



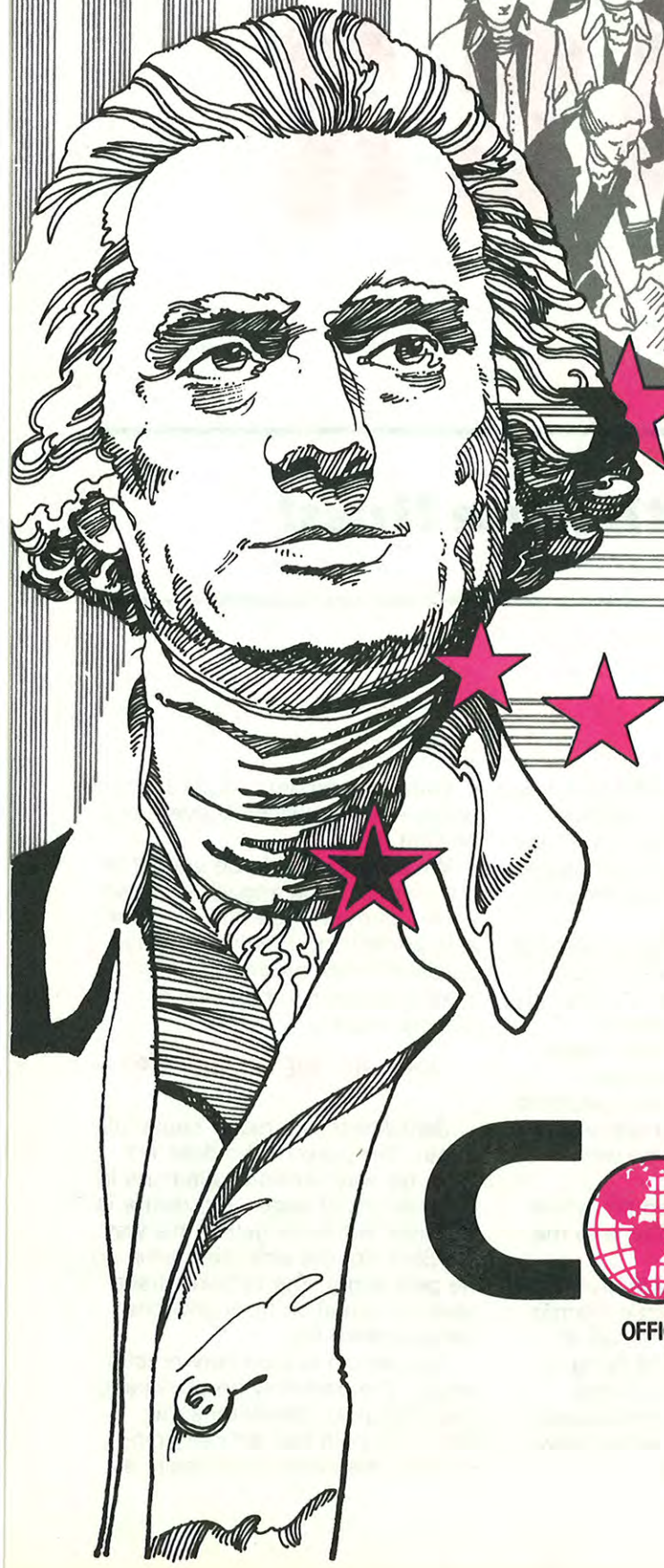
IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America.



When in the course of human events, it becomes necessary for mankind to declare their mutual consent to be united into one Nation, a solemn and sacred obligation is imposed upon them that they should declare the causes which impel them to the separation. We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Ourselves, under the influence of these sacred and unalienable Principles, have asserted the right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Ourselves, under the influence of these sacred and unalienable Principles, have asserted the right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

Mr. Jefferson



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CONTACT

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

JULY, 1979

ANGER

The emotion with nine lives!

By Harold Critcher

My wife and children stayed in the car while I hurriedly picked up an item or two in the grocery store. As soon as I returned to the car, they gave me the disgusting details of a teenager snatching a lady's purse in the parking lot.

Immediately, anger sizzled inside me. I sped from the parking lot in the direction of the thief. I couldn't get to that rascal fast enough. Was I angry? You'd better believe I was!

I had a legitimate reason for being angry. An innocent lady was taking groceries to her car, and a bully had taken advantage of her.

On the other hand, I flared at my wife several weeks ago because . . . now, I can't remember the reason. I think it concerned not paying a bill when she thought it should have been paid.

I raised my voice plenty, verbally attacking her on our way to take care of family business. And for almost 10 minutes we played emotional ping-pong in an "overheated" car. Each time one blasted the other, tension mounted. And when we returned home, we both felt rotten about the whole senseless argument.

So, since she started the whole bit, I waited until she came to me with, "I'm sorry."

Was I angry? Plenty angry! But I should have set the sizzle thermostat on my emotions instead of spewing fury. Instead of flying off the handle with harsh, cutting words, I should have tried to see the situation from my wife's viewpoint—not just my own.

Every person gets angry at some point—and occasionally over insignificant things.

What causes us to be angry? Is it ever right to be angry? Am I bad when I'm mad? How should I deal with anger? Can it serve a useful purpose? What are the harmful effects of getting angry—and staying angry?

WHY DO WE FLARE UP?

Selfishness is a major cause of anger. The person who does not have his way shows displeasure in expressions of anger. His desire is blocked. Someone gets in his way. He does not get what he wants, so he gets angry. The selfish person sees the situation from only one perspective—*his*.

The person in *pain* may react in anger. The pain may be physical or psychological. Sometimes the person in pain has difficulty pinpointing the cause of his pain, so

he resorts to displaced hostility. Displaced discharge of tension is not a healthy way to deal with tension. A husband angry with his boss for being corrected on the job gets home and vents his anger on his wife or children.

Someone sets a goal for himself or his family. Maybe he plans to get out of debt. But something *blocks* his reaching this goal—like sickness. This obstacle preventing his financial freedom lights an emotional fuse inside him, and he reacts in anger.

Or a person may react in anger because he has been *mistreated*. He has been slighted, insulted or rejected. And because he is being mistreated (by mate, employer or someone in the church), he may react overtly, talk about the person or withdraw and sulk.

Mounting *pressures* cause some people to explode in anger. Often those who are not well-disciplined blame others when they succumb to an avalanche of pressures. This misdirected anger not only harms the angry person, but effects the innocent.

Seeing someone mistreated produces anger. A child being abused. An elderly person neglected. Minorities misunderstood. Any injustice to the innocent can produce anger. We seethe when someone is manipulated or intimidated.

If we think of protecting ourselves by exploding in anger, we have a selfish motive. Usually, when we do this we are reacting in pride. Anger must be expressed for the good of someone else—not our own welfare.

We express anger at the *harm* being done to someone—and must not attack the person. In these situations, we must promptly take positive, constructive action to correct the injustice.

BIBLICAL EXAMPLES OF ANGER

Moses enjoyed a mountain-top experience (literally and spiritually). He basked in the presence of God. God gave him the Ten Commandments and other laws for His people. After this awesome experience, Moses returned to his people in the valley and saw them

breaking the very first commandment. Such revelings were deplorable in his sight. Exceedingly angry, Moses "cast the tables out of his hands and broke them" (Exodus 32:19). He failed to keep his righteous anger under control.

We must remember to express righteous anger in ways that please and honor God—not in ways that indulge self. Problems multiply and intensify when we allow anger uncontrolled expression.

Near the end of their wilderness wandering, the griping, complaining Jews bitterly attacked Moses for their predicament. The massive outpouring of complaints by these ungrateful Israelites—all heaped on their leader—drove Moses to distraction. Mounting pressures were more than Moses wanted to put up with.

He reacted in anger. God told him to *speak* to the rock when the disgruntled Jews needed water. God wanted to supply water on His terms. But Moses vented his own rage because of the crushing pressures and chose his own way of getting water from the rock. He *smote* the rock twice. Moses' uncontrolled anger cost him the joy of leading his people into the Promised Land.

King Saul's jealousy and envy resulted in anger. Instead of dealing with these problems, Saul let them mount until they exploded. He tried desperately to murder David. Anger often takes the form of destructive expressions when not controlled.

The life of King Saul shows a man controlled by his emotions. He even turned in anger upon his own son, Jonathan (See I Samuel 20:31, 33). Saul was angry because of Jonathan's friendship with David. Saul's fierce wrath hurled a spear at his own son. Jonathan left the table seething. Jonathan's reaction to his father's anger was a healthy one.

Self-control often dictates that we leave an angry person. Just get away from him. In fact, the scriptures teach us to avoid people given to anger (See Proverbs 22:24, 25).



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ANGER (From page 3)

It was the Sabbath when Jesus healed a man with a withered hand. Some protesters criticized healing the man. Jesus "looked round on them with anger, being grieved for the hardness of their hearts" (Mark 3:5).

In Matthew 23 Jesus expressed anger with the scribes and Pharisees whom He described as hypocrites. Jesus' anger aroused because the Pharisees' religion was external, not internal. It was for men, not God. Jesus exposed their hypocrisy and showed that mere religion never makes a person holy.

Greedy merchants angered Jesus by using the Temple as a means of selfish exploitation (See John 2).

EXPRESSING ANGER

All anger is not sinful. Anger must be expressed in ways consistent with scripture and used for purposes God has designed.

Our most common way of expressing anger is to *blow up* and release bitterness toward someone. We may yell, beat on a pillow or speak harshly to someone.

Anger is a powerful motivating force that drives one to destroy something. When we give vent to anger we are actually trying to destroy someone. But when we hurt others, we are not solving the problem of bitterness at all.

The person who explodes in anger has an abundance of energy. He has enough energy to do physical harm. The angry person may damage someone's reputation. The angry person wants to get even with the one who thwarted his plans or opposed his suggestions. Often, an angry person is offensive in speech as well as conduct.

Once a person gets angry his body experiences noticeable changes. The reason he has extra energy during moments of anger is because sugar pours into the system. Blood pressure increases and the heart beats faster. Blood

circulates rapidly and clots easier during moments of anger.

Muscles tense. Tension builds in the stomach so that nothing leaves the stomach. Haven't you at some time experienced severe abdominal pains as a result of a spastic digestive tract?

Increased blood pressure often results in strokes. Persons have had fatal coronary attacks as a result of anger-producing tension on heart arteries.

Explosive anger does indeed have adverse affects on one's body—strokes, heart attacks, ulcers, high blood pressure, hypertension, mucuous colitis, headaches, constipation, diarrhea and asthma (plus other respiratory disorders).

But not all angry persons blow up and release their anger in destructive ways—destructive both to the object of their anger and their own emotional and physical well-being.

Some must *hold their anger in*. They clam up and do a slow burn.

become resentful, bitter, sour, you may be repressing feelings of anger.

If you find yourself getting angry often, and insignificant things provoke you to anger, better take a long look at yourself—and get to the root problem. Bring your angry feelings out into the open and deal with them. Don't let them lie smoldering beneath a facade of syrupy smiles.

Do you find yourself angry at the same things over and over? It could be because of your own imperfections. The things that arouse our anger in others are usually those imperfections in our own lives that we detest. Whatever weakness or fault we dislike in others is often the same weakness or fault or sin we are struggling to get rid of in our own lives.

LEARN TO CONTROL ANGER

Because of the enabling power of the Holy Spirit we can learn to control anger. We can, in His

ANGER

They hold anger inside and let it simmer on their back emotional burner while they grow increasingly bitter and resentful. Holding anger in is as sinful as exploding in anger.

Holding anger in leads to depression. It can produce personality rigidity and coldness. Repressed anger breeds irritability. Letting anger sizzle inside the emotional furnace can lead to anxiety, irritableness and critical attitudes.

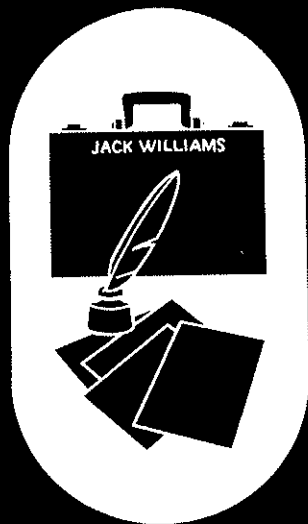
Are you constantly critical of others? Always judging others? Insisting that others embrace your personal preferences? If you have

power, hold back expressions of anger. Admit you are angry. Don't deny it. Confess your emotional reaction as anger. Don't try to dilute it. Say, "I'm angry." Learn to release emotional feelings in acceptable ways. This requires self-control. Stay rational so you can determine your reason for being angry. Refuse to respond in anger to the person attacking you.

Ephesians 4:29 and preceding verses to believers really concern the correct way to deal with anger. God forbids letting unwholesome

(continued on page 6)

Briefcase



The Pale Pulpit

America needs to hear some facts that can only come from the pulpit.

The Republican National Party dares not tell Americans what needs to be said, or they'd lose the next election for sure. The media can print or broadcast but so much before subscriptions plummet and sponsors balk. Walter Cronkite and his crack world news team don't have and don't know where to get our answers.

What America must hear can originate from no source other than her pulpits. Prophets of God have more to do with lower crime rate and stronger economy than police departments or bureaucratic legislation.

Policemen may frighten crooks into walking straight for a while, but only preachers can change crooks into trusted brothers. The best that politicians can do for criminals is legalize their crime, but the message from the pulpit can condemn criminals and then set them freer than they've ever been before.

We need not huff and bluster at Caesar for all national ills. The pulpit sweeps cleaner and closer than any civil agency. A fellow may evade tax auditors for years, but when the

pulpit dispenses truth in a community, there's no place to hide.

Let's not kid ourselves. Politicians and police are limited to dealing with society's symptoms. They don't understand the problem. Only the pulpit gets to the bottom line, the sin if you please, in society's fabric. Pity the people when pulpits opt for symptom-slapping over dispensing truth.

If society is unaware of its sin, why wag a finger at the governor or mayor? There's but one group of men delegated to call this nation to repentance and denounce her evils. Society reflects the relative strength or weakness of the pulpits.

Most pulpits—Free Will Baptist included—are busy swatting flies while lions prowl our communities in a reign of terror.

American politicians are elected by the people to represent the people. Our preachers are called by God to represent Him. Neither group seems overly concerned with the accountability of their offices.

The preacher who doesn't have anything from God for this

generation ought to do us all a favor and dismount his pulpit before finishing this editorial.

Those preachers who do have a message ought to speak it with all the grace and clarity and holy commitment they can muster.

There is much wrong in our nation, and most of it stems from timid pulpits.

If the preacher really has nothing from God, he cannot outline his talk well enough to be worthy of any pulpit. The pulpit is holy ground. God help the man who forgets it.

Leave the pretty lines to editors with more time than calling, the philosophizing to some classroom.

Preachers, give us five years with men in our pulpits who will know nothing but Jesus and His cross, and we'll give you a holy church and a healed nation.

Pale pulpits cast no shadow. We plead for men of the BOOK. Nothing less will suffice. ▲

ANGER (From page 4)

talk come from our mouths, but only those words that help build up fellow believers.

If you are prone to get angry often, ask, "What is God after in me?" Usually we think something is wrong with the other person (husband or wife or boss). What opportunity is God giving me in this conflict? God knows just what we need, and He often afflicts us with people according to our particular needs.

Be sure you are angry about something real. We have a tendency to get angry about things that are not root issues or root problems. We are hurt or embarrassed by something our mate said or did and the hurt festers. Eventually it develops into anger.

Anger is almost always a secondary emotion, not the primary emotion. Anger is secondary to hurt or frustration or rejection. When we get angry we need to back up, see what the primary emotion is and deal with the real issue—not the last thing that sparked it.

Don't get defensive. This is difficult to not do, but it can and must be controlled. Ask God's help in this area. He helps with our weaknesses (See Romans 8:26). The Spirit gets on the other side of problems and helps us with them. We must depend upon His enabling power.

Usually, when we get angry with someone we are trying to have our own way or impose our views on the individual and get him to change and see where he is wrong. Talk in terms of your perspective, not absolute fact.

"I may be wrong, but this is the way I understand it." "It came to me this way . . . Help me to see it from your perspective." "I want to see what you are saying." Say this to the one you are angry with, and it will help you to be less defensive.

Stay rational so you won't say things you'll be sorry for later. You may seriously injure your mate, your child or some other fellow believer by your remarks. Don't build barriers. Build bridges, so you can

stay in harmony with each other.

Work toward a solution. Always strive toward reconciliation. You are not out to establish your own rightness or convert the other person to your position. Work toward a compromise—the good kind of compromise—that will "lay down my own rightness for the sake of the relationship with a member of my family or some other member of the body of Christ." The person you are angry with is really more important to you than establishing your own rightness in a situation.

Usually, there is rightness and wrongness on both sides. So, don't commit yourself to "winning the argument." Work toward reconciliation. Learn to say, "I may have been wrong." "I thought you said . . ." "I thought I was right, but I really don't want to hurt you."

Lights on a car dashboard indicate problems. You can take a hammer and smash the red light, or you can get out of the car and look under the hood to see what is wrong with the motor. If you plan to deal with anger, look in the heart. Something precipitated that explosion. But we have to identify the problem. It's in the heart. Confess it as sin when anger is not in line with scripture. We must always get to the real distorter of anger—the old sin nature.

CONCLUSION

When anger is aimed at sin, it's justifiable anger. Jesus was justified in expressing anger toward hypocrites and those who opposed God's standard of holy living. When you get angry, don't sin in your anger.

Anger must not linger past sunset. "Be ye angry, and sin not; let not the sun go down upon your wrath." "For the wrath of man worketh not the righteousness of God" (James 1:20).

Don't go to bed angry. Confess the sin of anger to God before going to sleep. The devil has a field day in the heart smoldering with anger. Anger opens the door to a host of other sins.

"Put off wrath," Paul says (Ephesians 4:31). When people

don't have their way, they explode in a hurry. Their anger is much more intense than the situation really demands.

Anger can be used in healthy ways when controlled, but it will only be controlled when it's under the control of one's mind. God knew we'd have serious problems controlling anger. This must be one reason the scriptures refer to the "mind," "think" and "thought" at least 300 times.

We are what we feed our minds. And what we feed our minds lodges in our hearts. Whatever the heart is overflowing with comes out of the mouth. Daily intake of scripture is a must for the believer who wants to exercise reason during moments of frustration. Constant discipline of the mind is imperative so that when one's emotions are aroused he reacts with the mind of Christ.

Jesus was insulted, but He did not retaliate with an insult. He did not speak on His own initiative. Instead, He spoke the things His Father told Him to speak (See John 12:49).

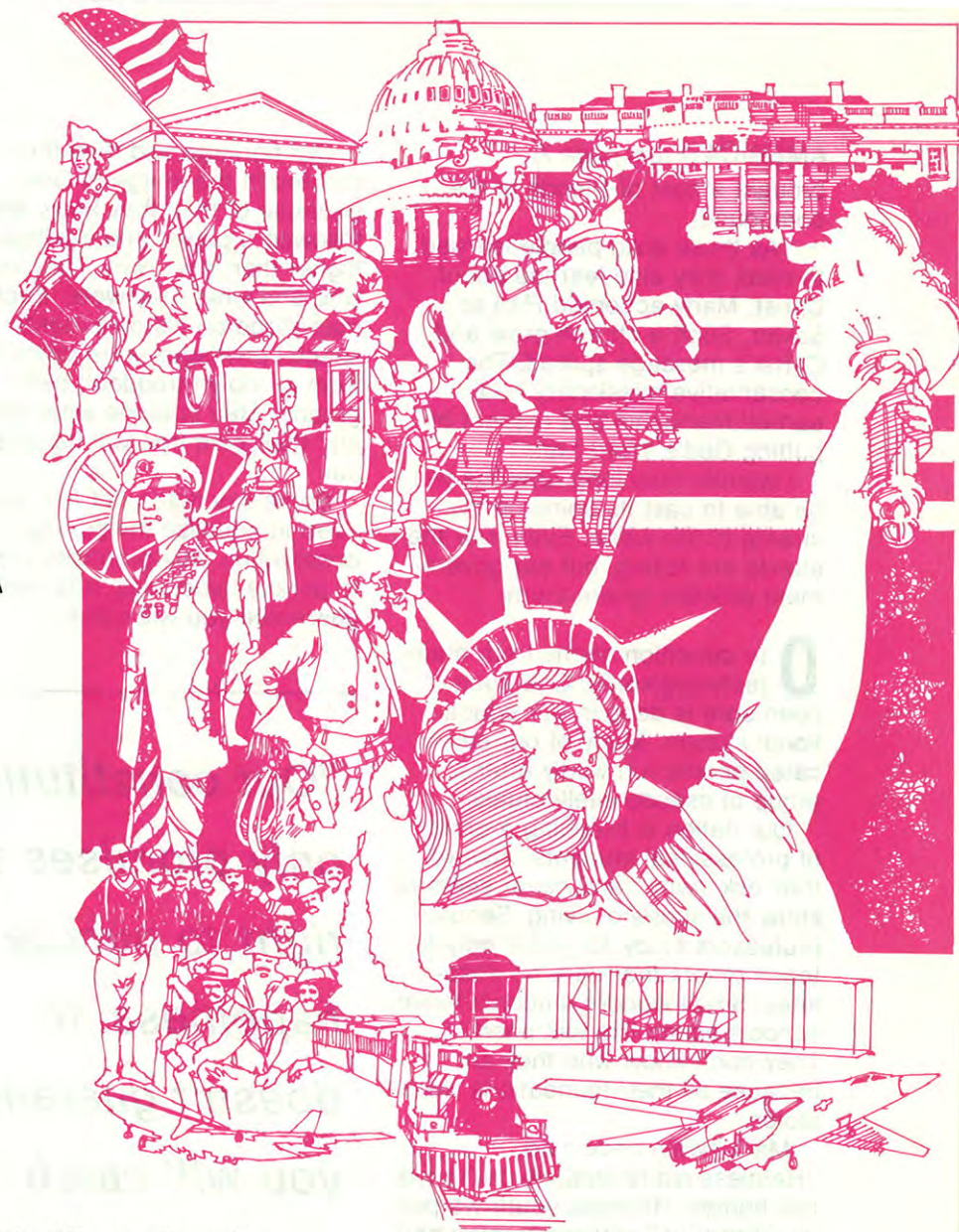
Out of times of bitter conflict, healing should take place. Every conflict we have gives us opportunity to embrace the cross and do a little more dying . . . opportunity to grow . . . to exercise self-discipline . . . to exercise ourselves in covenant love . . . and love unconditionally even when we feel angry . . . opportunity to gain new insights into ourselves and the one we are in conflict with . . . opportunity to learn the other person's strengths and weaknesses, fears, blind spots, insecurities, doubts, sensitivities . . . and his perspectives.

So, it's not always bad to get mad. Christians should always be indignant against sin, but without sin.

Anger is one letter short of **danger**. So we must learn to rely on God's enablement in controlling frustrations.

ABOUT THE WRITER: Harold Critcher is director of finance for the Department of Foreign Missions. ▲

Is America Really Great?



By Larry Cusick

History has always impressed me with its vast accumulation of human exploits. The one thing that amazes me most is that we as a human race never accept the past as a building tool for the future.

Each new generation seems to take its hard knocks before it ever looks at the wisest answers. Our nation at times has shown child-like behavior. Each generation echoes its defiance of the simplistic past.

Even in biblical history we observe defiance of God's might by Israel. Israel often forgot God, then suffered deterioration because of her own doing.

Today America suffers from some of the problems of past

humanity. We are the only government or nation in the world who tries to buy friends. We have not yet learned that nations build friendship on respect or strength, not dollars.

Some day our money will run out and so will our friends. There is a similarity here to the prodigal son found in Luke 15. Hopefully we will also come to our senses and return to our Father.

On one of my tours in Asia, a missionary friend related this story. "A liberal denomination sent a man overseas to help the nationals build a church. To publicize the opening of his mission compound for religious work, he took a large bag of coins out in the streets and tossed a few coins to each group of children he would see. Soon he had a very large

group following him down the walkways. As he arrived at the front door, his coins ran out.

"The children, of course, asked for more coins. He answered that the coins were gone but he wanted them to come into his compound. At that the nationals and their children started to chant 'More money, rich Americans!' When no coins came the missionary received a harsh shower of stones, for his money had bought contempt not respect.

"In the same town another missionary opened his compound by selecting a few hard-working students who were interested in American life. He taught English, morality and life, using the Bible as the textbook. Soon the students



AMERICA (From page 7)

brought a host of friends to the compound.

"As those solid people learned to read, they also learned about Christ. Many accepted Him as Savior. Soon a church grew and Christ's message spread. The conservative missionary had earned friendship and respect by putting God's Word first."

I wonder how long America will be able to cast its coins on the streets of the world. Even now the stones are falling, but our government officials ignore them.

Our condition stems from many festering sores. One such open sore is deep in our educational system. Many of our educated people run wildly after a group of pseudo-intellectuals.

Our nation is breeding a group of professional students. Always they ask "why" and never seem to know the scope of living. Secular professors study for years only to teach others there are no absolutes. Small wonder students leave schools acting like wet noodles. They don't know who they are, because all their foundations were stolen.

Mark Twain once said, "Helpless old people we put in old folk homes. Helpless youth we put in college." His little joke may become reality.

Many fear to attempt greatness. We pass laws that demand some people be placed ahead of others who have sacrificed to get where they are. The way to the top today seems to be via sex, race or minority background.

What happened to our American society that was built on open competition? Will we ever get ourselves straight? Look at how our forefathers built their lives. They came here to provide a place where they could worship the living God and teach His ways to their children. God honored their honesty, hard work and obedience (I Samuel 15:22).

Our nation was not built on longhorn cattle, cotton or steel mills, but by obedience to the Word of God.

Our heritage told men they were created in the image of God. Because of this, they knew and followed a power and intelligence higher than their own. They knew who and what they were. Each man stood on his own merits. No special privileges were given those from a "down trodden" background. Men became what God and their own free will hammered out.

Some say that's not fair, and we need to equalize things. Our constitution only promises the right to pursue happiness. It doesn't guarantee you will catch it.

"Our constitution only promises the right to pursue happiness. It doesn't guarantee you will catch it."

Mankind goes forward only when we allow individual greatness. All mankind moves forward when one man succeeds. Forcing everyone to be alike promotes stagnation and is the basis of communism.

True American greatness in the past has been man and his God walking side by side. God showing the way, the man humbly being all he can become.

Our early history placed the nation in direct obedience to God's Word. Even with our gallery of evil men, the larger portion of Americans were obedient. Therefore, God extended His righteous hand of mercy to us all.

We became the wealthiest nation in the world. We led the way

in every field. Was this just our destiny? No, it happened because of God's favor.

Today our nation shames the heavenly Father with endless insults. Pseudo-intellectuals deny His existence (See Psalm 14:1). Common men on the street follow the intellectuals and cast aside common sense.

On our east coast the French built us a Statue of Liberty. It signified a free people. Now we are betraying the meaning of the statue. Justice is not demanded in our courts. Punishment is considered uncommonly cruel. Truth is obscured to mean race, money or publicity.

After an average trial it's the society and victims who are sentenced, not the criminal. Responsible citizens must rise to demand justice.

Christ taught love and righteousness. Love is godly concern, and righteousness is doing what is right. We must band together or stand alone with God. We can't crawl in a hole and hope the world will pass by. Be sure they will send a ferret down the hole after us.

A great nation is made up of great individuals. A nation can only be as strong as its people are individually.

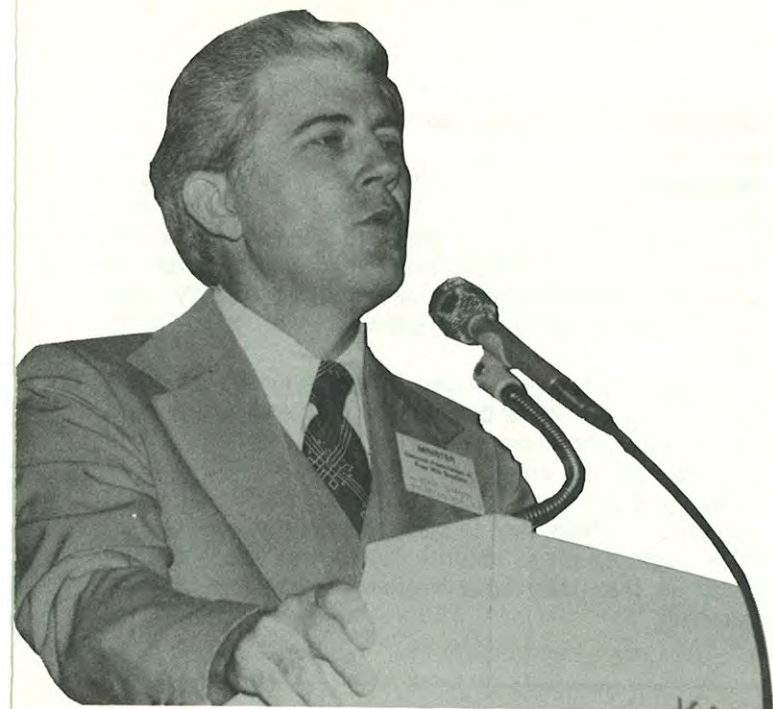
Is there a remedy for us? God promised Israel if they would turn from evil and pray, He would heal their land (See II Chronicles 7:14). This means us as well.

The strength of America depends on you. First Timothy 2:1-3 makes it clear we are to pray for all in authority and lead tranquil, quiet lives in godliness and dignity.

A Christian is responsible for his prayer life and for his vote at the polls. Elect men you are willing to pray for.

If we go down as a nation it's because the Christians have admitted defeat. If we are a great nation it is because our God is great. The nation is as strong as its people in their relationships with God.

ABOUT THE WRITER: Captain Lawrence R. (Larry) Cusick is a chaplain in the United States Air Force. He is stationed in the Philippine Islands. ▲



Delegates to the 43rd annual National Convention in Charlotte, North Carolina, will hear the voice of Moderator/Evangelist Bobby Jackson often July 15-19. Earlier this year CONTACT taped a candid interview with Jackson. Read his forthright, revealing observations on subjects ranging from revivals to national convention squabbles.

CONTACT: What advice do you offer a man considering full-time evangelism?

JACKSON: Within Free Will Baptist framework he will face difficulty being accepted and staying busy. He won't solve that problem by sending out public relations material and advertising that he's available for revivals. Most local pastors who get puff material assume if a fellow is good enough to be used he'd be busy, so if he has to advertise for meetings then it's evident he isn't busy, and they don't use him either.

If a man preaches a revival and the congregation's attitude is "How soon can we get him back?", the odds are he'll have as many meetings as he can conduct.

In our movement there have not been enough evangelists to give evidence that our denomination has accepted responsibility for underwriting a number of full-time evangelists.

Any young man who wants to enter an evangelistic ministry among Free Will Baptists will definitely have two obstacles—open doors and finances.

CONTACT: Is there really a need in the Free Will Baptist denomination for more full-time evangelists?

JACKSON: There are more open doors than I can go through for two and a half, three years, so the need must be there. We've had very few fellows involved in evangelism full time, and most of them have now taken other responsibilities. If there is a need for evangelists at all, then there is a need for some in our movement, because we don't have many.

CONTACT: Why do scores of men enter full-time evangelism and never surface again?



Meet Bobby Jackson

JACKSON (From page 9)

JACKSON: It's an honest, sincere desire on their part to go into evangelism. Probably the reason you don't hear from them again is the two obstacles (finances and opportunities) are simply so great it's impossible to overcome them. Therefore they are forced into some other ministry.

CONTACT: *If a man announces as a full-time evangelist and is not immediately, or within reasonable length of time, given opportunity to serve in a number of churches; should he continue advertising or should he take this as evidence he either misjudged his calling or should seek other means of serving the Lord?*

JACKSON: Would you believe that I never announced a call as a full-time evangelist? I have never said the Lord called me into full-time evangelism or that I was called to be an evangelist.

The Lord called me to be a preacher. Conscientiously I told Him I would enter the open doors. During my Bible College years I conducted revivals all summer, every summer.

After graduation one year's meetings was in front of me. I said (between me and the Lord) that I would conduct those meetings because the doors were open. For 25 years I have gone year by year and two years by two years and now three years by three years.

If doors do not open I take it as an indication the Lord wants me to do something else. When He closes a door it's impossible for man to kick it open. If the door does not open, I think the wisest thing for a man to do is decide the Lord wants him to enter other service.

CONTACT: *How do you manage to stay so trim eating revival cooking 52 weeks a year?*

JACKSON: I manage it with great difficulty. I do have a problem—not as great a problem as some because I'm physically framed to carry more weight than others.

I have a problem with rich food, and sometimes I tell the ladies I don't know whether to bless them or blame them for the condition I'm in. I conscientiously try to control my food intake.

For the last five years we (my wife and I) have maintained consistent, regular exercise. We walk four or five miles a day from three to five days a week and keep it up summer and winter under all circumstances.

It's a poor testimony when we preach to others they should be temperate and control their appetites in many areas when we don't exemplify any control of our own appetites for food.

CONTACT: *What version of the Bible do you use for preaching? Do you object to studying or taking devotions out of some reputable version other than the King James Version?*

JACKSON: I use the King James for preaching because it's familiar and more people have memorized its language. But I have no objection to using other versions, and I advise people to use various translations in their study. In fact, if you're qualified you probably ought to have your devotions from the Greek New Testament. Most folks would do well to compare translations.

CONTACT: *What books do you recommend for new converts?*

JACKSON: *Six-steps to Successful Christian Living*—that's a booklet I've written. New converts should have a booklet of some kind placed in their hands immediately. There are short, brief booklets that cover the essentials like assurance of salvation, Bible study, relationship to the church and fellowship with other Christians.

In addition converts need longer courses of study like the *Into the Word* booklet—something that people can take into their homes and peruse. I advise converts to study specific areas of the Bible, like the Gospel of John, the Epistles of John, to read the New Testament and progress from that to some good devotional books. They might go on to commentaries and detailed Bible study as they get more involved in the church and teaching.

“The first six years in evangelism we didn't have an apartment . . . we lived in a '51 Oldsmobile.”

CONTACT: *Until three years ago you traveled alone during your revivals. How did you deal with overly affectionate sisters on these extended revival tours?*

JACKSON: I've never had any problem with the ladies—in church or out of church. Maybe I'm not approachable or not appealing! Through the years I have honestly tried to keep any woman, any time, any place from thinking for one moment that I was approachable.

CONTACT: *What sort of daily routine do you like to maintain in a revival?*

JACKSON: Most of the time I begin every day by going to bed about one o'clock in the morning.

Somebody said every person has an energy peak within every 24 hours. I don't know that I have a peak of energy at all, but if I do it's certainly not before noon. I run in neutral until about two o'clock in the afternoon.

I suppose through all these years after developing a routine of preaching night after night, if there's any period within every 24 hours I have to be mentally alert, it's between eight and 10 p.m. That's the time the greatest demand is made on my energy.

If I get to bed at one o'clock I usually insist on being allowed to sleep-in during mornings. If I'm with a pastor and he wants to sit up and talk late, all I say is, “Don't call me in the morning.”

When I go to my bedroom, don't knock on the door for eight hours. If I go to bed at two, don't knock on my door until 10. I take the mornings to rest and study. Afternoons I go with the pastor and do whatever needs

to be done. My nightly routine develops with the evening service, then to fellowship with the pastor or people for a while afterwards.

CONTACT: How do you keep mentally fresh while you're on the road?

JACKSON: I read more for my own enjoyment than for sermons when I'm on the road. Sermon preparation has been a matter of years and accumulating material. I use material over and over in revivals. I don't do much sermon preparation on the road. Most of my reading is for my own enjoyment and personal edification.

Now, I'm anticipating part of this question—that's the point; you use this material repeatedly so how do you keep it fresh? It may be a part of an individual's personality, but I've never had any problems preaching the same material a thousand times and the material still be real and fresh and just as new to me as if I had just thought of it.

If I have a new congregation I haven't preached to and the material is new and fresh to them, it will immediately be new and fresh and real to me. If they have never heard it, it will seem to me as if I am about to preach it for the first time.

Evidently some men get bored with material they repeat. That's not a problem for me.

CONTACT: Why have you chosen to limit yourself to preaching in the Free Will Baptist churches?

JACKSON: There's not really been any great opportunity to be or do anything else. When I started preaching, 99 percent of my contacts were with Free Will Baptists.

These became the people I was acquainted with, the pastors I knew, the ones who knew me. No effort was made to open doors outside the denomination.

Free Will Baptist doctrines are what I believe. That limits a man's ministry to some extent. There are just so many times in the field of evangelism you can work among various denominational groups without the 10 percent of disagreement becoming an issue.

Though I believe Free Will Baptist doctrines, this would not hinder me from working with other denominational groups. The problem has been limited entrance into their groups.

CONTACT: Are you conducting more cooperative revivals now?

JACKSON: There's not been a great change. I've conducted a total of 10 cooperative revivals contrasted with 1300 local church revivals.

Years ago I thought seriously of cooperative evangelism. I suppose every young man has the dream of preaching to crowds like Billy Graham and the other great cooperative evangelists.

I tried to weigh the issues. In those days I saw two big obstacles to cooperative evangelism. The first obstacle was cooperation. In order to get that cooperation how much compromise was necessary and how much compromising would I be willing to tolerate in order to get the cooperation?

To identify with a small denomination and expect bigger groups like Southern Baptists to cooperate was out of the question.

The second big obstacle was finances. I don't mean



Jackson (center) confers with clerks during National Convention.

small finances; I mean huge sums of money that must be raised by solicitation—hundreds of thousands of dollars. This is very evident from observing the big cooperative evangelistic ministries. Their budgets are astronomical. With these two big obstacles I sort of gave up on any big scale cooperative evangelism.

In recent years there have been some areas with enough Free Will Baptist churches to sponsor cooperative revivals.

I would like to see more of it taking place. I'd like to have the organization, public relations men and the finances to do the job.

There's a job to be done in cooperative evangelism that cannot be done by any one person or church.

CONTACT: What's been the financial picture with Bobby Jackson and the Free Will Baptist churches?

JACKSON: I don't have any financial gripe. I have no criticism for what our financial circumstances have been. We have fared as well or better than most Free Will Baptist pastors who have worked as hard and been as involved in the ministry.

When we began, as far as I know, at that time there had never been a full-time evangelist among Free Will Baptists whose sole source of livelihood was evangelism among our churches. There have been very few since. We have lived thriftily and conservatively through the years—my wife says stingily.

The first six years we didn't have an apartment; we lived in an automobile. When the only thing you own is a folding babybed and high chair and you live in a '51 Oldsmobile, your expenses will be cut to the bare minimum.

In those years we were able to save enough to put the down payment on a little concrete block house with four rooms and 700 feet of floor space. We lived in that house 10 years and accumulated enough money to buy a lot. With our own hands and the help of my father-in-law, we built a house to move into in 1967.



JACKSON (From page 11)

I've never owned a new automobile. I've always bought them used. Most of the furniture in our house we've bought out of want-ads. It's good furniture and cost a lot less.

We've never had a financial problem. All the needs we've ever had have been met. I'm grateful to the Lord for friends who through these years have paid the bills and met their responsibilities and relieved me of any anxiety or frustration about finances.

I can honestly say there has never been one moment in my life I have been frustrated over money.

CONTACT: What sort of budget do you maintain?

JACKSON: Through the years I've been reluctant to operate under a budget and break it down to say what the cost would be for any particular meeting or week.

A couple of years ago, we tried to set up a budget. For the first time we operated under an evangelistic association chartered by the IRS. The association underwrote expenses, housing allowance, salary, etc. It takes a gross income of \$16,000 a year for the association to operate.

That covers traveling expenses, housing allowance, the phone bill and pays me \$150 a week. With that kind of a budget, it's according to how many revivals I hold a year. If I hold 40 revivals a year it would take an average of \$400 a meeting to gross \$16,000.

If I held three meetings a month like some evangelists attempt, that would be 36 meetings. With 36 revivals it would take \$450 per meeting. If a fellow could break it down to where he could hold 30 revivals a year he'd have to average \$500 per meeting.

Among Free Will Baptist churches you could not average \$500 per meeting. Last year I conducted 46 revivals.

CONTACT: Do you yet have a major unreached goal?

JACKSON: In the field of evangelism probably not. There are some areas I would like to see developed. This area of limited cooperative revivals is one. I would like to be involved in more of these meetings.

I've got another book of sermons I'd like to get printed. I've got in my mind another record album. These are small goals, little things in front of me to do next year, next month—but no long range, big program of organization.

Basically, I want to continue the ministry I've had for 25 years and enlarge it in some areas. These are the primary goals.

CONTACT: Have you ever considered leaving Free

JACKSON: Not seriously. In the first place I've never been approached by any other denomination. I don't know that any other denomination would have me. In the second place, doctrinally I'd have to cut some corners and make compromises that would make it impossible to live with myself and my conscience.

If I could make the doctrinal switch in my mind, there might be the opportunity; there might be bigger churches; it might offer more people to preach to or

more financial remuneration. But I couldn't justify switching denominations by the money or the size of meetings.

Some of the doctrines are so important I could not join another denomination, make the mental reservations to work in it and justify the means used to get there.

CONTACT: You've held enough revivals to be considered an expert. What one problem irritates you the most in a revival meeting?

JACKSON: The lack of evangelistic outreach in local churches. The fact that people are having just a regular meeting. It's the annual time to have a revival. They don't expect anything to happen; they don't spend any money to saturate an area with the news of revival. They don't get unsaved people exposed to your preaching.

That limits my ministry, because it's limited by the outreach of the local church. This kind of burden I carry and become more frustrated with, and yet through the years I suppose this has not bothered me so much personally but just that I would like to see the ministry enlarged.

I do think one of the greatest needs our churches have is to increase their community outreach. The only way they can is by improving their image and saturating an area with the fact they are there and working aggressively at evangelism. That would not only be for my sake but for the Lord Jesus' sake to simply reach more unsaved people. This problem really bothers me.

CONTACT: Have you ever had a pastor cancel a revival?

JACKSON: Not very many, but, yes, there have been some. More cancellations have come through pastoral changes. One pastor goes to another church, and the new pastor comes who evidently doesn't know about it or the church is not acquainted with the circumstances.

In our movement pastoral changes occur regularly and often. In fact last year out of five revival meetings in one state, in one area, four of the pastors who originally scheduled meetings were gone when I got there.

CONTACT: Is all the squabbling at the National Association really necessary?

JACKSON: Don't call it "squabbling". That sounds bad. In any free society, religious or political, one of the prices paid for freedom is disagreement, sometimes dissension and division. When you consider the only alternative is totalitarianism and silence, then "squabbling" is necessary. There is not much "squabbling" in Red China, nor the Roman Church.

As for me, give me liberty, even with the fussing, disagreement and squabbling. ▲



Heritage Temple



The Kingdom of Smiles

By Jack Williams

Next time you're in Central Ohio and want to visit a church where the preacher gives God the glory and his staff the credit, where the state hauls children to a Christian school at city expense and where if the 2600 seats are filled, there's still a 90 percent chance your pew will be no more than 75 feet from the pulpit—you'll find it all just three miles off Columbus' Outer Belt (I-270) on South High Street.

Welcome to Heritage Temple Free Will Baptist Church. The church where everybody is somebody special.

Paul Thompson, Heritage Temple's 49-year-old pastor, has what many theological hardliners want and can't get—a large, mushrooming church, an efficient, totally loyal staff and final word in all church matters.



How he managed this suburban coup is embarrassingly un-complex: Love! The congregation knows Thompson is almost omnipresently available to them. Concerning his schedule, silver-haired Paul muses, "People are my schedule, and you can't schedule people's problems."

Heritage Temple operates on a first name basis. Where some might find the informality a bit strained and not to their liking, it not only works in Columbus but does so with a natural ease.



Strangely enough, the church's focal meeting place is not its cavernous sanctuary but 28 x 120 foot Heritage Hall. Heritage Hall, 373 square yards of fellowship space, functions as a blue-carpeted river with glass doors junketing members and visitors on one side to a 2600-seat auditorium and on the other to a suite of lavishly-furnished staff offices. Heritage Hall contains nothing except doors leading somewhere else or people standing around wearing smiles.

After stuffing their \$2.2 million building with 2628 people at October, 1978, dedication, the church settled back to disciple and evangelize. In early spring 1979, Heritage Temple attendance averaged 1100. They had a 30-week stretch with sinners saved in every service, Wednesday prayer services included. Theirs was one of the rare moves from an older, crowded building to new, larger quarters that did not intimidate the people or dampen their spirit of worship.

Except for a two-year stint when he established a Free Will Baptist Church at Mechanicsburg, Ohio, Thompson invested every effort at the then Welch Avenue Free Will Baptist Church, now Heritage Temple. Marrying a 400-capacity sanctuary to a congregation bumping 900, Welch Avenue Church had little choice but build or move. They did both.

The Heritage Temple scenario bursts across property lines along Columbus' South High Street. An impressive array of credits cataloging buildings, master plans and sprawling budgets could be stacked *attache'-case* deep and dazzle the most caustic doubters.

Many fine churches are dwarfed by budding Christian schools that share common facilities. Heritage Temple has a state-accredited Christian school with 300 students. But, it would be inaccurate to say the school makes the church a community factor. To the contrary, the church carries the school. Welch Avenue Christian School—fully staffed, well organized and



Bob Shockey instructs Heritage Hundred squad.

quite a success story in private school circles—is only one dimension of the Heritage collage.

SEASONING THE STAFF

The real story at Heritage is people. Diminutive 5'6½" Pastor Paul Thompson has assembled a troop of home-grown, self-motivated lieutenants to whom he delegates broad authority and then backs off giving each man his room to grow.

Christian school principal Mike Boggs boasts 25 years at Heritage and he's only 29. Paul's son, Tim (27) is associate pastor. Tim Thompson, unassuming, folksy, with cat-quick intellect, fills a vital leadership role in the Heritage Temple think-tank.

Most of the 10 male staff members are below 30 and have been under Heritage Temple's influence 20 years. The church projects a man's image. Music Director Ed Pack (26) rocked in a Welch Avenue cradle before tuning his musical ear at nearby Capital University Conservatory. Bill Pitts, also 26, directs the far-ranging Christian education program. Others hold responsible jobs; the majority are young, trim and incurably friendly.

Paul Thompson possesses uncanny ability to select top-notch key men. In August, 1978, Thompson employed Bob Shockey, former National Home Missions Director, as Church Missions Director. Shockey's presence and natural exuberance brought stability and maturity to the staff.

There's not a sour face from parking lot to balcony at Heritage

Temple and no clock visible in the sanctuary. Everybody thinks he's important. If something is happening at church, they all stay till things quiet down before heading home.

Five miles from Ohio State University campus, Heritage Temple is a learning center all its own. The people have been taught responsibility.

Last year this church operated 19 bus routes. However, for economy and a burning desire to reach complete families instead of children only, the buses no longer roll.

Enthusiastic Bus Director Bob Pack still meets with his bus staff Saturday mornings, and visitation as usual prevails. But instead of the orange and white fleet running Sunday mornings, bus drivers, captains and workers put their cars on Columbus streets. An unusual benefit resulted because of this . . .

Unsaved parents now ask folks on their block to ride their cars to church. Heritage Temple owns one of the most successful bus ministries in America—with all their buses parked!

Three Sunday school superintendents collaborate to oversee Heritage Temple. They program classes in three locations—Church Annex (a converted night club), the old property on Welch Avenue a mile away which presents a small logistics problem, and at Heritage Temple.

Pastor Thompson anchors the Sunday school teaching force. For 11 years he has taught the 50-member new converts class. With all the high-powered assistants

around, Paul doesn't have to teach, but that is his forte.

"I want to really know the converts and give them a chance to know me. The 13-week course gives both me and them that opportunity. Then too, I want them doctrinally sound," he says. Thompson smiles mischievously, "Everyone who completes the course tithes . . ."

Former Campus Crusade activists and "I Found It" leaders Bob and Wilma Culbertson teach Christian maturity elective classes. Most instructors teach from Free Will Baptist curriculum and electives. They share one common problem—no room, even with the spacious auditorium. Classes are laced throughout the balcony and auditorium and even backed into dead-end hallways.

Heritage Temple owns one of the most successful bus ministries in America... with all their buses parked!

Heritage Temple is a 20th century version of Judges 7 where "they stood every man in his place." Paul Thompson is conspicuously absent from the programming. He seldom appears where others labor. The Heritage staff has evolved into a well-oiled team. Responsibilities seem clearly defined. Staff extroverts keep do-it juices flowing.

The infantry on South High Street is the "Heritage Hundred", a hand-picked gaggle of men selected for total outreach duties. These meet in groups of 10 under Missions Director Bob Shockey's supervision. The men engage in evangelism, follow-up and anything that arises in related fields.

No one volunteers for the Heritage Hundred. Membership is by personal invitation only. The Hundred (actually about 50) take Christian discipling seriously. Each Sunday afternoon at 5:30, group leaders take their squads of 10 and scatter throughout the building for an hour's instruction. Members agree to one or two hours weekly concentrated community service.

Thompson expects the Heritage Hundred program to launch regular waves of trained, skilled men who in turn can disciple others.

SPARRING WITH HEAVY FINANCES

Fortunately the discipling program is in full swing and geared to produce a bumper crop of tithers. According to church officials, Heritage Temple offerings must average \$12,000 per week by this fall. Since Welch Christian School is financed through the church, weekly outlay will escalate to \$15,000 in a few months.

But as Paul Thompson assesses, "Every problem a church has can be solved by soul winning. When you win more people, every problem is eased."

The future for Heritage Temple still lies beneath the six-acre parking lot surrounding the church. More than \$4.4 million for educational buildings and landscaping for Christian school recreational/physical education facilities is plotted awaiting tithers to break ground and make payments.

Members aren't bashful about it, "God is going to give us Columbus." They shouldn't be bashful. After all, these members and most church leaders are second generation zealots whose parents started the church. Their enthusiasm is fueled by two generations of faith and prayer.

On January 28, Thompson related an urgent financial need to the Sunday morning congregation. In response, a number of spectacular incidents unfolded. Appeals for double-tithe Sunday resulted in triple-tithe day. One truck driver wrote a \$1000 check during the service, came back later that week and

gave some property valued at \$30,000; still wasn't satisfied and cashed \$2800 in bonds and gave that too.

A recent convert brought his \$1000 savings saying, "I was holding it back for a rainy day, but since I've gotten saved, there haven't been any rainy days!" Children came wagging bags of coins extracted from broken piggy banks.

The one act that sparked a giving revival occurred when a widow gave \$500, all she had. Thompson exchanged her \$500 for silver dollars, distributed them to the congregation and told members to invest the dollar for God for a month. The results have been phenomenal exceeding \$50,000 from the initial \$500.

One unemployed student (Rick Weidner) said he would invest his dollar in a bus ticket to an insurance company office and if he got a job, he'd give his first week's salary to God. He landed the job. Heritage Temple claimed the week's pay.

Bob Pack, bus director, started printing a news sheet, "The Widow's Mite," and selling ads to members.

UNLOCKING PAUL THOMPSON

Paul Thompson doesn't resemble the high-pressure image sometimes associated with large churches. Paul was, however, a preacher with



Junior Boys class



KINGDOM (From page 15)

his own killing high pressures. He's not half the man he once was. That's literal, for after his 1975 intestinal by-pass operation, Paul shed 165 pounds.

While searching for the key to unlock that last door behind Paul Thompson's transformation from overweight, undertrained Sunday school superintendent to the man he is today, one name surfaces repeatedly in Paul's conversation. That name is Harrold Harrison. Thompson eagerly shares, "It all began when Harrold Harrison's life touched mine."

Harrison, assistant director of Sunday School and Church Training Department, Nashville, Tennessee, provided the catalyst to launch Paul Thompson toward his love for Sunday school and teacher training. The entire teacher corps at Heritage Temple undergoes continual training in annual retreats slated to bolster interest and sharpen skills.

With the church averaging 1100 and scrapping for more, Harrold Harrison's advice to Paul Thompson regarding ETTA (Evangelical Teacher Training Association) classes looms larger and wiser each year.

It's easier lassoing a greased pig than getting Paul Thompson to accept credit for anything at Heritage Temple. His stock rebuttal is "God did it all," which of course is difficult to argue with.

To those who probe past "God did it all," Thompson points to his 10 staff members, "When you have men like these working with you, anybody can be a success."

Asking staff members about the Heritage Temple formula doesn't help either. As one staffer expertly countered, "When we asked Paul questions, he'd always tell us to go see what the Bible said. We had no choice; he taught us to go to God's Word rather than him. We had to become dependent on the Bible."

John "Howdy" Duty, scripture memorization chairman for one of eight children's assemblies confirms, "We meet and go and give because the pastor says to. We figure he wouldn't say it if God hadn't told him."

That's how most of the 10 staff members were placed in position. Most of the men took a job in the church and worked at it until it became their ministry. When Paul Thompson needed a man to fill a position, he didn't look somewhere else—he grew one.

Fellow Ohio Pastor Floyd Wolfenbarger (Newark) chuckles, "That's how Paul built his staff. He let every man on staff develop his own ministry and put the position in action."

Wolfenbarger continues, "Paul Thompson's new staff members never need an orientation period. They've all been schooled in Paul's philosophy for 20 years. They come on staff already knowing the people well. They just continue doing what they've been doing."

SEIZING TOMORROW TODAY

Tomorrow is walking through the double front doors at Heritage Temple Free Will Baptist Church. They may be the only Free Will Baptist Church in America to conduct business meetings on Saturday afternoon at 5:00. But they're probably also one of the few with 600 people participating simultaneously in the Lord's Supper and Feet Washing ordinances. And who knows what they might do with that balcony control room bristling with sophisticated television broadcasting equipment?

That's why Paul Thompson's vision of numerous Heritage Temple satellite churches in the one million population Greater Columbus area doesn't sound altogether farfetched. "We will mother satellite churches in Columbus until they reproduce other churches in the same manner we did," reveals Thompson.

"We want Columbus. Then we claim Ohio for the Lord. But ultimately we want to lay the world at His feet," echoes Principal Mike Boggs. "We want our church to totally underwrite several missionaries' expenses around the world."

The first step around the world was to help Missions Director Bob Shockey who left the church to build a new Heritage Temple Free Will

Baptist Church in the Cannonsburg-Ashland area of Kentucky. The mother church furnished Shockey a car, two buses and other aid as he works under the National Home Missions Board.

Any problems at Heritage Temple? Of course, you can't squeeze 1100 people under one roof without some very real difficulties.

The financial load, already sizeable, will be a staggering burden before 1980. Heritage Temple needs tithers and plans to win and train enough converts to help pay what is now owed in addition to putting brick and mortar on their dreams.

Problems? Yes, potentially in the area of greatest strength; that magnificent home-grown staff. Most of Paul Thompson's young lions know nothing of laboring in small struggling congregations against overwhelming opposition and discouraging setbacks. They might find it awkward to be saddled with gnawing littleness and lack of resources.

Opposition? Certainly—every church that grows larger than neighboring congregations must bow its head to jealousy and criticism and risk being misunderstood. It will take grace and deep maturity to prevent Columbus' Kingdom of Smiles from becoming a warehouse of bitterness and anger.

Opportunities to go astray? They are near at hand. Large churches tend to become introverted, overly concerned with self-perpetuating progress and withdraw from offering assistance and, yes, even learning from smaller, seemingly less progressive churches.

Facing the unthinkable? What if Pastor Paul Thompson dies suddenly? Would the walls of Heritage Temple crumble?

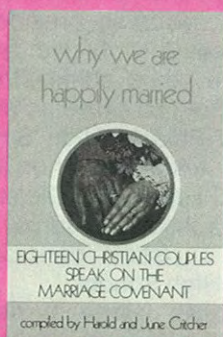
But there is a freshness and vitality, a radiance about Heritage Temple Free Will Baptist Church that refuses to bow the knee at "what ifs" or recoil from imagined dark shadows.

Their faith is such that when they hear footsteps behind them they assume it's "goodness and mercy" following them out of the valley. ▲

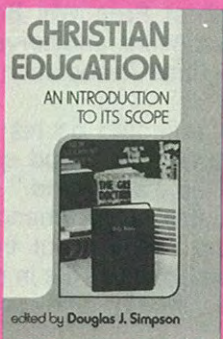
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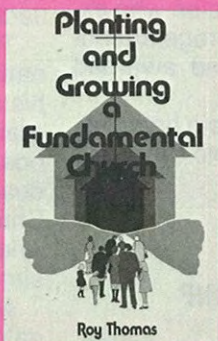
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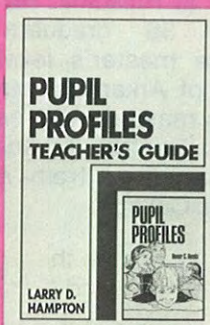
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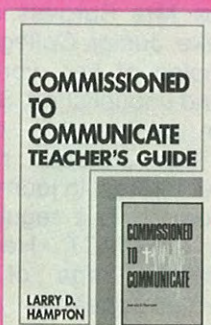
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FREE WILL BAPTIST
newsfront

DEPARTMENT ANNOUNCES SUNDAY SCHOOL ENLARGEMENT CAMPAIGN

NASHVILLE, TN—High spiritual motivation is the aim of the I WILL BUILD MY CHURCH enlargement campaign for this fall sponsored by the Sunday School and Church Training Department. This program is designed to boost Sunday School enrollment and increase attendance.

The I WILL BUILD MY CHURCH program is based on Matthew 16:18, "And I say also unto thee . . . I will build my church." It is a challenge to let Jesus use us to build His church. The campaign, on a national level, will run during the month of October and the first week in November.

Sunday schools will be arranged in accordance with the following table for competitive purposes.

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

The Fall Enlargement Campaign begins Sunday, October 7, and continues through Sunday, November 4, 1979. Sunday schools in each division who experience the greatest percentage of gain over the 13 weeks' average attendance for March-April-May, 1979, will be declared winners and awarded appropriate trophies denoting first or second place.

The present size of your Sunday school does not hinder you from being eligible to win in your division. Campaign materials are available from the Sunday School and Church Training Department.

EPA AWARDS BURGESS JOURNALISM SCHOLARSHIP



NASHVILLE, TN—Evangelical Press Association (EPA) Executive Secretary Gary Warner announced here that Susan Burgess, former editorial assistant of

CONTACT, was one of five recipients of the 1979 Mel Larsen Journalism Scholarship.

It offers assistance to young writers looking forward to a career in Christian journalism. Scholarship recipients must be above college freshman level, have a major or minor in journalism or communication or anticipating a journalism career.

This year more than 60 aspiring writers competed for the five Larsen Scholarships. Mrs. Burgess, student at Rend Lake Junior College, submitted samples of her work, both published and unpublished. She also wrote her philosophy of life describing her Christian commitment and her interest in journalism.

Susan Burgess is a regular contributor to *CONTACT*. Her most recent article, "Saga of Super Amendment", appeared in the February, 1979, issue.

HILLSDALE COLLEGE SELECTS LAYMAN NEW PRESIDENT



MOORE, OK—The Hillsdale Free Will Baptist College Board of Trustees ended a five-month presidential search May 10 by naming 40-year-old Arkansas high

school principal Don Elkins to succeed Bill M. Jones as chief administrator of the Oklahoma institution.

Mr. Elkins assumes presidential responsibilities July 1. He brings with him nine years administrative experience, the last three as principal of North Pulaski High School, Jacksonville, Arkansas. Prior to his North Pulaski High post, Elkins was principal of Jacksonville Junior High (North) and assistant principal of Jacksonville High School.

The Arkansas layman's rise to national prominence is marked by his activity in the Master's Men program where he chairs the national board. He also chaired the board of deacons at First Free Will Baptist Church, Jacksonville, and served on Arkansas' Central Association Mission Board.

Mr. Elkins reflected on his Hillsdale decision simply, "God called; the Board called; I answered."

"I have no immediate changes in mind," he continued, "but in due time I foresee adjustments in physical facilities, faculty and curriculum."

Elkins, father of two daughters, says he plans to pursue his PH.D. at the University of Oklahoma after orientation at Hillsdale. He has accumulated 36 graduate hours beyond the master's level at the University of Arkansas. Mr. Elkins' earned his master's degree at University of Central Arkansas, his bachelor's degree from Arkansas Polytechnic College.

BOARD CONFIRMS FWBBC FACULTY AND ADMINISTRATION CHANGES

NASHVILLE, TN—Free Will Baptist Bible College's Board of Trustees met here May 15-16 and reassigned administrative duties for Drs. Robert Picirilli and Charles Hampton. The Board also confirmed the addition of Dr. LaVerne Miley and Mrs. Lorene Francen to the college faculty.

Picirilli began new responsibilities as academic dean June 1, while Hampton moved into the registrar's role. Beginning with the fall semester, Dr. Miley will teach Bible and science courses. Mrs. Francen will be librarian.

Dr. Picirilli joined the faculty in 1955. In addition to serving as registrar he has taught Greek, New Testament courses and philosophy. At the national level, he was clerk and moderator of the National Association. He has been active in the Evangelical Theological Society, Southern Section, where he has been secretary-treasurer, vice chairman and chairman.

Dr. Hampton served as registrar of Hillsdale Free Will Baptist College two years and joined the FWBBC faculty in 1974. He has taught

courses in math, science, education and Bible. He is chairman of the General Education Department.

Dr. Miley, a 19-year missionary to Ivory Coast, will be returning to the faculty after a 24-year absence. He worked at the college from 1950-55. His duties included teaching Greek and science, directing the Christian service activities of students and serving as registrar and acting dean. Miley's studies include work at Northeast Missouri State Teachers College (B.S.), Northern Baptist Theological Seminary (M.Div.), and the University of Tennessee (M.D.), where he completed his medical studies with one of the highest academic records in the history of the school.

Mrs. Francen graduated from FWBBC and served as the librarian 1970-71. She earned her M.A. at Middle Tennessee State University and studied at the Inter-American University of Puerto Rico. This summer she plans to finish work on her Master of Library Science (M.L.S.) at the University of Southern California.

NATIONAL CONFERENCE ATTRACTS 60 MASTER'S MEN

WHITE BLUFF, TN—Sixty men from 12 states attended the first National Master's Men Conference at Hillmont Camp near White Bluff April 27-28 according to General Director Loyd Olsan.

Olsan said the conference highlight was a marathon four and one-half hour praise and testimony service Friday evening. Major conference speakers included Master's Men Board Chairman Don Elkins, Foreign Missions Director of Communications Don Robirds, Assistant Director of Sunday School and Church Training Department Harrold Harrison and Arkansas layman Wendell Leckbee.

During the course of the three-day confab, all 60 men were given specific committee assignments regarding areas of Master's Men outreach. Oral and written reports were mutually shared by committeemen.

Response to the spring gathering was encouraging. General Director Olsan says attenders assured him the conference was "beneficial . . . very rewarding . . . a real blessing."

The second annual National Master's Men Conference is slated April 24-26, 1980, at the Hillmont Camp site.

HILLSDALE GRADUATES 38

MOORE, OK—Thirty-eight Hillsdale Free Will Baptist College students from four states and two foreign countries received degrees during May 11 graduation exercises on the Moore campus according to Registrar Dan Arnold.

Retiring Hillsdale President Bill M. Jones addressed the 10:00 AM gathering. Eighteen students earned bachelor of arts degrees and 20 were awarded associate in arts degrees.

The 1979 graduates were from Arkansas (4), Kansas (4), Missouri (3), Oklahoma (25), Brazil (1) and India (1).

Hillsdale Board chairman Ray Gwartney, pastor of Bethany Free Will Baptist Church, Broken Arrow, Oklahoma, delivered the baccalaureate address Sunday, May 6.



Wreckage of the April 10 tornado in Wichita Falls, Texas. Pictured above is wreckage of Pastor M. L. Sutton's home. See June CONTACT (p. 27) for additional background.



newsfront

(continued)

TENNESSEE PASTOR JOINS HOME MISSION STAFF



NASHVILLE, TN—National Home Missions Department Director Roy Thomas announced the appointment of Knoxville pastor John Gibbs to the newly created director of development post.

Thomas said Reverend Gibbs will specialize in missionary conference coordination, estate planning and deferred giving as well as beefing up general department promotion and gift support. Gibbs assumes his duties in July.

He is also responsible to visit district and state associations on behalf of home missions. Brother Gibbs (40) will write stewardship brochures and pamphlets, develop a phone-a-thon program and boost home missions via direct mail.

John Gibbs leaves Wooddale Free Will Baptist Church in Knoxville after 13 months tenure. He previously served three years as Tennessee Executive Secretary. Mr. Gibbs pastored 14 years preceding his appointment to the Tennessee executive position. He is an alumnus of Free Will Baptist Bible College.

BIBLE COLLEGE CHOIR RELEASES ALBUM

NASHVILLE, TN—A new record by the Free Will Baptist Bible College Choir, "Song in the Night," has been released by the school's Public Relations Office. It features the music of Free Will Baptist musician, Doug Little, as sung by the 24-voice College Choir with orchestral accompaniment.

Mr. Little, native of Ashland, Kentucky, and 1977 FWBBC graduate, has been writing music for a number of years. His songs have been recorded by several professional groups. His "King of Kings" was sung by the mass choir at the 1977 National Association of Free Will Baptists. He wrote the 1978 and 1979 National Association theme choruses.

The College Choir was directed by Abe Baerg, chairman of the college Music Department.

The record is available from the college for \$8, plus \$1 for mailing. Send your check or money order to:

Free Will Baptist Bible College
Box 50117

Nashville, Tennessee 37205

FWBBC HONORS GRADUATES AND FACULTY

NASHVILLE, TN—A record crowd filled Free Will Baptist Bible College's Activities Building May 17 as the college conferred degrees, diplomas and certificates on the 89 members of the 1979 graduating class. President L. C. Johnson presented 41 B.A. Degrees, 32 B.S. Degrees, eight Christian Worker's Bible Diplomas and eight Business Certificates.

Paul Kettelman, director of public relations, paid tribute to friends, past and present, whose efforts made FWBBC and the current graduation possible. Dr. Johnson, on the eve of his retirement from the presidency, challenged graduates to use skills gained at the college for the Lord.

Johnson also presented plaques to three members of the faculty who will not be returning next fall: T. L. Burch, for 20 years of service; Mrs. Rufus Coffey, who has taught music 13 years; and Miss Judy Shrewsbury, librarian for eight years.



FWBBC seniors march to graduation.

CHURCH TRAINING PLANS SEPTEMBER BLITZ

NASHVILLE, TN—A nationwide Church Training promotional campaign, entitled INVEST IN CTS, is planned for the month of September. This campaign can be the means of giving renewed thrust, revitalizing interest, and/or commencing Church Training. The benefits of CTS to a balanced program of Christian education in the local church are emphasized in this campaign.

The campaign begins September 2, 1979, and ends September 30, 1979. Some churches may elect to run the campaign concurrently with the Sunday School campaign scheduled for October. Others may consider the four Wednesday nights of September. As with previous campaigns, the material is so designed that it may be used at any time.

In order to enter the campaign, a CTS must register by September 1, 1979. The CTS in each division experiencing the greatest percentage of gain over the 13 weeks' average attendance for March-April-May, 1979, will be recognized as winners.

Church Training Services will be divided as follows:

Division A—Over 150 average

Division B—100-149 average

Division C—50-99 average

Division D—under 49 average

Campaign materials are available from the Sunday School and Church Training Department, Box 17306, Nashville, Tennessee, 37217.

Light on Life's Questions . . .

By Wade T. Jernigan

QUESTION: *At what age should children be baptized?*

ANSWER: Children should be baptized when they are saved, regardless of their age. During His earthly ministry Christ taught, ". . . suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven."

In neither case does the Bible say how old members of the two families were, but we assume children were included in the families of Cornelius (see Acts 10:24, 10:47, 11:14) and the Philippian jailer (see Acts 16:32-34).

The Bible is silent on ages when it records large numbers converted or baptized. But the Bible does make it clear that when people were saved they were baptized.

Baptism is for believers. All believers should be baptized—the small as well as the large, the young as well as the old.

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.

CONVENTION TAPES

Look for Special Order Form in August CONTACT!



Currently . . .

Community FWB Church, Portland, OR, has begun a monthly newsletter. Welcome to the *CONTACT* family. **Jim O'Donnell** pastors.

Thirty-one years ago a new Free Will Baptist Church was established in **Pine Bluff, AR**. **Oak Park FWB Church** celebrated its 31st Anniversary May 20. **Ken Doggett** pastors.

In **Mansfield, Ohio**, someone ate the church! Pastor **Fred Dutton** reports that a 100 pound birthday cake baked in the shape of **Mansfield FWB Church** helped members whoop it up during a ninth anniversary celebration. Charter members as well as new members were honored. Then everyone joined together to help eat the birthday church.

Easter Sunday was a history making day at **First FWB Church, Russellville, AR**. Missionaries **Mike** and **Deleen Cousineau** presented the need of Ivory Coast, West Africa. Members responded with over \$3400 cash and \$100 per month in Faith Promises. **Fred Warner** pastors.

April 15 Call-a-Thon Offering for the **Dave Franks** account resulted in more than \$800. **Mt. Olive FWB Church, Guin, AI**, voted \$200 more for the Franks' account from the church general fund. **Woodrow Matthews** pastors.

Dr. Malcolm Fry, assistant director of Sunday School and Church Training Department, was in special training sessions April 21-26 in six Illinois churches. Fry's schedule was arranged and underwritten by the **Illinois Church Training Service Board**. His purpose was to present ideas for revitalizing CTS in local areas as well as encouraging and extending participation in state and national competitive activities.

The stained glass windows at **College Lakes FWB Church, Fayetteville, NC**, were broken by vandals. Undaunted, the church repaired the damage only to have vandals return the day the stained glass windows were replaced and break 10 additional panes. Pastor **Bobby Glen Smith** decided it was time to change tactics. Plexiglass was installed outside the stained glass windows. It made good insulation and excellent protection.

Even church parking lots need an occasional face lift. That's why the parking lot at **First FWB Church, Cushing, OK**, has a store-bought look to it. Pastor **David Archer** said funds were expended for sealing and striping the parking lot. While they were at it members also painted the new church bus and laid some carpet.

Twice each Sunday between May 13 and June 3, Dr. Malcolm Fry conducted Teacher/Leader Training Courses at **Woodbine FWB Church, Nashville**. On Sunday morning Fry taught CTS leaders, sponsors and church workers. During the evening CTS hour all Sunday school teachers met for the same course. The Woodbine CE Board sponsored this action. **Jim Walker** pastors.

"Pad-the-Pews Day" was so successful members of **Cofer's Chapel FWB Church, Nashville, TN**, gave \$2800 instead of the \$2400 needed for the project. **Eugene Waddell** pastors.

A cassette ministry has been launched at **Victory FWB Church, Goldsboro, NC**. Pastor **George Lee** told members that shut-ins would be able to hear both the worship services and Sunday school lessons. The church provides cassette and recorder for those wishing to participate in this new outreach.

CONTACT welcomes the **Colquitt Observer**, publication of **Colquitt FWB Church, Colquitt, GA**. **Irvin Hyman** pastors. The publication praised one of the devoted members at First Church who bought 150 Free Will Baptist Hymnals for the sanctuary.

Home Missionary **Jesse Dunn** was given \$5000 toward purchase of land in **Salem, OR**.

Another home missionary, **Larry Russell**, knocked on 1300 doors in one weekend. He had some help. A number of students from Free Will Baptist Bible College converged on **Baton Rouge, LA**, in a visitation blitz.

Want to hear some really good news? Here it is. **Raymond Riggs**, pastor of Cookeville FWB Church, Cookeville, TN, was in a revival meeting at **First FWB Church, Grand Rapids, MI**. Pastor **Steve Hasty** reports 30 (count them 30) saved during the revival.

Another bundle of good news comes from **First FWB Church, Kalamazoo, MI**, where **John Vick** shares that Evangelist **Roger Reeds** of Sunday School and Church Training Department preached the altars full nightly. More than 40 responded with decisions of commitment and salvation.

Since we all believe it is better to give than to receive **Sunnylane FWB Church, Del City, OK**, has begun practicing it. Pastor **Frank Wiley** and the congregation gave **Choctaw FWB Church** a 1973 Dodge Van. Choctaw Pastor **Jerry Dudley** was praising the Lord and thanking the church.

Oh how we love those large unusual cash offerings on Easter Sundays. Here is one you can remember until Easter of next year. **Calvary Fellowship FWB Church, Fenton, MO**, gave more than \$21,000 in a special offering this past Easter Sunday according to Pastor **Jerry Norris**.

Eastern Gate FWB Church, Springfield, MO, has seen attendance surge from 67 to an

average of 94. **Kevin Francis** pastors.

Members at **Wescnett FWB Church, Jacksonville, FL**, voted to build two additional classrooms at a cost of more than \$3000. **Howard Bass** pastors.

Some 36 state home missionaries and board members from 13 states gathered at **Hillmont Assembly, White Bluff, TN**, April 5-6 for a time of mutual learning regarding methods in moving missions forward. Home Missions Director **Roy Thomas** and Associate Director **Trymon Messer** led the two-day conclave. Discussion topics centered on recruiting mission workers, the uniqueness of each state program, proper financing of property and buildings and general reviving of state missions month as a denomination emphasis.

Ashland FWB Church, Hayward, CA, held dedication services June 10. The church was formerly located in San Lorenzo, CA. Former Pastor **Verlin Ramsey** of Modesto delivered the dedication message.

Pastor **Glen Hood** of **Trinity Temple FWB Church, Tulsa, OK**, appeared on Tulsa's channel six and channel two leading morning and evening devotions.

CONTACT welcomes **Pickerington FWB Church News**, publication of **Pickerington FWB Church, Pickerington, OH**. **Paul Collins** pastors.

They began their school year with 32 students and ended it with 40 students. That's just the tip of the story at **Pleasant View Christian School** in Middle Tennessee. Reports from **Heads FWB Church, Cedar Hill, TN**, indicate pre-enrollment of 63 for the fall term.

Special recognition was paid to **Lula Spann**, member of **Bear Point FWB Church, Sesser, IL**. During April Pastor **James O'Dell** and the congregation helped Sister Spann celebrate her 62nd year as a member of the Bear Point Church. **Carl Spann** was made an honorary trustee of the Bear Point Church as result of serving 22 years on that board.

Vista FWB Church, Van Buren, AR, dedicated a new building Easter Sunday morning. Arkansas Promotional Director **David Joslin** was keynote speaker. Van Buren Mayor **Gene Bell** was also present and spoke greetings to the congregation. Pastor **George Lynn** and the church took out a full page ad in a local newspaper inviting the general public to the unusual services.

The **Idaho State CTS** sponsored a walk-a-thon for missions in March. Thirty-seven walkers supported by well wishers in automobiles began the 15 mile jaunt from Buhl Church in Buhl, ID, to the state park in Niagara Springs. More than \$700 was raised by the participants. Eleven of them completed the entire distance. One young man from Jerome, ID, **David Carlson** earned \$250 for his afternoon walk and was given a new Thompson Chain-Reference Bible as well.

Kilgore FWB Church, Morilton, AR, was organized four years ago. The church con-

ducted mortgage-burning ceremonies April 27 led by Pastor **Leon Hill**.

Any graduating high school senior who is a member of **First FWB Church, Ardmore, OK**, and who elects to attend **Hillsdale Free Will Baptist College** is automatically given a \$250 per semester scholarship. Pastor **Delbert Akin** said the scholarship fund is financed by the Sunday school offering at the church. ▲

DIRECTORY UPDATE

PASTORAL CHANGES

ARKANSAS

Ron Ivey to First Church, Warren

CALIFORNIA

Jim Ward to Valley View Acres Church, Sacramento

MISSOURI

Don Davis to First Church, Carterville

NORTH CAROLINA

Roy Rikard to Edgewood Road Church, Bessemer City

OHIO

George Watts to Island Road Church, Grafton

OKLAHOMA

Richard Pressnell to Capitol Hill Church, Oklahoma City from North Church, Columbus, OH

OTHER

Larry Haggard to North West Church, Oklahoma City, OK as outreach minister

Rodger Houston to Winfield Church, Winfield, AL as minister of music and youth

D. Lee Whaley to Bethel Church, Kinston, NC as associate pastor and minister to the aged from Edgewood Road Church, Bessemer City

BIBLE LANDS TOUR

Travel with Pastor Winston Sweeney as he hosts his 12th annual tour February 26-March 6, 1980.

See Israel and Greece in a special 10-day excursion. Stay at 5-star hotels. All tour details handled quickly and efficiently by Pastor Sweeney.

For more information write or call:

Winston Sweeney
201 Stuffle Heights
Kingsport, TN 37660
(615) 288-3442 or
(615) 288-5835



*Thank You for
Your Gifts to the...*

COOPERATIVE PLAN OF SUPPORT April, 1979

RECEIPTS:

State	April '79		April '78	Yr. to date
	Co-op	Design.		
Alabama	\$ 524.62	\$	\$ 398.84	\$ 1,013.96
Arizona				398.75
Arkansas	2,312.30		1,778.32	9,788.99
California	844.43	(844.43)	902.79	3,478.95
Florida	438.22	(421.56)	513.69	1,431.79
Georgia	408.00	(88.00)	380.05	1,657.16
Idaho				193.50
Illinois	2,957.70		1,319.85	5,164.45
Iowa			406.86	851.62
Kansas	115.61		100.86	495.62
Kentucky	50.00			225.00
Maryland	80.00		40.00	243.45
Michigan				1,130.71
Mississippi	105.70		102.06	423.74
Missouri	4,960.70	(4,960.70)	5,357.52	15,000.29
New Mexico	35.67		90.28	84.26
North Carolina	261.05		339.79	1,082.72
Northwest Assoc.			86.01	261.76
Ohio	1,437.20		1,518.00	3,091.20
Oklahoma	4,010.59	(3,990.49)		20,579.02
Tennessee	1,180.33	(90.00)	1,059.76	4,494.80
Texas	279.19			889.78
Virgin Islands	223.00		140.00	756.00
Virginia	93.94			249.83
West Virginia	7.57		10.91	39.12
Totals	\$ 20,325.82		\$ 14,545.59	\$ 73,026.47

DISBURSEMENTS:

Executive Office	\$ 7,150.94	\$(1,851.85)	\$ 6,994.93	\$ 28,799.45
Foreign Missions	4,773.17	(3,411.49)	2,515.84	16,534.18
Bible College	3,199.69	(1,948.24)	1,834.92	9,851.94
Home Missions	2,554.94	(1,925.98)	1,398.50	9,085.13
Church Training Serv.			889.34	
Retirement and Ins.	1,715.58	(812.43)	697.75	5,420.67
Layman's Board	809.66	(346.52)	146.83	2,642.71
Commission on Theological Liberalism	121.84	(98.67)	67.48	514.04
Other Ministries				178.35
Totals	\$ 20,325.82		\$ 14,545.59	\$ 73,026.47

CHRISTIAN DOCTRINE



PART XI

By Leroy Forlines

Those who live by the philosophy that every person is a law to himself about dress or hair style see no meaning given to man such as the Christian finds in the Bible. They consider it meddling to suggest it makes a difference the way people wear their hair or to suggest that some clothes are in better taste than others.

For those fully under the influence of humanism, the matter goes far beyond ideals and enters the area of morals. They claim no one has a right to say or insinuate that anything is immodest or immoral. The influence of these philosophies has brought us to the predicament we are in regarding pornography. It seems no state legislature can write laws relating to pornography that will stand up in court and have any significant impact on the sale of pornographic literature.

Christians do not subscribe to the view that every man is a law unto himself with no values, principles or guidelines that stand as true outside the person. Through the Bible God has given values, principles and guidelines. While each person has the right under God to interpret the Bible for him-

self, we also have a right to share our insights with one another and to suggest that some things are right or wrong, good or bad as the case may be.

In the four-value system set forth in this series, ideals have more flexibility than holiness, love, and wisdom. At the same time that ideals have flexibility, it is not Christian to deny ideals a place in the category of values.

It is undercutting Christianity to say it does not matter how a person dresses as long as the dress is not immoral. People who care about themselves and are influenced by biblical excellence do not equate shabbiness and sloppiness with that which is neat and in good taste. People who care see a dif-

ference in what is appropriate for manual labor, various types of employment, recreation, attending church, a funeral, a wedding or a banquet.

ferent to is our own. Those who expect to have a Christian influence on a nation-wide basis must be sensitive to culture differences in all localities. This applies especially to matters like hair styles and beards for men. Probably no area of concern is more touchy than the question of whether—and if so when—women should wear slacks. Opinions vary here and feelings run deep. Consensus ranges from women should never wear slacks to the view that slacks could be appropriate wear for almost any occasion with varying shades of opinion in between.

Consider the logic that slacks should never be worn by a woman. There are basically two reasons

Yes, Dress

people hold this opinion. The first is many of us can remember when there was no such thing as a pair of women's slacks. They were probably introduced on the American scene in the 1930's. When they were first worn by a few women in public, it was usually concluded that the woman was of questionable character. This created a prejudice against women wearing slacks and has been passed along to many who may not now know the origin of the prejudice.

Another reason some say women should not wear slacks is Deuteronomy 22:5, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination

To a large extent what is considered appropriate is a matter of culture. At the same time, in every culture there is a difference between the way people do things who care and the way people do things who do not care. Christians who take the Bible seriously care.

Even among those who care something may be acceptable in one culture that is not in another. The culture we must be sensitive

for all that do so are abomination

unto the LORD thy God." Those who understand this to prohibit a woman wearing slacks assume the similarity between a pair of man's trousers and woman's slacks means a woman is wearing "that which pertaineth to a man" and is, therefore, forbidden by this verse.

Those who defend the wearing of slacks by women would probably, for the most part, say Deuteronomy 22:5 is a part of the Old Testament no longer in force today. Some say slacks are more modest than many dresses. They consider the whole issue a cultural matter and that in light of social pressure upon women to wear them, we should drop all concern about the issue.

A number of those who favor

be brought to bear on the subject, there would be a great deal of discretion used in wearing them.

While it is true when women's slacks were first introduced the feeling was that women who wore them were probably of questionable character, this is no longer true. Even if we conclude that women should not wear slacks, it is a fact that many women of high character do.

Regarding Deuteronomy 22:5—while I do not take the position that the verse says nothing to us today, I do not think it prohibits women wearing slacks on the basis there is similarity between slacks and men's trousers.

From all I can learn about men's and women's apparel during bib-

the sexes does not prohibit wearing slacks, it does tend to limit or restrict the wearing. A woman who wants to accent femininity will certainly find a large place in her wardrobe for dresses.

Much more discretion needs to be used in the matter of women wearing slacks. There will be if we place a high view on the beauty of womanhood and femininity. Refinement and charm are very becoming to a woman.

Some slacks are more immoral than a pair of shorts, but this would not be true with loose fitting slacks. When we talk of proper fitting slacks we are not dealing with the matter of right and wrong but about upholding good taste and accenting femininity. From my point of view, a woman should give preference to a dress, then to culottes (or similar wear) and last to slacks.

There are some occasions when modesty may call for slacks. There should be a reason for wearing slacks rather than having to find a reason not to.

Considering the differing viewpoints on women wearing slacks, it would probably be well if women in strategic positions and wives of men in strategic positions did not wear them at all. Positions of importance and influence are often more restrictive than other positions. This is part of the price people must pay who hold those positions.

There is no way all will agree about whether women should wear slacks and, if so, when. However, any woman who truly appreciates being a woman, who wants to accent femininity and also wants to have a good testimony will not err seriously. ▲

Matters!

women wearing slacks do not consider them appropriate for church services and other similar occasions. There is no area of our country where all Christian women refuse to wear slacks. At the same time, there is also no area where there is not some feeling that slacks are inappropriate for certain occasions.

Now the touchy question comes: What should be our view about women wearing slacks? I do not think it would be possible for me to ever like the idea of women wearing slacks. However, I have tried to do some honest thinking on the subject.

I am inclined to believe that we cannot prove it is sin for women to wear slacks. At the same time, if the full impact of Christian values

lical days, there was not as much difference then in men's and women's clothing as there is today between a dress and a pair of men's trousers. It is true there was a distinction between men's and women's dress, but that distinction was not as great as it is today.

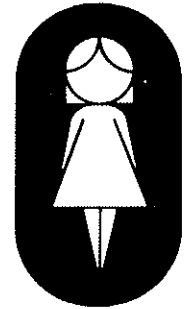
The point of the verse does not deal with similarity as such. Rather, it prohibited men and women wearing each others' clothes.

Commentators on Deuteronomy 22:5 believe God wanted to preserve the distinctions between men and women. This is certainly a valid concern for today. The verse was speaking to the problem of homosexuality which is certainly a concern today. While the proper recognition of distinctions between

An unusual tribute to Free Will Baptist Bible College by a mother who never attended.

OUR WOMEN SPEAK

The Journey



By Diane Mitchell Thomas

There were six of us, six women. We were tired by the time we arrived and weary from traveling 650 miles from our North Carolina homes to Nashville, Tennessee. We were going to a women's retreat in nearby Murfreesboro. Each of us sought the blessings we knew God had waiting for us.

Since Nashville was so close, we agreed to drive by Free Will Baptist Bible College. I was delighted at the prospect of seeing the place I had heard about all my life and now supported and prayed for.

But I was not prepared for the emotional impact I felt at first sight of the college. I knew we were close when I spotted two young ladies on the sidewalk. It was their modest dress that identified them. Or was it those happy faces?

To our left, I saw old Davidson Hall. I recognized it from pictures I had seen. We stopped the car and watched a group of young people playing tennis on the nearby courts. I looked at each of them and wondered what God had in store for their lives.

My mind immediately went back to the time God had called me to Free Will Baptist Bible College as a teenager. I had said *no* to Him. And now as I saw the beauty of the campus and felt the sweet Spirit of God around us, I wept over my decision.

I couldn't help but wonder what He had wanted for me. What had I passed up and missed. With tears tracing down my cheeks, I bowed my head in prayer. Surrounded by the springtime beauty of the campus, I made the apology that I had owed God for years.

Mine was not the only prayer from the car that day. Parked across the street from Davidson Hall, the six of us prayed for God's guidance for the Christian teachers and professors at the college. We thanked Him for the great leaders who had been trained there, our own beloved pastor among them.

With burdened hearts we prayed for the teenagers in our church who God was now calling to this place. And as mothers, each of us took our turns committing our children to Free Will Baptist Bible College. What a moving experience as

one mother, whose child was yet unborn, prayed, "Lord, I give this baby for your service." Another mother who had a daughter in the 11th grade begged God to direct her girl here.

Though I said no to God years before, my two sons still have a chance. God may lead them here one day. I've determined to pray daily that they will say, "Yes, God, I'll go."

We looked one last time at the campus. We all agreed it was a holy place. It was as if God's presence hovered over and protected this part of Nashville.

Reluctantly, we drove on to Murfreesboro. We realized God had already given us that blessing we had driven 650 miles to receive. We were too Spirit-filled to even speak.

I may see Free Will Baptist Bible College again, but nothing can ever compare with my first sight of it.

ABOUT THE WRITER: Diane Mitchell Thomas is a member of Grifton Free Will Baptist Church, Grifton, North Carolina. The pastor to whom she refers in her article is James Pittman. ▲

By Shirley Thomas

“**H**ow many people do we have present today, Mr. Secretary? Let’s count.”

“One, two, three, four, five,” the class shouts in unison.

“Six,” adds the voice of the secretary.

“Five,” I say firmly.

“No, Jesus is here and you didn’t count Him,” giggles Mr. Secretary. I can’t argue with that one.

This is a typical beginning of the Sunshine Sunday School Class at the Fayetteville Free Will Baptist Church, Fayetteville, Arkansas. My four students—Charles Wallis (Mr. Secretary), Joseph Waits, Happy Rankin and Jonathan Thomas—are all students during the week at Richardson Center, a school for the trainable retarded. They are different in their abilities from some people but the biblical message is the same to all people regardless of their abilities.

Just as importantly, these children have the same spiritual needs—the need to believe in Christ and worship Him, the need to love and be loved, and the need to share—as anyone else. Each is an individual with his own distinct personality and his own specific needs and special contributions.

Charles has a marvelous sense of humor; Jon is our best singer; Joseph is our Bible scholar and Happy—well, Happy’s nickname is an appropriate indication of one of her major contributions.

The Sunshine Class came into being two years ago when my husband and I became concerned about the needs of our son Jonathan, who at that time was the only retarded child coming to our church. Within a short time we recruited the other three regular members of the class (we have others who attend sporadically).

When we began we fervently hoped and prayed that the class would be a blessing to the students. The really stunning and unexpected thing has been the blessing that the class has been to our church. Watching these children do their best, despite difficulties in things that most of us take for granted (such as walking and talking), has challenged others to do more for the Lord.

The most gratifying thing to me is the way our church family has accepted and responded to the needs of the Sunshine Class. For example, since the parents of three of the children do not attend our church whoever happens to be handy helps the children with bathroom chores and with zippers and buttons that can defeat crippled hands.

I firmly believe that such an action is serving the Lord just as much as singing a solo or anything else.

There is a need for more classes like the Sunshine Class. There are retarded kids and retarded adults sitting at home in loneliness who could be serving the Lord and bringing praise to His name by their influence on the so-called ‘normal’ members of our churches.

Let us always remember that the Great Commission does not mention a cut-off point on an I.Q. test.

ABOUT THE WRITER: Shirley Thomas is a member of Fayetteville Free Will Baptist Church, Fayetteville, Arkansas.

Reprinted from the Old Mount Zion Newsletter. ▲

The Sunshine Class





NEWS OF THE RELIGIOUS COMMUNITY

PUBLISHER ISSUES UPDATED VERSION OF KING JAMES BIBLE

NASHVILLE, TN (EP)—An updated revision of the New Testament of the King James Bible has been completed by a team of 119 editors and scholars. Scheduled for publication in June by Thomas Nelson Publishers, the revised KJV New Testament is the result of more than four years of work by an international team. Each scholar was required to sign a statement of commitment to the inspiration and infallibility of Scripture.

Dr. Arthur I. Farstad, retired professor of New Testament at Dallas Theological Seminary, was editor of the New Testament of the revised KJV. He says it will be unique among modern translations because it is the only one which reflects the "majority text" concept of manuscript selection used by the original team that produced the King James Version in 1611.

While the revised KJV includes such changes as substituting more contemporary terms for such words as "thee," "thou" "shouldst," and "doeth," and addition of quotation marks to set off dialogue, the scholars worked to preserve the original cadence of the verses as translated in the 1611 King James Version. In this way, they tried to make the King James text more understandable for modern readers while avoiding colloquialisms and prose meters that some people find objectionable in other modern-language Bibles.

The Old Testament will be ready by 1981, the publisher announced.

CHRISTIAN FILMS SELECTED FOR RED CHINA'S SCHOOL SYSTEM

CHICAGO, IL (EP)—The Moody Institute of Science announced that two of its films, *WINDOW TO THE UNIVERSE* and *WATER: THE COMMON NECESSITY*, have been pre-viewed and purchased by Chinese educators for use in their school system. The films were taken into the People's Republic of China last October by a film import/export company operating out of Southeast Asia.

The films were accepted under a program called the "Four Modernizations." The Chinese Government is investigating ways to improve its educational system during this 20-year program with the goal of catching up with the modern world by the year 2,000. These are the first Christian films to enter Red China since it closed in 1945, according to MIS spokesman.

GALLUP SAYS CHRISTIAN LITERATURE MARKET TO GROW

CADIZ, KY (EP)—Members and affiliates of the Evangelical Christian Publishers Association met at Lake Barkley Lodge near here in April for a two-day Management Seminar sponsored by their Association. John Huenefeld, Boston-based consultant to small publishers, and George Gallup, Jr., President of the Gallup Poll, were featured speakers.

Gallup, speaking on current trends in American religion, cited results of his recent studies to support the opinion that markets for Christian literature will continue to grow during the next few years.

HANDEL'S 'MESSIAH' PERFORMED IN MOSCOW

MOSCOW (EP)—Handel's majestic "Messiah," with its ringing affirmation of Christian faith and hope, was presented at the Conservatory, Moscow's most important concert hall, on two consecutive nights. The performance (April 13 and 14) was thought to be the first such in the Soviet Union since the Communists took over in 1917.

The program notes tried to underplay the religious significance of the work, presented as it was as the Russian Orthodox prepared to celebrate Easter on April 22. "The 'Messiah,'" said the text, "is a hymn to the people, not to the Lord. In fact, the people themselves become their own messiah."

Growing up for God



WNAC Emphasis Program

1979

THE HIGH COST OF BEING UNINFORMED

WHEATON, IL—Thousands of letters continue to pour into the offices of the Federal Communications Commission (FCC) opposing an alleged campaign spearheaded by atheist Madalyn Murray O'Hair to remove all religious programming from television and radio. But as Bob Dugan points out, the problem was satisfactorily resolved 3½ years ago—and never involved Ms. O'Hair.

Dugan, who serves as director of NAE's Office of Public Affairs in Washington, DC, said the estimated 10 million, largely anonymous letters are an embarrassing, uninformed response to the Lansman-Milan petition which sought to limit application by religious institutions for television and FM channels that are reserved for education systems. The FCC ruled against that petition on August 1, 1975.

In spite of that ruling, thousands of letters still flow into the FCC every month, Dugan said, with many of them encouraged by petitions circulated in evangelical churches.

"The real problem will come when the religious community is faced with an issue demanding its response," Dugan said. "I'm afraid the people now responding so overwhelmingly to the supposed 'O'Hair petition' will fail to respond to a real crisis because their efforts here have been misguided.

"In essence, they've been burned, and the price has been embarrassment and thousands of dollars in wasted postage."

BILL MANDATING TEACHING OF CREATION THEORY KILLED

ST. PAUL, MN (EP)—A bill that would have required courses on creation if the theory of evolution also is taught has been rejected by the education committee of the Minnesota House of Representatives. Representatives of major religious groups opposed the measure.

The bill would have required schools to teach the theories of evolution and creation "with reasonably equal emphasis." It also would have prohibited a teacher from lowering the grade of a student who accepts one theory over the other. The bill's sponsor, Representative Paul Aasness, claimed that schools are teaching evolution and virtually denying the possibility of creation. This discredits the religious beliefs of many students, he said. But educational and religious leaders spoke out against the Aasness measure.

Dr. Robert Paul Roth, dean of the graduate school at Luther-Northwestern Seminars, St. Paul, contended that the bill would legislate "bad science, bad theology and bad pedagogy." No major churches are asking that creationist theories be taught in the schools," he said.

NEW TESTAMENTS USED AS TEXTBOOKS IN LIBERIAN SCHOOL SYSTEM

SOUTH HOLLAND, IL (EP)—More than 200,000 New Testaments were shipped to the African nation of Liberia for use as classroom textbooks in the schools of that country. Copies of the special African edition were provided by the World Home Bible League (WHBL), a world-wide publisher and distributor of Bibles and Scripture portions headquartered here.

A missionary to Africa asked for the assistance of the World Home Bible League in providing the New Testaments after Liberian President Dr. William Tolbert, Jr. directed the schools to require all students to study the Bible for one class hour a day. Officials requested the New Testaments be in English, the official language of the Liberian school system.

Liberia is the first African country in recent years in which the Bible is being studied exclusively, although some form of religious education is required for students in other nations such as Nigeria, Ghana, Sierra Leone and the Sudan.

BOLIVIAN INDIAN MISSIONARIES TO WORK AMONG AMERICAN NAVAJOS

ASHEVILLE, NC (EP)—Aymara Indians in Bolivia have formed an organization to send missionaries to Navajo Indians in the United States, according to a report in the *Presbyterian Journal* here.

The report indicates that the Aymaras "have been extremely responsive to the Christian message," with churches being established recently at the rate of about one each week.

According to the *Journal*, two Aymara families have volunteered to serve as missionaries among Navajo tribes in New Mexico, Utah, Colorado and Arizona. The Aymara have had little outside world contact. It quotes one of the Aymara leaders as saying, "For us to send missionaries to the Navajo would be the equivalent of the Americans sending a man to the moon."

NON-LICENSED SCHOOL PERMITTED TO OPERATE UNDER COMPROMISE

LAS VEGAS, NV (EP)—A Christian school here, which had been ordered to stop operation because it advertised for students and refused to obtain a private school license, has received permission to remain open under a compromise plan.

The Nevada State Board of Education had ordered North Las Vegas (Baptist) Christian School in September to stop enrolling students and to immediately seek a private school license. The state said the school subjected itself to state regulations because it advertised for and enrolled non-Baptist students. Under the compromise, the Christian school will be permitted to operate as long as it refrains from direct advertising. The school will be allowed to be listed in the yellow pages of the telephone directory.

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ACCEPTANCE OF CHRIST A GOOD DEFENSE AGAINST DRUG ABUSE: ART LINKLETTER

MINNEAPOLIS, MN (EP)—When Art Linkletter's daughter jumped to her death 10 years ago, apparently during an LSD trip, the entertainer began a crusade to help other young people escape from drugs. The experience since then has been "more rewarding" than the "headline and star-status" he enjoyed in show business, he told 700 persons attending a Salvation Army dinner here.

Mr. Linkletter said he had found that many of the ways being used to rehabilitate drug-users or to prevent young people from getting involved in drug use are "bandaids" in attacking the central core of the problem: "lack of self-respect and esteem."

He said those who had "accepted Christ" were insulated against disappointments that bring on drug use. "They have a relationship that makes Jesus Christ available on a hotline 24 hours a day," he commented.

VIEWS OF FUNDAMENTALIST CHURCH SCHOOLS CITED IN BOOK SENT TO LEGISLATORS

SOUTHERN PINES, NC (EP)—In an effort to inform members of the North Carolina State Legislature, now in session, about the position of fundamentalist Christian churches in their fight against various forms of state control, a leader of the protesting group has written a book outlining the churches' position.

Copies of the book, also designed to "enlighten" fundamentalist churchmen and conservatives about the court issues, have been sent to the legislature's 170 members.

Entitled "State of North Carolina Against Christian Liberty," it was written by the Rev. Kent Kelly, pastor of Calvary Memorial Church of Southern Pines. It outlines the lawsuits involving the churches and the state, and contains an introduction written by United States Sen. Jesse Helms, (R-NC). In all, 10,000 copies were printed.

The churches are expected to seek legislation during the current session of the legislature which would exempt church schools and day care centers from state control. "But," Mr. Kelly said, "we've got to educate them (the legislators) before any bill can be introduced."

NATIONAL RELIGIOUS BROADCASTERS FILE BRIEF BEFORE SUPREME COURT

WASHINGTON (EP)—National Religious Broadcasters (NRB) has filed an amicus curiae (friend of the court) brief with the United States Supreme Court in two cases involving blanket licensing which gives radio stations the rights to broadcast music.

The brief, the first ever filed by the 36-year-old association with the high Court, involves the issuance of blanket licenses by BMI (Broadcast Music, Inc.) and ASCAP (American Society of Composers and Publishers). Under the practice, stations can obtain the rights to the music they want only by paying blanket fees to cover all types of music controlled by the two companies.

NRB Executive Director Ben Armstrong said, "Religious station owners are willing to pay fees for music which is suitable for their audiences. However, currently they must pay for all types of music such as rock and roll, whether they ever use it or not. These practices are particularly burdensome for the many non-commercial, non-profit religious stations."

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A NEW SERIES ON PRACTICAL CHRISTIAN LIVING



By Robert Picirilli

A pressing need in our circles, as I see it, is to give attention to personal spiritual development. Not just individuals: the church's energies need to be directed toward bringing believers to spiritual maturity.

This is not meant to create a tension between (so-called) external Christianity and internal reality. Genuine spiritual growth involves both. For sure, though, the development of the inner man is the reality that a true spirituality cannot do without. *Be* is the first part of *behave*.

Too long we have had to endure immaturity in our Christian lives, and that often publicly, embarrassingly displayed. A better understanding of the need and nature of spiritual growth may help us. This series of articles will present some of my own reflections along these lines.

As a foundation, we ought to get a better grip on Ephesians 5:18: "Be filled with the Spirit." One reason this text is often misunderstood is that people start with it rather than coming to it through the whole context. I view this verse as a climax of what Paul has been saying about our relationship to the Holy Spirit as the secret of successful Christian living. True spirituality is the fulness of the Holy Spirit.

Then what does "Be filled with the Holy Spirit" mean? Start with Ephesians 4:3: "Keep the unity of the Spirit." This means that the unity of believers is produced by the Spirit. One of His works is to create this oneness, this having-in-common-with one another (especially in a local church). Fractured fellowship robs us of the Spirit's fulness. The

fulness of the Spirit includes the nurture of the *experience* of being members of one another (cf. 4:25).

Go next to Ephesians 4:30: "Grieve not the holy Spirit". The Holy Spirit is the personal presence of a holy God in a believer's life. Note the little "h" on holy: the word is an expression of His character and not just His name. Anything unholy tolerated in our lives robs us of His fulness. Then being filled with the Spirit involves allowing Him to burn away (cf. Matt. 3:11) everything unholy, whether in motive or deed.

Make one more stop, this time at Ephesians 5:9: "The fruit of the Spirit". Fruit means what He produces. The genuine fruit of the Spirit's unhindered work in our lives will be manifested in all the ways "goodness and righteousness and truth" are found there. Nor are these three words a complete list. Gala-

tians 5:22,23—where there are nine—isn't either. Both are samplings from the catalog of Christian graces that the Spirit of God is at work to produce in the life of a believer. And we are responsible for hindering or helping.

Now we are ready for Ephesians 5:18. To be filled with the Spirit, while it involves a lot more, certainly involves our fellowship, our freedom from sin and fruitful lives. Among other things, then, the fulness of the Spirit—true spirituality—means the unhindered development of spiritual graces. "Be filled with the Spirit" is a continuing action verb, not a once-for-all crisis; and the on-going ripening of the Spirit's fruit is at the heart of spiritual growth.

ABOUT THE WRITER: Dr. Robert Picirilli is dean of Free Will Baptist Bible College, Nashville, Tennessee. ▲

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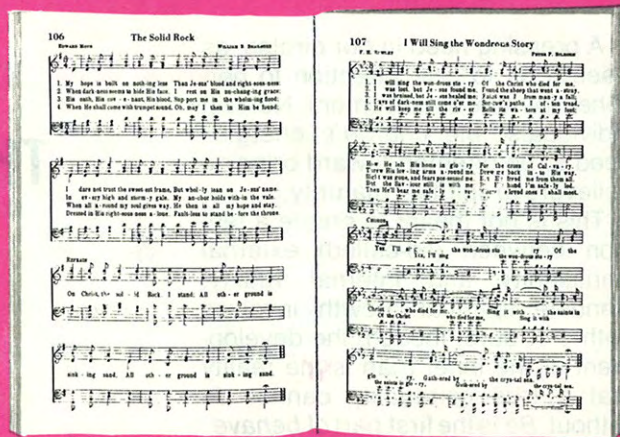
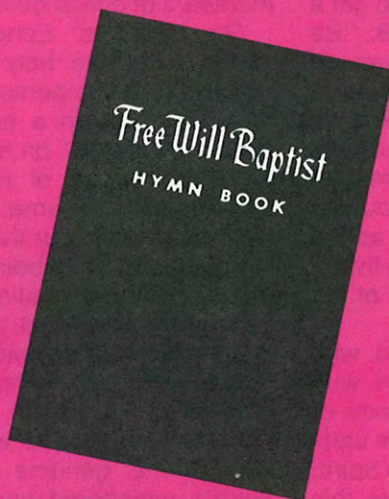


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