

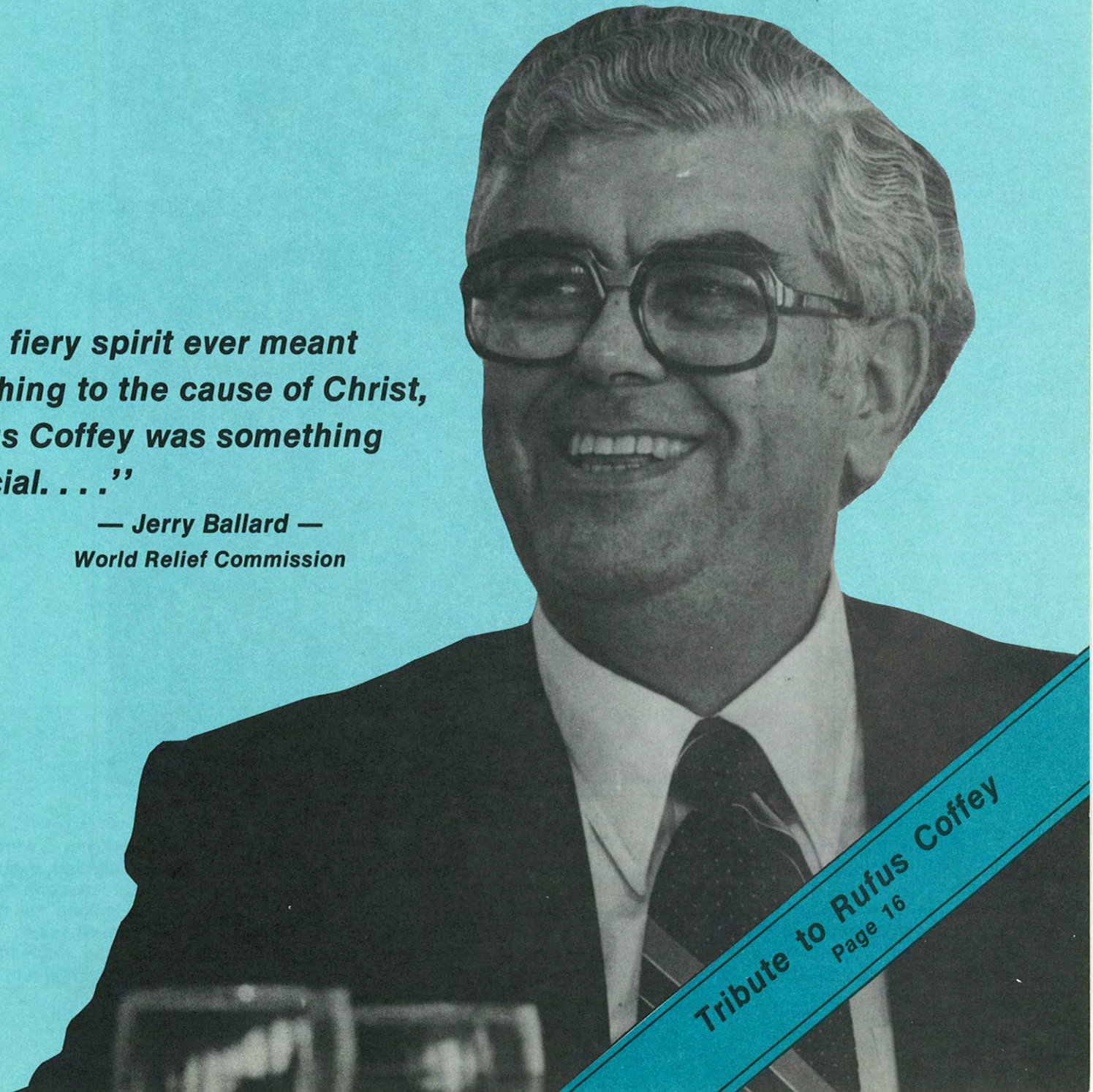
Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

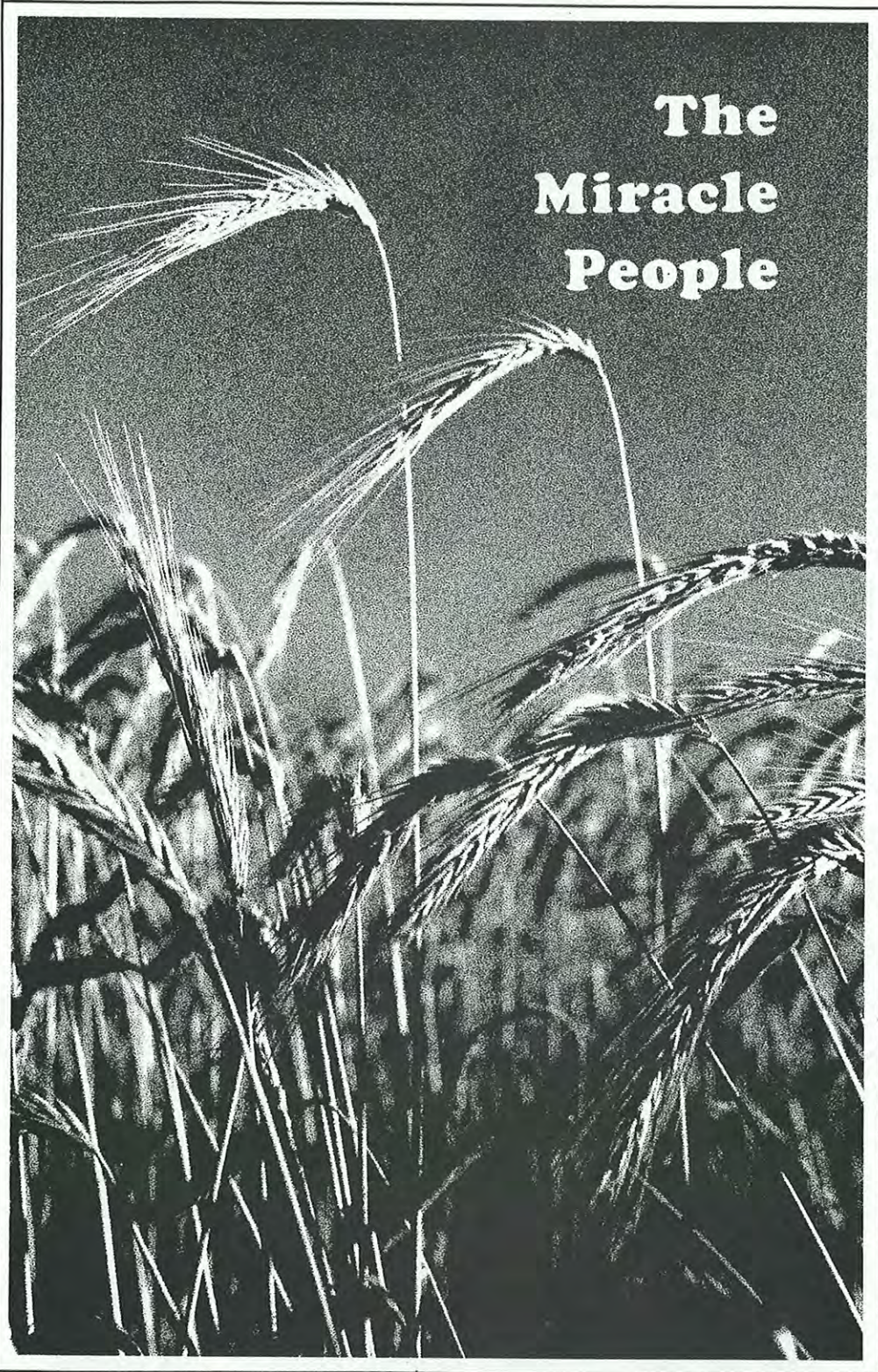
August, 1979

“If a fiery spirit ever meant anything to the cause of Christ, Rufus Coffey was something special. . . .”

***— Jerry Ballard —
World Relief Commission***



Tribute to Rufus Coffey
Page 16



The Miracle People

By Bill Davidson

Free Will Baptists? Who are they?

It's amazing that a denomination could exist for more than 300 years and still be virtually unknown. Mention of the name brings a blank stare, a "Who are they?" or the in-

evitable question, "How do they differ from the Southern Baptists?"

WE'RE MUCH OLDER THAN THAT!

Traditionally, Free Will Baptists have been thought to be a splinter from the Southern Baptists, but the denomination is really much older

than that.

In 1912, new documents were discovered in England that indicated the existence of at least one Arminian congregation among the many Calvinistic dissenters that developed during the reign of Edward VI, King of England. One

present-day English historian has classified them as "free willers." If we can accept that classification, then our ancestors can be traced to the middle of the 16th century, long before any other Baptists were even a thought in the hearts of their parent, the Church of England.

Two documents recently discovered by this writer indicate that the General Baptists in England—the first Christians to adopt the name Baptist—referred to themselves as "free willers" as early as 1659.

The articles, published in 1659 and 1660 were entitled, "A Declaration of a Small Society of Baptized Believers, Undergoing the Name of Free Willers, about the City of London," and "A Loving Salutation to All People who have any Desires after the Living God: but Especially to the Free-Will-Anabaptists." The latter was written by an opponent but the first indicates that the old General Baptists of England applied the title to themselves.

AMERICAN BEGINNINGS

Here Come the Free Will Baptists

For years, a huge portrait of Benjamin Randall hung in the old denominational headquarters building. Underneath were the words, "Our Founder," giving testimony to the accepted tradition of a birth date of 1780 for the denomination.

In *The Free Will Baptist Story*, Damon Dodd questioned the tradition and in *An Early History of the Free Will Baptists*, this writer established a much older heritage in tracing denominational beginnings to eastern North Carolina in the early part of the 18th century.

The latter work proved a historical link between Free Will Baptists and the General Baptist work begun by Paul Palmer in Chowan County, North Carolina, in 1727. The two groups used the General Baptist Statement of Faith (the first Free Will Baptist Confession, 1812, is virtually a verbatim copy of the 1660 English General Baptist Confession).

The two names were used interchangeably by the group itself and by opponents by 1803. James Roach was pastor of the last known

General Baptist Church in North Carolina and also signed the first Free Will Baptist Confession, and Little Creek Church at Scuffleton, North Carolina, was first a General Baptist Church and then Free Will Baptist. Survey records show that the present church sits on property purchased in 1756 by Joseph Parker, a leading General Baptist church planter.

Spontaneous Combustion

At last it's settled! All Free Will Baptists now will come from the General Baptists or from the Free-will Baptists of Benjamin Randall in New England. Wrong again. The miracles have not ended.

Minutes of the Free-Will Baptist Association (Western North Carolina) of 1830, indicate that these hearty souls simply questioned the Calvinistic doctrine of their United Baptist Church and decided to shift emphasis. In the minutes of 1830, they resolved that "... in the future our Churches represent themselves as Free-Will Baptists."

There seems to be no evidence that they were related to the Free Will Baptists in the eastern part of the state. In fact, they organized on the basis of associations like that of the Free-will Baptists in New England. This characteristic, however, probably was a carry-over from their United Baptist background rather than the result of influence from the North.

LET'S GET TOGETHER . . .

Even after the earlier heritage of the denomination was established, the determination to link north and south persisted. Actually, there is no evidence at all of organic union. Though the minutes for the New England group record the North Carolina Free Will Baptists as corresponding brethren, the latter body soon disappeared from the records.

Of course, it would be unfair and less than honest to deny that the Randall followers had influence on their brothers to the south. Free-will Baptist endeavors in India and Burma in the 19th century give evidence of the heart for missions of

Contents

August, 1979

2 *The Miracle People*

Bill Davidson

5 *Briefcase:*

Come Back When You're 40

Jack Williams

6 *If Church Bore You . . .*

Larry Montgomery

9 *The Best Folks I Know Go To Church*

Richard Kennedy

11 *He Found Christ*

Vernie Hersey

14 *God's Multiplication Tables*

Matilda Nordtvedt

16 *Tribute to Rufus Coffey*

20 *Free Will Baptist Newsfront*

23 *Currently . . .*

25 *Christian Doctrine Part XII*

Leroy Forlines

26 *Alice Adequate*

Hennie Helpmeet

27 *Anointing With Oil*

Wade Jernigan

29 *News of the Religious Community*

31 *The Fruit of the Spirit Part II*

Robert Picirilli

Editor-in-Chief: Rufus Coffey

Editor: Jack L. Williams

Editorial Assistant: Pat Moore

Circulation: Geneva Trotter

Volume XXVI, No. 8

CONTACT (USPS 130-660), published monthly by the National Association of Free Will Baptists, Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$5.00; church family plan, \$4.20 per year; church bundle plan, 38 cents per copy. Individual copies 50 cents each. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved ©, 1979 Member of the Evangelical Press Association.



MIRACLE (From page 3)

the New Englanders. The work of the first National Association missionary, Laura Belle Barnard, was the continuation of an established tradition.

Further influence is found in the denominational treatise. The present confession of faith traces most of its content to the 19th century confessions of the New England Free-will Baptists.

In spite of the influence, the merger of the Free-will Baptists of New England with the Northern Baptists in 1911 left the southern group as the nucleus of the growing denomination.

LET'S GET ORGANIZED

The second quarter of the 20th century found Free Will Baptists in the south, the midwest, and remnants of the New England group in the north. Most of these churches

protect local church autonomy, but would provide the machinery for the better stewardship of the blessings, gifts, talents and finances that were the heritage of the various conferences.

LIVING ON TRADITION

The early days of the denomination gave birth to a number of continuing traditions.

Rupture

The title of the article derives from the denomination's talent for survival. The middle of every century has brought some sort of disaster.

Persecution by the Church of England stunted the growth of the General Baptists in England for a good part of the 17th century. A Calvinistic Baptist proselytizing mission in North Carolina reduced the General Baptists there to five churches and a few preachers in the 18th century. The question of Free-

The church government struggle of the 20th century would reveal a new aspect of the revival-recovery characteristic. The denomination's new attitude toward trained leaders, and quality of the leaders themselves, and the fierce pride of its people in their unique identity would allow a response that would recognize the hurt of dissension but would reject the destruction that had followed other ruptures.

Rural Character

Close your eyes! The picture you see is that of a small, comfortable, family oriented, crossroads church. The church expresses an aura of immutability, steadfastness and confidence. That's good—and bad. The fellowship, loyalty, allegiance to doctrine that have come out of that character have been sources of strength.

But the denomination has tended to remain rural. It's ministry has been limited until recently to the small town, the crossroads. In spite of the few large city churches, the typical church is that of one or two hundred familiar faces that struggle along week after week rejoicing in their immutability. Stedfastness is an essential in theology, but it can strangle the church when it extends to methodology and vision.

LET'S LOOK TO THE FUTURE

Where now Free Will Baptists? What does God have in store?

Though we have grown from some 80,000 members in 1940 to 450,000 in 1979, we still rank as one of the smallest denominations in the country. The world is in chaos, few churches preach the gospel, men are spiritually hungry, the field is white for harvest.

If Free Will Baptists have the truth, it is time to proclaim it. It could be that the miracle people have been spared for just such a time as this.

ABOUT THE WRITER: Dr. William F. (Bill) Davidson is director of graduate admissions at Columbia Graduate School, Columbia, South Carolina. ▲

*"The middle of every century
has brought some sort of
disaster for Free Will Baptists."*

were organized into local and regional conferences, but the need for a world-wide mission program and for unity in a denomination claiming a ministry of varied backgrounds demanded a national organization.

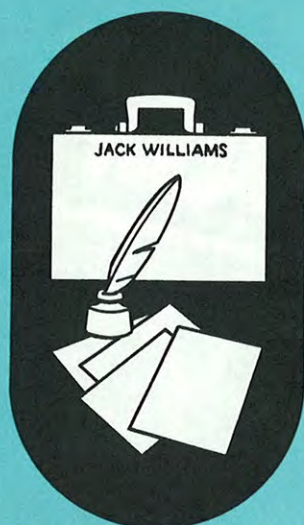
The loss of so many churches, schools and members to the Northern Baptists also gave credence to the idea of a cooperative organization that would allow strength in numbers. The dream was realized in the founding of the National Association of Free Will Baptists at Cofer's Chapel Church in Nashville, in 1935.

The Association was to be an advisory body that would retain and

Masonry for Christians split church after church in the middle of the 19th century. Then finally, the question of church government shattered the denomination's peace in the 1960's.

Revival and Recovery

In every case the miracle persisted. The denomination has responded to every rupture with new strength and unity. In 1807, Jesse Heath wrote to remind the Free-will Baptists in New England that the group in the south had been reduced to five churches and three ministers. By 1829, the number had grown to 33 ministers and 26 churches.



Come Back When You're 40

God's special gift to the Church in this age when 60 percent of the population is below 20 may be young ministers.

We have a big crowd of them, thank the good Lord. Some licensed to preach, some ordained, but most of them frustrated. A lot of folks line up to scruff young preachers. In fact, we sometimes leave the impression that shaveling ministers are unwanted or at best tolerated.

Our generation more than previous ones turned sour on the John Marks and Timothys and Joshuas. It's a little frightening. The same people who swell with pride over 25-year-old bank executives and talk of exceptional ability when the fuzzy-cheeked McDonald's manager joins church, level cold stares at the 25-year-old candidating for their pulpit.

Youth—that magnificent business asset is relegated to the back lot in the Church. And the irony of it all is that the 30-year-old preacher who is considered too spick-and-span by pulpit committees probably has both 10 or 12 years experience plus an expensive, professional library.

MATURING AN EAGLE

Young ministers get reminded often to "let no man despise their youth". They really work at it, but some folks refuse to be convinced. It's as if we'd like all unripe preachers to announce their call, prepare well and then quietly disappear until their hair turns gray. We

then insist they resurface only when we want them with 20 years pastoral experience. Young preachers and old preachers share at least one common problem—nobody knows quite what to do with them.

Many communities have forgotten the sheer joy of watching God mature a young eagle. No one can fall so unconditionally in love with a community as a fledgling preacher in his first or second pastorate. And the feeling is usually mutual. Let a church call some ruddy-faced David as pastor and just watch what happens.

All the sisters want to mother him. The men feel fatherly. Church teens identify him as a surrogate big brother. It's just about one of the finest things that can happen to a congregation. And the sinners? Even they let down their guard around the new parson. What a pleasant change of pace when trying to locate the pastor to check the basketball court before the rocking chair set.

Not all teenagers are dopers and drunks. Some get called to preach. A man's calling is valued by many when he is older but only by himself when he is young. It's downright strange-bedfellow logic when we look with as much suspicion on a 20-year-old preacher as we do a juvenile acid-head.

A pup minister never gets the benefit of the doubt. He is assumed to be power-hungry and have an insatiable ego as well as being the ready pawn of older ministers. How in the world do they ever survive?

Some don't. The casualty rate among frosh ministers is appalling.

SHOPPING IN THE MEN'S DEPARTMENT

But being a salad days pastor is a temporary problem. It only takes a short 10 years before the novice escalates to middle age. Then those glorious, energetic, stay-up-all-night, hilarious years are gone. How truly, truly sad that some congregations have never heard a sermon preached by a 16-year-old or seen a 20-year-old baptize an old man or listened to a 22-year-old evangelist blaze through a revival or heard a 28-year-old pastor weep over their children and their community.

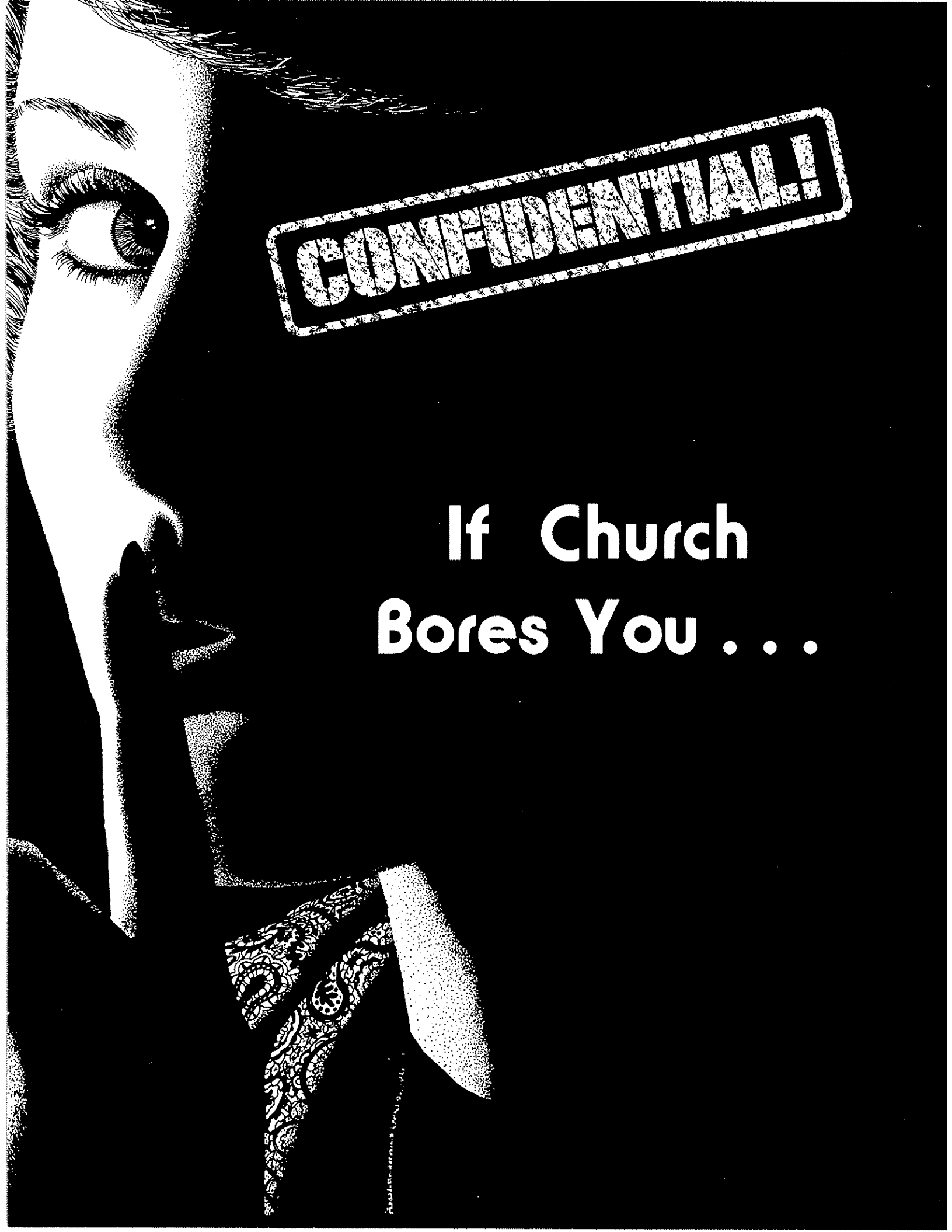
So the recruit pastor's wife looks like a high school candy-striper and he still buys some of his clothes in the boys' department at Sears. That soon passes. Young preachers come equipped with refreshing forthrightness undulled by life's compromises.

They've gotten too much bad word-of-mouth publicity. Green preachers make mistakes and split churches, you say. Some think every church problem is caused by 25-year-old ministers. Not so! Of course they make mistakes, and often the same mistake more than once. But just for the record—pastors and members over 40 cause some of the problems, or haven't you noticed?

It's a good thing God calls our sons to be preachers and they don't volunteer for the job. It takes more than a volunteer to absorb blistering criticism and suspicion and then come back for more. We are in danger of losing an entire generation of young ministers because of our pettiness. If we won't use our budding ministers, somebody else will.

Here's a vote of confidence for the bread-and-butter ministers of the Free Will Baptist denomination. Next time your church needs a pastor or assistant, why don't you consider one of our denominational treasures—a young preacher.

CONTACT hereby declares August "Be-kind-to-a-young-preacher" month and September "Take-a-young-pastor-to-lunch" month! ▲



CONFIDENTIAL

**If Church
Bores You . . .**

By Larry Montgomery

Imagine for a moment that we stop the typical church attender on his way to a typical Free Will Baptist church on a typical Sunday morning and ask him the atypical question, "What fresh and exciting thing do you anticipate happening this morning?"

He would probably reply, "You don't understand. I am on my way to church." "I know," we respond, "but what do you anticipate will happen at church today?"

"I know what will happen," would be his reply. "We will sing two congregational hymns, have prayer and hear a special song. The pastor will give a welcome, make announcements and receive an offering. He will then preach a sermon, give an invitation, and we will go home."

And if we should attend the service with him, we would discover his prediction to be right on target. If we could then visit other churches across the country, we would further discover that he had accurately forecast the service for almost every church in our denomination.

The end result of this uniformity is boredom in our churches. This is not to say that our church services are ineffective or that our people do not benefit spiritually from the services.

It does mean, however, that we are missing some vital ingredients which could make the difference between people merely attending church and actually worshipping God; between people attending services because of commitment or coming in eager expectancy; between churches that exist, and churches that are truly alive.

How do we wipe away the boredom that is so obvious in the faces of many of our people as they sit faithfully through service after service? Is the answer to place a Billy Sunday in every pulpit and a Tremendous Jones in every third pew?

Most of us admit that we do not have such resources. Or do we raffle off bigger and better gimmick items, or cut off the tie of some unsuspecting victim each week? Many of us feel that such tactics, while arousing excitement, fall below the dignity and worth of Christ's Church.

The answer is more realistically found when we answer for ourselves the question which God asked Moses, "What is that in your hand?" In every church there already exist a pastor, lay leadership and a congregation of people who have latent gifts and talents.

When these gifts are recognized, developed and put to proper use, the services of the church will be permeated with a spirit of freshness, vitality and expectancy. Available to any church are three tools essential to accomplish this: variety, lay participation and planning.

USE VARIETY

God, despite His eternal existence, has never grown stagnant. His ways of dealing with people are as fresh and innovative as the individual is unique. So why should our services to worship Him become routine and monotonous?

"Variety is the spice of life," says a common proverb, and it is no less true that variety adds "spice" to the services of the church. Even the best of programs becomes wearisome when repeated too often.

While the ingredients of music, prayer and preaching may be included in almost every service, we can take an imaginative approach to them. Doing the old things in a new way can produce new spiritual strength.

GET LAY INVOLVEMENT

Too many of our people come to church and watch the service which is performed "up front." This was not true of the New Testament Church. Passages like Acts 2:41-47 and I Corinthians 14:26-39 indicate

the early church services were composed of a sharing, participating people.

The services of the modern church should never degenerate into a one-man production with an audience of spectators. The best opportunity for freshness and variety is to use the people in our congregations as they exercise their God-given gifts. The church will be richer for it.

PLAN THE SERVICES

An interesting, productive service doesn't just happen—it requires planning. Failure to plan ahead invariably results in monotonous repetition. The pastor who seeks the leadership of the Holy Spirit in planning the church services in advance will discover interesting and exciting ways to strengthen his people and lead them in true worship.

Valuable contributions will be gained by the pastor who consults with the lay leadership of the church in planning services. And other fruitful ideas will be gleaned from talks with other pastors, both within and outside the denomination.

12 IDEAS FOR CONSIDERATION

Here are some ideas which have been used successfully in various churches and could be effective in your church. Try a few—try them all. The only thing you could lose is the bored expressions from the faces of your people.

1. Use the lay people on a regular basis to do things the pastor usually does. The scripture readings, the welcome, making announcements and receiving the offering can be capably and uniquely done by a layman. A structured testimony from a layman can enhance the service: a praise testimony near the beginning of the service, a tithing testimony before the offering or a testimony of Christian experience to prelude the sermon.

Use the children of the congregation. A song, a skit or a brief interview with a few children can be a



IF CHURCH (From page 7)

refreshing change of pace. The unpredictability of children will grab the attention of the entire congregation.

2. The church music program provides many opportunities for variety. Perhaps a concert of recorded music before the worship service would be a blessing, as well as help solve the problem of latecomers.

Is your hymn book too limited? Print the words to other selections in the bulletin. Learn new music with a hymn of the month, introduced by the choir or a soloist.

Instead of singing four verses of a hymn, sing a medley composed of one verse from each of several hymns on the same subject.

Use instrumental specials, with as great a variety of instruments as possible. Some churches could form a small orchestra.

Plan special music for various times in the service. Occasionally the special could introduce the service, or be effective at the close.

3. Use various types of scripture readings as alternatives to the responsive reading or scripture mono-

log such as a choral reading by the choir or a scripture dramatization. An interesting effect is achieved by having two people read the same passage, alternating verses between the KJV Bible and a good modern English Bible.

4. Direct special attention to the sermon by asking the people to take notes. Some pastors print the sermon outline as a bulletin insert. Print a monthly sermon schedule with suggested scripture passages, relevant books and magazine articles so the people may prepare for the service.

A pre-service assignment in the bulletin helps prepare the congregation for the sermon. For example, if the sermon is on revival, the bulletin could allow space for each person to list ten ingredients of a successful revival.

Some pastors host a feed-back session following the service, which allows people opportunity to challenge, question or elaborate on the message.

A poster or banner contest for a special day, or to illustrate the month's sermon theme will inspire enthusiasm among both children and adults. Display all entries and recognize the winners.

Trade pulpits with a neighboring pastor on a given Sunday. Both churches will benefit from the experience.

5. A slide program or overhead projector presentation can enhance some scripture readings, music selections, devotionals or sermons.

6. Assign each teen and adult group to present a service during the year. Or designate days to recognize each of the various church ministries, using the men and women who are involved in that ministry to present the service.

7. Plan an occasional open forum so people can question and discuss church policy, plans and interests. Or host a question night, in which the congregation quizzes the pastor on anything and everything. Or the pastor can select a panel to discuss problem situations which need Christian solutions.

8. A well planned interview is a good way to solicit a testimony from those members of the congregation

who are reluctant to speak in public. An interview is also a good way to introduce newcomers to the congregation.

9. Move the evening service to a park for a special outreach ministry during the summer. Or plan a weekend retreat at a camping resort.

10. Candlelight services provide opportunity for total congregation participation. Theme services, such as old fashioned day, the missionary church or the underground church, always gain special attention.

11. The offering becomes special when it is an act of worship. Ask those who give to write on the offering envelope several items of personal thanksgiving. Plan testimonies of praise during the offering. Host a time of thanksgiving prayer as the offering is received.

12. Instead of the usual benediction, ask the congregation to pair up, or gather in groups of three or four to pray for one another at the close of the service.

REWARD

The gathering together of the church is the most important event of the week for the people of God. It is a beautiful thing when the people come in anticipation of what God will do in their lives through the service.

If a church will cultivate this spirit of freshness and expectancy, she will then reap the rich reward of hearing her people say, "I was glad when they said unto me, 'Let us go unto the house of the Lord'."

ABOUT THE WRITER: Larry Montgomery pastors Hollywood Free Will Baptist Church, Hollywood, Florida. ▲

IF YOU

- Need to expand or remodel your Church

AND YOU WANT TO AVOID

- Inferior work and exorbitant fees

THE WAY TO HELP YOURSELF IS...

Call

Burch

Christian

Enterprises!



163 Lelawood Circle
Nashville, TN 37209
(615) 352-1909

A Free Will Baptist Contractor

The Best Folks I Know Go To Church

By Richard Kennedy

Every time the church doors are open the Christian should be there, if not providentially hindered!

"I can worship God just as well at home as I can at church," people are saying. Others parrot, "I watch so-and-so on TV, and that's as good as going to church."

Let's briefly examine the subject of church attendance.

We read in Luke 4:16 that attending the house of God was a regular practice of our Lord, "And, as his custom (practice) was, he went into the synagogue on the sabbath day, and stood up for to read."

The neglect of church attendance and the deemphasization of the local church is a sign of the approaching day of Christ. As a matter of fact, we are told to exhort one another on this very issue as we draw near the end. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting (encouraging) one another: and so much the more, as ye see the day approaching" (Hebrews 10:25).

PURPOSE OF CHURCH ATTENDANCE

"What's the purpose of attending church," someone asks? There is

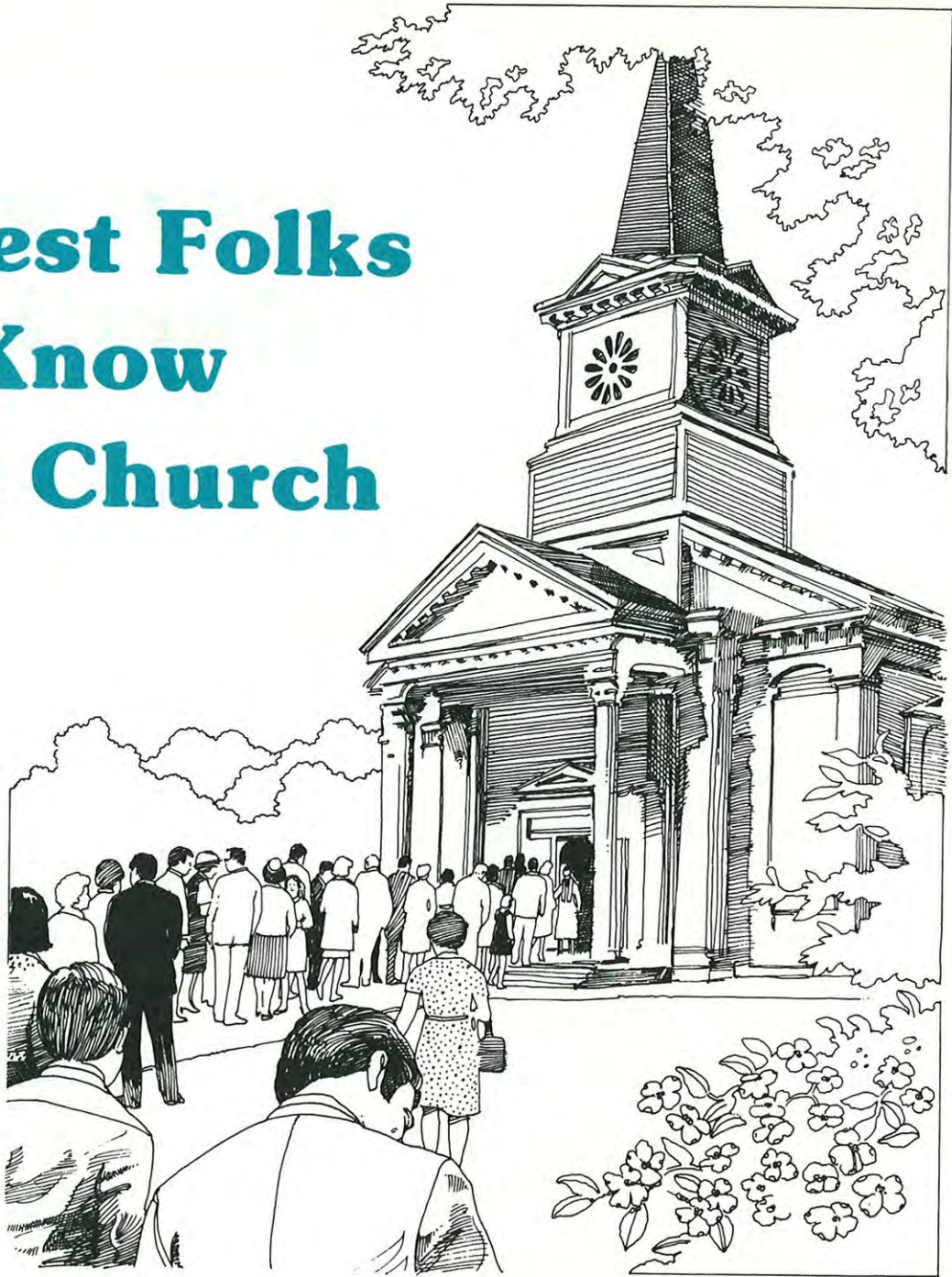
no place in the New Testament where sinners are commanded to go to church, but there are at least three reasons given why every Christian should faithfully attend:

Fellowship—Acts 2:42: "And they (converts) continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers."

The early church was characterized by a "singleness of heart," and of being "in one accord." Every Christian needs the friendship, encouragement and the joy of participating in the command of "bearing one another's burdens."

Worship—In the biblical accounts of early church gatherings, Jesus Christ was proclaimed as both Christ and Lord. Men are taught to seek God through the worship of His Son.

Exhortation—Exhortation includes: instruction, encouragement, counsel, rebuke and discipline. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect (complete), thoroughly furnished (equipped) unto all good works" (II Timothy 3:16-17).



BEST FOLKS (From page 9)

A careful study of the book of Acts reveals that the gathering together of believers was the hub of their Christian lives. Likewise today, God's plan for Christians revolves around the local church.

IMPORTANCE OF CHURCH ATTENDANCE

Church attendance is as important as the church itself, the gifts and callings of God and the Great Commission.

Church attendance is as important as the church itself. The local church is one of three God-ordained institutions. The local church is God's agency to actually do the marching of His divine marching orders. The tasks of world evangelization, baptizing and training of disciples belong to the local church.

Church attendance is also as important as the gifts and callings of God. "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; For (here's the reason) the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ:" (Ephesians 4:11,12). God has called various men into these specific offices that you, as a Christian, may be complete and equipped to do the work of the ministry.

Church attendance is also as important as the Great Commission itself. The local church is God's organization and organism to carry out His plan of every living soul having had a clear presentation of the gospel. Let's ask this modern-day generation of "electronic" church members: Where do you tithe your income? How do you have fellowship? How do you support world missions? How are you a faithful steward of your talents and time?"

Deemphasis of church attendance has produced a generation of "grand-stand Christians," content to watch the contest between the saints of God and "the rulers of the

darkness of this world." Those Christians who faithfully attend church, receive instruction in righteousness, participate in the ministry of reaching others for Jesus Christ and are far more qualified to do battle with the "fiery darts of the

wicked," and the wicked one, himself.

The best folks I know do go to church!

ABOUT THE WRITER: Richard Kennedy pastors Temple Free Will Baptist Church, Greenville, North Carolina. ▲

Light on Life's Questions . . .

By Wade T. Jernigan

QUESTION: *We love our pastor, but he never seems able to live on the salary the church pays. What is a fair way of determining a pastor's salary?*

ANSWER: Having no idea what your pastor is paid makes it difficult to deal with part of the question. Some churches do not pay a living salary, while on the other hand some pastors could not be afforded by the best paying churches. When a minister agrees to a salary, he should strive by all means to adjust his style of living to conform. Churches should consider periodic raises.

Now to the main part of your question. Some suggest listing the salaries and benefits of all heads of church families. Then divide by the number of family heads. Whatever the average is, then the salary (with benefits) is paid to the pastor.

This seems fair when first considered, but when more study is given it appears that other considerations should be made. Your pastor's car is always directly involved in church activities. He must entertain more than the average family. His wardrobe must be larger and always up to date. And too, his hours are generally longer. With all that in mind, perhaps the average salary with other allowable benefits would be fair.

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.

"Judaism seemed a religion of the past"

He Found Christ

By Vernie H. Hersey

When 22-year-old Gary Kohnstamm entered a church sanctuary for the first time in May, 1973, at Nashville, Tennessee, he was disturbed. He resented the wooden cross on the wall behind the rostrum.

"I looked up and saw that cross," Gary remembers, "and it bothered me! It was a symbol that Jesus was more than the prophet I believed Him to be!

"Furthermore," he adds, "I felt uncomfortable. The building seemed strange and I didn't know what to expect. I was a Jew."

Gary agreed to visit the church only because of his friendship with a young man with whom he worked. He had no intention of becoming one of those "Christians" he had come to dislike over the years.

But, two months later, to his amazement, he found Jesus to be Christ. Going forward during the gospel invitation, he stammered, "I believe in Christ," speaking the name of Christ for the first time.

Gary continues to be amazed at how God worked in his life to reveal Christ to him. Born in 1952 into a Jewish Orthodox family, Gary spent his childhood years on an army post in Arizona. His father, an army major, instructed the family in Judaism with the help of a Rabbi Chaplain who visited the post weekly.

In 1963 at the age of 11, Gary moved with his family to Nashville where his father retired. Under his grandfather's influence, he moved deeper into Judaism. On holidays 30 to 40 family members gathered at his grandfather's home and



celebrated the Jewish festivals. At age 13, Gary was Bar Mitzvah.

However, during his early teens, Gary grew puzzled and dissatisfied with Judaism. He felt a need for direction and guidance he could not find in his religion.

"I was puzzled by the ceremonies," he confides. "There was nothing to look forward to. I felt no purpose in life. Judaism seemed a religion of the past; we never looked at what was ahead but at what was behind. It was as though we had to walk backwards to see anything."

Not being able to keep all the orthodox laws presented a problem to Gary. "I was confused about my sins," he explains. "When I stumbled or failed, I had nothing to guide me."

"Once a year, I marched in a procession from the Jewish Synagogue down to a lake. We cast bread crumbs symbolic of our sins into the water. As the ducks gobbled up the crumbs, I could not understand how we could sin 364 days of the year, throw them all away the last day, only to begin to sin all over again."

During high school, Gary became more confused and disillusioned. "I was really lonely," he recalls. "Students treated me as though I had a disease. They accused me of nailing Jesus to the cross. I tried to explain that I had nothing to do with His death—that I wasn't even there. Until my junior year, a group of boys would catch me behind the school and beat me up."

But Gary sees now that God used the unpleasant experiences for his good. Because of the persecution at school and his discontentment with religion, he determined to get out of Judaism as soon as he reached age 18.

And he did. By the time Gary graduated from high school, his grandfather was dead. His father, who suffered from multiple sclerosis, was in a nursing home. With their influence and authority removed, Gary abandoned the practice of Judaism.

After graduation, he spent six months in the military. Returning to Nashville, he met his future wife, Brenda, a professed Christian.

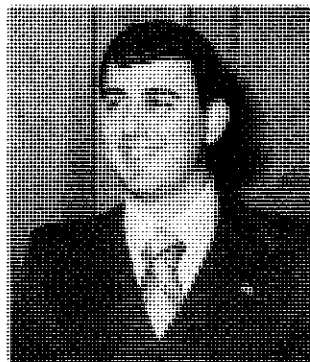
"But," Gary explains, "our differences of religion presented no real problem at the time. We discussed the subject briefly, decided we could never agree and put the issue aside."

A few months later, Gary and Brenda married. "We soon dis-

remembers. "I didn't want to hurt his feelings by saying no; yet, I was wary of Christians. Jerry assured me no one would pressure me; we would just have a good time together."

"Everyone was friendly and different from what I expected," Gary says. "They were kind and seemed sincere. My attitude changed somewhat—but I was still skeptical."

"They accused me of nailing Jesus to the cross."



covered that the matter of religion was an issue," Gary points out. "Brenda wanted to go to church but refused to go without me; I refused to go. I stubbornly refused to listen to anyone who tried to speak to me of the church or of Jesus."

Gary grew more discontented and their home was anything but peaceful. Then, several unfortunate experiences with tactless, argumentative Christians from a neighborhood church further hardened Gary's heart.

"I was convinced," he says, "that all Christians struck out at everything, felt bitter about things they believed wrong and pressured people into their belief. I was more determined than ever to have nothing to do with them!"

But, even then, God was preparing a young man to enter Gary's life and point him to Jesus as Christ. Gary met Jerry Darrell, a patient and understanding Christian, on his job. A close friendship developed between the two men.

One day in May, 1973, Jerry invited Gary and his family to a church picnic. "I was upset," Gary

Right away, Jerry further complicated matters for Gary. He invited him to church on Sunday morning. Gary considered this a much bigger step than he cared to take. But, he valued Jerry's friendship and agreed to go.

Entering Fellowship Free Will Baptist Church, he saw the cross. "Worst of all," he recalls, "I thought the minister spoke disparagingly of the Jewish Sanhedrin and the Pharisees. This riled me. Later, Jerry calmed me down and explained that the minister was only relating facts from the Bible regarding their attitude toward Jesus."

The explanation pacified Gary and by now his curiosity drew him back to the services. After attending several services, he became more open to the friendship of the people.

"I felt I could never believe in Jesus as the Son of God," Gary says, "but I wanted to be with those people. They were so happy—my life was in pieces; I had nothing to look forward to."

Gradually, Gary realized that whatever the Christians had, he needed and wanted.

"One Sunday morning, Jim Lauthern, a deacon, put his arm around me and said, 'I am praying for you, Gary.' I didn't understand why he would pray for me and for what—but I liked knowing that he cared."

Gary invited Pastor Wallace Hayes into his home to discuss the teachings of the New Testament. Meanwhile, the Holy Spirit continued to convict him and bring him to a believing faith.

A few weeks later, he and Brenda responded to the invitation, Brenda to rededicate her life and Gary to accept Christ as Savior.

"I was dumbfounded," Gary remembers, "Jim Lauthern was reading scriptures to me and I was believing everything he read. Whether or not my family or friends agreed, I had to accept Christ."

Then, Gary made that life-changing profession, "I believe in Christ," realizing that he had found Jesus to be Christ, the Messiah, his Savior.

Accepting Christ severed his relationship with his only brother. However, Gary is grateful for the way God intervened that he might continue his relationship with his mother. Much to his surprise when his mother spoke with the Rabbi, he encouraged her to accept Gary's decision.

Although his mother and brother still do not understand, Gary witnesses to them of Christ with confidence. He remembers how God brought him to a believing faith.

Today, Gary feels right at home in his church and enjoys working with the youth of the church. He is grateful for the change in his life and home.

"My life is different now," he says. "The fighting and disputes are gone from our home. I am at peace with myself and God. I have everything to look forward to now that I have found new life in Christ."

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

CHARLOTTE '79

National Association Messages on Cassette Tapes

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

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

Tape Number	Subject	Quantity
-------------	---------	----------

CONVENTION MESSAGES

- | | | |
|----|--|-----|
| 1. | "Being Filled with the Spirit"—Paul Thompson | () |
| 2. | "Walking in the Spirit"—Charles Thigpen | () |
| 3. | "Ministering in the Spirit"—Gordon Sebastian | () |
| 4. | "Evangelizing in the Spirit"—Laverne Miley | () |
| 5. | "Praying in the Spirit"—Edward Johns | () |

CONVENTION WORKSHOPS

- | | | |
|-----|--|-----|
| 6. | "Activating Senior Citizens in the Church"—Rashie Kennedy | () |
| 7. | "Implementing a Church Building Program"—T. L. Burch | () |
| 8. | "Christ's Mandate: Teach the Church"—Douglas J. Simpson | () |
| 9. | "Baptism of the Holy Spirit"—Leroy Forlines | () |
| 10. | "How to Plan an Effective Layman's Day"—Bill Creel | () |
| 11. | "Promoting a Growing Sunday School"—Connie Cariker | () |
| 12. | "Exercising Authority in the Home"—Charles Hampton | () |
| 13. | "The Ministry of Associate Pastors"—James McAllister | () |
| 14. | "Helping Small Churches Grow"—David Joslin | () |
| 15. | "The Deacon's Authority"—J. D. O'Donnell | () |
| 16. | "Organizing and Adminstrating a Successful Sunday School"—Gene Parrisher | () |
| 17. | "The Pastor's Authority"—Jack Stallings | () |
| 18. | "Planting and Growing a Free Will Baptist Church"—Roy Thomas | () |

MORNING MANNA: GUY OWENS

- | | | |
|-----|-----------------------------------|-----|
| 19. | Bible Message #1 | () |
| 20. | Bible Message #2 | () |
| 21. | Bible Message #3 | () |
| 22. | Pastors' Dinner: Robert Picirilli | () |

WOMAN'S NATIONAL AUXILIARY CONVENTION

- | | | |
|-----|--|-----|
| 23. | WNAC Fellowship Dinner—Kay Arthur | () |
| 24. | WNAC Missionary Service—Jimmy and Janie Aldridge | () |
| 25. | WNAC Speaker—Lorene Miley | () |

Please Complete the Following: Total Quantity Ordered _____

NAME _____ Total Cost _____

STREET _____ 10% Postage & Handling _____

CITY _____ Total Amount Enclosed _____

STATE _____ ZIP _____

PLEASE SEND CHECK OR MONEY ORDER; DO NOT SEND CASH.
ORDER FROM Don R. Pegram / Box 1696 / Warwick Station / Newport News, Virginia 23601



Has inflation grabbed your checkbook?
Are you finding it harder to walk by
faith and still pay the bills?

This article is for you!

God's *Multiplication Tables*

By Matilda Nordtvedt

At the end of my first year of Bible College, I attended a missionary conference and was greatly challenged to make a sizable pledge for the coming year. But how could I expect to pay such a pledge when I had no money? My summer earnings would barely pay for my school expenses in the fall.

The Lord spoke to me through Ecclesiastes 11:1 and 4: "Cast thy bread upon the waters; for thou shalt find it after many days . . . He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." That was my problem: I was observing the winds and the clouds (circum-

stances) instead of trusting God.

"Okay, Lord, I'll trust You," I said as I made my pledge. God honored my trust in Him. I did not have to struggle and scrimp to save up for school the next year; my generous older brother decided to pay my school costs for me. I was able to pay my missionary pledge, too. It was a lesson I would never forget: God honors those who honor Him.

CLOUD WATCHERS NEVER GIVE

Many churches today and missionary societies are in financial straits because Christians are not giving to God's work. Some blame inflation for this lack. "Everything costs so much," they say, "how can I afford to give to

the Lord?"

I'm sure that is how the Jewish exiles felt who had returned to Jerusalem from Babylon. They were building their homes under great difficulties: the charred ruins and rubble of their cities and fields had to be cleared away; they were surrounded by enemies.

In their efforts to build their own homes, they forgot about God's house. Haggai the prophet reminded them that the Lord's house lay waste while they ran every man to his own house (See Haggai 1:9). He told them that with this kind of a self-centered attitude they were putting their wages into a bag with holes (See Haggai 1:6). God was actually blowing away their profits because they were not

honoring Him (See Haggai 1:9).

Solomon said: "There is he that scattereth, and yet increaseth; and there is he that withholdeth more than is fitting, but it tendeth to poverty" (Proverbs 11:24).

Christians who honor God with their substance find that God in turn honors them. He makes the remainder stretch to cover their needs.

BAD TIMES CALL FORTH OUR BEST

Strangely, it seems harder to give at a time of affluence than at a time of poverty. During the Great Depression a missionary society felt led of God to start a work in Africa. What a time to begin! People were out of work; money was scarce. But the Christians were willing to give out of their poverty.

In Brooklyn, New York, a group of Norwegian immigrants banded together to help send the missionary couple to Africa. Although the men were out of work, the women had jobs as housemaids. From their small salaries they gave.

One young couple dispensed with an engagement ring, giving the money it would have cost, to the mission. Others denied themselves smaller luxuries. In spite of the depressed state of the economy, enough money came in to send out the missionary couple.

One day George Muller, who founded several orphanages in Bristol, England over 100 years ago, received a gold watch and chain from a Christian, accompanied by this note: "A pilgrim does not want such a watch as this to make him happy; one of an inferior kind will do to show him how swiftly time flies, and how fast he is hastening on to that Canaan where time will be no more: so it is for you to do with this, what it seemeth good to you." George Muller sold the valuable watch and used the money for the care of his orphans.

Someone has put it this way: "Give until it hurts, and then until it stops hurting." When it "stops hurting" it becomes a great joy to give. George Muller said, "My aim

never was how much I could obtain, but rather how much I could give."

David gave generously for the house of God during his last days as king of Israel. His example inspired his people to also give, not grudgingly, but willingly and joyfully.

David said to God, "... Who am I, and what are my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee" (I Chronicles 29:14).

He recognized that even the ability to give was from God, because everything they had was a gift from Him in the first place.

EVALUATE PRIORITIES AGAIN

Sometimes we forget that we are not owners of God's gifts, but simply stewards. As we dispense His gifts wisely and faithfully, He will entrust us with more. Are not the cattle upon a thousand hills His, and the silver and gold?

In light of the fact that two and a half billion people in the world do not know God and two of them are going into eternity every second, can we continue to deprive them of the hope of the Gospel by selfishly overspending on ourselves?

When Elisha's servant secretly accepted gifts from Naaman, the Syrian captain who had been healed of his leprosy, Elisha said to him: "Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and menservants and maidservants?" (II Kings 5:26).

We might ask ourselves: "Is it a time to enjoy luxuries when 7000 people an hour are dying without Christ?"

When lepers outside the besieged city of Samaria discovered the Syrians had fled and left an abundance of food, they could not keep the wonderful secret to themselves. They said to each other; "We do not well. This day is a day of good tidings, and we hold our peace" (II Kings 7:9).

The world needs the good tidings today as never before. We must share them. "How shall they hear without a preacher? And how

shall they preach except they be sent?" (Romans 10:14,15). We add: "How shall they be sent unless we Christians give more for their support? It is not only our duty as stewards of God's gifts—it is a glorious privilege.

"Cast thy bread upon the waters." God will multiply it just as surely as He did the loaves and fishes. Someday it will come back to you in multiplied blessing.

ABOUT THE WRITER: Matilda Nordtvedt is a freelance writer residing in Everett, Washington. ▲

CONTACT SUBSCRIBER SERVICE

Attach your mailing label to all correspondence.

Mail coupon to:

CONTACT Magazine
P. O. Box 1088
Nashville, Tn. 37202

Please check below:

- ☐ Change of address. Affix current mailing label; enter new address below. Please allow 4 to 6 weeks.
- ☐ New Subscription. Fill in coupon below.
- ☐ Renewal. Affix current mailing label; check coupon below.

Name _____

Address _____

City _____

State _____ Zip _____

- ☐ Please send a one year subscription of CONTACT — \$5.00.
- ☐ Payment enclosed. ☐ Bill me.

GAVE OPPORTUNITY TO SERVE

For 12 years your life has been one generous outpouring of God's love and I thank you so much.

Thank you for giving me opportunities to serve the Lord and our denomination. You have consistently demonstrated confidence in me . . . and I am grateful to you. You just let me be me . . . for that I thank you. You provided a growing atmosphere. This was refreshing and stimulating. Even after you discovered I was totally lacking in secretarial skills, you were kind enough to ask me to do other jobs in the office.

As you vacate the Executive Office, Rufus, you leave behind rich memories for me to cherish. I can never forget the many mornings you shared the scriptures and wept as your heart overflowed with joy. Thank you for these times of sharing. (But I still have not forgiven you for not putting these gems on paper so others could grow on them.)

You have taught me what Christian giving is all about, and I appreciate your generous example. The morning our daughter Del shared with the church what God wanted her to do with her life, you were right there by her side after the service with a check. Later, she looked at me and asked, "Mom, why did he do it?" "Because he loves you" was my simple response.

You have endeared yourself to our family. You will always have a special place in our hearts.

June Critcher
Friend
Nashville, Tennessee

KNOWS THOUSANDS ON FIRST-NAME BASIS

Anyone closely associated with Rufus Coffey certainly has many special memories. His vivid recollection and graphic description of his home life in Virginia brings a mixture of tears and laughter.

Rufus and I became well-known travelers across our denomination, not because of our preaching but our snoring duets. Rufus Coffey is one of those unique men to whom God gave a large compassionate heart which in a beautiful way expresses a sincere personal interest in others. This is evident by the first-name basis of his friendship with hundreds of pastors and thousands of Free Will Baptists. He probably knows more Free Will Baptists by name than any other man living today.

In 1962, I was at First Free Will Baptist Church, Florence, South Carolina, where Brother Coffey was pastoring, for a missionary conference. One evening following the service, Rufus and I sat in the car in front of the parsonage. I had been looking for an assistant with a real missionary vision for Free Will Baptist Foreign Missions. I asked him if he would accept such a position.

He gave me no answer but suddenly burst forth weeping. I waited and waited and waited. He wept and wept and wept. I thought I had offended him with an unethical approach. He gained his composure and told me how God had been dealing with him and his wife about greater involvement in world missions. This was only the beginning of a close friendship with this tremendous family.

Rufus and Maude Coffey with their children are remembered by me as dedicated, committed, faithful servants of the Lord. Maude is a charming hostess, and when you cross the threshold into their home, you are received as Christian royalty. I cherish the special memories I have of Rufus Coffey and his family.

J. Reford Wilson
Former Director
Foreign Missions Department

1967



Rufus Executive

1979



MAN OF TEARS AND COMPASSION

For three and one-half years I worked as Mr. Coffey's secretary in the Executive Office. During that time he exhibited three outstanding character traits which endeared him to me and my family.

First, Mr. Coffey is devoted to God's Word. Each work day in the Executive Office the staff took turns leading in a short devotional time. On Mr. Coffey's day, he led us in consideration of a passage that had meant much to him during his private or family devotions earlier. Often his eyes filled with tears as he related some particular insight or blessing he had received.

Those tears were an indication of another of his admirable traits—compassion. Mr. Coffey's compassion became quite evident in his relations with adults, youth and children. The wife of a businessman who regularly served the office passed away suddenly. When the man came by the office to discuss an important matter, Mr. Coffey met him in the reception area to express his sympathy and offer prayer support. There in a business situation, Mr. Coffey shared tears of compassion with a brother in the Lord whose heart was grieved.

Oftentimes Mr. Coffey showed his love and compassion for children. I remember one especially moving devotional time. With tears streaming down his and our faces, Mr. Coffey told us the heartbreaking story of an abused child in South Carolina who later was adopted by loving Christian parents under his ministry.

A very personal reminder of his generosity took place one winter morning when I arrived late for work. I apologized and explained that our clock radio's alarm no longer worked. The next morning Mr. Coffey came in carrying a new electric alarm clock and presented it to me.

Incidents like these that truly showed Mr. Coffey's love of God's Word, his compassion for people with needs and his generosity were what made Mr. Coffey a great boss and a loving friend of our family.

Susan Burgess
Hazel Dell Free Will Baptist Church
Sesser, Illinois

RECALLS FAITH TO LAUNCH NEW PROJECTS

God certainly gave Free Will Baptists a man to stand in the gap when he placed Rufus Coffey among us as a servant and leader. My first acquaintance with him was in the early 60's at a missions rally. Our relationship has constantly grown since that time. We have been blessed many times with his presence in our home and our church.

I have admired his faith to launch new projects and trust the Lord to meet the needs. Also his ability to communicate with people from all walks of life, whether it be the mayor of a large city, the news media, in the poorest of homes, an aged mother in a rocking chair or to pray by the bedside of a dying man. It seemed Rufus always had just the right words to say.

My heart has always been challenged as I listened to him present the programs of the denomination and the efforts being made at home and abroad to carry out the Great Commission.

Our national magazine CONTACT reflects his God-given talent as an editor and writer. I have appreciated his articles against sin and moral decay and his expression of confidence in the Word of God.

What I remember most about Brother Coffey occurred during a meeting of the Executive Committee, of which I was privileged to be a member. When it seemed no workable solution could be reached on some important issues, with a compassionate voice he looked across the conference table and said, "Brethren, we need to pray."

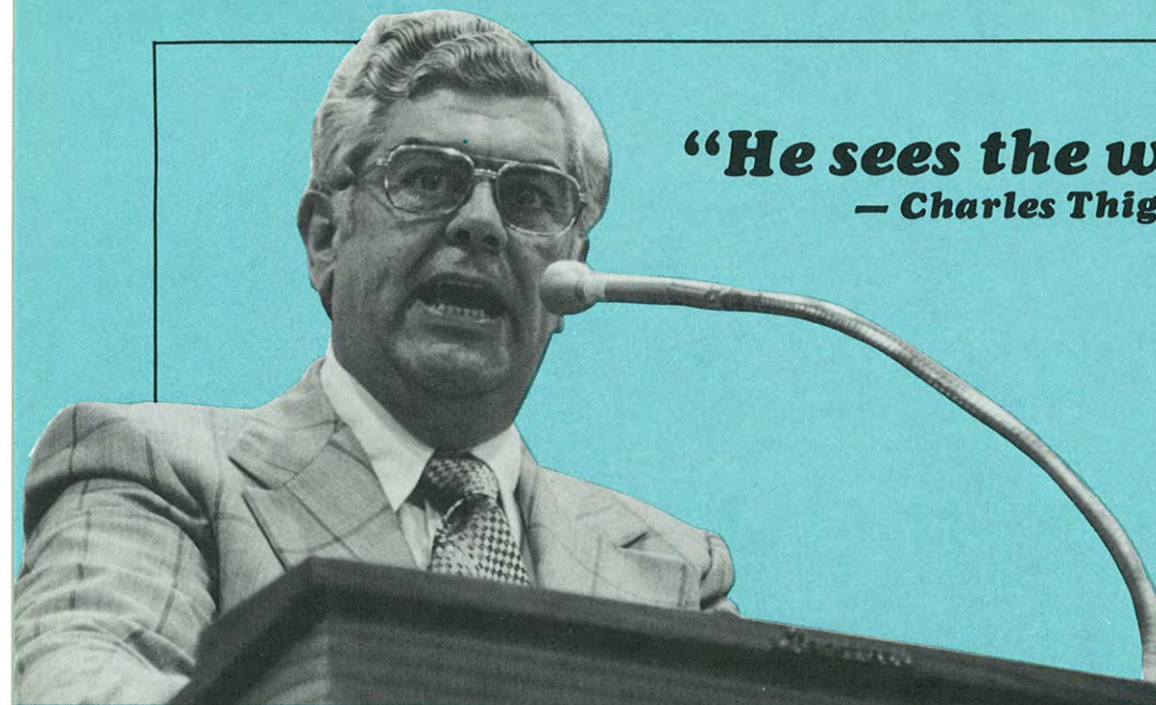
Lester Horton, pastor
Fairwood Free Will Baptist Church
Fairfax Station, Virginia

Coffey Secretary



"He sees the world...."

— Charles Thigpen —



GOT DOWN ON OUR LEVEL

We first became acquainted with Brother Coffey more than 20 years ago. The Coffeys came to pastor our church at a time when our family needed a teacher such as he.

As a pastor he stayed true to the Word of God. He called sin sin and fought it every way possible. His ministry reached far—from jail cells and chain-gang camps to the foreign fields of the world. He had a heart full of love and compassion for the lost. Some of the finest Christians in our church are those he led to the Lord. He stressed soul-winning, and many of us won our first converts under his ministry.

The Coffeys never seemed to tire of trying to win the confidence of the young people, and eventually they won many of them to the Lord. The parsonage was always open for their visits. The youth of that time availed themselves of the opportunity to get close to the pastor family and always found real friends in them.

Brother Coffey was not only a pastor to our family, but in many ways he was much more. A better friend we never had. He was always available when we needed counselling or someone to help us with any task, no matter how small.

We remember so vividly his messages on how Christians should accept the death of a loved one. They seemed so foreign to the way we thought we should feel. However, at the passing of my brother and father-in-law, God's promises proved to be true. He sustained us just as Brother Coffey said He would! As a brother in Christ he was down on our level, never too busy to listen when we needed someone.

We felt our hearts would break when he announced his resignation. However, we accepted the decision and have watched the Lord working in his life since. We are so glad that his life touched ours. He's a great man and we shall always appreciate and remember him for his wit, wisdom and spiritual guidance.

Allen W. Baxley, member
First Free Will Baptist Church
Florence, South Carolina

ALWAYS THE DIPLOMAT

One of the commendable qualities in the life and ministry of Rufus Coffey is diplomacy. Over and over again he has shown a genuine desire to settle disagreements and misunderstandings among the brethren.

Rufus often anticipated such problems and attempted to head off trouble before it started. At other times, after conflicts had already heated to the boiling point, he took the initiative to get differing parties together for open debate and honest discussion of the controversy.

Evidently, such men have always been needed in the work of the Lord. Proverbs 6:19 says that the Lord hates those who sow discord among the brethren. Jesus' reference to peacemakers indicates they were needed in His day. Paul's exhortation to live peaceably as much as possible with all men is evidence that strife and discord continued in his time.

Our day continues with its share of such trouble. The church today needs men who will help keep peace in the family of God. Rufus Coffey has proven himself to be such a man.

Bobby Jackson
Moderator
National Association of
Free Will Baptists

HE SEES THE WORLD

Rufus Coffey is a large man with a tender heart. He is a good man who loves God and loves people. He has been a faithful pastor and a loyal denominational worker.

Brother Coffey is a preacher of the Word of God. He is a diligent student of the Word who delights to feed on the "bread of heaven." After feasting himself, he enjoys sharing those truths with the ones to whom he ministers.

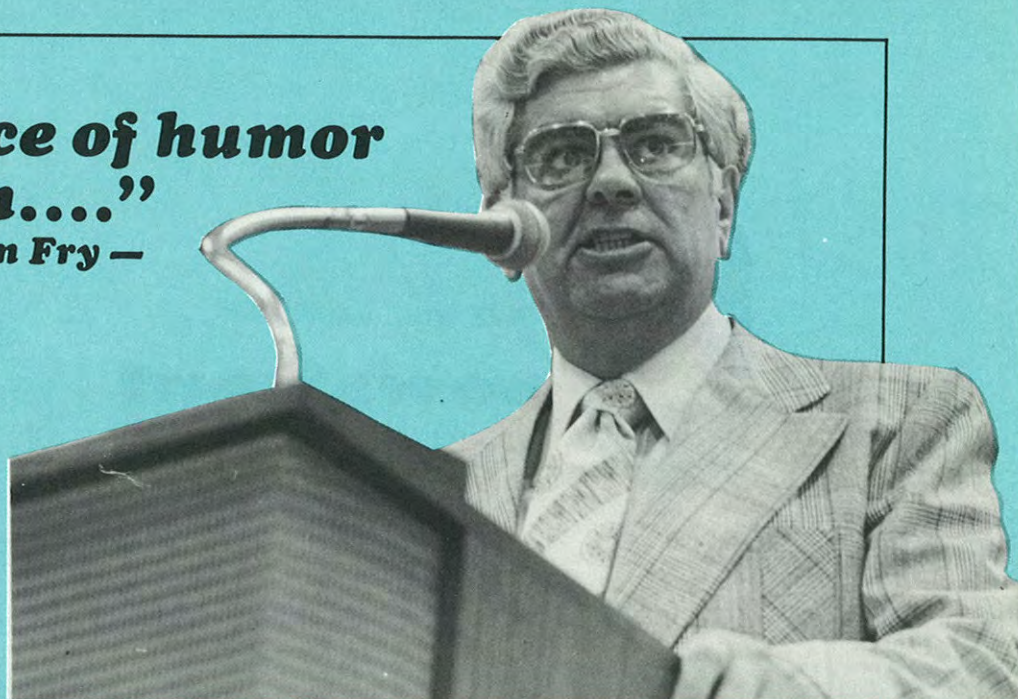
Rufus Coffey is a lover of souls. He himself is a soulwinner. Whether he is preaching as a representative of the National Association of Free Will Baptists, or as a revivalist, his plea is for the lost to turn to Christ and be saved.

This urgency of soul is seen in Brother Coffey's missionary interest. His heart beats for missions. He was a missionary pastor; he was a missionary department executive; he continued to show missionary concern as Executive Secretary of the denomination. Whatever Brother Coffey does, he will continue to be dedicated to total world evangelization.

Charles A. Thigpen
President
Free Will Baptist Bible College

**“...a balance of humor
and wisdom....”**

— Malcolm Fry —



NO TASK TOO SMALL

It has been my privilege to travel with Rufus Coffey seven years, planning National meetings which included the National Youth Conference. In addition, we often traveled together to represent our ministries at state meetings and professional organizations.

Mr. Coffey manifested a balance of humor and candidness, wisdom and understanding, convictions and compassion. I remember the day the dog fell into the trash dumpster at the National Offices. Poor mongrel couldn't climb or jump out of the deep bin. Upon realizing the dog's plight, Mr. Coffey, oblivious to people or position, immediately jumped in and retrieved the poor critter.

He was adept at rubbing shoulders with convention, chamber of commerce and housing bureau personnel on the one hand, and riding a tractor around the National Offices to remove snow from the driveway and parking area on the other. One summer he attempted to help mow the lawn by driving the tractor. The terrain being rough and hilly caused him to lose control, with the tractor headed across busily-traveled Murfreesboro Road, and Rufus Coffey in hot pursuit!

Mr. Coffey was a worker determined to excel. A man's man—burly and boisterous, and yet gracious and discreet. About the only thing he hated was sin, giving forth stern rebukes and yet loving the sinner, as evidenced by freely flowing tears. He constantly emphasized the spiritual aspects of our ministries, even in monthly Management Committee meetings, while of necessity dealing with the mundane. It was my joy and privilege to serve with such a colleague.

Malcolm C. Fry
Assistant Director
Sunday School and Church Training
Department

REMEMBERS HOSPITALITY AND CONCERN

Almost 16 years ago, Rufus and Maude Coffey opened the doors of their home to welcome WNAC's newly elected executive secretary to Nashville. Mrs. Coffey was WNAC president at that time. She was a tremendous help to me.

On numerous occasions since, I, along with many others, have enjoyed their warm hospitality and those delectable meals concocted by Mrs. Coffey.

As captain of our national offices "ship of state," Mr. Coffey has spared no effort to create a climate for smooth sailing for the rest of us. More than once he rescued me from choppy waters, and I am grateful.

Rufus Coffey is a good administrator. We have all been proud to have him represent Free Will Baptists both within and without our denomination in an intelligent and efficient manner.

I wish both Rufus and Maude Coffey much success and happiness as they return to the pastorate.

Cleo Pursell
Executive Secretary-Treasurer
Woman's National Auxiliary
Convention

GOES THE EXTRA MILE!

Early in 1976 I accepted Mr. Coffey's invitation to work at the National Offices as receptionist and circulation manager for CONTACT.

During these three years, I have observed what a truly compassionate person he is. On many occasions I have seen tears well up in his eyes and stream down his face as he shared prayer requests or items of praise during devotional time.

His heart is tender, and he is keenly responsive to the needs of those around him. He is willing to listen to our problems and do all in his power to help in each situation.

He truly cares about and is concerned for the well being and happiness of those who work with and for him. I appreciate his sincere desire to treat everyone fairly. He goes the extra mile! He turns the other cheek!

Geneva Trotter
Co-worker
Executive Office



FREE WILL BAPTIST
newsfront

RANDALL HOUSE HIRES FIELD REPRESENTATIVE



NASHVILLE, TN—Jonathan Thigpen was employed July 1 by Randall House Publications and the Sunday School and Church Training Department as

Special Field Representative. His responsibilities include working with churches and calling on bookstores to stimulate increased sales of Sunday School and Church Training materials as well as Randall House books.

Prior to accepting his present assignment, Thigpen, 1973 graduate of Free Will Baptist Bible College, pastored First Free Will Baptist Church of Hixson (Chattanooga), Tennessee. Previous to entering the pastorate, he served four years with the Church Training Service Department as assistant to the director.

Rev. Thigpen resigned his position with CTS in December of 1977 to pursue graduate studies. He enrolled at Tennessee Temple Schools where he received a master's degree in religious education.

HOME MISSIONS GIVING SETS NEW RECORD

NASHVILLE, TN—Free Will Baptist churches are responding at a record level to the financial support of national home missionaries according to Director Roy Thomas. The department received \$87,621.77 during the month of May, the largest amount in its history for a given month. Yearly receipts by May 31 totalled \$370,694.05. This placed the department \$47,360 ahead of the needed quota to reach the 1979 budget of \$800,000.

The National Home Missions Department is enjoying an exceptional year in another area also. Combined reports from the field reveal home missions churches average 90 conversions per month.

Director Thomas attributes the soulwinning and financial increase to "the blessings of the Lord, the dedication of our missionaries, the faithfulness of our supporters and the resourcefulness of our staff."

Thomas continued, "The future looks bright for home missions. The department has 47 missionaries, the largest number ever. Nine applicants were approved at the May Board meeting. Several new applicants are scheduled for the next meeting.

"An additional staff member, Rev. John Gibbs, began work as director of development this summer. Prayer is requested as the Home Missions Department labors to place a missionary in every state for a church in every city."

REV. PAUL J. SHEEHAN, 71, WITH THE LORD



TURBEVILLE, SC—Rev. Paul Sheehan of Turbeville, superintendent of the South Carolina Free Will Baptist Home for Children for 15 years, died of a heart attack

May 23 at Bruce's Hospital in Florence.

Brother Sheehan was born in Clifton, South Carolina on April 3, 1908; a son of Mr. and Mrs. Joe Sheehan of Spartanburg. On March 31, 1931, he married Lillie Mae Philbrick. They had two children and later adopted a third.

Funeral services were conducted twice, once at Horse Branch Free Will Baptist Church in Turbeville; and also at Whitney Free Will Baptist Church in Spartanburg, with burial at Greenlawn Memorial Gardens. Officiating at these services were Rev. Hal Norton, pastor of Chapel by the Sea, Garden City, South Carolina; Rev. Lois Clayton, pastor of First Free Will Baptist Church, Lancaster, South Carolina; and Rev. Wilburn Beasley, pastor of Horse Branch Free Will Baptist Church, Turbeville.

Rev. Sheehan pastored Free Will Baptist churches in both North and South Carolina for 48 years. He had moderated Beaver Creek Association in South Carolina and served as assistant moderator of the South Carolina State Association. He was a charter member of the Board of Trustees for the Children's Home in Turbeville prior to his appointment as Superintendent.

During his years at the home, Brother Sheehan served as a father to over 200 homeless and parentless children.

Paul J. Sheehan is survived by his wife, Lillie Mae; a son Paul Leon Sheehan of Spartanburg; two daughters, Mrs. Yvonne Tipton of Turbeville and Mrs. Vickie Hubbard of Columbia; one sister, Mrs. Pauline Thrasher of Spartanburg; 10 grandchildren and two great-grandchildren.

NORTH CAROLINA REJECTS FINANCIAL DISCLOSURE

KINSTON, NC—Delegates to the 17th annual North Carolina State Association unanimously rejected further use of certain sections of report form EX-101, the quadruplicate long-form used across the denomination to gather statistical data. Saying they "feared financial information disclosed on the form would fall into government hands and be used as leverage to force churches to pay taxes," proponents of the petition which was introduced by Bethel Free Will Baptist Church, Marion, North Carolina, faced no opposition.

The vote came Tuesday morning of the June 11-12 session at Tabernacle Free Will Baptist Church, Kinston. Monday afternoon Moderator William Regan appointed a three-man study committee chaired by Goldsboro Pastor Frank Davenport to analyze controversy surrounding form EX-101.

The study committee recommended that the national General Board order offensive sections of the form deleted. Material cited as privileged information included data requested in lines 11-22 and 36-48. Delegates further endorsed the committee's recommendation that if

the National Association did not concur, the North Carolina clerk be instructed to "blot out" the sections cited on the form before it was distributed to churches in 1980.

In other action delegates sanctioned the North Carolina Free Will Baptist Ministers Benevolent Association, a project initiated during the year whereby limited financial assistance could be provided preachers' wives in the event of their husbands' deaths.

Some 244 registered for the conference including 111 ministers who approved a sharp resolution urging ministerial discipline by districts and local churches. The resolution was prompted by "several recent incidents of ministerial misconduct in North Carolina."

Before adjournment delegates appointed a three-man committee to prepare a memorial tribute to the late Rev. L. R. Ennis. They also elected Gordon Boyd as North Carolina's Master's Men Senator.

The 1980 session moves to Meadowbrook Free Will Baptist Church in Black Mountain, North Carolina.

North Carolina Pastors Eddie Dollar, J. M. Creech and George Lee addressed the meeting.

CALIFORNIA REDISTRIBUTES STATE COOP FUNDS

CERES, CA—Delegates to the 36th annual California State Association removed their designated restrictions from the 20 percent of state Cooperative Plan receipts allocated to national ministries. Acting at the request of Executive Secretary Rufus Coffey, the California delegation brought its Coop allocation in line with suggested national guidelines which distributes a designated percentage of funds to each participating national department.

The 166 registered participants met at Village Chapel Free Will Baptist Church, Ceres, June 14-16. Attention polarized on California Christian College during much of the Friday afternoon business session when a proposed \$191,000 budget for 1979-80 was endorsed. The college was granted permission to enter into a contractual agreement with the Sunday School and Church Training Department whereby the CCC Bookstore will become the dis-

tribution point for Sunday School and Church Training literature in western states.

After lengthy discussion, a proposal authorizing a study to establish an ACE laboratory school on the college campus by August 1980 won approval. President Daniel Parker reported the college had been granted applicant status with the American Association of Bible Colleges.

In other action, a controversial resolution concerning appointment of a three-man advisory committee to assist officers in planning the annual state youth conference passed. Moderator Paul Kennedy presented an appreciation plaque to former State Clerk-Treasurer June Rolan for nine and one-half years service.

The 1980 state gathering meets in First Free Will Baptist Church, Bakersfield.

CHURCH BEFRIENDS NEIGHBORING CONGREGATION

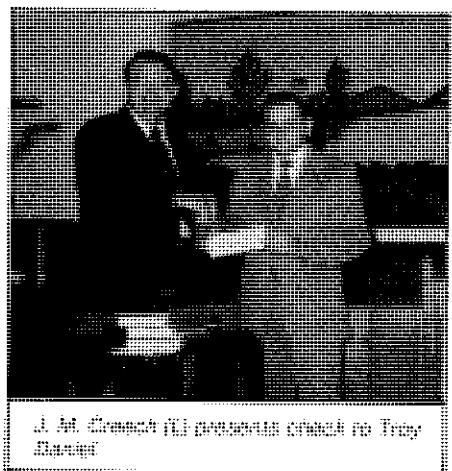
DUNN, NC—Members of Prospect Free Will Baptist Church, Dunn, gave their entire June 3 offering to aid fire-ravaged Friendship Free Will Baptist Church of Coats, North Carolina. Prospect Pastor J. M. Creech says the offering totalled \$2,790—four times the church offering on the previous Sunday.

Creech concluded, "The Prospect Church wanted to be a part of the provision God has promised His people. All our offerings went to Friendship Church because we love God and His cause and His people."

On May 6, fire of an unknown origin raced through Friendship Church shortly after Pastor Troy (Pete) Daniel secured the building following evening services. The congregation had worshipped in the lower level of the new building since February. They had expected to occupy their new sanctuary later this year.

Friendship Church began 10 years ago with no assistance from local or state mission boards when a small group of worshipers met in a home on the corner of Ida and Washington Streets in Coats. Troy Daniel led converts to purchase land and initiate a pay-as-you-go building project.

After five years sacrificial work, members began conducting services in the completed basement barely 90 days before the tragic fire. In the aftermath of the fire, Troy Daniel regrouped his congregation of 100 to begin again.



J. M. Creech (l) presents check to Troy Daniel

FWBBC AVOIDS YEAR-END DEFICIT

NASHVILLE, TN—Prospects of meeting Free Will Baptist Bible College's \$425,000-general fund gift budget looked grim as the school neared the end of its fiscal year, May 31, 1979. But on the final day, gifts totaled \$425,001.05.

The victory came on the heels of two special appeals launched in April. First, Dr. L. C. Johnson, on the eve of his retirement from the college presidency, wrote to Free Will Baptists and described the prospect of closing the year with a \$30,000 deficit. People responded with gifts of \$15,268.60.

Faculty members then phoned more than 100 pastors asking them to take the college's need directly to their churches. Sixty-four pastors and churches responded and sent \$12,759.45 by the May 31 deadline.

These special gifts, combined with regular monthly gifts, totaled \$57,901.30 for the month of May—the highest income for a single month in the history of the college.

Concerning the victory, Public Relations Director Paul Kettelman observed: "The generous response of our people during May showed their confidence in the ministry of Free Will Baptist Bible College. It was a grand way to honor Dr. L. C. Johnson in his retirement. It was equally complimentary to our new president, Dr. Charles Thigpen, as he assumes the leadership responsibility."

REV. W. V. WOOD, 89, PASTOR/EVANGELIST DIES



STRATFORD, OK—Rev. W. V. Wood, Free Will Baptist pastor/evangelist for 52 years, died April 9, 1979, in an Ada, Oklahoma hospital.

Funeral services were conducted April 11 at Stratford Free Will Baptist Church, Stratford, Oklahoma, by Rev. Carl Shivers and Rev. Earl Hood. Interment followed in Memorial Park, Ada.

Brother Wood was born March 5, 1890, in Flippen, Arkansas. He married Lena Johnson on July 5, 1909. He pastored Free Will Baptist Churches and conducted revivals since 1927.

He invested his entire pastoral ministry in Oklahoma Free Will Baptist Churches. He retired from Sunny Lane Free Will Baptist Church, Oklahoma City, in 1959. After retirement, Brother Wood supplied many pulpits on weekends. His evangelistic ministry extended to Texas and California.

Rev. Wood is survived by his wife, Lena; four daughters, Bertie Crosby and Vera Riedel of Stratford; Wana Mays and Mary L. Dighton of Ada; four sons, John of Stratford; Bill of Ada; Ray of Midland, Texas and Sam of San Jose, California; two brothers, two sisters, 34 grandchildren, 52 great-grandchildren and six great-great-grandchildren.

PREACHERS COMMEND PASTORS' CONFERENCE

NASHVILLE, TN—More than 50 preachers from 10 states attended Free Will Baptist Bible College's 1979 Pastors' Conference, May 21-24.

Conference topics were practically oriented—revival preparation, gospel music evaluation, church finances and others. Speakers also challenged and informed when discussing pastoral authority and prayer/visitation responsibilities. Morning Bible studies, mid-morning Chapel and evening messages rounded out the program with inspirational preaching.

The 1979 conference speakers were competent and prepared. They included Free Will Baptist Pastors Eugene Waddell and Gene Parish, and Ralph Hampton, Leroy Forlines and Vernon Whaley from the FWBBC faculty. Dr. L. C. Johnson and Dr. Charles Thigpen preached in the evening.

Dr. Monroe Parker, guest evangelist, educator, and missions executive awed hearers by his grasp of prophetic themes and ability to quote from memory long Bible passages.

Pastors at the conference commented:

"It will be very beneficial in my ministry."—Billy Vanderford (SC)

"Seminar topics complemented each other well, as did the personalities, good balance of subjective and objective, principles and 'how to'."—Garnett Reid (TN)

"Very good! I appreciate the emphasis on the Word of God instead of games, gimmicks, goals and gadgets."—Herman Baker (AL)

DIRECTORY UPDATE

PASTORAL CHANGES

GEORGIA

William Evans to Bellview Church, Colquitt from Central Church, Kansas City, MO

ILLINOIS

Joey Murphy to Bakerville Church, Mt. Vernon from First Church, Lawrenceburg, KY

INDIANA

Trellis Mayhall to First Church, Anderson from Free Waters Church, Guin, AL

MISSISSIPPI

Eddie Vincent to First Church, Amory from First Church, Anderson, IN

Phil Ange to First Church, Columbus from Grace Church, Newport, AR

OHIO

Charles Trusty to Elm Tree Church, Saint Paris

Phil Wiley to Reynoldsburg Church, Reynoldsburg from Grace Church, Commercial Point, OH

TENNESSEE

Guy Keys to Chattanooga First, Hixon



Currently . . .

Dan Farmer, pastor of **First FWB Church, Moore, OK**, and **Bill Lavalley** delivered a van load of clothing to **First FWB Church, Wichita Falls, TX**, in the aftermath of the spring tornado.

The woman's auxiliary of **First FWB Church, Ft. Smith, AR**, gave \$331 to the support of missionary **Gary Thomas**. Thomas and his family have been appointed to the Bartlesville, OK, area.

A 24-hour prayer meeting preceded the May revival at **Sherwood Forest FWB Church, El Sobrante, CA**. **Milton and Melvin Worthington** were the evangelists. **Milburn Wilson** pastors.

It appears that Pastor **David Sutton** may become partial to the month of April. According to his newsletter "the monthly offerings were knocking on the \$9,000 door." That is certainly a nice door for **First FWB Church, Ada, OK**.

Sam Gober has resigned at **North Heights FWB Church in Sapulpa, OK**. Pastoral resignations are a common affair in our ranks. What makes Brother Gober's resignation different is that he has pastored this church 32 years.

When 75 people regularly show up in the prayer room before revival services, the pastor can expect the Lord to save some folks. That was the case at **First FWB**

Church, Russellville, AR. Evangelist **Hughes Ellis** did the preaching, Pastor **Fred Warner's** congregation did the praying and the Lord did the saving—25 people.

A big paving project is under way at **North West FWB Church, Oklahoma City, OK**. Pastor **James Murray** and his people voted a \$25,000 paving contract for the church parking lot.

April 1 was "Dr. Miley Day" in the **Northeast Missouri Free Will Baptist Association**. Special services honoring **Dr. and Mrs. Miley** were conducted in his home church, **Hazel Creek FWB Church, Kirksville, MO**. A commemorative plaque citing the Mileys' years as missionaries was given.

Bill Campbell, sponsor of a youth group at **First FWB Church, Tulsa, OK**, presented the keys to a 15-passenger Ford van to public relations director **Bailey Thompson** during **Hillsdale College's** on-campus days in April. The group is planning to raise funds for a second van to be presented to the college in September.

Members of **Grace FWB Church, Oklahoma City, OK**, voted to purchase five acres and develop a new church plant. This action came after a revival when 16 people were saved. **Charles Wilson** pastors.

When nationally known singer **Merrill Womach** gave a concert at **Heritage Temple FWB Church, Columbus, OH**, approximately 2,000 attended. Pastor **Paul Thompson** reports a number of people saved at the conclusion of the service.

Ten new members were added to **Zaleski FWB Church, Zaleski, OK**, during the month of March according to Pastor **Ferrell Rood**.

Shortly after the congregation at **Reynoldsburg FWB Church, Reynoldsburg, OH**, called **Phillip Wiley** as pastor, they also initiated a new visitation program. Pastor Wiley reports a number of people who had never participated in a visitation outreach have begun doing so.

On miracle offering day at **Urbana FWB Church, Urbana, OH**, offerings totalled \$4,500. Pastor **Roger Childers** told his congregation since March had five pay days and most of them live on four pay days anyhow that all families who could should plan to give the extra paycheck in the miracle day offering. A number of families took their pastor's advice, and the result was the largest offering in the history of the church.

Pastor **Franklyn Harness** is trying to work out some way of doing every week what he

did one week this spring. The church took in 10 new members in seven days time. If **Long Run FWB Church, Lucasville, OH**, reports 500 new members next year we'll know he found the key.

Attendance is up 60 percent at **Germany Hollow FWB Church, Wheelersburg, OH**. Pastor **Ed Purcell** attributes the upswing in attendance to their successful bus ministry.

Here's some more good news from the state of Georgia. In one Sunday night service recently 18 people were saved at **Providence FWB Church, Columbus, GA**. **Mike Stevens** pastors. By the way, the church is so pleased with Pastor Stevens they're sending he and his wife on an all-expense-paid tour of the holy land and Paris, France.

Five young people from **Calvary FWB Church, Jacksonville, FL**, worked in Child Evangelism Fellowship Friday Clubs this past year. According to Pastor **Max Perry** the five youths witnessed over 100 conversions among young people.

Now here's an interesting name—**Hallelujah!** That is the name of the new publication at **Antioch FWB Church, Antioch, CA**. **C. R. Cantrell** pastors.

Emmanuel FWB Church, Washington, NC, purchased five acres on Old Bath Highway and issued \$70,000 in bonds to construct their first unit building. Pastor **Cecil Boswell** and members had been worshipping temporarily in a nursing home facility.

Member **Elwood Rivenbark** of **Calvary FWB Church, Durham, NC**, presented Pastor **Charles Keith** with a deed to two lots. The lots were sold and applied to Calvary Church's building fund.

A promotion department has been established by the deacon board of **First FWB Church, Farmington, MO**. One of their first endeavors is raising support for a radio ministry. **James McAllister** pastors.

Roger Reeds, director of Sunday School and Church Training Department, Nashville, TN, conducted a seminar May 28-June 1 at **Wesconnett FWB Church, Jacksonville, FL**. In addition to nightly presentations Dr. Reeds taught ETTA classes each morning.

Since **Choctaw FWB Church, Choctaw, OK**, was not formally organized, Pastor **Jerry Dudley** worked out a gracious arrangement with **Spencer Road FWB Church, Spencer, OK**, whereby converts at Choctaw could maintain official church membership at Spencer Road. **Waldo Young** pastors at Spencer Road.

After only six years in existence, **Pea Ridge FWB Church, Pea Ridge, AR**, burned the mortgage. **Jack Wilcox** pastors.

Wendell Walley to East Nashville Church, Nashville from First Church, Greenville, MS
Vernon Barker to New Hope Church, Joelton

OTHER PERSONNEL

Ed Pack to First Church, Poteau, OK, as minister of music and youth from Heritage Temple Church, Columbus, OH, as minister of music



CURRENTLY (Continued)

April 1-4 were the dates for a laymen's revival at **First FWB Church, Fayetteville, AR**. Pastor **Ernest Johnson** reports five men from the congregation led the revival effort. The five were **Ralph Cooper, Dean Whillock, Tommy Woods, Elmer Spears** and **Rick McCoy**.

Spartanburg FWB Church, Spartanburg, SC, conducted its second annual World Outreach with guest speaker **Henry Van Kluyve**, director of deputation of the Free Will Baptist Foreign Missions Department. Cash offerings tripled that of 1978 rising to almost \$1,600. Faith promises totalled \$316 per month. **Robert Rose** pastors.

In another World Outreach Sunday, Foreign Missions' Deputation Director **Henry Van Kluyve** spoke at **Wooddale FWB Church, Knoxville, TN**. A cash and faith promise appeal for the **Walter Ellison** family, missionaries to Uruguay, resulted in a cash offering of \$7,650 and monthly faith promises of \$100. Van Kluyve said this was the largest cash offering by any one church during a one-day emphasis.

Members at **Victory FWB Church, Goldsboro, NC**, have started a food pantry. The pantry was begun in an effort to have a supply of food available whenever church families are in need. **George Lee** pastors.

After the **California State Association** reactivated their executive office in 1978, monthly income has soared from an average of \$10,000 to over \$15,000. Executive Secretary **Wade Jernigan** said the month of May was the very best when \$21,000 came through the office.

A walk-a-thon for **Free Will Baptist Bible College** was sponsored by **Trinity FWB Church, LaGrange, NC**. Pastor **Earl Hanna** said the church had a \$400 goal. They exceeded that by raising \$980. A plaque was awarded **Myrtle Harrison** for raising \$156 individually in the walk-a-thon.

The class of 1980 at the United States Naval Academy in Annapolis, Maryland, elected **David Miller** vice-president. David's parents, **Jim** and **Darlene Miller**, are members of **Capitol Hill FWB Church, Oklahoma City, OK**. **Richard Presnell** pastors. ▲

DON'T MISS

"If Church Bores You..."

(Page 6)



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

COOPERATIVE PLAN OF SUPPORT

May, 1979

RECEIPTS:

State	May '79 Co-op	May '79 Design.	May '78	Yr. to date
Alabama	\$ 19.70	\$. . .	\$ 15.80	\$ 1,033.66
Arizona	. . .	. . .	. . .	398.75
Arkansas	3,574.67	. . .	3,436.73	13,363.66
California	814.77	(814.77)	860.41	4,293.72
Florida	263.76	. . .	507.18	1,695.55
Georgia	425.01	(115.01)	412.13	2,082.17
Hawaii	. . .	. . .	100.00	. . .
Idaho	116.41	. . .	124.22	309.91
Illinois	1,357.64	. . .	1,626.36	6,522.09
Indiana	50.00	. . .	50.00	50.00
Iowa	237.81	. . .	265.41	1,089.43
Kansas	107.91	. . .	209.18	603.53
Kentucky	. . .	. . .	. . .	225.00
Maryland	129.75	. . .	40.00	373.20
Michigan	696.20	. . .	614.39	1,826.91
Mississippi	125.66	. . .	106.29	549.40
Missouri	4,742.98	(4,742.98)	5,090.37	19,743.27
New Mexico	. . .	. . .	. . .	84.26
North Carolina	223.00	(79.00)	129.00	1,305.72
Northwest Assoc.	86.37	. . .	89.49	348.13
Ohio	10.00	. . .	752.88	3,101.20
Oklahoma	7,167.04	(7,148.66)	11,927.14	27,746.06
Tennessee	776.30	. . .	840.45	5,271.10
Texas	103.75	. . .	167.42	993.53
Virginia	29.46	. . .	. . .	279.29
West Virginia	9.27	. . .	21.74	48.39
Virgin Islands	251.00	. . .	159.00	1,007.00
Totals	\$ 21,318.46		\$ 27,545.59	\$ 94,344.93

DISBURSEMENTS:

Executive Office	\$ 7,252.19	\$(1,813.40)	\$ 6,923.17	\$ 36,051.64
Foreign Missions	5,334.91	(4,459.00)	6,956.17	21,869.09
Bible College	3,136.22	(2,331.22)	4,253.56	12,988.16
Home Missions	2,935.22	(2,530.62)	3,991.25	12,020.35
Church Training Serv.	. . .	. . .	2,464.34	. . .
Retirement and Ins.	1,673.20	(1,092.26)	1,953.39	7,093.87
Master's Men	823.21	(525.28)	817.89	3,465.92
Commission on Theological Liberalism	163.51	(148.64)	185.82	677.55
Other Ministries	. . .	. . .	. . .	178.35
Totals	\$ 21,318.46		\$ 27,545.59	\$ 94,344.93

Part XII
By Leroy Forlines

Concern for their testimonies may at times lead Christians to restrict their activities. We would not want to hurt our testimonies by doing something others think is wrong even though we may not think it is wrong. This article discusses another type of limitation—that limitation we impose upon ourselves.

Paul said, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any" (I Corinthians 6:12). He concluded that even though he might consider a matter to be right, he would not allow himself to be enslaved by it. Paul refused enslavement by anything that claimed a disproportionate amount of his time.

Good enough for Paul, you say, but what about us and 20th century problems?

We live in a sports-minded age. Certainly, we cannot condemn clean sports. Even Paul said there was some profit in bodily exercise (See I Timothy 4:8). Watching sports may give needed relaxation to those who feel the weight of daily responsibilities.

For those able to so control their sports involvement that they can keep their priorities in proper place, sports are acceptable and may serve useful purposes. Many, however, have become addicted to sports.

Sports addiction (or enslavement to sports) manifests itself in many different ways. While some ladies suffer from this malady, more often it is men and boys. Among the young, involvement in sports is often allowed to interfere with studies and other responsibilities. Both young and old sports enthusiasts may selfishly hog television time regardless of conflicts with other family members.

Another problem rising out of sports addiction is family neglect. The husband may spend most of his

leisure time at sports events and have no time left to share in common interests with his wife. This approach is hazardous to one's marriage.

Sports addiction keeps many from being good church members. Where a conflict surfaces between sports and church attendance, the addict suffers double-mindedness. One mind says, "Enjoy sports." The other says, "Take care of church responsibility."

James tells us the "double-minded man is unstable in all his ways" (James 1:8). The dedicated Christian must say, "Though I enjoy sports, I will not become a slave to sports. My concern for sports will be kept in its proper place in the priorities of life. I will not let my concern

for sports cause me to be inconsiderate of other people."

Most of what has been said about sports could be said about TV viewing. Some are so addicted they cannot take care of their responsibilities. While many TV programs are unacceptable for Christians, a person should not become enslaved to acceptable ones.

Some are enslaved to eating. Some are even enslaved to working (work-aholics). Others may be enslaved to reading. Whatever the enslavement, it can be very harmful to the Christian life.

With regard to the things that are acceptable within themselves, we must say with Paul, "I will not be brought under the power of any" (I Corinthians 6:16). ▲



CHRISTIAN DOCTRINE

Pity Our Sports Addicts



Alice

Adequate

By Hennie Helpmeet

Alice was a poor soul. Alas! She could not sing like Susie, play the piano like Penny or generate enthusiasm as Gertie. Evidently she was not included in the often heard statement, "Everyone has a talent."

What could poor Alice do in a parsonage? She had a problem. You see, she loved Peter who was headed for the pastorate.

Now everyone knows that the pastor's wife, though not allowed to be the regular pianist, must fill in whenever Eunice Usual decides not to come. She must render special music for any funeral where there is no particular choice, and her cup must have a continuous overflow whether her husband's salary provides for it or not.

Alice had a real problem—she was already married to Peter! The church had not asked for her qualifications . . . yet, but they would. Then where would poor Alice be?

Alice received good advice from her own pastor, "Just be a faithful member of your husband's church, like any other woman," he told her. And so Alice, unaided by great talents, tried hard.

She found that she could sing in the church choir . . . if she didn't sing too loudly. She could volunteer her services for the church nursery anytime. She could serve on committees and attend quarterly meetings and take her turn at clean-up chores after church socials.

Though Alice was busy and the people were nice about her inade-

quacies, deep within her lay buried the realization that she was somewhere else when they passed out the talents.

True it was that Alice could stretch a pound of hamburger meat farther than anyone else. She could wear her hand-me-down dresses with dignity. She could pretend not to hear a member of the Woman's Auxiliary when she spoke of her husband's raise in salary or increased retirement benefits. She never thought of these things as anything more than acts of necessity.

Then one day as she beamed over her new garment made from a remnant off the bargain counter, the truth dawned and Alice's cup truly overflowed.

"My talent is to make something out of nothing," she exclaimed. "What better qualification does one need for a position in the parsonage.?"

ABOUT THE WRITER: Hennie Helpmeet is a Christian woman who from her own experiences has made some observations that might be of benefit to others like her. ▲

COMING NEXT MONTH . . .

- Convention Write-Up
- Can't Be a Christian By Yourself
- How to Plan Christmas Plays
- Unity in Diversity

"There are no scriptural grounds for an 'in-the-church' anointing service."

Zondervan *Pictorial Bible Dictionary* defines anointing, "to apply oil to a person or thing, a practice common in the East."

Three kinds of anointing were practiced in the Bible land: ordinary, sacred and medical.

Scented oil was commonly used in the ordinary personal practice of anointing (Ruth 3:3; Psalm 104:15; Proverbs 27:9). This practice was usually discontinued while in mourning (II Samuel 14:2; Daniel 10:3; Matthew 6:17). Also listed under the ordinary practice is anointing guests (Luke 7:46) and preparing the dead for burial (Mark 14:8, 16).

Dedication of things and persons was the stated purpose of sacred anointing. There are several biblical incidents depicting this type.

Jacob anointed the stone at Bethel for a pillow (Genesis 28:18), and Moses anointed the tabernacle and its furniture (Exodus 30:22-29). Priests (Leviticus 8:12-30), prophets

(1 Chronicles 16:22) and kings (1 Samuel 9:16; 16:1, 12, 13), among others, also came under the oil.

The oil symbolized the Holy Spirit and that the things and persons were set apart. In the case of the persons, they were empowered for a particular work in God's service. Quite common in that day was the expression, "the Lord's anointed" (Lamentations 4:20; 1 Samuel 12:3). Christ was twice called "the anointed one" (Psalm 2:2; Daniel 9:24-26). Through union with Christ His disciples are anointed with the Spirit (II Corinthians 1:21).

Not necessarily with oil, medical anointing customarily was practiced with the wounded and sick (Isaiah 1:6; Mark 6:13; Luke 10:34; James 5:14).

Christ's disciples may have practiced anointing with oil regularly, but Mark gives us the only account of such action. "And they cast out many devils, and *anointed with oil* many that were sick, and healed them," Mark 6:13.

Commenting on Mark 6:13, *The New Bible Commentary* states, "Anointing with oil is mentioned only here, Luke 10:34 (a case of medical use) and James 5:14. It is probably to be thought of here as an accessory to miraculous healing and a stimulus to faith."

James, Christ's brother, gives the procedure in James 5:14,15 to be followed by those engaging in the event.

Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

There are three prevailing views held on anointing the sick with oil:

1. The oil is in fact literal oil of some kind. Just what type of oil to be



Anointing With Oil

ANOINTING (From page 27)

used is not stated in the New Testament. Those who engage in the practice of actually anointing with literal oil assume for some reason that olive oil is to be used. This may or may not have been the type oil used by the apostles and suggested by James.

For this group the simple procedure laid down by James is followed generally. The occasion for carrying out the ceremony is nearly always in the room of a critically ill person, either at home or in the hospital. Very seldom is this ritual carried out in the church service. Most usually those wanting this service performed for them are discouraged from requesting a church appearance for the enactment.

Since the advocates of this position hold that the oil is literal, they are also sticklers for the rest of the requirements to be adhered to strictly. The sick must call for the elders. The elders must pray over him. The elders must anoint.

2. The figure of oil represents the Holy Spirit. Probably this view is held by more Bible believers than either of the other two though the majority cannot really explain why.

It is believed that when the sick calls for the elders, the elders while in prayer in effect "pray down" the Spirit upon the sick and by this means the anointing takes place.

Elders in this case do not go looking for the sick, neither do they call them but always wait to be called.

3. The oil represents medicine. James' words, "pray over him, anointing him with oil" are interpreted to mean "do all you can medically and pray." Wine (alcohol) and oil were the two basic ingredients in the medicine prescribed in that day. Very possibly the act of anointing practiced by the disciples was the application of the simple medicines of the day. Of course, they prayed the "prayer of faith," and the greater emphasis was put upon the faith rather than the oil.

One reason for believing in this

position stems from the story of the Good Samaritan (Luke 10:34). Wine and oil were administered to the wounds of the man left half dead. This leads one to believe that it was

"Elders do not go looking for the sick . . . but always wait to be called."

not uncommon for the average person in that day to carry such simple formulas with them especially when traveling.

Application of the medication took place where the man had fallen. He was not taken to the inn (represents the church) until after the "anointing" had taken place. It would be most difficult for one to prove that the anointing practiced by the Disciples (Mark 6:13) was an "in-the-congregation, church type service."

There are no definite scriptural grounds for an "in-the-church" anointing service. Possibly this is true because the emphasis is put upon "sick," and the "sick" are not usually at church. During the ministry of Christ the sick were brought to Him, and through the activities of the Apostles they received the sick wherever they went. But James seems to be writing to the church about proper conduct in a church carrying out the activity.

There is plenty of evidence in the Scripture for the general practice of praying for the sick when the sickness is made known through request for prayer. But the practice as outlined by James is more than just a remembrance of the sick in prayer. This is a particular type

ceremony spelled out in simple detail.

When interpreting James 5:14,15, the interpreter should understand that James had addressed himself (James 1:2) and continued to address himself (James 5:10,12,19) to the "brethren." His expression, "any among you" (James 5:13,14), carries with it the same meaning as "brethren." This act is to be carried out with the saved. Grounds that God would heal an unbeliever are not found in the Word of God.

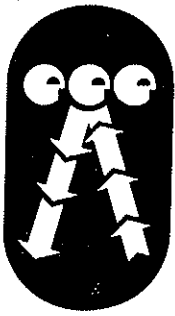
To better understand this whole subject, consideration must be given to James 5:13-16. The afflicted (suffering) are to pray for themselves (verse 13); the elders are to pray for the sick (severely ill, verse 14); and the saints are to pray generally for the healing of each other.

That the afflicted pray for themselves and the saints pray for the healing of one another sets the incident of the elders praying for the sick apart as something special in the case of the critically ill.

ABOUT THE WRITER: Wade Jernigan has a long, active ministry among Free Will Baptists. He is an evangelist/educator/author. Dr. Jernigan resides in Fresno, California. ▲

**informed
prayer
is effective
prayer**

**MISSIONS
HOTLINE
(615)
361-5005**



NEWS OF THE RELIGIOUS COMMUNITY

BOURBON STREET EVANGELIST BESET BY FINANCIAL AND IMAGE PROBLEMS

LAKELAND, FL (EP)—Evangelist Bob Harrington, the flamboyant "Chaplain of Bourbon Street," is battling financial and image problems here as he attempts to establish a Total Living Center.

"This city has been slow to respond to me," he told Marilyn Moyer of the Orlando Sentinel Star. "I can only hope that my good works will disprove any evil spoken of me."

Mr. Harrington's reputation was tarnished last year after he was divorced and remarried. He had to return the rings from his second wedding after a New Orleans jeweler demanded payment of a \$9,200 balance. Loyola University says he owes its television station \$10,300 for unpaid air time, and he owes a \$570,000 balance on the old First Presbyterian Church building here where he is setting up the Total Living Center.

Despite negative publicity, Mr. Harrington expresses confidence that his financial situation will soon be on the rebound. He notes that his evangelistic organization grossed some \$50 million just two years ago, and says, "I did it before and I'll do it again."

RESCUE SHIP FRIGHTENS OFF PIRATES

SOUTH CHINA SEA (EP)—At the very moment a pirate ship was attacking a tiny refugee boat with 113 on board, the Food for the Hungry rescue ship suddenly arrived on the scene. John Newman, Director of "Operation Rescue," reports: "Several of the women had been taken aboard the pirate vessel and repeatedly raped. Their fingers had been smashed in the process of removing their rings and other jewelry."

When Food for the Hungry approached, the pirate ship was ramming the refugee boat in an apparent effort to sink it and destroy the evidence.

Newman and his crew rescued the refugees from their sinking vessel and a few hours later were able to land them safely.

Food for the Hungry, an international relief/development agency with headquarters in Scottsdale, Arizona, reports that its ship has rescued 250 refugees on its last two missions of mercy.

Reporting that the "greatest exodus ever from Vietnam" is currently under way, Newman asks the prayers and support of Christians everywhere as "Operation Rescue" continues.

WORLD VISION LEADER URGES EDITORS TOWARD A WORLD VIEW

NASHVILLE, TN (EP)—Dr. Stan Mooneyham, president of World Vision, pointedly challenged the attending 275 editors and writers of the Evangelical Press Association in its 31st annual convention here May 14-16 to "be less provincial and narrow and adopt a world view."

Dr. Mooneyham, recently returned from Uganda where Bishop Festo Kivengere had made his triumphal return to his homeland, spoke fervently of his concern for conditions in Uganda and the mood of this country. "I am troubled by the isolationist mood sweeping this country," he said. "It is both unrealistic and unchristian."

In a far-ranging press conference and message, Dr. Mooneyham touched repeatedly on similar conditions in several countries and the need for forceful action. "I met Idi Amin in 1972 and felt then I was looking in the eyes of a demented soul," he said. "He is the strongest example I know of man's total depravity. The world must do something about madmen, even if it means military action. I applaud the action of Tanzania in Uganda. When no one in the world would do the right thing, Tanzania did."

Dr. Mooneyham said during Amin's reign between 300,000 and a half million people were killed. And he said the situation in South Vietnam and Cambodia is even worse and called upon the nations to "stop doing what is merely politically expedient."

"About 250,000 refugees have come from South Vietnam," he said, "and if every developed nation would take in a few we could solve the terrible suffering of the 'boat people' at once. And we must act because another one million are likely to be leaving the area in the future."

LAST-MINUTE CHURCH CAMPAIGN KILLS TARHEEL DIVORCE BILL

RALEIGH, NC (EP)—A late developing church campaign to block enactment of a bill halving the separation period for divorce succeeded in getting the measure killed by the North Carolina House of Representatives.

"It's hard to beat the Churches even when they are wrong," the bill's floor manager, Rep. H. Parks Helms, said after the House voted 62-39 to reverse itself on the bill's third reading. In two previous readings, the House had voted by about the same margin to approve the measure.

Sen. James H. Flowers, who sponsored the bill and shepherded it through the Senate, rebuked the Churches for waiting until the eleventh hour to make their opposition known. But church representatives replied that they were unable to do so earlier, since little had been said publicly about it.

Bishop Thomas A. Fraser of the Episcopal Diocese of North Carolina, mobilized the church opposition to the bill to reduce divorce waiting periods from a year to six months.

ACTION ON CULTS URGED BY CONGRESSIONAL STAFF REPORT

WASHINGTON (EP)—A Congressional investigative report on the murder of United States Rep. Leo J. Ryan has recommended stepped-up research on cults, review in Internal Revenue Service rules on the tax-exempt status of churches, and the inclusion of the subject of cults on the agenda of a White House Conference on the Family.

The report grew out of the investigation which followed the death of Ryan, a California Democrat, last year in Jonestown, Guyana. It was prepared by a staff investigative group for the House of Representatives Committee on Foreign Affairs at the instructions of Rep. Clement J. Zablocki, D-Wis., chairman of the committee.

The report notes that Jim Jones' group, People's Temple, had tax-exempt status as a church. It recommends periodic review of qualifying status "in order to assure that originally stated purposes and objectives are still being fulfilled and that the nature and general activities of an organization deemed to be a 'church' under IRS guidelines have not changed over time." The report concludes that the People's Temple "may have been a bona fide church in its Indiana and early California origins" but that "it progressively lost that characterization in almost every respect." By 1972, according to the report, it could be accurately described as a "sociopolitical movement."

Acknowledging the complex and emotional nature of the issue of cults, the report concludes that "too little is known about . . . cults or the dynamics and methods of such groups and their leaders. It is not unreasonable to conclude, in fact, that cult groups in the United States tend to thrive because of this lack of understanding and information." The report recommends "on an urgent basis, that the professional scientific community undertake a concentrated program of research and training aimed at understanding fundamental questions in this area."

The final recommendation of the report is the inclusion of cults on the agenda of a White House Conference on the Family "with special reference to their mode of operation, the style and tactics of their leaders, and mean and methods by which parents and their children can avoid becoming involved with such organizations."



AIRPORT GOES BACK TO COURT IN BOUT WITH HARE KRISHNA

PORTLAND (EP)—The Port of Portland has returned to federal court, accusing members of the Hare Krishna cult who seek money from people at the Portland airport of engaging in "false, fraudulent and deceptive practices."

Members of the cult earlier won the court's sanction to propagandize and seek money from travelers at the airport. Lloyd Anderson, executive director of the port, which manages the airport, said the new action does not dispute the cult's right to "propagandize for a religious or political belief."

"They have not been discussing their religious beliefs at the airport," Mr. Anderson said. "They have handed out flowers, candy, paper American flags, lapel pins and the like. Rather than discuss religion, they ask for money."

Mr. Anderson said the port has interviewed 154 people chosen at random who had been approached by Krishna members at the airport. "Nearly 90 percent said there was no discussion of religion," he said.

MAJORITY OF AMERICANS SUPPORT TUITION TAX CREDITS, POLL SHOWS

NEW YORK (EP)—The majority of Americans support tax credits for tuition paid to religious and other non-public schools, according to a *New York Times*/CBS News Poll.

"The American people generally support President Carter's tight budget, seeing spending cuts as a key way to fight inflation, but they still want to make exceptions for particular programs or tax breaks," the *Times* reported.

"The areas where about half the public wanted more money spent were job programs for the poor, aid to education and medical and health programs. Neither defense spending nor aid to the cities commanded such support."

Tuition tax credits had the largest support in the areas announced by the *Times*. Fifty-two percent favored an increase for education and schools, fifty-five percent wanted to see increased federal spending for medical and health care programs and fifty-six percent said they favored more expenditures for programs to create jobs for the poor. Tuition tax credits were favored by sixty percent of those polled—1,500 adult men and women around the United States.

JEWISH YOUNG PEOPLE HELD SUSCEPTIBLE TO CULTS

WEST HARTFORD, CT (EP)—A social worker specializing in work among former cult members told a B'nai B'rith meeting here that Jewish youths are especially susceptible to cult recruitment.

William Goldberg, director of social and rehabilitation services for Rockland County, New York, said he estimates that as many as 40 percent of Unification Church members and 50 percent of Hare Krishna members are Jewish. He said his estimates are based on his counseling of cultists, and his work as head of the Freedom of Thought Foundation Trust, an anti-cult group.

A high proportion of Jewish students attend college, where much of the cult recruitment is conducted, Mr. Goldberg said, adding that Jewish students are raised to be "liberal and free thinkers," who feel obligated to consider unusual political and theological ideas.

CHURCHES RALLY TO DEFENSE OF ROBISON

FORT WORTH, TX (EP)—Approximately 500 churches jointly sponsored a Freedom Rally, June 5 at the Dallas Convention Center Arena. Featured speakers were W. A. Criswell, Jerry Falwell, James Robison, E. V. Hill and attorney Richard "Racehorse" Haynes.

The rally was planned when over 800 area ministers met with evangelist James Robison to reaffirm their commitment to freedom of speech and freedom of religion.

The freedom issue arose when WFAA Television cancelled Robison's weekly program as a result of a message he preached on February 25th on the subject of homosexuality. WFAA management has continually maintained that religious programs should not deal with controversial public issues, an area which should be reserved for news broadcasts. Robison has responded by saying his freedom of speech is being violated since the First Amendment guarantees him the right to speak on issues such as homosexuality which, he says, "were moral issues long before they were political ones."

The purpose of the rally was to provide an opportunity for Christians to unite on the issue of freedom of speech and freedom of religion. "God has used this incident to awaken Christians to the need to stand together on those issues upon which we do agree, rather than fighting among ourselves about issues upon which we disagree," Robison said. "We can unite behind a desire to preach the Bible."

BIBLE-READING IN THE UNITED STATES THEME OF NATIONAL SURVEY

NASHVILLE, TN (EP)—A national survey by the interdenominational Christian Bible Society states that 98 percent of all United States homes have at least one Bible. Some 31 percent of all families said they had at least one member engaged in regular Bible study. However, the survey stated, 56 percent of Roman Catholics, 26.5 percent of Protestants and 54.8 percent of Jews responded they don't read the Bible at all.

The number of Protestants who don't read the Bible at all ranged from a low of 14.5 percent of Pentecostals to 33.7 percent of Presbyterians to a high of 49.5 percent of Episcopalians.

Conducted by the National Family Opinion, Inc., the survey was carried out among 5,000 families during October 1978. The study was commissioned by the Christian Bible Society to obtain information on Bible reading and study habits, Bible preferences and Bible ownership.

MOONIES' STREET TAKE IN 1978 WAS \$20 MILLION, CHURCH SAYS

NEW YORK (EP)—Officials of the Rev. Sun Myung Moon's Unification Church have revealed financial records indicating that the group collected almost \$20 million in 1978 in street solicitations.

The information was made public to rebut charges by Allen Tate Wood, a former leader of the Church who has defected and is now a "deprogrammer."

In an interview with the *New York Post* and in testimony in Manhattan Supreme Court, where the Church is seeking tax exemptions on its real-estate holdings, Mr. Tate had alleged that the group makes as much as \$219 million a year through solicitations.

The *Post* noted that neither the figure cited by Mr. Wood or the one provided by the Church could be independently verified. But the \$20 million cited by the Church for 1978 represents a substantial increase over the \$8 million it claimed for 1975, the last year for which figures had been made public.

Kathie Lowrey, the Church's director of public affairs, said, "There are more people soliciting now, but inflation also goes into that. People who four years ago gave \$1 for a flower now give \$2." ▲



If the previous article is right, personal spiritual growth is bound up in the meaning of "Be filled with the Spirit." He is at work to produce fruit in a believer's life, and it follows that His fulness will be seen when His work is most fully experienced.

Perhaps I am assuming too much: Is the spiritual development of the believer the concern of the church? Consider the great commission in Matthew 28:19,20, where there is only one imperative verb: "make disciples of (AV: 'teach') all nations." And that is a three-fold work: going, baptizing, and teaching. Making disciples is not merely evangelizing: "baptizing them" marks their conversion; "teaching them to observe all things" signals a responsibility for their whole development.

Or consider the way Paul conceived his objective: the goal he labored for was to "present every man perfect (mature) in Christ Jesus" (Colossians 1:28,29). Consider also Ephesians 4:11-16, a picture of the goals of a functioning local church. The leaders are equipping the saints that all may work toward building up the body of Christ. The goal is the growing up of each believer toward the measure of the stature displayed in the perfect humanity of Jesus.

Spiritual growth is a valid concern of the church. We had better learn as much about it as we can. Here are some of my own general conclusions on the subject.

The various Christian graces—qualities of Christian character—are the real "stuff" of Christian growth. If a believer should have humility or patience (or anything else), then the developing of such things is the very substance of spiritual development.

One of the most helpful New Testament ways of presenting this picture is as "the fruit of the Spirit", and this—in truth—is one of the most important things meant by the

fulness of the Spirit. This knowledge helps us stay conscious that the kind of character we are talking about is spiritual and supernatural.

At the same time, we have the responsibility to "cooperate" with the Spirit if these fruits are to be brought to maturity in our lives. Paul says joy is a fruit of the Spirit, for example (Galatians 5:22); but he also commands us: "Rejoice" (Philippians 4:4). Our own attitudes and efforts will significantly affect the rate of our growth.

This spiritual growth will always be a process, one that is never, in this life, "finished". Apples do not suddenly pop out, mature and ripe, on a tree. Neither does the Spirit's fruit appear in our lives, fully developed, by some overnight miracle.

As we have seen from Ephesians 4:11-16, however, there is a fixed goal that is always our aim: the perfect manhood of Jesus (cf. Romans 8:29).

All of this means that God, by means of our spiritual development, is changing the character of our personalities. With all our wonderful, individual differences, God's will is that we all be characterized by such "fruit of the Spirit" as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—and dozens more. For spiritual development, then, the starting line is marked with the requirement that we surrender to him the thing dearest and closest to us, the very kinds of persons we are, our "selves". ▲

THE FRUIT OF THE SPIRIT

Part II

By Robert Picirilli

THE NEED AND NATURE OF SPIRITUAL GROWTH

CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second class postage paid at Nashville, Tennessee

Growing up for God



**WNAC
Emphasis
Program**

1979

Dr. Mary Wisehart is the author of WNAC's emphasis month program, "Growing up for God." August has been designated as emphasis month, but anytime more convenient to your church is acceptable—just as long as you get growing!