

OCTOBER, 1975

contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



IN THIS ISSUE: Education Comes in Many Forms

ARE YOU READY TO START

By Blaine Hughes

Before starting any school but especially a Christian school, a person ought to consider the question: Am I ready to begin such an endeavor? Serious consideration of this question should cause a person to examine his understanding of several aspects of Christian education.

Among the areas of concern for the prospective founder of a Christian school, several emerge as being uniquely important. These areas are as follows: the purposes of a Christian school, the facilities of a Christian school, the financial basis of a Christian school and the staff and faculty of a Christian school.

In finding relevant information about these 4 major areas, the prospective educational leader is well advised to consult a variety of educational resources; *e.g.*, boards, agencies, organizations and existing Christian schools.

Let us briefly look at what we might expect to learn from these sources.

BOARDS AND AGENCIES

State and local boards of education can be very helpful in starting a Christian school. They not only provide information concerning teacher certification, school accreditation and transfer students, but they also

A CHRISTIAN SCHOOL?

disseminate materials concerning textbooks, equipment and school laws involving such questions as attendance, zoning and acreage requirements.

Agencies within a state or community are important sources of information also. Tax agencies are particularly useful when it comes to questions related to local, state and federal taxes. The local fire department is able to clarify building codes as well as explain the types of furniture and equipment that are permissible. Similarly, health department officials provide instructions on such points as food preparation, sanitation and related questions.

ORGANIZATIONS

Educational organizations are designed to assist schools in a number of ways. Of particular value to individuals and churches that are interested in building a Christian school are Christian organizations. These organizations frequently supply materials on many of the previously discussed topics in addition to the following areas of concern: legal advice, group insurance, Christian textbooks, teacher placement, financial problems, educational aims.

While the best known Christian organizations have both weaknesses and strengths, each association offers valuable information in both the organization and the continuation of a Christian school. In answering the

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COMMUNITY CHRISTIAN SCHOOL P.O. Box 817 Deerfield Beach, Fl. 33441	Mr. Weaver	FIRST FWB Roger Russell	K-6
FAITH CHRISTIAN ACADEMY P.O. Box 1159 Goldsboro, N.C. 27530	Lorenza Stox	FAITH FWB Frank Davenport	K-12
FELLOWSHIP CHRISTIAN ACADEMY 3013 Independence Ave. Durham, N.C. 27703	Ronnie Dail	FELLOWSHIP FWB Lonnie Graves	K-12
FLORENCE CHRISTIAN ACADEMY 4417 Florence Blvd. Florence, Al. 35630	Cliff Holland	FIRST FWB Tom Malone	K-12
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RANDALL CHRISTIAN ACADEMY 2898 South Perkins Memphis, Tn. 38118	Don Edmonds	RANDALL MEMORIAL FWB Dann Patrick	K-12
RUTH'S CHAPEL CHRISTIAN SCHOOL 2709 Oaks Road New Bern, N.C. 28560	Neil Hearn	RUTH'S CHAPEL FWB Sigbee Dilda	K-7
WELCH FWB CHRISTIAN SCHOOL 470 East Welch Avenue Columbus, Ohio 43207	Michael Boggs	WELCH AVENUE FWB Paul Thompson	K-8
WEST DUPLIN CHRISTIAN ACADEMY Route 2, Box 136A-1 Warsaw, N.C. 28398	John Reed	WEST DUPLIN FWB Eugene Hales	K-11
WOODBINE CHRISTIAN ACADEMY 2204 Foster Avenue Nashville, Tn. 37211	Stephen M. Ange	WOODBINE FWB Charles Thigpen, interim	K-10

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**ARE YOU READY TO START
 A CHRISTIAN SCHOOL?**
 (Cont. from page 2)

question "Am I ready to begin a Christian school?" a great deal of pertinent information may be gained by writing the ensuing associations:

American Association of
 Christian Schools
 6601 N.W. 167th Street
 Hialeah, Florida 33015

National Association of
 Christian Schools
 Box 550
 Wheaton, Illinois 60187

National Union of Christian Schools
 865 28th Street S.E.
 Grand Rapids, Michigan 49508.

CHRISTIAN SCHOOLS

If you wish to get fresh, firsthand information about developing a Christian school, you should consult with a well-qualified Christian educator in a nearby school. A leader in any kind of Christian school will give insightful suggestions, but an educator in a Free Will Baptist school will be able to point out problems that are distinctively found among us. A list of Free Will Baptist Christian day schools accompanies this article. Write the principals for further information or consult the leaders of a recently organized group: Fellowship of Free Will Baptist Christian Day Schools, c/o Executive Office, P.O. Box 1088, Nashville, Tennessee 37202.

After having consulted with as many boards, agencies, organizations and schools as possible, you will no doubt still think you are not ready to start a Christian school. Most people feel this way, but many of them understand enough to begin the establishment of a Christian school. Some wisely postpone the decision. Your final decision should be an intelligent one based upon thorough study and under the guidance of the Spirit of God.

ABOUT THE WRITER: Mr. Hughes is Minister of Music at Bethany Free Will Baptist Church, Norfolk, Virginia. The layman is a graduate of Free Will Baptist Bible College, Nashville, Tennessee. This article was presented as a part of the Educational Study Committee's report at the 1975 session of the national body.

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THE BIBLE INSTITUTE: A SIGNIFICANT FORCE

By Ansel Smith

Bible institutes have become a significant force in Christendom over the past several decades. The rapid growth of Bible institutes will probably continue for a number of years in the future since interest in them has not waned. People who are only slightly acquainted with the Bible institutes sometimes wonder, "Why are so many churches starting Bible institutes?" I hope this article will answer the question as well as clarify additional

questions. In particular, some of the areas of importance to individuals and churches that may be considering starting a Bible institute will be examined.

CONCEPTS OF BIBLE INSTITUTES

Words in general connote different things to people; therefore, we might expect to find several different concepts of a Bible institute. Although there are probably 6 or 8 different uses of the term "Bible institute," we will mention

only 5 of them: the Sunday morning Bible institute, the Christian workers Bible institute, the collegiate Bible institute, the church Bible institute and the noncollegiate Bible institute.

The Sunday morning Bible institute is a rather recent development. Folks who use the term in this manner see the Sunday school as more than a time to teach the Scriptures themselves. This broader interpretation of the role of the Sunday school suggests that it may be used to impart any truths that are specifically related to a local group of Christians in their pursuit of worship, fellowship, edification, evangelism and service.

A second usage of the words "Bible institute" is that of the *Christian workers Bible institute* or simply the Christian workers institute. This understanding of the term pictures the Bible institute as a means of meeting the specific needs of a local church or a group of churches. Classes are usually held for a week or so for 2 hours each weeknight. Only a couple of courses are offered in this type of institute.

The *collegiate Bible institute* concept is identical to the notion of a Bible college. The only difference worth mentioning is that the word "institute" is employed in a school's name rather than the term "college." Unlike the Sunday morning Bible institute and the Christian workers Bible institute, the

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collegiate Bible institute offers a full-time approach to study. In addition, the institute offers a number of degrees and a variety of majors for students. As in the Bible college the collegiate Bible institute requires a Bible major of all graduates.

Some folks conceive of the Bible institute in a fourth way. That is to say, they apply the term to the total church program. Thus, we may refer to this

usage as the *church Bible institute*. Children, youth and adult activities are seen as progressive steps toward building mature Christians. Programs are carefully planned and evaluated to insure maximum effort and results.

The final use of the term that we will examine is of special importance to us: the *noncollegiate Bible institute*. From one perspective the Sunday morning Bible institute, the Christian workers Bible institute and the church Bible institute may be said to be noncollegiate in nature. But we are referring to an extensive program of study (usually 3 years) that leads to either a diploma or to a nonacademic degree; *i.e.*, the Th.A. and the Th.G. This type of institute is much like the collegiate Bible institute, but it sometimes differs in that it offers majors only in church vocations. Little attention, if any, is given to the study of the sciences, history, philosophy, literature and related studies.

Before we examine in more detail the noncollegiate Bible institute, let us

briefly point out that some institutes go through transitions. For example, a church may first establish a Sunday morning Bible institute and later feel that the church Bible institute is better for them. Eventually the church may start a noncollegiate Bible institute and finally a collegiate Bible institute.

THE NONCOLLEGIATE BIBLE INSTITUTE

In examining the noncollegiate Bible institute, it is important to recognize that not all churches or areas need one. On the other hand, some churches or groups of churches feel that there is such a great need in their area for developing capable Christian leaders that they should start a Bible institute. Whenever a real need is perceived by a group of Christian and they feel that the Bible institute is the most appropriate means of meeting that need, they should carefully plan the development of one. Among the more important aspects to keep in mind are the

ABOUT THE WRITER: Mr. Smith is pastor of the South Avenue Free Will Baptist Church, Lancaster, South Carolina. He is an instructor at the Beaver Creek Bible Institute which is sponsored by South Carolina's Beaver Creek Association. This article was presented as a part of the Educational Study Committee's report at the 1975 session of the national body.

FREE WILL BAPTIST BIBLE INSTITUTES

GEORGIA

Little River Bible Institute
William H. Cooper, Director
Route 4, Box 137
Tifton, Georgia 31794

Union Association Bible Institute
Bay Free Will Baptist Church
Damon Dodd, Director
P. O. Box 1203
Moultrie, Georgia 31768

IDAHO

Gem Bible Institute
Airport Free Will Baptist Church
757 South Washington Street
Twin Falls, Idaho 83301

ILLINOIS

Benton Bible Institute
Benton Campgrounds
William Mishler, Director
704 East 9th Street
Johnston City, Illinois 62951

KENTUCKY

Kentucky Bible Institute
Eddie Dollar, Director
2121 29th Street
Ashland, Kentucky 41101

MICHIGAN

Great Lakes Bible Institute
Raymond Riggs, Director
2005 Rochester Road
Royal Oak, Michigan 48073

MISSOURI

Missouri Bible Institute*
Chesley Hill, Director
Route 3, Box 95
Mountain Grove, Missouri 65711

*locations rotate within state

NORTH CAROLINA

Faith Bible Institute
Rashie Kennedy, Director
P. O. Box 1159
Goldsboro, North Carolina 27530

Piedmont Bible Institute
Roy Rikard, Director
426 Woodlawn Extension
Cramerton, North Carolina 28032

OHIO

Ohio State Bible Institute**
Alton Loveless, Director
P. O. Box 7759
Columbus, Ohio 43207

**BRANCHES:

**Akron Free Will Baptist Church
Ken Frisbee, Instructor
1802 Eastwood
Akron, Ohio 44305

**First Free Will Baptist Church
Hobart Ashby, Instructor
1661 Brandt Pike
Dayton, Ohio 45404

**Harrison Free Will Baptist Church
Roger Johnson, Instructor
Route 1, Box 331-A
Munford, Ohio 45653

SOUTH CAROLINA

Beaver Creek Bible Institute***
Allen Lemons, Business Manager
c/o Postmaster
Lockhart, South Carolina 29364

***BRANCHES:

***First Free Will Baptist Church
Earl Hendrix, Instructor
Route 4, Box 6
Inman, South Carolina 29349

***South Avenue Free Will Baptist Church
Ansel Smith, Instructor
78 Brooklyn Avenue
Lancaster, South Carolina 29720

TENNESSEE

First Free Will Baptist Church
Horace Teague, Director
Route 3, Box 53-A
Newport, Tennessee 37821

following: administrative matters, learning resources, curricular offerings, and financial concerns.

Administrative Matters

Due to the complexity of society, anyone anticipating starting a Bible institute is well advised to obtain sound advice on a number of administrative matters. One such matter is that of legal responsibilities. In many cases wisdom suggests that a lawyer with expertise concerning government guidelines for educational institutions be consulted. Advice may be sought on a number of topics; such as, tax deductible programs, veterans' benefits, institutional records, degree and diploma regulations, and health and fire guidelines.

If a board of trustees is required by law or desired by the founders of a Bible institute, particular thought will need to be given to its responsibilities, the duties of the president or director of the institute and other parties (e.g., pastor, church association) that may be involved in the administration or support of the institute. Clarity of roles in this realm is essential to a properly functioning institution. Responsibilities that need special attention include the authority to hire teachers, develop the curriculum, set policies, select a site for classes and do promotional work.

Learning Resources

The primary learning resources, if we may refer to them as such, in any institution are teachers. This being the case, careful attention ought to be given to the selection of institution instructors. The administration is normally responsible for seeing that the members of the faculty of a Bible institute both personally and verbally communicate those truths for which the school was established.

Beyond the selection of teachers it is also of importance to provide appropriate facilities for an institute. Unless an institute has an unusual ministry, the facilities of a local church are adequate. Most churches that are keenly interested in a Bible institute are willing to furnish rent-free buildings. Likewise, they are glad to share whatever audiovisual equipment that they own. Textbooks and libraries, however, are also important matters. Attention to these realms is normally given by the business manager or treasurer of a Bible institute. Both of these items in addition to faculty

salaries need to be considered when decisions are being made about student expenses.

Curricular Offerings

Naturally, the curriculum should be designed to promote the aims of the institute and to meet the needs of prospective students. Some basic courses to offer are as follows: Bible survey, Bible doctrines, homiletics, biblical ethics, church history and analytical studies of particular books of the Bible.

Once these foundational courses are offered, an institute may wish to teach courses that are designed to enable any Christian to more effectively communicate biblical truths. Courses that fall into this category may range from teaching methods to audiovisuals in the local church. Certain topics in psychology are beneficial too in helping a person clearly impart Christian ideas.

Financial Concerns

The financial concerns of those who operate a Bible institute fall into at least a couple of realms. One of these areas is related to student fees. As a rule of thumb it is wise to charge a small fee for courses so that the money can go toward expenses that arise in connection with custodial services, teachers' salaries and administrative expenses.

One other matter of considerable importance in this sphere is that the operating expenses of a Bible institute do not become a financial burden to the supporting church or churches. Those who are involved in surveying the needs for a Bible institute should get a realistic estimate of the amount of support needed for such an endeavor. This type of information as well as many additional insights may be gained by consulting with officials of a Bible institute that has been operating for several years.

Although there are many other areas of importance in starting and continuing a Bible institute, we have hopefully touched upon the key points. These basic considerations may be summarized in the ensuing statement: A Bible institute should be well within the legal requirements of an area, educationally appropriate for the people being served, financially secure and committed to the Scriptures. When combined these factors ensure that the institute will indeed be a Christian Bible institute. Δ

BILLY GRAHAM SAYS FIRST LADY MAY REGRET TV STATEMENTS

MONTREAT, S.C. (EP) — Although Evangelist Billy Graham says he disagrees with statements by Mrs. Betty Ford regarding premarital sex and marijuana, he suspects the First Lady now wishes she had not made the much publicized statements on a CBS telecast.

"I know that on many occasions I have put my own foot in my mouth and wished I could retract a statement," he said. "And I think maybe she does too."

"She is a remarkable mother and wonderful wife," Dr. Graham added, "and her character is reflected in her family. But I feel that after reflection she would have said it differently."

Mrs. Ford was quoted as saying she would not be surprised to learn that her 18-year-old daughter was considering having an affair and that if marijuana had been popular when she was young, she probably would have experimented with it.

Speaking of his own 5 children, Dr. Graham said: "If one of them told us they had... I think my wife and I would be in tears. We would expect them to change and to turn to the Lord and ask God's help."

"When I first heard (the comment) I thought I'd lost 10 million votes," President Ford said about his wife's television interview with Morley Safer. "When I read it in the paper the next morning," he added, "I raised it to 20 million."

Michael Ford, at 25 the oldest child, was quoted as saying he was not sure he agreed with his mother's views on premarital sex. Michael is married and is studying for the ministry at Gordon-Conwell Theological Seminary, a conservative evangelical school in South Hamilton, Mass.

"I guess I'm more old-fashioned," he reportedly commented. Δ

Church Training Service:



By Malcolm C. Fry

It has been my privilege to conduct Leadership Training Seminars throughout our denomination for the past couple of years. One of the 4 sessions in the seminar is entitled "Developing the Family Training Hour," which deals basically with CTS distinctives and resources. Invariably the question arises, "In your opinion, which is the best time to conduct the instruction period, Sunday night or Wednesday night?" Quite diplomatically (but with tongue in cheek) I normally reply, "Whatever works best for the local church. However, I have made several observations in which you may be interested." Freedom is normally then taken to share these observations:

(1) One of the primary profits of an effective Church Training Service is the reproduction of new leaders, which in turn multiplies the ministry of the local pastor. When CTS is conducted on Wednesday night, the adults are normally in a Bible study conducted by the pastor instead of in a training group. Consequently, no adult group exists to produce more leaders.

(2) The leaders presently working in CTS are "stuck" there because replacements are not available.

Additionally, no new groups can be started very well with adequately trained leadership due to the lack of a training group through which potential leaders could have evolved.

(3) The CTS leaders are deprived of fellowship with the adults sharing in the Bible study and more or less become an isolated group.

(4) Personally, it is my candid opinion that a Biblical principle is violated when adults are not involved in the Church Training Service program. The Lord Jesus taught and trained adults. Where were the children, and what were they doing? Why, they were with their mothers and were playing. On occasion Jesus used children as an illustration or object lesson, but He spent His time training adults. We have gone overboard in providing for children while letting the adults play!

Overall, I believe that CTS fits well into the Sunday schedule prior to the evening service just as Sunday school precedes the morning worship service.

Granted, there may be advantages both ways. Some believe that CTS on Wednesday night results in better midweek attendance, whereas others believe that CTS on Sunday night produces similar results. A few are opposed to lengthy services on Sunday night as a result of adding another hour to the schedule. My prayer is that the time may soon come when every Free Will Baptist church is lighted every Sunday night with the Church Training Service light.

Free Will Baptists made a great step forward a few years ago when the CTS concept was expanded to include training at times other than Sunday night. However, this changed concept brought about a lessening of emphasis on Sunday night Church Training Service. This was unfortunate because the Sunday night CTS is the foundation and focal point for training at other times during the week. If the Sunday night training organization goes down the drain, there will inevitably be an ultimate lessening of other training activities.

As Free Will Baptists we must make up our minds that CTS is vital to the work of a Free Will Baptist church. It is not optional if we take the Great Commission seriously.

Sunday school is the outreach and Bible teaching agency of a Free Will Baptist church. This is good and right.

ABOUT THE WRITER: Dr. Fry serves as director of the Church Training Service Department, a position he assumed in 1972. He holds an earned master's degree from University of Arizona and an honorary doctorate from Clarksville School of Theology, Clarksville, Tennessee. He is a member of Woodbine Free Will Baptist Church, Nashville, Tennessee.

The Woman's Auxiliary and the Master's Men organizations are committed in leading Free Will Baptist church members in missions study and action. The church music program has its legitimate function in a church. The Church Training Service supports all of these organizations. It is essential to the development and training of Christians and the growth of other organizations in a Free Will Baptist church.

True, first-century churches did not have an organization called CTS. However, without question the principle of a Church Training Service program is a basic New Testament concept. And the 4 Gospels reflect the fact that Jesus Christ Himself instituted the first Christian training program. The Lord Jesus had a tremendous task for His disciples to perform; thus He spent several years specifically training them for the task that was to be theirs after He went back to the Father.

Sometimes their training was in the form of teaching as he called them aside and taught them verbally. At other times He trained them by sending them out on specific missions. Because there was a world to "gospelize," He took raw recruits and trained them for the specific task of going into all the world with His saving grace. Peter was a fisherman, and Christ trained him to be a fisher of men. Paul was a builder of tents, and he was trained to be a builder of churches.

We need to face the fact that we Free Will Baptists have reached out about as far as we can until we do better with those we already have. It could well be that 1/3 of all Free Will Baptists have not moved their church memberships to the places where they now live. Basically, these people are useless to the cause of Christ.

It might be safe to say that about another 1/3 of Free Will Baptist church members are pretty well uncommitted. These are the people who keep asking, "What can the church do for me?" Most of them do not tithe or even give regularly to the Lord's work through their churches. If they are enrolled in Sunday school, they attend spasmodically. They normally do not attend on Sunday evening, and they are not involved in revival meetings or prayer services. They probably call upon the pastor only when they are in

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You Can't Postpone Christmas



EIGHT-ACT CHRISTMAS PROGRAM

by Mae Fry

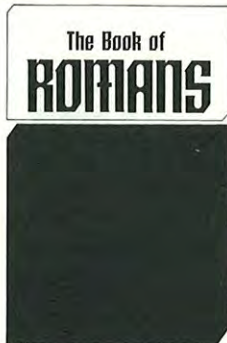
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OR WEDNESDAY NIGHT?**
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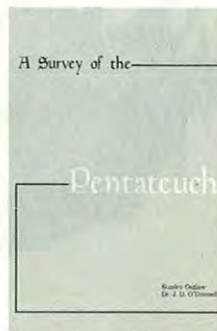
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trouble. Many of them are like sponges — soaking up the vitality of their churches, rather than contributing to it. Most of these people have probably made professions of faith, but they are uncommitted and undeveloped. They would constitute a vast reservoir of Kingdom energy if enlisted and trained.

About 1/3 of our people are pretty well committed to Christ and their churches. These people ask the question, "What can I do for my church?" Each one of them needs to be enlisted in the Church Training Service program so that he may become increasingly effective in his Christian life.

What will a great Sunday night CTS do for your members? It will have a good influence on new Christians. We need to recognize that when we lead a person to salvation, we have not done for that person all that we ought to do. As you know, the new birth is not the "end" experience in the Christian life, but the "beginning" experience.

New Christians need adequate training in order to be effective in the Master's service. What kind of training does it take to develop new Christians?

They need a knowledge of the basic biblical doctrines; this they get in CTS.

They need an understanding of the mission of their church; this they get in CTS.

They need to be familiar with how Free Will Baptists voluntarily cooperate in denominational enterprises; this they get in CTS.

They need to be trained in witnessing; this they get in CTS.

There are many things that Free Will Baptist churches can afford to be without; but there is *one thing* every Free Will Baptist church *must* have — a biblically-based training program.

It is alarming to observe that many churches today though claiming vigorously to follow the New Testament pattern are tragically neglecting this basic function of training. Let no one think that CTS is just a "busy activities" organization or primarily for youth involvement. Its first concern is the deepening of the spiritual lives of its members. Its ultimate objective is a disciplined laity. △

EXTERNAL EDUCATION- BANE OR BLESSING?



By Roger C. Reeds

The term "external education" is relatively new although the type of education that it represents is over 100 years old. The word "external" is being used to replace the word "correspondence." Yet, the term is even broader than that of correspondence, for external education may include seminars, workshops, in-service, etc. External education is education apart from the standard classroom procedure.

The first correspondence plan was initiated in England in 1868. This method of instruction found a greater popularity in the United States. In 1883 a "Correspondence University" was set up in Ithaca, New York. When William R. Harper became president of the University of Chicago, he added a correspondence division. Other universities and colleges were not long in adopting this plan. The National Home Study Council was organized in 1926. This organization has served as a policing agency that promotes sound educational standards and business practices.

Many colleges and universities began extension classes in areas removed from their regular campuses. Some of these extension classes grew until a full-fledged college or university came into existence. The huge University of Tennessee has spread its giant tentacles across the state of Tennessee so that it is now possible for many Tennesseans to receive their degrees from that university without ever setting foot on the home campus at Knoxville.

Many religious institutions offer a correspondence program or extension classes. The leader in correspondence

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EXTERNAL EDUCATION — BANE OR BLESSING?

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work for years has been the Moody Bible Institute of Chicago, Illinois. Thousands have completed Bible courses through this institution. Many people experience conversion in the latter period of their lives. By the time they are converted and called to service, they are already settled in their lives' work or pattern. It is very difficult for them to attend some distant Bible college or seminary. Thus a correspondence program helps thousands of such willing workers.

The term "correspondence" is being discarded, and the term "external" is replacing the word in educational circles. Perhaps this has been caused by the embarrassment brought about by the many diploma mills that have come into existence. Unscrupulous individuals have taken advantage of persons seeking some form of external education. Others seeking the prestige that comes with a degree have been more than willing to buy degrees at almost any price.

Earlier this year I received a telephone call from a seminary president. He stated that his seminary wanted to honor me with an honorary degree. He told me that the particulars about the degree would follow in a letter. When the letter arrived, I discovered that this "honorary degree" would cost me \$360.00 in a variety of fees. I answered the letter immediately and rejected the degree. I am not adverse to the idea of an honorary degree, and I am always pleased when any deserving person is so honored; however, there should never be a fee attached to such an award.

One school in the West advertised its program of external education in the *Wall Street Journal*. I wrote and secured a catalog. One section of the catalog states, "It has been our policy to award Honorary Degrees in all fields to eligible candidates in recognition of their accomplishments and achievements. Those interested should write the Registrar for full details." The catalog later lists the costs of tuition and places a \$400.00 fee on honorary degrees.

Any honest student should be wary

of such institutions or of diploma mills. Usually they are easily identifiable. They offer a degree of some type with little or no study programs. Any degree should be earned. It is either earned by study or earned by achievement.

On the other hand, we should be fair in our appraisal of external education. Because of the stigma of diploma mills, some are willing to brand all external education as being bad. I have received my education by the classroom method and by external education. I can assure you that external education when properly administrated is far more demanding than many classroom situations. The discipline required by such study is healthy, and I have found it very rewarding. It is my conviction that the Christian should always be a student. Why not then be a student under some external plan? The degree may be an ultimate goal, but the knowledge attained should be an immediate goal.

The winds of change are blowing in education and especially higher education. The changes are healthy. Old degree titles are passing from use, and new degree titles are coming into view. One of the more popular new degrees is the doctorate of ministries degree. It is now being offered by a number of seminaries and is available by both external and internal studies. The degree has a tendency to be broad and is generally designed to meet the needs of the individual. The usual language requirements of the Ph.D. program are done away with as well as the requirement for a dissertation.

One of the reasons that these changes are healthy is the area of specialization that is permitted. In this computerized age a need exists for specialization. The facets of Christian service are so many and varied today that there is a need for specialization. The goals of winning the lost and teaching the saved have not changed, but the means by which these 2 tasks can be accomplished have changed considerably over the years. We have many more teaching tools at our

disposal than did our forefathers.

Another reason that I am so pleased with these changes is that education is now available for some who previously had been denied the opportunity for additional training. I have been amazed at how God has opened doors of opportunity for me in my educational program. I am grateful for the internal training that I have received. I am equally grateful for the external training that I have had. My bachelor's and master's degrees came from internal training. My doctorate came from external training. With job responsibilities and family obligations I don't think I could have earned a doctorate any other way. I do not look upon my receiving a doctorate as the ultimate. I plan to continue my studies throughout my lifetime.

Perhaps you have decided that external education is for you. How can you get started? I believe the choice of schools is important. You should seek a school that is going to give the best value for the dollar invested. External education will cost you about the same amount of money as internal education. Most charges are based upon the number of hours you take.

If the reader is interested in pursuing external education, he may write the following institutions for catalogs: Luther Rice Seminary, 1050 Hendricks Avenue, Jacksonville, Florida 32207; Nova University, College Avenue, Fort Lauderdale, Florida 33314. Tuition costs at Luther Rice Seminary will be approximately \$20.00 per semester hour. Tuition costs at Nova University are based on the degree program rather than the semester hour.

For other institutions and information write to the National University Extension Association, One Dupont Circle, Washington, D.C. 20036. Ask for the *Guide To Independent Study Through Correspondence Instruction*. The cost of the guide is \$1.00.

The greatest problem you will have with external education is self-discipline. Since you will be operating at your own pace, it will be very easy to procrastinate.

Exploring the new horizons of education is exciting and challenging. The discoveries are many, and the rewards are great. Such exploration will enable you to be a better qualified servant of the Lord. Δ

ABOUT THE WRITER: Mr. Reeds received his doctorate from Luther Rice Seminary, Jacksonville, Florida. The Missouri native, who is general director of the Sunday School Department, is an active member of Donelson Free Will Baptist Church, Nashville, Tennessee.

FREE WILL BAPTISTS TO APPEAR ON PROGRAM OF SUNDAY SCHOOL CONVENTION

DETROIT, MICH. — Six Free Will Baptists have been invited to conduct workshops at the Mid-America Sunday School Association which convenes here October 23-25. The conclave will assemble an estimated 50,000 delegates from all parts of North America and from 50 denominations, according to Director Clate Raymond.

Representing Free Will Baptists will be Malcolm Fry, general director of Church Training Service; Jonathan Thigpen, assistant to the general director of CTS; Mrs. Mae Fry, CTS writer of Junior Adventurer materials; Mrs. Yvonne Thigpen, CTS editorial assistant; Roger Reeds, general director of Sunday School Department; and Harrold Harrison, manager of Promotions and Sales for the Sunday School Department. Each will conduct 2 to 3 seminars on a one-time basis. Over 200 workshops will be offered.

Widely known speakers will participate in 7 free general sessions all centered on the bicentennial theme, "I Love America."

DEATH CLAIMS RETIRED MISSOURI MINISTER

MOUNTAIN GROVE, MO. — The Reverend Fred Amos Wynn died July 13, 1975, in a Springfield, Missouri, hospital at the age of 72.

The native Missourian professed faith in Christ in October, 1931, at the Mt. Zion (Coon Creek) Church. Five years later he was ordained as a Free Will Baptist minister. Until his retirement in 1973 he pastored churches in Missouri and California almost continuously. After retiring he served as an interim pastor and preached the last Sunday before his death.

Funeral services were held July 15 in the First Free Will Baptist Church of Mountain Grove where Rev. Wynn was a member. Pastor Lynn Wood conducted the services.

In addition to his wife Gladys, Mr. Wynn is also survived by 4 daughters. Son-in-law Charles Harris is pastor of the Harmony Free Will Baptist Church in Fresno, California.



FREE WILL BAPTIST

newsfront

OKLAHOMA GIRL SURPASSES FUND RAISING GOAL FOR TENNESSEE CHILDREN'S HOME

SEMINOLE, OKLA. — Cynthia Denise Laffon, daughter of Mr. and Mrs. Sam Laffon, has exceeded her goal by raising \$105 for the Free Will Baptist Children's Home in Greeneville, Tennessee.

Challenged by the project which was presented by the president of the church's Woman's Auxiliary, the 13-year-old member of the First Free Will Baptist Church in Seminole first sought to reach her goal of \$100 by selling brick donations. These donations were the price of the supplies and labor required to lay one brick in the current building project of the home. "Brick" sales were moving slowly, so Cynthia decided to branch out into Christmas cards. She saved her profits from the card sales but again felt the need to expand. This time a local businessman agreed to supply her with air fresheners. Her share of the proceeds also went into the fund for her special project.

While on vacation in Greeneville during August, Mr. and Mrs. Benny



Mrs. Hines and Cynthia

Hines, also of the Seminole Church, hand delivered the check representing Cynthia's earnings to the Tennessee children's home.

OHIO CHURCH SETS RECORD ATTENDANCE

WHEELERSBURG, OHIO -- Over 1,200 people from 9 different states attended the third annual Evangelistic Outreach Fellowship Sunday at the Union Free Will Baptist Church near Wheelersburg on July 20. This crowd set a new attendance record for the 118-year-old congregation. In order to accommodate the overflow crowd, a large tent was set up adjacent to the church.

Rev. Homer Willis, Nashville, Tenn., and Andrew Workman, an Ohio evangelist, were guest speakers for this special fellowship Sunday. The all-day event was sponsored as a part of Evangelistic Outreach, Inc., a weekly radio-TV program broadcasted by several area stations. Rev. Calvin Evans, pastor of the Union Church, is also the director of this ministry.



CALIFORNIA COLLEGE ENROLLS 93 FOR FALL SEMESTER: NAMES 7 NEW FACULTY MEMBERS

FRESNO, CALIF. — According to California Christian College Registrar E. T. Hyatt, 93 students have enrolled for classes during the fall semester. The school year began with a Spiritual Life Conference held on the Fresno campus August 20-22. CCC alumnus Richard Kennedy, who is pastor of Temple Free Will Baptist Church in Greenville, North Carolina, was the featured speaker during the 3-day conference.

The administration also announced the addition of 7 new faculty members to the college staff for the 1975-76 academic year. The former pastor of Airport Road Free Will Baptist Church in Twin Falls, Idaho, Dr. Daniel Parker, has assumed the positions of Dean of Student Affairs and college instructor. He holds degrees from Free Will Baptist Bible College, University of Oklahoma, Northern Arizona University, and University of Idaho.

Abe and Verleen Baerg, who previously served in the Music Department of Free Will Baptist Bible College, are coordinating that department at CCC this year. Mr. Baerg, who received his B.A. and B.M.E. degrees from Tabor College, is currently studying at Mennonite Brethren Biblical Seminary in Fresno. Mrs. Baerg has a master's of music degree from Wichita State University.

The present pastor of Harmony Free Will Baptist Church, Charles Harris, is the new coordinator of the Pastoral Internship Program for the college. He now serves on the national Church Training Service Board.

Also holding extension classes in the Los Angeles and Sacramento area, CCC has employed 3 local pastors as instructors for these evening classes. CCC graduate Tom Hampton, who pastors the Bell Gardens Free Will Baptist Church, and Charles Marshall, pastor of the Pioneer Free Will Baptist Church, are working in cooperation with the college administration to provide educational opportunities in the Southern Extension of CCC in the Los Angeles area.

In the Sacramento area Larry Condit conducts extension classes. Larry pastors the Capital Free Will Baptist Church, Sacramento.

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 person will be listed as having left a place of service until he is called officially to serve with another congregation.

PASTORATES

ALABAMA

Chester O'Donnell to Pleasant Grove Church, Ashville

Burble Alexander to First Church, Pleasant Grove

ARKANSAS

Jim Chronister to Slaty Crossing Church, Dardanelle from Woodlawn Church, Russellville

CALIFORNIA

Nuel Brown to Garden Grove Church, Garden Grove from Kerman Church, Kerman

FLORIDA

Roger Russell to First Church, Deerfield Beach from First Church, Jacksonville, North Carolina

GEORGIA

Allen Colson to Oak Grove Church, Baxley

IDAHO

Darwin Kelton to Burley Church, Burley from faculty of California Christian College, Fresno, California

ILLINOIS

David McDaniel to First Church, Springfield

Ivan Ryan to Arnold View Church, Creal Springs from Oakwood Church, Woodlawn, Tennessee

Gerald Musgrave to St. Charles Church, St. Charles

MICHIGAN

Eugene Richards to Grace Church, Taylor from Fellowship Church, Bryan, Texas

MISSISSIPPI

William Atkinson to Pearce Chapel Church, Smithville from Winfield Church, Winfield, Alabama

Herman McFadden to Free Will Baptist mission, Smithville from Pearce Chapel Church, Smithville

MISSOURI

Tom Owens to Free Will Baptist mission, Union from New Life Church, Licking

OKLAHOMA

Jack Richey to Newcastle mission, Newcastle

Bob Ketchum to Free Will Baptist mission, Broken Arrow

Leon Sheppard to Central Church, Tulsa from Blue Bell Church, Sapulpa
Richard Gallant to First Church, Cushing from First Church, Healdton

TENNESSEE

Dwight Fletcher to Manchester Church, Manchester from Maple Grove Church, Madison, Alabama

Elmer Turnbough to Oakwood Church, Woodlawn from First Church, Houston, Missouri

Don Lamm to Faith Church, Morristown from Cross Timbers Church, Nashville

David Hicks to First Church, Dickson from First Church, McEwen

TEXAS

Bill Haynes to Free Will Baptist Mission, Lewisville

WEST VIRGINIA

William E. Bare to Buffalo Valley Church, Lundale from Taplin Church, Taplin

Henry Damron to Shamrock Church, Switzer

Arvel Williamson to Godby Heights Church, Godby

FWBBC RECORDS ENROLLMENT INCREASE

NASHVILLE, TENN. — Free Will Baptist Bible College enrolled 540 students, slightly more than last year, according to Registrar Robert Picirilli, when the school opened for classes for the 1975-76 year in late August.

Students from 26 states and Japan were part of the student body as the college began its 34th year. Of those

who enrolled, 197 are attending the Bible College for the first time. This is also up from last year. There are 173 ministerial students and 40 missionary students now in college. By classes, the students number 194 freshmen, 128 sophomores, 105 juniors, 69 seniors, and 44 special students.

TELEPHONE CALLERS REMINDED OF NATIONAL OFFICE NUMBERS

NASHVILLE, TENN. — Telephone callers to the National Offices are reminded that the phone number of the Sunday School Department is 615/242-2624 while the number for all other departments is 615/244-3470. These lines are *not* connected to the same switchboard as the Sunday School Department is located on Bush Road approximately 3 miles from the National Office Building on Murfreesboro Road. It will mean 2 long distance tolls to pay if a caller telephones the National Office Building receptionist when it is necessary to speak to someone in the Sunday School Department.

Those wishing to telephone the administrative offices of Free Will Baptist Bible College may do so by dialing 615/297-4676.

The Sounding Board

We are interested in your opinion! One of the best ways we know to learn what you think is to ask questions. So we are beginning a new feature, "Sounding Board," which will present a different question each month. The purpose of the new feature will be for reader interaction and the presentation of different views. Questions mainly will originate from articles carried in *CONTACT*.

Readers are invited to share comments concerning the subject under discussion in 300 words or less. All comments must be signed

by the writer and include the name and address of the church with which he is affiliated. All replies must reach the editor by the first day of the month following the date of the issue in which the question is presented. Address all replies to Editor, *CONTACT* Magazine, P.O. Box 1088, Nashville, Tennessee 37202.

The *CONTACT* staff is pleased to announce this new feature for the reading enjoyment of the subscribers of the denominational magazine. This feature will replace the monthly column, "What's Your Problem?" in November.

FOR FUTURE DISCUSSION

Should a minister limit his reading of the Word in the pulpit to the King James Version of the Bible?

What Has Become of Christian Conduct?

By Betty Booth

In our world today, I believe that one of the biggest hindrances to the work of God is the way people who call themselves Christians act toward each other. True Bible-believing Christians are seeking to serve the same God and to reach that eternal place called heaven. Why is it that we don't behave toward each other in such a way that we can be a help not a hindrance to one another in reaching that goal?

Instead many people fuss over the names of churches or the color for the new carpet or paint. Some people refuse to visit in their friends' church for a special service because they insist that their church is the only one which follows God's Word. Maybe the pastor of another church doesn't conduct services like your own pastor; maybe your friend's church is not as emotional as yours. But that church can still be spreading the Gospel in its outreach.

When a school teacher asks a class to

read a book and write a report on it, the students' reports will be made from different viewpoints. They won't all be alike. Each student will not write in the same style or use the same thoughts or words. But the differences do not mean one student will necessarily get a

WORDS FOR WOMEN

good grade and another a poor grade. Grades will be based upon the quality of the report not the differences. Each report is judged on its own merits. The application can be made to the Christian's behavior. Some Christians today often act like children playing a game: "If you don't play like I do, I won't play with you." They don't realize there can be differences among Christians and their churches that don't affect the salvation experience. God is the judge; therefore, we should leave in

His hands those nonessentials and concentrate on serving Him and helping others. Even if we can't do much, our grade will be based on whether we do our best according to our ability.

Recently, someone asked my opinion of different denominations and the ways of some people in those groups. I answered that I didn't have anything to say because if I watch myself and keep my life straight, I don't have time to pick out the other person's wrongs. No matter how close we live to our Lord, we are not perfect. If everyone who is a Christian would keep a constant look at his own life and try to be a friend to Christians and non-Christians, this world would be a happier place. God would be greatly pleased with that type of conduct. It would be such a change from what He usually sees.

Ask God to help you honor your fellowman in all your relationships. This type of conduct will also honor Him. In setting this example, you can help others to see Him in you and lead them to a saving faith in Jesus Christ.

ABOUT THE WRITER: Mrs. Booth is a member of the Thomas Memorial Free Will Baptist Church, Huntington, West Virginia. Δ

SAINTS NEED TO BE EQUIPPED

PART I

By Robert Picirilli

The theme of our 1975 national convention was "Equipping the Saints." Those words were taken from Ephesians 4:12, where the King James Version reads "perfecting" the saints.

The Greek word translated "perfecting" is *katartismos*. "Equipping" is a good translation. This Greek root is used a number of times in the New Testament in a number of different ways. Sometimes the word means to fix or repair or restore to a working, useful condition. For example, in Matthew 4:21 we read that the disciples-to-be were "mending" their nets. That is the same root in Greek.

Sometimes the word means to make complete or finish. For example, in 1 Thessalonians 3:10 Paul expresses a desire to revisit the Thessalonians and "perfect" that which was lacking in their faith. They were still only partly taught, and Paul desired to finish the

job. That is the same Greek root again.

Sometimes the word means to make, create or prepare for a particular purpose or end. For example, in Hebrews 11:3 we read that the worlds were "framed" by the word of God, and that is the same Greek root too. Or in Romans 9:22 reference is made to vessels "fitted" to destruction, the same Greek root once more. In both of these the idea is that things were made to be what they are by God for the purpose that suited Him.

Sometimes *katartismos* means to fashion, ordain, determine, construct. In Matthew 21:16, for example, we read that God has "perfected" praise for Himself out of the mouths of babes and sucklings. Yes, this is still the same Greek root.

Now, what do all these uses have in common? They all suggest that something is being made whole and complete and thus well suited for the purpose or function it is intended to serve. Two ideas are always involved: wholeness and purpose.

This is what is meant in Ephesians 4:12, then. The saints are to be made complete and whole, thoroughly outfitted with all they need to fulfill the purpose God intends them to fill. This is equipping the saints.

gems

from the
Greek New Testament

Then what is the purpose they are to fill? The verse answers this question: "for the work of the ministry." Now be sure you read the verse right; don't let the commas lead you astray. (They aren't in the Greek; and as you have probably noted in various places, the King James translation was made in a day when people believed in using a lot of punctuation to separate clauses.) Read the verse this way: "For the *equipping* of the saints for the work of the ministry for the edifying of the body of Christ." More about this in next month's column. Δ

MADE IN HIS IMAGE

PART I

By Leroy Forlines

In Psalms 8:4 the psalmist, after viewing with amazement the universe as the product of God's creation, asked the question, "What is man, that thou art mindful of him?" He was amazed that the creator of the universe would be interested in man. This interest in man is not simply an interest in the race as a whole, but each individual. It is amazing to us that God would have special interest in us when we view His greatness.

Even after answering the question "What is man?" we may still be filled with wonder about God's concern, but we can at least get some insights into God's concern by knowing who man is.

Man has been created in God's image (Genesis 1:26). This places a high value on man. God instituted capital punishment in Genesis 9:6 because of the value that belongs to man as one who is created in God's image. Slandering talk about human beings is considered by James to be serious because of the fact that man is "made after the similitude of God" (James 3:9). Concerning the value of man,

CHRISTIAN DOCTRINE

Jesus said that we are better than the fowl of the air (Matthew 6:26) and that we are of more value than sheep (Matthew 12:11-12).

If God places a high value on man because we are made in God's image, it behooves us to learn what is meant by being made in God's image. According to Colossians 3:10, the image of God includes knowledge. This means that the fact that we are rational beings is a part of what is meant by God's image in man. In Ephesians 4:24 we learn that

righteousness and holiness are involved in the image of God in man. This means that the fact that we are moral creatures is a part of the image of God in man.

The word that embraces the fact that we are both rational and moral is the word "personal." God is personal. Man is personal. A person is one who thinks, feels, and acts. As persons, we have the ability to do right or wrong. We have the ability to please or displease. We are capable of being creative. We are creative, not in the sense that God creates, but in the sense that we can put our minds and our imaginations to work and produce things that show ingenuity.

When God made man, He did not make a machine that operated by simple cause and effect. Rather, He made us as persons who operate within the framework of influence and response. God is intensely interested in the way we respond. This makes us far more important to God than the physical universe.

Future articles will elaborate on the doctrinal and practical implications of the fact that man is made in the image of God. Δ

Saddlebags Yield 19th Century Minutes

By Robert Picirilli

Things for the Free Will Baptist Historical Collection sometimes show up *in strange places* — like the saddlebags of a preacher long since gone to be with the Lord!

That's what happened. Not long ago the family came across the old saddlebags of the Reverend Nathan Bradshaw, an Arkansas Free Will Baptist preacher who died about 70 years ago. In those saddlebags were some Arkansas minutes: the 1896 minutes of the Carroll County Association and the 1898 minutes of the Old Mt. Zion Association.

HISTORY CORNER

Reverend Gordon Bradshaw, one of our preachers in Santa Paula, California, turned over these minutes to us at this past session of the National Association. Brother Bradshaw is a grandson of the Reverend Nathan Bradshaw, whose name appears in those 1896 Carroll County minutes. What's more; Brother Bradshaw's wife is a great granddaughter of the Reverend James Curnutt, whose name also appears in those minutes.

Actually, according to the Constitution of the Carroll County Association, it was "composed of sundry churches in the State of Arkansas and Missouri." So far as I know, this association does not still exist. The churches listed in 1896 were Liberty, Low Gap, Center Point, Big Springs, Oak Hill, Pleasant Ridge and Prairie Grove. Some or all of these churches may still exist.

The Carroll County Association was definitely in "correspondence" with other Free Will Baptists in 1896, sending a letter to the Old Mt. Zion Association (and the 1898 Old Mt. Zion minutes show a corresponding letter sent to the Carroll County Association).

I was attracted by the Articles of Faith included in the Carroll County

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

COOPERATIVE PLAN OF SUPPORT

August 1975

RECEIPTS:

State	August '75		August '74	Year to Date
	Co-op	Design.		
Alabama	\$ 569.70	\$...	\$ 1,414.76	\$ 1,785.64
Arizona	...	...	...	800.07
Arkansas	2,838.58	...	1,219.29	12,575.16
California	659.78	...	442.91	4,768.66
Florida	1,678.76	...	803.62	8,300.20
Georgia	305.74	...	275.02	1,055.77
Idaho	...	...	115.00	387.18
Illinois	1,247.63	(60.00)	939.00	10,685.39
Indiana	112.70	(112.70)	...	573.05
Iowa	156.88	...	...	156.88
Kansas	264.07	...	164.75	1,648.23
Kentucky	...	...	...	88.80
Maryland	291.50	(5.00)	62.22	576.16
Michigan	50.31	...	...	188.11
Minnesota	...	...	...	...
Mississippi	47.70	...	129.49	714.22
Missouri	3,020.34	(3,020.34)	3,367.12	24,227.46
New Mexico	76.32	...	...	162.68
North Carolina	177.62	(50.00)	133.00	828.23
Northwest Assoc.	82.09	...	22.88	397.07
Ohio	774.76	...	1,633.92	6,885.36
Oklahoma	3,645.18	(3,518.89)	4,151.18	38,630.21
Tennessee	168.55	...	799.21	2,777.70
Texas	895.69	...	25.00	1,930.43
Virginia	25.10	...	34.52	270.85
Wyoming	...	...	25.00	...
Totals	\$17,089.00		\$15,757.89	\$120,413.51

DISBURSEMENTS:

Executive Office	\$ 5,801.62	\$ (965.45)	\$ 5,075.80	\$ 46,319.46
Foreign Missions	3,509.23	(2,11.43)	3,574.80	24,947.18
Bible College	2,615.92	(1,187.44)	2,456.23	15,985.18
Home Missions	2,121.94	(1,108.15)	2,027.60	14,203.29
Church Training Ser.	1,293.81	(580.62)	1,253.12	7,951.89
Retirement & Ins.	1,161.49	(448.30)	888.19	6,628.73
Layman's Board	406.52	(214.50)	381.33	2,695.18
Commission on Theological Liberalism	90.82	(63.39)	100.82	633.79
Miscellaneous	87.65	(87.65)	...	1,048.81
Totals	\$17,089.00		\$15,757.89	\$120,413.51

minutes, especially article number 9, conditions of salvation: "These are repentance, implying Godly sorrow for, open confession and utter renunciation of sin; faith, of the unreserved committal of the mind and heart to

receive, obey, and trust in Christ; and regeneration by the Holy Spirit, whereby the soul is freed from the dominion of sin, and brought into the glorious liberty of the children of God." Not bad. △



what's your problem?

By R. Eugene Waddell

QUESTION: In Ephesians 2:2 is the phrase "according to the prince of the power of the air." I suppose this refers to Satan, but why is he called the prince of the power of the air?

ANSWER: There are 3 possible explanations as to why Satan is called "the prince of the power of the air."

Some believe that "the air" here is synonymous with those Scriptures which refer to Satan's dominion as "darkness" (Luke 22:53; Eph. 6:12; Col. 1:13).

A second explanation identifies the atmosphere as the specific location where demon powers dwell. We know that evil personalities must live somewhere, and according to this interpretation, the air or atmosphere is that region God has permitted them to occupy.

A third interpretation takes the phrase "of the air" to refer to the nature of demonic existence instead of the actual location. In other words, as spiritual beings demons do not by nature belong to the earthly order. This interpretation is supported by Ephesians 6:12 which refers to "spiritual wickedness in high places" (the heavens). In his commentary on the Epistle to the Ephesians Dr. Charles Hodge states, "By powers of the air, according to this view, we are to understand, unearthly, superhuman, incorporeal, spiritual beings over whom Satan reigns (p. 101)."

I prefer the last explanation.

QUESTION: What do Free Will Baptists believe about eternal security? We believe a person can backslide, but our pastor who is a Free Will preaches eternal security. We are concerned and have mixed emotions of this type of preaching.

ANSWER: The Free Will Baptist position on security and backsliding is set forth on pp. 30-31, 41 of the treatise (1974 printing): "There are strong grounds to hope that the truly regenerate will persevere unto the end, and be saved, through the power of divine grace which is pledged for their support; but their future obedience and final salvation are neither determined nor certain, since through infirmity and manifold temptations they are in danger of falling; and they ought, therefore, to watch and pray lest they make shipwreck of their faith and be lost.... We believe that a saved individual may, in freedom of will, cease to trust in Christ for salvation and once again be lost. This we hold in distinction from those who teach that a believer may not again be lost." These statements make it obvious that one who preaches eternal security is not preaching Free Will Baptist doctrine.

Go to your pastor and express your concern. If perchance he has been misunderstood, he will appreciate the opportunity to clarify his position on this subject. If, however, he is indeed preaching eternal security, I feel that the least he can do is turn in his credentials. ▲

CHRISTIAN EDUCATION: A PRIORITY

By Executive Secretary
Rufus Coffey

A major challenge confronts our denomination: the task of clarifying the role of Christian education as it relates to the church and the home. But even more important than spelling out the concept and scope of Christian education is the responsibility of implementing an effective plan to advance the thrust of Christian education in both areas.

In serving the National Association of Free Will Baptists, the special Educational Study Committee* is exploring the ramifications of Christian education. When the committee reconvenes this month, the 5 men serving will come to grips with an area that needs extensive planning in order to equip our churches to fulfill their educational mission and to focus attention on the home as the foundation of Christian education.

Because the home has so woefully failed, the church needs to teach more forcefully and faithfully those principles that will produce revival in the home. While the ultimate responsibility falls upon parents to teach God's word, a local church can become the catalyst to awaken parents and motivate them to assume their God-given responsibility. The church which fulfills its mission in Christian education will naturally fortify the home.

The church is under a divine mandate to direct and participate in the task of Christian education. Christ paved the

*NOTE: The Educational Study Committee is composed of Dr. Douglas Simpson (TN), Chairman; Clarence Hearron (OK); Blaine Hughes (VA); Ansel Smith (SC); and Jack Williams (CA).

way for an educational program in the church by His example. Preceding His ascension, Christ the Master Teacher called the disciples together for a significant briefing session. His directive was clear and implicit:

Go ye therefore, and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *Teaching* them to observe all things whatsoever I have commanded you.

Thus, Christ laid at the door of the church the solemn obligation to *teach*! The life of the church depends upon Christians' carrying out this command. The success and effectiveness of the church hinges upon the extent of our obedience.

The church that does not maintain a sufficient program of instruction and indoctrination should not expect to flourish. In fact, failure to teach will result in immaturity, carnality, idleness and backsliding. Lack of Christian education makes the church weak, opens the door to erroneous doctrine and paralyzes the witness of the church.

A sound program of biblical instruction is absolutely essential. Otherwise, the congregation will be shallow, superficial and subjected to perilous problems stemming from an ignorance of God's word.

The Old Testament is filled with illustrations of how God's commandments and precepts were taught in the home, synagogue, school and public gatherings. Prophets, priests, scribes and even kings were outstanding teachers.

Jesus instructed individuals, His disciples and the multitudes. He trained the 12 and the 70 through in-service sessions, retreats and example.

Phillip taught the Ethiopian. Peter taught Cornelius and the multitudes. And Paul was constantly involved in teaching individuals, small groups and churches.

Christian education follows the pattern of the New Testament. It was a part of the apostolic church program and contributed largely to its virility and effectiveness. The continuing ministry of the church must conform to this pattern if it is to achieve its divine purpose. Yet too many churches have taken this responsibility lightly, or else the ministry of teaching has been bypassed for a more spectacular emphasis. Nevertheless, there is no shortcut to the

task of enlisting the entire church in a total teaching and training program that produces strong and mature believers who are totally committed to Christ and who conform to Christ in their total personalities, conduct and lifestyles.

The essence of Christian education is learning the truth of the Christian faith as revealed in God's word and applying this truth in everyday living experiences. The process begins with leading people into a transforming experience of the new birth. Secondly, it is nurturing them through a full knowledge of God's word into a rich spiritual life which conforms to the whole counsel of God. Thirdly, it is equipping believers with skills, knowledge, values and attitudes which will enable them to render effective service in the will of God.

Christian education involves evangelism, instruction, study, teaching, training and learning whereby believers are inculcated with a sense of moral, ethical, social and spiritual responsibility.

But it is not enough to merely discuss the purpose of education. We must set goals and design a practical and workable program which can be implemented in the church and in the home.

The church has developed numerous agencies to carry out the work of evangelism, worship, fellowship and service. Some of the prominent areas of Christian education include the Sunday school, Church Training Service, Master's Men, the Woman's Auxiliary, vacation Bible school, camping, weekday activities and Christian literature. However, it seems that each phase of Christian education is implemented without enough consideration of how each is related to the other and to the total learning process. In other instances there is unnecessary overlapping of the various departments.

The time is overdue for a reappraisal of the effectiveness of our present Christian educational efforts. With development of improved methods, materials and organization a reevaluation is needed to see if we are doing our best with what we have.

Inasmuch as Christian education is multidimensional in its scope, we need to understand it as a whole rather than mere fragmented parts. A properly correlated program will enable us to see how each agency is related and how each compliments the other.

Traditionally, the Sunday school has been the hub of Christian education in the local church. While we can appreciate the value of a strong Sunday school, we must also recognize that Christian education is not limited to this one area. Unless we see how each agency becomes an effective part of a total educational program with each work supplementing and complimenting the other, the effectiveness of a Christian education program will be stymied.

In order to unify and expedite a total Christian educational program in the church with meaning and purpose, we need to blend and correlate the present efforts into one beautiful, harmonious symphony that is working together for one grand effect.

Can you imagine a group of musicians in an orchestra attempting to play solo parts on their various instruments simultaneously? Obviously, the disastrous results would be a confused clamor of distorted sounds. Yet Free Will Baptists have been attempting to carry on a program of Christian education in our churches without any unifying aims.

The central thrust which will give direction and purpose is to establish clear objectives and provide a practical program that our pastors can use in developing a greater depth of spirituality within the church. In turn Christ and His values should become an integrated core of the believer's life. Also, the educational ministry must focus on the central role of the home as an educational force and provide the support and equipment parents need to fulfill their God-given ministry of nurture. By linking the church and the home together in one educational thrust, we will see Christian education as the total life of the church working together as a body, rather than separate institutions doing their own things. Δ

VIEWPOINT

CONTACT

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OUR READERS COMMENT

READER CONTENTS ARTICLE USES "HALF-TRUTHS AND HEARSAY"

I have enjoyed our CONTACT over the years and have been blessed by a number of good articles. It is sad that when I finally chose to comment it is on the negative side. But say it I must. Else how'll I live with my conscience.

Using half-truths and hearsay to bring home a point has always went against the grain, but to find this method of argument used by one of our leading preachers is indeed deplorable. Mr. McAllister's article, "A Consciousness of Ownership" (August, 1975), incorporates several such statements in reference to the Full Gospel Business Men's Fellowship. Apparently, this is due to a lack of firsthand knowledge of the subject.

Several items stand out. The Full Gospel Fellowship is winning souls. I personally know several who'd been in mainline denominational churches all their lives finally to be saved through the influence of the FGBMF. The Full Gospel Business Men's Fellowship is not out to steal folk away from the local church. It is stated and stressed policy of the FGBMF to encourage their membership to actively labor in the local church. The extremely liberal view that Mr. McAllister would have us believe that the Full Gospel people share is indeed farfetched. Salvation — through the Blood — is a prerequisite to membership in the FGBMF just as in the local Free Will Baptist church.

To throw the FGBMF in with the Mormons, Jehovah Witnesses and others and label the entire outfit as "of the Devil" appears to be walking on some mighty thin ice. I agree that our people must

be made aware of the groups and influences which seek to get us to dilute the fundamental message, and praise God for those men in the watch tower. But no matter how strongly we feel on an issue, to tell only half the story or repeat hearsay is not the way. If our pastors will follow the advice in the rest of the article and feed the flock as the Lord intended, they'll not have to worry about members being stolen away.

By the way, I am not, nor indeed can be, a member of the Full Gospel Business Men's Fellowship.

Ted James, member
Spring Grove FWB Church
Jesup, Georgia

MESSAGE A BLESSING

I really enjoyed the message... "A Consciousness of Ownership" [August] by Mr. McAllister. It seemed I could almost hear him preach and I have never seen him. It really blessed me.

Mrs. Oscar Hinton
Bailey, North Carolina