

contact

November, 1977

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



Depression:

The Valley of Emotions

The Tract

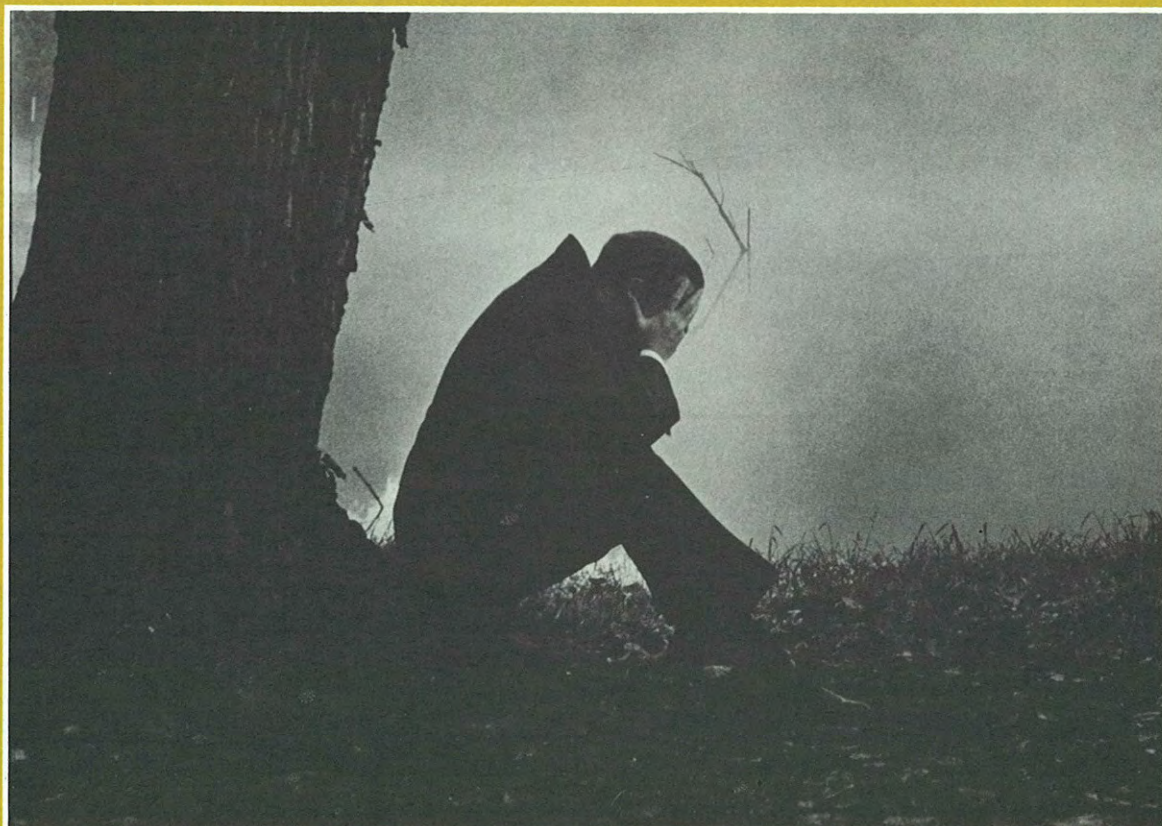
The Menace of Materialism

Thank You, Pastor

A discerning
Christian worker
shares insights on

DEPRESSION: THE VALLEY OF EMOTIONS

by Dan Parker



O Quenlin Hyder, M.D., Christian psychiatrist, has titled a section of one of his books *Depression and Despair: The Enemies of Hope*. Depression is the most common psychiatric problem and can be found in every stage of mental illness, ranging from a temporary depression in a "normal" person, who may have suffered a personal disappointment, to the deep depression of a psychotic person. The latter depression may lead to suicidal tendencies which could end in self-destruction unless adequate help is obtained.

Neurotic or reactive depression lies between these 2 extremes. It is caused by events such as the loss of a loved one, setbacks in business activities or physical illness. Sexual changes, a decrease in energy, declining health, departure of children from the home, uncertainty about the future, disappointments over not having achieved life goals are problems which often cause middle-aged persons to feel discouraged. Instead of a temporary state of depression with recovery in a short period of time, the neurotic depression lingers for a long period and can become so severe that the individual is incapacitated to the point of almost total withdrawal from all outside contacts.

RECOGNITION

The mentally healthy person must be in contact with the realities of life. The proof of whether or not this stability is maintained can be seen through reactions and behavior patterns. An individual should be able to function successfully by sustaining a quality of functioning which is appropriate and satisfactory both to himself and to other people directly or indirectly involved.

At times everyone becomes discouraged or has the "blues" because of difficulties or personal frustrations. Maladjustments in personalities become apparent when these discouragements are not handled within a short period of time.

Christians need to clearly understand that the 20th century is not a unique time period which places stress on individuals to the extent that the result is unorthodox behavior.

Even the historical accounts of the Bible show that the pressures of life can become so great that strong characters yield to the cares of the world and become ineffective — some temporarily, some permanently (Luke 8:14; 21:14).

King Saul's bizarre behavior was probably due to manic-depressive illness, a psychotic disorder characterized by extreme mood disturbances vacillating between moods of elation and depression. His delusions concerning David were paranoia (delusions of persecution) which ended in suicide as a result of reaction depression and utter hopelessness (1 Samuel 18-31).

David, pretending to be mad while he was among the Philistines, is a good example of malingering—consciously feigning illness in order to gain personal benefit (1 Samuel 21:14,15). Psalm 102 is an excruciating tale of woe. The Psalmist is almost overwhelmed by his circumstances. He felt alone, unloved, inadequate and wretched. His particular situation was viewed as being so miserable that he could not even move into more agreeable circumstances.

The hostility displayed by Judas Iscariot indicates a psychological as well as a spiritual disorder. His self-worth appears to be equated with the amount of money in the purse (Luke 22:3-6; John 12:3-6). Simon Peter was overpowered by uncertainty and fear because of his inability to understand what was happening and his proper role in all the events. Denial is a defense mechanism by which a person avoids unpleasant emotional conflicts by denying or refusing to perceive some aspect of reality.

Melancholia, characterized by extreme depression, was the behavior manifested by Judas and Peter. Judas withdrew completely into himself whereas Peter maintained a close relationship with friends. The worry, discouragement and pessimism shows a reactive depression which resulted in suicide for Judas. Peter was able to obtain forgiveness from God. Then later mental healing

Contents

November, 1977

- 2 Depression: The Valley of Emotions**
Dan Parker
- 5 The Tract**
Anita Sparks
- 6 I Am A Free Will Baptist Minister's Widow**
Anonymous
- 7 Briefcase: Why Mother A New Church?**
Jack Williams
- 9 Sin Challenges the Church**
Leroy Forlines
- 10 Boise: A Home Mission Church**
Jim O'Donnell
- 12 The Menace of Materialism**
James Pittman
- 14 Free Will Baptist Newsfront**
- 17 Thank You, Pastor**
Adrian Mullins
- 18 Directory Update**
- 19 Ode to a Truck Driver**
Ben Scott
- 19 Coop Report**
- 20 Preachers in Uniform**
Interview with Bob Shockey
- 24 Currently**
Jack Williams
- 28 News of the Religious Community**
- 31 The Great Pumpkin Caper**
Catherine Henry Judd

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Depression: The Valley of Emotions . . .

(Cont. from page 3)

also took place.

REACTION

Opportunities for informal counseling occur frequently, especially if church leaders are sensitive to subtle signs of distress. These may include decline in church attendance, an avoidance of people, extended periods when a person looks overly tired, and the like. When people sense our concern and willingness to help, they will often seek help they might not get otherwise.

We must admit that fear, anxiety, worry, anger, envy, guilt and discouragement are all present in the lives of church members. Two choices are open to church leaders. We can criticize these persons and preach at them to "snap out of it," or we can try to understand the causes of their feelings. Far too often the first option has been resorted to and has resulted in people being driven from the church rather than led to Christ so that His power could be appropriated. The unwillingness of Christians to help other Christians during times of stress has often led to self-blame, guilt feelings and the tendency to withdraw into a state of depression. This is not a part of the abundant life promised by Jesus (John 10:10).

If we are to understand behavior at any point in time, we must be aware of the stimulation that is influencing that person. Further, we must know something about the person who is exhibiting the behavior. Since there are a variety of causes for human behavior, we must recognize the needs, the desire for stimulation, habits, past learning, and even unconscious influences which might be significant. There needs to be the acknowledgement of Holy Spirit and satanic principles and powers that can and do influence all of us.

Of all people, we who are followers of Christ should be the most willing to receive those who are psychologically disturbed. However, we too are inclined to reject or fear such people. Leaders in the church are in key positions to

counteract any misconceptions about mental illness, to calm fears, to provide information about psychological abnormality and to encourage the acceptance of all people for whom Christ died.

REFERRAL

As counselors we must acknowledge that the solution to mental and emotional disturbances does not rest with us but with the person experiencing the difficulty. Our task is not to give "pat" answers to surface manifestations but to aid the individual as he gains insight into the root of the problem. In order to do this we bring him into contact with a light for guidance. The best source of guiding light is the Bible.

The Word of God convicts man of sin (Hebrews 4:12), brings the message of salvation (Acts 4:12), produces faith (Romans 10:17), ushers in new life (I Peter 1:23), offers cleansing for the believer (I John 2:1), gives unerring guidance (Isaiah 58:11), offers discernment (John 16:13), produces knowledge (Proverbs 1:7) and offers protection against sin (Psalms 119:11).

However, with all these characteristics, God's Word is not a good luck charm. The Bible must be believed, appropriated and obeyed in order to be effective. It is vital for the counselor to actually know Jesus as Savior and Lord and have an extensive knowledge of the Bible.

Often the depressed state of an individual has been prolonged to the extent that only depth counseling is appropriate. Only a long-term relationship by a trained specialist can lead to the uncovering of the problems in order to consider them in detail. It is rarely appropriate or wise for most pastors (or other church leaders) to engage in depth psychological counseling. This is especially true if extensive and intensive training has not been obtained.

The Christian leader should be alert to local referral sources (other pastors, professional counselors—preferably Christian, community clinics, school counselors, etc.) and

become acquainted with some of them. It is a sign of wisdom and not weakness to know when to refer a disturbed individual to the place where the best help can be found. In every referral situation support and encouragement should be continued toward the person seeking aid.

It is not intended that this article be a complete treatise in the area of counseling depressed individuals. However, perhaps it will encourage the reader to study more about this prevalent problem and be more understanding toward those experiencing special difficulties. We can all be used more effectively if we can appropriate this promise:

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge (Colossians 2:2,3).

ABOUT THE WRITER: Dr. Parker is Dean of Student Affairs at California Christian College, Fresno. He earned his doctorate from the University of Idaho.

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THE TRACT

"I took only a leave of absence from my job in case the school was not all it should be."

By Anita Sparks

It was a sultry summer dawn as I stepped into the Birmingham bus station. Not yet fully awake after a tiring night ride from Pensacola, Florida, I was surprised to be approached by a stranger. He handed me a tract.

"Thank you, but I'm already a Christian."

"I know. I saw you carrying your Bible," he said. "Weren't you at the Bible conference in Nashville last spring?"

"No, I've never been there."

Leaving the tract in my hand, the young man vanished as quickly as he had appeared; but his sudden intrusion into my life left me shaken. The back panel of the tract was imprinted with the name of a Bible college. I had been praying earnestly for some time that God would lead me to the school of His choice. But no, this couldn't be the one.

First of all, I had never heard of Free Will Baptist Bible College, nor of Free Will Baptists for that matter. Second, my pastor would not like my wandering off to another group, and third, Nashville was just too far from Edwardsburg, Michigan.

The long ride home allowed plenty of time to think. Only 8 short months before, my life had been transformed by Jesus Christ after a man with a pronounced southern drawl questioned me.

"Are you a Christian, ma'm?"

"I guess I am," was my reply. But I was thinking to myself, "Well, I'm not a Jew; so I must be a Christian. Don't I go to church? Am I not the secretary-treasurer of the Sunday school?"

Then he shattered any assurance I might have had by asking, "Are you saved?"

Saved? What was this man talking about? Saved from what? My blank expression told the questioner all he

needed to know. He then asked if I would be interested in knowing more about the Christian life. God had already been preparing my heart, and I answered yes.

Several days later a godly couple, the Shermans, came to explain the way of salvation to me. Other members of my family were present, and, therefore, Brother Sherman did not ask me to make a decision. But his explanation was so thorough I had no doubt about what I must do to be saved. I could hardly wait to be alone.

That night by my bedside, I asked God to forgive my sins and asked the Lord Jesus to enter my heart and take charge of my life. What joy filled my soul! I'll never forget how the following morning driving to work everything seemed so different, so beautiful to me. And my

*"Could I ever tell
my gentle sister
she was a sinner?"*

heart was fairly bursting with love for everyone.

I thought of my family. How is it we had never before heard this simple but beautiful story? Was everybody in my family lost? Yes, I had to finally admit. How could it be that no one had ever told us before now? My only sister, so kind and gentle, came to mind. But could I ever tell her she was a sinner when she was so good? The Lord had been preparing her also. A few

weeks later she, too, accepted the Lord, and now we were two. God knew we needed the spiritual encouragement we could give each other.

Within a couple of months I quit the church I had been attending because I realized no spiritual life was there. I had been going to other churches Sunday evenings, for our church conducted only one service per week. I felt I could not stay where there didn't seem to be any love for one another.

God led me to a little group that was just beginning in my hometown. We met in what had previously been an abandoned house. What a physical difference from the First Presbyterian Church! Had I not been a Christian, my pride would not have allowed such a change. But now outward appearances no longer mattered.

In that precious little place I came to realize my need of learning more of God's Word and how to serve Him. I felt convinced that He wanted me to take time to study the Bible. This led to my praying about the school of His choice. And then came that tract handed to me in the Birmingham bus station as I returned home from accompanying my brother Mark to his air base because he had been seriously injured in an accident.

Spiritually turbulent weeks followed as I tried to determine God's will. Yet at the same time I rationalized how foolish it seemed to attend a school I knew nothing about.

Because God would not let me forget the tract, I wrote for applications to 3 different Bible colleges. Two colleges were of the denomination whose church I was attending, and the other was the



The Tract . . .
(Cont. from page 5)

Free Will Baptist Bible College.

I asked God to indicate His will by the response. "May the first one that answers be the one," I prayed. Since Nashville, Tennessee, was quite a bit further than one of the other schools, I didn't expect to hear from FWBBC first. But I did.

My decision had to be made. Somewhat reluctantly, I went to Nashville. I took only a leave of absence from my job in case the school was not all it should be. Within a few weeks I wrote back to terminate my job. God had given me a deep peace that only comes when one is in His perfect will.

In the early spring of that year as I was reading my Bible in the quiet of my room, God spoke so very clearly. The passage was in Romans. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:13,14).

I knew at that moment God was calling me to be a foreign missionary. I vividly remember answering audibly, "No Lord, not me."

The Lord is so gentle and patient in dealing with us. In due time my will yielded to His. I knew I could not be happy any other way. Once again that inner peace flooded my soul as I walked in harmony with Him.

Two and a half years later my husband and I were on our way to Africa. And it was all because someone had been faithful to respond to the nudge of God and gave a tract at the right moment.

P.S. The faithful servant of God was Reverend Charles Hollingshead, who now pastors Piney Grove Free Will Baptist Church, Guin, Alabama.

ABOUT THE WRITER: Anita Sparks serves as a Free Will Baptist missionary to Spain. Since 1973 she and her husband Lonnie have ministered in Alcalá. The Sparks were missionaries to Africa from 1956-1973. Anita is a member of First Church, Tecumseh, Oklahoma. ▲

I Am A Free Will Baptist Minister's Widow

I am a Free Will Baptist minister's widow. My husband evangelized and pastored for approximately 25 glorious years before a debilitating stroke forced him to early retirement at the age of 51. He was not eligible for government disability since he lacked a few quarters in social security payments. At that time our denomination, which he served so faithfully, had no adequate retirement plan.

I recall in years past vague discussions in the state associations concerning the need for such a plan, but invariably someone would say:

"We should invest our money in youth."

"We need to build a state Bible college."

"Let's begin an orphanage."

And so they did. And yet, I could not escape the queasy feeling that such an important subject should not be passed over so lightly.

For 16 years, my husband struggled with feelings of worthlessness because he was unable to assist his family financially in even a small way. In spite of my constant reassurances that I did not mind being the "breadwinner," it did something to his self-respect. I could not help but wish for his peace of mind that he had some source of income that he could call his own.

I recently read in an issue of *Contact* that "In just 10 years, 274 Free Will Baptist ministers will be 65 years of age and older." Heart attack, cancer or some other terminal disease

may shorten some of their lives and leave their widows "on their own."

For some unknown reason, women live longer than men. The Census Bureau reported recently that women now constitute almost 60% of the 20.6 million people 65 years or older. More than 1/3 of these women live alone. Many ministers' wives have always stayed at home and worked as housewives and mothers. They have no social security checks to count on nor widows' pensions. If their husbands die prematurely, they will pay the funeral expenses and possibly wind up on welfare before too long. Or the family savings will go to finance the husband's long illness. They are terrified that their children will have to take care of them or that some illness will incapacitate them.

Widowhood is enough of an adjustment to make without having these additional worries. Adequate preparation for retirement can mean the difference between a happy, contented retirement and one filled with resentment and frustration. Thank God our denomination now has a plan whereby ministers' widows may secure help from the denomination their husbands served so long.

Ministers' wives, do encourage your husbands to take out retirement benefits now. Any licensed or ordained minister or employee of a church or denominational agency may participate.

(Continued on page 8, col. 3)

WHY MOTHER A NEW CHURCH?

The decline in member churches coupled with a bumper crop of ministers demands a renaissance of church planting.

By Jack L. Williams
Editor

The tide is going out again. Statistics point to a reversal of the 1975 trend when Free Will Baptists were adding a new church every week. This past year by actual count the total number of Free Will Baptist churches decreased by 11. Of course, bad reporting techniques account for part of that dismal picture.

Any evangelism practitioner could cite reasons explaining the sudden drop in church planting. But that may be a negative approach to the issue. Counteracting steps are a stern necessity. The positive side is this: Free Will Baptists project a 1 million Sunday school attendance goal by 2000 A.D. If that mark is reached, 2 things will have to happen: Existing churches must expand, and a dramatic boom in mothering new churches is compulsory.

Common sense and intellectual honesty push this church building recession right to the top of the priority list. A denomination boasting 2,408 churches and 4,187 ordained ministers certainly has the potential manpower to harness. With 1,700 more ministers than churches and with that gap widening daily, it is high time for Free Will Baptists to produce a bumper crop of spiritual obstetricians.

PRESSING NEED

The denomination exper-

ienced phenomenal growth during the 1940's, '50's and '60's thanks to men driven by a pioneering spirit born of survival instincts and nurtured by grace. They erected churches in 39 states. But the rate of church growth that fit the '50's cannot sustain the '70's. It is apparent that our 2,408 churches will not capture this country.

The United States population surge can be compared to a car leaving Los Angeles headed for New York at 100 mph. The Free Will Baptist membership rise can be compared to a car leaving Los Angeles headed for New York at 10 mph. See the problem? If Free Will Baptists build a church a day every day between 1978 and 2000 and if everyone of those new 8,030 churches averages 100 in attendance, the denomination's total numerical strength will barely top the 1 million mark.

LOGICAL DEDUCTION

A small but well-trained army of ministers has graduated from Free Will Baptist colleges in the last 15 years. For the record one may assume that a tiny fraction of those are employed in state or national institutions and departments. A few, very few, serve as missionaries. Some are pastors. And there are some misfits. Unless a special calling to the contrary is involved, what prohibits the rest from building new

churches instead of being absorbed into the machinery?

By right of training, by reason of preparation, by virtue of God's anointing, these men ought to be encouraged to do in actuality what they know in theory—build new churches!

New churches have a way of capitalizing on lay involvement that many older established works miss. Whether because of professionalism or some other less noble reasoning, thousands of laypersons are sitting idle while their gifts and talents languish from disuse. Nearly every church of any size has one or more lay families who would step out by faith and stand alongside a minister in starting a new church. Their present churches have not, are not, and probably will not utilize their skills.

COMMUNITY INFLUENCE

The community in which a new church is built will be made safer and more stable although this alone is hardly motivation to organize a new church. It is a fact, nonetheless, that a strong evangelical church is a powerful deterrent to crime in any community. This is true if for no other reason than because men and women who could be planning holdups and pushing dope are teaching Sunday school and organizing church visitation

Why Mother A
New Church?
(Cont. from page 7)

*"Is there room in
God's plan for a
church with a 10-year
life span?"*

programs instead.

Though it may sound biased, new churches do extend the influence and outreach of the denomination. This is a plus for every community since we believe that a Free Will Baptist church can do more good for a community than any other church. Building new churches returns strength to the denomination and all its affiliated programs. New churches mean additional students for Free Will Baptist Bible colleges, more pastors for existing churches, missionary candidates to harvest the fields. New churches provide a strong financial base for supporting worldwide missions, educational programs, denominational ministries. A dollar invested in church building returns 100-fold.

But getting back to foundation ground, we believe in building new churches because Jesus Christ is the only hope for our world. Men are still adjudged both sinners and lost. The message of new churches to society is "...repentance toward God and faith toward Jesus Christ."

PERSONAL REFLECTIONS

A few state associations overextended themselves in recent years in church planting. Because of that some new works begun with great enthusiasm vanished. Maybe the wrong man was sent to do the job. Maybe financial setbacks cancelled out other projects. The reasons why do not matter as

much as the caution to not grow discouraged and refuse to try again. Do we shrink from the task because some efforts have failed?

A sentimental appeal underlies these final paragraphs. I am prejudiced in favor of new churches chiefly because I am the fruit of one such church which met an untimely demise. A reevaluation of the worth of these churches is overdue. Perhaps we judge too severely the church on stony ground which leaps up in the heat of a summer revival and wastes away a few years later when first generation members' fervor begins to wane or offsprings exit to Suburbia, U.S.A.

Was it all for nought? Was the organizer's work burned up in the day of trial? Was the church organized with little foresight seeing as how it stands vacant now? A quick "yes" probably covers 9/10 of the matter. But that other 1/10 is the difference. My old home church is of that kind—ablaze a few revolutions of the calendar, now bleak and desolate.

Before you write it off and stamp "Ichabod" over the door, remember that in her months of warmth that church gave birth to me. That empty building is not an emblem of defeat, but rather a symbol of new life!

I ask the quiet question: Is there room in God's plan for a church with a 10-year life span? Was that church worthwhile?

I vote, "Yes." ▲

GIVE THANKS



for . . .

Jesus Christ

The Holy Scriptures

Family

Friends

Good Health

Our Church

Job

FWB Widow . . .
(Cont. from page 5)

I feel churches should be willing to bear a part of the expense. David Lloyd-George once said, "The true test of a civilization is the way it treats its old people." To paraphrase Lloyd-George, it may be said, "A true test of the Christian church is in the way it treats its aged ministers."

This is a true experience written anonymously for "Happenings," a publication of the Board of Retirement and Insurance, and reprinted by permission.

To receive information about the denomination's retirement program, contact the Board of Retirement and Insurance, P.O. Box 1088, Nashville, TN 37202. ▲

SIN CHALLENGES THE CHURCH

PART II

By Leroy Forlines

In the last article I started a series on dealing with sin in the church. In dealing with sin in the church, we must take an uncompromising attitude for righteousness and against sin. At the same time we must be concerned that the ministry of redemption be fulfilled in the one who has sinned.

In this series I will deal with varying degrees of problems and begin with the most serious cases. These would be the cases that could result in excommunication from the church. Church disciplines, as taught in the New Testament, draw from both holiness and love.

In the hypothetical case referred to by Jesus in Matthew 18:15-17, both holiness and love are at work. The person who has been sinned

against goes to the brother that sinned against him and tells him his fault (verse 15). Here we see a concern for holiness or righteousness. The brother is reminded of his fault. We also see love at work, "If he shall hear thee, thou hast gained thy brother" (verse 15). Coupled with the concern to correct is a concern to restore.

If the private attempt to restore fails, both holiness and love make further attempts to correct and restore (verses 16 and 17). At every attempt there is the hope that the person will be restored and reconciled to the brother whom he has sinned against. If all attempts to help fail, Jesus said, "Let him be unto thee as an heathen man and a publican" (verse 17). This would be equivalent to excommunication or dealing with him as an unsaved person. In such a case repentance would satisfy the demands of holiness, but holiness cannot be compromised where there is no repentance.

In this case the sin that results in excommunication is not the original trespass or fault. In fact we have no idea what the fault was. The sin that brings excommunication is the refusal to be reconciled to the brother. Excommunication does not take place until the person spurns all reasonable attempts of love for reconciliation.

There is one other case of excommunication in the New Testament: the case of incest in I Corinthians 5. Paul rebukes the church at Corinth for not mourning and taking the necessary action to remove the man who was guilty of incest from their membership (I Corinthians 5:1,2). Their holy nature as redeemed people should have caused them to have so abhorred such sin that they would have taken

the necessary action. The failure to have such an attitude was an indictment against the church.

In no uncertain terms Paul said, "Therefore put away from among yourselves that wicked person" (I Corinthians 5:13). "To deliver such an one unto Satan" (verse 5) and "put away from among yourselves" (verse 13) both refer to excommunication from the church. Within the church would be God's domain. Outside the church would in a sense be Satan's domain.

The action was severe, but love is not left out. This action was not to be taken with hatred. It was not designed to write off the person as a member of the human race. The design of this action was "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (verse 5). I take "the destruction of the flesh" to mean to bring repentance; but whether that be the true interpretation or not, it is clear that the action was taken with an interest in the person's salvation.

Even though the person had committed a sin of such a nature that Paul said it was "not so much as named among the Gentiles," the church was asked to have a redemptive concern for this man. He was still to be viewed as one for whom Christ died.

It is felt by many that the man referred to in I Corinthians 5 is the same one that is later mentioned in II Corinthians 2:6-8. If this is the case, the man did repent; and Paul advised the church to receive him back. The members were to confirm their love toward him.

In both cases of church discipline referred to, both law and redemption are at work. Law was present to uphold right and condemn sin. Redemption was at work to forgive and transform. ▲

BOISE :

A HOME MISSION CHURCH

BY
Jim
O'Donnell

*"I was flying
helicopters
in Viet Nam,
and the Lord...
turned my life
around."*



"Are you saved?"

"Saved from what?" she replied. The missionary and his wife began teaching her about Jesus. Six weeks later she accepted the Lord as her personal Savior.

A story of missionaries in Africa or Spain? No, it is the story of a home mission church in Boise, Idaho, USA.

My wife Patty is the woman Free Will Baptist home missionaries Jesse and Joyce Dunn met and then taught. Our personal testimony is part of the Boise mission church.

Boise Free Will Baptist Church started with one man's burden for the Northwest. That man was Jesse Dunn. He then contacted the Home Missions Department for approval of a new work. The Boise burden was

shared with many Free Will Baptists who supported the work through prayers and finances.

DOOR KNOCKING IN MORMON COUNTRY

The first services were conducted in 1971 at the Boise Young Women's Christian Association. Twelve people attended. Through prayer and door knocking, contacts were made for the Lord.

All too often the large mission field in America is overlooked. Many see numerous churches in this country and assume they are teaching and preaching the Gospel of Jesus. Yes, there is an abundance of churches in America, but not all teach salvation through Christ.

Boise is a good example of a town with many churches where few teach salvation. Boise is considered to be "Mormon Country" due to its heavy Mormon influence. Of the 152 churches listed in the city, 48 are Mormon! The strong influence of Mormonism and the attitude of today's society against Christianity created difficulties for this mission work.

The story of a mission church is the story of its people accepting and growing in the Lord. My wife Patty was 24 and had not heard of salvation, had not been taught the Bible. The Lord used door-to-door evangelism to reach her. Once the Gospel message was explained and her basic questions answered, she knelt at the coffee table in our home and asked Jesus into her heart.

As the home missionaries worked with Patty, they prayed for me. They prayed that the Lord would save me both spiritually and physically in a way that I would see His hand at work. At the time I was flying helicopters in Viet Nam, and the Lord did turn my life around.

Ida Kendall Longstroth was reached while living in the YWCA where the Boise mission first held services. Ray and LaVonne Cupit gave their lives to the Lord during a revival preached by Reverend Edward F. (Butch) Johns of California.

Seven members of the Roy Shores family of Corcoran, California, moved to Parma, Idaho, and commuted to church in Boise 30

miles away. These as well as the Dunns were the first in worship services, and Mr. Shores was the first deacon. The Shores family moved back to California in 1975. The Robert Strouse family came from Ohio and served the church for a year before returning.

Some people came to Boise because of job transfers and found their denomination's church. The Rodney Harris family moved from Arkansas and served for 2 years as some of the first teachers, officers and musicians in the church. The Tom Johnson family moved from Arkansas in 1974 and are still serving the Lord in the Boise Church.

Coval Coatney had not worshiped in a Free Will Baptist church since moving from Missouri to Idaho about 2 decades ago. He found a home again in the mission.

As the mission grew, a regular church building was needed. Prayers opened the doors to 3967 Pershing Drive. A small, dirty structure was rented. An excited congregation cleaned and painted the new church in anticipation of the first service. Their labor and prayers were answered with over 40 in attendance that first Sunday. The church building was later purchased.

CAPTURING NATIONAL ATTENTION

The Sunday school was formed in 1972. Patty O'Donnell and Ida Longstroth both became teachers. The first year Sunday school averaged 35.

In October, 1974, the Boise mission entered the national Sunday school enlargement campaign. This campaign magnified one problem of the mission work. Some were excited and eager to bring people into church, while others were concerned about dealing with large numbers who would attend. An aggressive group of 15 adults and teenagers went out every Saturday to knock doors and invite people to

church. Their efforts were blessed as new contacts were made and new people attended.

Boise won the 1974 national Sunday school enlargement campaign. The numbers did not remain high but dropped after the campaign. Although there was a decrease in November, attendance remained well above the previous average. Despite some sentiment questioning the campaign, it definitely was a success in that souls were saved and more contacts made.

Excited about teaching and reaching children, missionary pastor Jesse Dunn introduced the idea of a vacation Bible school in 1973. An introduction is exactly what had to take place. New converts such as we were did not know anything about vacation Bible school, Church Training Service, Woman's Auxiliary or even really what the Free Will Baptist denomination was all about. We had to be taught.

That first vacation Bible school was a growing experience for us. Imagine yourself as a young Christian asked to teach a VBS class for the first time—nervous? Now, think of yourself planning for a class of 10-15 students—feeling a heavy responsibility? Now, here's your first day of VBS and you face your class of not 15 but 30 students—shocked or excited? Yes, the Lord blessed that first VBS. We expected to average around 50; the average was 98!

Upon my return from Viet Nam I had begun to attend this Free Will Baptist mission. My wife became a charter member. I did not want to rush into anything without first looking it over closely. It took a year for me to finally join. Prior to joining I had been actively involved.

In the fall of 1973 several teens asked that I lead a rap group for them. From that rap group was formed the Boise CTS. Not being a very reserved group, we embarked immediately into CTS competitive activities. Much labor and prayer

saw the Boise CTS team win the Idaho Tic Tac Toe and Bible Bowl championships in 1974.

By 1975 the CTS goal was the national competition in Dayton, Ohio. More efforts were spent on fund raising than practice for competition, but the Tic Tac Toe and Bible Bowl teams qualified for Dayton. This same group added a state Music and Arts Festival award as well. The Boise Church CTS became the first to represent Idaho in national competition.

Not all aspects of a mission like Boise run happily. There are the heartaches as well. Two teens died within a year. One 16-year-old girl had gone to youth camp, became a Christian, and was baptized at camp. Within a month this young lady was killed in an auto accident. Praise God she had turned her life to Jesus.

A young boy age 15 had been attending the Sunday school. It was snowing, and he and 2 friends were building a snowman. Suddenly, he fell to the ground. His friends at first thought he was teasing but quickly realized he was unconscious. He died a few days later. These tragic deaths were nonetheless used of God. The boy's friends were soon saved. Then their family, which included 6 children and a grandmother who went to be with the Lord 3 months later, accepted Christ. Today the Tom Shepard family still serves the Lord in the Boise Church.

The Boise Church became self-supporting in January, 1975. A year later missionary Jesse Dunn resigned as pastor to answer a call to the mission field of Salem, Oregon. Reverend Ron Briscoe now pastors the Boise Free Will Baptist Church, begun 6 years ago because one man heeded the Lord's call.

ABOUT THE WRITER: Jim O'Donnell is pastor of Community Free Will Baptist Church, Portland, Oregon. He has completed his master of arts degree at Boise State University, Boise, Idaho. Mr. O'Donnell served until recently as a counselor at Warm Springs Center in Boise. ▲

God places His premium on faith. At the same time no one can deny that some great men of old were bolstered with material riches. But it was Abraham's faith not his finances that pleased God (Genesis 15:6). God commended Job's integrity and spiritual maturity (Job 1:8). The dollar value of Abel's sacrifice is not what made it important (Hebrews 11:4). With God, to be "rich in faith" is true wealth (James 2:5).

It is far better that a man build character than accumulate riches. "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Proverbs 22:1).

It is far better to have within our ranks men of wisdom than men of wealth. "If thou seekest her

(wisdom) as silver, and searchest for her as for hid treasures: Then shalt thou understand the fear of the Lord, and find the knowledge of God" (Proverbs 2:4,5).

Material possessions are not inherently evil. In God's work they are a means to an end. When those material possessions are an end within themselves, they become a curse. (See James 2:1-6).

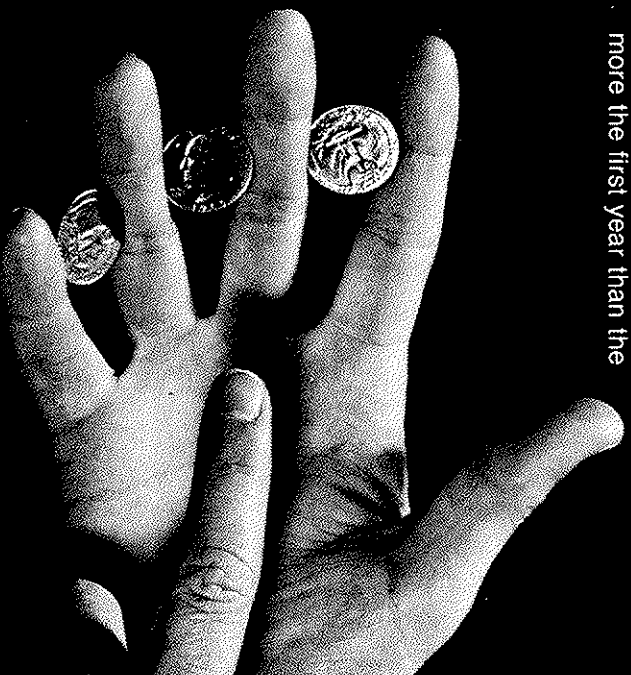
DISTORTED VALUES

The high school graduate's head whirled as he tried to unravel the maze of facts, figures and dollar marks just handed him. Enough to short circuit the old computer, he thought. Maybe Bible college was not such a good idea after all.

Accountants make 40 percent more the first year than the

THE MENACE OF MATERIALISM

by James Pittman



average church youth director with 5 years experience, he mused. And the starting salary for an aircraft mechanic with 4 years of military experience is unreal. The salary of an engineer with General Motors really blows the mind. According to the student counselor, the pay for an enlisted man in the Air Force is as much as his dad earned last year even though he is a college graduate with more than 20 years pastoral experience.

For days the young student dreamed of the time he would deposit that fat paycheck, drive a Cutlass Supreme, and buy a boat and trailer, mobile camper, and brick home near the country club.

During family devotions one night, his father read from Luke, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth" (Luke 12:15). As the bewildered boy listened, the words seemed to leap into his heart. Weeping, he fell to his knees to thank God for realigning his values.

Lawyers hurried back and forth between clients. It appeared the divorce might be settled out of court. In one room a nervous woman twisted her handkerchief. In another room a stylishly dressed man set his jaw and shifted uneasily in his chair. Could she get the house and the automobile? Would he have to pay alimony? What about bills she had charged to his account after the separation?

No one seemed concerned that a home was shattered. The sanctity of marriage was not too important. At last the man entered the courtroom. He forced a smile. Yes, it will be settled today.

What was the outcome? She got the house but no alimony. She had to pay all the accounts she charged. Who won? The answer was obvious—no one!

RESTLESS NIGHTS

The pastor was troubled. He strolled down the hallway and stepped outside into the chilled winter air. He had just finished

computing the family budget. It was always a bit depressing, he thought. There was never enough to meet family needs, or so it seemed. Maybe he was not as good a money manager as he should be.

He recalled that just last week his wife remarked, "Not a member in our church has furniture as worn as ours." He felt guilty, especially when his teenage daughter agreed.

Was he being fair with his family to pastor a church at a salary considerably less than he could earn in secular employment? He remembered the fellow who graduated from business college the same year he finished Bible college. That business college graduate landed a job earning twice what his first full-time pastorate paid. He remembered that now gone opportunity to accept a position with a large corporation plant as director of personnel at a large salary.

Pastors are often misunderstood and their families share their disappointments and frustrations. This minister had chosen to sacrifice to be in God's work. Was it right to demand the same of his family? The kids would be in college soon, and tuition was burgeoning because of inflation.

He picked up the phone in his study. His wife asked matter of factly, "When you get home, will you prop up the end of the sofa? It fell again."

"OK, Honey."

"Do you want me to write a check at the doctor's office?"

He could get a good job. He knew some people. He could put out some feelers. If he waited much longer, it would lessen his chances to land a really good job. He was still young. He could buy a home, educate the children, put some money in bonds and securities. It was not too late! Finally, the jungle of frustration and fear drove him to his knees. He prayed, "Lord, I meant it the day I said yes to your call. I would still die for you, Lord, . . . but my family. Is it fair to them, Lord?"

While on his knees he thought of a sermon he had preached years ago. The text was Matthew 19:29:

"And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold and shall inherit everlasting life."

Now it was settled again, his course reconfirmed. Not many would understand. This was best for him and his family. Time and eternity would validate his choice.

FICKLE DEFINITIONS

An internationally known figure in the entertainment world with a fortune in land, stocks and bonds died. "The King" was famous for his gifts to charities. He gave away automobiles and thousands in cash to friends each year. "He was successful," someone says. "He had a good heart," another suggests. Was he successful as a husband and father? No one suggests he was successful as a Christian.

A prominent businessman makes a substantial contribution to the state or national work. Yes, he has been a member of the church for years. Probably he would make a good church board member. After all, it is important to have a man with a business head. No one bothers to learn about his concern as a soul winner. Is he a consistent tither? Who would be considered the man with the business mind today, Abraham or Lot?

Contemporary society places unnatural and detrimental emphasis on materialism. Men associate success with the accumulation of material goods. Church leaders do not like to admit that this philosophy might make inroads in their membership. And yet, it has happened.

What is the cure for the disease of materialism? The answer is to go back to faith, onward to sterling integrity, forward to character that is not for sale, and upward to spiritual maturity.

ABOUT THE WRITER: James Pittman is pastor of Grifton Free Will Baptist Church, Grifton, North Carolina. He is a graduate of Free Will Baptist Bible College. ▲

CHURCH SIGN WINS FAMILY

WHEELING, WV—A young man saw the First Free Will Baptist Church sign while driving down the street of this city recently. He went home and told his wife that if the people who attended that church were like the Free Will Baptists he had worshipped with while stationed in Norfolk, Virginia, they would be friendly and love the Lord. The man brought his wife and baby to the services. He responded during the invitation to commit his life to Christ.

Missionary pastor Burt Hall believes there are scores of families in Wheeling just like this young man's family. They are looking for a warm, friendly, Christ-honoring, fundamental church.

The Hall family moved to Wheeling from Greenville, North Carolina, in August to assume responsibilities of the mission work. For 3 August weeks they stored their furniture in a barn and slept in a camping trailer without running water. They witnessed 3 conversions and 5 rededications during this period. Sunday school increased 16 to 37.

The entire Hall family is involved in the outreach of the church. Mrs. Hall teaches and supervises children's church. Twelve-year-old Karrie is pianist and teaches the preschoolers. Kathy, age 10, sings duets with her sister.



FREE WILL BAPTIST

newsfront

NEW FREE WILL BAPTIST MISSION OPENS IN OHIO

WASHINGTON COURTHOUSE, OH—The Reverend James L. Henderson, former business supervisor for the Church Training Service Department, Nashville, Tennessee, has moved to Washington Courthouse and initiated Faith Free Will Baptist Mission.

Henderson and his family also began a neighborhood Good News Club. Worship services are temporarily being conducted in the Henderson home. Rev. Henderson states, "We are... knocking on doors. We have 4 for baptism." A church bus was donated to the Faith Mission effort.

The family is extremely busy gearing for continuous evangelistic effort. Prayer is requested in 3 areas: for employment, for a building in which to worship, and for receptive hearts in the visitation program.

BETHEL BIBLE COLLEGE BEGINS SECOND YEAR OF OPERATIONS

PAINTSVILLE, KY—According to President Edward J. Young, Bethel Bible College began its second year of operation on September 5. The college is using the Southside Free Will Baptist Church Sunday school annex in Paintsville for classroom spaces.

A 16-page catalog has been printed and is available free upon request. Two new members were added to the college's Board of Trustees: evangelists Homer Willis, Nashville, Tennessee, and Calvin Evans, Pedro, Ohio.

The school conducts extension classes in First Free Will Baptist Church annex, Johnson City, Tennessee. Extension classes are taught by Tennessee pastors Rev. Eddie Maupine, Watauga Valley Free Will Baptist Church, Elizabethton; Rev. William Johnson, First Free Will Baptist Church, Ervin; and Rev. Robert Morgan, Harris Memorial Free Will Baptist Church, Greeneville.

CCC FALL SEMESTER OPENS WITH SPIRITUAL LIFE CONFERENCE

FRESNO, CA—California Christian College began academic operations for 1977-78 with an August 15-17 Spiritual Life Conference with Rev. Connie Cariker, Tulsa, Oklahoma. College officials described the conference as one of the greatest ever.

Cariker addressed students, faculty and visitors 5 times within the 3-day period. He also presented the school with a \$1,000 check from the West Tulsa Free Will Baptist Church.

CCC enrolled 63 students for the fall term, and 3 part-time personnel joined the faculty. Mrs. Giovanna Wright has been employed as Spanish instructor. Mrs. Wright holds a B.A. from the University of Costa Rica and a B.A. in linguistics from Fresno State University. She is pursuing a master's degree in linguistics.

Mr. Sam Goossen has rejoined the faculty as Bible instructor. Goossen, former president of Pacific Bible Institute, Fresno, holds

a M.A. from Fresno State University and a Th.M. from Los Angeles Baptist Theological Seminary.

Mr. David Molter, a 1976 graduate of California Christian College with a B.S. degree, teaches Bible. He is now a master's candidate at Mennonite Brethren Biblical Seminary, Fresno.

This is the 22nd consecutive year of operation for the California-based college.

RONALD CREECH NEW FREE WILL BAPTIST BIBLE COLLEGE DEVELOPMENT DIRECTOR

NASHVILLE, TN—Reverend Ronald Creech will assume duties as Free Will Baptist Bible College's director of development on November 1, 1977, according to President L. C. Johnson.

The North Carolina evangelist says he is eager to promote the college's building program among Free Will Baptists and asks for the prayers of friends as he undertakes this responsibility.

Creech is a 1952 Free Will Baptist Bible College alumnus who has pastored in Mississippi, Kentucky, North Carolina, Virginia and South Carolina. He spent 11 years promoting the denomination's work in North Carolina. On the national level, he is chairman of the denomination's Historical Commission.

Dr. Johnson commended his experience and proven loyalty to the college, and expressed confidence in Creech's ability to successfully promote the Development Campaign.



LAKE JACKSON FWB CHURCH, Tallahassee, FL, held the grand opening of its mobile chapel, owned by the Florida State Mission Board, August 14 with 56 present. Joint-Project worker J. D. Norris states the property on Hwy. 27 & I-10 was obtained rent-free for one year.

GATEWAY STUDENT ENROLLMENT INCREASES

VIRGINIA BEACH, VA—The Gateway Bible College has enrolled a total of 57 full and part-time students for the fall semester. The states of Massachusetts, Minnesota, North Carolina, New Jersey, South Carolina, Virginia, West Virginia, Colorado and Florida are represented in the diverse student body.

Gateway is offering the first 2 years of basic Bible college curriculum with emphasis on

pastoral training. The school has received approval from the government for students to participate in G.I. benefits.

Two instructors, Rev. Jack Stallings and Rev. Lonnie Skiles, have joined the college teaching staff. The physical plant has been expanded to include an academic building and boy's dormitory.

Rev. Dale Burden is president, and Rev. A. B. Brown serves as dean.

876 DECISIONS RECORDED IN JAMAICA

PEDRO, OH—One of the most successful evangelistic crusades ever conducted by Free Will Baptists on the island of Jamaica was completed September 19. During the week of September 12-19, meetings were guided by evangelist Calvin Evans, director of Evangelistic Outreach Incorporated, Pedro, Ohio.

Evans, a staff of 5 other ministers and 2 musical teams preached and provided help in counseling. A year of planning and praying for the crusade gave a harvest of 876 decisions. Forty-five church services were conducted in the 3 districts of Hanover, Trelawny and St. James.

Rev. George C. Lee, Goldsboro, North Carolina, shared the Gospel with over 600 young people at William Knibb Memorial School in Falmouth. The students had been waiting for more than an hour when

the team arrived. The message was warmly received, and 200 accepted Christ as Savior. Faculty and staff of the school were given New Testaments.

More than 300 attended an outdoor rally in Montego Bay's amphitheater. Worshipers heard evangelist Homer Willis, Nashville, Tennessee, speak on the necessity of being born again. At the invitation 35 Jamaicans were saved. Saturday night in the city square at Falmouth, Rev. Larry Hughes, Canton, North Carolina, spoke to a crowd of over 1,000, and 90 accepted Christ. Hundreds of tracts were distributed at both outdoor rallies.

The sincerity of those receiving Christ was manifest when a crowd estimated at 500 gathered for a massive baptismal service at Trelawny Beach. In order to attend this service, it was necessary for the people to rise by 5 a.m. and ride 15

miles in huge buses. Each passenger paid \$1 transportation fee, the equivalent of almost a half day's wages. There were 73 people baptized. Bibles were given to each convert. The baptismal service stretched 2 hours.

Over 1,000 Bibles and Testaments were distributed during the week-long crusade. The Bibles were provided by supporters of Calvin Evans and his Evangelistic Outreach television and radio ministries.

Jamaican customs officials were somewhat puzzled by so many Bibles and Testaments. Being assured the Bibles were to be given away and not sold and after each official was given a Bible, the officers consented for the books to clear customs.



newsfront

(continued)

562 ENROLL AT FWBBC

NASHVILLE, TN—Free Will Baptist Bible College began its 35th year in August with a larger enrollment than last year and with the addition of several new faculty/staff members, according to the administration.

First semester enrollment closed with 562 students taking classes, compared to 544 last year. Registrants come from 28 states and 5 foreign countries (Brazil, Japan, Korea, Malawi and Spain). There are 212 first-time students.

In keeping with the Bible College's guiding purpose—to provide Christian workers—over 200 students are preparing for pastoral or missionary service. Ministerial students number 174, and 30 students have indicated their desire to serve on a foreign mission field. Of course, many other students who are training to be youth directors, church musicians and school teachers will also be entering various phases of Christian service.

To serve these students, the following new workers have joined the college family:

Miss Denise Braswell, a 1976

alumna, has returned to continue her studies and will also work part time as a student supervisor.

Mrs. Karen Brown, who graduated from the college in 1975, is working full time in the area of student supervision.

Ed Dean, who moved from Kansas City to Nashville, is serving as Food Service Director. Mr. Dean is also taking classes.

Roy Harris is working as student supervisor in the men's dormitory. He served in this capacity last year part time as he completed his senior studies.

Miss Debra Moore, a 1975 alumna, has joined the Speech Department. She continued her studies at Austin Peay State University where she is a candidate for the master's degree. She is also working with women students on campus.

The administration, teachers and staff thank God for a good beginning to a new school year—a year they trust will be the greatest in the history of Free Will Baptist Bible College.

HILLSDALE ENROLLS 172

MOORE, OK—Registrar Dan Arnold reports that students from 14 states and 4 foreign countries have enrolled for the fall semester at Hillsdale Free Will Baptist College. The 172 students include 67 freshmen, 42 sophomores, 31 juniors, 13 seniors and 19 special students.

Student enrollment by state is as follows: Oklahoma 110; Missouri 17; Arkansas 8; Kansas 7; Texas 5; California 3; Louisiana, Tennessee and Washington 2 each; Arizona, Colorado, Florida, Iowa and West Virginia 1 each. Foreign students are from Africa, Brazil, India and Iran.

Sixty-eight students have enrolled in biblical studies; 23, in Christian education; 13, in missions; 10, in music; 29, in business; 3, in history; 4, in English; 19, in elementary education; and 3, in physical education.

Nancy Joe Fogerson, a 1974 Hillsdale graduate, has returned as librarian and instructor of freshman English. Miss Fogerson holds the bachelor of arts degree from the School of the Ozarks, Point Lookout, Missouri, where she graduated cum laude.

ILLINOIS CHURCH HOLDS EVANGELISM CONFERENCE

DECATUR, IL—On September 12-14 First Free Will Baptist Church, Decatur hosted a Conference on Evangelism, sponsored by the National Home Missions Department. Representatives from 8 states attended the workshops and double preaching services held each night in the Decatur church where Larry Nix pastors.

Speakers for this conference on church growth were Pastor Paul Thompson and staff members, Welch Avenue Free Will Baptist Church, Columbus, Ohio; Pastor Tom Malone and Gene Fulmer, bus director, First Free Will Baptist Church, Florence, Alabama; and Rev. Roy Thomas, Home Missions Department, Nashville, Tennessee.

SALEM BIBLE COLLEGE INITIATES PASTORAL TRAINING PROGRAM

SALEM, FL—According to Dr. Graeme Savage, president of Salem Bible College, the institution has designed an educational program for pastors. The innovation allows pastors to carry full academic loads by coordinating an intensive 2-day classroom setting. Pastors then return to their churches for the remainder of the week to complete assignments.

Four pastors have begun the new program. One of them travels 180 miles to participate.

Sixty-four students from Florida, Georgia, West Virginia and California are enrolled for the fall semester. Twenty-two are full time;

22 are part time; and 20 receive instruction at the Tampa extension.

Additions to the faculty include Rev. Bill Johnson, B.S., M.A., who has been appointed academic dean, and Mr. J. R. Overman, B.S., dean of students.

Salem Bible College is in a unique position in that it enjoys a dual affiliation with Free Will Baptist groups. The school draws support from the Florida State Association of Free Will Baptists. In June, 1977, the institution became officially affiliated with the United American Free Will Baptist General Conference, Incorporated, a group of black Free Will Baptist churchmen.

THANK YOU, PASTOR

By Adrian Mullins

Who can forget those seasons of revival when our facilities were packed to capacity? Overflowing Sunday school classes moved to buses. Dual worship sessions were necessary so God's Word could be preached and taught. God opened the windows of heaven and poured out His blessings upon the church, and there was not room enough to receive them. God's favor was poured out upon His people without measure.

What tears of joy were shed when Christians saw a home put back together and little children given that needed security by their parents because Christ was now the head of their home. As I recall these thrilling, rewarding experiences, I think of the man God has chosen to use to lead His church—the pastor.

Willing to risk being misunderstood and even criticized, I hasten to sound a missing note of gratitude for the pastor.

HUMANLY FRAIL BUT HEAVENLY ANOINTED

Individuals, families and congregations seem to fall short in expressing appreciation for their pastors. I am not a pastor, but I am

privileged to serve with God's man. My heart goes out in understanding and admiration to these faithful men who without complaint and through a heart of love serve our Lord in this divine calling.

In my observations of several pastors, I have noticed that these men basically have the same needs.

John 1:6-8 records: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light."

This passage speaks so vividly of one who is a true minister of Jesus Christ. How amazing that God chose to use a man. In verse 6 the words, "There was a man," tell that God did not choose an angel, a supernatural being from Heaven. God chose to put human limitations on the individual that was to "bear witness of the Light." We must come to realize the pastor is that man today. With all the pastor's imperfections, God has chosen to use him.

Again in verse 6 the words, "sent from God," indicate the pastor has a special anointing. He is set apart from other men in that he has been specially chosen and given divine

authorization to "bear witness of the Light." The pastor's primary ministry is to preach the Word concerning Jesus Christ and salvation.

4 WAYS TO SAY, "THANKS"

One of the pastor's basic needs is that of *encouragement*. How many times have you heard someone say, "Our pastor is a good man, but..."; or "Our pastor is an excellent preacher, but..."; or "He is a good teacher, but such a poor pastor."

Many of God's men are fighting a difficult and discouraging battle. While pastors are doing their very best to fight a spiritual warfare against the world, the flesh and the devil, members of their own army (the "Butting" division) are behind the lines with bullets of criticism and swords of dissension. Then some wonder why the work of the church is not progressing as rapidly as it should.

What victory a member receives when he comprehends that his pastor is but a man. No longer will he be disappointed and disillusioned when the pastor makes mistakes. This one insight will cause members to be more sensitive to the minister's needs. Many times when my family and I pray for our pastor, God points out his needs to us. The pastor needs encouragement and not criticism.

Another basic way the church can show thanks is by taking care of the pastor *financially*. Since members are an extension of his ministry, it is God's plan and their responsibility to take care of the pastor.

An adequate salary is a must if he is to properly minister. The preacher should not be financially burdened with added expenses arising from entertaining special church guests and visitors. Nor should he be expected to finance car expenses and materials necessary for his ministry.

Remember the pastor is the testimony of the church. Does your church have any plans for taking care of this man of God when he is no longer able physically to minister to his congregation? Is there a



Thank You, Pastor . . .

(Cont. from page 17)

retirement plan set up to meet his needs? As an expression of love and appreciation these needs can be met through the congregation.

It is up to each member to *guard the pastor's time* and thus make it possible for him to give himself wholly and entirely to his ministry. Do not force your pastor to be the church errand boy. Do not expect him to drive the Sunday school bus, prepare church bulletins, do janitorial work, chauffeur Woman's Auxiliary members to monthly meetings, and still be out on visitation every afternoon and evening.

Although every pastor who is genuinely sent from God will be glad to do these chores as time permits, he should never be asked to do anything that will interfere with the ministry of the Word and his prayer life. To allow other matters to occupy the pastor's time will cause

him to suffer personally, but the church will suffer spiritually. The spiritual life of any church will never rise above the spiritual level of its pastor.

Pray for your pastor. He would rejoice in an expression of your appreciation and confidence—not false praise to inflate his ego and pride, but just a word of thanks for his faithful ministry. Do not publicize his faults. Do not criticize and gossip. If you must talk about the pastor, talk to God. Tell the Lord about him, and leave it with Him.

No one needs prayer more today than pastors. There is not another work which can be so exhausting, demanding and discouraging and which is so fraught with temptations as the task of a pastor.

How long has it been since you took your pastor by the hand, shook it firmly, and expressed your gratitude for his ministry? How will

you treat your pastor now that you know he is a special messenger sent from God? Do you regret the things you said about him? If you had realized his divine authorization before, would you have criticized his sermon? Would you have spoken so unkindly to him? Would you have snubbed him for forgetting your dinner invitation because he was at the hospital telling a dying man about Jesus?

Let every member fully realize that his pastor, in spite of his human faults, is a man sent from God and that God will use the members to care for the pastor.

ABOUT THE WRITER: Mr. Mullins, a deacon, teaches an intermediate boys Sunday school class. He is a member of Welch Avenue Free Will Baptist Church, Columbus, Ohio, and a board member of the Christian elementary school sponsored by his church. ▲

DIRECTORY UPDATE

You no longer have to allow your 1977 Free Will Baptist Church Directory to become completely outdated. The Pastoral Changes Column is designed to keep CONTACT readers up-to-date on who has moved where.

Pastors can help everyone in the denomination by sending church and address changes to CONTACT Magazine as soon as possible.

PASTORAL CHANGES

CALIFORNIA

Clarence Metcalf to Lincoln Church, Lincoln

M. J. Wilson to Exeter Church, Exeter

Robert Riddle to Baldwin Park Church, Baldwin Park from Salinas First Church, Salinas

FLORIDA

E. R. Bell to St. Johns Church, Bonifay

W. L. Collins to Grace Church, Jacksonville

GEORGIA

Kenneth Faison to Cedar Springs Church, Cedar Springs from First Church, Batesville, Arkansas

Danny Hicks to Blakely Church, Blakely

Jim Ward to Glennville Church, Glennville from Rock Springs Church, Charlotte, Tennessee

ILLINOIS

Sunny Wenning to Blue Point

Church, Cisne from FWB Church, Christiansted, St. Croix, VI

Arnold D. McKee to First Church, Granite City

MICHIGAN

Nicholas Hollis to First Church, Benton Harbor

MISSISSIPPI

Hollis Warren to Damascus Church, Dekalb from Colquitt Church, Colquitt, Georgia

MISSOURI

Frank Linton to Bailey Chapel Church, Tunas

NORTH CAROLINA

Wayne Smith to Meadow Brook Church, Black Mountain from Jefferson Road Church, Sumter, South Carolina

NORTHWEST

Richard Horner to Omak Church, Omak, Washington

OKLAHOMA

Garland Davidson to Broken Church, Stigler

Keith Burden to Locust Grove Church, Locust Grove from First Church, Holdenville

Glen Hood to Trinity Temple Church, Tulsa from Thayer Church, Thayer, Missouri

Herbert M. Wilkerson to Straight Street Church, Norman

TENNESSEE

Robert Morgan to Harris Memorial Church, Greeneville

OTHER PERSONNEL

Kenneth Driggers to First Church, Decatur, Illinois, as assistant pastor and minister of youth

Charles H. Ferguson to First Church, Winter Haven, Florida, as youth director from pastorship Slaughters Creek Church, Chelyan, West Virginia

Larry Gwartney to Stratford Church, Stratford, Oklahoma, as minister of youth

COOPERATIVE PLAN OF SUPPORT September, 1977

RECEIPTS:

State	September '77 Co-op	Design.	Sept. '76	Yr. to Date
Alabama	\$. . .	\$. . .	\$ 113.22	\$ 1,518.93
Arizona	1,055.81	(1,055.81)	205.47	1,305.97
Arkansas	2,412.54	. . .	1,911.22	19,036.90
California	922.86	. . .	762.83	7,342.84
Florida	16.74	. . .	480.36	150.02
Georgia	153.34	. . .	650.82	1,388.04
Idaho	. . .	. . .	. . .	196.59
Illinois	1,265.44	. . .	1,512.58	10,880.33
Indiana	. . .	. . .	. . .	150.00
Iowa	188.41	. . .	273.23	2,271.85
Kansas	184.06	. . .	231.29	851.82
Maryland	50.00	. . .	55.00	655.64
Michigan	60.16	. . .	. . .	1,453.76
Mississippi	62.35	. . .	61.50	925.05
Missouri	4,517.29	(4,517.29)	4,165.64	38,105.85
New Mexico	. . .	. . .	. . .	312.94
North Carolina	228.88	(54.00)	125.00	1,452.89
Northwest Assoc.	. . .	. . .	185.67	575.89
Ohio	840.00	. . .	. . .	6,943.92
Oklahoma	4,950.18	(4,950.18)	5,731.46	42,988.40
Tennessee	888.22	(69.67)	1,127.49	8,728.06
Texas	124.09	. . .	392.13	1,629.10
Virginia	17.80	. . .	60.25	253.11
Virgin Islands	99.00	. . .	89.00	790.00
West Virginia	23.56	(23.56)	39.60	263.04
Totals	\$ 18,060.73		\$ 18,173.76	\$ 150,170.94

DISBURSEMENTS:

Executive Office	\$ 2,745.51	\$(1,409.05)	\$ 5,384.16	\$ 58,284.69
Foreign Missions	4,978.44	(3,399.49)	4,253.33	31,877.85
Bible College	3,526.89	(1,998.09)	2,810.38	20,169.71
Home Missions	2,940.47	(1,871.14)	2,450.30	17,510.74
Church Training Serv.	1,825.25	(917.17)	1,436.67	9,798.00
Retirement and Ins.	1,408.70	(682.25)	1,190.48	8,155.79
Layman's Board	501.66	(289.78)	460.56	3,158.11
Commission on Theo- logical Liberalism	122.04	(91.77)	118.08	884.56
Other Ministries	11.77	(11.77)	69.80	331.49
Totals	\$ 18,060.73		\$ 18,173.76	\$ 150,170.94

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ODE TO A TRUCK DRIVER

Rev. Ben Scott, pastor North Little Rock Free Will Baptist Church, received a midweek bulletin from a Missouri pastor recently and noticed a statement indicating Bill Dittmer had died. Scott said, "I used to be Bill Dittmer's pastor. So naturally I felt a note of sorrow for his family and loved ones. Then I got to thinking about Bill, and it is sort of strange how you recall certain things about a fellow when you hear he has died.

"Bill was a truck driver for Complete Auto Transit out of St. Louis. He delivered Chevrolet cars all over the south and southwest. He was also one of the Sunday school superintendents in the church at Fredericktown, Missouri, at that time."

Scott continues, "I distinctly remember that during those years we lived and served there, not one Sunday was Bill Dittmer absent because of his work. Now that is strange because truckers usually have irregular schedules. But when Bill Dittmer reported for work on Monday, he looked over the trips available that week and made his schedule out so he would be home

for Sunday.

"Most people could be in church and Sunday school regularly if they wanted to be. Most people can find some flimsy excuse for not being regular if they want it that way.

"Now it is all over for Bill. I am glad I can remember him as being faithful to his church," Scott reminisced.

What will folks remember about you and your church loyalty when they hear you died?

Excerpted from the Midweek News of the North Little Rock Free Will Baptist Church, North Little Rock, Arkansas, Ben Scott pastor.

Bob Shockey, director of the National Home Missions Board, describes the exciting role of

PREACHERS IN UNIFORM

"For 199 years the United States chaplaincy has been ministering to servicemen."



Q. What is the role of the Home Missions Department in the chaplaincy program?

A. The Home Missions Board is the endorsing agency for the chaplaincy, and I as director am the endorsing agent. This means that any Free Will Baptist minister who wishes to enter the chaplaincy must have the endorsement of the National Home Missions Board. We simply write a letter of recommendation from the Board and a letter of endorsement from me to have a young man placed in the chaplaincy in the United States Armed Forces.

Q. When was the Home Missions Board delegated as the endorsing agency for the chaplaincy?

A. Until July, 1972, Free Will Baptist chaplains were processed through the National Association of Evangelicals. The denomination severed NAE relationships at that time and delegated the chaplaincy responsibility to this board.

Q. How many Free Will Baptist chaplains do you represent?

A. We have 4 presently: Chaplains Captain Larry Cusick and First Lieutenant Walter Golding serving in the Air Force, Major Gerald Mangrum in the Army, and Second Lieutenant Glenn Bobo in the Civil Air Patrol. We are now processing Larry Langford who will be in the Air Force. We have one opening in the Army and are processing a young man for this position.

Q. How does a Free Will Baptist chaplain maintain his denominational identity in the Armed Forces?

A. Each man placed as a chaplain must maintain a record with us by sending us systematic reports of his work. We keep records of each man's work and places of transfer. Anytime a Free Will Baptist



"Chaplains may preach 4, 5 or 6 times each Sunday."

chaplain moves from one location to another, we must write a letter of endorsement.

Q. Can a Free Will Baptist chaplain actually preach the Gospel and the Free Will Baptist distinctives while he is in service?

A. This is a favorite question that seems to arise especially with young college men. I can assure any minister who is considering the chaplaincy that he does *not* have to do anything that would violate his conscience. A chaplain has the privilege wherever he is to preach his convictions just as they are without fear of being restrained by a higher ranking officer.

Just recently a couple of our men were challenged on several points, and all they had to do was talk with me. I immediately contacted each base and spoke to the officer in charge. Each assured me there would be no problem. At the present time a chaplain can preach his convictions and his Free Will Baptist distinctives.

Q. Are chaplains allowed to extend public invitations during worship services?

A. Yes, as far as I know, every chaplain has the opportunity to present an invitation during a service. Many people, of course, are invited to talk with the chaplain personally, but they may come forward in the service.

Q. In conversation with a number of exmilitary men, the opinion seems to prevail that chaplains as a group are not strong preachers; many drink and curse. How does this image influence Free Will Baptist candidates for the chaplaincy?

A. We have not had to deal with this because our men do not drink or curse and all of them are strong

preachers. I have been on the bases with some of our chaplains and have noted that they were men who did not go against their personal convictions or do anything that would violate their consciences. Because of their convictions they do not have to attend certain meetings that were required for other officers.

Also, our men have the privilege of preaching the Gospel without fear or favor of men. I know our men have had the opportunity to preach strong Bible doctrines, just as we believe them, from the pulpits in various bases.

Q. Are Free Will Baptist chaplains required to share the pulpit with more than one denominational group?

A. Yes, this is true. For instance, in one area our chaplain had only one Sunday night service, and this was the extent of his preaching. Another denomination would preach the Sunday morning service. After a short time, the chaplains decided to give our men a regular morning service once a month. Then they gave him all the night services as well.

This illustrates what is happening to our men. They are getting opportunities to preach in the various fields of service.

Q. Chaplains are not in a strict sense pastors inasmuch as a pastor in a local church has total control of his pulpit and is in charge of every service in his church. What are the chaplain's responsibilities?

A. First of all, the chaplain is responsible for preaching the Gospel to the men under him or in his parish on his particular base. Chaplains may preach 4, 5 or 6 times each Sunday. For instance, in the United States Air Force in one year 369,885 services were conducted with an attendance of over 13 million.

So chaplains preach in well-appointed chapels around the world. They provide the members of the Armed Forces with proper opportunities to express their attitudes in worship toward God. This also includes the area of personal counseling. For example, Air Force chaplains dealt with as many as 430,000 problem cases in one year in the area of religion, such as morality, family and marriage, finance, discipline, etc. Chaplains also visit the hospitals. In one branch of the Armed Forces, the chaplains in one year made over 1,739,000 hospital calls.

Another area of work for chaplains is the organization of chapel services, which includes Sunday school, prayer meetings, choir rehearsals, visitation programs, and all the programs included in the average local church. Chaplains are personally responsible for religious education within the services. In one branch last year, over 150,000 people enrolled in Sunday school. Chaplains are faced with many of the same responsibilities that the pastor faces in the local congregation.

Q. This staggering figure of 13 million who attended military services prompts a question. Are all military



men required to attend regular church services?

A. No, they are not. Men have the privilege of going to any of the services. This is one of the reasons chaplains from several denominations may be on one base. This means the base has Catholic and Protestant services. In the same day other religious services may be held which are geared to different denominations or groups, such as Jewish services.

Q. With the cutback in military personnel since the changeover to a volunteer army, is the chaplaincy a dead-end street? And do we have a quota for the chaplaincy?

A. Annually each branch of the service except the Navy reminds me of how many chaplains we have in that particular branch and our quota for that year. Right now our quota for the Army has been raised one. So I am now in the process of placing another man in the service.

However, we are one of the minority in this area. We have the privilege of leaning on this fact. If we had a fellow who was really qualified, we might be able to get him in quicker and maybe even raise the quota in midyear.

Q. How is the chaplaincy quota established for each denominational group?

A. The quota is established now by the number of our constituency. This is a problem in that we only count those who are born-again believers. Some denominations count babies and everybody else as long as they are born into a church family. We are looking into the matter and at the next meeting will deal with this particular problem.

Q. What are the qualifications for a man applying for the chaplaincy?

A. A Free Will Baptist young man who is interested in entering the chaplaincy of the United States Armed Forces must first contact the National Home Missions Department as the endorsing agency. He must complete an application and be passed by the Home Missions Board. During this time, he can also

complete an application and submit it to the branch where he would like to serve as chaplain.

Q. What are specific educational requirements?

A. To become a chaplain, an individual must complete 120 hours of undergraduate study in a college or university and receive either a bachelor of arts, a bachelor of science or some other qualifying degree. Secondly, he must have completed at least 90 semester hours of graduate credit at an accredited seminary and receive a bachelor of divinity or master of divinity degree. He must have graduated from schools that are accepted by the National Home Missions Board, and he must be an ordained Free Will Baptist minister in good standing.

Upon completion of his education, the candidate again submits the proper applications to our department and his chosen branch of service. He must be under 40 years of age, have the ecclesiastical endorsement of the denomination and pass a physical examination. He is notified then by the government when his application has been approved.

Q. Mr. Shockey, we tend to want a missionary to refer to a "call" to missions. Do you feel a chaplain should have a special call as such, or could any Free Will Baptist minister apply for a chaplaincy if he meets the educational requirements?

A. Any ordained minister who has the requirements educationally and denominationally could apply for the chaplaincy. However, it is my feeling that any young man who is entering into the Armed Forces should feel the call of God upon his heart to fulfill this responsibility. So many young men who have been in the service have realized after their discharge that there is a tremendous need in the service for spiritual guidance.

Q. Does a chaplain go through the same basic training as a regular recruit entering the Armed Forces?

A. No, he does not necessarily have the same recruit training program. He will enter as a captain generally if he is in the Army.

However, the services have specialized training, which is given approximately every 6 months, to prepare men for the chaplaincy. This may be done prior to his entering the service. For instance, during seminary training a minister may want to use the summer to take some of this specialized training.



"There is a tremendous need in the service for spiritual guidance."

*"... our men have the
privilege of preaching
the Gospel without fear
or favor of men."*

Q. Does every major denomination have the privilege of placing chaplains in the Armed Forces?

A. Yes, every major and many small denominations have an endorsing agent such as we are. Now many of them are grouped together under the NAE chaplains program, and it serves as their endorsing agent in working with the various denominations. Endorsing agents meet twice a year in Washington, D.C. with the Armed Forces Chaplain Board.

Q. Are there special requirements that must be fulfilled before an organization can be designated an endorsing agent?

A. Any officially organized religious group may apply for endorsing agency status with the Armed Forces Chaplain Board. Upon its approval the organization becomes its own endorsing agent.

Q. The question of accountability comes into focus here. The pastor is accountable to his church. To whom is the chaplain accountable?

A. As far as we are concerned, the chaplain actually is accountable to the National Home Missions Board and to me as the agent. Therefore, a chaplain must stay in good standing, and he must preach as Free Will Baptists believe. In the event he does not conduct himself as a Free Will Baptist should, a letter withdrawing our department's ecclesiastical endorsement will have him out of the service in 30 days.

Q. Are any funds from the denomination allocated to undergird the chaplaincy program?

A. We do not allocate much money from the denomination for this. However, some money has been allocated by the National Home Missions Board. We do not really have to pay out a great deal in our relationship with the chaplaincy. The expense of this department relates to the 2 meetings a year in Washington, D.C. with all the endorsing agents and the Armed Forces Chaplains Board.

Plus the Air Force even sends an offering once a year to be used in the chaplaincy to help needy families.

Q. With the strong effort made today to divorce church and state, how is the federal government able to justify a chaplaincy program and actual financing by government money for religious services?

A. For 199 years the United States chaplaincy has been ministering to servicemen. Chaplains take the

message of God's love, mercy, grace and protection under the most trying circumstances to the men and remind them that God is near and will sustain them by His grace while they serve.

The longevity of the chaplaincy is one of the reasons it has been allowed to continue. However, individual denominations have their rights, and the government is very, very careful not to offend or cross the denominational lines in any way. Therefore, they maintain this program for the benefit of many.

Q. Why do we need chaplains in the Armed Forces since we have so many pastors who are available to conduct services near the bases?

A. Actually we need chaplains because Free Will Baptist men serve within the Armed Services. This is an opportunity for Free Will Baptist preachers to minister to Free Will Baptists throughout the world and to people of other groups in order to win them to Christ. Too long we have neglected this part of our ministry. This is one of the greatest mission fields in the world, and the fields are truly ripe unto harvest with over 3 million service men and women serving around the world.

Many chaplains are not fundamental, Bible-believing, teaching and preaching men. Therefore, our men many times are not fed spiritually while they are in the service. This is our opportunity to have godly men who are filled with the power and Spirit of God to preach and spiritually feed our Free Will Baptist men and others who are away from home.

I believe God has opened this door of service to our denomination, and it is our duty to send men to the Armed Forces to carry the Gospel message. Let us not neglect our duty as we have in the past, but let Free Will Baptists rise to the challenge. ▲



Currently ...

By
JACK WILLIAMS
Editor

In an unprecedented move members of the **McCorkle FWB Church, McCorkle, West Virginia**, declared they do not intend to lose the young people of their community. On September 18 the church dedicated a recreation hall, the first of its kind in their rural community. The building is 38' x 70' x 22' and made of 12" concrete blocks. The concrete-floored structure will be used for basketball, skating, films, classrooms and even a church kitchen. **Billy Samms** pastors.

Biographies and autobiographies about Free Will Baptist leaders need to be written and distributed among the churches. **Rev. John H. West**, longtime Oklahoma pastor, has done just that. His 137-page paperback autobiography, *Pastor John*, has just been published. Hundreds who read his monthly newsletter, *Optimism*, will be delighted to pay \$5 for this colorful journey through Brother West's early life, conversion and ministry.

Two years is not a long time, but a man who knows he is going somewhere can accomplish a great deal in 24 months. Pastor **Billy Bevan**, **Tupelo FWB Church, Tupelo, Mississippi**, celebrated his second anniversary and gave this report: "In the past 2 years this church has received 60 members, baptized 40, become a member of the 100 Club in CTS, won first place in the national Sunday school campaign, begun a bus ministry, started children's church, built a 2-story educational wing, and hired a minister of music."

Now here's an idea that needs to catch on in churches from coast to coast. Pastor **Billy Buchanan**, **First FWB Church, Stanley, North Carolina**, invites his members to walk with him on the junior high school's track across the street from the church. Pastor Buchanan says not only is the exercise good, but the fellowship is great.

Congratulations to **Selma FWB Church, Selma, California**, for making the final payment on 10 acres of choice land. Target date for beginning construction of new worship facilities is November. **Gordon Bradshaw**

pastors.

Nobody called the fire department when a huge blaze erupted outside the **Rocky Pass FWB Church, Marion, North Carolina**, recently. The bonfire followed a Saturday night revival service when teenagers brought several thousand dollars worth of rock 'n roll tapes, albums and books to be burned. Three youth evangelists, **Billy Beecher** and **Bryan Wilcox** of Hazelhurst, Georgia, and **Joey Beam** of Nebo, North Carolina, had preached the week before. **Rev. A. C. Truluck** pastors this book-burning congregation.

Salvation by telephone is on display in Norfolk, Virginia. **Dale Burden** is encouraging members to memorize the special number and tell their friends to call it. Callers hear a recording explaining the plan of salvation. This is but one of many outreaches at **Fairmount Park FWB Church**.

When new facilities are completed at **West Tulsa FWB Church, Tulsa, Oklahoma**, one room will be set aside as a library resource center. Curriculum materials and teaching aids will be stored in this central location. **Connie Cariker** pastors.

First News, publication of **First FWB Church, Savannah, Georgia**, regularly features the class of the month. One or 2 paragraphs emphasize the importance of that particular class and point out its needs and strengths. This is a good way to give deserved recognition to very nice people. **Billy Hannah** pastors.

Youth camps have traditionally been an important part of church family life during the summer months. Some states have their own facilities, and others have to rent. More than 873 youngsters attended camp in **Oklahoma** this summer. Christian camping is big business. More states would do well to push for active involvement.

Ministry **Larry Powell** and his congregation in **McAllen, Texas**, pushed their attendance past the 60 mark in the past several weeks. Now they are arranging a loan in the 6-figure category for construction purposes. It doesn't take many folks in Texas to think big.

A new surge in church building north of Sacramento, **California**, is in the making. Three new missions in **South Redding, Montague** and **Red Bluff** were begun in the summer months. With the population soaring above 20 million, California is the largest mission field in the United States.

Van Dale Hudson has begun a new publication entitled *Thoughts for Trinity*. This is an outgrowth of *Evangel*, a monthly which Hudson printed while he was in full-time

evangelism. He now pastors **Trinity FWB Church, Greenville, North Carolina**.

The news is out that **Gene Norris** is getting older. The rumor was confirmed on the first Sunday in September when Brother Norris celebrated his 25th year in the Gospel ministry. He pastors **First FWB Church, Benton, Illinois**.

Changes are happening so fast around **Grace FWB Church, Rocky Mount, North Carolina**, that pastor **Robert Durham** will have to write notes to himself in order to remember who is supposed to be doing what. In recent shifts **Fred Carraway** assumed the position of bus and youth director; **Billy Keith** became principal and monitor of the school; and **R. P. Harris** joined the staff as monitor and music instructor.

First FWB Church, Moore, Oklahoma, will be fortunate if the local newspaper does not pick up their pastor **Dan Farmer** as a columnist. Farmer has begun printing an 8-page weekly newsletter. He always includes the 1-page commentary, "As I See It." Perhaps this pastor's effort will challenge other pastors to write seriously about the issues of the day.

The **Hazel Dell FWB Church, Sesser, Illinois**, voted to construct a new sanctuary. What makes this such an unusual move is that the church has worshiped for the past 40 years in the same sanctuary. Pastor **Glenn Posten** leads the church.

Pastor **Bob Jones**, **Sylvan Park FWB Church, Nashville, Tennessee**, is hoping for more Sundays like August 28. That day 10 new members joined his church.

Early registration at **Woodbine Christian Academy, Nashville, Tennessee**, showed more than 300 students enrolled for the 1977-78 academic year. **Stephen Ange** is principal of this outreach of **Woodbine FWB Church, Rev. Elro Driggers** pastors.

Free Will Baptist churches in some areas have softball and basketball leagues. They've added a new dimension in **St. Louis, Missouri**, District churches planned an October 15 golf tournament. Anyone for chess?

The Woman's Auxiliary of **First FWB Church, Wichita Falls, Texas**, know how to get things done. They recently went shopping for the church kitchen. When they returned, they had an electric stove and a side-by-side refrigerator/freezer. **Earl Scroggins** is glad he's pastor.

It pays to be neighborly to the members of **Hope FWB Church, Willow Grove, New Jersey**. Lightning struck a church across the road from the Hope Church recently. In a magnanimous gesture by Pastor **Dewey**

Lockee, members gave the Sunday morning offering to their nearby friends. (By the way, that nearby church was not a Free Will Baptist church.)

The **Satilla FWB Church, Hazelhurst, Georgia**, does not have a pastor who wins converts and then forgets them. Pastor **Thomas M. Parrish** recently baptized 12 converts on Sunday and then promptly announced the beginning of a new converts course. He scheduled Evangelical Teacher Training Association courses for the more advanced and then issued a challenge for the church. While the new converts were being taught and the older converts were being instructed, he wanted everyone to adopt a goal to win 50 more to Christ this year.

When was the last time your church had 109 ladies on visitation? On one Tuesday during the summer, **Fairmount Park FWB Church, Norfolk, Virginia**, had 109 ladies participating in the door-to-door evangelism. **Dale Burden** pastors.

Ground-breaking ceremonies were held in June for the 8,000 square feet educational facility and sanctuary of **First FWB Church, Spartanburg, South Carolina**. The \$250,000 project is expected to be completed in November. **Robert Burrow** pastors.

Folks who know **Lester Horton** will be glad to hear that his 14-page booklet, "A Product of Grace," has been reprinted. Lester pastors the **Fairwood FWB Church, Fairfax Station, Virginia**. The booklet is his testimony of how God gloriously saved him.

Choir members of **Village Chapel FWB Church, Ceres, California**, are trying to swell their number to 25. Music director **Randy Buzby** promised that if the choir has 25 members singing in it 4 straight Sundays before he loses 30 pounds, he will take them all out to eat. **Adrian Condit** pastors.

Teenagers in the Crusaders youth group at **DeSoto, Missouri's First FWB Church** were treated to a 2-day Arkansas vacation in August. Members of the group went to Eureka Springs, Arkansas, where they viewed the world-famous Passion Play depicting the life of Christ from Palm Sunday through the Resurrection. **Charles Miller** pastors.

Dr. and Mrs. Roger Reeds may never be the same. The Sunday School Department staff helped them celebrate their 25th wedding anniversary recently. The staff staged a real hillbilly hitchin' to recreate in jest the marriage of Dr. and Mrs. Reeds. Sunday School Board Chairman **Paul Thompson** concluded the wedding spoof on a serious note when he presented a \$250 check to the Reeds.

Rolfe Chapel FWB Church, Hamburg, Arkansas, has begun their first weekly news bulletin informing members of state and local happenings. **Bill Wheeler** pastors.

West Craven FWB Church, New Bern, North Carolina, has rallied around their new pastor **Terry Hardison**. Before Terry assumed the church leadership role in early June, attendance was below 10. On his second Sunday the church sponsored a big "Welcome Our Pastor" day and had 89 in attendance. Since that time the attendance has averaged around 35.

Ben Scott wrote in the *Midweek News* that he would like to have a public hanging in **First FWB Church, North Little Rock, Arkansas**. The public hanging would have to do with Sunday school attendance records of adults to impress upon them how careless some of them have become regarding Sunday school attendance.

The **College Lakes FWB Church Challenger** reports that in his 2 years as pastor of the church in Fayetteville, North Carolina, **Bobby Glenn Smith** has led the congregation in numerous community outreaches. The church has paid off a loan on their day-care center; 3 young people have answered the call of God to full-time Christian service; regular support to numerous outside causes was established; 70 have been saved; 24 were baptized; 29 became new members; and 3 buses were purchased. Numerous equipment purchases and facility improvements have been made.

Every year **First FWB Church, Church Hill, Tennessee**, sponsors a baby parade. The purpose of the special occasion is to honor children in the nursery department of the Sunday school. Nursery children are brought to the platform and introduced to the congregation. **M. C. Taylor** pastors.

They have burned the mortgage at **Lewis Avenue FWB Church, Tulsa, Oklahoma**! Pastor **Larry Tuttle** reports that all property is now debt free. The church plans to begin an intense remodeling program.

This is only the first month of his pastorate, but a good report is a good report regardless of the length of time it covers. **Tom Rolan**, pastor of **Stacy FWB Church, Stacy, North Carolina**, reports an almost 30 percent increase in Sunday school attendance from 68 to 92 and nearly 100 percent increase in Church Training Service attendance from 26 to 47. Fifteen attended a men's prayer breakfast, and 16 ladies are enrolled in auxiliary. During one of those weeks of the first month, Pastor Rolan baptized 7.

McGee, Arkansas, has a new Free Will Baptist church. It is the **Grace Church** organized by **L. D. Payne**. The church organized June 4 with 14 charter members. **David Joslin**, promotional director for Arkansas State Association, preached the organizational service.

Hats off to the **Hitchita FWB Church, Hitchita, Oklahoma**. Pastor **K. C. Adams** has led the church in completing a new brick sanctuary. Rev. **Harry Staires** preached the dedication message as the Hitchita Church consecrated the new structure to the Lord.

Rev. **Gilbert Pixley** has begun a radio program over a 50,000 watt station located in St. Kitts, West Indies. The program, "Waves of Faith," is aired at 11:00 a.m. on Saturday. Brother Pixley is headquartered in Fort Smith, Arkansas.

"Legs for the Lord" is an 11-page booklet which tells the story of how Pastor **Wilford E. Cathey** has battled back from a tragic accident to resume his duties as pastor of **First FWB Church, Moline, Illinois**. The publication was recently printed at Brother Cathey's request to tell his story as an encouragement to others and as a reminder of God's enabling grace.

The homebound in the vicinity of **Bear Point FWB Church, Sesser, Illinois**, can now enjoy the morning and evening services. The church has begun a tape ministry which will enable them to hear the regular worship services during the week. **James O'Dell** pastors.

The **Cordova FWB Church, Cordova, Alabama**, has taken a big step in voting to hire a minister of music and youth. Pastor **Buddy Henry** and the church are praying that God will direct them to the right individual.

A homecoming service is big news in an area where Free Will Baptist churches are numbered on one hand. **Centerton FWB Church, Centerton, New Jersey**, celebrated a revival-homecoming in August. **Paul Sprouse** pastors. Rev. **William Earl Chavis**, a Cherokee Indian evangelist from Taylor, Michigan, spoke to the large New Jersey gathering.

CONTACT Magazine welcomes the following churches to the **CONTACT** Church Family Plan: **First FWB Church, Jackson, Arkansas**; **First FWB Church, Yakima, Washington**; **Bethel FWB Church, Mabelvale, Arkansas**; **First FWB Church, Carlsbad, New Mexico**; **Rickey Chapel FWB Church, Delaplaine, Arkansas**; **Sylvan Park FWB Church, Nashville, Tennessee**; **Holly Grove FWB Church, Marianna, Florida**. ▲

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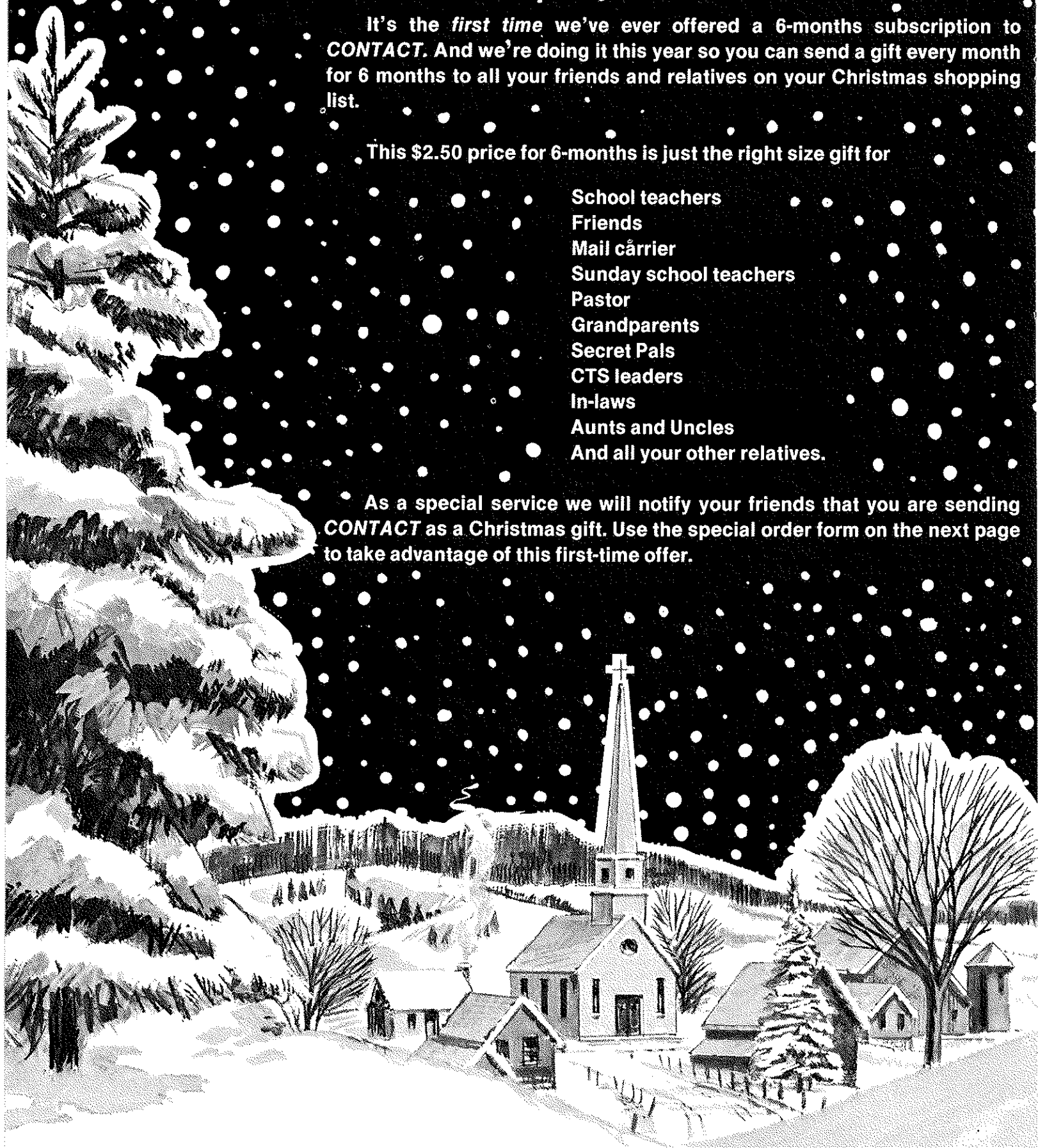
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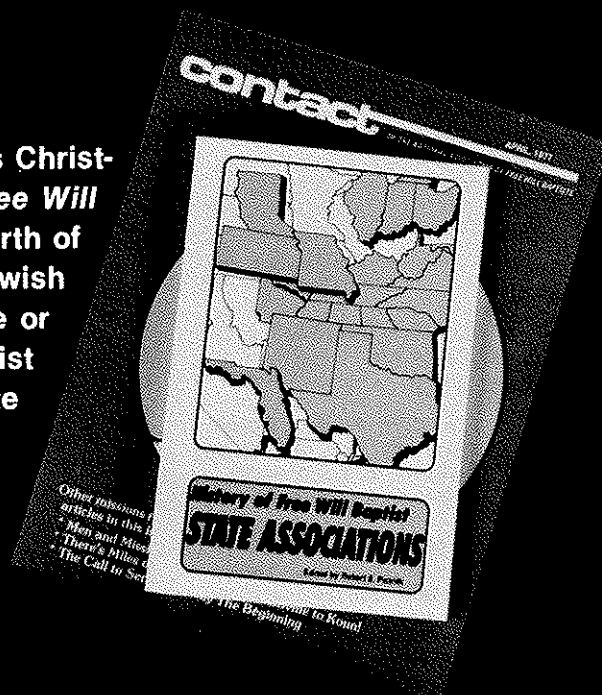


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ETHEL WATERS, FAMED GOSPEL SINGER, DIES AT AGE 76 FROM HEART ATTACK

CHATSWORTH, CA (EP)—Famed Gospel singer Ethel Waters, who was a star of Broadway and Hollywood, died September 1 at the home of a friend here after a long illness. She was 76.

Since 1960 she had devoted all of her singing to "the Lord's songs," and she was a frequent performer with the Billy Graham Crusade team. Her best-known spiritual was "His Eye Is on the Sparrow." Her last public performance was at Graham's San Diego crusade in August, 1976.

The evangelist, en route from Austria to Hungary for a crusade when he learned of Miss Waters' death, telegraphed Cy Jackson, a friend and executive in the singer's record company. In a tribute to the black star, who was deeply religious, Graham said: "In her own way, she did as much for race relations as any American in the 20th century."

Miss Waters' career spanned more than 50 years. She appeared everywhere from small nightclubs to Carnegie Hall to athletic stadiums. She appeared in such movies as "Tales of Manhattan," "Cabin in the Sky," "Pinky," and "Member of the Wedding," for which she received an Academy Award nomination.

In 1950-51 she starred in 39 segments of the TV series "Beulah," and in those years her autobiography, "His Eye Is on the Sparrow," was a best-seller.

She was born in poverty in 1900 in a small town near Philadelphia. Life was hard, and she later said she had had to steal food to live when she was a child.

She appeared first in a Philadelphia nightclub, then went on to other clubs and vaudeville halls before appearing on Broadway in the 1927 Negro review "Africana."

Miss Waters, who became increasingly devoted to spiritual things in later years, had suffered from high blood pressure, diabetes and heart trouble. "She had been very ill for about a year," said Jackson. The immediate cause of death was an apparent heart attack. Private services were conducted in Forest Lawn Cemetery, Glendale.



WORLD RELIEF COMMISSION FUNDS 23 WELLS IN INDIA

WEST BENGAL, INDIA—The World Relief Commission responded with more than \$22,000 after learning of a desperate need for both household and farm water in Islampur, West Bengal. WRC/NAE officials asked permission to channel funds through Free Will Baptist missionary Carlisle Hanna. Hanna directed WRC financing for the cooperative well digging and village irrigation

projects.

By mid-June Missionary Hanna had completed the summer project. He writes, "Several farmers have already harvested corn and other grain as a result of this." Original estimates called for 10 wells, but critical needs pushed the final number to 23 wells.

100-YEAR-OLD INDIAN WOMAN BECOMES A CHRISTIAN

MIAMI, FL (EP)—Martha Willie, a 100-year-old widow and member of South Florida's Miccosukee Indian tribe, has become a Christian. In July she attended a revival meeting conducted by a Navajo evangelist and was baptized by immersion.

Although the great-grandmother speaks no English, she likes the hymn "Amazing Grace" and sings "Hallelujah" in her native tongue.

The Indian woman first learned of Jesus Christ 12 years ago when she visited her dying daughter in a hospital in Hollywood. The daughter made a profession of faith in Jesus and urged her mother to do the same. Mrs. Willie accepted an invitation to visit a church there at the time but did not attend another church service until 5 years later.

She said she now prays that those Miccosukees who haven't already done so will follow her to the baptismal pool "so I'll see them in heaven like I will my daughters." As many as 300 of the Miccosukees at Forty Mile Bend have attended services at the Indian Trail Mission.

BIOLA COLLEGE ACQUIRES PROGRAMS OF ROSEMEAD GRADUATE SCHOOL OF PSYCHOLOGY

LA MIRADA, CA (EP)—Biola College has acquired the programs of the nearby Rosemead Graduate School of Psychology.

The addition of the nationally known Christian graduate school will take place this summer with classes being offered on the Biola campus this September. The Rosemead programs will be built into the core of Biola's present psychology programs, according to a press release.

Five programs will be offered by the division: the baccalaureate; the master's program in Marriage, Family and Child Counseling; the master's program in Counseling Psychology; the Ph.D. in Counseling Psychology; and the Doctor of Psychology (Psy.D.) degree.

"The ultimate goal," stated Edward Pauley, vice-president for academic affairs and dean of the college, "is a single department/division in the college with all programs—from baccalaureate through doctoral—to be housed under one roof."

FORWARD, Catholic World.—F. R. Wood, a leading evangelist, minister, & author returns with a new message from God and the Word Rev. Frederick C. Rogers, with Bishop of Baltimore.

When I visit a friend as a priest, I never bring up a good relation - a brother or an acquaintance, except Dr. Rogers. I want to make him feel the interest which a friend has in his spiritual progress.

"I guess a translation is the way to clarify, reach in the range of God to with that image between, coming to the thought how it manifests, is necessary to think," said the archbishop. "To reveal that need I need a translator who himself speaks to expose the truth and to promote it."

He was in contact with the management of the company in Seattle, where he was employed, prior to being

ANAHEIM, Calif. (EP)—Based on the opinions of 3 handwriting experts, 3 Southern California researchers have declared that parts of the Book of Mormon could well have been written by a Congregationalist minister and novelist who died more than 10 years before Joseph Smith reportedly received the revelations from God through golden plates.

Though controversy about the authenticity of the Book of Mormon has swirled since its publication in 1830, the critics' case has until now rested on circumstantial evidence (similarities of style and subject matter and testimonies of perhaps biased persons) linking Smith and the work of Solomon Spaulding, the minister-writer who died in 1816.

Edward Plowman, news editor of *Christianity Today*, talked to the three researchers and, as told in the July 8 issue, learned that they obtained enlarged photocopies of 12 original manuscript pages of the Book of Mormon that are in the Latter-day Saints archives in Salt Lake City. These reproductions were compared with specimens of handwriting generally acknowledged to be Spaulding's. The analysts, all well known in their field, working independently and not knowing of the Book of Mormon connection, concluded that Spaulding had written all of the materials they examined.

The issue is a critical one for the Mormons because they believe the 522-page Book of Mormon is the divinely inspired and correctly translated Word of God. "If the book is ever proved to be something other than what Joseph Smith claimed, the church's foundation itself will be in question," Plowman observed.

WASHINGTON, D.C. (EP)—A random sampling indicates the amount of money given to Christian colleges by alumni and from other sources was significantly higher in 1975-76 than in 1974-75, mirroring a national trend.

The American Association of Fund-Raising Counsel has reported recently that gifts and bequests to the nation's colleges and universities totaled \$2.4 billion in 1975-76, an increase of \$250 million over that given in 1974-75.

However, inflation brought a 25% reduction in actual buying power of the money given from 1972-73 to 1975-76.

GRAND RAPIDS, MI (EP)—A Christian psychologist has argued that "psychology has become a religion, in particular, a form of secular humanism based on worship of the self."

In a book entitled *Psychology as Religion: The Cult of Self-Worship*, published by Eerdmans, Dr. Paul C. Vitz, associate professor of psychology at New York University, critiques what he calls "selfism."

Dr. Vitz contends that much of modern psychology and society in general has become dominated by the theories of psychologists Erich Fromm, Carl Rogers, Abraham Maslow and Rollo May. But he finds their ideas paralleled and in some cases anticipated by popular preachers of the 1930's and 40's such as Harry Emerson Fosdick and Norman Vincent Peale.

MONROVIA, CA (EP)—The number of U.S. Protestant missionaries busy in overseas nations is increasing, following a slump in the 1970's, says Ed Dayton, director of research for World Vision International here.

The current missionary force stands at 37,000, an increase of 8 percent above 34,000 counted in 1970, according to the Mission Handbook compiled by the research division of World Vision International. The 1970 decline was the nation's first since the depression years of the 1930's.

The World Vision volume shows 620 Protestant mission agencies are working in 182 countries and indicates a rising trend toward greater use of young people on short-term assignments. About 1/4 of them go on to become career missionaries, says Mr. Dayton.

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At about 10:00 PM, the following information was received from the New York City Police Department: The New York City Police Department has received information from a confidential source that a person known as "John Doe" is planning to travel to New York City on the night of 10/10/68. The source has provided no further information at this time.

29/CONTACT/November '77

THANKSGIVING

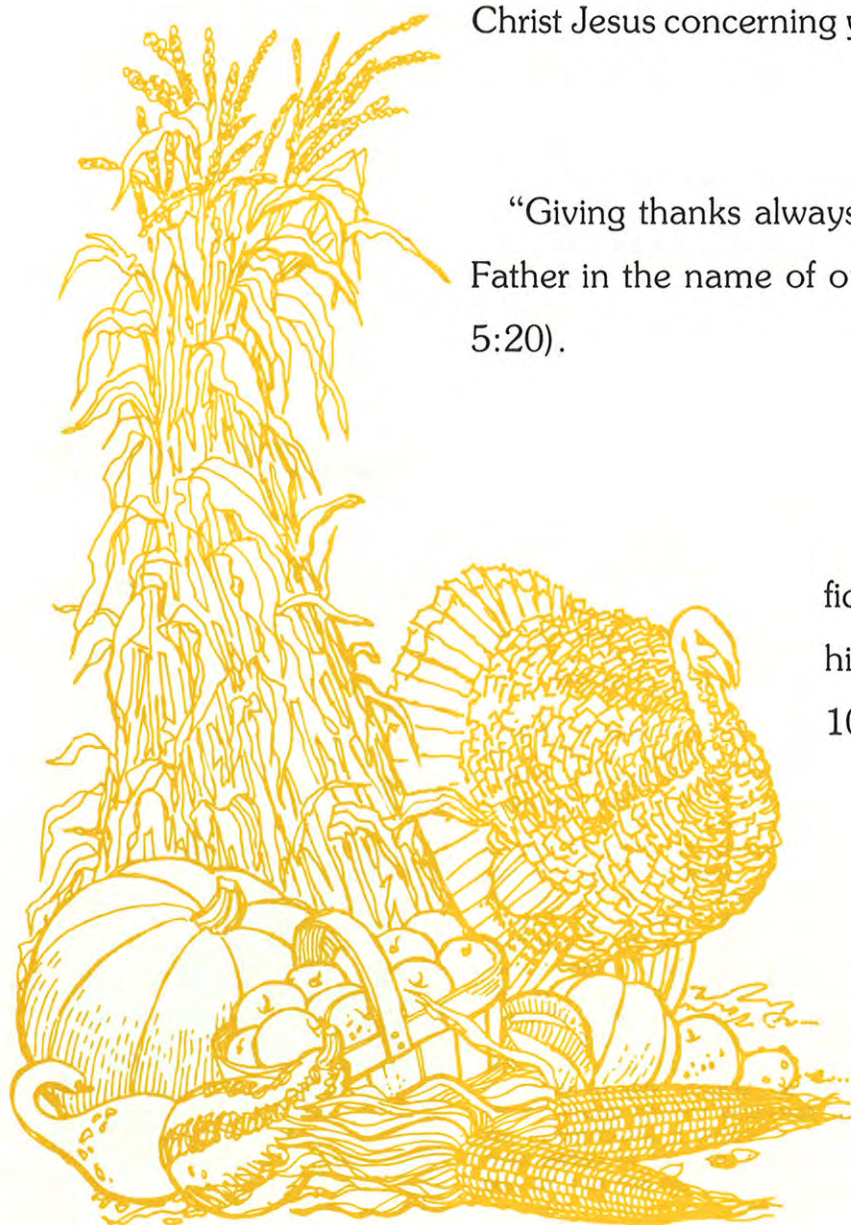
“Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name” (Psalm 100:4).

“In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (I Thessalonians 5:18).

“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Ephesians 5:20).

“And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing” (Psalm 107:22).

“Thanks be unto God for his unspeakable gift” (II Corinthians 9:15).



The Great Pumpkin Caper

By Catherine Henry Judd

seed we had saved from last year. (I distinctly remembered putting that seed in an old pink bowl.) I brought the seed, put it in the ground and helped cover it.

"Are you sure you got the right seed?"

"It was in the old pink bowl, and I distinctly remember. . . . Maybe someone came at night and switched the seed. Remember the wheat and the tares. . . ."

He didn't really think so.

Our plants grew, and we watched them anxiously. We still hoped that they would indeed produce cantaloupe and that we could heap them upon our friends who had undermined our confidence with their remarks.

But truth prevails. My mother-in-law insisted upon seeing the questionable plants. "Why, those are pumpkins!"

I tried to laugh, "Well, at least we will have plenty of jack-o-lanterns this year."

Suddenly I remembered! That

was it! One of my first grade students had brought a pumpkin to school for a jack-o-lantern. I had carefully cleaned out the seeds and put them—in an old pink bowl.

Eighty pumpkins sit on our back porch. Pumpkin pies bake in the oven, and jars of pumpkin simmer in the canner. Anyone who comes to visit goes away with armfuls of pumpkins. My husband, a barber, has considered putting up a sign in his shop, "FREE PUMPKINS WITH EVERY HAIRCUT." And I have wondered if I could give pumpkins instead of A's on report cards.

Recently our pastor used Galatians 6:7 as his text: ". . . whatsoever a man soweth, that shall he also reap." My husband softly whispered, "Amen," and settled back to listen.

I have nothing against pumpkins.

I think they are beautiful little round fruits. They make terrific jack-o-lanterns at Halloween and look lovely tumbling out of the cornucopia at Thanksgiving. I love pumpkin pie, and orange is my favorite color. But all that was little consolation when we discovered that our cantaloupe patch was in reality a pumpkin patch.

Friends began to notice and at first comment kindly to my husband, "Jack, those plants are different from any cantaloupe I ever grew." Then the comments were not so kind, "Those sure are funny looking cantaloupe."

We began to suspect that something was wrong. Could we have made a mistake? No, that was impossible. Jack had prepared the ground and then sent me to get the

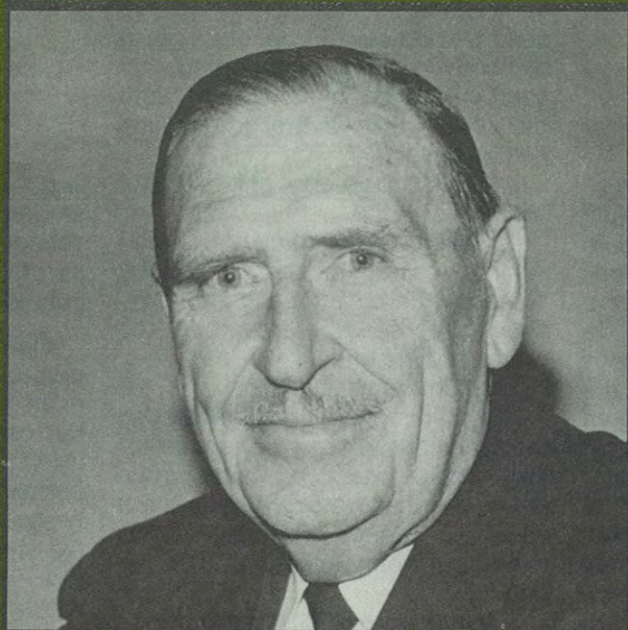
ABOUT THE WRITER: Catherine Henry Judd is a first grade teacher at Glenwood School in West Plains, MO. She has taught English at California Christian College, Fresno and formerly was editor/writer of nursery-pre-school materials for the Sunday School Department, Nashville, TN. She is a member of First Free Will Baptist Church, West Plains.

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