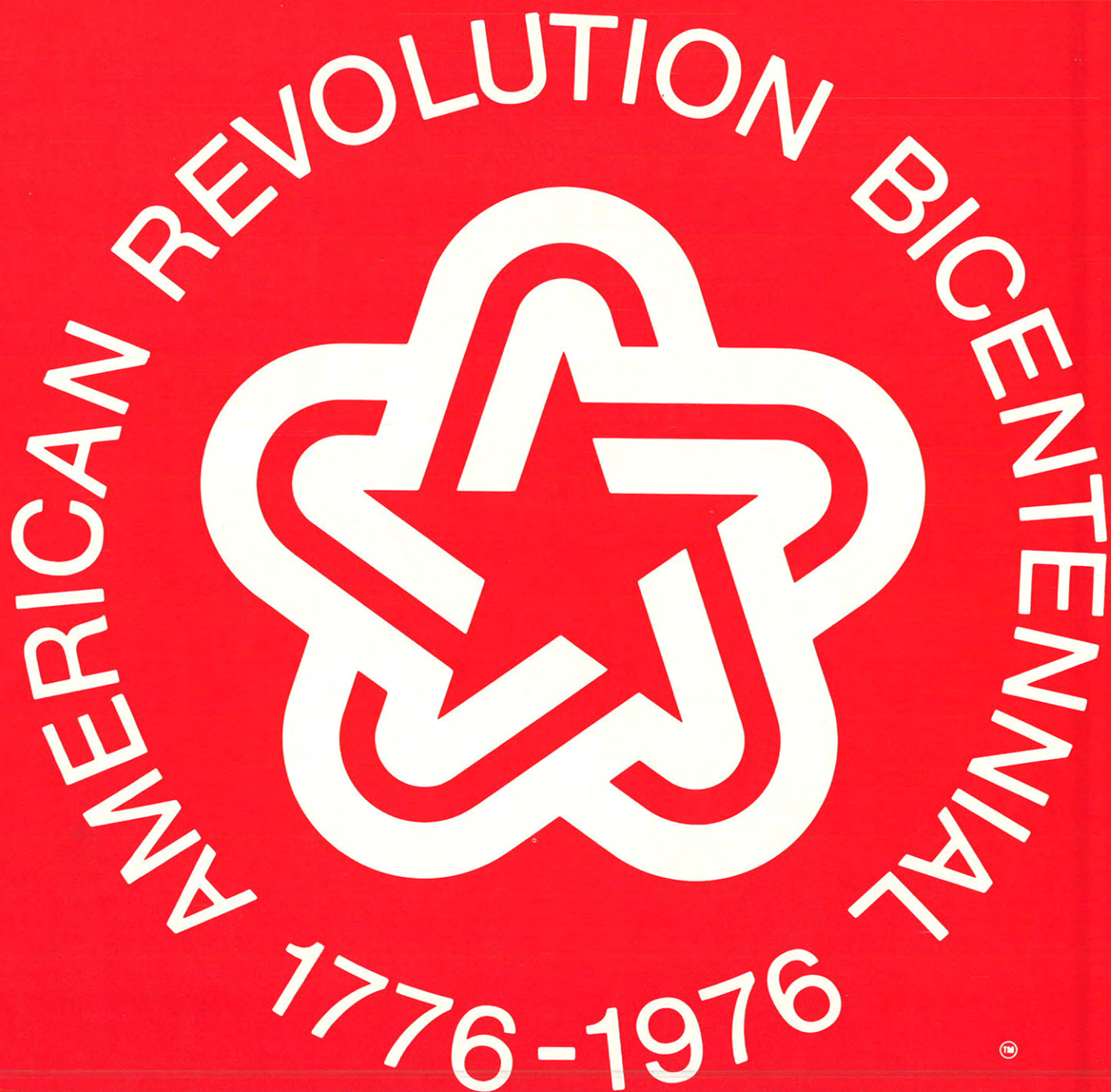


JANUARY, 1976

contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS





A YEAR OF

..

By Staff Writer

"There is no doubt that democracy in America owes much to Christianity and the Bible," says Guy F. Hersherberger in the booklet, *Mennonites and Their*

that the American present is a Biblical present and the American destiny is a Biblical destiny."

"The Bible is of vital importance in teaching freedom," said Lowell Thomas. "Dictators fear the Bible and for good reason — it inspired the Magna Carta and the Declaration of Independence."

In March, 1927, Calvin Coolidge wrote, "The foundations of our society and our government rest so much on the teachings of the Bible it would be difficult to support them if faith in these teachings should cease to be practically universal in our country."

The influence of Christianity was evident in our historical heritage. On November 11, 1620, the Pilgrim Fathers stated in the Mayflower Compact, "Having undertaken for the Glory of God, and Advancement of the Christian

homage to God" (Colonel Charles R. Gildart).

What A Price to Pay for Independence!

Thus, the United States of America was born in 1776, even though this newly formed Republic was actually conceived 169 years earlier in the minds of stouthearted men.

Our nation's first citizens had built substantial holdings for themselves. As they stood on the stage of the young, struggling New World, they had to close the curtain that separated them from a tyranny an ocean away. They must make a new start following the ravages of war.

Fifty-six gallant men were responsible for the independence we cherish today. They were well-educated men — men of means. Twenty-four were

HERITAGE AND HOPE

Heritage. "The leaders of the American colonies read and believed the Bible, and the Bible breathes a democratic spirit throughout. The earliest American democracy was Christian in its origin and in its point of view." And 1976 is a time to remember this glorious Christian heritage!

Two hundred years of dramatic advance, exciting change, tragedy and triumph, dashed hopes, fulfilled dreams, charting the future — this is the heritage we celebrate this year. The American Revolution is an event worth celebrating. It stands out in our nation's history, not only as our beginning point, but as a monument to the courage and resourcefulness of a people in a particular age. It was a crucial event in history.

America's Christian Heritage

The late Senator Styles Bridges stated the Christian philosophy of American history quite succinctly when he said, "All citizens of our Republic must constantly be reminded that our American heritage is a Biblical heritage;

faith, and the Honour of our King and Country, a voyage to plant the first colony in the northern parts of Virginia...."

Calvin Coolidge observed that "America was born in a revival of religion." This revival was due largely to the preaching of John Wesley, George Whitefield and Francis Asbury. Thousands of Americans turned to Christ 30 years before the Revolutionary War as a result of Whitefield's preaching.

"It was wonderful to see the change soon made in the manners of our inhabitants," said Benjamin Franklin in reference to Whitefield's ministry. "From being thoughtless or indifferent about religion, it seemed as if all the world were growing religious, so that one could not walk through the town in an evening without hearing psalms sung in different families."

When the Continental Congress published the Declaration of Independence in 1776, it produced a document born of a rich religious heritage: "the Holy Bible for human justice, the devout writings of Locke and Sidney for the natural equality of men, the Mayflower Compact for

lawyers and jurists, while 9 were farmers and owners of large plantations.

Small wonder the names of the signers of the Declaration were kept secret for 6 months. King George III had denounced all rebels in the young nation as traitors. And punishment for treason was hanging! The men who signed their names under the Declaration knew full well what they were risking as they pledged their lives and their fortunes with their signatures.

What happened to these 56 noble men — men who willingly risked everything they had to help a struggling nation find direction and purpose during its formative stage? Have we ever taken time to learn the fate of those who braved the vicious attacks of their British fathers? One wealthy property owner lost all his ships at sea. He lost all his possessions trying to pay his debts, and he died a pauper.... Another sailed for France trying to regain his failing health, but his ship never reached France.... One signer was so harassed by Britons that his family had to go in hiding.... Eight were vandalized by looters.... One died bankrupt and was



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1976: YEAR OF HERITAGE AND HOPE

(Cont. from page 3)

buried in an unmarked grave . . . And so the story goes — homes and land destroyed . . . captured . . . families scattered . . . death at the hands of enemies. Few of the 56 great men survived long after they dared endanger their lives and all they owned that hot summer in Philadelphia. These prosperous landowners pledged their very lives and all their fortunes for the sake of liberty. What a price they paid for the independence and liberty we enjoy today! Praise God for their courage and perseverance!

How Can We Celebrate This Year?

"Religious freedom has been a cornerstone in the American experience. And just as religious contributions have helped in the founding and the growth of the nation, they again will help lead the way into the Nation's third century," said John W. Warner, American Revolution Bicentennial administrator, in praise of the religious community's Bicentennial involvement.

The church figured significantly in our nation's early beginning. It was indeed the arch of freedom for early settlers who watered their New World with grueling sweat. The church was the focal point of community life. And during 1976 may God raise up churches that will stand strong in their communities and lift their voices in praise to God while beckoning a return to the principles of Scripture that have made our nation great.

What can our churches do to make this 200th birthday meaningful? How can we add depth of purpose to the American Revolution Bicentennial?

(1) You may want to lead your Wednesday night congregation in memorizing 1 Timothy 2:1-4 during January. Each Wednesday night during 1976 you could devote part of the hour to praying for federal, state and local government leaders. Appoint one member to learn all he can about prayer and Bible study groups in our nation's capital. Ask him to share his findings with the Wednesday congregation. Remember these believers and their witness in prayer. Write to your governor, mayor, senators, congressmen

and let them know your church is praying for them.

(2) Pray every Sunday in '76 for a mighty moving of God's Spirit in our nation. Ask God to spare us His judgment and save us as a nation from destruction.

(3) Ask the youth leader or a Sunday school teacher to prepare a Bicentennial program for a service in the spring, and perhaps another one for the fall.

(4) You may want to encourage patriotism in your church by singing patriotic songs throughout the year.

(5) June 13 is *Religious Liberty Sunday*. You could begin on this Sunday and conduct a 3-week, 4-Sunday project to involve all members in a study of our Christian freedom and heritage as a nation, special events and specific actions. This is an excellent time for the Church to recall its rich heritage and proclaim it to America.

... One of the Sundays could be a "Community Bicentennial Sunday," and congregations can join in the sharing of national and local themes.

... You might want to emphasize church history, citizen responsibility in the community, the Church and freedom, and Christian liberty.

... A pageant is a festive way to remember the past.

... Have "Youth Bicentennial Sunday" with young people in charge of all planning and presentation (in addition to #3 suggestion).

... Plan a service that includes memoirs of older members.

... Sunday school classes could visit historical sites.

... Set aside one day as "All-Member Clean-up Day."

... Distribute reprints of the Declaration of Independence to members of the congregation.

(6) Purchase a Bicentennial Memorial, something special for the church — perhaps a tape recorder. Record the Sunday services and take the tapes and recorder to shut-ins during the week.

(7) Sunday school classes could meet at someone's home and view Bicentennial television programs together. While enjoying refreshments, they could discuss the programs.

(8) Juniors may want to make a quilt. Let each child make his or her own block with a historical symbol. Adults can sew the blocks together . . . and surely there are a few ladies who will *volunteer* as quilters.

(9) Elect a church historian to write the history of your church.

(10) Ask members to share pictures of church functions they have taken through the years. Display these attractively on the bulletin board.

(11) As members of the congregation plan their vacations, encourage them to visit some of the Bicentennial points of interest along the way. (Use the address in #12 when you request information.)

(12) The *Event Planning Workbook* provides a checklist of important planning considerations. It also outlines how to successfully carry out those plans. To obtain a copy of this guide, write to the following:

**American Revolution
Bicentennial Administration
3401 Whipple Avenue
East Point, Georgia 30344.**

The American Revolution Bicentennial is a chance to step outside the routines of daily living and remember the *past* — evaluate it, appreciate it and preserve that which gives our nation and its people identity. Let us remember with gratitude our freedoms, our form of government, the founding fathers, the places and things of the past.

We must celebrate the *present*. During the year we will have numerous opportunities to celebrate present-day America and its culture and traditions. Patriotism should gain new meaning and importance during this celebration. Real patriotism is knowing and appreciating what it is to be an American.

In addition to honoring the past and celebrating the present, let us mold the *future* and improve the quality of life for the third century. Who knows better than believers in the Lord Jesus Christ that He alone gives quality to life! As we submit to His lordship at the very beginning of 1976, may we commit ourselves to bringing Christians into a new and more meaningful understanding of freedom in Christ through proclamation of the glorious Gospel throughout this Bicentennial Era.

CONTACT staff hopes the Bicentennial will assume rich meanings for you this year. Δ

Contents

JANUARY, 1976



- 2 1976: A YEAR OF HERITAGE AND HOPE**
Staff Writer
- 6 GOAL SETTING GETS YOUR CHURCH GOING**
Paul Heidebrecht and Arnold Swanson
- 9 OUR NATION IS DROWNING!**
Van Dale Hudson
- 12 FREE WILL BAPTIST NEWSFRONT**
- 15 CHECKING OUT CHURCH-RELATED ORGANIZATIONS**
Paul Semenchuk
- 16 CHRISTIANS ADMONISHED TO BE IMITATORS**
Robert Picirilli
- 17 MADE IN HIS IMAGE—Part III**
Leroy Forlines
- 17 ARKANSAS WIDOW MINISTERS TO VIETNAMESE
REFUGEES**
Staff writer
- 18 RESPONSIBILITIES OF A CHRISTIAN PARENT**
Mabel Kettelman
- 18 THE SOUNDING BOARD**
- 19 SPIRIT OF '76 COMMEMORATION AND
COMMITMENT**

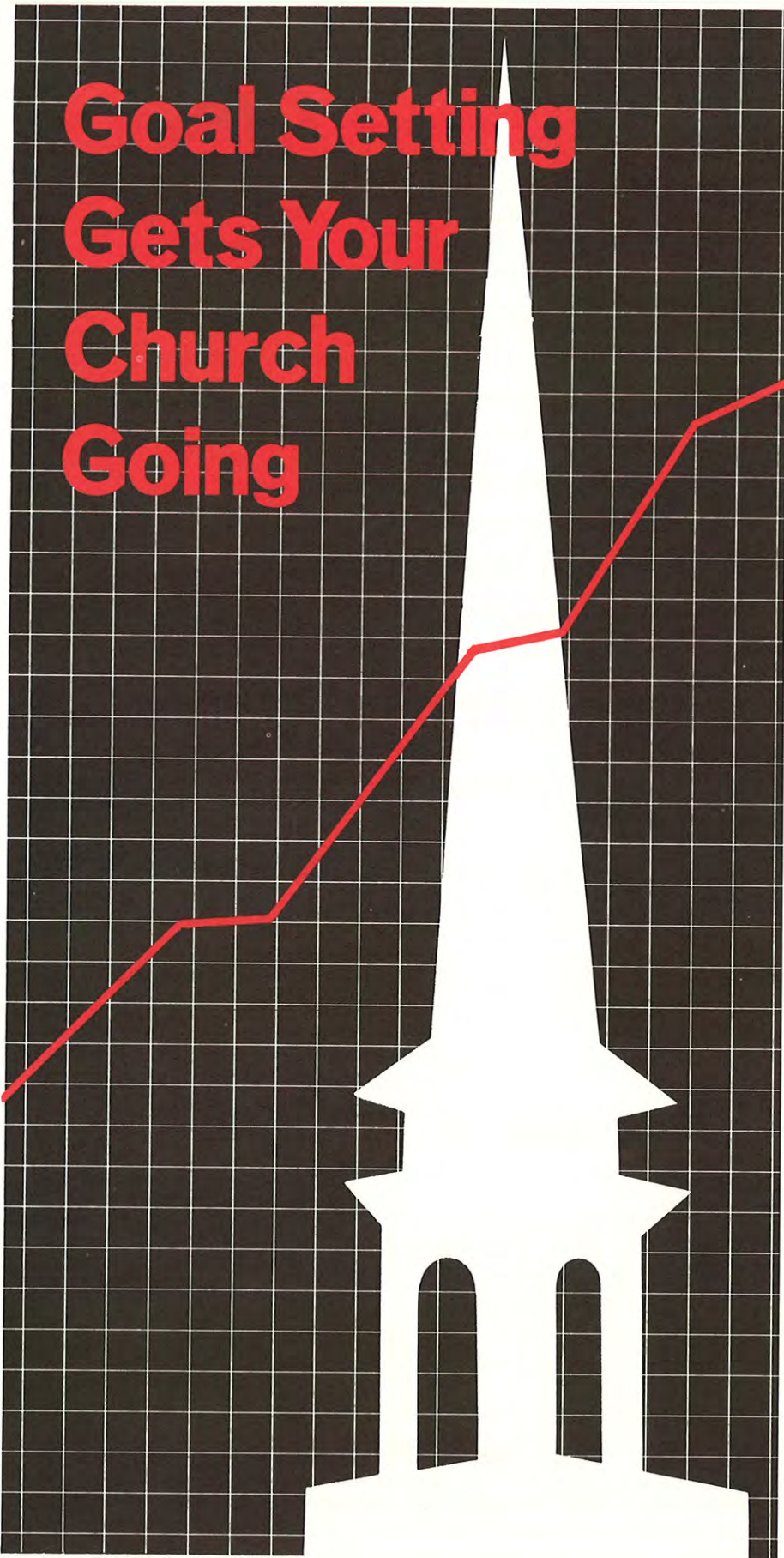
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Goal Setting Gets Your Church Going



By Paul Heidebrecht
and
Arnold Swanson

Who would have guessed that the small Pennsylvania town of Refton contained a powder keg of spiritual dynamite?

Who would have surmised that those 75 quiet, plainly dressed, simple-living people who gathered each Sunday at the Refton Brethren in Christ Church could be galvanized into a group that knew exactly their purpose in being there and who began accomplishing it?

But it happened. No, this wasn't a great spiritual revival that swept through the town; rather it was simply a reordering of the church's life in response to the needs of the people and their understanding of what the Head of the Body, Jesus Christ, wanted them to be.

In consultation with In-Depth Evangelism Associates (IDEA) and led by their pastor, the Rev. Dale Allison, the Refton congregation began the process of goal-oriented evangelism in depth. It started with a painful step. They took a hard look at themselves and bluntly pinpointed their weaknesses, such as lack of vision for outreach and evangelism, widespread failure to show hospitality, and infrequent prayer and Bible study both together and in their homes.

"There was a sizable list," says Allison, "but we knew just what our weaknesses were and what the people were seeking in their own spiritual life as well as for their congregation."

With weaknesses exposed, the church made plans to change. These were not vague hopes for improvement sometime in the future. They were concrete, clearly defined events that the people wanted to see happen within a specified time, such as the following:

- Church members reading through the Bible in one year;
- The formation of numerous prayer groups that would pray regularly and consistently;
- A large segment of the congregation becoming trained and active in evangelism;
- Regularly scheduled opportunities for fellowship among the believers.

These tangible steps of faith were rewarded. Numerically, the church grew

by leaps and bounds. Qualitatively, it became a community of people that by its love and commitment to Christ and to each other attracts newcomers.

Said one woman, "When I came to the church, this feeling of warmth came at me from everyone; they weren't going to let me go."

What happened in Refton is happening in hundreds of other churches across North America. These events can be capsulized in one phrase: goal setting.

Goal setting is the establishment of clear-cut directions for growth based on an accurate interpretation of the people's needs and in accordance with Christ's mission and purpose for His Church as defined in Scripture.

"Goals help you to be specific about what God wants you to be," says Palmer Becker, executive secretary of the Commission on Home Ministries for the General Conference Mennonites and implementer of the IDEA strategy. "They help you to look forward instead of licking the wounds of the past. They're like posts or stakes in the distance that help you plow a straight furrow."

Goal setting is not man made strategy for a "bigger and better" church. It is a serious attempt to discern the will of God for His people. The Rev. Pete Schwalm, executive pastor of Wheaton Bible Church in Wheaton, Illinois, and consultant-at-large with IDEA, says church members must ask 3 basic questions: "Lord, where are we now in relation to how You see us?" "Where do You want us to be next year?" and "How do we get there?"

For Schwalm the result of asking those questions is a set of "measurable, people-oriented goals" and "programs that act like servants" to accomplish the goal.

Becker says the fundamental questions are: "What is the purpose of the church?" and "Where are we now in terms of that purpose?" The congregation that tries to find answers

for these questions soon has to face up to its own identity. In fact, Schwalm says, "Many churches are facing an identity crisis." Adds Becker, "People don't join a group with an identity crisis."

The alternative to establishing a measurable goal is "grabbing programs," says Becker, who spends much of his time helping churches in his denomination set goals. Like applying a Band-Aid to a wart, grabbing programs doesn't deal with the real problem.

The place to start is with a biblical view of the function of the Church. Schwalm describes it as the total mobilization of the body of believers to the total ministry — to the Lord, to each other and to the world. This means recognizing Jesus Christ as Lord and Head and giving Him active obedience in all our relationships. It also means recognizing that the church is a living organism that must grow, qualitatively and numerically.

But Schwalm hastens to add, "Unless people buy into this with conviction, all this is just good theology." How do people buy in with conviction? "The process must enable self-discovery, motivation, responsibility, accountability, accomplishment and celebration to be experienced," says Schwalm. "The means of visualizing what the Head wants the Body to be and going through the goal-setting process can be helpful in allowing the Holy Spirit to produce this in the Body."

Properly understood, goal setting accomplishes a number of tasks. It helps church people discover where they are *now* in terms of their relationship to Christ, to each other and to their community. It also helps a church place priorities on its concerns and make "measurable, accomplishable" goals for a short-range period. And it provides a basis on which to select or create programs to achieve the goals and know exactly when they have been achieved.

How does it work? The definition of a goal as provided by Missions Advanced Research and Communication Center (MARCC), a California-based organization, gives a context in which to explain goal setting.

First, a goal is a *response to a need*. Needs are multidimensional and usually come in bunches, but they can be identified without too much difficulty. Educators speak of *felt* needs and *real*

needs. Felt needs are those which people recognize themselves, like a new winter coat or a salary increase. Real needs are more basic and fundamental, but not always recognized by people. Accepting Christ as Savior and Lord is a basic need. Goals take into account both kinds of needs.

The large Tenth Avenue Alliance Church in downtown Vancouver, British Columbia, experienced a tangible need. The 800-plus people who came Sunday mornings lived in every corner of the sprawling city. When the energy crunch crunched last year, the long-distance drivers felt the pain. In response the church led by its pastor, the Rev. Paul Edwardson, restructured itself into 18 geographic units of some 25 to 40 families each. An elder was located in each unit, and the church's ministries of visitation, evangelism and prayer were focused on these 18 units. In addition, the church consolidated its midweek programs into one family night, minimizing necessary driving.

McLean Bible Church in McLean, Virginia, had a similar problem. It was serving 20 communities in the Washington, D.C., area, none of them effectively. So it is organizing 20 neighborhood church groups for the purpose of visitation, prayer, Bible study and fellowship. What excites the pastor, Alan Gardner, is that "rather than importing a concept, we developed a program from a need within."

Another kind of need was discovered by a tiny rural church outside of Newton, Kansas. Through its community survey the church discovered they had 68 non-Christian neighbors whom they had been ignoring for years. This prompted a definite evangelistic effort and a "second look" at what commitment to Christ meant.

Secondly, a goal is a *picture or image of how the future might be*. This image should stir the imagination. In helping the churches of his denomination, Palmer Becker uses a chart in which members describe where they are now in various aspects of their church life and where they believe God wants them to be. This "imaging" is a major step in the process.

ABOUT THE WRITERS: Arnold Swanson and Paul Heidebrecht are missionary staff members of Christian Service Brigade, Wheaton, Illinois. Swanson is vice-president of CSB and director of the Central Division field staff. Heidebrecht is managing editor of CSB's men's magazine, *BRIGADE LEADER*.



GOAL SETTING GETS YOUR CHURCH GOING (Cont. from page 7)

A third aspect of a goal is that it *can be accomplished*. This is where genuine goal setting parts ways with wishful thinking. Yearning for a God-sent revival to grip a church may be an earnest desire, but it doesn't help the church take steps in obedience to Christ. Needed are some actual events that a church can realistically visualize happening in the fairly near future.

At the Immanuel Baptist Church in Waukegan, Illinois, members involved in the church's Christian Service Brigade and Pioneer Girls programs established goals that could be accomplished and were. The men wanted to reach non-Christian boys for Christ and used their activities for this purpose. The women working with sixth-grade girls wanted to help them develop meaningful personal devotions, and a Bible study packet was devised to help them get the desired results.

Goals must also be *measurable*. They must have a time factor and a description of what is expected when the goal is achieved. Here goal setting gets tougher because people have to start "pinning things down." This exercise can be a healthy experience for a church. Instead of living with fuzzy generalities, a church can see some practical expressions of basic biblical guidelines.

The Indian Valley Mennonite Church in Harleysville, Pennsylvania, did this when they set their yearly goals. One goal was to help their Sunday school teachers become more effective. This somewhat general goal was given flesh and blood when the teachers were asked to set behavioral goals for all their lessons for one quarter. Simple tests were given to all the children to see if there was any change in behavior. In this concrete way the church was able to measure results.

If the goal is measurable, then the *progress toward the goal must be measurable*. A complete goal will always specify intervening steps that can be used to measure progress toward the ultimate goal. This can be as complex as a 10-year building plan, such as the First Baptist Church of Los Altos, California, had and recently completed. Or it can

be very basic, like built-in evaluation periods that the Richmond Bethel Mennonite Brethren Church in Richmond, British Columbia, has. After reorganizing its church ministries and asking each ministry to set objectives for one year and act by them, the church set a specific time to evaluate and measure the success of this reorganization.

The examples of the Los Altos and Richmond churches indicate another fact about goal setting: any church can do it, and for that matter, any group within the church.

A large suburban congregation like Immanuel Baptist in Waukegan used goal-setting to determine its most significant needs and took steps to meet them. A first step was to emphasize the family for an entire year. Getting families together and helping fathers take leadership were the goals. The program to meet the goal included evening service messages on all aspects of family life, neighborhood discussion groups for parents and a church-sponsored family activity each month. Says the Rev. Gerald Gillaspie, "The response to this has indicated that the Holy Spirit was in it."

On the other hand, an inner-city Philadelphia church used goal-setting to actively confront its hostile surroundings. This close-knit body of believers wanted to share their joy and love for each other; so they decided to visit 100 homes in a year.

Goal setting is not without problems. A frequent criticism is that it allegedly ignores the work of the Holy Spirit. If a church fails to take a biblical perspective of its own existence or seek the direction of its Head, it falls into the trap of becoming like a business run by efficient managers. Of course, this doesn't have to happen.

Goal setting should involve careful research and study of a church's

numerical and qualitative growth. Factual information forces people to face the truth about themselves and prevents them from living in unreality which hinders the Holy Spirit's work. Palmer Becker puts it simply: "God has more to work with when people have the facts."

A real danger in goal setting, Becker points out, is that "people can become goal-centered instead of Christ-centered. Goals then become idols when they need to be servants."

Churches that utilize these servants will discover that obeying the Head of the church in practical, tangible ways brings glory to God and deep satisfaction to the believer. Goal-setting churches will uncover a new enthusiasm as they discover who they are, what their mission is and how to accomplish it today.

Many will echo Refton's Dale Allison:

"We have many small churches in our brotherhood. I challenge them to grow and get out of their rut. They can receive a new vision of mission and outreach. It depends on their letting the Lord shake them out of their lethargy, evaluating their present situations, being willing to say 'we were wrong in some of these things,' or 'we were headed in the wrong direction,' or 'we need to change our attitudes.'

"For some churches," says Allison, "it may mean changing all of these things as we had to here at Refton. And we are not finished yet. But the Lord will honor honest seeking and point the way. That is not our promise — it is His."

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"Yearning for a God-sent revival to grip a church may be an earnest desire, but it doesn't help the church take steps in obedience to Christ."

OUR NATION IS DROWNING!

By Van Dale Hudson

America is drowning — not in a flood of rising water, but in a deluge of beer, wine and whiskey! The World Health Organization says the United States has replaced France as having the highest number of drunkards. Presently there are at least 9 million chronic alcoholics in America. Reports say that 62% of the adults in this nation are booze drinkers. In 1974 Americans drank 5.2 billion gallons of alcoholic beverages. That figure is more than equal to the volume of water in a 15,000 square feet lake. And the booze continues to flow!

SANITY OR SUICIDE

Billy Sunday, the evangelist whom historians credit with having more to do with liquor being made illegal for a time than any one man, told about a room in a mental hospital where doctors tested the sanity of patients. Only 2 things were in the room with the person in question: a running water faucet and a mop. The door was closed, and from an unobservable location doctors watched the reaction of the patient inside. If the man took the mop and began frantically trying to mop up the water, they declared him insane; if he simply turned off the faucet, he was declared sane.

From all evidence we must be losing our moral sanity as a nation. Rather than turn off the tap to stop the flow, we have opened it full force. Suicide by the ounce — that's what it is! No nation

in earth's history has ever survived unrestrained drunkenness, and neither will ours.

LIQUOR'S CONTRIBUTIONS

Floating on the surface of this liquor flood is a vast amount of debris and wreckage. It is far worse in devastating effect than any natural disaster to ever strike this land. Please don't let the facts I am about to give be merely cold statistics. They represent heartache, pain, tears, violence, fear and frustration in the lives of multitudes about us.

Hardly any area of life is untouched by booze's blight. The *physical loss* — About 50% of all alcoholics die before age 51. The average life expectancy of an alcoholic is 12 years fewer than that of a nondrinker. It is the fourth ranking health problem under heart disease, cancer and mental illness. Out of 80 million adults 6½ million die prematurely because of alcoholism. At least 50% of the highway deaths are caused by drinking drivers. As many as 32,000 were killed by boozers in one year. *Reader's Digest* (April, 1975) carried an article entitled "New Drug Menace: Teen-Age Drinking." It relates that 1.3 million Americans between the ages of 12 and 17 have serious drinking problems with about 1/3 of our high school students getting drunk at least once a month. Arrests of teenagers for drunken driving have tripled since 1960, and 60% of the people killed in drunken-driving accidents are now in their teens. Since the repeal of

prohibition more people have been killed as a result of highway accidents caused by liquor than have been killed in all the wars America has ever fought.

The *financial loss* — Americans are spending more than \$20 billion each year on strong drink. Enough is spent annually to feed 40 to 50 million people, according to Harvard nutritionist Jean Mayer. A new slogan is being publicized which says: "Have a drink and starve a child." Figuring what liquor costs in lost production of goods and services, health and medical bills, motor vehicle accidents, fire losses, welfare expenses, criminal justice cases and social service plus the \$20 billion spent to buy the booze, Americans spend over \$50 billion a year to keep this vile brew flowing. The total federal revenue tax from beer, wine and whiskey is just over \$5 billion. So, as you can see, 10 times more is going for booze than is coming back in taxes from the rotten stuff. That's a loss economically of about 10 to 1. No one can afford to drink; the cost is simply too great!

The *social loss* — It is estimated that 90% of the criminals commit their crimes while under the influence of alcohol. We have to maintain 69% of the law enforcement personnel because of alcohol. At least 1 million crimes a year



OUR NATION IS DROWNING! (Cont. from page 9)

are committed by drinkers. During a 10 year period (1954 to 1964) there were 53,463 murders in saloons and bars. The U.S. Public Health Service says 70% of all divorces are alcohol related. Drinking parents produce 75% of the idiots born, and 72% of dependent children on welfare rolls are there because of drinking parents. The foundations of the home are being eaten away by this deplorable sin of drink.

The *governmental loss* — Drinking is a way of life in Washington, according to Glenn D. Everett, a nondrinking D.C. newsman. "The cocktail party is Washington's greatest social institution The drinking of whiskey and gin cocktails is not only socially acceptable, it's socially demanded," says the veteran reporter. I suppose Senator Mills' recent public exposure as a drunkard and playboy is a prime example. He started his journey to alcoholism by taking his first social drink somewhere back down the road. From the White House to the governors' mansions to the city halls to the military bases, this liquid poison flows. We simply can't survive as a nation if the drinking continues.

In light of these alarming facts and figures how can anyone in his right mind justify the use of alcohol? The use of booze has brought so much heartache and wrought so much damage it is difficult to say enough *against* it. How anyone could lift a voice favorable toward it is beyond me! President Abraham Lincoln once said that liquor has many defenders but no defense. All the evidence is against it.

Dr. Dwight L. Wilber, past president of the American Medical Association, made one of the strongest and most sensible statements against liquor I have read anywhere. He said: "It has been said, and I think it is true, that if alcoholic beverages were invented today, they would immediately be

outlawed just as this nation has outlawed marijuana, LSD and other dangerous drugs."

A PREVIEW OF HELL

Perhaps it would do folks who are proponents of the liquor traffic good to visit a few hospital emergency rooms and see the real "finished product of the brewer's art." To give you an idea of what I mean, the following is a letter written to a Dallas, Texas, newspaper by a doctor who worked in the emergency room at Parkland Hospital:

To the Editor:

Recently we saw another preview of hell in the Parkland Hospital emergency room. A woman struck down by a drunken driver, a college student laying semi-conscious, following a head-on collision with another drunken driver, who himself was critically injured. The drunk's companion was dead. Four other drunks, with lacerations and stab wounds, waiting to be treated. Night after night, year after year, the same bloody trail of horror — major auto accident injuries, stabbings, rapes, wife beatings, the nightly emergencies, treated and released or admitted to the hospital or pronounced dead on arrival. And almost always the bloody trail is led by that honored man of distinction, the weekend drinker. Almost always, the moderate drinker, not the alcoholic. I wonder if there is that much joy to be gained from the total consumption of all the beers and whiskeys made, to ever equal even a small fraction of the innocent suffering, the damaged bodies, the broken marriages, the discarded children, the total brutalities and crimes that accompany its use. What a quiet place our emergency room would be if beverage alcohol were ever abolished from our city.

WHY SO LITTLE OPPOSITION?

Do you wonder why there is no more public opposition to the liquor traffic then now exists? Why aren't more people fighting this devastating social evil? Where are the protestors speaking out against this national menace? Millions of dollars are spent annually to combat crippling diseases, to clean up the environment and to conserve energy; but little is being done to offset

the widespread use of booze.

There are at least 3 reasons why little is being done to combat the liquor traffic. The major reason is the fact that Biblical morality and genuine Christianity have steadily declined in our nation. Only a spiritual awakening can reverse the trend and turn our nation back to God.

The second reason is because so many Americans are users. Consumption by adults and teens is at an all-time high. You can't expect people to oppose the very sin in which they are involved. That would be like the devil cutting his own throat. When there are vast numbers of people in governmental positions hitting the bottle regularly, you can't expect much legislative action against it (especially when some of the most influential politicians made their money in whiskey). The first line of defense against booze ought to be the home, but parents instead teach their children to drink in the home first. That's like teaching your child how to properly play with a rattlesnake.

Here are some cases in point on the religious front. Way back in 1963 a survey revealed that at least 61% of Methodists above the age of 15 used alcohol. There was a time when Methodism was one of the strongest forces against liquor in this nation, but now other surveys say that the number of drinking Methodists may run as high as 70%. A number of times I have seen publicized the "beer and bingo" parties put on by the Catholic churches. The priests drink fermented wine at their communions. There is a home for "alcoholic priests" just north of Detroit, Michigan. I know that at least in California some of the wineries are owned by the Catholic church. Is it any surprise that drinking is so common among Catholics? Not long ago I walked over the campus of Mt. Olive College in North Carolina, originally founded by Free Will Baptists but now belonging to a group no longer affiliated with the National Association of Free Will Baptists. Around the boys' dormitory and inside piled in the garbage cans was an abundant assortment of empty beer cans and whiskey bottles discarded by students. In my file I have a number of documented accounts of wild drinking parties held at church-owned schools. Rather than strong condemnation of drinking, there is a passive condolence.

ABOUT THE WRITER: Mr. Hudson is a full-time Free Will Baptist evangelist, based in Amory, Mississippi. He is a graduate of Free Will Baptist Bible College, Nashville, Tennessee.

(Thank God that not all churches and schools are that way, but they are in the minority.)

Athletes come on strong for beer drinking in television commercials while aspiring young ball players in their childhood and youth watch. Hollywood entertainers leave the impression the only way to have a good time is with a drink in your hand. So from many angles the pressure to drink is felt.

A third reason involves money — money spent on advertisement and money made through sales. Beer brewing is one of the biggest businesses in America. The Anheuser-Busch brewery plant in St. Louis, Missouri, covers an area larger than the famous "loop" in Chicago. It has 150 buildings and covers 70 city blocks with more than 4 million square feet of floor space. A neon sign advertising Busch's beer has been erected in New York City at a cost of \$600,000 for 3 years. It uses more electricity than a city of 10,000

ALCOHOLISM IN SIXTH GRADERS IS CALLED 'LION OUTSIDE THE DOOR'

DENVER, COLO. (EP) — Society is ignoring many lions outside the door, a school teacher and coordinator of family living and drug education warned here, and one of them is alcoholism among elementary students.

Donald E. Shaw addressed a 3-hour workshop on youthful alcoholism for school counselors. The Jefferson County teacher and counselor told his listeners that in each case of juvenile alcoholism the pattern was the same. Both parents worked and left for work before the child left for school. In each case the child decided to drink his breakfast.

"When a lion walks through your door," Mr. Shaw said, "you adjust by running, because that's more important than anything else you're thinking about at the moment."

But however complex the problem, it must be faced before it overwhelms the schools, he said.

people. The brewers make money; it doesn't matter if it is money drawn out of the reserve of human misery produced by drinking. Why don't the brewers do a little advertising on the outcome of drinking their product? Why don't they display a bloody car wreck where innocent people were killed by a drinking driver? Why don't they tell about the divorce, the crime, the tax burden caused by alcohol? No, they keep quiet about that. Come on now, booze makers, why don't you tell the truth? No, you are too interested in making money to care about what you are doing to destroy humanity.

WHAT CAN A CHRISTIAN DO?

What must Christians do in light of this national crisis? I want to suggest several things saved people can do to stem the rising tide of drunkenness.

1. Renew our pledge to *total abstinence*. Thank God the Free Will Baptist church covenant says we are to abstain "from all sanction of the use and sale of intoxicating beverages." The Word of God commands us, "Look not thou upon the wine when it is red" (Proverbs 23:31), referring to fermented or intoxicating beverages. May God give us today the strength He gave Daniel long ago when the prophet as a young man refused strong drink, determined not to defile himself.

2. *Condemn moderate or social drinking*. Why? It leads to alcoholism. Facts now reveal that a person need never have been drunk yet can become an alcoholic by consuming regularly what is considered socially acceptable. According to a report given at the 28th International Congress on Alcohol and Alcoholism, "When a drinker begins to feel the least bit giddy, a few of his brain cells are being destroyed. A heavy drinking bout can damage or destroy as many as 10,000 such cells. The damage is permanent, as the cells do not repair and are not replaced" (*Reader's Digest*, June 69'). Anything as morally wrong as drinking is wrong whether done moderately or excessively.

3. Drinking church *members* must be *disciplined*. If they fail to repent and gain spiritual victory, they must be removed from membership. Every possible effort must be made to restore the drinker, but when all has failed, action must be taken to dismiss the person. Perhaps serious thought should

be given to a center for alcoholics where devoted Christians can oversee the spiritual recovery of those involved in drinking who have difficulty overcoming. We need such a place in our movement where more difficult cases can be helped.

4. Christians must *vote against* the liquor traffic and work toward electing officials who oppose it as well. Find out where candidates stand on the issue. I know a city in Tennessee where enough members in a Free Will Baptist church stayed home and didn't vote on a wet-dry issue to have carried the vote for the dry side. The last vote we had on beer in my hometown was carried to stay dry by an 8 to 1 margin because God's people put forth a concentrated effort to win.

5. If at all possible we *must not support businesses* such as cafes and restaurants *that sell alcoholic beverages*. Do your shopping with the store that doesn't sell beer even though it may cost you more to do so in some cases or it might be a bit further to drive. If a store which doesn't sell beer is simply not to be found in your area, protest personally and as groups to those in charge of local supermarkets. If all the saved folks in a city would do this, we could see some changes made. Concerning eating at restaurants where booze is sold, the only right thing to do is stay away from them. If you don't know whether it is sold or not, just make a phone call before going and find out. I had much rather eat a hamburger where no booze is sold than eat an expensive steak where it is sold. No meal is worth compromising our covenant and convictions.

6. We need to properly *educate our children* about the curse of liquor. They need to grow up with a hatred for this abominable sin based on parental example and Bible training.

7. Most of all remember that *Jesus Christ is the only answer* to the drinking problem or any other sin. He can change any person's life if that person will come to Him sorry for his sin and turn from it to Christ for salvation. I see it happen constantly in evangelistic meetings across this country. I saw it happen more than 16 years ago in our home.

As the awful flood of liquor rises, be numbered in the ranks of those trying to turn off the faucet before America drowns! ▲

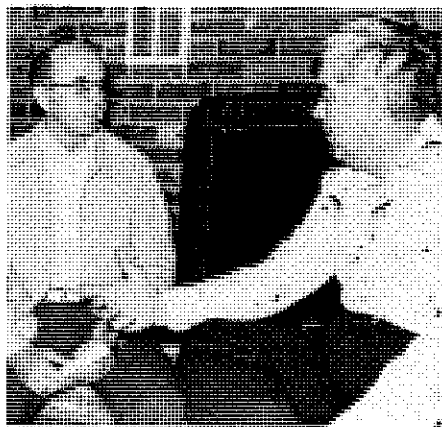
LEADERSHIP CONFERENCE ATTRACTS FREE WILL BAPTISTS FROM 16 STATES

NASHVILLE, TN. — Representatives from 16 Free Will Baptist state associations gathered for the annual Leadership Conference for promotional workers at Camp Hillmont near Nashville December 2-4.

Using the theme of "Advance," Executive Secretary Rufus Coffey set the stage for each of the 6 scheduled sessions in his initial address to the group at the opening session. These sessions were led by Free Will Baptist men.

Special seminar speaker, Marvin Keener, president of Keener Marketing and Research, shared ideas about goal setting and public relations for Christian workers. Denominational leaders from the National Offices in Nashville and from the various states described the goals of their respective ministries. Paramount in these discussions were ways the denominational outreach could be expanded at the local, state and national levels. The National Association of Free Will Baptists has been described by the *Wall Street Journal* as one of the nation's few growing denominations at this time. The men involved in this conference discussed strategy about how to maintain and accelerate the present growth rate.

The Leadership Conference is annually sponsored by the Executive Office of the National Association of Free Will Baptists.



SHARING IDEAS — Executive Secretary Rufus Coffey, right, and Clarence Burton, promotional secretary for Missouri Free Will Baptists, share ideas informally during the annual Leadership Conference for state leaders.



FREE WILL BAPTIST

newsfront

FALL ENLARGEMENT CAMPAIGN PROVES INSTRUMENT FOR SUNDAY SCHOOL GROWTH

NASHVILLE, TN. — "We doubled our attendance," wrote one pastor whose church participated in the 1975 Fall Enlargement Campaign sponsored by the National Sunday School Department. In tallying the results from reporting Sunday schools in 25 different states and Brazil, an impressive 32.85% net gain in attendance was made over the spring quarter average attendance, according to Harrold Harrison, manager

of the Promotional Sales Division of the Sunday School Department.

The "Count On Me, Lord" Enlargement Campaign was developed by Steve Ange, a Free Will Baptist layman from Nashville, Tennessee. The biannual campaign ran for 4 Sundays in October.

First and second place winners according to respective divisions are as follows:

Division	Church	April-June Avg.	Camp. Avg.	Increase
A	1st Welch — Columbus, OH	737	992	34.60%
	2nd First — Bakersfield, CA	543	619	14 %
B	1st Hilltop — Fuquay, NC	410	509	24.15%
	2nd Grace — Rocky Mount, NC	416	424	1.92%
C	1st West Tulsa — Tulsa, OK	345	455	31.88%
	2nd Mt. Calvary — Hookerton, NC	351	383	9.12%
D	1st First — Salina, KS	287	404	40.77%
	2nd Forest Grove — Knoxville, TN	224	272	21.43%
E	1st Good Springs — Pleasant View, TN	166	287	72.89%
	2nd First — Guin, AL	152	235	54.87%
F	1st Immanuel — Durham, NC	140	264	88.57%
	2nd Kistler — Davin, W. VA.	139	220	54.27%
G	1st Peace — Washington, NC	57	106.25	86.40%
	2nd Faith — Cary, NC	93.8	167	78.04%
H	1st Bethel — Kansas City, KS	34	101.1	197.35%
	2nd First — Greenwood, SC	15.69	37	135.78%

FREE WILL BAPTIST BOOK DEALERS PLAN CONVENTION

CONWAY, ARK. — Representatives from Moody Press, Scripture Press, and the Church Training Service and Sunday School Departments of the National Association of Free Will Baptists will be among those participating in a national Bookstore Meeting and Workshop March 15-17, 1976.

This meeting will be a first for Free Will Baptists engaged in the bookstore ministry. The event is being hosted by the Arkansas State Association of Free Will Baptists at the Ramada Inn in Conway. The Rev. David Joslin is the

promotional director for the Arkansas group, and the Rev. Lewis Campbell is manager of Arkansas' Christian Supply Store in Conway.

Among the subjects to be covered during the workshops are "Trends in Curriculum," "How to Handle Curriculum Profitably," "Advertising and Promotion" and "Techniques of Selling." Reservations and program details are available by writing Rev. David Joslin, P.O. Box 1404, Conway, Arkansas 72032.

INDIANA CHURCH RECORDS RECORD ATTENDANCE FOR DEDICATION OF NEW BUILDING

ANDERSON, IND. — On the corner of Highway 236 and Markleville Road stands a frame building which has been used for church purposes for over a century. It housed the Valley Grove Free Will Baptist Church from its beginning in 1970 until October 19, 1975, when the congregation moved to the new brick edifice which stands nearby the century-old frame church. Pastor Edward Hargis and his congregation observed this first Sunday in the new building as dedication day. Dr. J. D. O'Donnell, moderator of the National Association of Free Will Baptists, delivered the dedicatory message. A record attendance of 199 was registered on the first day in the new building, and the average attendance for the month of October was 167.

The new facility is totally electric



and encompasses 4,500 square feet of floor space. It contains a 300-seat auditorium, rest rooms, pastor's study and nursery. The new structure has increased the value of the property to over \$220,000.

This Free Will Baptist work was started by the Rev. Bill Johns in 1970

and became an organized church in October, 1971. Brother Johns served with the church until February, 1974. In March the Rev. Edward Hargis was elected as pastor, and it was under his leadership that the church grew to the point that a new building was a necessity.

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.

PASTORAL CHANGES

ALABAMA

A. J. Looper to Winfield Church, Winfield from Cookeville Church, Cookeville, Tennessee

Odie Curvin to Laodicea Church, Hanceville

ARKANSAS

Andy Percy to Old Reyno Church, Reyno from Prairie Bell Church, Putman, Oklahoma

Ken Doggett to Oak Park Church, Pine Bluff from Fellowship Church, Flat River, Missouri

CALIFORNIA

J. R. Hall to Arvin Church, Arvin from Southwest Church, Oklahoma City, Oklahoma

GEORGIA

Damon Dodd to New Home #1 Church, Colquitt from Bay Church, Hartsfield

M. C. Powell to First Church, Sylvester from Poulan Church, Poulan

Harley Brown to Blakely Church, Blakely from Parkers Chapel Church, Greenville, North Carolina

KANSAS

Keith Tallent to First Church, Ulysses

KENTUCKY

Ken Haney to Olivet Church, Guthrie from First Church, Douglas, Georgia

MISSOURI

Ronnie Graham to First Church, Cape Girardeau from Hurryville Church, Farmington

Bill Adkisson to Free Will Baptist Mission, Poplar Bluff from First Church, Cape Girardeau

James Mertz to First Church, Lebanon from Jones Chapel Church, Florence, Alabama

NORTH CAROLINA

Jack Paramore to Trinity Church, Greenville from development department of Free Will Baptist Bible College, Nashville, Tennessee

OKLAHOMA

Jesse Stepp to Valley Heights Church, Salina from Carmel Church, Tulsa

Orville Hood to Webb Church, Camargo

SOUTH CAROLINA

David Kirby to First Church, Kingstree from Trinity Church, Columbus, Indiana

Wayne W. Smith to Mt. Elon Church, Pamplico from First Church, Washington, North Carolina

TENNESSEE

Fred Green to Keystone Church, Johnson City from Cleveland Church, Cleveland, Ohio

VIRGINIA

I. Bennie Turner to Carrollton Mission from Fellowship Church, Micro, North Carolina

newsfront

(continued)

HILLSDALE COLLEGE DEVELOPING PROGRAM OF EXTERNAL STUDIES

MOORE, OK. — Hillsdale Free Will Baptist College is currently developing a Department of External Studies. Through this program Hillsdale is offering Free Will Baptists a series of courses for home study, designed to better develop their skills as Christian workers.

The external studies are available to both ministers and laymen and to those who have or have not attended college. A student may earn regular college credit through these external studies. Should a student later decide to study toward a degree at Hillsdale, the nonresident courses may be counted up to a maximum of 32 hours toward the associate of arts degree or 64 hours toward the bachelor of arts degree.

At the present time the only available course in this program is En 1513-1613, *Literary Study of the English Bible*. This is a study of the teachings of the Old and New Testaments. In the near future other courses such as *Life of Christ*, *Pauline Epistles*, *American Federal Government*, *Introduction to Missions* and *Pentateuch* are to be added to the curriculum. This program is flexible, and additional courses will be added to meet the needs of interested students. All courses will be college level courses supervised by members of the Hillsdale faculty.

The cost of these courses is \$25.00 per semester hour. There is also a \$10.00 matriculation fee required of students enrolling in Hillsdale for the first time. The tuition fee includes all workbooks and other materials except the textbook.

A student may begin these courses at any time and work at his own pace. However, each course must be completed within one year of the time it is begun if credit is given. For further information or for an Application to Admission write Hillsdale Free Will Baptist College, Department of External Studies, P.O. Box 6343, Moore, Oklahoma 73160.



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

COOPERATIVE PLAN OF SUPPORT November 1976

RECEIPTS:

State	Nov. '75		Nov. '74	Year to Date
	Co-op	Design.		
Alabama	\$ 25.50	\$...	\$ 21.70	\$ 2,285.92
Arizona	...	...	...	800.07
Arkansas	2,547.31	...	2,617.59	17,587.04
California	713.83	...	719.25	6,844.72
Florida	815.26	...	1,133.54	10,686.79
Georgia	230.60	...	283.16	1,540.28
Idaho	93.40	...	11.11	530.58
Illinois	489.82	...	...	13,536.92
Indiana	104.00	...	...	677.05
Iowa	162.63	...	...	686.21
Kansas	374.90	...	...	2,206.16
Kentucky	...	...	40.43	88.80
Maryland	271.00	(30.00)	13.00	927.16
Michigan	55.79	...	39.50	243.90
Minnesota	...	...	...	...
Mississippi	45.40	...	123.59	960.91
Missouri	3,801.51	(3,801.51)	2,870.00	34,885.00
New Mexico	...	...	...	162.68
North Carolina	125.00	(50.00)	75.00	1,262.57
Northwest Assoc.	81.17	...	...	630.92
Ohio	369.56	...	657.61	7,816.30
Oklahoma	3,595.53	(3,595.53)	4,396.56	48,149.01
Tennessee	1,840.73	...	1,566.69	5,871.99
Texas	25.00	...	264.79	2,152.34
Virginia	24.42	...	27.55	329.75
Wyoming	...	...	25.00	...
Totals	\$15,792.36		\$14,886.07	\$160,863.07

DISBURSEMENTS:

Executive Office	4,955.51	(1,008.09)	1,727.26	60,670.45
Foreign Missions	3,470.17	(2,357.22)	4,111.00	33,584.70
Bible College	2,495.44	(1,358.06)	3,076.49	21,904.34
Home Missions	2,038.16	(1,230.98)	2,480.16	19,132.03
Church Training Ser.	1,158.69	(590.85)	1,674.83	10,627.54
Retirement & Ins.	1,088.88	(521.04)	1,173.93	9,217.77
Layman's Board	360.58	(207.71)	508.47	3,542.16
Commission on Theological Liberalism	89.93	(68.09)	129.42	862.77
Miscellaneous	135.00	(135.00)	4.51	1,321.31
Totals	\$15,792.36		\$14,886.07	\$160,863.07

ARKANSAS PASTOR DIES

DARDANELLE, ARK. — Rev. Robert Ashmore, pastor of the First Free Will Baptist Church of Dardanelle, passed away October 4, 1975, at St. Mary's Hospital in Dardanelle. He was 46 years

of age at the time of his death.

Ordained on November 30, 1957, Brother Ashmore had also pastored churches at Holman, New Liberty, Plainview and Freedom.

CHECKING OUT CHURCH-RELATED ORGANIZATIONS

Before investing, investigate . . .

Before sending that check, check.

by Paul Semenchuk

In a day when commercialism, profiteering and deception in the name of Christ are so widespread, practices and procedures of missionary organizations should require full accountability, total disclosure and careful control.

But by whom? Who — logically and rightfully — should know the truth, the whole truth and nothing but the truth. IRS or other governmental agencies may get involved in the legal aspects of an organization, but the Christian can go one step further and make an ethical evaluation. The financial contributor of all people should and can gain the necessary information. As manager of God's money it is his moral and spiritual duty.

If you are giving to a missionary society through a church or through an agency, you can ask your go-between to do the checking; but you, the donor, are still the responsible one. The donor's dollar, after all, is the society's lifeline. If there have been abuses, it is because the donor — whether through innocence, honest ignorance or negligence — has allowed them. However, we all share in the problem.

All too often, even when the donor suspects something is wrong, he is reluctant to find out the truth. Sometimes pride will not allow him to admit he has been deceived. Most often he simply does not know what to do.

The individual donor or his church must decide when an organization is operating efficiently or mismanaging or misappropriating the Lord's money. (In some cases departmental directors, officers and specialized staff members have resigned from various mission boards, not necessarily because of illegalities, but because most of the money was going to the administrative and executive departments.)

What can churches, pastor and laymen do? How do we go about evaluating the philosophy and operating practices of a missionary society or other church-related organizations? Fortunately, there are several identification marks to look for, and there are several steps to be taken.

BETRAYING SIGNS

Here are some betraying signs, especially when they are consistent and persistent, that should put us on our guard:

1. A predominantly heartrending, emotion-stirring and tear-jerking presentation in public or in print;
2. Dramatic, sensational matter, usually unrelated to a missionary society's original purpose, goal, calling and commitment; (Go through a mission's publication or listen closely to a verbal or visual presentation, and see what percentage of the material is directly related to their designated work and calling.)
3. Constantly controversial, heavily political, highly critical and self-glorifying material;
4. A big percentage of unusual, fantastic, secretive and exclusive claims;

5. Misleading terminology;
6. A presentation that makes you feel guilty if you do not support them;
7. A position that stimulates bad feelings (such as dislike, resentment or even hatred) toward a certain segment or category of people.

If individuals and churches were to follow a specific procedure of investigating charitable organizations, their hard-earned money would go only to reputable societies. Honest missions would welcome a proper checking out. They would like an opportunity to prove they are operating with integrity and care. If they have nothing to hide, they have nothing to fear.

THE CHECKING PROCEDURE

None of the following points are conclusive independently, but taken together they will lead you to better judgment. However, we should not neglect to seek divine guidance in conjunction with the facts before becoming financially involved in the work of any organization. We cannot support them all, so the Lord must tell us which ones are for us. Let the stimulation come from the Holy Spirit, not solely from the promotional package.

1. Take nothing for granted.
2. Write for a statement of faith or doctrinal position.
3. Request a copy of their constitution and bylaws, including their up-to-date incorporating documents. It is good to know if the incorporators are related, if it's all in the family.
4. Do not put too much stock in reference lists. Some people's names appear on some of these lists without their knowledge or

ABOUT THE WRITER: Mr. Semenchuk is head of Reach International in Denver, Colorado, a service agency to those reaching Slavic people with the Gospel of Jesus Christ.





GEMS IN THE GREEK TESTAMENT

Christians Admonished to Be Imitators

By Robert Picirilli

In 1 Thessalonians 1:6 Paul commends the young Christians at Thessalonica because they "became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost."

The Greek word translated "followers" is interesting. The word is *mimetai* (from which we get our English word "mimic") and means "imitators." So this word does not mean "follow" in the sense of coming after, following behind, going where one is led. There is another Greek word for that kind of following.

This word means to follow by copying, by being like the one followed, by being *in the same pattern*. In other words, if you tell someone to "follow" you in this sense, you mean for them to be like you, to copy you, to imitate

you, to show (in whatever matter is involved) the same pattern they see in you.

The word is used a few other places in the New Testament. In 1 Corinthians 4:16 and 11:1, for examples, Paul urges the Corinthians to be followers — imitators — of him; and in each passage he is referring to their imitation of him in two very specific matters. In Hebrews 6:12 we are asked to be imitators of those "who through faith and patience inherit the promises": that is, to copy them in their perseverance. In Ephesians 5:1 we are instructed to be imitators of God and "walk in love." In each passage then the particular matter in which one should be an imitator is to be found in the context.

Then what about 1 Thessalonians 1:6, in what way are the Thessalonians "imitating" (following in the pattern of) Paul ("us") and Jesus ("the Lord")? Is

that a broad and general copying of Christian character and conduct? Or is this an imitation of Paul and Jesus in some very specific matter?

Probably it is the latter. Note that the next line of the verse says, "having received the word in much affliction." That probably explains the specific way the Thessalonians had "followed the pattern" manifested both in Paul and in Jesus. They believed and then suffered for their faith.

Compare 1 Thessalonians 2:14, where the very same word crops up again: "Ye, brethren, became *followers* of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your countrymen, even as they have of the Jews."

Therefore, Paul is saying this: A certain pattern of suffering for the faith had been demonstrated in the experiences of Jesus, Paul and the Jewish churches in Judea. The Thessalonians, so soon called on to suffer for their faith, have followed in that pattern and are to be encouraged by realizing they are in such good company. Like Jesus, Paul and the Judean churches, the Thessalonians have remained faithful in spite of the persecution and have had joy in their hearts as a result of the work of the Holy Spirit. Δ

CHECKING OUT CHURCH-RELATED ORGANIZATIONS

(Cont. from page 15)

consent. Unfortunately, even where there is consent, there is not necessarily proper investigation on the part of the consenter.

5. Demand a current and detailed financial statement, prepared by an independent CPA. Study the financial report carefully to see how the money is being spent. How much goes toward administrative costs? Overhead? What percentage is spent on fund raising and the promotional media? It's the Lord's money you're investing. He expects you to do your homework. So do not hesitate. Be bold; be fearless. An organization that chooses to

solicit funds from the public should not object to the public's examining that organization's use of those funds.

6. Find out if the organization belongs to any association of mission boards or related organizations. It is true that many good causes do not belong to any association; but in our times it is advisable for the independent, non- or interdenominational nonprofit organization to belong to one or more. This practice on the part of good organizations would make it harder for bad organizations to stay in business.

There are several associations to choose from, and they have standards and requirements that members are supposed to live up to. Of course, by itself membership in an association does

not automatically guarantee an aboveboard operation, but it is one step in the right direction. It is good for everyone to be accountable to someone outside one's own organization.

7. Get divine clearance for every financial involvement.

So know your missions. Be a careful, conscientious investor for God. You owe it to the Lord, to the Church, to worthy causes and to yourself. Before you send that check, check. Before you invest, investigate. Good stewardship begins with the right information.

If you are currently supporting an organization you have not properly checked out, make the effort and take the time to do so. DO NOT STOP supporting anything in the meantime. The organization may very well be worthy of your support. But you should be sure. Δ



CHRISTIAN DOCTRINE

Made in His Image

PART III

By Leroy Forlines

In last month's article I explained that a person is one who thinks, feels and acts. He thinks with his mind, feels with his heart and acts with his will. For a better understanding of ourselves and others, we need to distinguish between person and personality. (At times these terms may mean the same thing, but there is usually a difference. I want to discuss that difference.)

Person refers to what an individual is. Personality refers to the way a person functions. Our personality is the way we think, feel and act. When we refer to human beings as persons, we mean the same thing for every human being.

When we think of personality, the basic concept which means the way a person thinks, feels and acts is the same; but every human being is to some extent distinct in the way or pattern of thinking, feeling and acting. We differ one from another.

Personality functions on 2 levels: the conscious level and the subconscious level. "The subconscious mind is programmed with ideas, attitudes, and responses. Mind, as it is referred to here, is used in the broad sense to include mind, heart, and will. It is this use of the word mind that we employ when we say, 'I have made up my mind to do so and so.' Mind in this instance involves more than the reasoning, thinking mind. It involves the total personality: our mind, heart, and will.

"Through study, thought, observation, and meditation, we store knowledge or ideas into our subconscious mind. Only a very limited part of our knowledge is at any given moment in our conscious mind. It is stored for recall in our subconscious mind. The storage of ideas is much like the programming of a computer. Our mind is programmed with a vast store of ideas that can be brought to the surface with differing degrees of speed.

"In this process of meditation, ideas to which we are committed take on the appropriate attitudes in the heart. We are programmed to think and feel a certain way under certain circumstances" (*Systematics* by F. Leroy Forlines, p. 111).

The fact that we are programmed or conditioned to have a basic pattern of thinking, feeling and acting explains why there is a predictability about the way a person will usually respond to particular situations. If we have been programmed along the lines of truth and right, that will give us a basic stability in these areas. If we have been programmed for bad or wrong responses, we have a problem. The next article will deal with changing our personality. △

Arkansas Widow Ministers to Vietnamese Refugees

RETIREMENT STILL PROVIDES SOME "DABBLING."

By Staff Writer

Laura Pal Moomey, who was widowed 6 years ago, explains that she just has to "keep dabbling in something." To Pal, as she is called by her friends, "dabbling" means 5 days a week with the Vietnamese refugees at Arkansas' Fort Chaffee near Fort Smith, 3 evenings a week volunteering her services to a nursing home and visiting the hospital in her "spare" time.

Pal, who has one son living in Kansas, came to Chaffee in June. She signed up for one year through R.S.V.P., an organization of retired persons who wish to volunteer their services.

Pal said working at Chaffee is something she "wouldn't have missed for anything in the world." She adds that the Vietnamese are "clean, polite and kind. I've been lucky," she continued. "I've never met a bad one."

Pal works in the travel section of the U.S. Catholic Conference volunteer agency, contacting sponsors, insuring they are prepared for the families they are sponsoring, and making travel arrangements.

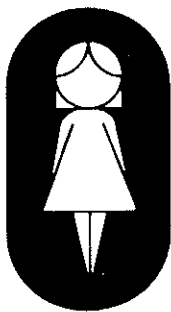
She recalled one refugee in particular who came in and requested that his sponsorship be delayed because his wife was in the hospital. Pal became involved

with the case and even visited the woman in the intensive care ward. "When she died," Pal remembered, "it nearly killed me."

But for the most part, she said, "It's been wonderful. We enjoy it so much."

Pal explained, too, that although her time is given through the Catholic Conference, she is a Free Will Baptist. "Please emphasize the 'Free Will,'" she asked. "There's so many types." She is a member of the First Free Will Baptist Church of Fort Smith. Her pastor is the Rev. Rupert Pixley. △

NOTE: Adapted from an article in the *SOUTHWEST TIMES RECORD*, Fort Smith, Arkansas, November 9, 1975.



OUR WOMEN SPEAK

Responsibilities of a Christian Parent

By Mabel Kettelman

There is no greater heritage than a Christian home and to be brought up in the nurture and admonition of the Lord.

Many parents try to amass a great fortune to leave to their children, and in so doing they neglect the most important matter of training a child in the way he should go (Proverbs 22:6). Righteousness is a far greater heritage than riches.

It is not surprising that the Apostle Paul held the esteem that he did for the young man Timothy when we consider the influence and faith that dwelt first in his grandmother Lois and his mother Eunice. Paul writes in his second epistle to Timothy, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Timothy 3:15).

Parents, we need to dedicate our

children to God. Remember how Hannah dedicated Samuel to the Lord even before he was born. Because of that Samuel was a great spokesman for the Lord.

We hear so many people say that it is harder today to train children in the Christian faith. Perhaps this is true, but as we look back in the Scriptures we find that there were very few in Samuel's day who maintained faith in God. The answer now as then lies in our dedication to the task of training our children.

So often we sacrifice much in money and time to train our children for different occupations or professions in life but leave off the study and teaching of the Word.

At a women's meeting this question was being discussed, "How early in a child's life ought one seek to influence that life to accept Jesus as Savior and Lord?" Many helpful views

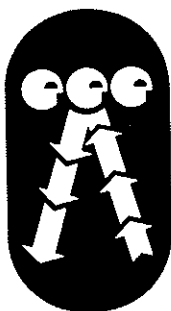
were expressed. In the group sat an old gray-haired lady. Obviously, she was greatly interested in the discussion but remained silent. The presiding officer asked her to give her viewpoint. The grandmother said, "I'll tell you when I began to influence my daughter Christward. I began 20 years before she was born by giving myself to the saving and keeping power of Jesus Christ."

A great responsibility rests upon the parent, but it is so rewarding. "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward" (Psalms 127:3). Our first obligation is to give them love. No child is as poor as one who is not loved.

Youth is the ideal time to begin loving and serving the Lord. Ecclesiastes 12:1 and I Timothy 4:12 speak on this subject. One of the greatest influences in a child's accepting Christ at an early age is home environment. To remain true to Christ demands consecration, dedication and separation.

Train up a child in the way he should go, and when he is old, he will not depart.

ABOUT THE WRITER: Mrs. Kettelman was converted at the age of 12 and joined the Webbs Prairie Free Will Baptist Church in Ewing, Illinois, where she is still an active member. She is the mother of one son and 2 daughters. Son Paul is a minister and daughter Jane is the wife of Evangelist Bobby Jackson. △



THE SOUNDING BOARD

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

**King James Version
Ageless in Beauty and
Appeal**

A minister in my opinion should limit his reading of God's Word in the pulpit to the King James Version of the Bible. I believe it is more authoritative than any other version. The King James Bible is phrased to be within ready comprehension of every person, I think. The rendering of it is sound; therefore,

more readers are staunch in their adherence to it. The King James Version of the Bible has influenced and indelibly

colored the finest of our literature. Although one dispute or another may arise concerning the merits of the other versions of the Bible, I think there will still be an overwhelming preference shown for the King James Version as a testimony to its ageless beauty and appeal.

Arnold Woodlief, evangelist
Marvin Chapel
Free Will Baptist Church
Marianna, Florida

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Send your reply to Editor, CONTACT Magazine, P.O. Box 1088, Nashville, Tennessee 37202. Discussion should be limited to 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. Replies should reach the editor by the first week of the month following the date of the issue in which the question is presented.



FROM THE BRIDGE

Spirit of '76 Commemoration and Commitment

By Executive Secretary
Rufus Coffey

Amid a flurry of activities the Bicentennial is underway throughout the United States. This supercelebration of our nation's 200th birthday was set in motion several months ago. Excitement is mounting in the hearts of Americans. We anticipate a barrage of dramatic events.

No doubt about it, this is a year of great expectancy. A vast array of events has been planned — including parades, fireworks displays, gala pageantry and festivities. The massive celebration promises to be an extravagant affair. It will be a real birthday bash.

After the traumatic events of recent years, it is time to wave our flag, beat the drums, sound the bells and fire the cannon. It's time to catch the Spirit of '76 and honor the birth of freedom, liberty and all we hold dear.

This is not a time to be critical, but a year for rejoicing and giving thanks for a noble heritage. The American dream has not vanished. By the mercies of God we have been preserved as a free society. Freedom played an important role in the founding of our nation and in the shaping of our society. Few nations can boast of freedom from fear, freedom from want, freedom of speech, freedom of worship, freedom of press and freedom of assembly.

As Christians we focus on the *spiritual* dimension of our national heritage more than the political, cultural and social aspects. Amid the ensuing pageantry, Christians must retain sight of the spiritual and moral aspects of our nation. We must remind ourselves of the religious faith, ideals and values of our forefathers that have survived severe testings. Not all the founding fathers were saints. Like today, most were probably sinners. Yet, no one can deny that the sovereign hand of a great God shaped the future course of our nation.

Even though the founding fathers did not maintain staunch Christian convictions, they were men of principle who embraced Christian ethics. They were influenced by Christian ideals even if they were unorthodox in their beliefs.

Our nation's history has been inseparable from the Christian faith. Before landing at Plymouth, Massachusetts, the Pilgrim fathers inserted these words into the Mayflower Compact: "We whose names are underwritten . . . Having undertaken for the glory of God and the advancement of a Christian faith . . . a Voyage to plant the first colony in the northern Parts of Virginia . . . solemnly and mutually in the Presence of God and one another, covenant and combine ourselves together into a civil body politic . . ." In the New England Federation Compact agreement, other Pilgrims declared: "We all have come into these parts of America with one and the same end; namely, to advance the kingdom of the Lord Jesus Christ."

What American can forget the picture of Franklin calling for prayer at the Constitutional Convention in Philadelphia? And out of that prayer meeting came the immortal document, THE CONSTITUTION OF THE UNITED STATES. What American can fail to envision George Washington in prayer in the cold winter of 1775 at Valley Forge? Who can forget Lincoln, rising from his knees, his eyes bloodshot from praying, as he exclaimed, "I know that liberty is right because Christ teaches it, and Christ is God, and if there is a place for me to be offered, I am ready now"?

Without question, we have seen the evidence of divine providence in the development of our nation. We rejoice because by the grace of God we have been preserved. God has been pleased to bless us because good and godly men have maintained an indomitable faith in

Him.

Regrettably, we are slipping from our spiritual mooring. Our nation's strength and values are being undermined. Our spiritual vigor is waning. This is why the Spirit of '76 is so desperately needed.

We must return to our spiritual roots as a nation. We must rethink our contemporary value systems. Now is the time to revive the principles that form the bedrock of this nation, such as frugality, thankfulness, honesty, decency, the work-ethic and godliness.

Faith, hope and love for God and country need rekindling. Cynicism must be replaced with confidence. As George Washington stated, "No nation is stronger than the character of its people." A nation's strength is vitally linked with spiritual stature.

It is still true that "righteousness exalteth a nation: but sin is a reproach to any people." Righteousness is the maintenance of a right relationship with God and our fellowman. The standards of this relationship are spelled out in the Bible. They include faithfulness, purity, integrity and uprightness. Anything that mars this relationship is sin.

To catch the Spirit of '76 let us repent of sin and return to God. Many have lost the ability to perceive God. Many have neglected the Word of God which contains the absolutes of life against which all other values are judged. It is imperative that we reestablish our identity as one nation under God with "liberty and justice for all."

We must not become indifferent, calloused or disbelieving. There is hope for America through rediscovery of our spiritual wealth and the development of our spiritual resources. This year affords us an opportunity and challenge to strengthen those spiritual qualities of life which will permit the blessings of God to continually flow upon us.

As we commemorate our national heritage during our Bicentennial, let us recommit ourselves to Christ and the truth of God's Word. As we strive for righteousness, let us pray for a spirit of revival. The Bicentennial is not only a time for remembering, but for renewal. It is not only a time for reflection, but repentance. As we recall the glories of the past, let us rededicate ourselves to godliness for the present. Repentance and renewed devotion for God is the key to the proper spirit for '76. Δ

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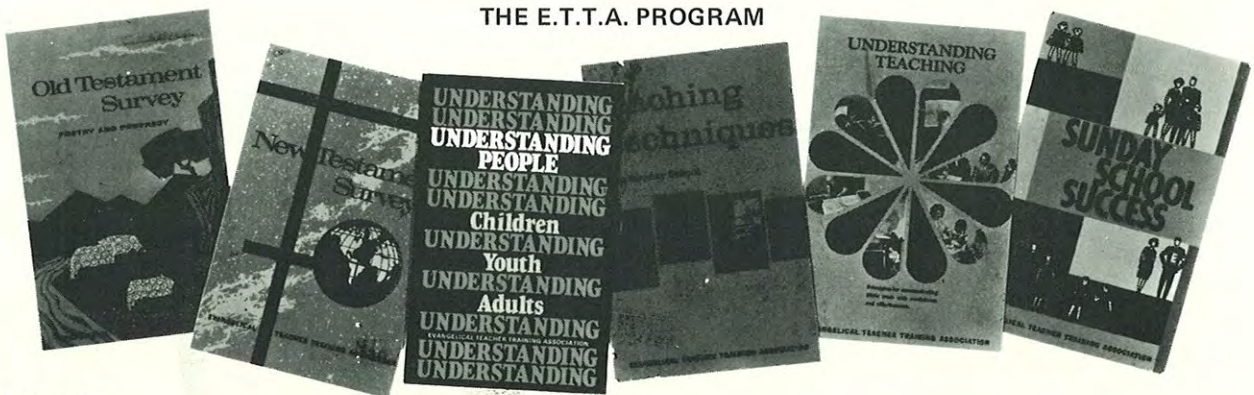
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