

Contact

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Missions Issue

The Cry Of World Missions

By J. Reford Wilson

The Spirit of missions will never die. In fact the life of the church is the Spirit of missions. No church is properly functioning with real life unless the fire of missions is burning on its altar. Is the altar in your church a glowing flame or smoldering ashes for missions?

The church is under a biblical mandate which it cannot ignore nor from which it can escape. "Go ye into all the world and preach the gospel to every creature" (Mark 16:15) was not given to a governmental agency. Not even to H.E.W. (Heaven, Earth or the Woman's Auxiliary). It was given to the CHURCH.

No nation, area or people can be excluded from the scope of missions. "Unto the uttermost part of the earth" includes from here to there and all that is between. There is no country today but what some type of Christian witness has been given, even to the penetration of "closed door" countries.

However, this does not mean that the nations of the world have been evangelized. J. Herbert Kane says, "There are twice as many non-Christians in India today as there were when William Carey arrived in 1793."

India with its 626 million is only 2.6 percent Christian. Japan with its 107 million is 0.8 percent Christian. What of the 900 million in China? China and India have more non-Christians than there are Christians in the rest of the world.

With the population of the world increasing at the rate of 70 million each year, the task of world missions is not diminishing. If the city of Jerusalem and the hungry



5,000 moved the heart of Jesus, how should we react to the 11 million of New York City, or the 12 million of Mexico City, or the 8 million of Sao Paulo, Brazil or the 7 million of Calcutta, India?

These millions represent individual souls destined for eternity. Because man is innately and intuitively religious, these millions are not without religion but they are without Jesus Christ. It is to these millions that the Church is commanded to go and in going publish the good tidings.

I stood at Kamakura, Japan, before the 42-foot-high statue of The Great Buddha, Daibutsu, erected in 1252. I saw well-dressed young men, young women, parents with their children, the old and the very young bow in reverence before the Great Buddha. In Europe and Latin America, I saw the devoted lighting their candles and bowing before lifeless images. The Islamic millions do not know the liberty found in the truth of Jesus Christ. To these millions also the Church is commanded to go.

NEVER SAY 'IMPOSSIBLE'

The political, social, moral and economic climate today appears as a funeral shroud. But against this dark backdrop appears the rays of the dawn preceding the coming of our Lord. In the climate of a morally polluted world, the church has an opportunity to "shine as lights in the world; holding forth the word of life" (Philippians 2:15,16).

Christians are not antisocial. Christians are not defeatists. Christians are not selfish. Christians are not pessimists.

The early disciples could have become pessimists when Jesus left them at His ascension. They could have admitted defeat and forgotten His promise of the Comforter. They could have retreated and neglected to share their hope with the world. They could have fled in despair. They could have given up their treasures in heaven for rusty coins and moth-eaten garments.

They didn't! They waited; they received; they witnessed (See Luke 24:40; Acts 2:1-11, 32).

The 20th century Church is not without its pessimists, defeatists, cowards and selfish. By and large, however, the Church has its millions who are devoted to Jesus Christ. Thousands of young men and women from North America and Europe are joining the forces of veteran missionaries.

From the Third World churches are coming a fresh input of highly skilled, well-trained and dedicated missionaries. At Urbana '76, 17,000 students came to the campus of the University of Illinois to hear and talk about missions. Among them were Free Will Baptist students whose hearts were made to beat more compassionately for the unreached peoples of the world.

Some unusual things have been happening on the world's religious scene. In several countries of the world, thousands have overflowed the largest stadiums to attend evangelistic services. In Latin America, prime time on television has been made available for an Argentine evangelist. Newspapers have given his campaigns front page coverage.

In Indonesia thousands of Muslims have become Christians and the church continues its advance. God is moving mightily in the Korean Army. Out of Europe influential evangelical voices are being heard.

Contrastingly, we have seen the resurgence of Eastern Mysticism sweep into the Western World, gaining thousands of followers. Non-Christian movements, such as the Unification Church, Jehovah Witnesses, Mormons and numerous smaller cultic groups have made striking gains.

Islam, entrenched in oil-wealthy Arab countries, is flexing its religious muscle. Missionaries have always been aware that opposing forces are often attired in religious disguise. The power of the gospel which shook the foundations of the idolatrous empire of Rome is the message of the Church which will shake both the



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MISSIONS (From page 3)

heavens and the earth with the triumphant return of our Christ.
We must hasten the message!

MULTIPLY URGENT BY THEOLOGICAL

How urgent is the task? Only this generation can reach this present generation for Christ. Listen! Hear the words of the missionary song:

*"A hundred thousand souls a day,
Are passing one by one away,
In Christless guilt and gloom.
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom,
They're passing to their doom."*

Who will go? Missionary personnel is a voluntary force. Only volunteers will go. Who can go? Don't create your own excuses. Examine your qualifications. Prepare yourself. Make yourself available both to the Lord and to the board of missions. Why go? No one else can go for you. There are no proxies in the service of the Lord.

There are other questions which have a theological sound. Is there no other way? Are the millions who are without the gospel really lost? Are they really on their way to Hell? Jesus said, "I am the way, the truth and the life: *no man* cometh unto the Father, but by me" (John 14:6). The Apostle Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Free Will Baptists believe that Christ died for all men and that only the blood of Jesus Christ cleanses from sin. Our doctrine of the general atonement in that "whosoever will" may come should make us fervently missionary.

DEPLOY THE FORCES

Something is wrong! More than 5,000 licensed and ordained ministers are reported in our

national minutes. Only 42 of these are serving under the auspices of our Board of Foreign Missions and less than 60 of them are under the auspices of our Board of Home Missions. The 42 ordained ministers and their wives, three lay couples and eight women are the sum total of our front line forces.

Thus, 98 Free Will Baptist foreign missionaries are serving in eight foreign countries with a combined population of over one billion people. Assuming that 4,000 of our licensed and ordained ministers are married, this is a force of 8,000, not including lay staff members, ministering to a population of 216 million in our United States.

Why is there such an imbalance in the ratio of the deployment of our personnel? Is not God aware where the greater need is? Does not God really want the multitudes to hear? Are men called of God given the liberty to establish geographical boundaries on their ministry?

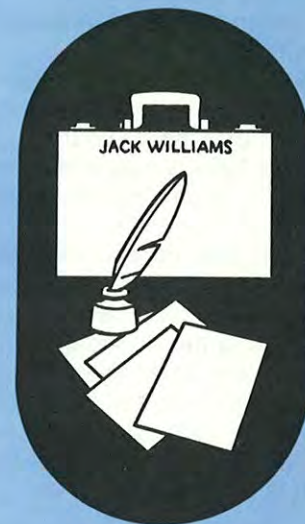
"The field is the world but my garden patch must be in the valley near the mountain where I was raised." Is this the sentiment of holy men of God who are called to leave houses, brothers, sisters, father, mother, wife, children and lands?

In the 18th century Moravian families would move together to establish a Christian community and evangelize the area. Could this be a viable mission strategy for this 20th century? It is going to take the extraordinary, the unusual, to stir our denomination and to accomplish the task of world missions.

The Spirit of missions is He who brings deliverance from sin and opens the gates of Heaven for the redeemed. The Spirit of missions is He who now sends us as His Father sent Him.

ABOUT THE WRITER: J. Reford Wilson is professor of missions at Hillsdale Free Will Baptist College, Moore, Oklahoma. ▲

Briefcase



Hustlin' for the Brass Ring

Success never comes easily. Not for the businessman, not for the athlete and *especially* not for the Christian.

No one seizes the crown as a Christian without a struggle. Old ideas change slowly. The people who hold them change grudgingly.

Irving Berlin, with a corner lot on the success market, said, "The toughest thing about success is that you've got to keep on being a success." Today's success won't buy much in tomorrow's market.

The Success-Addicts

Church success-addicts have given the word a bad name. For in the name of success, churches split and longtime friendships sever. Why does it seem nowadays everybody who has a success story tells it and then sells it at \$3.95 per paperback copy?

As a lecture subject success has fallen among thieves who have wounded her and left her bleeding outside drive-in bank windows.

But the challenge to be successful in Christ is real and can be just that, a challenge. Or if left untended that challenge transforms itself into an angry Philistine hurling death threats across the valley every morning. And as was the case with the belligerent giant from I Samuel, not everyone who saw the challenge could rise to the occasion. But the one fellow who did thought everybody else could have and seemed quite flabbergasted they didn't.

Issuing blanket challenges calling for success in Christ immediately divides the known world into three camps. Camp One: 1) those who never accept a challenge of any kind. Camp Two: 2) those who grab a challenge and get mauled for their effort. Camp Three: 3) those who see the challenge for what it is, an opportunity to grow, to mature.

Perhaps a kinder way of saying the same thing is a challenge has three inherent plateaus: 1) The possibility of failure, 2) The possibility of success, 3) The probability of a combination involving both of the above. Most of the Christian world's heroes are but refurbished successful failures.

Never before in history has there been a generation of Christians so obsessed with the urgency to succeed as this one. Perhaps the greatest success in Christ is the

man who knows he's a failure outside of Christ.

Tampering with the Ground Rules

We've got to quit scaring each other with our success stories. Those who experience a measure of success and can't keep it to themselves indict the rest of the world for not being carbon copies of them.

Somebody's always changing the ground rules on success. A growing number of enthusiasts and self-appointed understudies want to assist the Holy Spirit in establishing guidelines for success.

This makes for miserable Christians who, unable to walk the artificial straighter-than-straight paths, instead of striding ahead confidently are left to struggle with personality conflicts and flounder in spiritual shallows. What they desperately need is 20 years Christian maturity instead of being promised instant success by gulping the latest how-to-do-it, build-it or sing-it short course.

Naturally everyone wants to be successful in Christ. But success has far more definitions than champions. Some definitions are complete duds. A few profound. An occasional one is realistic. Anyone can muscle his way to center stage and become a resident expert on the subject.

The Christian must learn he is not competing with other Christians for points with God. Every Christian is in competition with himself—his own weaknesses, insights, strengths. Others are an unfair measurement of how well he is doing. The ability to laugh at oneself is invaluable. The ability to level with oneself is absolutely essential. God has delegated to each believer the responsibility and accountability to be successful. It is impossible to retreat from this knowledge and be once again uninformed.

Camel Hair and Gopher Wood

Success for one means willingness to be thought a failure by somebody else's standard. The quest for success' brass ring is for

many a forced march in full field pack.

Biblical success is a master of disguise, robed not in superlatives but in ordinary circumstances. In Genesis 7, success was a stack of gopher wood and an absurdly long 120-year building project. But in Mark 12, success wore coarse, drab clothing and echoed the clink of a widow's mite. Success does not always chain itself to kings' chariots. In life's drama it's often given a walk-on part and wears camel hair.

If God wants some David to slay only one giant in his lifetime, why must we insist he carry away the gates of Gaza too?

So God chooses to glorify Himself through a precious old saint's pain-racked body. Dare we condemn her faith to failure for not claiming God's healing power? She's done more than claim healing; she's claimed victory with Christ in the pain... very similar to Shadrach and company who, had they avoided the flames, would have missed walking with God.

The man who flies kites can be a success with a piece of string and a stiff breeze. But the man who erects a 100-story skyscraper must plan longer, work harder and be willing to wait months for his success. Both are successes and may be tops in their fields. However, the kite-flyer is out of line to ridicule the engineer who after three weeks' work only has a hole in the ground for his efforts.

Likewise the many gifts God has given members of His Church find expression (success, if you please) differently, at different intervals, in different styles, on different levels. Some are more visible than others. A few are always visible; others surface only periodically.

The watchword for Christian success is: 1) Help yourself first. You know more about you and your problems. 2) Aid others who ask for guidance. There are always some who long for direction. 3) Watch for the opportunity to assist those who do not want help but desperately need it.

He who has not struggled with his own weaknesses is unprepared to aid others even if he is summoned. ▲

A Christian Funeral For Ojisan



By Vernie Hersey

“**O**ur family would like to have a Christian funeral for Ojisan.”

Missionary Fred Hersey gave serious consideration to the unexpected but welcomed request he received in June, 1978, from Mrs. Toshi Mochizuki and her family.

He knew only too well the far-reaching changes his decision would make, not only in the lives and eternal destination of people immediately involved, but of generations not yet born.

For the Mochizuki family it would mean a clean break from Buddhist customs and traditions practiced by their ancestors for more than a thousand years in the land of Japan.

For Missionary Hersey and the congregation of the Free Will Baptist Church of Iriso it would be a first-time experience. To carry out the family's wishes would require courage, diplomacy, tact and detailed planning to assure that no idolatrous rituals would be performed. For the missionary pastor it would mean assuming the role of undertaker to prepare the body for burial.

He knew the family well. Three generations of the Mochizuki family lived together in their Sayama home: Mr. Mochizuki, called Ojisan or Grandfather, who was at the point of

death; Mrs. Mochizuki, called Obasan or Grandmother, who faithfully attended the church for five years; a daughter and son-in-law, Horeko and Masataka Nagai; and three granddaughters, Mariko, Michiko and Setsuko, ages 10, 13 and 16.

Ojisan, 82, was “dying of old age” his doctor said. He had only a few days left—perhaps hours. Just two weeks earlier Obasan had finally convinced him that Jesus was the Savior of the world, the Son of God.

“Since her conversion to Christ,” Missionary Hersey says, “Obasan was burdened for Ojisan’s salvation. She took as her favorite verse, Acts 16:31: ‘Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.’ Believing this, she persisted in prayer for her husband and enlisted the help of every Christian who attended or visited the church to pray that he might accept Christ.

“From time to time she spoke directly to Ojisan, ‘You have to believe in the Lord Jesus Christ,’ she urged, ‘Christ died for your sins!’ But, Ojisan stubbornly resisted. ‘Foolishness!’ he protested, ‘Christianity is not for me!’”

Missionary Hersey visited the home a number of times hoping to talk with Ojisan but he refused to

talk. “In fact,” the missionary recalls, “when I came in the front door, Ojisan went out the back door.”

In early June, 1978, Ojisan became ill and his health failed rapidly. “Obasan realized time was short,” Missionary Hersey says, “and she spoke to Ojisan more urgently, ‘If you don’t accept Christ as your personal Savior,’ she would say, ‘your sins will not be forgiven and you cannot go to heaven!’ Then, one day Ojisan responded in a weak voice, ‘I believe in Christ.’ Obasan’s heart rejoiced,” the missionary remembers, “but she could not help but wonder if he really believed and knew what he was saying.

“However,” he went on to say, “her fears were soon dispelled. Ojisan’s attitude, conversation and disposition changed from that moment. He welcomed me and members of the congregation to visit, read the Bible and pray with him. He asked questions about his new life in Christ and grew in faith the remaining two weeks of his life.”

As Ojisan’s homegoing drew nearer, the family made the decision to have a Christian funeral for him. They called Missionary Hersey and he immediately visited them to explain what was involved in their decision.

I told them I would be willing to conduct the funeral for Ojisan," he says, but they would have to give up all the customs and traditions of the Buddhists—reject them as heathen and unchristian."

It is the missionary's conviction that the church should neither adopt nor adapt any of the Buddhist customs.

"Buddhism," he explains, "is rooted in superstition, idolatry and sin. For instance, Buddhists take the body into the home through one door and out another thinking they will confuse the spirit of the dead person and will prevent him from haunting them later.

"An all-night wake is held the night before the funeral when the family furnishes food, liquor and beer for neighbors and friends who drink and have a big party to comfort the dead person's spirit.

"And," he continues, "at the funeral neighbors and friends bring flowers and place them in front of the casket as a gift to the dead person's spirit. They also bring gifts of money in envelopes and present it to the spirit.

"They place a picture of the dead person in front of the casket, burn incense and bow down to worship the spirit. Even the message is spoken to the spirit of the dead person. After the body is cremated the family takes a few bones home, puts them on their godshelf and worships them.

"I believe all of the customs are contrary to biblical teaching," he points out, "and I explained this to the Mochizuki family."

Missionary Hersey fully realized how difficult it would be for a Japanese family to thrust aside religious rituals that were centuries old. And, sad to say some professing Christians have not done this. During the 22 years he had ministered in Japan, he saw Christians and missionaries continue Buddhist customs, even allowing people to bow and worship before a picture of the dead person.

But, he also knew that God had already been working in Obasan's heart over the past year. She showed a real desire to obey the Bible. Furthermore, she continually

expressed praise and thanksgiving to God for answering her prayers that Ojisan would turn to Christ before he died. His heart rejoiced as Obasan and her family told him they would abide by what the Bible taught and continue plans for an all-Christian funeral.

On Monday evening, July 3, Ojisan went to be with the Lord. "I immediately called a missionary friend's helper, Katsutoshi Kamidate," Missionary Hersey says, "and we hurried to the home to prepare the body and to make sure no neighbor or undertaker performed Buddhist rites over the body. Normally, as soon as a person dies, Buddhists light candles, burn incense and worship."

The missionary and layman with the help of Ojisan's son-in-law washed, sterilized and dressed the body; placed six large pieces of dry ice next to the arms, sides and feet; laid the body out in a bedroom for the remainder of the night; and cautioned the family to allow no one to come in and worship.

"We spent Tuesday making the funeral arrangements," Missionary Hersey relates. "Katsutoshi Kamidate has had experience in helping with Christian funerals and he was a big help in giving advice. He had visited the home with me before Ojisan had passed away and assisted with the many preparations that had to be done."

"I helped Obasan secure a death certificate and we made application at City Hall to have the body cre-

mated. We contacted a neighborhood lady who was responsible for notifying people of community events. We asked her to invite everyone to the funeral on Wednesday morning; however, we told her to inform them the funeral would be Christian and no food, flowers or money would be accepted. Then, to assure that no Buddhists would assist in any way, my wife, Evelyn, arranged with the ladies of the church to serve meals to the family."

Later that afternoon, Missionary Hersey and layman Kamidate placed Ojisan's body in a wooden casket, tucked more dry ice around it and moved it to the church. Draping a black covering over the casket, they left it there for the night.

On Wednesday morning people gathered for the service. Outside the church the congregation had erected a small tent with a table and book where everyone could register. They displayed a large sign that read: "No flowers and no money will be accepted." The missionary and the congregation were prepared to be polite but firm in resisting any effort made to observe Buddhist customs.

As the people arrived, an elderly man approached the table with a gift of money. He introduced himself as a representative of the older people's club which Ojisan attended.

"I was there at the time," Missionary Hersey recalls, "and I



Missionary Hersey instructs Obasan



At the cemetery

stepped forward and said to him, "I'm sorry, but we cannot accept your gift."

"But, this is not a gift to Ojisan's spirit," he assured me, "this is a gift for flowers!"

"I'm sorry," I countered, "but the Christians are having this funeral and we cannot receive help from Buddhists." Then, I asked him, "If you have a Buddhist funeral, will you allow me to come and take part?"

"No," he admitted, "I wouldn't want you to."

"All right," I replied politely, "we do not want you to take part in ours. If you want to do something for the family, we don't object, but don't do it through the church or at the services."

"I understand," he said, "and there is no problem."

Missionary Hersey says he thanked him for coming and asked if he might see him the following day to explain further. He agreed.

By 11:30, about 85 people crowded into the little church building and at least 20 stood outside; of these about 25 or 30 were Christians. In front of the pulpit the church had placed an expensive flower arrangement and next to the organ a smaller one. They intentionally placed them away from the casket to emphasize they were not gifts to Ojisan's spirit.

Outside, a Christian layman from a neighboring church greeted late-comers. Among them was a Tokyo pastor's wife in her 70's who brought a gift of money.

Meanwhile Missionary Hersey had started the service. "This is a Christian funeral," he announced, "and we will be following the Bible. There will be no bowing to the casket," he explained, "we have nothing here to worship—what we have here is just an empty body."

After several hymns and prayer, he brought a gospel message on death, sharing Ojisan's conversion experience and how Obasan had prayed for him and spoken to him of his need for Christ. He concluded by showing the people their need of the Savior.

During what was to be the final hymn, Missionary Hersey discovered that the vehicle to transport the body to the crematorium was late. He continued having the congregation sing several hymns thinking the hearse would arrive shortly.

"We sang 'What a Friend We Have in Jesus' two or three times," he says. "We sang another hymn two times and yet another—still it did not come! By this time the building was getting hot and stuffy. I had to do something!"

"I turned to the people and said, 'You don't come to church very often so I'm going to preach another sermon.' Some of them smiled; I opened my Bible to John 14 and preached my second sermon for which I was not prepared."

"We sang another hymn," he says, "and finally the vehicle came—to everyone's relief."

"As we carried out the casket, I announced again that no one was to bow or worship. Everyone respected the wishes of the family and we were soon on our way."

At the crematorium the family and a number of Christian friends sang a hymn as workmen rolled the casket into a big oven. The group was then ushered into a private room where the ladies of the church served cold drinks, sandwiches, rice and other foods.

"She became persistent in her efforts to have the gift accepted."

Missionary Hersey says. "Our fellow Christian pointed out the sign to her and told her gifts were not being accepted."

"The lady insisted," he relates, "saying, 'Well, Christians are divided on this!' But, our Christian friend assured her that 'some Christians might be, but that this church is not. If we receive money from you,' he told her, 'we will have to receive money from the Buddhists.' Finally, the lady accepted his decision and entered the church."

"In about an hour, the workmen brought Ojisan's bones on a big tray," Missionary Hersey says. "Several of us picked up the bones with chopsticks and put them in a large urn, starting with the feet first and ending with the skull. We scraped up the ashes and placed them in the urn, put it in a plain white wooden box and taped it shut. Covering it with two large cloths, we gave it to the daughter who carried it as we drove to the cemetery which is owned by a nearby church."

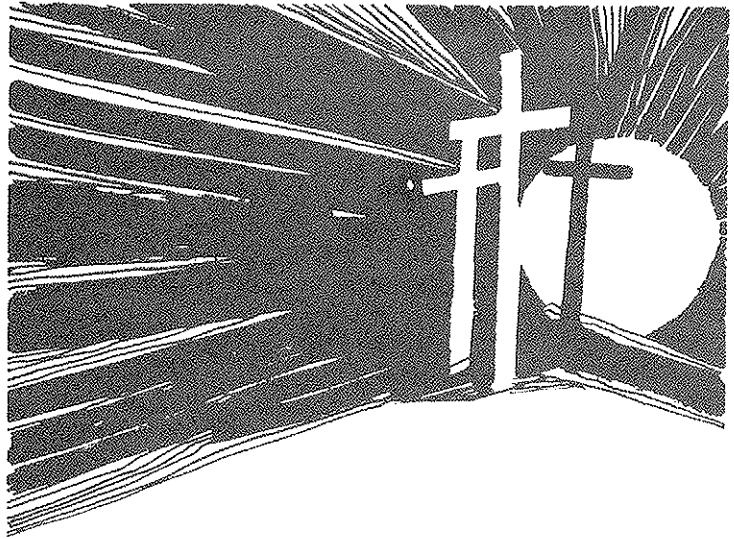
"Katsutoshi Kamidate, Masataka Nagai and a workman at the cemetery lowered the box in the grave and covered it with a stone as we sang a hymn," he went on to say.

It was 5:00 when the group of Christians started homeward. It had been a long day but a good day. It had been more than just a Christian funeral for Ojisan—it had been a victory celebration for Obasan. She had an inward peace and joy knowing that Ojisan came to the Lord before he died.

"It was a real blessing," says Missionary Hersey, "to share the joy in Obasan's heart as she said, 'Ojisan is not suffering now; he is with the Lord. I am now ready to be put alongside of him.'"

And, for the Herseys it represented even another victory. For they could know no greater joy than to see people of Japan not only accept Christ as Savior but to see them stand for Him, living in full obedience to Him, forsaking everything associated with heathen gods.

ABOUT THE WRITER: Vernie Hersey is employed by the Board of Retirement and Insurance, Nashville, Tennessee. She is a member of Fellowship Free Will Baptist Church, Nashville. ▲



“Can the Resurrection save America? It could, and it should, but it probably won’t.”

The Resurrection Can Awaken America!

By Ben Scott

Prophets and preachers have called for an awakening in the land.

Isaiah did in chapter 52 — “Awake, awake, put on thy strength, O Zion.” Amos prodded and pleaded for an awakening and then proceeded to pronounce a “woe” to them who were “at ease in Zion.” Joel took the priests, the preachers, the old men, the drunkards and many more to task for their sloth and slumber.

Had Paul Revere met with the

same complacency in his day, the fledgling nation could not possibly have survived.

It’s interesting that when Paul the Apostle called for an awakening, he did so in connection with the Resurrection of Christ. “Awake to righteousness and sin not,” he exhorted in the most eloquent Resurrection discourse of them all (I Corinthians 15:34).

CAN THE RESURRECTION SAVE AMERICA?

It could, and it should; but it probably won’t. Two millenniums distant from the rolled stone and

the empty tomb, multitudes allow the miracle to become myth. If America is to be saved, the Resurrection has to mean more than a rabbit and the empty tomb more than an egg.

Resurrection Power! Who needs it? America needs it. And the Church in our generation needs it. The Church—Guardian of the Gospel—Trumpeter of the Truth! But in our day of professional



RESURRECTION (From page 10)

trumpet tooters, we hear an awful lot of "uncertain sounds."

It is very probable that the pulpits of America are more to blame for our nation's sad plight than are the politicians. Our most pressing problem may be puny preaching. Consequently, the average church-goer is not afraid of sinning and is comfortable in his complacency, remaining undisturbed by the pleasantries he hears from most pulpits.

The army of the first-born is not

Church program from its beginning was predicated on the premise that Christ is alive. And because He is alive, the Church is commissioned to go and to tell. Maybe, just maybe, we'll come back to the old blessed benchmarks of the faith and get our bearings straightened out before it's eternally too late. I sure hope so.

RALLYING THROUGH RESURRECTION POWER

Resurrection power—Who needs it? You do, and so do I. Godly men whose names have

Moses' decisions. He figured that whatever he lost here for God's sake, he'd gain back with compound interest hereafter. "For he had respect unto the recompense of the reward."

Resurrection power—Job sure needed it! Suffering the loss of wealth, health, family and friends, that's about all he had left. But out of life's darkest troubles and tragedies, he knew there would be a day of triumph. No one ever spoke from a deeper valley, nor with more certainty of victory, than Job when he said, "I know that my Redeemer liveth."

Resurrection power—Paul had it. The burning passion of his life was, "That I may know HIM, and the Power of His Resurrection. . . ." Paul's faith was cut from timber that wouldn't topple when teased by the tempter to "eat and drink, for tomorrow we die." Where is there a God-called minister, missionary, messenger-ambassador for Christ who has not at some time asked, "Is it all worthwhile?"

The fact of Christ's Resurrection (thereby assuring our own) makes it all worthwhile. The "fighting with beasts, after the manner of men at Ephesus" will soon be over. Gloom will give way to glory. Heavenly victory will be the final footnote to every Christian's earthly pilgrimage.

Resurrection power. You can have it, and so can I. Whether or not America wakes up and repents, and whether or not the multitudes respond as they should, anyone who wants it can have victory in Christ.

The last witness to see and hear Him reported that He is alive, though once dead. And that He holds the keys of death and of Hell.

Hang in there, Christian! The final chapter will be more glorious than the first. The end of our faith will be better than its beginning.

ABOUT THE WRITER: Ben Scott is pastor of First Free Will Baptist Church, North Little Rock, Arkansas. ▲

"... the Resurrection has to mean more than a rabbit and the empty tomb more than an egg!"

prepared to battle. Compromise is so much more safe and comfortable. It's more tempting to be tolerant than to stand up for Jesus and go "Forth to the mighty conflict in this, His glorious day."

How much change can the Church tolerate? The Church in its infancy grew. And they did it with the proclamation of the Resurrection. Today, we try to do it with promotion and recreation. Most of our present-day churches could use a new dose of Resurrection power. Lukewarm and lifeless like the Laodiceans, we've got the form but not the fire. We're long on religion and ritual but short on righteousness.

We have a lot of pretty services but not many powerful ones. Today, we're air-conditioned; but not prayer-conditioned, care-conditioned or share-conditioned. We're "wired for sound, but not fired for service." Ho-hum has replaced hallelujah; and "Do not Disturb" hangs on the door of the First Church of Sleepy Hollow.

In the book of Acts, when the Church needed something, they prayed for it. Today, if we want something we pay for it. The total

graced the pages of the Holy Bible all had it. Because they had it they were what they were, and they did what they did.

Consider Abraham, for instance. On Mt. Moriah he built an altar. On the altar he placed the wood, and on the wood he bound and placed the sacrifice, his own son whom he loved. With his hand raised to drive the knife into his son's body, Abraham would surely in the eyes of the faithless have looked foolish. And he would have been foolish except for one thing. He believed that "God was able to raise him (Isaac) from the dead."

Somewhere down life's road, Abraham had heard the Gospel; a Gospel which includes as the most profound plank in its platform, the Resurrection. Abraham's faith was vindicated.

Resurrection power—Moses learned about it in the Seminary of the Burning Bush. The Creator of the universe taught Moses a lesson in faith's fundamentals when He declared at the back side of the desert, "I AM the God of the living, not of the dead." Belief in life beyond shaped and determined

An inside look
at the Foreign Missions
Department

Unseen Hands

By Don Robirds

Brazil calling for Rolla Smith!" the announcement is made as secretary Shirley Lauthern holds the line until the general director of the Foreign Missions Department picks up the phone.

Urgent mission business is discussed hurriedly with a missionary on the other end and Mr. Smith has to make a decision on the spot. No time to pray about it! No time to poll board members or staff for their opinions! Right or wrong, he makes the decision and the conversation ends.

"Pastor Young is wanting a missionary to speak at his church on Sunday morning, April 20," says secretary Willie Midget. Mr. Henry Van Kluyve responds, "Tell him to hold the line just a moment while I see who is available."

Looking through his calendar of missionaries and their monthly schedules, he discusses details of the services with the pastor and confirms a missionary speaker for the date requested.

The envelope is postmarked from the Ivory Coast and has the word, "Urgent!" written in red on the front. Addressed to Mr. Harold Critcher, the letter is quickly opened by the director of finances and reveals a requisition form bearing the words, "Deposit immediately!"

The missionary has had automobile trouble and has been forced to spend money he didn't have in order to get his car repaired. The request is quickly processed and the money deposited. A brief letter of confirmation to the missionary rolls off the typewriter and is taken to the post office that afternoon.



HANDS (From page 11)

Events and conversations like these constantly permeate the bustling office complex of the Foreign Missions Department in Nashville, Tennessee.

Four executive officers, charged with the responsibilities of coordinating and conducting the business of foreign missions, expend their energy in daily confrontation with missionary problems, financial difficulties, special mission services, literature demands, audio-visual requests and related matters.

Three secretaries, a bookkeeper and two part-time employees grind out the massive amount of typing, office chores, shipping, scheduling and travel arrangements, all necessary to sustain missionary outreach and provide the denomination with adequate world missions information.

WHERE THE BUCK STOPS

Chief executive officer of foreign missions Rolla Smith meets with the nine-man Foreign Missions Board in annual and semiannual sessions in addition to short sessions during the national convention and at the annual foreign missions retreat in August.

As the policy-making body, the board represents the National Association of Free Will Baptists and is ultimately responsible for all foreign missions activities including appointment and dismissal of missionary personnel. Mr. Smith answers directly to the board for decisions he makes as general director.

Director Smith (r) and Japanese pastor



As pastor to the 97 adult missionaries now serving with the department, Mr. Smith is charged with the responsibility to make frequent field visits for counseling, encouraging and helping missionaries find workable solutions to the problems they face in their ministry.

Missionary candidates make their preliminary contacts toward application through the general director. His regular communication with the missionaries, field council and especially with field chairmen enables him to have a good understanding of what areas stress the greatest needs.

Acquiring of visas, passports and foreign travel arrangements are all handled through Mr. Smith's office. Current medical records on all missionary personnel are kept, and all applications and references are channeled through his secretary.

Hiring and dismissal of personnel in the department are among the responsibilities of the general director. And although the foreign missions operation is divided into three subdivisions, Mr. Smith is overseer of all department activities.

MAN BEHIND THE CHECKBOOK

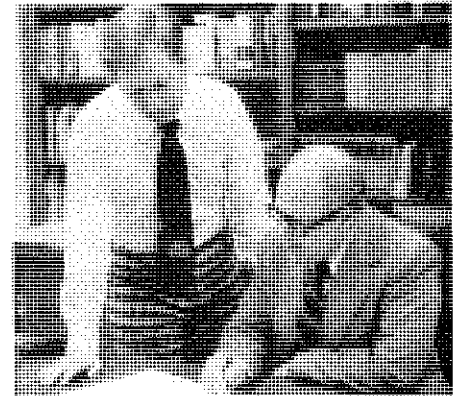
Director of Finance Mr. Harold Critcher and bookkeeper Thelma McNew tabulate and trace through a computer service monthly financial accounting and receipting of all foreign mission monies. Disbursement of all mission funds is directly under Mr. Critcher's supervision. With soaring costs and dollar devaluation abroad in addition to the increase in the missionary force, balancing the annual budget is a gigantic chore.

The 1979 budget of \$1,848,687 represents an increase of slightly over 200 percent in the last 10 years, yet no bookkeeping personnel have been added with the exception of a part-time employee to maintain changes and additions to the computer listings.

Through field reports and special polls, the director of finance gathers information from every field. Taking into account rising costs on each

field and allowing for devaluation, he prepares an annual budget for the entire missionary program. Using these basic budget figures, he works with the board financial committee in finalizing the budget for approval by the board and then by the National Association.

Monthly printouts of account balances and receipts are furnished to each missionary by the finance department. This list provides each missionary family with the names and addresses of current donors as well as the amounts of their gifts.



Harold Critcher (l) and Smith confer

Missionaries often pass by the director of finance's office to ask advice on purchasing equipment or handling particular financial transactions on behalf of the missions department. Collection of medical insurance and other financial reimbursements also frequently attract missionaries to visit the finance office.

ROAD MAP TO THE WORLD

Of all the executive officers in the foreign missions department, none has more contact and involvement with furloughing and itinerating missionaries than the director of deputation. From the time of the missionary's appointment or arrival in the States until the time of departure or return to the field, Henry Van Kluyve and his secretary are occupied in arranging special services, scheduling vacation time or planning conference and youth camp schedules on his behalf.

The vital ministry performed by the deputational missionary has been a key to the recruitment of most of those currently serving or



effectively present missions to their churches. To make such help available, pastors' conferences and personal consultations are frequently arranged through the deputational office.

FOREIGN MISSIONS YELLOW PAGES

Informational services, the division of foreign missions directly under my supervision, provides the denomination with foreign missions literature, audio-visuals and other special missions information upon request. While the chief publication of my ministry as director of communications continues to be *Heart-beat* magazine, I also regularly develop, design and publish various other missions informational materials. Updating of these pieces is a constant task.

Missionary maps and directories are among the most sought-after publications of the department. Conference banners have also been greatly used around the country.



Stretch Your Mind With These Insights Into The Scope Of Christian Education

CHRISTIAN EDUCATION

AN INTRODUCTION TO ITS SCOPE



edited by **Douglas J. Simpson**

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HANDS (From page 13)

New information leaflets on missionary families are being developed so that Free Will Baptists might be well informed and thus more able to pray meaningfully.

"Heartbeat proofs are back from the printer, Mr. Robirds!" announces the secretary of the director of communications. "Do you want to read them immediately so we can return them today?" she questions.

"Yes, because we are behind schedule," I respond. "Just let me finish the artwork on this small brochure and I'll be right with you."

The unending task of preparing, printing and distributing materials keeps the informational services office constantly on the go. Often the midnight oil burns as we hump to meet a pressing deadline.

Many hours are spent in research and preparation of new manuscripts for publication. Audio-visual productions are maintained and updated in order to make people aware of missions through visible contact. New filmstrips are now being prepared for evangelism and missionary recruitment purposes.

In addition to a stateside literature, cassette and audio-visual ministry, the office of the director of communications provides aid to



Don Robirds plans Heartbeat

missionaries in similar overseas ministries. Photography also occupies a good deal of the communication director's time as a vast photo morgue and slide file are

maintained for publication and development of filmstrip and slide programs.

The missionary conference ministry often engages various members of the foreign missions staff; however, currently I am the only staff member with actual mission field experience, having served in Brazil for one and one-half terms. My knowledge of the field has been especially helpful in reporting missions activities and in bringing people to grips with current needs and the urgency to pray.

Over the years a growing constituency has seen a change taking place within the ranks of missionary personnel. Some have noted a new sense of "know how." Others have grasped a new awareness of the immensity of the task before us. These changes have come largely from the years of planning and special training emphasized by the board and office personnel.

Behind the scenes the office staff continues to provide the unseen hands dedicated to the task to making missions outreach possible and most effective. Without these hidden labors, the missionary would undoubtedly become frustrated and his ministry would be less fruitful.

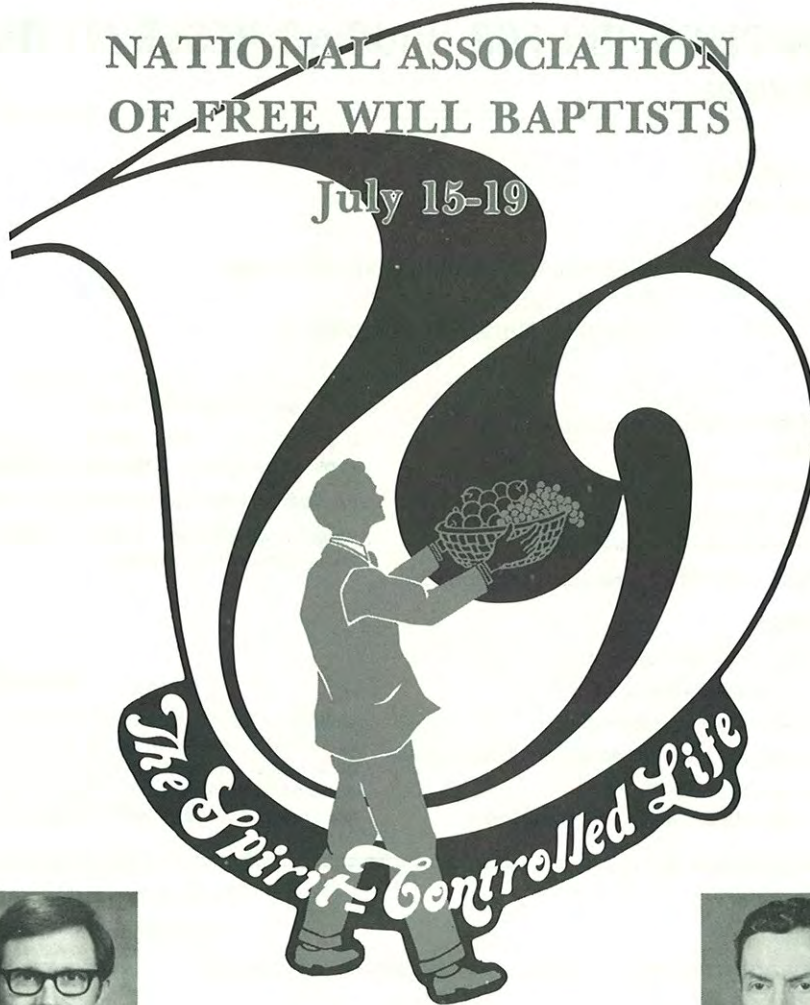
ABOUT THE WRITER: Don Robirds is director of communications for Free Will Baptist Foreign Missions Department. ▲

Coming Next Month! National Convention Preview

43rd Annual Session

**NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS**

July 15-19



Paul Thompson



Edward Johns



Gordon Sebastian



Laverne Miley



Charles Thigpen

CHARLOTTE, NORTH CAROLINA



CIVIC CENTER

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS
APPLICATION FOR HOUSING RESERVATIONS

Charlotte, North Carolina

July 15-19, 1979

Please fill out form completely
and mail to

Charlotte Convention Housing Bureau
P.O. Box 32785
Charlotte, North Carolina 28232

INSTRUCTIONS:

THE CHARLOTTE CONVENTION HOUSING BUREAU WILL HANDLE
ALL HOUSING APPLICATIONS.

Applications must be submitted in writing on this official form.

Confirmations will be mailed directly from the hotel to only one
person. Please allow at least three weeks for confirmation.

After confirmation has been received, any reservation changes must
be made directly with the hotel.

If you share a room with others, please send in only one housing
application listing the names of all occupants.

Applications must be postmarked no later than June 15, 1979.

At least two choices of hotels/motels are desirable. Reservations will
be filled in order of receipt.

ACCOMMODATIONS DESIRED:

- _____ Room(s) for one person (one full size bed)
- _____ Room(s) for two persons (one full size bed)
- _____ Room(s) for two persons (two double beds)
- _____ Room(s) for () three or () four persons (two double beds)
- _____ Room(s) with twin beds for two persons
- _____ Suite-Parlor and () one bedroom () two bedrooms

DEPOSIT

Unless a deposit of one room night's room rate is received with this
application, rooms will only be held until 6:00 p.m. (E.D.T.) on the
designated arrival date. Deposits are refundable provided cancella-
tion notice is given to the hotel up to 72 hours prior to arrival. Make
checks payable to "Charlotte Convention Housing Bureau."

HOTEL OR MOTEL

1st choice

2nd choice

3rd choice

Planned arrival date

time a.m. p.m.

Planned departure date

time a.m. p.m.

NAMES OF OCCUPANTS

Street

City

State

Zip

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____
- 6 _____
- 7 _____

(Names of all parties must be listed. Please print names and complete addresses. Bracket the names of those
staying in the same room. We cannot confirm unless rooms requested balance with number of persons listed.)

SEND

Name _____

CONFIRMATION

Address _____

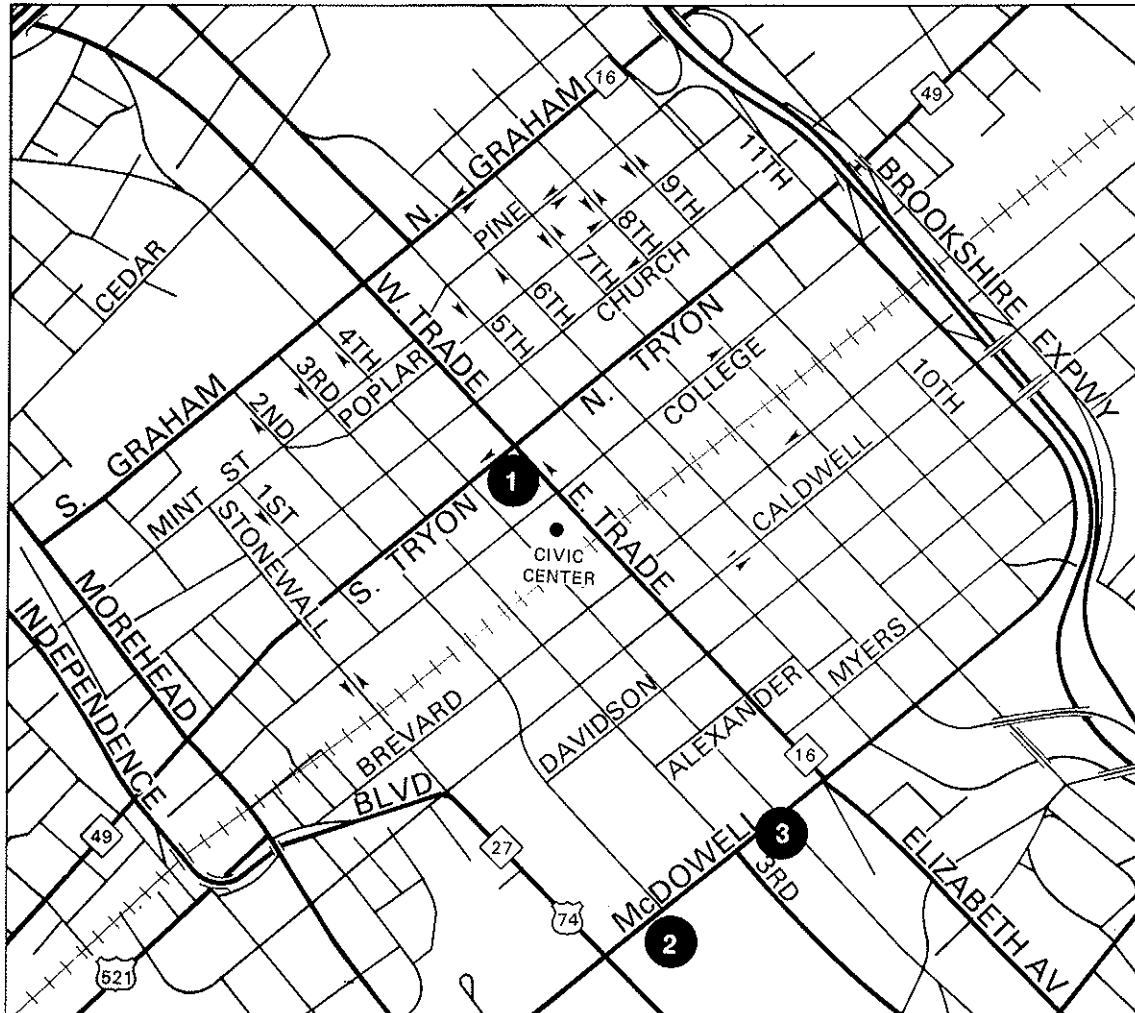
TO:

City _____ **State** _____ **Zip** _____

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

July 15-19, 1979 / Civic Center

Charlotte, North Carolina



Hotels & Motels

	SINGLE	DOUBLE	TRIPLE	QUAD
(1) Radisson Plaza Hotel* Headquarters Hotel	\$30	\$36	\$39	\$42
(2) Sheraton Center Hotel** NYC Headquarters	\$28	\$34	\$37	\$40
(3) Quality Inn—Downtown	\$24	\$28	\$30	\$32

All hotels provide free guest parking

*Children under 16 stay free in room with parents

**Children under 18 stay free in room with parents



FREE WILL BAPTIST

newsfront

MISSIONARY CONFERENCE SATURATES NORTHWEST ALABAMA

GUIN, AL—Twenty-three Free Will Baptist churches in a 100-mile circle of northwest Alabama concluded a 14-day missions festival January 31. During the conference which began January 17, fifteen missionary speakers representing three foreign countries and the National Home and Foreign Missions Departments clustered 123 services.

Conference Coordinator Richard Cordell, pastor of Guin Free Will Baptist Church, said the area-wide rally was actually four conferences in one gradually moving across the state after flooding one section for four or five days.

With 21 of 23 churches reporting, cash offerings exceeded \$7500 while faith promises to mission fields rose above \$65,000 for 1979. All services were conducted under the conference theme "The Field is the World."

While assessing results of the concentrated missions caucus, Rev. Cordell reflected, "One pastor, Roy Plymon of Macedonia Free Will Baptist Church, Millport, was typical of the kind of response we received. This was the first time for that church to participate in a missions conference. Although the church is small, members pledged \$189 in monthly missionary support."

The 1979 meetings attracted eight first-time church participants who did not share in a similar gathering in 1978. Cordell credited the increased giving and cooperation to better planning and enthusiastic speakers.

LINDSAY TERRY TO GUEST CONDUCT NATIONAL CONVENTION MASS CHOIR

NASHVILLE, TN—Lindsay Terry—composer, performer, arranger—will direct the mass choir at the National Association of Free Will Baptists in July.

Mr. Terry is minister of music at Northside Baptist Church, Charlotte, North Carolina, where he directs a number of graded choirs. From the church membership of over 4000, Terry works with a select 100-voice choir. He also coordinates a variety of church musical programs including singing ensembles and an orchestra.

Terry has written several books, including *Good Morning Lord*, *Family Devotionals from Famous Hymn Stories* and *Sing of Him*, along with his arranging and record production work.

You are invited to sing in this mass choir. Rehearsals will be 4:00 p.m. Sunday, July 15, and 4:00 p.m. Monday, July 16 at the Civic Center in Charlotte, North Carolina. Music may be purchased from the Executive Office, National Association of Free Will Baptists, P.O. Box 1088, Nashville, Tennessee 37202.

Send for your music today.

Don't Forget, Fellows! Vernon Whaley is directing a men's chorale again this year.

Instrumental Ensemble! Rodney Whaley requests that instrumentalists who wish to participate in an instrumental ensemble at the 1979 National Association should contact him at:

Central Free Will Baptist Church
2005 Rochester Road
Royal Oak, Michigan 48073
313/547-7755

COOKSEY REFUSED SEAT BY LOCAL CONFERENCE

OKLAHOMA CITY, OK—Delegates to First Oklahoma Association refused to seat Rev. Archie Joe (Dusty) Cooksey as an ordained minister during the February 17 quarterly meeting at North West Free Will Baptist Church, Oklahoma City.

CONTACT learned through James Puckett, member of First Oklahoma Association's Credentials Board, that "after delegates refused to seat Mr. Cooksey, the matter was referred to First Free Will Baptist Church, Norman, where Cooksey is a member requesting the church to secure his ordination papers."

Controversy surrounding 'Dusty' Cooksey centers on the young minister's view of biblical inspiration and inerrancy. Denominational attention focused on the issue at Kansas City, Missouri, last July during a two-hour floor exchange near the close of the national convention.

PEACE CHILD AUTHOR SPEAKS TO FWBBC STUDENTS

NASHVILLE, TN — Internationally known missionary writer Don Richardson, author of the best-seller *Peace Child*, addressed Free Will Baptist Bible College students in the college chapel February 10.

Richardson labored 15 years among the cannibalistic Sawi tribesmen of Irian Jaya, Indonesia. Drawing from his reserve of experiences, Mr. Richardson provided first-hand examples of God's workings among unreached tribes preparing them to receive the Gospel.

The veteran speaker urged students to carefully study "cultural roads to carry the Gospel" across cultural barriers. An informal fellowship time after his address provided students opportunity to personally meet Mr. Richardson and purchase autographed copies of his books *Peace Child* and *Lords of the Earth*.

'BURCH CHRISTIAN ENTERPRISES' LAUNCHED AS DENOMINATIONAL MINISTRY

NASHVILLE, TN—

Tommy L. Burch announced he is taking early retirement from his teaching post at Free Will Baptist Bible College to establish an organization he hopes pastors and churches can utilize to avoid financial and building problems often incurred when congregations enter expansion programs with inadequate or faulty information.

Burch Christian Enterprises has been a goal of the 55-year-old social studies professor since becoming aware of recurring attempts by some companies and individuals to charge churches exorbitant fees while providing inferior service. Tommy Burch is no novice in the construction field. He holds a General Contractor's license and has engaged in building projects since 1948.

"I've built homes in Tennessee, motels in Florida, churches when called upon and commercial buildings all over," nodded Burch, ordained Free Will Baptist minister and former pastor, now completing



his 20th year teaching at FWBBC.

Burch—Brewton, Alabama, native—sees Burch Christian Enterprises as more than a construction company, although that is a major dimension of the innovative outreach. He will be available for seminars on planning building programs as well as consultive visits regarding what to do before a church reaches the critical blueprint stage.

"Many of our pastors just need someone they can trust to give them sound financial and building advice. I've been in the business 30 years. I want to help and I believe I can," Burch says.

Burch Christian Enterprises (BCE) will extend to construction supervision if needed. Tommy Burch has the business expertise to guide pastors who are contemplating the advantages and disadvantages of a bond program.

Although Mr. Burch is available immediately for weekend consultive visits, he will not launch BCE as a full time work until May 15. Burch and his 23-year-old son, also named Tommy, have been ironing out wrinkles in the BCE concept since 1976 when they started "Burch Builders" in Nashville. First-hand

experience in the swiftly-changing construction and financial markets has heightened his awareness of the complexities and pitfalls facing churches.

Mr. Burch offered consultive services and supervision for the National Office remodeling project in late February. He converted space formerly used by Randall Bookstore into a four-office suite with visitors lounge in addition to designing and building a new conference room for the National Offices.

"Tommy Burch is known for his quality work at reasonable prices," endorsed Executive Secretary Rufus Coffey, "He knows how to save you money without sacrificing workmanship. I highly recommend Tommy and his Burch Christian Enterprises."

Burch Christian Enterprises operates out of an office in Tommy Burch's residence at 163 Lelawood Circle, Nashville, Tennessee 37209 (phone 615/352-1909). Brochures describing BCE ministries are available by writing. Delegates and visitors to the National Convention in Charlotte, North Carolina, July 15-19 can visit the BCE booth for counsel and materials.

OHIO MINISTERS RETREAT ATTRACTS 82

BIG PRAIRIE, OH—The fourth annual Ohio Ministers'—Laymen's Retreat meeting at Big Prairie, February 6-8, marked a high point in state efforts to generate cooperation and a spirit of genuine warmth and love among leaders.

Ministers and laymen from five states gathered at the snow-covered central Ohio campsite. According to Alton Loveless, Ohio Promotional Secretary, the 82 registered participants represented 35 churches.

Newark, Ohio, Pastor Floyd Wolfenbarger officiated the three-day session. The 1979 theme "God's Man—Today's Church" was shared by six speakers in 12 informal lec-

tures/messages. Bob Shockey, missions director Heritage Temple Free Will Baptist Church, Columbus, key-noted the early February conference with presentations of leadership characteristics and personal soul winning.

Devotional messages were provided by pastors Delmar Sparks, Westerville Free Will Baptist Church, Westerville and Pete Maynard, Community Free Will Baptist Church, West Jefferson; as well as Thurman Murphy, Minister of Education, First Free Will Baptist Church, Dayton.

Heritage Temple Free Will Baptist Church Pastor Paul Thompson led a 90-minute forum analyzing the role of the pastor. Jack Williams, *CONTACT* editor, preached a three-part series on Elijah the Prophet.



newsfront

(continued)



Executive Secretaries Cleo Pursell and Rufus Coffey

WNAC EXECUTIVE SECRETARY FETED BY OFFICE PERSONNEL

NASHVILLE, TN—Mrs. Cleo Pursell, Woman's National Auxiliary Convention executive secretary was honored February 16, when about 50 friends gathered in the National Offices Building to pay tribute for her 16 years leading WNAC and her 61st birthday.

Free Will Baptists from 15 states responded with cards, letters and gifts to insure a memorable occasion for Sister Pursell. WNAC Field Worker Mary Wisehart shared words of praise and appreciation for Mrs. Pursell's godly example and contributions to women's work in the Free Will Baptist denomination.

California State Auxiliary President June Rolan presented a watch

to the honoree on behalf of WNAC. A number of gifts were given Mrs. Pursell, but none containing more memories than a box of 100 cards and letters from friends, well-wishers and auxiliaries around the country.

Cleo Pursell was elected to the position of WNAC executive secretary in 1963. Under her leadership its membership has grown to approximately 17,000 with almost 1000 local auxiliaries. She helped WNAC's new plan of work, update and revise manuals and launch the Emphasis Month concept. She plans and directs annual conventions, travels and speaks extensively. Mrs. Pursell has united and inspired Free Will Baptist women, and through her efforts over one million dollars has been given to the cause of missions.

NATIVE SON INSTALLED AS STATE PROMOTIONAL SECRETARY

INMAN, SC—Norwood Gibson, Sr., founder and pastor of Free Will Baptist Bible Church, Florence, was named State Promotional Secretary succeeding Robert Rose at the 37th annual session of the South Carolina State Association, February 15-16.



Gibson, 51, was recommended for the post by South Carolina's state executive committee. The appointment charged Gibson with the specific responsibility of promoting his office into a fulltime position within two years. Mr. Gibson will remain at his pastorate until June 24. He has pastored in Florence for the past 15 years.

Over 200 delegates and visitors drove through dense morning fog to open the gathering at First Free Will Baptist Church, Inman. A pivotal state constitutional change enabled delegates to extend a welcome to 11 churches of the Palmetto Conference who withdrew from the connectional North Carolina State Convention.

In other action voters passed resolutions opposing the Equal Rights Amendment and the Internal Revenue Service ruling regarding Christian school tax-exemptions. Carroll Alexander, pastor of Columbia Free Will Baptist Church, Columbia, was elected state moderator replacing outgoing moderator, Norwood Gibson.

Paul Sheehan, Superintendent of Children's Home at Turbeville, keynoted the session with his rousing sermon "Christianity is Unchanging and Indestructible." Board of Retirement and Insurance Director Herman Hersey (Nashville) and North Carolina Minister-at-Large Guy Owens gave educational seminars.

MISSOURI SPONSORS CHURCH TRAINING RALLIES

NASHVILLE, TN—Snow, ice and cold weather curbed attendance somewhat February 8-13, as Malcolm Fry, assistant director of the National Sunday School and Church Training Department, and Kent Tallent, Missouri State Sunday School and CTS Board Chairman, logged more than 1200 miles through Missouri conducting Church Training Rallies.

The Missouri Board invited Dr. Fry to present ideas for revitalizing Church Training in the local church as well as to encourage and explain

participation in state and national competitive activities. Mr. Tallent was chauffeur, liaison man and helper to Fry while negotiating icy roads to six different host church sites.

An aggregate total of 200 representatives from 20 churches attended in spite of adverse weather conditions. The rallies consisted of special music, preaching, slide presentation on Bible competition and Music and Arts, plus sharing principles and concepts relative to Church Training through the use of

transparencies.

Churches without a CTS were reached and renewed interest stirred in churches with a CTS. One objective of the rallies was to show the need for balancing the Christian education program in the local church.

Since the merger of Sunday School and Church Training, Mr. Fry's ministry has expanded to include preaching, Leadership Training Seminars, Church Training Rallies, Teacher Training Workshops and service as a Church Growth Consultant.

CALIFORNIA CHRISTIAN COLLEGE ROLLS IN MORE SPACE

FRESNO, CA—California Christian College has grown several buildings larger since January, merely for the effort of relocating them. An area builder interested in developing the land under a school gave buildings on the lot to CCC.

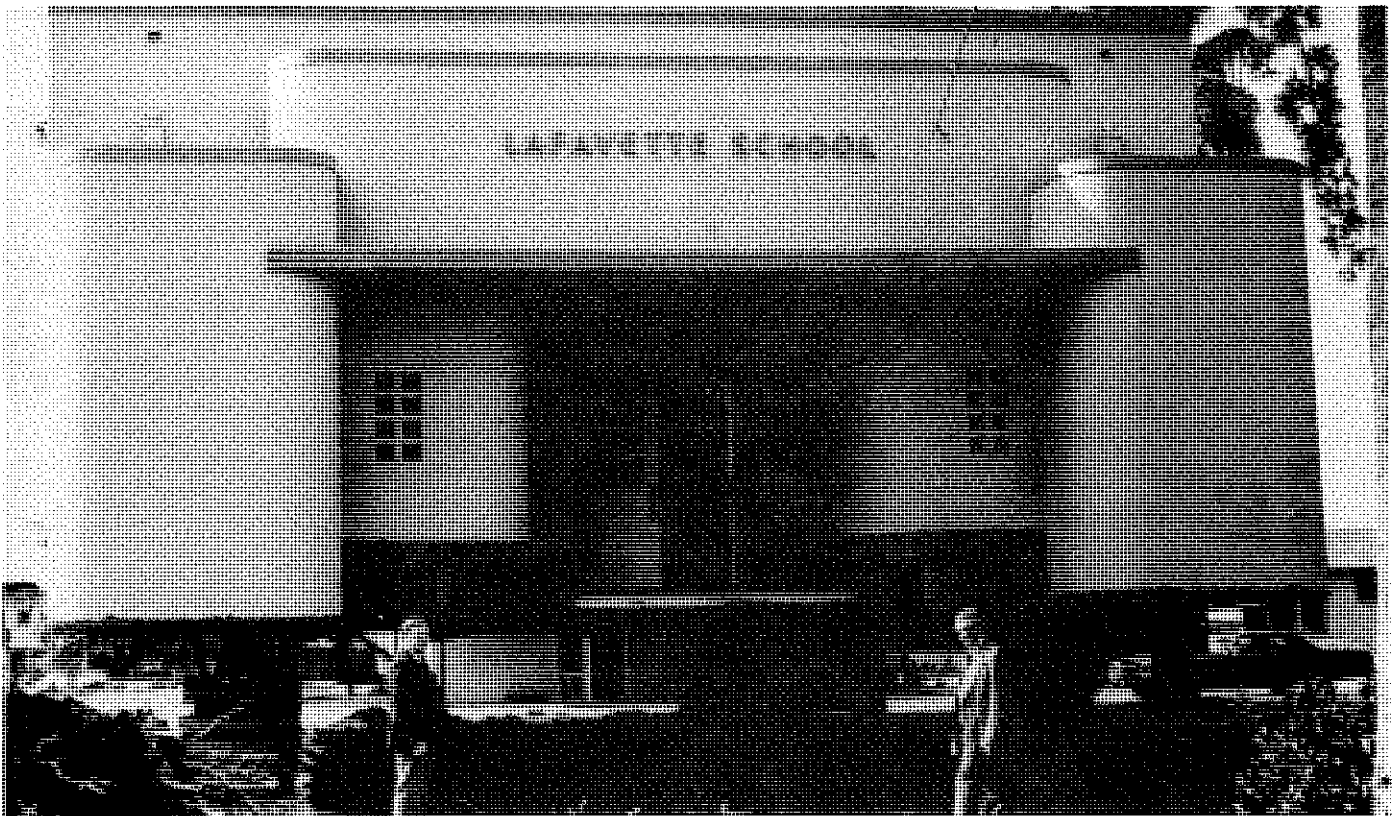
Four classroom buildings have already received new foundations on the CCC campus. The final building,

a 200-ton auditorium/gymnasium, was hauled through Fresno streets in the pre-dawn hours of January 28. Moving the huge building, measuring 100×40 feet and 30 feet in height, attracted both newspaper and television coverage.

Officials believe this gift rewards the many prayers, dreams and labors of Free Will Baptists as the

buildings help the school more effectively train young people in the service of the Lord. The new facilities provide classrooms, a new library, a large auditorium, indoor physical education space, student lounge and room to house a new bookstore.

CCC Dean James Cox (l) and President Dan Parker with new building.



newsfront

(continued)

PASTOR RESUMES RADIO TALKS AGAINST LIQUOR BY THE DRINK

JACKSONVILLE, NC — Rev. Billy Jackson's radio sermons against liquor by the drink were resumed after a temporary restraining order issued by a district judge directed the station's management to do so.

Jacksonville, North Carolina, radio station WLAS refused to broadcast Jackson's five-minute religious programs after he began using the time to urge defeat of a proposal to make mixed-drink sales legal in Onslow County.

Jackson, pastor of First Free Will Baptist Church, Jacksonville, had bought time for his radio programs a year in advance. The courts ruled that, until a hearing could be held, WLAS must honor Jackson's contract in spite of their contention that the liquor referendum was a political issue and not a religious issue.

According to Jackson's attorney, Gene B. Gurganus, the case involved a breach of contract suit, and free speech questions were not involved.

TIFF COVINGTON SPOTLIGHTED BY TEXAS NEWSPAPER

BELLEVUE, TX—The *J-A-C Electric News* of Bluegrove, Texas, ran a two-column news article highlighting the 50-year ministry of Andrew Tifton (Tiff) Covington, pastor of Pleasant Mound Free Will Baptist Church, Bellevue, and saluting his reputation as a godly man in north central Texas.

Brother Covington, 83, has pastored his entire 50 years in Texas' West Fork District. His family migrated by train to Texas from Kentucky in 1908 with 10 children. Twenty years later (1928) Tiff preached his first sermon and was destined to leave the cotton fields.

Along with his wife, Ethel, Reverend Covington says, "It's been a glorious life—I'm still rolling toward better times." Brother Covington overcame natural timidity and a grammar-school-only education to serve with distinction as a pastor.

Nine months ago (July 28, 1979), Tiff Covington's Texas friends paid high tribute and honor to his faithfulness. It was "Tiff Covington Day" in the West Fork District. Texas Executive Secretary Allen Moore presented the aging warrior with a plaque commemorating his half-century pulpit service.

TRI-STATE CHURCH-SCHOOL ASSOCIATION FORMED

RALEIGH, NC—The Southeastern Association of Church Schools (SACS) held its organizational meeting in Raleigh January 15. The new association was formed by concerned Free Will Baptist pastors and principals in North Carolina, South Carolina and Virginia.

According to officials of SACS, the group was initiated to "unify their outreaches and strengthen their ministries." A constitution was adopted and officers elected. Mt. Calvary Free Will Baptist Pastor Jack Cox (Hookerton, NC) is the first SACS president.

The association will sponsor an annual fall education convention for members of the educational community at large. Faith Free Will Baptist Church, Goldsboro, North Carolina, will host the 1979 convention October 8-10.

Churches engaged in Christian day-school ministries in the tri-state area have been encouraged to unite with SACS. The new administrators are to meet June 18 in First Free Will Baptist Church, Newport News, Virginia.

DIRECTORY UPDATE

PASTORAL CHANGES

ALABAMA

Lawrence Arnett to Sunset Church, Bay Minette

ARKANSAS

Cecil Garrison to Calvary Church, Springdale

OHIO

John King to Madison Church, Lucasville

OKLAHOMA

Danny Hester to North McAlester Church, McAlester from Cincinnati Church, Tulsa

James Francisco to Madison Avenue Church, Tulsa from First Church, Barnsdall, OK

Leon Sheppard to Crowder Church, Crowder from Garden Heights Church,

Sand Springs

Henry Braisher to Skiatook Church, Skiatook from Weatherford Church, Weatherford

Ralph Brown to Lewis Avenue Church, Tulsa

SOUTH CAROLINA

Carl Ward to Evergreen Church, Conway from Sweet Home Church, Myrtle Beach

Jackie Cabaniss to First Church, Myrtle Beach

L. T. Williams to Happy Home Church, Conway from Evergreen Church, Conway

Don Tindall to Little Bethel Church, Johnsonville

Johnny Johnson to Little Star Church, Lake City

Prentiss Norton to Mt. Ariel Church, Conway

Roger Johnson to Mt. Trolley Church, Galivants Ferry from Harrison Church, Minford, OH

Mircheal Jones to Grace Church, Lake City from Beech Springs Church, Satillo, MS

J. A. Hucks, Sr. to Oak Grove Church, Conway

Woodrow Byrd to Sweet Home Church, Myrtle Beach

Merritt Floyd to West Side Church, Johnsonville from St. John Church, Patrick

Nat Brown to Wildwood Church, Nichols

Kenny Baxley to Unity Church, Johnsonville

TENNESSEE

Ted Reynolds to Moore's Chapel, Elizabethton from Parker's Chapel, Greenville, NC

WHEN YOU GET READY TO BUILD . . .

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Nashville, TN 37202

TEXAS

Elvis Fielding to First Church, Abilene, from Easley Church, Comanche
Lonnie Wages to Stewart Church, Henderson from First Church, Shreveport, LA

WEST VIRGINIA

Danny Dwyer to Kistler Church, Kistler from First Church, Amory, MS

OTHER PERSONNEL

Roger Ballard to First Church, Ada, OK, as minister of youth
Blaine Hughes to Peace Church, Wilson, NC, as minister of music and education from Bethany Church, Norfolk, VA, as minister of music and education

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Currently . . .

As Pastor **Bob Burke** "put a match" to the note on the parsonage of **First FWB Church, Kingstree, SC**, a local newspaper photographer captured the action on film. The church then announced plans to construct a 300-seat sanctuary this spring. Pastor Burke said a 10-classroom education building is on the horizon after completion of the new sanctuary.

CONTACT welcomes **The Crier**, publication of **Donelson FWB Church, Nashville, TN**. **Ed Cook** pastors.

A Sunday school training seminar was conducted February 24 at **First FWB Church, Cushing, OK**. **Roy Thomas**, general director of the Home Missions Department, and **Ed Daniels**, Sunday school superintendent at **West Tulsa FWB Church** led the training sessions. **David Archer** pastors.

The **Sounds of Praise**, a musical group travelling in behalf of World Vision, made a February presentation at **First FWB Church, Moore, OK**. Pastor **Dan Farmer** said the **Bob Hobbs** and **Les Kline** families had dedicated themselves to this ministry of providing missions through music.

An MVP award is usually reserved for baseball season or tournament play for high-scoring basketball teams. But Pastor **Leroy Holman** has incorporated an MVP program at **Maranatha FWB Church, Ardmore, OK**. MVP in this case represents Maranatha Visitation Program whereby members pledge one night or more a month for visitation.

The director of a free religious library in Nigeria, West Africa has sent personal thanks to Evangelist **Calvin Evans of Pedro, OH**, for his participation in the "Bibles for Africa" project. Evans had spearheaded a drive throughout the United States soliciting funds for free Bibles to be used in Africa. The librarian said, "Do you know why I'm happy? It is because all the letters of request that come into this library are for free Bibles. I've been giving promises with faith, and my faith has worked out the answer through you and your friends."

Students at **Free Will Baptist Bible College** dealt with some 9,100 people in the Nashville area concerning their spiritual needs during the first half of this school year according to **Joe Ange**, director of Christian Service. Of this number 1,445 made decisions for salvation or rededication.

Every student at the college carries out a weekly assignment that includes holding Bible clubs for children, preaching on the streets, distributing tracts and working in local Free Will Baptist churches.

Missionary pastor **Jerry Dudley, Choctaw FWB Church, Nicoma Park, OK**, sent a special thanks to the woman's auxiliary of **First FWB Church, Edmond, OK**. The thoughtful ladies provided Choctaw Church with a complete communion set. One more reminder

that the work always goes easier when we all feel responsible for each other.

Some folks only pass resolutions; others pass resolutions and then do something about it. The Midessa district in Texas has resolved to start 10 new churches in the next 20 years. **Texas Executive Secretary Allen Moore** relates that the Midessa district has purchased a portable building which will be moved to new sites as churches are built.

A wide area in East Tennessee is blanketed each Sunday morning between 8:00 and 9:00 by a radio broadcast of **Eastside FWB Church, Elizabethton**. Pastor **Richard Adams** is heard over station **WBEJ**.

Members of **Grace FWB Church, Lake City, SC**, enjoyed their highest attendance and largest offering when 69 residents filed into morning worship services and an offering of over \$2300 was received. **Mircheal Jones** pastors.

The **Evangel Players** (23 men and women) from Free Will Baptist Bible College, Nashville, TN, presented the gospel through drama at **South Highland FWB Church, Muscle Shoals, AL**, in January. The congregation then enjoyed Sunday dinner at church with the college students. **Hoover Lewis** pastors.

Academic Dean **Jim Cox** and a student singing group from California Christian College conducted a two-day singspiration/promotion at **Princeton FWB Church, Ontario, CA**. Pastor **Wilburn Clark** reports immediate results with a good altar service and a gift for the college.

Lawnwood FWB Church, Tulsa, OK, hosted the music and drama department of Hillsdale Free Will Baptist College for a special performance of "A Man Called Peter" in February. Pastor **J. C. Morgan** said all proceeds from the presentation went to the Hillsdale music department.

"This was the greatest single month in giving to Hillsdale in its history," explained **Bailey Thompson**, director of public relations, **Hillsdale Free Will Baptist College, Moore, OK**. His remarks referred to the more than \$60,000 which poured into the general fund coffers during January; and, reflecting on the incredible January rise in giving, Thompson called it a miracle of finance for the school.

On-campus days for high school juniors and seniors have been scheduled for April 27 and 28 at Hillsdale. These are set aside each year for visiting students to become acquainted with campus life and programs offered.

Jim Lauthern, manager of printing preparation division of Sunday School and Church Training Department, was resource speaker at a banquet in Donelson, TN, sponsored by **Good Springs FWB Church, Pleasant View**. **Earl Langley** pastors.

Children's Church, puppet ministry and bus workshops were all spotlighted in an afternoon session at **Spencer Road FWB Church, Spencer, OK**. **Dennis Cariker**, bus and children's church worker from West Tulsa FWB

Church, orchestrated the afternoon outreach and then preached in the evening worship service. **Waldo Young** pastors.

Teens at **Cofer's Chapel FWB Church, Nashville, TN**, checked up on their spiritual growth February 23-25 at their annual winter retreat. **Ken Riggs**, professor at Free Will Baptist Bible College, was keynote speaker and developed the theme "You are God's Yardstick." The youth also viewed a film "Blood on the Mountain," an action-packed drama illustrating Jesus' death. The entire three-day push was centered around the local church. No one had to leave town or travel long distances to inconvenient locations. **Eugene Waddell** pastors.

A year ago **Calvary Fellowship Free Will Baptist Church, Fenton, MO**, averaged 45 in attendance. Their Sunday morning worship service soared past 162 in January of this year. Pastor **Jerry Norris** said, "In spite of one of the worst Januarys in years, our attendance held up great."

Thurman Pate pastors **Faith FWB Church, Knoxville, TN**. Brother Pate had the experience of a lifetime in mid-January when, after 40 years, he returned to his hometown, Unicoi, TN, and conducted a revival in a new church. Retired minister, **Carl Osborne**, who leads the Unicoi flock invited Pate to preach. Six adults were saved.

On closing night, five inches of snow covered the mountain roads making travel impossible except by four-wheel drive vehicles. Pastor Osborne's son is sheriff of Unicoi county, so he brought his four-wheel drive vehicle and hauled the preachers to church. To their great surprise, 40 people were present, one of whom was a lost man who was saved that very evening.

Bill Jones, president of Hillsdale Free Will Baptist College, Moore, OK, was guest speaker at a three-day Bible Conference in **Locust Grove FWB Church, Locust Grove, OK**, February 1-3. **Charles Bigger** pastors.

Homer Young, former pastor of **Capitol Hill FWB Church, Oklahoma City, OK**, has started a Free Will Baptist mission in near-by Moore. Young reported 62 attending their first service, with an offering exceeding \$1250. The group is meeting temporarily on the campus of Hillsdale Free Will Baptist College. The mission sponsored a revival with **West Tulsa FWB Church Pastor Connie Cariker**, speaking January 21-26.

Vergel Maness pastors the only Free Will Baptist church in **Delaware**, but the **New Castle** congregation isn't sitting around feeling sorry for themselves. To the contrary, their activities resulted in 41 baptisms during 1978. They have already covenanted together for God to give them 50 in 1979. A January revival with Maryland Pastor **Lester Horton** moved them well along toward that goal.

Members of the **Fairmount Park FWB Church, Norfolk, VA**, voted to vacate their property on Brest Avenue and move to new facilities at Gateway Bible College, effective April 18. Beginning that date, the church will also change its name to **Gateway FWB Church**. Pastor **Dale Burden** said the group

expects to meet in the college gymnasium until the new church auditorium is completed.

Things are going to be a lot quieter at **First FWB Church, Joplin, MO**, now that the congregation has voted out \$4200 to purchase new carpet. The sanctuary now sports a fresh paint job, courtesy of that January 22 business meeting. **N. R. Smith** pastors.

The state of Arkansas, already leading in Master's Men chapters, welcomed another group into their fellowship. Fifteen men from **Faith FWB Church, Jonesboro, AR**, received their 1979 charter. Although the men of the church had been meeting regularly since the church was founded in 1976, this was their first effort to officially organize. **Paul Bean** was elected president. Faith Church is pastored by **Early White**.

After nine and one-half years as clerk-treasurer of the California State Association, **June Rolon** resigned. Mrs. Rolon was elected to the pivotal position in 1969. Along with duties of being clerk-treasurer, she was also charged with the responsibility of keeping the state office books, printing **The Voice** (California State paper) and routing all monies to designated and cooperative destinations. Appropriate formal recognition for June Rolon's services will be made during the June session of the California State Association meeting in Ceres.

Do you know anyone who lives in or near **Omaha, Nebraska**? **CONTACT** readers are urged to send names and addresses of relatives and friends in the Omaha area to home missionary **Jerry McClary**, c/o Home Missions Department, P.O. Box 1088, Nashville, TN, 37202. Send the names and pray. The Lord may allow Bro. McClary to win your brother, your uncle or some friend to the Lord.

The **Eastern Bible Institute** opened its spring semester February 6 and will conclude it April 24. The institute offers a total of nine courses in three **North Carolina** locations. Classes are currently being conducted at Tabernacle FWB Church, Kinston, NC; Grifton FWB Church, Grifton, NC; Parker's Chapel FWB Church, Greenville, NC. Nine instructors, including ministers and laymen, conduct courses ranging from Old Testament survey and personal evangelism to the Christian home and music fundamentals. The fall semester begins September 4. Classes are conducted on Tuesday evenings.

The **Wabash FWB Church, Wabash, IN**, dedicated an addition to their church which includes a 47' x 80' sanctuary with a seating capacity for 400. Cost for the addition exceeded \$100,000. The original building was constructed in 1956. Wabash Church is averaging 180 in Sunday school and recently had 300 attend worship services. **Roy Burkhart** pastors.

David Todd has begun a Free Will Baptist mission in **Harrison, AR**. The Todds have sold their home and plunged into the work of establishing a Free Will Baptist church in Harrison.

The congregation at **Second FWB Church, Fayetteville, AR**, decided it was time they gave themselves a present. They did. It turned out to be a new piano. **Lloyd Thomas** pastors.



*Thank You for
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COOPERATIVE PLAN OF SUPPORT January, 1979

RECEIPTS:

State	January 79 Co-op	Design.	January 78	Yr. to date
Alabama	\$ 475.96		\$ 568.20	\$ 475.96
Arizona			155.47	
Arkansas	1,471.36		1,354.67	1,471.36
California	662.50	1662.50	773.83	662.50
Florida	485.86	1469.20	16.86	485.86
Georgia	530.16	117.00	583.91	530.16
Ileland			101.00	
Illinois	1,747.19		1,522.11	1,747.19
Inde	266.78		182.70	266.78
Kansas			171.94	
Maryland	123.45		40.00	123.45
Michigan	1,048.44	1473.00		1,048.44
Mississippi	112.31		100.81	112.31
Minnesota			3,917.00	
North Carolina	288.74	178.00	274.15	288.74
Northwest Texas	123.45		26.82	123.45
Ohio	30.00		645.54	30.00
Oklahoma	5,945.09	15,945.09	6,067.04	5,945.09
Tennessee	438.87		1,099.91	438.87
Texas	60.00		325.17	60.00
Virginia	89.17		27.83	89.17
Virgin Islands	182.00		168.00	182.00
West Virginia	20.73		19.15	20.73
Interest			361.60	
Totals	\$ 14,292.11		\$ 17,315.35	\$ 14,292.11

DISBURSEMENTS:

Executive Office	\$ 7,381.64	\$11,209.64	\$ 6,467.61	\$ 7,381.64
Foreign Missions	2,728.68	12,586.37	3,822.97	2,728.68
Bible College	1,098.63	983.49	2,377.19	1,098.63
Home Missions	1,421.92	11,357.51	2,086.60	1,421.92
Church Training Sem.			1,148.04	
Redeemed Life	893.36	1788.36	561.26	893.36
Laymen's Board	498.85	1449.43	528.11	498.85
Commission on Theo.				
Logical Librarian	97.64	195.29	96.15	97.64
Other Ministries	178.35	1178.35		178.35
Totals	\$ 14,292.11		\$ 17,315.35	\$ 14,292.11



Woodbine FWB Church, Nashville, TN, will celebrate their 25th anniversary May 4, 5, and 6. The church was organized in 1954. **J. O. Brown** served as first pastor. The church has grown under the leadership of brothers **Brown, Paul Lee, John Edwards, Douglas Roberson, Richard Cordell**, and present pastor **Elro Driggers**. Four of the former pastors will return to conduct services. During the three-day festivities, a slide presentation depicting the history of the church is planned.

Watchnight services are relatively common in Free Will Baptist circles. There are some churches that have never conducted a Watchnight service. That was the case with **First FWB Church, Decatur, GA**, until this New Year's Eve. Men of the church delivered brief messages during the three and one-half hour marathon session. According to **Chuck Snow**, church news reporter, highlight of the evening was the long-awaited receiving of the offering for home missionary **Larry Nix, J. E. Blanton** pastors.

The **Georgia State Youth Conference** met February 23-24 at Albany. Speakers included **J. D. Norris**, Tallahassee, FL; **Larry Nix**, Atlanta; and **Melvin Worthington**, Albany. The meeting, conducted in **First FWB Church, Albany**, centered on the theme "Discipleship".

Cross Timbers FWB Church, Nashville, TN, honored **Dr. and Mrs. Laverne Miley**, medical missionaries to West Africa and **Dr. L. C. Johnson**, out-going President of Free Will Baptist Bible College, February 18 and 25, respectively. Ladies of the Cross Timbers Church sponsored a banquet with the Mileys as special guests. Both Miley and Johnson spoke at morning worship services. **Garnett Reid** pastors.

This marks the 20th anniversary year for missionary **Mack Owens** in the northeast. Brother Owens organized his first church in August of 1959 at Littleton, New Hampshire. He later worked in Nova Scotia, Canada, for four years, leaving two organized Free Will Baptist churches. **Randall Memorial FWB Church** in North Chelmsford, MA, was organized in 1976. **CONTACT** salutes Owens' faithfulness.

A gift of \$12,000 was presented to **Hillsdale Free Will Baptist College** by the **Arbuckle Association** Executive Board. The gift resulted from the sale of Madill church property, Madill, OK. Moderator **Delbert Akin** delivered the association-approved gift.

Youth of **First FWB Church, Kirksville, MO**, sponsored a rock-a-thon for missionary **Jim McClain** and his family. The Kirksville rockers raised \$400 according to Pastor **Gil Mertz**.

Young people at **First FWB Church, Lebanon, OH**, raised in excess of \$100 to purchase amplifiers. The youth's action was prompted because someone had stolen the church's amplifiers. **Oscar Baldwin** pastors.

For all of you Monday-morning-haters out there, take note. It was Monday when Pastor **George Lee of Victory FWB Church, Goldsboro, NC**, was seated in his study preparing his mid-week newsletter. A knock on the door produced a gentleman who said he had been

Light on Life's Questions . . .

By Wade T. Jernigan

QUESTION: How old should a child be before he is allowed to vote in a church business meeting?

ANSWER: Nothing is taught in the Bible concerning this. Some ministers designate an age limit for voting in church conference. Those seeing fit to draw the lines have used various ages for the cut-off. Most generally, the minimum is 12 to 16. This has to do with preference rather than with the Word of God.

A man's children will usually vote the convictions of the parents, thus very seldom causing any disturbance. Children denied voting rights until a certain age do not normally cause problems unless motivated by a parent or a self-seeking preacher.

Young Americans seem to be willing to wait until age 18 to vote in elections, however, they do look forward to such a time. Young church members can likewise be taught that it is something to look forward to by them.

In every case the voting rights and limits should be set by the majority of the members in regular conference.

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.

listening to Lee's radio broadcast for several years, although he attended another church. The visitor said, "I just wanted to meet you. You've had more to do with keeping me inspired and encouraged than anyone I know."

Trinity FWB Church, Bridgeton, MO, threw a Sweet 16 Party, January 21. **Roger Reeds**, director of Sunday School and Church Training Department, was guest speaker as the congregation celebrated Trinity Church's 16th birthday. **Russell Spurgeon** pastors.

Poteau River Valley Association in Oklahoma, in corporation with **First FWB Church, Poteau, OK**, sponsored a conference on

evangelism April 5, 6, and 7. Four speakers developed the conference theme, "Evangelism Through the Sunday School." Speakers included "Mr. Sunday School," **Leon Kilbreath**, Arkansas Pastor **Carl Cheshire**, Oklahoma Pastor **Connie Cariker** and **Hillsdale Free Will Baptist College** President **Bill Jones**. **Richard Gallant** pastors Poteau church.

Two Oklahoma city businesses teamed to carpet the lounge of Yandell Hall at Hillsdale FWB College, Moore, OK. At the encouragement of **E. E. Morris, The Olde Store** and **Dean's Carpet Outlet** of Oklahoma City provided the manpower and the materials for the new look. ▲



Risking Self in the Real World

PART VIII

By Leroy Forlines

Ethical concern goes beyond the question of right and wrong. It grows out of four basic values: holiness, love, wisdom and ideals. Only holiness deals with right or wrong. Love, wisdom and ideals give rise to ethical concerns that go beyond the question of right and wrong.

Our thinking must be rooted and grounded in principles and values. However, for these values and prin-

ciples to be more meaningful they must be illustrated with real life situations. It is at the point of dealing with real problems we involve ourselves in risk. However, not much is accomplished in life without entering risks.

So we will now move from the safe world of principles and values into the real world of application of principles and values.

Our first concern will be how we apply the values of love and wisdom. How would these values apply to a situation where you may think a certain thing is all right, but many sincere Christians think it is wrong?

Let me give a specific example. Many Christians believe it is wrong to play cards with regular playing cards. Perhaps the main reason for this has been the fact cards are so frequently associated with gambling. There are other Christians who see nothing wrong with card playing so long as it does not lead to gambling.

I was reared with the conviction it was wrong to play cards with regular playing cards. Though I could never bring myself to play with these cards because of the feeling instilled when I was young and for other reasons I will give, after careful analysis I have concluded that I cannot prove it would be a sin to play. This is not the same as saying I cannot give good reasons for not playing with the regular playing cards.

Among Free Will Baptists, there are a large number of people who do not think Christians should play with the type cards to which I am referring. Many parents teach their children to refrain from playing with cards. What would wisdom say a Christian should do if he sees nothing wrong with card playing?

If we work under the assumption we are not dealing with a matter of right and wrong, wisdom would weigh the situation. If there was no significant concern on anybody's part, a person would go ahead and do what he thinks is acceptable. There may be a few localities among Free Will Baptists where there is no significant concern over the cards issue.

However, there is a widespread concern. Since it is widespread, it could seriously hurt a person's testimony if he were to disregard this concern and play anyway. If our purpose and deep desire is to have a good testimony and Christian influence, it would be unwise to disregard this concern and play anyway (See Matthew 5:16).



Let us now apply love to the same situation. Love makes a person sensitive to things that concern others. Love makes us especially sensitive that our actions not be a stumbling block causing others to sin (See Romans 14:13-21 and I Corinthians 8:8-13).

If we only concern ourselves with the subject of right and wrong, for those who say card playing is not wrong, then the light would be green to go ahead and play. But when we include other concerns such as love and wisdom, the light is not green simply because we do not think a matter is wrong.

We do have a reason to encourage people not to play with the regular playing cards even though we may admit it is not a sin to play. However, we must use a different approach than condemning it as sin. If people are sensitive about moral concerns of others and are concerned about their influence upon other people, they will gladly give up card playing if they can see good reasons for it even though they may not see anything wrong with it.

Some may feel it would be a sin not to take the wisest path of action. However, we observe in I Corinthians 7:36-38 that Paul describes a situation in which he sets forth one path of action as wiser, but says the other path of action is not sin.

We must go far beyond concerns of right and wrong to concerns about love and wisdom. Those who are sensitive will be able to live in such a way that the things they do will not damage their testimony.

Some may say, "Would it not be well to start an educational program to convince people there is nothing wrong with playing cards? Then, there would be no problem in playing with the regular playing cards." I hardly think so.

There are many other things people can engage in for pastime. Such an effort would be time consuming and run into complicated problems. It would be very difficult to promote card playing without

weakening the concern of many for standing where righteousness is at stake.

(If I have not made myself clear, I am not referring in this article to playing card games like "Old Maid" and "Authors," but the regular playing cards with kings, queens, aces, etc.)

Paul placed a high value on peace and harmony within the church (See Romans 14:19). The way part of this

peace was to be accomplished was that some would gladly give up some things though they had no conviction against them (See Romans 14:21 and I Corinthians 10:23).

This sensitivity for concern for the feelings and needs of others contributes toward a unity of practice even where Christians do not have the same convictions about some things. ▲

"Approved... unto God... and of men"

(2 Timothy 2:15,
Romans 14:18)



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As a woman who has been liberated, I wish to make a few observations and direct some remarks to women who feel they are "slaves" to their men.

First, I consider being a woman a special privilege. God did not make me equal to men, but uniquely different. I wouldn't have it any other way. I am different physically and emotionally, and to consider myself in competition with men is absurd. My role as wife and mother is complementary to that of my husband, and his role as husband and father is likewise complementary. Together we are one.

Never have I felt I was any man's slave. My suggestion to women who are apologetic and defensive about being women and associate their role with slavery is that they search and understand from God's Word what a wonderful relationship they can have with God and their husbands.

ERA will result in a further breakdown of the American home and greater confusion of woman's role in society. The ERA movement is propagated by a noisy, troublesome minority with a perverted concept of womanhood. History will record that the frightening rise in crime, suicides, alcoholism, abortion and immorality in America had its origin in the breakdown of the family.

Ladies, let's be happy that God's plan for us is to be basically homemakers. Employment and activities outside the home should never take precedence over this basic principle.

As for equal employment opportunities, it is not for us to compete with men. Some jobs a woman should not take. Some jobs make physical and emotional demands too taxing on women. Other jobs compromise femininity.

By the same token there are some jobs a man should not take. Let's face it fellows, some jobs a woman can do better. When a woman finds herself in a position of having to work a public job, she can and should consider these factors. She should always conduct herself



THE OTHER SIDE OF ERA

discreetly and insist she be treated like a lady.

The fact that my husband can do some things better than I does not cause me to feel inferior. I am glad for his strength in these areas. Then he does not feel inferior because in many things I can definitely do a superior job.

Really ladies! Let's face it. It is not natural for a woman to feel like a slave to her husband. My husband has never berated me or made me jump at his command. In fact, he has caused me to be proud I am a woman. He encourages me to be independent. I know how to handle business affairs, borrow money and

generally function in society.

When my husband comes in from the office after a particularly difficult day, I want him to know that if no one else cares about his problems, I care. I like to be available to listen, and believe me, he likes that. I know I am the key person in making our house a home . . . a bit of heaven on earth. And I really want to do that.

When our five children and friends descend on our place after school, if I am not in sight their first question is "Where's Mother?" That tells me I am important. I sign their school papers, brag on their achievements and step into our teen girls' room because usually they have some "girl-talk" and secrets they want to share.

I am where my family needs me most. I have found real purpose in life. The least of my desires is to find a purpose for life in ERA. If this is being a slave, then I love it!

God created me a special human being, a woman. I have no reason to prove my equality with men. In fact, I wonder if perhaps they do not have quite a task proving their equality with us liberated women.

The basic issue is whether I will accept God's plan for my life and fill the role God intended. Oh, I can already hear ERA advocates beat their drums. I am married to a man who fills a fundamentalist pulpit. The message he proclaims from that pulpit has done more for women than all the marches and caucuses of all history combined.

To him I am the most important person in the world. Number 1! I am a liberated woman. Liberated in the sense that I do not apologize for my womanhood. Liberated from the frustration of proving my self-worth.

God knows, I know and my family knows, life is too wonderful, too thrilling, too joyful with those I love to waste it running about the country in a vain attempt to prove I am as good as a man. I have already proved that many times over. I love being . . .

A Liberated Woman,
Mrs. Donna Pittman

ABOUT THE WRITER: Donna Pittman is a member of Grifton Free Will Baptist Church, Grifton, North Carolina, where her husband, James, pastors. ▲



NEWS OF THE RELIGIOUS COMMUNITY

WRC TO AID SOUTHEAST ASIA REFUGEES

WHEATON, IL (EP)—In response to the buildup of a quarter of a million refugees in Southeast Asia, World Relief Corporation has launched a massive refugee resettlement operation in cooperation with WRC's parent organization, the National Association of Evangelicals.

"We cannot sit idle while hundreds of thousands of people fleeing oppression turn to us for help," declared WRC Executive Director Jerry Ballard in making the announcement from WRC's international coordination center.

WRC is contracting with the State Department to process refugees from Southeast Asia in the United States. Sponsoring churches, families, businesses or individuals are being sought who qualify to sponsor resettlement of refugee families from Vietnam, Cambodia and Laos. Forty sponsors a month will be needed to handle the volume of refugees for whom World Relief is accepting responsibility.

JONES' WILL: FUNDS TO U.S. COMMUNISTS IF NONE OF HIS FAMILY SURVIVED

SAN FRANCISCO (EP)—The Rev. Jim Jones, leader of the People's Temple, directed in his will that his financial assets go to the Communist Party United States of America if none of his family survived him, according to a report in the San Francisco Examiner.

It quoted Charles Garry, an attorney for the late cult leader, as saying that Marceline Jones had given him her husband's will here shortly after they were written, in 1977. Mr. Jones and his wife both died in the mass murder-suicide tragedy in Guyana last November.

According to Mr. Garry, the wills "don't mean anything" because they were neither notarized nor witnessed. He said Mr. Jones' assets will go to his surviving children: Stephan Jones, a natural son, and Jim Jones, Jr., and Tim Jones, adopted sons.

Mr. Jones' will said, "I have intentionally omitted to make any provision for my daughters Suzanne and Agnes." Suzanne had defected from the People's Temple, but Agnes was among those who died in Guyana.

VIET 'BOAT PEOPLE' VICTIMS OF RACISM, MOONEYHAM SAYS

LONDON (EP)—Racism is behind the failure of Western nations to solve "the tragedy of the Vietnamese boat people," according to Dr. Stanley Mooneyham, president of World Vision International.

On a visit here, he said, "Can you imagine us standing by and doing so little and in such a piecemeal way if nearly 250,000 white Europeans were involved? The difference is that these victims have slant eyes and a colored skin."

World Vision International is a Christian humanitarian agency which has helped millions of needy people since it began 28 years ago. It supports 160,000 children who are sponsored by concerned individuals, family groups and churches in Western countries.

Early last year, Dr. Mooneyham went to a number of Western capitals pleading for massive intervention for the "boat people," who are refugees from Communist-run Vietnam. He met indifference and sometimes hostility, the agency says. He said, "The appalling plight of these people in their small, leaky boats is the major humanitarian problem facing the world today. It's a straight moral issue. Yet it seems our main solution for them is to let them go to the bottom of the China sea."

ARMSTRONG CHURCH SEEKING REINCORPORATION IN ARIZONA

PASADENA, CA (EP)—Herbert W. Armstrong's Worldwide Church of God has filed papers with the Arizona Corporations Commission to reincorporate in Tucson under the name "Philadelphia Church of God," according to the Los Angeles Times.

A report by writer Michael Seiler (January 24) says that confirmation of the incorporation move came from Nicki Chayet, an attorney who serves as administrative assistant in the Tucson offices of the state agency. Stanley Rader, top aide to Mr. Armstrong, had earlier announced that the Church would move from its California headquarters "to seek a safe haven" from court proceedings.

Meanwhile, members of the Church staged a sit-in at its offices at Ambassador College in Pasadena to demonstrate their support for Mr. Armstrong. Martin Anderson, a tree-trimmer from LaVerne, California, said, "We follow Armstrong because he follows the word of God. But if he went off the deep end, we wouldn't follow him blindly off a cliff."

Kathryn Johnson, director of a private school and a former Presbyterian, was asked by a reporter why she and other members of the Worldwide Church feel money is so important to make an impression in view of Christ's poverty. She replied, "Christ was a very wealthy person, didn't you know that? He was a carpenter and owned several homes." ▲

By Dr. L. C. Johnson, President Free Will Baptist Bible College

After two years as president, I returned to the pastorate for three years. As in any new movement where definite objectives have not been established and agreed upon, misunderstandings developed.

Everyone intensely interested in the new movement was wanting to do the best for its success. We were groping our way and some of our ideas differed.

Since I had committed myself to a pastoral ministry, it was easy for me to make the decision to return to the pastorate. During those three years, situations developed at the college that led to another change in the administration.

It was also during those three years in the pastorate I found myself unable to free myself from the conviction that this work must have been in God's plan for my life. I was invited back to the college as president in 1947, and have remained.

HOW TO GROW A FACULTY

About this time it became clear to me and the Governing Board that the institution should pursue the Bible college route instead of the more limited Bible institute program. This meant finding balance between biblical and liberal arts studies to give students a proper world view as well as training in biblical studies that would prepare them to proclaim God's Word. This balance between liberal arts education and biblical studies has been maintained.

Over My Shoulder

PART IV

Laying A Firm Foundation

Finding competent, qualified teachers who understood and shared our objectives continued to be a major problem. To keep the goodwill and confidence of our constituency with all our diversities was a balancing act that only God could enable us to perform.

When I use the term "balancing act," I would not suggest for a moment that we compromised convictions or the truths of God's Word as we saw them. The one essential to keep the confidence of our people in spite of diversities, was to so honestly conduct the affairs of the school that they believed in our integrity, whether or not they agreed with all of our teaching or our methods.

The school was growing; our denomination was growing. A close eye had to be kept on the needs of our denomination in order that the institution could respond to those needs with new programs of study and a broader educational base.

It seems to me that two things were absolutely necessary for us to be aware of. First, we had to be certain our successes did not inflate our ambition and lead us into radical, over-extended programs that would be too heavy for our constituency to assume. The other watchful need was not to become discouraged with the sometimes slow response of our constituency.

From the very beginning, we started working toward building a competent faculty and administration composed of our own Free Will Baptist people. This meant encouraging young students who had potential for becoming good teachers to qualify themselves so they could be brought back into the institution as professors and administrators.

Naturally, this meant many years with a young inexperienced faculty. To offset the lack of experience, there was a high degree of dedication and a willingness for hard work that has characterized our faculty.

WHEN TWO YEARS WASN'T ENOUGH

In 1950, Free Will Baptist Bible College became a four-year institution. In the spring of 1951, the first degree to be granted from a Free Will Baptist institution since the 1910 merger was awarded.

Prior to formally announcing a four-year program, we had been building a base leading towards it. This four-year program necessitated a continuing strengthening of our faculty, library and other physical needs. All of this not only took more money, but also took much time.

God seemed to give us the patience to wait for these developments to mature. As a result, I feel

that today Free Will Baptist Bible College has a sound, competent, experienced administration and faculty. Perhaps if I had to rate my pleasures, I would rate this as number one.

New programs of study have been added as the need within the denomination demanded. I believe we have been able to keep in step with the growing needs of our churches and the college has responded to them.

We have sought to avoid coming out with grandiose plans that would put us far out in front of the needs and desires of our churches. As a result, we have operated cautiously and conservatively both financially and academically.

I believe a solid base has been built for whatever future demands are made upon the institution. It is committed to the plenary, inerrant, inspired Word of God without question. Its standards of conduct not only adhere to the letter of the teachings of the Word of God, but to the spirit of its teachings as best we understand them.

No one can be certain of the changing needs that may arise within our denomination. Therefore, the goal I personally have for the institution is that it stay ready to respond to whatever needs may develop.

I believe student enrollment must always be geared to the dedication and consecration of young people within our churches who may desire this type education. Should there be a revival among the young people of our churches, the enrollment of Free Will Baptist Bible College will grow commensurately. Should worldliness seep in and destroy a spirit of separated Christian living within our churches, the institution may not grow and could even diminish somewhat.

I believe it would be wrong to set goals for growth that were not tied to these basics. Should we arbitrarily set goals for growth, there would be filtered into our student body such people as would destroy the spirit and purpose of the institution.

There is adequate room for growth and development within the framework of Bible college education. ▲

CONTACT

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Free Will Baptist Bible College's 1979 PASTORS' CONFERENCE

**May 21-24, 1979**

Free Will Baptist Bible College specializes in training preachers. So when the college conducts a Pastors' conference, you know it will be a good one! Scan the program below and you will see what we mean.

PROGRAM

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
7:00		Breakfast	Breakfast	Breakfast
7:45-		BIBLE STUDY	BIBLE STUDY	BIBLE STUDY
8:35		Rev. Ralph Hampton	Rev. Ralph Hampton	Rev. Ralph Hampton
8:40-		CHURCH REVIVALS	CHURCH FINANCES	MESSAGE
9:30		Rev. Eugene Waddell	Rev. Eugene Waddell	Dr. Monroe Parker
9:35		CHAPEL	CHAPEL	CHAPEL
10:15		Break	Break	Break
10:40-		THE PASTORAL OFFICE-I	THE PASTORAL OFFICE-II	PLANNING A MUSIC MINISTRY
11:25		Rev. Gene Parish	Rev. Gene Parish	Rev. Vernon Whaley
11:30-		EVALUATING GOSPEL MUSIC-I	EVALUATING GOSPEL MUSIC-II	MESSAGE
12:30		Rev. Vernon Whaley	Rev. Vernon Whaley	Dr. Monroe Parker
12:35		Lunch	Lunch	Lunch
1:40-		N.T. PASTORAL AUTHORITY	N.T. PASTORAL AUTHORITY	
2:30		I—Rev. Leroy Forlines	II—Rev. Leroy Forlines	
2:35-		THE PASTOR AND PRAYER	THE PASTOR & VISITATION	
3:25		Rev. Gene Parish	Rev. Gene Parish	
3:30	Men Swim	Men Swim	Men Swim	
4:30	Women Swim	Women Swim	Women Swim	
5:30	Supper	Supper	Supper	
7:30	MESSAGE Dr. L. C. Johnson	MESSAGE Dr. Charles Thigpen	MESSAGE Dr. Monroe Parker	

PERSONALITIES

REV. LEROY FORLINES, Bible-Theology Dept., FWBBC
 REV. RALPH HAMPTON, Christian Ministries Dept., FWBBC
 DR. L. C. JOHNSON, president, chancellor-elect, FWBBC
 REV. GENE PARISH, pastor, Bethel FWB Church, Hampton, Va.
 DR. MONROE PARKER, evangelist, Decatur, Ala.
 DR. CHARLES A. THIGPEN, dean, president-elect, FWBBC
 REV. EUGENE WADDELL, pastor, Cofer's Chapel FWB Church, Nashville, Tenn.
 REV. VERNON WHALEY, Music Dept., FWBBC

ACCOMMODATIONS

Conference guests will be housed in the College's dormitories and meals will be served in the Dining Hall. Facilities will be available for married couples, but registrants should indicate if both husband and wife will be attending.

COST

No registration fee will be charged. Conference expenses will be underwritten by offerings. Meals (9) and housing (3 nights) will be available for \$25 per conference guest.

To register, write:

Free Will Baptist Bible College

P.O. Box 50117

Nashville, Tennessee 37205