

OCTOBER, 1974

contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



**"O come, let us worship
and bow down"**

Psalm 95:6

LEARNING THE ART OF WORSHIP

**A former pastor, now a
denominational administrator, discusses
worship as a "pew-warmer."**

by Malcolm C. Fry

It really hurts to wear the shoe on the other foot. Ouch! It surely is different from this perspective. Why, I didn't realize how easy it was for the mind to drift — and in church of all places. How many years have I preached and expected the parishioners in the pew to listen? How many services have I conducted and expected worshipful participation from the pew occupants? But things have changed. I am no longer in the pastorate, and now I know experientially what it is to be a "pew-warmer." It has been neither an easy task nor a bitter pill to swallow; rather it has been quite an educational experience: learning how to worship. Much to my chagrin, I have discovered that worship is a growing, maturing matter.

THE IMPERATIVE OF WORSHIP

The call to worship was sounded early in the Bible with the Commandment, "Thou shalt have no other gods before me" (Exodus 20:3). It was reinforced by our Lord Jesus Christ in the 15th chapter of the Gospel of John where Christ draws the analogy between the vine and the branches as being like the continuing relationship that must exist between Him and His disciples. The Bible treats worship as an imperative of the Christian life.

There can be no adequate religious expression apart from worship, for worship is a part of that expression. Worship establishes and maintains spiritual contact with God. A motor without contact with electrical power is helpless. Likewise, we are helpless apart from the heavenly sources of spiritual power. Worship creates right attitudes of mind. Worship confronts us with an almighty God who humbles the heart and mellows the nature in a harmonious balance. The mind then reflects right attitudes and is able to properly evaluate the things of life. Many people miss the joys of worshipping God because their attitudes are not proper.

Worship satisfies the great need of the soul. Worship helps us to find God. It is an outlet for the joy of thankfulness and salvation. It opens the gates to hopes and aspirations. Worship increases our faith as well as our love and respect for sacred things. Irreverent attitudes vanish when the soul is bowed

ABOUT THE WRITER: Mr. Fry has been associated with the denomination's Church Training Service Department since August, 1971 and has served as General Director since the fall of 1972. He holds earned degrees from Tennessee's Austin Peay State University; Baptist Bible Seminary; University of Arizona and an honorary doctorate from Clarksville School of Theology, Clarksville, Tenn. He is a member of Woodbine Free Will Baptist Church, Nashville, Tenn.

before God. Worship brings new courage and hope and strength for the tasks and the problems of the Christian life.

THE PLACE OF WORSHIP

True worship starts with God and not with man. We worship God because of who He is and what He has done.

Worship can take place almost anywhere: in the church, in the home, in the car. Rather than deal with Sunday worship or private worship per se, this article seeks to stress the place of worship as being the heart. Psalm 24:3, 4, reads, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Worship is a matter of attitude and act rather than brick and mortar. True worship begins in the heart, but it seeks expression in life. Our reasons for acting as we do are but expressions of our attitude toward God. Without this spirit of worship, all forms of worship become sheer mockery and are highly offensive of God.

Worship, public or private, cannot be church or personality-centered; it must be Christ-centered. We must worship Him with our whole being. We should make worship an active word in our span of life. As the Christian surrenders his ambitions and desires to God, he will realize his heart has become the true source of worship. The key to meaningful worship is the heart. The responsibility of worship belongs to each individual. Worship of God is individual and spiritual. The essential quality is a communion of the spirits of God and man. If we are to have a meaningful worship experience, we must be alert, expectant and receptive.

WHAT IS WORSHIP?

Worship is not merely something we do on Sunday. It is a way of living, a way of looking at life and of acting in life. It is our offering of self to God who has offered Himself for us. Worship, if

we are not careful, can become ritualistic — just a formality; and we are satisfied that we have “fulfilled our obligation” because we are in the right place at the right time, going through the proper motions. Worship rather is our love and respect for God and His Son, welling up from within and overflowing in heartfelt praise and adoration.

The chief ingredient of worship is gratitude. Ingratitude toward God indicates inability to understand God’s ways. Ingratitude is the vice of the mean and shriveled mind. Jesus came to make worshippers out of rebels. “. . . the Father seeketh such to worship him . . .” (John 4:23). Isn’t that amazing? We who were once self-centered have to be completely changed so that we can shift our attention outside of ourselves and become able to worship Him; and it isn’t easy!

The word “worship” is a contraction of an old Saxon noun, “worthship,” which was assigned to one in recognition of his good qualities or his worth. Thus the title “Your Worship” was given to English majors and is still used today. To worship, then, is to recognize the worth of the one who is worshipped. Christian worship is a recognition of the awesome worth of God.

Worship is the highest and noblest act that any person can perform. When we worship God, God is satisfied! Worship has top priority. Everything must be secondary to this all-important aspect of our spiritual lives.

When Jesus came to earth, He announced, “But the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth” (John 4:23,24). Worship is not something we do if we like, but rather the Scriptures give two imperatives: “shall” and “must.” There are few “musts” in the Bible, but worship is one of them!

HOW TO WORSHIP

Worship is getting to God. Worship is for God. Worship is to God. But how? Jesus said, “. . . in spirit and in truth.” How does one worship in spirit?

We must have the help of the Holy Spirit if we are going to worship and

worship properly. Jesus is not talking about the externals of buildings or bulletins, but rather of the internal. The number one ingredient of worship is internal: we must know Christ, for no man calls Jesus “Lord,” but by the Holy Spirit (1 Corinthians 12:3). We must have the assistance of the Holy Spirit if we are going to worship! Our worship must be by the Holy Spirit.

Look at the first Gentiles ever to come to know Jesus Christ. They didn’t know the Scriptures and knew very little about spiritual things, but they knew enough to get to Jesus. “Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him” (Matthew 2:1,2). (They sought Him and they found Him; and when they found Him, they worshipped Him.) “And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh” (Matthew 2:11). They fell down! What humility, what an attitude! They fell down and worshipped Him, and then they gave Him gifts. When we learn to worship God in spirit, we will not desire to be on the receiving end of things but rather on the giving.

Jesus said twice that we are also to worship in “truth.” This means we have to involve our minds in worship. God is a rational being. He calls on us to come to Him with minds as well as hearts. “I beseech you therefore, brethren, by the mercies of God that ye present your bodies [your faculties] . . . unto God, which is your reasonable service” (Romans 12:1).

Giving our attention to God requires all the concentration we can muster. To give our whole mind and heart to Him is not easy. When prayer is offered, let us be *with* God whether in private or public worship.

A note of caution would be well at this point: we do not want to be worship-centered, but God-centered! We want to worship God, to be with Him. The words “in spirit and truth” mean “in the atmosphere of Spirit” — of the Holy Spirit; and in the atmosphere of truth — the truth of Christ.

OUTCOME OF WORSHIP

Worship is elevating. It is healing. It is comforting. It is enriching. It is Christ-honoring. It is a sign of maturity to worship God.

God can be fully known only through worship. To know God is to know His will. There is no greater joy or satisfaction than to be in the center of God’s will and to know it!

When we worship and do so consistently, we are able to keep our lives properly balanced, to keep our minds from being frightened and threatened by the trivial and even the Satanic, and to give our attention to the all-important tasks at hand. How we all need, in a crazy, mixed-up world, to maintain the proper perspective!

In the 73rd Psalm we find a perfect picture of what is so often wrong with us, and we see there also the solution. The Psalmist was troubled about the seeming prosperity of the wicked: how the “bad guys” seemed to get on well while the “good guys” struggled and suffered. Things seem to be upside down in his life; and in verse 16 he says, “When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; *then* understood I their end.” When he worshipped, the answer came.

What a blessing for people today, if only they would reach out for it. “For since the beginning of the world *men* have not heard, nor preceived by ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him” (Isaiah 64:4).

An American explorer led his native porters on an expedition through Africa. The American, anxious to cover as much territory as possible in the shortest period of time, pushed his porters day and night, seven days a week.

Finally, after one brief rest period, the explorer called for the men to prepare to move on. But they ignored his call. After demanding immediate departure, the American was informed that the porters would not travel that day. “We need time for our souls to catch up with our bodies,” they explained. We all need that! That is one purpose of worship.

Worship is challenging. It is growth. I challenge you to learn, along with me, to worship and to worship properly. Δ

A PASTOR'S WIFE SHARES HER INSIGHTS AS TO WHY WE SHOULD

"COME BEFORE HIS PRESENCE WITH SINGING"

By Margaret Dixon

The Bible provides the classical illustration of the need for music in the worship service.

One cannot help but be moved by the need of music as set forth in both the Testaments. In the Old Testament, we find the Levites were selected to dedicate their time and energy to performing the music in the temple; and when the House of the Lord was finished, it included the special school for 288 music students in 24 grades or classes "under the hands of their fathers."

The apostle Paul in his letter to the Corinthians, as is recorded in the New Testament Scriptures, gives us a rich passage in which he admonishes New Testament Christians to make the right use of music. He states, "I will sing with the spirit and I will sing with the

understanding also." The Scriptures, as is seen here, demand an order of worship which is conducive to joy and happiness brought about by the power of God.

Christian music must also be based on what the Bible says about God and man. Church music separated from this fact may become as "sounding brass" or a "tinkling cymbal."

Man as a spokesman reaches many fulfillments when he sings the words of "God's Word." The Scriptures in Colossians 3:16 read, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

We are to think of the music, the Scripture reading, the giving of tithes, and the message as one church service, rather than thinking of them as the "song service," the "offerings" and the

"message." Knowing this we may begin the very first hymn of the service as a call to worship with all aspects of the service working to win souls and edify Christians.

Man's creative urge is strong, looking for outlets in many areas. It is a basic quality that we possess. It must be considered necessary that we express ourselves within Christian limits. J. F. Green wrote that "Every church musician should always seek to honor Christ when he performs. The church musician should be concerned for adequacy in musicianship; for the church as a congregation of people with human likes and dislikes is assembled, ready to be led as the services move forward. We must seek to lead people with strong Biblical music.

At times when suitable musicians are not available, churches seem at a loss as to what should be done. We must pray and work toward having dedicated born again people with a vision to direct the congregation in profitable worship services where music must play such a vital part. Proper church music can make a difference in the life of a church. It is worth working for and praying about.

It is important to plan church music. Planning takes time and energy but is very necessary to having a good music program. We must keep in mind that the area of church music decision making is a matter of opinion and the opinions must be based upon the Word of God. Decisions must be made after much

CONTACT

VOL. XXI, No. 10

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. © 1974 Member of the Evangelical Press Association.

ABOUT THE WRITER: Mrs. Dixon currently directs the choir of the First Free Will Baptist Church, Norman, Oklahoma, where her husband, O. T. Dixon, is pastor.

prayer. No matter what some people may like or not like, church music must honor Christ and His Word. We need to respect other people and their feelings; at the same time we need to see that church music involves more than personal preferences and personalities.

The minister in his role as pastor of the flock is the leader in worship. This man whom God called must be a co-ordinator in many phases of the pastorate. Since he is the leader, he has the basic responsibility of co-ordinating the program so that the various parts of public worship will be inspiring and soul satisfying. It is important for the minister of music or director of music to share in the responsibility of co-ordinating various parts of the worship service. It is very important that the pastor and the musicians have a good understanding.

An unplanned meeting without any direction is usually ineffective. There are many ways to plan a service, but the prerequisite is prayer. Asking the leadership of the Holy Spirit to guide that God's will may be done will assure a fruitful service.

No choir or other special music can make a good contribution to the worship service without regularly scheduled rehearsals and consistent attendance on the part of the choir members. Each time a choir meets for rehearsal it should contribute to each members' spiritual and musical preparation. The more confidence a person has in his work and his talent, the better he is able to let the spirit of the living God prevail in the services. Spiritual preparation is essential for the leader if he is to lead others in worship. Leading the members of the choir to have devotions after gathering in the practice or assembling room on Sunday is very important. It is very important that the hearts and minds of the choir be prepared to lead in the worship of Christ.

Someone has said that never in the history of the world has music held such an important place as it does today. Music does flood the air waves today. We watch and listen when artists appear on television. In almost every home some kind of record player can be found. Music stores flourish. Churches, however, have been rather slow in realizing the great importance that music has in the lives of Christians. Work and pray hard for the beautiful ministry of music for Christ's sake. Δ

what's your problem?



By R. Eugene Waddell

QUESTION: What does the verse about women not wearing men's clothing mean in these modern times?

ANSWER: You are probably referring to Deuteronomy Chapter 22, verse 5: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." This law points up the God-ordained distinction between the two sexes. From the beginning, God emphasized the difference, "male and female created he them."

Interpretations vary. On one side are those who feel that this law is a moral law literally binding on us today. Such an interpretation holds that a woman is condemned for wearing her husband's sock, or a man is condemned for putting on his wife's hat to entertain the kids. On the other extreme (and this is much closer to modern thinking), we see people who make no distinction between the dress of men and women.

Several years ago, I read an article in a secular magazine predicting that the age of unisex would arrive and that women and men would dress identically. They would wear their hair the same length or possibly both would shave their heads. When I first read this, I thought it was very farfetched; but I don't now. These days you have to take not only a second but a third or fourth look to determine which is a she and which is a he.

While on visitation one Sunday afternoon, a child with beautiful long curls came up while I talked to the father. "Is that your daughter?" I asked. "No, he's my son," he replied.

I believe if we apply the underlying principle of this passage, it will rule out a lot of women's fashions which are so definitely masculine looking. I also believe that it will rule out men's fashions which are effeminate. I fear that the closing of the gap between the sexes is a satanic device to pervert the divine plan for humanity.

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.

What elements composed the services of the early believers? Acts 2:42 summarizes four elements: (1) teaching — the apostle's doctrine, (2) fellowship, (3) communion — breaking of bread, and (4) prayer — worship. Their meetings were centered around these four elements. The book of Acts records instances when the early believers worshipped, and the Epistles provide us with principles of worship; but there is much Scriptural evidence to show that the early believers did not consider

WHY DO TRENDS DEVELOP?

Trends in worship and in other areas of Christian ministry develop because of three reasons: (1) a lack of meaningfulness in present forms. We are

Contemporary Trends in

PART I

By Dwight Riggs

There is an exciting mood within the Body of Christ. It's a "Let's do it differently" mood. This mood spawned in the early '60's has continued to grow — penetrating churches in all denominations. This mood of "Let's do it differently" is an ever-increasing trend.

WHAT IS A TREND?

A trend is a tendency, drift, or increased emphasis toward something new or a return to something old. Present trends in worship combine both qualities — the new and the old. It is a creative search and experimentation of new forms to recapture the old Biblical concept of worship.

all creatures of habit. When we follow the same prescribed form of worship week after week, year after year, it, many times, becomes meaningless, thus creating a frustration with going through the same routines. New forms of worship are sought in an effort to provide meaningfulness.

Trends also develop in order to (2) help carry out (implement) Biblical functions — specifically, worship. Many Christians are rediscovering for themselves the simplicity of worship as taught in Scripture and are seeing the inconsistency of some old, traditional forms of worship. Many of these believers realize that some of these forms do not actually help people worship but actually hinder true, Biblical worship. Thus, new forms of worship are sought out in order to help carry out this Biblical function of worship.

Trends also develop because (3) God has given gifted, creative individuals to His Church in order to create and develop new ways and forms of worship. This gifted believer may be very satisfied with present forms of worship, but he continues to create, develop, and design new forms of worship. Why? Because God has gifted him. This is his way of exercising and ministering his gift. Should he be squelched? Shunted to the side? Politically snubbed? Never! We may not agree with all his contributions, but his contributions serve as grist for the Body of Christ to consider and evaluate.

certain forms and patterns and structures of worship to be absolute. We are told to worship, but we are not told specifically HOW to worship. The Holy Spirit has left us to be free and creative in devising contemporary approaches to worship, teaching, evangelism. We have allowed, as Gene Getz states, nonabsolutes to become absolute, and thus are locked into patterns and forms of worship that are no longer relevant and adequate to help us minister to the people in our contemporary culture. (*Sharpening the Focus of the Church*, p. 209.)

HOW CAN TRENDS BE EVALUATED?

Trends are not necessarily all good nor all bad. Some criteria is needed to judge the value and usefulness of present trends? What are these criteria? (1) Does the new form help carry out the Biblical function of worship? In other words, does the new form direct my attention vertically toward God in praise of His greatness? If it does not help me to praise God or express some attribute of Him, then is it a poor form and actually hinder Biblical worship? (2) Is the new form meaningful? Form can hinder function if the form is no longer meaningful. Does the new form open new avenues of refreshing, meaningful praise and adoration to God? (3) Does the new form violate any Biblical principle? An avant gard church in California sometimes has a man and woman disrobe in the service as an

ABOUT THE WRITER: Mr. Riggs, a Free Will Baptist minister, is currently affiliated with Fellowship Chapel in Nashville, Tennessee. He received his higher education at Free Will Baptist Bible College, Columbia Bible College, Bob Jones University, and Middle Tennessee State University.

offering of their bodies in praise to God. Obviously this form violates a Biblical principle of morality. (4) Does the new form edify other believers? This principle is repeatedly stated in I Cor. 14. When a believer sees another believer give praise to God in some way, he should receive edification from his expression. (5) Does the new form allow for a mutual ministry of all believers or only of the clergy? The services in Corinth were open and free for each believer to praise and worship God and

Worship

minister his gift to the body. This is clearly demonstrated in I Cor. 14:26 where some contributed a chant or read a Psalm; some gave a teaching; some gave an exhortation; some stated existing or new knowledge; some gave a tongue, some an interpretation. It was not a clergy-dominated service where the professional clergy "led out in worship." All were free to contribute his or her gift.

Traditional concepts of worship allow only for the professional clergy, trained musicians and other selected individuals to participate in worship. Don Allen in his book *Barefoot in the Church* well states: "Despite the centuries old Protestant proclamation that worship belongs to the people, the man in the pew reacts traumatically to being asked to move from observer to full participant." Many new forms of worship help the believer in the pew to make the transition from uninvolved observer to active participant in ministering his praise to God. Don Parkinson, a pastor-leader in Kansas City relates: "We have had to struggle with what worship is, and many people have been involved in leading and designing experiences that can become worship. Few of us are satisfied that we have found the best way to worship, but the struggle in itself is of value and people have moved beyond being spectators in worship," (*The Base Church*, Charles M. Olsen, p. 95.)

(Next Month: Specific Trends Noted)

OUR READERS COMMENT

A STEP FORWARD

The August issue of CONTACT marked a step forward for Free Will Baptists as it dealt with the controversial problem of prejudice. I especially appreciated the comments of Mr. Wilson and Mr. Coffey as well as your own, Mr. Workman. And I agree whole heartedly with Mr. DuVall's position that Free Will Baptists should act now to overtly seek fellowship with Black Free Will Baptists here in America.

It's too bad, however, that more of the basic issues of prejudice could not be discussed.... I, for one, hope that we do not take them too slowly. We are already behind in our movement toward complete Christian brotherhood in spirit and in deed....

*Mrs. Bonnie Shellnut
Hazel Park, Michigan*

TOO GOOD TO MISS!

Please sign me up for CONTACT. It is too good to be missed! The article on the second man by Douglas Randlett (March issue) was exceptionally rich to me. This has become such a new, yet vital field of service for many of my fellow graduates from Bible College. It's very rewarding and quite a learning experience.

*Melvin Clark
Youth/C.E. Director
Lawnwood FWB Church
Tulsa, Oklahoma*

ARTICLES UP TO DATE

We really enjoy CONTACT. It is good to hear reports... of how well our churches are doing. We especially enjoy the very up to date articles which are quite thought provoking.

*Mrs. Sue MacGill
Richmond, California*

NO BLANKET CONDEMNATION

I want to thank you for the outstanding job you are doing as editor of CONTACT. The magazine is attractive and informative. I believe it is doing what it is supposed to do — keeping us informed of events in our denomination as well as giving us other reading material that is valuable.

However, it would be misleading to say that I agree with everything that is printed. An example of this is an article written in the June issue entitled "Are Denominations Scriptural?" From the way the article was written, it appears a better title would have been "Denominations Versus Independents."

A blanket condemnation of all independent churches is dangerous. Even though some of the independent churches do fit the writer's description, all do not. There are Bible-believing fundamental churches that had to go independent because they had no where else to turn. We cannot ask them to join Free Will Baptist because they are not Free Will Baptist in doctrine. If there are Free Will Baptist churches going independent or individual families going from Free Will Baptist churches to independent churches, then let's ask ourselves why. It may be that Free Will Baptists are failing to meet particular needs. Let me state that I am aware that some churches and individuals will be lost to the independent movement because of pressure from the outside. But let's not place all the blame on them; let's take a long hard look at ourselves.

The independent movement is widely spreading (yet not truly independent). Therefore, instead of condemning them, let's ask God to help us get active for Him. As a result, we too will be on the move.

I thank the Lord for our denomination. It is my prayer that we will not follow the errors of other denominations. Let's unite our hearts and minds in the service of the Lord.

*— Robert P. Cooper, pastor
First FWB Church
Charleston Heights, S.C.*

MISSOURI'S PROMOTIONAL SECRETARY RESIGNS OFFICE

FLAT RIVER, MO. — After 12 years as Missouri State Promotional Secretary, the Reverend Harry Beatty resigned that post during the Missouri State Association August 20-22. On the recommendation of the officers of the association, this resignation will not become effective until June 30, 1975.

Hosting an overflow crowd of approximately 650 persons, the First Free Will Baptist Church here utilized closed circuit television in the basement to accommodate more than 150 people. As a result of the crowded conditions, the body passed a resolution that in the future the state association be hosted on the district level instead of by a local church and that an air conditioned auditorium with a seating capacity of at least 500 be secured for the night services. Since not more than a half dozen churches in the state association have seating capacities of 500, it will necessitate the use of civic auditoriums in most cases.

The body voted to change the meeting dates for their annual conclave, effective with the 1976 session, to begin the Tuesday after the first Sunday in June. The 1975 session will convene on the same formula as in the past, August 18-21, at the First Free Will Baptist Church of Thayer.

The group adopted a \$90,000 State Cooperative budget for 1974-75. This reflects a \$5,000 increase over last year's receipts. The percentage breakdown of the cooperative funds remained the same as last year.

Officers elected for the ensuing year are James McAllister, moderator; Bill Evans, assistant moderator; A. B. Brown, clerk; and Ken Doggett, assistant clerk.



FREE WILL BAPTIST

newsfront



SOUTH CAROLINA CONGREGATION ERECTS NEW PLANT DESPITE HINDRANCES OF NATURE

COLUMBIA, S.C. — On July 9, 1973, progress on the construction of the new building for the Columbia Original Free Will Baptist Church here had reached the point that walls, roof and shingles were in place. However, a strong windstorm bit the area that day and completely leveled the partially constructed building. The structure was insured and thus the congregation was able to begin rebuilding.

Today, a plant affording 6 educational classrooms and an auditorium which can accommodate

300 people give witness to the faithfulness of Pastor Carroll Alexander and his congregation. The new building is appraised at \$126,000. It is located at 1230 South Kilbourne Road. Dedicatory services were held May 26, 1974 with General Director Bob Shockey of the National Home Missions Department participating in the special service.

Brother Alexander has served the church 12 of the 13 years since organization in March, 1961. The fact that the church now has 6 sons in the active ministry or in preparation attests that the church has experienced a good ministry. However, numerical growth has been difficult to attain due to the transient nature of the area. Pastor Alexander stated that much of the church's ministry has been with the military of nearby Fort Jackson. This attributes to the annual average turnover of 25 to 30% among the congregation. The church's present membership is 88.

The future plans for the church include an educational building with recreational facilities, possibly a gymnasium.

538 STUDENTS ENROLL AT FWBBC FOR 1974-75 SESSION

NASHVILLE, TENN. — The 35th year at Free Will Baptist Bible College convened August 26, 1974 with a total of 538 students enrolled for both day and night classes. According to Dr. Robert Picirilli, registrar, of this number, there are 194 new and 344 returning students. One hundred and sixty-five of these students are married and 370 are single. No doubt inflation took its toll, for these statistics reveal a 4 percent drop over last year's

enrollment of 560 students.

There are several additions to the faculty and staff for the new academic year. Dr. Charles Hampton will be teaching in the area of science; Verleen Baerg, music; Alice Cribb, physical education; and Regina Ivens, Spanish. Peter Wilson is the new Dean of Men and is teaching a Bible course. Hazel Taylor is serving as woman's supervisor in the Cook building. Marilyn Pritchard is the new switchboard operator.

BEAT INFLATION This Christmas!

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CONTACT's staff wishes the increase were not necessary. Each month we try to be good stewards by keeping expenditures at a minimum. Like so many of today's items, however, production costs have increased.

Yet, we feel our readers want a quality magazine, and this cannot be unless subscriptions exceed production costs. That's why the national body authorized the increase at its annual meeting in July.

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FOREIGN STUDENTS AMONG HILLSDALE'S FALL ENROLLMENT

MOORE, OKLA. — Students from Africa, India, Puerto Rico and Japan were among the 157 students who enrolled for the fall semester at Hillsdale Free Will Baptist College according to Jerry Rhoades, Director of Public Relations.

The geographical origin of the new student body is Oklahoma 98; Texas 20; Missouri 13; Arkansas 8; Tennessee 7; Kansas 2; Africa, India, Puerto Rico 1 each; and Japan 2.

Last year the college awarded the first B.A. degrees to be earned at the institution. This year the senior class has 9 members, an increase of 3. The largest class is the freshmen with a delegation of 71. There are 59 ministerial students.

Construction was recently completed on a new president's home and a faculty duplex. Both are located on the 36-acre campus, 2 miles south of Moore on Interstate 35.

ONE DAY BIBLE CONFERENCE SET FOR NORFOLK AREA

NORFOLK, VA. — The third annual one day Bible Conference is scheduled for October 22 at Fairmount Park Free Will Baptist Church, 3232 Brest Avenue. The event, which attracted over 500 people from several states last year, will feature Evangelist Bobby Jackson, Greenville, North Carolina; host pastor, Dale Burden; and North Carolina pastors Lonnie Graves, Durham; and Randy Cox, Raleigh.

The first preaching service will begin at 9:00 a.m.

CHURCH PERSONNEL CHANGES

These changes in Free Will Baptist pastoral and other church personnel are provided by CONTACT Magazine as a service to its readers. No personnel will be listed as having left a place of service until he is called officially to serve with another congregation.

PASTORATES

ALABAMA

Ray Ritch to Gum Springs Church, Winfield from Maple Grove Church, Madison

CALIFORNIA

Burnett Lunsford to Porterville Church, Porterville
Robert (Bob) Pierce to Chowchilla Church, Chowchilla
David R. Morris to Airport Church, Anderson

FLORIDA

Reedy Saverance to Wesconnett Church, Jacksonville from Immanuel Church, Jacksonville

GEORGIA

Robert H. Clyatt to Macedonia Church, Colquitt from First Church, Emporia, Kansas

ILLINOIS

Jim Nason to First Church, Mt. Vernon from Trinity Church, La Grange, North Carolina
Don Umfleet to Arnold View Church, Creal Springs from Salem Church, Salem, Missouri

Levy Corey to Decatur Church, Decatur from Trinity Church, Nashville, Tenn.

KANSAS

Larry Messer to First Church, Ulysses
Jim Summerson to Free Will Baptist Mission, Emporia from Decatur Church, Decatur, Ill.

MICHIGAN

Fred Hawkins to First Church, Hazel Park from First Church, Amory, Mississippi

MISSISSIPPI

Herman McFadden to Pearce Chapel Church, Smithville from First Church, Pontiac, Michigan
Jack Jones to Jones Chapel, Burnsville from Antioch Church, Burnsville
Donald Johnson to Antioch Church, Burnsville
Herman Pannell to First Church, Richton
Bobby Martin to County Line Church, Richton
Danny Short to Little Brown Church, Booneville

MISSOURI

Kent Tallent to Hazel Creek Church, Kirksville
Dale Smith to First Church, Monett from faculty of Hillsdale Free Will Baptist College, Moore, Oklahoma
N. R. Smith to First Church, Joplin from administrative staff, National Sunday School Department, Nashville, Tennessee.

NORTH CAROLINA

Jack Cox to Mt. Calvary Church, Hookerton from Cannah Chapel Church, Erwin, Tenn.
Norman Adams to Immanuel Church, Durham from Fellowship Church, Durham, where he served as Associate Pastor

OKLAHOMA

Ernest Harrison, Jr. to Bethany Church, Broken Arrow from Fairmount Park Church, Norfolk, Virginia, where he served as assistant pastor.
Don Bryan to Collinsville Church, Collinsville from Stonewall Church, Stonewall
Ed Jenkins to Okmulgee Church, Okmulgee from Carmel Church, Tulsa

OKLAHOMA (cont.)

Gene Bishop to Highland Park Church, Stillwater from Plainview Church, Plainview, Ark.
Jim Goins to First Church, Cushing from Coweta Church, Coweta
David McDougal to Stuart Church, Stuart
Shelby Greason to Mustang Church, Mustang

TENNESSEE

Tim McDonald to Oak Grove Church, Charlotte
Carson Whiteaker to First Church, Sparta from Pleasant Ridge Church, McEwen
Odell Harris to Heads Church, Cedar Hill from Pearce Chapel Church, Smithville, Miss.
Johnny Pike to Shady Grove Church, Clarksville
Talmadge Brown to Cannah Chapel Church, Erwin from Keenburb Church, Elizabethton

TEXAS

Steve Klusmeyer to Grace Church, White Settlement

WEST VIRGINIA

Thomas Street to Parsley Bottom Church, Lenore from Oak Grove Church, Charlotte, Tenn.

OTHER PERSONNEL

GEORGIA

Damon Dodd to Christian Supply Store, Moultrie as Manager and assistant to Executive Secretary from pastorship of Homerville Church, Homerville

NORTH CAROLINA

Doug Henderson to First Church, Raleigh as Director of Music and Christian Education from Bethel Church, Kinston where he held like position.
Rashie Kennedy, Sr. to Faith Church, Goldsboro as assistant pastor from Children's Home, Greenville, Tennessee

Now That the National

By Mal King

That ours is "a government of laws and not of men" was amply manifested when President Richard Nixon resigned, and President Gerald Ford was sworn in. This transition after two years of Watergate was made without disruption to the lives of our citizens. For too long, "let everyone do his own thing" has been the rallying cry of a generation. Now that this philosophy of "rights without responsibility" has impacted our government and created the national nightmare of which President Ford spoke, perhaps our generation will think more objectively about the consequences of such an attitude. To underscore the sense of responsibility we should feel, I would like to share with you one of my favorite stories. A young boy begged his mother for a small globe of the world. Finally, she consented to buy the globe. The little boy played with the globe all day, located the state he lived in on it, and went to bed with it. Later, the mother went in, took the globe out of the sleeping boy's hands, and tiptoed out of the room. As she reached the door, the boy awoke and asked, "Mother, where are you going with my world?" We need to ask ourselves the same question. Where are we going with our children's and grandchildren's world? Where are we going with the church of the living God?

Aristotle observed that man is spiritual, mental, and physical. A balanced man seeks the proper relationship among the spiritual, physical, and mental elements of his life. A balanced government does not exist and cannot satisfactorily serve the interest of its citizens unless those who govern live such balanced lives. Moreover, government must have as its

ABOUT THE WRITER: Mr. King is executive director of Regional Criminal Justice Planning Board of Ventura County, California. He assumed the post in June, 1972, after gaining high respect as the district attorney's chief investigator. He is a member of the Santa Paula Free Will Baptist Church where he serves as chairman of the church's board of trustees and teaches Sunday school.

Nightmare Is Over

cornerstone "truth" and not rely on the word "inoperative" when caught in a lie. Truth lies at the heart of the social contract. Indeed some would even say that it is the pivotal ingredient of civilization. Think how difficult and impossible life would be if you could never rely on what others say.

An example of the problem occasioned by lack of truth occurred recently in a business transaction in which my wife and I were involved. We ordered new living room furniture and waited approximately four weeks for delivery. When it did not arrive, we called the company and were informed that the furniture would be delivered within the next two days. It was not and no one called. This process was repeated until we cancelled the order. Obviously commerce cannot be carried on in this fashion nor can the family, the church, or the government.

Truth is the cement which binds the elements of society together. "Oh, what tangled webs we weave when first we practice to deceive" has as much currency today as it had when first it was uttered (perhaps as a result of Watergate it has more). Since these lines were written, we have witnessed the deification of education. It is fashionable to say that all (or at least most) of our problems will be solved as soon as we have an educated populace. Yet, former President Nixon and persons involved in the Watergate and other scandals were all highly educated men. Christ observed that the heart of man must change if his actions are to be elevated to acceptable levels. I am reminded of the story of a convict who told another cellmate, "I am going to study and improve myself. You'll still be a common thief, and I'll be an embezzler."

President Nixon said that whatever

he did during the Watergate matter was done for the good of the country. Assume that the country's welfare was his primary motivation — that he had no ulterior motive — the point is still made. Man, whether a president or a hobo, without God loses perspective and wanders around in a darkened world asking, "What is Truth?". It seems to me that the power of Satan is demonstrated when a president can sincerely believe that he is doing the right thing when he is not. As Christians, we are not here to cast either the first or last stone. We are here to demonstrate the fullness of the life in Christ, to make others aware that a person without Christ is like a ship without a rudder.

The prestigious National Advisory Commission on Criminal Justice Standards and Goals devotes several pages to integrity and corruption in government. It discusses corruption in these words:

Charges of corruption, some of which have led to convictions have been brought against officials throughout the United States. Since 1969, more than 60 elected or appointed officials in a large Eastern State have been indicted or convicted on Federal or State criminal charges. In another, smaller state, similar charges have been brought against at least 24 officials, including a former governor, two State senators, a State attorney general, and several other State and local officers or employees. Lest the reader view the Commission's report as a wholesale indictment, as completely negative, and as saying that we do not have honesty in government, the following point was also made by the Commission:

(Please turn to page 17)

From a background of over 168 sessions,
five Free Will Baptists share viewpoints of the
National meeting and its people.

LOOKING TO THE FUTURE

By Larry Hampton

More than likely John Henson, George W. Cloud, Ralph Staten, Raymond Riggs, and John L. Welch will not be home in mid-July. They will probably be at the National Association of Free Will Baptists. These long-time denominational stalwarts together have attended over 168 sessions.

John Henson has been to the last 23 annual meetings. This West Virginia preacher believes that Free Will Baptists now have a greater opportunity for growth than ever. "Uncle John," as he is lovingly called, views the statement on Ministerial Discipline adopted in Wichita as a step forward. He has long been in favor of a careful screening of all ministers moving into a district association.

George W. Cloud is an 83-year-old Florida layman. The devotion he presented Thursday morning, July 18, to the assembled ministers, delegates and visitors in Century II Convention Hall at Wichita demonstrated that this Florida octogenarian is a concerned and knowledgeable Christian. Perhaps that is why he has been to all but 4 of the 38 sessions since the National Association was organized.

Cloud is bullish on his denomination. Declaring the need for pure doctrine he stated, "I'm a fighter!" He openly opposes compromise in any fundamental doctrinal matter. He envisions the growth of Free Will Baptists continuing through the years. Recognition of the laymen was slow in coming, but the inclusion of laymen on national boards is a positive factor that Cloud believes will contribute to the denomination's increase.

Ralph Staten is originally from Arkansas. His memories include all of the National Associations except 4. He was pastoring at Pocahontas in 1948. That was the last year a local church completely entertained a National Association. Prior to that time churches provided food and lodging for every one attending the annual meetings.

Staten, who was the National Association's moderator in 1961-62, regards the present situation among Free Will Baptists as "healthy." He thinks the attendance at National meetings will continue to increase thanks to interstate highway systems. The Knoxville, Tennessee pastor feels future laymen will play an ever greater part in denominational affairs. Their interest will have been sparked by participation in the National Youth Conference.

Staten feels that sectionalism is almost nonexistent among present day Free Will Baptists. He cited the marriages of Free Will Baptist Bible College students from different areas of the country as a contributory factor in this breakthrough. He foresees a possible danger in regional schools unless care is taken to keep down ill feelings caused by these schools being unnecessarily pitted against one another.

Staten believes Free Will Baptists should promote what they have. He thinks that serious consideration should be given to making *Contact* a weekly publication. This would allow the national constituency to know of denominational needs more quickly.

Raymond Riggs, "Mr. Free Will Baptist Missions," has been present at every National Association except one since 1942 — 31 in all. He missed that session because of a visit to India for the Foreign Missions Department.



COMMEMORATING ANOTHER SESSION OF THE NATIONAL MEETING are, left to right, John Henson, Hurricane, West Virginia; Ralph Staten, Knoxville, Tennessee; George Cloud, Melbourne, Florida; John Welch, Nashville, Tennessee; and Raymond Riggs, Royal Oak, Michigan.

Riggs too recalls meetings in small churches. He also remembers much smaller departmental budgets. He feels that the denomination's optimistic outlook calls for even brighter days ahead.

Riggs, former Director of Free Will Baptist Foreign Missions, listed several hopeful signs. The Mississippi River no longer divides the denomination. Free Will Baptists have outstanding preachers and qualified leaders. The emphasis on Christian education is healthful. The strong loyalty to God's Word and the Free Will Baptist denomination are key factors affecting the overall program. In order to capitalize on this situation, the pastor of Central Free Will Baptist Church in Royal Oak, Michigan, urged Free Will Baptists to emphasize the fundamentals of the faith and to

exercise tolerance in the incidentals.

Reverend John L. Welch pastored Cofer's Chapel Free Will Baptist Church at the time of the organizational meeting of the National Association of Free Will Baptists. He was elected moderator at that 1935 session in his Nashville church. Rev. Welch attended most of the conventions prior to 1950. Health factors have hindered regular attendance since then. He has constantly watched his denomination since its infancy.

As Welch has watched the annual meeting grow from the 150 ministers and delegates at Cofer's Chapel to the 700 voters at Wichita, he has been amazed by what God has done in and through Free Will Baptists. Rev. Welch believes his beloved people will experience a steady, permanent growth.

He is encouraged by the doctrinal purity of Free Will Baptist churches and college classrooms.

Rev. John L. Welch sounded a warning with which his stalwart friends concurred. If Free Will Baptists are to continue prospering, there must be a denominational loyalty which exceeds personal interests and ambitions. The retired Tennessee pastor emphasized individuals must be willing to invest their lives in building the Free Will Baptist denomination as opposed to seeking greener pastures or greater pastorates elsewhere.

ABOUT THE WRITER: Mr. Hampton is on the faculty of California Christian College, Fresno. He is an alumnus of Free Will Baptist Bible College and Covenant Theological Seminary. Δ



WORDS FOR WOMEN

Pursuit of Happiness

By Mrs. Winnie McLain

The goal of everyone is to find happiness. We all want to be happy, and we all pursue happiness. That is as it should be, for happiness has to be pursued. On the other hand, some women try to find happiness in tranquilizers and pep pills. Others surround themselves with materialistic things. Many climb to the top of their rainbows and reach their pot of gold — popular acclaim, wealth, power, etc., but still are unhappy. Why?

To be really happy we must get in communion with God and obey Him. Real success cannot be achieved anywhere but in the center of God's will. Mark 8:36 reads, "For what shall it profit a man if he gain the whole world and lose his own soul?"

There is a difference in pleasure and happiness. Happiness is an abiding

satisfaction and joy in that which is good. It may be a release from sorrow or guilt that has been a burden. It is the discovery of a new way of life that enriches life.

Companionship with God brings happiness. "To look around is distressing; to look within is depressing; to look to God is a blessing." The first Psalm tells of the happiness felt by one whose delight is in the law of the Lord and whose daily companion is God.

Hope brings happiness. Through sorrow, trouble and all afflictions, the hope of Christians is that a better life awaits the faithful. Happiness does not mean that Christians are immune to sorrow or affliction, but it does mean that Christ is there to help.

Serving other people brings happiness. When we help others happiness comes. Our lives are so interwoven with the lives of others that no one can attain true happiness alone.

Every Christian woman can find happiness if she pursues it by lifting herself out of the deadly rut of disappointment and despair. There are too many long-faced Christians who demonstrate bitterness and hatred instead of joy and love. Christians should be happy people. Jesus says, "Come unto me, all ye that labor and are heavy laden and I will give you rest." He also says, "Let not your heart be troubled."

Life's problems must be faced. Anxiety should be put in the hands of God, forgetting self and letting Christ have complete control. If you do not have Jesus in a living reality, in power, in service, in happiness in the Word and in prayer, you cannot be blessed by God. God expects us to pray and read His Word and face life victoriously. The Apostle Paul said, "I can do all things through Christ who strengtheneth me" (Phil. 4:13). We can all do the same today. The woman who lets God be the guardian of her soul will have peace and happiness.

ABOUT THE WRITER: Recently retired from teaching in the public schools, Mrs. McLain is now a part-time instructor at California Christian College. She is a member of the Memorial Free Will Baptist Church, Fresno, and serves as member-at-large of the Executive Committee of the Woman's National Auxiliary. Δ

Thirteen Years of Stewardship Ministry

By Marjorie Workman

A phase down, not a close out seems to be the future of Executive Church Bonds according to Director Francis W. Boyle who recently resigned as full time director of the company effective January 1, 1975.

Because of the escalating cost of interest and construction, it is becoming more difficult for a church to afford a new church building. Amid the uncertainty of present economic conditions, many churches planning to build are hesitant to begin a program; and thus the need for the ministry of Executive Church Bonds, Inc. has declined over the past several months.

The office will remain open and personnel will be available to serve those churches having a need to build in spite of the rising costs. The ministry will continue, as in the past, on a non-profit basis for the purpose of providing churches with materials, printed or otherwise; of issuing churches their own

serial bonds for building, improvements, or financing related properties; of assisting in successfully carrying out a bond campaign among church members and interested associates.

Fee cost for assisting churches will continue to be minimal. Mr. Boyle, who has accepted the position of Business Manager at Hillsdale Free Will Baptist College at Moore, Oklahoma, states Executive Church Bonds is not a commercial company and does not operate as such. Overhead is extremely low, and this savings is passed on to the church. Through Executive Church Bonds, a church is able to save approximately 38 percent of a commercial company's fee. Executive Church Bonds has the church at heart and is able to advise and help a church in areas that a commercial company (not being Free Will Baptist) would not be able to. The need to save churches money is reason enough to keep the door of this ministry open at the

present time on a part time basis, but, if necessitated by future demands, on a full time basis.

The history of Executive Church Bonds has been a rewarding one. Much of the credit for the success of this ministry lies with those men back in 1961 who had enough foresight into the economic conditions of the times to bring Executive Church Bonds into existence in order to aid the denomination's struggling churches that needed to build to continue growing but could not obtain financial help. Early leaders include such men as Bob Hill, Jake Creech, and Billy Melvin.

Contemporary with these men was West Coast representative, Francis W. Boyle. It was he who in January, 1967, after several years of increased need for building programs, became the first full time director for the company. With five years of experience conducting programs and promoting the ministry on the West Coast, he was a logical

Conduct Yourselfes Like Men

By Dr. Robert Picirilli

First Corinthians 16:13 says "Quit you like men, be strong." I remember when Mrs. Mary Welch taught us that verse at Cofer's Chapel. It was the "Q" verse in her "alphabet" verses.

But I sort of kept wondering what it meant. After all, men don't quit, and quitters aren't strong. Therefore, I knew "quit" wasn't being used the way we usually use the word. So I did what I usually do; I looked it up in my handy Greek New Testament.

I found that our whole clause "Quit you like men" is a translation for one single Greek verb. The word is *andrizo* which is a verbalized form of the Greek

noun for "man." In other words, the verb means to *be a man*, or — as my lexicon says — "to behave or show one's self like a man." In other words, I Corinthians 16:13 says, literally: "Be a man, be strong."

That made me wonder where in the world the King James translators got "*Quit you like men*." So I looked up "quit" in the dictionary and found out that back in old England "quit" had another meaning: to *conduct* or *acquit*. So the translation was pretty good in its day: "Conduct yourselves like men." The term is one that has a military ring to it: a soldier acquits himself well when he is brave in battle."

And then the whole thing took on new meaning for me one day when I was reading in 1 Samuel 4. The Israelites and Philistines were in one of their frequent wars. That day, the Philistines whipped the Israelites, who withdrew to their camp to lick their wounds. Then they brought the ark of God to the camp and began rejoicing in prospect of victory the next day. Some Philistine spies saw it all and returned to their own camp, where their news produced fear.

gems

from the
Greek New Testament

But the Philistine leaders knew it wouldn't do to face Israel in fear. So they aroused their men with these words: "Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight!" (1 Samuel 4:9). And — what do you know? — the Philistines went out and whipped the Israelites again!

A man will fight when a battle between right and wrong goes on. He will be brave and strong. He will want to serve. This is what was in Paul's mind when he said, "Quit you like men, be strong." Ours is a spiritual battle, and we must "be strong in the Lord" (Ephesians 6:10). We must, however, get in the thick of the fray between good and evil and be courageous and energetic for the fight, determined not to bow to the service of sin and Satan.

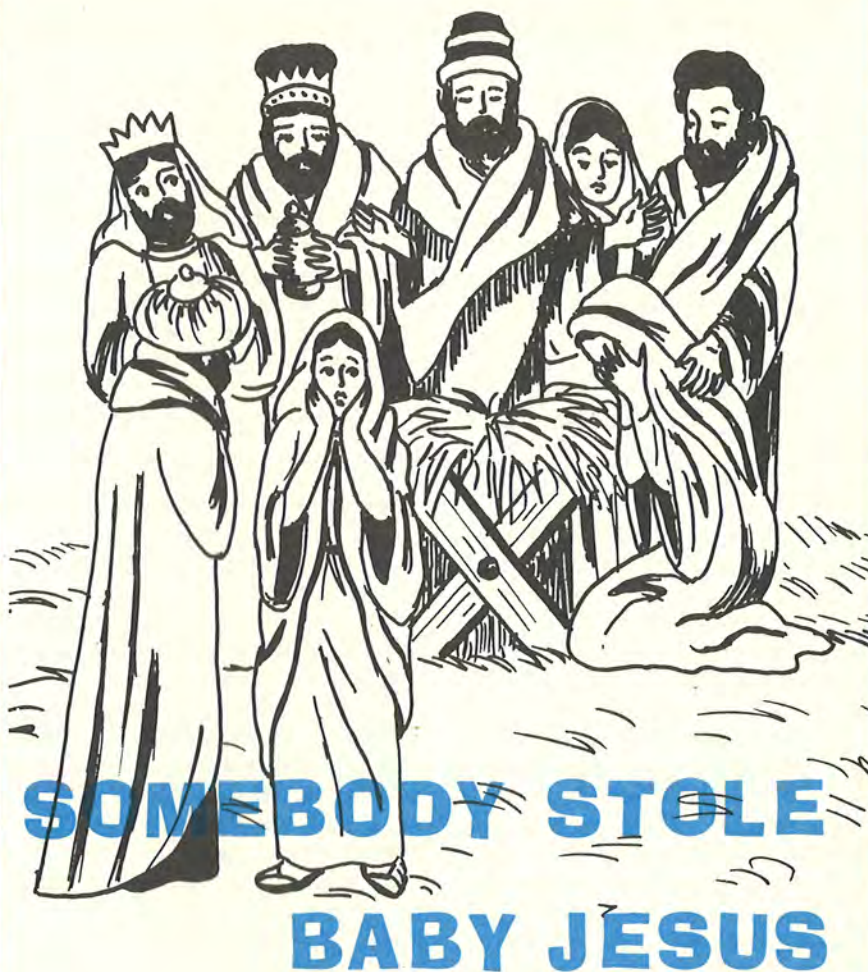
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choice for the position. Under his jurisdiction, a reserve fund was established for financial protection in the advent of an emergency, and the office system was revamped to become a self-sustaining agency. During his first year as full time director, \$550,000 worth of bonds were issued in 17 churches. By July 1, 1974, these figures had increased to a total of \$13,030,500.00 worth of bonds issued through 300 programs. These programs have ranged from less than \$15,000.00 to \$300,000.00. States exceeding the million dollar mark in sales are Tennessee, \$1,856,000.00 with 42 programs; California, \$1,749,000.00 with 30 programs; Oklahoma, \$1,444,000.00 with 24 programs; North Carolina, \$1,315,000.00 with 35 programs; Missouri, \$1,056,000.00 with 25 programs; and Illinois, \$1,045,000.00 with 13 programs.

The ministry has had a tremendous affect on the denomination's appearance. The many new churches that have been built across the nation have given a new look to Free Will Baptists. Where adequate and attractive facilities are available there is a natural growth in attendance and giving. This has also aided in the promotion of the various departments of the denomination simply by providing room to house, teach, and train Christian workers.

To aid in the heavy responsibility of the programs, Mr. Boyle has been assisted at various times by area helpers: Claudie Hames, in California; Russell Spurgeon, in Missouri; James Murray and Jerry Rhoades, in Oklahoma; and Henry Van Klyuve and Harold Critcher, in Tennessee. Mr. Critcher has served as trustee for the company since its beginning. Assisting Mr. Boyle in office responsibilities have been Clara Picirilli (1967-1972) and Marjorie Workman (1972-1974).

The ministry has much for which to be proud. To date no individual has ever lost money because he invested in church bonds. None of the programs have failed to be carried to satisfactory completion. The earning power of the bonds has been greater than a savings account or most other types of investments. The investments have aided the ministry of local congregations and kept the money working within the Free Will Baptist denomination. Bonds continue to be a sound investment. Δ



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BAPTISM NOT ESSENTIAL TO SALVATION

Final Serial

By Leroy Forlines

In the previous discussion on baptism, attention was given to Acts 22:16 and I Peter 3:21. A verse that is probably used more frequently than these to support the idea that baptism is a condition of salvation is Acts 2:38.

Those who support baptism as a condition of salvation connect "be baptized" with "for the remission of sins" and are confident that their case is supported. One of the most common answers is to interpret the preposition "for" as "because of." This would make the meaning "be baptized because of the remission of sins." Many accept this way of dealing with the problem, but I prefer another approach.

I think the answer is found in a proper understanding of the words "be baptized." To ask one to be baptized is to ask him to accept baptism as a symbol. This means that the person who accepts baptism is accepting the truth symbolized by baptism. To accept baptism is to accept the death, burial, and resurrection as the remedy for the forgiveness of sins.

An engagement ring symbolizes engagement. If a confident young man buys an engagement ring and says to his lady friend, "Will you accept this ring?," she understands that she is promising to

marry the young man if she accepts the ring, even if he has not uttered the words, "Will you marry me?." Yet, she would not conclude that a young lady cannot become engaged before she receives a ring.

A young lady can accept a young man's proposal and receive the ring later, or she can receive the ring on the same occasion that she accepts the

faith through immediate acceptance of baptism as the confession symbol. It was the latter that Peter was asking the people to do in Acts 2:38 on the Day of Pentecost. They were to accept baptism as a symbol of the death, burial, and resurrection of Jesus Christ for the remedy for sin. To accept baptism was a confession of their faith. This confession would bring remission of sins.

Baptism is very important. It must be taken seriously both by the church and by the individual. When a person receives Christ as Savior, he should have every intention of following through with the acceptance of baptism as the confession symbol. If a young lady refuses to wear an engagement ring, a young man has a right to doubt the sincerity of her acceptance of his proposal. Yet, this would not mean that wearing an engagement ring is a condition of engagement. To make wearing an engagement ring a condition of engagement would mean that a couple is not engaged until the young lady has a ring on her finger. We all know that that is not the case.

Connected with receiving Christ as Lord and Savior should be the intent to accept baptism as a confession symbol. This is in keeping with Peter's interpretation of baptism as "the answer of a good conscience toward God"

CHRISTIAN DOCTRINE

proposal. In either case, the ring is a symbol of engagement.

Baptism is a "confession symbol." The acceptance of baptism is a confession of one's acceptance of the death, burial, and resurrection of Christ as the remedy of sin. It is a confession of the fact that we are following Jesus as Lord and identifying ourselves with those who are following Him. It is a public confirmation of the fact that we have received Jesus Christ as Lord and Savior and have made up our minds to follow Him.

It is possible for a person to receive Jesus Christ as Lord and Savior and accept the confession symbol of baptism at a later time. Or, it is possible for a person to immediately show his

DAY OF DENOMINATION NOT DEAD!

NASHVILLE, TENN. — Dr. Elmer Towns, Sunday school editor of *Christian Life* magazine, thinks that future growth of big churches is going to center on the Nazarene, Free Will Baptist, Church of God and Assembly of God denominations, according to a recent Evangelical Press news release. He said nearly all the big churches are Baptist or Pentecostal and adhere to a strict Biblical theology.

His ascertainment that growth might occur in churches affiliated with a denomination seems to be a slight rescission of his position, as set forth in his book *Is the Day of the Denomination Dead?*, that as a whole denominations are deteriorating.

Among the 100 largest U.S. Sunday schools, Towns found that bussing and TV are the two key denominators that unite them.

Writing in the magazine's 7th annual Sunday school survey, Towns said that although virtually all the "super churches" do have big bussing programs to pick up students, there is growing disenchantment with this method of Sunday school growth. Buses, he said, are being seen as "just another tool" now rather than a quick panacea to boost sagging attendance.

I Peter 3:31). There is some difficulty concerning the exact meaning of the Greek word which is translated "answer." Good support is found for understanding the word to mean "pledge." The idea would be that baptism is a pledge issuing from a good

conscience toward God. The good conscience comes first. It is followed by baptism as a confession symbol. It is a confession of one's belief in the death, burial, and resurrection of Jesus Christ as the remedy for sin and a pledge to follow Jesus Christ in life. Δ

NOW THAT THE NATIONAL NIGHTMARE IS OVER

(Cont. from page 11)

The Commission recognizes that most people in public service are honest and dedicated. Official corruption, nevertheless, does exist, and in some jurisdictions has involved the highest elected and appointed officials.

The Commission then gives, in its opinion, what can be done to deal with corruption, with the crisis of integrity:

A community may translate its concern about crime into action through the individual and group efforts of its citizens, through its local institutions such as schools, youth services bureaus, and *religious organizations*, and through the responsible and responsive efforts of its governing bodies.

That we have a crisis so far as mistrust in government is concerned was demonstrated in 1970 when the University of Michigan's Survey Research Center found that between one-third and one-half of those surveyed in a national sample responded affirmatively to questions asking whether they believed (1) that their government can be trusted only some of the time; (2) that the government is run for the benefit of a few big interests; and (3) that many officials are a "little crooked." Obviously in the aftermath of Watergate more people than ever believe that these points are true.

What can we who are Christians do to insure that a similar national nightmare will not be repeated? We can:

- Encourage fellow Christians to get involved both as voters and as candidates.
- Insist on integrity in government.
- Make our political and personal lives live up to our political and spiritual ideals.
- As Christians live such exemplary lives that no code of ethics will be broken by us. Indeed, our lives will reinforce such codes, will enrich them and make them live!
- Take advantage of this opportunity to witness to others that outside of God's will for our lives and our government there is no such thing as success and that in His will there is no such thing as personal or national failure. Δ

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August 1974

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Arizona	533.00
Arkansas	1,219.29	...	1,181.02	9,649.32
California	442.91	...	542.51	4,200.78
Florida	803.62	...	451.08	6,989.27
Georgia	275.02	...	832.94	1,654.50
Idaho	115.00	...	59.86	347.98
Illinois	939.00	...	1,148.19	8,749.36
Indiana	...	...	...	428.79
Kansas	164.75	...	...	1,492.24
Kentucky	...	...	151.25	172.50
Maryland	62.22	...	70.00	509.43
Michigan	...	...	35.42	128.98
Minnesota	...	...	63.00	173.85
Mississippi	129.49	...	40.83	688.46
Missouri	3,367.12	(3,367.12)	2,594.76	24,439.15
New Mexico	...	...	...	66.24
North Carolina	133.00	(58.00)	125.00	1,161.46
Northwest Assoc.	22.88	...	...	92.51
Ohio	1,633.92	...	5.00	6,205.42
Oklahoma	4,151.18	(3,957.35)	273.89	25,272.97
Tennessee	799.21	(172.00)	439.91	2,666.90
Texas	25.00	...	96.21	1,232.25
Virginia	34.52	...	37.11	357.40
West Virginia	...	...	...	57.33
Wyoming	25.00	(25.00)	...	150.00
Totals	<u>\$15,757.89</u>		<u>\$8,148.00</u>	<u>\$99,806.89</u>

DISBURSEMENTS:

Executive Office	\$ 5,075.80	\$ (970.62)	\$4,155.36	\$40,065.45
Foreign Missions	3,574.80	(2,525.54)	1,306.59	20,794.19
Bible College	2,456.23	(1,392.72)	1,048.95	13,275.86
Home Missions	2,027.60	(1,289.13)	971.12	11,799.08
Church Training Ser.	1,253.12	(642.12)	308.06	6,539.51
Retirement & Ins.	888.19	(480.84)	217.10	4,687.10
Layman's Board	381.33	(218.40)	95.36	1,999.61
Commission on Theo- logical Liberalism	100.82	(60.10)	45.46	546.63
Miscellaneous	...	...	...	99.46
Totals	<u>\$15,757.89</u>		<u>\$8,148.00</u>	<u>\$99,806.89</u>

Greek Author Once Free Will Baptist

by Robert E. Picirilli

Thanks to some concerned people, the Historical Collection has a growing number of issues of *The Free Will Baptist* (Ayden, N.C.). But there are many gaps in our holdings before 1945, and this important paper has been published ever since before 1900. Folks who have issues dated earlier than 1945 ought to get in touch with us. We need to get complete sets of this paper, since it is one of the most helpful sources of information on Free Will Baptist history.

Right now I'm looking at an issue dated January 30, 1929, given to us by Brother Henry Oliver. Some interesting matters are brought to light in this issue.

You have no doubt heard of Kenneth Wuest, author of many books on the Greek New Testament. Well, this issue contains an interesting article by Mr. Wuest, entitled "Studies in Ephesians." The article was one of a series. Mr. Wuest, at that time, was a Free Will Baptist and was teaching at the old Eureka Free Will Baptist College in Ayden, N.C. A lot of people don't know Wuest used to be a Free Will Baptist.

I was most interested in the "Notes and Quotes" article by Brother J. C. Griffin (yes, he had that column way

back in 1929!). The article concerns, primarily, a young man just then attracting attention in the denomination, Rev. Henry Melvin. Evidently Brother Melvin had just written his first Free Will Baptist League Quarterly, and Brother Griffin was impressed. He called it "one of the best quarterlies" he had ever seen in *any* denomination.

HISTORY CORNER

Then he recalls holding a meeting for Brother Melvin at Blountstown, Florida, the previous summer, when he found him "a young and tireless worker". He goes on to describe Brother Melvin's home, with his "consecrated wife" and "a mother-in-law that is on the altar" (Mrs. Jennie Seidell). Finally, he comments on one of Brother Melvin's outlines in the League Quarterly and speaks directly in his column to him: "Melvin, this out-line is so good that I expect to use it just like you have in a sermon to every church that I am preaching for."

Maybe we'd better get out that 1929 League Quarterly and get that outline!

Is Your Worship for Real?

By
Executive Secretary
Rufus Coffey

"Oh, come let us worship and bow down: Let us kneel before the Lord our maker."
— Psalm 95:6

True worship is not stereotyped by traditional forms and set patterns. Christians should constantly seek creative ways to celebrate their redemption and to express their sincere devotion to God. Yet, we must keep in mind that it is not just form or mode that makes worship a reality. Very often new methods and programs themselves become routine. External factors are not nearly so important as the attitude of the heart.

Inasmuch as Jesus rebuked the Pharisees in Matthew 15:9 for their vain worship and as Paul pointed out to the Athenians that they worshiped God in ignorance, it is imperative that Christians consider the meaning of true spiritual worship.

Worship is the spontaneous response of a redeemed soul reaching out to touch God and to maintain contact with Him. It is the yearning of a grateful spirit to meet with God — to seek His presence — and to commune with Him. It is the attitude of a humble spirit bowing in reverential homage before a sovereign Lord.



**HAVE
YOU PRAYED
FOR YOUR
MISSIONARY
TODAY?**

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True worship is not a subjective experience. It is the spiritual exercise of the will and mind rather than the emotions.

One of the principal words in the Old and New Testaments which is translated in English as "worship" speaks of service. There is scarcely any distinction between "the worship of God" and "the service of God." Jesus states that the Father is seeking those who worship in spirit, or from the heart, and in reality, or without pretense or hypocrisy. Genuine worship is, therefore, an expression of our inner love, joy, adoration, and praise to almighty God.

PURPOSE OF WORSHIP

The Psalmist succinctly expressed the purpose of worship when he said, "Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness." Thus the primary purpose of worship is to focus our attention on God by recognizing His "worthship" and giving to Him supreme honor and glory rather than experiencing some moral uplift, estatic feeling or aesthetic pleasure for ourselves. "Thou shalt worship the Lord thy God and Him only shalt thou serve."

God is to be worshiped because He is the living and true God. We stand in awe before Him because He is creator, sovereign ruler, sustainer, and judge of the universe. As we obey the command to worship Him, we draw near to God and He draws near to us. This is possible because God has provided a saviour and mediator in the person of His son whereby we may come directly and boldly to the throne of grace. As with the living creatures in Revelation, we can likewise "Give glory and honour and thanks to him that is seated on the throne, who liveth forever and ever."

We can join with the four and twenty elders who fall down before Him that is seated on the throne, and worship Him that liveth forever and ever, and cast their crowns before the thrones, saying, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

PUBLIC WORSHIP

Worship is not only contact with God through quiet personal communion, but it demonstrates itself through participating with other like minded believers in the service of the Lord. As believers assemble in a corporate body, they affirm their faith in God and together they share His presence, grace, love and power. This is why God is pleased to meet with and bless those who assemble in a local congregation. In the Old Testament God's people gathered to hear His laws, and then they worshiped Him through observing the sacrificial rituals of the Tabernacle services. Today God's people gather out of a common loyalty to Jesus Christ, out of a desire to hear God speak to them, out of a desire to please Him by worship, and out of a need to receive mutual strength and encouragement from each other. Christians in isolation become weak and impoverished. Believers who fail to worship together suffer from a lack of knowledge about God or about the needs, concerns, and interests of fellow believers. No Christian can claim to be serving God or man if he neglects worship. Corporate worship brings us face to face with God and with each other. Through the ministry of the Word, through music and through prayer, we are able to draw closer to God, to experience a deeper fellowship with Him and to gain a greater awareness of how we can share our faith with others.

PATTERNS OF WORSHIP

The New Testament does not give us any outline or program of worship. Believers met in homes or other convenient places. The style appears to have been simple and informal, but orderly and reverent. In various order, the service was composed of prayer;

praise in song and testimony; reading of the scriptures; preaching, teaching or instructing of believers for edification; prophesying; giving of material means; and observing the Gospel ordinances. The meeting was closed with a benediction and a kiss of peace.

Traditional patterns as we know them today are no doubt quite different from the early church. Modes of worship change from generation to generation and from culture to culture. It is sometimes hard to evaluate change. Nevertheless, people have found exciting ways to worship God down through the centuries. They will continue to worship Him with joyfulness throughout eternity because the object of our worship will never change — that is what is important!

Variety for the sake of variety is meaningless; but where the order of service can be rearranged so as to produce freshness, more spontaneity, and greater participation by the congregation, then it is highly advisable. Providing a more meaningful atmosphere for worship can be very invigorating; therefore, the program should be designed to enable each participant to meet with God in a new and living way.

However, care must be taken not to let the service become disorderly or even frivolous. The service should always reflect a sense of dignity and beauty. Anything bordering on levity, frivolity, or the ridiculous should be avoided by all means. Disorganization does not mean informality. Advance planning and careful forethought about the service can lead to the blessings of God upon the service more so than an ill planned meeting that is mixed with fleshly emotions and mass confusion. It is doubtful that Isaiah could have stood in awe of a great and mighty God had he been in the midst of excessive emotional turmoil.

The reality and depth of our encounter with God is not determined by an estatic experience or some good feeling but by our obedience, love, and service for God. Let us, therefore, give thanks to God and so worship Him as he would be worshiped, with reverence and awe. (Hebrews 12:28). △

VIEWPOINT

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Second-class postage paid at Nashville, Tennessee

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OCTOBER, 1974



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Not the Ordinary

By Staff Writer

Lia Annabella Markam is not an ordinary three year old. Born Christmas Day, 1970, in Quito, Ecuador, this adopted daughter of Mr. and Mrs. Nelson Markam of the First Free Will Baptist Church in Tulare, California, is partially sighted. In early life Lia suffered an eye infection which resulted in the loss of one eye and left the other one needing a corneal transplant. Instead of abandoning the child as her relatives suggested, Lia's mother took her to an evangelical mission which arranged for the trip to the United States where the corneal transplant was performed.

During the year Lia was in the United States recovering from the operation, her mother became a Christian. Realizing that she could

not properly care for and educate a partially sighted child in Ecuador, Lia's mother arranged for Lia to be adopted by an American family. The Markams learned of Lia (Mr. Markam is with the welfare department), and after the usual tedious procedure, adopted her in June, 1973.

In early 1974, the women of the Tulare Church decided to begin collecting 25,000 Betty Crocker coupons needed to get Lia a Braille typewriter by the time she entered the first grade. Instead of the venture being the three year project they had expected, in a few months time, over 30,000 coupons had been collected. Much of the credit is due Mrs. Pearl Coughran, a member of the Tulare church, who spearheaded a contest for collecting coupons at Palo Verde School where she teaches. One eighth grade class alone collected enough coupons for one Braille typewriter. The coupons are still coming in from



offices, stores, churches, and schools from all over the country. These additional coupons will be used to purchase Braille typewriters for other partially sighted or blind children.

Today, according to her mother, Lia is a happy, growing 32 pound ball of energy.