailing of "religious" or any other kind of chain letter through the mail has been introduced in the House of Representatives by Rep. C. W. Bill Young (R-Fla.).

"Under my proposal," the congressman stated in the extension of remarks section of the Congressional Record, "any chain letter containing predictions of misfortune to recipients and all other chain letters otherwise legally acceptable in the mail must be clearly marked with the sender's name and return address, as well as the following notice: 'Unsolicited chain letter.'"

The United Methodist lawmaker said his bill also provides postal patrons an opportunity to register with postal officials their desire not to receive chain letters from any mailer, similar to the law already on the books regarding the receipt of sexually oriented advertisements.

## ONE-FIFTH OF SWEDISH INFANTS BORN OUT OF WEDLOCK

STOCKHOLM (EP) — Nearly one-fifth of all infants born in Sweden arrive out of wedlock, according to Erland Hofsten, head of the country's statistical bureau.

"Nothing like it is happening

elsewhere in Europe," Hofsten said.

He said young Swedes are declining to marry without foreclosing their option to start their families. Marriage in Sweden is rapidly going out of style. ▲

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

### COOPERATIVE PLAN OF SUPPORT

August 1972

#### RECEIPTS:

State	August 1972	August 1971	Yr. to date	Design.
Alabama	\$ ...	\$ 1,298.19	\$ 4,023.68	\$ ...
Arizona	...	...	2,040.46	...
Arkansas	1,114.60	809.56	7,706.29	...
California	1,037.22	576.90	4,907.72	167.12
Colorado	...	25.24	25.12	...
Florida	...	610.74	4,148.74	...
Georgia	644.64	465.75	4,717.05	...
Idaho	90.62	58.43	287.42	...
Illinois	1,149.24	1,007.53	8,706.96	...
Indiana	106.69	...	227.69	...
Kansas	...	...	1,258.00	...
Kentucky	326.00	...	1,703.98	...
Maryland	20.95	...	227.93	...
Michigan	41.82	348.61	560.68	...
Minnesota	55.50	47.35	444.64	...
Mississippi	40.89	110.50	567.75	...
Missouri	3,237.24	2,322.63	20,646.97	3,237.24
New Mexico	...	...	34.48	...
North Carolina	100.00	87.00	465.31	...
North West Assoc.	...	...	420.40	...
Ohio	25.00	10.00	4,029.52	...
Oklahoma	3,426.61	2,357.56	20,721.54	22.24
Tennessee	353.19	204.10	1,474.45	...
Texas	...	...	1,054.98	...
Virginia	30.52	22.59	358.12	...
West Virginia	...	25.00	95.00	...
Wyoming	...	...	36.46	...
Totals	\$11,800.73	\$10,387.68	\$90,891.34	\$3,426.60

#### DISBURSEMENTS:

Executive Dept	\$ 3,457.41	\$ 3,507.57	\$26,189.93	\$ 683.41
Foreign Missions	2,710.37	2,197.15	20,895.57	1,029.19
Bible College	2,289.18	1,907.58	17,706.76	714.45
Home Missions	1,581.79	1,274.93	12,340.52	581.64
Church Training Ser.	775.85	650.03	6,215.87	215.82
Retirement & Insurance	555.93	475.30	4,359.53	107.91
Layman's Board	315.99	300.18	2,467.07	35.97
Comm. on Theological Liberalism	91.97	74.94	676.97	35.97
Misc.	22.24	...	39.12	22.24
Totals	\$11,800.73	\$10,387.68	\$90,891.34	\$ 3,426.60



**Free Will Baptist**

# HOME MISSION

**And Church Extension Department**

**WELCOMES  
These Four New Families To Their  
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**THE JIMMY MARTIN FAMILY**  
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**THE ROBERT CLYATT FAMILY**  
Emporia, Kansas



**THE JAMES B. RICE FAMILY**  
Greer, South Carolina



**THE DAVID McDANIEL FAMILY**  
Billings, Montana

**NOVEMBER IS**

## **National Home Missions Month**

**Your Special Gift  
Can Help Make This A Record Month**

**P.O. Box 1088 / Nashville, Tennessee 37202**

*by the  
Executive Secretary  
Rufus Coffey*



Politics is the science and art of government. It is the means of reconciling the conflicting interests, desires and wills of people. Government exists as a means of maintaining social unity through the enactment and enforcement of laws which protect the welfare of a nation's citizens.

Should this be of any concern to Christians? As "citizens of heaven," are believers exempt or excluded from any political obligation? Do Christians have any civic responsibilities in return for the rights and privileges they receive and enjoy?

To understand these questions, we must recognize that human government was originally instituted by God to restrain the evil tendencies of fallen men. The results of a world without law and order is recorded in Genesis 6:5, 11, 12. The absence of authority among degenerate men led to anarchy.

After the flood God directed Noah in Genesis 9:5, 6 to institute capital punishment as a means of punishing murderers. In a society of fallen humanity, government was designed as a providential plan for preventing chaos in society. Because man's nature is basically sinful and selfish, God saw that man needed an organized ruling force to regulate his social relationship with others. Thus civil authority was established to penalize those who violated the laws which protected the rights of another citizen. The purpose of retribution was to restrain men from evil doings.

The clearest teaching about governmental authority and Christian responsibility is found in Romans 13:1-7. Here we learn that God constituted social and political structures of government for the good of mankind. We note particularly that governments were given the right to carry the sword. This is a symbol of a nation's authority to combat evil, promote justice, and protect its citizens



# The Christian

## And His Political Responsibility

within by police forces or from without by military forces. God ordained government as an agency for carrying out His sovereign will. The state is a "minister of God" to command and control society.

The all inclusive principle governing a Christian's civic responsibility was given by Jesus in Matthew 22:21, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." A believer is a citizen of two worlds. Therefore, it is necessary to homogenize his duties to his country with those to his God. The fulfillment of our earthly citizenship involves the following duties:

1. Submission, Romans 13: 1, 2, 5; Titus 3:1; I Peter 2:13
2. Obedience, Romans 13:4; Titus 3:1
3. Respect, Romans 13:7; I Peter 2:17
4. Prayer, I Timothy 2:1, 2
5. Paying taxes, Romans 13:6, 7; Mark 12:13-17
6. Performing good deeds, Romans 13:3; Titus 3:1; I Peter 2:13, 15

It should be understood that a Christian's political involvement should be as an individual rather than involving the church as a corporate body. The church as a religious institution is not to engage in politics. The primary business of the church is the proclamation of the Gospel for the transformation of human lives rather than marching in the street for some particular cause such as civil rights or the war in Vietnam.

Does this mean the lay Christian should avoid active participation in politics? No! But Christians can participate on an individual basis to promote good government instead of as an official church spokesman. A redeemed citizen whose life has been transformed by Christ, is able to build a better foundation for government. Through the exertion of moral and ethical leadership in government the individual Christian can exercise a Christ-honoring influence for good.

The church can teach the duties of citizenship and the relationship of moral

values to politics. She can preach the Christian message of the dignity and rights of every human personality created by God. She can proclaim the need for love and understanding in solving our community and personal problems. She can warn of the consequences of moral evils and she can encourage Christians to choose government service as a vocation. But the church is not to serve as a base for political action.

The church or the pastor is not to bear the placards for some pressure group. Jesus did not align himself with one group of sinners against another group. He remained separate from contending forces and preached the Gospel to all. He was not a judge or a divider. He recognized the way to change society was through redemption and not through revolutions. Jesus was a reformer not a revolutionist! Christians would do well to distinguish between the personal exercise of moral and spiritual influence in political affairs rather than through direct ecclesiastical intervention.

We must also beware of equating Christianity with some specific form of government. It is dangerous to wed some particular brand of theology to a certain political philosophy. Thinking Christians will avoid trying to read into Scripture any particular political point of view. For example, it is wrong to identify democracy with Christianity. While we recognize that many basic Biblical principles are incorporated in our national government, we also recognize that democracy is not the highest or final form of government. We are fortunate in America to enjoy the best political structure known to man; yet, we know that democracy is not essential to the survival of Christianity. The Christian church came into existence under tyrannical imperialism. It continues today in some parts of the world under the same conditions. Therefore, we conclude that the church

will survive under any circumstances. And unless the edicts of the state conflict with out supreme duty of rendering to God the things which are God's, the Christian can participate in various kinds of government with a good conscience.

To exercise his citizenship properly the Christian should first inform himself on the basic structures and philosophy of his government and the parties which are seeking power. He needs to decide which public servant appears to stand for the things that most nearly meet his ideals. The basic test of a candidate is character which is manifested by his integrity, honesty, courage, and moral convictions. Another test is his ability to govern. The test of a candidate is also revealed by his political philosophy which determines which direction he is going.

After becoming informed on the issues, a Christian should express his views to the candidate in person or in writing. This privilege should be exercised both to express approval and to register disapproval.

Having been properly informed, and having decided what would be most honoring to God, it is the Christian's privilege and duty to go to the polls and vote his convictions. And these convictions should never be compromised for the sake of a party.

It has been said that "all that is necessary for evil to triumph is for good men to do nothing." This is exactly where we find ourselves today in the manner of Christian ethics and political morality. For too many political generations, numerous Christians have done nothing. Instead of hurling invectives concerning corruption in government, excessive taxes, "the war," and anything else that comes to mind that can be laid at the doorstep of government, let us go to the voting booth on November 7, and demonstrate responsible citizenship. In the welfare of our nation we will find our own welfare.

# VIEWPOINT



## CONTACT

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## NOTES from the Editor

Eugene Workman

The Scriptures tell us that as Christians we should "...seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matthew 6:33. Sometimes this admonition is a hard one to follow, but to do so brings spiritual enrichment to our lives.

This month, I have selected two short articles to illustrate "Putting Christ First." One is the personal testimony of a Free Will Baptist business woman who has been successful in the field of real estate. The other article is about a young minister from Japan who has put his Lord first in making preparations to serve Him better.

### A NEW SERVICE

Preachers have been accused of playing an adaptation of the well known game "Upset The Fruit Basket." When one minister changes his pastorate, it seems to start a chain reaction.

In talking with both pastors and active laymen of the field, I have frequently heard voiced the desire to have a means of keeping informed of the pastoral changes. Someone once jokingly remarked that such a task would be a full-time assignment. I was almost inclined to agree as I began to compile such a list for this issue.

Nevertheless, as a service, the *Contact* staff will compile for publication on a periodic basis a list of pastoral changes as we receive them. We trust it will prove helpful to our readers.

Please note that the purpose of this service is not to "advertise" available pastors. Therefore, no minister will be listed as having left a pastorate until he is called officially to serve with another congregation.

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OCTOBER, 1972

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YE  
FIRST..."**

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