

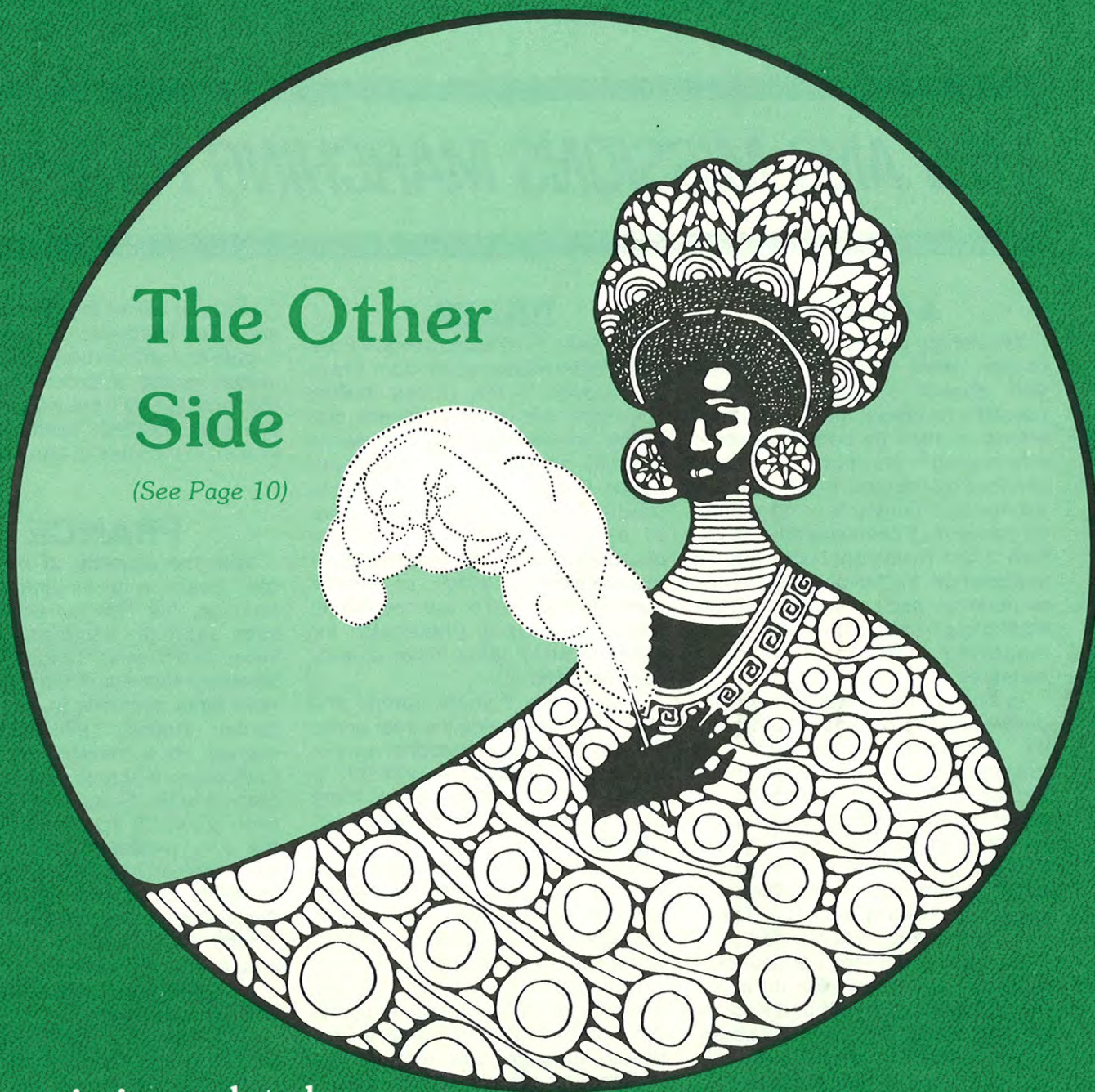
APRIL, 1977

contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

The Other Side

(See Page 10)



Other missions related
articles in this issue:

- * Men and Missions Marching Forward
- * There's Miles of Differences from Nashville to Koun!
- * The Call to Service Is Only The Beginning

*Free Will Baptist mission activities continue
with progress at points around the world,
according to missionary reports about the year 1976.*

MEN AND MISSIONS MARCHING FORWARD

AFRICA

Missionary Jimmy Aldridge, Bondoukou, West Africa, and his Free Will Baptist associates in that country reviewed the results of efforts in 1976 by compiling some interesting statistics: regular services conducted in 33 villages, evangelistic outreach in 40 others, 85 converts, 5 seminars on evangelism, 3 Old Testament books printed in Koulango, 12,295 patients treated by nurse at medical facility, and the editing of *Champion*, an evangelistic magazine for West African countries.

In light of the pressing need for developing the national church and its leadership, evangelism and leadership training will be the 2 main thrusts in 1977. The groundwork for a decentralized theological education program for pastors will be laid. Week-long seminars on evangelism, prayer, pastoral responsibilities and ethics, homiletics and Old Testament history are being planned.

To implement the educational program, necessary literature will be produced in French and Koulango. The cassette ministry will be enlarged in order to further instruct illiterates since a high proportion of converts in the villages are illiterate.

BRAZIL

The year 1976 found several Free Will Baptist missionaries from Brazil on furlough in the United States. Therefore, gathering pertinent statistical information was somewhat difficult, according to missionary Earnie Deeds, who labors in Minas Gerais, Brazil. However, there were 21 decisions reported in 3 of the churches under the leadership of missionaries. Some of these converts have had or are now taking special courses in preparation for baptism, while others have already been baptized.

There were 7 youth camps and family retreats during the year under the directorship of national pastor Ivan Lopes. These were primarily to strengthen Christians; even so there were 14 decisions for salvation registered.

Moody Science films were used in the churches and in some schools. There were 690 radio broadcasts aired over 3 stations with a fair listener response.

During 1976 the work in Tubarao, Santa Catarina was resumed by the Jim Combs family following an extended furlough. Jim reports that interest and attendance are good at the meetings held in their home. The church and its outreach was virtually destroyed by a disastrous flood about 3 years ago.

A new work is being started by Tom Hughes in the city of Uberlandia in the state Minas Gerais.

Other new works planned for 1978 are Belo Horizonte, Brazil's third largest city with a metropolitan population rapidly approaching 2 million, and Juiz de Fora with a population near 400,000. Both cities are located in the state of Minas Gerais.

FRANCE

With the absence of missionary Joe Haas, who is stateside on furlough, the Rennes Church has been under the leadership of Jerry Gibbs and Dennis Teague. The attendance has stabilized, and there have been additions to the congregation. During 1976 God also opened up a ministry among the Cambodian refugees in Rennes. Mr. Gibbs and Mr. Teague feel there has been growth in the lives of many of the young people of the church who meet regularly each Saturday night for Bible study and singing. Miss Patsy Vanhook continues her work among the children in the Rennes area and at the same time has conducted personal Bible studies with different individuals.

Upon the return of Pastor Haas, the Gibbs and Teagues are looking forward to expanding the student ministry, establishing new leaders and conducting Bible studies.

The small group of people who are meeting in Nantes are already very active in an outreach program, according to missionary pastor Don Sexton. The meetings are held in the

Sexton's home. At the present time there is a drive to purchase property and construct a church building during 1977. Pastor Sexton reports the people are excited about the prospects of having their own church.

In an effort to reach more of the French people, Mr. Sexton plans to make use of films and the tract ministry. A Bible exposition is planned for the spring in order to attract new prospects. A group of 10 French young people have been invited to spend some time during the summer of 1977 evangelizing the city of Nantes.

The current outreach ministry of the Nantes Church is the growing English Bible study group, which has 5 countries represented. The Jerry Webbs continue to pursue language study and help in the work at Nantes.

INDIA

Thirty-two have followed Christ in 1976 and have become a part of the Free Will Baptist churches of North India, according to missionary Carlise Hanna. These new believers certainly are indicative of the progress of Free Will Baptist missions in that area.

The All India Congress on Missions and Evangelism has just concluded in Devlali, North India. Because much study and prayer went into this congress prior to the meeting, many people attended from all corners of India. The task now, according to Mr. Hanna, is to implement these lessons at the local level so there will be a further ingathering of souls for Christ.

Missionary Hanna writes, "Right now we are in the midst of our annual Free Will Baptist Conference here in North India. We have about 200 people attending this, and many more for the noon and evening services. The time seems right for special meetings, and thus we are planning several of these."

The first 2 of these meetings were scheduled to be held at the end of February and the first week of March. Others are scheduled for later.



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MEN AND MISSIONS MARCHING FORWARD (Cont. from page 3)

Mr. Hanna states that regular village work continues with an even greater urgency in 1977. He commends Operation Mobilization and its fine team of workers who are helping in a literature ministry in the area where he serves.

JAPAN

According to missionary Jim McLain, the year 1976 was a time of testing for Free Will Baptist churches in Japan. Japanese Christians had to answer the question, "Am I following Christ or man?" For many the problem was not "Shall I follow Christ?" but "Which way is Christ's way?" Seeking an answer to these questions plus the Japanese tradition of "Don't rock the boat!" caused a real problem for many Japanese Christians and Free Will Baptist missionaries. Because of the omniscience of the Lord through these trying times, there has been a spiritual growth that could not have been realized through any other means.

The church in Frisco has gone through a trying experience. But because of this the Lord has brought the church into a closer fellowship. Many who never expressed their faith are now doing so, not only in word but in deed.

Having been organized into an association, the Japanese churches met for the National Meeting of Free Will Baptists at the Adachi Church last October. The host church had recently completed a new and much-needed building. During 1977 each of the churches are assuming nearly all of the financial and leadership responsibilities of their local congregations. Of the 4 organized churches in Hokkaido, only 2 have pastors. Laymen have assumed much of the leadership responsibilities. Because of this Mr. McLain says there are projected plans to start a training program for the

churches with a special emphasis on laymen and their roles in church planning and growth. Out of this program will come national workers to assist missionaries in starting other churches.

PANAMA

The year 1976 has been a good year for Free Will Baptist missions in Panama, according to Missionary Bill Fulcher. Mr. Fulcher, who is serving in Panama City, states that Free Will Baptist missionaries have seen a real maturing of the national churches and leaders during 1976. "The Panama City Church has grown by leaps and bounds. The Panamanian pastor Gabriel Perez has done a good job in leading these people. Our rural church at Agua buena, while not growing as much as the city church, has done well under national leadership."

A new work has been started in Las Tablas, located in the interior section of Panama. Under the leadership of Larry Inscoe, souls have already been saved.

Four Panamanian students are studying in the Bible institute in Costa Rica and the Rio Grande Bible Institute in Texas. Definite plans are projected for a thorough program of training for Christians by extension education, which will reach into all of our churches in Panama. The real purpose for the Bible institutes and the extension program of education is to produce more national leaders, according to Mr. Fulcher.

In 1977 more missionaries should be added to the Panama staff. Mr. and Mrs. Steve Lytle are scheduled to be on the field later this year. Mr. Fulcher says their arrival is greatly anticipated.

"We are convinced that as we pray and labor together with the support and prayers of God's people back home, we shall see great things happen here in Panama."

SPAIN

In 1976 there were 2 milestones each for the Dock Catons and the Lonnie Sparks, Free Will Baptist missionaries in Spain. Both couples

completed their formal language training and chose areas in which to begin their missionary outreaches.

At the time Dock and Norma Caton finished their language course, there was one family in the suburb of Majadahonda on the western outskirts of Madrid who seemed interested in the Gospel message. Because of this contact the Catons sought and found housing in that area and have begun home Bible studies and held some special services. They have converted the baggage room on the third floor of their flat to a meeting room, where they are able to gather 30-40 people for special services. The Catons reportedly have some good contacts, and they plan to establish regular Bible studies as the people show further interest.

Lonnie and Anita Sparks are establishing a witness in Alcalá, an industrial center of about 200,000 on the eastern outskirts of Madrid. With the assistance of Dr. Cardona, a Madrid pastor and executive secretary for the Defense of the Evangelicals of Spain, the Sparks family was able to secure an apartment which afforded a place to live and yet had additional space next door with a separate entrance for use as a chapel. Sunday morning services were begun September 26, 1976. Attendance has been between 10 and 24. Brother Sparks reports there has been one decision made, but the man has not followed through with his commitment although they continue to maintain contact with him. Brother Sparks states that even though Spain is an open field, the missionary must be patient with his contacts because the cost of a Spaniard's decision is great. A true decision cannot be made lightly, he stated.

Mrs. Sparks began a regular Saturday children's class January 22, 1977, with 9 children present. Eventually regular monthly Sunday evening services will be started in an effort to reach people who do not come for the Sunday morning services. ▲

COBO HALL

DETROIT

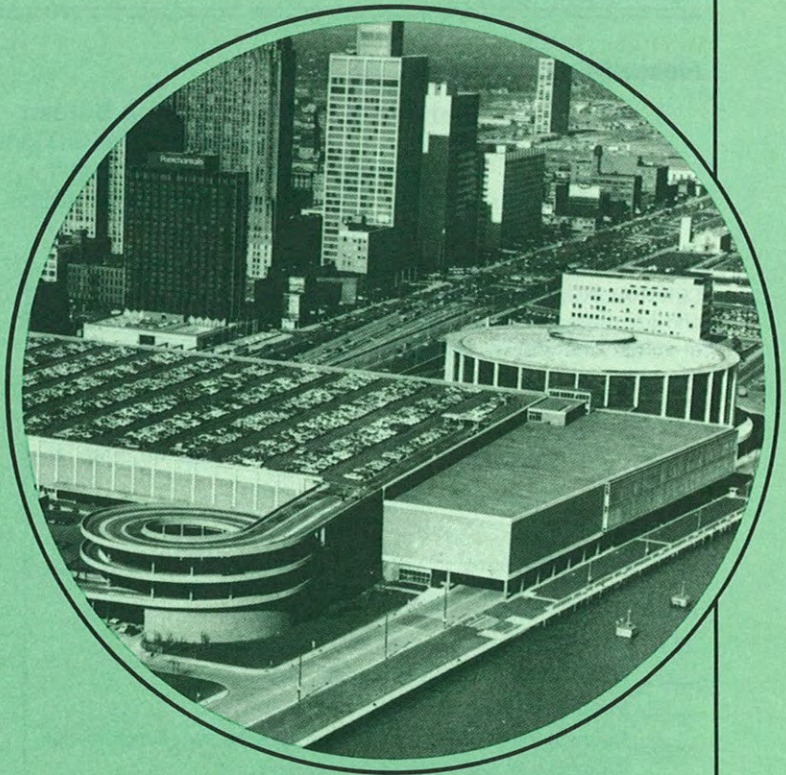
July 17-21, 1977

41st Annual Session

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Theme:

"Triumphant In Christ"



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Pastor
First Free Will Baptist Church
Beaufort, North Carolina



JOE ANGE
Director of Religious Activities
Free Will Baptist Bible College
Nashville, Tennessee



FRANK DAVENPORT
Pastor
Faith Free Will Baptist Church
Goldsboro, North Carolina



FRED WARNER
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NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

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July 17-21, 1977

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HOTEL OR MOTEL 1st choice 2nd choice

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

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NAMES OF OCCUPANTS	Street	City	State	Zip
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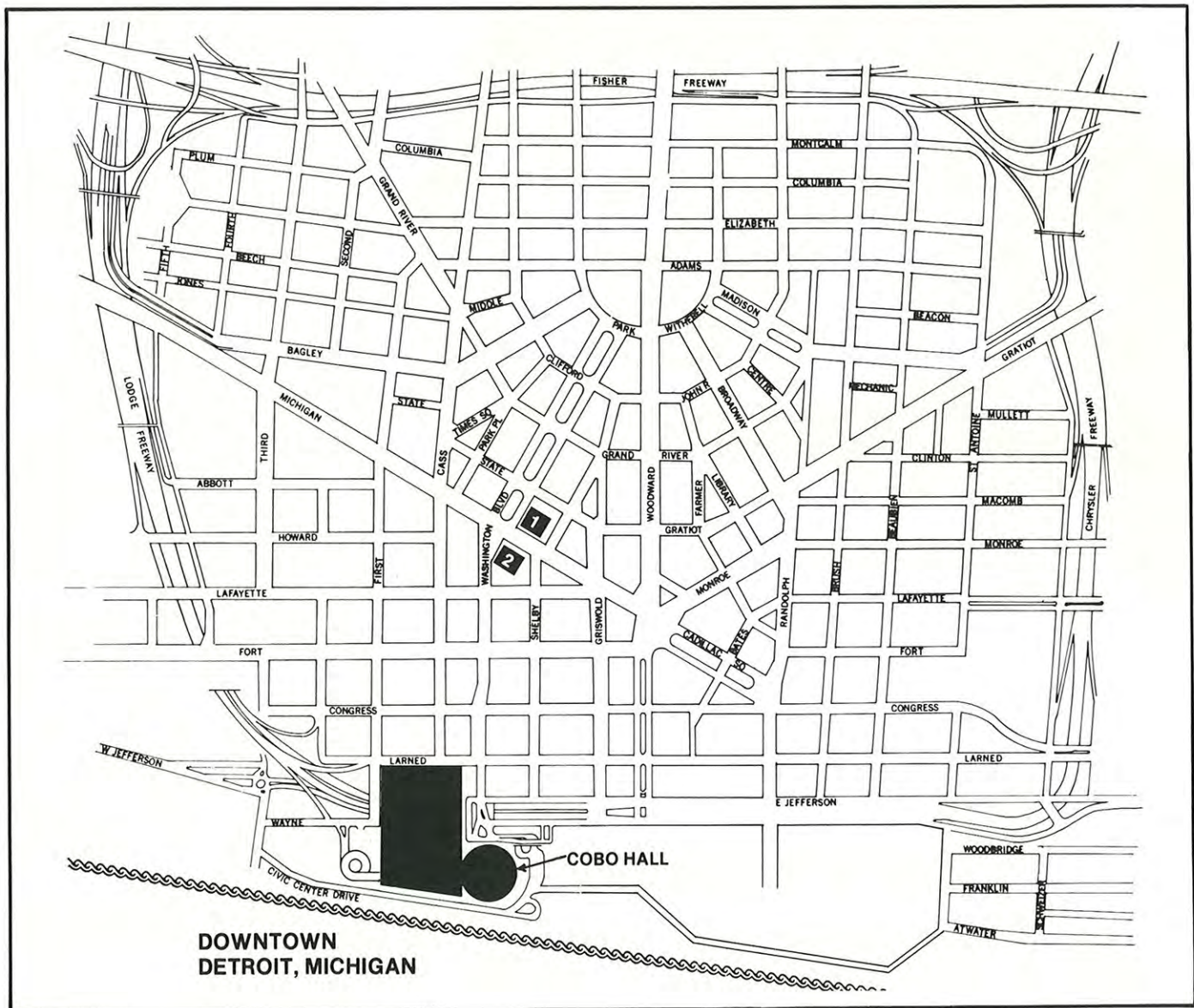
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6/CONTACT/April '77

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

July 17-21, 1977 / Cobo Hall / Detroit, Michigan



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Triple—2 beds, 3 persons; Quad—2 beds, 4 persons.



There's Miles of Differences From Nashville to Koun!

*Summer Missionary
Gains a New Outlook
On Life.*

By Vernie H. Hersey

When Kathy Reeds woke up that June morning, she was thousands of miles from her home in Nashville, Tennessee. She was in Ivory Coast, West Africa, at a little village called Koun. Missionary Bessie Richards was calling to her excitedly, "Kathy, come and see what is outside for you!"

Twenty-year-old Kathy hurried to the window. Looking out, she saw a chicken. It was alive, and it had one end of a string tied to its leg while the other end was tied securely to a tree.

"It is a welcome gift for you from the guardian!" the missionary announced. The guardian was an African who worked for the mission station. He was the first person Kathy met when she arrived at Koun.

A real live chicken! Kathy soon learned that this unusual, amusing gift was the best the guardian and his family had to offer. Kathy felt humbled when she learned the families in the Bondoukou Circle rarely have meat on the menu.

For Kathy this was the beginning of an adventure in learning among the African people that would change her. Kathy, tall and slender with long brown hair, had just completed her junior year at Free Will Baptist Bible College in Nashville, Tennessee. During missions emphasis week, she felt impressed to spend her summer working on a mission field.

"I wanted to go to Africa from the start. I never had second thoughts about going," Kathy declared confidently.

Born and reared in a Christian home, Kathy, daughter of Reverend and Mrs. Roger Reeds, professed her faith in Christ at an early age. For most of her life she was aware of the need for sharing her Christian faith with people throughout the world. Unexpectedly the door of opportunity swung open for her. Applying to the Free Will Baptist Board of Foreign Missions, Kathy was approved. Family and friends generously helped her raise the needed funds. On May 25 Kathy eagerly boarded a plane for New York City.

"From New York I flew to Abidjan, via Brussels, Belgium,"



Kathy says. "Arriving 2 days later happy but tired, I was warmly greeted by missionaries Bessie and Norman Richards and their 2 small sons. After an overnight rest I joined them for the 4-hour drive to Koun. For the next 10 weeks I lived with them in a western-style home a short distance from the village."

Kathy's first day at the mission station began with a tour of the village. "We walked around, and the Richards introduced me to the villagers," she said, adding with a laugh, "I didn't do much talking." But language created no barrier. Kathy experienced the reality of the Christian principle that friendship and acceptance are not dependent on color, race or even on a common language.

During the village tour Kathy was startled into an instant appreciation for American courtship and marriage customs. "Two older men approached missionary Norman Richards and asked if I was available for marriage!" Kathy exclaimed. Arranged marriages are still common there.

A busy summer followed. Kathy spent many hours driving with the Richards over the bumpy African roads to outlying villages in the bush country. Small groups gathered for Bible study classes. The men and women arrived dressed in wrap-arounds. The boys and girls wore western-style shorts and shirts. The babies oftentimes wore only a string of beads around their ankles.

Kathy found that the girls and boys in Africa like action choruses just as American children do. "Coloring pictures after the Bible lesson was a favorite with them," she recalls. "At one Bible class the children received their first crayons. The boys and girls were thrilled and proud because they learned something new!"

"Most of the boys and girls are starved for attention and are eager to spend time with the missionaries

since the parents spend little time with them." She quickly added, "Christian families are trying to have a more closely knit family life. Couples are beginning to live together in the same house and spend more time with their children."

"Some non-Christian men have 2 or 3 wives," Kathy comments. "The husband builds a separate house for each wife and one for himself." Most villagers live in mud brick huts with thatched roofs although some are beginning to build houses of cement with tin roofs, shutters and doors that lock.

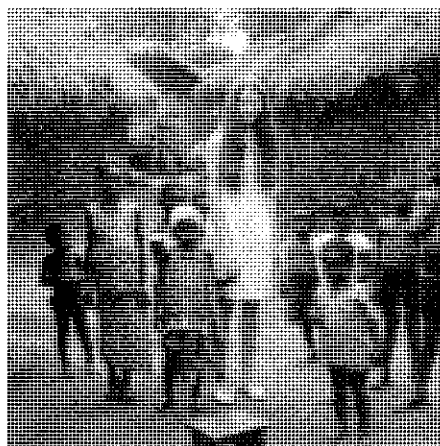
Kathy discovered that she appreciates living in America now even more. She realizes that she has taken for granted the closely knit American family, her parents, her educational opportunities, her home and even modern conveniences. It is not that she had been especially unappreciative; she had not really given that much thought to it. She had just taken things for granted.

Among other things Kathy also learned that Christianity changes the status of womanhood. "There is a great contrast in the way women are treated in Africa. The first time I saw an African woman carrying a heavy load on her head while her husband walked along carrying nothing, I blurted out, 'Why doesn't that man help that lady!'"

Her missionary friend Mrs. Richards explained to Kathy that African men think it is the woman's place to carry the heavy loads.

However, Mrs. Richards told Kathy, a different attitude is developing among the Christian men. They are learning to respect their wives more and to help with the heavy work. Many of the young girls now want to marry Christian young men because they see how differently these men treat their wives.

According to Kathy, it is not always easy for the African after he comes to a personal faith in Jesus Christ. "Once a person becomes a believer, many adjustments have to be made. For example, special days are set aside for fetish worship. On these days no one works in the fields. When the Christians continue to work and attend church on Sunday instead, it sometimes causes problems."



SAYING GOOD-BYE—Kathy Reeds says good-bye to some of her new found friends on the last Sunday of her summer term of missionary service in the Ivory Coast.

Seeing this really made Kathy admire the African Christians and made her grateful for a homeland where adjustments are not all that difficult for the Christian.

Kathy will never forget one special Sunday in June, which was the highlight of her summer. She was visiting a Bible study group in the village of Gato where a group from the Koulango tribe had settled. When Bible study began, Kathy was elated to see that they were reading from Koulango New Testaments.

"I worked at Randall Publishing House in Nashville, Tennessee, where the Bibles were printed!" she relates with enthusiasm. "These were the first Bibles ever printed in the Koulango language!" Missionaries Anita and Lonnie Sparks lived among the Koulango, reduced the Koulango language to writing, and translated the entire New Testament for them. Making the incident even more meaningful for Kathy was that she had known Mr. and Mrs. Sparks for most of her life. Furthermore, the Bibles were delivered to the Ivory Coast just a month before Kathy arrived in June, 1975.

"When the Koulango learned that I had a part in printing the Bibles, every one of them enthusiastically shook my hand and thanked me," Kathy recalls. Thankful that she had a small part in helping get the Word of God to the Koulango, Kathy now values her own Bible more.

(Please turn to page 11)

ABOUT THE WRITER: Mrs. Hersey is a member of Donelson Free Will Baptist Church, Nashville, Tennessee. Her husband Herman directs the ministry of the Retirement and Insurance Department, Nashville.

By Graeme Savage

Free Will Baptists are on the move in many areas, a fact for which we can all praise God. The missionary endeavors, Sunday school, church growth, evangelism and Christian education are just some of the areas where signs of real progress and development are being witnessed.

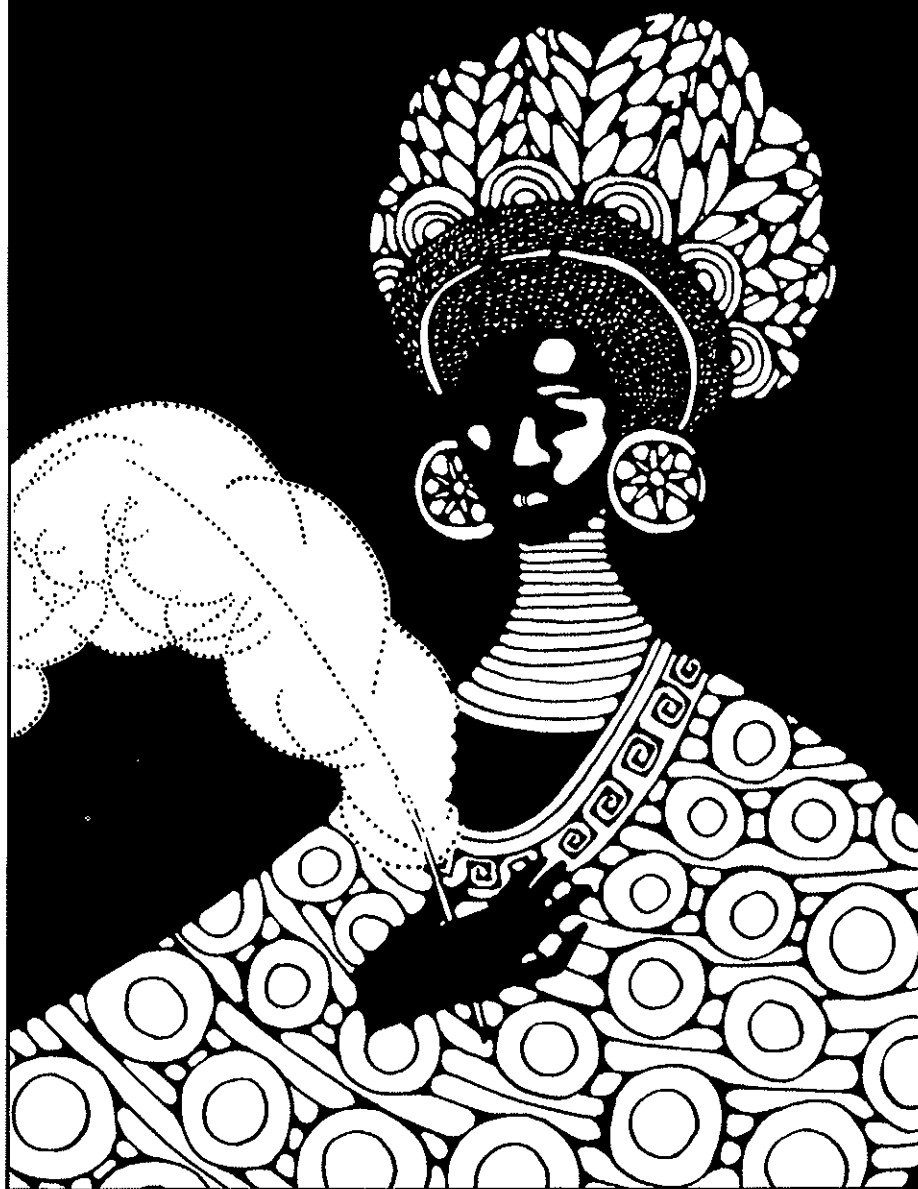
But there is one area in which Free Will Baptists are stalled, if not running in reverse. Strangely enough one aspect of this area affects our relationship with others who are of like precious faith and tradition, in fact, other Free Will Baptists.

Yes, there is a difference between "us" and "them," and it has to do with skin pigmentation; their skin is black. This reality introduces us to a challenging fact and a humiliating irony. The fact is most Free Will Baptists are doing little to reach Black America with the Gospel. The irony is we spend many thousands of dollars and much prayer to send our missionaries to win the people of Black Africa while passing by on the other side rather than reaching out with hands of love to Black Americans.

Can Black America be evangelized? Jesus said, "I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). This is true today; the Jehovah's Witnesses have found it so, as have so many other cults, the charismatics and similar groups. The Black people are on our doorstep. Many of them can be won to the Lord, and yet very little effort is made to reach them.

It is true that there are radicals among their number, just as there are radicals among the white population. Yet both black and white still need Jesus. Without Him they will be eternally lost. He died for them just as He died for us. He did say, "Go ye into all the world, and preach the gospel to every creature." If it is to every creature, then we cannot

The Other Side



pass by the Blacks or other ethnics of the United States unless we disobey the Lord whom we claim to love.

Eldridge Cleaver, the former Black Panther leader, recently gave witness that he was happy he was not passed by: "Jesus Christ is my rebirth. . . . There isn't anyone I've met since (my conversion) that I don't love. There are no more enemies. I consider all of you my brothers and sisters."

How desperately we need to lift up our eyes and look on the fields to see as He sees in compassion and love. We also need to do some thoughtful listening. There is a "Macedonian Call" issuing forth that we should be hearing and responding to quickly.

The statement of our Lord in Matthew 25:40 still rings true with undeniable authenticity: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Many Black Free Will Baptist brethren do have a concern for their people, and many of them are seeking, yes, asking for our help.

It is true that some have turned to groups which we cannot and do not endorse. However, if we are not available when they need and are looking for help, what kind of hypocrisy is it to criticize them when they are driven elsewhere because of our apathy and unconcern?

Such a critical viewpoint can be identified with the petulant attitude of the elder brother: "He was angry, and would not go in; therefore came his father out, and intreated him" (Luke 15:28). The Father has commanded us to be brethren; does He now have to beg us to come in and fellowship together?

This attitude of the elder brother was one of coldness, anger and resentment. He declares, "But as soon as this thy son was come . . .," as if to say, "He may be your son, but he is not my brother!" Yet he was to hear his father say, "This thy brother was dead, and is alive again." Notice the implication, "If you are my son, then he is your brother." The only way that a brother can be disowned is to disown the Father who claims him as His son!

It is very sobering to realize that the issue must finally come down to the question of the authenticity of our love for our Lord. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20b.) How closely this ties in with John 13:35, "By this shall all men know that you are my disciples, if you have love one to another."

The Lord also explains to us through the words of the Apostle John in 1 John 3:16 how this love will express itself: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." "We ought" is a divine imperative that we dare neither deny nor ignore.

"We ought to lay down our life for the brethren"; that is, be willing to pay whatever price is necessary to win them, to lift them, to edify them and to encourage them. By our attitude, words and actions we have for too long been echoing the question of Cain, "Am I my brother's keeper?" For too long we have been ignoring the answer which the Lord himself has given: "... Thou shalt love thy neighbor as thyself. . ." (Mark 12:31).

Surely it is time for us to come to spiritual maturity in our discipleship to Christ our Lord, to reach out a hand in sincere love, to build bridges, to encourage fellowship, and to make available our resources, know-how and experience to those who are looking for such help. Thus, by our lives, attitudes and sacrificial commitment, we will say to our brethren, "We are one in Christ; therefore, we can share closer fellowship in love and cooperation in service for the glory of Christ our Savior and Lord."

ABOUT THE WRITER: Mr. Savage is serving as president of Salem Bible College, a Free Will Baptist college in Salem, Florida, which began its initial year of service in August, 1976. The Australian native is a former Florida pastor. ▲

THERE'S MILES OF DIFFERENCES FROM NASHVILLE TO KOUN! (Cont. from page 9)

The summer passed quickly, and it was time for Kathy to return home to complete her college training. Looking back, she recalls that often at the close of the day, she strolled down to the little lake where the villagers went for water. There she watched the sunset and had time to relax and think.

"At times I looked at the people and knew that so few were Christians. How much easier it was in Africa to see and realize that all people need Christ!

"I learned from observing the Richards that the life of a missionary can sometimes be lonely. The work schedule is overwhelming, but I could sense their dedication and see how burdened they were for the people. I felt a new admiration and appreciation for them after having worked and lived with them.

"My experience in Africa changed me," Kathy says, "and I think others would be changed if they could get to know people in other lands. I did not realize the needs of the people in Africa before. I now see how much we have to offer and the great responsibility we as Christian Americans have."

Kathy went to Africa to share her faith in Christ, but she found that the Africans had something to share with her as well.

"They have a lot to offer us," she says. "The African people taught me lessons in friendship, in giving and in sharing." Remembering again her welcome gift, she added, "In America it seems we keep the best things for ourselves. The African people are willing to give the best they have to others."

Kathy is presently teaching first grade in the Brunswick Christian Academy, Brunswick, Georgia. Whether or not she returns to Africa, she will always remember little children who thrilled at learning of God's love or at coloring a picture for the first time, the Koulango who read from their own Bibles, and a family who shared with her their best. ▲

Prayer That Transforms The Christian And Touches The World



By Laura Belle Barnard

The lack of a vital prayer force in churches is cause for grave concern in these days. Old-time midweek prayer meetings in many instances now are that only in name, having at best given place to Bible study with a brief prayer to begin and end the meeting. Even when more time is given for prayer, the range of concentration is narrow, oriented mainly to the needs of the local group.

The Bible teaches that each congregation, wherever located and however large or small, is a living, breathing segment of the total Body of Christ throughout the world. That same group is also a very real part of the secular community in which it lives—the city, county, state, nation and finally the world. The church is obligated to function as the spiritual lifeline of the society in which it exists, as the salt of the earth and the light of the world. The salting and lighting influence is achieved partly by the very presence of believers in society, but especially by their overt ministry in word and in deed. The more forceful influence, however, is always that of

prayer.

As the church engages in prayer, it becomes the expression here on earth of the Head of the church in His intercessory ministry at the Father's right hand. Our prayer vision reflects our burden for what God desires to do in His world in our day. Praying in the Spirit is gearing to the heart and purpose of God. It is praying in unison with Christ in His intercessory ministry. The Holy Spirit prays through us the petitions that come from God's heart. The church's prayer commission must be taken seriously.

PRAYER BANS ISOLATION

God has not abandoned His concern for the nations of earth. He has not yet stepped aside to turn over the government of earth to the prince of this world. It is still in His heart to work in our own nation's government at its every level, in our educational system and in the total social order in which we and our children must still live.

There is, for instance, a subtle danger of assuming that our responsibility towards our public school system is cancelled by setting up our own Christian schools. (I speak from recent personal experience.) It

has been heartening to find concerned groups here and there who, resorting to prayer, are seeking and finding ways to offset the devastating influence of the prevailing godless philosophy of education that tends to destroy faith and demolish our good way of life. Such concerned groups demonstrate that our God still has a heart to work where there is need for Him to work and where His people come to grips with Him in prayer.

To pray in the Spirit is to open our eyes to the world beyond us. However isolated we may choose to be, isolated we are not; and we are not likely to be so as time goes on.

PRAYER PENETRATES POLITICS

As Christians we are privileged to pray for the leaders and governing bodies of other nations as we pray for our own. It is the government that admits or excludes Gospel messengers. Governments restrict or give liberty to the churches existing under them.

In the frequent political changes affecting policy and/or personnel, God often finds opportunity to overrule in favor of Gospel witness. "He putteth down kings and setteth up princes." We must be alert in prayer to these occasions for God to

move in and open a way (or keep it open) for us to present the message in its fulness and clarity as He has commanded us to do. From Pentecost till Jesus comes is the age of proclaiming the Gospel, and His one great purpose in the church age is that the whole earth shall hear of his salvation. Paul wrote to Timothy that God wants all men to know the truth, and he exhorted prayer for peace (a tranquil and quiet life) to this end.

Currently, our missionaries are asking prayer concerning the condition of unrest in Panama where an anti-Christian spirit is growing. Meanwhile, newscasts inform us of the pending conference relating to the future of the Canal Zone. This issue is likely to determine also the future of Christian missions in Panama. How many closed doors might still be open today if we had prayed in this light, only eternity will show.

Within the past few years whole nations, like Cambodia, or whole tribes, like the Ibos of Biafra, have been brutally exterminated without much stir among our home churches. Such tragic facts should cause the church everywhere to burn with prayer concern. In these nations, as in North Korea and Vietnam, multiplied millions were summarily swept out into eternity before they ever heard the name of Jesus.

Meanwhile many thousands, if not millions, of fellow members of Christ's body suffered atrocities and anguish of which we do not wish to read or hear. "When one member suffers, all members suffer," is the way Paul said it ought to work. The Free Will Baptist church in Communist Cuba is too commonly overlooked in Free Will Baptist praying. As for the political leadership of Cuba, too seldom is a petition heard for what we deem such a hopeless situation.

When God inspired Paul to command prayer for kings and all those in places of authority in the world, as well as for all His saints, He knew that one day the iron hand of Communism would clamp down over those very churches Free Will Baptists have brought into existence in Cuba. He meant us to pray for Cuba's leaders and to share the heavy burdens of the Cuban Christians in their time of fiery trial. He also meant us to feel and share through prayer the cruel vicissitudes of the Body of Christ in all parts of the world. This we do when we gear to His heart, for "in all their afflictions He was afflicted."

PRAYER REVEALS CONCERN

Old Testament saints touched the world mightily in prayer. Abraham's intercession for Sodom, for example, was not motivated by self-interest. God would evacuate kinsman Lot in any case. Abraham might have left Sodom and her wicked sister cities to the destruction they had earned. But like David of a later period, Abraham was a man after God's own heart. The final destiny of the heathen, even of nations like Sodom and Gomorrah, was of greatest heart concern to him as his persistent prayer and pleading indicate. Fourteen years earlier Abraham had ventured on a heroic mission under God to save these 5 small nations from the captivity of Chedorlaomer and his confederacy. God had graciously heard Abraham on their behalf at that time. He had invested sacrificially in them, and their welfare and destiny was his burden now.

Moses prayed for each critical situation in his leadership experience in terms of its effect upon the outside nations. Israel's pilgrimage with its problems of government, the quarrels and rebellions, Moses saw all these in the light of the success or failure of his nation on whom the world's attention was focused. Israel was the only channel through which God could send out His saving truth to the world (Numbers 14:13-15).

So Moses prayed for them to be spared and restored so that neither Egypt nor the nations towards whom they journeyed would have occasion

to say that God could not be fully trusted to do what He said He would do. It would have been easier on Moses and his faithful companions if God had destroyed the rebel nation as He proposed to do. Had Moses prayed as our average church group today prays, that is exactly what would have happened. But the name of Jehovah would have been held in derision among the nations. Moses could not live with that.



Some of us little understand Moses' prayers of self-abnegation, but out of them emerges one thing unmistakably clear. It is that nothing mattered more to Moses than God's glory and the accomplishing of His purpose to make His name known to the nations of earth. It is as true with us as with Moses that the deep concerns of our hearts are revealed in our prayers.

Nineveh, the classic example of God's concern for and His reluctance to inflict judgment upon a heathen nation illustrates how calloused and uncaring even God's servants can be. At the expense of humiliating His chosen messenger, He postponed for a century Nineveh's judgment which was already overdue. "He doth not willingly afflict the children of men."

Jonah and all Israel must recognize that God so loved the world that His plan to send His only begotten Son was for the Assyrians as well as for the Jews. Those closest to His heart in Old Testament days knew God's worldwide purpose. They prayed that His name would be made known to all nations of earth. One wonders if God somewhere had his praying servants, like Abraham and Moses (certainly not Jonah!), who were remembering wicked, unevangelized Nineveh. Was that why He could work in bringing repentance to king and peasant and thus withhold judgment in spite of Jonah? Such biblical accounts of God's dealing with nations in withholding and in visiting judgment reveal his heart of love for them. Blessed is the congregation whose members catch this concern and identify with the heart of God in their service of prayer.

ABOUT THE WRITER: In 1935 Miss Barnard began 22 years of service as a pioneer missionary for Free Will Baptists in India. For the next 13 years she served as head of the missions department at Free Will Baptist Bible College, Nashville, Tennessee, retiring from that post in the spring of 1973. She presently resides in Glennville, Georgia, where she is an active member of the Glennville Free Will Baptist Church.



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**PRAYER THAT TRANSFORMS
THE CHRISTIAN AND
TOUCHES THE WORLD**
(Cont. from page 13)

PRAYER SPARKS REVIVAL

The great revival eras of the church, wherever these awakenings have occurred, have been sparked by pockets of fervent prayer. More significantly, that fervent prayer envisioned the working of the Spirit far beyond the limits of the local praying groups. The special preparation for what is known as the Second Great Awakening in the mid-19th century was a chain of prayer meetings which eventually encircled the globe.

The stated objective of these prayer meetings was, first, to pray for "a revival of religion" and, second, to pray for "the extension of Christ's kingdom overseas." To read the record of God's abundant answer to these prayers is to experience revival in one's own heart. From city to city, from one country to another, and even from continent to continent, these meetings spread and revival followed. All denominations were listening.

From this prayer movement came the greatest upsurge of foreign missionary witness and ingathering that the church has yet known. Both home and foreign missions reached an all-time high. Churches at home were alive; hundreds of thousands were being converted and added to the church rolls. American business was invaded with the Christian ethic, and many harmful and immoral business places were entirely abolished.

Politics felt the cleansing wave of spiritual revival, and indeed every level of society was wholesomely affected. Students of revival attribute this worldwide unleashing of the Holy Spirit's power to the earnestness of the spirit of prayer, to the universal spread of the cells or pockets of prayer, but especially to the content of the prayer: The burden was for a revival of true religion, and for the spread of the

(Please turn to page 18)

THE CALL TO SERVICE IS ONLY THE BEGINNING!

Henry Van Kluyve, director of deputation of the Foreign Missions Department, discusses the cost of getting a missionary on the field.

Q. There seems to be a misconception that once a person announces his call to the mission field, he will be on the field shortly



thereafter. But the truth of the matter is that much planning and preparation precede departure, including raising financial support. Why does a missionary candidate have to secure his own support?

A. When the missionary is appointed by the Board of Foreign Missions, as a general rule he is required to attend Missionary Internship (MI). Then he is responsible for at least one year of deputational ministry. I call it ministry because that is what it is. It is not merely traveling to raise money; it is visiting denominational churches in order to minister and share with them the burden of missions. Securing funds is a by-product of this deputational ministry. But it is a necessary by-product.

At the current time a missionary appointee will need at least \$20,000 in cash in his account before he can depart for the field. In addition, a couple without children will need a minimum of \$1,200 per month promised to their account. If they have children, this amount could go over \$1,500. I usually try to get an extra \$300-\$400 underwritten. When the missionary leaves for language study and the field, his monthly support usually levels off lower than the total promised. While securing these funds is the missionary's responsibility, my ministry is to help him get them.

Q. Is the amount of monthly support used entirely for living expenses?

A. I call it "Total Ministry Cost" or TMC. When I conduct a missions rally or a weekend conference, I try to make it very clear that the missionary is not paid \$1,200 or \$1,800 per month. His Total Ministry Cost is that amount. It includes his own personal allowance; medical, optical and dental expenses; social security; taxes where applicable; transportation on the field; administrative and promotional services; radio ministry; tract distribution; vehicle fund; household equipment; travel, freight and customs to and from the field, etc. If monthly support comes in regularly, we can, barring any extreme emergency, provide the missionary with money whenever he needs it.



**THE CALL TO SERVICE
IS ONLY THE
BEGINNING**
(Cont. from page 15)

Q. Why is it necessary that missionaries have \$20,000 in their accounts before they depart?

A. The average layman might think \$20,000 is a high figure. But the cost of language study alone ranges from \$2,500-\$4,500. While in language study the missionary will usually need a car. He definitely will need transportation when he gets to the field. This cost can be tremendous. For instance, in Ivory Coast, West Africa, a car which in 1970 could be purchased in Abidjan for \$6,000 now costs \$12,000. You might wonder why the missionary doesn't purchase a car here for half that amount. A car purchased here and taken to Ivory Coast, could cost him more than 100 percent of the value in custom fees. So he could spend as much or more plus transportation costs for the car.



"It is extremely difficult to accumulate \$20,000 in one year. . . . Unless we get a bonanza gift or we make a special appeal and get results, it is just about impossible to accumulate that much in one year."

The cost of a vehicle, language study, plane tickets, other travel, freight, customs, etc. just about wipes out \$20,000. The missionary would almost have a zero balance upon his arrival on the field. Unfortunately, he cannot be an effective missionary, especially in a new culture, if his account is deficit.

Q. Is the \$20,000 figure a set amount?

A. The \$20,000 figure is a changing one. For instance, about 3 years ago we required the appointee to have \$12,000 in his account before departure. But spiraling inflation, which is uncontrolled and unpredictable in foreign countries, has forced us to increase that amount. Around a year ago the Board upped it to \$15,000, and currently appointees have to raise \$20,000.

Q. Isn't that a difficult task?

A. It is extremely difficult to accumulate \$20,000 in one year. Because of the Lord's marvelous blessings I haven't had much trouble working with the missionary in raising his monthly support in a year's time. But unless we get a bonanza gift or we make a special appeal and get results, it is just about impossible to accumulate that much in one year. While trying to accumulate this, the missionary appointee travels and thus spends much of the money in order to reach churches to raise his support and get the needed cash.

Therefore, in the last few years I have tried to travel on the missionaries' behalf while they are still at Missionary Internship in order to get their monthly support promised quickly. By doing this we start money coming into their accounts to cover expenses to which they are entitled to when appointed.

Q. Is the training at MI provided by the Board, or is the missionary responsible for financing his tuition, etc.?

A. The Board is responsible for the missionary's tuition at Missionary Internship. There are a number of churches in the Detroit area who have volunteered to have a missionary intern. The church provides a

salary and housing for the missionary; therefore, he is not responsible for rent or salary from his account.

Q. Does the completion of the Missionary Internship course guarantee full approval for a candidate?

A. There is a remote possibility that the missionary might be turned down even after he attends MI. Each missionary appointee is evaluated by the administration at MI and the pastor under whom he served. These reports are given to the Board, usually at the annual May meeting.

After the appointee graduates from MI, he embarks on his official deputational ministry. While he is at MI, he might have some weekend missionary activity in nearby churches; but generally his active missionary deputation begins when he graduates and is officially appointed by the Board.

Q. What kind of administrative services does the missionary receive while on the field?

A. If we did not have missionaries on the field or were not seeking to send more missionaries, there would be no need for administrative services stateside. The missionary and the field are top priorities. All the mail that goes out, all the appeals that are made, all the trips that are taken are done in order to promote the kingdom of Christ in regions beyond and to enhance the missionary's ministry where he is laboring.

Administrative costs are generally covered by undesignated and Co-operative Fund gifts. However, every month \$125 is taken from each missionary's account for promotional expenditures such as films, literature (including *Heartbeat*), banners, cassettes, etc. This is only done when the missionary's account is above \$1,000. It is never done when his account is deficit.

One specific administrative function I perform is serving as a liaison between the missionaries and the supporting churches stateside.

Recently I received a letter from Jim Combs sharing his concern about his low monthly gift income.

Many of the churches who were his faithful supporters dropped their monthly gifts during his 2 years' leave of absence and furlough, but they told him they would take it up again later. However, since his return to Brazil in August of last year his account has decreased from \$20,000 to \$5,000, and monthly income is not nearly adequate. Should Jim come back from Brazil and travel in the areas where churches have helped him in the past? No, he can't do that; so I as director of deputation, do this. Or other members of our staff will travel, write letters and make appeals in order to get Jim's account rebuilt. This is done for every missionary.

Our bookkeeping department works extensively on behalf of each missionary. The bookkeeper keeps a checking and at times a savings account book on file and regularly makes deposits to the missionary's account. The income tax forms for missionaries are made out in the home office and for the most part are taken care of in Nashville. We also secure most visas and passports for the missionaries.

Q. From what you say the general fund is called upon to fulfill many financial needs from time to time. In addition to the \$125 a month from each missionary, what other sources supply the general fund?

A. Many churches put the general fund in their church budget and have been supporting it for years. Our share of the Co-op Fund giving is channeled to the general fund unless it is earmarked for a particular missionary. This combined amount gives an adequate base of support.

Q. If an account stays in the red for more than one or two months, what are some of the procedures you use to bring it back into the black?

A. I would probably first look at the missionary's monthly support record. I might write a letter of appeal to those churches where he gets the majority of his monthly support. I could write the moderator or promotional man in the missionary's home state and ask him to help in making a statewide



"If we did not have missionaries on the field or were not seeking to send more missionaries, there would be no need for administrative services stateside. The missionary and the field are top priorities."

appeal. I could also suggest to the churches that they have a missions rally Sunday for that particular missionary. All the churches in a state designating a certain weekend to take an offering for him seems to work very effectively. At other times I have written churches and asked that they pray about increasing monthly support and perhaps taking a cash offering.

If the missionary's account reaches a dangerous proportion so far as red ink is concerned, we might have to bring him home early and have him travel in order to get the money needed for his account. This has happened, but it has been rare.

Q. Is Project 5000 used for the purpose of supplementing deficit accounts?

A. Yes, from time to time it is. I usually write the Project 5000 letter and try to mail it out in January and June each year. The Project 5000 agreement is that once every 6 months the signer will promise to

give \$10 to missions to use for whatever the urgent need is. Our most recent Project 5000 appeal is going to aid 5 missionary appointees. We have in excess of 2,200 people who have signed up for Project 5000. At \$10 a piece if everyone contributed, this would be an income of \$22,000. If we receive a minimum of \$15,000, each of the 5 accounts will receive \$3,000. That is not much when you think of each account needing \$20,000, but it is a big help.

Q. I understand that the returned missionary and appointee both use the pledge system to raise support. What exactly is the pledge system?

A. I would rather call it a faith promise plan of giving. A pledge is a horizontal gift or method. The organization makes an appeal to the individual. He pledges X number of dollars per month. If it does not come in, the organization usually reminds him of it. The Faith Promise is represented by the vertical line between the individual Christian and His Lord, who is the Provider. The individual takes a Faith Promise Card which states, "Trusting God to provide, I make this monthly faith promise commitment to give to the account of . . ." missionary, general fund, etc. And he puts down an amount. We emphasize that he is trusting the Lord to provide this each month. If the Lord does not provide, he is not obligated to give it.

This plan is just a method, but in my estimation it is the best method used to raise money for the extension of the Gospel to other countries.

Since we have been on the foreign fields as a denomination, we have used personalized giving for the most part. The day may come (and it may be closer than we realize) when a general fund will be used entirely; the missionary will no longer be required to go out and plead for his own account. Rather he will be promoting the general fund in order to get churches to give to all foreign missions.

While I have been with the department, we have been striving for area support. This means a missionary from North Carolina seeks the



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churches of North Carolina to rally behind him and provide his total monthly support. However, we cannot be arbitrary and tell a missionary whose native state is North Carolina that he cannot go into other states to raise support. There will always be churches in several states giving to his account. However, if we can arrange for the bulk of his monthly support to come from a certain area, when he comes home on furlough he can concentrate more effectively in sharing with those churches close to his home. Otherwise he travels many thousands of miles and spends extra money.

Q. If a number of missionaries claim one state as their home state, will this place an extra burden on that state?

A. Yes, this could be a problem. However, only about 25 percent of our denomination's churches give faithfully to foreign missions. That means approximately 75 percent are still not actively involved on a regular monthly basis.

For example, Arkansas now has 10-12 missionaries on the field. Yet many churches in Arkansas are not giving systematically and perhaps are not giving according to their potential. So I will try to schedule future missionaries from Arkansas in areas where missionaries have not been as often and hope to tap more potential from that state.

There is an extra burden on states from where many missionaries come. However, we will channel new missionaries into states who do not have any native sons and daughters on the field and ask that those states join in their support.

Q. Do you have any plans for new methods and ways to help the missionary raise the cash support?

A. At the present time we are trying to work out some new projects and ways to appeal to our people. Cash is the vital need at this time. We have a record budget for

1977 of over \$1,400,000. That is a lot of money for Free Will Baptists! Last year by God's grace and help we were able to top the budget of over \$1,200,000. If we are to meet the budget this year, we will be required to have a monthly income of around \$117,000.

Our Lord is able, but some things work against us. For instance, a very severe winter, the energy crunch, unemployment and a topsy-turvy economy have an overall effect on our monthly giving. While we might not feel the pinch at the moment, down the road we will.

So I am contemplating a project to take care of the cash needs of the missionaries, both returnees and appointees. I would like to enlist 100 or 200 individuals across our denomination who, over and above everything else they give, would perhaps out of their businesses, savings accounts, stocks, bonds, etc. be willing to give \$1,000 per year for a project to take care of the cash needs of these missionaries.

Here's what would happen. If prior to the end of the year I could report that all the missionary appointees' and returnees' monthly support was adequately promised on paper, their cash needs could then be met by this supplementary cash income provided by these individuals who would give the yearly amount. We would not have to wait another year or so to build up cash before the missionary could go to language study or back to his place of labor. We could get the missionary on the field quicker in order for him to start his active work.

We are also making appeals to people to include foreign missions in their wills, make us a beneficiary of an insurance policy or perhaps to write us in some program of retirement. There are a lot of ways to help financially.

God has blessed our people across the land. I regularly come in contact with churches and laymen whom God has blessed with an abundance of wealth. We are just praying that the Lord through His Holy Spirit will help us channel our appeals where the right people will be reached and the response will be adequate. The time is short. ▲

**PRAYER THAT TRANSFORMS
THE CHRISTIAN AND TOUCHES
THE WORLD**

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Gospel message to the ends of the earth. God gave exactly what was asked.

The church and our whole American society have enjoyed the full heritage of this revival until perhaps the past 20 years. Since that time the appearance and progress of atheistic ideology and of eastern religions with their accompanying vices have steadily gained ground and impetus. The time is late for Bible-believing Christians to re-examine our philosophy and practice of prayer.

Bible study which displaces prayer falls short of the mark. An interpretation of prophecy that rules out the power of prayer to work in the world till Jesus comes back leaves much to be desired. When the salt has lost its savor in the world, it is not fit for the rapture. To claim that we are looking for the return of our Lord and yet to cease to expect Him to work in His world through His church is inconsistent. The promise is, "Lo, I am with you, even unto the end of the age." His presence is His demonstration of power, and the promise is conditioned on our moving outward into the world with our testimony of Him.

No going forth into the world, whether nearby or far away, is warranted where prayer burden does not prompt and undergird the going. But Scripture and history assure us that where believers take to heart their prayer calling as fundamental, He is pleased to release His power in His own way, relevant to the age and the environment.

There is no period of the church age, not a day nor an hour, when the Holy Spirit will not be active in the church, except as the saints quench Him by unbelief. One of His specified ministries as He takes the things of Christ and reveals them to us is to direct our praying (Romans 8:26). If we know the mind of Christ, He will lead us into a prayer experience that will transform us and touch the world. ▲



POLICEMAN AND PASTOR—Pastor Bob Jones, right, Sylvan Park Free Will Baptist Church, says Assistant Chief of Police Paul Uselton is an asset to the church's program.

Paul Uselton: God's Man Behind the Badge

By Genevieve J. Waddell

Paul Uselton Jr. is Assistant Chief of Police in charge of the Field Operations Bureau in Nashville, Tennessee, a city of a half-million people. He is also chairman of the deacon board at Sylvan Park Free Will Baptist Church.

Uselton is a walking testimony that "Christian" and "sissy" are not synonymous. Ruddy faced with dark copper hair, he's not overwhelming in size, but he is possessed with a concrete strength in his appearance. Today, he is seen in a business suit more often than a uniform, but he has not always been behind a desk. Uselton applied for a job as a policeman in the mid-50's at the urging of a friend in government.

That was the second important decision he made about that time. The first was reaching out for the Lord.

"My wife and I had gone to Sunday school as children, and I got to thinking that I didn't want to raise my children outside the church," Uselton explains. "But I wasn't even a Christian then. We started attending Sylvan Park because Brother Ernest Craft, the pastor, had preached at New Hope Free Will Baptist Church where my wife had attended. Then I did get saved, and our lives were never the same."

The Useltons have reared their 5 children in the church. Until he became Assistant Chief in 1974, Uselton was also song leader for Sylvan Park. "And he's an excellent teacher, too," his pastor, the Rev. Bob Jones, says. "He has been a real asset to the church and to the deacon board."

Uselton, who has been a deacon for a decade now, is quick to point out to saints and sinners alike that his life would be vastly different today had he not turned to God.



"Getting saved did several things for me as far as my life on earth is concerned. It gave me a Christian conscience. Without this I could never have withstood the temptations around me. Also, I'm a pretty ornery person, and I don't know what might have happened to me if I hadn't found the Lord," Uselton reflects.

When Uselton talks to new recruits, he has this advice for them. "Associate with decent people. Otherwise, you will see so much of the bad that you'll develop a totally negative outlook on life."

He says of himself, "My job isn't always just arresting people and

ABOUT THE WRITER: Mrs. Waddell is an administrative analyst under Mayor Richard Fulton, Nashville, Tennessee. Her husband Eugene is pastor of Cofer's Chapel Free Will Baptist Church, Nashville.



**PAUL USELTON: GOD'S
MAN BEHIND THE BADGE**
(Cont. from p. 19)

putting them in jail. It's also helping people, but I do see the negative side of life most of the time. My life would be terribly out of balance if it were not for my relationship with Christ and with the people of the church. I depend on them for fellowship and for giving me a positive outlook on life."

Useton is responsible for 700 of the 900 sworn officers on the Metropolitan Nashville Police force. This includes the Traffic Division, the K-9 section, Flight Operations, Tactical Squad, Patrol Division, Criminal Investigation Division (Detectives), as well as the Youth Guidance Division and the Vice Squad. That leaves little time for rest or recreation. "I used to play golf and fish, but I finally sold my boat. And my father does the gardening for us," Useton admits.

Paul and his wife Bernice and their 10-year-old son live in one side of a large duplex. His parents oc-

cupy the other side of the house in the country outside of Nashville. Both families find that their lives revolve around the younger man's work and church activities.

Useton seldom gets away from the office before 5 or 6 o'clock, and he is on call for serious problems around the clock. "The last 2 times my telephone has rung at night, an officer has been shot. This means being up the rest of the night. But these are my men, and when they need me, I want to be there."

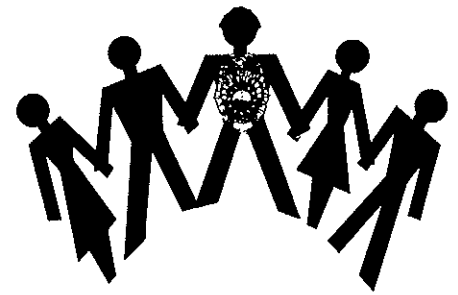
Useton feels that more Christians ought to get involved with government. "There are some jobs that Christians could not do, but there are plenty of opportunities for having influence on others in the office and in the community through government."

Useton is the first to admit that the Police Department is possibly the most widely watched of all agencies in the governmental fishbowl. "But that is all right," he says. "I would simply advise all Christians—us Free Will Baptists—to know what is going on in your government. Then use your voice, individually and as a body, to speak out. I don't think we have realized yet how much power there is in a body of people expressing their views to their government leaders."

"When you go to the polls, express yourself. Use the news media and your pulpits. I would caution anyone not to try to be an ultraradical or even a radical because people are turned off to radicals these days. But you can act responsibly and consistently, and changes will come if we behave sensibly, live godly lives and let our opinions be heard."

The men who work under Useton respect his convictions. They admire his courage for speaking out on the issues of morality and lawfulness. He is quick to show his compassion to an officer in need, but just as quick to point out the error of one's way when necessary. He feels that there would be less need for policemen today if the country turned back to God.

"I know that the evangelization of the world is the only real answer to lawlessness. It is not realistic to ex-



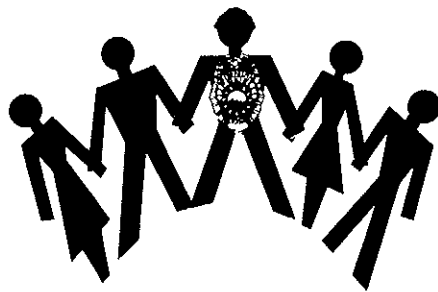
pect that we will evangelize everyone, but our churches must begin by offering salvation to as many as we can. Then respect for God, parents and the government will naturally follow with a tremendous impact on society."

The loss of respect for authority—God, parents, the Law—has caused the chaos in today's society, according to the veteran police officer. "It is scriptural for us to carry out the laws of the land and scriptural for people to obey the laws. We ought to teach that at home, in church and in our schools."

Currently, Useton is involved in an ongoing anticrime campaign sponsored by Mayor Richard Fulton in cooperation with the Metropolitan Police Department. Nashville's Chief of Police Joe D. Casey and Useton have much in common. Chief Casey, now a member of Eastland Baptist Church, was rocked in the cradles of Cofer's Chapel Free Will Baptist Church. His mother Mrs. Ethel Casey is still a member there.

"JOIN HANDS WITH THE BADGE"* is a neighborhood watch program, designed to reduce crime by asking all citizens to shed their noninvolvement attitude. "It is basically a 'help your neighbor' program," Useton explains. "We have a Crime Call Number so that people can report any suspicious activity without having to give their names or where they live. This protects them, but it allows them to give us leads that result in actual arrests."

Useton encourages other cities to adopt similar crime programs. "We use the police helicopters during the first 3 days of each month, for example, to constantly circle the areas where most of our elderly citizens live. This enables them to go to the bank, cash their Social Security



Join Hands With The Badge

*"JOIN HANDS WITH THE BADGE" and its logo are the idea of Mrs. Waddell, who also wrote the "I-care" plan for implementing the anticrime program:

Interest—Be concerned about your neighbor.

Identification—Identify the objects of value in your home by putting your Social Security number on them. Also, make a list of your appliances, televisions, etc.

Involvement—Contact your police or sheriff's office if you have information that would help them.

(Please turn to page 30)

KENTUCKY COLLEGE ANNOUNCES PASTORS AND CHRISTIAN WORKERS SCHOOL

PAINTSVILLE, KY.— Bethel Bible College in conjunction with Southside Free Will Baptist Church will host a Pastors and Christian Workers School June 13-24. The 2-weeks school will be held in the Southside Church, Paintsville.

The Rev. Ed Young, pastor of Southside Church and president of the college, states this endeavor is a first for the school. Bethel began its initial year of operation in September, 1976.

Among the faculty members will be national moderator Dr. J. D. O'Donnell, Robert Patrick and Wayne Mead. Other teachers will be announced at a later date.

Dr. O'Donnell will teach a course using his book, *The Preacher and His Preaching*, as a text. He will also teach the courses "Parliamentary Procedure" and "Triune God." Other courses especially designed for laymen will be announced at a later date.

Those desiring further information may contact Mr. Young at P.O. Box 567, Paintsville, KY 41240.



FREE WILL BAPTIST

newsfront

NATIONAL MEETING CONVENING ONE WEEK LATER IN 1977

NASHVILLE, TENN.— The 41st annual session of the National Association of Free Will Baptists will meet in Detroit, Michigan, July 17-21, 1977. These meeting days are one week later than in prior years. The change to the later date was approved with the acceptance of the Detroit site while the body was in session in Wichita, Kansas, in 1974.

The prime reason for delaying the meeting one week is to allow state clerks to compile the reports of their state meetings. Free Will Baptists in 15 states have their yearly meeting in June, some during the last week. State clerks were finding it extreme-

ly difficult to compile the necessary reports in time to present them at the National Association. No delegates from any state can be seated until the report from the state clerk is filed with registration officials of the National Association.

The additional week for preparing state reports should allow the necessary forms to reach the National Offices prior to the convention. This will help eliminate confusion among delegates who arrive at the national convention to register in their official capacity but cannot do so until the state letters are properly received and approved.

Detroit's world-famous Cobo Hall will be the site of this 1977 convention. The numerous workshops and seminars designed for Christian workers will be held in Cobo Hall on Monday and Tuesday of the convention week. The business session will follow on the latter 2 days of the convention.

With the exception of the Sunday evening keynote service which will be held in Cobo Hall, the National Youth Conference will use the facilities of the Detroit-Cadillac Hotel for their entire convention. The Woman's Auxiliary will be utilizing the meeting space of the Howard Johnson Motor Inn for various committee meetings. However, their annual dinner on Monday night and their one-day conclave for business and worship on Tuesday, July 19, will be held in Cobo Hall.

Housing reservation forms will be available in both the April and May issues of *CONTACT* Magazine.

MASS ADULT CHOIR TO SING AT NATIONAL CONVENTION

NASHVILLE, TENN.—For the first time in recent history, a mass adult choir will perform during the national convention in Detroit, Michigan, July 17-21.

According to Blaine Hughes, who will be coordinating the music for the 41st annual session, the choir will be composed of pastors, choir directors, choir members, former Bible college choir members (Free Will Baptist Bible College, Hillsdale Free Will Baptist College and California Christian College), and members of Free Will Baptist Music Ministries. There will be 2 practice sessions prior to performance, probably on Sun-

day and Monday of the convention. Rehearsal times will be announced in future issues of *CONTACT* as well as in other convention literature.

At the present time, the selection of songs to be used has not been finalized. When necessary arrangements can be made with the music publishers, the names of the selections will be released in *CONTACT* Magazine. These pieces may be obtained from the Executive Office, P.O. Box 1088, Nashville, Tennessee 37202.

In the meantime Mr. Hughes is interested in getting a tentative number of persons who will plan to participate in this mass choir. If any individual or church choir desires to participate, please contact the Executive Office immediately.

TENNESSEE'S LIBERTY ASSOCIATION REGISTERS 72 IN NEW BIBLE INSTITUTE PROGRAM

COOKEVILLE, TENN.— Registration numbered 72 when the first class sessions of the Upper Cumberland Bible Institute convened February 15, 1977, at the Cookeville Free Will Baptist Church, 833 South Willow Avenue. Host pastor Raymond Riggs says this first class has representatives from 11 area churches.

The initial curriculum will consist of the program offered by the Evangelical Teacher Training Association (ETTA). These courses are being offered since those who are interested in doing so may transfer the credits earned in the program to Free Will Baptist Bible College, Nashville, providing they meet the prescribed conditions.

Serving as instructors of this Bible institute are Dr. Roger Reeds, director of Free Will Baptist Sunday School Department, and Rev. Riggs, who is a well-known Free Will Baptist pastor, evangelist and denominational leader. For this pilot series Dr. Reeds will be teaching Old Testament Survey, and Rev. Riggs will be teaching the course "Under-

standing People." Classes will continue for a 12-week period. A nominal fee of \$5 is being charged for each course.

Although the UCBI is sponsored by the Liberty Association of Tennessee Free Will Baptists, the institute will be interdenominational and area-wide in its scope of operation, according to the announcement from the Executive Committee of the Liberty Association. This committee will serve as board of directors for the school.

CITIZENS PROTESTING CURRENT TELEVISION TRENDS

WASHINGTON, D.C.— The Federal Communications Commission may be deluged with petitions protesting the current trend in television programming if a letter-writing campaign is as effective nationwide as it has been in several areas of the United States.

Concerned citizens have long been urged to write local television stations, the major networks and show sponsors voicing their opinions. Now it is recommended that they extend their protests to the Federal Communications Commission and their respective congressmen, senators and all others in places of public responsibility. They should protest the increasing use of profanity and vulgarity, references to extramarital sex and other immoral practices, and the high number of television shows which are dominated by extreme violence.

Citizens should press public officials to use their influence to pass and execute any necessary laws to eliminate undue references to these offenses which are polluting the air waves of television and, to a lesser extent, radio.

The address of the Federal Communications Commission is simply Washington, D.C. 20554. Check a local source for addresses of public officials in your area.

CHURCH PERSONNEL CHANGES

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

PASTORATES

ALABAMA

Terry Beck to Howard Grove Church, Cottonwood from educational director, Shady Grove Church, Durham, North Carolina

ARKANSAS

Early White to Faith Church, Jonesboro from Mt. Pleasant Church, Hamburg

GEORGIA

Billy Sharpston to Bellview Church, Colquitt from First Church, Vernon, Alabama

MISSOURI

Denzil Durbin to First Church, Poplar Bluff from First Church, Sikeston

OHIO

Bill Adkisson to Free Will Baptist mission, Newark from Malden Church, Malden, Missouri
Pat Bailey to Altoona Church, Glenroy

OKLAHOMA

James Cearley to Tecumseh Church, Tecumseh from Stobtown Church, Ardmore
Curtis "Pete" Butler to Murry Spur Church, Spiro from Crowder Church, Crowder

SOUTH CAROLINA

H. Reedy Saverance to Mt. Elon Church, Pamplico

TEXAS

M. L. Sutton to Faith Church, Wichita Falls
Dennis Henderson to First Church, Bryan from West Columbia Church, West Columbia, South Carolina
Roger Vaughn to Zion Church, Corpus Christi
Floyd Brawley to Faith Church, San Antonio
Louis Nettleton to First Church, Austin

OTHER PERSONNEL

FLORIDA

Ken Rogers to principalship of Community Christian School, Deerfield Beach from pastorate of First Church, Houston, Missouri

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Currently . . .

By
EUGENE WORKMAN
Administrative Editor

The **Memorial FWB Church, Fresno, California**, may have set a record among Free Will Baptists for per capita giving in 1976. The 12-year-old congregation gave over \$53,000 to local and outside causes. While there may be numerous churches who have given more during a year's time, not many have done it with an average attendance of 106. This means that every member of the Memorial Church gave nearly \$500 in 1976. Two-thirds of the total budget went to meet local expenses while 1/3 went to outside causes. **Rev. Lonnie Rolen**, church founder and current pastor, says the church and its members believe in tithing plus.

Ohio's State Ministers' Retreat had an unusual twist this year when over half of the 49 people present turned out to be laymen of the state. Thus the program for this retreat held February 8-11 near Big Prairie, Ohio, was revamped to include a 2-hour discussion on the layman's role in the local church. **Executive Secretary Alton Loveless** and the planning committee hope to include a greater emphasis for laymen at next year's meeting. Speakers for the retreat this year were **Missionary Joe Haas, France**, and the **Rev. Joe Ange**, director of religious activities at Free Will Baptist Bible College, Nashville, Tennessee.

The adult Sunday school classes of the **First FWB Church, Benton, Illinois**, enjoyed an unusual night of fellowship and food with a "wild game dinner." Two men of the church furnished most of the wild game. However, the wife of one of the men bagged the deer for the occasion. **Pastor Gene Norris** said the most asked question of the evening was "What's this?"

The **Sunday School Alliance of Illinois** has voted to purchase 25 acres approximately 4 miles northeast of Ewing, Illinois, as the site for the new state youth camp. The property is approximately 2 miles north of the **Webb's Prairie FWB Church**. The purchase agreement is contingent on whether or not Leslie Enterprises will agree to erect the desired buildings and other facilities on this site. Leslie Enterprises reportedly wants the present site of the youth camp in Benton for commercial development.

Combining the annual Bible Conference with Hospitality Days for prospective students made **California Christian College, Fresno** a beehive of activity March 9-11. Speakers for the conference were **Executive Secretary Rufus Coffey**, Nashville, Tennessee; Oklahoma pastor **Connie Cariker**, Tulsa; and **Ed Hyatt**, registrar at CCC. **Wade Jernigan** is president of this West Coast college.

Every Sunday for 12 years **Harold and Thelma Oatley** have visited a local nursing home in **Toledo, Ohio**. Every other Friday they visit a second nursing home. This couple serve as coordinators for the nursing home ministry of the **First FWB Church, Toledo** where **Fred Taylor** pastors. Truly this couple seem to have found their place of service. Their faithfulness to this obligation is certainly to be commended.

Pastor Roger Johnson reports that over the last 5 years the Sunday school average for the **Harrison FWB Church, Minford, Ohio**, has increased 56 percent. An air of excitement is prevailing throughout the congregation as definite progress is being noted in the church program, according to a church spokesman.

Golden wedding anniversaries are more common these days than ever before, and 50 is a lot of years. But 65 years of wedded life is definitely an unusual record. The **Huntsville FWB Church, Huntsville, Arkansas**, recognized this uncommon milestone by participating in the 65th anniversary observance for **Deacon and Mrs. James Alvin Harrington** in December. Fellow church members joined the Harrington's 9 children who were present for the occasion as well as several of their 80 grandchildren. **Eldon Bagwell** pastors.

Six miles from Kentucky's capital city of Frankfort, **Joey B. Murphy** is seeking to build a Free Will Baptist witness in **Lawrenceburg, Kentucky**. Last May 10 the first services of the **First FWB Church of Alton** were held. Currently the attendance averages 11. A first anniversary service is planned in May with a goal of 50 in attendance. Pastor Murphy has recently been named to *Who's Who in Religion*, published by the Marquis Publishing Company, Chicago.

Seven years ago the **Sharon FWB Church, Belmont, North Carolina**, was organized. The church property, which includes approximately 10 acres of land, is valued near \$150,000. Attendance in Sunday school now averages 203. **Rev. Odell Cook** is pastor.

Pastor Terrell Holland and the congregation of the **First FWB Church, Miami, Oklahoma**, have recently moved into their new auditorium. The building has new furnishings throughout.

For several weeks **Horton Heights FWB Church, Nashville, Tennessee**, has been studying the book of I John. When **Pastor Harold Critcher** reached the "loving in deed" emphasis of the Epistle, he distributed 4" x 6" cards to the congregation and asked everyone to write practical ways in which each was willing to express love to members of the body. The list included teaching basics in piano, repairing clocks and radios, loaning an extension ladder, decorating cakes, teaching knitting, and helping with income tax forms. The pastor encouraged the fellowship to feel free to call on fellow believers when they needed assistance in specifically named areas.

Attempts to meet the needs of the congregation of the **Horton Heights FWB Church** were further evidenced at the annual "Marriage Enrichment Seminar." Instead of guest speakers, **Pastor Critcher** used cassette tapes covering a variety of subjects on marital relationships. In Sunday school

rooms throughout the church, he placed a cassette player and tape and posted on the room's door the name of the tape being played. Seminar participants could then choose the tape to which they wished to listen. At the end of the hour the group re-assembled for a time of sharing significant ideas gleaned from the tape messages or highlights from the materials previously given to participants which emphasized various facets of marriage. The event concluded with a catered lunch.

The congregation of the **Mineral Springs FWB Church, Mauldrow, Oklahoma**, recently completed a new 2,400 square foot educational building which doubled their teaching space. This welcomed addition came none too soon as the church enjoyed 68 conversions, over 50 baptisms and 50 new members last year. **Bob Ballard** pastors.

Who would consider a blood pressure clinic in a church as a means of outreach? Perhaps not everyone would, but **William Luke**, a member of the **Sylvan Park FWB Church, Nashville, Tennessee**, uses this outlet on behalf of the church. **Pastor Bob Jones** says the clinic is maintained at the church once a month for members as well as outsiders. Thus some contacts are made in this manner. Mr. Luke, who is a World War II medic and a disabled veteran, checks the pressure and recommends that a person see a doctor if abnormal pressure is registered. Mr. Luke also maintains a cassette ministry for the church, recording each Sunday morning worship service for the benefit of shut-ins and those who are ill. The cassette tapes are exchanged weekly. Mr. Luke ministers to approximately 16 individuals each week. If a person doesn't have a cassette player, the church furnishes one. Thus the shut-in does not feel that he is completely isolated from the church even though he is not physically able to attend.

Sunday school attendance at **North Modesto FWB Church, Modesto, California**, is experiencing some new records, according to **Pastor Ronn Jackson**. On January 30 there were 174 people present, jumping the average for the month to 145. In January, 1976, the average was 116; while in January, 1975, it was only 49.5. Some of the growth can be attributed to the newly established Junior Church of Tomorrow, which almost immediately after establishment outgrew its quarters. Therefore, that group now has reversed its Sunday school and worship time so that it can meet for worship in the main auditorium while Sunday school is being conducted for the other age groups of the church. Then during the main worship hour for the church, the junior church members are having their Sunday school lesson. Pastor Jackson says this is his first bout with room problems, and he finds it more interesting than any problem that he has previously experienced. The group is investigating ways to gain more space.

The capstone to any high attendance day is actually the number of decisions recorded. **Pastor Milburn Wilson, Sherwood Forest FWB Church, El Sorbrante, California**, reports 28 decisions for Christ during Sunday



CURRENTLY . . . (Cont. from page 23)

morning worship February 13, attended by about 550. The Sunday school attendance of 468 for that morning set a new record.

The teens of **College Lakes FWB Church, Fayetteville, North Carolina**, tasted the true meaning of love—giving—at their recent sweetheart banquet. The king and queen of the occasion were chosen according to the number of votes they secured with contributions to be given to the account of **Home Missionary J. D. Norris**. Each vote was worth 1c. A total of \$211.60 was raised. **The Rev. Eddie Hodges**, assistant pastor of the church, spoke at the banquet. **Pastor Bobby Smith** stated that over half of the teens present were originally reached through the church's bus ministry.

The ladies of the **First FWB Church, Murfreesboro, Tennessee**, who do not regularly work outside of the home have started a prayer luncheon each Tuesday. They meet for a time of prayer, fellowship and lunch. These times together are expected to result in physical and spiritual refreshment. **Dr. J. D. O'Donnell** pastors.

The foundation is laid, and the walls are going up on the **First FWB Church, Iuka, Mississippi**. The group began as a mission in April, 1975, and was officially organized August 27 of that year with 27 charter members. Their new church plant is located on Pleasant Hill Road near a future 4-lane highway. According to a church spokesman, they plan to complete the basement and occupy it while completing the rest of the building. They are presently meeting in rented facilities. **The Rev. Dallas Jack Jones** is pastor.

The Rev. Ronald Creech, promotional director for North Carolina Free Will Baptists, has resigned that position effective on or before April 25. Mr. Creech has served in that position for over 10 years. His plans for the future are indefinite.

Grace FWB Church, Rocky Mount, North Carolina, recently voted to have kindergarten and grades 1-12 next year in the program of Grace Christian School. They set a goal of 120 students for the first year and the first week after approval registered 21 students. The men of the church will be assisting in remodeling some of the church facilities to prepare for school space.

What church at times doesn't find itself bogged down with an excessive number of board meetings? This was the case at **Capitol Hill FWB Church, Oklahoma City, Oklahoma**; so **Pastor Homer Young** suggested that all boards meet on a staggered time schedule one night per month. The schedule was started in February. This should free board members to participate in CTS classes and eliminate arriving before and staying after other regular services. Perhaps other churches ought to consider this idea.

Attendance, participation and the spirit of the **Mid-South Pastor's and Worker's Conference**, held February 14-16 in **Guin, Alabama**, has been rated excellent, according to many who attended. Host pastor **Richard Cordell** and the people of the congregation are to be commended for the plan-

ning and preparations. The next conference will be held in Birmingham, Alabama, February 13-15, 1978.

Victory FWB Church, Goldsboro, North Carolina, has extended the outreach of the church with a television program, shown on channel 22 in Goldsboro each Sunday at 12:30 p.m. In addition to the singing, there is an interview with a member of the church, and pastor **George Lee** brings about a 12-minute message.

Two midwest churches have begun dual sessions of Sunday school and worship each Sunday. They are the **West Tulsa FWB Church, Tulsa, Oklahoma**, **Connie Cariker** pastor and the **First FWB Church, Salina, Kansas**, **Trymon Messer** pastor. Not only does this alleviate the crowded conditions in the educational spaces and auditoriums, but it also allows more workers to be used in the church programs. Pastor Cariker says, "We believe that this move will enable us to reach more people for Christ."

An interesting way to raise support for a special one-time project was recently demonstrated at the **First FWB Church, Berkely, Missouri**. On a specific Sunday the church voted to receive a special offering for the project and to match the amount received from the General Fund. They set a minimum to be given from the general fund and a maximum. That sounds like a logical incentive to help our church families make an extra effort in giving. **Bill Van Winkle** is pastor.

Pastor Jim Puckett, Southern Oaks FWB Church, Oklahoma City, Oklahoma, has organized the visitation program of the church in such a way that members may choose the areas in which they wish to work. A ministry to the sick and elderly meets during the day with the evangelism visitation and follow-up visitation utilizing the evening hours. Each area has its own director.

The Sunday school of the **Shiloh FWB Church, Bristol, Virginia**, had 34 members with perfect attendance records in 1976. Of that number one young lady, 16-year-old **Cindy Malcom**, received a 16-year pin. She has a perfect attendance record for her entire life. These faithful people have helped to bring the Sunday school average in the Shiloh Church from 83 in 1972 to 143 for 1976. **Walter L. Statzer** pastors.

First FWB Church, Ada, Oklahoma, is a strong supporter of the Cooperative Plan of Giving, but it also supports 13 other different ministries outside of the regular church programs. **Pastor Delbert Akin** has been instrumental in helping the congregation see the need in areas beyond the local church.

Realizing the need for helping to train local church leaders, **Pastor Lewis Perry, Victory FWB Church, East Wenatchee, Washington**, will be conducting a teacher-training session each Sunday evening. Evangelical Teacher Training Association material will be used. The congregation rejoiced recently when the final payment of \$2,685.54 was paid to the former owners of their present church building. The amount was the remainder of the equity of the building. The payment was made possible by a generous gift from a Christian couple in Oklahoma.

The auditorium and vestibule areas of **Fellowship FWB Church, Flat River,**

Missouri, are undergoing remodeling. **Pastor Grant Saverance** says there will be new paneling, painting, pews, pulpit furniture, carpet and windows. The remodeling project is expected to take 3 months.

The congregation of the **Riverview FWB Church, Bettendorf, Iowa**, evaluated the outstanding events in their church life for 1976 and rated the following events by individual ballot: (1) winning in the National Sunday School Enlargement Campaign in October; (2) burning the bonds on the church; (3) achieving a record Sunday school attendance of 241; (4) experiencing the October revival. **Owen Gainey** is pastor of this group.

The good people of **Union Chapel FWB Church, Chocowinity, North Carolina**, are making their parsonage more comfortable for **Pastor and Mrs. Paul F. Hall**. The new addition of nearly 500 square feet will include a large master bedroom with walk-in closet and bath, utility porch, and storage room.

The weekly "Good News from Fellowship" radio broadcast, conducted by **Pastor Winston Sweeney, Fellowship FWB Church, Kingsport, Tennessee**, had an added dimension on March 5 when the broadcast was made from Jerusalem, Israel. This was done by telephone. Pastor Sweeney and other Free Will Baptists were on a tour of the Holy Land at the time.

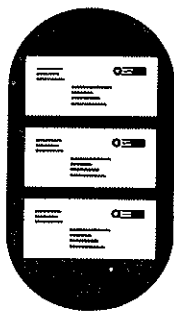
Pleasant Hill FWB Church, Bonifay, Florida, for the first time is beginning a full-time outreach. **The Rev. Bob White** led the people in their efforts to become a full-time church.

The youth of the **First FWB Church, DeSoto, Missouri**, have exceeded their goal of \$500 by raising approximately \$1,100 for "Stack the Racks," the National Youth Conference Project. Their latest endeavor, an all-night rock-a-thon, netted \$675. After a night of rocking their chairs, breakfast prepared by the ladies of the church was a welcomed climax. The national project will benefit the library of **Free Will Baptist Bible College, Nashville, Tennessee**. **Pastor Charles Miller** is not only rejoicing in the success of the youth project but also in the fact that the church parsonage is now debt-free. Just 5 years from the time the parsonage was financed, the last payment on the 20-year loan was repaid.

During the first month of the new year **Pastor A. J. Looper** and the congregation of the **Winfield FWB Church, Winfield, Alabama**, witnessed 26 salvation decisions and over 50 rededications. What a great way to begin the year 1977!

The Church Training Service of the **Tupelo FWB Church, Tupelo, Mississippi**, is the latest member of the "100 Club" sponsored by the **National CTS Department**. In order to become a member, a CTS must successfully average 100 or more in attendance for 3 consecutive months. **Pastor Billy Bevan** and **Larry Gunnoe**, Minister of Music and Youth, are thrilled that the Tupelo CTS has averaged over 100 for 7 consecutive months. They were duly honored with a plaque from the National CTS Department.

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



OUR READERS COMMENT

NEWSMAN COMMENDS MAGAZINE

Your January issue is both attractive and interesting.

Being news-oriented myself, I am particularly pleased with your treatment of news. Church members need to know what their own denomination is doing and what other Christians are doing.

Other content is also of interest, even to non-Free Will Baptists.

The layout and design, plus the excellent reproduction give an overall clean impression that many denominational publications miss.

Bob Bell, Jr.
Church News Editor
Nashville Banner
Nashville, Tennessee

ENLARGED FORMAT PROVES AID TO RADIO MINISTRY

Just a note as I renew my subscription to let you know I appreciate the significant improvements made in CONTACT magazine. I am especially interested from the standpoint of our radio listening audience because a number of items present the religious news and items of interest to the Christian public. These items are so well and briefly written that they make a very interesting insertion in my radio broadcast.

Rev. Guy F. Owens, pastor
Liberty FWB Church
Durham, North Carolina

NATIONAL MAGAZINE BETTER NOT JUST BIGGER

I have been a reader of CONTACT ever since its beginning. The enlarged format of our denominational magazine helps to make it a better periodical, not just bigger. I appreciate the broad and unbiased coverage of the wide range of religious news. The short "newsy" notes along with the more lengthy articles give our national magazine a good balance. Keep up the good work!

Ben Scott, pastor
First Free Will Baptist Church
North Little Rock, Arkansas

MISSIONARY RANKS CONTACT AS QUALITY MONTHLY PUBLICATION

Congratulations for making CONTACT what it is!

The personal interview approach, news of the religious community and good articles, making honest studies and approaches to find which methods and procedures in evangelism are valid, have made CONTACT worth my while. I'm thrilled to see studies such as motivation, values, etc. coming to the forefront and being discussed more often and more openly in our denomination.

The new size with news of world events and statistics has especially captured my interest.

The article, "Watch your Wait" [January, 1977], called to my attention the fact that it would be very appropriate to have a page on new book reviews to keep us informed on quality reading.

Because of your wise discernment in materials adequate to keep today's generation informed, it is my opinion that CONTACT can now be placed in the ranks of the quality monthly Christian magazines.

Dock Caton
Madrid, Spain

CONTACT MAGAZINE FILLS NEED ON MISSION FIELDS

I commend you for the good work that you are doing with CONTACT. It is living up to its name and becoming more informative with each issue. The column "Currently" is always interesting. It helps us to stay fairly up-to-date on happenings in churches and with people that we know but do not see very often.

Earnie Deeds
Minas Gerais, Brazil
South America

Thanks for your work on CONTACT. We look forward to getting it each month. A missions page or half-page might help us.

Jimmy Aldrich
Bondoukou, Ivory Coast
West Africa

We look forward to receiving each issue of CONTACT. We get very little news of our churches except through the magazine. We pray for you and your ministry.

Carlisle Hanna
Sonapurhat, West Bengal
India

NEW SIZE ADVANTAGEOUS

... I want to tell you how much I enjoy the "new" CONTACT. I feel that the new size will be able to aid our people more and will encourage subscriptions.

Rev. Don Pegram, pastor
First FWB Church
Newport News, Virginia

LAYMAN SAYS GUEST EDITORIAL DISTORTS SCIENTIFIC FACTS

Isn't it a pity that some modern-day believers will not honestly face the fact that the wine of biblical days did indeed contain alcohol and that if a man was gluttonous over it, he could get as "drunk as a skunk" as the believers were falsely accused on the Day of Pentecost (Acts 2:13,15)?

The causes of natural fermentation were unknown until 1857 when Pasteur was able to demonstrate that it was caused by living organisms; and it would, therefore, be logical to conclude that if the cause was unknown prior to that time, so was its prevention. Why else would it have been necessary to store the "new wine" in the "green wine skins" (Luke 5:37, 38)?

When freshly squeezed grape juice is exposed to the air, it is immediately infected with the wild yeasts that are present. The simple sugar glucose found in the juice decomposes into 2 molecules of alcohol and 2 molecules of carbon dioxide plus a release of energy. When the alcohol content reaches 12 to 15 percent, the process comes to a halt; and the fermenting liquid will then eventually become vinegar.

All evidence, biblical and secular, points to the fact that the wines of Jesus' day did indeed contain up to 15 percent alcohol and that overindulgence, DRUNKENNESS, was the sin, NOT the act of drinking in itself. For the believers to have been "drunk with new wine," they would have to have been engaged in hard, continuous drinking all night long—not only a sin in the eyes of the Jews, but a great social disgrace as well.

Early Free Will Baptists in Eastern North Carolina made brandy by distilling grape wine, and even ministers engaged in its use in moderation—by the dram. And no one questioned their Christian experience or testimony. It was only after the advent of prohibition that "dram-drinking" became unacceptable behavior for Christians in Eastern North Carolina. This information was passed on to me some years ago by a dean of Free Will Baptist preachers in that part of the country.

To suppose that Jesus and the early church observed the Lord's Supper with canned Welch's grape juice is the height of folly. We do not condone social drinking, not on the basis that nonalcoholic wine was available to the early church, but rather on the basis of doing so for the sake of a good testimony.

Let us be totally honest in our interpretation of biblical subjects and principles. Let us not stoop to the distortion of plain scientific facts in order to support a position, but let us rather adopt the Pauline principle of liberty as outlined in I Corinthians 8:9-13.

We do not disagree with Rev. Lee's conclusions, only with the method by which he arrived thereat.

Allen C. Messer, Jr.
Ashland City, Tennessee

OUR READERS COMMENT (Cont. from page 25)

READER SAYS, "GRAHAM DIDN'T SAY THAT"

Several denominational publications have recently carried an article that causes me some concern. The article in question is entitled "The Shocker of 1976" [CONTACT, February, 1977] and is written by Pastor G. C. Lee, a fellow pastor whom I hold in high esteem but with whom I wish to respectfully disagree.

Pastor Lee said that the shocker for him was "when Dr. Billy Graham... declared that it was all right to drink an occasional highball and that he does not believe the Bible teaches 'teetotalism.'" Pastor Lee stated, "This profound revelation came just in time to encourage millions of borderline alcoholics to believe that just one for the road, especially on New Year's Eve, cannot possibly hurt a thing!"

Let me clarify at this point that I am not disagreeing with Pastor Lee's conclusion that Christians should not use alcoholic beverages. I am an unapologetic teetotaler, and I preach teetotalism. Neither do I feel compelled to defend Dr. Graham. What I am concerned about is the irresponsibility shown by the writer of the article in question and the editors who have published it without getting the true position of the man they attacked....

To be sure, the original error was with the reporter of the secular newspaper who misquoted Dr. Graham. But have we not come to expect such distortion of evangelical views by the secular press? Is not a Christian obligated to get all the facts before maligning a brother in Christ, especially in print?

Pastor Lee stated in his article, "I have been waiting for him [Dr. Graham] to say he has been misquoted or misunderstood, but that statement has not come." For a 13 cent stamp Pastor Lee or anyone else could, in fact, get Dr. Graham's position clarified fully by writing to the Billy Graham Evangelistic Association, Minneapolis, Minnesota 55400. [Graham's position was clarified in the March issue of CONTACT, page 36.—Editor]

In my opinion, Dr. Graham's argument [presented in his clarification] against alcohol consumption is a much stronger one than what Pastor Lee submits. Lee's argument that the wine of the New Testament was grape juice rather than fermented wine is on shaky grounds at best. If it were only grape juice, why did the Apostle Paul command that the deacons be "not given too much wine," but the bishops required to use no wine at all? (See 1 Timothy 3:3,8.) Many evangelical scholars, including at least 2 Bible professors at Free Will Baptist Bible College, believe the wine of the New Testament was fermented wine.

The case for "teetotalism" today is best made, in my opinion, from the point of view of the Christian's becoming a stumbling block to his brother (Romans 14:21 and others) and the dozens of Scriptures condemning drunkenness. (See Isaiah 28:1; 5:11; Habakkuk 2:15; Romans 13:13; Ephesians 5:18, etc.)



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COOPERATIVE PLAN OF SUPPORT February, 1977

RECEIPTS:

State	February '77 Co-op	February '77 Design.	Feb. '76	Yr. to Date
Alabama	\$ 2,755.38	\$ 9.80	\$ 9.80	\$ 742.56
Arkansas	842.25		2,877.96	4,237.83
California	16.66		685.96	1,650.42
Florida	162.80		1,127.61	33.32
Georgia	69.84		304.59	388.06
Idaho	822.39		61.83	69.84
Illinois	50.00		1,055.06	2,222.25
Indiana			95.92	50.00
Iowa			155.55	399.11
Kansas	90.48		246.93	133.95
Maryland	40.00		60.00	209.56
Michigan	499.96		50.31	499.96
Mississippi	62.55		45.85	130.27
Missouri	5,256.43	(5,256.43)	5,152.95	5,256.43
New Mexico			131.66	
North Carolina	121.85	(50.00)	182.95	246.85
Northeast Assoc.			34.12	
Northwest Assoc.	215.15		106.14	215.15
Ohio			459.56	10.00
Oklahoma	6,453.89	(6,453.89)		10,048.06
Tennessee	1,416.43	(600.00)	24.49	1,973.57
Texas	352.57	(15.00)	25.00	629.01
Virginia	31.58			86.21
Virgin Islands	113.00			209.00
West Virginia	34.48	(34.48)		62.81
Totals	\$19,407.69		\$12,894.24	\$ 29,504.22

DISBURSEMENTS:

Executive Office	\$ 6,905.90	\$(1,567.83)	\$ 6,414.45	\$ 13,823.48
Foreign Missions	4,429.35	(3,996.46)	2,199.94	5,569.91
Bible College	2,691.12	(2,271.93)	1,667.55	3,209.56
Home Missions	2,388.22	(2,095.04)	1,197.37	3,010.34
Church Training Serv.	1,230.62	(981.64)	650.69	1,590.98
Retirement & Ins.	1,045.99	(846.82)	587.30	1,332.49
Layman's Board	428.60	(370.50)	124.96	616.13
Commission on Theological Liberalism	120.65	(112.34)	51.98	169.93
Miscellaneous	167.24	(167.24)		181.40
Totals	\$19,407.69		\$12,894.24	\$ 29,504.22

It is my hope that our Free Will Baptist editors and writers who have scandalously misrepresented the views of Dr. Billy Graham on the use of alcoholic beverages will publicly apologize and set the record straight. Let's continue to cry out against the evils of alcoholic consumption, but let's do it on truly biblical grounds.

Andy W. Lay, pastor
Evangel Free Will
Baptist Church
Webb City, Missouri

PASTOR-AT-LARGE EXPRESSES APPROVAL OF MAGAZINE

Just a line... to express my appreciation... for CONTACT. It seems to get better and better. I appreciate all of the articles, but "Currently" gives us information across the country. ...

Rev. John West
Tulsa, Oklahoma

GUEST EDITORIAL A REAL DISAPPOINTMENT

I always look forward to receiving my monthly copy of *CONTACT* magazine. It provides me with vital information concerning our denomination and even inspires me as I labor in the Lord's work. You have continued to evaluate and improve your publication, and Free Will Baptists across our land can be proud.

I was very disappointed to see the guest editorial in the [February] issue. Certainly in this day and time concerned Christians must become an active voice in the issues that affect our quality of life. Yet, in doing so we sometimes tend to be overly sensitive; and when our ears are touched by some "hot" item, we embarrassingly overreact.

Long before the current issue arrived, it was public knowledge that Billy Graham had been misquoted; and he adequately corrected the misstatement. Furthermore, as Christians we must look at the ethical side of this matter. Are we proclaimers of truth? Is it possible that some well-intentioned people are on the lookout for the least amount of dirt on someone merely because they differ philosophically? I'm afraid so.

I am shocked that a reputable publication like *CONTACT* did not seek to validate the story. (At least it appears so.) Especially since Graham is a fellow believer, it would be proper to ask him personally before slandering his name, would it not?

Dr. Graham is not my hero; yet I feel an obligation to him because he is within the Body of Christ. I am sure you would desire the same consideration.

Concerning the subject matter itself, shouldn't we admit that abstinence is taught by implication, instead of trying to formulate a weak argument by distorted exegesis?

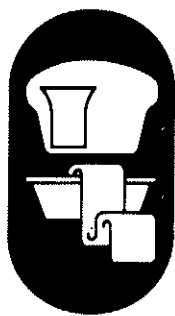
Daryl W. Ellis
Arnold, Missouri

FINDS ARTICLES ABOUT GRAHAM AND HARGIS DISTASTEFUL

I find the articles about Billy Graham and Billy James Hargis very distasteful. If indeed they need to be exposed, why not have concrete evidence that these things are true before publishing such statements

I'm a member of the Free Will Baptist Church in DeSoto, Missouri, and I certainly don't believe in alcohol in any form. Neither do I like gossip such as this. After you read articles such as this, even if they are proven false, what is said still remains in the back of your mind. The article states, "I have been waiting for him to say he has been misquoted or misunderstood." Whose word should weigh more in the eyes of Christians—the world or a servant of God?

Mrs. Doyle Speer
DeSoto, Missouri



CHRISTIAN DOCTRINE

The Local Church on Review

PART VII

By Leroy Forlines

In this article I want to discuss the mission of the church. The basic mission of the church is set forth in the Great Commission (Matthew 28:19-20; Mark 16:15; Luke 24:47,48; and Acts 1:8).

In Matthew 28:19 the word that is translated "teach" is not the word that is usually translated "teach." It is the word *mathetevo*, which means to make disciples. Making disciples involves getting the person to accept Christ and acknowledge this by being baptized (Matthew 28:19), but it does not end there. The ministry of making disciples also involves "Teaching them to observe all things whatsoever I have commanded you" (Matthew 28:20). The word that is translated "teaching" in this verse is different from the word used in verse 19. The word in verse 20 is correctly translated teaching. The person who is converted must be taught to obey the teachings of Christ.

It can be seen that the Great Commission involves a responsibility to get the Gospel to sinners. Insofar as it is reasonably possible, the church is responsible for being effective in leading people to receive Christ. One would gather this from the command to make disciples (Matthew 28:19). It is not enough to simply let people know about Jesus. The church is responsible for being fruitful. We have to be careful in deciding what constitutes being fruitful in a given case. It is far more difficult to get people converted in some areas than others. This being true, there is no universal standard for determining what should be expected in terms of fruitfulness.

The church has an obligation to converts for the rest of their lives. Getting a person converted is not the end of the church's responsibility but the beginning. The church is obligated to declare the whole counsel of God to the Christian. (See Acts 20:27; note also 20:20.) The saints must be equipped for service (Ephesians 4:12 and II Timothy 3:17). This includes helping every person who cares and is responsive to find some place of usefulness. The church is obligated to help Christians develop into mature, well-grounded and stable Christians (Ephesians 4:13,14).

The church should work to build an atmosphere of Christian love and fellowship in which saints can feel free to share their burdens with someone who cares (John 13:35 and Galatians 6:2). Every reasonable effort should be put forth to help those in the church to come to grips with coping with life by appropriating the power of God and the truth of God (John 10:10b).

The church must focus both on evangelism (the ministry to sinners) and edification (the ministry to saints). A single focus on one of these will not guarantee the other as a by-product. Each contributes to the other, but for the church to be obedient and successful, it must make a deliberate effort in each area. ▲



OUR WOMEN SPEAK

Victory or Defeat?

By Anne Worthington

Has God ever used the testimony of another Christian to trigger an introspection of your own life?

This happened to me recently as I reread the booklet, "Victory in Christ," the personal testimony of Robert C. McQuilkin, founder of Columbia Bible College, Columbia,

South Carolina.

"Looking into God's Mirror," chapter one of this booklet, startles the reader with the statements that it is possible to be saved and yet be a defeated Christian; it is possible to be hard at work in religious things and yet miss the joy and wonder of a life controlled and empowered by the Holy Spirit. As I looked into God's mirror, I saw that this was true of myself.

As Dr. McQuilkin looked into God's mirror, he became dissatisfied with his Christian life. It was one of defeat. He recognized that there was a lack of joy and peace. The Scriptures said to be anxious in nothing, and he was anxious about everything.

Psalms 19:10 describes God's Word as sweeter than honey and more to be desired than gold, but the Bible had no such fascination to him. There was also failure in his prayer life.

Again as he looked into God's mirror, he realized that God had a way of deliverance in temptation; but he had victory over practically none of his temptations. Over and over again the same failures would occur.

Another concern was that he saw practically no miracle results from his constant religious activities. He was fruitless.

Then God used the mirror of another life. It was while he was attending a missionary conference that he heard Charles G. Trumbull, then editor of *The Sunday School Times*. Mr. Trumbull shared his personal testimony, which had been the same conflict Dr. McQuilkin was experiencing. He had struggled with 3

great needs in his life for over 20 years. The first was fellowship. He had no fellowship with Christ. Prayer and Bible study meant nothing. There was no peace and joy. Secondly there was no freedom. He yielded again and again to the same old temptations. Thirdly there was no fruitbearing. He worked hard in various religious activities, yet with little results.

Dr. McQuilkin was startled that this older Christian should be describing so accurately the needs of his own life. He immediately sought his counsel.

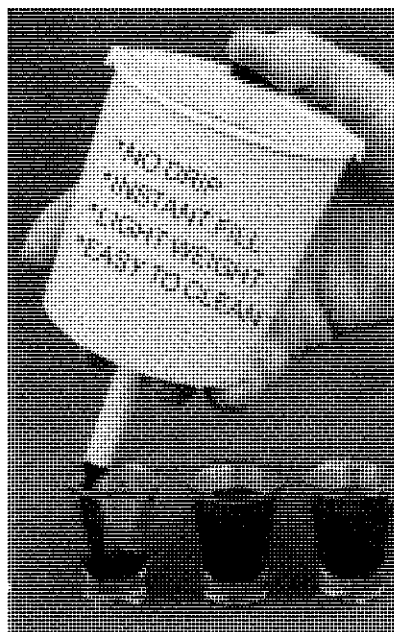
There was no magical formula. It was just simply surrender and then believe, taking God at His Word. First he surrendered all his sins. Secondly he surrendered the doubtful things in his life. They were things he didn't call sin but was doubtful about. Thirdly he surrendered the things that he counted good, along with his life plans.

It was then he realized he must surrender the past with all its sins and failures. He must also surrender the future with its unseen problems and unknown paths and be assured that God will take care of every need. Surrender was not surrendering things, but giving up one person to the control of Another. With surrender taken care of, his part now was to believe that God was meeting and will meet every need. In other words, he had to have faith.

The secret of continuance in victory is to go on as one has started, yielded and trusting. Bible study and prayer are essential to a normal, healthy Christian growth. Another essential is instant confession of sin when conviction comes. Equally important is witnessing. Nothing is more conducive to Christian growth than winning others to Christ. Christian fellowship and faithfulness in attending church services are other means of victory along with discipline in one's Christian life.

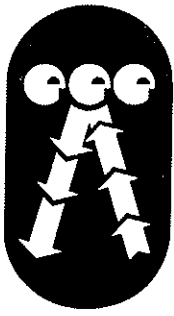
ABOUT THE WRITER: Mrs. Worthington is a graduate of Columbia Bible College, Columbia, South Carolina. She and her husband Dr. Melvin Worthington, who is pastor of First Free Will Baptist Church, Albany, Georgia, have 2 teenage children. She serves as recording secretary for the Woman's National Auxiliary Convention. ▲

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NEWS OF THE RELIGIOUS COMMUNITY

U.S. 'THIRSTING' FOR WHOLESOME TV FCC CHAIRMAN TELLS BROADCASTERS

WASHINGTON, D.C. (EP)—The American people are "thirsting for (television) programming which is decent, wholesome and family-oriented, programming which will further the basic moral and spiritual values of our country and not degrade or destroy them."

That assessment of what U.S. viewers want was offered by Richard Wiley, chairman of the Federal Communications Commission (FCC), speaking to the annual convention of National Religious Broadcasters here.

"While I do not believe that government regulation in this sensitive First Amendment-oriented area is either feasible or constitutionally appropriate, I continue to feel that the broadcast industry has a tremendous moral responsibility to its audience—and particularly to the child viewer," Mr. Wiley said.

"And whatever personal cost it may mean to me, I can assure you that I will not waiver from this position," he added.

ALEX HALEY GIVES CREDIT TO GOD FOR TV'S MOST-WATCHED 'ROOTS'

LOS ANGELES, Cal. (EP)—ABC's 12-hour presentation of "Roots" became the most-watched program in TV history because "the American public really wants more meaty, true, solid fare than is afforded it on television," author Alex Haley commented.

"Beyond that, I would soberly and somberly ascribe it to God Himself. There is no man, no committee of men or women who could sit down with whatever media expertise and predictably create a program or an event of any kind of comparable, spontaneous national response."

Haley, who considers himself "very church-oriented," said the response to "Roots" was "awesome. We don't even know yet the ramifications. A whole nation's perspectives could be radically influenced in the space of one week."

EDITOR'S NOTE: It should be understood that the film production exaggerated and overdramatized what Mr. Haley actually wrote in his book.

GOOD NEWS BIBLE SOLD ONE MILLION FIRST MONTH

NEW YORK, N.Y. (EP)—During the first 30 days on the market, the Good News Bible topped the one million mark in sales, according to the American Bible Society.

The agency published the easy-to-read, common-language Bible the first of the year.

FASTEST GROWING SUNDAY SCHOOLS ARE ANALYZED BY MAGAZINE

WHEATON, Ill. (EP)—America's fastest growing Sunday schools of 1976 followed certain "principles of growth" which can be valuable to all churches, according to *Christian Life* magazine, which sponsors an annual competition.

The fastest-growing Sunday school, 1975-76, was the Westside Assembly of God, Davenport, Iowa, with a growth of 1,291 per Sunday over the previous year. Average weekly attendance increased from 1,825 to 3,116.

Among the 50 fastest growing Sunday schools in each of the states were 23 Baptist churches and 11 Assembly of God congregations.

Elmer Towns, Sunday school editor of *Christian Life*, said "excitement, zeal and enthusiasm characterize the winning churches in this year's 'fastest growing' competition. Your church can have these qualities, too, if you follow the same principles."

The report noted that First Baptist Church, Hammond, Indiana, is the largest Sunday school in the U.S. with an average attendance of more than 14,000 students.

CARTER TELLS WHITE HOUSE ASSISTANTS: SPEND 'ADEQUATE' TIME WITH FAMILIES

WASHINGTON, D.C. (EP)—Top White House staff personnel have been urged in a handwritten memorandum from President Carter to spend "an adequate amount of time" with their families to assure a stable family life.

Written on White House stationery and signed "J. Carter," the memorandum follows:

"I am concerned about the family lives of all of you. I want you to spend an adequate amount of time with your husbands-wives and children, and also to involve them as much as possible in our White House life.

"We are going to be here a long time, and all of you will be more valuable to me and the country with rest and a stable home life.

"In emergencies we'll all work full time. Let me have your comments."

BRITAIN BARS ENTRY OF PRODUCER PLANNING 'PORN' LIFE OF CHRIST

LONDON, Eng. (EP)—Danish filmmaker Jens Joergen Thorsen, who caused a nationwide controversy in Britain last year when he announced plans to produce a pornographic movie there on the "sex life" of Jesus, has been barred from entering the country.

Mr. Thorsen was detained when he flew into London's Heathrow Airport from Copenhagen on February 9, and referred to the Home Office (Interior Ministry). Later Home Secretary Merlyn Rees announced in the House of Commons that Mr. Thorsen's entry into Britain was "not conducive to the public good" and that Mr. Thorsen would be sent back to Copenhagen later in the day.

The Danish movie producer has been refused permission to film his controversial "Life of Jesus" in Denmark, Sweden, France, Italy and Israel.

LUTHERAN CAUTIONS CHURCH JOURNALISTS: PRINT THE BAD AS WELL AS GOOD NEWS

CHICAGO, Ill. (EP)—A Lutheran pastor-editor of the *Christian Century* has urged denominational officials not to be afraid of reporting the bad as well as the good news about their church bodies.

"Any failure of the church to report the news of itself to the membership will bring disastrous consequences," said the Rev. Alfred Klausler, editor at large of the ecumenical weekly. "There is nothing to be gained by suppressing news about ecclesiastical sewer rats scuttling about in the church's underground regions. . . . There is always a price to be paid for building a good public relations image at the expense of honesty."

EXECUTION BY DRUG INJECTION IS SUGGESTED IN OKLAHOMA

OKLAHOMA CITY, Ok. (EP)—Oklahoma officials have been asked to consider a bill permitting the execution of criminals by the injection of fast-acting deadly drugs.

A bill has been recommended by the State Senate's Criminal Jurisprudence Committee providing that future executions be conducted by injection of "ultrashort-acting barbiturates with a chemical paralytic agent."

Such a drug would be "like drawing a curtain," according to Dr. Roy Chapman, the state medical examiner. He said there would be no pain except that caused by the prick of the needle.

WORLD POPULATION PASSES FOUR BILLION MARK

CHICAGO, Ill.—The population clock in the Museum of Science and Industry in Chicago indicated recently that the population of the world has very likely passed the 4 billion mark.

The clock ticks away at the rate of 2.2 persons per second, this figure being determined by statistics received from the Population Reference Bureau, a private agency which collects population growth data from every available source.

'SEARCH FOR NOAH'S ARK' HAS SOLD ONE MILLION COPIES IN 8 MONTHS

SALT LAKE CITY, Utah (EP)—The book, *In Search of Noah's Ark*, written by Dave Balsiger and film producer Charles E. Sellier Jr., has sold one million copies in 8 months, according to Alan Burks, director of the book division of Schick Sunn Classic Productions.

Also riding high on the popularity scales is the motion picture of the same title which has been playing throughout the U.S. Citywide it ranked number 1 or number 2 at the box office. ▲

**PAUL USELTON:
GOD'S MAN BEHIND THE
BADGE**

(Cont. from page 20)

checks and do their shopping—all in their established routine—without being afraid of being mugged.”

The Patrol Division under Uselton is also distributing whistles to elderly citizens in Nashville. “The idea is to blow the whistle on crime,” Uselton says. “When you are out alone, and anyone attempts to stop you, blow the whistle for help. It’s louder than a scream and almost always scares off the would-be assailant.”

Most of all Uselton emphasizes the need for people to be concerned about others. “We don’t have enough policemen to be everywhere at one time. We can never reduce crime unless interested people—and Christians should head this list—speak up. We need your help, and we desperately need your prayers here in Nashville and everywhere. Pray that we will have decent men and women who will work with us in law enforcement and government to make our country a better place to live.”

Of course, Paul Uselton does carry a gun and a badge, too. But he does not find his strength or his courage behind the gun or the badge. “My strength is in Christ, and that’s what enables me to go on day after day, doing the best job I can for His glory.” ▲



FROM THE BRIDGE



Violence: A Biblical Perspective

By Rufus Coffey
Executive Secretary

VIOLENCE: “The exercise of force so as to harm, injure or destroy persons or property.”

Violence has become a national scourge. Because it is increasing at a phenomenal rate, these forceful acts of aggression have become the hallmark of this age.

The outcry of an outraged, fearful, frustrated public grows louder. Legislators, educators, psychiatrists, deeply concerned citizens and even the public media debate the cause of this epidemic and vainly search for a solution. As the contagion of violence becomes more acute and spreads unabated, we sink deeper into the quagmire of a lawless society. The hope of finding a satisfactory remedy grows bleaker because our secular society is seeking to solve our dilemma by a humanistic approach rather than accepting what God has told us about violence in the Bible.

Not only has the nonreligious world ignored what God has said, but many believers have been strongly influenced by secular thought and the philosophic view-

points of humanists also. Since the Scripture speaks quite specifically about the subject of violence, we ought not ignore its teachings and the moral issue involved.

Violence is certainly a complex matter with no simple answers. Yet a look at the Scriptures will enable Christians to gain a clearer understanding of the real nature of the problem and how it can be corrected if we will heed God’s Word. Violence has been a common phenomenon throughout the history of mankind. God’s people as well as pagans have not been exempt from participating in violent activity. Christians should understand that violence is not necessarily any greater today than in any other period of history. It may manifest itself in a different manner, but it is nothing new.

The first act of violence took place when Cain slew Abel. But violence did not cease. According to Genesis 6:11-13, men had so corrupted society that “the earth was filled with violence.”

Because violence continued among God’s people (Leviticus 6:2,4), Moses gave instruction concerning how persons who were guilty ought to make restitution. David in

Psalms 55:9-11 lamented the violence that was prevalent during his time. Isaiah paints a dark picture of wickedness and violence in his day (Isaiah 59:2-7, 12,13). Likewise, Jeremiah described the violence which prevailed in Jerusalem (Jeremiah 22:17).

Ezekiel boldly declared God's coming wrath and judgment upon His people because "the land is full of bloody crimes, and the city is full of violence." Ezekiel 7:23. Numerous other references reveal the minor prophets were deeply concerned about violence and did not hesitate to denounce its evil effects.

Inasmuch as the Scriptures present violence as a perennial problem in the history of mankind, it is really ridiculous to listen to some contemporary arguments that better education, sufficient employment, improved housing, etc. would solve this problem.

The cause of violence reaches beyond one's circumstances. Certain sociological and psychological factors certainly have a bearing on one's social behavior. However, the root of the matter goes far deeper. It stems from the moral and spiritual condition of man's sinful heart. His actions are the manifestation of human depravity and the evil propensity within one's inner being as described in Romans 3:9-18.

The pressure of a pagan society dominated by Satan obviously affects one's natural state of sin. But the basic fact remains that all manner of rebellion, hostility, alienation, self-will and uncontrolled behavior grows out of the soil of one's base, sinful nature. Like any other sin, violence reflects the corrupt moral state of the individual. Because men are fed upon the straw of humanism rather than the truth of God's Word, which produces a respect for God, authority and proper behavior, the way is opened for sin and Satan to take control.

This is a fact which non-Christians do not understand or consider. Ungodly men are oblivious to the satanic forces which prompt people to disobey the social and civil order which God established.



As fallen creatures, men are in reality children of the Devil and subject to his control. But men do not have to remain in this condition. Christ came to destroy the works of Satan. Therefore, the means for overcoming the Devil is faith in Jesus Christ as Lord and Master. A transformed life, completely committed to Christ, is the first step toward solving the sin problem which spawns violence.

The beginning place for faith is in the home. It is the responsibility of godly parents to exemplify the reality of the Christian faith and to teach, nurture and cultivate faith in their children. It is the task of the church to complement and fortify this faith. The church is no substitute for parental responsibilities.

Respect for authority is learned in the home where proper discipline is exercised. Rebellion often grows out of the sassy, impudent attitudes of children who have been pampered and coddled. The problem is compounded by a further breakdown of authority and discipline in the public school. Lack of discipline in the home and in the school soon leads to a disrespect and a disregard for authority and the laws of society.

Even when a conscientious policeman apprehends a felon, inequitable and unfair justice is administered by the courts. Many judges have coddled criminals by extending leniency to guilty offenders. Offenders quickly learn not to fear the law, and violent offenders are turned loose on society to continue victimizing the innocent.

Violence is further fostered by the public media. Undue publicity is often given to violent offenders, such as the recent case of Gary Gilmore in Utah. This tends to make the violent person a hero.

The display of excessive violence under the guise of entertainment in the movies and on television obviously has a demoralizing effect upon the audience. Viewers are unconsciously desensitized to the horror of crime and violence because it is made to appear exciting and appealing.

Although some persons deny a casual link between the viewing of violence on TV and the aggressive behavior of the viewer, this denial can be easily refuted by common sense. Sponsors pay large advertising fees to sell their products during the commercial break periods. It is inconceivable to believe that one's behavior is affected by a few minutes of advertisement but remains unaffected by the main program. It is ridiculous to infer that a person is only influenced by advertising and not by program content.

The Bible teaches plainly that violence is a result of man's sin and rebellion. The inspired writers pointed out the evil of violence, and we read in Psalms 11:5 that God hates violence. John the Baptist exhorted his hearers in Luke 3:14, "Do violence to no man." Christian people must resist the growing tendency to accept violence as a normal life-style. They must develop the courage to speak out not only in opposition to this growing trend toward anarchy but also in commending those who do take a stand and promote positive television programming.

Christians must discipline themselves to resist the temptation to watch television programs that condone violence. They can effectively bring about a change by protesting their disapproval to the sponsors, the producers and the stations responsible for airing these programs.

Above all, Christians ought to be law-abiding citizens and pray for a great spiritual awakening that will bring about the moral revolution that is desperately needed to counteract the growing spirit of violence. ▲

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Daniel, BI 401(2 hrs.)
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Elementary Materials & Methods, TE 210(3 hrs.)
Physical Science, SC 210(3 hrs.)
Teaching Elementary School
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Room\$36 Tuition, per hr. ...\$ 32

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Registration\$ 5 Board\$ 40
Room\$22 Tuition, per hr. ...\$ 32

SPECIAL SESSION

Pastors and Workers School May 16-20

A special 5-day session for Pastors and church workers will be held at the opening of Summer School. Watch the Bible College BULLETIN for details, or write:

Free Will Baptist Bible College
3606 West End Avenue
Box 50117
Nashville, Tennessee 37205