

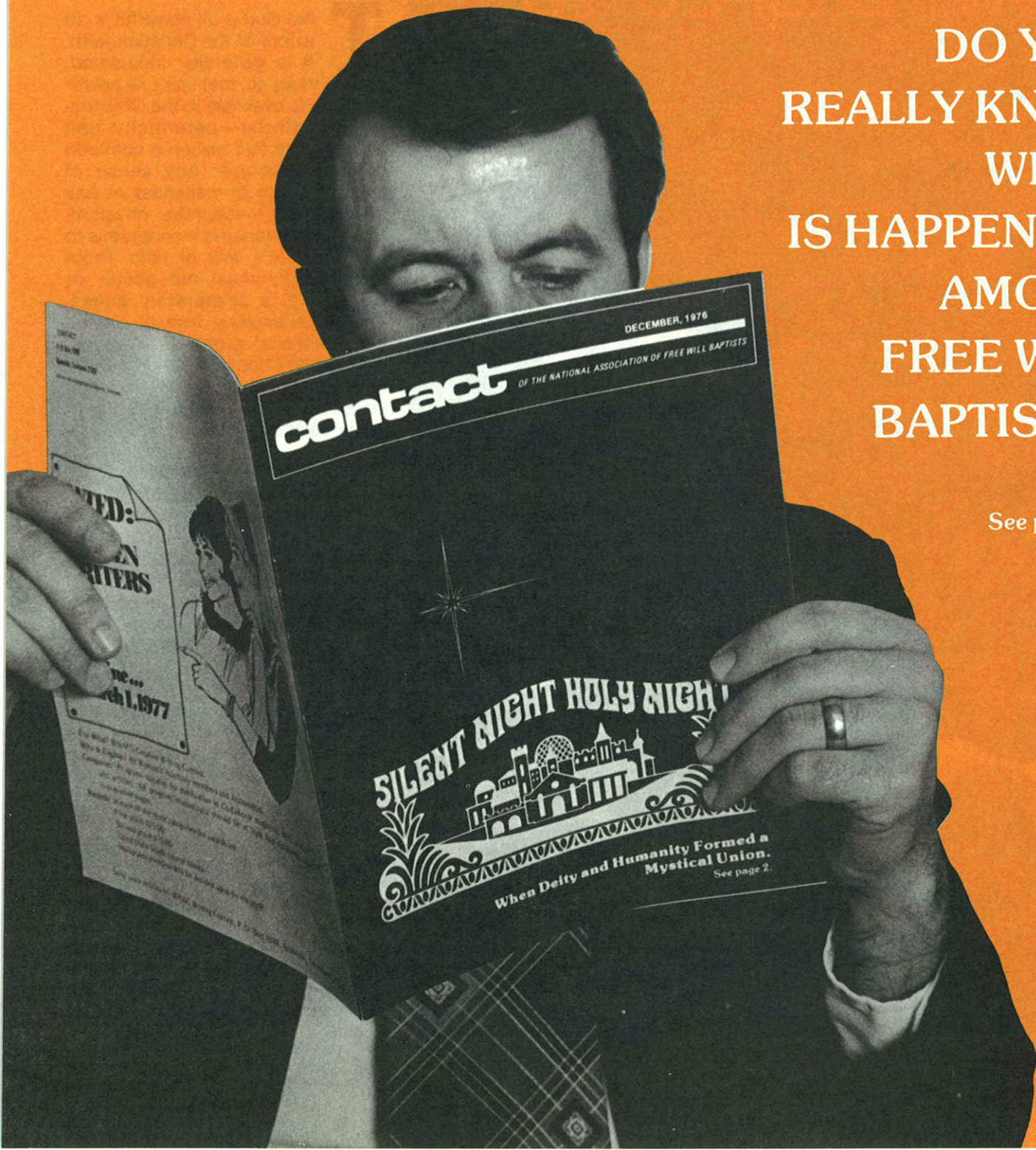
MARCH, 1977

# contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

DO YOU  
REALLY KNOW  
WHAT  
IS HAPPENING  
AMONG  
FREE WILL  
BAPTISTS?

See page 24.





# THE CHRISTIAN'S EMOTIONS IN PERSPECTIVE

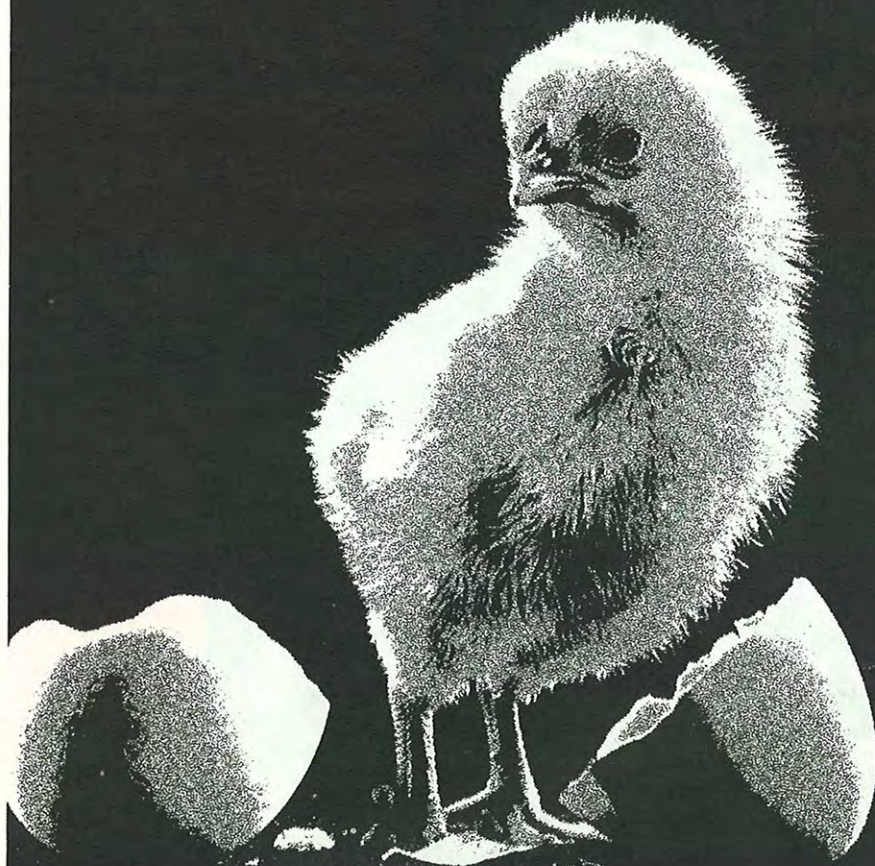
By Ronald S. Winkle, M.D.

**T**hat God is all-powerful is an axiom of the Christian faith. It is generally understood, and rightfully so, that spiritual power for living is available to the Christian through Christ—potentially and actually. For this reason a common concept emerges: Any sense of lack, any sign of weakness in any area of life (economic, physical, mental, emotional) is incongruous to the Christian's way of faith. Problems simply must not occur, or something is desperately amiss. This is particularly true of mental and emotional problems. It is assumed that Christians simply cannot have emotional problems. To admit so would be in a sense a denial of faith or a limiting of God.

## DO CHRISTIANS HAVE EMOTIONAL PROBLEMS?

Yes, we do know that problems of all sorts do at times arise in or among Christians. These may be severe. Recently, a friend told me of a young man who had become a Christian in his teens. He accepted the call to preach, went to Bible college and eventually entered the ministry. His work was among a group who regularly anointed with oil and held healing services. He became relatively successful, being called to increasingly larger churches.

In his thirties, however, he contracted a chronic physical illness that was gradually debilitating. Earnestly, he began to pray for healing. Month after month went by, but still no healing occurred. Convinced and guilt-ridden that his lack of faith was the problem, he allowed his depression to deepen. Thinking the situation intolerable, he committed suicide.



Such an occurrence is tragic but hopefully rare, I thought, until last month. One of my patients, a 20-year-old paraplegic (paralyzed from the waist down), blurted out to me, "Doctor, I'm depressed. The church people where I've been attending are saying I don't have enough faith, or I'd be healed. I believe God can do anything. I've really tried—but no healing."

Fortunately, I was reminded of the biblical account of a person who, too, really tried to be healed, in fact, 3 times. He was the Apostle Paul. There was some infirmity that God knew Paul was better with than without. God did not heal him.

So I asked my patient, "Suppose God's plan now includes the wheelchair for you. Which takes the greater faith—to trust God had you been whole or to trust Him though paralyzed?" Admittedly, this was a loaded question, for I knew that he had no consideration for God prior to his injury. He got the point and went away rejoicing.

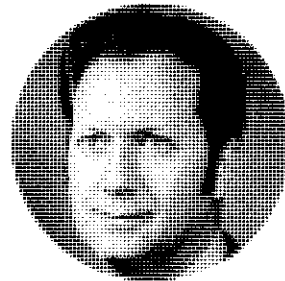
The Bible is filled with accounts of people with emotional problems. For example, Moses was kept from the promised land because of his anger and disobedience in striking the rock for water, rather than speaking to it. There was the early cowardice and fear of Gideon before his encounter with the Angel of the Lord. Look at the lust pattern of Samson.

Who could forget Michael, Saul's daughter, despising David's conduct of singing and dancing at the victory over the enemy, thus providing evidence that marital tensions and resentment existed. Then there was Elijah's fear and depression while fleeing from Jezebel and Peter's lying, guilt and sorrow on denying his Lord. On and on it could go.

Do Christians have emotional problems? Yes! Do all Christians have emotional problems? Yes! At least to some degree they do.

(Please turn to page 4)

Harold Critcher:  
Guest Editorialist



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**Editorial Assistant:** Susan Burgess  
**Circulation:** Geneva Trotter

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**VOL. XXIV, No. 3**

Published monthly by the National Association of Free Will Baptists, Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$5.00; church family plan, \$4.20 per year; church bundle plan, 38 cents per copy. Individual copies 50 cents each. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved. © 1977 Member of the Evangelical Press Association.



## THE CHRISTIAN'S EMOTIONS IN PERSPECTIVE

(Cont. from page 3)

### WHEN ARE EMOTIONS A PROBLEM?

An emotion becomes a problem when it is out of balance with the intellectual and spiritual world to the point that it interferes with everyday living. The problem expresses itself by the common signs of fear, panic, anxiety, outbursts of anger (or other uncontrollable behavior), poor judgement, undue suspiciousness, sleeplessness and the like. Somewhere there has been a failure to subordinate the emotion to the intellect and to bring the intellect into captivity to God by the Spirit of Christ.

This order is God's order of things, His unchanging rules of life.

To attempt to change this order is an alteration of reality. The degree to which one varies from reality determines the degree to which one is in mental and emotional balance or imbalance.

In sound living the emotion is an expression of the intellect. Emotion should always follow the intellect. It should never lead. When emotion runs ahead of intellect, there is bound to be trouble. For example, I remember the first time I watched a baby chick peck its way out of the shell. In sympathy on watching the struggle, I wished to help and wanted so much to peel away the shell for the chick. But I was told (intellect) that I had better hold my emotions, for were I to help the chick, he would not develop the strength to live and would die. One of the reasons the Christian is in trouble, then, is the lack of proper mental, emotional and spiritual balance. The mind must always direct one's emotions.

Unfortunately, much of the Christian's time must be spent in sorting

accused of an activity for which he is guilty. Then come the excuses. It was not a matter of the will at all. It was the wife, husband, neighbor, brother, sister, or classically, "The Devil made me do it!" It is seldom, "I did it. I was wrong. I'm to blame and no one else. I made the choice."

Additionally difficult is the awareness that one needs to change. He must admit that improper anger, fear, suspiciousness, criticism, gossip, possessiveness and self-centeredness stem from wrong thinking. Moreover, wrong thinking must be faced before God and cleared before Him. Such an admission is painful. Many people, whether it be out of self-protection or self-gratification, are unwilling to face the pain.

Unwillingness to face the issue leads to unresolved conflicts. This in turn leads to intensification of anxieties by association and thus to deepening of emotional problems. For example, suppose a boy is born to the home of a domineering and overprotective mother. She hovers over his every move to shelter him, but also unconsciously she thwarts his attempts at independence. He grows up fearful, indecisive, dependent and angry over the dependence.

Since this is the only environment the boy has known, he has difficulty seeing the problem. The problem, therefore, remains unresolved. He matures, becomes more woman conscious, likes women, is instinctively drawn to women. But he mistrusts them, resents them, represses the conflict and fails to meet the problem. He marries and begins to beat his wife because he never can trust her motives.

So it goes, one episode leading to another, worsening with each year. He's got problems. By now he is usually blaming his wife, maybe his mother, his boss or the world. However, only he can change the situation for himself. He must confess his error to God, acknowledge his resentment, forgive his mother, ask his wife's forgiveness, and thank God for the insight to change.

To recapitulate, emotional problems arise when at least (1) emotions, intellect and the Spirit are

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*"Emotion should always follow the intellect.  
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of intellect, there is bound to be trouble."*

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out erroneous thinking in the past. Often his is a lifetime of false, half-false or half-true habit patterns in thinking. These have accumulated from all areas—the home, school, office, television, peer group and our inner lust patterns. Most of this bombardment is ungodly. As a result our thinking becomes ungodly. Most people with emotional problems did not get that way overnight. It was a lifetime in coming.

The problem is magnified further by the common practice of denying any responsibility for one's actions or failures. It is well enough to say that there is a free will until one is



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***"Unwillingness to face the issue leads to unresolved conflicts. This in turn leads to intensification of anxieties by association and thus to deepening of emotional problems."***

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out of balance; (2) there is a lifetime of bad thinking mixed with good thinking that must be sorted out; (3) there is a denial of one's responsibility for his actions; (4) there is failure to see the need for change; and (5) there is failure to resolve conflicts as they arise.

#### **HOW TO DEAL WITH EMOTIONAL PROBLEMS**

1. Recognize that emotional conflicts are an opportunity for learning and growth. They are not the end but can be the beginning of an exciting new experience with God, one's fellowman and one's self.

2. If the conflict exists between God and the individual (that is, the action or attitude is in opposition to Scripture), then one must resolve that conflict God's way. "If we confess (acknowledge—admit God is right) our sins, He is faithful and just to forgive our sins and to cleanse us from all unrighteousness" (1 John 1:9).

3. If the conflict is between one person and another, one must acknowledge his error in the part. He must acknowledge his wrong according to Matthew 5:23,24. "I have resented you all these years, but I see it was my problem. I was wrong. God has forgiven me. Will you forgive me?"

4. Problems a long time in developing take a long time to resolve and heal. These must be patiently

worked step by step, waiting on God and his timing to reveal these to us. In severe cases Christian psychologists or psychiatrists can help to speed the process. One should remember, however, there are usually no overnight miracles. God can still do anything. But except in rare cases (demon possession and the like), I have seen few examples of spontaneous cures. Rather, conversion is the start of a process of right thinking that begins with a personal commitment to Christ as Lord and Savior and continues through Bible study and prayer the rest of one's life. It involves a putting away of the old and a putting on of the new. (See Colossians 3:9,10.)

5. One's information must be cor-

rect. Had this been the case for the young minister referred to earlier in the article, he might not have taken his life. God does not guarantee healing even if one asks in faith (Paul's example). God does not guarantee a life free of problems—a common misunderstanding among Christians. He has not chosen to take away our problems, but rather to strengthen us through them. Jesus said that problems (trials and testings) will come, but be not afraid because "I have overcome the world."

Some of these problems are not of our own making. Many are. The latter are the ones a person needs to correct in God's way with God's timing. The former must be changed, if possible, or accepted and forgiven. God will then work all to our good. Correct information comes through a knowledge of God's word; there is no substitute. Daily Bible study is essential.

6. A person is to seek a well-balanced life, one in which the intellect controls the emotions. The emotions respond to and appropriately express one's intellectual thinking and bring all into subjection to Christ through the Holy Spirit.

#### **WORTH LIVING**

Is life worth living? Yes, so long  
As there is wrong to right,  
Wail of the weak against the strong,  
Or tyranny to fight;  
Long as there lingers gloom to chase,  
Or streaming tear to dry;  
One kindred woe, one sorrowing face  
That smiles as we draw nigh;  
Long as a tale of anguish swells  
The heart, and lids grow wet  
And at the sound of Christmas bells  
We pardon and forget;  
So long as faith with freedom reigns,  
And loyal hope survives;  
And gracious charity remains  
To leaven lowly lives;  
While there is one untrodden tract  
For intellect or will  
And men are free to think and act,  
Life is worth living still.

—Alfred Austin

*ABOUT THE WRITER: Dr. Winkle is a practicing physician in Seattle, Washington. The Free Will Baptist Bible College alumnus is an active member of First Free Will Baptist Church, Seattle. He serves on the Foreign Missions Board of the National Association.*



Not necessarily so, says Ronald Christ.

# "EVERYBODY'S DOING IT!"





**J**im has been sent to the principal's office for cheating on an important examination. After the usual lecture and threat to be expelled or to be given a failing grade for the course, Jim is asked for a response to his "crime." With an expression of despair he replies, "But everybody's doing it!"

Debbie's parents have gotten the report that she has been seen smoking on the way home for school. When confronted with her action, she typically replies, "But everybody's doing it!"

Just recently the cheating scandal at West Point was disclosed. Most of the cadets when accused answered, "But everybody's doing it!"

The truth is that everyone, from the President of the United States to the smallest child, makes decisions in reaction to peer pressure. Somehow, an attitude has developed that says because everybody is doing it, it must be right. *Is something right just because everybody is doing it?*

Obviously, nobody likes to be an oddball. For instance, nobody would walk out on the street dressed in an outfit popular during the 1940's. Why? Because nobody else is doing it, everybody would laugh and stare at him. Peer pressure dictates that people dress stylishly and in good taste. The truth is peer pressure dictates many of our actions.

Peer pressure, though it does control our lives to some extent, becomes more acute when Christianity with its values of right and wrong is involved. It becomes even more acute when Christian teenagers are involved. It is difficult to talk to teens about not parking on lonely roads with their dates when supposedly everybody else is doing it and when a report is expected back at school to the gang on the "activities." It is difficult to tell them not to get involved in the drug scene when the star quarterback of the football team or the star basketball player smokes a joint or pops a "bennie" before every game. It is difficult to talk about hair length and dress length when the most popular teens in

school dress the way they do. The same could be said about language, rock and roll music, places, entertainment and activities.

If you want to know what kind of pressure Christian teenagers are facing, visit the local junior high or senior high school and just walk down the hall at lunch hour or class changes. Add to that excitement by walking down the hall with a Bible in your hand. Then imagine that you are a teenager and these are your friends—friends with whom you sit in class, with whom you play ball, with whom you share a locker, with whom you eat, etc. Now you are able to get just a glimpse of the external pressure to conform.

Many a meaningful parent or Christian friend replies to the teenagers' quip, "Everybody's doing it," by saying, "No, not everybody is doing it." Then they go on to list several teens who are not doing it. But to that teenager, everybody who is important to him is doing it. He probably is not a bit impressed with the list given him of those who are not doing it because he is more impressed by the ones who are.

To be socially accepted is one of the greatest motivations a teenager has. He will attempt unbelievable feats to prove to those he is trying to impress that he is "in." Read your local newspaper for proof. Teenagers are killed in head-on

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***"To be socially accepted is one of the greatest motivations a teenager has. He will attempt unbelievable feats to prove to those he is trying to impress that he is 'in.'"***

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collisions because they are playing "chicken"; people are tortured or killed because a guy wants to prove to the gang that he is tough; and the list goes on.

Can the local Bible-believing, Free Will Baptist church help the Christian teenager out of the dilemma of peer pressure that constantly defeats him spiritually and leaves him empty and frustrated? Yes, it is possible.

First, the church is vying for the souls of teens who seem to be influenced by the crowd they associate with practically every day. There is no question that the church faces insurmountable obstacles. Therefore, every church that has a group of teenagers should have a youth director. He may be a layman or perhaps the pastor, but they need someone with whom they can identify, someone who is enthusiastic and radiant in his Christian life and has strong personal convictions.

Then, have standards! This does not mean having a list of "do's" and "don'ts." It means having biblical standards of conduct that should be reproduced in teenagers from the inside out. These cannot be forced on them arbitrarily but in a loving, compassionate approach to help them find out what God wants in their lives. Know what standards





## **"EVERYBODY'S DOING IT!"**

(Cont. from page 7)

need to be developed in their lives, and strive to reach them with God's help.

Constantly challenge teens to counteract the worldly peer pressure by creating their own peer pressure.

1) Develop Christian teenage leaders, especially young men. Take them soul winning; challenge them with worthwhile projects; praise them for the smallest spiritual accomplishments. Have leadership classes with good prospects.

2) Develop character. A useful definition of character is "doing right even when it is not convenient." Get them to see that doing right is always right no matter if everyone else is doing wrong.

3) Challenge them to be different.

Let them know that being different is the norm for a Christian, and help them prepare for this in their lives. Challenge them to carry their Bibles on top of their books to school. Allow many opportunities for testimonies of those who carry their Bibles and have succeeded in taking the "guff" and "catcalls." Let others see that it can be done. For this same reason give teens plenty of opportunities to give victory testimonies.

4) Help them to develop a correct attitude toward worldly peer pressure by allowing Christ to live in and through them. Help them develop holy boldness in their Christian lives. Give them a positive approach to their problems with peer pressures. For instance, Christians are oftentimes defensive about biblical life-styles as if they were in the wrong. Let them know that Christians are not in the wrong. They are in the right; the crowd is in the wrong! A changed attitude can help them cope with the pressure.

5) Instill in their lives a meaning and purpose which can only come from loving Christ more than anything in this world. Challenge them to develop a meaningful daily devotional life of Bible reading and prayer. Get them into the Word of God, and get the Word into them. Have meaningful, challenging Bible studies. Be sure to start with the "milk" and work into the "meat."

Can worldly teenage pressure be handled by the Christian teen? Yes, but it has to come by developing the "inner man." There is no mechanical, external way to handle it, "for we wrestle not against flesh and blood . . ." (Ephesians 6:12).

Remember everybody is not doing it! There are many exceptions by the grace of God.

*ABOUT THE WRITER: Mr. Christ is director of youth at First Free Will Baptist Church, Newport News, Virginia. The Pennsylvania native is a graduate of Bob Jones University, Greenville, South Carolina. He has worked with young people for almost 10 years. ▲*

## **"HERE YOU CARRY IT!"**

By Nate Ange

I ducked quickly into the locker room, feeling a bit relieved that I had made it through most of the day without anyone noticing my Bible. I had carried my Bible on top of my books only in response to a challenge given the night before by our church's youth director, Brother Ron Christ. Now, I was hoping that possibly no one would notice my red Bible, situated so prominently on top of my stack of books.

I started to cover my books up with an old jersey from out of my locker, but it was too late. Mike, the brawny all-star fullback was staring at me suspiciously. His voice was filled with sarcasm as he spoke, "Well, well . . . Ange has his Bible! What ya preachin' about?"

The question caught me off guard. Even though I wanted to speak up for Christ, my lips were frozen shut with embarrassment. I wished for a brief instant that I could have disappeared! Leaving school that day, I felt that I had miserably failed God.

Yet that day was only the beginning of an increasingly bold witness for God in my high school in Durham, North Carolina. I determined before God that night that I would not be ashamed of His precious Word. God faithfully granted me courage to witness of my faith in Christ to students, teachers, athletes, coaches and even entire classes. Later that year Mike gave his heart to Christ and testified to over 900 people of his conversion to Christ!

I am a senior in college now. As I preach to young people in many of our churches, I give to them the same challenge that Brother Christ gave to me several years ago: "Carry your Bible to school on top of your books!"

This practice helped to distinguish me from the Devil's crowd, and it started me on the road to effective witnessing for Christ.

Teenager, it takes a tremendous amount of courage to stand up for Christ and the Bible. Any "ol sissy" can run with the crowd, but it takes a real man or woman to stand up for God. So, if you want your witness to count for God in high school, accept my offer—here, you carry it.

*ABOUT THE WRITER: Mr. Ange is a senior ministerial student at Free Will Baptist Bible College, Nashville, Tennessee. He is an active member of Woodbine Free Will Baptist Church, Nashville. ▲*



# THE IMPACT OF CONTINUOUS TRAINING IN THE LOCAL CHURCH

By Rashie Kennedy

**T**he Bible says in I Corinthians 14:40, "Let all things be done decently and in order." There is no way a church can succeed spiritually without "decency and order." Decency and order is of God. Disorder, confusion and chaos are of Satan. Too many churches are defeated and destroyed because the people are not taught and trained. (See Hosea 4:6.) Anarchy prevails when everyone wants to do his own thing (Proverbs 14:12).

With the many secret orders, false religions and non-Christian backgrounds in the membership, disorder and confusion will prevail unless people are taught and trained in the ways of God. Continuous training in Bible and methods is necessary in order to maintain decency and order.

## TRAINING BEGINS WITH THE PASTOR

The local church is an assembly of true believers united in fellowship to fulfill the Great Commission (Matthew 28:18-20). Jesus Christ, the Great Shepherd, is the head. The God-called, Spirit-anointed and properly trained pastor is the under shepherd. People will follow the pastor as he follows Christ (I Corinthians 11:1). Unless he trains his people, the pastor is failing to follow Christ's example.

The Great Commission is given to the entire church, but the pastor as the under shepherd is responsible not only to preach but to train others to preach and teach (II Timothy 2:2) in order to fulfill Christ's mandate for world missions. He preaches to the

entire church, but he trains his people to reach their families and friends. His ministry is to edify, motivate and involve his people in fulfilling the Great Commission. The faithful, dedicated pastor not only preaches, but he consistently teaches and trains his people.

## TRAINING MUST BE CONTINUOUS

Continuous training is not a once a year, week-long training session. It is regular training sessions held once a week at least 9 months out of the year for specialized training and 12 months of the year for regular teaching and training in all age groups.

This training program follows a course of study and activity designed to equip all of God's people. It is not just training the first ones to join but all who continue uniting with the fellowship.

Training must be continuous in order to have a continuous impact. Impact means a striking together. Therefore, it is united action to reach, teach, train and send forth. It is a never-ending circle of concerted action.

## TRAINING IS PART OF "GO"

Jesus said, "Go." But before that He called His disciples one by one. He saved them. He trained them. Then He sent them forth. The order is saved, trained and sent forth.

We have His message and His method. We cannot save the people to whom we witness, but we can





## THE IMPACT OF CONTINUOUS TRAINING IN THE LOCAL CHURCH

(Cont. from page 9)

present His message of the Gospel (Romans 1:16). Then we must follow His method of training the ones who are saved by His grace. His method was to first reach the people and to save them one by one. Afterwards "Jesus said unto them, Come ye after me, and I will *make you to become* fishers of men" (Mark 1:17). This was His call to enlist in His school of training.

We must reach, teach and train the ones who get saved to follow us as we follow Jesus. Then they will be ready to "go."

After being taught and trained, God's people will not only have a desire to put their training into action, but they will put forth a concerted action in fulfilling the Great Commission. This concerted action will not only make a great impact upon the community but will reach into "all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

### TRAINING DEEPENS DEDICATION

Even saved people who are not trained for service may sooner or later become inactive, backslide and go back into the world. Only the most dedicated will come and listen to the pastor as he preaches. A few will make an effort to help him, but the church cannot grow. If the pastor wants a crowd to preach to, he must teach and train his people to go out and get others. He must be unselfish in sharing himself with his people, not only in preaching but in teaching and thoroughly training. If this is not done, confusion and disorder will develop.

Dedicated Christians will cooperate with a training program because they want to do something for God. Even in an old church the most dedicated will enter into a training program if led by a dedicated pastor. It is usually much easier to set up a training program in a new church

than it is in an old church. Old or new, small or large, a continuous training program is an absolute necessity in order to carry out the Great Commission, to grow and keep growing and reaching more souls for Christ.

### TRAINING TAKES TIME AND PLANNING

A training program can be set up on a weekly basis. The Sunday school hour is a good time for the pastor to teach and train new workers. Also, the CTS hour can be utilized for this purpose. A good time to conduct a class for present workers is Wednesday night when both Sunday school teachers and CTS workers are not involved with a group.

Start new convert classes, using the Free Will Baptist Treatise and the Bible, on how to live for Christ. Have personal soul-winning classes using a good manual and the Bible. Teach a Bible survey class using the E.T.T.A. manuals. There are other courses that can be used. For additional helps and suggestions, contact the National Sunday School Department, P.O. Box 17306, Nashville, Tennessee 37217.

continuous training program, but with God's help and the cooperation of the good people of that church, such a program was instituted.

The impact of this training was the biggest factor in the church's growing from 50 to 250 in a few years. We soon had better equipped workers. Before long young people answered the call to preach and teach. Rev. James E. Raper, superintendent of Tennessee's Home for Children, and Samuel Johnson, director of Hillmont Camp at White Bluff, Tennessee, were 2 of my students. An attendance of 250 in Sunday school in the late '40's made First Church, Goldsboro one of the largest Sunday schools among Free Will Baptists. We give God the glory and a continuous training program the credit.

While pastoring the First Free Will Baptist Church, Greenville, North Carolina, I set up the same type of preaching, teaching and training ministry. The Rev. David Paramore, now pastoring in Kinston, was in my training class there. The church and Sunday school grew rapidly.

After a little over 2 years of this teaching program, the First Church mothered a new church in the

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*"If the pastor wants a crowd to preach to,  
he must teach and train his people to  
go out and get others. He must be unselfish  
in sharing himself with his people."*

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### TEACHING HAS AN IMPACT

Not long after I came to Goldsboro, North Carolina, in 1945 to pastor the First Free Will Baptist Church, a continuous training program became the burden of my heart. This was my first full-time church. I wanted to see it grow. My first sermon was "Come, Tarry and Go." Come and be saved; tarry and be trained; go and win the lost. It took time and patience to set up a

Greenville community, the Grace Free Will Baptist Church. The Grace Church was started in a cottage prayer meeting led by Brother Charles Keith under my direction. In a year's time the new group was ready to be organized. As it was being organized, I resigned the First Church, Greenville and became pastor of Grace Church.

The very first month a continuous training program was set up at Grace Church with all adults



involved. In less than one year we had 125 in Sunday school. In less than 10 years we were averaging over 300. This was then among the largest Free Will Baptist Sunday schools in the late 1950's. The Sunday school attendance averaged 360 one year.

The impact of this continuous training program at Grace Church cannot be fully measured. But a few current examples will help illustrate. Maranatha Church, Greenville resulted from the outreach of this teaching ministry. Calvary, Robertsonville, Peoples, Bell Author, Ballards Crossroads, and Shelmedine churches were indirect results of this ministry. Today's main leaders in Temple Church, Greenville were once my students. Many fellows were called to preach over the years. We had a continuous supply of trained, dedicated workers at Grace Church. Yet the church continued to grow. It is still a great church. The workers I trained are still leaders at Grace.

After leaving Grace Church, I pastored in Texas, Florida and Winston-Salem, North Carolina. In these churches I did not set up a continuous training program, and very little growth was accomplished.

Rev. Frank Davenport, who pastors Faith Church in Goldsboro, North Carolina, could share with us the value of continuous training. This successful pastor was one of my students when he first started to preach. I am now serving with him in this ministry of training. Faith Bible Institute presently has 4 classes on Wednesday night. We have 2 more on Sunday morning. About 100 people are being trained each week from October to June.

I love our pastors. I love our churches. I want to see them grow, glow and go. For our pastors to be trained in our Bible colleges is good, but our people in the local churches need training. Let me exhort you, dear pastor, to train your people. They need it; Jesus wants it; and you have the God-given responsibility to do it.

*ABOUT THE WRITER: Mr. Kennedy is pastoral assistant at Faith Free Will Baptist Church, Goldsboro, North Carolina. His prime responsibilities are in the areas of visitation and Bible institute work.* ▲

## How To Break A Habit

By Michael Barton

**H**ave you been trying to break a bad habit but with no success? Some people call it a "little problem." But whatever label you give it, a bad habit can be a stumbling block in our Christian growth as well as an offense to other believers.

How badly do you want to break a bad habit? Maybe it's losing your temper, eating too much, smoking, gossiping or being lazy. Maybe you think the habit is too small to bother God with. But remember if no problem is too large for God to handle, then how can a problem be too small? Anything that concerns us concerns our Heavenly Father. We are His children, made in His image, and our Father longs to help us break our bad habits.

No matter what the habit is, talk to God about it. Ask Him to help you to overcome that bad temper, to stop overeating, to quit smoking, to resist gossiping—or whatever the habit may be. But be sure you keep your end of the bargain when you ask God for His help. He will help us overcome our problems if we truly want to and *trust Him totally*.

Try these suggestions for licking a bad habit.

1. Talk to God about the habit. Tell Him how you honestly feel about the habit. Are you deliberately disobeying a Scriptural command? Or is the habit indirectly mentioned in Scripture? Acknowledge to God that you are sinning.

2. Believe in the "totality" of God, and that the 2 of you are always a

majority. Don't ask God for help and then throw yourself into situations that are tempting. This is especially true for overeaters: Don't take a job as a cook!

3. Pray every time you are tempted. That's right; every time you want a cigarette or an extra helping at the table, ask God to give you just a little extra will power to resist. "Ask and it shall be given you. . . ."

4. Get yourself a prayer partner, preferably someone who has been through the same problem. He can help you get over some of the rough spots and give you that much needed encouragement.

Don't ever say you cannot break a bad habit because you are too weak. God will give you all the

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*"Believe in the  
'totality' of God, and  
that the 2 of you are  
always a majority."*

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strength you need (Philippians 4:13). Throw away your old excuses when you start asking God for strength. Don't make apologies, such as "When God wants me to quit, He'll take away the desire"; or "I've tried a hundred times to break the habit, but I just can't. And I asked God to help me too!" Did you ask God for help and secretly in the back of your mind not really want His help?

James says we have not because we ask not. Have you recently asked God to help you break a bad habit? Don't reject the power God has for you. Receive His power today to break every habit that displeases Him. Our God is able!

*ABOUT THE WRITER: Mr. Barton is a member of Horton Heights Free Will Baptist Church, Nashville, Tennessee. He is an alumnus of Free Will Baptist Bible College, Nashville.* ▲



*In last month's article Mr. Barrington discussed changing forms of Christian music, suggesting that the "generation gap" can be closed and that there is a place in our services for contemporary Christian singing. In this article he looks at the role of congregational singing in the meetings of the local church.*

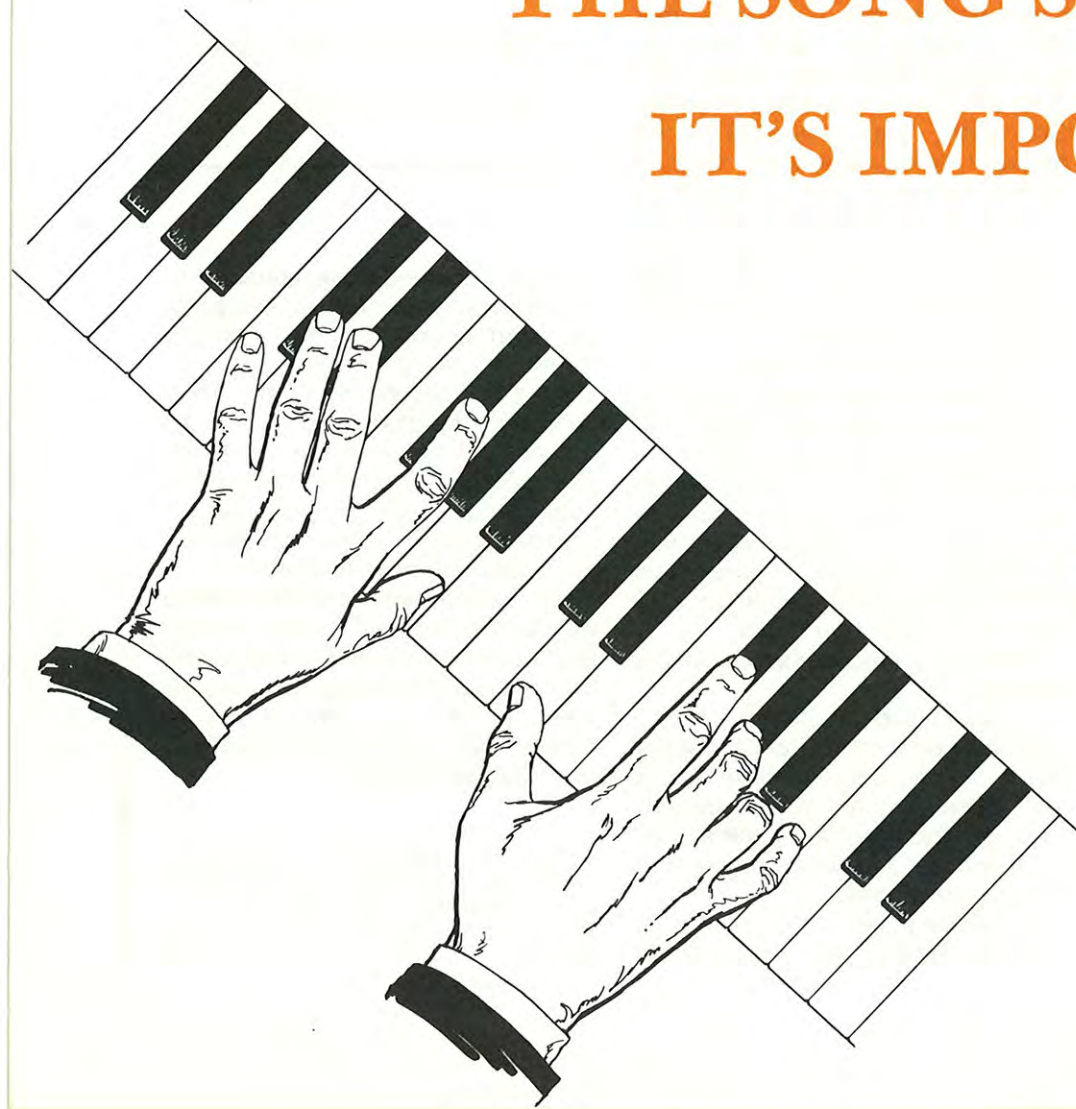
**T**he importance of congregational singing derives from 2 sources: first, the importance that Scripture attaches to it, and second, the effect it can and should have on the service.

While various types of musical expression are possible, such as choirs, solos and small ensembles (vocal or instrumental), by far the most scriptural form is congregational singing. (See Exodus 15:1; Psalms 100:2; Isaiah 42:10; Colossians 3:16; Revelations 14:3.) It is more important for the believers to *participate* in musical expression than to be "sung to" or "entertained" by the so-called "special numbers," although these can and should be selectively and effectively used.

Too often the song service is lightly regarded. Perhaps it is looked upon as a "filler" since the meeting

# THE SONG SERVICE— IT'S IMPORTANCE AND PURPOSE

By Harold Barrington





is traditionally an hour in length and we can only listen to preaching for 30 to 40 minutes; hence the need to sing for 20 to 30. Both the Lord and the congregation are being robbed where such an attitude prevails. Rather, the singing should be an integral part of the whole service—important both for its own content and as preparation for the message to follow. As such it must be planned and conducted with the same care as the preaching itself.

The song service gains additional importance when we remember that it frequently constitutes the very first encounter of visitors with the local church and its meetings. An impression of carelessness, indifference or lack of direction may be difficult to overcome. It may cause the visitor to be *only* a one-time visitor and never develop into a "regular." While the quality of the singing may not be a valid basis on which to choose a church home, it is none the less a fact that those we wish to attract are sometimes influenced initially by it.

#### LEADERSHIP TRAINING

Recognizing the importance of this phase of the ministry, should we not then be prepared to provide some degree of training for those who lead it? When a preaching gift is recognized, we are pleased to have young men equip themselves through intensive Bible study at school or in the local assembly, or by working in a "Paul and Timothy" relationship with a more mature man. On a much simpler scale the same approach could be used to develop those who show gift in musical ministry.

It would be worth the investment for the local assembly to provide instruction and training on the subject. This can be done by importing a qualified, experienced instructor

for a weekend seminar or a series of classes, or by sending a potential music director to observe and work for a brief period with such an instructor. (These opinions are suggested, of course, where formal training at a Christian college is not possible or as supplementing that training.)

The subject is much broader than just the technique of "arm-waving." Even more important is the selection of hymns and the integrating of these with the theme of the message to follow. Special musical numbers, Scripture reading and appropriate comments should all be planned to complement one another and present a total message which will glorify God and edify the people.

#### LIMITLESS POSSIBILITIES

An effective use of music is the merging of a choral group, a soloist and the congregation in a medley of related songs. For example, the group could sing one of the many fine arrangements of "The Lord is My Shepherd," followed immediately by a solo, "Shepherd of Love." Then the congregation rises and sings "Savior Like a Shepherd Lead Us." The possibilities are limitless.

Where the hymn calls for it, other instruments beside organ and piano can be used. Brass instruments are inspiring with the many martial tunes that are found in most hymnals ("Onward Christian Soldiers," "Sound the Battle Cry," "Marching On!" etc.)

It is important that all of these elements be used with taste and discretion and for the glory of God, not the performer. Also, if the whole order follows a topical theme, it pre-

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*"The subject is much broader than just the technique of 'arm-waving.' Even more important is the selection of hymns and the integrating of these with the theme of the message to follow."*

---

pares the heart and mind for the preaching of the Word.

We stand in jeopardy of losing both the *blessing* and the *art* of God-given hymnology—a real gift to the Church—by a diminishing use of good congregational singing.

The biblical exhortation to "be filled with the Spirit" is followed *directly* with the words, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:18,19). The guidance and enablement of the Holy Spirit is as essential for the song service as for the preaching. Only when both are treated with prayer and care will the *whole* service become an act of worship, praise or witness.

#### SOME DO'S AND DON'TS FOR SUCCESSFUL SINGING

##### SONGLEADERS:

- DO- find out the subject of the preaching and choose hymns consistent with the theme. Not every sermon topic has "matching" hymns, but many do. At least a complete conflict in mood and emphasis can be avoided.
- DO- choose hymns that have some common theme of continuity of thought or logical sequence leading up to the message.





**THE SONG SERVICE—IT'S  
IMPORTANCE AND PURPOSE**  
(Cont. from page 13)

- DO- make your selections in advance, not under the pressure of the last 5 minutes before the service begins. Do it prayerfully.
- DO- begin with a familiar hymn. Get the congregation "warmed up" before introducing a hymn or song that is less familiar. The first hymn should be rhythmic and singable.
- DO- inform the accompanist ahead of time the songs to be used. Give him (her) time to look them over.
- DO- draw attention to the theme of the hymn being announced or to a verse that needs particular emphasis, but do *not* read the whole hymn or give a discourse between each verse.
- DO- lead the singing. Because so many "song leaders" merely follow the piano or organ, many accompanists get in the habit of leading. Catch their attention at the end of the musical introduction by standing with raised hands ready to, but not signaling the first note until the accompanist is watching you.
- DO- find out something about a visiting speaker if it is your responsibility to introduce him. Give him an adequate, courteous introduction.
- DO- smile! And look as though you are appreciating and enjoying the message of the song.
- DON'T- look on the song service as a chance to sing *your* favorites.

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*"... begin with a familiar hymn. Get the  
congregation "warmed up" before  
introducing a hymn or song that is  
less familiar."*

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- DON'T- feel it necessary to wave your arm through every verse. If the audience is singing well and sustaining the tempo, just stand there and sing along with them for a verse or 2. This makes your directing more effective when it *is* required.
- DON'T- criticize or embarrass the audience or the accompanists. It may be *your* fault they are not doing better. Encourage them with a positive comment when necessary.
- DON'T- announce that the congregation will stand until you actually want them to stand. If you announce that the next hymn will be sung standing and then proceed to read a verse or make a comment, people start popping up at random across the audience in a disorderly way. Wait until the musical introduction is nearly finished, and then gesture for the congregation to stand together.

- DO- accent the first beat in each bar noticeably and authoritatively.
- DO- make the introduction well-defined as to melody and tempo. Anticipate, as best you can, the tempo at which the songleader will begin the singing.
- DO- take note of the words being sung, especially if you improvise. If the verse has a solemn message, do not cover it with a distracting treatment; but enhance it with a subdued style.
- DON'T- interfere with the beat and tempo the songleader is seeking to maintain. He should not have to wait while you complete your "frills."
- DON'T- take it on yourself to change the harmony. If more than one instrument is being used, it will, of course, produce a discord. But beyond that, it is a discourtesy to those in the audience who are singing a harmony part as written.

**ACCOMPANISTS:**

- DO- remember your job is to follow the direction of the songleader, whether or not you agree with his interpretation. Support him; don't fight him.
- DO- watch the songleader, especially during the opening bars. Try to familiarize yourself enough with at least the first line that your eyes are not glued to the music.

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# Free Will Baptist Leaders

## Report 1976 State Highlights

*In order to share accomplishments of Free Will Baptists in the various states during 1976, CONTACT asked promotional directors or moderators to report the highlights of the year for their respective states. The following reports were received.*

### FLORIDA

One of the most active boards of the Florida State Association is the Home Missions Board. During 1976 they were encouraged as the congregation of the West Palm Beach Church, which was started as a mission several years ago, began construction on its new building. Since that time the Rev. Thomas Kirkland has assumed pastoral responsibilities of the congregation.

Several new mission works were begun during the year. One is in Okeechobee, which is receiving support from the Florida mission board at this time. William Compton is leading this new group.

Two mission works in Florida are joint projects with the National Home Missions Board. The Rev. Norlin Jones is laboring in Daytona Beach, and the Rev. J. D. Norris is now on itinerate in preparation for beginning a mission in Tallahassee. The Florida Home Missions Board is also studying the possibilities of

beginning new mission endeavors in Florida cities where there are no Free Will Baptist witnesses.

Moderator Gene Helton commends the Florida quarterly meetings which took positive stands during 1976 against the practice of speaking in tongues. This practice had begun to make inroads at some local levels, and action was necessary against the ministers and some congregations where such existed. Fellowship was withdrawn from the ministers or the churches or both.

At the state meeting last fall delegates to the annual conclave voted to continue their endorsement of Salem Bible College and to continue financial support of the school. The Rev. Graeme Savage is serving as president of this institution, which officially opened for classes last August. As soon as some legal questions are resolved, the committee elected to deal with the legalities is expected to recommend to the body that the college become an integral part of the Florida State Association.

### GEORGIA

In November, 1976, 2 Georgia churches which were first begun as missions, the Athens Church, Athens and First Church, Statesboro, reached a pinnacle in the maturing process when they became self-supporting churches. This had been the goal of missionary pastors Jerry Johnson, Athens, and William Morris, Statesboro.

However, earlier in the year 3 other mission points were established in Georgia. They are at Griffin with Rev. Marvin McLead as missionary, Adel with Murray Giddens as missionary, and Rome with Thomas Coxwell as missionary.

Another note of progress for Georgia Free Will Baptists for 1976, according to Executive Secretary C. B. Dowdney, was the employment of Rev. Curtis Allgood as full-time manager of the Christian Supply Bookstore in Moultrie. This additional staff member has allowed Executive Secretary Dowdney to lend a helping hand to the missions board by assuming the leadership of the mission work at Dublin and to still continue with his promotional responsibilities.

(Please turn to page 21)





FREE WILL BAPTIST

**newsfront**

## NORTH CAROLINA PASTOR SPEAKS AGAINST ERA AMENDMENT

RALEIGH, N.C.—The Reverend George C. Lee, pastor of Victory Free Will Baptist Church, Goldsboro, North Carolina, recently spoke against the passage of the Equal Rights Amendment in an appearance before the N.C. House Constitutional Amendments Committee, calling the proposed amendment "the most vague and ambiguous piece of legislation upon which you will ever be called to vote."

"Never before in the history of our nation have we been asked to accept with abandonment such blind legislation," Rev. Lee said. "I believe we should know specifically what ERA will do before it becomes law. It is poor government that asks you to accept legislation without explaining the end results of that legislation."

"I believe the American family is under attack as never before," he added. "I really feel that ERA could be the turning point and sound the death knell to the historic, traditional manner of Christian order."

"This amendment is a unisex amendment, and we are not a unisex society—yet. I resent the movement that is driving us toward a unisex society. This is not God's will, and I believe that He will not allow us to depart so far from His will for us without our feeling the rod of correction upon our rebellious backs."

Rev. Lee remarked that precedent-setting legislation has often led to interference with the customs of society. Laws intended to have certain limits have been extended by ardent supporters.

"I believe very strongly that equal opportunity and equal rights ought to be afforded to everyone whether he be black, white, red or yellow, male or female," the minister explained. "I believe that men and women ought to be able to do anything they can do. I likewise believe that ERA is going to create more problems than it will solve."

Edith Green, former U.S. Representative, "is appalled at the way eager beavers in the Health, Education and Welfare Department have interpreted a law—which she sponsored—to end sex discrimination in education," according to an article in *Readers Digest* (March, 1975). "'The ban was never intended to promote unisex football squads or to change traditional youth organizations into People Scouts and Campfire Persons.' The moral for Congress and for you and me is very clear: Spell out aims and powers clearly in all legislation, and never, never, trust bureaucrats to exercise discretion with common sense."

Lee predicted that if the ERA is passed and becomes law, it will affect areas of life which

cannot be foreseen now. "Liberation can bring bondage," the minister stated.

The Indiana Legislature approved the ERA Amendment in early January, becoming the 35th state to do so. Supporters of the measure are hoping that North Carolina legislators will look with favor on the motion this year. North Carolina would thus become one of the 3 remaining states needed to win final ratification in 1977.

*EDITOR'S NOTE: Free Will Baptists in states where the ERA Amendment is yet to be voted upon should write their legislators to express their feelings concerning its passage.*

## RANDOM SURVEY SHOWS GAIN IN LOCAL CHURCH MEMBERSHIP IN 1976

NASHVILLE, TENN.—If the responses from 70 pastors reflect any trend of membership growth among Free Will Baptist churches in 1976, the year's statistics should show a marked increase over 1975. The average increase of church membership for those reporting at least 12 new members in 1976 is 30.21 persons. However, with only one out of every 35 churches reporting for this survey, no valid conclusions can be reached. Nevertheless, the reported average is encouraging.

In 1975 Free Will Baptists gained only 2 1/3 new members per church. This means that it took about 23 weeks for one local church to win one person to the Lord. Executive Secretary Rufus Coffey stated positively that he felt this average will be surpassed when the final statistics for 1976 are tallied following the national meeting. Membership gains made in each state will not be reported until the convening of the National Association in July.

The challenge to increase church membership rolls by 12 was given by Mr. Coffey in a letter to all pastors in January, 1976. Pastors responding are listed with their churches and the number of new members.

# Let's Go North to t

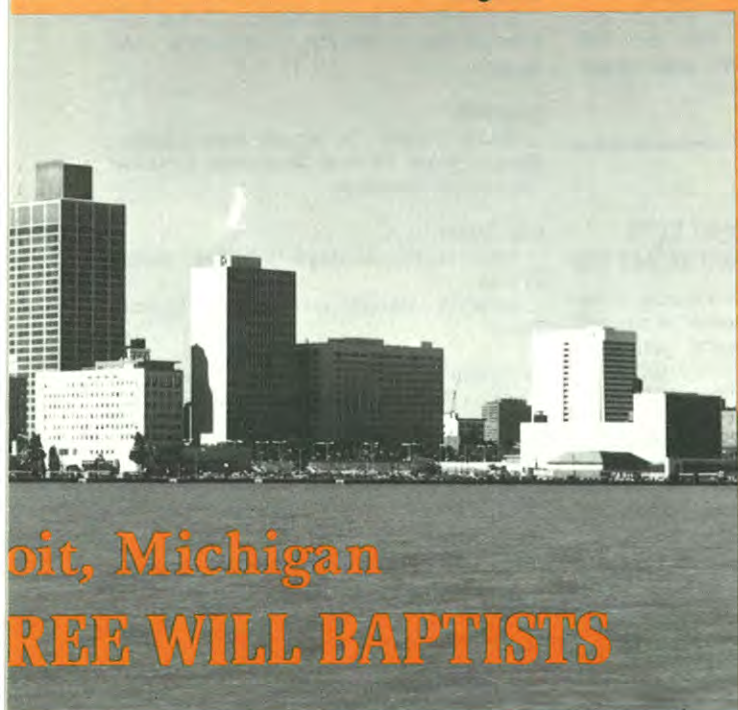


**DETROIT'S SKYLINE**—Viewed from Windsor, Canada, across the Detroit River, the skyline of downtown Detroit symbolizes the dynamic blend of the city's attractions. On the far left is the hub of interest for most conventioners—Cobo Hall, the city's \$55 million convention/sports center. Free Will Baptists will



CHURCH	PASTOR	NEW MEMBERS IN 1976			
<b>ALABAMA</b>					
First, Pleasant Grove	Ed Ledlow	39			
Guin, Guin	Richard Cordell	53			
Harmony, Leighton	William Baird	23			
South Highland, Muscle Shoals	Hoover Lewis	19			
<b>ARIZONA</b>					
Bible Land, Phoenix	C. A. Newman	19			
<b>ARKANSAS</b>					
First, Batesville	Kenneth Faison	25			
First, Conway	Zane Kirkland	12			
First, North Little Rock	Ben Scott	25			
First, Searcy	Howard Hensley	21			
O'Kean, O'Kean	Ernest Kennedy	67			
<b>CALIFORNIA</b>					
Community, San Bernardino	David G. Wallace	19			
Farmersville, Farmersville	J. L. McAlister	17			
North Modesto, Modesto	Ronn Jackson	20			
Santa Paula, Santa Paula	Bob Thornburgh	23			
<b>FLORIDA</b>					
First, Quincy	Calvin Bevans	14			
First, Scottsmoor	Melvin Sanford	16			
First, Tampa	Roger Duncan	28			
Marvin Chapel, Marianna	Buford Pierce	19			
<b>GEORGIA</b>					
Bethany, Hazlehurst	Taylor M. Merritt	18			
Homerville, Homerville	Adam Scott	17			
Providence, Columbus	James Shields	76			
<b>ILLINOIS</b>					
Arnold View, Creal Springs	Ivan Ryan	27			
Bear Point, Sesser	James O'Dell	13			
Bethel, South Roxana	Jim Walker	16			
<b>KANSAS</b>					
First, Emporia	Jim Summerson	19			
<b>KENTUCKY</b>					
Boldman, Harold	A. B. Johnson	42			
First, Morehead	Ted Greene	31			
First, Paintsville	Lowell Webb	37			
<b>MICHIGAN</b>					
Fellowship, Taylor	James E. Daniels	12			
First, Flint	Rudolph Shankle	25			
<b>MISSOURI</b>					
First, Farmington	James McAllister	102			
First, Fredericktown	Joe Braddy	18			
First, Joplin	N. R. Smith	15			
First, Lebanon	James Mertz	39			
Thayer, Thayer	Glen Hood	14			
<b>NORTH CAROLINA</b>					
College Lakes, Fayetteville	Bobby Glenn Smith	49			
Peace Chapel, Washington	Jerry McClary	29			
Rocky Pass, Marion	A. C. Truluck	36			
Tippett's Chapel, Clayton	Nathan Eason	28			
Trinity, Greenville	Jack Paramore	110			
Victory, Goldsboro	George C. Lee	26			
White Oak, Bailey	Darrell Pickel	32			
<b>OKLAHOMA</b>					
First, Lawton	Clate Briggs	20			
Jenks, Jenks	David Sutton	17			
Lawnwood, Tulsa	J. C. Morgan	49			
Lewis Avenue, Tulsa	Larry Tuttle	22			
Spencer Road, Spencer	Waldo Young	14			
Wilburton, Wilburton	Larry Bernhardt	14			
<b>SOUTH CAROLINA</b>					
First, Charleston Heights	Robert Cooper	23			
First, Inman	Earl Hendrix	62			
Mt. Elon, Pamplico	Wayne Smith	30			
Pamplico, Pamplico	Billy Poteat	25			
<b>TENNESSEE</b>					
Calvary, Nashville	Herman Pannell	27			
East Side, Elizabethton	Richard Adams	47			
Faith, Knoxville	Thurman Pate, Sr.	19			
Fellowship, Nashville	Wallace Hayes	32			
First, Dickson	David Hicks	94			
First, Johnson City	Clarence Phillips	54			
First, Newport	Horace Teague	37			
Friendship, Ashland City	Cecil Boswell	34			
Gorman, McEwen	Roy E. Helms	13			
Oak Ridge, Oak Ridge	Jim Dunlap	28			
Pardue Memorial, Clarksville	Glenn Poston	25			
<b>TEXAS</b>					
First, Wichita Falls	Earl Scroggins	18			
<b>VIRGINIA</b>					
Bethany, Norfolk	Galen Dunbar	15			
Bethel, Woodbridge	Elzo Bevan	24			
Bloss Memorial, Arlington	Don Hanna	20			
Fairwood, Fairfax Station	Lester Horton	28			
Shiloh, Bristol	Walter Statzer	22			
<b>WEST VIRGINIA</b>					
Kilsyth, Kilsyth	Pat Ruble	12			

## e Motor City!



## etroit, Michigan FREE WILL BAPTISTS

ene in Cobo Hall for their 41st annual national  
entention July 17-21, 1977. Further information con-  
ng this session, including a reservation form for  
ing, will be carried in the April issue of  
TACT.



# newsfront

(continued)

## SANCTUARY OF OKLAHOMA CHURCH GUTTED BY FIRE

POTEAU, OKLA.— The sanctuary of the First Free Will Baptist Church here was destroyed by fire December 13, 1976. The adjoining Sunday school rooms and pastor's study were heavily damaged by fire, water and smoke according to a church spokesman. The total amount of loss was not disclosed.

The fire reportedly started near one of the heating units and traveled to the top of the building. Usable items from the auditorium were salvaged and placed in an adjoining educational building, where the congregation is now holding worship services in a small assembly room. Pastor Kenneth Brandon is already leading the congregation in rebuilding plans.

A church spokesman says that the experience has initiated some advice for sister church members: "Review your insurance coverage periodically. I think you will find that you do not have nearly enough if a catastrophe such as this does occur."

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## FREE WILL BAPTIST BIBLE COLLEGE CHOIR, DRAMA TEAM TO TOUR IN MARCH

NASHVILLE, TENN.— The Free Will Baptist Bible College Choir will tour the Detroit area, while the Evangel Players drama team visits churches in Alabama, Georgia, South Carolina and North Carolina on spring tours, March 17-27.

The 44-member choir, directed by Abe Baerg, will present a program of songs of praise and hymn arrangements. The program will also feature a 12-voice ensemble, several trios and a quartet. "Our objective is to convey the Gospel and to lift the spirits of the saints," says Baerg.

The Evangel Players, directed by Joseph Jones, will present 2 plays. "Ten Miles to Jericho" recreates Jesus' parable of the good Samaritan and applies its teaching to modern times. "He Came Seeing" portrays the blessing of Christ's healing touch on a blind man and the pain of rejection that followed because of his loyalty to Jesus.

All of the services on both tours will be publicized in the areas they will visit.

## MANUSCRIPTS SOLICITED

CONTACT is seeking experiences and manuscripts on 2 specific ideas: making midweek church services meaningful and using the Sunday school hour "to pull in the net" for salvation decisions. Manuscripts should be approximately 1,000 to 1,100 words in length, double-spaced when typed. Address the editorial department.

## BIBLE COLLEGE ENROLLMENT SETS NEW RECORD FOR A SECOND SEMESTER

NASHVILLE, TENN.— Free Will Baptist Bible College enrolled a record number of second semester students in early January, according to Dr. Robert Picirilli, registrar. Second semester registration was 511, bringing the total for the year to 619.

The Registrar attributed the new record to the large number of first semester students who returned. "This semester's enrollment percentage, compared to first semester's, is the best we have seen in quite a while," he told the faculty. Fifty-eight new students joined the first semester returnees.

Another record was set this year as more students than at any time in the school's history lived on campus, accentuating the need for continued expansion.

Ministerial and missionary students continue to make up a healthy proportion of the student body. This year 188 men are preparing to preach, and another 36 students indicated they are preparing for missionary service.

This year's student body comprised 349 men and 270 women. Classes totaled 214 freshmen, 152 sophomores, 111 juniors, 81 seniors and 61 special students.

## 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

### ARKANSAS

Floyd Moore to First Church, Plainview  
Hermon Greenwood to Daisy Church, Daisy from Hillview Church, Bastrop, Louisiana

Gilbert Pixley to Central Church, Central City

W. H. Bostic to First Church, Jonesboro from Collinsville Church, Collinsville

Jim Bundy to Old Reyno Church, Reyno from Beacon Church, Raytown, Missouri

Lawnie Coffman to Capitol City Church, Little Rock from South Heights Church, Searcy

### FLORIDA

Thomas Kirkland to West Palm Beach Church, West Palm Beach from Springfield Church, Ashford, Alabama

### GEORGIA

Bobby Parker to First Church, Jesup from Howard Grove Church, Cottonwood, Alabama

### ILLINOIS

Glenn Poston to Hazel Dell Church, Sesser from Pardue Memorial Church, Clarksville, Tennessee

### MICHIGAN

Fred Hawkins to Seventh Street Church, Ecorse

James E. Daniels to Fellowship Church, Taylor

### MISSISSIPPI

Milton Fields to First Church, Pascagoula

### MISSOURI

Edwin Bain to New Hope Church, Fredericktown.

### OKLAHOMA

Bill Walker to Panama Church, Panama from First Church, Wagoner

### SOUTH CAROLINA

I. Bennie Turner to Victory Mission, Andrews from Black River Church, Andrews

### TENNESSEE

Earl Langley to Goodsprings Church, Pleasant View from Beech Springs Church, Saltito, Mississippi

J. D. O'Donnell to First Church, Murfreesboro





## Currently . . .

By  
**EUGENE WORKMAN**  
Administrative Editor

Even church bulletins can be humorous as **Pastor Kenneth Faison** demonstrated in a recent bulletin for the **First FWB Church, Batesville, Arkansas**. Following a weekend of harsh winter weather including snow and ice when the Sunday school and church attendance dipped to a new low of 13, Pastor Faison noted that for those who were not able to come, bulletins for the previous Sunday were available at half price. Despite the bad weather Mr. Faison continued his outreach to the community through the radio program, "Echoes From Calvary," heard each Saturday over a local station.

Pastors and laymen from Mississippi are in for a treat when they have their annual retreat May 4-6. At that time renowned author and evangelist **Dr. Leonard Ravenhill** will be the guest speaker. **Pastor Danny Dwyer, First FWB Church, Amory, Mississippi**, who is in charge of promoting this event, says an invitation is extended to individuals outside the state, but reservations must be made by all who intend to be present. That sounds like a good idea, especially with an outstanding speaker and the fact that space is limited at the retreat center. Address Mr. Dwyer at 504 Ninth Avenue North, Amory, Mississippi 38821.

The year 1976 was a year of blessings for the **First FWB Church, Farmington, Missouri**, according to **Pastor Jim McAllister**. He notes the following statistics: nearly 200 decisions with 102 new members and 77 baptisms; an average Sunday school attendance of 334, 80 above the 1975 average; an income in excess of \$80,000 of which \$20,854 was given to denominational causes outside the local church; an increase in value of the church property by \$135,000 including the purchase of 2 additional pieces of property which added 30,000 square feet of ground and the construction of 2 additional floors to the educational building which added 6,550 square feet; and the purchase of another church bus to make a total of 3 routes. Goals for 1977 include a Sunday school average of 410, 85 baptisms, 110 new members, 200 decisions for Christ, 100 or more average on bus routes, and an increase of weekly offerings to \$2,100. Without goals such as these church members would not be as motivated to reach out further in the community.

For the **Sylvan Park FWB Church, Nashville, Tennessee**, 1976 was a fruitful year, according to **Pastor Bob Jones**. The congregation gave approximately \$45,000 in offerings of which \$6,201 was given to outside causes, 13.7 percent of total income. The church membership increased by 54;

there were 22 saved; Sunday school attendance averaged 187; another 36-passenger bus was purchased; the church secured another parking lot next to the educational unit; the auditorium was extended to provide 100 additional seats; and plans have been drawn for giving a face lift to the front of the church building with the addition of a new vestibule.

The mortgage on the parsonage of the **Lewis Avenue FWB Church, Tulsa, Oklahoma**, was paid off in November. **Pastor Larry Tuttle** states the congregation has approved a complete renovation of the sanctuary and the construction of a new entrance and vestibule. Several classrooms and offices have recently been improved with carpet.

An attendance of 258 in Sunday school on December 12 set a new record for the **Alexander FWB Church, Olive Branch, Illinois**, according to **Pastor Doyle Pruett**. That high day contributed to the 174 average for Sunday school attendance in December, the highest in the 59 year history of the church. Since Pastor Pruett became the first full-time pastor of the church in July, 1976, the church has affiliated with the South Central Quarterly Meeting and has thus become a part of the Illinois State Association. They recently moved into their new auditorium, which has a seating capacity of 300, and are completing construction of a new parsonage.

The recently purchased bus for the outreach ministry for the **First FWB Church, Petaluma, California**, is being paid for through the purchase of seats by the congregation. Each seat costs \$100. Some members are buying more than one seat, while others are buying a portion of a seat. **Pastor Carl Young** is overseeing this unique method of financing a new bus.

**Pastor Fred Hall, Union Chapel FWB Church, Chocowinity, North Carolina**, is appealing to his congregation to voice their disapproval to the Beaufort County Board of Commissioners' efforts to gain approval for the Sunday sale of beer. He says Christians should voice their disapproval through a letter or telephone call to their county commissioner, stating that enough harm is already being done by the sale of this "devil's brew" on the other 6 days of the week without desecrating the Lord's Day.

**Roy Rikard** could not stay retired. After serving 31 years as pastor of the **Cramerton FWB Church, Cramerton, North Carolina**, he recently accepted the position of assistant pastor at **Springwood FWB Church** in the Springwood community. This man with boundless energy was recently awarded an honorary doctorate of divinity degree from the Andrews Baptist College and Seminary, Sacramento, California, in special services at the Cramerton Church. The **Rev. Wade Jernigan**, president of **California Christian College, Fresno**, conferred the degree.

**Pastor David Hicks** does not wait until Sunday morning to create spiritual excitement at the **First FWB Church, Dickson, Tennessee**. He does it throughout the week but particularly on Saturday morning when he meets with the men of the church at 8

o'clock for a time of prayer and fellowship. Afterwards they go as a group for breakfast at a nearby restaurant, then on to their jobs or visitation.

**Pastor George Lee, Victory FWB Church, Goldsboro, North Carolina**, shares that the per capita giving for the church in 1976 came to \$7.33 weekly or \$381.16 annually. This is a higher average than the normal Free Will Baptist Church.

**Pastor J. C. Morgan** says that the breaking of the Love Loaves each February has special meaning for the congregation of the **Lawnwood FWB Church, Tulsa, Oklahoma**. For many weeks the people have been filling their Love Loaves with nickles, dimes, quarters and even dollars to meet the needs of the hungry around the world. Pastor Morgan says this breaking will further teach the children to be compassionate and unselfish. One penny per child can send \$5.16 worth of high protein food to hungry children around the world. Isn't that a better way to spend a penny than for the usual sweets?

Has your church ever observed Matthew Sunday? On January 30 members of the **First FWB Church, Tucson, Arizona**, held this special observance. Because of the example of Matthew who invited some friends to dinner where Jesus was a special guest, the congregation selected this Sunday to invite someone to have dinner with them. **Pastor Gene Rogers** urged members to bring visitors to church to hear the Word of God and then take them home for lunch.

Despite Arkansas' adverse winter weather during the month of January, **Pastor Ben Scott, First FWB Church, North Little Rock**, states the church is running ahead of the budget. Many pastors can't make that boast even with sunshiny weather.

**Pastor Earl Scroggins** reports the missionary giving for 1976 for the **First FWB Church, Wichita Falls, Texas**, was \$2,491.47, a 65 percent increase over the \$1,628.70 given in 1975. Pastor Scroggins commends his people for their interest in missions, which he feels was stimulated by a missionary conference in 1976 and visits by several missionaries to the church at other times.

**Community FWB Church, San Bernardino, California**, observed her third anniversary on January 16 with special services. The group recently purchased 3 adjoining lots for future use. Their present building was purchased 2 years ago and also contained 3 large lots. **David Wallace** pastors.

Ministering to the military is an important part of the ministry of **College Lakes FWB Church, Fayetteville, North Carolina**. Recently the church emphasized one Sunday as a "Mission to Military" and provided lunch in homes for many of the new converts and potential converts stationed at the nearby military base. **Bobby Smith** pastors.



## CURRENTLY . . .

(Cont. from page 19)

Despite winter temperatures of -14° on a Sunday night, **First FWB Church, DeSoto, Missouri**, is still doing what some churches cannot do in warm weather—breaking 100 in CTS. Their attendance that night was 104. **Charles Miller** pastors.

The 10th anniversary of the **Titusville FWB Church, Titusville, Florida**, was observed with special services Sunday, February 13. The day also marked the beginning of a week-long revival. The **Rev. David Hayes** is pastor.

**Pastor W. H. Teague, First FWB Church, Newport, Tennessee**, is excited about the Home Builders Sunday school class which started 4 months ago with 5 members and has now grown to 15 members. The class is composed of young parents who have recently become a part of the church. The class study is designed to meet the needs of family life. Pastor Teague is teaching the class.

The remodeling and improvement made by the Congregation of **Trinity FWB Church, Oklahoma City, Oklahoma**, almost makes the facility appear to be a new complex. The first services in the new auditorium were scheduled for early January. These improvements cost nearly \$32,000. **Pastor DeArthur Yandell** led in these church improvements.

With 154 in attendance for Sunday school on a recent Sunday, the congregation of the **Straight Street FWB Church, Norman, Oklahoma**, broke attendance records. **Pastor Keith Woody** was rejoicing since the previous record of 146 had only been set 4 weeks earlier.

**Pastor Dennis Bowman, Berean FWB Church, Independence, Missouri**, is creating interest in the church's monthly newsletter, *Focus*, by spotlighting a family of the church each month.

The annual statistical report for the **First FWB Church, Raleigh, North Carolina**, shows that the average attendance for Sunday school in 1976 was 284 compared to 250 in 1975; CTS, 137 as compared to 118; midweek Bible hour, 138 in contrast to 119. Offerings totaled \$114,004.50, an

increase of \$17,473.46 above 1975. **Randy Cox** pastors this progressive church.

Many churches commemorate the Christmas season with a drama. However, a smaller number also present Easter dramas. But **Pastor Waldo Young** and about 50 people of the **Spencer Road FWB Church, Spencer, Oklahoma**, are already rehearsing an Easter drama which will be presented 3 times Easter Sunday: at the 6:30 a.m. sunrise service, at 10:45 a.m. worship service, and at 2:00 in the afternoon. The latter performance will allow folks from other churches to attend.

High-rise dining was the order of the day for **Pastor and Mrs. Don Patton** on Sunday, December 5. Mr. Patton challenged the Sunday school of **Lake Area FWB Church, Cleveland, Oklahoma**, to have at least 150 present that day, and he and his wife would eat lunch on top of the church. Therefore, to the roof it was when the Sunday school register noted 179 present. The highlights of the service were the 5 dedications and the 6 who joined the church. Dedication services of the church plant were also held that day.

**Howard Gwartney**, youth minister of **Capitol Hill FWB Church, Oklahoma City, Oklahoma**, and **Pastor Homer Young** partially switched roles for the months of January and February. Mr. Young continued to preach during the Sunday morning services, but the youth minister spoke on Sunday evenings with Pastor Young in charge of the music program. The direction of the Wednesday night services was also reversed from the youth minister to the pastor.

The Sunday school scoreboard for the **White Oak Hill FWB Church, Bailey, North Carolina**, shows an increase for the past 4 years. The averages are as follows: 1973—143; 1974—172; 1975—202; and 1976—206. **Pastor Darrell Pickle** has been ministering with the church for the past 2 years.

Do you like to hear your name called? Most people do. If you are regularly enrolled in the Sunday school of the **First FWB Church, Berkely, Missouri**, you would have heard your name called on the recent "Roll Call Sunday." **Pastor Bill Van Winkle** and **Sunday School Superintendent Walls** went to all classes on a Sunday morning and called the names of every person on the rolls for that particular class. The teacher with the highest percentage of enrollment present was given a stereo album for his efforts.

Some people are bored by statistics, but they are a means of measurement especially in the life of a church. **Pastor Connie Cariker** recently reflected the milestones for the 15 years he has served as minister of **West Tulsa FWB Church, Tulsa, Oklahoma**. He began pastoring there January 10, 1962. Since that time he has preached 2,420 sermons, held 72 revivals, seen over 1,600 people saved, and baptized over 500. The average Sunday school attendance for 1961 was 74, and in 1976 it was 370. Their high day of 888 came in October, 1976. Giving to outside ministries in 1962 was only \$600, but total giving to outside causes in 1976 was \$23,600. During these 15 years the church has expanded its property on several occasions and constructed a new sanctuary, new educational building and a church parsonage. The church operates 4 buses and one van in its bus ministry outreach. In addition they opened the River-view Village Day-Care Center and serve as sponsors of the Riverview Village Apartment complex of 200 units. Statistics are important. Our local churches and associations should be more conscious of the need to keep accurate records.

The church paper of the **Eastside FWB Church, Elizabethton, Tennessee**, recently carried a headline which read, "God's Giant in Our Pulpit." Now I realized that **Pastor Richard Adams** was a large man, but I did not think he could be classified as a giant. So I read on. Their guest speaker was **Dr. R. G. Lee**, 91 years of age, who preached his world-famous sermon, "Payday Someday." Such a speaker could accurately be called a pulpit giant. What a thrill it must have been for these people to hear Dr. Lee, who has been used so greatly by the Lord throughout the years.

In recapping the 5 months he has served as pastor of the **First FWB Church, Garland, Texas**, **David Archer** noted that 60 people have responded to the invitations and prayed at the church's altar; 9 had been saved; 13 rededicated their lives; and 4 were baptized with several more candidates awaiting baptism. In addition the greatest Sunday school attendance ever recorded in this church was reached on October 31 when 204 were present. In just 5 months the church has contributed \$1,500 to outside causes.

The recent shortage of natural gas in the Nashville, Tennessee, area resulted in officials asking many nonessential businesses to close and churches to omit Sunday services on 2 consecutive Sundays or to set thermostats as low as 60 degrees. Most complied with the latter. Thus chill did reign in many FWB churches with the pulpit being the only "hot spot." Some FWB churches did call off evening services on Sunday and Wednesday. However, **Sylvan Park FWB Church** held Sunday night services in the homes of 5 different members since natural gas was diverted for home use.

Most of the information for this column is gleaned from church bulletins, newsletters and other published sources. Put me on your mailing list. ▲

# April is FOREIGN MISSIONS MONTH!





## ON THE MISSION FRONTS

Compiled  
By Staff

Inflation has taken its toll worldwide within the past 3 to 4 years, but Free Will Baptist missionaries in **Brazil, South America** especially have been hard hit by this problem. Government figures show that in 1976 the rate of inflation in Brazil was approximately 40 percent. **Ernie Deeds**, missionary in **Conselheiro Lafaiete, Minas Gerais**, reports that in January the postage rates for a letter weighing 10 grams was increased from approximately 13c (U.S. currency) to approximately 50c, a 250 percent increase. The government also has taken measures to reduce the consumption of gasoline by raising the price to \$1.50 per gallon effective in March and also requiring an additional 50c be deposited with the government for each gallon used. This deposit will be refunded after 2 years without interest and no adjustment for inflation or devaluation.

Another current problem for residents of **Brazil**, including missionaries, is a new government requirement that each person leaving the country for any reason must deposit more than \$1,000 to assure his return within a year. If the person does not return within the year, he will lose the deposit. This new regulation could certainly affect our Free Will Baptist missionaries who have several children in the family. All of these expenses must come from the missionary accounts. Many accounts are not able to absorb these additional expenditures and thus are or will be deficit.

Dedication Day, December 5, 1976, was an exciting time for **Pastor Wendell Walley** and the congregation of **First FWB Church, Greenville, Mississippi**. Seven years of work and prayer climaxed for Pastor Walley who founded the mission outreach under the direction of the Mississippi State Board of Missions and the National Home Missions Board in 1969. The new building is located on

a 3-acre tract and boasts over 4,500 square feet of space including 9 classrooms, pastor's study, church office, nursery and an auditorium seating over 200. Church property is valued at approximately \$150,000.

**Victory FWB Mission, Andrews, South Carolina**, was organized January 5 with 24 charter members. The **Rev. I. Bennie Turner** is serving as pastor of the group. They are meeting in homes at the present time while seeking land for the new church building. Attendance has been averaging near 50.

**Pastor Jason Salyer** and the people of **First FWB Church, Shelby, North Carolina**, are rejoicing that negotiations have been finalized for purchasing their church property from the Shelby City School Board. The church's bid of \$40,000 was accepted. Although they have been occupying the building for over a year, the acceptance of their bid had been a matter of real prayer for the congregation. Soon this mission congregation can legally claim the building and grounds. This work is also a joint missions project.

**Paul and Amy Robinson** plan to return to **Rivera, Uruguay** in late March following a 3-month furlough. The Robinsons requested the short-term furlough because there was no one except a national layman to leave in charge of the mission work. The mission board granted the 3-month furlough providing the Robinsons are able to raise the necessary support for their account in that period of time.

**Foreign Missions Director Rolla Smith** is scheduled to leave March 18 for **Ivory Coast, West Africa**, where he will visit each of the mission stations and attend a special Field Council meeting. He will return to the states about April 9.

**Pastor John Hollis** says more was accomplished in 1976 at the missionary church in **Kankakee, Illinois**, than in the past 2 years. The group bought additional property adjacent to their present site. Twice they increased their responsibility toward the pastor's salary and are now paying \$200 per month. They witnessed 9 professions of faith, 5 rededications and 5 revivals. The December attendance averaged 41 in Sunday school, 37 in evening worship and 22 in Wednesday prayer service. In 1977 they plan to remodel and enlarge their present building, install a baptistry and add a new heating system. This work is a joint project of the state and national missions boards.

Home Missionary **David Bigger, Ponca City FWB Church, Ponca City, Oklahoma**, reports the deed to the 3.34 acres the congregation has purchased for building purposes is now officially recorded in the name of the church at the county courthouse. But there is still approximately \$9,000 of the \$15,000 purchase price owed on the land. The liquidation of the debt will determine definite building plans in the future. The group is presently meeting in the high school fine arts building. This missionary outreach is under the joint auspices of the Oklahoma Missions Board and the National Home Missions Department.

**Missionaries Jim and Vickie Sturgill** arrived in the states January 28 to begin a year's furlough. They labor in **Barbacena, Minas Gerais, Brazil**. ▲

## FREE WILL BAPTIST LEADERS REPORT 1976 STATE HIGHLIGHTS (Cont. from page 15)

### IDAHO

After much prayer by the Free Will Baptists of Idaho and nationwide as well, Idaho's newest mission group in Pocatello secured a church building. **Calvary Free Will Baptist Church** is now occupying a building formerly owned by a Mormon congregation. Missionary pastor **Harley Bennett** is serving as a joint-project worker.

**Pastor Gary Terrell, First Free Will Baptist Church, Buhl, Idaho**, reports a good youth camp during the summer of 1976. Of the 85 campers enrolled, there were 40 decisions for the Lord. Twenty of these were first-time salvation decisions. **Pastor Terrell** petitions prayer warriors on behalf of 3 churches who need pastors: **Boise, Burley and Rupert**.

### ILLINOIS

The approval for relocation of the Illinois state youth camp probably was the most significant action taken by Illinois Free Will Baptists in 1976, according to Moderator **Larry Montgomery**. The Illinois state Sunday School Alliance agreed with **Leslie Enterprises** to exchange their present youth camp site for another location of their choice in the same general area. Neighboring developments have made the present youth camp location undesirable. Moderator **Montgomery** said that a fine camp development plan has been approved for implementation as soon as a site is chosen.

Some hardworking pastor in the state of Illinois will be awarded a trip to the Holy Land for his efforts to increase the attendance in his church. The state Sunday School Board sponsored a yearlong Sunday school contest, which ran from





## FREE WILL BAPTIST LEADERS REPORT 1976 STATE HIGHLIGHTS

(Cont. from page 21)

March 1, 1976, to February 28, 1977. The winning church will be determined by the greatest percentage increase for the year.

The Northern and North Central Districts have begun a youth camp program in the northern part of the state. A highly successful camp program has been initiated with growing response from the youth of the churches in that area.

The home missions church at Kankakee reports continued growth. The congregation recently purchased the property where they have been meeting and have begun developing it. John Hollis is the missionary pastor for this joint project of the Illinois Missions Board and the National Home Missions Department.

The CTS Board sponsored a youth retreat in October with Bert Tippet and the Free Will Baptist Bible College Quartet on the program. Over 60 young people participated.

The Adult Camp Meeting was well attended as evangelist Don Pegram, pastor of First Free Will Baptist Church, Newport News, Virginia, brought challenging sermons each evening.

### MICHIGAN

Attendance at the 1976 youth camps in Michigan set records, according to Rev. J. B. Varney, moderator of the Michigan State Association of Free Will Baptists. There were 223 participants during the junior week of camp and 184 campers for the senior week. Interest on the part of the young people was encouraging.

Creating a great deal of interest is the Great Lakes Bible Institute, held at the Central Church in Royal Oak, Michigan. This opportunity for further study in a variety of areas offers a new challenge to pastors and laymen alike.

The annual Ministers' Retreat held each February again proved a highlight for 1976. Interest and participation increase with each session. The ministers of the Detroit area are also meeting for a monthly luncheon, which has proven an asset in communication between these church leaders.

The church which is probably breaking more records than any other in Michigan is the Woodhaven Free Will Baptist Church, located in the Detroit suburb of Woodhaven. Moderator Varney said that Pastor Loyd Locklear has led his people in a program of growth which has seen attendance go from 150 to over 300 during the past 3 years. The congregation also built a new church plant and parsonage, valued at \$375,000. Because of this progress Moderator Varney feels that the Woodhaven Church is the fastest growing church in the state at the present time.

### NEW MEXICO

A gain of 2 new churches in the membership of the New Mexico State Association was an important accomplishment for 1976, according to Moderator Henry Murray. With the addition of the First Free Will Baptist Church, Kermit, Texas, and the First Free Will Baptist Church, Artesia, New Mexico, the total number of churches affiliated with the state work is now 10. There is also an active mission in Albuquerque, the Shiloh Free Will Baptist Church, where Home Missionary Karel Smith is ministering.

With only 2 associations in the state work, the combined membership of these churches increased to 551 from 483 for the previous year. Giving also increased \$30,000 over the previous year to a new high of \$70,284.41. Moderator Murray also reports that pastors indicate the enrollment and average attendance for both Sunday school and Church Training Service is increasing. Both district associations held youth camps this past summer with decisions for Christ resulting. Two of the state churches

reported organizing Master's Men chapters, and the state Woman's Auxiliary Convention is experiencing new vigor. Their giving to special projects totaled \$1,873.16 in 1976.

The greatest number ever to represent the state of New Mexico at the National Association were present in Tulsa in July. The Bicentennial Convention found 4 ordained ministers, 5 elected delegates and 7 visitors from New Mexico in attendance. Moderator Murray said this is a record for New Mexico representation at a national meeting.

As a result of the challenge to conduct "God and Country" rallies in November, 1976, the Land of Enchantment District Association held such a rally on November 20. This special service was well attended and gave evidence of harmony and cooperation among Free Will Baptists of New Mexico at this time.

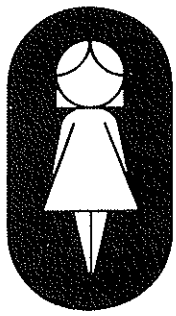
### OHIO

A new location, which offers 2 1/4 times more floor space than previously, became a reality in July, 1976 for the offices of the Ohio State Association of Free Will Baptists and its affiliate, Ambassador Bible Bookstore. Promotional Director Alton Loveless states that the facility is beautifully arranged and fully carpeted and has now reached the point where there are 4 full-time employees and one part-time employee.

Arnold and Janet Shrewsbury are now serving as church extension workers in Canton in a joint project sponsored by the Home Missions Board of Ohio and the National Home Missions Department.

A first for the state in 1976 was the Ministers' Retreat. Present for this occasion in February were 36 ministers. Mr. Loveless said that approximately 60 are expected for the 1977 retreat. ▲





## Turning Rubble Into Rubies

By Mildred M. Daniel

Aside from our Lord, Solomon was not only the wisest man who ever lived, but he was also a man of experience where women are concerned. His experiences in life taught him that women vary widely in attitudes, goals, temperament and motivation. The true interior measure of a woman can be hidden behind an attractive but deceptive exterior.

In the book of Proverbs Solomon compliments the inner beauty qualities of woman and strongly warns against the subtle and designing woman, interested only in her outward beauty and her own selfish advantage. "Evil," "strange," "foolish," "clamorous," "brawling," "contentious," "angry," "odious," "without discretion"—these are terms used in Proverbs to describe some women.

However, these words do not describe all women; beautiful words, such as "gracious," "wise" and "virtuous," describe those inward qualities which make a woman of any age or station in life of great value. The concluding chapter of Proverbs begins, "The words of king Lemuel, the prophecy that his mother taught him" (Proverbs 31:1). Author J. Sidlow Baxter refers to this chapter in these words: "Never was a worthier ode sung in praise of wifely virtue" (*Explore The Book*, page 138). He cites the fact that these verses describe a good woman, a good wife, a good mother and a good neighbor. Her value is far above rubies!

Verses 10-31 list at least 31 qualities present in such a woman. Here we find the ideal woman, wife, mother and neighbor described. These qualities are attainable in the daily routine of any woman willing to

become "clay" in the hands of the Master Potter. However, these qualities do not come naturally; so peruse them with an open heart. The ideal woman . . .

1. Is virtuous (remembers Proverbs 12:4 and guards this quality carefully)—v. 10;

2. Is trustworthy (earned trust, especially in man-woman relationships)—v. 11;

3. Will do him good (not "do him in!")—v. 12;

4. Is industrious (not lax)—v. 13;

5. Works willingly (not grudgingly)—v. 13;

6. Overcomes obstacles and difficulties (not always "under the circumstances")—v. 14;

7. Has thrifty buying habits (not just a "can-opening, box-mix" specialist)—v. 14;

8. Is an early riser (has broken the laziness barrier)—v. 15;

9. Plans in advance for the needs of her household (avoids last-minute scrambles)—v. 15;

10. Has a good head for business (thinks first, then acts and not the opposite)—v. 16;

11. Knows how to plant and grow (puts forth the effort necessary)—v. 16;

12. Stays as strong and healthy as possible (no bundle of nerves, relying on pills)—v. 17;

13. Sets high standards for her work (not mediocre)—v. 18;

14. Is willing to work on into the night when necessary (not idle or slothful)—v. 18;

15. Sews for her family (gets busy and learns what she doesn't know)—v. 19;

16. Shows concern for those in need (not suffering from a severe case of "I" trouble)—v. 20;

17. Acts on that concern (reaches out to love-starved children, the lonely, the lost)—v. 20;

18. Clothes her family warmly and wisely (not just "fashion-freaks")—v. 21;

19. Makes some of her own clothes (becoming and in good taste)—v. 22;

20. Is careful about colors and materials (attractive without being gaudy)—v. 22;

21. Is an asset, not a liability, to her husband (content in her very "special" place)—v. 23;

22. Is skilled to earn income, if and when the need arises (secular or hobby-type)—v. 24;

23. Is spiritually strong and honorable (never quits growing, learning, II Peter 3:18)—v. 25;

24. Is aware that much of her "reward" will come later ("in time to come")—v. 25;

25. Speaks with wisdom and kindness (careful about the feelings of others)—v. 26;

26. Is a busy homemaker (not a harried housewife)—v. 27;

27. Deserves the praise of her family (remembers this has to be earned)—v. 28;

28. Excels in what she does (knows there is always room at the top)—v. 29;

29. Has a filial fear of the Lord (not superstitious or servile fear)—v. 30;

30. Knows more concern for inner beauty than outward adornment (understands I Peter 3:3,4)—v. 30;

31. Lets her own works praise her (lets it happen spontaneously, rather than asking for it or demanding it as her right because compliments and praise mean so much more when they just happen)—v. 31.

Turn the "rubble" of your personality into these "rubies," which sparkle and attract from the inside. And mothers, share these qualities with teenage daughters as they look toward the future altar of marriage. As one girl stated, "Sometimes I feel like my whole personality is full of cavities." Help each girl to prepare now to someday become "Mrs. Far Above Rubies."

**ABOUT THE WRITER:** Mrs. Daniel, a longtime member of Central Free Will Baptist Church, Royal Oak, Michigan, is active in Woman's Auxiliary work on the local, district and state levels. Besides teaching Bible studies and writing, she also conducts seminars for women. ▲



# Do you really know what is happening among Free Will Baptists?

## *Many Church Members Do Not Know.*

They do not recognize the names of Free Will Baptist missionaries. They are not aware of the advances being made to take the Gospel to foreign lands or to build new churches at home. They are not participating in the effort to reach one million in Sunday school enrollment by the year 2000 A.D. They are "in the dark"

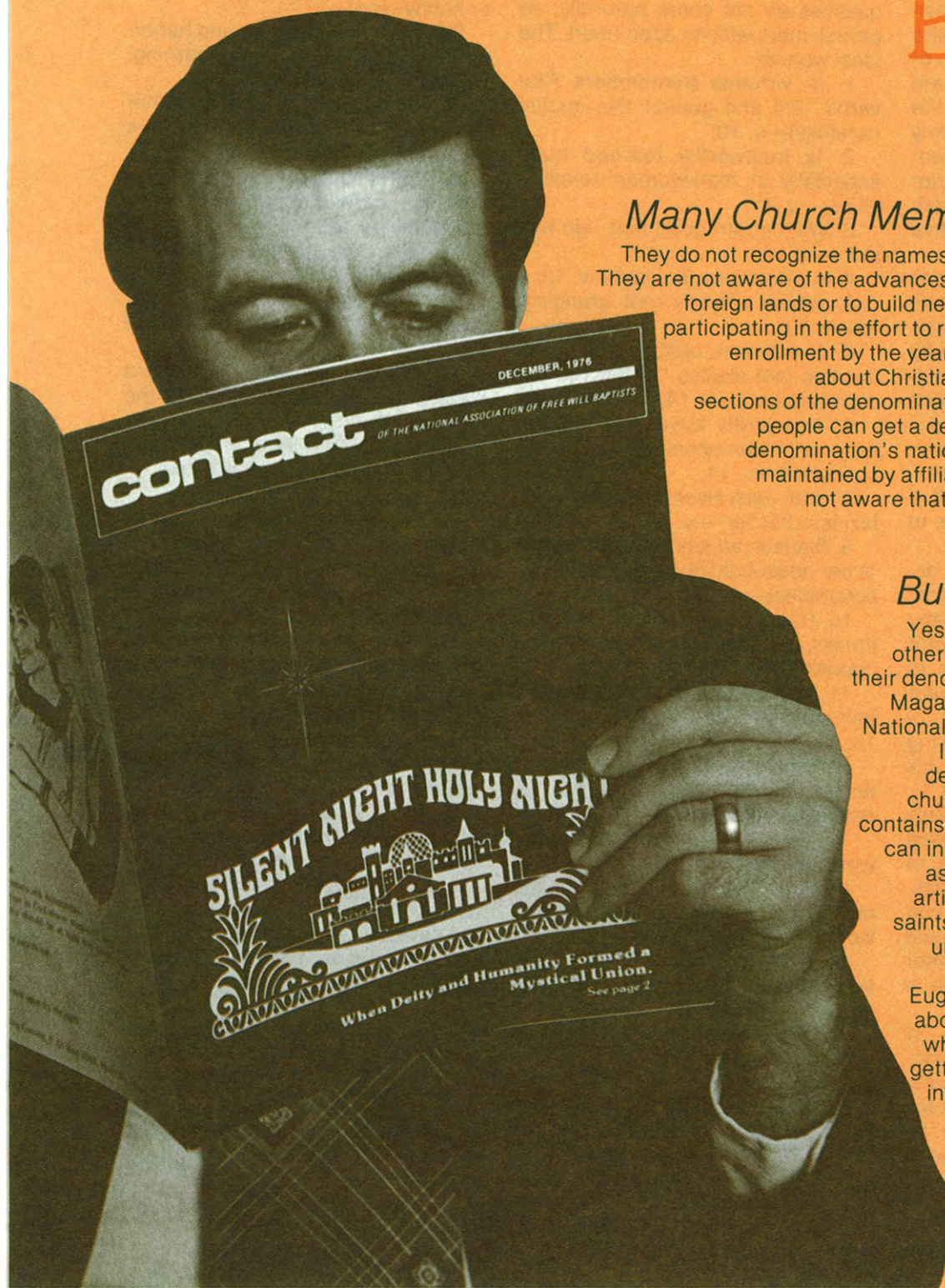
about Christian educational endeavors in many sections of the denomination. They do not know their young people can get a degree in higher education from the denomination's national college or one of the colleges maintained by affiliated state organizations. They are not aware that a sister church has a new pastor, built a new auditorium, or set new attendance records.

## *But They Could Know.*

Yes, they could know these and many other good things that are happening in their denomination if they received *Contact* Magazine, the official publication of the National Association of Free Will Baptists.

In addition to the wide coverage of denominational news from the local church to the national scene, *Contact* contains factual material by which leaders can intelligently evaluate current issues as they relate to Christian living and articles which seek to strengthen the saints, awaken the slothful, convict the unsaved, and above all glorify God.

Administrative Editor Eugene Workman answers questions about *Contact's* Church Family Plan, which he feels is the best method of getting the denominational magazine into the hands of Free Will Baptists.





**Q.** *What is the Church Family Plan?*

**A.** The Church Family Plan is a means whereby active members of a local congregation can have the denominational magazine sent to their homes each month, and the cost is paid by the church.

**Q.** *What are the advantages of this plan?*

**A.** First, the plan offers a reduced subscription rate. The individual rate is \$5 per year. However, with this plan the rate is \$1.05 per quarter or \$4.20 per year. This is a 16 percent savings over the individual subscription. Secondly, all members have access to the same literature. This is especially helpful in explaining and promoting missions, Christian education, special denominational days and special area events such as a Bible conference or pastor and workers conference or a national gathering such as our annual national convention.

In general it keeps the total ministries of the national organization before our people. Each can ascertain the facts presented and each be equally informed.

Thirdly, testimonies of pastors and leaders indicate that members who are better informed of what is going on in their denomination and the religious world as a whole usually prove to be more of an asset to the ministry of the local church.

Fourthly, the successes of the Free Will Baptist people and their churches are inspirational to readers. Ideas for implementation in a local church are often gathered by reading what others are doing.

**Q.** *Does a church have to have a certain number of people to participate?*

**A.** No, that would not be a wise stipulation when many of our larger churches have Sunday school classes where the enrollment exceeds the entire attendance in some

of our smaller churches. Therefore, we ask that all active families of a local church be enrolled in the Church Family Plan. It would not be reasonable to insist that it be sent to all those whose names are on the church roll, for many attend very infrequently, do not financially support the church or take part in any of its ministries or outreach. But since the plan is being offered at a reduced rate, we feel it is a necessity to involve all active families in the congregation.

**Q.** *If someone leaves the church, does a church have to continue sending the magazine to that person?*

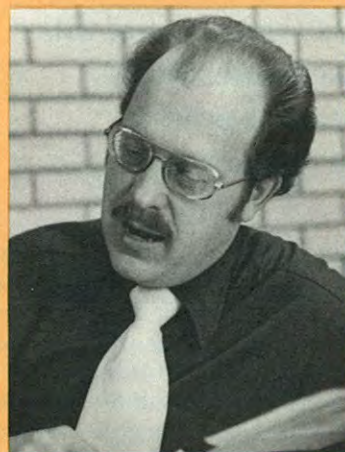
**A.** No, that is why we send a form with each quarterly billing so that those who have left the membership of the church can be dropped; or if someone has recently joined the church, that name can be added; or if someone in the congregation has moved, that change of address can be noted. This form is then returned with the quarterly payment.

**Q.** *With all the adding and subtracting of names, how can a church be sure its plan is accurate and up-to-date?*

**A.** First of all, just as I have mentioned, the church should make certain that the person responsible for maintaining the list of names regularly updates that list with additions, subtractions or changes. Then each spring we send a duplicate computer printout to that responsible person with the names and addresses of every individual for whom the church is paying a subscription. This list is to be reviewed and altered in whatever way necessary to make it accurate and up-to-date. One copy is to remain in the church files, while the other copy is returned to us so our records will coincide. Therefore, each time a change of any kind is made, it should be noted on the master list in the church files. We will likewise change our computer records.

**Q.** *What does a church have to do to participate in this plan?*

**A.** Initially, the pastor or another church leader should acquaint the congregation with the denominational magazine and then with the



*"... Members who are better informed of what is going on in their denomination and the religious world ... usually prove to be more of an asset to the ministry of the local church."*

Church Family Plan of distribution. Next, a church should vote in its official business session to adopt this plan. Then the clerk or other responsible person must be selected to obtain the names and complete addresses of all active families in the church. The original list should be sent to us with a duplicate remaining in the church files.

No money should be sent initially with the list. The circulation secretary will first process the plan and then send the billing. Thereafter the church will be billed at the beginning of each new quarter.

**Q.** *If someone is an individual subscriber when the church votes to adopt the Church Family Plan, does he get 2 magazines?*

**A.** No, this is why we ask a church not to send money with the initial list of members. Our circulation secretary takes the list and compares it to our existing subscription files. If a person already has an individual subscription, the secretary





# DO YOU REALLY KNOW WHAT IS HAPPENING AMONG FREE WILL BAPTISTS?

(Cont. from page 25)

determines the number of months remaining on that subscription and credits the amount to the church account. For instance, if a member has 6 months of his subscription remaining, the circulation secretary credits the church account with half the amount he paid for the yearly subscription. Our computer records would then be corrected to show that the only subscription that person has is through his church plan.

**Q.** *What if the Woman's Auxiliary or Master's Men Chapter wants to pay the bill for the church?*

**A.** If an auxiliary of the church desires to pay the quarterly charge for the entire membership, it is fine with us. We will continue to send the bill to the person named by the church, and that person in turn should pass it to the treasurer of the group paying the bill.

However, it is inadvisable for the church to let each individual pay his own subscription price. This can become a hassle in collecting and keeping accurate records. Also, there will be some active families who perhaps could not afford it or do not wish to participate. Therefore, all of the active families of the church would not be involved in the plan, and the church would not be eligible for the reduced rate.

**Q.** *Presumably then, you feel that the best means of funding this plan is through the church budget?*

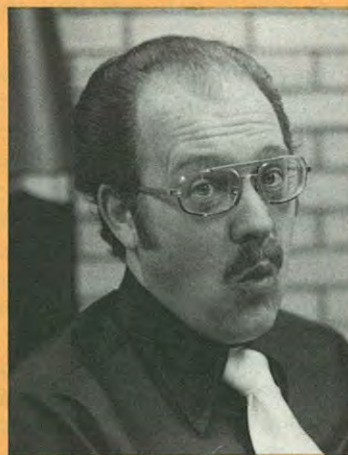
**A.** Yes, I think the most logical thing to do is for a church to include in its literature budget the cost of the Church Family Plan. A church provides literature for its Sunday school classes and CTS groups on a routine quarterly basis. These are expenses the church normally expects and, therefore, provides for. I think it is equally reasonable to designate the cost of the Church Family Plan in the budget so this piece of Christian literature can prove to be a help and blessing throughout the entire month, not just during the specific

hour of study on Sunday morning or night. It is definitely just a supplement to the weekly literature, but, I believe, it is a needed supplement.

**Q.** *Are you saying that some Christians never read any Christian literature besides the Sunday school quarterlies or the CTS materials?*

**A.** This is quite likely. Some families have never seen the value of reading in general but particularly Christian literature. The magazine is designed to present a variety of articles so that it will be able to meet the interest of the majority of our Free Will Baptists. We have often said that we plan the contents of the magazine as if it is the only piece of Christian literature the average church member reads.

Therefore, we definitely want to give the reader that which will inform, instruct and inspire him in his Christian walk. We also include articles which will cause the non-Christian to consider his relationship with the Lord and ultimately lead to a conversion experience.



*"... We plan the contents of the magazine as if it is the only piece of Christian literature the average church member reads.... We want to give ... that which will inform, instruct and inspire...."*

**Q.** *The latest issues of CONTACT magazine have been increased to 32 pages. Does the individual subscriber as well as the Church Family Plan member receive the same magazine?*

**A.** Yes, the same magazine goes to all subscribers.

**Q.** *How are you financially able to increase the size of the magazine?*

**A.** Last fall a decision was reached that the subscription cost would have to be raised. The current income from subscriptions was not sufficient to absorb the 2 substantial increases in postage rates in mid-1976 plus other production cost increases. We knew that if we were going to continue publishing a quality magazine for the denomination, there was no recourse except a subscription rate hike.

However, we wanted to continue to give our CONTACT family the most reading possible for the money. So we decided to change the type of paper used for the cover to the same offset stock used for the inside of the magazine and thus eliminate the cost of the enamel stock. We also renegotiated our printing contract. These 2 steps enabled us to increase the size of the magazine and still keep expenses within the scope of the new subscription cost.

**Q.** *What is the advantage of having more pages?*

**A.** In our readership survey last year, we discovered that more news from our denominational churches was requested. Now we will have the space to increase that coverage. For instance, in a recent issue we had over 6 pages with nothing except news relating to our denominational outreaches from the local church through the state and national organizations. We are also going to print more feature articles in each issue than ever before. For instance, instead of 2 or 3 feature articles as we had previously, we now plan to carry 5 or 6 each month. You can readily see that we will be able to present a wider variety of articles to appeal to a broader range of readers.

We particularly want to present some articles that will be of interest



to Free Will Baptist teenagers. I think that age group will especially enjoy articles, such as in the January issue, "Teen with a Goal," and the articles, "Music Is Communication" and "A New Moon on the Horizon," in the February issue. In the March issue we have an article about peer pressures by Ron Christ, which will be of real interest to both teens and adults.

With the enlarged format we have returned to the pages of our denominational magazine news of the worldwide religious community. This helps each of us to keep abreast of what is occurring in religious circles outside our denomination.

**Q.** *How many people receive the magazine?*

**A.** In January 8,363 subscriptions were mailed. It is estimated nationwide that each magazine is read by 2.5 people. So the readership far exceeds the actual number of subscriptions. However, in a denomination that has 227,434 members according to the 1976 Minutes, we ought to have many more subscribers than we do. This has long been a matter of concern to the staff, and we have considered various means of increasing the number of subscribers.

We have used limited promotion, some with more success than others. However, our budget is very limited, and at times we have been subsidized by the Executive Office because income from subscriptions was not sufficient.

We strive to meet the reading needs of our denomination through the magazine and seek to have a magazine which is a credit to the denomination. Many tell us we are reaching these goals, but the greatest difficulty is to enlist more subscribers. We are not financially able to have a mass mailing within our denomination, but I really feel many Free Will Baptists do not even know we have a denominational magazine.

Word of mouth is still one of the best recommendations we have, but we also feel that the pastor is the key to introducing the magazine to his people. Many congregations often buy what their pastors

recommend even though they may not be familiar with it. We feel the magazine is worthy of promotion by our pastors. Because many of them were sold on the magazine, the Church Family Plan was originally initiated so each member in the church could receive the magazine at the special rate.

**Q.** *What percentage of the number of subscribers are Church Family Plan members?*

**A.** We estimate that over half of our subscribers are part of some Church Family Plan. Thus you can see that this means of getting the magazine to our people is vital, and it is also our bread and butter. Without this method of distribution we would be greatly hindered in reaching our people.

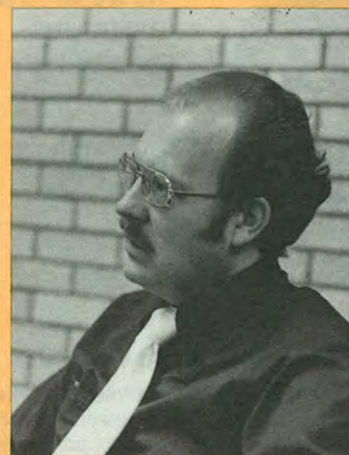
**Q.** *How do you maintain CONTACT's subscription list?*

**A.** Maintaining the subscription list is a time-consuming task for our circulation secretary. Although the subscription list is filed on computer, our circulation secretary must feed all changes, additions and deletions to the computer firm. All of our subscribers have identification numbers. In addition, each church that is a member of the Church Family Plan has a specific code number which appears on the account of each of its members.

Because of the process involved in maintaining the list, it is necessary that at least 4 weeks be allowed for any type of change. The same amount of time would also apply to initiating new subscriptions.

**Q.** *Once a church becomes a member of a Church Family Plan, does it have to remain a member thereafter?*

**A.** We hope every church will always remain a part of the Church Family Plan, but we realize that in the life of a local church circumstances can develop which might dictate that it withdraw from the plan. If such occurs, we ask the church to send written notification of this decision to cease participation in the plan at least 30 days in advance of the final issue the church wishes to receive. We must have that written request for our records.

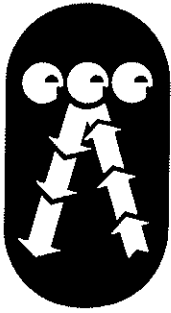


*"... The greatest difficulty is to enlist more subscribers. We are not financially able to have a mass mailing..., but I really feel many Free Will Baptists do not even know we have a denominational magazine."*

**Q.** *Do you think church members appreciate getting what they don't pay for?*

**A.** I think human nature tells us that all of us like to get something free, but remember the old adage that there is nothing free in this world. This is true of the Church Family Plan, especially for those who support their local churches regularly with their tithes and offerings. When the church treasurer pays the quarterly bill for the plan, he is actually using money that was given for the work of the church by the people who are receiving the magazine. Therefore, I think we should appreciate that which our churches supply, whether it be church bulletins, materials for Sunday school or CTS, or CONTACT Magazine. ▲





## NEWS OF THE RELIGIOUS COMMUNITY

### IRS HAS NEW RULE FOR CHURCHES

WASHINGTON, D.C.—The Internal Revenue Service has issued a regulation requiring certain tax-exempt church-connected institutions to file informational tax returns.

Among the institutions are some religious schools, hospitals, old-age homes and orphanages.

The new rule has been criticized by the Baptist Joint Committee on Public Affairs and the leader of a coalition that has been fighting it. James E. Wood Jr., head of the Baptist Joint Committee, and John W. Baker, the coalition's organizer, said the regulation allows the government to define what is a legitimate activity of a church and thus violates the First Amendment guarantee of separation of church and state.

According to the rule published January 4 in the *Federal Register*, churches, conventions or associations of churches and an "integrated auxiliary" of a church are exempted from filing annual tax returns.

The rule defines an "integrated auxiliary" as a church organization whose "principal activity is exclusively religious," such as men's or women's groups, a seminary, a mission society or a youth organization.

The church-related hospitals, schools, orphanages and old-age homes that are being required for the first time to make extensive financial reports to the IRS will remain tax exempt under the rule.

A religious coalition has been fighting the rule since it was proposed last February. The original language defined "integrated auxiliary" as an organization "whose primary purpose is to carry out the tenets, functions and principles of faith of the church with which it is affiliated" and whose operations "directly promote religious activity among the members of the church."

Baker of the Baptist joint committee, who organized the coalition, recommended that churches "go ahead and file the returns by April 15 but under protest to show we're not sleeping on our rights."

### NAE DISAVOWS CLAIMS OF GAY GROUP

WHEATON, ILL.—A distinct fraternity of homosexuals who profess to be evangelical Christians and who believe such a life-style is not inconsistent with biblical teaching have gained increased attention in recent months, according to Dr. Billy A. Melvin, NAE executive director. The movement, known as Evangelicals Concerned, is headed by Dr. Ralph Blair of New York City.

The group's literature indicates it was formed in February, 1976 at the time of the 34th Annual NAE Convention in Washington, D.C. "There was no official tie-in at all," Melvin stated. "An organization has no right to ride on NAE's reputation simply because it was formed in a hotel across the street from where the NAE meetings were taking place. NAE wants to disavow any connection with Evangelicals Concerned."

"The basic error in the teachings of such a group has been well documented," Melvin said. "To drift away to any degree from upholding the Bible as God's infallible guide in matters of faith and practice is to disregard God's truth as universal, transcending time and cultural changes. We must not forget Sodom and Gomorrah, as well as the other ancient civilizations whose declines have been greatly attributed to moral decay and ever-increasing liberality toward personal and sexual aberration."

### 'CHRISTIANITY TODAY' WILL RELOCATE ITS HEADQUARTERS IN CHICAGO SUBURB

WASHINGTON, D.C. (EP)—The board of directors of *Christianity Today* magazine have voted to relocate the magazine's headquarters from rented space in the capital to Carol Stream, Illinois, directly north of Wheaton.

All but 2 of the veteran editorial staff members voted to remain in the present offices near the White House.

Editor Harold Lindell said there were several factors involved in the decision to relocate. Among them were the larger number of seminars and academic institutions in the Wheaton area, a variety of publishing resources, a labor pool that will not be in competition with federal agencies for employment and salaries, and a broader representation of theological and ecclesiastical outlooks.

Dr. Carl F. H. Henry, founding editor of the magazine in 1956, told *Washington Star* newsmen William Willoughby that he was disappointed at the decision. The Arlington theologian said, "It is unfortunate to move the magazine to a suburb of a Chicago suburb. It seems to reverse the ideal of evangelical penetration of secular society that motivated its founding."

### HAVE YOU HUGGED YOUR KID TODAY?

DUBUQUE, IOWA (EP)—The Dubuque PTA Council is selling bumper stickers carrying this message, "Have you hugged your kid today?"

"I think this is a great message. I really believe there's a lot of kids who could use a little more affection," said the Rev. George Krumrey, council president.

"We're doing it primarily because we feel it has a message for parents. Many of us mean well and love our children, but sometimes they get slighted. It's partly the life-style we adults have. A lot of us are meeting ourselves coming and going, and the kids get lost."

The council is starting with 500 stickers, selling for \$1 each. It said the idea was originated at a state PTA convention.

### MOST TEENS FEEL 'TRUSTED'

CHICAGO, ILL. (GNS)—"Adults trust us."

That's the message from most junior and senior high school students as reflected in a recent national survey on whether adults—parents and teachers—trust them.

The poll, conducted by *Scholastic Magazines Inc.*, drew responses from about 25,000 students.

In general girls feel more trusted than boys and older students, more than younger ones. According to *Scholastic's* poll

- 62 percent of students feel adults trust them;

- 19 percent believe adults usually do not trust them;

- 19 percent are not sure whether or not adults trust them.

Four years ago, *Scholastic* asked a related question. According to the 1973 poll

- 41 percent felt they were usually trusted;

- 40 percent indicated they were occasionally trusted;

- 14 percent noted that they were not usually trusted;

- 5 percent were not sure.

### NO CONFIRMATION OF REPORTS USSR RELEASED GEORGI VINS

WASHINGTON, D.C. (EP)—Rumors which first began circulating December 13 that Soviet Baptist pastor Georgi Vins had been released from prison appear to be without foundation.

The rumor now is that his release is "imminent," but there has been no official confirmation of that, according to Religious News Service Reporter John Novotney.

The office of Rep. John Buchanan (R-Ala.) asked the State Department to check out the rumor of Pastor Vins' release after hearing of it in mid-December. Mr. Buchanan, a former Baptist pastor himself, submitted the resolution passed by the House and Senate last year which called for the release of Mr. Vins.

The congressman has now been advised by the State Department that "usually well-informed dissidents" in the Soviet Union with whom department officials had checked stated they had "no knowledge" of Pastor Vins' being released from prison.

### MORE THAN 1,800 CALIFORNIANS APPLY FOR THE 'LIVING WILL'

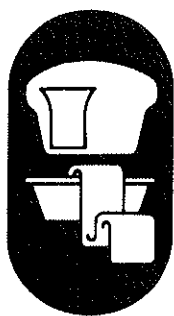
SAN DIEGO, CALIF. (EP)—More than 1,800 Californians have already requested application forms for the so-called "living wills" provided by the state's new "death-with-dignity" statute which went into effect January 1.

California has become the first state to provide legal, medical and ethical standards by which terminally ill patients may claim the right to die.

The controversial law was passed this fall over the objections of some doctors, who called it an infringement of their professional responsibility and judgment, and the charges of many religious bodies that the proposed law legalized mercy killings and suicides.







## The Local Church on Review

### PART VI

By Leroy Forlines

In the last article I pointed out that in the New Testament there is a distinction between preaching and teaching. Preaching is more authoritative than teaching. In preaching a person declares what he believes to be true based on divine authority. In teaching a person seeks to persuade a person that what he says is a correct interpretation of the divine message. The preacher seeks to get a response from what he understands to be a divine command or invitation. In teaching the teacher seeks to get the student to reach an understanding through his own thought processes in the light of the available data.

The difference in approach in preaching and teaching is related to

the difference in the scope of each. Preaching declares the truth about Jesus Christ and the Gospel. It deals with truth that a committed Christian should consider as certain and non-debatable. Teaching covers the whole scope of Christian truth, including that which sincere Christians may not be in full agreement.

It is important that we distinguish between preaching and teaching lest we confuse the authority that goes with each. In preaching the Gospel, it is important that we stand by the truth. We can discuss the problems a person has in believing the Gospel, but in that discussion the truth of the Gospel is a declared fact. It is nonnegotiable. We cannot expect a person to believe in Christ if he is not convinced, but we must make it clear that Jesus Christ is the

only way of salvation. So far as we are concerned that is a settled fact.

Preaching must be done with a note of authority. We should be kind, considerate and tactful, but we must not leave people with the impression that we think there may be some other way of salvation. We are proclaiming a position. We are not reconsidering it.

Teaching covers a broader area than preaching. It does not carry with it the same authority. We can preach that Christians must be separated from sin, but we do not have preaching authority for all of the details. They may be important, but we must depend upon teaching to persuade people. We cannot proclaim every detail with divine authority.

The point I am getting at is this. Certain truths must be proclaimed with authority, but this authority does not extend to the entire system of Christian truth and responsibility. Truth is always important; but when sincere Christians among us differ, we must depend upon persuading people rather than declaring our position with divine authority. In these areas we must teach what we believe, but there must be some room for difference. ▲

### SEEK GOD AS ULTIMATE SOURCE OF GOODNESS, PRESIDENT TELLS 3,700 AT PRAYER BREAKFAST

WASHINGTON, D.C. (EP)—The people of the United States and their leaders can be strong only if they go to God, "the ultimate source of goodness, kindness, humility and love," President Jimmy Carter told 3,700 national leaders and others gathered January 27 at the Washington Hilton for the 25th National Prayer Breakfast.

Speaking extemporaneously for 15 minutes following an address by the Congressional majority leader James C. Wright, President Carter added: "If we know we can have God's forgiveness as a person, as a nation, it makes it much easier for us to say, 'God have mercy on me, a sinner.'"

He warned against the attitude that insists, "We are the strongest, bravest, wisest and best."

"In that attitude," he said, "we unconsciously, but in an all-pervasive way, cover up and fail to acknowledge our mistakes and in the process forgo the opportunity constantly to search for a better life and for a better country."

"Although we sometimes glibly use the term 'public servant,' it's hard for us to trans-

late the concept of a President of the United States into a genuine servant. If we as leaders of our nation can search out, extract, discern and proclaim a new spirit, derived not from the accumulated goodness or badness of people . . . but from the ultimate source of goodness and kindness and humility and love—and that's from God—then we can indeed be good leaders and servants; we can indeed be strong and sure enough to admit our sinfulness and our mistakes; we can indeed be constantly searching for ways to rectify our errors and let our nation exemplify what we as individuals ought to be in the eyes of God."

### GALLUP POLL REPORTS ATTENDANCE UP AT CHURCHES, SYNAGOGUES

PRINCETON, N.J. (EP)—U.S. church and synagogue attendance rose in 1976 for the first time since 1958, according to a new Gallup Poll.

When asked, "Did you yourself happen to attend church or synagogue in the last 7 days?" 42 percent of the respondents said yes. For the last 5 years the figure was 40 percent, a low. A high of 49 percent was recorded in 1955 and 1958.

Gallup interviewed 13,898 persons 18 or

older in more than 300 localities over 9 selected weeks to account for seasonal fluctuations.

According to the Gallup analysis, 55 percent of Roman Catholics are in church in a typical week, 40 percent of Protestants, 46 percent of women, 37 percent of men.

### 'YELLOW PAGES' BAR ADVERTISEMENTS ON ABORTION AND BIRTH CONTROL

NEW YORK, N.Y. (EP)—Planned Parenthood of New York City has protested the New York Telephone Company's refusal to run an advertisement on abortion and birth control services in its 1977 Yellow Page directories.

The ad, which was written for the 1977 Manhattan, Bronx and Brooklyn Yellow Pages, described services offered by Planned Parenthood's Margaret Sanger Center. It listed "birth control, pregnancy detection, abortion up to 12 weeks, sterilization, infertility treatment, referral and counseling" and "special services for teens" at "moderate fees." The 2½ inch by one column ad would have cost \$2,000 a month to run in the directories.



## BILLY GRAHAM SAYS PRESS DISTORTED HIS STAND ON USE OF ALCOHOL

MINNEAPOLIS, MINN.— Evangelist Billy Graham states that the report of an interview he did with a southern newspaper concerning his stand on the use of alcohol contained only a partial transcript of his views, and subsequent press reports across the country conveyed some deductions that were not intended. "It was accurate as far as it went," he stated.

According to Forrest Boyd, director of communications for Billy Graham Evangelistic Association, at no time did Mr. Graham state that he thought it was all right for then President-elect Jimmy Carter to drink an occasional highball. He did not even mention highballs.

In a message prepared for a future Hour of Decision broadcast and circulated to the news media, Mr. Graham takes a strong stand against the use of alcohol and expresses pleasure that Mr. Carter has said that no hard drinks will be served at the White House during his administration.

"I am duty bound to stand with the Bible on the question of drunkenness. Any sin that can keep a man out of the kingdom of God must be earnestly denounced by the preacher of the Gospel," Mr. Graham stated.

"The Bible puts drunkenness in the same category with other vicious sins. Listen, 'Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God' (I Corinthians 6:10).

"This evil strikes at the very heart of American idealism. It gives our enemies choice material for propaganda, is a waste of time, money and energy, and is eating at the very foundation of our home life.

"One of the greatest social problems in America is alcoholism. One hundred million people in the United States over 15 years of age drink and eleven million of these are alcoholics. Statistics show that 450,000 alcoholics are added to the total each year; 52 percent of the new alcoholics are women.

"According to the Department of H.E.W., for every alcoholic, 4 other persons are affected by their behavior.

"In one year we are spending in the United States \$35 billion for alcohol, \$500 million for advertising, and losing \$25 billion in lost work time, health and welfare services, and property damage.

"But we must admit, in all honesty, that teetotalism as we know it today was found only in certain individuals in the Scriptures, especially those who had taken the Nazirite vow, like John the Baptist. The alcoholic beverages of the middle east in that period were very much weaker than modern drink. Biblical scholars such as Alfred Edersheim tell us that the wine of biblical times was mixed with water.

"The Bible does teach, as Paul admonished Timothy, that alcohol can be used for medicinal purposes. Many modern medicines have alcohol in them.

"While the argument for total abstinence is hard to prove from the Bible—yet another scriptural admonition comes into force. The Apostle Paul devoted most of the 14th



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

### COOPERATIVE PLAN OF SUPPORT January, 1977

#### RECEIPTS:

State	January '77 Co-op	Design.	Jan. '76	Yr. to Date
Alabama	\$ 742.56	\$ . . .	\$ . . .	\$ 742.56
Arkansas	1,482.45	. . .	2,047.35	1,482.45
California	808.17	. . .	712.20	808.17
Florida	16.66	. . .	1,131.93	16.66
Georgia	225.26	. . .	301.02	225.26
Illinois	1,399.86	. . .	989.89	1,399.86
Iowa	399.11	. . .	161.40	399.11
Kansas	43.47	. . .	. . .	43.47
Maryland	169.56	. . .	251.95	169.56
Mississippi	67.72	. . .	51.80	67.72
North Carolina	125.00	(50.00)	100.00	125.00
Ohio	10.00	. . .	4,432.10	10.00
Oklahoma	3,594.17	(3,456.25)	11,606.95	3,594.17
Tennessee	557.14	. . .	59.10	557.14
Texas	276.44	(5.00)	144.38	276.44
Virginia	54.63	. . .	21.08	54.63
Virgin Islands	96.00	. . .	. . .	96.00
West Virginia	28.33	(28.33)	. . .	28.33
<b>Totals</b>	<b>\$ 10,096.53</b>		<b>\$ 22,011.15</b>	<b>\$ 10,096.53</b>

#### DISBURSEMENTS:

Executive Office	\$ 6,917.58	\$ (360.63)	\$ 6,390.35	\$ 6,917.58
Foreign Missions	1,140.56	(1,140.56)	5,051.22	1,140.56
Bible College	518.44	(518.44)	3,014.11	518.44
Home Missions	622.12	(622.12)	2,956.15	622.12
Church Training Serv.	360.36	(360.36)	1,917.17	360.36
Retirement & Ins.	286.50	(286.50)	1,535.76	286.50
Layman's Board	187.53	(187.53)	751.47	187.53
Commission on Theological Liberalism	49.28	(49.28)	147.67	49.28
Miscellaneous	14.16	(14.16)	247.25	14.16
<b>Totals</b>	<b>\$ 10,096.53</b>		<b>\$ 22,011.15</b>	<b>\$ 10,096.53</b>

chapter of Romans to this subject. He went so far as to say that 'It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth' (Romans 14:21). But He also made it clear that we have a free conscience before the Lord and are not to judge the one who feels it is wrong to eat and drink. . . . Nor are we to judge the one who does . . . so long as he does it unto the Lord . . . does not hurt the testimony of Christ—and does not cause a brother to stumble.

"However, it is my judgment that because of the devastating problem that alcohol has become in America, it is better for Christians to be teetotalers except for medicinal purposes.

"The Bible is not silent about any force which threatens the souls of men. It lashes out against any and all of Satan's tricks and devices, and it is very clear in its denunciation of drunkenness."

The Reverend George Lee, in a guest editorial in the February issue of CONTACT Magazine, also stressed that the Bible denounces drunkenness and warns against consumption of alcoholic beverages. The editorial took exception to Mr. Graham's position on alcohol as first interpreted by press reports, particularly as related to social drinking. Mr. Lee asserts that alcohol should not be tolerated in any degree by the Christian. ▲





# SHOULD TODAY'S CHRISTIAN FAST?

Guest Editorial

By Harold Critcher

For many years I thought fasting was just something believers talked about. Surely this was an experience that belonged to the disciples of old. Fasting was definitely not for today! I did not know one believer who actively practiced fasting in his Christian experience. Nobody taught me to fast. No one even explained its importance to me. For years I was totally unaware that fasting was a means of invoking the power of God.

Looking through some history, I discovered that Abraham Lincoln designated April 30, 1863, as a day of national humiliation, fasting and prayer. Apparently, this was a practice of the church of his day. If it was then, why is it not now?

## BIBLICAL EXAMPLES OF FASTING

I started my own investigation of scriptural fasting. In II Chronicles 20 there is a fascinating story. When Jehoshaphat was king, he received word that some armies were going to invade his land. He had no military forces; so he turned to God. This was a wise decision indeed! Verse 3 of this chapter says he proclaimed a fast. Out of all the cities of Judah the people came to seek the Lord. They were willing to cooperate in fasting and praying. They were willing to use this tool to invoke the power of God. "Our eyes are upon you, O God!" All Judah—men, women and children—stood before the Lord.

At this moment they had an electrifying experience. The Spirit of the Lord came upon Jahaziel, and he spoke. Some call this a "word of prophecy." Others call it the "gift of knowledge," while some refuse to

mention it. It matters not what we call it; the Scriptures are unmistakably clear. Jahaziel spoke under the anointing of the Holy Spirit, and God told the people: "Be not afraid; the battle is not yours. Tomorrow you will go down and stand against them, and you will not have to fight." Jehoshaphat appointed some singers. They took their places and began singing praises unto the Lord. The enemy destroyed themselves!

A practical lesson is taught here: Victory came because of prayer and fasting. The first decision made was to proclaim a fast!

I then checked the New Testament for references to fasting. In the Sermon on the Mount (Matthew 6) Jesus gives some instructions to his disciples (us). These teachings involve giving alms, praying and fasting. Numerous messages have been delivered on the alms giving and prayer, but it has been my experience to rarely hear a discussion on fasting from Matthew 6. The passage implies that the disciples (we) of Jesus would practice all 3 of these related duties. This discussion is limited to fasting only.

However, notice verse 2, "*when thou doest thine alms . . .*" and verse 5, "*when thou prayest . . .*" In verse 16 He said, "*when ye fast . . .*" and in verse 17, "*when thou fastest . . .*" My amazement came when I discovered that Jesus did not say *if* you do these, but *when* you do them. There is a big difference! *When* implies there will be a time for giving alms, praying and *fasting*. This passage clearly shows that Jesus *expects* all his disciples (us) to practice all 3 of these duties.

Reading carefully in Luke 4 I dis-

covered that Jesus was full of the Holy Spirit when he was led into the wilderness. He ate nothing, fasting for 40 days. At the conclusion of the temptation he returned (vs. 14) in the power of the Spirit, and His fame spread through all the region. It appears that fasting had something to do with this. There seems to be a pattern here that we need to copy.

In the book of Acts fasting played a vital part in the growth of the early church. Through prayer and fasting the members received direction and power from the Holy Spirit for decisions. The sending forth of missionaries came about after prayer and fasting.

## PERSONAL PREPARATION FOR FASTING

Fasting is one way to bring the body into subjection. As believers we must do this. If we do not, our bodies become our masters. Fasting brings deliverance, as it did in the experience of Jehoshaphat. Fasting brings the power of the Spirit, as seen in the experience of Jesus.

No one should enter into a fast without making some preliminary decisions. Some people are not able to fast because of health. This is the exception and not the rule. Since fasting is the willful refusal to take food for a spiritual purpose, drinking water is encouraged.

If you have not fasted before, give it a try! Begin by omitting one meal. If you choose to do this, begin with the evening meal. You may omit the evening meal on a fast for 3 or 4 days. Be sure to have a starting and ending time. On the second fast you could omit 2 meals beginning with the evening meal. Do this several times before going to longer periods of fasting such as 1, 2 or 3 days.

When you are fasting for a particular reason, you will find yourself praying all during mealtime for that burden. This is good; God wants it that way. Do not wait until you have an emergency to drive you to fasting. Begin *now* making your plans. You will discover a joy and power that you have never known before.

**ABOUT THE WRITER:** Mr. Critcher is director of finance with the Foreign Missions Department. He is a member of the Board of Retirement of the National Association. ▲



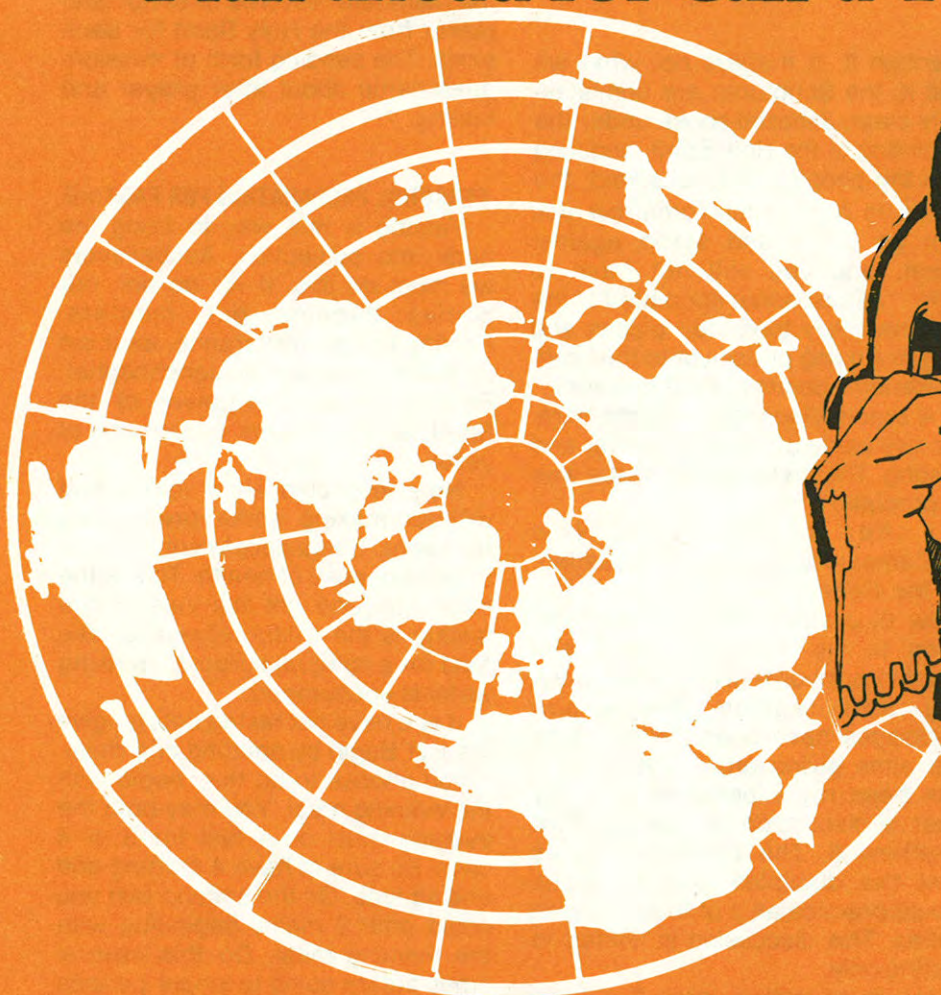
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