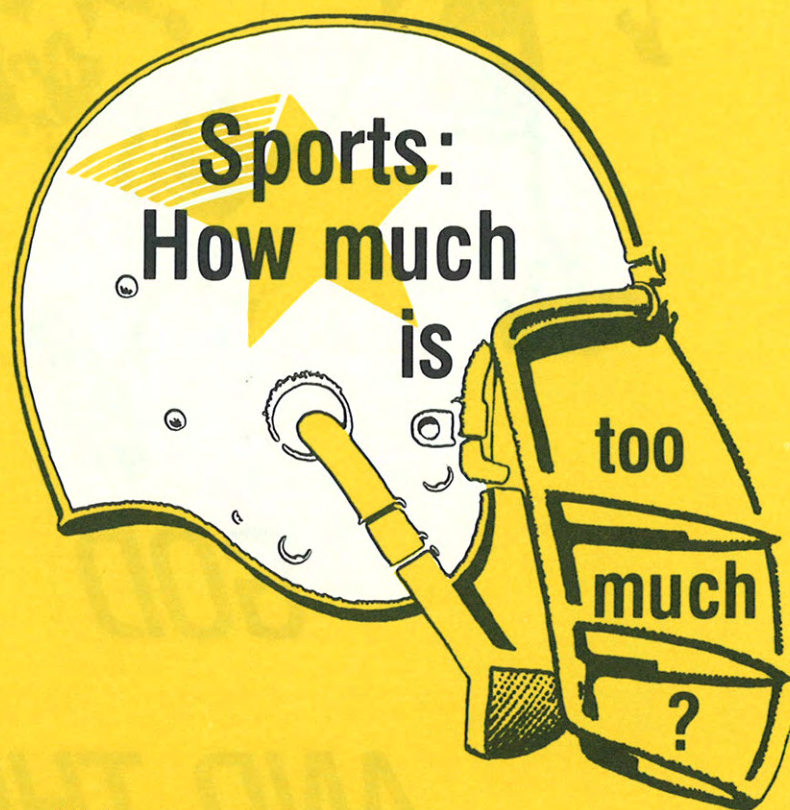


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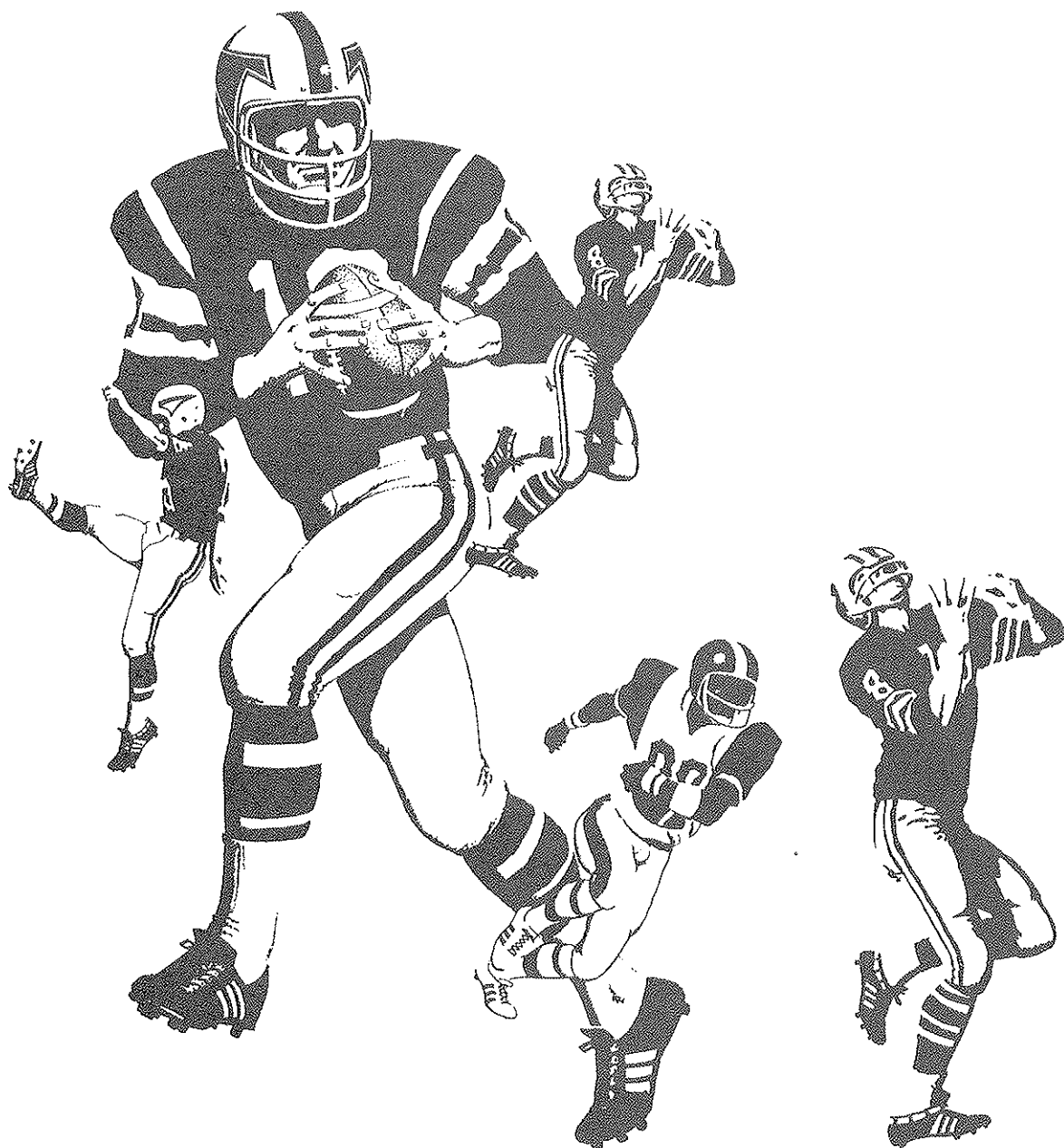
OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

AUGUST, 1978



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- Why Johnny Attends a Christian School
- Why Johnny's Friends Still Attend Public School
- Mrs. America Joins the "Wait" Watchers



GOD

AND THE

50-YARD LINE

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values of wholesome competition usually take a back seat to the "winning-at-all-cost" philosophy. Somehow we forget that the final score alone cannot measure success or failure on the playing field. An athlete also succeeds when he develops himself physically, learns the spirit of cooperation, and achieves personal goals. Bitterness and violence many times replace competitive determination when the athlete equates success with winning every game. While violence may not negate the value of athletics, certainly it suppresses the good and diminishes positive effects. Winning is important to any athlete—no one denies this fact. Yet to say that winning is everything is to ignore the inherent value of competition.

This sports picture also includes the fan, the loyal spectator who faithfully roots for the home team. Paul himself followed the Greek games of his day, as indicated by certain phrases and illustrations in his epistles. Many Christians today, however, are completely consumed by a passion for sports. Athletic events drain their valuable time and energies.

Appropriately enough, "fan" is a shortened form of "fanatic". Many Christian fans severely cripple their testimony for the Lord by regrettable conduct at athletic events. The bitter attitude sometimes displayed on the playing field often extends into the grandstands and into the easy chair at home.

Sports awareness should teach us the value of athletics, the worth of discipline and competition. All too often we learn, with the players themselves, that only winning is worthwhile. Money, honesty, fair play—all these go by the board in an effort to win.

Consider also the person who has little or no interest in athletics, the "innocent bystander." We joke about wives whose husbands live in front of the television set throughout football season, even though this is a real problem in many homes. A boy or girl who is

By Garnett Reid

Television repairmen must look forward to the first week of October each year. No doubt their profits soar during this week, and the reason is simple: most every major sport is then in full swing.

The World Series will highlight each night of the following week. Saturday brings college football, track and field, bowling and maybe even tennis. Pro football and an occasional pro basketball game dominate Sunday.

We may as well admit the truth—America is sports-saturated. Our world really is a "wide world of sports."

But what about the Christian's relationship to this age of "superstars" and "free agents?" Our values are in serious trouble when a church chooses to cancel Church Training Service on Wednesday evening because of Little League practice, or when two young men from neighboring churches refuse to speak to each other because of a basketball game.

How can the believer avoid being swept away, completely consumed by the current tide of sports-mania? More importantly, why should he elude this danger? The proper answers to these questions come only when we allow the principles of God's Word to govern our interest in athletics. Every Christian must view the current sports scene in light of permanent Scriptural values.

TODAY'S SPORTS PICTURE

Christians who participate in athletics, especially young people, often face a difficult problem. The



not sports-minded may feel rejected although he or she is well-rounded otherwise. As Christians, we dare not let sports dominate our lives to the extent that other believers are excluded from our fellowship because all we talk about are ballgames and all-stars.

TIMELESS SCRIPTURAL PRINCIPLES

The Word of God provides authority in all our interests, including athletics. Certain Biblical principles serve as guidelines in our approach to sports.

The first principle is that of proper priorities. We are to seek first the kingdom of God and His righteousness (Matthew 6:33). Paul gives the correct outlook in I

Paul exhorts Timothy to be "an example of the believers" (I Timothy 4:12) in all aspects of life. He also reminds us in Philippians 2:15 that we should be "blameless and harmless," shining lights in the world. The Christian glorifies God both in body and in spirit (I Corinthians 6:20).

In spite of contrary opinion, a Christian athlete can maintain a consistent testimony. He gives his best, even on the practice field. His language and manner support rather than tear down his witness for the Lord.

The spectator who is a godly example will also manifest a wholesome attitude toward opposing players and fans as well as toward the officials. This does not mean that he just sits passively while he

or a fan in the seats, his testimony is marred. Self-control comes only through a constant exercise of discipline, a complete submission to the Holy Spirit.

The Christian athlete and spectator can gain great benefit from sports participation. Bodily discipline and physical development are vital for the believer since his body is the temple of the Holy Spirit. Both fan and player learn the value of team spirit, cooperation, and good sportsmanship. The challenge of giving one's best builds self-confidence in young men and women. Danger comes, however, when athletics absorb our time and interest to the exclusion of all else. Our preoccupation with sports is then sinful indeed.

We should encourage our young people to participate in athletic activities; yet far more importantly, we must instill within them these vital principles from the Word of God. The priority of the Lord's work, Christian example, and self-control must temper our sports interest.

When we live by these principles, who knows? —maybe October will be just another month for television repairmen.

ABOUT THE WRITER: Garnett Reid is pastor of Cross Timbers Free Will Baptist Church, Nashville, Tennessee. ▲

***"When two young men from
neighboring churches refuse to
speak to each other because of a
basketball game, we're in serious
trouble."***

Timothy 4:8, where he reminds us that, "...bodily exercise profiteth little: but godliness is profitable unto all things..."

Athletics are valuable, but living for God is more valuable. To serve Him must be our highest aim. The Christian athlete is to put God first even on the playing field.

This goes for the Christian sports fan as well. His time and energy belong first and primarily to the Lord, not to the Yankees or the Cowboys. Would that the zest some Christians display over ballgames be transformed into zeal dedicated to the work of God!

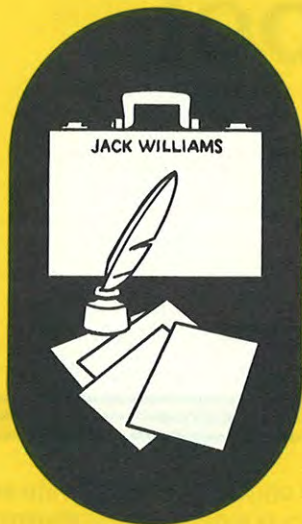
A second principle which we must apply to our sports activities centers around our example as Christians.

watches a ballgame; certainly he roots and cheers. Yet his behavior is positive in nature. He yells for his team, not at the other. His conduct is spirited, but not bitter; he does not look down upon those who are less sports-minded than he. This kind of player, this kind of fan, adorns the doctrine of God; he is a worthy example.

The principle of self-control also bears upon our sports involvement. Paul observes that, "...everyone who competes in the games exercises self-control in all things" (I Corinthians 9:25, NASB).

The Holy Spirit produces the fruit of temperance in the lives of Christians yielded to Him. When a Christian loses control of himself, whether he is a player on the field

Briefcase



THE NEW ANTI-SEMITISM

Hitler is dead, and the Holocaust he spawned died with him. One generation later the world's Jewish population faces a menace more deadly than Dachau and Buchenwald.

Six million were exterminated in the first Holocaust. A wave of New Anti-Semitism threatens to engulf every Jewish man, woman, boy and girl. If unchecked not one Jew in the world will escape. This is Holocaust resurrected. It stalks the nations not in jackboots and black uniforms but vizard in sheepskin and clerical garb.

A growing number of fundamentalists are rethinking the Great Commission as it relates to Jewish evangelism. They plan to withhold the Bread of Life from Israel and deny them places of repentance at Calvary all behind the straw idea that Jews don't really need to be saved. This is the deadliest form of anti-Semitism.

Long ago Jesus addressed Israel and said, "You will die in your sins unless you believe that I am He" (John 8:24). American theological sentimentalists disagree with Him. They say the Jews won't die in their sins and imply discovery of another name under heaven given among men whereby Jews can be saved.

Jesus stood outside Jerusalem and wept over Jewish unbelief. (See Matthew 23:37). He uttered His Great Commission to go into all the world and preach the gospel, but by all means *begin* at Jerusalem! (See Acts 1:8). No, we dare not rethink Jewish evangelism and omit them from the breaking of the bread.

What kind of hate or ignorance drives a physician to look a dying man in the face and tell him he not only isn't sick but will live forever? Those who value the eternal destinies of their Jewish friends and associates should rise up in protest against this new strain of anti-Semitism.

We cannot allow sentimentality and straitjacket theology to exonerate sinners and dismantle the Great Commission. Shall we trample Romans 9:1-3, 10:1-3 and "Tsk, Tsk" Paul that he could ever have wished himself accursed from Christ that the Jews might be saved?

The Old Testament is not enough; it is 400 years too short. While many fundamentalists, some evangelicals and who knows how many liberals goose step beneath broad banners, some under "the Jews have their religion" and others under "and so all Israel shall be saved"; God's great invitation to the Jews is blunted and the gate to life slammed barring a noble people.

Jews of our generation are being stall-fed for the ultimate Holocaust. What marauding SS troops and death camp ovens could not accomplish, misguided "born again" folks most certainly can. Refusing to

carry the Messiah to Jews— for whatever reason— damns them in unbelief and relegates them to spiritual darkness and confusion. The heartbreak of it all is that not one of the well-intentioned wishes to mistreat Israel.

Those who would eliminate Jews from God's "all have sinned" (Romans 3:23) and "ye must be born again" (John 3:7) leave Christianity but a husk and make the rest of us proprietors of a weasel religion, sucked dry of its power and purpose.

If Jews are to be exempt from salvation's requirements because they have all the Old Testament, why not push the logic and exempt all Americans because we have had the entire Bible since the birth of this nation?

The idea is absurd, of course, for no one can find a large enough loophole in Romans 3:23 for 200 million unbelieving Americans to slip through unnoticed. Then why try to squeeze the world's unbelieving Jewish population through the same solid wall via some imaginary secret panel?

Jesus insisted, "I am the way" (John 14:6). No Christian has a biblical right to promise Jews another way. Lightweight fundamentalists in sympathy with outlawing Jewish evangelism only add to the smokescreen. There is only one issue here; apart from Jesus Christ, Israel is lost.

It could have happened anywhere. But the fact remains that Jesus was not crucified in Nigeria. Stephen was not stoned to death in Moscow. Neither Chinese nor Japanese chased first century apostles from city to city inciting riots. Israel desperately needs Jesus.

Most of those hawking New Anti-Semitism take unbending stands against heresy and liberalism, but they forget one truth: There is no heresy so heretical and no liberalism more bleak than loophole religion that permits men to censor God. ▲

Why Johnny Attends A Christian School

**"Public schools are like charity hospitals . . .
you go there when you can't go anywhere else."**

By Mike Boggs

The early 1970's saw a sudden, nationwide increase in the population of Christian schools. The shifting of thousands of students to private classrooms has steadily continued with solid prospects for the trend to escalate on into the 1980's.

Busing and the racial issue are not the only elements contributing to this amazing growth. The primary concern of parents taking their children out of public schools is simply the lack of quality education in that setting.

The October 8, 1973 issue of *U.S. News & World Report* hit the mark concerning Christian school growth: "The big impetus, churchmen say, is coming from rising alarm of parents over what they see as academic laxity in the public schools, along with rampant misbehavior—robbery, drug abuse and classroom

disruption. What these parents are seeking is a learning environment for their youngsters that is more disciplined and more religious than can be found in any public school."

Many involved in Christian education feel public education is a lost cause. A spokesman for the American Association of Christian Schools said, "Personally, I feel that public schools are going to be like charity hospitals—you go there when you can't go anywhere else. I don't say all public schools are bad, but—well, I've switched all of my five children into private schools."

This concern is not limited to Christians. The public has been quick to observe the trend. The article from *U.S. News & World Report* mentioned above went on to say, "Public school men are becoming disturbed by the growth of church-run schools. Their worry: Community support of public education may decline seriously if the switch of white pupils into private schools continues. 'The potential exists for a private system the size of the public system,' warned the NAACP Legal Defense and Educational Fund. 'The involvement

of the churches in the private school system is extensive and alarming.' "

BUREAUCRATIC INTERFERENCE

With the alarm of public school officials comes interference for many Christian schools. Some local school districts create difficulties by not accepting credits for a student transferring from a Christian school back to a public school. Other systems try to hamper private school growth through local or state legislative and regulatory requirements for the operation of a school.

Presently, the governmental interference is sporadic and non-uniform and is obviously not effective in slowing down the total movement. United resistance can be expected, however, when public school decline is sizable enough to affect state and federal funding which is based on enrollment.

Some feel that "white flight" is the primary reason for private school growth. The racial imbalance in most private schools would seem to support that reasoning. Actually, other factors are at work causing this.

Although some private schools are "illy white," the majority of them do admit black children. Open admission policies, however, often mean only token integration because of economic factors. Relatively few black families, particularly in the South, can afford a private education for their children. But the main reason parents are switching is that they are dissatisfied with the kind of education provided in public schools today.

"Many people are turning to church schools because of the 'horror stories' they hear about violence, crimes and drugs in public school systems," says Steve Shoe of the National Association of Christian Schools. "They also want a total education where Christ is in the classroom—and of course that's impossible in public schools because prayer there is forbidden by law." It would be a good estimate to say 95 percent of those turning to church schools do so because of disillusionment with public education.

THREE DISTINCT ADVANTAGES

The Christian school stands head and shoulders above public schools in three primary areas. The difference in teaching personnel is most important. Fundamental Christian schools employ only born again Christians. Their love, concern and exemplary lives help build character in students that is so critical during school growth.

Curriculum is the second area. It is, of course, God-centered. It holds all truth to be God's truth every course being taught in light of God's wisdom.

Finally, the student body, as a whole in a Christian school, is well adjusted with parents who love them and have built morals into their lives. Such young people are ready to obey and ready to learn. The united front of school and home gives clear direction to the path students are expected to follow.

Some people, in an attempt to be critical of private education, claim that such structured and carefully maintained programs are just another form of indoctrination. Christian schools are happy to plead guilty to this charge because indoctrination is simply instruction in doctrines, principles, theories or beliefs.

It is solidly on this basis that Christian schools exist; to teach the doctrines, principles and beliefs of the lordship of Christ in human lives. Christian schools are a direct reaction to the harmful indoctrination in public schools.

Former Congressman John Conlan said in comments concerning the salvation of America, "... Fundamental Christian leaders have two main obstacles to their attempts to save people and transform our society. One is the pernicious, devastating and demoralizing conduit of TV ... the other is the cultural indoctrination of the youth of America in the amoral permissiveness of secular humanist education in government schools."

ADMITTED WEAKNESSES

All that is being said here does not mean to imply that Christian schools are without their weaknesses. They have several. Because of rapid growth, school officials have often been unable to adequately plan ahead. The result many times is too many students and too little of almost everything else: space, staff, materials, equipment and complete programs.

Immediate circumstances rather than overall philosophies and goals frequently tend to dictate the nature of growth and the development of programs.

Financing is unquestionably the biggest headache in the Christian school movement. Such schools do not receive government funding and must rely, almost completely, on tuition and gifts as the primary means of financial operation. Personnel are usually paid less than public school people are, so that sometimes schools are forced to use people without complete academic qualifications in the areas they are working.

The facilities of Christian schools are almost never as extensive and elaborate as those in public schools. In most states there are very few controls on private schools, leaving each individual school to do what it pleases. The result is a great diversity in all aspects of these schools. Critical public school and

governmental officials list all these factors to generally label private education as second-rate, or inadequate.

Yet, criticism and resistance to Christian education is steadily being replaced with appreciation and support of what these schools are accomplishing. For example, Ohio and Pennsylvania have made test books and certain diagnostic and therapeutic services available to private schools, despite the efforts of the American Civil Liberties Union to strike this aid down as unconstitutional.

Legislation concerning the tuition tax credit has again come before the United States Congress this year.

Concerning the Tuition Tax Credit Act John Conlan says, "It is viewed by constitutional experts as fully legal and not violative of constitutional prohibitions against subsidizing any religious establishment, as the bill grants to an individual an educational tax credit (like an investment tax credit to business, etc.) for tuition paid at either public or private schools. There is no subsidy or money given to the schools, and there is nothing in the bill to give any control or supervision over schools to the federal government."

The question is not whether Christian schools will continue to increase in size and number, but how fast will they grow and to what ultimate extent. God's sovereign hand is unquestionably guiding the growth. Two eternal values, God's Word and human souls, are brought together in such a complete way, that eternal results as well as immediate benefit for students, families, churches and our nation are guaranteed. Praise God for the prospects!

ABOUT THE WRITER: Mike Boggs is principal of Welch Avenue Free Will Baptist Christian School, Columbus, Ohio. He is a member of Welch Avenue Free Will Baptist Church. ▲

By Jack Nicholson

Eight months ago the editor asked me to write this article for *CONTACT*.

Having heard public education blasted by critics from the news media, the legal and medical profession, church leaders, and the man on the street; I feel like a young lawyer appointed to defend a prisoner before a jury who is already convinced that his client is guilty and all that's left is pronouncing the sentence.

Many who read this article are convinced that most of society's ills can be traced to failures in the public school system without realizing that schools tend to reflect conditions existing in the society

that created them. Public schools will improve when we correct or improve these areas. Home situations must improve. We must elect responsible public officials. Honesty and trustworthiness and quality products must again become a part of our business world. The Golden Rule must become the guide in our dealings with our fellowmen.

As a committed public school educator I have been involved in public education for over fifty years as either student, teacher or administrator. I believe Christian teachers in public schools can have as great an influence for good in the lives of boys and girls as can individuals in any profession including pastors, missionaries, and other Christian workers.

The Christian teacher spends more time with children than most other Christian workers. I know we are limited in our witness because of court restrictions on the use of the Bible and prayer, but seeing a sermon is often more important than hearing one. Certainly the living

witness of a Christian does not go unnoticed and who can question its influence.

SEPARATING FACT FROM FICTION

So much criticism has been given public schools that the uninformed may not be able to separate fact from fiction. Much of the criticism is deserved. In the past 20 years public education has faced some of the most dramatic and emotional as well as political and social changes of its entire history. The results have not been easy for most of us to accept.

Public schools exist to provide free education for all children regardless of race, creed or color. Mental ability, physical condition, political and religious preferences have no bearing on whether a child may or may not enroll in public schools. There have always been those who sent their children to private schools for one reason or other but, most parents, by choice or by necessity, send their children

"It was like losing your first team before the big game when Christian families pulled their children out of public schools. Things could have been different if they had stayed."

Why Johnny's Friends Still Attend The Public Schools

to public schools. Not all parents can afford private school tuition for their children.

Throughout their history public schools have done a good job educating the masses. Many of our most famous citizens have received their training in public schools. Public schools have responded to society by providing instructions in areas when there were urgent needs.

Without question we must preserve our public school system. We must examine the problems that exist and make a united effort to correct them. We cannot hide our heads in the sand and pretend the problems do not exist nor can we run away from them as some have done thereby denying any responsibility for this important instrument of our society.

Very few radical changes were made in public schools prior to World War II. Customs and traditions were strong enough to prevent dissenting groups from getting favorable court decisions or sufficient group pressure to make changes desired by them.

During World War II our armed forces were composed of representatives of many divergent groups. Soldiers with occupational, religious, and cultural differences from various sections of our country fought side by side on the battlefield. By the end of the war it was evident this relationship would bring about many social changes. Attitudes toward those who are different changed.

Minorities were no longer satisfied with inferior educational opportunities, living conditions or job opportunities. Others began to examine more closely the subject of civil rights in our constitution. Court decisions, influenced by all of this, rendered more favorable decisions to the suits filed by these groups. The results of some of these cases had far-reaching effect on public schools throughout the United States. Two court actions in particular seemed to bring about more emotional reaction.

The decision limiting the use of the Bible and prayer in public schools brought strong reaction from religious groups and resulted

in the establishment of private church supported schools. There was some flight of these Christian groups from public schools.

The decision ruling segregated schools a violation of individual rights and ordering integration of public schools had the most traumatic effect on public schools. Parents resented the interference of the federal government in the states' control of schools and the apparent discrimination toward different sections of the country and within states and school districts.

Ratios were established by the court but left uncorrected when they varied drastically from the ones set by the court. Schools in some districts were left untouched by plans while others were overcrowded with disproportionate racial imbalance. Schools formerly in all white communities became predominately black schools and black communities were sometimes re-segregated.

Because of this, based on my observations of Nashville and other Tennessee schools, integration was more disturbing to parents than any of the previous court decisions.

MASSIVE "WHITE FLIGHT"

Prior to the opening day of school many white parents enrolled their children in private schools while others moved into school zones not involved in integration. Additional white flight on opening day and the following week resulted in ratios being quite different to those predicted and were reversed in some situations.

Those involved in white flight included many of the best students whose parents gave the best support to schools. Included also were children of many Christian families. With the loss of these groups public schools never had an opportunity to make integration work. It was like losing your first team prior to the big game. It is interesting to speculate on what the results would have been if this group had stayed in public schools. I can't help but believe things would have been different.

The first year of integration was a difficult time of adjustment. Parents and educators worked hard to solve

"Christians cannot run away from problems in the public schools and deny any responsibility for this important instrument of our society."

these problems and much progress has been made. The white flight has slowed down and some white flight children have returned to public schools.

Although progress has been made in solving some of the problems in public schools, many problems still plague schools. These include student violence, drugs, discipline, and quality of instruction. Our total society must share the responsibility for helping schools find solutions to these problems. Critics and supporters must unite to preserve our public schools. Parents of public and private school children must share this responsibility. Criticism without constructive action will not do the job.

Public schools must be preserved and restored to greater effectiveness because they are responsible for educating the majority of the children in this country. This same majority will have a voice in determining the future of our country. Schools can be a power for good or a power for evil, and you and I can have a part in determining which direction they go.

GAUNTLET FOR CHRISTIAN TEACHERS

Christians must face up to their part in the preservation and strengthening of public schools. I'm not suggesting that parents take



JOHNNY'S FRIENDS

(From Page 9)

their children out of private schools and return them to public schools. I am asking them to support those Christian parents who still have their children in public schools. I am urging Christian teachers to accept the challenge to teach in public schools.

You may ask, "What does the public school system offer to a Christian teacher looking for a job?" There are many positive factors that can make teaching in public schools attractive.

Public schools have a broader financial base than most private schools, therefore they have more funds to spend. Larger budgets usually mean newer and more functional buildings, better equipment, and more materials and supplies to work with.

More money will permit school systems to provide special education programs, guidance and counselling services and more custodial and maintenance services.

The availability of funds makes it possible to pay teachers a much better salary than most private schools can pay. (Salaries in some private schools are a disgrace and should embarrass parents and sponsors who expect a teacher to survive in our present economy.) Higher salaries attract better teachers thereby giving public schools first choice for their services. Schools with higher salaries usually have better fringe benefits such as leave provisions and better insurance and retirement benefits.

As a teacher you may face the greatest opportunity to mold and shape lives of young people that you will ever have. You will have some excellent students whose horizons you may expand by what you can teach them. You will have disturbed youngsters whose lives you may direct to usefulness. You will have the mentally, physically and spiritually handicapped who are worth saving for a useful life in society. As a Christian your life may be the only Christian witness some young people will ever see. It has been said that what you are speaks louder than what you say and your life may speak to youngsters and point the

way to Christ.

Contrary to the beliefs of some there are many dedicated Christian teachers in public schools who are living a Christian life day by day before their students and are changing lives through their influence.

Metropolitan Nashville employs a number of Free Will Baptist teachers including several graduates of Free Will Baptist Bible College. We also have three local Christian supported colleges that supply Christian teachers to our system. I have interviewed many of these Christian teachers and none of them expressed regret that they chose teaching in public schools as their vocation.

Ruth Henley, a graduate of Free Will Baptist Bible College, expresses the sentiments of the Christians interviewed. "I feel the majority of students in public schools do not have a Christian influence in their homes. A Christian teacher not only has the opportunity to be a Christian example, but there are many opportunities to answer questions and solve problems with Christian principles without mentioning a denomination or even the name of Christ. Many students come from homes where Christ is not mentioned nor moral values taught or practiced. The teacher is the main example and leader to expose these values."

Mrs. Margaret Chappell, a former student at Free Will Baptist Bible College now teaching in public schools of Durham, North Carolina, says, "I do not teach religion or try to persuade students to accept my beliefs. I do try to teach by example. I remember it was the lives of the Christian teachers in the Bible College that meant so much to me . . . I depend upon God Who has all knowledge and can give me wisdom."

PROBLEMS IN PUBLIC SCHOOL TEACHING

Because of adverse publicity a Christian teacher would be justified in having some concerns about teaching in public schools. These usually relate to discipline, student violence and teaching conditions.

Many Christian teachers usually want to know how to deal with the theory of evolution and the Christian

belief of creation in science. English teachers are concerned with literary selections in their textbooks and books on reading lists which they may consider improper and undesirable for their students. Some teachers have expressed concern about physical education classes when the prescribed uniform may seem to be in poor taste.

In the field of science a Christian should be able to present the major beliefs concerning creation. The theory of evolution presented as a theory should not be a problem to a Christian, neither should a Christian's presentation of the Bible account of creation cause concern to the nonbeliever. Most states require the science teacher to present the major beliefs on this

"Our denominational colleges have as much of an obligation to public schools as they do to private schools."

subject. The rights of students and their parents insure that Christians will hear the Christian views expressed on this subject.

The English teacher often is expected to give students a reading list of approved books. A Christian teacher could experience some problems with adopted literature textbooks. Substitutions possibly could be made by the teacher to replace undesirable selections. Students and parents may ask that substitute books or selections be given to replace those not acceptable.

Physical education departments often adopt a uniform for all students to wear. This is usually left up to the local school. The teacher may have the choice and can select one that will be acceptable to

Christian parents and students. Christian parents and students may ask for exceptions where uniforms do not meet Christian standards. School administrators usually accommodate parents. In all cases parents may appeal to the courts if their civil rights are abused.

PUBLIC SCHOOLS VS. THE BIBLE AND PRAYER

Limitations placed on use of the Bible and prayer restrict the Christian to a degree but there are ways both may be used without breaking the law. The Bible may be taught as literature and excerpts from the Bible are usually included in literature books. The Holy Spirit can work through the printed and spoken word. Who is to deny His power? The Bible and Bible stories may be on the teacher's bookshelf.

Mrs. Mary Lou Ennis, a Free Will Baptist English teacher in Metropolitan Nashville Public Schools said the reason she chose to teach English was because literature included so many moral and Christian values that children could understand. She said she used these to emphasize acceptable standards for young people to use to guide their lives.

Exactly what was the Supreme Court ruling on the use of the Bible and the place of prayer in public schools? This question will probably get a variety of answers.

Nancy Asley Young gives some interesting interpretations in an article written for *News and Views*, a Metropolitan Nashville Board of Education publication (Vol. XXV No. 3, January-February, 1978). She cites the Abingdon-Schemp Case 1961 (374 U.S. 203) when she says, "The Supreme Court makes it clear that religion and public education do not have to be at variance with each other. It does prohibit school-sponsored prayer and devotional Bible reading, but it does not ban teaching about religion. Not only is it legal for the public schools to teach about religion, says the Court, but they should be encouraged to do so."

...it might well be said that one's education is not complete without a study of comparative

religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities (374 U.S. 203, at 225).

The Court goes on to say that religion studies are constitutional when they adhere to the same academic standards applied to other areas. "They are taught with the recognition of the difference between education and religion and the promotion of any particular religion between instruction and indoctrination".

Ms. Young reports that various Nashville English teachers are teaching the Bible using a variety of titles, including Literature in Religion, The Bible as Literature and Religion and History. She points out that the teachers feel that religion and education value the enrichment of the total person.

In the elementary school teachers may have a meditation period where those who wish may pray silently. There is nothing to prevent a teacher or student reading the Bible silently during this time. Copies of the Bible and Bible stories may be kept in the room. A teacher may feel very limited in the use of the Bible and prayer, but God's power is not limited. He will use what you do to His glory.

Teachers and students may face persecution from other teachers and students; they need the prayers of all Christians. God promises to strengthen and uphold a Christian in times of persecution and promises a reward in Matthew 5:10, "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven."

Enduring persecution and coming out victoriously is a part of God's testing and refining process. God will preserve and protect His people that they may live victorious lives. We question God's power and the influence of the church and the Christian home when we fear corruption of our children who are born again Christians. God can and will take care of them.

I urge Christians to become involved in public schools as much as possible. Be an active supporter of

efforts to eliminate conditions that influence schools and their students adversely. Use your influence to elect officials who will work for laws that rid our society of the corrupting influence of drugs, alcohol, pornographic bookstores and movie theaters. Pray for those who teach and work in public schools. Pray for students who attend public schools and for those who administer the policies of school boards.

It is encouraging that Free Will Baptist Bible College now has a teacher training program. Hopefully, some of these students will be encouraged to seek employment in public schools. I believe they can have an impact on public schools. Our denomination and our Christian colleges have as much of an obligation to public schools as they do to Christian private schools, since there are more children of Free Will Baptist parents in public schools than are enrolled in private Christian schools.

This is not a question of private versus public schools. Rather it is a matter of Christians accepting a responsibility for all young people no matter where they attend school.

It may appear I blame integration and blacks for all the problems in our schools. That is not true. Vulgar language, loose morals and violence are not the exclusive characteristics of any race. Two distinct cultures brought together as they were provided fertile ground for the worst characteristics of each race to emerge.

Parents should send their children to the school of their choice, but they should be concerned that all children have the opportunity to attend a good school where they feel safe and secure and where right values and principles are stressed.

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PART I

Why The Church Sings

By Charles Hampton

The Bible exhorts, "Let the redeemed of the Lord say so" (Psalm 107:2), and "Sing unto the Lord a new song" (Isaiah 42:10; Psalm 149:1a). All believers should rejoice and sing praises to their God, but others are unqualified to so sing.

Several biblical references do use such terms as let "all the earth" or "all people" sing praises to God, but the all is only inclusive in the sense of all those who are qualified to do so. Of course, all are invited to become qualified through salvation. However, those who do not love God are unsuited to this act of praise and do not generally have the inclination for it.

The believer is afforded various opportunities to unite his voice in

praise with the assembly (congregation) and ought to make use of such opportunities. (See Psalm 149:1b, for example). The Bible also directs the individual believer into private as well as corporate acts of worship, in song particularly. So the person who has that new heart and new song may exercise his prerogative of singing with the believers at appointed times but may sing praises to his God privately whenever he chooses. This most often implies singing within the home, among family and friends. But God has no aversion to allowing a song to find voice when a happy Christian is driving down the highway or walking along the sidewalk, though it may cause some eyebrows to be raised in disbelief.

The people of God may and should lift holy hands and pure

hearts before their Creator as they vocalize songs of thanksgiving, praise, redemption, joy and adoration unto their God whenever they have such feelings. In particular, Free Will Baptists should be a singing people; they should sing privately and publicly to the praise of God's glory; they should sing at every opportune moment.

THE LOGICAL BASIS

Free Will Baptists have a biblical faith that is historical, personal and creative. What we are able to read directly from the Word, we accept and endeavor to practice. With respect to the biblical instructions on church music, we have a few principles and examples to guide us but little of a directive nature spelling out carefully the specific

forms of church music which should be used or why. We must resort to a study of what is available directly and consider with that the impact of what the Bible says about God and man to ascertain our direction in this area.

Our basic assumptions are that God is (alive and active in the universe) and the Bible is His Word. Therein God has been set forth as Creator and Redeemer—great and greatly to be praised (I Chronicles 16:25; Psalm 145:3). In creating man, God instilled a love and need for beauty, including music. After regeneration man might logically be expected to use that love of music to honor his Creator-Redeemer. We may rejoice in His handiwork in creation and redemption but always more in Him.

By creation man has a desire to communicate, to relate to others. Music is one way of speaking forcefully and effectively with deep emotion. Thus man redeemed chooses to share his feelings with others in song. This gives a double-barreled message that strikes at the emotions, intellect and (because of his creativity) the imagination of the hearer.

Man also seems to have an inherent desire to make, to build, to create. (Perhaps being made in the image of God refers to man's ability to think, decide, feel, accept and give love, and the desire to create.) Creativity is important to man and may prove to be a great blessing to Christianity in each age as it is exercised with Christian constraint, along the lines of church music among others.

Thus, since the Christian is man, and man desires to communicate with others and to create; he naturally takes part in singing as an act of praise, thanksgiving, joy, adoration and testimony. As individuals comprise the church, it is perfectly logical that the church will sing.

THE HISTORICAL BASIS

The Christian church has a wealthy heritage in church music.

The Old Testament is scattered with references to the use of music in the spiritual life of Israel. Miriam

and Moses were overwhelmed with gratitude for God's mercy at the Red Sea. As they lifted their voices in praise on that occasion, the notion of antiphonal singing was born. (See Exodus 15, verses 1 and 21 especially.)

Hannah was so elated as to be almost overcome by gratitude for prayers answered. How could she be silent? (See I Samuel 2.)

David, the great singer—harpist—king, wanted to erect a temple for his God, but that honor was reserved to his son Solomon. Music and worship were wed in majestic splendor at the dedication of that great temple to God (II Chronicles 5:12-14).

Music in formal worship was not left to chance. It was carefully prepared. In fact, some from the tribe of Levi were set apart for leading in the worship of God through music. (See I Chronicles 9:33.) A point of interest here is that the idea of a paid music ministry is not new to 20th century Free Will Baptists. The Lord ordained this several thousand years ago.

We have no way of knowing exactly what music was used in the temple services. But we have the texts, for the Psalms were used as the hymnbook. Music was performed by professional singers and instrumentalists, whose instruments included string, wind and percussion. The early roots of religious and classical music were begun here.

Particularly does the Christian's musical heritage trace from these musical refrains in Israel. Hebrew religious music was the original source of Christian music, which in turn gave rise to the musical ornamentation of Europe, and this spilled over into America. The early church adapted much of what it used in musical worship from Jewish practices. Her members sang to praise the Lord and to teach and admonish one another. (For a pair of contrasting New Testament examples, consider Luke 1 where Mary was overjoyed with the announcement of a Savior to be borne by her and Acts 16 where Paul and Silas exemplify the dauntlessness of Christians even in the face of adversity.)

There is little doubt that Jesus, the disciples and Paul certainly took part in the temple ceremony, including musical portions. The temple was the benefactor of the early Christian church. They sang psalms as generations of Israelites before them had. That Jesus sang with His disciples is evidenced by Matthew 26:30 and Mark 14:26.

We are not as certain about the training of the choirs of the New Testament churches as for Judaism, but it was probably quite varied. Some of the churches may have used instruments; others probably did not. Some may have had trained musicians; others may not have. There are many New Testament references to the obligatory nature of singing for the Christian. Thus music must have been quite important to the early church, the Apostle Paul, and our Lord.

As the schedule of services grew heavier, hymns and psalms became more specified and more difficult for the laity to sing. Therefore, the clergy began to do more and more of the music. In the fourth century the Council of Laodicea forbade any but appointed singers to sing in church. However, the desire to sing was not stilled in the breasts of the redeemed. The desire to sing gave rise to the carols of the Middle Ages outside the church because the laity could not participate in hymns of the liturgy.

Much of the strength and impetus of the Reformation was gained from the desire to give back the Bible and the hymns to the congregation. Luther placed music in the center of his work with the people. He wrote some texts and composed tunes as he encouraged others. Coleridge said, "Luther did as much for the Reformation by his hymns as by his translation of the Bible."

Similarly, the Wesleys used music strongly in their evangelistic efforts and authored many texts. They, as Luther had, encouraged



singing by *the people*. They gave attention to both words and music, trying to bring music of challenge, thought and real content to the people.

Prior to the Civil War in the United States, American churches were generally small. There were few paid musicians or pastors. The music was often unaccompanied. During the days when Victorian hymnody was young, the gospel song was just beginning, and much of the presently used music was not in existence.

Many of the texts which were

more prominent, starting with the popularity of the reed organ during the last half of the 19th century. Some churches have used trained musicians in one way or another, but among Free Will Baptists a paid ministry of music with rehearsed, graded choir programs is still the exception, not the rule. But whatever the situation in the local Free Will Baptist church, as Christians our people have a rich musical legacy of which we may be proud.

Sing, Christian; it is comely for God's people to do so. Worthy is the Lamb!

shipping his God.

Worship is an act and discipline. It involves adoration and submission. In adoration we reverence God as the only truly worthy recipient of worship; we see Him in His greatness and supremacy and recognize our own weaknesses. Submission follows. If one feels his true condition before a holy God, he willingly submits to God's will.

Our music should not be an *aid* to worship, it should be an *act* of worship. According to students of church music, each worship service ought to have several types of music, each giving voice to some particular aspect of worship. Some categorize these according to the mood the music creates rather than by theme. The prevalent moods in worship are joy, affirmation, and contemplation.

The music of joy would come mostly from the gospel song tradition and be done with brisk, lively tempo and strong accents and irregular (variety) rhythm. Wider intervals also characterize music of joy; for examples, "He Leadeth Me," "Saved, Saved," "He Keeps Me Singing," "Rejoice Ye Pure in Heart," "Hark, The Herald Angels Sing."

Songs of affirmation would include hymns of the church which have proven their suitability and durability. Such songs should be sung moderately, with strong accents and regular rhythmic patterns (lots of quarter notes), stately, but not draggy. Songs of affirmation are usually quite melodic, having small intervals, for examples, "Holy, Holy, Holy," "A Mighty Fortress," "How Firm a Foundation."

Songs of contemplation reflect a quiet, personal quality and are generally sung more slowly and melodically. Little accent, irregular rhythm (mixing long and short) are also characteristic of this group; for examples, "Great Is Thy Faithfulness," "When I Survey The Wondrous Cross," "I Am Praying For You," "Nearer, Still Nearer," "O Master Let Me Walk With Thee," "Speak To My Heart."

Some of our problems in music

"Much of the Reformation's strength was gained from a desire to give the Bible and hymns to the congregations."

being used were written a century earlier in England, but creative Americans began to turn out their own tunes. Some of the texts popular in those days have found places in the Free Will Baptist Hymnal of our day; for examples, "Amazing Grace," "How Firm a Foundation," "I Will Arise and Go To Jesus," "Brethren We Have Met To Worship," "All Hail The Power (coronation)".

Near the end of the 19th century the Sunday School song movement (with such men as Bradburry, Doane and Lowry) and the gospel song movement (with the likes of Sankey and Bliss) arose. With the endorsement of Moody and other evangelists, the gospel song movement absorbed the Sunday School song movement; and the American gospel song of the 19th century emerged.

The 20th century has seen the Victorian tunes and gospel songs replacing many older tunes in America. Instruments have become

THE PRACTICAL BASIS

There are three areas in which church music is very important: Worship, Christian Education and Evangelism. In fact, if not useful in one of these areas, music should not be classified as church music.

None of these should be emphasized to the exclusion of the others; each has a special place of importance in the total church program. All should be kept in focus at all times (in selecting music, in practicing or performing with special groups, in congregational singing), but any one may be emphasized at any given time according to need and use of given music.

IN WORSHIP

The saying that music is the universal language of mankind and God is its author seems to be true. There are many types and a variety of uses, misuses and abuses of music. The highest, holiest use of music by man is in the act of wor-

come from poor application. A deficiency in joy leads to whining tones and dull tunes. A deficiency in reverence on the other hand, may suggest rope skipping more than coming into the presence of God. Some songs rate low here because the text and tune do not match and an appropriate mood cannot be established. Hymn singing in worship should express the various moods of worship and give the congregation an opportunity to participate.

IN CHRISTIAN EDUCATION

The value of music in teaching is recognized by almost everyone today, especially advertising concerns. We have all seen children oblivious to the ongoing TV program only to drop everything and come running to hear a commercial appeal set to music.

Interestingly, God preceded Wall Street by many years in this knowledge. Biblical truths have been learned by countless souls through texts set to music. You may be able to sing more stanzas than you can quote verses! Music makes the context more attractive (aesthetically) and the tunes reinforce textual content. Moreover, the tune aids recall of the text and gives means of expressing the emotional force of words.

After a time the truths are assimilated as dogma separate and apart from the music, but the musical setting was a good painless introduction. (Have you ever known of a child who could sing, but not say, his ABCs?) This is not unrelated to the educational approach of presenting children with concrete experiences before the abstract.

That sort of power in music implies a great responsibility. Those who select *any* music for the church (pastor's band through adult choir or congregational singing) should give some attention to the "lessons" they teach. Text and tune ought to be well-married. The text will communicate something. But does it say what it should say?

In a sense we are speaking of doctrinal teaching here; so the question becomes, "Are we communicating strong, pure doctrine or weak, watered down doctrine?" Our songs may convey *some* truth, but that truth may apply to any religion

"Our music should not be an aid to worship; it should be an act of worship."

(i.e. not distinctly Christian); for examples, "Open My Eyes," "Lead Kindly Light."

Our songs may say so little as to contain negligible doctrine; for examples, "In the Garden," "Beautiful Isle of Somewhere," "When the Roll is Called."

They may portray weak doctrine, or misunderstanding of Bible teaching; for examples, "Pass Me Not, O Gentle Savior," "If Jesus Goes With Me, I'll Go," "Jesus, I My Cross Have Taken."

Sometimes our music borders on modernistic trends which we may not choose to endorse, or strange doctrines (sinless perfection—"Love Divine," Stanza 4; communion with Saints—"The Church's One Foundation," Stanza 4.)

Over against these, I would like to consider some of the church's musical heritage that teaches strong doctrine. Check the words of some of the following and test them against the Bible. (Numbers in parentheses refer to the Free Will Baptist Hymn Book.)

Trinity—"Come Thou Almighty King" (16), "God Our Father, We Adore Thee" (152)

Incarnation—"O Come, All Ye Faithful" (274)

Atonement—"Alas! And Did My Savior Bleed" (4), "Man of Sorrows, What a Name" (228)

Repentance & Faith—"How Firm a Foundation" (3), "O God, Our Help in Ages Past" (293), "I Will Arise and Go To Jesus" (372)

Christian Living—"A Mighty For-

ress" (9), "Blessed Assurance" (24), "All The Way My Savior Leads Me" (153)

It should be obvious from a brief consideration of the texts of songs we use that there is more than one way to teach God's Word. The Word can be directly quoted in song (many of the psalms); long passages may be directly paraphrased (Psalm 90—"O God Our Help"); various brief passages may be used as the basis for one hymn ("How Firm a Foundation"). Key words from the Bible may be used to set up an allusion to the Word in the song—a free adaptation of scriptural truths ("Come Thou Fount"); or there may be no direct link to the Bible, rather a making of songs based on Christian experience—absence of biblical form (gospel songs "Rescue the Perishing", "I Am Thine, O Lord").

Teaching should be directed to every level of the church from cotton tops to hoary haired. The teaching ministry knows no bounds, and music should be employed in the total instructional program of the church, not limited to CTS, Sunday school and Vacation Bible School. In addition to music lending aid to the teaching ministry, music ought to become a part of the church's curriculum. We need to spend more time instructing people in the use of music for the glory of God; music with feeling, but also with understanding of the music itself. We should strive for a truly integrated teaching ministry, then; music to promote instruction and instruction to promote music. There are two dangers: Man may fail to learn truth by ignoring hymns, and he may be misled by some selections which are doctrinally weak or dishonest.

Dr. Samuel Johnson once said that if he could write the ballads for a nation, he cared not who made the laws. Music has power. If that is true in a general way, much value ought to be attached to the church music ministry as an arm of Christian education. Church music should be wisely chosen and reverently used to preserve and present Christian truth.

(continued on page 19)

By Laura B. Barnard

Straight from the hand of the Creator, Adam and Eve had their crude brush with the Tempter. Throughout human history all age groups, saint and sinner alike, have been beset by temptation. It is an experience "common to man."

Job experienced protracted pressures and deep trials. Elijah underwent severe testing and harassment from Satan's crowd, and some of his unworthy responses were similar to our own. Peter wrote (I Peter 4:12) that we should not think it strange when fiery trials and temptations come. And Paul assured us, "There hath no temptation taken you but such as is common to man" (I Corinthians 10:13). Yes, the problem of temptation has always been present in human society.

TEMPTATION'S ORIGIN

Where does temptation come from? The answer will help to understand its purpose, and enable us to find resources to face and overcome temptation.

"Let no man say . . . I am tempted (from) God . . . for He Himself tempteth no man," James (1:13) wrote. It is Satan who tempts by enticing man to sin. In this sense God does not and cannot tempt us. It would be against His nature.

Yet God does test man, and sometimes this testing is called temptation, as in Genesis 22:11 when God was putting Abraham's faith to the test. He proved Abraham. Although God does not tempt us, He does prepare and send wholesome trial and testing.

It may be that God is morally obliged to test the crown of His creation, much as a manufacturer is obligated to prove the durability of his wares. Satan tempts man, while God tests or proves him.

It is the evil Tempter, whose purpose is to make us sin, that presents the big problem. He is our enemy, because he was first God's enemy. His very name, Satan, means "Adversary". But, even though Satan initiates the evil temptation with evil intent, God is ready to become involved to support and defend us.

Temptation: How To Say NO!

At the same time, whenever God sends a wholesome trial to test and prove us, Satan always endeavors to touch that trial with his evil hand and induce us to sin. Make no mistake; his purpose is to make us sin!

JOB THE TEST CASE

Satan planned and administered Job's testings, and it was no secret that he intended to make Job sin. Whether he knew better or not, he told God that Job's love for Him was cupboard love, and he told Job that God's love for him was shabby. It was Satan who influenced Job's wife to persuade him to "curse God and die."

But God won't let the devil slander His children. He bragged on Job to Satan, declaring him to be a perfect and upright man, fearing God and turning away from evil, although He well knew Job's imperfections. Then, when Satan had

pierced Job with his most painful arrows, God praised him! "In all this Job sinned not" (1:22; 2:20).

It must have been frustrating both to Satan and Mrs. Job to hear suffering Job declare, "Though He slay me, yet will I trust Him!" Then, 2,000 years later God used Job as an example of one who triumphed in temptation: "Behold the patient endurance of Job and the Lord's dealings with him in the end" (James 5:11, Phillips).

It is clear that Satan could not touch Job without God's permission. God allowed Satan to send the temptations, but He upheld His servant in all of them. Satan's purpose is one thing, while God's purpose is quite another. Joseph expressed it beautifully and accurately in Genesis 50:20: "(Satan) meant it unto me for evil, but God meant it unto me for good."

What does the Bible say about meeting temptation? We have seen





**“Those who know
the Bible best
are in the best
position to
overcome
temptation.”**

that the godliest saint is not out of Satan's reach. No one is immune. Temptations are “common to man.”

SURVIVING TEMPTATION

On first thought, it is a gloomy, pessimistic prospect, that we are actually to expect hard experiences, sometimes amounting to tribulation. An unpleasant thought for new Christians and for those we are trying to bring to faith in Christ.

There is the other side of the truth: The way of escape has been made even while the temptation itself was in preparation. God is never taken by surprise, never caught unprepared. “Such as is common to man” translates equally well as “such as man can bear.” Both ideas are true. We can encounter no temptation or trial which others before us have not experienced, and God has ahead of time “prepared a way to escape.” Every trial is

adapted to man's powers of endurance.

Further, to remember that our Lord Himself “was tempted in all points” just as we are tempted is of vital importance. The Scripture says, regarding our Lord's 40-day temptation experience, “When Satan had finished every (kind of) temptation”

Jesus did indeed encounter every kind of temptation possible. Through a person-to-person encounter with Satan, He acquired experimental ability to help us (Hebrews 2:18). When He taught us to pray, “Lead us not into temptation but deliver us from evil,” He was promising to deliver us from committing sin in yielding to temptation.

He offers to interfere when Satan thrusts his fiery darts at us. He interferes by the voice of conscience, for man has been given a conscience which tells us there *is* right and

there *is* wrong. Properly taught and conditioned conscience tells us *what* is right and *what* is wrong. Conscience is God's interference to deliver us from evil.

Along with conscience the Holy Spirit prompts and warns of wrong, often by bringing to mind a verse of Scripture (Ephesians 6:17), or by a word of counsel from elders or other counselors.

Those who know the Bible best are in the best position to overcome temptation. During our Lord's own temptation the prominence of Scripture on His lips is particularly noticeable and the effect of that two-edged Sword as He skillfully wielded it against the Tempter. Mary and Joseph had brought up their children in the Word of God, as Deuteronomy 6:4-9 requires. The Scriptures had saturated those young hearts and minds, so that when Jesus came into temptation, He could readily draw upon His resources of Scripture. Out of the abundance of the heart the mouth speaketh (Matthew 12:34).

Satan's suggestions do not endanger us until we make them our own. Thorns do not prick us unless we lean upon them. The more we feed on the Word, the less tasteful Satan's suggestions become, the less inclined we are to lean upon the thorns. David, finding this true, wrote: “Thy word have I hid in my heart that I might not sin against Thee.”

RECOGNIZING TEMPTATION

Temptations are set before us today in many subtle forms. Our total lifestyle, carnal, materialistic and hedonistic, is Satan's most effective tool. Masquerading as an angel of light (II Corinthians 11:14), he imitates whatever God does and offers.

In the prevailing patterns of education and religion we have his clever imitative offerings. Educational systems are so designed that old-time diligent study is neither necessary nor desirable. Students entering college are frustrated because honest brainwork is strange to them.



TEMPTATION (From Page 17)

Training ministries of the church, and often the more formal services of the church, are acceptable only in a context of "fun" and entertainment. To require children to work and share responsibility in the home is tantamount to child abuse. Even the responsibilities of common courtesies in social relationships are frowned upon as an unnecessary bondage to custom.

Comfort, convenience and pleasure have left little or nothing in our modern lifeway to challenge and discipline us. For human well-being a lifeway in all its phases must have teeth that grip, and certain restraints that produce character and stamina. The absence of this quality in today's culture becomes the subtlest of all temptations.

The god of this world has blinded our eyes to the principles essential to human progress. As in a deadly stupor, "the world lieth in (the lap) of the evil one" (I John 5:19).

In this unrealistic cultural stupor moral standards are unpopular. Satan has removed the emphasis of the seventh commandment. God is cheating you by not letting you eat of this tree, he said to Eve long ago. It would be a beautiful sensation, pleasant to the taste, an educational experience. Don't let an old foggy keep you from enjoying life.

Satan still tempts with pleasant sounding words and theories through modern educators and would-be counselors. The 10 Commandments are set aside. The system instructs how to avoid pregnancy and venereal disease. This, they say, is all that could be wrong with premarital sex.

Other violations of God's moral law are explained away in similar vein. Even parents, hearing it so much, and seeing it constantly on the screen, become drowsy and apathetic to God's yet clear warning, "Thou shalt not commit adultery," and the other nine strategic guidelines of Scripture.

The drug scene is a most natural pattern inherent in this cultural blindness. Satan in control of the minds of men. Ultimately, drug users yield themselves not to the

drug but to the evil person (Satan) perpetrating its use. The mind expansion and extra-terrestrial-insight experiences become a bitter snare and delusion. Paul's words of reprimand are timely: "It is time for you to awake out of sleep" (Romans 13:11).

The cultic movements overwhelm us with their Scripture texts on love, unity, justice, peace and the virtues that are admittedly scarce in human society. They are Satan's traps. Their teachings are not Scriptural but imitative, shallow, and designed to lure away from the undergirding truths of Scripture.

***"But what is this
I see? Satan
himself with a
Bible under his
arm and a text
in his mouth!"***

From Mormonism to Moonism and the Hindu cults, all have enough Scripture to catch the undiscerning, while their roots lie deep in heathenism. All are but types of Satan-devised temptation.

We should know that he is entirely capable of using Scripture. He "quoted" God to Eve. And even in our Lord's temptation (Luke 4:1-13), as Bishop Hall observes: "But what is this I see? Satan himself with a Bible under his arm and a text in his mouth!"

He fashioneth himself as an angel of light. But upon scrutiny, we always find he is somehow misquoting, or at least misapplying. God is ready to become involved with us, to give us discernment, so as not to be sucked into these cults that hide their real character behind Bible texts. They mean to harm us.

There are still the sins of anger, envy, jealousy, hatred, covetous-

ness and the whole list of fleshly traits that tempt us. However much we may refrain from all the above outward practices, these inner temptations lurk around. We are not innately good. "The cause of sin is in ourselves." Satan, aware of this, capitalizes upon it. He would fan into flame every evil potential. So Peter warns us to keep awake (I Peter 3:5).

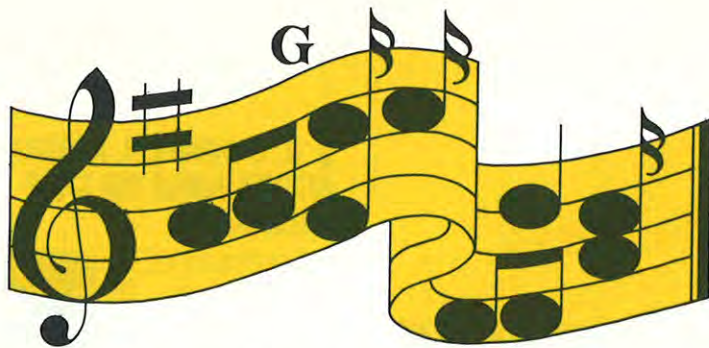
Christians may boldly resist the devil. Awareness of sin and temptation, of the presence and wiles of the Tempter, must never overshadow our awareness of God's presence and power.

Satan is not omnipotent nor omniscient. "Greater is he that is in you than he that is in the world." He fears the Sword of the Spirit. He fears the power of the blood of Christ. God's children have been overcomers because they were God-conscious and the Word of God was their vital breath.

No one ever fell into sin or became ensnared in false teaching while walking with burning heart in intimate fellowship with the risen Lord (Luke 24:32). Growing in grace and in the knowledge of Him and His Word (II Pet. 3:18) we can face all Satan's attacks as those whose lives are hid with Christ in God.

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

See Page
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CONVENTION
CASSETTES



CHURCH SINGING (From Page 15)

IN EVANGELISM

Any time there has been a moving of the Spirit of God among a people, church or country leading to repentance and real revival, there has been an accompanying hymnody. Consider the labors of Wesley, Edwards, Finney, Moody and Sunday for example. All were accompanied by effective music.

Similarly, in a church with a good successful evangelistic outreach you will generally find some attention is given to an evangelistic musical program. No church should use music as a come-on or as a means of building, but the music program should compliment and be an integral part of strong pulpit and teaching ministries.

When used in such fashion, the music will not be a detriment to growth. Some have even said that a revival of the right kind of Christian music would be a revival of biblical faith.

Evangelistic music may start by setting forth God as the great Creator and Savior of men anxious to extend forgiveness. We may spend a little time in showing the sinfulness of man in song in order to glorify God's grace not man's sins. Repentance and faith must be set forth as essential to man's reception of God's redemption.

Songs of testimony and affirmation are helpful here. They allow the Christian to express to the sinner that God can change a life. Songs of contemplation, introspective and probing, may cause lost individuals to consider their need and God's provision. Invitational songs may furnish the opportune moment for an individual to give himself to Christ.

The church has a strong ministry in evangelism in the music of the church when used wisely. Music is not an aid to evangelism it is an

instrument of evangelism. It may be taken almost anywhere the preached Word is taken, and perhaps will reach a few where the preached Word is not given opportunity. Music must never be considered as a viable replacement for preaching the gospel, rather as partner in proclaiming the good news.

Music is a means of glorifying God as we win and train people for Christ, which should be the ultimate goals of every activity of the Church. Good hymn singing has a life-sustaining quality among believers. It helps bind Christians together in unity.

THE BIBLICAL BASIS

Made in the image of God, we have the ability to grasp something of His love and goodness, our own limitations notwithstanding. The One who has so made us has demanded we sing. Praise is the duty of believers, not an option. There are numerous references which bear out this truth, a few of these should suffice to motivate in the Christian an interest in church music.

The Greek word translated *sing* is always used in the New Testament to indicate praise of God. An example of the use of that word is found in Ephesians 5:19. Notice that the context calls for Christians to be filled with the Spirit and sing. The verb is in the imperative. *You sing!* The force of a command is evident. We are under obligation. God intended us to be a singing church.

The "speaking to (among) yourselves" of the passage evidently carries the idea of endeavoring to edify one another, promoting purity of heart by songs of praise. Praise always has been an important part of public worship and ought to continue to be so.

Note further that which is worthy of the Christian: psalms, hymns, and spiritual songs. Psalms refer to sacred songs sung with accompaniment. Historically, of course, this means the Psalms of Holy Writ.

Hymns are songs of praise addressed to God. The Greek word translated songs is a generic term. In the New Testament it would always signify a song in praise of God or Christ, but just to be sure the adjective "spiritual" is supplied.

The term rendered "making melody" in this verse is interesting. The basic meaning was twitch, twang, to play a stringed instrument with the fingers. Rendered "sing" (Romans 5:9; I Corinthians 14:15) or "sing psalms" (Isaiah 5:13) the term is translated "making melody" in this passage to emphasize the importance of music to the Christian.

It suggests accompanied singing as with lyre or harp. Notice that this music is to be rendered in the heart unto the Lord. There is music in the heart of the Christian to the praise of God's glory, for the Lord Himself has implanted the song.

The idea here is that music is to be an act of worship originating in our hearts and directed toward God, not mere music or artistic performance. It should be offered in the same spirit as are our prayers. Only the pious can adequately do this; the director and participants ought to be Christians.

Another Apostolic statement is found in Colossians 3:16 and conveys much the same message as Ephesians 5:19. Christians are to allow the word to indwell the heart, permeate the thinking, motivate the actions richly, fully. We are to possess the spirit of truth, the doctrine of Christ abundantly, producing true wisdom.

Then, we are to teach and admonish one another in psalms, hymns and spiritual songs. We are to sing with grace in our hearts to the Lord. Our music should be instructive and edifying, saturated with truth, because it can be a powerful means of teaching.

Many references in both the Old and New Testaments teach that





FREE WILL BAPTIST

newsfront

CHURCH SINGING

(From Page 19)

music is to be a part of our worship of God, our service for Him. Any of the above references would suffice to indicate the obligatory nature of rendering music unto our God, but to enrich the study of music from the Bible and to see how music was used by God's people to honor Him in times past, see some of the following references: *Songs of Moses*—Red Sea, Exodus 15, For Water, Numbers 21:17, God's mercy, Deuteronomy 32; *Song of the Lamb*—Revelation 15:3; *Song of Deborah*—Judges 5; *Song of Hannah*—I Samuel 2; *Song of David*—II Samuel 22 (and many Psalms); *Song of Zacharias*—Luke 1:68; *Song of Angels*—Luke 2:13; *Song of Simeon*—Luke 2:29; *Song of Redeemed*—Revelation 5:9, 19. (See also Psalms 107:2, 96:1-4, 33:2-3, 95:1, 81:1; Isaiah 42:10; Nehemiah 12:27, 28; I Corinthians 14:26; James 5:13). By instruction and example, then, the Bible calls on the Christian to sing forth his praise of God.

He who has made us and redeemed us has given us a new song even a song for the night, and He instructs us to sing. How could we do otherwise?

ABOUT THE WRITER: Dr. Charles Hampton teaches at Free Will Baptist Bible College, Nashville, Tennessee. He is also president of Free Will Baptist Music Ministries.

PART II
(Next Month)

MIDESSA DISTRICT SEATED AT 1978 TEXAS STATE ASSOCIATION

FORT WORTH, TX—One year ago when the Texas State Association met in Corpus Christi, ministers and delegates from Midessa District were denied voting rights because the district had not dealt with a discipline problem concerning one of its members and the question of biblical inspiration.

Delegates from Midessa District to Texas' 64th annual session which met June 8-9 at Western Hills Free Will Baptist Church in Fort Worth were seated alongside other Texans on the strength of a January 13 unanimous recommendation from the state general board's executive committee affirming that the discipline problem had been resolved. Midessa district adopted a position paper citing the plenary verbal inspiration of scripture and joined 200 other delegates from 46 represented churches in conducting state business.

Moderator Earl Scroggins guided two days of business sessions and was reelected. The state ministers and deacons meeting convened June 8 preceeding the Association.

An added feature at this year's state gathering included showing two films following evening services.

Texas Woman's Auxiliary and Church Training Service competitive activities highlighted June 7-8. WNAC Executive Secretary Cleo Pursell addressed the women's convave.

Texas Executive Secretary Allen Moore completed his first year in office and reported having visited in 56 state churches. Moore's exhausting schedule included attendance at quarterly conferences and other state and national functions as well as operating the Christian Supply (Bookstore), publishing the state paper and preparing reports for the annual meeting.

J. D. O'DONNELL ASSUMES BETHEL BIBLE COLLEGE PRESIDENCY

PAINTSVILLE, KY—Dr. J. D. O'Donnell has been named president of Bethel Bible College, Paintsville. O'Donnell served as manager of the Editorial Division at Free Will Baptist Sunday School Department since 1973. His new duties began August 1.



Prior to his employment with the Sunday School Department, O'Donnell gained wide educational experience as president of Hillsdale Free Will Baptist College, Moore, Oklahoma (1965-1971), and as Bible professor at Free Will Baptist Bible College (1961-1965). He earned the Doctor of Theology degree at New Orleans Baptist Theological Seminary.

Dr. O'Donnell said that Bethel Bible College, presently housed in Southside Free Will Baptist Church, Paintsville, is looking for separate facilities to accommodate the institution. Bethel plans an educational program for the mountain states.

O'Donnell related, "Bethel will be a unique college. In essence, it will be a mobile Bible institute. From a base school here in Paintsville, branch schools will be held in Eastern Kentucky and bordering states. We will be attempting to take Christian education and Bible training to our people in this area."

The Bethel program is designed for ministers and Christian workers who will not have the privilege of formal education in a four-year college or regular seminary. Classes and courses are limited to the institute level. It is distinctively an adult education program in preparation for leadership in Free Will Baptist churches.

One-night-weekly institute classes will be coordinated in several Mountain States locations. The 12-week institutes form the basic curriculum. Correspondence courses are projected at a future date.

FALL ENLARGEMENT CAMPAIGN 'OUTREACH TO THE UNREACHED'

OUTREACH TO THE UNREACHED is an enlargement campaign designed to inform, inspire and stimulate an active lay participation. The materials are simply written, colorful, relatively inexpensive and easy to use.

The campaign will organize competition on the basis of average Sunday school attendance during the Spring Quarter, 1978 (March, April, May) as follows:

Division A	over 500	average
Division B	400-500	average
Division C	300-399	average
Division D	200-299	average
Division E	150-199	average
Division F	100-149	average
Division G	50- 99	average
Division H	under 49	average

This enlargement campaign will begin on Sunday October 1, 1978 and continue through Sunday October 29, 1978. Sunday schools which experience the greatest percentage of gain over the thirteen weeks average attendance for March, April, May, 1978 will be declared winners and recognized with appropriate awards denoting first and second place.

The present size of your Sunday school does not prevent you from being eligible to win in your division. Campaign materials are available from the Sunday School Department. The deadline for entering the campaign is September 30, 1978. PLEASE ORDER YOUR MATERIALS EARLY.

GREENWOOD MISSION SECURES LAND PURCHASE AGREEMENT

GREENWOOD, MS—Two years after Mississippi state missionary Steve Nichols moved to Greenwood the mission voted to purchase the 2.8 acres they had been renting since August, 1976.

The mission church purchased the land for \$16,000. Prior agreement by the property owner allowed the group to subtract the total rent paid from the \$16,000. This magnanimous gesture saved Greenwood Mission \$2,000. Another \$4,000 down payment was provided by mission friends and members.

Arrangements have been made to pay the \$10,000 balance in monthly installments of \$153.39 according to Steve Nichols. Plans are now moving ahead to a projected building program on the site.

BIBLE COLLEGE ANNOUNCES "WELCOME DAYS"

NASHVILLE, TN—All high school juniors and seniors are invited to "Welcome Days" on the Free Will Baptist Bible College campus. Two exciting weekends are being planned for prospective students who wish to "get a taste" of what college life is all about: November 30-December 2, 1978, or April 12-14, 1979.

Visitors will be treated to a choir and drama presentation, classroom visits, and sports activities. They should bring their own sleeping bag, towel and washcloth, and plan to stay in the dormitory. All meals will be provided. Total cost for an exciting and informative weekend is only \$7.50 per person.

Notify the college as far in advance as possible of your plans to attend. For reservations or additional information, write:

Mr. Tom Sass
c/o Free Will Baptist Bible College
Box 50117
Nashville, TN 37205

COLORADO GROUP DEDICATES FOURTH CHURCH IN STATE

GREELEY, CO—Highland Hills Free Will Baptist Church, Greeley, celebrated the conclusion of a 14-month construction project May 28 when missionary pastor Bob Thomas and 120 participants dedicated a newly completed auditorium.

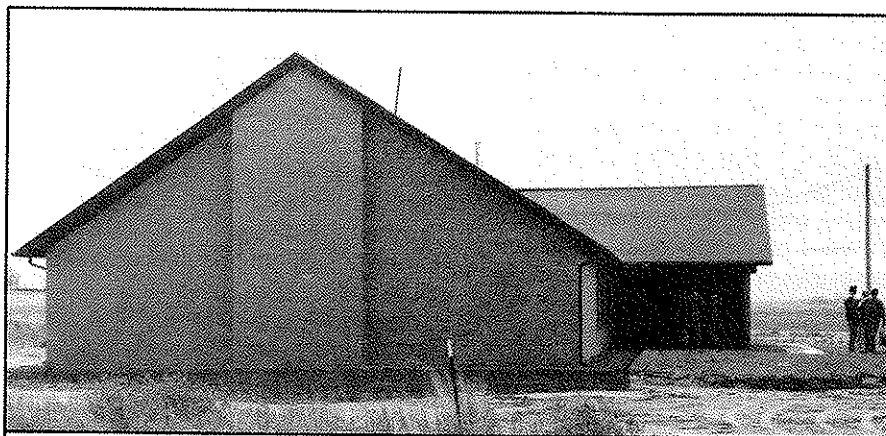
All four Colorado Free Will Baptist churches shared in the festive occasion. Home Missions Department Director Roy Thomas, brother of missionary Bob Thomas, preached the dedication message.

Reverend and Mrs. Bob Thomas were commissioned in August, 1974. They had 41 in attendance at their first service. The group met in

Greeley's Disabled American Veterans Building from 1974 until March, 1978.

On March 5, the 70-member congregation moved into this 3,400 square foot edifice. Colorado Free Will Baptist men did most of the work on the church after ground breaking services on April 24, 1977. Missionary Thomas supervised construction.

The fully carpeted brick structure has a baptistry and seven classrooms. Sanctuary seating capacity is 170. The property and building are valued at \$150,000.



Highland Hills Free Will Baptist Church, Greeley, Colorado, dedicates new auditorium.

CALIFORNIA REACTIVATES EXECUTIVE SECRETARY OFFICE

FRESNO, CA—California State Association's 35th annual session ended a decade without executive secretary leadership when Wade Jernigan was elected to the reactivated position.



Delegates gathered at Memorial Free Will Baptist Church, Fresno, June 15-17, to issue the mandate calling Jernigan, former president of California Christian College, from fulltime evangelism to the promotional post. The 51-year-old educator-evangelist assumed his new duties immediately but was given until January, 1979, to complete revival commitments before devoting all his energies to the executive office.

Retiring state moderator Edward F. (Butch) Johns stepped down after a record nine years with the words, "There 'ain't' nobody mad at anybody." Paul Kennedy, layman from Sherwood Forest Free Will Baptist Church, El Sobrante, replaced Johns. Tim Rolen, 23, became California's youngest assistant moderator.

A \$350,000 budget for California Christian College won approval. Because of a constitutional change expanding the CCC Board of Trustees from nine to 12, Idaho, Arizona and the Northwest Association were invited to place men from their areas on the college board. For the first time Californians designated Cooperative Plan monies sent to national ministries.

QUARTER MILLION DOLLAR RETIREMENT CENTER ENDORSED BY MISSOURIANS

FLAT RIVER, MO—Delegates to Missouri's 65th session of the State Association meeting at Fellowship Free Will Baptist Church in Flat River June 5-8 voted approval of a five-man committee report calling for the establishment of a 50-acre retirement village near Lebanon, Missouri.

According to proponents of the retirement village project, \$225,000 is to be raised in 20 months and when completed will result in property purchases, construction of two four-plex buildings (eight apartments), site development and clearance of any legal obstacles. As many as 32 apartments are projected if future interest warrants expansion.

The object of Missouri's proposed retirement center is to provide housing for Free Will Baptists who may wish to retire in a Christian environment. Committee members fielded delegate questions for an hour before the vote was called.

In other action Promotional Secretary Clarence Burton received tacit approval to conduct seminars for the state's young pastors and preachers. Burton was also instructed to proceed with "Study Relationship Seminars" for state board members and district

moderators which would clarify roles and responsibilities for all concerned.

The 417 registrants saw a \$145,000 state Cooperative Plan budget adopted for 1979. The Missouri Project, a \$125,000 effort to pay for a library wing at Free Will Baptist Bible College, received a June 7, 1979, completion date. Approximately \$66,000 is needed to finish the project.

Association theme was "The Word of the Lord is Right." Evening sessions met at Flat River's Field House.

An Award plaque was presented to Olivet Free Will Baptist Church (Marshall) by the State Home Missions Board for leading in general fund and loan fund gifts. South Fremont Free Will Baptist Church (Springfield) received the Highest Per Capita Giving plaque.

Moderator Bill Evans was reelected. Twenty-six board positions were filled. Among the resolutions passed was a standing vote of thanks to former National Home Missions Board Director Robert Shockey for his years of service.

The 1979 session will meet at Berkeley Free Will Baptist Church, Berkeley, Missouri.

WEST VIRGINIA NAMES CARL SULLIVAN EDITOR

LENORE, WV—Layman Carl D. Sullivan of Central FWB Church, Huntington, was elected editor of the *West Virginia Free Will Baptist*, official publication of the state association, at its June 9-10 meeting with Parsley Bottom FWB Church, Lenore. Sullivan has served as associate editor/treasurer and traveled extensively representing the paper for several years.

Some 200 delegates heard a report from the three-man Education Committee appointed in 1977 to investigate the feasibility of establishing a college in the state. This year

the committee was instructed to employ a fulltime promotional man who is to raise funds for educational outreach, conduct institutes and complete the feasibility study.

Moderator Carl Vallance led the two-day conclave in honoring all ministers present who had served thirty years or longer in Free Will Baptist ranks.

The 1979 state Association will meet at McCorkle Free Will Baptist Church, McCorkle, West Virginia. Burt Hall was elected moderator for the next session.

CHRISTIAN SCHOOLS PROTEST BUREAUCRATIC HARRASSMENT

RALEIGH, NC—Hundreds of Free Will Baptists from across eastern North Carolina converged on Wake County Courthouse April 24 in Bible-carrying, hymn-singing support of 11 church-related schools against whom the State Board of Education sought an injunction to force compliance with full disclosure reports as required by the Board.

While attorneys discussed the case for four hours between 3,000 and 5,000 Christian citizens milled about the area. The April confrontation culminated several years of clashes between North Carolina's Department of Education and private schools.

Attorney William Ball of Harrisburg, Pennsylvania, served as legal counsel of the Christian schools. According to the *Free Will Baptist Witness* (North Carolina FWB State Paper) every school whose "approval" had been held up received immediate notification of approval after the group threatened the State Department of Education with legal action.

An editorial in the *Witness* concluded "One thing is for sure. We



Wake County Courthouse rally supporting private education.

are finished playing games with the State Board of Education . . . we have gotten little help and much harassment.

"If there is any solution to this dilemma, it is in the courts where

whatever justice remains in America is to be found. It will be expensive . . . but at least churches operating Christian schools will now have an opportunity to be heard."

ARCHIE RATLIFF SELECTED INDIANA PROMOTIONAL SECRETARY

FORT WAYNE, IN—Peace Free Will Baptist Church Pastor, Archie Ratliff, was named Indiana promotional secretary at the 18th annual state association which met June 17 in Fort Wayne. Ratliff will edit the *Key*, state paper, and represent Indiana at various state and national functions. He resides in Indianapolis.

Mike Lake, Indiana native, was endorsed as a joint-project worker with the state and national home mission boards. Lake will itinerate and then locate in northwest Indiana to begin a new church.

More than 125 delegates and visitors heard state Youth Coordinator Greg Hanson share a lengthy report surveying growing Indiana interest in Christian camping.

HILLSDALE AWARDS SCHOLARSHIPS TO 46 CTS WINNERS

MOORE, OK—Hillsdale Free Will Baptist College has awarded \$200 scholarships to 46 students in three states. Competitive activities winners in the Church Training Service sponsored events received notification in May according to Hillsdale President Bill Jones.

Each scholarship was presented in certificate form. Half of each \$200 scholarship is to be used the fall semester and half the spring semester of a student's first year at Hillsdale.

The 46 honorees came from Arkansas (13), Missouri (9) and Oklahoma (24). Some of the students receiving Hillsdale Scholarships are sophomores in high school. Most are high school juniors and seniors.

COMING NEXT MONTH

- National Convention Review
- The House Guest That Won't Leave
- Business Men in Church Pews



Currently . . .

By
JACK WILLIAMS
Editor

Those who start new churches seem more willing to tolerate inconveniences than the rest of us. Members of **Liberty FWB Church, Fenton, MO**, meet in borrowed quarters. Pastor **Jerry Norris** says it isn't every congregation that would haul Sunday school materials, projectors, hymnals, offering plates, PA systems, and a piano up one flight of stairs every Sunday in order to have services.

Bear Point FWB Church, Sesser, IL, observed missions Sunday and locked into a congregation-wide faith promise commitment. The church has agreed to send \$252 per month to missions during 1978. **James O'Dell** pastors.

Capitol Hill FWB Church, Oklahoma City, OK, has joined other progressive congregations who try to meet the specialized needs of its members. **Diane Groat** has begun a women's only single adults class. Pastor **Homer Young** indicates that as men are enlisted, a male teacher will be sought to instruct them.

Ten persons responded to an invitation to accept Christ during street services conducted June 2 at Jackson County Courthouse in **Marianna, FL**. **Arnold Wodlief** led the public service.

Visitation teams have struck paydirt in **Delaware**. Since January the teams have been responsible for more than 70 rededications. Pastor **Vergel Maness** of **First FWB Church, Newcastle** reports he has baptised 37 as a result of the visitation team effectiveness.

Evangelist Homer Willis conducted a week-long tent revival sponsored by **Faith FWB Church, Nashville, TN**, June 11-18. The big 400-seat canvas church attracted large crowds every night. **Jess Love, Sr.** was host pastor.

College Lakes FWB Church, Fayetteville, NC, capitalized on the fact that children listen with riveted attention when a man in uniform speaks. Pastor **Bobby Glen Smith** invited a Christian highway patrolman to share with the children and youth church participants in June.

The idea worked so well in 1977 that Pastor **Bill Van Winkle** of **First FWB Church, Berkeley, MO**, decided to try it in 1978. Pastor Van Winkle and his family attended youth camp and left the deacons in charge of all pastoral calls and emergencies. The congregation was informed who to call in the event spiritual or physical assistance was needed. Congratulations to Pastor Van Winkle and his excellent deacon board for this display of efficiency and co-operation.

The youth group at **First FWB Church, Amory, MS**, recently completed a study on rock music. **Marty Funderburk**, student at **Free Will Baptist Bible College, Nashville, TN**, who was formerly a member of a rock music band gave his testimony as to the destructiveness of rock music. The group also heard six tapes by Frank Garlock. Following their study of rock music, the group concluded by committing their lives to Christ and burning hundreds of dollars of rock tapes and records. **Danny Dwyer** pastors.

The **Old Mt. Zion Newsletter** has been rescued from indebtedness and a broken offset press. During its May quarterly conference, the **Old Mt. Zion Quarterly Meeting** voted to pay off the newsletter's indebtedness and to underwrite repair of their offset press. The newsletter is one of the most widely read publications produced in **Arkansas**.

First FWB Church, Flat River, MO, is an ardent supporter of the Missouri State Youth Camp. **Ken Goff** pastor reports that the group sponsored a skate-a-thon and raised \$1200 for two new cabins at the youth camp.

The St. Louis **Globe-Democrat** honored **Darrel Hicks** with its Outstanding Achievement Award in recognition of his military service in the Army Reserves. Mr. Hicks is a member of **Trinity FWB Church, Bridgeton, MO**.

First FWB Church, Poteau, OK, soared past broken records during its May Sunday school drive. Pastor **Richard Gallant** and members initiated the attack program and enabled the church to tally 174 in attendance.

Guy Owens, NC's minister-at-large, was guest speaker at **First FWB Church, Raleigh, NC**, on June 4 for dedication services of the new 13,000 square foot facility. Pastor **Randy Cox** and members celebrated the event with open house and dinner on the grounds.

First FWB Church, Checotah, OK, dismissed Sunday evening services on May 21. However, lest someone misunderstand, let it be understood that Pastor **Charles Bigger** and members simply transferred the evening service to the **Checotah High School** where pastor Bigger brought the baccalaureate address.

Dr. Charles Thigpen, dean **Free Will Baptist Bible College**, delivered the commencement address at **Alabama Bible Institute** on May 30.

Temple FWB Church, Greenville, NC, dedicated their new building on May 7. **Don Pegram** brought the dedication message. The service concluded a week-long revival with evangelist **Charles Harris** of Denver, CO. **Richard Kennedy** pastors.

Lawnwood FWB Church, Tulsa, OK, scheduled two special revivals in May and June. A Bible conference revival with **Thomas Marberry**, Bible professor at **Hillsdale Free Will Baptist College** spanned four days in May. Oklahoma pastor, **Joe Grizzle**, spoke at a special family-life revival June 18 and 19. **J. C. Morgan** is the innovative pastor.

Twenty-five participants walked a 10-mile circuit as **Mt. Moriah FWB Church, Ethelsville, AL**, sponsored a Foreign Missions Walk-a-thon. Pastor **Willard Pless** reports that \$215 was earned by the fifteen finishers.

Pastor **Robert J. Durham** of **Grace FWB Church** and school principal **Billy Keith** appeared on **Greenville, NC**, television station **WNCT** and discussed their opposition to state restrictions of Christian schools. The morning telecast came on the heels of surging opposition by North Carolina Christian leaders to bureaucratic interference within the state.

Village Chapel FWB Church, Ceres, CA, has purchased 1 1/4 acres adjoining the church property and prepared the acreage for a recreation area. The ground has been leveled and fenced. Pastor **Adrian Condit** reports a completed baseball diamond and basketball goal.

The **Salem Bible College Board of Trustees** in Florida is considering a network of Bible institutes within their state since the closing of the College last spring. Board spokesman **Roger Russell** said a state office and possible resident college program are being studied.

First FWB Church, Chesterfield, IN, sponsored Super Sunday during May. The result was an attendance of 315. **William Henry Patterson** pastors.

The "Summer Sisters" is a program instituted by **Bethany FWB Church, Norfolk, VA**, to get Bethany's teenaged girls in contact with college and career ladies. The program began June 4 with teen girls and college and career girls of Bethany assigned to groups of seven to 10 for the purpose of developing group Bible study, Bible memorization and discipleship. The Summer Sisters idea is a good one. Perhaps someone should come up with a "Summer Brothers" concept as well.

Spiritual inflation has overtaken **First FWB Church, Joplin, MO**. Pastor **N. R. Smith** says the congregation exceeded its budget by nearly \$7000. Smith attributes the excessive giving (\$46,000) to the people's love for the Lord and the fact that they consider giving a part of their worship. The Missouri congregation had budgeted \$4000 to worldwide causes during the past 12 months, but they exceeded that by more than \$2000.

Home missionary **John Hollis** of **First FWB Mission, Kankakee, IL**, reports that attendance has doubled since January in

the mission outreach. Over a 10-week period the congregation witnessed nine conversions, six baptisms and saw attendance climb from 32 to 65.

When **Bethel FWB Church, South Roxanna, IL**, concluded its missionary conference, more than \$9000 had been faith-promised to Foreign Missions for the next year. Pastor **Jim Walker** reported that while the missionaries were at his church he arranged for them to be interviewed on two radio stations. Missionaries also addressed men in a St. Louis, MO, industrial complex, spoke to Girl Scout groups and visited two area nursing homes.

Dr. Melvin Worthington was commencement speaker June 1 at **Bethel Academy, Kinston, NC**. On June 5 Brother Worthington delivered the commencement address at **Albany High School, Albany, GA**. He pastors **First FWB Church, Albany**.

First FWB Church, Gastonia, NC, has bought and paid for 12 acres at a cost of \$65,000. Pastor **William Calvert** said the church plans to build a first-unit building costing \$450,000.

A young man home on furlough from the Navy came to **Shumway FWB Church, Sciotoville, OH**, and accepted Christ as his savior. When he returned to base, he led a buddy to the Lord while they were on guard duty one night. **Floyd Estep** pastors.

Ladies of the **First FWB Church, Rittman, OH**, have begun neighborhood coffee prayer meetings. They invite neighbors into their homes so that the neighbors can see the love that Christ has given them. **Ralph Griffith** pastors.

When **Steven Grubb** was voted in as pastor of **Pleasant Hill FWB Church, Delaware, OH**, a whirlwind of new ideas engulfed the congregation. The first month eight new members joined the church. Then a new choir was started, and then new choir books were purchased. The group asked Brother Grubb to conduct a revival meeting. Four were saved and two baptized.

Contact welcomes the **Spotlight** publication of **First FWB Church, Wichita Falls, TX**. **Earl Scroggins**, Moderator of the Texas State Association of Free Will Baptists, pastors.

Pastor **Bill Campbell** and assistant pastor **William Amburgey** say they are rejoicing as the result of 19 new members being added to **Katy Friend FWB Church, West Prestonsburg, KY**. The new members joined as a result of a two-week revival where 20 were saved. Evangelists for the meeting were **James Kelly Caudill** and **Grover Castle**.

There was a note of exclamation in the June issue of **Manna** from **First FWB Church, Pontiac, MI**. Pastor **Jim Nason** praised women of the congregation for contributing \$723 to the Missionary Provision Closet.

First FWB Church, Moore, OK, has joined the growing trend to schedule vacation Bible school at night. Pastor **Dan Farmer** reports a hardy attendance of 80 during the evening sessions.

KANSAS CITY '78

National Association Messages on Cassette Tapes

The cost of the tapes is \$3.00 each, or 10 or more copies for \$2.75 each. Payment must accompany order.

Select the tapes you wish to order by circling the number and placing the quantity desired in the appropriate boxes.

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CONVENTION MESSAGES

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|----|---|-----|
| 1. | "The Church: Active in Worship" — Jack Stallings Jr. | () |
| 2. | "The Church: Abiding in Fellowship" — Connie Cariker | () |
| 3. | "The Church: Advancing Through Edification" — L. C. Johnson | () |
| 4. | "The Church: Ablaze in Evangelism" — James McAllister | () |
| 5. | "The Church: Abounding in Service" — Floyd Wolfenbarger | () |

CONVENTION WORKSHOPS

- | | | |
|-----|---|-----|
| 6. | "What the Battle for the Bible Is All About" (The Case for Biblical Inerrancy) — Leroy Forlines | () |
| 7. | "The Total Pastor's Wife" — Winnie McLain | () |
| 8. | "Single Adults in Today's Society" — Rudene Kennedy | () |
| 9. | "Accurate Church Records for a Growing Church" — N. R. Smith | () |
| 10. | "Managing Family Finances" — Billy Melvin | () |
| 11. | "Invigorating Church Growth Through Discipleship" — Joe Ange | () |
| 12. | "Focus on Family Life" — Harold and June Critcher | () |
| 13. | "Living the Spirit-filled Life" — Paul Thompson | () |
| 14. | "Trends in Contemporary Music" — Frank Garlock | () |
| 15. | Layman's Symposium: "The Pastor's Helpers" | () |
| 16. | "Developing a Balanced Financial Program in the Church" — Herman Hersey | () |
| 17. | "The Ministry of Bible Institutes" — Robert Picirilli | () |
| 18. | "How to Start a Church Library" — Gene Waddell | () |
| 19. | "A New Face for the Sunday School" — Alton Loveless | () |
| 20. | "The Pastor and His Library" — Milton Worthington | () |
| 21. | "Ministerial Ethics" — Charles Thigpen | () |
| 22. | "Effective Church Leadership" — Bob Shockey | () |
| 23. | "A Total Christian Education Program" — Malcolm Fry | () |

SPECIAL GUEST SPEAKER: Leonard Ravenhill

- | | | |
|-----|-------------------------------------|-----|
| 24. | Bible Message #1 | () |
| 25. | Bible Message #2 | () |
| 26. | Bible Message #3 | () |
| 27. | Pastor's Dinner: "Vision Unlimited" | () |

WOMAN'S NATIONAL AUXILIARY CONVENTION

- | | | |
|-----|--|-----|
| 28. | WNAC Fellowship Dinner — Jill Briscoe | () |
| 29. | WNAC Missionary Devotion and Service — Carlisle Hanna and Marcia Ellison | () |
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Members of **First FWB Church, North Little Rock, AR**, had Pastor **Ben Scott** bragging on them during the month of May. The group gave more than \$600 to denominational causes for the one month. This, of course, was in addition to local expenses.

Contact welcomes the first edition of **The Peace Promoter**, publication of **Peace FWB Church, Wilson, NC**. Pastor **Gordon Sebastian** launched the maiden edition of the **Promoter** by announcing Deacons' Day at the church on June 11. The publication also acknowledged "Morning Manna" a \$150 per month investment in a radio ministry.

A number of Free Will Baptist churches conduct children's church on Sunday morning. **East Nashville FWB Church, Nashville, TN**, may be one up on the rest of the denomination. Pastor **Ken Riggs** has initiated a children's church on Sunday evening. **Joyce Little** is in charge of this new ministry. The Sunday evening version of children's church is limited to four, five, and six-year-olds.

Fifty **Free Will Baptist Bible College** students worked in churches in 16 states during the summer under the College's intern program, according to **Dr. Joseph Ange**, director. The program's purpose is to give the students on-the-job training to supplement their classroom studies. The 50 interns were active reversing the traditional summer slump into the summer jump for churches where they labored.

A massive renovation project costing more than \$20,000 has been completed at **Piney Grove FWB Church, Chipley, FL**. Pastor **Gerald Fowler** says the remodeling program included brick on the exterior of the church and extensive work inside the building. The congregation has begun a bus ministry and children's church.

Home Missions Director **Roy Thomas** accepted a \$644 check from **Head's FWB Church, Cedar Hill, TN**, to be used in the work at Lakewood, Colorado. Pastor **Ron Parker** and members had designated June 4 as Home Missions Sunday. **Heads FWB Church** has been a voice in middle Tennessee since 1840.

What's the best way to pay for 800 yards of carpet in an adult educational building? Pastor **Connie Cariker** of **West Tulsa FWB Church, Tulsa, OK**, thinks he has the answer. Members of the congregation were encouraged to buy one or more yards of carpet per family at a cost of \$7 per yard. Some bought five yards, some bought 10, some bought more.

June 10 was a special day at **Cookeville FWB Church, Cookeville, TN**. A surprise 40th anniversary for Pastor **Raymond Riggs** was celebrated by members of the congregation and the pastor's family. The long ministry of Raymond Riggs has revered him

to the FWB denomination. He has served on local, state, and national levels.

Mother's Day was extra special in 1978 for at least two mothers. Pastor **Eugene Waddell** of **Cofer's Chapel FWB Church, Nashville, TN**, preached on "Mother's Day Decisions." During the invitation, **Mrs. Patricia McEwen** and **Mrs. Peggy Biggs** walked the aisle and gave their lives to Christ. These mothers were only two of the large number of individuals who have been saved at Cofer's Chapel as a result of their bus ministry.

History was made May 18 in **Oklahoma**

City, OK. **Northwest Christian Academy** conducted its first graduation exercise after three years of operation. The academy is sponsored by **Northwest FWB Church** in Oklahoma City. **James Murray** pastors.

Here is a church that does something more than rehearse at choir practice. Music director **Leroy Welch** teaches a class entitled "Let's Read Music" at the beginning of each choir rehearsal. The course is designed to help those interested in music to master music reading techniques. The **Southern Oaks FWB Church** is located in **Oklahoma City, OK**. **Jerry Dudley** pastors. ▲

COOPERATIVE PLAN OF SUPPORT June, 1978

RECEIPTS:

State	June '78		June '77	Yr. to Date
	Co-op	Design.		
Alabama	\$. . .	\$. . .	\$ 348.45	\$ 995.37
Arizona	155.50	(155.50)	29.20	852.17
Arkansas	2,695.82	. . .	2,401.75	15,159.84
California	978.14	. . .	740.70	5,612.86
Florida	334.29	(222.63)	16.66	2,014.08
Georgia	334.91	(100.00)	. . .	2,288.32
Hawaii	. . .	. . .	. . .	200.00
Idaho	. . .	. . .	. . .	124.22
Illinois	1,140.95	. . .	. . .	7,396.60
Indiana	. . .	. . .	. . .	100.00
Iowa	258.75	. . .	246.53	1,360.44
Kansas	136.31	. . .	257.22	888.07
Maryland	40.00	. . .	171.08	420.43
Michigan	75.52	. . .	535.24	982.65
Mississippi	93.18	. . .	103.01	603.64
Missouri	5,670.66	(5,670.66)	4,065.31	31,017.37
New Mexico	. . .	. . .	. . .	90.28
North Carolina	224.15	(54.00)	125.00	1,307.24
Northwest Assoc.	. . .	. . .	140.97	388.86
Ohio	752.80	. . .	. . .	5,162.82
Oklahoma	. . .	. . .	9,033.18	27,895.68
Tennessee	852.36	(45.00)	726.01	5,722.71
Texas	340.65	. . .	100.00	1,263.36
Virginia	. . .	. . .	20.20	87.69
Virgin Islands	158.00	. . .	93.00	874.00
West Virginia	18.99	. . .	37.78	104.64
Interest	. . .	. . .	. . .	398.69
Totals	\$ 14,260.98		\$ 19,191.29	\$ 113,312.03

DISBURSEMENTS:

Executive Office	\$ 6,930.04	\$(1,142.03)	\$ 7,020.16	\$ 41,070.35
Foreign Missions	2,531.51	(1,961.90)	4,410.54	24,751.27
Bible College	1,837.94	(1,283.65)	2,409.59	16,001.32
Home Missions	1,369.35	(957.88)	2,374.67	13,828.36
Church Training Serv.	774.41	(440.64)	1,261.50	8,198.82
Retirement and Ins.	637.95	(370.93)	1,052.81	6,559.91
Layman's Board	123.26	(45.38)	509.73	2,280.89
Commission on Theological Liberalism	56.52	(45.38)	133.41	621.11
Other Ministries	. . .	. . .	18.88	. . .
Totals	\$ 14,260.98		\$ 19,191.29	\$ 113,312.03



Sin Challenges The Church

PART XI

By Leroy Forlines

This article will close the series on "Sin Challenges the Church."

I want to give some practical advice to those in the church who have repented after falling into sin. I am thinking particularly about those whose sin has become known to the church. The particulars may not all be known, but the fact of the sin is known.

The person whose sin has become known to the church should not expect to slip back unnoticed into the life of the church. The prodigal son did not try to slip back into the family without confession or apology. He furnishes a good example of repentance. His first words to his father were, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son" (Luke 15:21).

When a person has fallen into sin, some form of public acknowledgment to the church is in order. Responding openly to an invitation to get right with God at the altar may communicate all that is needed for the church to know that the person is dealing with his sin.

In some cases words of confession may be in order. The church needs to hear more public confession of sin. Many times this

confession may move upon the hearts of others. The wise counsel of the pastor and the leading of the Holy Spirit can help determine when words of confession will be in order.

Repentance of sin is not just quitting the particular sin. It is judging it to be sin and calling it sin. The prodigal son did not just decide to return home. He judged his actions as sin and confessed them to be sin.

It is the responsibility of the church to accept a person's repentance as being genuine as long as his life backs up his repentance. This does not mean that the people are to immediately have the same confidence in him that they did before he sinned. Neither will the person have as much confidence in himself as he did before he fell into sin. It will take time for full confidence to be restored.

Strong confidence in a person's integrity, dependability and stability does not grow out of the simple fact that a person is a Christian or that he has repented concerning a particular sin. Strong confidence is developed over a period of time.

The church must provide a person the opportunity to regain the confidence of the people. However, the person who has repented must accept the responsibility of giving to people evidence that he has truly repented. Confidence and respect are earned.

Repentance does not guarantee that a person will have his former office or position immediately returned to him. In some cases the

particular position may never be returned.

The church has to be very practical. Leaders in the church must be accepted as leaders by the people. Even if there is no biblical reason for denying a person his former position after his repentance, the church cannot afford to offer it to him if the people will not accept his leadership.

In the course of time the person may be able to fully reestablish himself so as to hold any office in the church. In some cases this will be true. In other cases it will not be true. The person who has repented must prepare himself to cope with these realities.

Though a person may not in some cases be able to fill any position in the church after he has repented of his sin, the church must help every person who proves his repentance and his dedication to God to find a place of service. There is some way that every redeemed person who means business with God can be fruitful in sharing the redemptive grace of God.

Each person will have to minister in ways he will be received and develop from there. God will not give forgiveness and at the same time deny a person a place of service for the rest of his life if that person means business with God. Where people make the necessary adjustments in life, it is our duty to help them find some place of service when such is the desire of their hearts. ▲



OUR WOMEN SPEAK

MRS. AMERICA JOINS THE "WAIT" WATCHERS

By Sandra Lambert

Many American women have a problem with heftiness.

They join various organizations to help them lose weight. One club is called TOPS which stands for *Take Off Pounds Sensibly*. Another group is called *Weight Watchers*.

These ladies pay dues, and most

members faithfully attend weekly meetings. They follow rules to help with their physical problems with calories and carbohydrates. The main rule, of course, is diet.

God has an exclusive club of *Wait Watchers* who must have *Total Obedience and Personal Surrender*. The main rule is His Word.

Some women have spiritual problems with carnal minds and careless attitudes. By paying her dues (tithes) and faithful attendance at worship services, a Christian woman can lose many of the weights that beset her.

God wants the Christian woman to guard against any sins that would weigh her down. He wants her to avoid any hindrances that would prevent her from using her body for His glory.

A woman should keep in view the fact that she is being watched and recording angels are keeping a record of her "waits and works." She should take care to see that her scales balance.

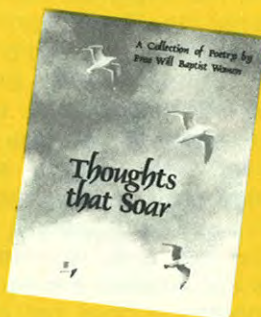
To be a satisfied woman one must be alert to the needs of others. The most important area is spiritual feeding. A woman should be aware that there are lost souls everywhere. She should be burdened to tell them *Jesus Saves!*

For a healthy appetite, wait expectantly on the Lord. He has many promises for His own. Read the Bible daily and wait for the Father to speak to you. Attend church services and wait for the blessings you are expecting.

Pray and be a "Wait Watcher," for God keeps all His promises. He said He would return for His own. Watch and wait.

THOUGHTS THAT SOAR
compiled by
Donna Carr

This collection of poetry by Free Will Baptist women provides inspirational reading, makes an excellent gift, or can be used to supplement your auxiliary programs.



\$2.00

ABOUT THE WRITER: Sandra Lambert teaches the young adult Sunday School class in Mt. Carmel Free Will Baptist Church, Perry, Florida, where her husband pastors. ▲

DIRECTORY UPDATE

PASTORAL CHANGES

INDIANA

Fred Lucas to First Church, Bunker Hill

MISSOURI

Wayne Phillips to Fellowship Church, Flat River, from First Church, Enterprise, Alabama

OHIO

Steven Grubb to Pleasant Hill Church, Delaware

Floyd Wolfenbarger to Newark Church, Newark, from First Church, Springfield

OKLAHOMA

Bob Duncan to Yukon Church, Yukon, from Western Avenue Church, Oklahoma City

Darrel Percy to Hall Church, Antlers

Mace Perry to Northeast Church, Shawnee

TENNESSEE

Ernie Ross to Bear Creek Church, Dickson

OTHER PERSONNEL

CALIFORNIA

Ralph Nitcher and Ron Wood to Sherwood Forest Church, El Sobrante, as Ministers of Youth and Adult Ministries

OHIO

Mark Leonard to First Church, Dayton, as Assistant to the pastor

VIRGINIA

Jerry Huff to Bethany Church, Norfolk, as minister of Junior Church and Bus Ministry.



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About
Temptation
?*

*See Page
16.*

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Interview with Roy Thomas
New Home Missions Director

CAPTURE the cities—

**Fifty new missionary couples
plus an innovative three-year
project touted for Home
Missions**



Q. What are your three major goals as new Director of the Home Missions Department?

A. I want to get our missionary personnel built up where we can have at least one man working in every state. Another goal is I would like to see National Home Missions departmentalize and put a fulltime man over the evangelism department.

Then I want us to develop some kind of program to help a missionary get land and a first unit building. That would speed up the work a couple of years in most places.

I plan to work with our present missionaries and help them to become self-supporting as soon as possible.

Q. Unwrap some of that "three-year project" we've heard discussed.

A. We're thinking about a three-year program where a man would raise his money and go to the field with the understanding that he have a self-supporting church at the end of three years. This would require helping him get the land and building. You know if a man starts with no property, no building and no people, it's pretty difficult to come up with a self-supporting church in three years.

I think our people would give to such a three-year project. Of course nothing is going to work 100 percent, and in some places it's going to take longer than others. But I think it would be a good goal to shoot for.

Q. Do you intend to focus on establishing new churches in population centers or in states that do not have Free Will Baptist churches whether or not these are the population centers?

A. We will focus on population centers where the people are and try to get our churches established

in these fast growing areas. Then we'll work in isolated areas as we are able.

Q. What will this do to states like Nevada, Utah, North Dakota and South Dakota where we have no works?

A. Our goal of having a missionary working in every state would take care of that. A missionary in Nevada would start in Reno or Las Vegas and then move out. I would really like to see us build to where we have a missionary in every state and work with that state to start other churches as soon as possible.

The object would be an association of churches in every state and not just have one isolated church off somewhere by itself. We have several states with only one church. I think we ought to concentrate on trying to get some men in there to help them.

Q. Do you see the responsibility of the Home Mission Department as primarily to establish new churches or to undergird and strengthen existing churches?

A. Our primary responsibility is the establishment of new churches. Of course, we try to help everybody we can. We hold many services in churches and do what we can to encourage along the way, but I believe our primary responsibility must remain the establishing of new churches.

Q. A fulltime Free Will Baptist missionary in every state—now, how realistic is that? Is this really a long distance down the road or likely in the foreseeable future?

A. If we look at our history it will take a while. We just haven't moved that fast. But if somehow our people could catch a vision for home missions and get a burden for these states and if we could get preachers, we could enter those states immediately. People will support the preacher who is willing to go.

Q. The denomination is currently supporting 35 home missionaries. How many home missionaries, in theory, could the denomination support on a fulltime basis if a push of this sort was really popular with the people?

A. I would really like to see us raise our missionary force to 50 couples in the near future. I think our denomination could support 100 couples. Our motto has been "a missionary in every state for a church in every city." All we have toward that right now is the motto. We still need to get the missionaries to go with it.

Q. Roy, you have stayed on the road for the past 7½ years. It's going to be an adjustment gearing for administration. How do you view your role in this transition period?

A. I intend to get off the road some but not completely. If I could cut my traveling down to just Sunday services, I could be in the office during the week and deal with administrative problems.

That would also give me time during the week to visit some of our missionaries. I think it is bad when a missionary is out there having problems and nobody can go help him.

Q. What program can you develop that will allow you to stay off the road except on weekends?

A. I plan to promote the idea of a Home Mission Sunday where I would go to a local church during the Sunday school hour and teach on home missions to everyone from the Junior age level up—put them all in a combined class. Then I'd preach an evangelistic sermon during the worship service.

Sunday evening during the CTS hour or before preaching service we could have a soul winning seminar. We could plan a big day and give home missions a solid push. If churches would adopt such a program it would help us.

Q. Your bi-monthly publication MISSION GRAMS is a unique tool. How do you see the ministry of MISSION GRAMS in assisting the department?

A. MISSION GRAMS acquaints our people with what's happening across the mission fields. With MISSION GRAMS I plan to major on what the missionaries are doing and try to keep our people informed as much as possible about what the office is doing.

I don't think at this point that we will have as many front page articles in the future but will use more pictures and short stories.

Q. Do you anticipate increasing the number of pages per issue in MISSION GRAMS or increasing the number of times annually the publication is printed?

A. Not right now but I want to look at it for the future. At the present time the subscription list is about 55,000.

Q. What's the greatest obstacle to accomplishing your goals and instituting new programs?

A. From the missionary's standpoint the greatest obstacle is that of securing money for land and buildings. If we could scale that hurdle it would cut a couple of years off the missionary's work in most cases.

But from the people's standpoint the obstacle is indifference and unconcern about our cause. We are still in the educational stage in our denomination.

Every missionary sent out has raised his money in a short time but we still have churches who never think about home missions for their missionary conferences. Some never think about home missions in any of their giving. We still have unconquered territory.

Good men across the country would like to start churches but are afraid of failure or afraid of the unknown. We just need God to move on the hearts of qualified men who could do us a good job.

Q. The denomination has placed on your shoulders the responsibility of being Director of this department. What has prepared you for this office?

A. By way of background, home missions is all I have ever known. I was saved in the first Free Will Baptist Church organized in Idaho. I went into service, and while I was in the Air Force I started a Free Will Baptist Church in Artesia, New Mexico.

That experience caused me to see my need of training, so I came to Free Will Baptist Bible College. When I left Bible College I went out as a National Home Missionary to Denver, Colorado, and started the first Free Will Baptist church in the state. When our church became self-supporting I was elected to the Home Mission Board.

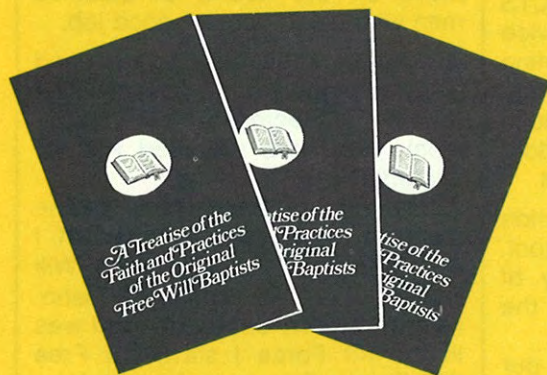
I served on the board for eight years (from 1963-1971). I came to the National Offices as Associate Director in 1971. I was allowed to travel across the country as Associate Director for 7½ years. I have been connected directly with Home Missions Department either as a missionary, board member or office staff since 1960.

I hope our people pray that God will give me wisdom to deal with the problems we must face. ▲

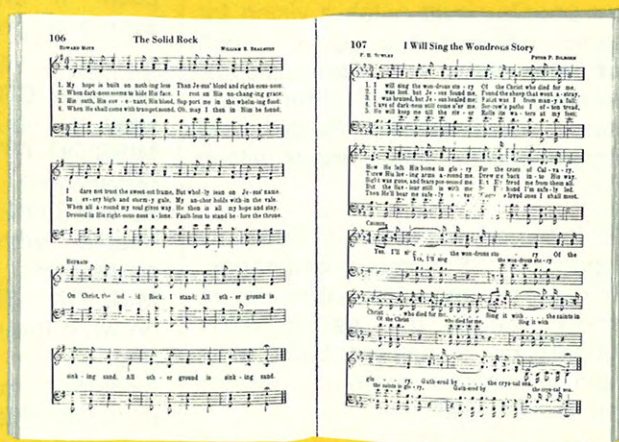
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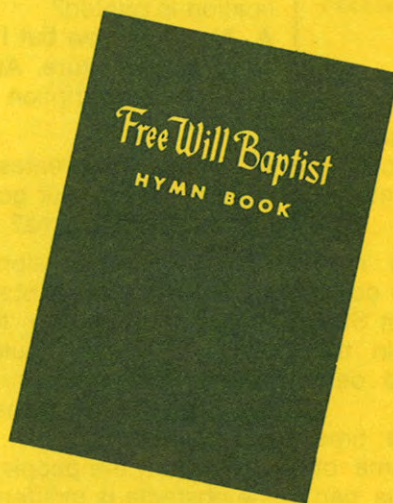


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