

# Contact

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NOVEMBER, 1978



*Euthanasia*

*A Happy Death or*

**MURDER**

# 'Happy Death' or Murder?

By Ronnie Winkle



**A medical doctor rips Euthanasia's smiling death mask to uncover legalized murder and the road to holocaust.**

**L**ast month one of my patients was found to have a massive brain tumor.

Surgery was risky—it might kill him; it could not cure him. In a few hours he lapsed into unconsciousness. Although comfortable, it was obvious he was dying.

A neurologist (a physician specializing in diseases of the brain and spinal cord) and I met with the family. We listed the alternatives—none of which could offer any hope of saving my patient's life.

Conjointly with the family, it was decided we would do only those things necessary to keep the patient from suffering, nothing more. We would allow him to die. Whether it would be hours or days, we were not certain. Four hours later he died.

Real situations like this are taking place daily. It could have been your father or mother or mine. Allowing a person to die who is dying is one thing—to shorten dying or relieve pain by deliberately killing a person is another. It is

to this issue that the discussion of euthanasia has relevance.

## **MERCY KILLING BY ANOTHER NAME**

Euthanasia means "happy death". It is perhaps better known as "mercy killing". The concept has been around in societies for centuries, but had its official beginning in this country in 1938 with the founding of the Euthanasia Society of America. In this Judeo-Christian society where life has been considered sacred, mercy

killing has not been popular.

However, things are changing. There is a group of well-educated, affable people who strongly believe that dying may, in some cases, be better than living. In this context mercy killing is being offered as a humanitarian means to help solve a host of real or imaginary problems some of which include: suffering, lingering death, mental retardation, congenital defects, physical disabilities, senility of the aged, over-population, world hunger, and inflation.

What the American citizen is asked to consider by pro-euthanasists is when is it alright to kill a fellow human being? Can a person be killed to prevent suffering? To shorten dying? When he can't walk or talk or is slow of mind? When too many people are in the world or people are starving?

The Bible, from which most laws in this country have been derived, holds life to be sacred.

"Cursed be he that secretly killeth his neighbor . . . cursed be he that taketh pay to slay an innocent person" (Deuteronomy 27:24,25).

". . . The Lord hateth . . . hands that shed innocent blood" (Proverbs 6:16,17).

"Thou shalt not kill (murder)" (Exodus 20:13).

Nevertheless, this Book recognizes three legitimate occasions for killing—in each case for the protection of innocent lives. These are: self defense, defense of the nation and capital punishment. By law, mercy killing has always been considered homicide—a punishable crime.

### CONDITIONING AMERICA FOR EUTHANASIA

Since most Americans are repulsed at the idea of mercy killing, (always use the word killing, not euthanasia) how can mercy killing be slipped by the public? The answer is by preparing the American mind to accept it.

A first step toward acceptance is to play on peoples' emotions. This is the reason for the phrase "quality of life". No one has de-

finied this; it is left to the imagination.

Since all people who are sane in mind and well in body have found life at times to be very painful, we are made to wonder what would it be like if we were paralyzed or retarded or senile? Yet none of us has lived in that role. Almost daily I work with severely injured persons and some who are mentally defective, and yet I hear none of them asking to die.

Emotions, too, are the target of "right to die" and "death with dignity"—meaningless terms. Rights pertain only to life, not to death. How can any death be dignified? There will be a lot of these "ditties" around. Look for them.

Another cover, whether intended or not, is the host of confusing terminologies to the euthanasia question. There is now positive, negative, direct, indirect, active, passive, voluntary, involuntary euthanasia. These are briefly defined as follows:

Active, direct, positive: used as synonyms. Direct action is taken to terminate the patient's life. This is the same meaning as mercy killing.

Passive, indirect, negative: used as synonyms. No extraordinary means is used to prolong life. This is not mercy killing, but this distinction often is not made. These actually mean to allow a terminally ill person to die.

Voluntary, involuntary, compulsory: refers to the degree of knowledge and consent of the patient. For example, voluntary passive euthanasia would mean that extraordinary means were withheld at the request or with the consent of the patient. Involuntary direct euthanasia would mean that the patient was killed by whatever means without his knowledge or consent.

Still another approach is to get the public to at least accept the word "euthanasia" in a less threatening way—by law, if possible. This is where America is

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## HAPPY DEATH (From page 3)

today. At last count 41 state legislatures had such bills before their houses and eight others had already passed one.

What's intended is to get passage of a "passive" euthanasia law to allow a person to die who is dying. This is not mercy killing. Rather, it is an attempt to legalize what is already being done and call it euthanasia.

It would apply to cases like my patient in the opening paragraph of this article. Yet practically, it would have to be a fantastic law—perceiving the patients' responses to diseases and treatment, predicting their outcome and consequences to each individual and even have some idea of the time of death.

On a national basis it would be a disaster. It would be unworkable, and for that reason not needed. It would merely serve as a foot in the door to "active" euthanasia or directly killing the patient mercifully, of course.

## THE INCREDIBLE ABORTION LINK

Nothing has better prepared the public for acceptance of mercy killing than the abortion controversy. This issue has served to numb the American mind by its detached meaning to life. By use of the terms "fetus" and "product of conception" little meaning is portrayed to the average person. It is easy to "abort" this "non-person".

Tragically, however, the fact is a pregnant woman is "with child". The baby in her womb is growing rapidly. Innocently and helplessly, it is chopped (curetted by D & C), burned and dried out (saline abortion) or sucked by bits and pieces or "in toto" by vacuum (suction abortion).

Man has arbitrarily, in American society, made its first decision regarding who will live or who will die. A million plus babies are being killed each year as unwanted, unplanned, not economical, burdensome, inconvenient.

Euthanasia is the logical end of abortion. Both subordinate the right

to live to the lesser needs of others or the design of the state.

Interestingly, many of the people who advocated abortion are also supporters of mercy killing.

Why is this so? Because it is the same thinking process to kill babies as it is to kill any other innocent life. Mind you, these individuals are not vicious criminals. They are ordinary people. Their intent is merciful, humane and for the common "good". The problem is they are a product of their education and are thinking as they've been taught.

## STRUGGLE BETWEEN OPPOSING LIFE CONCEPTS

What is at stake, then, is the whole concept of life. If God or the Bible account of life is to be rejected, there must be an alternative explanation of life. This idea is discussed further by

could have gone this way or that. Although it cannot well explain the beginning of beginning, the theory assumes all that was needed was a lot of time and chance. The creationist view is excluded.

Assuming that life is accidental chance, little room is left for freedom, love, human significance or God. Where is the place for morality or ethics? They are relative. There are no absolutes. All that remains is the biological continuity of the human race. And, if that's all that matters, why bother? Life has lost its meaning.

When life loses its value, it can become expendable. If a life becomes a burden to himself, to others or to society, then it is more humane to remove him—to kill him—mercifully, if necessary.

Thus, scientists can begin to engineer society. Breeding only the strong, preventing the weak from producing offspring (or removing

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*"Mercy killing advocates ought to be rejected with the finality reserved for those who would play God with the human race."*

---

Francis Shaeffer in his book *How Should We Then Live*.

In our day, humanistic reason affirms that there is only the cosmic machine, which encompasses everything, including people. To those who hold this view everything people are or do is explained by some form of determinism, some type of behavior . . . Everything people think or do is determined in a machinelike way and that any sense of freedom or choice is an illusion. . . .

The evolutionary theory fits this concept quite well. It is considered as one explanation for the origins of life. This theory implies that all life is a series of happenstances. It

them from society). Life no longer has uniqueness. What's "best" for the species is the goal. Life becomes a matter of quality judgment of one life compared to another. What that quality is to be is decided by man. He will judge life by the measurement of himself.

If man has to answer to no one but himself, or to others like himself, then he or they can do anything that seems expedient. First, kill a life that's suffering or dying. Next, one that has "poor quality" and finally that does not fit the religious or political system. Sound absurd? Hardly, this is the same step-wise deductions that led to the Nazi slaughter of six million Jews during World War II.

## POTENTIAL FOR ABUSE

There is horrible potential for abuse by those holding the power of life and death in their hands. This ought to stir us to action. Imagine going to your doctor seeking assistance in a life-threatening situation and not knowing for sure whether this time he is dedicated to saving life or taking it? Such power is inhumane. It should be allowed only to God.

Presently, a physician makes life and death decisions as the occasion arises. He is dedicated to saving life. He is never obligated to prolong dying. He should never be given the power to take life by killing his patient. There is simply too much room for error.

Suppose the diagnosis is wrong. Who can predict the exact time of death? Can a person be trusted to know when he wants to live or die? Can relatives, some of whom have vested interest in the patient's death, be permitted to decide? The problems are obvious.

Mercy killing disrupts man's relationship between himself and man and between himself and God. Its advocates ought to be rejected with the finality reserved for those who would play God with the human race.

## WHAT YOU CAN DO

Here are some of the things you can do to thwart the euthanasia thrust.

1. Get informed. Look up scriptures and read books on the subject. For a start see the list of Bible verses and books at the end of the article.
2. Tell others in your home, neighborhood, job of the things you are learning.
3. Let your legislators know your position and why. Elect only those who support your position. Work in the party caucus. Work against any form of "right to die" law. It is only a starter.
4. Support the Right to Life amendment to the constitution.
5. Get on the mailing list of the Pro-life group in your area.

These are not all Christians, but their position on life is right. Always support "right" whether it is in an unbeliever or a believer. Pray and work for the unbeliever's conversion to Christ as the opportunity arises.

Your commitment to the sacredness of life will determine, to a large extent the direction this country will take in the future. Attorney Rice in his fine book *The Vanishing Right To Live* succinctly summarizes the euthanasia issue when he states:

The total state is in the offing, endowed by the god of science with the power to rival the God of Creation. While there is yet time, those who believe in God and in the sanctity of life He creates and sustains must deny to the secular state the power to violate that life. Only if the people assume their responsibility to promote respect for life and to insist upon its observance can the free society endure. For the untrammelled power of life and death is of the essence of tyranny. And the denial of that power to the state is the first condition of liberty.

ABOUT THE WRITER: Dr. Ronnie Winkle is a medical doctor practicing in Seattle, Washington. He is a member of First Free Will Baptist Church, Seattle. Dr. Winkle is on the Foreign Missions Board. ▲

AMERICA'S  
MERCY KILLERS  
WOULD QUESTION  
MARY'S CONVERSION.  
SEE "SOMEONE  
SPECIAL CLASS"

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# Suggested Reading List

## BIBLE VERSES

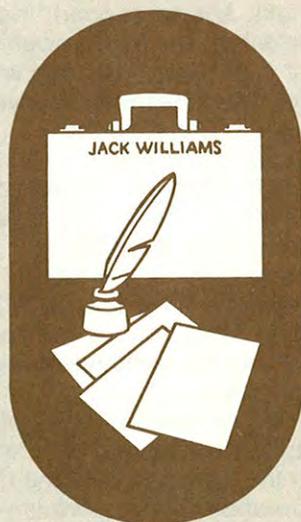
Genesis 9:5  
Exodus 20:13; 21:22  
Deuteronomy 20  
Numbers 35:6-14  
Psalm 139:12-16  
Proverbs 29:10  
Matthew 5:17

## BOOKS

*Death Without Dignity: Killing for Mercy* by Paul Marx, Liturgical Press, Minnesota, 1975  
*Life or Death: Ethics and Options* by Shils, St. John-Stevas, Ramsey, Medawar, Beecher and Kaplan; University of Washington Press; Seattle; 1968  
*The Mask of Euthanasia* by Leah Curtin, N.C.F.L., Inc., Cincinnati, 1976  
*The Right to Live; The Right to Die* by C. Everett Koop, M.D., Tyndale House Publishers, Inc., Wheaton, Illinois, 1976  
*The Vanishing Right to Live* by Charles E. Rice, Doubleday Inc., Garden City, 1969

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## Briefcase



# Time For Accounting

The cat is in the milk. Perhaps we should invite each pastor aside and firmly remind him that he must give an account to the laymen in his church. This time-honored responsibility-begets-accountability principle neither encroaches on a preacher's calling nor lowers his esteem.

Laymen understand accountability. They are all responsible to somebody. Now the wise pastor knows this and is eager to vivify trust by submitting himself to his members in matters where they have a right to expect it. Of course no down-to-earth layman wants to put a stop watch on his pastor's prayer time or the length of his sermon preparation. Only the Lord can audit the quality of those areas in a pastor's life.

But neutral zones exist where congregations may examine pastors' suggestions under the light of reality without fear of trespassing. The pastor who is secure within himself is unthreatened when a member wants to know why the church is being asked to take a certain route financially. What pastor wouldn't gladly provide members with his ministerial priority list and be pre-

pared to justify rating some duties higher than others?

No pastor should expect to have more authority over his charge than the apostles. They knew what it was to listen while non-apostles counseled them. Peter even wrote, "... all of you be subject one to another" (I Peter 5:5). To read the epistles is not an experience in personal vendettas. Instead of those pages erupting with drum rolls and a hail of gunfire, the most prominent sounds are quiet sobs of broken-hearted shepherds.

Paul's last explanation with an iron fist ended on the Damascus Road. John's final effort to invoke fire on those who crossed him and his brother preceded Calvary. Peter beat his sword into a plowshare after Gethsemane. When pastors speak of routing their membership opposition and cite strong-arm biblical sanction, they imitate the weaknesses of scripture's heroes and jeopardize their own calling.

Jesus said it and Paul repeated it, "... the labourer is worthy of his hire" (Luke 10:7, I Timothy 5:18). On these two statements hang the pastor's salary. The laborer (pastor in this case) is not worthy of respect, honor, love, the hearts of his people and a livable wage just because he showed up in the field. He must earn the right to be called biblically "worthy". He becomes worthy after he is faithful and gets the job done.

Faithfulness is the sterling requirement for every servant (See I Corinthians 4:2). Simply put, preachers are servants. When that is forgotten pastors cease being ministers and become shrews. Pastor, are you faithful? Do you get the job done? Interrogate yourself; scrutinize your record; inventory your motives.

The pastor is the Lord's postman divinely charged to deliver a message. Some pastors confuse transporting God's message with being God's enforcer. As mailmen pastors may deliver a past-due notice, but their responsibility ends there; they cannot collect the debt. The Lord's vengeance is best left to Him. God calls preachers; He does not hire hit-men. God needs no bouncers to protect His church and no gospel mafia to bodyguard truth.

Everyone must meet a standard. No one, not even the pastor, is above local accountability. Opportunity and responsibility without accountability is an alien concept in the Lord's Church. Pastors should expect to be accountable. Laymen should insist on it. This can be a pleasant arrangement and benefit both parties.

Any man demanding *carte blanche* endorsement and absolution from accountability by virtue of ordination papers is writing his own rulebook and living in a fantasy world. He who burrs up because someone asks "why" has more to hide than a personality problem.

There's a very practical reason why swaggering Elijah and macho John the Baptist types have outlived their time. Neither the Tishbite nor the Baptist was on salary. The birds fed one and the other found his own locusts and honey.

A blood red flag whipped by gales of controversy waves at this junction advising all pastors that those "... measuring themselves by themselves and comparing themselves among themselves are not wise" (II Corinthians 10:12).

The worst place in the world for an overactive ego is a pulpit. ▲



“On-the-job training prepares young men to go from campus to pulpit without floundering.”

By Joseph G. Ange

**A**n army of pastor-evangelists is being marshalled in these days.

From Maine to California and from Minnesota to Texas, young men are receiving on-the-job training that will equip them to evangelize and disciple our generation.

Summer Internship through Free Will Baptist Bible College is helping to train these volunteers who are approved of God—men ordained to bring forth fruit, fruit that will remain.

Summer Internship began in the summer of 1975. The 10-week-long program is designed to give the prospective preacher, evangelist, director of Christian education, youth director and music director on-the-job experience. All training is under dual supervision by qualified pastors and the Director of Religious Activities of Free Will Baptist Bible College.

# ARMY OF EVANGELISTS



## ARMY (From page 7)

This innovative and practical experience acquaints the intern first hand with the actual functions of an active, progressing church. Classroom learning is applied in real-life situations.

### ON-THE-FIELD TRAINING PROGRAM NEEDED

For many years leaders on the field and at FWBBC have felt the need for more practical training for our students, especially for those who have been called to pastor and do evangelistic work. Summer Internship was begun to meet that need.

Through the internship program, the intern learns his strong points and his weak points. He discovers his special gifts and his obvious and less obvious weaknesses in time to improve strong points and correct weak ones.

He learns how important it is to study and develop proper study habits. He learns how to communicate God's truths through preaching and teaching opportunities. Witnessing and soul winning become a vital part of his lifestyle. Interns learn by doing.

Solving problems scripturally is a vital element linking internship experiences. The intern learns to depend on the Holy Spirit for power and guidance.

This training prevents much frustration and heartache. On-the-job training prepares young men to go from campus to pulpit without floundering. Thus, the preachers or Christian workers and the churches they serve are spared much confusion and loss. These students are prepared academically, spiritually, intellectually and practically to be leaders.

### PROGRAM WARMLY RECEIVED

The Summer Internship program has been enthusiastically received by both students and pastors. One hundred forty-six interns and 142 pastors have taken part in the program the last four summers, 1975-1978. The students have received their internship training in 23 states. They have served and

learned in every part of our nation.

Results have been heartwarming and encouraging. The combined statistics from four summers are gratifying and wonderful. This statistical account reflects what the interns have done:

Messages preached	1,392
Persons dealt with	15,655
Conversions witnessed	939
Rededications	1,337
Other decisions	780
Tracts distributed	26,656
Prospective students recruited	302
Books read	528

### THE PROGRAM WORKS

Interns give glowing and revealing testimonies concerning internship. One fervent intern said, "I have learned to use every opportunity to witness for Christ—the store, the bank, any place."

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**"The 142 participating pastors acclaim internship . . . the best tool we have today for training."**

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Another "really looked" at the whitened harvest field and decided to do something about it. He said, "Internship has given me a greater burden for souls and a better witnessing approach."

The testimony of a fine young preacher was, "The greatest help has come in regard to dealing with people. I've observed the concern of a real man of God for his people. I've been challenged to get down on their level, talk to them, share their burdens and sorrows, help meet their needs. Talk is not enough! It

takes action."

Consider this enthusiastic testimony, "I have learned a two-fold lesson this summer. First, my desire to serve Christ in a full-time capacity for the rest of my life has been greatly increased. Second, internship gave me much more zeal for witnessing."

A future pastor said of his internship, "I learned to be a consistent witness. I learned the great value of scripture memorization and of my utter dependence upon the Spirit's leadership. I have learned the importance of strong follow-up with those who get saved."

Another vital lesson was expressed this way, "Serving God is serious business . . . one must 'sell out' completely to serve God. God must have all of me."

Others said, "The program is terrific . . . The world truly is in desperate need . . . I've received a greater burden for souls in the Northeast . . . Internship has changed my life . . . The program is great . . . I learned how to evaluate circumstances . . . Thanks for choosing me to be involved in the program as an instrument of God."

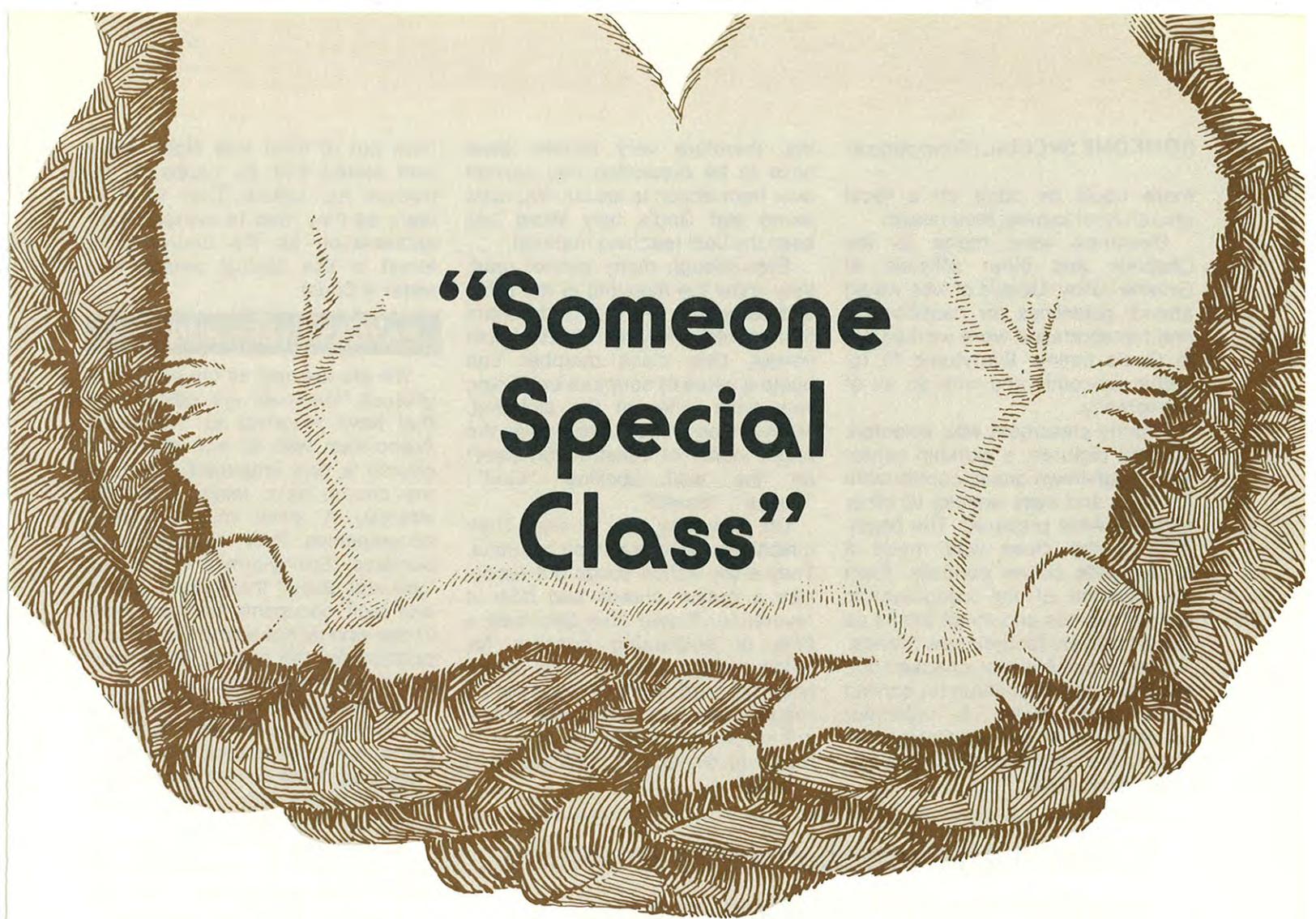
Pastors and churches who sponsored interns and participated in the program have been just as enthusiastic about the Summer Internship Program. A Texas pastor reported, "Our intern did a very fine job organizing and leading our youth." A North Carolina pastor wrote, "The intern had a burden for souls that was above average and a deep concern for helping young people find the will of God for their lives."

From South Carolina, "Our people fell in love with him and we would like to have him back next year." An Arkansas pastor said of a married intern, "We would like to keep them. Wish we had more like them."

A Tennessee pastor confirmed, "I think they are one of our finest couples. I would not hesitate to recommend them to our Free Will Baptist people anywhere."

From Virginia a contented pastor writes, "As a student our intern had

(Continued on page 14)



# “Someone Special Class”

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**How love unlocked minds confused by retardation.**

---

By David Patterson

**S**he wiped her eyes and smiled a big toothless grin as she came up out of the water.

“I’m OK now, preacher, I’m OK now! I love Jesus,” Mary said as she pointed upward. Her baptism was something special for church members at Oak Grove Free Will Baptist Church, Greeneville, Tennessee, her pastor and two Sunday school teachers.

Mary was the first one saved and baptized in a class formed for residents of Greene Valley Developmental Center, a state residential program for the mentally retarded.

## THE DREAM BEGINS

The dream for this class began two years ago when pastor David H. Patterson was drawn to this special group of people who were involved on a limited basis in church activities. He knew that all too often church attendance for them involved isolation in class and sitter services during the worship hour.

He felt they were capable of learning about God in a very personal way and that a program could be developed to provide sound Bible

teaching and preaching on a level they could understand.

Excitement built as the pastor talked with a church member who was involved in social work. Plans were laid to initiate community contacts and with personnel at the Greene Valley facility. It seemed planning could only go so far. It was not God’s timing.

A few months passed before the Lord finished the team. A new church family joined the ranks. The mother had several years teaching experience with this special group of people. She, too, had a vision that



## SOMEONE SPECIAL (From page 9)

more could be done on a local church level to meet their needs.

Overtures were made to the Chaplain and other officials at Greene Valley. Details of who would attend, guidelines for membership and transportation were worked out in God's timing. Everything fit together smoothly and with an air of expectancy.

A large classroom was selected. Colorful pictures, a worship center with rough-hewn cross, comfortable furniture and easy access to other facilities were prepared. The beginning of the class was made a church-wide prayer concern. Even the children of the congregation shared records and small tables as well as prayers for their new friends.

The church bus was checked out, cleaned up and a trial run for correct timing was made. A volunteer schedule posted in the hallway soon filled to the point that volunteers had to be turned away.

ing, therefore very simple ideas have to be presented and carried over from lesson to lesson. We have found that God's holy Word has been the best teaching material.

Even though many cannot read, they know the meaning of the Bible and carry one. We feel God honors that interest. They memorize simple verses. One class member can quote a verse of scripture beginning with each letter of the alphabet. Many are beginning to recognize the bright letters of construction paper on the wall spelling "God", "Jesus", "Saved".

Oh, how they love to sing. Their inhibitions make praise so beautiful. They enjoy action songs but recognize a prayer chorus and bow in reverence. Prayer time becomes a time of outpouring concern for fellow cottage members who do not know the Lord. While some of the 20 regular members are saved, many are not. We see God working in their minds to dispell the confusion and retardation.

from out of town that night. Mary was elated and so happy to introduce her sisters. They were in tears as they tried to express their appreciation for the church's interest in this special person and sister in Christ.

## PAYDAY EVERY SUNDAY

We are learning as the class progresses. Materials are being used that have meaning to the class. Association with all age groups in church is very important. Teens in the church have taken a special interest. A small musical group accompanies their singing some Sundays. Strong-armed boys help load and unload three wheel chairs and their occupants from the bus. Those who do not ride the bus come bursting out the door to usher their friends to the classroom.

Our friends know they are special to us. They feel a freedom to share, praise and pray without discomfort. They contribute to the class. One deaf, crippled lady sings "Jesus Loves Me" with great zest.

Another who cannot speak hums in perfect pitch. One gentleman who only speaks through sign language is so happy when he can hum or strum the guitar with our accompanist that he finishes his song with a head-over-heels flip on the floor!

Yet another man is very concerned because the song leader has not been able to find an old hymn he knew as a boy. He enters the class each Sunday questioning, "What are we going to sing today?" One special friend confined to a wheel chair reminds the pastor that he has prayed for him all week.

Where do we go from here? God seems to be leading toward beginning a class for adolescent age community residents. There are many families in our county who do not attend church because there is no class for their retarded child. We hope that doors can be opened in this direction soon.

We ask your prayers that we may continue to meet the spiritual needs of God's very special people.

*ABOUT THE WRITER: David H. Patterson is pastor of Oak Grove Free Will Baptist Church, Greeneville, Tennessee. ▲*

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## *"Church attendance for the mentally retarded meant isolation in class and sinner services during worship."*

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Sunday, November 22, 1977, was the day. It was hard to tell who was more excited—the residents or church members. The name "Someone Special Class" was chosen. They are truly special—full of wonder, enthusiasm, friendliness and an eagerness to share. They hug; they kiss; they show off new clothing and tell news of relatives who have visited. Their bus can be heard a block away as all passengers sing with glee.

### THE FACE OF REALITY

Curriculum is being written especially for the class. Much material available for use in the field of retardation is geared to a child's age group. These adults, all over 40, are well aware they are not children and yet they enjoy carry-home lesson related material.

Their grasp of concepts is lack-

After several weeks of adjustment, we began taking the Someone Special Class into regular morning worship services. They enjoy the association with our church family. Those who feel a need to go to the altar on occasion are welcome to do so and one or both teachers go to pray and talk with them.

Mary's conversion was beautiful. When asked what her need was that morning she said she had not lived right and wanted Jesus to come into her life and lead her. Her simple faith shatters our doubts. Following her conversion, there was a clearness in thinking, a purpose to be used by God to witness to others where she was.

She immediately asked to be baptized. The procedure in baptism was explained in careful detail and repetition. Family members came

# Redigging The Old

# Wells

By James McAllister

In 1964 the National Association voted to change the name of the National Home Mission Board to "National Board of Home Missions and Church Extension".

The Department handbook simply says, "The Board shall also do church extension". Now everyone knows that the "Home Mission" part of the name involves sending a missionary pastor to an area or city where there is no Free Will Baptist Church and starting one. It means planting a church, but what does the section "Church Extension" mean?

It is my opinion that Church Extension involves four phases in the church's outgoing ministry of world evangelism. The dictionary defines the "church" as related to a denominational program; as any division of the whole body of Christian believers professing the same creed and acknowledging the same ecclesiastical authority.

The word "extension" would refer to stretching out, or expanding. So we are really referring to the effort of the National Home Missions Board to not only begin new churches and thus enlarge our number as a denomination, but also the act of expanding our present

ministry through the methods of reviving old works, expanding existing churches, promoting evangelism and educating our pastors and lay leaders in the rules of church growth.

## REVIVING OLD WORKS

Is it better to let a sleeping dog lie? Sometimes, but on the other hand, it is necessary to attempt a resurrection of a church that has ceased to function.

Someone has already said, "It is easier to give birth than raise the dead." This has proven to be all too true in many instances when the Missions Board has tried to revive an old work.

However, if we have church property located in a major city and there are a few people who want to revive this church and they will allow the department a free hand as though this were an untouched

area, then the effort would be worthwhile. It is difficult, but sometimes it pays to revive an old dead work.

## EXPANDING EXISTING CHURCHES

This is one of the most exciting ministries of Church Extension. In many situations a church has been operating for years averaging about 100 in attendance, seeing a few saved and added to the church each year and moderately supporting denominational ministries.

Then a new pastor is elected and suddenly things change. There is a



## REDIGGING (From page 11)

new excitement. Attendance grows, people start coming to the altar, men and women get interested in visitation and personal soul winning. A bus ministry is revived and flourishes, and people are enthused. What happened?

What changed this dead, lifeless organization into a living, vibrant organism? Was it the new pastor? Was it the program? I believe we can honestly say that in many cases the Church Extension arm of the National Home Missions Department has been at work.

Some spark is needed to stir most churches to new efforts. A spark is necessary to excite a pastor about building a great church. There is a right way to build a church. Dr. Donald McGavran said, "Churches that know the rules of church growth, grow. Those that don't know the rules, don't grow."

For years our Free Will Baptist preachers and churches needed help. We needed a spark, a method, some confidence, and could only find that help in some other denominational program. Somehow it never seemed to fit our need.

Then the National Home Missions and Church Extension Department began having conferences on evangelism. Free Will Baptist preachers who were building great works for God came and told how they did it. We saw that God could, would and wanted to use a Free Will Baptist to build a great work for Christ. There was a new excitement, a new confidence.

We were given methods, ideas, plans, and suddenly we believed we could do it, and we are. Several years ago I attended such a conference and came back determined that I would build a great work for the Lord. Others have done likewise.

It is marvelous to see an existing church blossom and expand. Our beloved denomination could double in two years if existing churches would simply reach out to accomplish their immediate potential. In most cases our churches are doing far less than they are capable.

The National Board of Home Missions and Church Extension can and wants to help.

### PROMOTING EVANGELISM

It is my understanding that our denomination does not have an organized denomination-wide program of evangelism. It is also my understanding that no movement has ever had dramatic growth without one. This should be a denominational priority.

But until such a denominational program is established the National Board of Home Missions and Church Extension continues to promote evangelism. This is done through conferences on evangelism, promoting full time evangelists, preparing and distributing tracts and other evangelistic tools to help the church reach the lost world.

Our department director and his associate are extremely active in both personal and mass evangelism. Soul winning booklets have been written and distributed by the department. Soul winning conferences are conducted regularly in local churches when the pastor and congregation sense the need and burden to reach their community for Christ.

### TEACHING THE RULES OF CHURCH GROWTH

Have you ever read the handbook *How To Set Up An Effective Church Bus Ministry*? How about a pamphlet on the telephone survey?

Our "ATTACK" program originated with the Home Missions Department. After the director had studied the Southern Baptist program "ACTION", we reworked it for Free Will Baptists.

In a recent conference on evangelism the program was entitled "How To Build Your Church To 300". Several pastors came to hear fine ministers from different sections of our denomination tell what they did to reach 300 and go beyond.

A pastor needs "know how". The Home Missions and Church Extension Department spends time, effort and money to give him that needed information.

It is now possible to obtain information on financing the church, constructing a building, organizing the Sunday School and bus ministry, promoting a total program, organizing the church, training ushers, doubling attendance, surveying by phone and canvassing the neighborhood, setting up a visitation program and doing personal soul winning.

These and a number of other tools are available simply by attending a conference on evangelism, going by the Home Missions booth during the National Convention or writing the department.

Most Home Missions gifts go to establish new churches in isolated areas of our nation. But much time and effort, as well as money, is put into reviving old works, expanding existing churches, promoting evangelism and teaching the rules of church growth.

All these things reap immediate fruits in new buildings, rising Sunday School attendance, greater bus ministries, more souls being saved and overall enlargement of our denomination. Sooner or later every dollar spent on Home Missions and Church Extension will come back to our denomination through the cooperative fund, giving to Foreign Missions and support for Bible colleges.

When we revive an old work, help expand our existing churches, teach a pastor how to build his congregation and train a layman in soul winning, we are extending the Free Will Baptist denomination. That affects you and me right where we live.

Thank God this department is doing more than planting new churches!

*ABOUT THE WRITER: James (Jim) McAllister is pastor of First Free Will Baptist Church, Farmington, Missouri. He is a member of the National Home Missions Board. ▲*

**S**ometimes a church must close its doors. Usually this is because personal interest, money, vision and ambition have expired. No one cares and everyone is fed up. And so it goes. It happens much too often.

Our loving Father is calling laborers to the harvest. Some go to the foreign mission field, while some feel compelled to start new churches on home soil. However, this is quite a different story—one of rebuilding a staggering, defeated church. There are no acts of heroism, just a mountain of hard work. It's a labor of love.

The church is First Free Will Baptist Church of Grand Rapids, Michigan. It is located 150 miles west of Detroit and 50 miles from the closest Free Will Baptist church in Kalamazoo. Although situated in a metropolitan area said to be the second largest in Michigan and located on a main thoroughfare, the church was deserted and desolate.

Rev. John W. Vick organized the work in 1961. The Wolverine Association Home Mission Board gave financial assistance for a period of time. In 1967, Brother Vick resigned to begin a new work in Kalamazoo.

#### **ON THE ROPES**

The church called a new pastor, Rev. Eugene Anderson. His tenure

*A first-person account of Michigan's Wolverine Association and the dramatic struggle to force life back into a dying church.*

By Steven R. Hasty

was from 1967-1972. He died in a local hospital during open heart surgery.

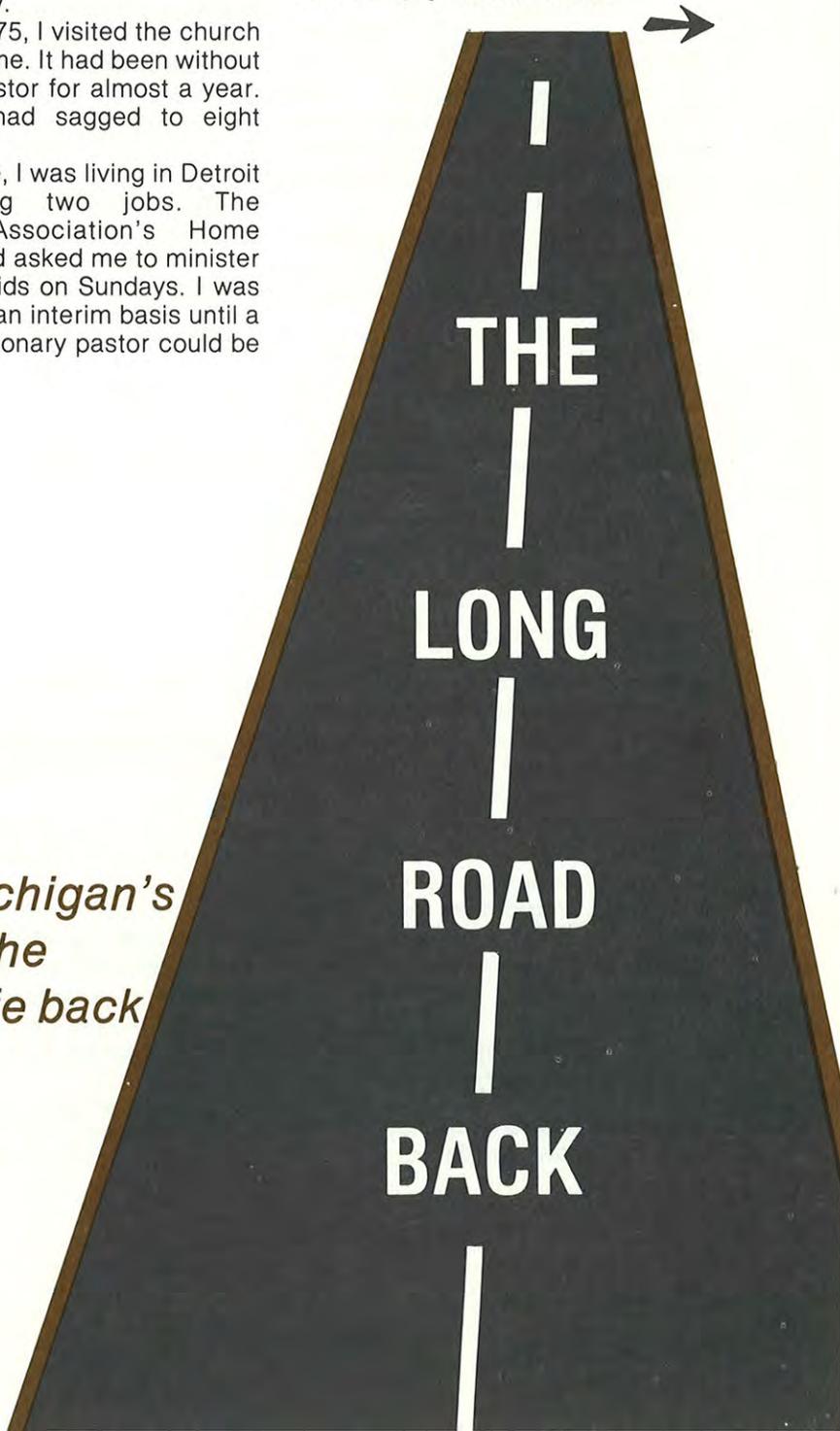
Following Brother Anderson's unexpected death, the church called Rev. Jack Stephenson who pastored until 1974. After he left, it was almost a year before the church again had a pastor. One of the laymen, a bread truck route salesman, did his best to preach on Sundays and Wednesdays. But attendance and membership dropped badly.

In April, 1975, I visited the church for the first time. It had been without a full-time pastor for almost a year. Attendance had sagged to eight people.

At that time, I was living in Detroit and working two jobs. The Wolverine Association's Home Mission Board asked me to minister in Grand Rapids on Sundays. I was to preach on an interim basis until a full-time missionary pastor could be

secured. The board was looking for an experienced minister.

My Sundays now began at six in the morning. My wife, four-month-old son and I would drive three hours to Grand Rapids and hold services. Our first Sunday, the Adult Bible Class teacher quit. So, I found myself teaching Sunday school too. During the afternoon, we had dinner with a church family. Following the evening service, we made the return trip to Detroit. More than once on the way home, I got sleepy. The only solution was to stop alongside the road and jog around the car.



## LONG ROAD (From page 13)

Hard work? Strangely enough, it didn't seem that way. Unmistakably, I knew I was in God's will. The peace and satisfaction accompanying that knowledge was my compensation.

What about problems or divisions in the church? There weren't enough people to have any! Our total assets were a large tract of land, a 150-seat brick church and God's promise: "Lo, I am with you always." All we needed was people.

### FOOTSTEPS OF FAITH

Four months passed. At the Wolverine Association's quarterly meeting, I met with the Home Mission Board. I shared with them my conviction that the people were ready and willing to move ahead—all they needed was a pastor.

Not having any prior pastoral experience, I was shocked when the Home Mission Board asked me to

consider pastoring the church. I had grown to love the people and was anxious to see God's hand among them. After much prayer, my wife Carolyn and I decided it was God's will for us to move to Grand Rapids.

The day we moved we got a late start and did not reach Grand Rapids until 11 that evening. To our surprise, there were half dozen people sitting on the doorstep of the duplex patiently waiting to help us move in.

The church began to grow. God's blessings were evident. Over 15 professions of faith were made the first year. There were 49 rededications and 12 baptisms. Thirty-one members were added. The attendance peaked at our November revival. We had 126 present.

The church joined in a Sunday school drive with the Mid-America Sunday School Association and won first place in Division H. An article was written about the incident in the Grand Rapids Press.

In March, 1978, we petitioned the Wolverine Association to withdraw its financial support and recognize us as a church. Friday, May 5, we held Dedication Day services. The Mission Board gave a charge to the members and Rev. Jim Nason (Pontiac, Michigan), chairman, presented the property deed to us.

Our church motto has been "Come and see . . . there IS a difference." We point out to those interested that the difference in our church is that we care about each family and each individual. Rather than another face in the crowd, each person is unique and precious.

Our real journey is just beginning now that we have completed the long road back.

*ABOUT THE WRITER: Steven Hasty is pastor of First Free Will Baptist Church, Grand Rapids, Michigan. He is an alumnus of Free Will Baptist Bible College. While in college Mr. Hasty worked at the Tennessee State Prison. He has also done police work in Florida. ▲*

## ARMY (From page 8)

to take some strong criticism. I have never before seen a young man always respond in a gracious and pleasant manner and immediately correct the problem. I will miss him."

Almost every one of the 142 participating pastors acclaim the internship program as one of the best tools for training pastors, evangelists, and other workers that we have today.

### YOUR CHURCH CAN PARTICIPATE

If a pastor or church leader reading this article wishes to share in

this program, simply write to:

Dr. Joseph G. Ange  
Director of Religious Activities  
Free Will Baptist Bible College  
P. O. Box 50117  
Nashville, TN 37205

Full particulars will be mailed to you without charge.

The testimony of one Arkansas pastor best summarizes the purpose, work and results of raising up an army of evangelists, "He won many to the Lord this summer."

Your intern could do the same.

*ABOUT THE WRITER: Dr. Ange is director of religious activities at Free Will Baptist Bible College, Nashville, Tennessee. ▲*

## COMING

### NEXT MONTH

- Guess Who Came to Christmas?
- When a Husband Dies
- Our Arminian Heritage
- A Creative Family Christmas

# PHONY WAR:

# Disciples vs. Christians

By Branson Woodard, Jr.

**A** church member once remarked, "Yes, I am a Christian. But I am not a disciple. Only dedicated Christians are disciples; people like our pastor, deacons and a few laymen."

The industrial supervisor told a local pastor, "I am going to Heaven. But I do not claim to be Christ's disciple—I am not dedicated enough. Besides, you do not have to be a disciple to go to Heaven."

In the two situations above, both the church member and the industrial supervisor reflect a distorted view of discipleship. They regard dedication as essential for a disciple but optional for a Christian. They view a Christian and disciple as two different persons. Apparently, they believe God wants some Christians to be consecrated and others to be half-hearted.

Every Christian must be consecrated. Discipleship applies to all—not a select few. The Greek word translated "disciple" in the New Testament refers to a learner or follower. Jesus chose the 12

apostles from His disciples (See Luke 6:13). Peter, James, John, Matthew and the other apostles were not the only disciples. According to this verse, there were followers of Jesus other than the 12 apostles, the "special" men about whom we teach and preach.

But to our church member and industrial supervisor, a person becomes a Christian first and a disciple later. To them an individual is saved, accepts baptism, joins the church, begins to tithe and sometime afterwards becomes a disciple. "He can later become really dedicated (sold out, if you please) if he wants to," our two confused friends would say.

An individual becomes a disciple of Christ at conversion. He takes up his cross the moment he is born again. His spiritual growth may be faster or slower than the spiritual growth of others, but a disciple he is. And he should be told so.

He may not understand apostasy, eschatology or the Trinity, but he knows what Jesus expects of him. He expects the believer to "seek . . . first the kingdom of God and His righteousness . . ." (Matthew 6:33).

In one of his sermons, a pastor

remarked, "The more pagan our society becomes, the more we must disciple the new Christians." This means asking new converts into our homes for fellowship, prayer, Bible study and sharing. To disciple new Christians means to "comfort [encourage] and edify one another, be at peace among ourselves, warn them that are unruly, comfort the feebleminded and support the weak . . ." (I Thessalonians 5:11, 13-14).

But before we can disciple others, we must first be sure we are Christ's disciples, i.e., Christians. This means reverting to our salvation experience, not simply asking ourselves if we are dedicated.

According to Luke 14:26-27, dedication is an essential part of the Christian life. Having reaffirmed our salvation from the Word of God, we can obey the Great Commission to "teach [make disciples of] all nations . . ." (Matthew 28:19).

*ABOUT THE WRITER: Branson Woodard is a graduate student at Tennessee State University, Nashville, Tennessee. He is a graduate of Free Will Baptist Bible College and a member of Woodbine Free Will Baptist Church. ▲*

By Cleo Pursell

**W**hy does God allow His children to suffer sickness, afflictions and pain? If He really loves them why does He permit calamities to overtake them? These questions and others of like nature have often been asked. Is there an answer?

Yes, there is an answer. Our finite minds cannot always fully understand the mysteries of suffering, yet we may be sure that God loves us. Sorrow and suffering eventually come to all. One has only to visit a nursing home or a hospital to see all kinds of suffering—mental, emotional and physical. Hearts are crushed with grief as death snatches away loved ones.

I watched my terminally ill husband suffer intense pain as I sat by his bedside in a hospital. I prayed, but no relief came. Here was one of God's faithful ministers of the Gospel, why did he have to suffer so? In desperation I reached for a nearby New Testament and opened it. The words leaped out to me:

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body"  
(Romans 8:22,23).

Dimly I understood that *all* of God's creation—things like plants and animals must suffer and die—and even we who have the Holy Spirit within also groan to be released from pain and suffering, as we await a new body that will never sicken or die.

The original cause of suffering is, of course, the disobedience of Adam and Eve (See Romans 5:12). They brought sin and suffering upon the entire human race.

However, all suffering is not the result of personal sin. There are numerous reasons why Christians suffer.

### **VIOLATION OF HEALTH LAWS**

There are certain basic laws of health which when violated bring suffering. Smoking may cause lung cancer or emphysema. Those who fall into the sins of drinking or immorality bring physical suffering upon themselves. Those who overeat often suffer the results of gluttony.

Mental anguish may come because of gossip, jealousy or carrying a grudge. Workaholics who fail to get proper rest from tension and pressures may bring on a heart attack or ulcer. In such instances God does not send suffering. He would in fact have to work a miracle to keep it from coming.

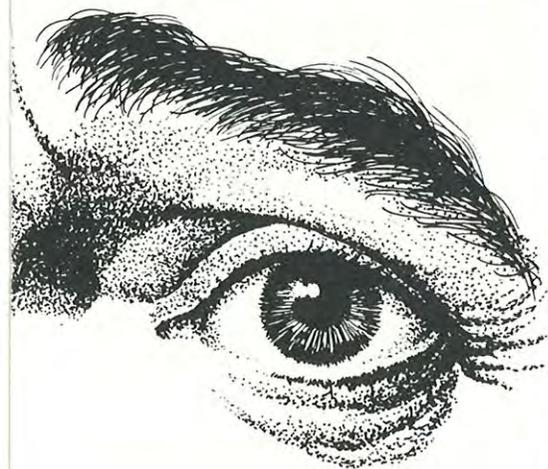
"Unfortunately, some ministers and other Christian leaders tend to attribute everything that happens to the direct, miraculous intervention of God. For example, a family may violate every known

**"I watched my husband suffer  
I prayed but no**



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health law. As a result, illness and ultimately death may come to a member of the family. At the funeral the following statement by Job may be quoted: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord' (Job 1:21).

"But did the Lord take away? If so, how? Did God step in in some direct way to take the life, or did He simply permit death to come?" ("God Speaks Through Suffering" by T. B. Maston).

### CHASTENING

"What have I done that God is punishing me?" is a frequently asked question.

In Hebrews 12:5-10, we are admonished to not regard lightly the chastening (correction) of the Lord, nor faint when we are reproved by Him. A lack of chastening means we are not sons but illegitimate. His discipline is proof that He loves us as sons and daughters.

David said, "Before I was afflicted I went astray, but now I have kept thy word." Therefore he concluded "It is good for me that I

was afflicted, that I may learn thy statutes" (Psalm 119:67,71).

### PERFECTING

Sometimes God permits suffering in the lives of His children to make them spiritually mature. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you" (1 Peter 5:10).

Many Christians are unstable. They are either on the mountain top or in the valley of despair. As a small sapling bends with the strong winds it becomes stronger and eventually is able to withstand big storms, so trials strengthen and establish the Christian.

### TESTING

God sometimes tests our faith through suffering. Some years ago a visitor was shown through the railroad foundry at Marshall, Texas, by the manager. Every wheel when manufactured in this foundry passes the severest test before it is placed on a steel foundation. A hammer weighing 140 pounds is lifted 12 feet into the air and dropped eight times on the wheel.

The manager said: "I have often cringed as this great weight fell upon my wheel, and it gave me great pleasure when, after the eighth time, the wheel rang out clear and stood the test. We could then trust it to go under a passenger train and carry its burden of human life."

How often the Christian feels the stroke of the testing hammer as it falls upon his character. Job stood the test as the great hammer of Providence was lifted. Down it came in the words: "Your cattle are dead." Again it is lifted: "Your flocks are dead." Again it is lifted: "Your children are dead." The last stroke is given—Job's health is taken away. But Job said, "Though he slay me, yet will I trust in him" (13:15), and "When he has tried me, I shall come forth as gold" (23:10).

*(Continued on page 27)*



FREE WILL BAPTIST

# newsfront

## FWBBC ENROLLS 544 FOR FALL SEMESTER

NASHVILLE, TN—Free Will Baptist Bible College enrolled 544 students from 28 states and four foreign countries August 29 and 30 for the 1978 fall semester, according to Dr. Robert Picirilli, Registrar.

Though the total was slightly below last year's record 562 fall enrollment, registration figures showed a higher number of returning students than in any previous year. The 362 returnees were joined by 182 new students.

By classes, the enrollment is 190 freshmen, 136 sophomores, 108 juniors, 82 seniors, and 28 special students. Ministerial students number 179. Thirty are planning to be missionaries.

The following figures show the total number of students from each state and foreign country:

Alabama . . . . . 47	Mississippi . . . . . 13
Arkansas . . . . . 24	Missouri . . . . . 19
California . . . . . 4	North Carolina . . . 90
Colorado . . . . . 1	Ohio . . . . . 32
Florida . . . . . 15	Oklahoma . . . . . 3
Georgia . . . . . 29	South Carolina . . . 16
Hawaii . . . . . 1	South Dakota . . . . 1
Illinois . . . . . 31	Tennessee . . . . . 94
Indiana . . . . . 16	Texas . . . . . 12
Iowa . . . . . 3	Virginia . . . . . 29
Kansas . . . . . 1	West Virginia . . . 15
Kentucky . . . . . 8	Wyoming . . . . . 1
Maryland . . . . . 2	Brazil . . . . . 2
Massachusetts . . . 1	France . . . . . 1
Michigan . . . . . 30	Malawi . . . . . 1
Minnesota . . . . . 1	Spain . . . . . 1

## HILLSDALE DORMITORIES AT CAPACITY

MOORE, OK—Fourteen states and six foreign countries are represented among the 182 students enrolled at Hillsdale Free Will Baptist College for the fall term. Enrollment is up six percent from 1977.

Dormitories overflowed with 100 students living on campus. Because of crowded conditions women students now occupy three apartments in Randall Hall. Randall and Palmer Halls are generally used for senior girls and married students.

The 1978-79 academic year introduced a new dimension to new and returning students on the Hillsdale campus. Student societies (Greek and literary), formed to encourage wider student involvement in school activities, plunged into recruiting exercises.

## ABI OFFERS EIGHT FALL QUARTER COURSES

GUIN, AL—Alabama Bible Institute registered September 5 for the fall quarter according to President Richard Cordell.

Revamped and expanded curriculum changes slate instruction in three time periods on Tuesdays between 6 and 9 p.m. The eight-course selection ranges from evangelism and Bible doctrine to English grammar.

ABI graduated its first three students with ETTA Bible Diplomas at closing exercises last May. Instructors for the fall quarter include A. J. Looper, Ricky Cash, Johnny Sexton, Sharon Hardin, W. B. Hughes, Mrs. Duane Taylor and President Cordell.

Facilities housing Alabama Bible Institute are provided without cost by Guin Free Will Baptist Church, Guin. Instructors receive no salary but are given token honorariums each quarter.

## HAYES NAMED TENNESSEE EXECUTIVE SECRETARY



LEBANON, TN—Former national home missionary Wallace Hayes assumed Executive Secretary duties for the Volunteer State November 1. Hayes, 38, filled

the position formerly held by John Gibbs from 1976 until last June.

Reverend Hayes has served as a missionary to Lebanon for two years. The Middle Tennessee native is an alumnus of Free Will Baptist Bible College. His appointment to the promotional post culminates a four-month search by the state executive committee.

Mr. Hayes was indefinite regarding permanent location of the state office but indicated he probably would not retain a Johnson City address as had his predecessor. He tentatively favored relocating the state office in Lebanon or Cookeville to be more accessible.

Constituents can expect an open door policy from Hayes. "I want to be a pastor to the pastor. I'll be looking for ways to assist Tennessee pastors," he confided. The new executive said Tennessee's two greatest needs were for stronger unity and a state-wide revival that would produce visible numerical growth. He has invested 18 years preaching in Tennessee and feels he knows the state well.

Hayes refused conjecture on how long he would hold the state's top office, but he did relate, "I'm giving myself completely to the job. I'll stay until the Lord definitely leads elsewhere. That could be a long time."

Brother Hayes intends to stress teacher training, cooperative and designated giving and a spirit of missions.

## BETHEL SCHEDULES FIVE FALL ENROLLMENTS

PAINTSVILLE, KY—Pre-registration interest in Bethel Bible College's "mobile institute" concept of education was sufficient to warrant five enrollment sessions in three states reported President Dr. J. D. O'Donnell.

Forty-seven registered for 12-week courses at the Paintsville base school. Another 28 registered in nearby Ashland and 36 more at Boldman. The 111 registrant total was expected to climb when satellite enrollments in Virginia and East Tennessee were completed.

President O'Donnell pointed out that Bethel Bible College is committed to an adult program of education geared to meet the needs of ministers and Christian workers unable to pursue academic degrees in a formal, fulltime capacity.

The 1978-79 academic year is O'Donnell's first as chief administrator at Bethel.

## CREDENTIALS COMMITTEE REPORT EXONERATES TEXAS STATE ASSOCIATION

NASHVILLE, TN—Acting under authority granted by the General Board at the 42nd annual convention of the National Association of Free Will Baptists, the Credentials Committee report removed any blame from the Texas State Association concerning allegations of mishandling a doctrinal investigation.

The Credentials Committee report came near the conclusion of the July 16-20 gathering in Kansas City, Missouri. The committee having met with a Texas delegation filed the following report which was subsequently approved by the

voting delegation.

"We the Credentials Committee, having consulted with a delegation from Texas, have determined that the grievance lodged against the Texas State Association that they acted improperly is unfounded. It is the consensus of this committee that the Texas Association acted within the bounds of their procedure to insure that the integrity of the doctrine of plenary verbal inspiration was maintained in its constituent associations."

## 'GIVE AWAY' PROGRAM HIGHLIGHTS FLORIDA CHURCH

MARIANNA, FL—"We have reached the place that we believe a church simply can't outgive God," reflected Buford A. Pierce, pastor of Marvin Chapel Free Will Baptist Church, Marianna, after the August 13 dedication of a new parsonage.

Members offered praise that they had completed the four-bedroom,

two-bath, brick structure and moved the pastor in debt-free. Both Brother Pierce and the congregation attributed the debt-free aspect to their startling financial policy that allocates at least 50 percent of all church income to denominational causes outside the community.

The new parsonage containing 2,340 square feet of floor space is located on one and one-third acres adjoining highway 280. This free-

spending church owns property valued at a quarter million dollars within a one-half mile radius of Interstate 10. Their giving principles work and do so extremely well even in an economy gearing to fight inflation.

While the congregation is justifiably pleased with their solid financial status, Pastor Pierce says, "We don't want to brag, but we do want to praise God!"



New parsonage, Marvin Chapel FWB Church, Marianna, Florida.

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# newsfront

(continued)

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## CHURCH DISMANTLES TO BUILD

FARMVILLE, NC—Dedication services were celebrated on August 6 by enthusiastic members of Beacon Free Will Baptist Church. According to local officials, the Farmville group occupied their newly constructed edifice in late January, 1978.

Members dismantled an old house and used the lumber to begin the foundation. Situated on two acres of land donated by Mr. and Mrs. Joseph Joyner, the building was raised via gift labor. After framing the structure by such economical means the church received an added boost of community support when Pitt Tech Institute supplied skilled laborers for the tedious brick laying project.

Rev. Tommy Godley pastors the growing church organized on March 17, 1976. Seventeen months ago Godley was hospitalized after suffering a stroke following revival services. His return to the fulltime pastorate is a story of determination and great faith.

## RANDALL HOUSE BURGEONS WITH NEW PUBLICATIONS

NASHVILLE, TN—New releases are rolling off the presses at Randall House Publications. The fresh titles include full-size books, booklets and new cassette tapes.

*An Introduction To The Scope of Christian Education*, edited by Dr. Douglas Simpson, is a compilation of 11 essays written by Free Will Baptist educators. This important work is the product of the Educational Study Committee. It is enlightening, meaty, instructive, corrective and produced in a hardbound volume. January, 1979, is tentative available date.

*Why We Are Happily Married*, a compilation by Harold and June Critcher, zeros in on 36 Free Will Baptists who are discovering the joys of marriage. The book will allow you to identify with the frustrations others have faced and overcome. It will make you laugh, cry, rejoice and mend your ways. Tentative release is February, 1979.

*Planting and Growing a Free Will Baptist Church* is the work of Rev. Roy Thomas, general director of the Home Missions Department. Roy calls upon his rich, effective ministry of church planting and developing to tell "how it's done." Every pastor will benefit from this book and use its well organized approaches over and over. March, 1979, is tentative release date.

The first two Teacher's Guides for the five-volume Sunday School

Worker's Training Course are available now. They are on *Commissioned To Communicate* and *Pupil Profiles*. They are the work of Larry Hampton who serves with the Board of Sunday School and Church Training. Teacher's Guides for the other three volumes will be forthcoming soon.

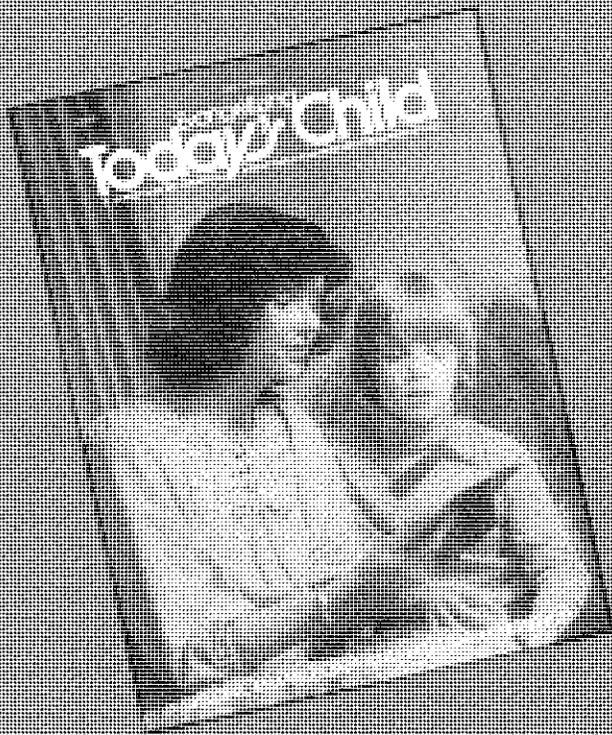
Cassette tapes of a very practical and relevant nature are being prepared. These four titles are the first of a new series being readied.

Gordon Sebastian, pastor and soul winner from Wilson, North Carolina, has prepared *Effective Personal Witnessing* (side 1), and *Training Others to Witness* (side 2). Rev. Milton Worthington, pastor in Royal Oak, Michigan, is assigned *How To Know You're Saved* and *Defeating Doubt*. His twin brother, Dr. Melvin Worthington, pastor in Albany, Georgia, is writing *How To Grow In Grace and How To Know God's Will*. Dr. Joe Ange, director of religious activities at Free Will Baptist Bible College, is preparing a 60-minute tape on the subject, *When Should A Pastor Resign?* This title will deal with lengthening one's tenure in the pastorate as opposed to shortening it.

These new forthcoming products are sure to enhance your ministry, enrich your life, and enlighten your mind. January 1, 1979, is the tentatively scheduled date.



*Dedication services Hope Free Will Baptist Church, Bridgeton, New Jersey. Reverend Dewey Locke, pastor, behind pulpit. Church trustees facing congregation.*



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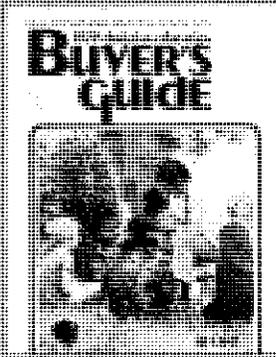
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## Currently . . .

By  
JACK WILLIAMS

Something big is happening in **Wheeling, WV**, at the Free Will Baptist Mission. Whatever Pastor **Burt Hall** is doing it is working. He reports 16 saved in the month of August.

Pastor **Larry Russell** may be the first Free Will Baptist to stuff 78 Cajuns in a 48-passenger bus. He managed that high mark during the summer Vacation Bible School at **First FWB Mission, Baton Rouge, LA**.

In case you're wondering where all your members were on Labor Day weekend, you can rest easy now. Pastor **J. D. Norris** in **Tallahassee, FL**, had a turnout of 92 on that day. This is the first anniversary for the **Lake Jackson FWB Church** in the sunshine state.

It hasn't been easy but Pastor **Charles Harris** is finally walking on level ground after a long uphill struggle at **Northglenn, CO**. The **Mile High FWB Church** has at last conquered the 130 mark. This is another National Home Missions outreach.

This couldn't have happened to a more deserving fellow. On September 3, a large number of family and friends secretly gathered at **First FWB Church, Chula Vista, CA**, to celebrate **Edward F. (Butch) Johns'** 25th year in the ministry. The smiling Brother Johns walked away with a cache which included a new filing cabinet, many letters to go in it, some special cards, an assortment of gifts and nearly \$300 cash. Congratulations to the former nine-year moderator of the California State Association of Free Will Baptists.

The 15th annual **West Virginia State Sunday School Convention** cited promotional campaigns and Sunday school visitation at its September 23 session. Speakers for the 1978 gathering included **Burt Hall**, Home Missionary to Wheeling, and **Harold Harrison**, manager of Promotional and Sales Division Board of Sunday School and Church Training.

The fourth annual Capitol City Bible Conference, a one-day splurge sponsored by **First FWB Church, Raleigh, NC**, garnered rousing commendations on September 26. Guest speakers included **Bob King**, pastor of Cramerton FWB Church, Cramerton, NC; **Gordon Sebastian**, pastor of Peace FWB Church, Wilson, NC; and **Guy Owens**, minister-at-large for the North Carolina State Association. **Randy Cox** pastors.

**California** Free Will Baptists are preparing for the annual pastors' conference at **First Church, Bakersfield**. Pastor **Claude Hames** said the meeting is slated December 4-6. Three speakers will share platform responsibilities—**Roy Thomas**, general director, National Home Missions; **Trymon Messer**, associate director; and **Connie Cariker**, Oklahoma pastor.

**CONTACT** welcomes *The Voice*, publication of **First FWB Church, Anderson, IN**. **Eddie Vincent** pastors.

A new missions project was begun by the Liberty Association Home Missions Board in Michigan. The group secured the services of **Bobby Greene** as pastor of the **Lewiston Mission**. When the first services were conducted 43 attended Sunday school and two were saved. A building program is already underway on land donated to the mission work.

Ten months ago pastor **Garry Winsett** leased a building to begin church services in **Bay Minette, AL**. Having started from zero the group now has six families in its membership. Pastor Winsett reported that **Sunset FWB Church** was organized on October 28 with 33 members. The congregation has been self-supporting since the first day. Congratulations to Brother Winsett for his initiative and to his members for their faithfulness.

**Northwest FWB Church, Oklahoma City, OK**, has changed the name of its publication to *The Echo*. **James Murray** pastors.

In a revival conducted at **Mount Calvary FWB Church, Pedro, OH**, six members out of one family were saved. Later during a baptismal service, two unsaved persons knelt on a muddy creek bed to receive Christ as Saviour. **Charles Green** pastors.

Pastor **Steve Grubb** and evangelist **Calvin Evans, Jr.**, received overwhelming support in a revival at **Pleasant Hill FWB Church, Delaware, OH**. They were pleasantly surprised when one member, **Steve Parsons**, brought 40 visitors to the meeting. In addition to seven being saved during the revival, Mr. Parsons was awarded a Bible for his extraordinary effort.

No sooner had new pastor **Floyd Wolfenbarger** arrived at the **Newark FWB Mission, Newark, OH**, than he organized the group into a church. The exciting events of July 23 climaxed several years of labor by **Dana Booth** and **Bill Adkisson**, who led the mission work from its beginning until its organization.

**Dr. Stephen F. Olford**, president and minister-at-large of Encounter Ministries, Inc., led a one-day preaching seminar at

**Hillsdale FWB College, Moore, OK**, October 18. Hillsdale was one of six seminar locations on a five-state tour for Dr. Olford. Olford is regarded by many as today's finest expository preacher. He emphasized the priority of preaching in the program of the church and provided information on preparation and delivery of expository messages.

**Dr. and Mrs. Roger Reeds** conducted a one-day Sunday school workshop at **First FWB Church, Farmington, MO**. The September 30 event was sponsored by the **Missouri State Sunday School Board**.

Of course it is good news when 19 folks are saved in a short span of time at any church. That is the word from **First FWB Church, Garden City, KS**. But tucked into the announcement was this intriguing observation: a husband and wife got saved at the morning worship service, began tithing that same day and brought a family to church with them that Sunday evening. Some preacher really got through to that family. **Jack Dinwiddie** is the missionary pastor.

The new auditorium at **Oak Hill FWB Church, Union, MO**, measures 40 by 80 feet and will seat 150. **Tom Owens** pastors.

The work is moving well at **Daisy FWB Church, Daisy, AR**. Pastor **Jerry Smith** reports, "Since moving in on April 4, 11 decisions have been witnessed; our people voted to spend about \$6,000 on church improvements; this includes double glass doors for the church front, new pews and sprucing up the fellowship hall."

If members of **Cavanaugh FWB Church, Fort Smith, AR**, don't quit treating Pastor **Carl Cheshier** so well he may never leave. What happened was the church sold the parsonage but then they turned around and gave Pastor Cheshier a \$5,000 gift to make a downpayment on a new home of his own.

Twenty-eight persons stepped forward to become charter members of **East Batesville FWB Church** on June 9. The organizational service was conducted under the direction of the Arkansas Executive Committee. The church called **Lonnie Palmer, Jr.**, as their pastor. Members purchased two and one-half acres and built a 40 by 80 foot building containing five Sunday school rooms.

The **Oklahoma State Sunday School Convention** met September 22-23 at **West Tulsa FWB Church, Tulsa, OK**. Host pastor was **Connie Cariker**. The 1978 session spotlighted the Sunday school staff from First FWB Church, Newport News, VA. **Don Pegram** transported his Sunday school staff from Virginia to conduct several sessions

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during the convention. Two Oklahoma pastors rounded out the program: **Keith Burden** of Locust Grove and **Gene Jackson** of Bristow.

It was a first at **Guin FWB Church, Guin, AL**, when **Brian Peters** was on hand for a children's and youth revival. Pastor **Richard Cordell** reported 40 salvation decisions. The church also registered a record 211 in Church Training Service.

Hey fellas—take a look at this! The little lady is now interested in tractors. Word arrived from **First FWB Church, Murfreesboro, TN**, that the Woman's Auxiliary raised funds to pay off the church tractor. That's a far cry from Tupperware parties. **Burl Brewer** pastors.

**Gateway Christian School, Norfolk, VA**, enrolled a record 380 for the current school year. The school has made giant strides since opening two and one-half years ago. **Gateway Christian School** is a ministry of **Fairmount Park FWB Church, Dale Burden** pastors.

September 10 belonged to **Jerry Webb** in California. During the June 1978 session the California State Association voted to designate September 10 as Jerry Webb Day and urged all churches to receive offerings for the favorite son.

**Waldo Young** has resigned after five years on the **Spencer, Oklahoma, City Council** and serving as **Vice-Mayor**. Brother Young is pastor of **Spencer Road FWB Church, Spencer, OK**.

Pastor **Dann Patrick** admitted to some apprehension about attempting a summer Sunday school campaign. But when it was all over the **Randall Memorial FWB Church, Memphis, TN**, set new attendance records on 11 of the 13 summer Sundays. Patrick says the 1979 summer is already scheduled. The church plans a prayer meeting campaign. Every Wednesday evening next summer the church intends to have a special guest speaker from a 250 mile radius of Memphis.

Patrick further commented "We will just pretend that we are right in the middle of a red hot revival and that we are attending the Wednesday night service. Because of that we will call the campaign a summer of revival."

The requirements for being Sunday School Superintendent, Church Treasurer and Deacon at **Cofer's Chapel** probably aren't as high as **Thurmon Pate** imagined. But it is interesting that after being elected Sunday school superintendent Mr. Pate proceeded immediately to earn his PH.D. degree in educational administration from **George Peabody School for Teachers in Nashville, TN**. While we congratulate Dr. Pate we also salute the Cofer's Chapel Church for utilizing a man of such professional standing. **Eugene Waddell** pastors.

**First FWB Church, Chesterfield, IN**, where **William Henry Patterson** pastors is celebrating its 25th anniversary this year.

No one has confirmed how much money pastor **Homer Young** had to part with as a result of an announcement in his church publication. Young pastors **Capitol Hill FWB Church, Oklahoma City, OK**. The weekly paper carried a message from the pastor offering a \$100 scholarship to any person bringing 100 first-time visitors to the church during August and September. It may prove expensive but it's certainly worth trying.

**First FWB Church, Bryan, TX**, has purchased a choice two and one-half acres for a future church. Pastor **Dennis Henderson** reports scores of young adults saved this year and that the church is now 50 percent new converts. Brother Henderson and his wife are spending much time in Bible study with them.

A member of **West Tulsa FWB Church, Tulsa, OK**, chose to remember his son who was killed in a farm accident two years ago in a very special way. A church bus was purchased by **Howard Mefford** in memory of his son **Brian**. The bus will be used to bring children to Sunday school. **Connie Cariker** pastors.

It may be November when you read this but it was August when it happened. That's why pastor **N. R. Smith** of **First FWB Church, Joplin, MO**, said such a big "thank you" to his congregation. On the first sultry August Monday the congregation installed a new central air conditioning system in the parsonage.

Yes, the voice of one church can make a difference. Members of **First FWB Church, North Little Rock, AR**, objected to the application for a retail beer permit near the church. Pastor **Ben Scott** said the state Alcoholic Beverage Control Board heard the church complaint and rejected the application for a beer permit by a local establishment.

Thanks to regular systematic giving members of **Sylvan Park FWB Church, Nashville, TN**, had the cash on hand when it was time to pave their new parking lot. Generous weekly donors enabled the church treasurer to write a \$4,000 check for expenses. **Bob Jones** pastors.

**Sheila Matthews** conducts a class in sign language at **First FWB Church, Cape Girardeau, MO**. She learned the techniques by attending the Bill Rice Ranch in Murfreesboro, TN. **Frank Glunta** pastors.

Being almost 100 years old has its advantages. Pastor **Warren Wyatt** reported that **Trinity FWB Church, Mauk, GA**, celebrated its 91st year by dedicating a newly constructed fellowship hall and kitchen adjacent to the church sanctuary.

**CONTACT** welcomes *The Lewis Avenue Encounter*, publication of **Lewis Avenue FWB Church, Tulsa, OK**. **Larry Tuttle** pastors. ▲



In the last article, I pointed out that God viewed His people in the Old Testament as being children, thus immature. In the New Testament, God deals with His people as adults, thus mature. In this article I want to point out what the practical implications of all of this is.

When we say that God views New Testament Christians as being mature, it is a maturity as contrasted with Old Testament believers. In our own experience we begin as babes in Christ and advance toward maturity. We could illustrate it this way. An adult is mature when compared with a small child, but compared with another adult he may be very immature.

God's method of dealing with Old Testament believers was in keeping with their immaturity. His method of dealing with us as New Testament believers is in keeping with our maturity.

The difference between the way God dealt with Old and New Testament believers parallels the difference between the way parents deal with their children as they grow older. The small child is given instruction in more detail. The civil laws of the Old Testament were rather detailed (See Exodus 21-22). Considerable repetition is used when teaching children. The feasts' days and weeks (See Leviticus 23) were to be repeated annually and the sacrifices offered often. Object lessons are used frequently in teaching children. The priesthood and the sacrificial system were continual object lessons used to teach the people of God in the Old Testament.

## *Welcome to Liberty!*

### **PART III**

By Leroy Forlines

As children grow older, wise parents cut down on the detail in which instructions are given. More responsibility is left up to the son or daughter. It is quite obvious that the New Testament does not match the detail in which instructions were given in the Old Testament. The New Testament gives no official church calendar to schedule the yearly repetition of certain ideas as we find in Leviticus 23. The only divinely instituted object lessons are the church ordinances. What a reduction from the considerable use of object lessons in the Old Testament sacrificial systems!

It is important that we keep in mind there are two ways of being

delivered from the law. (1) We are delivered from the curse of the law. The sinner is under the curse of the law. The believer has been delivered from the curse of the law. This was true of Old Testament believers as well as New Testament believers. (2) We are delivered from the law as a method adapted to immaturity. The believers in the Old Testament were dealt with through the law. New Testament believers have been delivered from the law. The law referred to here is the Mosaic Law.

What is good as a method of treatment for a child would be very destructive as a method of treatment for an adult. The law method was good in the days of the immaturity of Old Testament saints. God discontinued that method because a method more in keeping with our maturity is better for us.

It is for this reason that Paul said, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1). The bondage to which Paul refers is not the bondage of the curse of the law, but the bondage of a childhood method of treatment. It would be bondage if an adult would be treated like a child.

Christian liberty is the liberty of being delivered from the law method to an approach that is in keeping with maturity. Maturity requires more not less. Christian liberty when properly viewed furnishes the basis for a more complete fulfillment of the moral concerns of God in our lives than was possible by the law method. The next article will further elaborate what is involved in Christian liberty. ▲

## COOPERATIVE PLAN OF SUPPORT

**August, 1978**

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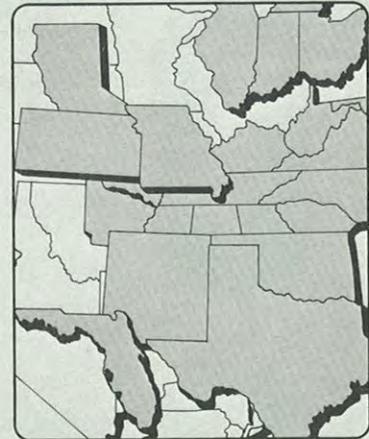
State	August '78		Aug. '77	Yr. to date
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Arizona	. . .	. . .	. . .	852.17
Arkansas	2,706.22	. . .	4,342.29	17,866.06
California	576.03	(576.03)	760.74	7,067.16
Florida	282.91	(266.25)	16.66	2,867.10
Georgia	336.83	(100.00)	155.00	2,784.15
Hawaii	. . .	. . .	. . .	200.00
Idaho	. . .	. . .	. . .	124.22
Illinois	928.46	. . .	1,375.06	9,617.40
Indiana	50.00	. . .	50.00	150.00
Iowa	480.56	. . .	213.33	1,841.00
Kansas	116.49	. . .	93.68	1,080.32
Maryland	30.00	. . .	70.00	611.73
Michigan	751.94	. . .	358.40	1,734.59
Mississippi	80.80	. . .	97.00	765.61
Missouri	5,342.30	(4,943.43)	5,360.94	40,054.25
New Mexico	. . .	. . .	. . .	90.28
North Carolina	131.00	(56.00)	226.04	1,592.24
Northwest Assoc.	. . .	. . .	93.42	388.86
Ohio	1,794.40	. . .	. . .	6,967.22
Oklahoma	6,614.44	(6,431.84)	10,589.08	45,846.20
Tennessee	1,411.37	(90.00)	966.23	8,483.87
Texas	60.00	. . .	50.00	1,890.56
Virginia	220.77	. . .	35.30	308.46
Virgin Islands	150.00	. . .	86.00	1,140.40
West Virginia	30.22	. . .	27.01	155.32
Interest	. . .	. . .	. . .	398.69
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Bible College	4,013.38	(2,136.40)	3,644.78	22,760.86
Home Missions	3,544.96	(2,151.49)	3,332.10	20,486.74
Church Training Serv.	2,198.09	(1,067.78)	1,924.17	11,909.62
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Layman's Board	642.89	(379.12)	687.53	3,542.63
Commission on Theological Liberalism	153.79	(116.09)	166.88	941.53
Other Ministries	. . .	. . .	13.51	100.00
<b>Totals</b>	<b>\$ 22,105.04</b>		<b>\$ 24,978.02</b>	<b>\$ 156,261.28</b>

**“Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.”**

**Psalm 100:4**



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## OUR WOMEN SPEAK

# Just A Student's Wife

By Barbara Morrison

Year after year men who are married and have families give up their jobs and sell their homes to do as God bids: They come to Nashville, Tennessee, to attend Free Will Baptist Bible College.

Many of these men are in their late twenties and older. They have for the most part already been actively involved in their home churches. Many have pastored or owned businesses. They were for one reason or other unable to attend college when they were younger.

Perhaps many were not saved until they were past the usual college age. They never dreamed of going into God's service full time. Nevertheless, when God called, these men obeyed.

Each year as I look around, I see new couples come to Nashville so the husband may attend college. My eyes always focus on the wives; I

feel a great bond between us because I know they too have joined the ranks of students' wives.

It takes a real woman of God—and a wife who really loves her husband—to pull up roots, give up her family, sell her home, ignore the securities her husband's job offered and head for an unknown life which is new and frightening to her.

But these women are still made of pioneer stock.

Before long a college wife learns how to take one dollar and stretch it into three. She finds out the hard way what she absolutely needs to buy and what she can learn to do without.

She had owned her own home, and it was kept up pretty and nice. Now she finds that the only houses she can afford are depressingly run-down.

So she takes the rundown house. But she has had to deal with her pride and to ask God's help in doing so. After many tears, much prayer and imagination, she gets this house to look and feel like a home.

Her job requires nice clothes. Of course, she bought her husband new clothes before they came to school, but she forgot about herself. Now she learns to sew and knows

how to make one outfit look like two.

Sometimes she gets homesick and longs to go back home to visit her family. But why dwell on such thoughts? She needs the cost of the plane fare to pay monthly bills.

Her husband sometimes bends under the stress and strain of working part time, attending school each day and studying endlessly.

So in her helplessness she whispers a prayer to God for needed wisdom and the right words to say. Then she encourages her husband until the next time he needs her.

She becomes discouraged and wonders if she can continue. But she takes her burdens to her prayer closet, and there with tears and groanings she makes her needs known to God.

She has learned to trust in God for her every need, no matter how small or how great. Why had she never learned that before she came to school?

Although she is a wife and a working woman, she is still very much a mother. She wipes away her children's tears as she bends down to say a prayer before putting them to bed. That secret desire she has to be home with her children instead of at work must once again be snuffed from her thoughts.



## WHY SUFFER (From page 17)

### FRUIT BEARING

Another reason God permits suffering in the lives of His own is that they may bring forth fruit. Jesus said, "Herein is my Father glorified, that ye bear much fruit . . . (John 15:8).

Branches that do not bear their potential are pruned that they may bring forth more fruit. Although the sharp cutting of the knife hurts, note the wonderful results of the pruning—fruit, more fruit and then much fruit.

Francis R. Havergal expressed it, "The particular annoyance which befell you this morning; the vexatious words which met your ear and grieved your spirit; the disappointment which was His appointment for today, the slight but hindering ailment; the presence of someone who is a grief of mind to you—whatever this day seemeth not joyous but grievous, is linked in the 'good pleasure of his goodness' with a corresponding afterward of his 'peaceful fruit,' the very seed from which, if you do not choke it, this shall spring and ripen."

### FOR HIS GLORY

Although most of God's work is done through and in harmony with the basic laws of life, He can, and does at times, set aside some of those basic laws to miraculously relieve pain and suffering.

Many medical doctors will acknowledge that there have been times in their work when for no scientific reason a patient has recovered from almost certain death. Some higher power apparently intervened.

Certainly prayer plays a significant part in such occurrences. "More things are wrought by prayer than this world dreams," and nothing lies beyond the reach of prayer except that which lies outside the will of God.

When the disciples saw a man blind from birth, they thought his blindness was a direct result of sin, and asked Jesus, "Master who did sin, this man, or his parents, that he was born blind?" (John 9:2).

Jesus replied that the man's blindness had nothing to do with his sins or his parents' sins. His blindness would be used to demonstrate the healing power of the Son of God.

### COMPENSATION FOR SUFFERING

Suffering will be compensated. Paul said, ". . . the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18). The "glory that shall be revealed in us" means Christ shall fashion our vile bodies (crippled, blind, deaf or disabled in any way), "like unto His glorious body . . ." (Philippians 3:20,21).

The Apostle Paul also said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Corinthians 4:17). If we suffer with Him we shall also be glorified together.

The reason God comforts us in all our tribulation is that we may be able to comfort others who are in trouble (II Corinthians 1:3-4). Our suffering can open doors into the lives of others if we have learned to adjust to our own suffering.

Have you missed what God has for you because you have taken a wrong attitude toward His testings and chastenings? Have you murmured and complained "Why did this happen to me?" "If God really loves me why did He permit it?"

Regardless of why suffering comes or whether or not God sees fit to relieve us of it, our lives will never be the same. It is doubtful if any experiences in life will shape and change us as much as suffering. What God is able to do for us and through us depends entirely upon our attitudes. Will He be able to speak to others through your sufferings?

A wise man once said: "One who has suffered much is like one who speaks many languages—he understands all, and is understood of all."

*ABOUT THE WRITER: Cleo Pursell is executive secretary of the Woman's National Auxiliary Convention. ▲*

She sees her neighbor in need and puts all things aside to help in whatever way she can. The neighbor's husband is in school too, and she knows what a helping hand can mean.

Sometimes she feels all alone and wonders why everyone back home has forgotten her. Why does no one understand? Then God sends an extra blessing and reminds her that He still cares.

At church her heart aches because she wants to take part in so much more. She feels that she failed the Lord again last week. So she determines in her heart to get the energy to do more for the Lord next week. And each Sunday she does the same as her heart aches to do more.

Soon the years have passed. As her husband walks across the stage to accept his diploma, the tears fall softly down her cheeks. She silently praises God for the victory gained by this woman, this Christian, this mother, this wage earner, this neighbor—just a student's wife.

*ABOUT THE WRITER: Mrs. Hanson resides in Chapel, Florida. When she finished her manuscript for CONTACT she was being in Nashville, Tennessee and was in direct contact with PATTSON. ▲*

# Here's Your Question!

By Wade T. Jernigan

*QUESTION: Was Judas Iscariot ever really saved?*

*ANSWER:* Judas was called a friend both in prophesy (See Zechariah 13:6) and by Christ (See Matthew 9:50). John records the words of Jesus, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). Evidently, at one time he had done the "whatsoever" and by so doing had become a friend. Remember, Abraham likewise was called by the same title (See James 2:23).

Judas was ordained an apostle (See Mark 13:14), and as such was set in the church (See I Corinthians 12:28). To be in the church is the equivalent to being in Christ (See Romans 12:3-4). "And if any man be in Christ he is a new creation" (II Corinthians 5:17). Christ's church was purchased by His blood (See Acts 20:28). Judas was in the church.

Judas was a sheep sent with the other apostles among wolves in Matthew 10:7,8,16. Most students of the Bible agree that the 12 were of the 70. Christ had this to say of them: "... rejoice, because your names are written in heaven" (Luke 10:20). As a sheep Judas was in the flock. The "flock" is called the church in Acts 20:28. To the church (flock) was given the kingdom (See Luke 12:35).

Judas was a bishop (See Psalm 109:8; Acts 2:20). Qualifications for a bishop are spelled out in I Timothy 3:1-7. Judas by "transgression fell" (Acts 1:25). He fell from his ministry and apostleship. Evidently, he fell from grace according to the language of Psalm 109:7 "... let his prayer become sin." Scripture records that "... he repented himself" (Matthew 27:3) but the above tells the futility of his prayer.

Judas Iscariot was called "the son of perdition" but even so, Christ said He had "lost" him (See John 17:12). Judas was called a devil in John 6:70, but Simon also was called Satan in Matthew 16:23.

Note when the Bible said the devil entered into Judas (See Luke 22:3; John 13:27).

*Readers may address their questions to Mr. Jernigan at P.O. Box 1088, Nashville, Tennessee 37202. Please limit each question to one specific topic. There will be no personal correspondence regarding those questions which are not used in the magazine. The column will not necessarily be considered the official voice of the denomination relative to the problems involved.*

## DIRECTORY UPDATE

### ALABAMA

Larry Monday to Cedar Creek Church, Hartselle from College Lakes Church, Fayetteville, NC

### ARKANSAS

Johnie Hale to Pioneer Church, Ash Flat from Elnora Church, Walnut Ridge  
Henry Pauley to Pruitt Chapel Church, Beach Grove from Pleasant Flat Church, Lakeview

Bernard Roberts to New Home Church, Mt. Pleasant from O'Kean Church, O'Kean

Raymond Coffey to First Church, Hot Springs from Willoughby Church, Warren

Steve Burton to Elnora Church, Walnut Ridge from Salem Church, Salem, MO

### ILLINOIS

Tommy Street to Alexander Church, Olive Branch from Oak Grove Church, Charlotte, TN

### KANSAS

Galen Dunbar to First Church, Salina from Bethany Church, Norfolk, VA

### OHIO

Clarence Workman to Bethesda Chapel Church, Jackson

Cecil Mullins to Hamilton Glades Church, Jackson

Jimmy Johnson to Powellsville Church, Franklin Furnace

Marion Markin to Silver Run Church, Middleport

Larry Gill to Harrison Church, Minford from Ambassador Church, Lexington, KY

Art Maynard to Community Church, Galloway

Carl Steele to East Dayton Church, Fairborn from Roan Street Church, Elizabethton, TN

### OKLAHOMA

Jerry Dudley to Choctaw Mission, Choctaw from Stratford Church, Stratford

Don Bieberdorf to Greenbrier Church, Adair

### TEXAS

Don Hanna to Western Hills Church, Fort Worth from Bloss Memorial Church, Arlington, VA

Eugene Richards to North Zulch Church, North Zulch

Larry Cox to First Church, Bowie from Western Hills Church, Fort Worth

### OTHER PERSONNEL

Brian Hurley to Petaluma Church, Petaluma, CA, as Outreach Minister

Thurmon Murphy to First Church, Dayton, OH, as Minister of Education from First Church, Odessa, TX, as pastor

Steve Riggs to Good Springs Church, Pleasant View, TN, as Minister of Music and Youth

Leonard Ball to Poplar Springs Church, Iuka, MS, as Assistant Pastor



### JUDGE RULES CHRISTIAN SCHOOLS MUST FILE REPORTS WITH STATE

RALEIGH, NC (EP)—Superior Court Judge Donald L. Smith has ordered Christian schools in North Carolina to file reports for the 1978-79 academic year with the State Board of Education, as required by law. But the state court of appeals has stayed the order while it decides whether to review the case.

In a 24-page order which applies to 63 Christian schools in the state which have refused to comply with the law, Judge Smith struck down some of the regulations called for in reports by the state board of education, and exempted the schools from filing reports for the 1977-78 year, because, he said, they would no longer serve a useful purpose.

But he declared that the state has a "legitimate and compelling duty to ensure that all students in the state are provided a basic education and competent teachers," and rejected the argument of the schools that the requirement that they file reports violates their freedom of religion.

"Neither the state board (of education) nor the state superintendent (of public instruction) has attempted to interfere in either the content of religion courses or in the method by which the religious instruction is given," Judge Smith said.

Officials of the Christian schools indicated they would defy the order and appeal it up to the United States Supreme Court if necessary.

### TWO 'BARS' MAKE A CROSS

GRENADA, MS (EP)—Tony Ambrose is serving nine years for manslaughter. It happened in a barroom brawl. Today that same place—Grenada's Soursop Bar and Restaurant owned by Ambrose—is a church. "That was the scene where a man lost his life," related Ambrose, "and now we want it to be a place where others might find life."

An inmate at the Richmond Hill Prison in Grenada, Ambrose became a Christian through a weekly Bible study. Following his request for membership in St. George's Baptist Church, the inmate and his wife Lola felt God wanted them to give their business place in the town of Victoria to Grenada Baptists.

### CHURCH DAY CARE CENTERS REJECT STATE LICENSING

RALEIGH, NC (EP)—Refusal of fundamentalist Christian academies in North Carolina to submit to state regulation in any form now has spread to 10 church-operated day care centers. Like the schools, they are refusing to comply with state licensing requirements.

The day care licenses expired August 31. A spokesman for the protesting schools said, "It is our conviction after careful examination of the Holy Scriptures and the constitutions of the United States and of the State of North Carolina that for us to any longer accept a license from the state is wrong."

"What we are saying," said the Rev. Fred L. Carraway, school principal at the Grace Free Will Baptist Church in Rocky Mount, "is that we don't want any licensing from the state of our church-affiliated ministries. Our day care centers, our kindergartens, our schools are all ministries of the church. We don't mind meeting the requirements. It's the principle of the thing. Does the state have a right to license a church ministry?"

Such centers are regulated by the state's Day Care Child Licensing Commission, which met in all-day session with representatives of the attorney general's office August 31, to consider the situation. The Commissioners voted to warn each center by letter that it is not in compliance with state laws and that if it continues to refuse, the commission will take court action.

### A NEW TACTIC TO EVADE BUSING LAW: REGISTER CHILD AS AMERICAN INDIAN

LOUISVILLE, KY (EP)—Thwarted in efforts to defeat court-ordered busing, some opponents of desegregation in Louisville area schools have devised a new tactic.

School officials report about 50 students, most previously classified as white, have asked that they be listed as American Indian in school records. Such a listing would free them from their busing obligation because some non-black minorities are exempted from the transfer plan.

Although they are concerned about the requested reclassifications, school officials say there is little they can do about them. David Espin, assistant superintendent of pupil personnel of the Jefferson County Board of Education, said the school system is in no position to challenge notarized statements from parents claiming their children have Indian blood.

Some anti-busing leaders have publicly suggested that parents wishing to have their children avoid cross-town busing should claim Indian blood whether their children have it or not. In addition to Indians, the busing plan does not cover students with Spanish surnames or Asian-Americans.

### CONGREGATION OFFERS CHURCH BUILDING AS BOND FOR MAN WHO FLED PRISON

DECATUR, GA (EP)—A Southern Baptist congregation here has come to the defense of a convicted slayer of a policeman who escaped from jail after serving 25 years of a life sentence.

Oakhurst Baptist Church's members have offered the church building as security on the \$30,000 bond set for Mosie Alfred Harriell, 64, who has lived an apparently law-abiding life in nearby Conley since he escaped from an Indiana prison 10 years ago.

"He's served his time," the Rev. Myron (Mike) Weaver, associate pastor of the church, said. "He's out, even if he did escape. He's been a good citizen for ten years. If he goes back, he's likely to spend the rest of his life in prison unless the people of Georgia do something about it."

Georgia's Governor George Busby has ordered extradition of Mr. Harriell, known as "Charlie Harris" until his arrest May 15. Public defender Bill Sproul has asked the State Superior Court to reverse the extradition order. The court rejected the church's offer to post the building as bond. Mr. Sproul is also appealing that decision.

The congregation has asked Governor Busby to request the state of Indiana to parole Mr. Harriell to Georgia. Mr. Weaver said his church voted unanimously to offer the property at a congregational meeting. While the congregation is waiting for the court's decision, it is helping to pay outstanding bills for Mr. Harriell's wife, Sarah, whom he married after his escape.

### PRIVATE SCHOOLING IN LOG CABIN ENDS AN AMISH CONTROVERSY

NEWPORT, ME (EP)—School district directors have agreed to permit an Amish couple to have their daughters taught in a log cabin near their home. The decision of the school district ended a summer-long struggle between the right to religious freedom and state education requirements.

While permitting the Roland Church family to pursue its own religious curriculum, the board stipulated that the program must be taught by a certified special education teacher. Claiming that "public schools are anti-Christ in spirit," Mr. Church said he would go to jail rather than send his daughters, Darlynn, 8, and Yolander, 10, to public school.

Declared Elwin Littlefield, school district board member: "What we are trying to do is afford the elder Churches their freedom of religion and still see that their minor children have the right to a full education."



**ERA EXTENSION 'A PANDORA'S BOX,' SAYS EVANGELICAL WOMEN'S LEADER**

WHEATON, IL (EP)—The time extension for the Equal Rights Amendment makes women look like poor losers, according to the president of the Women's Fellowship of the National Association of Evangelicals. Voicing her personal opposition to the proposed 7-year extension, Majlis Parke said that if the amendment is not ratified in the allotted 7-year time frame, then the mandate of the majority should be recognized and the final results accepted.

"Changing the rules as we go along makes a mockery of our laws," she said, "and makes us women look like poor losers or like children wanting our own way."

Mrs. Parke went on to explain the biblical differences she sees between men and women; and the responsibility evangelical women have to make this biblical viewpoint known.

"It is time for evangelical women's voices to be heard concerning the biblical meaning of women's role in life," she said. "We have listened too much to the secular world telling us what women are and what we should be; how we should act and should not act. It is time to put femininity and God-fearing womanhood back into the female image."

**MINNESOTA BAPTIST ASSOCIATION WARNS AGAINST 'WORLDLY EVANGELISM'**

PAYNESVILLE, MN (EP)—The Minnesota Baptist Association warned against "worldly evangelism" in a resolution adopted at its 119th annual meeting here. The association, most conservative of a half-dozen state Baptist groups in Minnesota, said "a pragmatic philosophy has entered the work of evangelizing the lost."

This philosophy, it said, "teaches that the end justifies the means in soulwinning as seen in the use of rock music with Christian words and worldly celebrities talking about salvation while living in sin."

"The true rebirth is being neglected while a false rebirth consisting of an emotional commitment without trust in Christ and repentance from sin is being popularized," the association said. "This worldly evangelism is widely propagated through television, radio, community crusades and Bible studies."

The association urged its churches to "teach and practice biblical local church evangelism which finds its goal in God's glory rather than in numbers of decisions."

**HALF OF HARE KRISHNA OPERATIONS RULED NON-TAXABLE IN CALIFORNIA**

LOS ANGELES (EP)—A Superior Court judge has ruled that the Hare Krishna society in Culver City is eligible for religious property tax exemption on about half of its complex, including its printing facilities. Los Angeles County had held that the Hare Krishna sect is operated primarily for profit and is not entitled to property tax exemption.

Evidence filed in the case showed that the Hare Krishna devotees earned \$2 million before expenses during 1973-76 in street sale here and at Los Angeles International Airport. The group's publishing arm earned \$4 million during the same period and its Spiritual Sky Scented Products corporation had sales averaging more than \$2 million a year, according to the evidence.

Judge Julius M. Title of Los Angeles Superior Court criticized the Krishnas for what he described as their "unscrupulous" methods in street sales of magazines and books. He also accused them of using "high-pressure sales methods." He further stated that the Culver City Hare Krishna society's "income producing activities are substantial and predominate" over all other activities carried on the sect.

However, he declared that the Krishna's publishing division, Bhaktivedanta Book Trust (BBT), is a valid non-profit religious concern eligible for tax exemption. He said other facilities, including residential quarters, are ineligible for tax-exempt status.

**MINISTER CHARGES PSYCHIATRISTS ARE REPLACING PRISON CHAPLAINS**

HARTFORD, CT (EP)—The presence of religion in state prisons has been "denigrated beyond belief," according to a retired prison chaplain.

The Rev. Russell Camp, who served as a chaplain at state correctional facilities for 23 years, said the "psychiatric establishment" in recent years has edged out ministers as counselors for prison inmates.

"The whole religious aspect of prison work has been denigrated to the point where the new state jail doesn't even have a chapel," Mr. Camp said. He added that the Protestant chapel at the state's minimum security facility in Enfield was turned into a commissary about four years ago. "As one of the prisoners said, they sold our chapel for a hot dog," he said.

State Corrections Commissioner John R. Manson said that despite Mr. Camp's claims, "attendance at Protestant activities has at least doubled at weekly services in the last two years," at state prisons.

**NEWSMAN HITS USE OF 'ACT OF GOD' TO DESCRIBE ACCIDENTS, TRAGEDIES**

TORONTO, ONT. (EP)—Television newscaster Lloyd Robertson says a canoe accident that claimed the lives of 12 boys and one of their instructors, should not be dismissed as an "act of God."

Writing in the September issue of the Presbyterian Record, Mr. Robertson criticized public statements that attributed the tragedy to God's will.

"It is too easy," he said, "to dismiss these extravagant utterances as purely emotional outbursts or to excuse them on the assumption that they were designed to soothe the wrenching agony of the grieving parents. It is both extremely patronizing and an insult to the intelligence of all thoughtful Christians to have a tragedy written off as an 'act of God.'"

Mr. Robertson said it was learned during the inquest into the accident that "those responsible for the planning and staging of the expedition were remiss in countless respects. The entire trip constituted an exaggerated and pointless challenge, the coroner concluded, and was doomed to end in tragedy."

**EVANGELIST'S TELEVISION CAMPAIGN WILL HAVE TIE-IN TO LOCAL CHURCH**

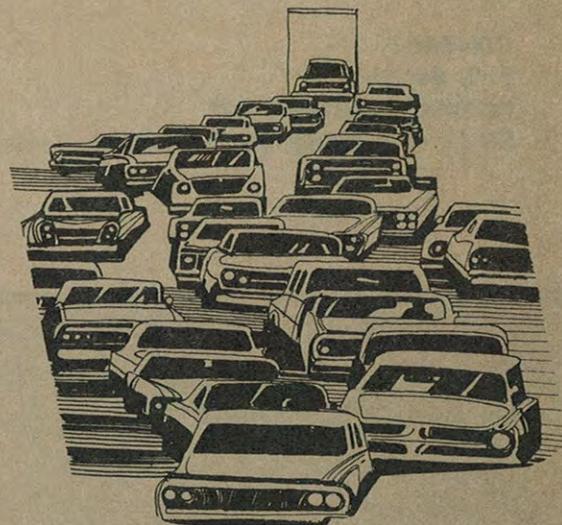
FORT WORTH, TX (EP)—Southern Baptist evangelist James Robison is planning a major prime time television campaign for 1979 which will be tied in with local churches. Televised evangelistic campaigns have been criticized in some circles recently for allegedly de-emphasizing involvement in the local church. But Mr. Robison is specifically focusing on the role of the local church in follow-up and Christian nurture in his efforts.

"No real work for God is going to have a lasting impact apart from His church," the preacher said. "God hasn't promised to bless many things—but He has clearly vowed to bless His Word and His Church."

Although the prime-time campaign is expected to cost almost \$20 million, there will be no appeals for funds or even any mention of contributions during the television programs.

"We will be using two immensely powerful communication devices to reach millions for Christ—the telephone and the television," Mr. Robison said. "The telephone will be used for making thousands of contacts and doing round-the-clock problem and decision counseling, the television for communicating the message to bring conviction leading to salvation." Mr. Robison is planning several "pilot" television crusades for October in Florida, Alabama, Oklahoma and Texas.

# STOP HONKING UNLESS YOU CAN START LIVING!



By Tommy Manning, Editor  
*THE FREE WILL BAPTIST*

Bumper stickers have been popular for as long as I can remember. They used to represent places visited, vacation lands, retreats, unusual sights, adventures, and favorite persons. Then the trend changed a bit, and cute sayings, environmental advice, and safety rules became the thing.

Now there's a trend toward advertising one's Christianity with bumper stickers. You see such sayings as "Honk, if you love Jesus," "My God's not dead, I don't know about yours," "My God's alive—I talked to Him last night," "Christ Is the Answer"; Christian logos; and bold letters announcing one's membership in this or that Christian club.

It is not our aim to discredit the sayings, the affirmations, club memberships, or any witness they bear for Christianity. Neither do we propose to discredit the people who subscribe to the use of bumper stickers to speak their witness. But we can't help but question the sincerity of some.

Probably the most popular of such stickers is the first one mentioned: "Honk, if you love Jesus" (or some paraphrasing of the injunction). I say "popular" because it is the one I, personally, have seen most used (and most abused!). It stands out from the bumper in bold print against a brilliant background. If not unsightly, it is very close to being so—especially when it is stretched haphazardly across the bumper next to another sticker citing, "I love beer—in it's my cheer," or some other such pronouncement.

The indiscriminate use of religious stickers along with often distasteful secular ones is not restricted to the young. Mature adults display them just as proudly and loudly. What bothers us most is not the displaying of the stickers, but the *conduct* of some of those who exhibit them so flamboyantly.

Racing down the highway at breakneck speeds, running stoplights, slapping on brakes for the sheer fun of it, slinging corners, racing the motor, laughing boisterously, making a public nuisance of oneself, and other similar actions don't give much credence to Christianity. There are too many bumper Christians whose testimony stops there. Personally, I'd rather they remove the sticker if they can't conduct themselves better.

We are certainly not so naive as to believe that everybody takes such stickers seriously. They are supposed to be "cutsie ways" of attracting attention. We do not pretend to believe that every person who puts such a sticker on his bumper does so out of dedication; the novelty of the idea has a reward of its own. And it is conceivable that a lot of people can *ignore* the stickers, the people who display them, and their actions. But I find it difficult.

It seems an outright affront to the dignity of Christ for anybody to advertise his devotion on a car bumper and then create scenes which are diametrically opposed to the Christian way!

I remember being favorably impressed the first time I saw the "Honk" sign; but after seeing it displayed so crudely and so many people bearing it amiss, I soon became repulsed by the whole idea.

I submit that there is nothing really wrong with bearing signs for the Lord. I hasten to add, though, that one must be careful what *kind* of signs he bears for the Lord. I feel certain that the way one lives is the best sign, bumper stickers notwithstanding.

Our advice: *Stop honking unless you can start living.* ▲

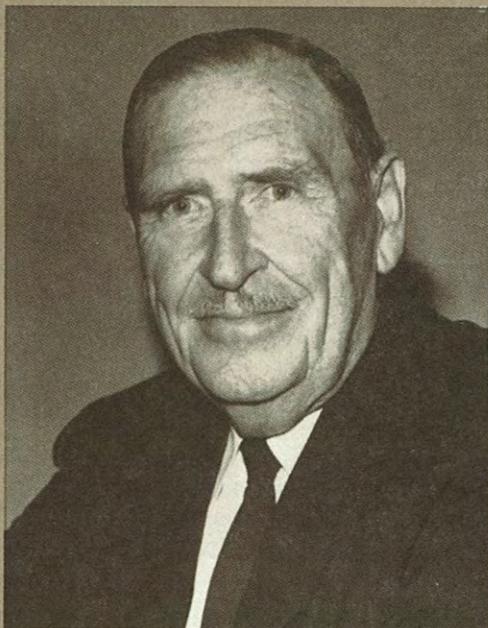
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