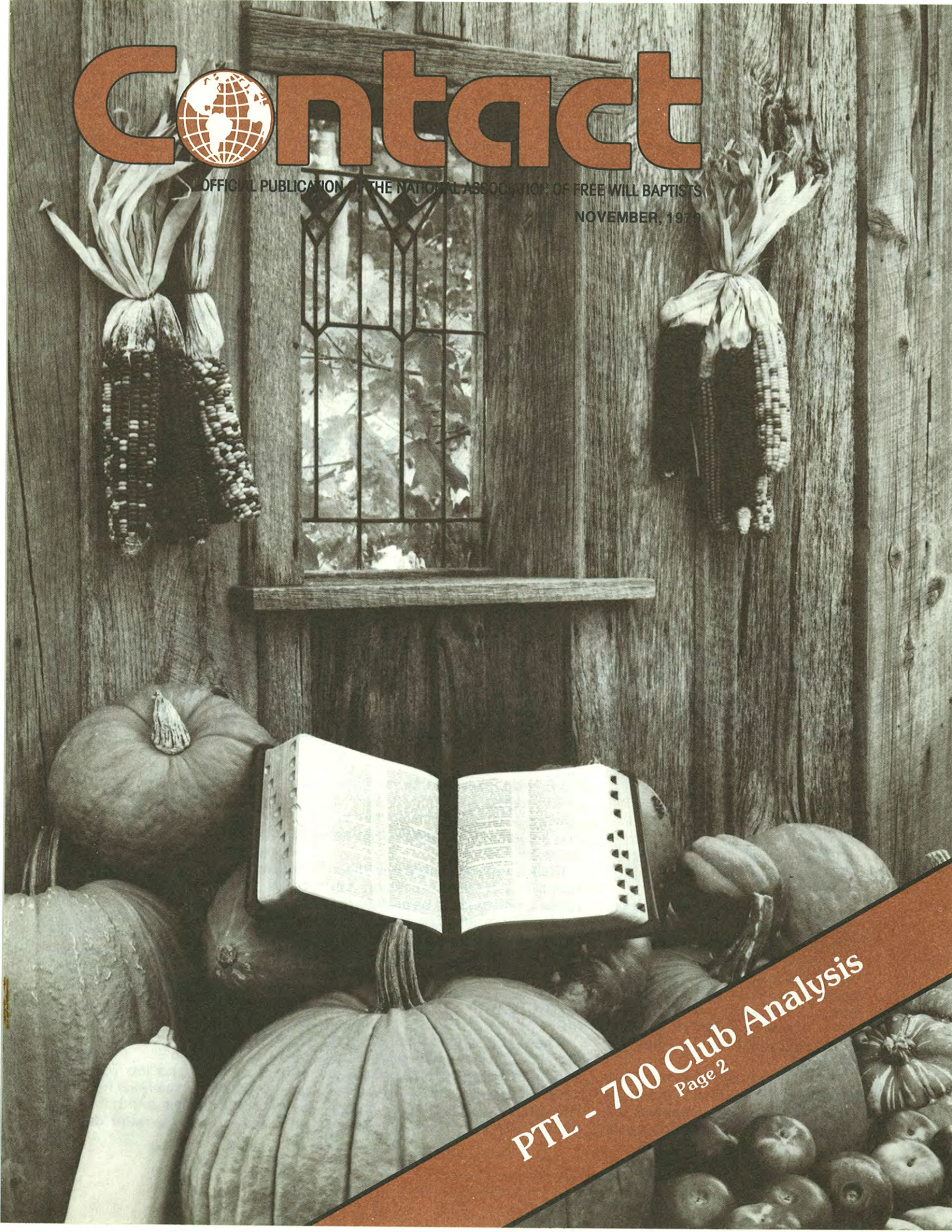


Contact



OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

NOVEMBER, 1979



PTL - 700 Club Analysis
Page 2

PTL AND 700 CLUB

From Overalls to Tuxedos



By Bill Davidson

Excitement! Charisma! Entertainment! PTL and the 700 Club.

When the new charismatic movement began to flourish in the early 1960's, it was possible for evangelicals to close their eyes and hope it would disappear. However, with the coming of "Praise the Lord," "People that Love" and "the 700 Club," it was no longer possible for traditionalists to hide their heads in the sand.

PTL and the 700 Club have had significant influence on churches of almost all American denominations and, in spite of rumblings of financial

doom, there seems to be no slackening of interest and support. Even if both programs were to leave the air, their influence already has been established.

Though both organizations differ from the writer's own position, the article is not meant to be an exposé. It is rather a thought piece. The reader will be left with the responsibility of drawing his own conclusions.

IF YOU CAN'T SAY SOMETHING NICE . . .

It has to be admitted that PTL and the 700 Club have had positive results. Hundreds of people profess to have accepted the Lord Jesus through the ministry of these organizations. It becomes difficult to lightly

dismiss them because their mode of worship differs from our own.

Ministry to Shut-ins and Shut-outs

There is no question but that Free Will Baptists have had little vision as to the potential of radio and television in the spreading of the gospel to the uttermost parts of the world. Our outreach has been tragically limited. This has been especially true of shut-ins—that huge segment of society that finds itself cut off from most of the conveniences, opportunities and freedoms that the majority of us take for granted. For many of these shut-ins, the media offerings of PTL and the 700 Club have been a welcome relief from the message of despair and hopelessness spewed out day after day on

the soap operas, situation comedies and even the news.

We are past the day when the church was the center of the community and the lost filled the pews. Christian broadcasting has reached thousands of people that the local church was not reaching. Is it possible that the phenomenal success of PTL and the 700 Club is tangible and condemning evidence of our own failure?

BUT ON THE OTHER HAND . . .

In spite of the strengths mentioned there are a number of concerns as we compare the two organizations and their ministry with biblical data and Free Will Baptist tradition.

IMPACT ON THE LOCAL CHURCH

From the outset, the writer admits a commitment to the concept of the local church. The scripture seems to teach clearly that the Lord Jesus chose the church as the instrument for implementing the great commission.

While that does not mean that He could never use other means, it does mean that the church is primary and that the individual Christian has a responsibility to the church and its ministry. PTL and the 700 Club have had direct influence on the work of the local church in a number of areas.

"*This Work is Bankrupt!*"—Just recently, this impassioned plea so touched the hearts of PTL supporters that they responded with 1.5 million dollars per week. PTL had found itself in deep financial trouble. Construction on a university and retirement village had ceased. Supporters were asked to rescue the ministry. Newspaper reports indicate that past debts have been paid and an escrow of \$500,000 is being set aside so that construction can continue. The response was unbelievable.

While the traditional church must first recognize and confess its own guilt in failing to motivate its people to support the work of Christ, it is difficult to accept the method of obtaining support used by PTL and the 700 Club.

The constant appeals for financial support build an emotional response

that opens hearts and pocketbooks. The appeal for finances becomes so much a part of the program—requires such a large part of broadcast time—that it almost seems to be "another gospel."

Division of Loyalties.—There is no question but that Christian broadcasting has divided the loyalties of the individual Christian. Again, the problem boils down to the question of finances.

While an individual Christian can adjust to worship through television and worship in his local congregation, inflation makes it almost impossible for him to give his tithe to the church and still support other ministries. For this reason, the local church and its traditional mission programs are sure to suffer financially.

Beyond the financial problems related to divided loyalty, the local church often finds itself embroiled in controversy over theology and methodology. A number of our own Free Will Baptist churches have physically split because of these tensions.

PTL/700 CLUB AND THE INDIVIDUAL CHRISTIAN

Surrogate Church.—Christian broadcasting has become an alternative to the church for large numbers of Christians. While it is commendable that they are involved in worship, there are a number of evident problems with this type of para-church relationship.

While the TV participant enjoys the convenience of worship at home, he loses the necessary ingredient of Christian fellowship. Both he and the studio participant find it possible to worship without the commitments of responsibility and discipline.

Giving becomes the basic contribution to ministry. Even that adherent who attends church finds himself comparing his local church with the excitement of TV and often tends to wander from church to church in search of his ideal.

Too Far Too Soon.—Recently, a former supporter of PTL made an

Contents

November, 1979

- 2 **From Overalls to Tuxedos**
Bill Davidson
- 6 **Briefcase:
The Men Are Missing**
Jack Williams
- 8 **How Christian is
Psychology?**
Margaret Hyatt
- 10 **Liberated at Last**
Mildred Daniel
- 16 **How Government Bullies
Christian Schools**
Dann Patrick
- 18 **They Search for a Few
Good Men**
- 22 **Attitude of Gratitude**
Cleo Pursell
- 24 **Free Will Baptist Newsfront**
- 27 **Currently**
- 28 **Christian Doctrine
Part XV**
Leroy Forlines
- 28 **Black Ice**
Sherry Reed
- 30 **News of the Religious
Community**
- 31 **Fruit of the Spirit
Part V**
Robert Picirilli

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OVERALLS (From page 2)

interesting observation. "PTL expects too much too soon of the new Christian."

In the literature of both organizations, there are numerous examples of individuals who began to take leadership positions and exercise the gift of prophecy almost immediately after salvation. Baptism in the Holy Spirit becomes a substitute for the gradual process of sanctification that Free Will Baptists have traditionally taught as scriptural.

From Minor to Major.—In the literature of the two movements, it becomes clear that the organizations began as ministries of evangelism and then dramatically changed to an emphasis on the work of the Holy Spirit and physical healing. The issue here is not the validity of the gifts but the emphasis placed on them.

Speaking in tongues is presented as the key to powerful prayer, and physical healing becomes a part of the atonement. Huge amounts of time and emphasis are given to gifts that the New Testament refers to only briefly.

In all of the literature of the two networks the results of meetings and broadcasts are measured by the number of healings and baptisms in the Spirit. Although conversions are mentioned, it seems that the other two elements hold center stage.

When such an emphasis develops, the non-charismatic Christian is looked upon as inferior, sanctification is made an instantaneous event

and little time is given to the task of gradual Christian growth. Bible content takes a backseat to personal experience. Finally, healing becomes God's responsibility to man. The balance between faith and medical treatment is lost and healing becomes another measure of the Christian's faith.

Are the television programs simply entertainment or are they a part of God's great commission? Can God work through a para-church organization? Is it possible to over-emphasize the ministry of the Holy Spirit in contemporary Christianity? Can I share my tithe with groups other than the local church?

"Christian broadcasting has become an alternative to the local church for large numbers of Christians."

God's People Go First Class.—Both PTL and the 700 Club present a life style that is contrary to Free Will Baptist tradition. Although we have often gone overboard in keeping our pastors humble by limiting their living allowance, we have sought to express a conservative life style that would recognize God's goodness but would fall short of extravagance and waste. If we have failed in this, it is probably in the amount of money we spend on our church buildings.

Though their literature seems to indicate that large offices, expensive furnishings and the traditional Cadillac are a testimony to the world of God's blessings and of His stamp of approval on the ministry, there is always the nagging thought that they might rather be testimony to the sacrifices made by thousands of Christians who thought they were giving to spread the gospel to the uttermost parts of the world.

Much of the money given to the organizations is used in ministry, but at the same time, those who lead the movements live a life style far above that of the typical Christian who supports them.

THE FINAL ANALYSIS

The evaluation has been largely negative. Jealousy? Sour grapes? Spiritual pride? We pray not.

A number of conclusions seem to be evident. In the first place, the programs and the literature seem to overstress the work of the Holy Spirit. While it is recognized that the local church is guilty at the other extreme—ignoring the work of the Spirit—there remains the fear that the scriptures have been replaced with an "inner voice" that quite often leads apart from the witness of the Word.

The particular expression of the gift of prophecy as exercised by PTL and the 700 Club smacks of continued revelation. While evangelicals would agree that the Holy Spirit leads into truth, they also would argue that He leads on the basis of the written Word.

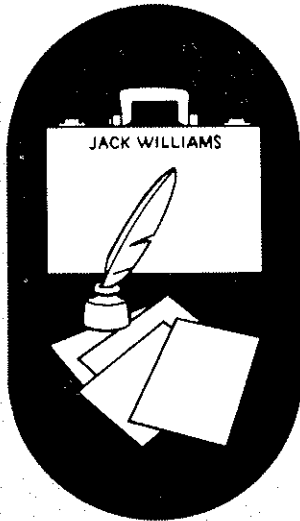
Malachi instructed that the tithes be brought into the storehouse (See Malachi 3:10). While the New Testament is not quite as clear as to the treasury for our tithe, the denomination traditionally has determined that the directive applies to the local church.

There is no question but what Christian broadcasting has drawn great amounts of money from the local church and its program. The fascinating thing is that quite often supporters of PTL and the 700 Club give at a level that has never been their practice in the local church.

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Briefcase



Hazel Morris of Princeton, Illinois, wrote a letter to the editor of a denominational publication this summer. Hazel had spotted a problem and wanted somebody to listen.

"So much emphasis has been given to the subject of women's rights in the church," wrote Hazel, "that nobody seems to notice that the men are missing."

She's correct, regrettably.

Now someone is sure to chirp, "What do you mean the men are missing? They never went in the first place." While it's true that some men never did go to church, more of them did than do now. The question is why?

Your church may be one of those unusual, big-shouldered groups that's swamped with men. That kind does exist, but they're as rare as Bibles in Russia.

Most churches take silent inventory, grimace at what they find and tighten the cinch as they contemplate the 80's. They're facing what could well be the most difficult decade of this century with women and children congested in places

THE MEN ARE MISSING

where men should be. The billowing 1980's lap at our church doors, and we're sailing with a crippled crew.

SCUFF MARKS AND PICKUP TRUCKS

There's not a pastor in the country who wouldn't swap a bevy of those honey and lace baby showers at the church for a work session with a half-dozen men. The pastor needs help, the kind of help that women and children can't give. He needs the stability that only comes from three or four more pews stacked shoulder to shoulder with men.

This male depletion problem fuels itself and feeds on its own fears. Some men won't go to church simply and plainly because other men aren't there. They know the average Sunday worship service sounds like a caucus for the league of women voters.

To make matters worse, because so many men absent themselves from public worship, some who do show up tend to be invisible. They keep low-profiles, grab the corner-seats and display all the enthusiasm of back-row statues. They know they're invading a female-dominated organization, and they almost apologize for being in church.

These fellows act more subdued than is healthy for men. They whisper when they should speak right out. They tiptoe when they should stomp. And the women don't like it anymore than the men do! Men should not take their cue on how to act in church from women.

Funny thing is, women aren't hesitant to attend meetings where they are outnumbered by men. But the reverse is not true. The fragile male ego can't tolerate being identified with skirts and high-heeled shoes.

On the other hand, the Church doesn't need a male image any more than it needs a female image. The Church needs God's image. And God wants men as well as women.

Men already in churches should project manliness. We could stand a few camel hair and leather boot members. While churchmen don't have to be ruffians or social toads, even that would be a welcome change from perfumed and coiffured dandies who out-primp their wives and scare away normal men.

The average church roll needs more truckers, more oil field rough-necks, more cotton farmers, more coal miners, more hoot-owl shift workers and any other type occupation that says "men worship here"! Our church floors need some scuff marks made by some 240 pounders wearing cowboy boots. We need more pickup trucks in the parking lot. Our choirs need more baritones and bases.

MALE MISSION FIELD

Fact is, the Church must have men or vital positions will go unfilled or be inadequately filled. The Church moves forward best on the shoulders of God's men. It was not happenchance that God invariably chose men to lead Old Testament Israel and the New Testament

THE AMEN CORNER

Church. To be sure, you can cite an occasional Priscilla, a daring Deborah and a shrewd Lydia as exceptions. But they are just that—the exceptions.

Women can lead women, but they can't lead men—at least, not for long and not very far. And when they do lead men, it is either a mistake or a temporary arrangement. Sorry to say it just that way, but that's how things are in fundamental churches.

Thank God for the holy mothers who pray and teach and sing in our churches. And the Lord be praised for the sweet children's hymns. However, be it known that no matter how well women have things going in the Church, they get better when men of God march to the front.

We must have more men to teach our boys in Sunday schools. Men to sing in our church choirs. Men to shoulder the hurts of our families. Men to pray for the pastor. Men to greet visitors at the door. Men to dig away the rubble created by their own disinterest.

When women outnumber men in our churches by a two to one margin, we have a new mission field. It's a mission field that wears denim and leather and is hooked on pro football. And if we don't win those arm-chair quarterbacks soon, the Church is doomed to smell like a Mary Kay cosmetic convention.

Whereas we don't intend to deny women and youth new-found, free expression of their gifts in the Church, neither can we toss out the God-ordained role of men. When we do that, the Church spends more time fretting with decor and identity crises than confronting a hostile world with the claims of God.

When things go bad in the Church, it's usually because the men have gone bad first. But when things go well in the Church, you can usually depend on it that the men are in their places.

God said it a long time ago when His work in an ancient nation had bottomed out: "I sought for a man to stand in the gap and make up the hedge. . . ." ▲

By David A. Joslin

Many religious phrases have been coined over the years and are handed down from one generation to the next. These phrases are often repeated without one's being conscious of their origin. More than likely, the Arkansas State Association did not originate the phrase, "The Amen Corner" but research does indicate that they did endorse and perpetuate its usage.

The 1903 State Association published a Church Covenant in which such an action was endorsed. In many instances, the early covenant is worded similarly to the present day covenant that is used in our churches. Section five of the early covenant is worth noting:

"We will not injure our influence in the house of the Lord by occupying seats with the ungodly and sinners, but will occupy seats near the pulpit, and use the natural powers which God has given us to Praise His Holy Name." (I Corinthians 5:17)

Upon first glance, this paragraph seems quite out of place in a church covenant, but one must remember the surroundings out of which such a statement would arise. Our early churches were country churches and when the preacher came for his monthly appointment, the church usually became the focal point in the community. Both saint and sinner went to the house of God on such an occasion.

Those who were Christians assembled closer to the center of action while the others occupied the outer seats and those in the back of the room. Not only this, but even

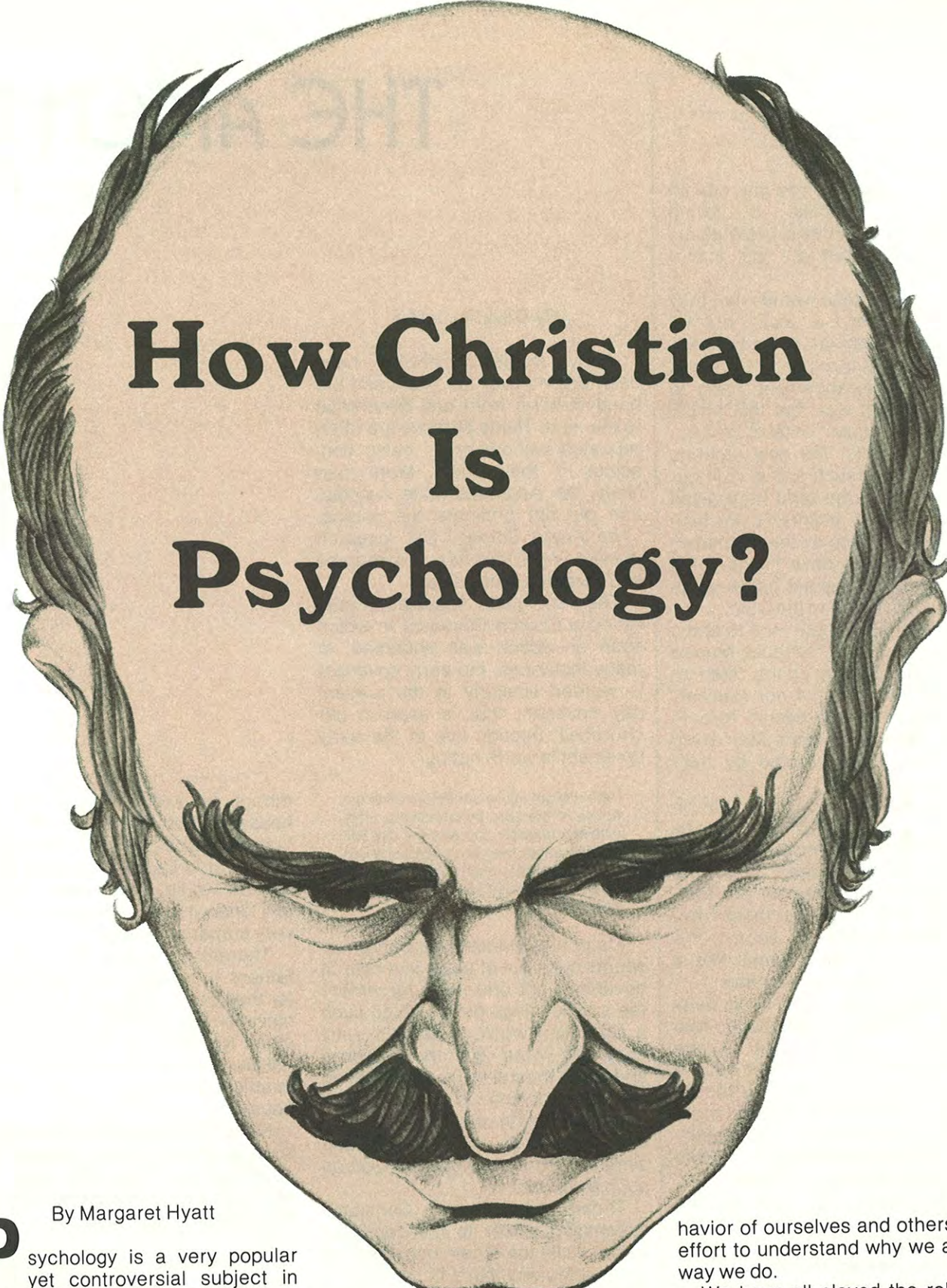
others refused to come into the house of God. These usually were "ungodly and sinners" referred to above. Standing outside, the unconcerned would "visit, swap horses, spit and whittle, and carry on in a very unmannerly way."

Therefore, to the early church fathers it seemed only appropriate for their converts to give evidence of salvation by showing publicly their stand for Christ and the Church by not associating with such as those mentioned above in the Lord's house.

Most of us would not approve of such a wording in our present day covenant; But, more than likely, we would agree in principle with the actions of our forefathers.

ABOUT THE WRITER: David Joslin is promotional secretary of the Arkansas State Association of Free Will Baptists. ▲

History Corner



How Christian Is Psychology?

By Margaret Hyatt

P sychology is a very popular yet controversial subject in many Christian circles. Psychology, if understood and used properly, can become a useful tool for the Christian. If misunderstood and misused, psychology can become a stumbling block for many.

Most textbooks define psychology

as the scientific study of the behavior of organisms. It is a way of thinking about how living creatures cope with their environment and interact with each other. As it is applied to man it means the study of the be-

havior of ourselves and others in an effort to understand why we act the way we do.

We have all played the role of a "psychologist of sorts" by attempting to understand the behavior we observe and predicting future behavior in ourselves and others.

Psychology is considered a science because it applies scientific

techniques to the study of behavior. The goals of psychology involve observing, describing, explaining, predicting and controlling behavior. Psychology can also be considered as an art because it involves the skillful application of knowledge gained through study to the individual problems of people.

Many Christians, especially pastors, would like to be skillful in the art of counseling as it applies to helping others solve their problems. There is a need, however, for the Christian worker to have a foundation that includes an understanding of the science as well as the art.

Historically, psychology has its roots in philosophy. It was not until the late 19th century that it became a separate experimental science. The first formal experimental laboratory was founded one hundred years ago in 1879 by Wundt in Germany.

Today the field has expanded to include a number of specialized branches. For example, there are experimental psychologists who study child development, group processes or animals, clinical psychologists who test or counsel people with problems, physiological psychologists who perform neurosurgery and relate behavior to body functioning, and social psychologists who study individual behavior and motives in response to social differences.

For many years psychologists ignored or were critical of religion. One well known example of this was Sigmund Freud. He began the psychoanalytic approach to the study of personality and personality disorders. Freud held that religious doctrines were all illusions and that religion was a group neurosis. He and others hoped that as man became more educated he would no longer see the need to depend upon religion.

Other psychologists described religion as a crutch for emotionally unstable people who could not face their problems alone. We must acknowledge that emotionally unstable people do use a form of Christianity as a crutch. Still other psychologists ignored religion considering it beyond the scope of psycho-

logical study. As a result Christians reacted very negatively toward the entire field of psychology.

Through the efforts of Anton Boisen the field of pastoral psychology began to develop in 1925. He was a minister who was hospitalized as a mental patient. When he was released from the hospital he saw the need to establish a summer internship program. The program gave theology students the opportunity of working with mental patients.

Pastoral psychology now plays an important role in preparing men for the ministry. It examines insights, findings and methods of psychology and uses the most relevant and applicable ones for use in the church. Secular psychologists have begun to recognize the importance of religion in the life of an individual. Many books have been written on the integration of psychology and religion. Today a growing number of psychologists are no longer hostile toward Christianity and religion.

A study of psychology can be beneficial to the Christian. By studying and observing behavior patterns and how they relate to personality characteristics Christians can learn to understand themselves and others better. We learn to respond to those around us by the way they treat us.

Many people feel they are perceptive and able to understand behavior without formal study. However much can be learned from studying the findings of others. Everyone has problems, Christian and non-Christian alike. Stress of everyday living must be dealt with. It can be seen in children, teens and adults. Some Christians are unable to handle stress and maintain stability without help.

Pastors and other church leaders are called on for counseling to help people handle their problems. Some people turn to a pastor for counseling because he does not charge for these services. Training in the art of counseling is a valuable and necessary tool for the church. People are individuals and require different techniques in the counseling process. Problems can also be

prevented if church leaders are aware of meeting the psychological as well as the spiritual needs of the people.

The church is aware of the fact that God's Word has the answers to all of our problems. Many believers however, cannot make the direct application of scripture to their lives. A perceptive pastor also realizes that he cannot help everyone who comes to him for counseling. There are Christians psychologists available in many cities. They can assist those who are having a great deal of difficulty in solving their problems.

Another important area of concern to the Christian is the application of learning theories in psychology to Christian education. If Christian education is to be improved we must be familiar with the learning process and how to utilize it to our advantage in the local church. Understanding the learner and the best methods to use are essentials in teaching God's Word and helping the pupil to apply its truths to everyday living. The Holy Spirit is not dishonored if we use various methods and apply the known learning processes to Christian education.

There are areas of psychology that the Christian cannot accept and utilize, such as, the humanist approach which exalts man and the behaviorist approach which treats man as nothing more than an animal. If psychology is rejected because of the extreme positions, much that is good and useful in the mainstream of this science will be lost.

Psychology is a tool that can be used by the Christian. Over dependence on it can be as harmful as a complete denial of any validity in seeking to understand ourselves and others through the study of psychology. ▲

ABOUT THE WRITER: Margaret Hyatt is a member of Memorial Free Will Baptist Church, Fresno, California. She chaired the Christian education department at California Christian College, Fresno, 1969-1979.

Confessions of a working mother:

“There was a gnawing conviction that I was missing something very important in life.”

Liberated At Last!

By Mildred M. Daniel

“Aw, Mom, can't I ever do anything that pleases you?”

“You think you're the only one around here who knows how to do anything right!”

These were typical responses from my son and husband to my criticism and aggressiveness. I didn't want to be that way. It just seemed to happen. I felt boxed in, overworked in some ways, underappreciated in others. There was a gnawing conviction that I was missing something very important in life.

Looking back now, perhaps I knew all along what the root problem was. What I didn't know was what to do about it. Often I thought, “How did I ever fall into this rut?”

Perhaps you have pegged my problem as that of the ordinary housewife, dreaming of an important position in the business world, rising to the top, well-paid, respected, efficient. Well, you're wrong.

“Confession is good for the soul” and I need to get this off my chest.

Married as a teenager, I was forced into early maturity. Two



weeks after we eloped, Ron left for the army. It was World War II and he was shipped overseas after a brief six-month training period. My plans were to return to high school, finish my senior year, then get a job and save towards the time when Ron returned and we could begin a home together. Several weeks before he left the States, the doctor confirmed my suspicions—I was going to have a baby.

That took care of my plans for school and a job. Instead, I had to move back in with my mother, keeping house for her and my brothers while she worked. When Ronnie was born, his father was in a foxhole in France. My mother sent a wire that reached him days later. It read, "Mother and baby boy doing fine. Letter will follow."

"She doesn't even say whether it was a boy or a girl!" was the new father's frustrated response. We still laugh to think that his buddy had to take the wire and point out the word "boy" to him.

Our son was strong and healthy and we had both hoped for a boy. I had much to be thankful for, though it wasn't easy at 17, having to be both mother and father and manager for three and a half years.

With the war over, Ron returned home. Though he had seen action on both the European and South Pacific fronts, he bore no physical scars. We were still deeply in love and so grateful for the chance to be together again. "Now we can really begin living," I thought.

Post-war work and housing were at a premium. Ron's former employer had to take him back, as the law for veterans stated, but the work soon ran out. All we could find and afford was a tiny two-room apartment. But, at least we were together again and a family. Starting housekeeping from scratch makes you appreciate every item—even those "early attic" treasures loaned by relatives.

After several moves and jobs, we managed to save enough for a down payment on a small house. Ronnie was nine years old now and it didn't look as if there would be

any more children, though doctors could find no medical reason to prevent it. Ron loved his son, yet there was a rift between them that surfaced the day he returned home from the service.

"Ronnie," I beamed, "this is your Daddy! Give Daddy a big hug and a kiss!"

"No!" he shouted, running from this strange man to grab the picture I had been telling him was his Daddy for over three years. "This is my Daddy!"—and the picture received another smudge as he kissed it again. Ron was hurt. I was exasperated. Neither of us knew how to cope with the situation. The barrier remained as the boy grew. "Will they ever come together?" I wondered.

I took pride in caring for my new home, yet found time to teach Sunday school and take an active part in other church activities. I was busy; we were happy. Things were looking up! Or, so I thought.

Who could foresee the problems that lay ahead? Work slowed and, though persistent in his job-hunting efforts, Ron could only find temporary work, lasting a few weeks at a time, then, laid off again. Looking back I have to smile, though it certainly wasn't funny at the time. When I made out our income tax, there were only five lines on which to list "employers." So, I just wrote in "See attached list."

"Nearly 20 years had passed since I first applied for this job—temporarily."

We struggled along this way for a while, but, with a house payment and other bills, we kept falling behind. Finally I said, "What would you say if I try to find a job, just temporarily, until your work picks up again?". Knowing Ron's attitude

towards women working, it didn't surprise me to see him shake his head. Also, he knew that I preferred staying home too, which added to his reluctance.

"What kind of a job do you think you could get? You haven't any experience, you know." True. I had no training beyond a commercial course in high school, and that unfinished. And, being shy by nature, I cringed at the thought of that first inevitable interview in the business world.

However, there just didn't seem to be any alternative at the time. So, we talked over the need and the possibilities. With Ronnie in school all day, if Ron could find an opening on the midnight shift, I would be able to have the car. One of us would be there with Ronnie when he was home and, after all, it was just going to be a temporary thing anyway.

So, when I spotted an ad for general office help, Ron drove me out to the small valve manufacturing plant. I swallowed hard and walked in. I was introduced to the General Manager, Mr. Daniel Royce, and given an application form. I remember thinking, "It looks so empty!", even after I had put down all I honestly could. Mr. Royce came back into the office and quietly looked over my credentials or lack of them.

"Uh, I see you've never worked in an office before."

"No sir," I replied, "but I liked bookkeeping in school and am anxious to learn and do a good job."

The interview was ending. "Well," (which had such a final sound to it), "we have had several applicants already and may get more today. But, I plan to make up my mind tomorrow and you may be hearing from me."

The brush-off. Driving home that afternoon, neither Ron nor I had any hope that I would hear from them again. We went back to searching the ads that evening.

About 10:00 the next morning, I was doing dishes when the phone



LIBERATED (From page 11)

rang. I had to wipe my hands before answering, aggravated at the interruption.

The voice said, "I've made up my mind and, frankly, I was impressed by your quiet manner and attitude. So, I'm going to give you a chance. The job is yours if you want it."

It took a few seconds to penetrate. I had been chosen? Struggling to hide my amazement, I said, "Oh, thank you (What was that man's name anyway!), I appreciate this very much. When shall I start?"

"Would tomorrow be too soon?"

"No, I think I can make arrangements." I hung up the phone in a fog. I wonder now if I finished the dishes before the water got cold.

When Ron returned, discouraged from another unsuccessful day of job-hunting, I met him at the door with the news. We were thankful for this answer to prayer, yet knew we qualified as "Ye of little faith." I did feel a tinge of guilt, however, knowing the company wanted to train a girl for a permanent position and I only intended to work about three months.

Later, sharing this with a friend, I remember her saying, "Once you start working, there will be no stopping place."

"Maybe with you, but not with me!" We had it all planned and I was miffed that she dared suggest such a thing.

Three months came and went. Ron and I discussed the situation many times. The tool and die industry had picked up some and he was back to work again, but, it was far from stable. Besides, I had been given two raises already and liked my job. The "right time" to give notice eluded me for nearly five years.

The money helped, but stress took its toll. The well-paying, responsible job I enjoyed also took me away from the home I didn't want to leave. It cut me off from activities planned during the day by the ladies of our church. My temper shortened, I can't remember complimenting my son—only

criticizing him—and my husband didn't seem to do anything right these days.

I know now that this was a blow-off for my own inner turmoil. There is a biblical proverb that says, "The fathers have eaten sour grapes and the children's teeth are set on edge." In this case, it was "mother" who had eaten something sour—her disposition proved it.

My boss, Dan, was a brilliant man with an unusual sense of humor. He was now president and co-owner of the company. However, he was the first to admit that he was "allergic to work." I was trained to do all the jobs he wished to be relieved of. "One of us has to do it, and better you than me!", was one of his favorite expressions.

Was my friend right after all? Was I really becoming "addicted" to this job and the paycheck? My guilt feelings deepened as I realized how quickly Ronnie was growing up. He would be through high school and gone from us before we knew it.

The decision came suddenly. Ron was called back to a former job where he had accumulated some seniority. This spelled the measure of security needed to bring me to the point of giving my notice. My boss had strong objections, of course, and hinted at a raise. But, I had made up my mind. I found and trained a capable replacement and returned to being a full-time homemaker again. Liberated? Not for long!

Within a few months' time, Ron was again laid off indefinitely. This was a real blow. Naturally, neither of us could help but regret what seemed like my hasty decision to quit my old job.

We struggled along for a while, dipping into our small savings, but it didn't take many weeks for us to see that I would have to go back to work again to get out of the hole. At least, this time I had some experience to fall back on.

Having sold our second car, my possibilities were limited to something within walking distance. I soon found a job as a bookkeeper,

just as many hours as before, but a lot less money. The light was going out of my sunny disposition again.

One Saturday morning after I had been working several weeks, the phone rang. I recognized Dan's voice at once. He was calling to see if there was a "remote possibility" that I would consider coming back to work.

My replacement had just informed him that she was going to be a mother and didn't want to work after the baby was born. In fact, she wasn't feeling good now, and wanted to quit as soon as he could find someone else.

He mentioned a raise in pay, then said, "Doggone it anyway, you know I don't want to go to all the trouble of training someone else again!". My mind raced ahead; since I had to work, I'd rather work there.

"Well, I'd really like to come back, Dan, but we sold our other car and I wouldn't have transportation."

He sounded relieved and said, "Just leave that to me." Calling back a few hours later he said that the other co-owner just happened to have a good low-mileage car he would sell. I could have it for about half its worth and pay for it, interest free, at my leisure. Even for someone who didn't want to work, this was too good to pass up. I gave notice and returned to my old job.

Years passed swiftly. Ron's work seemed steady now, yet neither of us brought up the subject of my quitting again. We still remembered the last time I had been a bit too eager and the problems that arose. Besides, I was now Dan's secretary, office and credit manager and secretary-treasurer of the corporation.

Ron and I were alone. Ronnie had gone on to college, graduated, completed four years in the Air Force and married the daughter of our pastor. Nearly 20 years had passed since I first applied for this job—temporarily. Time had finally broken down the barriers between father and son too. We're not sure what happened, just thankful that it did.

We moved to a beautiful, spacious home in the suburbs. It was a thrill to fill it with new and expensive furniture, noting the tinge of envy in the faces of friends who visited. I fully expected one friend to say, "I told you so!", but she never did.

Once, after one of Dan's more prolonged absences, I even hinted at quitting. This time he promised me stock in the company, as soon as he finished buying out the other owner, and gave me another raise. I knew how much he depended on me and, after all, I did owe an obli-

her sole means of support. Finally Ron said, "Why don't you just give notice now and quit? It's just not worth it. We'll try to get by on what I make or I can get a part-time job somewhere."

"Ron, how can I just up and leave Martha (Mrs. Royce) at a time like this? She's grieving, in shock and the vultures are beginning to gather around, trying to take the business away from her, taking advantage of her."

I had already been approached by two men who worked for the company and knew its ultimate worth, to join forces with them and ease her out. I was incensed at their callousness and refused, which made me two more enemies.

Countless times, in the following weeks, she said, "I am so grateful for your help and loyalty to Dan and the company all these years. I know I wouldn't even have a business to worry about without you."

She fought bravely but, the financial position was getting worse. So, when one of Dan's lodge brothers called her at home one weekend with an offer to help, she leaped at the chance to pour out the whole story. He listened, then made several suggestions as to how he would handle the situation if she wanted him to do it. She did.

Later, telling me about their conversation and her decision, I was apprehensive. He did have a good business background, however, I wasn't sure about his motives. Martha was thrilled to have him on her side, so I furnished him with all the background data I could gather.

Soon he began to suggest drastic changes, was critical of all former policies and had a knack for rubbing the employees the wrong way, including me. It all came to a head one memorable afternoon.

The bookkeeper had given her notice, so I advertised, interviewed and hired a replacement, as was customary and with Martha's sanction. This particular day, I was

"I can see now that my position of authority and management responsibilities at work carried over into a strong aggressiveness at home."

Our blessings were undeniable. In the eyes of others, I was a successful and "liberated" woman, a coveted position these days. Yet, as the glow faded from our new home and furniture, I was miserable again. Ron was so rebellious and seemed to delight in doing things he knew would aggravate me, making it that much more difficult to cope.

I can see now that my position of authority and management responsibilities at work carried over into a strong aggressiveness at home. Without meaning to, or even realizing it at the time, I was robbing him of the value of his opinion in our affairs and he felt threatened. Many times, I recall him saying, "Remember, you're not at the office now!" More sour grapes.

Dan was changing his ways too. I was now vice-president and handling most of the day-by-day management. Though the valve market was in a depression and finances were tight, days would pass when Dan would not so much as phone in. Where he only drank socially before, I could clearly see signs of acute alcoholism. This added to the pressures and I no longer was able to walk out and leave it behind when I went home at night.

gation to this man. A long time ago he had chosen me for the job in spite of the odds against me, then, arranged for me to get a car, welcoming me back though I had quit once before.

I knew, of course, that Ron resented my position and success, yet, he never asked me to quit. He too, had come to depend on two paychecks, so the fire just smoldered beneath the surface, blazing forth occasionally.

Then, one afternoon the bottom fell out. My phone rang at work. It was Dan's wife frantically crying, "Hurry! It's Dan. Call an ambulance! He can't breathe!"

He was rushed to the hospital where they performed a tracheotomy in the hopes of saving his life. Five days later, the battle ended. Alcohol had won.

Dan's death came as a great shock to us all. We were further shocked to learn that he had no insurance, beyond a small company policy and had left no will. By this time he had bought out the other man, though he never followed through with giving me stock in the business as he had promised.

They had no children and Mrs. Royce knew nothing about the business. Yet, she had no choice but to try to hold on to it since it was



LIBERATED (From page 13)

sitting in her office and we were going over some financial matters.

As I rose to leave, I remembered the new girl and mentioned her name and the fact that she would be starting in two days. Martha dropped her head. There was just silence. I thought she may be ill and was about to inquire when she raised her head and spoke.

"We (which I knew meant "he" with my permission) have decided not to hire another girl. We plan to bring one of the men in from the shop to handle the phone order desk."

It was my turn to feel ill, and I'm sure it was evident on my face. I couldn't believe my ears. She added, "I'm sorry, but, you'll have to tell the girl we've changed our mind. I do hope you understand, I'm doing the best I know how."

I was stunned. I can't even remember my reply. I'm all for change if it means progress. But to bring in a man with no office experience, at a higher rate of pay, of course, when a girl had already been told to report for work?

"Don't make any rash decisions," I told myself all the way home that evening. "Sleep on it and talk to her again tomorrow. Maybe you didn't understand her right or maybe she will realize how foolish it sounds." The girl I had hired could type as well as do the

bookkeeping. Who would do that? I knew the man they named couldn't.

The worst was confirmed the next day, plus the fact that "they" intended to let the other girl in the office go soon too. I would be expected to take over her work, as soon as I had trained Martha to handle the financial statements and my other duties. In leaving her office that day, I muttered to myself, "When you think you have someone eating out of your hand, better count your fingers!"

However, that was the push I needed! It was over the brink and out of the rut in one afternoon. Though there had been no mention of a cut in salary, I was hurt and boiling over inwardly. She had left for the afternoon, but I typed my resignation and laid it on her desk.

"Some reward," I brooded, "for all those long difficult years. There will never be stock in this company for me. Not even a small pension, that was something else Dan talked about but never carried through." I really felt sorry for me.

Ron was equally as angry at the treatment, yet was worried too. Our income would suddenly be cut by more than half. "Do you think we can make it on just my paycheck?" I think he had visions of bills piling up, losing our home and perhaps even missing a few meals.

However, while he worried about finances, I smarted from the blow to my ego. Would our marriage

crumble too? For years my domineering spirit and his stubborn resistance had sapped all the joy of sharing we once had known.

As the days melted into weeks following this unexpected turn of events, we discovered that we now had a common denominator—survival. We encouraged one another; my disposition and attitude underwent a radical change; his rebellion disappeared.

It was necessary to perform some major surgery on our spending habits, but we managed to adjust our life style to our income. Looking back now, after three wonderful years, we wonder where all the money I brought home went. I've given up trying to convince friends that we don't even miss that second paycheck, since we can't figure that one out ourselves—yet, it's true.

Each day I awake with a sense of freedom from the heavy responsibilities I had been carrying for so long. And, though he doesn't discuss it, I can see that Ron takes pride in the fact that he is our sole breadwinner.

In reality, we have both been liberated at last. Someone has wisely said, "To have more, desire less."

ABOUT THE WRITER: Mrs. Mildred Daniel is a member of Central Free Will Baptist Church, Royal Oak, Michigan. ▲

DIRECTORY UPDATE

ARKANSAS

Cecil Sanders to Macedonia Church, New Edinburg, from Oak Grove Church, Wilmar

Elbert McClellan to Daisy Church, Daisy, from Free Hill Church, Rison

Roy Williams to Oak Grove Church, Wilmar, from Hillview Church, Bastrop, LA

Earl Fuller to Liberty Hill Church, Rose Bud

Faber Hall to New Hart Church, Rose Bud, from Trinity Church, Hamburg

Charles Nichols to New Home Church, Mt. Pleasant, from Mt.

Bethel, Rose Bud

Edwin Bane to Trinity Church, Hamburg

Jerry Smith to Corning Church, Corning, from Daisy Church, Daisy

CALIFORNIA

Ed Mize to First Church, Lompoc

Jim Ward to Valley View Acres Church, Sacramento

Larry Carr to Pioneer Church, Ontario, from First Church, Jackson, TN

GEORGIA

Eddie Riddick to First Church, Albany, from Sherwood Forest Church,

New Bern, NC

ILLINOIS

Reford Wilson to Butterfield Church, Aurora, from Hillsdale Free Will Baptist College, Moore, OK

David Turner to First Church, Springfield, from Liberty Church, Sauk Village

TENNESSEE

Danny Dwyer to Sylvan Park Church, Nashville, from Kistler Church, Kistler, WV

Bill Van Winkle to First Church, Murfreesboro, from Southside Church, St. Louis, MO



Paid in Full

By Becky

They always ask the same questions.

"Why don't you smoke?"

"How come you go to church so often?"

"Don't you ever have any fun?"

The questions are tough—especially when you're 15, a girl, a Christian and a sophomore in the public school system.

Of course, it isn't easy living for God as a teenager. During school our lives consist of sending up prayers between classes, and, often, a few "quickie" prayers because the person seated next to us is getting on our nerves.

I would be less than honest if I said the non-Christian teens didn't notice what you wear, how you act or the way you talk. Because they do!

The few Christians who dare venture into the secondary school system are their examples. They take note of our joys and sorrows. They examine our lives to find out why we're different.

Teachers admit being surprised at the politeness and honesty of Christian young people.

It's too bad we don't have more Christians in public schools. Hundreds of teens roam the halls looking for the key to release them from their misery.

In a sense, we Christians have condemned them. The reason? We can't reach them. There aren't enough of us left in public schools. We need more help.

It doesn't take long, even in a student body of 1800, for Christians to spot each other.

Attending public school has strengthened my personal outreach. It's a blessing in disguise. Like when the Lord burdened me for a school-mate. Let's call her Sherry. We became good friends. After nine months of constant prayers, Sherry became a Christian.

My time and tears were paid back in full.

ABOUT THE WRITER: Becky is a Free Will Baptist teenager in a large Nashville, Tennessee, public high school. ▲

By Dann Patrick

They call us "law-breakers," "rabble rousers," "unamerican," "rebels."

The names are hurled at those who are in the Christian school movement. Are these accusations fair? Are those with Christian schools trying to become a law unto themselves? What about Romans 13? Doesn't it forbid any kind of rebellion to governmental authority?

These are questions that deserve an answer. They are questions those of us with Christian school ministries have had to wrestle.

Let me tell you about Randall Christian Academy in Memphis, Tennessee. I will never forget the night it was finally decided we would have a school.

God had impressed upon several of our people to launch the ministry. That night, after much prayer, soul searching and seeking the will of God, we decided to begin. That fall our school opened with Kindergarten through grade 10 and over 200 students.

We began this ministry like any other—seeking God, praying and exercising as much faith as we could muster. As a matter of fact, it began the same way our Sunday school, our bus ministry and our children's churches began. Why? Because it is a ministry of our church.

To say that we had some things to learn is to put it mildly! But the one thing that shocked us most was the interest that government agencies began to take in us. There was the Fire Department, the Board of Education, the Building Department and on and on I could go.

Do this. Do that. Change this. Change that. Where did they all come from? I mean it dawned on me as being strange that on Sunday morning we could jam 40 juniors in a classroom without interference, but were told that no more than 25 were permissible at our weekday school. Rest room facilities were not out of line for 300 to 400 on Sunday but totally inadequate for half that many on Monday. Buildings that were approved as safe by the state, the city,

How Government BULLIES Christian Schools



the Fire Marshal and others were suddenly unsafe when a day school was begun.

"What are they doing?" I asked. Was the government trying to divide the ministries of my church? Were they trying to tell me that the Sunday school was a part of the church but that the Monday school was not?

The battle reached a climax when the government declared openly in writing that Christian schools were not a part of the church and should be taxed as any other business. In this case the ruling came from Secretary of Labor Ray Marshall in

the form of the unemployment tax.

Christian school leaders immediately banded together and said, "Whoa! Jesus Christ is the Lord of our ministries, not the government."

You see, if they can say that a Christian school is not a part of the church, then what will stop them from saying that other ministries are not a part of the church. (To prove this point, in Canada this past summer a pastor of a Baptist church was told that his Vacation Bible School held during the week could not be considered "the church.")

Absurd, we cried. But we found it

was not absurd at all to Big Brother and Bureaucrats.

As a result of the refusal of churches to conform to the unemployment taxes, law suits ensued. In Tennessee, we were successful and won our case. Not only did we win but we were also pleased with the opinion of the judge when he wrote in his brief such things as:

It is Plaintiff's position that they (churches) would be deprived of their first Amendment rights they are afforded by the United States Constitution if they were forced and compelled to pay this tax against strong religious convictional beliefs.

Now, the Court is of the opinion that Reverend Britt was heading in the right direction when he said that the Church is to be—headed by Jesus Christ and that to allow a tax... would in essence, be regulating the Church and controlling the Church. The Court takes it a step further. The Court embraces the words of Thomas Jefferson. Thomas Jefferson said, "The best government is the government which governs least.

This Court feels that the State of Tennessee is now about to invade a field that it has no business invading.

Out of line with Romans 13? No. Definitely not. Remember, government is not to be a terror to good works. As a matter of fact, the government, under God, is to make it easy for good men to do right and then to punish the evil doers.

In our country this principle has been reversed, and like everything not done God's way, chaos has resulted. So, we joined the ranks of Daniel, Shadrach, Meshach, Abednego, John the Baptist, Peter, John and Paul and a few other notables and determined to "obey God rather than Caesar."

Above the law? No, but bound to a greater Lawgiver.

Christian schools today have the opportunity to win the hearts of young people and train them for Christian service and even to help them turn America around. Is it any wonder the Devil opposes such a movement?

ABOUT THE WRITER: Dann Patrick pastors Randall Memorial Free Will Baptist Church, Memphis, Tennessee. Reverend Patrick's church is the home of Randall Christian Academy. ▲



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(L) Roy Thomas, Trymon Messer, John Gibbs

A candid interview with Home Missions Director Roy Thomas and Associate Director Trymon Messer.

They Search For A Few Good Men

CONTACT: What is your major objective?

THOMAS: Our major objective is to win people to Christ through starting Free Will Baptist churches in areas where there are none.

CONTACT: Mr. Messer, you left a flourishing pastorate one year ago. What do you do now that merits your leaving the pastorate and coming here as Associate Director for the Home Missions Department.

MESSER: Evangelism! I have opportunity now to visit many of our churches and try to stir their laity to win souls and get evangelism fire going. It's given me an opportunity to work closely with our missionaries, which I feel has broadened my ministry. I'm doing things I always wanted to do in the back of my mind and heart all these years, the things God prepared me for in the pastorate.

CONTACT: What specifically does your department do for the missionary on the field?

MESSER: From the time a missionary is approved by the board, we take him through orientation. This deals with his itinerate, showing him how to raise his funds, and we schedule his itinerate for him. We cover getting acquainted services, that is, how he can get people to

attend a get-acquainted service once he's on the field. We try to prepare him for this first service and how to establish the church step by step. We provide literature he can use to do his work. Most of our literature in our department is free to our missionaries.

CONTACT: What kind of literature is available?

MESSER: Literature on evangelism, soul winning, teachers and training new converts.

THOMAS: In addition to arranging a missionary's itinerate, we process faith promise cards for him, keep up with his donors list and send him a monthly donors list so he in turn can correspond with them. We also prepare his address list on metal plates so he can mail his newsletter. We then print and mail all newsletters for him.

We also prepare prayer cards and mail a monthly news sheet to the state papers to keep people posted on his progress. We send weekly prayer requests to all our colleges for their prayer bands. We also send letters to the Woman's Auxiliary so they can continue to pray for his needs.

Each missionary has a quota of cash that he must raise for his account. One thousand dollars of that is to be used by him for advertisement and promotion. He

gets that \$1,000 from his account when he arrives on the field to be used in any way he sees fit in publicizing his work to get it started.

CONTACT: Since the business of the Home Missions Department is to start new churches, how many churches did your department begin in the last 10 years?

THOMAS: There are about 100 churches now functioning that were started as projects of the Home Missions Department since 1969.

CONTACT: Your budget for 1980 is \$850,000. What will the Home Missions Department be doing in one year to justify \$850,000 for starting churches?

THOMAS: At the present time we support 45 missionaries and their families. In addition we have four native pastors in Mexico making a total of 49 missionary families which receive full-time support. A number of men receive designated support through our board. Last year 75 different men received support through the Home Missions Department.

In addition to our missionary support, we have six chaplains that we process and perform watch-care over their ministries. We also conduct conferences on evangelism in various areas of our denomination. We maintain an office with three full-time clerical personnel who work to process gifts, send out newsletters and do the essentials to keep our missionaries on the field. Three men work out of the office; we spend nearly every weekend in local churches conducting revivals and soul-winning type services.

CONTACT: Over the past 10 years the Home Missions Department budget has totalled 4.8 million dollars. You've started 100 churches; this is approximately \$48,000 per church to begin one from scratch. What do home mission churches do, once organized, to give back the \$48,000 invested?

MESSER: A home mission church, started by a national home missionary, becomes denominationally orientated, because the missionary will train and develop his people to become denominational people.

I speak from personal experience. The church I pastored in Salina, Kansas, was a home mission church started by the National Home Missions Department. We have filtered back into our denomination several preachers who are full-time pastors. One year alone we gave \$17,000 to missions, foreign and home. And a large percent of our work every year was plowed back into our denomination through coop, missions and Bible college.

I feel a home mission church not only filters people back into our denomination, but it makes them denomination conscious. It makes them home missions and foreign missions conscious. The church in Kansas where I pastored was begun at a cost of \$30,000. It paid for itself in just about two years recently.

Besides the people, the property that the churches have and the building programs also are denominational property . . . not owned by the denomination, but they certainly do add, enhance our denominational enterprises.

CONTACT: How long does it take for a home missionary to get a church organized?

MESSER: In various sections of the country it will differ. We've learned a lot in the last two or three years on how to get a missionary on the field and get a church started in a short amount of time. The average right now would be three and a half years. One of our churches recently went from zero to full-time in 17 months.

CONTACT: Are you looking for veteran pastors or young, eager preachers to employ as a home missionary?

THOMAS: Through the process of experience, our board has concluded that the veteran pastor makes the better missionary. They require that a man have at least two years of pastoral experience before he can go out as a national home missionary.

It takes time for a preacher to mature and to know how to deal with people where there are no denominational ties for those people. A man needs to spend some time in an established church before he goes out into a place where he has no people, no property, no reputation and tries to start a church. Most of the young men that have gone out without experience have failed. This is a terrible mark on a young man's life that may take him completely out of the ministry.

A fellow who goes out to start a new church has several strikes against him that an established pastor doesn't have. It's worth a lot to have people who support you and people who are going to be in that church, regardless of what comes or goes.

But loyalty to a local church situation has to be built, and most of their loyalty is going to be to a pastor for a while. So a home missionary needs to be a strong man who is able to work with people and take them from the doctrine they've been brought up with and teach them, mold them into Free Will Baptists. That takes a mature man.

CONTACT: Since your experience dictates that the mature pastor should be sought as a missionary, is your department actively recruiting pastors or do you wait for a pastor to come to you and volunteer to be a missionary?

THOMAS: Traditionally, our department has waited for men to come to us. But we have changed our role in that respect, and now we try to recruit a man for a place, just like a church would try to call a pastor. We have tried to show the need for church planters. As a result, men are coming to us.

MESSER: We're looking for men who have been able to build a church and have a growing church, one who has something on the ball and can contribute to building a new work. In the past, we've waited for some ministers to be out of a pastorate with no where to go, and so, for a lack of place, he would choose home missions.

But now, we're looking for a fellow who has a burden for souls, who's doing the work, and we try to point out to him the need of going to a new city.



CONTACT: You're after the veteran pastor to become a home missionary. Is it a logical assumption to say that the average home missionary only builds one church? After he goes out for the Home Missions Department and starts that one church, does the home missionary resign?

MESSER: We're constantly searching for that preacher who has become a home missionary and built a work, who will then become a permanent home missionary. We're hoping he will stay with our department and become a professional home missionary. If he's built one work and been successful, then we'd like for him to stay with our department and establish other churches.

Men like Jesse Dunn, who has gone to Salem, Oregon, and doing a second work there. We're looking for that type men. Jim Summerson is in his second work.

"Most of the young men who have gone out without experience as home missionaries have failed."



CONTACT: What is the average length of service for your home missionary staff?

THOMAS: Length of service among missionaries is relatively small, because the majority of our missionaries have gone out in the last two years. In fact, 13 have gone out since January.

CONTACT: Where are all the former home missionaries serving now?

THOMAS: Most of them are pastoring the churches they started. Those churches have become self-supporting and they are no longer missionaries. But they are faithful pastors of that first church they started. So they are now pouring back into the denomination funds to help to send other men to start churches.

CONTACT: What's the biggest problem the Home Mission Department faces in 1980?

MESSER: Lack of missionaries. We need revival among our churches that would thrust men on the field.

CONTACT: Do you feel that all new Free Will Baptist churches should be started by national home missionaries?

THOMAS: We believe that America ought to be filled with our churches. We want to do anything we can to help a man start a church however he starts it. There are some men who have the means to go to a town and start a church without help from us. And we say to that man, "God bless you." We'll help him in any way we can, just like we would if he were one of our missionaries.

However, when a man goes out as a national home missionary, he has the whole denomination behind him. When he goes on his own, he does not have that prayer support and backing of the denomination that he would have as a missionary.

We have some churches that could mother other churches, and we have a little bit of that being done, but there needs to be a lot more of it than what we're seeing. I think a church ought to grow as large as it can. However, at the same time a church is growing in its area, it could start a church in another area.

We have some churches that have reached a saturation point in their community. The best thing they could do for themselves and for the cause of Christ is to mother another church.

CONTACT: What percentage of the new churches started in the Free Will Baptist denomination each year are begun by the Home Missions Department?

THOMAS: I certainly hope we are not starting the majority of the churches, because it seems that our work is so very small in comparison with the great need.

I noticed by the statistics that we are growing by 50 churches per year.

CONTACT: Do you see your task as primarily one of reviving dead and dying churches or starting new churches?

MESSER: Of course, we'd like to do all we can for all the United States. We feel it is vital that we do something for our country now. So we're trying to start all the new churches we can, but at the same time—Home Missions is an evangelistic tool of our denomination.

We are trying to do as much as we can to stir our preachers through evangelism conferences, literature, soul-winning conferences and anywhere we are asked to come, we go.

We're trying to start a revival in as many churches as we can and any way we can. We're not just interested in new churches; we're interested in trying to involve the churches we have and try to get revival going in them.

CONTACT: Who should feel primarily responsible for seeing that weak churches are revived?

MESSER: The pastor should feel that need. I think he is the only one who can do anything about it. He can learn how to get the job done, and he needs to go and learn. He needs to get his heart stirred by attending conferences and seminars and take his people and involve them.

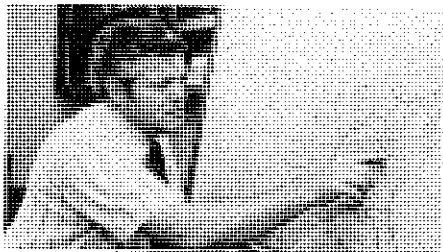
I believe the man of God will find a way to waken his church, to move his people if he has a burden to do so.

CONTACT: Is the Home Missions Department starting

churches that will average 75-100 rather than go above that number?

MESSER: We're trying to instill in our people the vision to reach their city for Christ. We're trying to stir them to evangelize the city where they are, to influence that city for Jesus Christ. We're hoping they don't think in terms of 50, 75 or 100. But think in terms of reaching that city with the gospel.

“ . . . think in terms of reaching that city with the gospel.”



CONTACT: What will it take for our missionaries to build churches that will rise to 250, 300, 400, consistently . . . will it take a better trained missionary?

THOMAS: The personal vision and philosophy of the pastor is the primary thing that determines the size of the church. If the church is large in the heart and vision of the pastor, he can build a large church.

CONTACT: Obviously not every Free Will Baptist minister is going to start a home mission church, but what are the qualifications for any man being considered as a home missionary?

THOMAS: He must be an ordained Free Will Baptist minister in good standing. He should have at least two years college and two years pastoral experience. Each man meets with the board where his qualifications and past record are reviewed. He is hired on the basis of the application, reference and interview.

CONTACT: What percentage of your applicants do you reject as home missionaries?

THOMAS: We usually try to work with those who are not fitted for the Home Missions Department, point them in another direction and help them find God's will for their lives before they get to the place of rejecting their application.

CONTACT: After a man is approved by the Home Missions board and is on the field, what criteria is used to evaluate whether the man is to continue with the department or whether he is to be terminated?

THOMAS: Our board does not like to terminate anyone. They and the office staff are going to do everything in our power to help the man that we send out succeed. But if a man were to refuse to obey what the board has asked him to do—violate some direct instructions from the board, then the board may see fit to terminate his services.

Each missionary is encouraged to have a month of in-depth door-knocking in his city before he begins services. We have a program they follow. They visit in various sections of the city eight hours a day, five days a week, a minimum of 40 hours a week. They place a half-page ad in the newspaper. They have get-acquainted meetings in their home to build up to a big crowd for the first Sunday.

Usually that first Sunday is just a worship service. Sunday school is started the second Sunday.

CONTACT: Why did you add a third man to your staff this year?

THOMAS: John Gibbs joined the staff in July. His title is director of development. We're hoping he can open new areas of service for the department. We plan to develop a deferred gifts program for our people, and we plan to do more to serve our people in the area of wills and estate planning. In addition to his travels among our churches and arranging all our missionary conferences, John will develop this kind of a program for the Home Missions Department.

CONTACT: What is the Home Missions Department doing to reach across the cultural barriers in America?

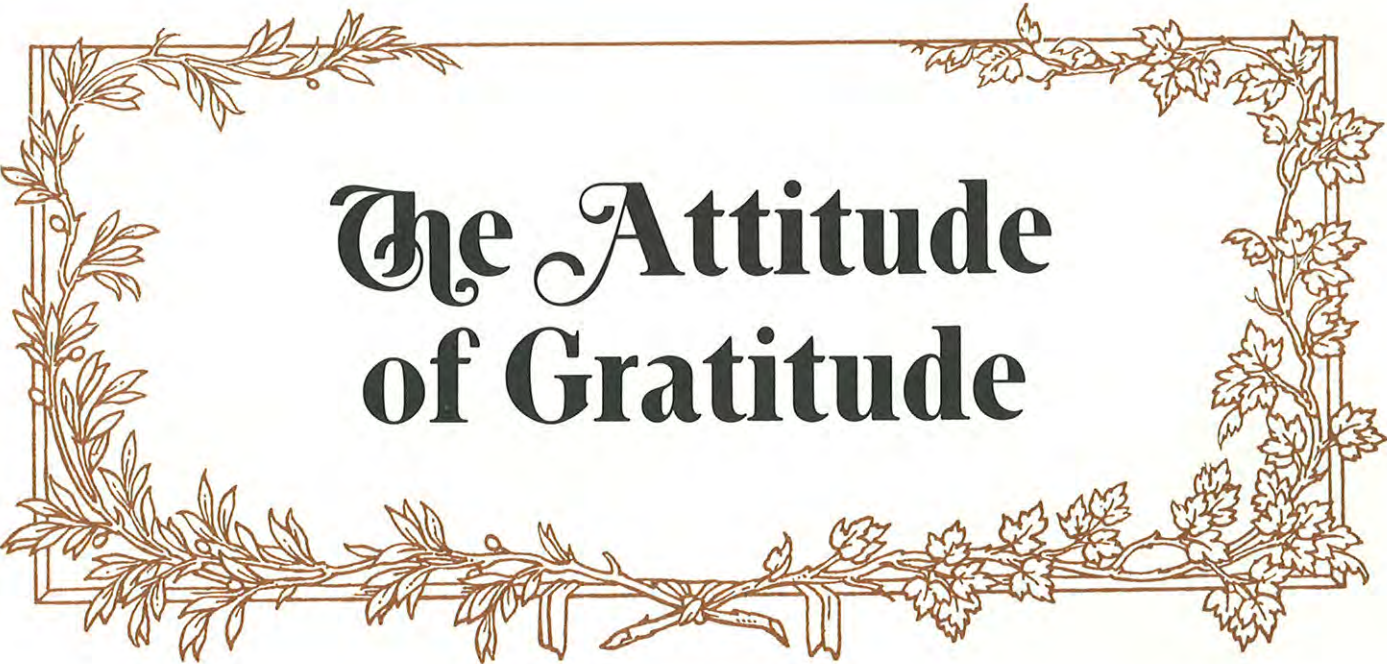
MESSER: At present there's not a lot of involvement. This has been and is a burden of our hearts, that God would help us to involve home missions in the Spanish-speaking people.

“The best thing some churches could do for themselves is mother another church.”



We have in America, more Spanish-speaking people than in some of the foreign fields where our missionaries are serving. We need to try to evangelize these people. We feel that someone must have a burden for this type work, so we're waiting and praying that God would send us men with a burden to go into these areas and evangelize.

I believe the Lord has sent us people from other fields—Viet Nam for instance—hundreds, thousands of them. We need to think in terms of evangelizing them right here in America. We have a mission field that God has opened up for us. The doors are not closed. The culture is not that big a barrier. Money is available, and the opportunity is there for some of our people to do something here in the local field. ▲



The Attitude of Gratitude

By Cleo Pursell

“**A**nd what do you say?” was Mom’s cue. “Thank you,” the tiny two-year-old lisped, even though she didn’t fully understand what the words meant. Thank you is one of the first things parents teach their children to say. It’s a mark of good breeding—just plain good manners.

Grown-ups sometimes have a tendency to assume that being grateful consists simply in saying thank you. But it’s one thing to say thank you to be polite and quite another to have a grateful heart. We may be like the little girl who wrote her aunt a thank you note: “Dear Aunt Jennie: Thank you for the pin-cushion you sent me for my birthday. I always wanted a pin-cushion—but not very much. Anne.”

This Thanksgiving Day we may bow our heads over a table heavily laden with good things—but may lack a genuine spirit of thankfulness. It’s good to have a day of thanksgiving with its traditional customs—

church services, a sumptuous family dinner, a quiet afternoon at home or a football game. But it is far better to make thanksgiving a part of every day. We might call it Thanks-Living!

Our nation has enjoyed such an abundance of wealth that it has lost its sense of values. Because we no longer feel utterly dependent upon God therefore we feel little gratitude toward Him.

NOTHING TO BE THANKFUL FOR

“I don’t see that I have much to be thankful for,” said a farmer. “Our crops will probably be below average.” The idea that we are to give thanks when God gives abundance and not when He gives a moderate supply is foolish. Ten bushels less to the acre should not silence our song of thanksgiving.

We are not a thankful people. We are afraid of rejoicing too soon. We magnify our deprivations and minimize our blessings. We complain that we are deprived of things our Pilgrim fathers never thought of having. We are like the Israelites who were fed manna from heaven (angel’s food), yet they soon murmured for the onions, leeks, and garlic in Egypt.

Self-pity is usually surrounded by a whole batch of satellite emotions—hurt pride, jealousy, envy or depression. All of these unhealthy emotions destroy the spirit of thankfulness.

IN EVERYTHING GIVE THANKS

In everything? If you are experiencing trials you may be thinking, “How can I honestly thank God for pain and loss? Being glad when sad (“sorrowful yet rejoicing”) is not easy to do. It’s hard to give thanks when you are hurting.

We can give thanks “always and for everything” only if we believe that God has the power to make “all things work together for good.” If we have such faith we believe that everything that happens in life—even the most difficult things—can be used by God to help us mature in understanding His love and grace.

Seen in retrospect, sometimes those heavy burdens we endured turned out to be blessings in disguise. The only survivor of a shipwreck was thrown upon an uninhabited island. He managed to build a crude hut in which he placed what little he had saved from the sinking ship. He prayed for deliverance and

each day he eagerly searched the horizon to hail any ship that might be passing that way. One day when he returned from hunting food, he was horrified to find his hut in flames. All that he had was gone. To him, this was the worst thing that could happen, and he cursed God. The next day a ship arrived and the captain said, "We saw your smoke signal." This was Romans 8:28 in action.

A DUBIOUS PRAYER

"Lord, this is going to sound foolish, but thank you for all the things on this earth that I really just don't enjoy at all. Thank you for all the crummy things you put here for us to contend with.

"Thank you, Lord, for the November winds that are howling around the corners of my little house and making the windows rattle. Thank you for the sleet that stung my face like needles yesterday, and for the mud that balls up on my boot soles like peanut butter and makes my feet weigh a ton each. Thank you for

"Thanks-living is a tonic for the soul and a great defense against anxiety and depression."

the interesting color combination of my blue lips and my red, runny nose. . . .

"Thank you, Lord, for the inconsiderate excuse for a neighbor next door, who plowed the snow over from his driveway onto my driveway. Thank you for the dopey cashier who overcharged me for my groceries, then bagged them in a flimsy sack which gave out, causing my Thanksgiving turkey to take a nose-dive into the slush of the supermarket parking lot.

"I'm sure I sound ridiculous thanking you for those things, Lord.

But you see, I appreciate them because, by contrast, all my little blessings stand out looking so bright and good. (Tell me, Lord, did you plan it that way?) Amen."

—Nuggets

"We are afraid of rejoicing too soon. We magnify our deprivations and minimize our blessings."

ENJOY THANKS-LIVING

David asked "What shall I render unto the Lord for all his benefits toward me?" He answered his question by making a total commitment. "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now . . ." (Psalm 116:12-14).

Jacob, fleeing for his life, promised God that if He would be with him on his journey, provide him with food to eat and clothing to wear, he would serve Him, pay his tithes and later return to build an altar.

Jacob married, became interested in gaining material wealth and forgot his vows to God. Twenty-one years later the Lord reminded him of his vow. "Arise and go up to Bethel and dwell there and make an altar unto the God that appeared unto thee when thou fleddest from the face of Esau thy brother" (Genesis 31:12). Jacob immediately obeyed. Perhaps some ungrateful Christians today need to go back to Bethel—back where they made vows when in distress. It may have been by the bedside of a sick child or companion. Or when they needed a job or some money. They should go back and renew their vows in order to show real gratitude.

Sincere gratitude has a way of showing itself in our daily lives. The person who learns to live in an attitude of gratitude becomes a happy person in spite of life's hardships.

The individual who daily practices thanks-living activates within himself continuous victories and blessings from God. It is a tonic for the soul and a great defense against anxiety and depression. Paul tells us that we can prevent worry and anxiety through prayer and thanksgiving (Philippians 4:6-7).

"Give thanks always for all things" (Ephesians 5:20). Practice the attitude of gratitude. Your thanks-living will bring you happiness. Try it—and see.

ABOUT THE WRITER: Cleo Pursell is Executive Secretary of the Woman's National Auxiliary Convention (WNAC). ▲



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FREE WILL BAPTIST

newsfront

SPRING SUNDAY SCHOOL CAMPAIGN ANNOUNCED

NASHVILLE, TN—An all-new enlargement campaign for this spring, entitled BRINGING FORTH FRUIT, has been developed to commemorate the 200th anniversary of the Sunday school. Thankfulness for the past blessing of God upon the Sunday school as well as a desire to be fruitful in the present by working in the Sunday school are major emphases of the campaign.

The campaign theme is based on Jesus' teaching of the vine and the branches in John 15:5 where He states, "... He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." The challenge is clear, we as Christians are to be fruitful. If individual Christians are fruitful, which they will be as they abide in Christ, then the Sunday school will be fruitful as well. As Sunday school teachers and pupils pray, study the Word, and work together for the Lord, fruitfulness is the promised result!

March is Spring Enlargement Campaign time for the Sunday school. During the five week campaign, Sunday schools will be arranged in accordance with the following table for competitive purposes.

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

The Spring Enlargement Campaign will begin on Sunday, March 2, and will continue through Sunday, March 30, 1980. Sunday schools in each division who experience the greatest percentage of gain over the thirteen weeks' average attendance for September-October-November, 1979 will be declared winners and awarded appropriate trophies denoting first and second place.

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

GEORGIA BIBLE INSTITUTE UNDER NEW LEADERSHIP

ALBANY, GA—Rev. Damon Dodd, pastor of New Home Free Will Baptist Church, Colquitt, has been named acting president of Georgia Bible Institute, succeeding former President Dr. Melvin Worthington who was elected Executive Secretary of the National Association.

Dodd welcomed GBI's first wave of students on September 17. The Institute was endorsed last November by the Georgia State Association in a serious effort to offer biblical training to Georgia Christian workers on a local level.

Director of Public Relations

James Lugo says, "... the Institute seeks to fill the gap for those who desire more than Sunday school but who are not able to attend a denominational college."

The curriculum includes subjects in Bible, theology, music, evangelism and communications. Upon completion of 96 quarter hours, the student is awarded a Christian worker's diploma.

Classes meet in the First Free Will Baptist Church in Albany. Classes are scheduled on Mondays only, from 8:00 a.m. to 9:00 p.m.

CCC OPENS WITH WEEKEND RETREAT

FRESNO, CA — The 1979-80 academic year at California Christian College began with the entire college family participating in a weekend retreat this August, according to Dean James Cox.

Rev. Dan O'Donnell, pastor of First Free Will Baptist Church, Tucson, Arizona, brought a series of "Discipleship" messages to the gathered faculty and students. The weekend outing culminated in an all-college observance of the Lord's Supper and Feet Washing.

Dean Cox says attendance at the central California college notched a 100 percent increase this fall over last year. Remodeling has been completed on six classrooms moved to the campus last spring.

The school installed a new library complex complete with a stack room, large study area, a librarian's office and a book processing center. Progress is being made toward completion of a new auditorium which will also house a bookstore and student lounge in separate wings.

CCC will sponsor a trip to the Holy Land next spring. Area pastors and other friends are expected to join the college group in their visit to Israel, Jordan and Egypt.

129 ENROLL IN KENTUCKY EXTENSIONS

PAINTSVILLE, KY—Registration in five locations totalled 129 for the fall sessions at Bethel Bible Institute according to President Dr. J. D. O'Donnell.

The five separate registrations were paced throughout the month of September. Four Kentucky sites—Paintsville, Owensboro, Ashland and Pikeville—and one Southern Ohio base provide facilities for classes.

Dr. O'Donnell confirmed that 13 instructors share teaching responsibilities during the fall schedule. O'Donnell teaches one course specifically designed for young preachers; the course is Free Will Baptist Ministry.

FWBBC ENROLLS 528 FROM 29 STATES

SOUTH CAROLINA CONFERENCE LAUNCHES BIBLE INSTITUTE

FLORENCE, SC—Thirty-seven students reported for classes at Bethel Bible Institute in Florence, September 11, as officials opened the school's doors for its first session.

Bethel Bible Institute, not to be confused with the Kentucky school with the same name, meets in facilities provided by First Free Will Baptist Church, Florence.

Norwood Gibson, South Carolina Promotional Secretary, is president of BBI. Lloyd Donica, pastor of Faith Free Will Baptist Church, Darlington, fills the dean's post. Seven faculty members share in teaching responsibilities. Curriculum includes courses in biblical instruction, teaching techniques, music and other areas.

BBI's Public Relations and Promotion Officer Kenneth Upright says the institute is a ministry of the South Carolina Conference which is a member of the South Carolina State Association.

HILLSDALE TOPS 153 IN FALL ENROLLMENT

MOORE, OK—Classes resumed August 20 at Hillsdale Free Will Baptist College, Moore, with 153 students registering according to Academic Dean Edwin Wade.

The 153 students include 62 freshmen. Campus dormitories house 115.

Hillsdale's fall enrollment came from 16 states and three foreign countries with most of the students hailing from Oklahoma (90), Missouri (17) and Arkansas (14) churches.

This is President Don Elkins' first year at Hillsdale. He is joined by three new faculty members, all in part-time positions. They are: Jan Caison, English; Mei-Ling Kou, music; Charlotte Wood, science.

Citing decreased enrollment this fall, college officials called on pastors and parents to assist them in recruitment and gifts. The October 8 call-a-thon to underwrite a \$310,000 goal set by the Hillsdale promotional office was one such all-out effort to fortify the institution financially.

NASHVILLE, TN—Free Will Baptist Bible College officials report that 528 students from 29 states and six foreign countries registered for fall semester classes.

The 343 returnees were joined by 185 new students who chose the Bible College for their training. Within the 1979-80 student body are 142 ministerial students and 48 who are preparing for missionary service.

Student population by classes is: freshmen, 131; sophomores, 124; juniors, 131; seniors, 95; special students, 47. There are 350 dormitory students and 178 who registered as living off-campus.

Registrar Dr. Charles Hampton observes, "We have a fine student

body, and we are off to a good start with a spirit of anticipation. The total enrollment represents a slight decrease, three percent, from last year's, but there are some strengths about this year's enrollment that I want to share.

"We have a good increase in the number of ladies and a slight decrease in the number of students. Another very healthy sign is marked growth in the number of missionary students. We are encouraged by the number of student wives taking night classes this semester.

"Indeed, we are grateful for the young people God has brought our way and expect a great school year!"

BEAVER CREEK BIBLE INSTITUTE BEGINS 13th YEAR

SPARTANBURG, SC — Rev. Earl Hendricks, chairman of the Beaver Creek Bible Institute Board and pastor of First Free Will Baptist Church, Inman, reports registration September 29 as the unique educational outreach sponsored by South Carolina's Beaver Creek Association began its 13th consecutive year of operation.

BCBI, established in 1967, functions in two locations. The West Branch meets at Whitney Free Will Baptist Church, Spartanburg, where

Robert Rose and Dave Nobles teach. East Branch instructors are J. B. Smith and Howard Messer; classes meet in First Free Will Baptist Church, Chester.

The Institute operates a three year program culminating in a Graduate of Theology degree. One year focuses on Christian growth studies, another on practical studies and the third on biblical studies.

The 1979 graduating class saw 57 students receive degrees.

35 REGISTER FOR TENNESSEE INSTITUTE

COOKEVILLE, TN—Officials for the Upper Cumberland Bible Institute report 35 students enrolled as the Institute began its third year of operation September 24.

Dr. Roger Reeds, director of the Sunday School and Church Training Department, and Pastor Raymond Riggs of Cookeville Free Will Baptist Church are instructors. During the fall term, Reeds is teaching a missions course while Riggs is teaching a study in Revelation.

Upper Cumberland Bible Institute meets each Monday evening in the Cookeville Free Will Baptist Church chapel. Courses are taught in 12-week cycles.

The Institute is designed for all Christian workers and is sponsored by Tennessee's Liberty Association.



DON'T MISS

**Bullying
Christian
Schools**

(page 16)

newsfront

(continued)

REMARKABLE MINISTRY HARVESTS 123 PREACHERS

WILMINGTON, NC—The Rev. John E. Floyd, Sr., is closing in on his lifetime goal of having 125 men answer the call to preach under his ministry. Brother Floyd, 72-year-old pastor of Friendship Free Will Baptist Church, Wilmington, has already witnessed 123 calls to the ministry during his 42 years in the pulpit.

He has pastored but five different churches in more than four decades, choosing longer ministries in order to influence young men to answer the Gospel call. Thirty-nine of those years, Rev. Floyd has also conducted a successful radio ministry.

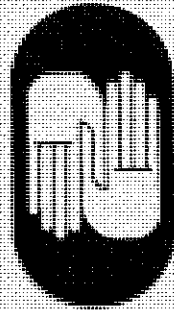
J. E. Floyd began preaching on street corners, in jails and prisons, and then launched his initial pastorate, a 14-year tenure at First Free Will Baptist Church, Marion, North Carolina. Rev. Floyd and his wife celebrated their 54th wedding anniversary this August.

NEW CHURCH AVERAGES 120 FIRST MONTH

ASHLAND, KY—Former Home Missions Director Bob Shockey began a new church in Ashland this August and averaged 120 the first four Sundays with a high of 170 on August 26.

Shockey says he visited 1200 homes, preached 16 sermons, taught eight classes and conducted eight prayer meetings during August. His work resulted in 27 conversions, 14 rededications and 12 baptisms. The congregation gave offerings exceeding \$2100.

The Shockey family moved from Ohio in late September and joined Reverend Shockey in Ashland. The new work is named Heritage Temple Free Will Baptist Church, after the large Columbus, Ohio, mother church which has been generous in supporting the Shockeys. During the past year, Mr. Shockey served as missions director for the Ohio group.



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COOPERATIVE PLAN OF SUPPORT

August, 1979

RECEIPTS:

State	Aug. '79		Aug. '78	Yr. to date
	Co-op	Design.		
Alabama	\$	\$	\$ 10.30	\$ 1,404.05
Arizona				576.87
Arkansas	3,678.00		2,708.22	21,486.37
California	821.00	821.00	874.00	7,034.78
Florida	257.27	257.27	282.91	2,605.50
Georgia	425.00	425.00	356.82	3,159.17
Idaho	61.83			371.72
Illinois	1,040.07		998.45	11,209.15
Indiana	50.00		50.00	895.00
Iowa	157.34		490.55	1,603.55
Kansas	82.82		115.49	1,025.52
Kentucky	75.00			475.00
Maine			30.00	580.00
Michigan	1,068.34	1,827.00	751.04	3,792.45
Mississippi	189.45		80.00	950.47
Missouri	4,812.37	4,812.37	2,342.20	25,217.75
New Mexico				107.00
North Carolina	279.00	179.00	131.00	1,442.72
Northwest Assoc.	283.25			581.99
Ohio	1,492.22		1,794.01	8,326.72
Oklahoma			8,614.04	28,570.45
Tennessee	112.29		1,411.37	7,000.25
Texas	254.42		60.00	1,970.64
Virginia	61.42		230.77	578.29
West Virginia	9.72		30.22	73.91
Wyoming	200.00		150.00	1,500.00
Total	\$ 18,419.08		\$ 22,195.04	\$ 150,276.15

DISBURSEMENTS:

Executive Office	\$ 2,258.74	\$11,275.74	\$ 3,935.97	\$ 52,713.93
Foreign Missions	4,000.17	12,276.70	5,391.23	26,799.92
Bible College	1,823.45	11,723.76	4,023.35	22,729.67
Home Missions	2,843.72	11,558.10	3,544.35	19,874.08
Church Training Serv.			2,198.04	
Retirement and Inv.	2,070.50	14,823.00	5,754.33	12,097.55
Master's Men	995.29	1,161.12	942.59	5,838.41
Commission on Theological Literature	107.00	164.36	111.79	1,048.72
Other Ministries				178.15
Total	\$ 18,419.08		\$ 22,195.04	\$ 150,276.15



Currently . . .

By
JACK WILLIAMS

Washing of the saints' feet is observed annually at **Toms Creek FWB Church, Nippa, KY**. According to Pastor **James Kelly Caudill**, 246 participated in the August 26 observance of this gospel ordinance.

A feasibility commission was formed by **Calvary Fellowship FWB Church, Benton, MO**, to study the possibility of beginning a Christian school. The commission will report their findings to the January board meeting where further action will be taken. **Jerry Norris** pastors.

CONTACT welcomes **Sonlight**, publication of **First FWB Church, McAlester, OK**. Pastor **Jim Shepherd** reflects that in the past 15 months the congregation has purchased new Free Will Baptist Hymnals, paved the parking lot, erected a church sign, cushioned the pews, painted the educational building and overhauled the sanctuary piano.

New carpet and pews were installed at **Fellowship FWB Church, Kingsport, TN**, during the first week of October. **Winston Sweeney** pastors.

Bethel FWB Church, Kinston, NC, will host the fifth annual Pastors & Workers Conference November 19-21. Featured speakers include Joe Ange, Robert Picirilli, Bobby Jackson, Don Pegram, Frank Davenport, Bill Monroe, Dale Burden and Randy Cox. Host pastor **David Paramore** informs that conference music will be under the direction of Bill Gardner.

The fifth annual **Capital City Bible Conference** was conducted at **First FWB Church Raleigh, NC**, September 25. Speakers were Free Will Baptist Bible College Professors **Leroy Forlines** and **Ralph Hampton**. **Randy Cox** pastors.

When revival services concluded at **Macedonia FWB Church, New Edinburg, AR**, pastor **Lewis Barker** received 19 new members and baptized 17. **Gilbert Pixley** was the evangelist.

First FWB Church, Hendersonville, TN, conducted World Outreach Services September 2, at which time the congregation responded with monthly faith promises totalling \$185. Foreign Missions Director of Deputation **Henry Van Kluyve** was guest speaker. The church adopted missionary **Larry Inscoe** of Panama to receive the monthly gifts. **John Lindsley** pastors.

Members of **First FWB Church, Savannah, GA**, rose above the devastation caused by hurricane David and shared in one of the year's most successful missionary conferences September 7-9. Pastor **Bill Robinson** pulled the ribbon on the giant missions thermometer to \$9,980 in faith promise commit-

ments. The congregation also gave over \$1,300 in cash. Conference speakers included Henry Van Kluyve, missionary to Japan Dale Bishop and missionary appointees to France Tom and Patty McCullough.

The Fellowship Sunday school class at **Guin FWB Church, Guin, AL**, enters its 15th month in studying I Timothy Chapter 4 this November. The group completed the first 12 verses in one year. **Richard Cordell** pastors.

CONTACT welcomes **The Prophet's Mantle**, publication of **First FWB Church, Florence, AL**. **Tom Malone** pastors.

Pastor **Jim McAlister** of **First FWB Church, Farmington, MO**, assured members that he and the church staff were about ready to stop carpentry work and start pastoral work again. His statement was prompted by the fact that McAlister and his staff had spent hundreds of hours working on the new building and grounds at First Church.

Being robbed on a vacation is not as unusual a news event as it is an inconvenience. What makes the robbery of the **Aaron Ennis** family unusual is the age of the thieves. The Ennis family are members of **College Lake FWB Church, Fayetteville, NC**. During a one-night stop-over in Atlanta, GA, two boys ages 8 and 10 entered their motel room and stole valuables amounting to \$900. **Bobby Glenn Smith** pastors the robbery victims. Apparently no one pastors the young thieves.

They called it a Miracle Sunday at **First FWB Church, Russellville, AR**, when 616 people shared in the morning worship service. Pastor **Fred Warner** said the previous high for church attendance was 521.

On September 9, **Gene Workman** returned to **First FWB Church, Glasgow, KY**, to help the church celebrate its 16th anniversary. Workman was the church's first pastor. **John Gilliland** is the current pastor.

It was mortgage burning time at **First FWB Church, Hazel Park, MI**, on September 9. Pastor **Johnnie Floyd, Jr.**, and members paid off the indebtedness and called former pastor **William Hill** back to town to share in the homecoming celebration.

The **Illinois FWB Sunday School Alliance** sold the youth camp property to a Benton, IL, based corporation. Officials report plans underway for the construction of a new camp.

The **Texas State Ministers' and Laymen's Retreat** was conducted September 7-8 at Whispering Pine FWB Camp Grounds in East Texas District near Laneville, TX. Speakers **Malcolm Fry**, assistant director of the Sunday School and Church Training Department, and **James Murray**, pastor of Northwest FWB Church, Oklahoma City, OK, developed the theme.

Tennessee Promotional Director **Wallace**

Hayes organized the first state Ministers' Retreat September 17-19 at Central Youth Camp near Greeneville. Some 35 ministers from across Tennessee gathered to share the retreat theme "Rekindling Spiritual Fires". Featured speakers for the three-day event were **Joe Ange** of Free Will Baptist Bible College and **Raymond Riggs**, pastor at Cookeville FWB Church.

Molly Barker Day at **First FWB Church, Morehead City, NC**, resulted in almost \$4,000 for Miss Barker's account. Pastor **Bill Reagan** and members had set a goal of \$2,500. However with the cooperation of the Vacation Bible School personnel, teenagers and other generous members the goal was easily surpassed.

McCorkle FWB Church, McCorkle, WV, hosted the annual Sunday School Convention September 22. This year's speakers included **Roger Reeds** director of the Sunday School and Church Training Department; **Alton Lovelless**, promotional director of the Ohio State Association and **Charlotte Smith**, elementary school teacher in Huntington, WV. **Michael Kidd** is president of the Sunday school convention.

Want to meet a happy pastor? Take a trip to **Topeka, KS**, and introduce yourself to **Gary Elder**. Gary now lives in the new parsonage that **First FWB Church** purchased for his use.

Folks at **First FWB Church, Cushing, OK**, are still talking about the 20-year high they experienced on August 12. Pastor **David Archer** reported 228 attended worship on that date. That included 40 first-time visitors. A check of the records at First Church revealed that the last time attendance was anywhere near that high was 1959.

Organizers advertised it as the retreat to attend to set your world straight. It turned out to be the fourth annual **Western Woman's Retreat** conducted September 21-22 in Estes Park, Colorado. The 1979 theme was The Total Woman. **Pat Thomas**, wife of Home Missions Department Director Roy Thomas, was guest speaker.

Missionaries are soon going to be squabbling among themselves over who gets to conduct the service at **Victory FWB Church, Goldsboro, NC**. Pastor **George Lee** and his fine people consistently go out of their way to make a missionary feel welcome. The **Larry Inscoe** family are the latest beneficiaries of this church's generosity. After raising a significant cash offering for the Inscoe account, members took Larry, his wife and children downtown where they outfitted them in new clothes. Brother Inscoe said it was the first new suit he had had in five years.

A strange thing happened at **Grace FWB Church, Lake City, SC**, recently. Pastor **Mirchael Jones** was sitting in his study when a young man came into his office and asked if his children could attend Sunday school at the church. That is a pleasant turn of events. ▲

By Leroy Forlines

PART XV

The series on values and convictions closes by discerning the profit found in living by right standards. This should be of interest to all ages, but especially those who teach values to young people.

A human being is morally constituted (See Romans 2:15). This means that every person thinks in terms of right and wrong. We place a plus value on right and a minus value on wrong. The plus and minus values are so strong within us that if we want to do that which is truly wrong, we try desperately to think of it as being right. Placing the label of right on that which is wrong may give temporary relief, but it will not work as a way of life. No person maintains peace, satisfaction and happiness by playing the game of label changing.

We place a plus value on that which has high quality, and a minus value on that which is lacking in quality. In his deep inner self, no person likes sloppiness and shabbiness. These words have a negative ring to us. A concern for value is built into our being and we cannot escape it.

When thinking about the area of ideals, it is true that there is room for personal preferences. Some people like certain colors or certain styles better than others. However, when our deep inner self is allowed to speak there is common agreement that order is better than disorder, neatness is better than sloppiness, etc. . . .

Everyone needs to find meaning and purpose in life because we place value on meaning and purpose. To find meaning and purpose lays the foundation for happiness and a well adjusted personality. Failure to find meaning and purpose leads to unhappiness and a maladjusted personality. One of the greatest contributing factors to the drug culture in America is that so many have not found purpose and meaning in life.

God has designed us to be concerned about value and, in the long run, to be ill-affected by that which is contrary to Christian values. God appeals to our sense of value. Jesus appeals to our sense of value when He said, "For what shall it profit a man if he shall gain the whole world, and lose his own soul?" (Mark 8:36). Profit is a value term. Jesus appeals to us to get saved because there is

By Sherry Reed

As I lay in my hospital bed filled with pain and self-pity, I began to question God.

Can you heal these broken bones? Can you give my doctors the wisdom to read the x-rays and know how to adjust my traction? Will I be able to play on the floor as before with my children crawling on me? Will I be able to walk without pain or just walk?

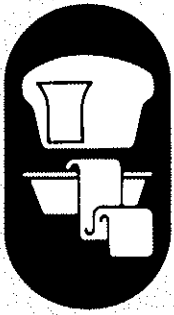
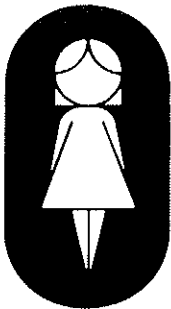
On December 5, 1978, my car slid on Washington's treacherous black ice and slammed into a telephone pole. The car was totalled, and I was left in a hospital in traction with a broken pelvis. I stayed there 10 weeks.

That's awful for a 27-year-old mother of two. I worked nights and was on my way home when the accident happened.

One year earlier in November

BLACK ICE!

OUR WOMEN SPEAK



The Bottom Line

not enough value to be found in gaining the whole world to make up for losing one's soul.

Paul appeals to Christians to give themselves seriously to the pursuit of godliness because "... godliness is profitable (or valuable) unto all things having the promise of the life that now is, and of that which is to come" (1 Timothy 4:8). It is valuable to be godly both in this life and the life to come.

We live in a day when many people dread life more than they do death. This is because they are bored, lonely and depressed. They have not laid hold on true value. Anyone who has laid hold on true value may feel the weight of life at times, but his life will have meaning. He will not be overwhelmed with depression and despair. According to Paul, godliness offers true value.

In Psalm 1 the "blessed man" is a happy person. The blessed man has found true value. In Psalm 1:1 he has learned that to refuse advice from the ungodly, to refuse to run with sinners, and to refuse to join in with those who ridicule and scorn the work of God contributes to happiness. He has also learned that delighting and meditating in the law of God has positive value (verse 2).

1977, I slid on black ice and ran into a bridge railing totaling that vehicle also. At the time I was expecting and suffered back and internal injuries.

With the two accidents so close together it made me wonder, "Why? Didn't I learn what the Lord wanted me to the first time?"

With a tear running down my cheek I pushed the switch to open the hospital drapes and there before me was the most beautiful sunrise I'd taken time to watch in years. The song "How Great Thou Art" quickly came to my mind, and I began to sing it softly so I wouldn't disturb my roommate.

Then many Bible stories began to come to my mind:

How God parted the sea and let the chosen through before the waters engulfed the army;
how He provided a sacrifice for Abraham when he was ready to take his beloved son's life;
how Jesus fed the multitude with

Such a person will be fruitful and prosperous according to verse 3.

The same Psalm tells us that the ungodly are not fruitful and prosperous like the godly. They are empty and worthless like the chaff which the wind blows away (verse 4). The ultimate end of the ungodly is to perish (verse 6).

I have observed what righteousness does for people and I have observed what sin does for people. I am absolutely convinced that righteousness contributes to a happy life, and that sin leads to ruin. Righteousness is not only right, it is good. Sin is not only wrong, it is bad.

High standards do make demands on a person. They do place restrictions on people. However, the reward far outweighs the price. Righteousness furnishes the foundation for self-respect. We like ourselves when we do that which is right. Righteousness furnishes the basis for happy memories. We do not look back on deeds of righteousness with regrets.

The very best that sin has to offer is a temporary thrill. When the thrill is gone, all of the other effects of sin are negative. Sin undercuts a person's self-respect. Every memory of sin is an unpleasant memory.

only a small boy's lunch;
how He raised Lazarus
from the dead;
how He sacrificed His own Son at
Calvary that for me, one lying here
lacking faith could dare ask "Can
you—".

I know God forgave me for my doubting heart and lack of faith and my weak trust. At times I wondered why—not why me, just "why?" I believe God gave me those weeks to be with Him in prayer, in love, in consultation, in trust, in just spending time with Him.

I'd been too busy for that at home and at work. I love God but just didn't have enough hours in the day to spend with Him. One lesson I learned was to take more time for meditation. God deserves much more than we take time to give Him.

When was the last time you watched a sunrise or a sunset or a flower open its petals still dripping

If we can convince our young people of the true value of righteousness and the negative consequences of sin, by God's help they will be able to resist the pressures of the crowd and live a holy life. We must not fail to make them aware of the negative consequences of sin. However, our total case must not rest with the negative consequences of sin. Our major thrust must be on the positive reward of righteousness.

When we live right simply to avoid the negative consequences of sin, life is a drudgery, but when we work from the positive approach of the beauty of a holy life, life becomes a blessing. It is filled with meaning and richness.

God's Word bears witness of the high value of righteousness. When we let our deep inner self speak, it bears witness to the value of righteousness. When we observe those who have let sin control their lives and those who practice righteousness, our observations bear witness of the value of righteousness. When we hold to an unwavering commitment with our total being to the value of righteousness, by God's help we *can* and *will* live by Christian values and standards. ▲

with the morning dew, or watched a flock of birds fly in formation and gave God credit for the beauty?

I learned that nothing is more important than the time spent with God appreciating His creation and doing His will. I wish to impress on each of you—take time to appreciate God's greatness, and give Him the time He deserves—He has the power to make you take the time if the need be.

I write this as a testimony in hopes it will help someone. God strengthened me through this. There are a few of us that God has to literally tie down to get our attention.

For God's own purpose, He spared my life twice in car accidents. He alone knows why. If there is to be a next time, and it should be my last, I know now when He calls, I'll be ready.

ABOUT THE WRITER: Sherry Reed is a member of Vancouver Free Will Baptist Church, Vancouver, Washington. ▲



FUNDAMENTALIST DISPUTES THE NOTION THAT KING JAMES BIBLE WAS INSPIRED

GREENVILLE, SC (EP)—A prominent fundamentalist disputes the idea that the King James Version of the Bible was inspired by God. Dr. Bob Jones, Jr., chancellor of Bob Jones University, said this belief, which he described as the "Double Inspiration" theory of the Bible, is heretical.

In an editorial in *Faith for the Family*, a magazine published by Bob Jones University Press, Dr. Jones commented that "to claim that the King James Version is 'an inspired translation' is to add to the Scripture a claim that the Bible never makes for any translation." He pointed out that "if the King James translation were somehow inspired by God in the same sense that the original writers were inspired, then God left the English-speaking world without an authoritative Bible until 1611 when the Authorized Version was made."

While noting that the King James Version "is the official English translation of Bob Jones University," Dr. Jones said that "God's people need to be reminded that the translators themselves did not claim a distinctive and special inspiration for their translation. In their introduction, the translators of the 1611 English version recognized that there were imperfections and blemishes in their translation."

ALCOHOL CALLED PAYOFF SOURCE FOR 'EVERYONE IN THE FAMILY'

WASHINGTON (EP)—In families of alcoholics, "everyone is getting a payoff or they wouldn't allow the situation to continue," a worker for the National Council on Alcohol said here.

Carole Stapleton of Albuquerque, N.J., commented that in such a family, the wife may "get her payoff in the form of praise or pity from others. The children may have a ready excuse for bad school performance, and a great deal of power is in their hands when their main mission in life is to keep Mom and Dad from killing each other."

Addressing the 30th annual meeting of the Alcohol and Drug Problems Association (ADPA), Ms. Stapleton said that chemical dependence is an "adaptive behavior" used to cope with problems and to "escape from pain, to a better reality."

"For some people, alcohol is the link between the person and his humanity," Ms. Stapleton commented. She urged churches to cope with this problem by helping people "get in touch with and express their humanness," and maintained that "the preacher is still the main resource when families are in trouble."

FIRST MAJOR RULING IN SACRED MUSIC COPYRIGHT ARENA

WASHINGTON (EP)—A multiple plaintiff copyright infringement law suit involving the unlicensed use of 40 copyrights has recently been resolved. The legal action was brought by 22 different publishers against the Unification Church of America.

After two years of vigorous pre-trial proceedings, the defendants agreed to a Consent Order against them providing for the payment of \$90,000 in damages inclusive of legal fees paid by the Unification Church. The law suit concerned a hymnal, *Songs For Worship and Fellowship*, which was offered for sale by the church. The action claimed that since this hymnal included so many unlicensed copyrights, it was clear that the infringement was no accident.

Publishers of sacred music who have been reticent in the past to defend their property rights and sue civilly for infringement under the copyright law consider the example set by this case and the result obtained as a model for future actions. According to Hal Spencer, President of the Church Music Publishers Association (CMPA), "The problem of unlicensed copying within the church has reached epidemic proportions. The law provides copyright owners with appropriate remedies and the successful conclusion of this important suit is viewed as a significant first step in enforcing the provisions of the statute."

PROSELYTISM IS CALLED AIM OF CHRISTIAN COMIC BOOKS

NEW YORK (EP)—Christian comic books published by the Fleming H. Revell Company have been criticized as an aid to proselytism by officials of the Jewish Community Relations Council of New York. In many cases, Jewish youngsters "have been easily deceived by these comics, not knowing their true intent," according to Dr. Seymour Lachman, chairman of the Council's Task Force on Missionary Activity.

Council Executive Director Malcolm Hoenlein commented that it was "particularly disturbing that these proselytic activities are aimed at young children who are unable to fully comprehend the issues involved." He urged rabbis and Hebrew School teachers to publicize the matter and to alert parents to carefully scrutinize the literature their children bring home to ascertain that it is not "missionary material."

"There has never been any attempt to reach specific groups with a conversion message," said Hugh Barbour, executive vice-president of Revell. "We distribute these comics from a Christian viewpoint, and our intention is that it will benefit areas that have not previously heard the Gospel, mainly through Christian bookstores. Groups that might purchase these comics are, of course, able to use them as they see fit, which is not under Revell's direction."

UNHAPPY 'SITTING ON SIDELINES OF LIFE,' FEDERAL JUDGE TRADES BENCH FOR A PULPIT

DALLAS (EP)—One day last year, Judge Clint Livingston traded his coveted bench for a pulpit, and became Pastor Clint Livingston to a small Methodist congregation in Duncan, Oklahoma.

At age 61, after serving as a prosecuting attorney, as a member of the Oklahoma House of Representatives for eight years, as speaker of the house for two years, and as a federal and district judge for more than a decade, Judge Livingston turned his back on certain re-election to serve the Lord full-time.

His Honor was living the good life in Marietta, Oklahoma, with a wife, two grown sons, nice home, big cars, liberal insurance program, he was widely traveled and looking toward a generous pension. After all, he was a judge, and the American system looks kindly on those who wield the gavel of justice. But for some time, the tall, lanky self-made Okie was restless.

"I felt I was a pretty good Christian," he said in an interview here. "I don't rob, I don't rape, I don't kill, I don't steal. I'm thankful I don't, but I knew I wasn't doing enough, sitting on the sidelines of life saying I'm a good person. I wasn't at peace with myself. I wanted God to tell me what I could do to serve Him as completely as a human being can."

Judge Livingston said he prayed for five years, then in April last year, the congregation of Wesley United Methodist Church in Duncan called him to be its pastor.

CHRISTIAN SCHOOL NUMBERS GROWING RAPIDLY IN MAINE

AUGUSTA, ME (EP)—While public school enrollments are declining, the number of Christian schools in Maine is proliferating at a rate the state can't keep up with.

At a meeting here of administrators from the 50 Christian schools in the state, Wallace LaFountain of the State Department of Education said there won't be time to approve the 30 requests for new schools until later this month. For most of them, classes have already begun. Christian schools have been created by the traditional church groups to provide an alternative to public schools. Their operation is similar to the Roman Catholic Church's parochial system.

The state must approve fire and safety precautions and building construction, certify teachers and the curriculum and perform on-site inspections. The schools integrate Bible instruction and religious teaching into the curriculum and offer a "high moral tone" they say students cannot find in the public schools.

State Sen. Barbara Gill of Portland, a member of the Legislature's Education Committee, says: "If the schools continue to proliferate we'll have to look at the whole picture of education in the state, the route we're going." She said she is concerned that one day the state might wind up with empty public school classrooms. ▲

THE FRUIT OF THE SPIRIT

PART V



Meekness

By Robert Picirilli

Meekness is so closely associated with humility (see the previous article) that the two are often confused.

Humility is the right attitude toward oneself, a lowly mind, a sense of one's personal unworthiness. Then meekness is the way that attitude will show itself in dealings with others, including God. In other words, humility is inward, and meekness outward; humility is an attitude toward self, and meekness the behavior toward others that manifests that attitude.

Galatians 5:22,23 includes meekness as part of the fruit of the Spirit. Both Ephesians 4:2 and Colossians 3:12 list humility and meekness side by side, as virtues we are commanded to practice. Similar exhortations are found in Galatians 6:1; Titus 3:2; and I Peter 3:4. Three passages refer to the meekness of Jesus; Matthew 11:29; 21:5; and II Corinthians 10:1. And Matthew 5:5 includes, among the beatitudes: "Blessed are the meek, for they shall inherit the earth."

Exact synonyms for meekness are hard to find: "submissiveness" comes close. Meekness accepts God's dealings with us as good, without disputing or resisting. Meekness also submits to men's dealings. Even evil treatment is accepted as manifesting God's own will for our chastening and purifying (compare David's attitude in II Samuel 16:11).

The relationship with humility is therefore clear: only when one sees himself as lowly will he respond submissively, meekly to the ways God or other people deal with him.

Since meekness is the more practical outworking of genuine humility, it is easier to illustrate. Consider service, for example. In Acts 20:19, Paul says he served the Lord with all humility of mind. One who considers himself important will not serve—not God or man. Consider Christ's example in Philippians 2:7: having the lowly mind (humility), he meekly took on him the form of a servant.

Closely related to service is the matter of subjection. The Bible teaches us often that we are to be in submission to each other, thus recognizing a kind of "authority" others—especially fellow believers—have over us. Study Ephesians 5:21; I Peter 3:4,5; 5:5; Titus 3:2. Meekness translates into a spirit of

subjection to others. And only the humble person will demonstrate such meekness, since he does not think himself to be something.

Then there is the matter of relating to a brother who sins. A humble man is meek in such circumstances because he knows himself to be a sinner among sinners. If, therefore, someone sins against you, you will forgive with ease. See Ephesians 4:2 and Colossians 3:12.

Galatians 6:1 applies, especially, when someone sins. Paul says we should "restore such an one in the spirit of meekness." Instead, we are tempted to say: I told you so; he had it coming; I never did think he'd made it; I warned him; he just didn't have what it takes—or some such thing.

But none of these responses manifests a spirit of meekness. The one who humbly regards himself as nothing will automatically know that what happened to his brother might have happened to him, and he will meekly try to restore, to help raise the fallen one.

There are many practical questions one might ask to test his humility and meekness: How courteous, how considerate are you? How appreciative? How do you react when mistreated? Are you sensitive, easily hurt? Can you accept rebuke? How many tasks are beneath you?

You will want to think of all the practical ways humility and meekness should be manifested in your everyday life. Then obey God, and act in those very ways. ▲

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