

Convention
Issue



Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

SEPTEMBER, 1979

Royal Meeting



in the Queen City

By Garnett Reid

Charlotte, queen city of the Carolina piedmont, unfurled a royal welcome to more than 4,500 delegates, ministers and visitors from 40 states who fled mid-summer recession traumas, gas shortages and Skylab's descent for five days of spiritual renewal at the 43rd annual Free Will Baptist National Convention, July 15-19.

"Renewed"—perhaps that word best describes the North Carolina meeting. Oh, conventioners still awoke Thursday physically exhausted; that's true with all five-day conventions. Yet God, in a very real sense, granted renewal through preaching described by many as the best in years. Vibrant convention music lifted the week-long worship summit.

Surging attendance buoyed renewed fellowship. Old friends laughed and prayed together. Many forged new friendships. Proud grandparents displayed photographs and compared notes on family happenings. National Youth Convention posted the second highest preregistration in its history.

Flags from 50 states circled the interior of downtown Charlotte's Civic Center auditorium reflecting the convention delegation. Though gathered from varied backgrounds, Free Will Baptists stood united under one banner, "The Spirit-Controlled Life." Even the 1979 business sessions captured that unity.

In a day when denominational caucuses try to "out-modern" each other, Free Will Baptists reaffirmed their opposition to abortion on demand, homosexuality and the charismatic movement.

Delegates voted unanimously to strengthen the denomination's allegiance to scriptural inerrancy and renew long-held resolutions on other vital social and moral issues.

Future years may well mark Charlotte as the place where our people renewed their commitment to godly leadership. Newly elected Executive Secretary Melvin Worthington of Albany, Georgia, assumes the leadership reins held for the past 12 years by Rufus Coffey.

The 43rd national gathering focused on "The Spirit-Controlled Life," and this theme permeated convention activities. Here's a closer look at the festivities in Charlotte.

GENERAL BOARD DIGEST

Several General Board members described their Monday session as the smoothest in years. In keeping

with the convention theme, Moderator Bobby Jackson's devotional prior to business stressed unity of the Spirit.

The board approved seven Executive Committee recommendations including one calling for the Executive Committee to serve as the nominating committee for the Executive Secretary's office.

Another endorsed proposal sought to change the Executive Secretary's term of office from two years to an indefinite period.

Responding in part to a request from Missouri, the General Board recommended appointment of a biennial study committee to investigate the feasibility of meeting every two years.

North Carolina's recommendation to delete financial references from forms used by local churches reporting to the association surged through with surprising ease.

Departmental reports mirrored growth both in the denomination and in the inflation rate. The board sanctioned the reports, including budgets, and funnelled them to the association.

The entire meeting reflected a spirit of unanimity, a spirit which some interpreted as the lull before the storm. That storm, however, never came.

CONVENTION BUSINESS WATCH

This year's business session proved that Free Will Baptists, though diverse, can tolerate differing opinions and yet maintain a spirit of cooperation.

Moderator Jackson underscored this basic premise in his Wednesday morning message to voting delegates. Apparently Jackson's congregation listened, for business flowed with minimum resistance.

Following approval of the Credentials Committee report, the delegation worked their way through reports from each national department.

DEPARTMENTAL REVIEWS

Director Roy Thomas echoed progress in the Home Missions Department. He spoke of advancement

in evangelistic outreach, financial commitment and personal involvement. National home missionary families now number 45, as 12 more answered God's call this year. Department income has increased annually for 10 consecutive years. The 1980 budget is \$875,000.

"The dates are back," Dr. Roger Reeds beamed as he began the Sunday School and Church Training Department report. Reeds' reference was to dates on Sunday school literature; their absence had prompted a legion of outcries from frantic teachers and pupils.

Dr. Reeds spoke of increased productivity by the department citing 400,000 pieces of literature produced quarterly by 50 employees. The department's 1980 budget is \$1,919,953—the highest of any national department.

Dr. Charles Thigpen shared his first report to the association as president of Free Will Baptist Bible College. Student enrollment for the 1978-79 academic year topped 614. Gifts exceeded the \$425,000 General Fund quota by \$1.05, and the school finished the year \$3,300 in the black. A record 1980 budget of \$1,724,000 was endorsed.

Thigpen noted that although the target date of 1980 for the Graduate School seems doubtful, Free Will Baptist Bible College continues to take steps in that direction.

Conquest and challenge highlighted the Foreign Missions Department report by General Director Rolla Smith.

He related news of converts from international fields. Smith shared urgent prayer requests including the 2.7 billion people who have not heard the gospel, government uncertainty in India, runaway inflation in Japan and the future of Free Will Baptist medical work in Ivory Coast. The board's proposed 1980 budget of \$1,908,316 was approved.

Director Herman Hersey stated that the Board of Retirement and Insurance's "Decade of Caring" has been 10 years in which our people have proven their love for senior Free Will Baptists. In return, the Board invested nearly \$1.7 million

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ROYAL (From page 3)

within the denomination. Hersey expects total departmental assets of \$2 million in four years. A budget of \$75,800 won approval.

Master's Men reported 2,300 members according to General Director Loyd Olsan. April, 1979, marked the first national Master's Men Conference. Mr. Olsan confirmed, "This historic conference should prove to be a major turning point for Master's Men." A \$51,000 departmental budget was approved.

Rufus Coffey in his final report as executive secretary said, "I sense the greatest degree of unity today among our ranks than at any time in the past 12 years." Coffey cited specific denomination achievements over the past decade: increased membership, progress in cooperative giving, rising *CONTACT* circulation. The 1980 Executive Office budget is \$106,590.

Combined 1980 budgets for all national departments soared to a record \$6.6 million.

FLOOR ACTION BY DELEGATES

Convention registration totals of 3,498 included nearly 700 ministers and 65 missionaries, up significantly over the previous two years.

Delegates endorsed a resolution reasserting the Free Will Baptist stand against abortion on demand, homosexuality, religious cults, the charismatic movement and the Equal Rights Amendment.

Three proposed treatise adjustments, tabled from 1978, clarifying the denomination's position against the tongues movement and strengthening the statement concerning scriptural inerrancy met with overwhelming support.

The convention's dominant mood in favor of an annual rather than biennial meeting became evident Wednesday afternoon when delegates tabled the General Board's recommendation for a biennial study committee.

Another General Board resolution met with stiff opposition. The motion to delete all financial questions from associational report forms was amended to state that only general information would be requested and

even supplying this data would be optional.

One controversial matter, the General Board recommendation calling for a change in the manner of election and length of the executive secretary's term, faltered after being laden with amendments and substitute motions. Delegates tabled the entire matter.

Focal point of all conference business sessions was the selection of a new executive secretary. Dr. Melvin Worthington, pastor First Free Will Baptist Church, Albany, Georgia, edged Don Pegram, pastor First Free Will Baptist Church, Newport News, Virginia, in a close vote count. Delegates then stood in an expression of unanimous support for the new denominational aide.

Cooperative Plan re-allocations

for 1980 are:

Executive Office	30 percent
FWBBC	21.5 percent
Foreign Missions	21.5 percent
Home Missions	15.5 percent
Retirement and Insurance	8 percent
Master's Men	3 percent
Commission on Theological Liberalism	0.5 percent

The body accepted Ohio State Association's invitation to conduct the 1983 convention in Columbus.

At 12:30 on Thursday, July 19, the 43rd annual session of the National Association of Free Will Baptists was gavelled into history.



WNAC SYNOPSIS

"Knowing and Growing" highlighted WNAC activities beginning Monday morning as executive committee members met for their semi-annual meeting. Some 35 presidents and field workers joined them at 1:00 p.m. for a two-hour "Where Do We Grow From Here?" idea exchange.

Monday evening, 775 delegates and friends packed the Civic Center banquet hall to hear writer Kay Arthur's dynamic presentation on the covenant between David and Jonathan. The Arthurs operate "Reach Out," an interdenominational Bible study conference center based in Chattanooga, Tennessee.

Officials reported 937 delegates registered for the 44th annual session which was officially called into session on Tuesday morning. WNAC speakers included Jerry Barron, missionary to Mexico, who translated as the president of the Mexican national convention gave his personal testimony; Jimmy and Janie Aldridge, missionaries to Ivory Coast; and Lorene Miley, returned missionary and newly appointed editor of *Co-Laborer*.

Seventeen winners from 11 states were announced from the 191 entries in WNAC's Creative Writing Contest. The Individual Reading Plan (a plan to increase reading books on missions) was approved in order to encourage spiritual growth as well as arouse missionary interest.

In 1979, WNAC's contributions to Bible colleges, children's homes and missions reached an all-time high—\$201,447.97. Other action included plans for the first national Woman's Auxiliary retreat September 25-27, 1980, at Smoky Shadows Conference Center, Pigeon Forge, Tennessee.

This was WNAC election year. Before passing the presidential gavel to former vice-president, Genelle Scott (Arkansas), Clara Picirilli was given a plaque in appreciation for eight years' service as WNAC president. June Rolan (California) was selected vice-president. Anne Worthington (Georgia) was reelected corresponding secretary.

Worship Serenade

Convention worshippers delighted in heart-lifting music and feasted on stirring preaching at each service. Both musicians and pulpiteers skillfully developed the convention theme, "The Spirit-Controlled Life," as they ministered to the waiting thousands in the Civic Center auditorium.

THOMPSON IN THE BALLROOM

Sunday morning services opened to the resolute chords of "Brethren We Have Met to Worship," setting the mood for other services. Following Malcolm Fry's solo, "Put That On My Account," Oklahoma's Jack Richey introduced the speaker, Paul Thompson.

Brandishing the scripture Thompson, Ohio pastor, exhorted believers to be filled with the Holy Spirit. "A man who is a Christian only from nine to five must be the most miserable person on earth. God deliver us from a professional Christianity," proclaimed the respected man of God.

"It's insufficient to be self-sufficient," concluded Thompson. His practical, hard-hitting appeal met with hearty response in the Radisson Hotel's chandeliered ballroom.

NYC KEYNOTE

North Carolina pastor Eugene Hales launched the 1979 National Youth Conference during Sunday night's keynote service.

Music by youth from Cramerton

and Swannanoa, North Carolina, as well as Oklahoma's Watchmen Quartet preceded the message.

Using the theme, "Approved unto God and of Men," Hale fervently reminded the 2,700 in attendance, "The applause of the world... should fall into oblivion when it comes to seeking the approval of God."

MONDAY MAGIC

The songs of Zion seemed even sweeter when Tennessee's aging I. L. Stanley led singing Monday evening. With the addition of noted Charlotte musician Lindsay Terry, the mass adult choir and soloist Nan Fulcher, the people were indeed ready to worship.

Local Christian businessman Henderson Belk welcomed the convention to Charlotte and gave his radiant testimony. Georgia pastor Bill Evans presided at the service and presented the evening's speaker.

Dr. Charles Thigpen, Free Will Baptist Bible College president, introduced "Walking in the Spirit." For 50 minutes, he swayed 3100 worshippers with his inimitable wit and slashing pulpit style.

As thunder collided above the Civic Center, Thigpen thundered God's Word inside. His precisely illustrated message called for a



ROYAL (From page 5)

"biblical knowledge of the Holy Spirit's work."

TUESDAY WITH SEBASTIAN

Tuesday night four self-described "dirt farmers," the Watchmen Quartet from Oklahoma, and tenor Bill Gardner lifted the spirits of 3100 who filled the elongated Civic Center auditorium.

Tennessee pastor Richard Adams introduced Gordon Sebastian, pastor of Peace Free Will Baptist Church, Wilson, North Carolina. The Illinois native spoke on "Ministering in the Spirit."

Sebastian identified love as the key element of ministering in the Spirit. "Man's devices are nothing to God if they are without love." He noted that genuine spirituality is measured not by an outward quantity of doing, but by an inward quality of being.

His applications, forged from years of experience, fell true to the mark. A number of people came forward in response to an invitation that "we let Christ's love minister to others through us."

MISSIONARY NIGHT PLUS

As always, Wednesday night's missionary service was distinctive. Following music by the men's choral, Moderator Bobby Jackson called Rev. and Mrs. Rufus Coffey to the podium.

He presented a dozen long-stemmed red roses to Mrs. Coffey, and a special plaque of recognition to Rufus Coffey in honor of his 12 years' service as executive secretary. The plaque read, in part, "He cared daily for all the churches."

Brother Coffey replied, "We thank God for whatever has been accomplished, and we commit all the past years and the future to His glory." Then 3,400 people stood in spontaneous tribute to the Coffeys.

Sixty-five foreign and home missionaries were presented to the congregation. Missionary Jerry Barron introduced the moderator of the Mexican Free Will Baptist Association who urged Free Will Baptists to "keep sending out the gospel."

Former missionary Dan Merkh introduced the speaker, Dr. LaVerne Miley, medical missionary to the Ivory Coast who spoke on "Evangelizing in the Spirit."

"If we are to evangelize in the Spirit, we must understand the place the Holy Spirit wants to fill in our lives. We must be filled with the Spirit. This is a prayer to offer to God every day," exhorted Miley.

His words reflecting a radiant spiritual warmth, Dr. Miley described God's call as an abiding conviction that God wants a person to serve Him.

"Some who are afraid of the cost of answering the call never think of the cost of refusing that call," he warned. Several people moved to the altar in response to the invitation.

home missionary to Chula Vista, California.

The veteran pastor unfolded "Praying in the Spirit." He cautioned his listeners, "Praying in the Spirit is not an emotional satisfying of the flesh. We cannot separate praying in the Spirit from a holy life."

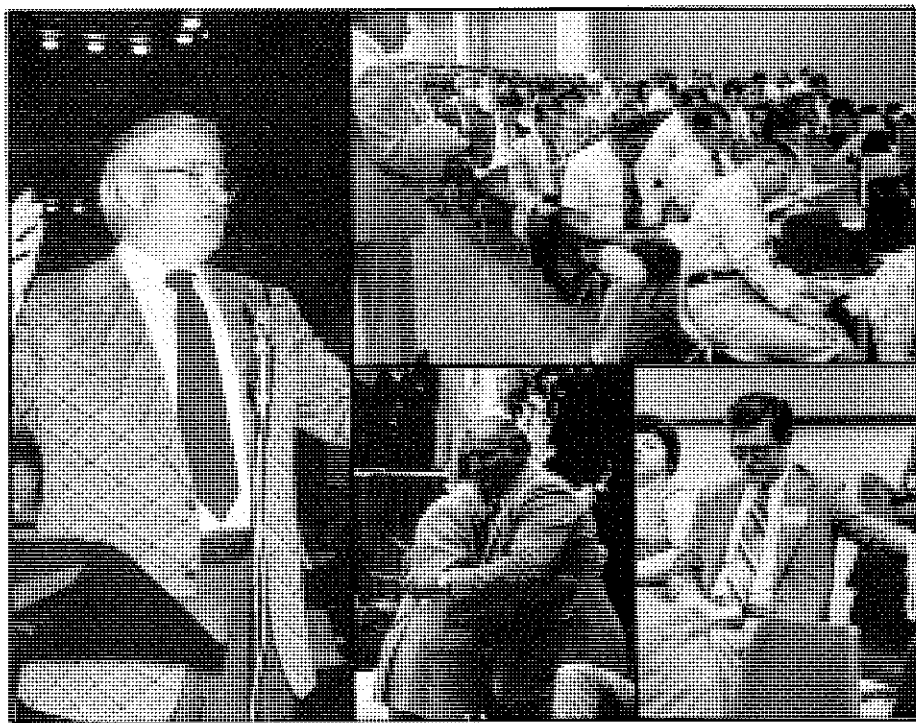
Comfortably blending exposition, application and illustration, the Oklahoma native asserted, "Praying in the Spirit is a natural part of the believer's daily walk with God."

Johns concluded, "This kind of praying will cause us to witness to the salvation that is in Jesus Christ."

THE CATERED MESSAGES

BREAKFAST WITH TERRY

Speaking to an early rising audience of musicians, pastors and lay-



Home Mission Director Roy Thomas then made the missionary offering appeal resulting in a great outpouring of giving—exceeding \$11,600.

THE LAST SERMON

Expectations were high again at Thursday morning's closing worship service. Lawnie Coffman of Arkansas introduced the messenger, Edward "Butch" Johns,

men in the Civic Center Plaza, Composer Lindsay Terry told the 1979 Music Ministries breakfast, "There are no short cuts to a good music program."

Terry noted that music must ready the people for the preached Word. "Prepare the people for the Word of God with the Word of God in music. It may not be perfect musically, but it ought to be the best we can possibly make it," declared the widely acclaimed musician.

Music Ministries officers elected for 1980 are Charles Hampton, president; Doug Little, vice-president; Mary Neal, secretary-treasurer.

PICIRILLI ON PRAYER

The annual Pastor's Dinner proved a convention highlight. Dr. Robert Picirilli, Free Will Baptist Bible College dean, spoke from a "burning need" that underscored the primacy of prayer in believers' lives.

Consumed by his message, the former national moderator used the biblical prayers of Jesus, prayers of the church in Acts, prayers of Paul and prayers for revival as a basis for his call to prayer.

His delivery was fraught with the weight of urgency. "Prayer is not so much asking God for things; prayer is asking God for Himself. Prayer is just plain needing God."

Picirilli chided, "The trouble is we're apt to do almost anything else better together than to pray . . ."

EX-POLICEMAN EXHORTS

"The key to success in the home is a proper relationship with Jesus Christ . . ." so declared Delmer Priest, speaker for the Master's Men breakfast. The retired policeman's remarks concerning "The Successful Home" flowed from his dedication to Christ and from years of working with young people in law enforcement.

"We are engaged in an unknown war in the United States, not a war of tanks and rifles, but a war of words. I'm speaking of the war against the home," he continued.

Glenn Harlinger of Bettendorf, Iowa, received "Layman of the Year" honors from Master's Men Board chairman Don Elkins.

MORNING MANNA

An added dimension for Charlotte conventioners was "Morning Manna," a time of Bible study with a devotional flavor. Guy Owens, North Carolina minister-at-large, led the study Monday, Tuesday and Wednesday mornings.

His thoughts centered on "The Overwhelmed Heart" in Psalm 61.

Acknowledging that God's people face periods of depression, Rev. Owens analyzed causes of spiritual depression and the believer's position as Christ's servant in the world.

CONVENTION HODGEPODGE

A DOZEN ROSES

- Convenience-deluxe describes the Radisson Hotel/Civic Center arrangement—a fact delegates greatly appreciated during evening thunderstorms.
- Sunday evening attendance of 2,700 seemed unusually good.
- Commendation to all Sunday school teachers, especially Tennessee pastor Robert Morgan's flawless lesson on Elisha.
- Banquet catering was unusually prompt and courteous.
- Instrumental ensemble directed by Rodney Whaley added considerably to the services.
- "We were the number one store in the state for the weekend"—the words of an exuberant McDonald's manager swamped by Free Will Baptist Big Mac eaters.
- Adults praised young people's conduct and appearance.
- Nearness of the exhibit area to convention activity was a plus.
- Hats off to the local Steering Committee; extensive preparation was evident.
- Services manifested greater degree of reverence than previous sessions.
- Convention musicians excelled.
- "Uptown" Charlotte was well-policed.

AND FIVE ONIONS

- Several convention guests were bumped from their rooms in Radisson Plaza Hotel because a deposit failed to accompany their reservations.
- The extreme length of the level Civic Center auditorium afforded a poor view of the platform for late-comers.
- Thermostats set at 78° in the Civic Center seemed like 98°.
- The seven-block walk from outlying hotels to the Civic Center

was exhausting.

- Our perennial public address system problems surfaced early in the week, but were alleviated by employing a sound engineer.

ABOUT THE WRITER: Garnett Reid pastors Cross Timbers Free Will Baptist Church, Nashville, Tennessee. He is a frequent contributor to CONTACT. ▲

ELECTED IN CHARLOTTE '79

The following members were elected during the 43rd annual session of the National Association and will serve until the dates indicated.

EXECUTIVE SECRETARY 1981

Melvin Worthington (GA)

ASSOCIATIONAL OFFICERS 1980

Moderator Bobby Jackson (NC)

Assistant Moderator

Eugene Waddell (TN)

Clerk Waldo Young (OK)

Assistant Clerk A. J. Looper (AL)

EXECUTIVE COMMITTEE

1981 Rue Dell Smith (KS)

1981 John Edwards (AL)

1981 David Joslin (AR)

HOME MISSIONS BOARD

1985 Claudie Hames (CA)

1985 J. E. Blanton (GA)

1985 Elzo Bevan (MD)

MASTER'S MEN BOARD

1985 Don Elkins (OK)

1985 W. C. Combs (FL)

1985 Jack Rollins (AL)

RETIREMENT AND INSURANCE BOARD

1985 Lawnie Coffman (AR)

1985 Harold Critcher (TN)

1985 Gene Outland (NC)

FOREIGN MISSIONS BOARD

1982 Robert Trimble (MI)

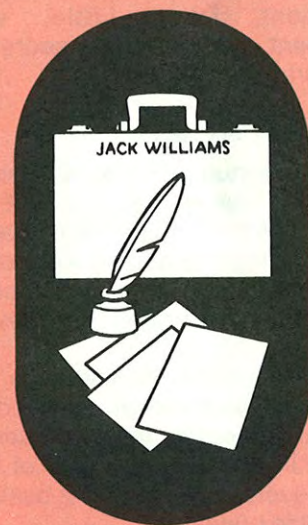
HISTORICAL COMMISSION

1984 Robert Picirilli (TN)

COMMISSION ON THEOLOGICAL LIBERALISM

1984 Wade Jernigan (CA)

Moses is Dead



pastor to the pastors," as he described the executive office to a Charlotte newspaper reporter. The Pitt County, North Carolina, native is the people's choice. And, for what it's worth, the close vote in Charlotte won't loom nearly so large in 10 years as it did on July 19.

THE TESTED STRATEGIST

Melvin Worthington, 42, brings a sprawling range of professional experiences to the executive office. He's a prolific writer, having disciplined himself to author the adult Sunday school Teacher's Quarterly. For two years he's been Bobby Jackson's understudy as assistant moderator of the National Association. He chaired the controversial Graduate Study Committee (1976-1977) and the national Sunday School Board (1975-1977). Brother Worthington moderated the 12,000-member Georgia State Association four years and was named the first president of Georgia Bible Institute.

All this points to one conclusion—the new aide is no novice, but a tested and tried product in denominational strategy.

When Melvin Worthington anchors in Nashville, October 1, the executive office will be recipient of his 20 years' pastoral experience and 10 years' revival and Bible conference seasoning, thus guaranteeing a perceptive and knowledgeable spokesman on denominational matters.

move on. Moses' successor had been chosen. It was time to march.

TAILORING THE MANTLE

Less than 30 minutes before the 43rd annual national convention adjourned in Charlotte, North Carolina, on July 19, the executive secretary's mantle was fitted to new shoulders—Georgia pastor, Melvin Worthington. Rufus Coffey wore the responsibility 12 long years. But those days have ended and no one is more glad than Mr. Coffey.

We have neither the time nor the liberty to "search the mountains" in case we made a mistake. Melvin Worthington must lead the denomination from here to where we've never been.

Every leader comes equipped with his own unique dimensions and strengths. Dr. Worthington needs transition time to reorient himself from pastor of one church to "a

When a choice vessel is suddenly removed from leadership, the work of God often surges forward without allowing us the lag time or adjustment period we think we need.

Take the abrupt incident of Elijah's fiery departure in II Kings 2. Even after the sons of the prophets acknowledged Elisha as the Tishbite's successor, they still insisted on time to search the mountains in the event God had made a mistake. But God's agenda had not scheduled a mountain search. The mourners were left wearing silly smiles (See verse 18).

Likewise, God was not harsh or unsympathetic when He roused Joshua with "Moses my servant is dead" (Joshua 1:2). The fact was, one man's incredible work had ended. His memory was a sweet fragrance that nobody would ever forget, but the work of God had to

Worthington is flexible and comfortable in academic circles. He graduated in 1959 from Columbia Bible College, Columbia, South Carolina, with the B.B.E. degree. But in 1967, he left resident educational pursuits and enrolled in external studies at Luther Rice Seminary, Jacksonville, Florida, eventually earning the Th.D. degree (1974). He resumed resident graduate work to earn the M.Ed. degree (1979) from Georgia State University.

The National Association elected a versatile, energetic and quick-witted executive officer in Melvin Worthington. He is a creative preacher. One of his most admirable qualities is skill in expository preaching.

He is a learner and voracious reader. His library bulges with 4,000 acquired-the-hard-way volumes. He is a twin—a fact that has already embarrassed many of us when we congratulated look-alike brother Milton on being elected executive secretary.

WILL HE BLUNDER?

Will Melvin Worthington make administrative blunders and errors in judgment? We certainly hope so! That will make him all the more approachable to the rest of us who've notched more mistakes than we'd care to discuss. But Worthington is sure to make many right decisions given time.

We have sufficient biblical mandates to pray for our leaders that Dr. Worthington should feel confident he is welcome in the office and be assured of consistent, prayerful support from the denomination.

The executive secretary will be all we let him be. He will be as wise as our prayers ask for him and as holy as his own commitment to God.

In the next 24 months, Melvin Worthington deserves to be the most prayed for man in the Free Will Baptist denomination. We have elected him to do a job for us that borders on the impossible.

We judge ancient Israel on how they treated Moses, God's chosen leader. Another generation may well judge us on our treatment of Melvin Worthington, our new executive secretary. ▲

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	()

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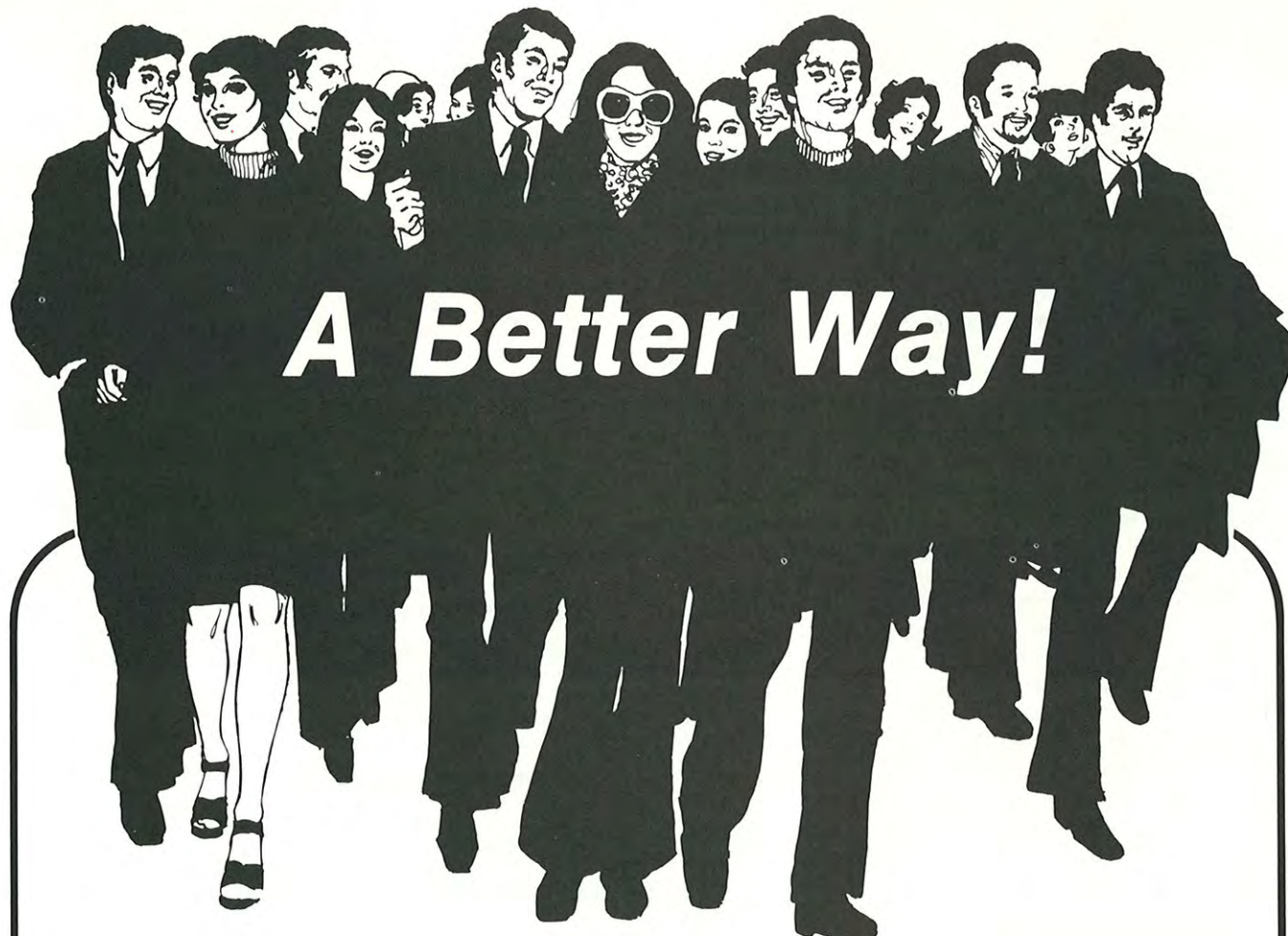
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A Better Way!

Unity in Diversity

By Douglas J. Simpson

A study of the New Testament indicates early believers valued Christian unity a great deal. In fact, they so highly prized the oneness they shared in Christ that a creed was formulated to express the truth. The creed, quoted and amplified by Paul, is as follows:

There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all (Ephesians 4:4-6).

Christian unity, of course, is more than a truth. It is a reality designed to convince unbelievers that God sent Christ into the world, that He

loves believers and His Son, and to stimulate unbelievers to believe in Jesus Christ (See John 17:21).

But unity, no matter how much it was cherished by some believers, did not come easily in the early church. The tensions and divisions that existed in the New Testament world were plentiful and spilled over into the church. Paul argued, however, that the divisions of society must not be allowed to

create factions in the church of God. The church of God is not to be conformed to the world's divisions.

In Christ, "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free" (Colossians 3:11). Diligence, therefore, must be given to maintaining and developing the "unity of the Spirit in the bond of peace" (Ephesians 4:3).

DIFFERENCES THAT DIVIDE

Differences, as a general rule, do not promote unity. Instead, they bring out the worst in us—jealousy, envy, pride, prejudice, snobbery, suspicion and hatred. Paul knew this a couple of thousand years ago. So he argued that cliques, factions and divisions must be avoided in the church. He did not deny that diversity existed as such; he simply insisted that allowing diversity to divide and split the body of Christ is sinful.

The differences that divided early believers are not different in kind from those that divide us. Specifically, the differences fell into the following categories: 1) racial diversity, 2) religious diversity, 3) cultural diversity, 4) social diversity and 5) sexual diversity (See Colossians 3:11).

In New Testament times, as in our own, those differences led to strict barriers in society and disrupted Christian fellowship. *Racial barriers* caused friction between Jewish and Gentile Christians. Many Jews felt they were the elite racial and ethnic group in the world. Often they despised all Gentiles and Samaritans, a group of racially mixed people. In spite of the teachings of Christ and Paul, Jewish prejudice lingered.

Today we find Christians who are prejudiced toward other racial groups, such as blacks and Mexicans. While ethnic diversity certainly exists, we must contend with Paul that it is a sin to allow this difference to disrupt fellowship in the church.

Religious differences also threatened the unity of the early

church. The Jews, who circumcised male children, often felt that uncircumcised Gentiles were spiritually inferior to themselves.

Historically, circumcision symbolized God's covenant with Abraham (See Genesis 17). Unfortunately, some Jewish Christians believed a Gentile could not be a "good Christian" unless he was also circumcised and observed Jewish religious practices.

Paul argued that Jewish religious traditions had nothing to do with salvation or spirituality. While he himself observed some Jewish beliefs in order not to be a stumbling block, he did it for the purpose of winning Jews to Christ, not because it made him more spiritual (See Acts 18; 1 Corinthians 9).

We face parallel problems today in the area of spiritual pride. We often think a Christian is not exactly right with God if he interprets the scriptures differently, enjoys a different type of worship service or ignores traditions of a church. While we are never to sacrifice the fundamentals of the faith or the moral absolutes of the scriptures, it is sinful to split churches over personal opinions or matters about which the scriptures are unclear.

We are filled with spiritual pride if we think our viewpoint should be forced upon Christians who differ with us. Like racial prejudice, spiritual pride is destructive to oneness with one another and with God.

The early church was plagued by *cultural divisions*, too. The Barbarian and the Scythian are in an implied contrast with those believers of the Greek and Roman culture. The Graeco-Roman culture was significantly different from that of the outsiders who were conceived of as ignorant, uncivilized foreigners. The Scythians were the scum of the outsiders and were thought to be a particularly uncultured, uncouth and impoverished people.

The situation today is not altogether different. How often do we turn our backs on the poor, the ill-bred and the uneducated? We are slow to welcome them into our churches and slower still in

accepting them into our homes. We cannot ignore the fact, however, that the culturally different, the educationally disadvantaged and the economically deprived are our brothers and sisters if we have the same Father. Our Father wants all of us to share fellowship together with Him.

Other distinctions of a social and a sexual nature were potentially divisive in the early church. Yet, Paul insisted that slaves ("bond") and non-slaves ("free") were not to be seen as categories of people in the church. Slaves were as important as their owners.

Women, although different from men, were to be treated as full-fledged believers, not as insignificant appendages to men. In essence, then, Paul argued that the distinctions that separate in society are to be obliterated in the church.

"... fear and suspicion of those who are different cannot live in the same house with Christian compassion."

Is there any wonder with all of these differences in the early church that divisions arose? Can we expect anything different today? How can we expect to see the rich and poor, the male and female, the educated and uneducated, the cultured and uncultured, the black and white be united in worship and fellowship? Why do we even think the pastor and layman, the young



UNITY (From page 11)

and old, the married and unmarried, and the native and outsider can meet together in the Lord?

TRUTHS THAT UNITE

Historically, we have failed repeatedly to practice unity in Christ. Humanly speaking, we cannot be optimistic about the future. Still, we have the command of God to be one in Christ and the power of the Spirit to energize us for this purpose. Additionally, we have some clearly stated truths that show us the way to develop Christian unity amidst diversity.

What are these truths? As a first truth, it is crucial that we realize all of us who have accepted Christ are "the elect of God, holy and beloved" (Colossians 3:12). Whatever the differences, we are still chosen by God, holy in Christ and loved by the Trinity. Emotionally and, perhaps, verbally, Jewish Christians sometimes put Gentile believers outside of the elect, holy, loved people of God. Neither Jewish believers nor we, however, have the right to reject anyone God elects, sanctifies and loves.

Second, we can develop unity by putting on a variety of Christian virtues. Paul specified these qualities as follows: 1) mercifulness, 2) kindness, 3) humility, 4) meekness, 5) longsuffering, 6) forbearance, 7) forgiveness and 8) love (See Colossians 3:12,13).

Bowels of mercies refers to our ability to feel compassion for others. Disgust, fear and suspicion of those who are different cannot live in the same house with Christian compassion.

Kindness is another garment for us to wear. We are to be gentle and gracious as we handle difference of opinion, culture and sex. Rather than attacking people, ridiculing cultural peculiarities or denouncing natural distinctions, we ought to be as "wise as serpents, and harmless as doves" (Matthew 10:16).

Notice, too, we are to manifest *humbleness of mind*. Oh, what a dose of humility would do for us! If

we could *really* have a modest opinion of ourselves—our culture, education, race, money, views, group, sex and spirituality—we would be far down the road to enjoying Christian unity.

Meekness without passivity is another item of our wardrobe. We ought to express our convictions, but do we have to be contentious as we state them? Can we not just speak the truth in love and allow the Spirit to do His work?

Two of the most underrated virtues mentioned in the scriptures are *long-suffering* and *forbearance*. We frequently pride ourselves on telling people off, giving them a

*"... It is sinful to
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over personal
differences."*

piece of our minds and setting someone straight. If we are long-suffering, we will be patient when mistreated and abused. We will endure misunderstanding and unfairness. We will be able to suffer a great deal without retaliating. We must expect to suffer *within the church* for Christ at times if we are going to maintain unity.

Forbearance is vividly depicted in the original language: we are to hold ourselves back from one another. "Let me at him," the flesh cries. How much sweeter the fellowship, better the testimony and effective the ministry of those churches that hold back their old nature and release "the divine nature" (See II Peter 1:4).

Experience suggests we have to *forgive* each other, too. We will be miserable people if we do not forgive those who ignore, slight, insult and lie about us. It is a shame we have to forgive fellow believers for those sins, but it is a greater sin

not to forgive them.

Around the beautiful garments of mercifulness, kindness, humility, meekness, long-suffering, forbearance and forgiveness, we are to place the belt of *charity* or *love*. The agape love mentioned here is an intentional choosing to value and respect others, even those who are different and are disliked by us. Without this perfecting girdle, our other virtues will be grossly inadequate.

Finally, we are to remember that we have to allow "the peace of God" to rule our hearts and "the word of Christ" to dwell in us (Colossians 3:15,16). In the process, we seek in word and deed to glorify the name of Christ, not to win arguments, release our hostilities and take ego trips (See Colossians 3:17).

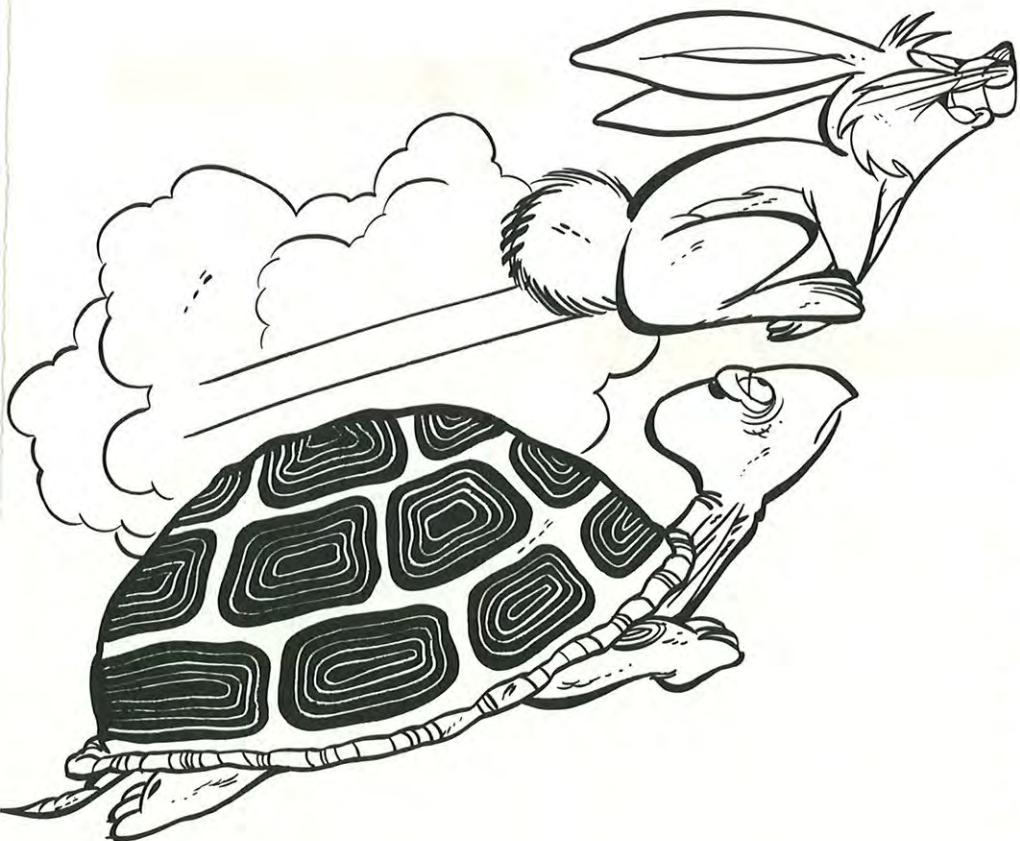
CONCLUSION

Unity today is probably no easier than it was in the early church but no less vital either. While we must guard against any unbiblical alliances (See II Corinthians 6:14-18), we must remember it is sinful to separate on unbiblical grounds. We cannot afford splits in our churches and in our denomination any more than we can afford divorces in our families.

We sin against God when we degrade and belittle the diversity He creates and allows among us. Instead of fighting fellow believers over natural and permissible diversities, let us unite to serve Christ and praise Him with the elders who sang, "thou . . . hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests" (Revelation 5:9,10).

ABOUT THE WRITER: Dr. Douglas J. Simpson is a member of Horton Heights Free Will Baptist Church, Nashville, Tennessee. ▲

Get the Jump on Your Christmas Play



By Donna Mayo

Just like Mom's apple pie, the annual church Christmas play is a tradition with American people. And traditionally, it has served the general purpose of putting children on stage to amuse and entertain their parents. Our plays are usually selected with about as much care as one chooses a head of lettuce at the supermarket. They are practiced in hurried confusion and presented with a little luck and a lot of prayer.

Drama can be an effective and beautiful medium for presenting God's truth to your church. It involves God's people in His service and informs and inspires your audience with His message. How sad that we have not used drama to full advantage in the church, but sadder still that we propagate the notion that God accepts half-hearted service and is glorified with mediocrity.

A top quality play requires hard work, time, and more often than not, sacrifice. But isn't it time we offered a sacrificial Christmas gift to the Lord? Determine now to have an award-winning play this year—it's worth the effort!

GETTING STARTED

Every play needs a director. The pastor should appoint someone who can lead others, who can plan and organize, who is creative and unafraid of hard work. The director then selects the play, gets pastoral approval and gathers his cast.

Much care and a little common sense go a long way in selecting your Christmas play. Read through several — two times each — before making your decision. During the first reading be concerned with the story, its value and emotional impact. Determine its theme and



JUMP (From page 13)

choose one that communicates something meaningful. If the play has no worthwhile message for your church, it won't be worth the time, money and effort expended.

Likewise, it must be inoffensive to your audience if they are to benefit from it. Try for variety in your productions from year to year. (Your church can stand just so much of shepherd Johnny's striped bathrobe and lopsided headpiece.)

At your second reading consider technical aspects of the play. If it requires too many people, expensive costuming, dramatic lighting and sound effects and complicated scene changes—better forget it and opt for a simpler one.

Don't be afraid to make changes in the play. Tailor it to your cast and audience. A character can be made older, younger or written out completely. A boy may be substituted for a girl with a mere name change. And no one will be the wiser if you update a few lines to make them more natural for your cast. A play can be made more workable with careful changes without losing anything significant.

Next comes casting. Whether you audition or simply assign parts, match the emotional characteristics of your actors to the parts they will play. Then be concerned with matching physical appearances. If you have a large group to work with, don't feel that everyone must have a speaking part. An overcrowded stage is awkward and accident-prone.

Utilize some in service areas such as set, props, costumes, make up, lights, music and publicity. Learn to delegate responsibility—it will help you out tremendously and involve more people in the Lord's work.

With our busy days and full schedules, especially as Christmas season approaches, it will be hard to find a time when all your cast can practice. Early in the season meet with them and decide on a convenient time to regularly rehearse. Be flexible when deciding—before Sunday school, after prayer meeting, Saturday mornings, a week night? But then be firm. Make a

schedule and stick to it.

If you give a practice schedule to your group early, they can plan around it instead of having to work practice in around all their other activities. *Remember to start early.* If your play is in mid-December and you plan to practice once a week, September is not too early to begin. That will allow you about 14 or 15 rehearsals, and for the usual three-scene play, that won't be too much.

When making a practice schedule, decide what will take place at each rehearsal and who will be there. (Don't require each actor to be present at every practice—especially those with non-speaking parts.) The entire cast should be present at the first practice to read through the play and discuss its plot, characters and theme. Sell them on the value of the play; get them excited and prepared to work hard.

Schedule practices to block in the action of each scene, practices to run through the entire play to acquire smoothness and continuity and detailed practices where you as the director stop the action to work with each actor on phrasing, emphasis, gestures and movement.

Schedule several rehearsals toward the end with the entire cast, and present the play complete with costumes, make up, lights and music. At each rehearsal have a time of prayer and a time to praise and encourage your cast. Always tell them what they did right, as well as what they did wrong.

ACTING

Unless your church is extremely lucky (and different from most) you will not have a cast of professional actors eager to work. Just a few suggestions, however, can turn your play from obnoxiously amateur to semi-professional.

One of the first things each actor should do is read the play thoroughly and do a character sketch of the role he is to portray. What does the character look like? How old is he? What qualities does he possess? What motivates, pleases, displeases him? How does he behave? Is there a change in his behavior or attitudes during the course of the play?

When your actor *knows* who he is to portray it will be easier for him to actually become that character.

Let the message of the play grip you, and let your zeal spread to the cast. They will be less inhibited if they believe in what they are doing. They need to feel a sense of urgency in spreading the message of the play to the audience. Encourage each cast member to use his innate creativity and imagination, to relax and let his natural charm and radiance come through.

Have your actors determine the purpose of each line. Are they designed to relate a fact, reprove, show anger, pleasure, disgust, disappointment, surprise, sarcasm? Help your cast learn their lines by telling them to memorize visually, looking at their lines and cues; orally, hearing them; and kinesthetically, moving through them.

Make sure they say lines slowly, pronouncing all words (especially last syllables) distinctly and correctly. Teach them to project their voices without straining. Have them facing or angled toward the audience in natural formations, not lined up like wooden soldiers.

THE SET

The set, as the word implies, sets the scene. Along with costumes and props, the set gives the period in history of your play, location and possibly the time of day or year. It forms a boundary for the acting area, blocks out distractions and can serve as a decorative background. Design and build your set early so the actors will be familiar with it.

An effective backdrop can be made by framing large rectangles or squares with 2 x 4's. Make two sections 8' x 4' and one section 8' x 8'. Let the smaller frames form wings and hinge them to the large center piece. They can be angled to fit your stage area and folded for each storage.

Old sheets can be dyed, stretched over the frames and attached with a staple gun. Paint liquid starch on them to firm them. Then you are ready to paint your scene. Brace the set with shorter boards anchored between it and the wall. This set is

lightweight, inexpensive and can be repainted from year to year.

PROPERTIES

Props make your scene more realistic and help actors feel more natural by giving them something to do. If your play doesn't have a list of necessary props, read it through looking only for them. Collect props from your cast and church members. By making use of attics and garages, as well as creating a few of your own, you should have to spend very little money. The main thing to remember is to *think and make-do*.

With a little imagination a cigar box becomes a treasure from the East. Spray-painted rocks become precious jewels, and a felt square stitched with a shoe string running through the top becomes a money pouch. Bible story books, coloring books and encyclopedias are most useful when dredging ideas for props and costumes. Just seeing a picture of the necessary item can sometimes give you an idea where you may have seen one or how to make it.

COSTUMES

Costumes quickly reveal how much time and effort you have put into your play. They should: 1) reflect the historical period in which your play occurs, 2) reveal something about the characters who wear them, 3) be inoffensive to your audience, and 4) be comfortable.

Your costumes should be in much brighter colors than one would normally wear off stage or they will appear faded and washed out. Match colors and styles to the personalities of the characters. Put your main characters in the most prominent colors and your enemies in clashing colors.

Make your costumes from sheets, bedspreads, drapes, towels, rugs, shawls or upholstery material. Once again make use of Grandma's attic and garage sales. Work with last year's—dye them, cut them down, add fringe, do anything. And remember—your costumes need not be expensive to be effective.

MAKE UP

Make up gives your play the

finishing touch it needs to look professional. Make up and hair-dos create or reveal a person's age, personality or lifestyle. Beards can be used to make your Bible dramas more realistic. They aren't hard or expensive to make and can be used more than once. Check at a costume shop for make up and hair or order it from a play publishing and supply company.

Your goal is for your actors to look natural from the audience's view point. Remember that even the darkest of complexions can look ghostly under lights. Don't wait until the night of the play to slap a little rouge on your actors and hope for the best.

Always examine the make up beforehand in the amount of light you will have the night of the play. This will show you how it looks and what changes need to be made, as well as give the cast a chance to get used to themselves and each other.

LIGHTING

Proper lighting provides illumination, creates and maintains focus and establishes locale, mood and rhythm. Check your play for its instructions and add to them or adapt them to fit your needs. Remember to utilize natural daylight and the houselights in your auditorium, as well as lamps and candles on your stage as part of the props.

For a nominal cost you can install a dimmer on one of the switches in the auditorium, and why not try making some of your own spot and stage lights? There are several books (probably available in your local library) with step-by-step directions for making simple varieties of lights.

If your lights are to add to the play, accuracy and much practice is essential. Have a person (or as many as you need) to work the lights. Make a cue sheet for him. Practice several times at the time of day the play will be given using all lighting techniques.

MUSIC

Music can set the proper mood for the scene, form a background for action, heighten a climax and break the lull between scene changes.

Your music should never be so obvious as to detract from the play, but rather it should subtly add to it.

It is advisable to make one tape of the necessary music rather than trying to use a little of record "A", then some piano, then song three of side two of record "B". Tape record music or records in the order you need them.

Select instrumental music that is simple and representative of the time of your play. It is generally better to choose music unfamiliar to your audience so they won't be tempted to sing along. You can also tape special sound effects, live or from records, onto the tape in necessary spots.

Select someone to be in charge of sound, and make a cue sheet telling him exactly when to turn the music on, how loud to play it and for how long. Split second accuracy is a must. Go through your scene changes or wherever you are using music as many times as it takes to get it down.

PUBLICITY

What a shame to work months on a play and have poor attendance when you present it. Publicize your play early and extensively.

Use announcements from the pulpit, the church bulletin, posters—not only in the church but scattered around the community—and a short skit or puppet show during the Sunday school assembly. Personal invitations can be printed and each church member can distribute several to his family, friends, co-workers and neighbors. Sometimes local radio stations or weekly newspapers make public service announcements free of charge.

So, in as many ways as you can, get the word out—"There's going to be a play and it's going to be good!"

ABOUT THE WRITER: Donna Mayo is a non-resident member of Horton Heights Free Will Baptist Church, Nashville, Tennessee. The former editor of CO-LABORER Magazine now makes her home in Fort Lauderdale, Florida.▲

By Ken Riggs

In his book, *Hide or Seek*, Dr. James Dobson points out that much of what happens to children in a negative sense is caused by a poor self-concept. That self-concept is usually the result of what the parents think of the child, or what the child *thinks* his parents think of him. What a child thinks of himself is directly related to what his parents think of him.

Can a good self-concept be developed? Can a good self-concept have an effect on the areas of a child's life such as school work, sports and even attitudes? As a father of three boys, I am convinced that the answer to each of these questions is a resounding "yes". The more difficult questions are how can self-concepts be developed and what can parents do to help children develop good feelings about themselves?

It is not the purpose of this brief article to be professional or purely psychological. I would rather be personal and practical, but it is of extreme importance for parents to remember one basic ground rule founded on psychological principles: you cannot help develop self-confidence or concepts in your children unless you have developed self-concepts in your own life.

In the more personal and practical vein I would like to express four areas in the development of good self-concepts in children. Those four areas are: 1) acceptance, 2) affection, 3) appreciation and 4) attitudes.

ACCEPTANCE

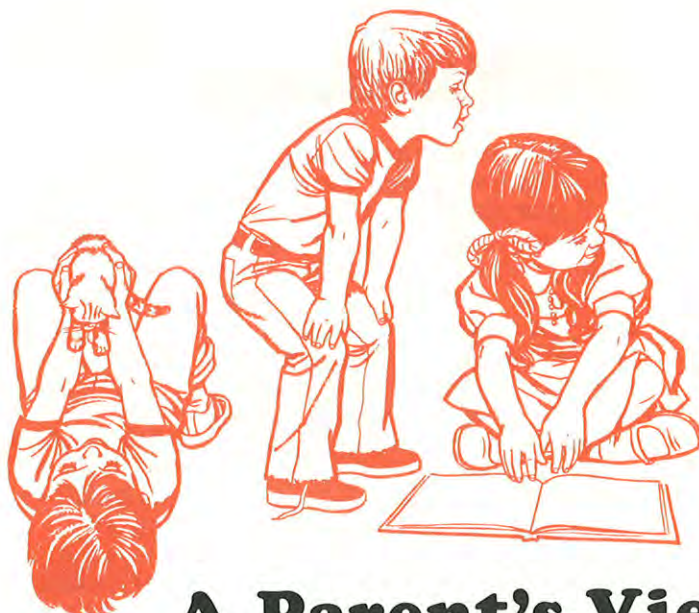
Acceptance is a broad term. Let me narrow it down to involve three specific secondary areas: there must be acceptance of 1) their sex, 2) their abilities and 3) their individuality.

Many a child has come into the world with three strikes already against him. His expectant parents were so excited and yet nervous. For nine long months they planned and waited, made more plans, bought supplies, selected names and even painted the nursery an appropriate color.

When that day finally arrived they realized they selected the wrong name and painted the room the wrong color. They didn't get what they had hoped for. Instead of a rough, tough football player, Dad received a blue-eyed potential major-ette. Mother had hoped for a beautiful doll she could dress. Instead she received a boy "the spittin' image" of his dad.

I am not trying to plug into a stereotype that says there are only certain things boys do and certain things girls do. What I am wanting to emphasize is the fact that if parents will not accept the sex of their child, it will be difficult for the child as well. Parents should develop the potential of their children most certainly. A major step towards that development is realization and acceptance that he is a boy and she is a girl.

Closely related to the acceptance of their sex is the acceptance of their abilities. This is certainly true if there is more than one child in the family. We hear it all the time that children are unique and different, but how soon we forget it when a



A Parent's View Developing a Self-Concept in Children



point Developing Good Concept Children

child does not behave or perform like his older sibling or even his parents.

To questions like, "Why don't you act like your brother (or sister)," there is only one answer: they are not their brother or sister. They are themselves. They do not have the same coordination, maturity, physical stamina or even desire.

A third area of acceptance is individuality. Parents must come to accept that being different is not a curse but a blessing. Just imagine how dull life would be if everyone was exactly the same. Yet many times parents try to fit all children into the same mold.

Do not misunderstand the emphasis at this point. I am not saying nor

implying that children should be left completely to themselves. It may be a thin line but there is to be conformity on one hand and enough latitude on the other hand so the child may develop *his* own desires and creativity.

Dr. Joe Temple in his book, *Know Your Child*, makes this observation as it relates to the biblical principle found in Proverbs 22:6. The principle states, "Train up a child in the way he should go, and when he is old he will not depart from it." The emphasis, according to Temple, should be on the words "the way *he* should go." Parents have the opportunity and the responsibility to help children discover their individuality and talents and to see that those

talents are then developed even though they may differ from parents and siblings.

AFFECTION

"Have you hugged your kid today?" is advertised on many car bumpers. It is a campaign slogan sponsored by those interested in mental health. The thought behind it is that proper affection and even touching is a way to communicate love and acceptance to children. A further thought is proper affection helps develop what the child thinks of himself. A child who knows the love of parents has a far better sense of emotional and mental security than a child who does not.

The problem of many American parents today is they have been deceived into thinking that giving material possessions shows their love. There are too many children and young people housed in centers of correction and rehabilitation to disprove that argument.

Other reports and articles have told us that some of the most unhappy children come from wealthy backgrounds. This is not to say poverty brings happiness, but it is to point out affection means more than giving money and gadgets and speedy engines.

Affection means giving time and self. While the expression of affection may be physical, it can be expressed in attitudes as well. Children must not only know their parents think enough of them to show physical affection, they must know their parents *think* of them as well.

APPRECIATION

By appreciation I mean praise. Parents are often guilty of being



SELF-CONCEPT (From page 17)

negative. Grant it there are times when a parent has to be negative, but if parents will seek to show positive praise the times of needed negativism will be understandable and fewer.

Parents often tell their children what not to do but fail to praise or commend when a child has done something worthy of praise. Even little things are worthy of praise such as picking up their clothes, brushing their teeth without being told, doing the best they could on a report card and a hundred others.

Appreciation also means understanding. Approval does not mean

parents should tolerate or condone things which may be wrong. It does mean, however, that parents should never give up on their children.

One of the most fascinating stories I've ever read is the Prodigal Son. Certainly what the prodigal did was not to be commended. He no doubt broke the heart of his parents. But what about the attitude of the father? From the happy ending we may easily surmise that the father never gave up on his son. Could that be part of the reason the boy returned home?

It's strange that adults know how they feel when someone praises them, but we so seldom give children an opportunity to have the same feeling.

ATTITUDES

In my opinion the development of attitudes is the most crucial area relating to the development of good self-concepts. It is the most difficult because attitudes are caught more than they are taught. There are three areas where proper attitudes are essential in the development of a child's self-concept. Those three areas are attitudes about: 1) life itself, 2) school and 3) church.

Eric Erickson refers to the attitudes about life itself as trust versus mistrust. Children learn what and even whom they can trust and what they can't. Take a simple illustration.

Suppose a child becomes ill and needs to go to the doctor. The parent knows ahead of time more than likely the doctor or nurse is going to give the child a shot. Whatever the reasoning, the parent tells the child the shot won't hurt. So very innocently the child sits on the examining table and all of a sudden, "whammo," right in the hip.

Did it hurt? You'd better believe it. The typical parent response is, "Did the mean doctor hurt you?". In other words it was the doctor's fault. What happens is the next time the child needs to see a doctor he throws a fit even before he leaves home. And when he walks into the office and sees those folk dressed in white, he becomes extremely frightened. Why? He was told the shot wouldn't hurt, but it did. Therefore, a portion of his confidence level in other people is being affected, if not destroyed.

The parent would have been

better off, and certainly more honest, to have admitted getting a shot does hurt. The doctor is better off because then he's not the blame, and certainly the child benefits because he is learning a vital lesson of life.

This same thing could be multiplied over and over. Sometimes children develop wrong attitudes about policemen and other law officials because parents use them as threats to their children. Is it any wonder children grow up not knowing who to trust?

Take situations where parents slip off from their children and leave them with a baby sitter. Leaving them with a sitter is not the problem, but slipping off can be traumatic when a child discovers his parents are gone. It is far better to tell a child you are leaving but will return than for him to find out you have gone without his knowing it. After you return, give some reassurances. There is too much at stake to do otherwise.

Every school teacher can tell you what home is like just by talking to the children. Why is this? Because children take the attitudes of the family to school with them. I am not so naive as to believe that all our school problems could be solved overnight, but I do believe if parents had proper attitudes about school and teachers, schools would begin to improve and the teacher's task would be easier.

When parents display attitudes of discontent and suspicion about schools, so will their children. When parents make comments like, "You mean she's still there" and downgrade what teachers are trying to upgrade there can be nothing but guaranteed chaos.

The same is true of church as well. The church as an organization is not perfect. But to overly criticize and tear it down verbally is not going to make it better. When parents downgrade and criticize the church, it won't be long until neither the parent or the child is attending.

Children need to have good feelings about themselves. Their health depends on it. Parents are in the most advantageous position to help those feelings. The task is ours.

ABOUT THE WRITER: Dr. Ken Riggs is director of student teaching at Free Will Baptist Bible College, Nashville, Tennessee. ▲

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By Blaine Hughes

My year in the second grade was traumatic. The four previous years were spent as a student at Free Will Baptist Bible College—no, not me, my dad. We then made the big move from Nashville and its “Cumberland River Punch” (which, by the way, *does* make one’s hair fall out) to sunny Florida with its gnats and high humidity.

As a member of the second grade mafia I was frightened when my teacher walked into the classroom and without blinking an eye assured us she was there to help us, and that unlike the rumor going around school she had no intention of breaking our arms and legs and letting us rot in the classroom closet. What a relief.

She was strict, but kind. I quickly discovered she knew how to use the board—that piece of equipment composing half a paddle-ball set (she had lost the ball). I also learned appreciation for the famous statement, “look it up in the dictionary”, which was normally the way to go but sometimes just did not work.

In addition I learned that when all else failed—the dictionary (or my ability to use it), fellow students, prayer—the teacher was always available to help. What the teacher said was always right and good and made me feel like I could conquer the world.

Guess what? I still use that approach. Twenty-five years have elapsed since those second grade days, but I’m still asking the teacher. In fact I find myself spending more time with the teacher now than I did a quarter-century ago, and I still believe the teacher is never wrong and He always assures me that He has conquered. Here’s what I mean.

My tendency is to stay confused.



YOU CAN'T (From page 19)

For example, I hear some say, "The Christian must keep himself pure by not attending this and that," while someone else contends, "There's nothing wrong with those activities—the Christian can go and still be pure." Or I hear, "The Christian must dress or not dress this way or that," and someone else says, "There is nothing wrong with that kind of dress as long as one's attitude is right."

Another pipes, "The Christian must separate himself from the world," while the next fellow yells, "Associate with the world. How else will the world be won?"

I repeat, my tendency is to stay confused and this confusion makes me want to withdraw and just wait on Christ's return. But then my second grade impulse returns—"Ask the teacher." So, I ask.

CONFUSED: "Teacher, I'm having problems deciding what is right and wrong. Would it be best if I isolate myself from Christians who confuse me with their opinions and from the world that would get me dirty?"

TEACHER: "There are two answers: that which I have stated and that which I have done. First that which I have stated: 'Not forsaking the assembling of ourselves together as the manner of some is . . .' (Hebrews 10:25). That's as direct as I can be in statement, but let me show you what I did about it.

"From the very beginning, my parents set the right example by regularly taking me to worship in the temple. I grew . . . in favor with God and man' (Luke 2:52). Because I knew worship was important to my parents and to my Heavenly Father, I frequented the place of worship.

"The more I worshipped the more important worship seemed to me so that it became my custom. It was important that my disciples observe me in worship because what I did had a greater impact than what I said. There was *never* conflict between what I said and what I did.

"My disciples learned so well that no matter where they went,

they too frequented the house of worship. I would state simply, 'do as I have done and said.'"

A LITTLE LESS CONFUSED: "I understand my duty is to worship regularly, but Teacher, will it be acceptable for me to quarantine myself between worship services?"

TEACHER: "You will be anemic, selfish and unfruitful if you isolate yourself. Isolation doesn't make you more holy. My love for you was (is) a self-sacrificing love. I went so far as to make myself of no reputation, take upon myself the form of a servant, and become obedient unto the death of the cross for you (Philippians 2:7-8).

"I say to you what I said to my friend, Peter, ' . . . and when thou art converted strengthen thy brethren.' You see, Peter had the same problem as many of my friends—he thought more of himself than of service.

"I spent three and one-half years on earth training 12 the world considered ignorant and unlearned. I gave no list of do's and don'ts, but they lived with me and learned from me. I poured myself into them. In turn they went into the world and poured themselves into others.

"What I did to and for my disciples, and what they did for others, and what others did for you, you in turn are to perform. Remember Hebrews 10:25? I didn't finish that verse earlier. Here is the conclusion: ' . . . but exhorting one another, and so much more as ye see the day approaching.'

"Look carefully at the verse above it, 'And let us consider one another to provoke one another to love and to good works.' Continue searching. You'll find similar expressions throughout the New Testament.

"Wash one another's feet (John 13:14). Be kindly affectioned one to another (Romans 12:10). Preferring one another (Romans 12:10). Same mind one toward another (Romans 12:16). Receive one another (Romans 15:7). Admonish one another (Romans 15:14). Be subject one to another (1 Peter 5:5). By love serve one another (Galatians 5:13).

"These illustrate your responsi-

bility to your Christian brother. Very few of these services are accomplished in public worship. They are daily operations calling on that love implanted in you by the new birth. If you isolate yourself from fellow believers during the week, you fail to respond to my new commandment: ' . . . that ye love one another; as I have loved you, that ye also love one another.'

"My ultimate love was giving myself (John 10:18). The more like me you become, the more you will give. Don't you agree it's difficult to give yourself to others when you are isolated from them?

"You are a body member. Don't forget, I'm the Head. But you are important to the body. The body is designed to function perfectly. My Father placed you in this body as it pleased Him (1 Corinthians 12:18). You are the only one who can function where you are.

"If you isolate yourself, you place stress on the rest of the body. In addition it will be difficult for you to receive directions because the head is only attached to the body—not isolated parts."

LESS CONFUSED (with some light): "I see! Then in order for me to live pleasing to God—holy, consecrated, dedicated—the most important thing is that I obey Your words and example by attending public worship and by loving my brother. You know, this is going to be a wonderful life worshipping God, fellowshiping with my brother and not associating with that old ugly, sinful world."

TEACHER: "You seem to be gaining a better perspective on living the Christian life, but don't forget the ugly world. You did say you were interested in being like me?"

STUDENT: "Certainly, Lord. I know You want me to become more and more like You. And although faith makes me perfect now in the sight of God, I've still got old Adam continually kicking up dust in me."

TEACHER: "Your goal is correct—to be unspotted by the world—but your strategy needs one major change. If you would be like me, your strategy must change. You cannot isolate yourself from the

world. When I was on the earth, the religious leaders labeled me the friend of sinners.

"They didn't know it but that label was in my Father's will. I did nothing that my Father did not first communicate to me (John 4:34, 8:28, 12:49, 13:3, 17:4, 17:7). The religious leaders had not learned that the '... whole need not a physician; but they that are sick' (Luke 5:31). If all my associations had been with believers, I would not have accomplished God's purpose on earth, because He told me to call sinners to repentance.

"I was not a friend to this world's ungodly system. There is vast difference being a friend of sinners and being a friend of sin. I say without hesitation that I love sinners so much because I know their need."

STUDENT (Growing): "I now see that isolationism is not the answer, but I don't quite understand how to be a friend of sinners and not be a friend of sin."

TEACHER: "It's a matter of whether you glorify self or Christ. It is possible for those saved ones to glorify the old human nature. The Corinthians were examples of that. For that kind of person, any contact with the sinful world is potentially devastating.

"But the disciple whose motive is to give God glory even in eating and drinking (I Corinthians 10:31) and who is conformed to my image—not by any action of his own, but by the power of the Spirit—*can* and *will* be a friend of sinners and not a friend of sin."

DISCIPLE: "I'm glad the Teacher has the answers!

"But one more question. What do we say to believers who feel nobody cares for them and wonder where their Christian friends are when they need them?"

TEACHER: "They should follow these instructions:

1. Ask *what* not *why*. What do you wish me to learn from this experience, Lord?

2. In most cases of spiritual depression, scriptural principles are violated. Ask, seek and knock honestly and the violations will be discovered.

3. Develop faith in the Master of

Light on Life's Questions . . .

By Wade T. Jernigan

QUESTION: *Is it possible to communicate with the dead?*

ANSWER: Though many claim to be able to communicate with the dead, there is not one shred of evidence in scripture to substantiate such an argument.

Some cite the story of Saul and the witch of Endor (See I Samuel 28) as such an incident. But upon close examination of the text, one will detect this is not the case. The key to the whole matter is the term "divine unto me by the familiar spirit." God had refused to answer Saul by the usual means—dreams, Urim and prophets. Do not think for a moment He would allow Samuel to be disturbed and an answer actually come from him.

Careful reading reveals that the witch put on a good demonstration when she exclaimed that she saw Samuel (Saul never saw what she claimed to see). Saul evidently did carry on a conversation, but in all likelihood it was with a "familiar spirit," not with the prophet.

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.

the tempest. It is possible to be in the same boat with Him, on the same sea with Him and still be afraid of the winds. Instead of giving way to fears and trying to row yourself ashore, be delivered from your fears (Psalm 64:1) and from yourself by turning to the Master. He will rebuke the winds and your faith will increase.

4. The One who met your salvation need will meet all others. When you turn to anyone—a family member or another Christian—to meet your needs, you make that one preeminent. But God has made Christ preeminent

(Colossians 1:18). Of course, the Lord often uses people to meet your needs in many cases. But the disciple must *always* take his needs to the Master and let the Master make the choice.

"Remember, it is the Teacher who understands. He always has the answers."

The Teacher says: "Come unto me all ye that labor and are heavy-laden . . . and learn of me . . ." (Matthew 11:28-29).

ABOUT THE WRITER: Blaine Hughes is minister of music and education at Peace Free Will Baptist Church, Wilson, North Carolina. ▲



FREE WILL BAPTIST

newsfront



Larry Hughes (L) presents \$13,000 check

WALK-A-THON NETS FWBBC \$13,000

NASHVILLE, TN—The Canton Free Will Baptist Church, Canton, North Carolina, raised \$13,378.76 for Free Will Baptist Bible College during its annual June Walk-A-Thon, according to Pastor Larry Hughes. He presented the church's gifts to Paul Kettman, FWBBC Public Relations Director, on Sunday morning, June 24. The 1979 college drive was in honor of Kettman's 17 years with the institution.

Walk-A-Thon receipts totaled \$7,863.46. Additional funds are matching gifts from Champion Paper Company where several members of the Canton Church work. The Champion company matches all employee gifts to the Bible College.

The goal for this year's drive was \$10,000. Since Rev. Hughes initiated the college Walk-A-Thon, Canton Church has consistently exceeded its goals.

Mr. Kettman says, "The people of this church are amazingly generous and have a vision of the need for trained workers. The spirit in the church is one of 'togetherness.' My wife and I really enjoyed the day and were honored by the people's thoughtfulness."

The annual Walk-A-Thon receipts from Canton Church are usually funnelled through FWBBC's Building Fund. This year all monies were designated for the college's General Fund.

TALLAHASSEE CHURCH TWO-YEAR SUCCESS STORY

TALLAHASSEE, FL—Lake Jackson Free Will Baptist Church, Tallahassee, began two years ago with 19 members, a mobile chapel and one year's free rent on property valued at \$100,000 per acre.

The first week of June, 1979, Pastor J. D. Norris baptized 15 converts. The church runs weekly advertisements in Tallahassee newspapers, conducts its own weekly radio program and can be seen each Friday on Tallahassee TV Cable Vision—their program is called "Outreach".

Pastor Norris credits much of Lake Jackson's success to two couples who moved to Florida and offered assistance. Robert and Brenda Nicholson left Pleasant View, Tennessee, and now lead singing, teach Sunday school and work bus routes. Gary and Tina Lambert labor as youth director, children's church directors, teachers and bus workers.

Norris baptized 30 in 1978. Church membership tops 100. They had 160 Easter Sunday. The group now own 2.87 acres in Florida's capital city. A Georgia congregation, Ebenezer Free Will Baptist Church of Glennville, supplied them with a steeple.

Norris confirmed, "We are on our own property with a double wide mobile chapel educational building. Our first mobile unit is now our teen building and Gary Lambert's office.



J. D. Norris (L) baptizes

MISSOURI AUXILIARY CHAMPIONS MISSIONARY VANDIVORT ACCOUNT

BERKELEY, MO—Missourians look out after their own. Even though Mark and Louise Vandivort have only ministered eight years in their home state, the Missouri State Auxiliary Convention claims them as their own.

Lest the Vandivorts forget they are loved and appreciated, Helen McAllister, state auxiliary president, presented them with a check for \$3,285.63 during the annual Missouri Woman's Auxiliary Convention

which met June 5 at First Free Will Baptist Church, Berkeley.

The Vandivorts, veteran home missionaries, joined the National Home Mission Board missionary staff almost 20 years ago. With the exception of eight years ministering in Missouri, the Vandivorts have worked continuously with the national board. They are pioneering a work in Flagstaff, Arizona, the Sunset Free Will Baptist Church.



30 BOOST MASTER'S MEN CONFERENCE

DECATUR, GA—A plane load of Alabama Master's Men flew into Decatur, Georgia, June 8 to aid the North Georgia Master's Men Conference in acquainting churches with the state and national program.

Georgia State Master's Men Senator Chuck Snow emceed the three-hour Friday evening meeting. Alabama Senator Ernie Winchester spoke convincingly on "What an Effective Master's Men Organization Can Do." Winchester's forceful address highlighted the conference for the 30 participants.

Six visiting pastors gave three-minute impromptu presentations detailing "What Our Church is Doing." Emcee Snow confirmed the pastor's presentations as "one of the most informative events of the meeting...."

Delbert Williams, president of the host chapter of Decatur Free Will Baptist Church, and his members sponsored the evening meal. According to Mr. Snow several of the men attending expressed interest in the meeting becoming semi-annual or at least annual. Consideration is now being given to a South Georgia Master's Men Conference.

WEST COAST HONORS SENIORS

POMONA, CA—Twenty-four graduating high school seniors were lauded June 2 by California's West Coast Association. The Annual CTS Senior Banquet drew 186 participants for an evening of fellowship and celebration to Orlando's Restaurant in Pomona.

The annual banquet is the largest of its kind in western states among Free Will Baptists. Seventeen churches in the Greater Los Angeles area sponsor the yearly festivities. West Coast Association CTS sponsors, Wilburn and Sonja Clark, guided the June planning.

Each senior was individually recognized and presented to the gathered friends by Oxnard Free Will Baptist Church Pastor John Smith. Garden Grove Pastor Ken Sluder addressed the group on the point of "Our Future in God's Hands."

Tom Hampton of Bell Gardens Church was master of ceremonies. Seniors were awarded gift New Testaments in a salute by the association. Enthusiasm and a sense of deep accomplishment mark the prestigious banquet begun in the early 1970's.

BLUE RIDGE BIBLE INSTITUTE OPENS

BLACK MOUNTAIN, NC—The Blue Ridge Bible Institute meeting in facilities of Meadowbrook Free Will Baptist Church, Black Mountain, begins its three-year certificate programs September 10 according to President Wayne W. Smith, who also pastors the Meadowbrook Church.

Blue Ridge Association churches jointly sponsor the Bible Institute and are responsible for its supervision. A five-member board of trustees is charged with operation of the institute. The first five men elected to the board are: Larry Hughes, Bill Vaughn, Eddie Dollar, Lewis Melton, Jr., and Gene Deaton.

Tuition is set at \$20 per course. Curriculum offerings include both a 12-credit unit Ministerial Student Certificate and a 12-credit unit Layman Student Certificate. The institute will operate on the semester system, each semester spanning 15 weeks. Classes are conducted on Monday evenings, 7:00-9:00.

Other institute officers are Randy Stone, registrar, and Ellen Neilson, secretary-treasurer.



newsfront

(continued)

RANDALL HOUSE LAUNCHES TWO SPECIAL BIBLES

NASHVILLE, TN—Randall House Publications, publishing trade name of Free Will Baptist Sunday School and Church Training Department, announced here they plan to release two new Bibles this fall.

The first release is a SPECIAL STUDY EDITION BIBLE containing a 16-page insert by Free Will Baptist Bible College Dean Robert Picirilli entitled "Getting The Most Out of Your Bible." This SPECIAL STUDY EDITION features large print, easy-to-read, self-pronouncing markings and the words of Christ in red.

Another strong feature is the 320-page encyclopedic reference section. The Bible will be gold stamped on the cover and spine identifying it as a Randall House Publication. This King James Bible will be available for shipping October 1.

The second, the Official Sword Drill Bible, has for the first time the Description and Rules for Bible Sword Drill. In addition, the Bible will contain A Harmony of the Gospels, list of the parables and miracles and a concise dictionary and concordance with illustrations. It, too, is a red-letter King James Version. The royal blue cloth bound cover will be gold stamped and retail for \$6.95 plus postage and handling. It is now available for shipment.

Direct orders to Randall House Publications, P.O. Box 17306, Nashville, Tennessee, 37217. Phone orders may be made to (615) 361-1221.

**Don't Miss
"Unity in
Diversity"
See page 10.**

is your name here?

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William Atkinson Clifford Ball Harley Bennett Vernon Barker Charles Bigge
Royce Bishop Gertrude Bowe Dennis Bowman Francis Boyle Joe Braddy Henry
Braisher James Branham Clate Briggs, Jr. Billy Brown Robert Bryan Roy Bryan
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Who's Who
Among
Free Will Baptists

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Currently . . .

Etha Mae Owen was voted "Mother of the Year" at **First FWB Church, Chipley, FL**. **Ernest Owen** was voted "Father of the Year." Bud Hill pastors.

"Mother's Day Out" at **Horton Heights FWB Church, Nashville, TN**, included a luncheon for younger mothers and a mini-seminar on enhancing motherhood. Several older mothers whose children had graduated from high school shared "a mistake I have made as a mother." They suggested ways younger mothers could avoid making the same mistake. Older mothers made 30 practical suggestions to aid in coping with the pressures of motherhood. **Harold Critcher** pastors.

The annual youth banquet at **Swannanoa FWB Church, Swannanoa, NC**, featured former New York Yankee second baseman **Bobby Richardson** as guest speaker. **Milton Hollifield** pastors.

Pastor **Glenn Hood** of **Trinity Temple FWB Church, Tulsa, OK**, thinks revival might be just over the next hill. Hood writes of an almost unbelievable month of June for the church. They registered 23 decisions in Vacation Bible School, 21 rededications in church worship services, nine conversions and seven new members for the church.

Here's something new **Woodbine FWB Church, Nashville, TN**, added as a means of sharing vital information with members. Pastor **Jim Walker** reports that **Kerry Morrell** purchased a hospital status board for the church. The board hangs in the vestibule and keeps friends and members posted on the latest information regarding hospitalized friends.

We understand that **Village Chapel FWB Church, Ceres, CA**, conducted 14 weddings on June 10. All the wedding ceremonies were performed simultaneously and—relax now—were all renewal of wedding vows already taken years earlier. **Adrian Condit** pastors.

Roger Hood from Cullman, AL, has been named principal of **Pleasant View Christian School, Pleasant View, TN**.

A new work was begun near **Lima, OH**, earlier this summer. For the first five weeks **Fellowship FWB Church** averaged 19 in Sunday school. **R. L. Mason** pastors.

When's the last time you heard of 60 people being saved in one week at a Free Will Baptist meeting? It happened in Missouri during a June youth camp. Pastor **Charles Miller** of **First FWB Church, Desoto, MO**, reports out of 300 campers attending youth camp, 30 rededicated their lives to Christ and 60 were saved.

Chaplain Kerry Steedley, a Free Will Baptist minister stationed at Ft. Campbell, KY, was guest speaker for a God and Country Night at **Cofer's Chapel FWB Church, Nashville, TN**, July 1. Prior to his service at Ft. Campbell Chaplain Steedley spent three years with United States Army as drug and alcohol counselor in Viet Nam and at Ft. Stewart, GA. He was acting chaplain in the Georgia National Guard in 1974-1975. **Eugene Waddell** pastors.

A new work was begun in **Bluefield, WV**, by **Herman McFadden**. McFadden and his family moved to the Bluefield area and could not locate a Free Will Baptist church. He placed an ad in the local paper to see if there were other Free Will Baptist families in the area with the same problem. There were. They got together and began the **First FWB Church**.

Another new church was started near **Petersburg, WV**, by **Floyd Dove**. This work is two years old. It is known as the **Main Mountain FWB Church**. Members are in the process of building a new church on a pay-as-you-go basis.

Roy Thomas and **Trymon Messer**, director and associate director of the Home Missions Department, have published two new tracts. Thomas' tract is entitled "Have You Traveled the Romans Road" and Messer's tract "Believe It Or Not". Both tracts are sold by the Home Missions Department at \$3.00 per hundred.

First FWB Church, Joplin, MO, adopted a \$58,000 budget for the coming year. Pastor **N. R. Smith** says the church also voted \$3,200 for the purchase of a public address system.

Wesconnett FWB Church, Jacksonville, FL, has added two Sunday school classrooms to their auditorium according to Pastor **Howard Bass**.

First FWB Church, Russellville, AR, voted to build a new parsonage on church property. Pastor **Fred Warner** says the new structure will have 1985 square feet of living space and a large garage.

They're still digging out from that April 10 tornado in **Wichita Falls, TX**. **First FWB Church** Pastor **Earl Scroggins** reports

major repairs necessary on the church parsonage in order to make it livable. Several other church family members were uprooted because of the destructive winds.

Expansion of the day care ministry at **Spencer Road FWB Church, Spencer, OK**, should be complete now. Pastor **Waldo Young** says with the update in construction **Spencer Road Day Care Center** will be licensed for 74 children.

For the second year in a row, **First FWB Church, Fredericktown, MO**, won the grand prize for their float in the annual **Azalea Parade**. **John Turner** pastors.

The **Greater Springfield Missouri Area Association** was formed April 24 when six churches met at **Grant Avenue FWB Church, Springfield**. Members elected **Millard Sasser** moderator. Churches forming the new association are **Grant Avenue, Eastern Gate, Kingsway, South Fremont, Buffalo and Fordland Churches**.

Members of **First FWB Church, Springfield, OH**, surprised member **Art Finney** by awarding him Layman of the Year honors. He received an engraved plaque and a Bible for his outstanding service. **Wendell Combs** pastors.

Gahanna FWB Church, Gahanna, OH, writes of 23 salvation decisions in a revival effort with Evangelist **Clovis Van Over**. Pastor **David McKnight** and members invested the seven days prior to revival services in cottage prayer meetings.

Providence FWB Church, Columbus, GA, celebrated 182 years of service as Georgia's oldest Free Will Baptist church at homecoming on May 20. Pastor **Mike Stevens** says 293 attended Sunday school. Former Pastor **P. E. Knighton** and Associate Pastor **Frank Williamson** were presented plaques for years of leadership.

While some churches fought the summer slump, members at **First FWB Church, Cushing, OK**, talked of attendance leveling off during summer months. Pastor **David Archer** isn't hauling down his colors because attendance has leveled off, it is still 35 percent over the same time a year ago. Congratulations to the growing church.

Sophia FWB Church, Sophia, WV, broadcasts on radio station **WBKW-FM** each Wednesday and Friday night from 10-11. Pastor **George Smith** and Minister of Music **Larry Gunnoe** lead the wide variety of programs at this church.

Lebanon, TN, Mission Pastor **Ralph (Buddy) Bell** came to **Fellowship FWB Church, Nashville, TN**, on June 10. Pastor **Joe Grimmitt** and members presented Bell with a \$1000 check as their way of expressing confidence in the work.



Bethel Bible Institute President **J. D. O'Donnell** taught a course on Free Will Baptist doctrine June 25-29 at **Tom's Creek FWB Church** north of **Paintsville, KY**. A number of area churches cooperated in the institute effort. **Kelly Caudill** pastors.

With the energy crunch bearing down on everyone, some important statistics surfaced at **Calvary Fellowship FWB Church, Fenton, MO**. Pastor **Jerry Norris** discovered that the average family drove 11.2 miles to attend services. Twelve families in the church drove 13 miles or more. One family drove 32 miles to attend.

The ninth annual missions conference at **Bear Point FWB Church, Sesser, IL**, produced monthly commitments to missions exceeding \$282 for the coming year. **James O'Dell** pastors.

Pastor **Jim Summerson** of **Faith FWB Church, Milan, IL**, sends word of 22 decisions in one month. The Illinois State Woman's Auxiliary also adopted the Faith Church building fund as their project for this year. A generous gift of \$2,812 was given the church.

When Missionary **Lynn Miley** and Foreign Mission Department Director of Deputation **Henry Van Kluyve** conducted a conference at **First FWB Church, Benton, IL**, faith promise commitments for the next year surpassed \$645 per month. **Gene Norris** pastors.

They really couldn't afford it but then they decided they couldn't afford not to do it. Members of **First FWB Church, Ontario, CA**, wanted their pastor, **Charles Marshall**, on a full time basis. So they stepped out on faith, went to the bank, borrowed enough money to put the pastor on full time for the year and also provided a new car for his use. Church reporter **Paula Clark** writes, "With already improved changes in many areas we are anticipating great blessings for our church."

Do you know anyone who lives near **Fairfield, CA**? Home Missionary **David Fox** is starting a new church in that area and is interested in receiving names and addresses of your friends and relatives who are nearby. Send the names to Dave Fox, 408 Sarah Way, Suisun, CA 94585.

Another new church! This one is the **Community FWB Church, Sparta, TN**. Pastor **Dillard Johnson** writes of three acres purchased and walls going up on a new building to seat 250 people. The group averaged 85 in attendance during the early summer.

Four hundred attended the world outreach weekend in June at **First FWB Church, Jacksonville, NC**. Foreign Missions Director of Deputation **Henry Van Kluyve** addressed all Sunday school classes and brought the morning message. Pastor **Billy Jackson** and people gave \$1100 in cash for the **Larry Inscoc** family plus \$400 a month in faith promises.

First FWB Church, North Little Rock, AR, is a giving and sharing group of people. They gave \$1000 to the account of **June Arnold**, missionary appointee and also agreed to raise \$1000 by October 1 for the Free Will Baptist Bible College development program. **Ben Scott** pastors.

There was a fire in **Union Grove FWB Church, Atkins, AR**, earlier this year. It was

set deliberately by Pastor **David Bishop** and his deacons. They set fire to the mortgage on the church signifying the retired indebtedness on all church property. Former Pastor **Lewis Barker** of Monticello, AR, shared in the celebration.

Dedication services were conducted at **First FWB Church, Dover, AR**, for a 200-seat auditorium complete with fellowship hall, kitchen and four classrooms. The church is three years old and was begun by Pastor **Bill Williams**.

Plainview FWB Church, Plainview, AR, is active in the van ministry. Pastor **Randell Williams** relates, "Small towns are not always suitable for an effective bus ministry, but with a few modifications to meet local needs a van ministry can be successful." After proving his point with one 15-passenger van the church authorized purchase of a second van to meet growing needs.

Earlier this year, high tribute was paid to one of the pioneer pastors and church organizers in south Arkansas. Saline Association Moderator **Roy Thompson** presented a plaque commemorating 50 years of service to **Rev. and Mrs. J. E. White**. Brother White organized many of the churches in Saline Association and has pastored most of them. **CONTACT** joins the Saline Association in a salute to Rev. J. E. White.

Thanks to a large gift by an anonymous donor and faith promise commitments by members, **Unity FWB Church, Bradley, IL**, was successful in raising the roof. **John Hollis** pastors.

Pastor **Mircheal Jones** of **Grace FWB Church, Lake City, SC**, is wearing one of the biggest grins in the state. One Tuesday night a local construction company gave the church a \$400 electric typewriter. The next Wednesday afternoon an oil company gave the church a copier that had been desperately needed for several years. Pastor Jones says the copier is so new it's still under warranty.

The largest single gift in the history of Tennessee state home missions giving was reported earlier this summer. Pastor **Don Walker** and members of **Pardue Memorial FWB Church, Clarksville, TN**, gave \$5000 for the Millington land fund. Home Missionary **Glen Poston** is the happy recipient of the large gift.

The first 15 days of September have been designated as Home Missions walk-a-thon days by **Florida State Home Mission Board**. With the cooperation of all the churches, the board hopes to raise \$8000 to be divided between mission works in Tallahassee, Daytona Beach, West Palm Beach and Gainesville.

The **South Florida Bible Institute Extension** completed two quarters work in six different centers with a total of 80 students. The 80 was inclusive of two Spanish centers. **Tom Willey** directs the South Florida Bible Institute. **Bud Hill** directs the West Florida Bible Institute.

Junior Best and **Sally Klingensmith** presented **Temple FWB Church Pastor Cecil Williamson** with a \$1200 check to pay off the loan on the new Sunday school building. The church is located in **Winter Garden, Florida**. A

DIRECTORY UPDATE

PASTORAL CHANGES

ALABAMA

Gwyn Pugh to Russellville Church, Russellville

ARKANSAS

Henry Brown to Bethlehem Church, Van Buren

CALIFORNIA

Verlin Ramsey to Hughson Church, Hughson

GEORGIA

Billy Sharpston to White Oaks Church, Macon from Bellview Church, Colquitt

NORTH CAROLINA

E. B. Condit to Beacon Church, Farmville

OHIO

Howard Kimble to Union Church, Wheelersburg

William Fleshman to North Church, Columbus from Reynoldsburg Church, Reynoldsburg

OKLAHOMA

J. A. Haynes to Community Church, Kiefer

TENNESSEE

Willard McCarroll To Mt. Zion Church, Joelton from First Church, McEwen

TEXAS

Everett Hellard to Conroe Church, Conroe from Bright Light Church, Bryan

OTHER PERSONNEL

Mark Jones to First Church, Tulsa, OK, as youth pastor and music director.

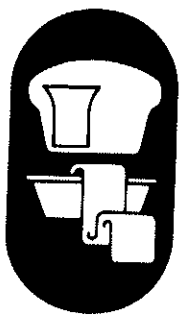
Tim Layman to First Church, Bristow, OK, as associate pastor and youth director

Richard Smith to Kerman Church, Kerman, CA, as youth minister

Keith Cole to College Lakes Church, Fayetteville, NC, as assistant pastor

Johnny Van Kluyve to Bellview Church, Colquitt, GA, as minister of music and youth

Joe Haas to Woodbine Christian Academy, Nashville, TN, as principal from Gateway Christian School, Virginia Beach, VA, as principal



Honesty is Not Enough

By Leroy Forlines

PART XIII

Paul was deeply concerned that his life be right by God's standard of righteousness.

He was also concerned that his actions appear right to men. In Romans 12:17 Paul says "Provide things honest in the sight of all men."

The word translated "provide" in Romans 12:17 means "to think before." The idea is to plan or aim. Paul advises that we plan to conduct ourselves in such a way that our actions would be observed by others as being honest.

It is not enough to be honest. We must communicate the fact to others that we are honest.

We have a good illustration of this from Paul's handling the offering for the saints in Jerusalem (See II Corinthians 8:18-21). Paul explains to the people that a brother of high reputation (v. 18) had been chosen to travel with him as he took the offering to Jerusalem.

He gives his reason for having a person of high reputation accompany him with the offering. He explains, "Avoiding this, that no man should blame us in this abundance which is administered by us."

Paul was confident that he would

not be dishonest with the money. However, he was also aware that if he took no precautions, he would open himself to misunderstanding and criticism.

Paul was aware some might claim he fattened his own purse with the offering. He did not take the attitude, "I don't care what they think. God knows my heart." Rather, he took precautions to prevent false accusations against him.

This meant the expense of another person to travel to Jerusalem. Yet, Paul considered it worth the extra expense to hold down harmful rumors. Paul calls the action he took, "Providing for honest things not only in the sight of the Lord, but also in the sight of men" (v. 21).

We need to learn from Paul's instruction in Romans 12:17 and his example in II Corinthians 8:18-21. It is not enough to be honest or right. We must appear to be honest and right.

When we recognize the value of being known as honest, righteous and pure, we will take precautions about the way things look.

Financial matters in churches and church-related organizations must be conducted in such a way that people will be convinced money is handled properly. Several practices can help convince people there is no mishandling of funds.

Many churches have more than

one person count money received in offerings. Some organizations require two signatures on a check. Organizations handling significant amounts of money have their books audited. Regular financial reports are given by churches to keep people informed concerning church income and expenditures.

Precautions to appear to be honest and right apply in areas other than financial matters. Men and women take precautions to assure they are perceived as being pure and concerned about their reputation. We must be sensitive not only to be moral but that we appear to be moral.

A dating couple could spend a long time together in a house or apartment alone and not commit immorality. It may be risky, but apart from the risk of committing immorality, it also does not look good. Men and women concerned about their reputations are capable of knowing which precautions to take, and they will take precautions.

Precautions are valuable enough simply for the sake of proper appearance. However, precautions also help protect people from wrong doing. Our protection does not rest in freedom from the possibility of wrong doing. Our protection rests in taking the necessary precautions to prevent wrong doing. ▲

Broken Crayons

OUR WOMEN SPEAK

By La Rue Crowson

He wasn't the least bit ashamed as he showed me the broken brown crayon. How could he be? He hadn't meant to break it. Just a few days before, we'd given him his first crayons and now this was the second one he'd broken; the first one to go had been the red one.

I'd explained when he broke the red one how much better it was not to break them. And now he'd done it again. Very calmly, though obviously aggravated, I tried to explain again the advantages of keeping the crayons in one piece.

In the course of that explanation, I let those horrid words slip: "Now they're all ugly, Timothy. They're not pretty anymore. They're no good." As soon as I'd said it, I wished I hadn't. If I had thought long enough before blurt-ing it out, I would never have spoken those words.

But the lecture was over and forgotten, I was sure. Forgotten that is, until a few days later when, in the course of conversation, Timothy repeated that his broken crayons were ugly. Several more times I heard that remark, and pain stabbed me each time. How could I have let myself give him the idea that ugly means useless?

The final blow came one Sunday. At our home at Nassian each Sunday, Timothy and I have our own English Sunday School. We were alone that morning, since Daddy had gone to a village to preach. As we assembled our materials for writing the Bible verse on paper, I asked Timothy to bring his crayons.

He finally rounded them all up, brought them in and laid them on the table: the broken ones in one pile, the whole ones in another. Pointing to the broken pile, he very quickly let me know, in the sentence structure of an almost three-year-old, "We not can use

these, Mommy. They all broken; they ugly." There were those words—ugly, not can use—haunting me again.

Once again I started on my explanation, but this time tried to say something that would erase the thought from his mind that something ugly must be useless. I'm certain it was the Lord who gave the answer as I said, "Yes, Timothy, they are broken, they're not very pretty. But, you know what, we can still use them, can't we? We can still color and draw pretty pictures with them." That was the answer for a little boy, but the Lord had one for me, too, and how clearly it came to me.

Those crayons reminded me so vividly of how the Lord can use what is broken. God, as Creator, made all things perfect and beautiful, as were those six perfect crayons lying on the table. But man came along with his own desires, with his own will to do things his way. And the result: ugliness. We see it easily in the lives of drug addicts, prostitutes, alcoholics, in broken homes, mangled bodies, starving children.

But what about the ugliness not quite so easy to see: pride, lust, jealousy, anger, hatred, disputes, deceit, dishonesty, gossiping and greed? Are we not all guilty? What a mess we can make of things sometimes. How ugly our actions and motives must then be to the Lord.

How ugly our lives are when we try to manage them in our own way. Perhaps we are not all guilty of that "easy-to-see" ugliness, but can any of us escape the guilt of that ugliness not so easily seen, deep down inside? I think not.



But we are not left to ourselves. The Creator of the universe has promised to take our broken, ugly mess and turn it into beauty. He was perfect, but He became one of us and fully experienced the awful punishment for the ugliness we had brought upon ourselves. Just as those broken pieces of crayons can still be used to draw a colorful picture, so our lives, broken and made ugly by sin, can still be used by the Lord to paint a pleasing picture for Him.

We need only to place ourselves in His artistic hands by asking His forgiveness for the ugly sinfulness within us, and then trust Him to paint the picture as He chooses, always perfect and beautiful.

It would be wonderful if we could yield just once, at that first moment of forgiveness, and become instantly what He originally intended. But it isn't that way. Each moment of every day, we must continually yield to Him, seeking His power to conquer that ugliness that so easily spoils the picture.

Lord, will you take my life of ugly, broken crayons, and use it to draw a picture of perfection and beauty for your glory and honor alone?

ABOUT THE WRITER: La Rue Crowson is completing her first term of service as a missionary in Ivory Coast, Africa. She and her husband return to the States on furlough in 1980. ▲



OUR READERS COMMENT

DON'T BLAME THE PASTOR!

Your article: "Our Pastor Resigned" (March issue) seemed to put much of the blame on the pastor himself. Perhaps the real reason pastors move on is because they are given excessive burdens from their congregations, burdens which the people in the pews should be helping to bear.

Also, with our plethora of TV churches and materialistic buildings on "choice suburban lots" we are telling pastors they had better perform or else. Thus, the guidelines for growth are not found in the Word of God but in what the "successful" churches are doing.

Pity the pastor who wants his instructions from God and not from public consensus. No, don't pity him. He may seem idealistic, but he is near to the heart of God.

Gregory Lewis
West Bloomfield, Michigan

PRAISES ACE ARTICLE

Thank you for the great article in May CONTACT by Dr. Ken Riggs, ACE: A PACE AHEAD. Dr. Riggs certainly did his homework before this article was penned.

As a professional educator, past principal of a Christian school and actively engaged in the Christian educational program of our denomination, he knows of which he speaks.

Our children were once in an ACE school. The strengths and weaknesses of the program were clearly defined in the article. In our case, we would have had to say that our young children were usually "A Pace Behind," instead of "A Pace Ahead," simply because of personal motivation.

In these early years of school, most youngsters just do not have what it takes to study all day alone. Maybe in the junior and senior high years they can develop to the place where they can be so motivated. We were thankful when the school our children were in changed to another curriculum.

Just because a scripture verse is attached at the end of a lesson does not make it Accelerated, Christian or Education. Please continue to give us articles like this, written by informed people, that will cause us to think for ourselves and not take everything at face value.

J. M. Creech, Pastor
Prospect Free Will Baptist Church
Dunn, North Carolina

OVERDUE NOTE SOUNDED

The article "Hispanic-Americans" by Tom Willey sounded a long overdue, much needed note. It is regrettable that we as Free Will Baptists have neglected this field of service.

I commend him for his "hard-hitting" punches as he shared the burden of his heart. I trust that our missions boards will heed the challenge and something of a constructive nature will be accomplished in the near future.

David A. Joslin, Promotional Director
Arkansas Free Will Baptists
Conway, Arkansas

NEED MORE CHRISTIAN SCHOOLS

I have taught nine years in Free Will Baptist schools—some traditional, some ACE. There are many things that Bro. Ken Riggs says with which I agree; there are those with which I disagree.

However, I write not to discuss these factors. My purpose is simply this: I wish CONTACT would actively encourage Christian schools, whether they be ACE or traditional. "ACE: A Pace Ahead" does not.

Our churches need to be encouraged to start schools. There are facts to verify that you can have an ACE school for a few students at an affordable price. I have seen schools drop grades because they didn't have enough students to pay a teacher. It is my opinion those students would have been better off in an ACE school than back in the public school where some of them went.

If we are to ever have a large number of Christian schools, they may very well have to start out small and may need ACE. However, if it is discouraged, many young lives may continue to be molded in godless public schools because our Free Will Baptists couldn't start out with a traditional Christian school.

It is the lives of our precious young people that are at stake; Christian education should be encouraged whether ACE or traditional.

Dale Edwards, Principal
Maranatha Christian School
Florence, South Carolina

MISSIONARY CITES CULTURAL PROBLEM

I just finished reading the March issue of CONTACT and thoroughly enjoyed it. I could comment on each article, but will restrict myself to just one: "Hispanic-Americans."

For so long we have been willing (at least in principle) to send missionaries to evangelize people in other cultures, but we shy away when another culture comes to us. We want to grow, but only within our own particular cultural sub-group.

Some groups may indeed be "different" from us. So what? Christ loved us and gave all for us, in spite of the fact that we were so different from, and even in rebellion against, Him. I hope we (myself included) will all follow Christ's example more fully.

J. Allan Crowson, Missionary
Ivory Coast, Africa

WARNS AGAINST "WORLD-VIEW" PHILOSOPHY

The Christian Doctrine article, "Smoking, Theater Attendance and Christian Testimonies," in the May CONTACT needs some clarification.

Aside from the first paragraph I do not disagree with Mr. Forlines' discussion of vital issues and guidelines for the Christian's application. His conclusions, however, do not follow from the apparent or at least implied premise.

The notion that certain ethical concerns transcend right or wrong does not follow from scripture but from a world-view philosophy that limits or denies God and, in most cases, deifies man. Right and wrong are absolutes—eternal invariables. To say some ethical concerns are beyond right or wrong limits God and deifies man.

While a Christian may have difficulty discerning right or wrong, this does not negate absolutes, but rather presents an implicit illustration of the fallen nature of man. Unregenerate man cannot possibly have a correct perception of right or wrong. Even a Christian has a clouded vision because his sin nature has not been eradicated.

Gary E. Donica
Christian Research Service
Florence, South Carolina

FOCUS MORE ATTENTION ON PART-TIME PASTORS

I want to thank you for the article entitled "The Part-Time Pastor" (May issue). Having pastored in such a situation previously and seeking God's directive concerning another part-time work presently, I well know the joys, ambitions and frustrations described.

I have often felt there are few part-time pastors though many part-time salaries. A man pastoring part-time may in effect be working two full-time jobs.

Perhaps some emphasis could be given to providing information and inspiration tailored for the part-time pastor in future national meetings and pastoral conferences. Part-time pastors want to build a work for God's glory too!

Larry C. Carr
Anaheim, California



READERS COMMENT

(From page 29)

RESPONSE TO CONTACT "GREAT"

Enclosed is a check and addresses of some of our people who want to subscribe to CONTACT. I passed out sample copies and the response was great. Everyone who was not already taking it wanted it. I will be sending in others later I'm sure.

I also want to tell you how much I really enjoyed reading "THE PART-TIME PASTOR" in May CONTACT. I am one of those who has started from scratch, pastored and worked in the plant, gone to the full time, and now I'm back doing it all over again at God's leading.

When the pastor gets too high and mighty for the part-time work, he's not got his priorities in place. I enjoy watching a work grow for God. It's like watching your child grow up to maturity. I really thank God for all the "Part-Time" pastors. They may well be the backbone of our work.

Kenneth W. Kirby, pastor
Victory Free Will Baptist Church
McMinnville, Tennessee

FUNDAMENTALISTS ARE 'FUNNY LOT'

While it is true as stated in the article, "The Separation Principle," (June, 1979) that "His people are to separate themselves from unbelievers," from those "who hold false doctrines," and from "those who hold unbiblical views on essential doctrines," let us not use this God-given principle as a mandate to separate ourselves from fellow believers that may hold a contrary opinion on some trivial matter.

We fundamentalists are a funny lot—we would rather feud over some small matter than pull together for the cause of Christ. It is almost as if we would rather see a person in Hell before seeing him saved by the preaching or ministry of a group outside our persuasion.

I am not for one moment giving up any of my cherished beliefs, condoning sin or excusing others; I am just saying, if a person is born again, he or she is my brother or sister in Christ, regardless of the name hanging over the church door.

To provide a balance to the doctrine of separation the Bible also mentions frequently the "unity of the believers." We all know what to do with the sinner, the false teachers and the disobedient brother—but what about honest differences of opinions among believers over hair and clothing styles, church structure, worship methods, translations, mixed swimming, movies, and doctrinal matters (such as the operations of the Holy Spirit), etc.? Are we to condemn and separate from a fellow-believer only on the basis of a difference of opinion? I think not!

Ted Morgan
Fresno, California



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By Robert Picirilli

In the articles to follow, about specific fruits, we will keep this "program" in view, even though you may go about the whole thing differently. But remember, the process is gradual: you may spend a *month* on one "fruit", a little each day—and you still won't be "finished" developing that fruit. As you go on to others, you will find that they are interrelated. In time, you will be aware that you really have become more like this, or that, and you will know the Spirit of God is changing you into the likeness of his Son.

Don't misunderstand me: I know that spiritual growth is not a mechanical process that can be programmed. "Spiritual growth" and "fruit of the Spirit" are metaphors, and I hope I do not exaggerate them when I say we ought to become spiritual horticulturalists, masters of the principles of the nurture of spiritual development.

What I am saying is there is a conscious role for us to play, both in our own personal development and in the development of others. Then we stand to gain by clear thinking about the meaning and methods of spiritual growth. Any real Christian will grow some, to be sure. But an informed effort can increase the rate and extent of development.

I have tried to lay a biblical foundation, in the first two articles, for seeing the manifold "fruit of the Spirit" (sampled in Galatians 5:22, 23) as the very substance of spiritual growth. A Christian's growth can be measured (among other things) in terms of the development of these qualities of Christian character.

Then can we deliberately and consciously concentrate on spiritual growth? Can we strive, specifically, for "the fruit of the Spirit"? Certainly not by a mechanical method. In-

deed, I cannot give you a "method" at all. But there are principles we can pursue.

1. Get serious and urgent about spiritual development (II Peter 1:5: "giving all *diligence*").

2. Study biblical passages describing a growing, fruitful Christian, until a picture is formed in your mind, with various qualities recommending themselves to you. (Examples: II Peter 1:5-11; II Peter 3:17, 18; I Peter 2:1-3; Hebrews 5:11b-6:1a; Jude 20; I Corinthians 3:1-4; Galatians 5:22,23; Ephesians 4:11-16; Philippians 4:8; Colossians 1:9-12a; I Thessalonians 3:10-13; I Timothy 6:11,12).

3. Select, from this general study, a quality, a particular "fruit of the Spirit" that you have a sense of need and desire for (a prayerful selection, of course).

4. Make a study of everything the Bible says about that particular

quality (a concordance is helpful), seeking to know what the Bible means by it and how it is illustrated or practically applied in the Bible. (Principle: the *Bible* is crucial for spiritual development.)

5. Pray about the development of this grace in your life. (Principle: so is prayer!).

6. Write out all the little practical ways you can think of that this particular quality could actually show itself in your everyday real life. How would it affect your actions if you had it?

7. Start acting in those very ways, whether you "feel" like it or not. This is obedience, not a psychological trick. Love—for example—is a fruit of the Spirit. But you are also *commanded* to love. Then when you understand how love should affect your actions, you *obey* God by doing that. (Principle: the Bible, plus prayer, plus obedience.) ▲

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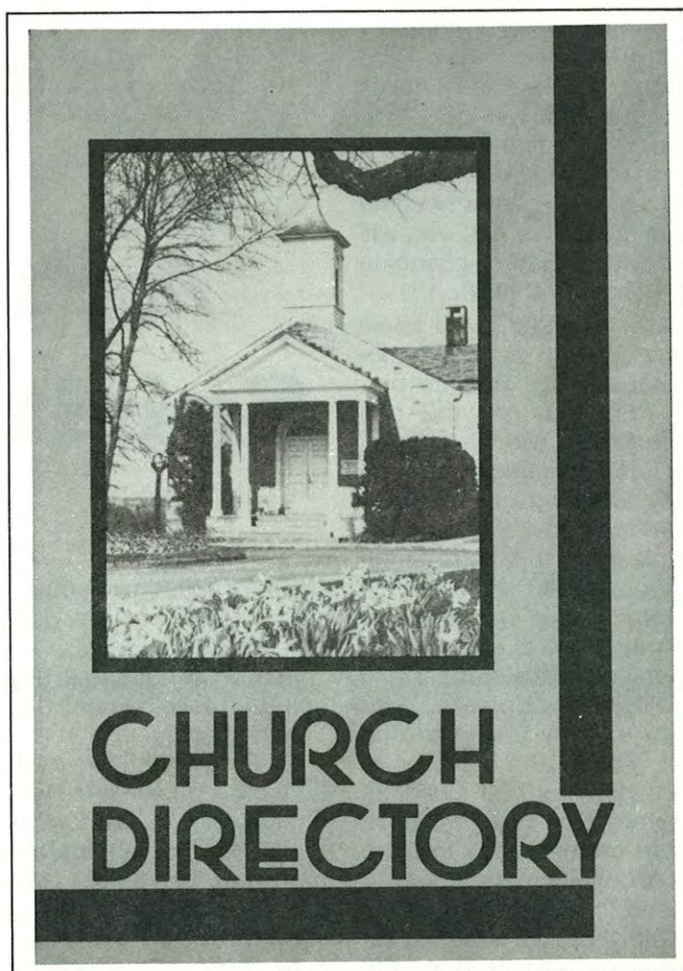
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