

contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



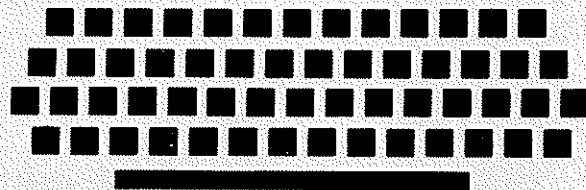
THE TOTAL TASK OF THE CHURCH:

Fellowship Free Will Baptist Church
Highway 261 - 1 Mile South of Micro
MICRO, NORTH CAROLINA 27555
"WE LIVE UP TO OUR NAME"

CBS Television
51 West 52 Street
New York, NY 10019

Dear Sir:

If your network (CBS) truly intends to further encourage this departure from godliness and Bible precepts by showing such ungodly and anti-Christian movies, it will do so only over the strong protests of my church, my family and me.



WITNESS, WARN AND WATCH

By I. Bennie Turner

Thus read excerpts from some of the past letters I have written to protest certain issues that have confronted our community of Micro, North Carolina, from time to time. Other issues that I and the Fellowship Free Will Baptist Church have protested verbally on the radio and/or by personal confrontation have been filthy literature, alcohol, the Masonic order, compromise evangelism, the Charismatic Movement and ungodly teaching in the local high school.

WITNESS

Why did I do this? Why will I continue to do so and to lead my church thusly? There are several reasons. In the first place, it is important to my Christian witness and testimony in a community that I stand strongly on God's side concerning the moral issues that arise. I must not only be positive about the Christian life and the virtues thereof, but also be negative about the sinful life and its vices. I not only approve those things that are excellent, but I oppose those things that are evil and anti-Christ. Jesus said in John 18:37, "... for this cause came I into the world, that I should bear

“ In regard to your editorial comment captioned 'The Last Word on the Death Penalty' in the issue of April 12th, I assure you that the New Testament, also, gives its assent to capital punishment. Sir, in firm disagreement, yet kindly, I tell you — God still believes in capital punishment, both *here* and *hereafter*. ”

“ Enclosed you will find a resolution adopted unanimously by our church on April 13th expressing our opposition to the Equal Rights Amendment being considered by the House this week. ”

“ 'Good News for Modern Man' is bad news for North Carolina and all America, and I and the church I pastor want to go on record as being opposed to it and the method by which it is to be distributed in our state. ”

“ Enclosed you will find a resolution adopted unanimously by our church and a list of signatures on a petition of protest concerning the quality of music played on your station. ”

witness unto the truth . . ." And often He bore witness to the truth by exposing the false! So are we to do! The Church of Jesus Christ must still give a vital witness that She is the "salt of the earth" and the "light of the world" (Matthew 5:13-16). She is to season the community for righteousness and to illuminate by her good works (including opposing evil works) for the glory of God.

WARN

Being a vital witness involves "crying aloud" and vigorously warning against the things and individuals in this life that will wreck the body and destroy the soul. The Apostle Paul was not only a vital witness, but he vigorously warned as well. This is shown by his admonition to the Philippian church (Philippians 3:17-19): "Brethren, be followers together of me, and mark them which walk so ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)"

These "enemies of the cross of Christ" still abound today in every shape and form, and we as Paul still have a biblical and moral obligation to compassionately warn concerning them. This is another reason I and the churches I have pastored have from time to time opposed and protested strongly issues that have arisen in our community, state or nation that have shown themselves to be "enemies of the cross of Christ." These protests take the form of personal letters from me to the group or person involved and/or to newspapers and radio, as well as resolutions or petitions from the church, and on several occasions personal confrontation. Whether or not my protests achieve the goal I desire (Some have, thank God.), I still have a moral and Christian obligation and

duty to sound my voice with certainty and to give the warning needed (Isaiah 58:1). I will give an account to Almighty God if I fail to do so (Ezekiel 3:17-21; 33:7-9; Hebrews 13:17).

We rejoice over the victories claimed. The Equal Rights Amendment was defeated in North Carolina by a vote of 62-57 with both our county representatives voting against it. The local radio station did cease to play "The Pill," which was the particular song protested.

You see, my job as God's man according to Colossians 1:27,28 is not only to preach Christ and to teach every man in all things, but also to *warn* every man. Warn them with tears that flow from a genuinely compassionate, concerned, broken heart (Acts 20:31). Preach Christ — yes! Teach every man all things — yes! But also warn every man! For until we've warned every man, the total task of the Church is not done.

WATCH

In order to be an effective, vital witness and to vigorously warn, however, I must be ever *watchful*. I must be a vigilant watcher. "Therefore watch . . ." Paul tells the Ephesian leaders in Acts 20:31. To the Corinthian church he appeals: "Watch ye, stand fast in the faith, quit you like men, be strong" (I Corinthians 16:13). He

Church in Revelation 3:2 is instructed to "be watchful, and strengthen the things which remain . . ." The Ephesian Church was told to "walk circumspectly, not as fools, but as wise" (Ephesians 5:15). Circumspect means "watchful on all sides."

Brethren, we have a job to do. We must be watchful on all sides to the evils that prevail. We must compassionately warn both the saint and the sinner. We must as Paul told Timothy "war a good warfare" (I Timothy 1:18) and "fight the good fight of faith" (I Timothy 6:12). Our conflict with Satan must be positive, not passive. It must be active, not apathetic. And then when our warfare is over and our fighting is done, we can rest satisfied that we wore our armor well and handled our Sword wisely. We can take comfort in the fact that we fought the battle courageously and uncompromisingly.

Be assured that the final victory is ours! But until that time, we must be that vital witness for righteousness that vigilantly watches the signs of the times and vigorously warns of present and impending danger. God help us as preachers and churches to be diligent in our duty: "to withstand in the evil day, and having done all, to stand" (Ephesians 6:13b). By so doing, we can say at the end of our life as did Paul: "I

"I must not only be positive about the Christian life and the virtues thereof, but also be negative about the sinful life and its vices."

advises the Colossian congregation to "Continue in prayer, and watch in the same with thanksgiving" (Colossians 4:2). To the church at Thessalonica he says: "Therefore let us not sleep, as do others; but let us watch and be sober" (I Thessalonians 5:6). After telling young Timothy to "reprove, rebuke, exhort," he further instructs him to "watch thou in all things" (II Timothy 4:5). To the Hebrews he writes: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account . . ." (Heb. 13:17). The Sardis

have fought a good fight, I have finished my course, I have kept the faith" (II Timothy 4:7). △

ABOUT THE WRITER: Mr. Turner recently assumed the pastorship of the Carrollton Free Will Baptist Mission, Carrollton, Virginia, following an extended ministry with Fellowship Free Will Baptist Church, Micro, North Carolina. He is a graduate of Bob Jones University, Greenville, South Carolina.

SUNDAY SCHOOL PAST

Robert Raikes is the father of the Sunday school movement. He was born in 1736, the son of a Gloucester printer and editor. He later inherited his father's occupation and position. Raikes became concerned about the deplorable condition of the prisons, and for a number of years he channeled his efforts into making life more tolerable for those who were confined in them. He then turned his attention to trying to better the lot of the lower classes. He finally arrived at the conclusion that this could best be accomplished through

would also include instruction in reading and church catechism.

Thus it was in July, 1780, that Raikes gathered the poorer children of the manufacturing quarter of Gloucester, England, into the private home of a Mr. King on St. Catherine Street. There the first Gloucester Sunday school was started. Mrs. King was the teacher and was paid a shilling and a sixpence for her effort.

Perhaps you are wondering why Robert Raikes is known as the father of the Sunday school movement. Why should 1780 be recognized as the date

THE BICENTENNIAL OF THE

By
Roger C. Reeds

In the hustle and bustle of preparing for the Bicentennial of our nation, another important bicentennial may be overlooked. I am referring to the forthcoming bicentennial of the Sunday school movement. In 1980 the Sunday school effort will be 200 years old. I know of no other organization that has had a greater impact on the world and especially America. In fact, I need not speak of the Sunday school in the past tense for the Sunday school ministry is alive and vital today.

As we approach a significant milestone in this great ministry, I want to give a broad survey of the Sunday school movement. I shall review Sunday school past, then take a look at Sunday schools today, and finally make some forecasts about Sunday schools of the future.

“Those Sunday schools that neglect the two-fold purpose of the Sunday school – to win the lost and teach the saved – will decline.”

SUNDAY SCHOOL

the education of their children.

During the period of the Industrial Revolution businessmen hired many children. Children worked for lower wages than adults and were not so likely as adults to cause labor problems. Factory owners wanted to use their small, nimble fingers for tending machines. They often performed jobs that required adult strength. Many of these children were under 10 years old, and some were only 5 or 6. Some children toiled as long as 16 hours a day and worked 6 days a week. Some were even chained to their machines. It was near the beginning of the Industrial Revolution that Robert Raikes began his Sunday school effort.

On Sunday the children who had toiled through the week were turned loose to revel in all sorts of vice. Raikes believed he could help solve some of England's crime and social ills by getting these children off the streets and into a classroom. Raikes was considered to be “evangelical” by those who knew him; so it was only natural that his scheme for educating the “waifs” and others

of the beginning of the Sunday school? The Sunday schools of our day are nothing like the ones which Robert Raikes founded. Raikes' motivation differed from ours. Others predated Raikes with their Sunday schools. Why then do we credit this man and accept this date as the origin of the movement?

Raikes is recognized as the father of Sunday schools not because he invented them but because he pioneered them. He may have even taken the idea from someone else. Raikes began Sunday schools in several slum areas of Gloucester. After 3 years of experimentation Raikes published an account of his work in his newspaper. The article was picked up by London newspapers. The idea caught on, and Sunday schools were begun throughout England. By the time Raikes died in 1811, attendance in Sunday schools numbered 400,000 pupils.

In the years that followed Raikes' death, the Bible was introduced as the basic unit of study for Sunday schools. Child labor laws were passed, and secular elementary and secondary

ABOUT THE WRITER: Dr. Reeds is general director of the Sunday School Department of the National Association of Free Will Baptists. This article is adapted from a book of the same title authored by Mr. Reeds. It is available at \$1.00 per copy from Randall House Publications, P.O. Box 17306, Nashville, Tennessee 37217.

schools became prominent in England and America. Many of these secular schools featured the Bible as their textbook. The American plan for Sunday schools called for the teaching of the Bible by Christian laymen and women. It was also to become an agency both of evangelization and training.

SUNDAY SCHOOL PRESENT

During the first century the Sunday school experienced considerable growth under the strong influence of Robert Raikes. Raikes' "mission schools" spread throughout England, Wales, Ireland and Scotland. When the Raikes' Sunday school idea was brought to America, it was adopted by the churches as a means of teaching the Gospel. The Sunday school moved into an era of memorization — great passages of Scriptures were committed to memory. Sometimes prizes were awarded to the child who was able to recite the most Scripture. Then the Sunday school studies became a series of questions, and "Union Question Books" were published. At the close of this first century the International Lesson Outlines were born.

During these early years the Sunday school was organized into the various divisions that are recognized today. The Cradle Roll Department began in 1880. The story is told that a small boy dropped one penny into a birthday bank of a Sunday school. He acknowledged that the penny was not for himself but for his baby brother who was "too young to come to Sunday school." The young lad's teachers decided that it would be a good idea to compile a list of babies too young to attend Sunday school, and the Cradle Roll Ministry was begun. Common sense helped to create the other levels of Sunday school organization. Many Sunday schools adopted the titles given to the various levels by the secular schools. Gradually the organization took shape.

Ready To Go, But It Didn't

The Sunday school was now geared for expansion. If it thrived in its first century, surely it would abound in its second century. This was not to be so. The Sunday school went into an era of decline. Beginning in 1916 there was a decrease in the number of Sunday

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PRAYER MEETINGS IN HOMES ILLEGAL IN DETROIT AREA

WARREN, MICH. (N.C.) — Doris Jo Lane knew that a few neighbors didn't like her holding prayer meetings in her home — but she never thought the gatherings would be declared illegal.

For 2 years an average of 25 Christians — some coming from as far as 40 miles away — have gathered weekly in her small house in this Detroit suburb to pray, study the Bible and sing praises to the Lord.

Recently Miss Lane, 42, was told by the city building inspector the meetings must stop. "Church activities" in a residential neighborhood without city permission were against the local zoning law.

Miss Lane, a Pentecostal, refused to stop the meetings, and she was given a citation. Several months later a judge in a Michigan District Court found her guilty as charged.

Miss Lane's case is being defended by the American Civil Liberties Union on the premise that the First Amendment guarantees privacy and the free exercise of religion.

"For example, if people were holding meetings several times a week to discuss political issues and a suit was filed to stop them, people would be up in arms," said Howard Simon, executive director of the A.C.L.U. in Michigan.

One A.C.L.U. official charged that the zoning-law action "appears to be a new tactic some cities around the country are using to restrict undesired religious activity."

"Courts have ruled now that the right of privacy allows a man to show pornographic movies in the privacy of his home," said A.C.L.U. attorney Bill Ross, who is defending Miss Lane. "This woman is exercising her right to worship with friends. Are we going to ban prayer in the home?"

Miss Lane's sentence now has been suspended.

"Another contributing factor to the decline of the Sunday school was its refusal to change and adopt new methods."

schools as well as a decrease in the number of pupils enrolled. In 1943 Dr. Clarence Benson wrote, "Government figures indicated that despite the increase in population, Sunday school enrollment has decreased 12.6 percent between 1926 and 1936." Helen F. Spaulding, associate director of research of the International Council of Religious Education, said in an article in *The International Journal of Religious Education* for November, 1950, "Sunday school enrollment showed a healthy and continuous growth during the first third of the century. Then during the thirties something happened; momentum slowed down, and some of the religious bodies actually registered a loss."

These statements leave one puzzled. How could an organization with such a marvelous history and bright future fail? What happened? The blame could be placed upon the Great Depression and the recession that preceded it. Perhaps it is true that the Depression did have some effect upon the Sunday school ministry, but it was not its major cause of decline.

The Sunday school had become vitally linked with the church in the propagation of the Gospel. Its ministry had become two-fold: to win the lost and teach the saved. As long as this two-fold purpose remained at the forefront, the Sunday school thrived. When this thrust was lost, then the Sunday school began to decline.

The Sunday school fell victim to the theological flavors of the day. In the last half of the nineteenth century the great battle of liberalism versus fundamentalism was fought in Europe. In the first half of the twentieth century the battle moved to America. Many of the main-line denominations were caught up in the flood tide of liberalism. Colleges and seminaries that had been bulwarks of the faith now became hotbeds of theological controversy. At the forefront of this slide towards liberalism was the National Council of

Churches. A social gospel became the sound that was trumpeted.

Another contributing factor to the decline of the Sunday school was its refusal to change and adopt new methods. Children and adults were exposed to new methods in secular education and then came to Sunday school where things were done the same way as they had been done in their grandparents' day. This stagnation probably contributed much to the decline of Sunday school.

Revival of Sunday Schools

The climax of the second hundred years of the Sunday school movement is now drawing near. The past 25 years have witnessed a revival of interest and thrust in the Sunday school except for some denominations with problems of liberalism. They continue to show a decline in Sunday school enrollment and attendance. On the contrary those denominations and independent churches that have continued to champion the Bible are still growing.

Some of the groundwork for growth was begun in the '40's and '50's. The '60's and '70's have been years of construction. Growth is being experienced both inside and outside denominations.

The pacesetter for denominational churches seems to be the giant First Baptist Church of Dallas, Texas. Dr. W. A. Criswell is the pastor. This downtown church has consistently led the Southern Baptist denomination in growth. The largest independent church is the First Baptist Church, Hammond, Indiana, where Jack Hyles is the pastor. This church is consistently the largest in the world. It leads the top 100 Sunday schools each year. Another giant of the independents is the Thomas Road Baptist Church of Lynchburg, Virginia. Jerry Falwell is the pastor there. Hyles and Falwell pioneered the bus ministry in Sunday schools.

It is evident that Sunday schools grow because of certain reasons. Basically these reasons are the old *Laws of Sunday School Growth* used by Southern Baptists for so many years. These laws have been refined and revised by some, but the basics remain the same. Here are the *Laws of Sunday School Growth*.

1. Enrollment increases in proportion to workers at the ratio of 10 to 1.
2. Units normally reach maximum

growth within a few months.

3. New units grow faster, win more people and provide more workers.
4. Grading by ages provides the logical basis for adding new units.
5. Promotion on the age basis follows the natural laws of growth and development.
6. Enrollment and attendance increase in proportion to visitation.
7. The building sets the pattern for Sunday school growth.

THE SUNDAY SCHOOL FUTURE

What will the Sunday school do in the next 5, 10 or 25 years? Some major (liberal) denominations are discussing whether or not to discontinue the Sunday school. Individual churches have decided to drop their Sunday school programs and try some other weekday activity. History has revealed that those denominations or churches that abandon the Sunday school and its purpose will show a definite decrease. Those Sunday schools that neglect the two-fold purpose of the Sunday school — to win the lost and teach the saved — will decline. Will we learn from our history?

In 1980 the Sunday school will celebrate its bicentennial. Perhaps some recognition will be given to Robert Raikes and others. It is fine to pay tribute to whom tribute is due; however, the church can never rest upon its laurels. Past accomplishments will never suffice when there are new horizons to conquer and souls to be won. Rather than a period of celebration, this should be a time of contemplation. It should be a time for planning for the remainder of the century and the beginning of the next century. Often we excuse ourselves from any planning for the future by saying, "Surely Jesus will return before then." I hope He will, but we are still to

plan and prepare as though He will not appear for the next several decades.

Where do we start? We must begin right where we are. We must reaffirm our position relative to the Bible. We must continue to declare the Bible as the inerrant, inspired Word of God. We can never expect to make headway into the future without settling this fact. The Bible is God's book. It is a massive book that must be taught during a one-hour period on Sunday morning. If we are to teach such a giant book in such a short time, we must have some form of systematic approach to our study.

All of the Bible must be taught. We cannot afford to teach only portions of the Word. To do so makes it spoon-fed to support favorite teachings or doctrines. The teacher must arrive at some systematic plan of Bible study. Such a plan is available from some of the independent or denominational publishing houses. In addition there should be some more advanced method of Bible study prepared for those who are ready for it. These are available from some houses in the form of electives. Electives offer in-depth study of books of the Bible as well as Bible related subjects.

The Sunday school has made tremendous advances numerically during the past several decades. I cannot help but wonder if we have kept pace with quality teaching. Have we increased the student's Bible I.Q.? Do our converts know more about the Bible now than they did a few years ago? It is my conviction that we must find the best approach possible to teaching the 66 books of the Bible.

The Sunday school of the future will have to continue a teacher-training program. As Sunday school teaching becomes more sophisticated, the teacher will need better training. How-to courses are available now in Sunday school organization, teaching techniques and pedagogy. Courses should be added that will include the use of audiovisuals and programmed teaching. The changes in these fields are coming rapidly. The Sunday school must stand ready to adapt to the new inventions. We must be ready to use what we can and discard what we cannot. The Sunday school is no place for the Mr. Milquetoast who is too timid to try anything new. Remember Robert Raikes was willing to plow new ground. Are you? Am I? Are we? △

"We cannot afford to teach only portions of the Word. To do so makes it spoon-fed to support favorite teachings or doctrines."



FACING THE FACTS

"We need to face the facts; it is evident that the military always will be with us. Jesus spoke of 'wars and rumors of wars' before the time of His coming."

*Walter E. Golding
Free Will Baptist
Chaplain, Captain, USAF
Loring AFB, Maine*

Numerous Free Will Baptist sons and daughters serve in the Armed Forces. They need our prayers and the reassurance that the church "back home" has not forgotten them. Others need to be introduced to the Lord Jesus Christ.

The last Sunday in May has been designated Servicemen's Sunday. Churches are encouraged to plan a special recognition on this Sunday in honor of those in the Armed Forces. Pray also for the chaplains who minister to men and women away from home.

Servicemen's Sunday

May 30, 1976

For more information, write:

WNAC
P.O. Box 1088
Nashville, Tennessee 37202.

CENTURION'S REFLECTIONS FROM CALVARY

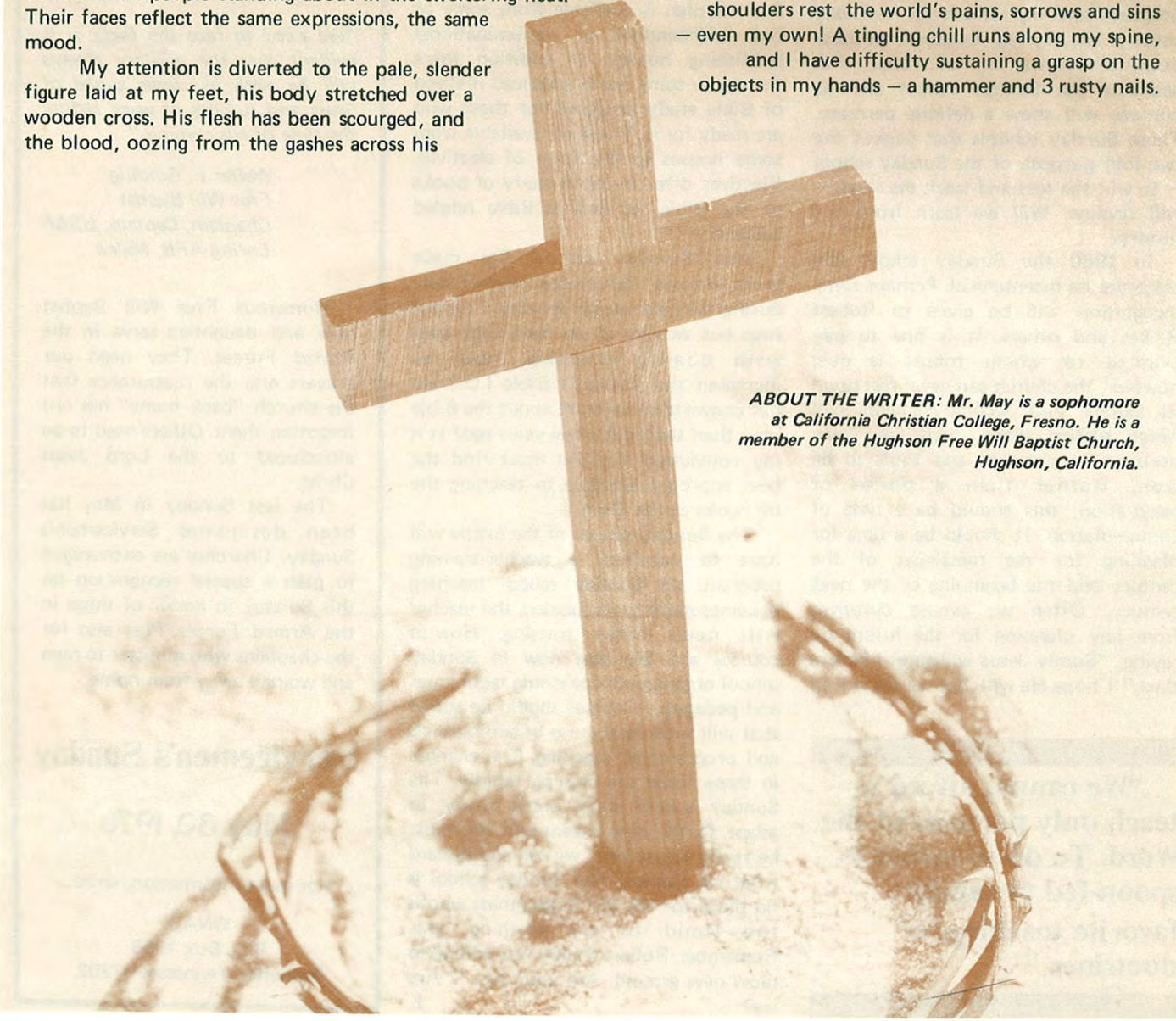
By Bob May

The sultry atmosphere performs an injustice to my reputable position as I stand upon the dry, barren knoll. Beads of sweat collect on my forehead, and the humidity seems to grow worse as I scorn the sun's rays which urge the situation closer to intolerability. Shafts of light glance off my shiny array of armor, impairing my vision momentarily as I focus upon the pomp of the glistening ensigns adorned in splendor and soldiers attired in their royal garb. The display of polished metal contrasts against the mediocre apparel of the common people standing about in the sweltering heat. Their faces reflect the same expressions, the same mood.

My attention is diverted to the pale, slender figure laid at my feet, his body stretched over a wooden cross. His flesh has been scourged, and the blood, oozing from the gashes across his

torso, stands as evidence. His face is covered with paths of crimson, where the blood has trickled from the wounds across his forehead made by a crown of thorns which someone had unmercifully planted into his scalp. He lies there, mutilated and exhausted, not putting forth an effort to resist. His countenance is unaltered, still showing signs of unbearable pain and torment. But yet I sense a feeling of peace from this man's expression, even while he is stricken with agony, as if this ordeal were predestined or had a purpose clinging to it.

As I continue to gaze upon him, his eyes roll in their sockets and look up toward me, seemingly piercing my very soul like a sword. It's as if upon his shoulders rest the world's pains, sorrows and sins — even my own! A tingling chill runs along my spine, and I have difficulty sustaining a grasp on the objects in my hands — a hammer and 3 rusty nails.



ABOUT THE WRITER: Mr. May is a sophomore at California Christian College, Fresno. He is a member of the Hughson Free Will Baptist Church, Hughson, California.

FWBBC PRESIDENT TO PARTICIPATE IN WORLD CONGRESS OF FUNDAMENTALISTS

EDINBURGH, SCOTLAND — Dr. L. C. Johnson, president of Free Will Baptist Bible College, Nashville, Tennessee, is one of many who hold to the fundamentals of the Christian faith to be invited to participate in the program of the World Congress of Fundamentalists. Called the first meeting of its kind to cross denominational lines, the World Congress is scheduled June 15-22, 1976. Sponsors say it is not designed to create a new denomination or world organization, but is for fellowship, instruction and inspiration.

The worldwide meeting will feature speakers such as Dr. Ian Paisley, member of parliament and minister from Belfast, Northern Ireland; Dr. Bob Jones, III of Bob Jones University, Greenville, South Carolina; Dr. Jack Van Impe, an evangelist from Royal Oak, Michigan; Dr. Tom Malone, pastor from Pontiac, Michigan, and president of the Midwestern Baptist College; Judge Evelyn Coffman, Court of Common Pleas, Washington Courthouse, Ohio; and Dr. Wendell Zimmerman, editor of the *Baptist Bible Tribune*,

Jacksonville, Florida. Other speakers come from around the world including Toronto, Canada; Bangalore, India; South Australia; Singapore; Alexandria, Egypt; Mazeris, France; and West Pakistan.

Among the topics to be discussed are the authority of the Bible, the basis of Christian fellowship, missions in a changing world, pros and cons of current evangelistic techniques, and the Christian's responsibility to his government. Papers on the subjects will be read, and delegates will have an opportunity to respond. Times of prayer, special seminars, meetings for

women and preaching services are included in the program.

Dr. Johnson will moderate a panel of Christian educators who will discuss "The Fundamentalist and Education." Panelists include Dr. Dayton Hobbs, president of Santa Rosa Christian Schools in Milton, Florida; Mr. John McKenzie, chairman of the Board of Directors of Faith Christian School, Inc. in South Australia; and Dr. Paul S. Warren, Huntington Christian Academy, Huntington, West Virginia.

Other Free Will Baptist leaders are expected to be in attendance at this World Congress of Fundamentalists.



FREE WILL BAPTIST

newsfront

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

CALIFORNIA

Bob Thornburg to Santa Paula Church, Santa Paula from Garland Church, Garland, Texas
 Bill Johnson to Clovis Church, Clovis from Buhl Church, Buhl, Idaho
 Meryl Erickson to Concord Church, Concord from Clovis Church, Clovis
 Gordon H. Bradshaw to Selma Church, Selma from Santa Paula Church, Santa Paula

MICHIGAN

Milton Worthington to Central Church, Royal Oak from Donelson Church, Nashville, Tennessee

MISSOURI

Larry Stevens to Fellowship Church, Flat River from Pleasant Acres Church, New Bern, North Carolina

NORTH CAROLINA

A. C. Truluck to Rocky Pass Church, Marion from Satilla Church, Hazelhurst, Georgia
 Wayne Lee to Faith Church, Rockingham from First Church, Washington
 Billy Jackson to First Church, Jacksonville from Cove City Church, Cove City
 Gordon Hart to First Church, Grimesland from Grifton Church, Grifton
 William Seley to Cove City Church, Cove City
 Billy Allen to West Fifth Avenue Church, Gastonia from Rocky Pass Church, Marion
 Ron Ivey to First Church, Washington from New Hope Church, Fredricktown, Missouri

OHIO

Floyd Montgomery to First Church, New Carlisle

OKLAHOMA

Jamey Deathridge to First Church, Healdton from Lone Grove Church, Lone Grove
 Junior Barton to Lone Grove Church, Lone Grove

TENNESSEE

EIRO Driggers to Woodbine Church, Nashville from Wesconnett Church, Jacksonville, Florida
 Wendell Trusseau to Loyal Chapel Church, Columbia from New Salem Church, Colquitt, Georgia

OTHER PERSONNEL

NORTH CAROLINA

David Thomas to principalship of Mt. Calvary Christian Academy, Hookerton
 Ronnie Snipes to Liberty Church, Durham as Educational Director
 Ronnie Knight to Liberty Church, Durham as Bus Director
 Joe Postlewaite to principalship of West Duplin Christian Academy, Warsaw

OKLAHOMA

Leroy Holman to First Church, Ardmore as Minister of Youth and Outreach

CTS BOARD CREATES "THE BICENTENARY AWARD"

NASHVILLE, TENN. — The Church Training Service Department of the National Association of Free Will Baptists has chosen the year of our nation's Bicentennial observance to launch its newest attendance award. Appropriately named "The Bicentenary Award," the honor will be given to any church which averages 200 in attendance in its Church Training Service program for any given literature quarter.

The newly created award will be presented not only during this Bicentennial year but in subsequent

years as well. It is the second award created by the department to honor CTS's which achieve attendance records. The first was "The Century Award" which is designed for those averaging 100 in any given literature quarter. A number of churches already are members of the "100 Club." However, due to continuous training and developed leadership in local CTS's, several churches are now hovering near the 200 mark, and a few have exceeded it.

As a result of this new designation, local CTS's participating in the annual fall promotion campaign will compete only with churches in the division in which they fall. This is indeed a significant mark of progress for Church Training Services throughout the denomination.

MERGER OF TWO CHURCHES BRINGS NEW LIFE TO ALABAMA CONGREGATION

PLEASANT GROVE, AL. — The merger of the Ensley Free Will Baptist Church, formerly located in the Ensley community of Birmingham, with the nearby First Free Will Baptist Church of Pleasant Grove, Alabama, has brought new enthusiasm to the congregation according to Ed Ledlow, pastor. The merged congregations began worshipping together January 18 with 93 in services the first Sunday. The Ensley congregation was averaging in the low 50's prior to the merger, and the First Church's attendance had declined to about 20. Mr. Ledlow previously ministered with the Ensley congregation.

The merged congregations will go under the name of First Free Will Baptist Church. Charter membership was opened February 11. The church is located in a growing area of approximately 8,000 population. The former Ensley Church was located near an industrial area, and residents were moving from the neighborhood. Pastor Ledlow is very optimistic about the outreach possibilities in the Pleasant Grove community.

The First Church is located on a 3-acre tract. The present value of the church property is near \$100,000. Plans call for a new parsonage to be built adjacent to the existing church plant. The Ensley Church property has been sold.

MASSACHUSETTS CHURCH EXPERIENCING NEW GROWTH

BILLERICA, MASS. — The Randall Memorial Free Will Baptist Church is experiencing encouraging growth in recent months according to Pastor Mack Owens. He reports that as a result of 2½ years of witnessing and sowing the seed in the Greater Boston Area, the congregation is beginning to reap a fruitful harvest. Souls are being saved each Sunday, and the church is now averaging 50 in attendance. An active visitation program is being maintained. The group is currently meeting in the Dutile School while seeking a more permanent location.

The pastor has resigned his secular job in order to devote full time to the ministry of this growing congregation. The church voted in January to support the Cooperative Plan and has begun sending 10 percent of its offerings to the National Association.

Magazines have a ministry . . .



Currently . . .

By
EUGENE WORKMAN
Administrative Editor

The Christian elementary school of Welch Avenue FWB Church, Dayton, Ohio, received accreditation from the state in early December. More than 600 standards were met by the school in only 2 years to receive this accreditation, according to Principal Mike Boggs. Reports indicate approximately 125 students enrolled from kindergarten through eighth grade. Plans now call for some high school grades to be added next fall. Paul Thompson pastors Welch Avenue Church. With the average Sunday school attendance over 900, the congregation is planning to build soon.

First FWB Church, Checotah, Oklahoma, reached an average attendance of 193 in 1975 to set a new record for yearly average. . . . High monthly average for year was in December when attendance was 223. Pastor Charles Biggers reports souls saved in 1975 and beautiful educational building completed.

Giving Christ a Christmas present is becoming a part of the Christmas observance in many FWB churches. Such is true of Capitol Hill FWB Church, Oklahoma City which designated its annual "Gift for Christ at Christmas" for Hillsdale FWB College at Moore. Offering totaled \$821.25. Congregation of Ghanna FWB Church, Ghanna, Ohio, designated their "Christmas for Christ Offering" of \$1,100 for their new building fund. Homer Young pastors at Capitol Hill. David McKnight pastors Ghanna church.

The youth of the Fellowship FWB Church, Kingsport, Tennessee, are not going to tire their feet in their latest effort to raise funds for their various projects. Walk-a-thons are out and

youth-rocking-chair rock-a-thons are in. This latest fund-raising endeavor was scheduled for 8 hours on a recent Saturday . . . wonder if their grandparents feel their potential for fund raising is being diminished with this new intrusion? **Winston Sweeny** pastors.

Pastor John Hollis states that the **FWB Mission, Kankakee, Illinois**, is moving as fast as possible toward self-support. At this point group has assumed monthly financial responsibilities of \$601 for the expenses of rent, building fund, foreign missions, utilities and partial support of pastor's salary plus an additional 10% for Cooperative giving; also literature costs, office supplies and upkeep on 2 vans used for bus ministry. The mission is a joint project of the Illinois State Mission Board and National Home Missions and Church Extension Board.

In December **Temple FWB Church, Greenville, North Carolina**, became the youngest church to be inducted into the National Sunday School Department's "300 Club." The Temple congregation, which will not be 2 years old until June, 1976, averaged over 300 in Sunday school attendance for 13 consecutive weeks. In January this record was broken with a 345 average. In 1975 **Pastor Richard Kennedy** reported there were 350 decisions for Christ. . . 94 were baptized. Church is now using 6 buses in its outreach in the community.

Rev. and Mrs. Arnold Shrewsberry are newly appointed home missionaries to **Canton, Ohio**. Their work will be joint project between Ohio State Board of Home Missions and National Home Missions and Church Extension Board. Shrewsberrys are currently on itinerate in their native Ohio.

The continual increase in attendance at **Bethel FWB Church, South Roxana, Illinois**, has necessitated dual Sunday schools to accommodate record crowds. On Perfect Attendance Day January 18, 502 attended with 9 professions of faith. Some of those being saved each week are deaf people reached by the church's deaf ministry. **Pastor Jim Walker** stated the average Sunday school attendance for January was 378 . . . 10 were baptized during that month. Congregation is in building program.

In seeking to broaden the vision of the layman's work, Illinois ministers and laymen came together for a layman's

rally in Mt. Vernon February 20. **Loyd Olson**, director of the national layman's work, was speaker for this unique rally sponsored by Illinois Layman's Board.

The Reverend **Carl Nelson**, former Tennessee pastor, has been recommended as a full-time evangelist by Tennessee's **Appalachian Association of Free Will Baptists**. **Rev. O. P. Stokes** is moderator of the association.

Forty new members have joined **Grace FWB Church, Oklahoma City** during the first 6 months of **Charles Wilson's** pastorate. . . Group has adopted the motto, "Be the Greatest Church for Christ in Town."

Pastor Ed Cook reports that **West Palm Beach FWB Church, West Palm Beach, Florida**, after beginning as a mission 5 years ago, has assets totaling over \$102,000 with liabilities near \$19,000. Group now in financial position to sell present church and locate on 3 acres of choice land. Bond program will finance move. Despite fact congregation has almost literally "turned over" 3 times since mission started, church now averages about 50 in Sunday school and 70 in preaching services.

Pastor Earl Scroggins, First FWB Church, Wichita Falls, Texas, feels new members and those attending church need to know where money they give is being spent and why church operates as it does. Therefore, he conducted special class in February for this purpose. Under discussion were such things as church's organization, its structure including each of the church auxiliaries and standing boards, and financial undergirding — a good idea for a growing church.

The congregation of **Southern Oaks FWB Church, Oklahoma City** is participating in the Bicentennial celebration under the theme "A Past to Remember — A Future to Mold." Using World Home Bible League theme and plan, **Pastor Jerry Dudley** is writing daily study guides for every day of the week for February, June and November. Each Sunday during those months Dudley will launch week's study by preaching from that week's theme. He suggests that each church family use materials at family altar time, individual study time or perhaps even in a home Bible study group. This is a new approach to getting the congregation involved in the message. . . very commendable on the part of the pastor

to challenge his people through this medium . . . also means extra preparation for pastor.

Buford Pierce, pastor of **Marvin Chapel FWB Church, Marianna, Florida**, pushed February 15 as Tract Sunday. Each one attending was given several good tracts to be used in getting out the Word of God. . . Special emphasis sounds like an excellent way to get the congregation involved in tract ministry.

Faith Chapel FWB Church, Hobbs, New Mexico, has seen average attendance rise from 16 in January, 1975, to 54 in January, 1976. During the first month of new year one person was saved, one baptized and 3 united with the church. **T. B. Gartman** pastors.

The bus ministry of **First FWB Church, Lawton, Oklahoma**, extends to nearby Fort Sill Army Base which registers a transient 23,000 population. Since bus ministry to the base started in October, 1974, approximately 400 first-time armed service personnel have entered the church's door. Many have been converted, rededicated and baptized. **Pastor Clate W. Briggs, Jr.** recently became church's first full-time pastor after serving on part-time basis prior to his retirement from the U.S. Army.

It was erroneously reported in March issue that **David Weeks**, pastor at **Oaklawn FWB Church, Chapmansboro, Tennessee**, had accepted call to **North Heights FWB Church, Texarkana, Arkansas**. Not so! Mr. Weeks is still going strong with Oaklawn congregation. New pastor at North Heights is **James Amick** who formerly pastored **First FWB Church, Springfield, Tennessee**.

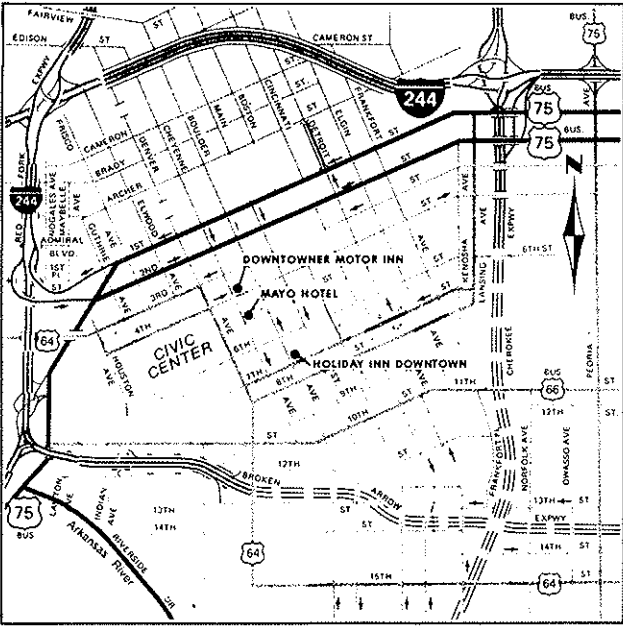
Pastor Vernon Maggart, Freeman Chapel FWB Church, Easton, Missouri, reports 1975 a record-breaking year. Sunday school attendance reached high of 91 in December; church exceeded its goal of \$150 for foreign missions by giving \$1,916.74 and also contributed \$942.42 to Cooperative Plan. Total outside giving was \$3,272.51.

February newcomers to **CONTACT's** Church Family Plan: **First FWB Church, De Soto, Missouri, Charles Miller**, pastor; **St. John FWB Church, Patrick, South Carolina, Merritt Floyd**, pastor.

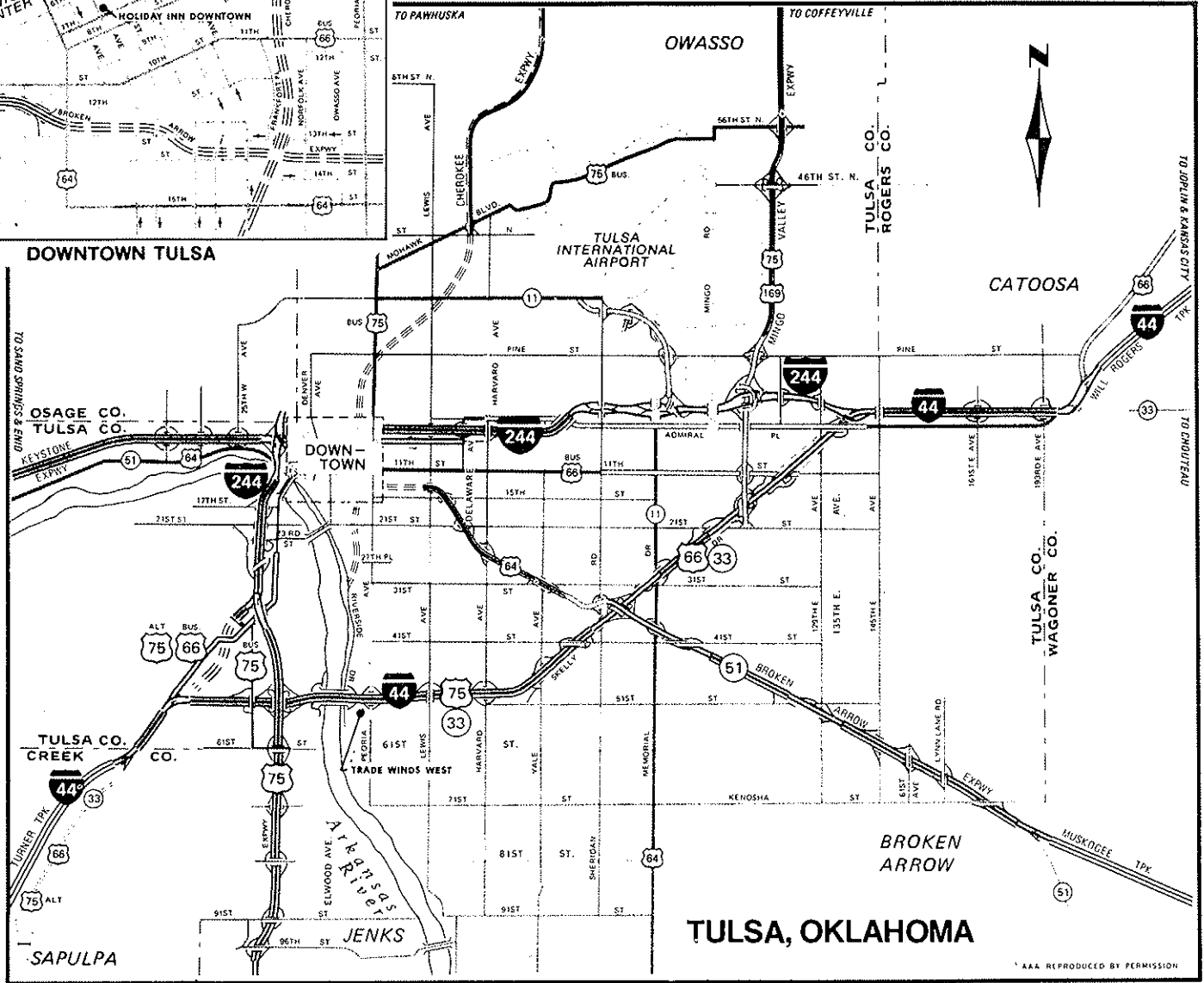
Most information for this column gleaned from church bulletins and midweek papers. . . Put me on your mailing list. ▲

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

July 11-15, 1976 / Assembly Center / Tulsa, Oklahoma



DOWNTOWN TULSA



TULSA, OKLAHOMA

hotels & motels

NOTE: All accommodations subject to 3% room tax and 4% sales tax.

	* SING.	TWIN	DOUBLE	DBL/DBL	TRIPLE	QUAD
DOWTOWNER	\$14.00	\$	\$18.50	\$21.00	\$24.00	\$27.00
HOLIDAY INN/DOWNTOWN (Special Family Rate — \$24.00; 1 bedroom suite — \$30.00)	16.00		22.00		25.00	28.00
MAYO HOTEL (Headquarters hotel)	17.00	22.00	22.00		27.00	30.00
TRADE WINDS WEST	14.00		19.00	20.00	22.00	24.00

*KEY TO TYPES OF ACCOMMODATIONS: Single — 1 bed, 1 person; Twin — 2 twins, 2 persons; Double — 1 bed, 2 persons; Double-double — 2 beds, 2 persons; Triple — 2 beds, 3 persons; Quad — 2 beds, 4 persons.

**NATIONAL ASSOCIATION OF FREE WILL BAPTISTS
APPLICATION FOR HOUSING RESERVATIONS**

Tulsa, Oklahoma

July 11-15, 1976

Please fill out form completely and mail to:

**F.W.B. Central Housing Bureau
Chamber of Commerce
616 South Boston Avenue
Tulsa, Oklahoma 74119 .**

FOR HOUSING BUREAU USE

ALL RESERVATIONS MUST BE CLEARED THROUGH THE F.W.B. CENTRAL HOUSING BUREAU. Each request must give definite date and approximate hour of arrival and include names and addresses of all persons who will occupy the rooms requested. If it is necessary for you to cancel a

reservation, please notify the Housing Bureau promptly. At least four choices of hotels/motels are desirable. Reservations will be filled in order of receipt. Confirmations will be sent after May 1, 1976. Reservations must be made by June 28, 1976. Reservations will NOT be accepted by telephone.

ACCOMMODATIONS DESIRED:

RATE DESIRED

_____ Room(s) for one person (one full size bed)	\$ _____	to	_____
_____ Room(s) for two persons (one full size bed)	\$ _____	to	_____
_____ Room(s) for two persons (two double beds)	\$ _____	to	_____
_____ Room(s) for () three or () four persons (two double beds)	\$ _____	to	_____
_____ Room(s) with twin beds for two persons	\$ _____	to	_____
_____ Suite-Parlor and () one bedroom () two bedrooms	\$ _____	to	_____

HOTEL	1st choice	3rd choice
OR		
MOTEL	2nd choice	4th choice

Planned arrival date time a.m. p.m.
 Planned departure date time a.m. p.m.

NAMES OF OCCUPANTS	Street	City	State	Zip
1 _____				
2 _____				
3 _____				
4 _____				
5 _____				
6 _____				
7 _____				

(Names of all parties must be listed. Please print names and complete addresses. Bracket the names of those staying in the same room. We cannot confirm unless rooms requested balance with number of persons listed.)

SEND CONFIRMATION TO: Name _____
 Address _____
 City _____ State _____ Zip _____

General Director Shares Observations of Recent Trip to European Mission Points

Rolla D. Smith became general director of the Department of Foreign Missions in mid-September of last year. Just 5½ months later he headed for France and Spain to observe and give direction to Free Will Baptist ministries there. *CONTACT* staffers feel readers will enjoy this interview report of Mr. Smith's February visit to these 2 European countries.

Why did you decide to return to the Foreign Missions Department?

Returning to the Foreign Missions Department was not on my agenda. I love the pastorate and had hoped to continue in that role indefinitely. When asked by the board to consider the appointment, after several days of prayer and heart searching God showed me He wanted me to assume these responsibilities. Getting the Gospel to the ends of the earth is one of the greatest challenges in the Christian ministry. Factors that weighed heavily in making the final decision included my knowledge and experience in the department as former director and board member for 21 years, as well as relative freedom from family responsibilities. The general director must spend much of his time traveling. With both of my daughters married, I am not tied to home responsibilities.

Mr. Smith, why did you visit our work in France and Spain in February?

Dock and Norma Jean Caton and Lonnie and Anita Sparks will soon finish language school and begin their active ministries in Spain. I wanted to visit these 2 families and give Dock and Lonnie some assistance in selecting areas of witness and the type of approach in initiating their witness. Another important reason for my going to Spain was to observe the political climate as it relates to our future missionary activities. As you know, the government is in a transitional period due to the death of their longtime ruler, Franco.

The Don Sextons returned to France in January, and some decision needed to be made regarding their location. The Joe Haas family is preparing for a stateside furlough, and we needed to work out personnel arrangements for the church Joe pastors in Rennes. Jerry and Janice Webb and Dennis and Carol Teague are finishing their first year of language study in a special school at Albertville. We needed to make arrangements for these 2 couples to become actively engaged in ministering on a part-time basis while continuing language study.

How long have Free Will Baptists had a Gospel witness in France?

Dan and Margaret Merkh began our first work in France by establishing a church in Nantes. They began this ministry in July, 1966. In October, 1969, the Merkhs began Sunday afternoon Bible studies and prayer meetings in a rented activities room in an apartment building in Rennes. Joe and Barbara Haas arrived in April, 1970, at which time the Merkhs came home for a short furlough. From April, 1970, to September, 1970, Haas pastored the church in Nantes and went to Rennes (60 miles away) on Sunday afternoons and Friday nights for films and Bible study. When Merkh returned in September, 1970, Haas started morning services in Rennes and a midweek prayer meeting and Bible study. In January, 1971, Haas started an English Bible study in his home.

In what types of ministries are our missionaries in France now involved?

Joe Haas' responsibilities are similar to any pastor's role in the states — preaching, teaching, visitation in homes and hospitals in the Rennes area.

Jerry Gibbs is Joe's assistant, and he also ministers to university students. His wife Barbara has a music ministry with the Rennes Church and the Bible clubs. Both are still studying the language.

Don Sexton is making plans to start a Bible class in his home in Nantes in preparation for the establishment of a new church. Jerry Webb is making similar plans for Nantes. It is hoped that these 2 Bible study groups will become full-fledged works by the time the Webbs finish language school. The first church established by Free Will Baptists in Nantes has withdrawn its denominational affiliation and is now an independent congregation with a national pastor.

Patsy Vanhook is engaged in child evangelism in Rennes. She assists in the student ministry and has 3 weekly Bible clubs in addition to her language studies.

What is the current strength of our work in Rennes?

The adult membership is 45 (over 18 years of age). The younger ones are baptized after conversion and received into the fellowship of the church, but are not recognized as official members by the government. On Sunday morning the attendance averages around 90. Tuesday night prayer and Bible study attendance is in the 40's, while the Saturday night French Bible class attendance is in the 20's. Sunday evening English Bible class averages in the 20's.

Since occupying their church building in November, 1974, the attendance has doubled. The congregation is systematically paying back the money borrowed for this building.

Do you see our summer missionaries playing any significant role in our Gospel witness in France?

Yes, provided we send out the right personnel and they are used properly, they will. Summer missionaries have unlimited opportunities to minister to university students and other youths in France. As long as our young people meet the spiritual and other

qualifications and can raise their support, I see no reason why their summers cannot be spent productively on mission fields. Summer missionary internship is especially profitable for the young person who feels called to the mission field.

Who will assume the responsibility for the Rennes Church when Joe Haas returns to the states in April for furlough?

Jerry Gibbs, who has been assisting Joe, will assume pastoral duties. Jerry is a very capable leader. While in France I witnessed Jerry conducting his first baptismal service. I expect the transition to be a smooth one. Dennis Teague will become assistant pastor of the Rennes Church and leader of student ministries.

Incidentally, both Jerry and Dennis were summer missionaries in France while students at Free Will Baptist Bible College.

Mr. Smith, looking back on your trip, what do you consider the most encouraging aspect of our witness in France?

I was encouraged in several areas. One of my objectives in going to France was to gain firsthand information of the language school in which our missionaries are studying. I'm thrilled that one of the outstanding emphases of the school is its biblical terminology. Much of the missionaries' study is in the Scriptures.

There is continual response to our witness in France. I rejoice in the number of persons already won to Christ and for their growth.

The Sextons and Webbs are excited about the prospect of their new work in Nantes. Jerry Gibbs is quite pleased to have Dennis Teague join the workers in Rennes.

Within the next 10 years I expect Free Will Baptists to enter several towns within a 100-mile radius of Rennes with a Gospel witness.

When did Free Will Baptists begin ministering in Spain?

The Catons and Sparkses began language study in Spain in September, 1974. As you know, Lonnie Sparkses is a veteran missionary, having served 15 years in Ivory Coast, Africa. During this time Lonnie translated the New Testament into the Koulango language.



FRANCE FIELD COUNCIL confers during the visit of Foreign Missions Director Rolla Smith. Presiding is Joe Haas, field director.

Dock's and Lonnie's ministries are limited just now to personal contacts and occasional Bible Studies with a family or two.

What do you consider the greatest hindrances to establishing a Gospel witness in Spain?

There is a long history of Catholicism as the state church in Spain.

Because of their mode of thinking, the Spanish people have difficulty understanding the "why" of a variety of evangelical denominations. I learned during my contacts with key Christian leaders in Spain that the average Spaniard believes that the church should only be given a token offering. This is the teaching of the state church, and it's hard to overcome.

How do you feel about the prospects of our outreach in Spain?

Barring any unforeseen political barriers, the Catons and Sparkses will establish a witness in Spain. I'm confident of this. Based on the response other fundamental groups have had, we will no doubt have a slowly developing work. But there must always be a time of sowing before we can expect a great harvest.

Foreign missionaries are still welcomed in Spain. This is encouraging.

Spain is becoming saturated, like France, with high-rise apartments. This may be a key to our future ministries.

While the Catons and Sparkses are learning the language, history and culture of the Spanish peoples, we need to give ourselves to interceding for them. Each of us needs to pray as though the fruitfulness of their ministries depends entirely upon our faithfulness in intercession.

In conclusion, why do you think it is necessary for the general director to make trips to our mission points?

Briefly stated, one cannot possibly fulfill the job description set forth in the Foreign Missions Manual by the board apart from visits to the fields. According to the Manual, the general director supervises and coordinates all activities both overseas and stateside involving Free Will Baptist foreign missions.

The general director can give invaluable assistance in creating and maintaining wholesome interpersonal relationships. Also, a visit to the field provides impetus to the challenge one can give stateside. Seeing is believing. Vital to our planning is the information relative to the government and political situation in various countries. The director and board members need all the input possible in matters pertaining to missionary children's education, language school for missionaries, housing situations, finances, etc.

The amount of money spent for a field visit is actually quite small when compared to the financial investment in a missionary endeavor to say nothing of the investment of lives. For example, the combined budget for France and Spain for 1976 is \$146,355. This does not include the administrative expense of the home office which is necessary to keep missionaries on the field.

What corporation would think that .05 percent of a large investment is too much to spend in giving direction and keeping abreast of what is going on?

With eternity's values in view I plan by God's enabling grace to continue exalting our Lord Jesus Christ in and through this post to which He has assigned me both in stateside and foreign ministries. ▲



OUR WOMEN SPEAK

The Joy of Entertaining and Being Entertained

By Elizabeth Gibson

Mary, Martha and Lazarus cherished the friendship they had with the Lord Jesus Christ (Luke 10:38-42). I suspect many questions entered their minds about properly entertaining the greatest Guest in the world.

Many questions arise in our minds when we know someone is coming to see us. How many will be coming? When will they get here? What do they like to eat? You are familiar with these and

ABOUT THE WRITER: Mrs. Gibson is the wife of Luther Gibson, pastor of First Free Will Baptist Church, Booneville, Mississippi. She serves as president of Mississippi State Woman's Auxiliary.

many more questions. Three particular areas of our lives are affected.

SLEEP

Where should my company sleep? The arrangements you as hostess make will be fine with your company. You may be living in an apartment, your own home or a parsonage. A guest in your home does not expect you to give up your bed if you are sleeping on a special mattress. Remember that they may be sleeping on a different bed each night or each week anyway. They will appreciate a clean, comfortable bed. This is all that really matters. Don't make your children give up their rooms unless this is the best arrangement for you. Let your children study in their

rooms. If your guests have children, plan for their comfort also.

ACTIVITY

Johnnie has Little League ball practice. What should you do? Your company would probably love to go to the practice session or game. If children are guests in your home, plan for them to enjoy themselves. Sue has music lessons. Should she miss them? No! If you can put yourself in your company's place, you will realize that they want your home to go on normally. This gives to your guests a sense of being a part of your family for a little while. If there is time enough, plan something your guests will enjoy doing. Visit a ceramic shop and explain, or have someone explain, what has to be done to "slip" before we have the beautiful vase, urn, Christmas tree or Honda Boy. A lady who sews just loves to visit a fabric shop. Men and women and most children love a fishing trip that includes a picnic. Be sure nothing you plan interferes with the service they are there for.

If you are a guest in someone's home, be sure to do your part. Don't ever let your presence in a home cause



CHRISTIAN DOCTRINE

Made in His Image

Part VI

By Leroy Forlines

In the previous article it was pointed out that when we respond to divine influence, we have "... genuine human activity with divine aid. Our view of the relationship between the divine and human in spiritual response and activity must not weaken either, but must preserve the integrity of both." In this article I want to elaborate on the divine aid as manifested in God's provision of truth in His Word.

In John 17:17 Jesus prayed to the

Father, "Sanctify them through thy truth: thy word is truth." Sanctification is a term that we associate with spiritual change and growth. In sanctification our pattern of thinking, feeling and acting is changed. Therefore, we are thinking about changing the personality. From Jesus' statement we gather that truth is an instrument used by God to bring about personality change. This idea also finds support in Jesus' words, "And ye shall know the truth, and the truth shall make you free" (John 8:32).

In John 8:32 we see how the truth becomes effective in sanctification or personality change. This change is

effected in us when we "know" the truth. The importance of knowledge in spiritual growth is emphasized by Peter. In II Peter 1:2 we read, "Grace and peace be multiplied unto you through the *knowledge* of God, and of Jesus our Lord." According to verse 3, "... his divine power hath given unto us all things that pertain unto life and godliness, through the *knowledge* of him that hath called us to glory and virtue." Peter further states in 2:20, "... they have escaped the pollutions of the world through the *knowledge* of the Lord and Saviour Jesus Christ. ..." Peter concludes his second epistle with the admonition, "But grow in grace, and in the *knowledge* of our Lord and Saviour Jesus Christ" (3:18). (I have italicized the word "knowledge" in these verses for emphasis.)

The knowledge of which Peter speaks is not merely the grasping of ideas with the mind. It is the response of the total personality (mind, heart and will) to truth that results in the change of which Peter speaks. Knowledge refers to experience. While it is true that the

extra work for your hostess if you can do the work. Keep your room clean and clothes in the proper place.

FOOD

As hostess you can plan and prepare many foods in advance. Your guests had rather have hamburgers than for you to be exhausted and edgy. You don't have to use your best crystal, china or silver to impress your guests. In fact, they will probably be happier and feel more at ease if you use your regular table setting. Plan tasty meals but foods that are easy to prepare.

If you are a guest in a home, find out how you can help. It may be your hostess had rather get the children off to school and then relax and enjoy breakfast with you. If you only eat a piece of toast or a small bowl of cereal for breakfast, tell your hostess not to prepare a large breakfast for you.

Some of these ideas are from the hostess' viewpoint while others are from the guest's viewpoint. Hostess, enjoy your guests. You may need to postpone some task you ordinarily do. The joy of visiting and fellowshiping with your guests will linger with you much longer and warm your heart. △

knowledge of which Peter speaks is experienced by the whole personality, not just the mind, it is true that this experience begins with the grasping of an idea with the mind. The mind is the gateway to the personality. The mind grasps ideas. Through continued thinking and meditation, the ideas become real in the heart. Out of a prepared mind and heart, the will acts.

God created human personality to function as it does. He recognizes the function of personality in His dealings with us. He provides for us the truth that we need to give direction and bring about changes in our lives. Our thoughts about divine provision to help us in life must embrace the divine provision of truth that is tailored to our needs. We recognize the truth of God as revealed in Scripture as God's provision for us. We recognize that a knowledge of this truth is indispensable to the meeting of our needs. We avail ourselves of the benefits of preaching, teaching, counseling and Bible study. Having done so, we appropriate and practice the truth. △



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

**COOPERATIVE PLAN OF SUPPORT
February 1976**

RECEIPTS:

State	Feb. '76 Co-op	Design.	Feb. '75	Yr. to Date
Alabama	\$ 9.80	\$. . .	\$. . .	\$ 9.80
Arkansas	2,877.96	. . .	2,576.44	4,925.31
California	685.96	. . .	621.38	1,398.16
Florida	1,127.61	. . .	1,087.65	2,259.54
Georgia	304.59	. . .	240.92	605.61
Idaho	61.83	. . .	50.00	61.83
Illinois	1,055.06	. . .	861.54	2,044.95
Indiana	95.92	(95.92)	300.54	95.92
Iowa	155.55	. . .	. . .	316.95
Kansas	246.93	. . .	128.32	246.93
Kentucky	. . .	. . .	44.40	. . .
Maryland	60.00	. . .	35.00	311.95
Michigan	50.31	. . .	86.85	50.31
Mississippi	45.85	. . .	60.51	97.65
Missouri	5,152.95	(5,152.95)	3,589.18	5,152.95
New Mexico	131.66	(25.27)	86.36	131.66
North Carolina	182.95	(50.00)	75.00	282.95
Northeast Assoc.	34.12	. . .	. . .	34.12
Northwest Assoc.	106.14	. . .	17.08	106.14
Ohio	459.56	. . .	15.00	4,891.66
Oklahoma	. . .	. . .	4,205.74	11,606.95
Tennessee	24.49	. . .	474.91	83.59
Texas	25.00	. . .	25.00	169.38
Virginia	. . .	. . .	24.88	21.08
Totals	\$12,894.24		\$14,606.70	\$34,905.39

DISBURSEMENTS:

Executive Office	6,414.45	(956.92)	5,773.38	12,804.80
Foreign Missions	2,199.94	(1,659.13)	2,997.05	7,251.16
Bible College	1,667.55	(1,131.13)	1,919.31	4,681.66
Home Missions	1,197.37	(816.93)	1,673.78	4,153.52
Church Training Serv.	650.69	(333.80)	930.52	2,567.86
Retirement & Ins.	587.30	(333.80)	760.90	2,123.06
Layman's Board	124.96	(51.01)	296.41	876.43
Commission on Theological Liberalism	51.98	(41.42)	72.85	199.65
Miscellaneous	. . .	. . .	182.50	247.25
Totals	\$12,894.24		\$14,606.70	\$34,905.39

SCRIPTURES NOW PUBLISHED IN 1,577 LANGUAGES

NEW YORK (EP) — The Bible or portions of it were published for the first time in 29 additional languages last year, according to the annual Scripture language count of the American Bible Society.

The newcomers bring the total number of languages and dialects into which at least one Bible book has been published to 1,577, roughly half of the estimated number of languages and dialects in the world, according to ABS.



THE SOUNDING BOARD

SHOULD TITHES BE GIVEN TO THE LOCAL CHURCH ONLY?

STOREHOUSE IS THE CHURCH SAYS NORTH CAROLINA LAYMAN

Giving through the local church, in my opinion, is the most effective method of supporting God's work. This emphasizes the importance of loyalty to that church and gives each member an opportunity to share proportionately in the expenses of his church. Perhaps more importantly, giving through the local church enables a church member to participate in the support of state, national and worldwide programs of his own denomination. It fosters a spirit within us of working together as a church and as a denomination rather than to promote individual efforts and self-glory.

The Great Commission to go into all the world was given to the Church. If individual church members decide to support their pet projects independently of their local church, the effectiveness of the church is diminished. Experience has taught us in many areas of life that there is strength in numbers and much more can be accomplished where there is a united effort. I believe that God's storehouse is the church and His plan of supporting His work has not changed, neither has it been improved upon.

Lee Thomas, member
Unity Free Will Baptist Church
Smithfield, N.C.

FOR FUTURE DISCUSSION

In an interview with a pulpit committee, do you feel it is acceptable for a prospective pastor to negotiate concerning the salary to be paid by the church for ministerial services?

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.

BILLY JAMES HARGIS JUSTIFIES DISGRACEFUL ACTS WITH OLD TESTAMENT

NEW YORK (EP) — A crusader against communism, illicit heterosexual and homosexual relations and liberal politics has fallen into disgrace following testimonies from young people exposing their leader.

Billy James Hargis, formerly head of Christian Crusade and American Christian College in Tulsa, admits to having sexual relations with 4 of his

male students and one coed.

Time magazine, which broke the story, says Hargis blames his behavior on "genes and chromosomes" and justifies his homosexual acts by citing the Old Testament friendship between David and Jonathan. He had threatened to blacklist the youths for life if they talked.

FROM THE BRIDGE



SHOULD TONGUES - SPEAKING BE TOLERATED ?

By Executive Secretary
Rufus Coffey

The phenomenon of tongues-speaking continues to make broad inroads into various denominations. Commonly known as the Charismatic Movement, this new form of Pentecostalism has infiltrated or affected practically every Protestant denomination as well as the Roman Catholic Church. Free Will Baptists are no exception.

Reports of charismatic influence in several quarters continue to persist. While only a few Free Will Baptist churches have been affected, the fact remains that we are vulnerable and that we are susceptible to devious doctrines.

Derived from the Greek word *charisma*, the Charismatic Movement embraces those who hold to a position that the Holy Spirit imparts a wide range of spiritual gifts through a baptism of the Holy Spirit. The evidence of this baptism is speaking in tongues.

By a vote of the national body, the National Association of Free Will

Baptists has officially rejected the modern-day tongues movement through a resolution adopted by the convention at Macon, Georgia, July 12, 1973. (See *CONTACT*, November, 1973.) The resolution in part clearly states, "We reject the erroneous teachings that speaking in tongues is a visible sign of the baptism of the Holy Spirit. Any implication of a 'second work of grace' has never been tolerated in our fellowship of churches." Furthermore the resolution states, "We refuse to embrace this doctrine. Even though some individuals may profess to speak in tongues, this practice is not to be encouraged or promoted in a local church nor do we find any reason to advocate 'Neo-Pentecostalism.' Churches affiliated with the National Association are not to be considered fertile ground to sow the seed of tongues-speaking."

This resolution has been published widely in various denominational periodicals. Nevertheless, it appears that some are either unaware of our position as a denomination or else they have chosen to ignore our stand. Thus, tongues are beginning to gradually gain favor in a few congregations. One reason for divided opinions is that some believers and pastors are obviously not sure what the Bible teaches on the subject of tongues. No doubt others are influenced by the advocates of tongues who magnify their personal experiences above the Word of God. Still others reject tongues, but they are unwilling to stand up and refute those who practice tongues-speaking, especially if they are Free Will Baptists.

Experience has proven that tongues-speaking is intolerable because it is a doctrinal aberration which breeds confusion and continual controversy. It is delusive, disruptive and divisive because Free Will Baptists believe that tongues speakers seriously err in their interpretation of Scripture. Their views are contrary to the historical doctrines of the Christian Church as well as Free Will Baptists.

Our denomination cannot afford to adopt a passive attitude of "hands-off" or "let's wait and see" concerning this alien doctrine. A prominent advocate of tongues has written in *Logos* magazine that charismatics are "persistent, like tenacious crows, in propagating their doctrine." There is reason to believe that if given a free hand the charismatic



devotees will penetrate our fellowship of churches and create serious problems unless a diligent effort is made to block the inroads of teachings that are contrary to the Word of God. Any degree of tolerance will only open the door for unnecessary misunderstandings, strife, bitterness and division.

Actually, the whole movement of Neo-Pentecostalism involves more than speaking in tongues. In addition to confusion related to the doctrine of the Holy Spirit, there is confusion concerning the doctrine of the Church. Many of the charismatic groups talk about church renewal, but they often meet outside the local church. Cell meetings are arranged on neutral ground in some public place in order to attract followers from various denominations. Also, they often beguile unstable souls through the guise of a neighborhood prayer meeting or Bible study.

Another major flaw in the charismatic movement is that it fosters a false ecumenical spirit. The experience of tongues-speaking links liberals, conservatives, Protestants, Catholics and cultic groups in one common bond of unity. They ignore the fact that Christian fellowship is based upon sound doctrine rather than experience and false sentimentality. Love is not the

basis for unity but obedience to the Word of God.

Because the charismatic movement with its emphasis on tongues-speaking presents a profile contrary to the Scriptures, we cannot remain neutral. We must either acknowledge that a movement is scriptural and genuine or else reject it as false and contrary to the Word of God. In light of the obvious trends of the charismatic movement, it must not be permitted or promoted within our ranks.

If some pastor has become involved, whether willingly or unwittingly, then the honorable thing to do is surrender one's credentials and seek fellowship with a group that is more compatible with his views which he knows are alien to Free Will Baptists. Likewise, if some congregation or group within the congregation cannot uphold the historical position of Free Will Baptists, they should voluntarily withdraw fellowship. If, however, the pastor or congregation or minority group fails to act voluntarily to preserve the harmony of the body, the association should take decisive action. Careful investigation ought to be made to ascertain the facts. Allegations based upon hearsay are inadequate. The scriptural principle is 2 or 3 witnesses. If indeed there is evidence to support the allegations that tongues-speaking is being practiced in one of our churches, the association should not hesitate to withdraw fellowship. There is no easy way to deal with error. But it cannot be ignored. Like a cancer, it will not go away; surgery is the only solution.

Lest such action be considered severe or unchristian, it must be recognized that our task is to preserve our heritage and to uphold the faith once delivered unto the saints. Our accountability to God is based upon obedience to the Word of God rather than conformity to outside influences and forces that would lead us differently. △

“There is no easy way to deal with error. But it cannot be ignored. Like cancer, it will not go away; surgery is the only solution.”

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