

IN THE FULLNESS  
OF TIME

**contact**

Of The National Ass'n  
Of Free Will Baptists

DECEMBER 1972



By Dr. Ronald S. Winkle

In recent months the principle of human rights has been misused to excuse the destruction of private and public property, treason and anarchy. Now the word "right" has cropped up again to move our "enlightened age" a step further into stupidity and an equidistance from the source of all life in God. This is inference to its use on the arguments on abortion as set forth by pro-abortionists in the recent liberalization of the abortion laws of several states.

The phrase usually goes "a woman should have the *right* over her own body." These high sounding words bring forth a surge of our emotions. We flutter our eyes hysterically and nod our heads approvingly. However, in the case of abortion the relationship between right and emotion has reached an unhealthy end. Right is not right at all unless at least two ingredients are present — responsibility and the respect for the rights of others.

Thus, sexual relations on the part of the woman and the man, irregardless of the circumstances, bear a responsibility on the part of one or the other or both. Abortion is an attempt to weasle out of responsibility. Carried to the extreme it is the antithesis of human rights, i.e., deliberately and pointedly killing the life of an innocent fetus.

This is the very heart of the matter. Does the mother, or the doctor for that matter, have the right to take the life of an innocent person regardless of size, age or the level of physical and mental development? This is the question that the pro-abortionist has failed to take clearly by the horns. At present, proponents of abortion simply are having to deny the overwhelming existing evidences of the recent studies of life in the womb. Furthermore, little consideration has been given the Scriptural record as it relates to the question at hand. To call abortion other than what it presently appears to be — the slaying of an innocent life — is simply to ignore the facts.

In all fairness, many favoring abortion are well meaning, sincere people. They simply fail to see or believe that any crime has been committed. They put themselves in the place of the young pregnant teenager, the out-of-wedlock pregnancy, the career woman trying to get ahead, the poor, and they emote. Perhaps these are good intentions, but good intentions and sincerity are a poor substitute for the truth. Someone has said, "If you can't change the fact, then you ought to change your mind." For a long time civilization thought the world to be flat until the facts changed the matter.

What are the facts about the fetus? Scientific research in the fields of embryology, genetics, fetology and others have undisputedly demonstrated: 1. Fetal tissue is unique. There never was nor will be again another piece of tissue identical to it. 2. This tissue is different from the parent tissue. Its genetic composition (genes and chromosomes) is fixed at conception and are not the same as the mother's. 3. The fetus has an independent life. That is, its body movements, heart beat and other organ functions are separate and apart from and often incongruous with the mother's. In a word, mother and fetus are not the same organism — a woman may have control over the rest of her body but the fetus is not just another part of her body.

# Abortion-- Right or Wrong?

*ABOUT THE WRITER: Dr. Winkle is a practicing physician in the Seattle, Washington area. Prior to his medical training, he was graduated from Free Will Baptist Bible College, Nashville. He is an active member of the First Free Will Baptist Church of Seattle.*



But is the fetus a *soul* or just a lump of protoplasm until birth as some would suggest? (How convenient is this mode of thinking to the person whose conscience would bother him immeasurably should he think abortion just *might* actually be removing a soul (a person) rather than removing a glob of fetal protoplasm as one would remove a "lump" from his throat.) Suffice it to say, to my knowledge scientific investigation of the inner man has not advanced sufficiently to substantiate or repudiate that a fetus is also soul.

Consequently, for insight to this question one must look to the Bible. This uncannily accurate book speaks to the subject and offers considerable substance for thought. For example, Job asks the question "why was I not stillborn? Why did I not give up the ghost when my mother bore me?" (Job 3:11, Amplified) Medically, "stillborn" means "dead at birth or born dead." Job then is referring to giving up his "ghost" or "spirit" before or by the time of birth. This suggests, then, that he was not only body, but spirit as well IN THE WOMB.

David begins and ends Psalm 139 extolling the ability of God to know his very thoughts. In the context of this passage he acknowledges of God; "For you did form my inward parts, you did knit me together in my mother's womb" (Psalm 139:11, Amplified). And, as if in anticipation of those who would use supposition (statements without proof) to lessen the mental anguish about aborting spirit as well as body, Solomon writes, "As you know not what is the way of the wind or *how the spirit comes to bones in the womb of a pregnant woman*, even so you know not the work of God Who does all." (Ecclesiastes 11:5, Amplified). Embryological tables of fetal development show that centers of ossification (bone development) are present by the end of twelve weeks of gestation. Most states allow abortion up to sixteen, twenty or more weeks. (See also the leaping of John the Baptist in his mother's womb in the presence of Mary, who had conceived Jesus — Luke 1:40).

Dr. N.M.I. Liley, who pioneered in studying the fetus in the mother's womb, concluded that the fetus "is neither an acquiescent vegetable nor a witless tadpole as some have conceived him to be in the past, but rather a tiny human being as independent as though he was lying in a crib with a blanket wrapped around him instead of his mother."

The pro-abortionist would argue — But the fetus is not independent! Is he not dependent on the mother for nutrition, the carrying away of body waste and even the protective blanket in which he lives? The fetus cannot make it without the mother and thus the mother should have some say-so over what she wants to do about this relationship. However, a similar dependency can be said of the newborn, the severely handicapped child, the mentally retarded, the aged, and even the ones stricken by acute appendicitis. All are dependent at one time or another, so what's the difference? The same right to kill the dependent fetus is the

right to kill in any of the other categories mentioned above. This is to say, the basis for right to abort can be made the same for doing away with any other person and for the same motives.

Look at some of the "reasons" given for the right to abort: 1. "unwanted" child, 2. "unplanned" pregnancy, 3. "economic," 4. "personal," 5. "psychological" (a wastebasket to catch a multitude of sins — selfishness, shame, embarrassment), 6. "why make the unborn child suffer." See it! The same excuses given for abortion can be equally applied to doing away with anybody — husband, wife, baby, daughter, son, the dying. Any of them at any given time could be "unwanted," "unplanned," not "economical," "embarrassing," "shaming," "suffering." A person could feel trapped, threatened and open to ridicule by any of them on his own terms. But does one kill them? Someday the "law" may allow it, but does legislation necessarily make it right? Bad laws can be changed as well as made.

It may be that some have acted too hastily and impatiently on the abortion issue — before all the facts were in. The liberalized abortion laws should be repealed, to be replaced by a heightened emphasis on morality, integrity, discipline, self control and personal responsibility for our actions.

It appears the abortionist and those who support abortion are taking the coward's way — the easy way out. The issue of abortion is really the tip of an iceberg of reckless thinking. Why blame the unborn for permissiveness, abandonment, stupidity, lawlessness and immorality? The blame rests elsewhere. It's time to stop passing the buck to someone who cannot defend himself and face the fact that there are consequences to our every action and decision. ▲



## THREE BIRTHS

The BIRTH OF MAN is a baffling thing,  
Both student and scholar agree,  
And down through the ages has been explained  
To only a certain degree.

Each time a new born baby cries  
We cannot help but ponder . . .  
This miracle — the birth of man!  
It strikes us all with wonder.

Yet . . . human birth, how trifling,  
How trivial in the light  
Of the wonder of the VIRGIN BIRTH  
Performed by God that night.

Oh, miracle of miracles  
That brought God down to earth,  
Becoming man, that He might die,  
Providing us NEW BIRTH!

— By Mae Fry

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CONTACT

VOL. XIX, NO. 14

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Published monthly by the National Association of Free Will Baptists, Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$3.00; church family plan, \$2.52 per year; church bundle plan, 23 cents per copy. Second class postage paid at Nashville, Tennessee. Copyright privileges reserved. © 1972. Member of the Evangelical Press Association.





In the recording of time, B.C. means Before Christ's birth. Yet, many historians say Christ was born as early as 4 to 8 B.C. Are the historians wrong or is our calendar miscalculated?

## THE FULNESS OF TIME

By Dr. Charles Hampton

Christmas season is that time of year, more than any other, that focuses attention on the birth of our Lord. Such an important occasion would be expected to hold a very prominent place in history, and so it does. The interesting thing here is the conspicuous lack of information concerning the actual time of His birth. It is upon this topic attention will now be focused.

A calendar is any one of numerous systems for keeping track of the days of our history; rules upon which to base a convenient chronology. The term calendar is taken from the Latin word, *calendae*, for the first day of the month in Roman times. As representatives of various cultures, calendars have appeared in a variety of forms. The present calendar, the Gregorian calendar, is a revision of earlier efforts at time-keeping. Though astronomically imperfect, it is almost universally accepted.

Calendars are based on specific eras of history. Within a given era, time-keeping starts with some fixed point and the years are numbered from that point. Ours is called the Christian era, and the fixed point is the birth of Jesus Christ.

Now the anomaly: the birth of Christ is the fixed point of our era, and one might logically expect His birth to have occurred in 0 A.D. However, this is not the case. In the first place, the year 0 (zero) is not used in calendar building or time-keeping, though astronomers use it in making calculations. Second, one will

find the birth of Christ recorded as anywhere from 4 to 8 B.C., depending on the sources used. How is this explained?

Sometime around 532 A.D. a monk by the name of Dionysius Exiguus first started calculations for the Christian era. (The era is sometimes called the Dionysian era after this man.) He placed Jesus' birth on 25 December in the year of Rome 753, and set 754 as the first year of the Christian era. After 3 or 4 centuries his scheme came into wide use. Since that time scholars have found his calculations to be in error and placed the birth of Christ at 4 B.C., or earlier.

Dionysius had no means to calculate more precisely. It has only been within the last century or so that historians have been able to fix the dates of Christ's nativity a little more precisely. (It should be noted that absolute accuracy still cannot be claimed.)

Contemporary history, astronomy and mathematics have been consulted in an effort to ascertain this "fixed point" in our era. Why? The Bible has not pinpointed a date, and this is a topic of interest to many people, including historians, astronomers, and chronologists. (That the Bible does not specify dates is understandable, since the Bible is not as interested in dates as in the presentation of our Lord and His redemptive plan.) However, the Word does give enough information to enable scholars to define a narrow range of possibilities. Though one finds statements of 4, 5, 6, 7, or 8 B.C. as the year of Christ's nativity, it is now almost universally believed that Christ

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# what's your problem?



By R. Eugene Waddell

was born in 6 or 5 B.C. (748 or 749 years after the founding of Rome) according to our present reckoning of time. (In spite of the apparent conflict, it is interesting to note the assurance with which some writers assert Christ's birthdate.)

Information most helpful in this effort have been statements about the dates of Augustus Caesar's reign, Cyrenius' governorship and Herod's death. The Bible points out that Christ was born during the reign of Augustus Caesar, the first Roman Emperor (31 B.C. — 14 A.D.). It further indicates that Jesus was born before Herod the Great died (Luke 1:5). These are dates that can be fixed according to the time-reckoning based on the founding of Rome.

In particular, the census in the time of Cyrenius, mentioned by Luke, appears to have occurred at about the year 747 of Rome, or 7 B.C. Further, Herod died 4 years before the traditional date of the Dionysian era, or 749 years after the founding of Rome. So the speculation that Jesus was born about 5 or 6 B.C. seems fairly well-founded.

The problem: an early calendar maker has fixed the birth of Christ too late in history and thrown off our system of time-reckoning. As early as 1603 Kepler found this error. (He placed Christ's birth at 7 B.C.). Then why not revise the Gregorian calendar, or swap it for a better one? First, if the reason for change is to more nearly identify Christ's birthday, it would not be worthwhile since that year is still not precisely known. Second, even if a much better option were available, once a calendar is established, it is hard to effect a change — a calendar is cherished by its users as an integral part of their history.

It should be clear by now that there is no absolute certainty as to the year of Christ's birth. If that point raises questions, it should not be too disturbing to find that 25 December as the day of Christ's birth has some interesting problems associated — but that is another story.

What is not clear as a matter of chronology is perfectly clear theologically: "But when the fulness of the time was come, God sent forth his son, . . ." May we thank God for this most precious of gifts as we honor Christ during this Christmas season. ▲

*QUESTION: For some time I've been working in a small restaurant which some of our friends run. I got started working there as a favor to them. But now we really need the money. The problem is this. They sell beer and when someone orders it I have to serve it. I don't believe in drinking and I've been wondering whether it's right for me to work there.*

**ANSWER:** I think that any person selling or serving any alcoholic beverage should carefully consider the results of his action. Suppose a drunk (people do get drunk on beer) were to leave a restaurant and run over your child. How would you feel about the one who sold him his drink? Don't you think the waitress would have to share some of the blame because she served him the stuff? God says, "Woe unto him that giveth his neighbor drink, . . ." (Hab. 2:15). God condemns helping people drink alcohol.

In several states the law holds a bartender liable to some extent for the actions of his patrons. Every state should pass such a law. You *are* your brother's keeper.

I like that part of our Free Will Baptist church covenant in which we promise to abstain from all sanction of the use and sale of intoxicating beverages.

Some say, "But I don't get drunk. I just have a few beers with my dinner." There are plenty of people on skid row and in the psychiatric hospitals who used to say that. You certainly wouldn't want to be the one to serve that first drink to a potential alcoholic. And regardless of what anyone says, alcoholism begins with the first drink.

Would you want someone, even someone needing money, to sell a drink to your child?

I hope you are saved and sure of it. If not, contact your nearest Free Will Baptist pastor or write to me. If you are saved, let me ask you this: "Do you think Christ is glorified when you serve an addictive drug — alcohol — to someone?"

Also, when you serve alcohol, you are placing your stamp of approval on alcohol. Actions do speak louder than words. Even though you might tell people that you are *against* alcohol, if you serve it to others, you are speaking up *for* it.

Regarding your need for money, if you are a child of God, He promises to meet your needs. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33).

Ask your Christian friends to pray with you for a new job.

A young girl, working at a drive-in, got saved. She didn't want to serve beer but she felt pressed into working to help support her widowed mother. Her pastor encouraged her to do right and to trust God to supply her need. They prayed for another job for the girl. Within a week, she had a better job in a much better atmosphere.

I believe God can do the same for you, but you will have to step out on faith and ask Him to supply you with a job. God will not force His will on you. Trust Him today.

*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.*



**“VOTE CTS” CAMPAIGN  
ATTRACTS ENTRIES FROM  
FOURTEEN STATES**

NASHVILLE, TENN. — Church Training Services from Free Will Baptist churches in fourteen states were represented in the 1972 National CTS Promotional Campaign “Vote CTS.”

Malcolm Fry, director of this department, stated that the tabulation of results revealed that those churches which utilized all the promotional materials provided by the National CTS Department along with their own initiative and creativity reaped the greatest increase.

The campaign was conducted during the month of September, taking the attendance for each of the four Sundays and measuring it against the average attendance in CTS for April, May and June.

First place church winners in each division will be awarded a plaque. An additional award will be presented to the CTS director achieving first place in each division. One church, Salem in Alford, Florida, won first place in both categories in Division E: best attendance increase and most per capita contribution. This church’s pastor will also receive a gift.

The divisions, based upon CTS enrollment, were as follows: Division A — 200 and up; Division B — 150 to 199; Division C — 100 to 149; Division D — 50 to 99; and Division E — 0 to 49.

Div.	Church & CTS Director	Spring Avg.	Sept. Avg.	Increase	Contribution
A	No entries				
B	No entries				
C	1. Woodbine, Nashville, Tenn. Leon Parker	130	188	44.6%	- 0 -
	2. Guin, Guin, Alabama Ernest Harris	122	156	27.8%	\$67.82
	3. First, Tucson, Arizona Glenn Guild	109	134	22.9%	\$35.00
D	1. Collinswood, Portsmouth, Va. Keith Kenemer	74	144	94.6%	- 0 -
	2. Bellview, Colquitt, Ga. Robbie Griffin	54	95	75.9%	\$10.00
	3. Whitney, Spartanburg, S.C. Carol Dotson	52	74	42.3%	\$10.00
E	1. Salem, Alford, Fla. Cecil L. Powell	19	38	100%	\$20.00
tie	1. Kilsyth, Mt. Hope, W. Va. Rev. Pat Ruble	25	50	100%	- 0 -
	2. Sunnyslane, Del City, Okla. Stanley Kent Konopinski	35	59	68.5%	- 0 -
	3. Emmanuel, Columbus, Ga. George Morris	31	41	32.2%	- 0 -



FREE WILL BAPTIST

**newsfront**

**TENNESSEE VOTES TO HIRE FULL-TIME PROMOTIONAL  
MAN; RECOGNIZES SIX PASTORS FOR BAPTISMS**

NASHVILLE, TENN. — Amidst the stirring messages shared at the Tennessee State Association of Free Will Baptists, delegates paused to cast their votes of approval to establish a permanent state office and to hire a man to serve as the full-time promotional secretary for the state. The unprecedented action came on the concluding day of the annual session which convened with the Cofer’s Chapel Church here November 13-15.

In the words of Moderator James Earl Raper, “the who, when, where and how” necessary to implement this action was delegated to the Executive Committee of the state. The Reverend Richard Cordell, a Nashville pastor, serves as editor of the state paper and functions as the state’s promotional secretary on a part-time basis.

Six pastors were recognized for successfully accepting the challenge given at the 1971 state meeting to

baptize at least 50 new converts in their local church before the 1972 meeting. They were: Clarence Phillips, First Church, Johnson City, 86; Richard Cordell, Woodbine Church, Nashville, 83; George Higgins, Central Church, Johnson City, 76; Richard Adams, Eastside Church Elizabethton, 70; Jack Cox, Canah Chapel Church, Erwin, 63; and David Hicks, First Church McEwen, 53.

From October 1, 1972, through September 30, 1973, pastors who baptize 25 to 49 converts in their local church will be recognized at the 1973 state meeting with a certificate. Those who baptize 50 or more will receive a plaque.

The 1973 session will convene with the Cookeville Free Will Baptist Church, Cookeville.

Under the theme “Arise and Go,” keynote messages were delivered by Fred Warner, Promotional Secretary for the Arkansas State Association of Free Will Baptists; Dann Patrick, pastor of Randall Memorial Church in Memphis; and Richard Adams, pastor of Eastside Church in Elizabethton.

**ARKANSAS CHURCH  
OBSERVES  
33RD ANNIVERSARY**

POCAHONTAS, ARK. — The 33rd anniversary of the organization of the First Free Will Baptist Church here was observed Sunday, October 1, 1972, with a special eleven-candle ceremony. Pastor Glenn Lewis and members of the deacon board participated in the ceremony which was representative of the eleven ministers who have served the church from 1939 until the present.

Special recognition was given to all charter members who were present on this Sunday.

## OKLAHOMA STATE ADOPTS RECORD BUDGET; JOINS NAE

OKLAHOMA CITY, OKLA. — Delegates to the 64th annual session of the Oklahoma State Association of Free Will Baptists, meeting here October 16-19, approved the largest total budget ever adopted to finance the denominational work during the upcoming associational year. The record budget exceeded \$750,000.

In another historic move, they voted to affiliate the state body with the National Association of Evangelicals. Since the National Association of Free Will Baptists had severed its relationship with NAE in its annual session in Fort Worth, Texas, last July, this action was necessary to enable the Oklahoma body to continue its official affiliation with the NAE.

A budget of \$67,500 was adopted by the association for the 1972-73 Cooperative Plan of Support. Of this amount, 43 per cent is allocated to the national program of Free Will Baptists.

Traditionally, this amount is distributed according to percentages set by the National Association. For the upcoming associational year, however, the Oklahoma body voted to distribute the monies sent to the national level according to a percentage formula recommended by the state's Executive Committee.

The report that the Oklahoma State Regents for Higher Education had approved Hillsdale Free Will Baptist College to grant a Bachelor of Arts degree in religion was well received by the delegates. According to the Hillsdale trustees, committees are presently at work on the projected curriculum expansion.

A total of 694 persons registered for the four day state meeting. Delivering the messages for the session were Rick Duncan, Edmond; Charles Murphy, Holdenville; Gary Dodson, Haskell and Milburn Wilson, Ardmore.

The 1973 session will be held in McAlester.

## CHRISTIAN SCHOOL PRINCIPALS CONVENE

NASHVILLE, TENN. — Principals from nine Free Will Baptist Christian schools heard the Reverends Ken Riggs and Henry Oliver, faculty members of Free Will Baptist Bible College, deliver key addresses during the first annual Free Will Baptist Principals' Conference held on the campus of the denominational college October 5, 6.

Mr. Oliver spoke on "The Why of Christian Day Schools" and Mr. Riggs discussed the topic "Christian Standards in Christian Schools." Also included in the program were a panel discussion, group discussions and interviews with interested students now enrolled at FWBCC.

Free Will Baptist schools represented included the following: Ebenezer School, Miami, Fla.; Bethel Academy, Kinston, N.C.; Faith Academy, Goldsboro, N.C.; West Dublin Christian School, Dublin, N.C.; Maranatha Christian School, Florence, S.C.; Donelson Christian School, Nashville, Tenn.; Woodbine Christian Academy, Nashville, Tenn.; Randall Academy, Memphis, Tenn.; and Bethany Academy, Norfolk, Va.

Free Will Baptist Bible College sponsored the conference so that they might be more keenly aware of the needs of Christian day schools. Mr. Riggs and Mr. Oliver, both of whom teach in the field of education, as well as other members of the faculty sought to acquaint the principals with the steps that the College is taking to prepare students for positions in the field of Christian education.

Plans are being formulated for the second annual Principals' Conference to be held next fall. Any inquiries or suggestions concerning the conference and its functions should be addressed to Mr. Riggs, 3606 West End Avenue, Nashville, Tennessee 37205.

## CTS DEPARTMENT ADDS NEW STAFF MEMBER

NASHVILLE, TENN. — Jonathan Thigpen, 21 year old Free Will Baptist Bible College senior, will be joining the staff of the Church Training Service Department in January, 1973.



THIGPEN

According to CTS General Director, Malcolm Fry, Jonathan's responsibility and duties will primarily be assisting Mr. Fry with the planning and details of the National Youth Conference. However, Jonathan will also be used in

developing and promoting all the areas of the CTS Department.

Jonathan, who has just recently been listed in "Who's Who in American Colleges and Universities," has been preaching for six years. He holds an average of 14 youth revivals each summer and conducts week-end meetings during the school year. He is the son of Dean and Mrs. Charles Thigpen, both members of the faculty at Free Will Baptist Bible College.

## NEW BUILDINGS NEAR OCCUPANCY AT FWBCC

NASHVILLE, TENN. — The occupancy of the new Activities Building and the new wing of the Welch Memorial Library on the campus of Free Will Baptist Bible College is expected to become a reality early in 1973, according to an announcement from Jack Paramore, Director of Development.

The new Activities Building will give the college its own and first facility for its physical educational program. This structure provides game and exercise rooms, a gymnasium which can be divided into two totally separate areas for simultaneous use, and a swimming pool which was given by the alumni of the college. Another asset of this building is that the gymnasium area is designed to serve as an auditorium to accommodate large gatherings on the campus.

The new library wing will provide the space necessary to double the number of books to a maximum of 42,500 volumes which is considered sufficient for Bible colleges. Also, reading and research areas will be greatly enlarged.

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for up-to-the-minute  
missionary prayer information



**CALIFORNIA CHRISTIAN COLLEGE DEDICATES WOMEN'S DORMITORY**

FRESNO, CALIF. — Alathia House, the first dormitory built specifically to house women students on the campus of California Christian College, was dedicated in services Saturday, October 21, 1972.

The building, which is a semi-colonial, semi-spanish, fully air conditioned stucco structure, was first occupied last February. It accommodates 50 students and the dormitory supervisor's family. The value of the two-story structure has been estimated near \$125,000.

The Reverend Edward Jor.ns, moderator of the California State Association of Free Will Baptists, delivered the dedicatory message.

**PASTORAL AND OTHER CHURCH STAFF CHANGES**

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

**ALABAMA**

Roger Millin to White Rock Church, Phenix City.

Clifford Holland to First Church, Cordova, from First Church, Florence, where he served as assistant pastor.

Bobby Parker to Howard's Grove Church, Cottonwood.

Donald Grice to Sardis Church, Eufaula, from Unity Church, Sylacauga.

James Pittman to South Highland Church, Muscle Shoals, from Mt. Olive Church, Guin.

**ARIZONA**

Dugan McDonald to Northside Church, Phoenix, from First Church, Duncan, Okla.

**KENTUCKY**

Bill Newsome to First Church, Louisville.

David Foster to Friendship Church, Fordsville.

**MISSOURI**

Harvey Hill to Thayer Church, Thayer, from New Hope Church, Joelton, Tennessee.

**NEW MEXICO**

Don Conn to mission church, Artesia.

**OKLAHOMA**

Sherman Webb to Trinity Temple Church, Tulsa, from First Church, Stigler.

Clarence Campbell to First Church, McAllister, from First Church, Marion, North Carolina.

**TENNESSEE**

Ronnie Floyd to Pleasant Valley Church, Ashland City.

Ronald Wallace to Dunbar's Chapel, Indian Mound.

**newsfront** (continued)

**"FAMILY AFFAIR" SETS PARTICIPATION RECORD**

NASHVILLE, TENN. — The unprecedented number of entries in the Fall Enlargement Campaign sponsored in October by the National Sunday School Department set a record for participation, according to Sunday School officials.

"Sunday School Is A Family Affair" attracted Free Will Baptist Sunday schools in 26 states and one U.S. territory during the enlargement effort. These participants reported a total

average gain in attendance of 46.35 per cent during the campaign.

The divisions were determined according to the Sunday school enrollment: Division A — 500 and up; Division B — 400 to 499; Division C — 300 to 399; Division D — 200 to 299; Division E — 150 to 199; Division F — 100 to 149; Division G — 50 to 99; and Division H — 0 to 49.

Appropriate plaques have been awarded the following winners.

DIVISION	CHURCH	APR-JUNE AVG.	OCT. AVG.	INCREASE
A 1st	_____	_____	_____	_____
2nd	_____	_____	_____	_____
B 1st	Central-Johnson City, Tn.	406.54	513.20	26.16%
2nd	Central-Royal Oak, Mi.	438	526	20.09%
C 1st	First-Bakersfield, Ca.	315.6	427	35.37%
2nd	Hilltop-Fuquay, N.C.	307	358	16.61%
D 1st	First-Newport News, Va.	290	428	47.59%
2nd	Capitol Hill-Okla. City, Ok.	206	299	45.15%
E 1st	Bethel-South Roxana, Ill.	176	270	53.41%
2nd	First-Claremore, Ok.	191	246	28.80%
F 1st	Victory-Avondale, Mo.	123	212	72.36%
2nd	Bellview-Colquitt, Ga.	107	171	59.81%
G 1st	Harmony-Fresno, Ca.	76	243	319.74%
2nd	Shafter-Shafter, Ca.	89	150	68.54%
H 1st	Athens-Athens, Ga.	4	39.40	885.00%
2nd	Capitol-Sacramento, Ca.	11	58.40	430.91%

**PROSPECT CHURCH RATES BIBLE COLLEGE DAY SUCCESS**

DUNN, N.C. — A check for \$1,704.27 was received by Jack Paramore, Director of Development for Free Will Baptist Bible College in Nashville, Tennessee, at the conclusion of "Bible College Day" observed in the Prospect Free Will Baptist Church, Sunday, October 22. This check was representative of a total of \$2,809.27 which the church has raised for the development program of the college.

The church not only used this special Sunday to raise the money, but the teens of the church participated in an area-wide Walk-A-Thon to aid the cause.

Pastor Bill Robinson stated that Mr. Paramore and the Ambassadors Quartet from the college proved a great blessing to the people of Prospect. "Our people really entered into the spirit of Bible

College Day and the Lord crowned the weekend with some thirty decisions at the closing service on Sunday night."

A total of nearly \$7,000.00 was raised through the efforts of Prospect's College Day, the Paul Palmer Union Meeting which also participated in the weekend meeting, and the teen's Walk-A-Thon.

**DENOMINATIONAL CALENDAR**



For handy reference, the 1973 denominational calendar, which begins on page 9 of this issue, may be removed from the magazine by simply prying up the center staples and slipping out the calendar. The remainder of the magazine will remain intact if the staples are then pushed back into place.



# National Association Of Free Will Baptists

## 1973

# CALENDAR



# OF ACTIVITIES

The denominational calendar is designed to suggest to the churches significant emphases and events which may be observed during the year. These suggestions are made with the understanding that each church, association, and denominational organization will choose emphases and events in keeping with its own needs. — Executive Office

SUN	MON	TUE	WED	THU	FRI	SAT
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	EMPHASIS: WNAC Enlistment Month		
19 <b>JANUARY</b> 73						

SUN	MON	TUE	WED	THU	FRI	SAT
					NATIONAL YOUTH WEEK January 28-February 4	
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	EMPHASIS: National Teacher Training Month		
19 <b>FEBRUARY</b> 73						

## 1974

JANUARY							MAY							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
..	1	2	3	4	5	..	..	1	2	3	4	..	1	2	3	4	5	6	7	
6	7	8	9	10	11	12	5	6	7	8	9	10	11	8	9	10	11	12	13	14
13	14	15	16	17	18	19	12	13	14	15	16	17	18	15	16	17	18	19	20	21
20	21	22	23	24	25	26	19	20	21	22	23	24	25	22	23	24	25	26	27	28
27	28	29	30	31	..	..	26	27	28	29	30	31	..	29	30	..	..	..	..	..
FEBRUARY							JUNE							OCTOBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
..	1	2	3	4	5	..	..	1	2	3	4	5	..	1	2	3	4	5		
3	4	5	6	7	8	9	2	3	4	5	6	7	8	6	7	8	9	10	11	12
10	11	12	13	14	15	16	9	10	11	12	13	14	15	13	14	15	16	17	18	19
17	18	19	20	21	22	23	16	17	18	19	20	21	22	20	21	22	23	24	25	26
24	25	26	27	28	..	..	23	24	25	26	27	28	29	27	28	29	30	31	..	..
..	..	..	..	..	..	..	30	..	..	..	..	..	..	..	..	..	..	..	..	
MARCH							JULY							NOVEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
..	1	2	3	4	5	6	..	1	2	3	4	5	6	..	1	2	3	4	5	6
3	4	5	6	7	8	9	7	8	9	10	11	12	13	3	4	5	6	7	8	9
10	11	12	13	14	15	16	14	15	16	17	18	19	20	10	11	12	13	14	15	16
17	18	19	20	21	22	23	21	22	23	24	25	26	27	17	18	19	20	21	22	23
24	25	26	27	28	29	30	28	29	30	31	..	..	24	25	26	27	28	29	30	
31	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
APRIL							AUGUST							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
..	1	2	3	4	5	6	..	1	2	3	4	5	6	1	2	3	4	5	6	7
7	8	9	10	11	12	13	4	5	6	7	8	9	10	8	9	10	11	12	13	14
14	15	16	17	18	19	20	11	12	13	14	15	16	17	15	16	17	18	19	20	21
21	22	23	24	25	26	27	18	19	20	21	22	23	24	22	23	24	25	26	27	28
28	29	30	..	..	..	..	25	26	27	28	29	30	31	29	30	31	..	..	..	..

SUN	MON	TUE	WED	THU	FRI	SAT
EMPHASIS: Spring Sunday School Enlargement Campaign						
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
BIBLE CONFERENCE — FREE WILL BAPTIST BIBLE COLLEGE March 18-22						
25	26	27	28	29	30	31
19 <b>MARCH</b> 73						



SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
Foreign Missions Call A-Thon Sunday April 15	WNAC PRE-EASTER WEEK OF PRAYER AND OFFERING FOR FOREIGN MISSIONS April 16-20					
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30			EMPHASIS: Foreign Missions Month		
19 <b>APRIL</b> 73						

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
Nat'l. Youth Conference July 8-12 Macon, Georgia		NATIONAL ASSOCIATION OF FR Macon, Georgia				
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				
19 <b>JULY</b> 73						

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11	12
FWBCC Baccalaureate Service 8:00 p.m. May 13				FWBCC Graduation Service 10 a.m. May 17		
13 MOTHER'S DAY	14	15	16	17	18	19
		SUMMER SCHOOL - FWBCC May 22 - June 1				
20	21	22	23	24	25	26
27	28 MEMORIAL DAY	29	30	31		
19 <b>MAY</b> 73						

SUN	MON	TUE	WED	THU	FRI	SAT
						1
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	
	Fall Semester Begins FWBCC August 27					
19 <b>AUGUST</b> 73						

SUN	MON	TUE	WED	THU	FRI	SAT
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17 FATHER'S DAY	18	19	20	21	22	23
24	25	26	27	28	29	30
19 <b>JUNE</b> 73						

SUN	MON	TUE	WED	THU	FRI	SAT
2	3 LABOR DAY	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23 30	24	25	26	27	28	29
19 <b>SEPTEMBER</b> 73						



DECEMBER 73

	27	28	29
	20	21	22
	13	14	15
	6	7	8
	1		
ED	THU	FRI	SAT

NOVEMBER 73

	30	31	
	23	24	25
	16	17	18
	9	10	11
	2	3	4
ED	THU	FRI	SAT

EMPHASIS: National Home Missions Month

MISSIONARY CONFERENCE - FWBBC Nov. 4-6

OFFERING FOR NATIONAL HOME MISSIONS - Nov. 12-16

WAC PRE-THANKSGIVING WEEK OF PRAYER AND OFFERING FOR NATIONAL HOME MISSIONS - Nov. 12-16

National Home Missions Sunday Nov. 18

THANKSGIVING

OCTOBER 73

	26	27	28
	19	20	21
	12	13	14
	5	6	7
ED	THU	FRI	SAT

EMPHASIS: FWB Layman's Sunday Oct. 14

DECEMBER 73

	23/30	24/31	25	26	27	28	29
	16	17	18	19	20	21	22
	9	10	11	12	13	14	15
	2	3	4	5	6	7	8
							1
	SUN	MON	TUE	WED	THU	FRI	SAT

EMPHASIS: W.N.A.C. Season of Prayer and Offering for State Missions

Thomas H. Willey, Sr. / Christmas Gift To Missions

NOVEMBER 73

	25	26	27	28	29	30		
	18	19	20	21	22	23	24	
	11	12	13	14	15	16	17	
	4	5	6	7	8	9	10	
	2	3						
	SUN	MON	TUE	WED	THU	FRI	SAT	

EMPHASIS: National Home Missions Month

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National Home Missions Sunday Nov. 18

THANKSGIVING

OCTOBER 73

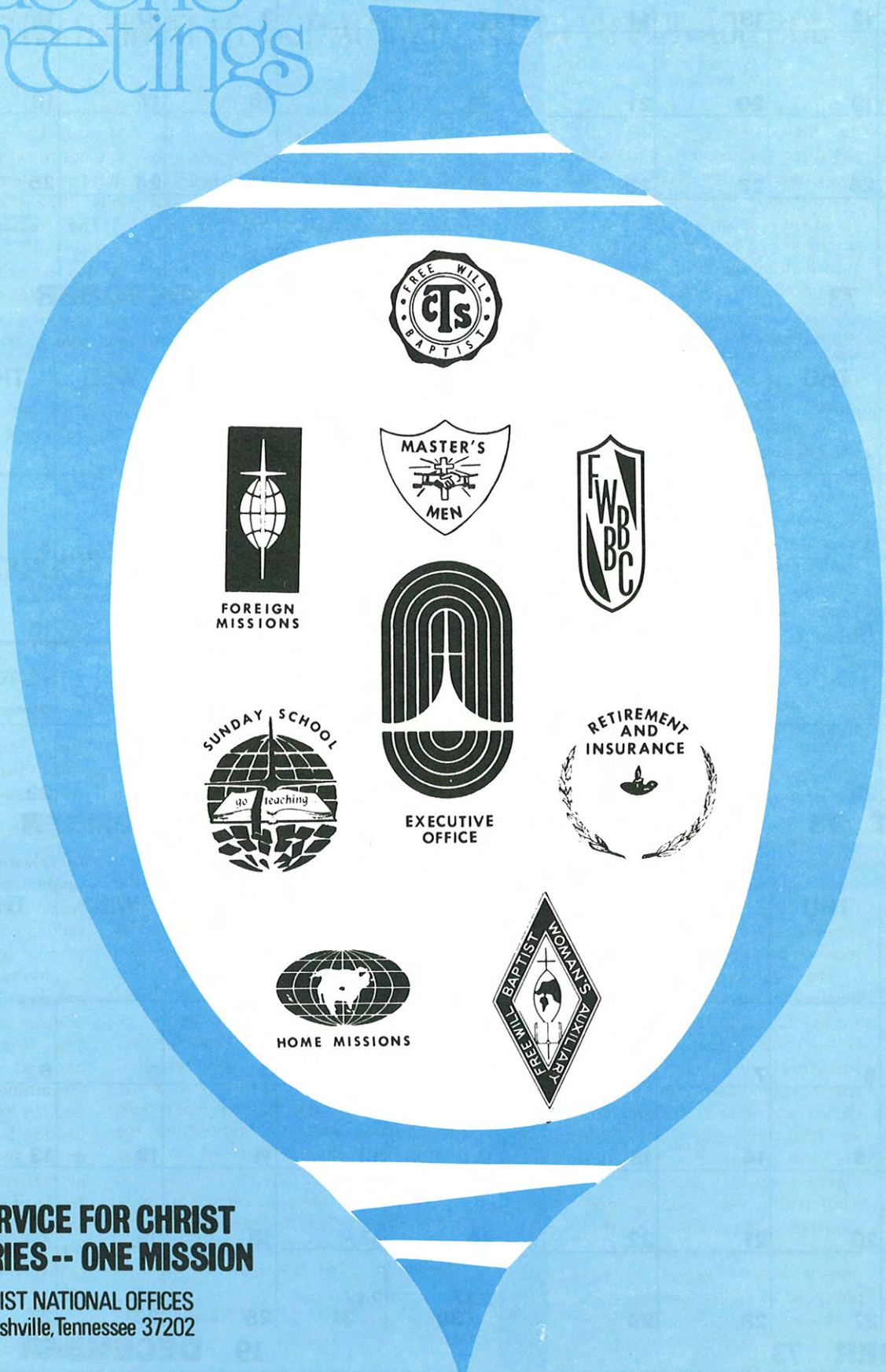
	21	22	23	24	25	26	27	
	14	15	16	17	18	19	20	
	7	8	9	10	11	12	13	
	1	2	3	4	5	6		
	SUN	MON	TUE	WED	THU	FRI	SAT	

EMPHASIS: Layman's Month

Sunday School Fall Enlargement Campaign



# Season's Greetings



FOREIGN MISSIONS



EXECUTIVE OFFICE



HOME MISSIONS



**UNITED IN SERVICE FOR CHRIST  
MANY MINISTRIES-- ONE MISSION**

FREE WILL BAPTIST NATIONAL OFFICES  
P.O. Box 1088 / Nashville, Tennessee 37202



## JUSTIFICATION BY FAITH: TEMPTATION TO TAMPER WITH DOCTRINE

by Leroy Forlines

In recent articles, contributing causes to cheap, easy-believism have been discussed. Let us now turn our attention to what can be done to stop this corruption of the gospel.

There is a strong temptation at this point to tamper with the doctrine of justification by faith alone. This must not be. Such verses as John 1:12; 3:16, 18, 36; Acts 16:31; Romans 3:28; 4:1-8; Galatians 2:16; Ephesians 2:8, 9; Titus 3:5; and I John 5:13 make the truth of salvation by faith alone too clear to be challenged.

Another temptation is to try to explain the meaning of faith in such a way that it has about the same characteristics as works. Thus, it sounds much like being saved by works. This must not be either. To do so minimizes the distinction that Paul makes between faith and works (Romans 4:1-8). It also weakens what Paul said in Romans 11:6 when he insisted that salvation cannot be by works and grace at the same time.

It is true that there is a faith that saves and there is a faith that does not save. James makes this clear in James 2:14-26. It is also true that the faith that brings salvation results in works while the faith that does not is an empty faith. The question arises: Why does saving faith always result in good works? The answer is not to be found in some strange way of understanding faith. It is found in that which is received by faith. What is it that is received by faith? It is salvation.

The real question becomes: Is it possible to have salvation and not have works? This calls for the question: What is salvation? Salvation consists of justification and sanctification. Justification deals with the forgiveness of sin and a right standing with God. Sanctification deals with the change of life with regard to moral and spiritual matters. The absence of either justification or sanctification from salvation is impossible. This means that sanctification or a changed life is always present when salvation is present. The point is this: We cannot think of a

person having salvation without having a changed life. To have faith in Christ for salvation is to have faith in Christ for the forgiveness of sins *and a changed life*. If one receives what he believes in order to obtain (salvation), he will definitely have a changed life. If there is no changed life, there is no salvation.

We do not need to add works to faith as the condition of salvation. We do not need to define faith so it sounds like works. We need to declare the true nature of salvation. We need to declare that to have salvation is to have a changed life so far as moral and spiritual matters are concerned. We need to make

it emphatically clear that the absence of righteousness and the absence of love for our Christian brothers means the absence of salvation (I John 3:10). See a more complete treatment of this in the July, 1972 issue of *Contact*.

The message and emphasis given above must be given with all the seriousness and urgency that our hearts can give it; all the clarity that our minds can give it; all the perseverance our wills can give it; and all the power that the anointing power of God on a man of God can give it. If we fail to meet this challenge, many good churches may soon reach the point of no return. ▲

## What Became Of The "Christian Baptists"?

by Robert E. Picirilli

For some time we have depended on oral reports that the Stone Association (Tennessee) was first called "Christian Baptist," without the "Free Will" on the front. At last this can be confirmed by the record. The minutes of the 1879 session of this association have now come into our hands, and — sure enough — they are called Christian Baptists.

There is no doubt, however, that the doctrine was identical, from the first, with Free Will Baptists elsewhere. The Articles of Faith, printed in the minutes, confirm this. Article 4, for example, lists Baptism, the Lord's Supper, and "the washing of the saints' feet" as "ordinances of Jesus Christ." Further, that article specifies that "Immersion is the only true water baptism," and adds that baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God."

Article 9 takes a stand for open communion: "all the members of the church of Christ have a right to the Sacrament table, upon the principle of

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### HISTORY CORNER

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their acceptance with Him." First Corinthians 11:28 is quoted in support of this stand.

Article 3 is also quite interesting, and is the only article dealing with the way of salvation: "We believe that man is unable to recover himself from the fallen state that he is in by reason of sin only by the grace of God, through the exercise of Faith."

Another section in the minutes is entitled "Declaration of Rights," and is similar to a constitution and by-laws. The first section contains this clear avowal: "All power of Church Government is inherent in the people and the Preachers, that is the churches." Section 5 includes this: "Every man has an inalienable right to private judgment in matters of religion, and may speak freely of the same in a way that will not violate the law of God, or the laws of his country, or the rights of his fellowmen." ▲



# How To Motivate Church Workers

By Keith Kenemer

Mr. E. M. Bounds has said, "Men are God's method. The church is looking for better methods. God is looking for better men . . . What the church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use — men of prayer, men mighty in prayer. The Holy Ghost does not come on machinery, but on men. He does not anoint plans, but men — men of prayer . . ."

As we look around our circles of the religious world we find a great number of our pastors and church leaders running around to the latest "how to do it" conferences or frantically reading the most recent magazine articles in an effort to find what is someone else's magic formula for success. We have seemingly reached the position in our organizational existence that we feel success can only be measured in numbers, buses, or buildings and these are a result of the way certain methods are used. "We don't need better methods on file — we need better men on fire!"

As the well known evangelist Dr. Vance Havener once said, "If we expect the blessings of God, we have got to do the work of God, with God's methods and in God's way." To simply have a large number or a lot of buses or large buildings does not all inclusively spell success in the sight of God. Ours is not the task of winning the world to Christ; it is the task of training laymen who will train people who will communicate with the lost world, win them to Christ, teach them the Word of God, train them to live according to its precepts and then activate those converts to live in the lost world so that they are able to win someone to Christ, teach him, train him, activate him to go and reach someone else. This is what Paul meant in II Tim. 2:2. All of us have the responsibility to win souls, and all of us have the same responsibility to make disciples of those that we have won to

Christ. They are our "babes in Christ" and we must not let them die of spiritual malnutrition. Thus it becomes the responsibility of all of us to motivate people to accomplish what Jesus meant when he said "GO" and what he meant when he said "Make Disciples."

Motivating workers is the great difficult and enduring task of anyone who holds a place of leadership in the work of serving the Lord. Be it a pastor, an assistant, a deacon, a Sunday school officer or a teacher, each one has the great responsibility of developing those around him to be the very best person for Christ that they can be.

There is no secret to this success. But we do have the words of our Lord that speak to the issues.

John 4:35 says "... Lift up your eyes, and look on the fields; for they are white already to harvest." Matthew 9:36 says "... When he saw the multitudes, he was moved with compassion . . . they were as sheep without a shepherd."

It was the multitudes (numbers) that moved the heart of Jesus. And if we are to motivate workers today to do the task the Lord commanded, then we, *first* of all, have to get them to "*Lift up their eyes.*" Where do people today really have their eyes set? Is it on the Lord of Calvary or on the needy people dying in sin? No! People, since the days of Adam, have had their eyes *not* on God and His business, but on themselves, their *sin*, and their *satisfaction*. Our churches are filled with Christians who have their entire lives wrapped up in themselves. They cannot see the lost multitudes that are marching fastly down that broad road straight to Hell because their eyes are on their own feet and their only purpose in life is to meet all their needs and desires. Our Christians today are fat and lazy with satisfaction. They are resting on past glories and victories. In no way are they concerned about the world's great need today and what they can do to meet that need. They sit back relaxed and

comfortable not realizing that almighty God holds them accountable for their neighbor next door, the man across the street, their co-workers and even their Sunday school pupils. To them, missions begins at least 5000 miles from their doorsteps and they see no need of the urgency that is portrayed from their church pulpit from time to time.

Many times, in order for our people to "Lift up their eyes," we have to, *secondly*, get them to "Look on the fields" of the world and see the lost multitudes. They must see their neighbors, their friends, their loved ones through eyes of compassion as Jesus did before they will be moved into action.

In the United States alone there are over 210 million people. Over 135 million of these are unchurched and are just as lost as the people of the darkest spot on any foreign field. That is 54,000 prospects for every single one of our Free Will Baptist churches. These are our neighbors, friends and loved ones. By the year 2000 A.D. scientists tell us that there will be over 3½ billion people living on the face of the earth. There will be more people presently living by that time than have lived and died since the days of Adam and Eve. What a multitude, what a task, what a responsibility! Science and industry are preparing for that day while our churches sit back in their satisfaction. In an Arkansas town, Eastman Kodak prepares to establish a processing plant that will increase the population of the whole town by 50%. But will the local churches prepare to reach these new people by increasing their capacity at least by the same percentage? The airlines are purchasing 747 jets that are capable of holding more people on any one flight than many of our Free Will Baptist churches are capable of having in any one service and probably on any one day. Is this vision? Is this what Jesus meant when He said, "GO"?

It is imperative that we see our field and that we comprehend the reason for Christ's Great Marching Order given







## WORDS FOR WOMEN

# The Dread of Christmas

by Billye Gwartney

With the approaching Christmas season, I have been hearing these words from women of all walks of life, "I just dread Christmas" or "I'll be glad when it is over."

To every woman that has these thoughts concerning Christmas, I ask you to do two things, *think* and be *thankful*.

When we *think* what Christmas is all about, we immediately think of the time of our Saviour's birth nearly 2,000 years ago in that lowly stable where He was wrapped in swaddling clothes and placed in a manger. We *think* of the

Shepherds who heard the glad tidings of great joy from the heavenly host. We *think* of the Wise men who traveled from afar to see the Christ child. If the Saviour had not been born, there would be no Christmas.

Then we should be *thankful*. First of all, we should be *thankful* that God so loved us that He sent His Son to be our Saviour. We should also be *thankful* that we live in a country that declares a legal holiday honoring our Saviour's birth.

Most of us will be gathering with our loved ones during the holidays. We should be *thankful* for this blessing. We

will be giving and receiving gifts. Let us remember that it isn't so important as to how expensive the gift is or how big the package is, but the attitude in which it is given. We give because we love.

Remember the scripture in John 3:16, "For God so loved the world that He gave His only Begotten Son that whosoever believeth in Him should not perish but have everlasting life." The greatest gift that can be given is that we give of ourselves whole heartedly to the service of our Saviour. Our main concern ought not to be the buying of gifts for those we love. Let us *think* and be *thankful* for this time of year.

"This is the day which the Lord hath made; we will rejoice and be glad in it," Psalms 118:24.

**ABOUT THE WRITER:** Mrs. Gwartney capably fulfills the role as a pastor's wife at the First Free Will Baptist Church of Pryor, Oklahoma, where her husband, Ray, serves as minister. She is also treasurer of the Oklahoma State Woman's Auxiliary Convention. ▲

## MOTIVATION (Continued)

over 1900 years ago — "GO!" We must see the pupils on our Sunday school rolls, our unsaved loved ones, our visitors who come to us on Sundays as prospects in our field. Add to these inside prospects, the outside prospects of the neighbors on our block, co-workers, friends, and the entire population of our city. If any pastor or church worker can look at this multitude for his field and say, "I don't have any prospects," then he is blind in his sin and self satisfaction.

After the people have been motivated, it then becomes the responsibility of the leadership to *keep them happy* in the work of the Lord. Here are three basic principles, if followed, which will result in maintaining a large group of happy and busy workers.

1. *Keep them out winning souls.* Going out should not be only for church visitation, but to make an honest effort to win a soul to Jesus Christ. If our workers are ever able to reproduce themselves by leading someone else to Christ, it will help them to relive the experience they had when they were saved. There is a need for people to go out and visit, but there is an even greater and more definite need for our people to go out with the intention of helping that lost soul find eternal life.

Practicing this principle will certainly develop happy workers.

2. *Keep them walking in the spirit.* One of the greatest needs is for our people to realize that there is a third person of the Trinity who empowers all that we do. Without the guidance and work of the Holy Spirit of God, we, as laborers, are powerless to act. According to I Corinthians 12, it is this Spirit that brings about unity in the body of Christ and in all of our "administrations" and "operations." He is a person to be followed. Walking in His power will produce the fruits that workers need desperately to accomplish the assigned task: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

3. *Keep them on their knees.* When problems arise and confusion is spreading rapidly, the best place to get all of the workers is on their knees in prayer. Before the American Revolution broke out, there was dissention among the colonists as to what exact method should be taken. Patrick Henry is quoted as saying, "They who are of a divided opinion, after being together on their knees in prayer may not find it so hard to stand together united."

Psalms 126:5-6 gives to us a special promise if we will but apply it. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come

again with rejoicing, bringing his sheaves with him." This promise can mean the success or failure of all of our churches. It also can be applied to every one of our workers. God has promised that if we will be compassionate to the point that we are able to shed tears of sorrow, He will hear our prayers, see the burden of our hearts and answer our request in accordance with the measure of faith we have displayed to Him.

Since the days of the first church at Jerusalem, it is yet to be seen what a group of God's people can do, being totally motivated by the lost condition of this world and empowered by the Holy Spirit. As one writer put it, "These are they that shook the world upside down. They went out into homes and market places and shared God's redemptive love."

**ABOUT THE WRITER:** Mr. Kenemer, for the past two years, has been proving that a layman can be used in the Free Will Baptist denomination. He continues to successfully conduct Sunday school revivals and has spoken in Evangelism Conferences and Teach-And-Train workshops. He shared this presentation with pastors and laymen at the 1972 National Convention in Fort Worth, Texas.

Mr. Kenemer serves as Minister of Christian Education at Collinswood Free Will Baptist Church, Portsmouth, Virginia. He is a graduate of Free Will Baptist Bible College and Grace Theological Seminary. ▲



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Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT  
October 1972

RECEIPTS:

State	Oct. '72		Oct. '71	Yr. to Date
	Co-op	Design		
Alabama	\$ 1,277.17		\$ 1,404.06	\$ 5,300.85
Arizona	...		...	2,040.46
Arkansas	...		569.79	8,554.80
California	...		701.58	5,609.14
Colorado	...		...	25.12
Florida	63.17		833.93	5,510.97
Georgia	920.24		656.40	6,466.41
Idaho	108.08		...	395.50
Illinois	1,198.86		1,135.97	10,725.54
Indiana	...		...	227.69
Kansas	...		172.00	1,258.00
Kentucky	162.40		151.25	2,017.63
Maryland	70.12		...	329.21
Michigan	...		...	560.68
Minnesota	38.28		64.79	537.71
Mississippi	28.78		105.00	618.82
Missouri	2,721.38	(2,721.38)	1,720.60	25,701.71
New Mexico	...		...	34.48
North Carolina	75.00		89.55	540.31
Northwest Assoc.	86.46		30.38	506.86
Ohio	914.20		1,234.65	5,783.11
Oklahoma	3,436.72		2,181.72	25,616.47
Tennessee	93.42		90.50	1,653.87
Texas	199.36		175.77	1,412.01
Virginia	44.13		22.17	428.82
West Virginia	...		...	120.00
Wyoming	...		...	36.46
<b>Totals</b>	<b>\$11,437.77</b>		<b>\$11,340.11</b>	<b>\$112,012.63</b>

DISBURSEMENTS:

Executive Dept.	\$ 2,912.43	(553.50)	\$ 3,092.46	\$ 32,347.39
Foreign Missions	2,714.21	(805.72)	2,625.19	25,725.99
Bible College	2,396.51	(608.78)	2,244.51	21,838.82
Home Missions	1,596.70	(461.25)	1,576.06	15,236.82
Church Training Serv.	789.49	(153.75)	776.91	7,569.13
Retirement & Ins.	600.85	( 92.25)	588.34	5,385.04
Layman's Board	333.26	( 15.38)	351.57	3,029.49
Commission on Theological Liberalism	94.32	( 30.75)	85.07	840.83
Misc.	...		...	39.12
<b>Totals</b>	<b>\$11,437.77</b>		<b>\$11,340.11</b>	<b>\$112,012.63</b>





by the  
Executive Secretary  
Rufus Coffey

## THE SONG OF CHRISTMAS

Once more we stand at the portals of Christmas Day. Again we raise our voices in carols and hymns to express the joy of this season. Most of the truth concerning Christmas has been set to music. The titles of the beautiful carols tell the story with congruity. "There's a Song in the Air." "The First Noel" "... Came Upon a Midnight Clear." In the "Silent Night" — "O Holy Night" — "While Shepherds Watch Their Flock" near the "... Little Town of Bethlehem" "... The Herald Angels Sing:" "Joy to the World, the Lord is come."

These and many other songs of praise make the Christmas season a time for singing and rejoicing as we recall the events surrounding the birth of the incarnate Son of God. Of all the births ever recorded, His was the most significant. It was so important that God chose the angels to announce the birth of His Son. The simple but believing Shepherds responded to this birth announcement by hastily searching for the Christ-child. When they found Him in a crude manger crib, they discovered the greatest gift the world has ever known.

This Holy Child who came to save the world was born "in the fulness of time." Although He was born in a night of darkness and despair, the world needed the message brought by the birth of Christ. The art and learning of Greece had degenerated; the Roman Empire had begun to disintegrate; the religion of Israel had become stagnated and legalistic. But the time was right for the revelation of a new creative and redemptive power. Thus the Saviour was born to bring light, hope and salvation to a troubled world.

Although nearly 20 centuries have passed, the time in which we live is another period of darkness and despair. It is another "fulness of time." Our world desperately needs the Word of God to be spoken again. Our political, economic, moral and spiritual world urgently needs to hear anew the Christmas message and all that it implies. The story of Christmas is just as meaningful today as ever. It is the only message that can satisfy the need of the human heart.

The spirit of the Christ-child — His spirit of gentleness, love, generosity, self-giving and goodwill among men — must take possession of us. Trouble, strife, greed and wickedness will make shambles of our civilization unless men hear and heed the message which was first proclaimed by the angelic host.

Christmas is more than a sentimental look backwards to an innocent baby in a cradle with Joseph and Mary, and the Shepherds and the Wise Men. That was only the beginning of God's redemptive work. Christmas means that "God became flesh and dwelt among us" in order that He might demonstrate His love and concern for lost humanity. It means that, through the condescension of Christ from heaven's glory to be made in the likeness of man, He entered into our human experiences and then went to Calvary to pay the supreme

penalty of sin which is death. Approaching the Cross, He said, "Unto this end was I born." After satisfying the justice of God by offering Himself as a sacrifice for sin on the Cross, the Lord Jesus was raised triumphantly from the grave on the third day. He reassured His disciples that He was alive forevermore and commanded that they take this good news into all the world before He would come again to call them into account for their obedience.

Therefore, the Song of Christmas is not limited to the birth of Bethlehem's helpless babe. Rather, it is one of adoration and praise to our living Lord and coming King who waits at the right hand of the Father for His body — the Church — to be completed before He returns in glory. Our Christmas songs must include those of His second coming as well as His first.

As we sing the complete story of Christmas — Christ's birth and life, his death and resurrection, His bodily ascension and coming again — let it be with a prayer that the Holy Spirit will use the truth of the songs to convict and convert many precious souls so that they too can sing —

"All Hail The Power of Jesus Name  
Let Angels Prostrate Fall  
Bring Forth the Royal Diadem  
And Crown Him Lord of All."

# VIEWPOINT



## CONTACT

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Second-class postage paid at Nashville, Tennessee

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## NOTES from the Editor

Eugene Workman

The month of December once again causes this nation, and much of the world, to focus attention on the holiday Christmas. To the Christian person, the center of this holiday should be the commemoration of Christ's birth. For this reason, the theme of this issue is "birth."

In the spirit of tradition, the article "In The Fulness Of Time" discusses the oft-confusing date of the divine birth, while three types of "births" are poetically examined.

In a contemporary vein, the right of a mother to terminate an upcoming

birth is examined in the article "Abortion: Right Or Wrong." The subject of abortion has aroused strong feelings among believers and non-believers alike in recent months and it is only proper that it be examined by a Free Will Baptist physician who is knowledgeable in this area.

Those attending the 1971 session of the National Association of Free Will Baptists in Nashville, Tennessee, may recall that the body adopted a resolution opposing abortion except when, according to her physician, the mother's life would probably be lost.

### ANOTHER FIRST

Another first for *Contact* Magazine is found in this current issue. It is the index to Volume XIX.

On occasions, I have received telephone calls and letters saying, to the effect, that several years ago *Contact* Magazine carried an article about a certain subject. In what issue did that article appear and have there been any other articles written on the same

subject?

Needless to say, if I couldn't recall the same article my only recourse was to begin a search of back issues. That is a time-consuming task!

The index is divided according to authors' names and subject matter. In the latter division, it may be that certain articles will be listed under more than one subject heading depending upon the range of subject matter contained in each article. This subject index is by no means completely comprehensive but it will certainly assist any teacher, preacher or layman who wishes to use the denominational magazine for resource material. It will be published each December.

Readers may note that Volume XIX contains 14 issues instead of the usual 12. The additional two issues were included in this volume so that future volumes will correspond with the calendar year and all issues for a given year may be bound together in one hard back book. ▲