

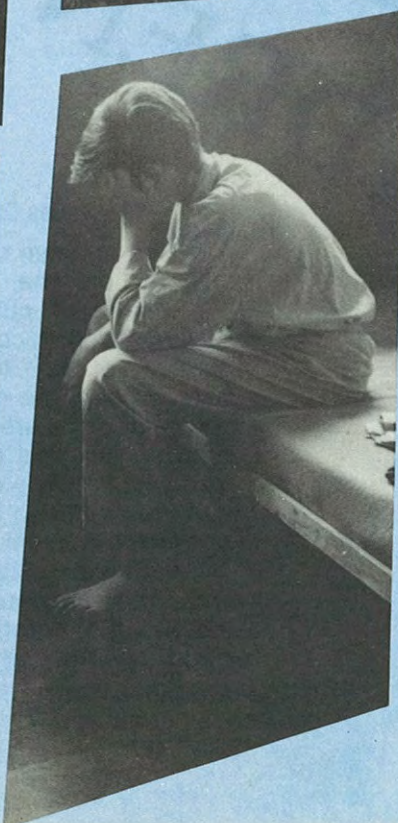
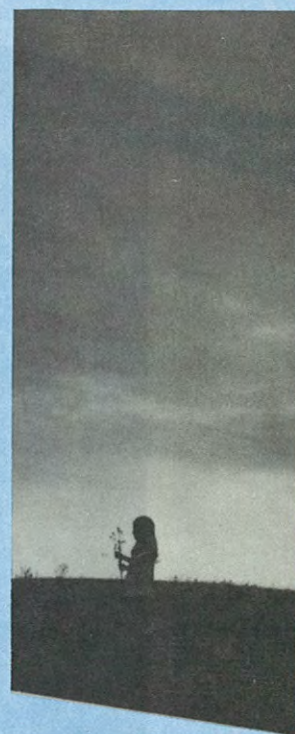
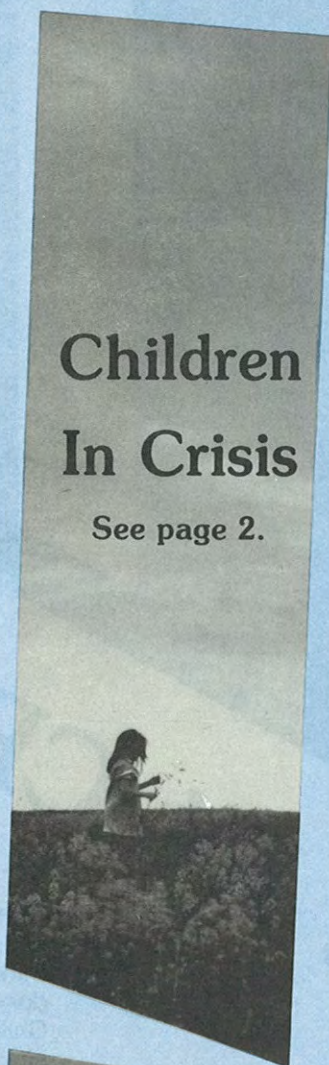
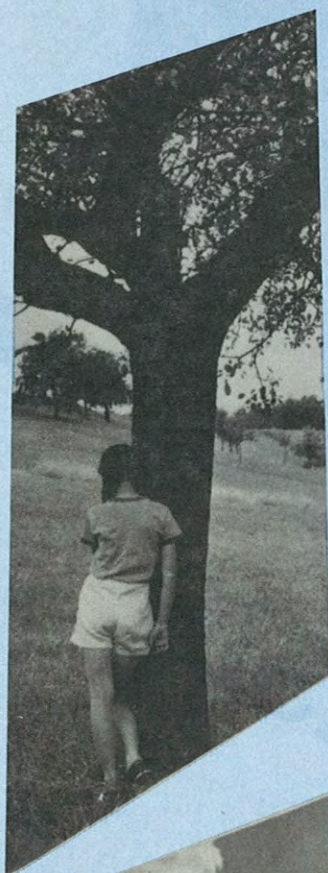
JULY, 1977

contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Children In Crisis

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CHILDREN IN CRISIS

By James Earl Raper

The problem of child abuse is an old one, but the current wave of public concern is comparatively recent. Through the mediums of radio, television and the printed page, the general public is being made aware not only of the problem but also of the efforts to deal with it. It is good for the Christian community to also focus attention on the problem.

Children are usually innocent victims. They must suffer because of the wrong of parents. During childhood years of growth and

development, the pattern of life is set. After childhood, except for the miracle of salvation, little can be done to change a wayward life. Children live in a crisis. The power of sin and Satan are running wild. Thus Christians must be diligent in their efforts to teach, train and rear children according to biblical principles.

CHILD ABUSE: THE CASE

Child abuse is a harsh reality that knows no bounds in relation to social, economic or educational backgrounds. No accurate national statistics are available on the number of child abuse cases. However, there are surveys and studies that give a wealth of information. Better record keeping by officials and additional means of detecting violations are being greatly strengthened.

To clarify the matter further, con-

sider the difference between child abuse and child neglect. Child abuse generally refers to a physical attack or injury intentionally inflicted upon a child. A neglected child usually refers to a child who is deprived of food, clothing, shelter, schooling and other kinds of normal parental provisions. Added to these is the sexual abuse of children that is so common now.

The National Committee for the Prevention of Child Abuse says child abuse has now reached worldwide epidemic proportions. Last year approximately one million American children were abused. Two thousand died painful deaths from beating, burns and scaldings. Depending on the severity, child abuse can leave permanent physical scars, crippled limbs, impaired vision, hearing loss or brain damage. It can result in improper social behavior, problems in school, juvenile delinquency and emotional difficulties. The emphasis here is that children who are abused are in crisis.

Dr. Jessie Groothuis, instructor in Pediatrics at Vanderbilt Hospital, Nashville, Tennessee, gave a lecture on child abuse which included the following figures. While we cannot determine precisely how many children are abused, the commonly accepted incidence rate for the nation is 1 in 200. Hospital emergency rooms report that 10 percent of the injuries treated among children under the age of 5 are the result of abuse. Thirty-five percent of the abused children are 3 years old or younger, and half of these are under 6 months of age. The average age of children who die from abuse is 3 years.

Of all child abusers, 70 percent are parents. Twice as many mothers as fathers abuse their children, except when the father is home full time; then the numbers are equal. Mothers are most often involved in fatal injuries. More than 90 percent of the abusing parents were themselves abused by their parents.

Child abusers are frequently poor, have fewer resources and have more crises than other people. But

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CHILDREN IN CRISIS

(Cont. from page 3)

abusing parents come from all ethnic, geographic, educational, religious and economic backgrounds. Usually they are not socio-paths and are not psychotic, concludes Dr. Groothuis. The case of children in crisis is a serious problem and cannot be passed over or forgotten. We must face it and deal with it.

CHILD ABUSE: THE CAUSE

Humanly speaking, there are a large number of factors that may contribute to child abuse. Observe some of the characteristics and circumstances out of which child abuse and neglect of children arise. Often the child is one of several children and is looked on as being different from his brothers and sisters. He may be a stepchild or be mentally retarded. He may have a physical deformity or appear brighter than others in his family. At any rate, he does not fit into the family or behave as the family thinks



"... Last year approximately one million American children were abused. . . . Of all child abusers, 70 per cent are parents. . . . More than 90 percent of the abusing parents were themselves abused by parents."

he should.

Frequently there is only one parent in the home, and the home is experiencing a hard time financially. If the mother ever married, she is divorced, separated or deserted by a husband who never adequately supported the family. Children who are abused or neglected still love their families regardless of how they have been treated.

Some abused children come from families with a regular routine of violence, ranging from excessive verbal abuse to physical attacks by the parents on each other as well as on the children. Some abused children have too severe discipline, while others have very little discipline. They are hard to manage at home and school. Such children are destructive and strongly resent and resist authority; yet they long for love and attention. They may even misbehave in order to get attention.

Children both young and old have experimented with drugs, alcohol and sex. They have seen this in their families and are simply following the pattern. Dealing with the older teenager in this category is difficult. There are few community resources geared to reach the troubled teen. They play tag at home by occasionally coming by, or they run through a series of foster homes or institutional placements only to later return home where their troubles began.

A reported one million young people a year run away from home, but many cases go unreported. Studies show that children run away because of personal problems, difficulty at school, conflicts with parents and rebellion against authority. These youngsters seek thrills, enjoy so-called freedom and "do their own thing."

Another large category of children in crisis, both young and

old, are those left unattended or with improper adult supervision. The United States Census Bureau reports an estimated 1.8 million children between 7-13 years old are left unattended from the time they leave school until a parent returns home from work.

Where will this all end? The complexity of our society offers little hope. For sure when Jesus comes, it will end. But what about until then? Interested people can help themselves and others. Concerned Christians must not slacken their efforts to meet the needs of children in crisis.

CHILD ABUSE: THE CURE

The cure is not simple. Christians are obligated to think in terms of long-range treatment and preventive programs.

HELPS AVAILABLE

For information about child abuse and about agencies that are working to combat it, you can contact the following:

Parents Anonymous, Inc., 2930 West Imperial Highway, Inglewood, CA. 90303; (213) 797-8221. This organization helps parents and children directly.

National Center on Child Abuse and Neglect, Office of Child Development, Dept. of Health, Education and Welfare, P.O. Box 1182, Washington, D.C. 20013.

National Center for the Prevention and Treatment of Child Abuse, University of Colorado Medical Center, 1001 Jasmine Street, Denver, CO. 80220.

Child Welfare League of America, 67 Irving Place, New York, NY 10003.

To contact local community organizations working against child abuse, if they are not easily found in the telephone directory, call your city or state Department of Child Welfare (sometimes listed as Department of Social Services. Child Protection Service, etc.).



Following the tragic death of 4-year-old Melisha Gibson in Chattanooga, Tennessee, in October, 1976, the state made an emergency allocation of about one million dollars to hire an additional 117 social workers and reduce their already overcrowded case loads. New legislation and tightening of existing legislation are being promoted to protect children. States are making progress in their efforts and programs to help with prevention and cure of children in crisis. Even so no government can simply legislate an end to child abuse or neglect of children through legal means.

Neglect may be an even bigger problem than abuse, and the implications of sexual abuse frighten most concerned individuals. Treatment and rehabilitation must begin at the moment abuse and neglect are suspected. The bulk of the burden of this problem falls on the state. The financial need is enormous. Other agencies, mainly church and community sponsored, aid greatly in helping with this need.

Some adults have found great joy and discovered a ministry in serving as foster parents. It is a challenge trying to raise someone else's child, and this has its own unique problems. The real shame is that many children are not loved and wanted.

Yet some families can give this love to needy children by working as foster parents.

A return to basic biblical principles of Christian living and rearing children is the best answer to the need of children in crisis. It must begin with parents. Programs and treatment cannot stem the tide. A revival is needed to turn our nation around, restore Christian homes, save today's children and spare the nation. The greatest assets are Christian parents; training, instruction and discipline of children; Christian schools; and church programs for young people. It is either Christ or crisis.

Pray for a change in our nation. Any change must begin in those who know, love and serve the Lord.

It is all too easy to have the attitude that the young people of today are a worthless, miserable lot. This is especially true concerning older teens who have a life-style differing from the standard way. Some continue to look down on this generation's youth and brand them as unthinking, undedicated, and without direction. Remember they are only products that this generation has produced. Much good can be seen in the youth of today. Many godly, serious minded, dedicated Christian young people are active in local churches. Believers must stay in contact with them and offer spiritual guidance and direction.

The words of Proverbs 22:6 are still true: "Train up a child in the way he should go: and when he is old, he will not depart from it." Unless a child is trained scripturally, he will ultimately be a child in crisis. The responsibility to train belongs to parents. One must trust God that his own children will be saved from the devil. Then ways must be found to help other children who are in need. Children deserve a chance.

What can you do to help a child in crisis? Do it now! Tomorrow may be too late.

ABOUT THE WRITER: Mr. Raper, a Free Will Baptist minister, is presently serving as superintendent of Free Will Baptist Home for Children, Greeneville, Tennessee. He is a graduate of Free Will Baptist Bible College and has held pastorates in several states. ▲

A SURVEY OF THE MINOR PROPHETS

LEROY
AYS IT ON THE
LINE

Leroy Forlines



FOUNDED UPON A ROCK

Dale Edwards



A brief inspirational biography of William Henry Oliver

Henry Oliver has been active in educational circles for 35 years. He has filled a unique niche in Free Will Baptist History.

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Nearly 2,000 years ago God spoke to Mary and asked her to lend her body that He might become incarnate in the world. So Jesus came, the child of Mary, and lived on earth to accomplish the work of redemption and win for Himself a small band of followers. Then He went away, but before He went He promised, "I go away and come again to you." In a great mysterious somehow, God came and confined Himself to a human body for His own purpose. In a similar mysterious way, He comes again and indwells another body He calls His Church.

Using the body concept as an illustration, Paul explains that the Church is the Body of Christ. Christ is the Head, and all who believe in Him are members of the Body in which He continues His work in the world. This is the very same work which He did when He dwelt among men in the flesh. To each believer He says, "Lend me your body that I may be incarnate in the world." And to everyone who answers, "Behold, the servant of the Lord; Be it unto me according to thy word," He gives something to do in the body.

"But now hath God set the members every one of them in the body, as it hath pleased him . . . And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. . . . Now ye are the body of Christ . . ." (I Corinthians 12:18-27).

In order that the Body of Christ may continue the work which Jesus began, the Holy Spirit distributes spiritual gifts to every Christian when he is born again. "Now concerning spiritual gifts, brethren, I would not have you ignorant. . . . there are diversities of operations [gifts]. . . . But the manifestation of the Spirit is given to every man to profit withal" (I Corinthians 12:1,6,7)

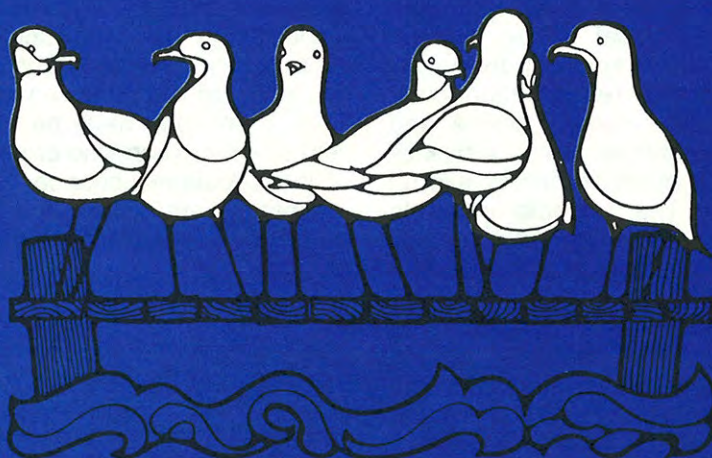
APPLYING THE BODY CONCEPT

During the development of the human body, the all-wise Creator sees to it that certain cells develop into an eye while others develop into



You Are The Steward of A Spiritual Gift

By Trula Cronk



an ear, a heart, a brain, skin or a toenail according to the need of the body. When cells do not follow the predetermined pattern, there is tragedy; but when every part develops and performs according to design, it is possible to produce a masterpiece of coordination such as that of the 14-year-old Romanian olympic star Nadia Comaneci. In the same way, if all the members of the Body of Christ were using their gifts as designed, we would see a church whole and beautiful in its ministry to the world.

What too often is seen is a malfunctioning body because so many members are not even aware that they have gifts, and others are not using them to serve one another. When a single member does not function as intended, to that extent the body is crippled. It is not hard to find entire congregations as numb as a paralyzed leg or a deaf ear, and other congregations with many dead parts. Anything which paralyzes a local church makes the world Church unhealthy.

Sometimes the trouble is that ears are trying to be eyes or vice versa. To this problem Paul addresses these words, "But unto every one of us is given grace according to the measure of the gift of Christ. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers [and helpers, hostesses, exhorters, organizers, givers, empathizers, and some possessors of faith, wisdom, knowledge or discernment, speakers of tongues, interpretations, performers of miracles and healers]. For the perfecting of the saints . . . FOR THE EDIFYING OF THE BODY OF CHRIST: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:7, 11-13). (See also I Corinthians 12 and Romans 12.)

EXERCISING OUR RESPONSIBILITIES

We are each responsible to one another to develop and use the gifts for which we will be accountable to God. All are to be involved in keeping the commands given to every Christian to serve, to love, to witness, to exercise faith, and the like. What, then, is my gift? A spiritual gift is that unique enabling which the Holy Spirit gives to each believer to serve in the Body and to meet the needs of other members in the Body. A breakdown here prevents the perfect functioning of the Body. As the stomach takes in food, the digestive systems take from it the nutrients which the blood carries to the brain and other parts of the body. Malfunctioning at any point blocks the whole process.

Because every person's gift is valuable and essential to the ongoing of the Body, the church is encouraged to know its members and their individual gifts and to provide opportunities for their exercise. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Peter 4:10).

In a very real way the pastor is the steward of the gifts of his people and is responsible to use these resources for the good of the church. Though he may and often does have many gifts of his own, this does not excuse his failure to use the gifts of his congregation, which the Holy Spirit in His wisdom has given to the group to help them mature in Christ. For instance, even though the pastor may be and often is an outstanding Bible teacher, some other man or woman in the group may have an even greater gift of teaching.

Believers are also stewards of one another's gifts. I am to draw from others to meet my needs, and they are to draw from me. To refuse to do so is to fail in the stewardship of one another's gifts. Do not imitate or envy the gifts of others; neither measure your gifts or in any way compare them with the gifts of others. To remember that God gives the gifts as *He wills* makes one less likely to feel either proud or inferior over personal gifts.

Each person is the steward of his own gifts and is responsible to discover them and to find ways in which to use them. The question is what has the Holy Spirit enabled me to do for the members of my church? If fellow believers from time to time make similar specific requests of me, perhaps God is using these people to show me that one of my gifts may be the very thing that is being requested of me. By looking around at others' needs, I can be shown by the Holy Spirit ways to meet those needs. To refuse to meet the needs shown to me is to refuse to use my gifts.

IDENTIFYING BASIC PRINCIPLES

In writing to the church about spiritual gifts, Paul identified 5 principles. *First* he concluded that wherever the Body of Christ is, the Holy Spirit has graciously provided for all of its needs by the distribution of gifts which may or may not be recognized and used. *Secondly*, no Christian should ever think of himself as more important to the Body than any other Christian. By the same token he should not feel inferior if he is using what God has given him for God's glory. *Thirdly*, no member can function alone. When a hand is severed from the body, it may remain in the form of a hand for a short while, but it no longer works.

Fourthly, Paul's primary emphasis is always on the fruit of the Spirit which every Christian is to cultivate in order to build up the unity of the Body of Christ. The Holy Spirit glorifies Christ by taking the things of Christ and reproducing them in His Body, the Church. He makes us like Christ in His character (the fruit of the Spirit), and He does through us the work of Christ (the gifts of the Spirit). When a spiritual gift is exercised, other people receive *spiritual* blessing. When the Spirit produces fruit in a life, God gets the glory. *Anything else is counterfeit.*

If I am not exercising my gifts, I am crippling the Body of my Lord. If I am not allowing the Holy Spirit to produce His fruit in me, I am

(Please turn to page 9.)

WILL A HOSPITAL BILL

PARALYZE YOUR PASTOR?



W By Roy Thomas
hen one considers today's ever-increasing cost of being hospitalized, medical insurance becomes a basic necessity of life. One catastrophic hospital bill can wreck a family financially.

Most laymen, however, receive some form of medical coverage as a fringe benefit from their companies or employers. Or they have access to a group plan which reduces the rates from an individual plan. Yet a number of churches where these laymen hold membership neglect providing hospital insurance for the parsonage family.

The pastor's salary is often set to simply meet his immediate living needs without consideration of an allowance to cover a medical policy. With limited budgets many pastors cannot afford large monthly premiums. Consequently, they and their families are deprived of hospital insurance because of other essential financial obligations.

What kind of dilemma does a pastor face if he has no hospital insurance? We can easily surmise that first of all he must face the paralyzing fear of possibly having a member of his family hospitalized. As he visits patients in the hospital and learns of the costs, anxiety grips his heart as he thinks of facing similar bills on his present salary.

Even when sickness does occur, the decision to seek a doctor is delayed as long as possible because of the fear of being hospitalized.

If a member of the pastor's family must be hospitalized, he faces the embarrassment of trying to admit a sick loved one to the hospital with no insurance or even no money. In desperation he may have to borrow money to pay an admittance fee. Thereafter, each time he passes the admission office, he is reminded of a mushrooming bill he wonders how he will be able to pay. Then he goes upstairs to try to cheer and comfort an ill loved one while covering his own depression over the multiplying cost.

The hardest part comes when the patient is ready to be discharged. Arrangements have to be made to pay the hospital bills. If possible, an account is set up to make monthly payments which may stretch into long bleak years ahead. Money that could purchase a new car to be used in visitation will now go for an enormous hospital bill. Money that could be used to further the education of children will be consumed by countless monthly payments. It may mean that the pastor's children will never be able to attend college. In some instances children have become embittered against the church because they have had to endure severe financial hardships. Sacrificing for Jesus never embitters anyone, but the pressure of enduring years on a meager income because of a shortsighted or indifferent congregation certainly can.

The church which fails to provide hospitalization for the pastor will not escape if a major illness occurs. Public sympathy will be aroused for the pastor facing a hospital bill of multiplied thousands of dollars if the pastor has no insurance. It can be embarrassing to the congregation if television or radio stations publicize the pastor's plight. When public sympathy is aroused, various clubs

and organizations begin to respond by raising money or holding benefits. Preacher friends send gifts, and other churches receive offerings.

But the tragic thing amid all this publicity is the possibility of a negative reaction by the public toward the church. If such did occur, the influence of the church could be blighted. It would lose many prospects because some would not care to attend a church that permitted its pastor to suffer such a trying experience.

The church will no doubt take special offerings and give every penny it can scrape together to cut down the pastor's enormous bill. But again a church that waits until some emergency occurs may have to give far more in one offering than the insurance premiums would have cost for an entire year. Yet the gift is barely a drop in the bucket toward paying the mammoth hospital and doctor bills.

Every Free Will Baptist church should provide adequate hospital insurance for the pastor and his family. Some state associations already have excellent group hospitalization plans for pastors. Churches can enroll their pastors and send the premiums to the state treasurer in order to provide essential coverage.

The National Home Missions Board now gives each missionary \$55.00 per month for medical insurance. Furthermore, it requires the missionary to send a copy of his policy to the general director.

In some cases the church adds the cost of insurance premiums to the pastor's salary. Of course, the pastor is pleased to get such a raise, but he is more grateful for the peace of mind that the insurance coverage will provide. However, it would be better if the church would consider paying the premiums directly to the insurance company. In this way the amount of the premiums would not be considered taxable income for the pastor.

Does your church provide hospital insurance for its pastor? You may say, "We can't afford it." In light of your church's testimony and your pastor's peace of mind, can you afford not to provide insurance coverage? ▲

YOU ARE THE STEWARD OF A SPIRITUAL GIFT

(Cont. from page 7)

defaming the character of my beloved Lord by calling myself by His name.

Fifthly, Paul points out that everything a member does for the Body is to be motivated by love for Christ and other members of the Body. "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Romans 12:10). "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (I Corinthians 12:26).

Just as men can never understand why God chose to limit Himself by His incarnation in a human body, they cannot understand why He now limits Himself to the Church, but the Scriptures affirm that this is the case. What He does in the world today He does through your hands and mine; what He speaks, He speaks through your lips and mine; where He goes, He goes by your feet and mine. "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:19,20).

The concept of the Church as an organic functioning body teaches that the very life of the Body is Christ. Without Him we can do nothing, and He does not choose to do anything in the way of world redemption without us. Let us use our gifts to serve one another in love so that the Holy Spirit may produce in us His fruit and Christ may be glorified in His Body, the Church.

ABOUT THE WRITER: Mrs. Cronk is a state disability examiner for the Social Security Administration in Tennessee. She is a veteran missionary, having served in India. Mrs. Cronk is a member of the Horton Heights Free Will Baptist Church, Nashville, Tennessee. ▲

ABOUT THE WRITER: Mr. Thomas is associate director of the National Home Missions Department, Nashville, Tennessee. He is a member of Woodbine Free Will Baptist Church, Nashville.



The World of Audiovisuals

By H. D. Harrison

How did you learn about the cereal or breakfast food you ate today? What media persuaded you to purchase the automobile you drive? How did you come to purchase the suit or dress you're wearing? Chances are you were largely influenced in these decisions by the use of audiovisual media.

Research substantiates that in a lifetime the average person learns about

- 1% through the taste buds,
- 1½% through the sense of touch,
- 3½% through the sense of smell,
- 11% through the sense of hearing,
- 83% through the sense of sight.

Proverbs 20:12 says, "The hearing ear, and the seeing eye, the Lord hath made even both of them." Therefore, let us engage them in the learning process through audiovisual techniques.

ARE AUDIOVISUAL AIDS SCRIPTURAL?

The Bible is filled with examples of the use of audiovisuals. God has always used the most up-to-date methods in His teaching. He created man with 5 basic senses: sight, hearing, taste, smell and touch. All of these senses are potential avenues for learning. Learning through these may be either good or bad. These avenues are used both by the Lord and by Satan. In Genesis 3:4,5 Satan made an appeal through Eve's senses, beginning with her eyes.

When God wanted to make a lasting impression upon Noah, He placed a rainbow in the sky (a visual aid) and spoke to Noah in an audible voice (audio) (Genesis 9:12-18). In Genesis 15:5 we read of the Lord's calling Abraham's attention to the stars. When Moses was commissioned, the Lord set a bush afire and spoke to Him (Exodus 3:3,4). He manifested His power through changing the rod into a serpent (Exodus 7:10). The pillar of cloud and of fire were visuals.

Jesus set a child in the midst of His disciples as an object lesson (Matthew 18:3-6). He called attention to the fowls, the lilies, etc. On the Day of Pentecost He sent cloven tongues like as of fire and the sound of a rushing mighty wind. Some may object that Jesus or Paul never used a slide, film, transparency, projector, cassette or record. That is true, but they employed the principle of utilizing the eyegate and the ear-gate. If negative reasoning keeps one from using such things because the Bible does not specifically speak of them, then we must abandon the automobile, printing press, airplane and many other things.

A/V USED BY CHURCH FOR CENTURIES

John Amos Comenius, a minister and author of the *Great Didactic*, wrote some 300 years ago: "The sense of hearing should always be conjoined with that of sight, and the tongue should be trained in combination with the hand. The subjects that are taught should not

merely be taught orally, and thus appeal to the ear alone, but should be pictorially illustrated, and thus develop the imagination by the help of the eye. Again, the pupils should learn to speak with their mouths and at the same time to express what they say with their hands, that no study be proceeded with before what has already been learned is thoroughly impressed on the eyes, the ears, the understanding and the memory. With this object, it is desirable to represent pictorially on the walls of the classroom everything that is treated of in the class, by putting up either precepts and rules or pictures and diagrams illustrative of the subjects taught. If this be done, it is incredible how much it assists a teacher to impress his instructions on the pupil's mind."

It seems almost incredible that this method of teaching has been known and exercised for so many years and yet so few Sunday school teachers heed the advice to use audiovisuals.

TEACHING INVOLVES COMMUNICATION

The process of teaching-learning involves communication between individuals, but only if those individuals share common meanings and experiences will communication occur.

Meanings are not in *things* but in *people*. Messages can be transmitted between people; ideas, concepts or knowledge cannot. Learning does not take place in the ear but between the ears. If we are to communicate effectively, we must change our thoughts into some form of verbal or visual symbol or stimulus. This symbolic message is then transmitted through some channel or medium. The receiver must notice and interpret the mess-

age in the light of his previous experience. Communication will not take place until the receiver understands what has been transmitted.

The receiver of the message must show the sender that he understands. This may be done either by doing something appropriate or by sending back another message (feedback), which indicates that he has *understood*, *partially understood*, or *misunderstood* what the original communicator had in mind. Seldom does a message travel unchanged from the mind of the sender to the mind of the receiver.

The effective use of audiovisual materials enables us to overcome our tendencies to have teacher-centered Sunday schools and to make them student oriented. The effective Christian is not necessarily the one who can remember great portions of Scripture. Anyone with a good memory can do that. The effective Christian is the one who receives the message, understands, and practices it in daily living (James 1:22).

We need to be producing Christians who have learned how to learn and are actively engaged in teaching others. Audiovisual aids can help us cooperate better with the Holy Spirit in this process.

USE A/V MEDIA EFFECTIVELY

Five basic principles are suggested for the teacher's use of audiovisual materials. The first of these is *selection*. Teachers should base the selection of the media to be used on valid learning objectives. Judge the quality and suitability of specific media on the basis of the interests, maturity, experiences, and ability to understand of a particular group. Determine if the material is current, relevant, accurate and well organized.

The second principle is *readiness*. Have the students been properly prepared to assimilate the material, draw correct conclusions, and apply them? Remember new truths can only be understood in the light of well-known facts.

The third principle is that of *control* of the physical facilities and the equipment. A free-loan library of

35 mm filmstrips is available from the Sunday School Department to aid the teacher in the proper control and operation of different kinds of media.

Principle number four is *action*. Teachers should guide students to a positive response in their experiences with media. Predetermined objectives should determine the kind of follow-up action in which learners need to engage. This action should help the learner find the answer to the question, "What does this have to do with me?"

Principle five is *evaluation*. The media used and the manner in which utilization was made should be under continual evaluation by the teacher. When such evaluations have been made, the teacher must be willing to modify for improvement.

These 5 principles should help teachers learn to think, plan and act in the light of facts, principles and objectives.

PROPER A/V USAGE BENEFITS STUDENTS

Audiovisual aids help to meet the learner's needs by enabling him to learn more material in less time. That which is learned is retained on a conscious level for a longer period of time, and the meaning is made clearer for the student because of the more concrete nature of the media used.

Audiovisuals are not substitutes for teaching; they are *aids* which assist the teacher in imparting information. They should not be used as gimmicks. They are, instead, excellent tools when skillfully used. The wise teacher will make regular use of such aids.

Some may retort, "But we do not have a projector of any kind." An audiovisual aid is not limited to projected visuals with sound track or records. A chalkboard becomes wired for sound with a teacher's voice. The same is true with the use of flannelgraph, flash cards, teaching pictures, objects or puppets.

Be a regular user of audiovisuals. You'll be a happier and more satisfied teacher, and your students will be wiser. ▲

ABOUT THE WRITER: Mr. Harrison has been actively advocating the use of audiovisuals in Teach-N-Train workshops throughout the denomination during his 14-year tenure with the Sunday School Department. He presently serves as manager of the Promotion and Sales Division of that agency. He is a member of Donelson Free Will Baptist Church, Nashville, Tennessee.

BRIEF CASE

Removing The Pig From The Poke

By Jack L. Williams

First editorials written by novice editors are snaky ventures at best. They hold membership in the same family as first sermons preached by new pastors. Both enjoy a reputation for boomeranging. This maiden editorial is prepared with growing wariness of the boomerang principle.

At any rate, *CONTACT* readers deserve more in an editor than a pig in a poke. July's editorial is dedicated to removing the pig from the poke and installing him in his glass house.

Now here are 3 questions waiting impatiently to be answered.

What can readers expect from a new editor?

What does the new editor expect from readers?

What are the goals for *CONTACT*?

WHAT CAN READERS EXPECT FROM A NEW EDITOR?

Two years ago a west coast college professor told a fledgling minister, "Young man, you are preaching in a church you didn't build to a people you didn't win from a book you didn't write, and you're using an education somebody else paid for. Why, son, you owe everybody. Don't forget it."

Therefore, the first thing readers can expect from the new editor is a hearty acknowledgment of indebtedness to all former editors. This is especially true concerning Gene Workman who has guided *CONTACT* from its adolescent years to its present well-respected standing in the literary community.

Thanks, Gene. Well done.

Expect a constant vigil to avoid favoritism both in writers used and materials selected. *CONTACT* is authorized to represent wide denominational interests. This means, of course, that everybody will be mad some of the time, but nobody should be mad all the time. The magazine speaks for 200,000 plus Free Will Baptists and cannot champion one persuasion while ignoring others.

The right to disagree with articles printed in *CONTACT* belongs to the editor. Some writers may very well be published who hold opinions which need to be expressed but are not necessarily the official denominational position. This is *CONTACT* policy because the only pronouncement on any subject that can be cited as the Free Will Baptist position is one spelled out by the Treatise. The Treatise limits itself to matters of general faith and practice.

Anticipate reader confrontation by issues which face the denomination, the nation, the world. While *CONTACT* makes no attempt to compete with *Newsweek* or *U.S. News and World Report*, neither is the editorial scope restricted to only church planting struggles in Suburbia, U. S. A. Expect to joust with realism, with some thorny issues. If an issue confronts Free Will Baptists anywhere, then Free Will Baptists everywhere should be alerted.

Expect some mistakes in *CONTACT* and a few changes. If some blunders do not surface immediately, my friends will suspect I'm not really the editor. And if a

standing column or two is not pushed somewhere else or renamed, my tender ego may suffer.

WHAT CAN THE NEW EDITOR EXPECT FROM READERS?

This answer will be much shorter since it is easier to speak for one editor than for nearly 8,200 subscribers.

The new editor expects *CONTACT* readers to continue exercising the right of dissent without fear of being exposed to ridicule in print. If readers have criticisms to voice, whether constructive or otherwise, they should by all means tell the editor. In pleasant contrast, readers who have brags to voice may wish to write the editor, but by all means they should tell somebody else.

Keep that subscription current. Pray, wait, and give the new editor enough rope to either hang him or humor him until he learns better.

WHAT ARE THE GOALS FOR *CONTACT*?

Rufus Coffey, executive secretary, recently produced a concise article dealing with the purpose of *CONTACT*. His summary statement concluded, "...the aim of the magazine as the name implies is to provide an organ of communication which keeps the Free Will Baptist people in 'Contact' with the denominational outreach and links the national ministries with the grass roots."

Mr. Coffey related the 6 established goals for *CONTACT*.

1. **INSPIRATION:** The magazine is designed to inspire, to guide believers in their daily walk and to help the readership grow spiritually and serve Christ more effectively.

2. **INFORMATION:** The magazine serves as an organ to disseminate denominational news in order to keep the constituency fully informed regarding news of the people, churches, activities, accomplishments and outreach of our fellowship as a whole.

3. **INDOCTRINATION:** The magazine aims to impart spiritual truths based upon the revelation of God's inspired Word. It particularly pre-

(Cont. on next page.)

God Expelled From Florida School

By Dr. Max Rafferty

It warms the very cockles of my withered, hard old heart to hear the recent trumpet blast from Florida. A female St. George has arisen to strike a blow against that old dragon, Religion-in-the-Schools. Let me share the glad tidings with you.

Place: Maximo Elementary School, St. Petersburg.

Heroine: Principal Jean Sanzone.

Hero: Assistant Superintendent Lee Benjamin.

Villains: Two of Maximo's teachers.

Plot: It seems these two blackguards (who shall remain unidentified in this column because of the sheer depravity of their offense) had the brazen audacity to come to school last Fall wearing "I Found It" buttons.

"I found what?" you may well ask, and so did Principal Sanzone, spurred on by her zealous assistant superintendent, Lee Benjamin. To their horror, they discovered that the "It" on the shameless stud actually stood for—"God."

The enormity of this outrage was

pointed out tersely by the grim-faced principal: "I feel if the buttons are worn in the school building and a child asks what they mean, it would be bringing religion into the schools."

She's so right, you know. Bless her fervent little heart. That's exactly what would happen. Think of it! A teacher actually telling a pupil that she had discovered God! The mind boggles and the brain reels at what the consequences might have been.

Junior might have gone home and asked Mom and Pop if they, too, had found "It." Susie might have decided to enroll in Sunday school. Slogans like "Love thy neighbor" and "Blessed are the peacemakers" might have replaced the usual fine old 4-letter graffiti on the rest-room walls.

The final upshot of the whole sordid affair might even have been—and I shudder as I write this—a pupil request for *prayers* in the school. Better heroin-pushing, lunch-money-hijacking and even gang rape than that! Far, far better.

Superintendent Benjamin and Principal Sanzone, like Horatius at the bridge, have fought the good fight, shoulder to shoulder, against the unspeakable threat of God being mentioned in their sanctuary of secularism. I'd like to congratulate them, too, on their superb sense of values and their appreciation of proper priorities. After all, think of some of the lesser school problems of today they might mistakenly have concentrated on solving first.

You know—minor puzzles such as improving reading scores, acquainting pupils with the facts of history and geography, cracking the conundrum of atrocious spelling, spurring the reading of the great children's classics, learning basic math combinations and all the other petty, paltry, picayune problems which some schools still are mistakenly putting ahead of the all-important war against God.

As I said, I'm mighty proud of Benjamin and Sanzone. Now I'd like to spur them on to bigger and better things.

How about stripping and searching all the faculty members every morning to be sure they haven't smuggled in crucifixes disguised as necklaces?

A regular search of teachers' and pupils' desks might be in order, too. Who knows? You might find some of Billy Graham's newspaper columns, a copy of a Bishop Sheen interview or even—save the mark!—a Holy Bible.

Finally, internal vigilance committees should be set up in all St. Petersburg schools to ferret out relentlessly and to recommend for severe disciplinary action any misguided faculty member who closes her eyes for more than 15 seconds just before the noon lunch break.

After all, she might be praying.

And the kiddies simply will ask questions. Won't they, Jean and Lee?

Los Angeles Times Reprint

ABOUT THE WRITER: Dr. Rafferty is a well-known educator. He formerly served with California's State Department of Education.

BRIEF CASE (Cont.)

sents those truths as believed and interpreted by Free Will Baptists. This includes an expression of the divergent viewpoints held in our fellowship as long as they are not in violation of our faith and practices.

4. INSTRUMENT OF PROMOTION: The magazine publicizes the denominational ministries and promotes the various agencies and their programs as long as they are in accord with the basic objectives of

the National Association of Free Will Baptists and the Treatise.

5. ISSUES: The magazine strives to interpret contemporary issues of society which have basic moral implications in order to help the readers obtain a proper world-life view.

6. INFLUENCE: The magazine strives to shape the thinking of readers by presenting articles in a positive and objective manner. It seeks to help readers think objectively upon the great doctrines, issues and problems even when

there are differences of opinion. It helps unify by developing a broader understanding of areas of disagreement.

The basic objectives for *CONTACT* are already determined. The magazine is to function within that prescribed framework.

The time has come to place *CONTACT* in every Free Will Baptist home. *CONTACT* is the one publication mandated to represent all phases of Free Will Baptist national and international outreach.

DENOMINATIONAL COLLEGE CONFERS RECORD NUMBER OF DEGREES

NASHVILLE, TENN.—Eighty-eight students, the largest graduating class in the 35-year history of Free Will Baptist Bible College received degrees in the 1977 graduation exercises held May 12 in the college's Activities Building.

Fifty-four were completing the bachelor of arts program; 19, the bachelor of science program; 8, the 3-year Christian Worker's Bible Diploma program; and 8, the 2-year business certificate program.

More than 1,500 parents and friends gathered on the campus to join school personnel in honoring the graduates. Several special awards were presented students during the commencement program.

A special recognition was given to Dr. Charles Thigpen in honor of his 25 years of service to the college. President L. C. Johnson made the unannounced presentation to Dean Thigpen as a token of the school's thanks for his quarter century of service. Dr. Thigpen joined the faculty in 1948 as dean of men, registrar and teacher. After a 4-year return to the pastorate, he rejoined the college staff in 1957 and has served as an instructor of English and church ministries as well as academic dean. The congregation honored Dr. and Mrs. Thigpen with a standing ovation as Dr. Johnson publicly acknowledged the Thigpen's contributions.



FREE WILL BAPTIST

newsfront

NEW MEXICO STATE ASSOCIATION TO RESUME PUBLICATION OF PAPER

ALBUQUERQUE, N.M.—Delegates to the ninth annual session of the New Mexico State Association, hosted by the First Free Will Baptist Church of Albuquerque on April 15, 16, voted to resume publication of the state paper, *Good News of New Mexico*. Elected to serve as editor was the Rev. Karel Smith, national home missionary to Albuquerque.

Representatives from 9 churches from the state's 2 district associations worshiped and conducted the business of the association under the theme "Whatsoever you do, do all to the glory of God." Presiding at the session was Moderator Henry Murray, pastor of the Faith Memorial Church in Carlsbad.

Speakers for this session were the Rev. Lonnie Palmer, missionary to Ivory Coast, West Africa; Rev. W. W. Winters, host pastor; Rev. Roger McClellan, pastor of First Church, Hobbs; and the Rev. T. B. Gartman,

pastor of Faith Chapel Church, Hobbs, who spoke in place of Dr. J. D. O'Donnell, national moderator. Dr. O'Donnell was unable to be present at the association because of unexpected surgery.

In other business the association voted to take \$700 from the state mission fund and designate it for the building fund of Shiloh Church, Albuquerque, where Karel Smith is laboring as a joint project worker. The association will also be designating \$30 per month to the Smith account for the next year. The association voted to have a state youth camp the third week in June, 1978, with Benny Garner as director.

The 1977-78 officers are Moderator Karel Smith, Clerk Katie Pinson and Promotional Secretary John Jeffrey. The 1978 meeting will be held at Faith Memorial Chapel Free Will Baptist Church, Carlsbad, April 14, 15.

TENNESSEE ASSOCIATION FORMALLY OPPOSES TWO UPCOMING MOTION PICTURES

ERWIN, TENN.—The Appalachian Association of Tennessee Free Will Baptists approved a resolution in their meeting April 16, 1977, to formally oppose the making, distribution and showing of the films, "The Passover Plot" and "The Many Faces of Jesus," or any other film of like import in the United States.

By their action they are giving support to the organization, Interfaith Committee Against Blasphemy, which was organized in Glendale, California, to oppose the distribution

of such pornographic and blasphemous motion pictures and to make the public aware of the existence of such films in order to marshal opposition. The 2 films under question reportedly defile and mock the divine nature of Jesus as the Son of God, picture Christ as a homosexual, and otherwise are pornographic in nature. A spokesman says they constitute blasphemy.

The resolution stated that the major part of the activities of the Appalachian Association "are directed toward youngsters of our com-

munities wherein the churches seek to aid and guide young people morally." The existence and showing of such films undermines and destroys not only the efforts of Christians within the association but also the basic moral fiber of today's society. Therefore, the association urges opposition to such filth by all means at the Christian's disposal.

The Rev. Winford Floyd, pastor of First Free Will Baptist Church, Elizabethton, is moderator of this association.

KENTUCKY CONGREGATION LIQUIDATES CHURCH INDEBTEDNESS

ASHLAND, KY.—April 17 was victory day for the Second Free Will Baptist Church when Pastor Eddie Dollar led the congregation in burning the mortgage on their building.

A congregation of over 300 witnessed the burning of the bank note during the morning worship. The Rev. Bob Shockey, Nashville, Tennessee, former pastor and now director of the Home Missions Department of the National Association, delivered the morning message. Other special guests include Rev. Wallace Adkins, speaker for the afternoon service; Rev. Redford Meadows, former pastor who delivered the evening message; and Rev. Herman McFaddin, soloist for the day.

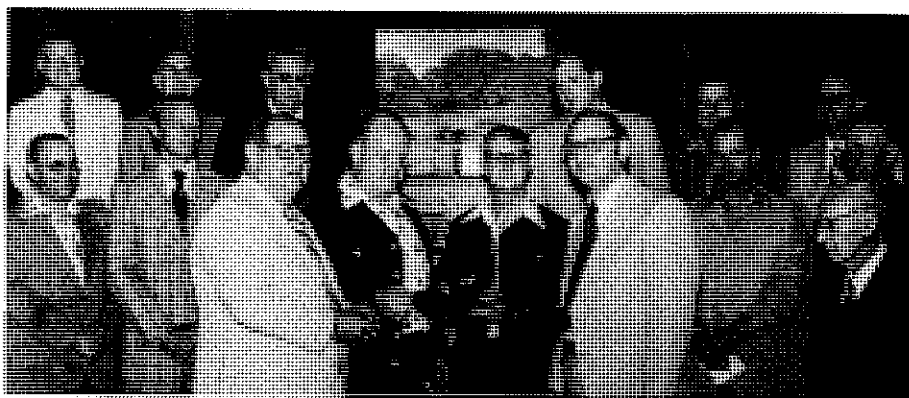
The church concluded the victory day celebration with communion and feet washing services.

ANNUAL BIBLE CONFERENCE INITIATED AT SALEM BIBLE COLLEGE

SALEM, FLA.—The Bible conference conducted on the campus of Salem Bible College May 11-13 was the first of what President Graeme Savage states will become an annual event. Speakers for the occasion were D. L. Bright, pastor of Pilgrim Rest Church, Lakeland, Florida, and president of United Free Will Baptists; Executive Secretary Rufus Coffey of the National Association of Free Will Baptists; and President Savage.

A good lay representation, pastors from more than a dozen churches, and approximately 50 high school students swelled attendance to a peak of 147 for the Thursday night session. Twenty-eight high school students met in a special college orientation session and expressed interest in enrolling at Salem Bible College.

During the past quarter, 34 students were enrolled in the day and night classes on the campus. President Savage states that he expects a substantial enrollment increase for the fall quarter.



NOTE BURNING—Celebrating the liquidation of the church's indebtedness by burning the mortgage were, left to right, (back row) Bert McFaddin, Edward Meadows, Charley Simpson, George Branham, Frank Branham and James Bartley; (second row) Lewis Bond, Phil Patterson, Bob Low and W. I. Carter; (front row) Bob Shockey, Larry Branham, Virgil Wallace and Pastor Eddie Dollar.

NEW STEWARDSHIP PROGRAM MATERIALS OFF THE PRESS

NASHVILLE, TENN.—Realizing that stewardship is a vital dimension lacking in many Free Will Baptist churches, the National Sunday School Department is making available new materials designed to aid Free Will Baptist pastors and lay leaders in fulfilling this missing dimension.

The new materials were correlated and compiled by Dr. J. D. O'Donnell, editorial manager of the Free Will Baptist Sunday School Department and Moderator of the National Association.

These materials come in 4 color and include a step-by-step program for effective utilization. Among the materials are booklets entitled "All

of Mine for Him" by Georgia pastor Damon C. Dodd and "The Greater Stewardship" by Eddie Dollar, a Kentucky pastor. Other helps include stewardship posters, bulletin inserts with stewardship messages, tithing commitment cards, and tithing budget promoter folders.

To aid the pastor in making full use of all the materials, Dr. O'Donnell states there is a suggested program of planning beginning 8 weeks before the commitment day as well as other organizational helps. These may be ordered from the Sunday School Department, P.O. Box 17306, Nashville, Tennessee 37217.

SCHOOL CHILDREN'S SIGN STOPS PRESIDENT CARTER

BRUNSWICK, GA.—The sign held by several students from the Brunswick Christian Academy read, "Mr. President, please stop." He couldn't resist.

So Jimmy Carter waded hip deep into a crowd of screaming school children that Monday morning, May 30. He patted heads, shook hands and hugged shoulders. President Carter told the youngsters, "Thank you all for stopping me. I'm glad to see you all." He also teasingly added, "I don't want you all to get mad at me now because you are out of class."

The President was enroute back to nearby Saint Simon Island after bidding his wife Rosalynn farewell on her Latin American tour at the Brunswick Airport. That Memorial Day morning Carter's 9-year-old daughter Amy was with her father when they stopped to greet the youngsters.

Brunswick Christian Academy is sponsored by First Free Will Baptist Church, Brunswick. Classes are offered from nursery level through grade 8. Paul Davis is pastor, and Horace Gaskins serves as principal of the school.

newsfront

(continued)

OHIO BOOKSTORE BEGINS SERVICE FOR FREE WILL BAPTIST BOOK COLLECTORS

COLUMBUS, OH.—The Ambassador Bible Bookstore, owned by the Ohio State Association of Free Will Baptists, is making available to book collectors several copies of older Free Will Baptist books and other published works. Directing this new outreach is Alton Loveless, promotional secretary for Ohio Free Will Baptists.

A free search service for older books and out of print publications has also been initiated. However, the service is limited primarily to religious and theological books, according to Mr. Loveless.

Those who desire a list of available books and their prices should send the request with a stamped, self-addressed envelope to Mr. Loveless, Ambassador Bible Bookstore, P.O. Box 07759, Columbus, Ohio 43207. Any individual who has Free Will Baptist books or materials they want to sell may also contact Mr. Loveless.

CCC GRADUATES SIX SENIORS

FRESNO, CALIF.—California Christian College graduated 6 seniors Friday, May 13, in an 8 p.m. commencement exercise. Nearly 300 people crowded into the college auditorium to hear Dean Jack Williams deliver the congratulatory address and to witness the presentation of the bachelor of science in theology degrees.

Mrs. Melba Sue Hibbard, a native of El Sobrante, California, garnered class valedictorian honors. Tim Rolan claimed salutatorian status. Tim is a Fresno resident.

Three seniors also earned Evangelical Teacher Training Association certificates in addition to their B.S. degrees, according to President Wade Jernigan.

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

ARIZONA

Dennis Pettyjohn to Trinity Church, Phoenix from Norwalk Church, Norwalk, California.

ARKANSAS

Douglas Johnston to First Church, Hot Springs from associate pastorship, First Church, Haskell, Oklahoma

Bobby Stewart to First Church, Greenwood from First Church, Hot Springs

Dale Underwood to Mt. Pleasant Church, Hamburg from First Church, Greenwood

Roy Wilson to Southside Church, Searcy from Greenbrier Church, Greenbrier

O. D. Winfrey to Alice Brooks Church, Pocahontas from Oak Grove Church, Smithville

GEORGIA

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

KANSAS

Charles Murphy to First Church, Emporia from Chickasha Church, Chickasha, Oklahoma

KENTUCKY

Herman McFaddin to Sandy City Church, Catlettsburg from First Church, Smithville, Mississippi

MISSOURI

Dan Martin to Cuba Church, Cuba from Salem Church, Salem

Grover Terry to Southside Church, St. Louis from First Church, Wichita, Kansas

Frank Giunta to First Church, Cape Girardeau from Miamisburg Church, Miamisburg, Ohio

Wayne Williams to Sikeston Church, Sikeston

NORTH CAROLINA

Billy Buchanan to First Church, Stanley from Liberty Church, Vernon, Alabama

Van Dale Hudson to Trinity Church, Greenville from full-time evangelism

OHIO

Bearl Gambill to Elm Tree Church, St. Paris

OKLAHOMA

Ray Price to First Church, Stroud from Blue Bell Church, Sapulpa

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NEWLY REMODELED SANCTUARY DOUBLES SEATING CAPACITY OF GEORGIA CHURCH

COLUMBUS, GA.—Providence Free Will Baptist Church doubled the seating capacity of its auditorium during a recent remodeling project. The auditorium now seats 300 people. Pastor James Shields states the auditorium includes all new furniture, baptistry, additional lighting, and air conditioning. The new addition has been appraised at \$36,000.

During 1976 the church received 77 new members and is already nearing that mark at the halfway point of 1977. Pastor Shields has set a goal of 100 new members for this year. The congregation recently garnered second place in the Spring Sunday School Enlargement Contest and reached a high of 105 in CTS attendance.



Currently . . .

By
JACK WILLIAMS
Editor

The members of **First FWB Church, Murfreesboro, Tennessee**, must be trying to tell their pastor **Dr. J. D. O'Donnell** something. Dr. O'Donnell currently resides in Nashville, but as of June 1, 1977, the members were well on their way to furnishing the parsonage which is located adjacent to the church. Somebody left a TV. Someone else gave an easy chair. Another family loaned a dinette set, and now the pastor is asking for a window air conditioner. Dr. O'Donnell is moderator of the National Association of Free Will Baptists and is editorial manager with the National Sunday School Department.

"Love makes the world go 'round." At least that's the song the people in the **Village Chapel FWB Church, Ceres, California**, are singing these days. **Adrian Condit** is pastor. On a recent Sunday morning there was joy in the camp as families came forward together to break their Love Loaves. When the wave of excitement had subsided and the money was counted, a total of \$476.75 had been given through Love Loaves. With a few loaves still to be counted, the pastor expected gifts to exceed the \$500 mark. Moneys collected through the Love Loaf method will go to World Vision to be used in its worldwide ministries and to Free Will Baptist missions.

Here is one of those very serious chuckles that gets included in a church bulletin every once in awhile. **Pastor Don Hicks, First FWB Church, Vero Beach, Florida**, included a spiritual test in the weekly bulletin. The statement was, "I cannot attend Sunday night services because. . . ." Listed below were 9 reasons that were suitable for not being in church. They included, "Too tired, my only time at home, visiting, company at our home, movies, just not interested, too much church, favorite TV program, and sports activities." Then the bottom line stated, "Tear off here, and mail to God." This was to be done after members checked the appropriate blank.

The flutter of degrees and certificates is becoming quite common in **Hamilton FWB Church, Hamilton, Alabama**. **Pastor W. B. Hughes** has 2 members of his church who recently graduated from Free Will Baptist Bible College, Nashville, Tennessee; 2 more who plan to attend FWBCC this fall; a deacon who is receiving the preliminary Evangelical Teaching Training Association certificate at Alabama Bible Institute graduation exercises; and 5 members who received ETTA credit cards in services at a recent Sunday morning service. Pastor Hughes is no stranger to educational attainments. He was a student at FWBCC when he was well past the age when most men hang up their scholastic boots.

Pastor Connie Cariker and the **West Tulsa**

FWB Church, Tulsa, Oklahoma, seem to have a large corner of the market on outstanding students in Oklahoma. One of his members, **Paula Coffman**, was selected as the outstanding student at Hillsdale College, Moore. Another member **Allen Rogers** was the editor of the Hillsdale College yearbook, *The Harvester*. **Phillip Vender** was chosen student of the year in Bixby high school. And just to prove that students who attend West Tulsa like school, Pastor Cariker noted that **Willie Schooley** has finished 7 years of public school without missing a day. Willie will be a senior next year.

Two new church buses rolled onto the church lot at **Sherwood Forest FWB Church, El Sobrante, California**. **Dr. Milburn Wilson** is pastor. Two members recently made a trek back east and located the buses. This is one church that really needs them. The midweek reminder noted that bus riders totaled 184 on a recent Sunday, and that was considered a slow Sunday. Two members recently graduated from **California Christian College**. They are **Gayla Vanderburg** and **Melba Hibbard**.

Two new faces are scheduled for **Bethany Christian School**. **Gary** and **Ann Maines** will be moving this summer to **Norfolk, Virginia**, where Gary will assume responsibilities as principal of the school. Gary earned his B.A. degree from FWBCC and a M.A. degree from Bob Jones University. He is one of those fellows who has not outgrown his wife educationally. Recently, he has been working while Ann completed her education. Ann is the daughter of Dr. and Mrs. Charles Thigpen. Dr. Thigpen is dean of FWBCC. She graduated this June from Bob Jones University at the head of her class of 700. **Bethany Christian School** is an outreach of **Bethany FWB Church**. **Galen Dunbar** is pastor.

First FWB Church, Berkeley, Missouri, intends to consistently average 200 by the end of this year. Therefore, according to the law of growth, they have set a goal to enroll 418 by that time. With the proposed budget of just over \$62,000 for 1977-78, Pastor **Bill Van Winkle** and his members have designated almost 20 percent of the total income to outside giving.

It's rally around the marker time in Alabama. At a unique Mother's Day program at **Mount Moriah FWB Church, Ethelsville**, a historical marker was unveiled. The marker designated the Mount Moriah Church as the oldest Free Will Baptist Church in Alabama and named her the "Mother Church." **Dennis Kizzire** is pastor. The church recently added a new facet to Wednesday services called missionary time. A member does research on some Free Will Baptist missionary and then each Wednesday night shares his findings.

While the entire nation seems to be crying for rain, members of **Northwest FWB Church, Oklahoma City, Oklahoma**, received a rather wet surprise recently. The press room where their midweek paper, *The Guiding Light*, is printed fell victim to local flash flooding. Four inches of water swirled across the floor as workers came in to prepare the publication for printing. However, the water subsided, and the presses rolled. Besides, as **Pastor James Murray** stated, "We needed the rain."

Head's FWB Church, Cedar Hill, Ten-

nessee, wants its pastor **Ron Parker** to be comfortable while he prepares his sermons. The pastor's study has taken on a new look. It is now bigger and sports a new ceiling, freshly paneled walls, and a brand-new carpet on the floor.

What would **Capitol FWB Church, Oklahoma City, Oklahoma**, do with 518 bus riders? Pastor **Homer Young** may have to solve this problem. A recent issue of *The Outreach*, his church publication, stated that 264 persons had been bused to church on a recent Sunday. "We could double our bus attendance this year," the paper claimed. Brother Young seems to be doing his part to make this dream come true. He is deeply involved in a "Beat the Pastor" campaign. He has taken a bus route and is threatening to have 100 ride his bus very soon.

Ground-breaking services were conducted in **Wichita Falls, Texas**, on May 15 as the **First FWB Church** girded itself for construction of a 53' x 80' expansion project. **Pastor Earl Scroggins** wrote a note to his people assuring them they would have to heed Paul's advice in Romans 12:1 about a living sacrifice if they expected the building to be completed. Pastor Scroggins reminded them that no dead sacrifice would build the building, drive nails, lay carpet, pour concrete, work after hours or be understanding wives.

What with the summer slump about to hit most Free Will Baptist churches, **Pastor Ben Scott, First FWB Church, North Little Rock, Arkansas**, got the jump on prospective absentees in his midweek news. The pastor reminded his members that the church pays the price of weekend camping trips, visits to relatives and friends, and members who use the Lord's Day to sleep late. With members gone, preachers get cranky; teachers get discouraged; revival spirit wanes; and the world teeters on the very brink of destruction.

Tupelo FWB Church, Tupelo, Mississippi, inaugurated a children's church with 28 youngsters the first week. Four weeks later over 50 bright-eyed young people were a part of the children's church congregation. **Billy Bevan** is pastor of the Mississippi church.

Hand a rose to the Church Training Service of **First FWB Church, DeSoto, Missouri**. It has received the Century Award, given by the National CTS Department to churches which average 100 or over in CTS for a quarter. This Missouri church has averaged over 100 for 2 quarters. **Charles L. Miller** is pastor.

One church has discovered the faith promise system not only works for the cause of missions, but it also is quite successful in paving local church parking lots. **Grace FWB Church, Rocky Mount, North Carolina**, needed \$2,500 to cover the cost of this property improvement. Members are pledging \$5-\$10 a month or more above their tithes, of course, to defray the expenses. **Pastor Robert Durham** and his assistant **Billy Keith** couldn't be happier.

More Free Will Baptist pastors are taking active roles in the community other than ministering solely to their local flocks. **Pastor Richard Cordell, Guin FWB Church, Guin, Alabama**, was recently afforded a community-wide opportunity when he was designated baccalaureate speaker at the Marion County High School.

CURRENTLY . . . (Cont.)

Randy Cox is pastor of **First FWB Church, Raleigh, North Carolina**. This lively congregation is planning a new educational building this year. It is all on the drawing board. In September, 1977, the church will open **Raleigh Christian Academy** and kindergarten for students ages 4 through second grade. **Doug Henderson** serves as associate to the pastor.

Pastor Carl Young, Petaluma FWB Church, Petaluma, California, is wearing a wide grin these days. One recent Sunday's records showed 59 visitors in Sunday school. The California congregation began a primary church, and in its third Sunday 42 boys and girls attended. One member of the congregation, **Miss Sheryl Holder**, was named recipient for the 1977 Church Training Service scholarship at CCC. Sheryl was also named the outstanding student at CCC this year.

Rocky Pass FWB Church, Marion, North Carolina, has maintained a 21 percent growth increase each year for the past 23 years. In 1954 total membership was 71. In 1977 membership totaled 395 with 344 of these being on the active roll. Property value is near \$300,000, including church facilities, parsonage, fellowship building, additional house with 8 acres, 3 buses, one van, and 2 extra lots of land. The 41st anniversary homecoming on May 15 celebrated the continuing upsurge in the church's growth. **Rev. A. C. Truluck** pastors.

Pastor Jason Salyer and the **First FWB Church, Shelby, North Carolina**, have decided to get the most mileage possible out of their church building. Where many churches only use their facilities 5 to 6 hours per week and the rest of the time the structures are unused, this is not the case in Shelby. Negotiations have been concluded with **Twelve Oaks Academy**, an independent Christian school, to use the church facilities Monday through Friday for instruction. **Twelve Oaks Academy** is accredited by the North Carolina School System. They currently enroll 32 students in grades 6-12 and maintain a faculty of 4.

"Loyalty Day" may sound like an unusual name for homecoming, but that's the way things are at **Bethel FWB Church, Ashland City, Tennessee**. **Pastor Jim Turnbough** reported that on the most recent Loyalty Day 3 were saved; 225 were present; and an offering of \$4,157.08 was presented. Bethel has been in a constant state of revival lately with 9 souls saved and 9 rededications. The pastor is stressing use of the church library for members who want good books to read.

Because everybody loves a winner, **Pastor Russell Spurgeon** and the **Trinity FWB Church, Bridgeton, Missouri**, have gone the extra mile in congratulating their Bible Bowl team that did not win the state competition. Trinity's entry captured second place and, therefore, will very likely not be representing the state in the national competition. But the Trinity news bulletin praised the members of the team for their display of good character and Christian attitude. Both the competitors and the coach were commended for their dili-

gence in study while preparing for the state CTS competition.

Who said teenagers don't know how to say thank you? The **High Teen Class, Shiloh FWB Church, Bristol, Virginia**, surely do. In a recent issue of the church newsletter, the class welcomed a new member, listed the officers elected for the coming year and then at the bottom of their paragraph inserted this sentence, "We would like to thank the deacon board and the members of the church for letting us put up the basketball goal. We ask that no one use the goal during the church services." Hats off to the **Shiloh High Teen Class. Walter L. Statzer** is pastor.

Pastor William Travis is thinking ahead. **First FWB Church, Thomaston, Georgia**, completed remodeling of the church. After expressing thanks to each member for his help, the pastor then suggested that each member could demonstrate to the Lord how he appreciated the use of God's building by keeping all unnecessary items out of church—items like toys, gum, candy and papers. He concluded, "This is the Lord's house, not a playhouse or a snack shop."

An Oklahoma pastor shared with his congregation that he had mental reservations concerning churches with large day-care centers. **Pastor Jerry Dudley** informed the **Stratford FWB Church, Stratford, Oklahoma**, that while he had been involved in such churches, he repeatedly faced the question of whether the church contributed to the further breakdown of home and mother care by so doing. Sometime ago Pastor Dudley resolved it was his desire that every mother with a small child should cease her employment outside the home and care for the child God gave her. Dudley felt it would be in better interest of the home to shut down the child-care center and send mother home with the children. However, since most working mothers either would not or could not leave their jobs, it was decided to at least afford the children a Christian environment during the day.

Have you ever been to a Jolly 60's Day? **Eastside FWB Church, Elizabethton, Tennessee**, sponsored one on May 15. On that day the senior citizens were honored; all special singing was done by folks over 60 years of age; and the church had a senior citizens speaker, **Brother Carl Osborne. Richard Adams** is pastor.

Did you know that TV will help you grow as a Christian, strengthen your church, reach people for Christ, and glorify Christ and the church? That's what **Pastor Buddy Henry** told the **Cordova FWB Church, Cordova, Alabama**. TV will do all this the pastor assured the congregation if TV stands for Thursday Visitation.

First FWB Church, New Castle, Indiana, is going into the mountain moving business. **Pastor Dan O'Donnell** informed his congregation that the mountain of \$20,000 indebtedness had to be moved before the church could expect the attendance to climb higher. With Sunday school capacity of 250 and attendance at a 214 average for 1976, Pastor O'Donnell and his people are at the foot of that mountain.

Tennessee's newest home mission church at **Lebanon** averaged 32 in attendance for

the month of May, according to missionary pastor **Wallace Hayes**. He adds the greatest achievements have been the 5 salvation decisions witnessed and the 3 rededications made.

First FWB Church, Decatur, Illinois, will host a Pastor's and Worker's Conference September 12-14. The event is being sponsored by the district associations within the state. Speakers will include Ohio pastor **Paul Thompson**, Alabama pastor **Tom Malone**, and General Director **Bob Shockey** and Assistant Director **Roy Thomas** of the National Home Missions Department, Nashville, Tennessee.

Rev. Paul Thompson and the congregation of the **Welch Avenue FWB Church, Columbus, Ohio**, honored a fellow member, Mr. John Conner, on his 100th birthday in the morning service May 1. Mr. Conner, who survives with a pacemaker in his heart, testified, "I'm an old warrior for Christ." He was reached for the church by **Dick Lawlor**, the director of the senior citizens ministry.

During the first quarter of 1977 the members of **First FWB Church, Moore, Oklahoma**, gave \$4,311.39 to outside causes through the district treasurer. **Pastor Dan Farmer** commended his people for their faithfulness during the winter months and noted that Moore Church was ranked third in the association in outside giving during this quarter.

First FWB Church, Searcy, Arkansas, has begun construction on its new auditorium and educational complex. Ground-breaking services were observed Sunday, April 3, 1977. **Pastor Howard Hensley** stated the new church, which is located on a 3-acre tract on Highway 36 West, will feature an auditorium to accommodate 320.

The congregation of the **Maplewood FWB Church, Bastrop, Louisiana**, is now occupying its new church building on Naff Street. The first services were held April 3, 1977. Prior to the move to the new location, the church was known as South Washington FWB Church, according to **Pastor Ralph Fowler**.

Clough Pike FWB Church, Cincinnati, Ohio, recently experienced a different kind of revival, and **Pastor Willis Booth** is thrilled. In 3 days 48 souls were won to Christ through door-to-door visitation. **Garland Roberts**, a deacon of **Welch Avenue FWB Church, Columbus, Ohio**, spent 3 days with the people of the Clough Pike Church teaching them by example the ministry of door-to-door visitation. Mr. Roberts used part of his vacation time to help this church. That, too, is a commendable gesture on the part of a Christian brother.

In August, 1975, approximately 4 years after the doors of **Weavers Chapel FWB Church, Batesville, Arkansas**, were locked, interested families reopened the church as a mission. With improvements in the physical plant and an increase in attendance, the church was formally reorganized in January, 1977; and the charter was closed in March with 28 members. **Pastor Kenneth Manuel** and those who labored on behalf of this work prove the devil may win the battle momentarily, but the final victory is to those who are faithful.



The Local Church on Review

PART X

By Leroy Forlines

The previous article discussed the worldwide responsibility of the church. That responsibility needs to be viewed from another angle. What are the specific areas where the church is responsible?

Those who subscribe to liberal theology have felt that the church should involve itself in reshaping society. In seeking to fulfill this responsibility, they have frequently supported legislation that would reshape society. It is easy to see why they take this approach since liberalists believe in Universalism, a doctrine teaching that all people will be with God for eternity. They deny the doctrine of an eternal hell. If there is no problem about the next life, it follows that the church would direct its concerns to making a better world in this life.

In recent years many evangelical Christians have advocated a church involvement that has goals similar to that of liberalism. The difference is that the approach is to be based on conservative theology rather than liberal theology. This approach has raised questions and created concerns.

There can be no doubt that Christianity has implications for every area of life. The Christian must be concerned about sickness, suffering and injustice. I believe the

answer to the problem of how this concern is to be shown is found in distinguishing the difference between the scope of the responsibility of the church and the scope of Christian responsibility. Christian responsibility is broader than church responsibility. The church is to involve itself in the ministry of redemption. This is done by obeying the Great Commission (Matthew 28:19,20; Mark 16:15; Luke 24:47,48; and Acts 1:8).

Christian responsibility, in addition to carrying out the Great Commission, calls for applying Christian values to every contact of life. It is the responsibility of the church to educate the Christian in Christian values. The Christian is to practice these in his everyday life. He is concerned about suffering, sickness and injustice. He may choose to work for legislation in these areas, but he does this as a private citizen.

Only in very extreme cases that pose a strong threat to the church should a church seek to speak as a church to influence legislation or programs administered by civil government. As private citizens, Christians have a right and sometimes an obligation to speak out in support of political candidates. However, the church should avoid public endorsement of a particular candidate. Because it is difficult to separate the action of a pastor from the action of a church, it is usually wise for a pastor to refrain from active political involvement.

We want to avoid involving the church in the political processes except in very rare cases, but the individual Christian must live out in his contacts with people all that it means to "love thy neighbor as thyself" (Matthew 22:39).

One year perfect attendance in Sunday school is good, but a record of 10 or more years, as 2 young men from **Harmony FWB Church, Russellville, Arkansas**, have earned, is a commendable achievement. Superintendent **Bill Hankins** presented the perfect attendance pins to **Mark Bowden**, age 11, who had a 10 year record, and to **Thomas Bowden**, age 13, who had perfect attendance for 11 years. **Bob Alexander** is pastor.

Cedar Grove FWB Church, Parkersburg, West Virginia, is about to outgrow its storefront church building and is, therefore, looking for property on which to build. Since the **Rev. Bernard Thrash** accepted the pastorate in July, 1976, Sunday school attendance has doubled to its present average of 60. Offerings have increased nearly \$100 per week. The church is now part of the **Brotherhood Association of West Virginia Free Will Baptists**.

The bus ministry of the **First FWB Church, Dayton, Ohio**, is enjoying an increased outreach. With an average of 180 riders per Sunday in April, the church added a sixth bus on May 1, which will cover a route in the Fairborn area. **Hobart Ashby** is pastor.

Mrs. Ethel Thompson's tenure of 32 years as clerk of **Missouri's Northeast Yearly Conference** did not go unnoticed in a recent conference session. **Moderator Kent Tallent** recognized her faithfulness with an award and an appropriate commendation. Mrs. Thompson is a member of the **First FWB Church, Kirksville**.

The auditorium of the **Walnut FWB Church, Myrtle, Missouri**, was recently remodeled to include paneling, padding on the pews, and new carpets. Additional improvements have also been made in the kitchen area. **Rev. Charles Gowers** is pastor.

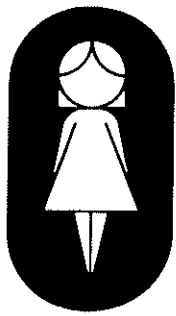
Ground breaking for the new Sunday school annex at the **Mansfield FWB Church, Mansfield, Ohio**, was an event of Easter Sunday. The provision of additional space will come none too soon as the attendance reached 322 on a recent Sunday. **Pastor Fred Dutton** reports decisions are being made regularly.

Construction is underway for the educational addition to the **Westerville FWB Church, Westerville, Ohio**. The additional space will provide more room for the growing junior church as well as additional classroom space and a full kitchen. **Delmar Sparks** pastors.

Northeast FWB Church, Shawnee, Oklahoma, is seeing new life under the leadership of **Pastor Robert Scroggins**. He accepted the church a few months ago when attendance and finances were at a low ebb. Sunday school attendance has increased to an average of 59, and giving is up.

Pastor Daniel Gaskins and the congregation of **Bethel FWB Church, Richton, Mississippi**, are planning to be in their new building the first Sunday of July. The men of the church have been doing the majority of the work.

The **Free Will Baptist Bookstore, Oklahoma City, Oklahoma**, is taking on a new look. Several sections of additional shelving have been installed, and new carpet has been laid in part of the store and in **Manager Ray Martin's** office.



OUR WOMEN SPEAK

WHEN THE BUDGET BALKS

By Heddy Chapman

What's a budget? If anyone can remain on a budget these days, he must have extraordinary powers. In the Chapman household, we have come to the point where most mechanical things are beginning to break down one by one. Some, such as the power mower which is only 2 years old, are not ancient.

My husband Scotchy is learning to be plumber and general mechanic since the budget demands more effort on our part. As he struggles with the innards of these faulty appliances, I pray—earnestly. By repairing it ourselves, the power mower required parts amounting to \$7. When the motor purred, Scotchy

ran into the house saying, "It works. Did you pray?"

About a week later, the refrigerator refused to function. As I prayed again, Scotchy "shuggled" it all about, as the Scots say. Soon we heard the sound of the motor running. Thirty minutes later, however, it stopped again. We went through the same procedure, and the refrigerator began humming. That afternoon we decided to look at new refrigerators just in case. Happily, ours has lasted another year.

Several weeks ago the toaster defaulted. I did not know Scotchy was in the kitchen trying to repair it. In a few moments he showed me a handful of wires. "You're not

praying," he declared. "But I didn't know you had started to repair it," I explained.

I have heard toast-scraping sounds for some weeks now as the poor man waits to buy just the right toaster. True to his innate Scottish nature, he is looking for a bargain.

Scotchy discovered that the washer has a worn-out bearing in the main shaft (whatever that means). But he has been advised to let the machine conk out as it would cost an exorbitant fee just to have someone look at it. Its piteous groans still make me wonder when that fine day will be. The television is beginning to have its problems, but we would not consider that a great loss. Meanwhile, we keep on praying.

Even if Scotchy does all the work, I think prayer has played a large part even in these mundane details of everyday living. (Please excuse me as I want to check with the "plumber" about a leaking faucet.)

ABOUT THE WRITER: Mrs. Chapman is a frequent contributor to CONTACT, who bases most of her writing upon personal experiences. She is a member of Bethany Free Will Baptist Church, Norfolk, Virginia. ▲



ON THE MISSION FRONTS

Compiled
By Staff

One of the ever-present obstacles to the children's club ministry in **Rennes, France**, is the opposition of Catholic parents, according to missionary **Patsy Vanhook**. This opposition has been very evident recently since many of the children are preparing to take their first communion in the Catholic Church. Miss **Vanhook** requests prayer for one young lady who will be taking communion and will no longer be able to come to the club. The girl needs to understand the truth of the Gospel that she has received in the Good News Club so she will not be led astray by the doctrines of men.

An openness to the Gospel was recently witnessed in **El Tamale, Mexico**, when **Jerry Baron** journeyed approximately 800 miles south of his mission station at **Guadalajara** to preach the Gospel. Six adults were converted. Over 70 gathered for the services. This is evidence that the new group desper-

ately needs a missionary pastor.

Missionary Lonnie Sparks, Madrid, Spain, reports that attendance for 2 Sundays in May was good. One Sunday 41 were present and the next Sunday 38.

Allan and LaRue Crowson will soon begin the third trimester of language school since they arrived in **Albertville, France**, last January. Allan says, "We are certainly not proficient, but we are progressing." They are contemplating remaining in France after August for further language school. The Crowsons are missionary appointees to **Ivory Coast, West Africa**.

After conducting services for a few weeks in **Newark, Ohio**, national church extension worker **Bill Adkisson** reports that attendance is averaging 90 in Sunday school. During the month of April there were 18 conversions and 14 joined the church. New convert classes are being taught. Permanent facilities are still being sought.

Lynn and Ramona Miley continue to ask for physical strength and safety as they adjust to life on the mission station at **Doropo, Ivory Coast, West Africa**. Recently they discovered 2 spitting cobras, one in their house and one on the porch step. A third cobra was found in the water well by **Dr. LaVerne Miley** when he was making a routine check of the supply. Although the homes are built to keep out such reptiles, the snake apparently entered the house through a small space adjacent to the opening for a pipe.

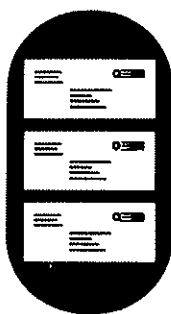
Lynn states missionary personnel are considering having 2 morning services at the **Doropo Station** each Sunday, one in French and one in Lobi. This would simplify services because there would be no translating from one tongue to another, and the time element would be improved. They would probably have an adult Sunday school class in Lobi while the French worship service was being conducted. The procedure would be reversed for the second hour.

John Hall has been appointed as a **North Carolina** state home missionary to **Reidsville**, a city of 14,000 located in Rockingham County, where there is no Free Will Baptist witness. Formerly a pastor in Maryland, Brother Hall is currently on itinerate services trying to underwrite this project. The missions board is not able to financially assist the **Reidsville** work at this time.

Missionary Jerry Pinkerton's need for a motorcycle to use at his mission station in **Ivory Coast, West Africa**, was recently met by the **Freeman Chapel FWB Church, Stewartsville, Missouri**. On the Sunday the Pinkerton family were present for a missionary service, the people responded with a love offering of \$1,334.30, exceeding the \$1,000 challenge **Pastor Vernon Maggart** had put before them earlier.

First FWB Church, Emporia, Kansas, which was started as a joint project of the

(Please turn to page 30.)



OUR READERS COMMENT

ARTICLE GIVES KEY TO REVIVAL

The point of Laura Belle Barnard's article ["Prayer That Transforms the Christian and Touches the World"]... that prayer sparks revival could be a keynote in preparing for a revival... Most revivals begin because somebody has been praying day and night. We must first touch God in prayer before we can touch our fellowman. We can see farther on our knees than on our feet.

Intercede! Supplicate! The spirit of prayer is the spirit of revival. Pour out your heart before the Lord, and something will become of it. My prayer... is: "Revive Thy work, O Lord; and give refreshing showers; the glory shall be all thine own, and the blessing, Lord, shall be ours."

Arnold Woodlief, evangelist
Marianna, Florida

LAYMAN PRAISES QUALITY OF MAGAZINE

I really do like your upgraded CONTACT. It is printed with extreme care and fine craftsmanship.

I am a printer, having my own shop at... Oklahoma City. I serve as a deacon-printer, serving Free Will Baptist churches in Oklahoma and Kansas, as well as other evangelical Christians.

Years previously, I served on the staff for the SWORD OF THE LORD, DEFENDER'S OF THE CHRISTIAN FAITH and MENNONITE EVANGELICAL PRESS. I feel I have received... broad experience in publication printing and am grateful to God for these Christians and the Gospel by printed page.

You have my prayer and support for further expansion and Christian witness as you continue to let "God use ink." Thank you, and God bless you and your staff.

James Posar, Jr.
Northwest Free Will Baptist Church
Oklahoma City, Oklahoma

ENJOYS "NEW" CONTACT

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

Edd Green, bus pastor
First Free Will Baptist Church
Newport News, Virginia

PRAISES EXCELLENT STANDARD

CONTACT magazine is better than ever! I am enjoying the new and larger version of our monthly denominational magazine. It is a credit to our church and our Lord. I especially look forward to "Currently," the section setting forth local church news from all across our fellowship.

After reading a recent edition I just felt impressed to write and compliment you. I have nothing to complain about, just praise. Keep up the excellent standard.

George C. Lee, pastor
Victory Free Will Baptist Church
Goldsboro, North Carolina

EDITOR TAKES EXCEPTION TO LAYMAN'S EXPLANATION OF WINE FERMENTATION

Not wishing to cause any kind of a turmoil or desiring to carry an argument too far, I still feel, however, that I should like to comment on a point or two with regard to the fermentation or unfermentation of wine.

According to the statements of the layman from Ashland City, Tennessee, the Lord must have turned water into a solution containing alcohol when He performed that miracle. [See CONTACT, April, 1977, page 25.] If that is so, then God is divided on the issue, for at one point long before the incarnation, the Word of God clearly spoke an indictment against wine and the winebibber (Proverbs 20:1; 23:20a). Then simply to please His earthly mother and afford a group of wedding celebrants the opportunity to imbibe an alcoholic beverage, Christ turned water into alcohol. This does not jive, as they used to say.

Also, it was cited as an example of undoubtful Christian testimony that early Free Will Baptists in Eastern North Carolina drank brandy "in moderation—by the dram." I believe that I can honestly say on the authority of God's Word that this example is not one that a true child of God should follow, Free Will Baptists from Eastern North Carolina or not! I gather that their examples of tobacco usage and ownership of slaves might also be considered undoubtful Christian testimony in the mind of the above mentioned layman.

In closing let me simply insert something I found in my copy of the General Conference Minutes, 1841 setting, under the heading of "Temperance."

"(6.) Whereas there appears neither evidence nor ground of inference from Scripture, that Jesus Christ or the Apostles made use of fermented wine at the solemn feast at which the Lord's Supper was instituted, or at any other time... Therefore,

"(7.) RESOLVED, That it is by no means essential to the validity of that ordinance, that fermented wines be used.

"(8.) RESOLVED, That we advise the churches to prepare and use none but unfermented wine at the Lord's Supper, and that the Secretary prepare and insert in the Minutes a recipe for making such wine."

A. K. Moulton, Chairman
***Recipe for making unfermented wine.
Take one pound of the best kind of raisins;

after picking out the stems, rinse them, and put them in a quart of pure water, in a jar or pitcher with a cotton cloth tied over its mouth; let them stand near the fire, if it be cold weather, for one week, stirring them every day. Then strain and press out the juice and color it with black cherry or black raspberry juice. This makes a beautiful sweet wine free from alcohol.

"The wine which the Jews have always prepared for their Passover in countries where the grapes are not readily obtained, is made in a similar manner; the use of fermented wine at the Passover being in their judgment a profanation of the institution."

Jay R. Overman
Managing Editor
The New Morning Star (Revisited)
Ypsilanti, Michigan

PASTOR COMMENDS ARTICLE

...I want to highly commend you for printing the article, "The Other Side," by Graeme Savage in your April issue of CONTACT.

We need more Free Will Baptists in our country who will dare to take a bold stand on the race issue in the light of God's Word.

The church of which I am honored to be the pastor... published a resolution in the POTEAU NEWS in March of this year concerning our desire to fellowship with people of the black race and accepting membership of interested born-again Christians of any race.

Thanks again for printing Mr. Savage's article. I fully believe God's smile of approval is upon it.

Jackie W. Edwards, pastor
Royal Oak Free Will Baptist Church
Cameron, Oklahoma

RECENT ARTICLES HELP TO YOUNG PARENTS

The past articles on television, witchcraft, etc. have been most timely for us as young parents.

I appreciate the... magazine's ministry. I have shared my copies with... friends. One... said she wished [her denomination's magazine] would step out and write on Bible doctrine as you have.

Mrs. James Rainey
Comanche, Texas

WANTS TO PROMOTE MAGAZINE

I received my first copy of CONTACT last month, and I have certainly enjoyed it. I think it is very good; therefore, I am trying to promote it in our Ladies Auxiliary.

Mrs. Annie Belle Beasley
Clayton, North Carolina

Helping Women Fulfill Their Part in the Great Commission

Cleo Pursell, executive secretary-treasurer, analyzes growth and goals of WNAC.



Q. *How long has the WNAC been in existence?*

A. It was organized in 1935, a few months before the National Association was organized.

Q. *What is the reason for the designation woman's auxiliary as opposed to women's auxiliary?*

A. It has always been woman's auxiliary. This is something that has been debated for several years. Really I don't know which is correct. The only explanation I have heard offered is that it is meant to stimulate each individual woman to develop every phase of her life in the light of the Great Commission.

Q. *At the time of the organization, was WNAC recognized as a department of the National Association?*

A. No. We are a subsidiary organization of the National Association and voluntarily submit to its control. The scope and character of our work does conform to the general program and promotional plan of the National Association of Free Will Baptists.

In June, 1935, during the meeting of the General Conference of Free Will Baptists in Blackjack, North Carolina, Mrs. Fannie Polston, who was the auxiliary secretary, asked that a committee be appointed to organize a National Woman's Auxiliary Convention. Fifteen women from Alabama, Florida, Georgia, South Carolina, Tennessee and Texas were appointed. We are very satisfied to be a help, or an auxiliary, to the association rather than to be supported directly by the National Association.

"A few pastors may have had an unfortunate experience with the woman's auxiliary at sometime.... But mainly, there is a lack of agreement concerning the role of women in the work of the church."

Q. *Does the WNAC receive a portion of the Cooperative Funds?*

A. No. If we received funds from the Cooperative Fund, we would be subject to having our officers and program approved directly by the delegates to the national convention and not by the delegates to the woman's auxiliary convention.

Q. *Then since you do not share in the Cooperative Funds, how are you supported?*

A. We get a small amount of representation dues annually. When I came into office, dues were 10 cents per member per year. Presently we receive \$1.00 per member.

Also, we have the *Co-Laborer* fund, which is supposed to be a monthly contribution from the churches. Formerly, this was divided among Free Will Baptist Bible College and Home and Foreign Missions Departments. WNAC received $\frac{1}{3}$. Since our auxili-

aries were supporting missions through special projects, we felt the entire amount of the *Co-Laborer* fund should come to WNAC.

Once a year we ask each auxiliary to observe WNAC Emphasis Month. WNAC provides a program kit for the auxiliaries. Use of these materials is optional, but we have visual aids and an informative program. At the end of the program, which presents the women's work to the church, we ask that they receive an annual offering for WNAC. This special emphasis is a vital part of our financial undergirding.

Q. *When do the churches observe WNAC Emphasis Month?*

A. The time is optional. We suggest August, but any month more convenient to their church program is fine. We encourage all churches to observe it sometime during the year, but many of them do not.

Q. *For what purpose was WNAC established?*

A. We needed to draw our women together, unify our work and identify them under one name in order to help our churches teach and support missions. In those days we had very few missionary-minded pastors.

Q. *Is that same purpose continued today?*

A. Basically, our purpose is the same. But since we have more missions-minded pastors and churches, under our new program of work we put emphasis on helping women become more missions minded and helping them develop their skills, abilities and God-given talents. The purpose of a local auxiliary is to help the woman fulfill her part in the Great Commission.

Q. *What means do you use to help women fulfill their part in the Great Commission?*

A. Prayer has always been a vital part of the woman's auxiliary work. We have a 9:00 a.m. prayer fellowship for worldwide missions. We encourage family altars, prayer groups and intercessory prayers for missionaries. We have 3 seasons of prayer with special offerings for National Home Missions, Foreign

Missions and state missions. At each auxiliary meeting we have a monthly prayer emphasis.

We suggest that at least 2 mission study courses be held annually by each auxiliary and other study courses as the members may desire. Programs in *Co-Laborer* Magazine frequently emphasize missions.

Then we have mission action, which is a new phase of our work. This is love in action, taking Christian love into all places and situations where there are needs and involving women in ministry and witness outside the church walls. The women reach those with special needs, those whom the church would not ordinarily reach with the Gospel. It includes, among other things, going into institutions, hospitals, nursing homes, children's homes, and homes for unwed mothers. Women are involved in ministries to the sick, aged, deaf, blind, handicapped, military personnel, migrant workers, and neighbors and children through Bible clubs and home Bible studies.

The shut-in leads a lonely life, but women can do something about it. They can write letters, run errands, sew on buttons, etc.

Q. *The purpose for which WNAC was established and the reason it exists today seem worthy. But there appears to be a lack of appreciation by a few men in our denomination, especially pastors, for the work of the woman's auxiliary. Why do they not support an endeavor such as this?*

A. Fortunately, this is not true in very many areas. A few pastors may have had an unfortunate experience with the woman's auxiliary at some time. Others are perhaps uninformed about the real purpose of the auxiliary. But mainly, there is a lack of agreement concerning the role of women in the work of the church.

Q. *You seem to have a contemporary emphasis which is more inclusive than was originally intended. How did this expansion of efforts come about?*

A. In 1966 I suggested to President Georgia Hill that we make a long-range study of the entire program to

see if there were areas which needed updating. In 30 years, times had changed. Mrs. Hill agreed with me, and in 1967 a study committee of 5 women were appointed at our convention. We made surveys among pastors and auxiliary leaders and studies of women's work in other groups.

In July, 1971, the convention adopted the report of the study committee. The basic purposes, of course, remain the same, but the organization is simplified. There are fewer officers. Our record system is more realistic. The achievement chart, which was an end in itself with many of our women, was replaced by an achievement guide. A new emphasis was placed on mission action through the formation of small groups.

Q. *Do you mean more than one auxiliary per church?*

A. If necessary, there may be more than one auxiliary, or one auxiliary may have several groups (prayer study, or action). Sometimes working women or younger women like to form a second auxiliary. In such instances we suggest a general director be elected to coordinate the work of the 2 organizations.

Q. *Bring us up to date on what you have done in trying to meet the needs of younger women in the church.*

A. Three years ago we began a program called *Actionettes* for young women ages 12-18. We supply a yearbook of mission programs and a leader's guide. This is gaining interest. Formerly, we had the GTA and YPA groups, the Go Tell Auxiliary and Young Peoples' Auxiliary. However, in 1963 the National Association voted that all youth work, including League work, would go under the Church Training Service program. We were given until 1965 to phase out our youth emphases. At that time we dropped our work with young people. Through the years we continued to receive requests for mission materials. Numerous youth auxiliaries sprang up. Even though they were using CTS literature, the young people still felt a need for additional mission



HELPING WOMEN FULFILL THEIR PART IN THE GREAT COMMISSION

(Cont. from page 23)

programs. This is why in 1974 WNAC requested to work with the CTS Department in providing needed materials for such groups.

Q. *How many women are involved in auxiliary chapters and Actionettes?*

A. We have approximately 975 auxiliaries. This year 73 new auxiliaries have requested and received free literature. This year's membership report is incomplete at this time; however, 8,523 members were reported last year. Our records include only members who have paid dues.

The 1976 *Minutes of the National Association* show our membership at 13,616. I assume this is more nearly correct since our *Co-Laborer* subscriptions presently run in the neighborhood of 17,000, which is about 7,000 more subscriptions than 10 years ago. The first 2 quarters of this year I had 16,500 *Co-Laborers* printed and ran out both times. I ordered 17,000 for this quarter.

We have no record of the number of *Actionettes*. We just supply literature for those who request it.

Q. *Why has there been this surge in interest?*

A. Part of it, I think, is our new program of work. Also, in 1973 we started our annual Creative Writing Contests. Our women respond with programs and articles which are printed in *Co-Laborer Magazine*. The contest has done as much as anything to increase interest.

This year we had 97 entries, plus 27 poems which were not eligible. Next year poetry will be one of the categories. We have 3 categories now: programs which are suitable for publication in our magazine, skits and plays, and articles. Of course, articles pertain to a woman's life or devotional material on stewardship, missions or anything about which the women want to write.

Many women discover a talent for writing. This contest also supplies

Co-Laborer Magazine with programs and articles for future use.

Q. *What kinds of recognition are the winners given?*

A. We have 4 winners in each category. The first 3 winners receive cash for their prizewinning entries. The fourth receives honorable mention. We make special presentation of these awards at the national convention during our morning service. However, when the women come to the convention, they know only that they are winners, not what they have won. When the judges send me the winning selections in March of each year, I write these women and ask if they can be present at the convention since they are among the winners.

Q. *What emphasis does the WNAC give to Christian education?*

A. Many of our women support Bible colleges with gifts sent through their churches. We also receive gifts through the national office. This year woman's auxiliaries



"We have approximately 975 auxiliaries. This year 73 new auxiliaries have requested and received free literature. . . . CO-LABORER subscriptions presently run in the neighborhood of 17,000."

have contributed nearly \$33,000 to Free Will Baptist Bible colleges. Of this amount almost \$12,000 was contributed through the Student Loan Fund for Free Will Baptist Bible College students in Nashville, Tennessee.

Q. *How is the Student Loan Fund set up?*

A. Any student who has completed one year at FWBBC is eligible to apply for a loan. The application is made to our local office. I contact the school and get the student's academic standing. If he is performing at his potential, then we will make a loan. Each semester the student must make a new application for another loan. The money does not have to come from auxiliaries in the student's home state. However, each September we do have a special appeal for Student Loan Fund offerings.

This year we have been able to help 18 students. Each year the amounts of the loans go up. This year the average has been between \$400-\$500 per semester. The pay-back schedule requires that the interest be paid once a year until the student either graduates or quits college. Then we ask that he pay at least 10 percent of his monthly earnings on the principle beginning 30 days after he leaves school. The percentage of interest is a low 4 percent.

Q. *What is the maximum a student can borrow during his tenure at college?*

A. There is no limit, but it is contingent on the funds available.

Q. *Who originated the idea for the woman's auxiliary prayer retreats in the state associations?*

A. This originated in our office. Our women had striven so hard for many years to raise money for missions, the Bible colleges and other missionary emphases. I definitely felt we needed a spiritual emphasis. I made the prayer retreat recommendation which was adopted at our national convention in 1972. Since then it has just caught on. Hundreds of women participate in these district and state retreats every year and come away rejoicing.

Q. Does the WNAC represent at state associations as other departments of the National Association do?

A. The WNAC represents at state auxiliary conventions when possible. We don't have enough personnel or sufficient financing to represent at all the state associations.

Q. Do you suppose if you did represent at the state meetings, it would help to ease the barrier that some men have toward the work of the women?

A. Possibly it would in some areas. However, some states might not want to give time to the WNAC ministry.

Q. What do you feel has been the greatest advance in the woman's auxiliary program while you have been serving as executive secretary?

A. Perhaps the thing which has brought me the greatest joy has been to observe the way our new program of work has been accepted by our women. The new enthusiasm, new growth, prayer retreats, spiritual growth, increased gifts to missions and missionary objectives, and support of our WNAC office have been gratifying.

Q. What has been your greatest disappointment while serving in your present capacity?

A. The greatest disappointment is that it is so hard to get people to realize that in order for WNAC to support missions, they need to support WNAC. The financing of the WNAC General Fund has been a struggle. When I first took office, I spent many restless nights in prayer, asking the Lord to lay it upon the hearts of our women to support WNAC.

Today, we have a record year in gifts to missions, a record year in membership, and many other blessings. But this year our women have not contributed to the WNAC General Fund and our *Co-Laborer* fund as much as they did last year.

Q. How does this affect your work and outreach?

A. Had it not been for the increased literature sales, chiefly



"But this year our women have not contributed to the WNAC General Fund and our CO-LABORER fund as much as they did last year."

our *Co-Laborer* Magazine sales, it would have greatly hindered our effectiveness in supplying new materials for our auxiliaries. It also limits our travel to assist the various states and districts in their work.

Q. During the past years how did the Lord direct and prepare you for your leadership position in the WNAC?

A. As a teenager I accepted Christ. The following year I dedicated my life for full-time service. I felt the Lord had something for me in the future in His work. Later I married a minister and was a pastor's wife for approximately 20 years.

During this time I participated in the woman's auxiliary work locally and on the district, state and national levels. For about 11 years I served on the National Woman's Auxiliary Executive Committee, first as youth chairman and then as study course chairman. I was a charter member of the Oklahoma State Auxiliary and served on the executive committee for 18 years. I

served as president for 5 of those years.

Q. How do you encourage women to assume leadership roles in their auxiliaries?

A. We begin training with the young women through the *Actionettes* program. Workshops, seminars and study courses are held on the district, state and local levels. In the local auxiliary each woman is made to feel that she can make an important contribution to the work. She is given a place of responsibility through which she can develop her abilities.

Q. What do you envision for WNAC 10 years from now?

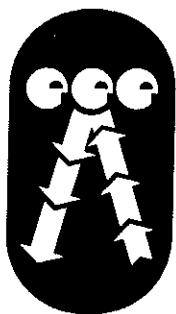
A. Only God actually knows what lies in store for our women, but I am confident that with the gratifying growth we have seen, the best is yet to be.

I envision adequate personnel and finances to keep someone on the field full time. I anticipate an expanded literature program, providing additional leadership helps for district and state leaders and the development of service and promotional literature for all phases of our work. Perhaps even a literature assistant could be hired who would free the executive secretary for other pressing duties such as travel and planning.

Miniworkshops on the national level would provide training to build further understanding and skills in conducting mission group projects. A national prayer retreat would inspire and strengthen our women spiritually. The fellowship would be great!

Hopefully the *Actionettes* program for young women will continue to grow and the vision of the WNAC will enlarge to include the single adult woman (unmarried, divorced or widowed) as the church's new frontier. This is a definite need in our family-oriented church program.

Because our women always respond when they become aware of real needs, they will increase their annual gifts to the WNAC Emphasis offerings and make regular gifts to the *Co-Laborer* fund. I am enthusiastic about the future of WNAC! ▲



NEWS OF THE RELIGIOUS COMMUNITY

COLSON OPPOSES DEATH PENALTY IN AN ARTICLE FOR 'ETERNITY'

PHILADELPHIA (EP)—Former Nixon aide Charles Colson, an evangelical Christian who served 7 months in prison for Watergate-related activities, says he is opposed to capital punishment as a Christian and as a political conservative.

His opposition to the death penalty and 2 views supporting it are in the May issue of *Eternity* magazine. Prison ministries are highlighted in this issue of the evangelical monthly.

Mr. Colson writes, "I am opposed to capital punishment. As a Christian there is no way that I can read the Beatitudes and the great commandments of Christ and believe that man has any right to take a human life. When Christ says, 'Resist not evil,' it seems to me that I am enjoined from supporting capital punishment, which is society's maximum retribution."

Joseph Bayly, a regular columnist in *Eternity*, focuses on the punitive nature of capital punishment. He writes that "behind all the Bible's teaching about sin and crime is one central proposition: The reformation of the offender is not the primary object of punishment; nor is the deterrent effect upon others. Rather, punishment is inflicted to satisfy justice."

According to Mr. Bayly, "that justice may be God's or (by derivation from God) the state's. Why did God inflict destruction on men at the time of the Flood, in Sodom and Gomorrah and Jerusalem? Not for the good of the offenders or for their reformation, but to satisfy his justice."

Dr. Robert Mounce, another regular *Eternity* columnist, stresses that "it is out of a profound respect for human life that I must agree to the necessity of capital punishment."

Dr. Mounce comments, "There are principles and virtues that transcend physical existence. By taking the life of another the killer has agreed in principle that society has the right to take his own life."

DRIVE—IN FUNERAL HOMES UP-AND-COMING

NEW ORLEANS, LA.—A new innovation by morticians in Louisiana displays the deceased behind a picture window. People can now drive up in their cars to view the corpse and sign the register. This means of paying last respects eliminates getting out of the car or dressing up for the funeral.

SCHAEFFER'S NEWEST BOOK IN NUMBER ONE SPOT

OLD TAPPAN, N.J.—The Francis A. Schaeffer book, *How Should We Then Live? The Rise and Decline of Western Thought and Culture*, is now #1 on both national religious best-seller lists. The book, which was published in November, is in its sixth printing, with 150,000 books in print.

Over 60,000 people have attended seminars, based on the book and a film series of the same title, conducted by Dr. Schaeffer in 18 major cities. Now it has been announced that the 10-part documentary film has been booked in over 1,000 towns and cities across the country. Of particular interest is the fact that a serious work of this type, expressing the beliefs of an evangelical leader, can achieve such popular acceptance and best-seller status.

GOVERNMENT INVESTIGATING CREATIVE CHRISTIAN LIBRARIES

MERRIFIELD, Va. (EP)—Following complaints that Creative Christian Libraries has failed to deliver prepaid goods and to respond to customer correspondence, the federal government is investigating the religious book house, according to *Eternity* magazine.

The mail-order firm is based in Delaware but uses a Merrifield, Virginia, address. *Eternity* calls the elusive business part of "an obscure network of similar discount book houses, including firms known as the Patrician Press and Literature Discovery."

The phone of Creative Christian Libraries' president, Carl Smith of New Castle, Delaware, is unlisted. Smith is a previous employee of Religious Book Discount House (RBDH).

Previously Creative Christian Libraries (as well as RBDH) was under the direction of Jay Greene Jr., of Wilmington who left the firm last February just before the controversy developed. Greene served a prison term in Kent County, Michigan, for "attempting to fraud or cheat with a bogus check."

Greene has since been released, *Eternity* reported. His father, Jay Greene Sr., who filed for bankruptcy in Michigan in 1972, is presently director of RBDH.

The Internal Revenue Service, the Division of Consumer Affairs, the Attorney General's office in Delaware, and the postal authorities are investigating.

MERCHANTS OF DECEIT MARKETING ORDINATION CERTIFICATES

ALBANY, N.Y.—An estimated 100 mail-order ordination services are operating across the United States. For \$3 a person can receive the title of "Reverend," or "Archbishop" for \$8. No evidence of faith, ability or training is required. It appears that this is another satanic scheme to discredit the true Church. It invites further governmental interference in religion because people who purchase these titles call their houses "churches" in order to avoid property taxes.

SALVATION ARMY FASTEST GROWING RELIGIOUS BODY IN THE U.S.

NEW YORK (EP)—The Salvation Army was the fastest growing U.S. religious body in 1975, according to the new *Yearbook of American and Canadian Churches*.

For 1975 the Salvation Army reported a 5 percent increase in membership to reach a total of 384,317. U.S. population grew an estimated 0.8 percent during that year.

The 1977 Yearbook, which is published by Abingdon Press for the National Council of Churches, places U.S. church membership at 131,012,953, based on reports from 223 religious bodies. Although that figure is down by more than 850,000 from the total reported for the previous year, the decline is attributed to a change in the method of reporting by the National Primitive Baptist Convention, Inc. Without that change, the total would show a gain of more than 500,000.

In addition to the Salvation Army, other rapidly growing religious groups include the Church of God of Prophecy (up 4.9 percent to 65,801); Church of God of Cleveland, Tennessee (up 4.4 percent to 343,249); Jehovah's Witnesses (up 4 percent to 560,897); Baptist General Conference (up 3.8 percent to 115,340); Seventh-day Adventists (up 3.3 percent to 495,699); and Church of God of Anderson, Indiana (up 3 percent to 166,259).

A membership of nearly 49 million was reported for the Roman Catholic Church, the nation's largest religious group. That figure constituted an increase of 0.4 percent. The Southern Baptist Convention, largest U.S. Protestant body, has nearly 13 million members and reported a growth rate of 1.8 percent.

A CHURCH CHAIN LETTER PROMISES CHANGES

SALT LAKE CITY, Utah (EP)—"If you are unhappy with your Church minister," says the bulletin of the Salt Lake First Unitarian Church, "simply have your church board send a copy of this letter to 6 other churches who are also tired of their ministers."

"Then bundle up your minister and send him (or her) to the church on the top of the list in the letter. Add the name of your church to the bottom of the letter."

"Within a week," the bulletin promises, "you will receive 16,435 ministers, and one of them should be a dandy."

"Have faith in this chain letter for ministers. Do not break the chain. One church broke the chain and got their old minister back."

PROSELYTING EFFORTS AID GROWTH OF MORMONISM

SALT LAKE CITY, UTAH—Since 1960 Mormon membership has risen from 1.6 million to more than 3 million worldwide. Growth is attributed mainly to the proselyting efforts of 26,500 thoroughly indoctrinated young men who are visiting door-to-door. These young men lead very austere lives of no dates, television, records or magazines. It is estimated that the young missionaries succeed in converting one out of every 1,000 persons they contact during their 2-year stint.

SOCIOLOGIST SAYS EVANGELICALS EMPLOY LONG ABANDONED TEACHING TECHNIQUE

HARRISONBURG, Va. (EP)—A sociology professor at an American Baptist institution declared here that the evangelical community is "guilty" of picking up a teaching technique that the rest of the world abandoned long ago.

In a talk at Eastern Mennonite College here, Dr. Tony Campolo of Eastern College, St. Davids, Pennsylvania, noted that small-group discussions have become popular among evangelicals. But he warned that they are an outgrowth of sensitivity training and can be risky if not handled properly.

According to the sociologist, small-group discussions lead to a "phony kind of honesty" where people, to be socially acceptable, talk about problems that they pretend are bothering them.

"In short," he said, "you don't really want to know all about me. And I don't really want to tell you all about me. So we'll play a game in which I'll tell you some things and pretend that this is the deep, inner me that I've never told anybody before."

Dr. Campolo asserted that people often tell things that will build up their image rather than bring it down. "We really start being honest when we risk those things about ourselves which we know will hurt our image," he said.

JUDGE RULES RAPE 'NORMAL REACTION'

MADISON, Wis. (EP)—A judge released a teenage boy convicted of rape because the community is "well-known to be sexually permissive" and because the boy, reacting to it, was doing what comes naturally.

Judge Archie Simonson said the boy, who pleaded no contest to the charge of raping a girl, had been overheated by newspaper ads, sex stories, nude bars and young women who appear in public wearing provocative clothing.

Approximately 60 women gathered outside Dan County Courthouse demanding Simonson's resignation. One called his remarks "blatant sexism" and "unbelievable callousness. Rape is a violent crime, a terrible crime, and here is a judge calling it a normal reaction."

The district attorney's office also protested. The unidentified boy, Simonson ruled, was delinquent, but he will stay at home a year under court supervision and receive treatment at a youth center.

NBC PLANS ANNUAL SHOWINGS OF 'JESUS OF NAZARETH'

LOS ANGELES (EP)—NBC-TV has announced that "Jesus of Nazareth," the 6½ hour film on the life of Jesus, originally shown on Palm Sunday and Easter, will be televised annually. The program was watched by 49 percent of the national TV audience, NBC said. The network also reported that a record total of 11,246 viewers contacted it about the program, 97 percent praising the telecasts.

SCHOLARS CITE RISE IN U.S. 'RELIGIOUS LIFE'

NEW YORK (EP)—After slipping downward for 10 years, religious life in America seems to be on the rise, according to scholars interviewed by AP Religion Writer George W. Cornell.

"A new national mood of receptivity to spiritual truth is prevalent," he says, quoting C. Peter Wagner of the Fuller Evangelistic Association.

To the Rev. Colman Barry, dean of the school of religious studies at the Catholic University of America in Washington, D.C., the U.S. religious resurgence is "the primary sign of the times."

What is causing the upturn? Cornell sees the following as causes for the change:

—Mainline denominations, which experienced declines in membership since the mid-1960's, report the shrinkage has slowed or stopped and, in some cases, turned upward.

—A greater emphasis on evangelism, a lack of which had been blamed widely for the declines, is swelling through the churches, often involving special "growth" programs and membership drives by local congregations.

—Seminary enrollment is at a record high of 43,023, according to the American Association of Theological Schools. In 193 Protestant and Catholic institutions, the growth quickened in the last 3 years. Catholic seminaries last year had their first increase in 10 years.

—A moderating of social-action tactics is occurring in broad-based denominations, which are giving more attention to spiritual nurture. However evangelical churches, which previously had largely shunned social concern, now are asserting it, making for more balance of efforts in both categories of Christianity.

—Sales of religious books have soared in the last 5 years, increasing a third faster than general book sales.

—Overall religious affiliation now totalling 132.2 million edged ahead of population growth last year, rising from 61.9 to 62.3 percent of the population, after slipping behind it in recent previous years.

—Weekly church attendance, which gradually had fallen from a 1958 peak of 49 percent of the population to a low of 40 percent for the early 1970's last year turned upward again. A Gallup survey found it at 42 percent.

George Gallup, head of the American Institute of Public Opinion, says various other statistical findings suggest America is in the beginnings of religious revival. He says the proportion of Americans who believe religion is increasing its influence has tripled since 1970. Some 19 million Americans, he added, are involved in various techniques for deepening their inner or spiritual awareness.

(Please turn to page 29.)

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| 3. | "Current Theological Issues & Trends" — Ralph Hampton | () |
| 4. | "5 Principles in Making a Sunday School Larger" — Clate Raymond | () |
| 5. | "How to Interpret an Auditor's Report" — Herman Hersey | () |
| 6. | "Personal Bible Study Can be Exciting" — Randy Cox | () |
| 7. | "The Pastor as Leader & Administrator" — Don Pegram | () |
| 8. | "The Role of the Pastor's Wife" — Symposium: Jo Ann King, leader | () |
| 9. | "Developing a Church Choir" — Chuck Ohman | () |
| 10. | "Activating Men to Serve the Master" —
Symposium: Don Elkins, leader | () |
| 11. | "The Dynamics of a Growing Sunday School" — Symposium:
Joe Ange, leader | () |
| 12. | "Building Bridges of Interpersonal Relationships" — Dr. Ronald Winkle | () |
| 13. | "Contemporary Cults (Mormonism and Spiritism)" —
Wade Jernigan & Bill Jones | () |
| 14. | "The Pastor's Preaching Program" — Melvin Worthington | () |
| 15. | "World Outreach—Mainline or Incidental?" — Symposium:
Rolla Smith, leader | () |
| 16. | "Reaching Youth at Various Age Levels" — Dr. Donald Howard | () |
| 17. | "Developing Stronger Family Ties" — Gordon Sebastian | () |
| 18. | "How to Prepare for Revival" — Panel: Richard Cordell, leader | () |
| 19. | "ATTACK: Action Plan for Sunday School Growth" —
Roger Reeds & Robert Shockey | () |
| 20. | "Effective Lesson Preparation" — Leroy Scudder | () |
| 21. | "Why Christian Day Schools?" — Dr. Donald Howard | () |
| 22. | "Music Ministries Reading Session" — Blaine Hughes | () |
| 23. | "Displaying God's Banner" — Elizabeth MacDonald | () |

WORSHIP SERVICES

- | | | |
|-----|---|-----|
| 24. | Adult Sunday School lesson — E. T. Hyatt | () |
| 25. | "Christ Triumphant in the Individual Believer" — Dennis Wiggs | () |
| 26. | NYC Keynote Service: "Jesus Christ, Lord of All" — Billy Bevan | () |
| 27. | "Christ Triumphant in the Home" — Joseph Ange | () |
| 28. | WNAC Missionary Service — Larry Powell | () |
| 29. | "Christ Triumphant in the Church" — Frank Davenport | () |
| 30. | "Christ Triumphant in the World" — Fred Warner | () |
| 31. | "Christ Triumphant in the Believer's Prayer Life" — Trymon Messer | () |
| 32. | WNAC Devotion — Glenda Fulcher | () |

SPECIAL EVENTS

- | | | |
|-----|---|-----|
| 33. | WNAC Fellowship Dinner: "His Banner Over Us Is Love" —
Elizabeth MacDonald | () |
| 34. | Pastor's Dinner: "Igniting Revival Fires in the Sunday School" —
Dr. Ed Nelson | () |
| 35. | Layman's Breakfast: Jim Williams | () |
| 36. | NYC Awards Presentation | () |

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NEWS OF THE RELIGIOUS COMMUNITY

(Cont. from page 27.)

AMERICANS GAVE RECORD \$29.42 BILLION TO CHARITY IN '76, ASSOCIATION SAYS

NEW YORK (EP)—Americans gave a record \$29.42 billion to charitable causes in 1976, an increase of 9.4 percent over 1975.

A report from the American Association of Fund-Raising Counsel (AAFRC), Inc., said 43.6 percent of this amount went to churches and other religious organizations. The \$12.84 billion in 1976 represents an increase of 9.9 percent over 1975 religious contributions and is the largest share of total charity giving.

Next largest share, 14.9 percent, went to charities involved in health operations. They received \$4.37 billion, up 9 percent in a year.

Private and community foundations gave \$2.13 billion to charitable causes in 1976, up 6 percent from 1975, primarily because of an increase in the value of the assets of the more than 26,000 U.S. foundations.

Corporate giving last year of \$1.35 billion was up 15.4 percent from the 1975 total, primarily because of record corporate profits of \$147 billion, according to the AAFRC report.

PEOPLES CHURCH PLEDGES \$1,129,788 FOR YEAR'S MISSIONARY PROJECTS

TORONTO (EP)—The Peoples Church, Canada's largest evangelical congregation, has pledged \$1,129,788 for world missions this year, according to Pastor Paul B. Smith.

The 2,000 adults (and another 2,000 in Sunday school) support 470 missionaries overseas of which some 350 are Canadians —about 35 from Peoples' own congregation —and the rest are nationals in the various countries.

At home the funds are used to support such ministries as the Peoples Christian School, Peoples Christian Ranch, Peoples TV ministry, Yonge St. Mission, Richmond College and the Ontario Bible College.

This year's pledged amount is the largest in the church's 49-year history.

BABY BORN AS HEROIN ADDICT, MOTHER HELD AS CHILD ABUSER

PONTIAC, Mich. (EP)—An unwed mother who used heroin during her pregnancy has been charged with the "child abuse" of her 15 week-old baby, born as a heroin addict.

Probate Judge John J. O'Brien of Oakland County said, "This is a precedent-setting case. It raises questions about the rights of the mother, the state and the unborn child—something like the abortion issue."

Oakland County court officials took the baby, who has now recovered from his addiction, from his mother and placed him in the temporary custody of his grandmother.

Child abuse charges were filed against the mother on the ground that she continued to take heroin during pregnancy with the full knowledge that her baby would likely be born addicted, according to authorities. ▲

CONTACT READERS...

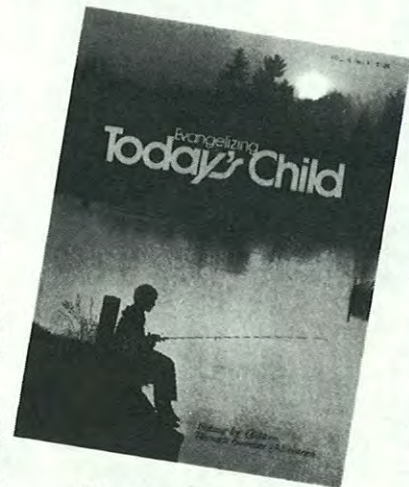
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Alabama	\$ 11.86	\$	\$ 11.40	\$ 754.42
Arizona				220.96
Arkansas	2,501.85		2,741.34	9,880.32
California	772.47		735.23	4,132.38
Florida	16.66		3,573.21	83.30
Georgia	270.61		336.83	1,079.70
Idaho	126.75		92.25	196.59
Illinois	1,332.42		1,178.61	6,201.35
Indiana	50.00		92.68	100.00
Iowa	277.56		171.71	1,404.82
Kansas	66.56		337.70	316.86
Maryland	75.00		30.00	364.56
Michigan				499.96
Mississippi	91.46		53.48	546.75
Missouri	4,130.08	(4,130.08)	3,657.41	19,805.19
New Mexico				292.77
North Carolina	201.12	(50.00)	125.00	747.97
Northeast Assoc.			66.00	
Northwest Assoc.			71.65	341.50
Ohio	1,307.98		2,447.32	5,176.84
Oklahoma	4,386.55	(4,243.00)	4,584.32	18,415.96
Tennessee	1,342.68		1,490.43	5,091.18
Texas	214.49	(10.00)	338.40	1,305.01
Virginia			94.73	128.01
Virgin Islands	75.00		100.00	465.00
West Virginia	20.68	(20.68)		146.33
Totals	\$ 17,271.78		\$ 22,329.70	\$ 77,697.73

DISBURSEMENTS:

Executive Office	\$ 7,043.67	\$(1,149.44)	\$ 6,287.73	\$ 34,428.90
Foreign Missions	3,472.33	(2,709.73)	4,896.63	15,030.22
Bible College	2,281.44	(1,543.06)	3,727.15	9,632.01
Home Missions	1,934.99	(1,418.51)	2,978.65	8,172.74
Church Training Serv.	1,128.15	(689.58)	2,020.02	4,506.67
Retirement & Ins.	952.10	(601.27)	1,664.46	3,815.21
Layman's Board	353.09	(250.78)	574.04	1,417.89
Commission on Theo- logical Liberalism	95.67	(81.05)	121.02	420.93
Other Ministries	10.34	(10.34)	60.00	273.16
Totals	\$ 17,271.78		\$ 22,329.70	\$ 77,697.73

ON THE MISSION FRONTS (Cont. from page 20)

Kansas Home Missions Board and the National Home Missions Board in June, 1972, became self-supporting March 1. **Bobby Clyatt** was the first missionary pastor, serving until September, 1974, when **Jim Summerson** assumed the challenge. Jim resigned the church to assume church extension responsibilities with the Illinois State

Missions Board. The new pastor is **Charles Murphy**.

The **Daytona Beach FWB Mission, Daytona Beach, Florida**, held its first services on March 6, 1977, at the C.W.A. Union Hall. **Missionary Norlin Jones** indicated that 48 were present for the initial service. The Union Hall is rented at the cost of \$10 per week plus utilities. It will seat 150 people and has built-in speaker systems and cushioned chairs. The mission averaged 42 in attendance during the month of March. ▲



FROM
THE BRIDGE

Tribute To A Godly Woman

By Rufus Coffey
Executive Secretary

Solomon, the man of wisdom, said, "A woman that feareth the Lord, she shall be praised." Jesus commended a woman of Canaan in Matthew 15:28 by extolling her faith. In Matthew 26:13 He paid high tribute to a woman's service by holding up her deeds as an eternal memorial. Dorcas (Acts 9:36) was cited for her good works. It is, there-

fore, a scriptural duty and example to praise those who are worthy and have rendered service for the Lord.

The scriptures ask, "Who can find a virtuous (godly) woman?" My mind goes immediately to one of our most committed women in Free Will Baptist ranks, Cleo W. Pursell.

Mrs. Pursell is a saintly woman who has given outstanding service for the Lord and the Woman's National Auxiliary Convention the past 14 years. Though a quiet, meek, humble, unassuming woman, she has demonstrated great strength in faith, prayer and commitment of life and service. Cleo Pursell is a wise, diligent, capable and efficient servant. She works tirelessly and is a good and faithful steward of her time and talents.

WNAC's executive secretary is not only engaged in the production of materials and administration, she also travels throughout our denomination ministering directly to our women. Building up Free Will Baptist women in the Christian faith receives top priority in Mrs. Pursell's personal ministry.

WNAC has experienced phenomenal growth under her skillful and Spirit-filled leadership. When she came to the WNAC office in September, 1963, the National Offices were preparing to relocate. This move meant that WNAC's expenses would increase drastically. "I almost panicked," recalls Mrs. Pursell. "There had been no plans made for increased expenditures."

When she arrived at the Nashville office, she discovered a limited budget and a statement that WNAC needed an increase of several hundred dollars a month of sustaining gifts in order to meet the budget. "But who gives to WNAC's general fund?" the newly elected executive secretary asked herself. "Nobody!" was her inevitable answer. Everything the department received, other than dues and sales from literature, was channeled directly to missions or related objectives.

This woman of prayer took the department's needs to God. She quietly laid them before Him. When she was confident she had His mind, Cleo Pursell asked that representa-



tion fees be increased from 10 cents per member per year to 75 cents.

Realizing that even the hike in fees would still be inadequate, she asked God for another plan to solve WNAC's financial needs. The answer He gave was simple: Ask all of our churches to observe August as "WNAC Emphasis Month" each year with a meaningful focus on the work of women. Also ask our churches to receive an offering for WNAC's general fund. "This has been our lifeline," observes Mrs. Pursell. "We usually receive about \$11,000 each year."

No doubt the most remarkable change in WNAC since Mrs. Pursell assumed leadership has been her responsiveness to women who pleaded, "Simplify the auxiliary work"; "Make it more flexible"; "Tell us how to enlist more women"; and "Get us out of this rigid, ritualistic rut." She did!

While WNAC's basic purposes have remained the same, the organization has become more practical, more simplified and more adaptable to the contemporary needs of our women. New emphasis is placed on *mission action* through the formation of small groups for mission action, prayer and study.

Several years ago the department recommended prayer retreats on the district and state levels for our women. Today, thousands of women are renewed spiritually and physically during these annual retreats.

In 1973 WNAC sponsored the first creative writing contest for Free Will Baptist women. The results have been extremely gratifying. This year

the department received 97 entries. Our women are continually enriched as they develop their talents, plus *Co-Laborer* benefits by having a backlog of programs and articles on file. Exceptional talent has been discovered as a result of this added dimension.

Co-Laborer circulation has increased from approximately 10,000 to 17,000 under Mrs. Pursell's leadership. Receipts for 1963 totaled \$45,167.31, while 1977 receipts have almost quadrupled to an all-time high of \$163,348.76. Membership has increased more than 50 percent. Response to the Missionary Provision Closet has been overwhelming with supplies valued at more than \$13,000 coming in annually.

Cleo Pursell is the first person to give God all the credit for WNAC's achievements these past 14 years. But we know God has chosen in His great design to use human instruments to effect and perfect His work. We often take His quiet servants for granted, and we fail to give them the due recognition and tribute they deserve. But Free Will Baptists are profoundly grateful for Mrs. Cleo Pursell. Her accomplishments continually bring glory to God.

Just over 4 years ago "Brother Paul," Mrs. Pursell's husband of 34 years and longtime Free Will Baptist pastor-evangelist, went to be with the Lord. The following year Mrs. Pursell underwent major surgery to remove a malignancy. Through these difficult experiences God renewed her strength and enabled her to carry out her duties with increased vigor and enthusiasm.

A woman of vision and devotion, Mrs. Cleo Pursell has given herself unselfishly these past 14 years to God and our women's work. Her dedicated life and faithful service have been the driving force behind her numerous achievements.

Free Will Baptists are thankful for Cleo W. Pursell. We pay tribute to this unselfish, transparent and godly woman whose life is totally committed to Jesus Christ and our women's work. Her office and her leadership merit our continued wholehearted support.

CONTACT

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Second-class postage paid at Nashville, Tennessee

CTS IS TOPS



CTS *is* TOPS is the theme for the 1977 National CTS Promotional Campaign. The word "TOPS" is an acronym for "Training Our People for Service." Four sub-themes, one for each week of the campaign, are suggested viz., Discipleship (witnessing and follow-up), Churchmanship (worship and fellowship), Stewardship (talents and treasures), and Leadership. Church Training is all of these, thus CTS is TOPS—Training Our People for Service!

CHURCH TRAINING SERVICE September Promotional Campaign

The enlargement drive will begin on the first Sunday in September and continue throughout the month. Church promotional packets are available now, for only \$3.00, from the National CTS Office. Packets contain an official entry form, campaign enrollment cards, two sets of four thematic posters, ten group (class) charts and one church-size chart as well as a descriptive brochure of the campaign with ideas for implementation.

National awards will be given to the top church with the largest percentage of increase in attendance in each of the four divisions. Average attendance will be taken from the four Sundays in September with the percentage of increase based on comparison with the average CTS attendance during March-April-May, 1977.

In order to enter the campaign and be eligible for the national award, a CTS must register by sending in an official registration form by August 15, 1977. A report of September's average attendance *must* be sent to the National CTS office no later than October 17, 1977.

A lovely foil-backed certificate, suitable for framing, will be presented to the winner in each division. Names of the winning churches along with the first and second runner-up in each division will be printed in CONTACT, CTS publications and state papers.

The CTS director's promotional guide is full of ideas and suggestions for making the promotional campaign exciting and successful. The local CTS director is responsible for adapting the promotional program to fit the needs of his CTS.

Be sure to order your CTS *is* TOPS promotional packet today! Write to
NATIONAL CTS OFFICE, BOX 1088, NASHVILLE, TENNESSEE 37202.

Four Divisions
A- 150 up
B- 100-149
C- 50- 99
D- 49 down