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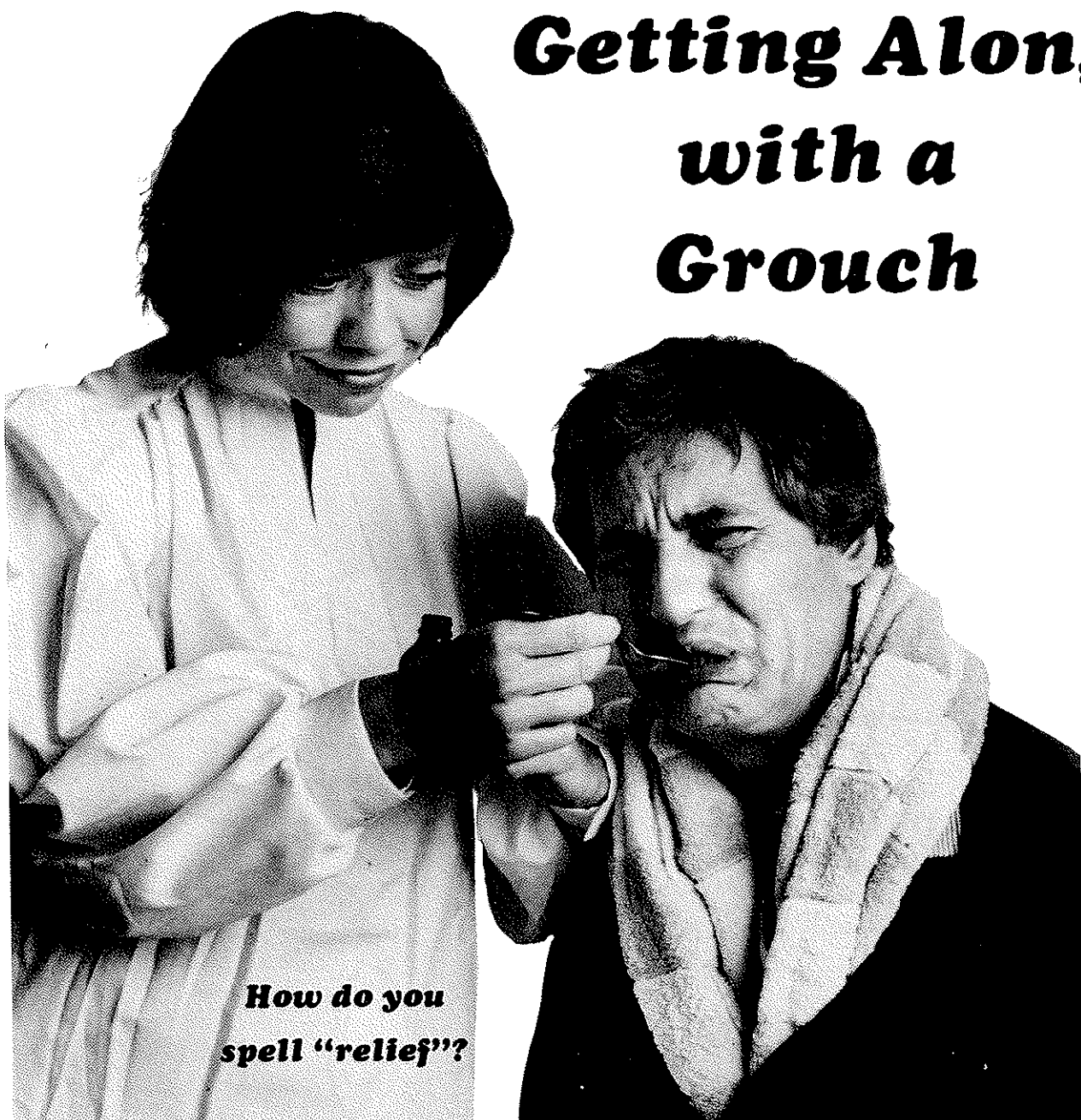


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Getting Along with a Grouch



**How do you
spell "relief"?**

By Chuck Snow

Get the picture. It's Monday morning. *Blue* Monday morning.

Your baby is all right now. They always are after a night of ill-punctuated colic outbursts. And

the four services you sat through yesterday, including the marathon roast-burner, were not much more fatiguing than other *normal* weekend services.

Agreed, you do concur with the sagacious Reveren' Octogenarian that a novice minister should

preach about two things—about God, and about 20 minutes—but nonetheless, the weekend is now claimed by history.

Of course the aspirin that hubby is to bring home after work would have been received as a godsend at three-thirty this morning. But,

you came through it just fine, like any mother of four would have . . . and isn't that the doorbell?

Of course moms aren't the only ones who have been shot at and hit and therefore primed for a (un)timely encounter with El Groucho. Could just as well be dads or children; or most anyone for that mater.

We've all had the "privilege" ("considering ourselves, lest we also be tempted") of being providentially thrust into the charging, mad-dog bee-line of Herr Ich Ben Grossinfirm.

THE ABOMINABLE SHOWMAN

And let's be realistic. There is such a thing as a real, genuine, bonafide, in-the-wool-dyed and not-to-be-denied GROUCH. With a capital G-R-R-R! Moveover, he would not have it any other way. Never! He would not allow himself to be reclassified from his status quo for anything.

You know the type. Ask him how he's faring, and notwithstanding the day to day variation, the tenor of his reply remains "I felt pretty good, but I got over it." An even-tempered man—mad all the time—he's adverse, converse, obverse and reverse, a full 1440 minutes of the day.

You might as well be prepared to drop back 10 yards and punt when you can't elude him, for our f(r)iend doesn't believe that a little oil of courtesy will save a lot of friction.

"No man liveth unto himself" is not slotted into his lifestyle; neither has it yet been established as a part of his credo. Were you not better acquainted with ole Ill Will, you would ever aver that his sheepskin cites him as having a D.D.T., from Bugg U., in Obstinence.

If you're fer it, he's again' it. He's never fine. At the best, fair and partly cloudy. You see the glass as being half-full; to him it's half-empty. You say it's a 64th note; he's here to tell you that it's a hemidemisemiquaver. He will leave a guest aghast, and can bore a bier.

He hasn't read Reuben K. Youngdahl's here-appropriate and

pithy one-liner, "the smallest package in the world is a man all wrapped up in himself." Retired Texas minister E. C. McKenzie also plumbines it for him, noting "The trouble with being a grouch is that you have to make a new set of friends every few months."

Too, when at rare-form optimum and while in a state of perfect labial lull—totally *sin palabras*—our griper is yet so equipped to dispatch a silent communique the nature of which would make Jerry Clower cry.

Imagine, Americana also bears the brunt of his pitiable state; he doesn't like baseball, hot dogs, apple pie or chivalry. In character he outright presents himself as:

G ruesome
R epugnant
O ut of sorts
U nbearable
C urmudgeonly
H aranguing
Y k-k-k-k-y

WERE IT NOT FOR HIS GRACE . . .

The question is posed; are all grouches old people, busy people or sick people, etc.? Hardly. Certainly there are many in these categories who do not possess the cheeriest of personalities in the neighborhood, especially the elderly and sick ones.

Consider, however, what our countenances might reflect if we were to be numbered among these; most especially those who have certain provocations buffeting them which we, for the most part, do not experience.

Nevertheless, we would with David M. Dawson, in his booklet, *Victory For The Shut-in*, pray for and entreat these dear ones to look unto our loving Lord "for grace to help in time of need." Dawson relates that

Many of these precious ones chafe under the fashioning hand of God, Whose real purpose is to mold them into the image of His Son. Failing to apprehend this, many "set-aside" ones slump into a life of defeated uselessness.

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GROUCH (from page 3)

Dawson later adds,

Many of us nurse a deplorable self-agitation; clench-fisted, with stomach muscles tense, we live in the basement of impatience, fretfulness, worry, unhappiness and fear of our ailments. The Lord forgive us! The injunction of Paul is needed here: "Rejoice in the Lord always: and again I say, Rejoice" (Philippians 4:4).

Other reasons for one's realizing himself as being to the left of the Norm could perhaps be domestic problems, financial distress, a bad night, trouble on the job, peer pressure, instability and insecurity in general, the weather and all the items your vivid imagination has just added to this list.

Some feel that the world is conspiring against them. They're suppressed, repressed, oppressed and depressed. And, in retaliation, Maury Mundane can and will chameleon himself into being cranky, gripish, pessimistic, irritable, snappish, growling and the rest, for any host of reasons.

But, one thing is certain. He is in fact real. He is not a mirage. And it's now your move. How do you treat him?

TO PRAY OR TOUCHE?

One advises, "Stay away from him." But you can't do that. Remember? He's *here*.

"Don't say anything back to him." Aha! There's a thought.

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Since silence is golden, it might be that we can capitalize on this standard. Totally ignore his verbal onslaught and he just might, all in one cycle, soak, wash, rinse, spin dry and shut himself off. Again, he might not. Strike One!

"Don't argue with him." Van Paschall, a faithful northern layman, once wisely reasoned that in arguing with a person, you merely drive him farther from your point. Argue? Strike Two!

Enough! It's time for the positive. Okay, so you're slighted by one whose boorish avenues of approach are legion and who can communicate or express his venom-like grouchiness by any or all aspects of his wide-ranging repertoire of negative, caustic and vitriolic flak; to wit: criticism, sarcasm, facetiousness, pompous attitude or the like.

Have you tried *loving* him? Yvonne Davey, quoted in *Military Messenger*, tells us "If slighted, slight the slight, but love the slighter."

Now You're getting warmer. It may be that in giving serious thought to this, you will begin to channel him in the right direction. And in so doing, you will also save yourself a strikeout.

Render not evil for evil, but show him that regardless of whatever spiritual type economy in which he has heretofore been entrenched, he need not continue to remain in that entrenchment beyond this point.

How do you treat him? *Entreat* him. Do you join him? *Enjoin* him. With a heart of love. Be a friend to him. Pray with him. Spend time with him. And while investing your time, point him to the Word, which very candidly declares that "the fruit of the Spirit is love . . ."

If he is presently yet of the Natural, you have the "duty and happy prerogative" of leading him to the One who is love. If already a believer, but still on a milk diet, your joyous encouragement to that one will be "let us go on." ▲

ABOUT THE WRITER: Chuck Snow is a deacon in Decatur Free Will Baptist Church, Decatur, Georgia. He is also Georgia's Master's Men State Senator.

Briefcase



Three months ago an Illinois pastor sent me a penetrating letter.

"I have an unanswered question after 23 years as a Free Will Baptist," he chaffed. "Why don't we have some type of world relief program to help the distressed, poor and starving?"

My rose-water answer groveled beneath his query. What I told him was "... I don't want to heap additional guilt on our people. They're carrying enough already. Let me live with it a while longer."

I'm usually impervious to media-choreographed guilt. But last fall, the boat people floated by in their liquid holocaust—thousands adrift on the high seas clinging to makeshift rafts. Then came the televised Cambodia crucifixion—a nation slaughtered on the six o'clock news.

That's when the Illinois pastor's question climbed out of my files and demanded a firm answer.

All right, so we're not responsible for 18th century slavery or 1941 death camps. But do we as Free Will

Another Responsibility?

Baptists have *nothing* to say in 1980 about the starving and the dying?

OUTDONE BY METHODISTS

The question is pretty ugly and the answer is no better. Free Will Baptists are on record as God 'n Country, sound-doctrine troops. That's what makes it so hard to swallow when we're outdone by, of all people, the United Methodists, who were challenged to divert their 1979 Christmas spending for relief of starving and dying Cambodians. The relative success of their Christmas project is not as important as the fact that they as a group tried.

Remember those backward, funny-dressing Mennonites? They shipped 11 tons of canned meat and medicine to Cambodian hospitals. There were more—why even the National Council of Churches and the Seventh Day Adventists rallied to help.

It isn't that Free Will Baptists have no concern, for we do. But we choke at the starting line when it comes to denomination-wide involvement in any venture other than pure evangelism.

Occasionally we're told of congregations here and there who break love loaves for World Vision International. World Vision is headed by a Free Will Baptist, one of our former executive secretaries, W. S. Mooneyham.

Once in a while some church sends an offering to the World Relief Commission—also guided by a Free Will Baptist, former *Heartbeat* editor, Jerry Ballard.

While both World Vision and World Relief Commission may be highly respected and effective organizations, we have not contributed much to either group. This is certainly not a clarion call to rush out and adopt World Vision or World Relief Commission as national projects. But it is a plea that we can and should do something.

HIDING IN THE CLOSET

We know the stock reason why Free Will Baptists side-step social concern issues. Some of us are reduced to closet-activists when it is time to speak out concerning the world's sick and hungry. Such is the paranoia we have of being tainted

with social gospel overtones—the fear that someone will think we believe shoes and rice outweigh salvation.

The Charismatics are wrong when they accuse us of explaining away their "tongues" verses, but the liberals make a strong case when they indict us for ignoring the bread and fish verses. We don't want anyone to suspect that we believe man can save himself through social reform programs.

Honest New Testament examination reveals less social involvement than some radicals toot, but it also reveals more than we've acknowledged even on a local level. We've bunkered around theological and doctrinal truths, but retreated from their practical implications.

As Jesus said, "these ought we to have done and not left the other undone" (Matthew 23:23).

40 YEARS LATE

The nearest thing to social outreach that Free Will Baptists tolerate on a national level is the popular WNAC Missionary Provision Closet. And at that, only our home and foreign missionaries benefit. But it says we recognize a place in the Lord's work for blankets, medicine and tupperware.

The possibility exists that some will over-react and suggest excessive social action. However, after 40 years of under-reaction the more likely result is that we will finally begin to see our dual responsibility.

The issue isn't simply boat people or Cambodian refugees. Rather, it's the denomination's response to a biblical principle.

During major catastrophes, America and Americans tutor the world on what the words *humanitarian* and *compassion* mean. But beyond tax dollars and government emergency measures, sometimes the people of God need to respond personally.

The Christian message is what saves mankind. The way we practice what we proclaim makes mankind want to listen.

The next time a population takes to rafts, I hope Free Will Baptists can say more than "depart in peace, be ye warmed and filled" (James 2:16). ▲



By J. D. O'Donnell

The Latin words *tempus fugit* are on the dials of many clocks. That "time flies" is an awareness that all men soon come to recognize. Sir Walter Scott's words have become proverbial, "Time and tide wait for no man."

Even Jesus, the eternal Son of God, when draped briefly during the Incarnation in the folds of time, was conscious that time has a way of getting past us. He said, "I must work the works of him that sent me, while it is day: the night cometh when no man can work" (John 9:4).

From what is probably the oldest book in the Bible comes the complaint of Job, "My days are swifter

than a weaver's shuttle" (Job 7:6). The Psalmist cried out, "Remember how short my time is" (89:47).

Consciousness of the elusiveness of time is probably intensified by each person's recognition that he is a time waster. We are stewards of our time just as we are stewards of our material means, our talents, and all other things.

A person can be a good steward of his money, yet a bad steward of his time. Each man needs to recognize that God is the giver of the gift of time, that time can be wasted,

and that good stewardship calls for the proper use of our time.

Lack of good stewardship puts us in the category with other time wasters.

THE GIFT OF TIME

What is this elusive element in our life referred to as time? According to our understanding of the Bible, time is the measurement of a period of duration which God has

set up between eternity past and eternity future. It is the period of existence for the present world system, the *cosmos*. This period of measured existence will one day cease (Revelation 10:6).

Each man existing in this measured duration is given an allotment of that time as a stewardship from God. In the beginning of time, man could expect many years (Methuselah, 969 years; Noah, 950 years).

Gradually the length of this stewardship was shortened to an expectancy of "threescore years and ten" (Psalm 90:10) where it remains today. Though more people reach the seventy years now than in the recent past, this is still man's basic life expectancy and measure of time.

God created time for a purpose and doles it out to each man as He sees fit. It is a fundamental gift—all other gifts are conditioned upon time. Ability and energy are useless gifts if we have not time.

The wise man said that "a wise man's heart discerneth both time and judgment" (Ecclesiastes 8:5). In other words, we should be wise in the use of our gift of time and lavish time upon the things that God knows and that we know are vital things.

Though the amount of years given to each man varies, the amount of time in each day given to each man contains the same amount of hours, minutes and seconds. Proper stewardship of the gift of time will require that each second be utilized to its greatest advantage.

Paul warned believers to be "redeeming the time" (Ephesians 5:16). "Redeem" here means to make good or to fulfil its intended use. The wise man of old told us that there is "a time to every purpose" (Ecclesiastes 3:1, 17; 8:6). To redeem time is to recognize the purpose for the gift of each hour and to fulfill that purpose.

THE WASTERS OF TIME

The old complaint, "I don't have time," is often just a confession that "I waste a lot of my time." Every man has the time that he needs for the things which are given priority in his life.

Have you ever noticed that a man who loves to fish finds time to go fishing? That a man who wants to go to church finds time to go to church?

What are the chief wasters of man's time? The one of which the Bible has the most to say is simply idleness.

lion without, I shall be slain in the streets" (Proverbs 22:13). In the end he doesn't achieve his purpose or goals in life (Proverbs 12:27).

Spending time on incidentals is another great waster of time. The story is told of the dear old lady going on her first train ride for about

"There is no body of men so guilty of frittering away their time in trivialities, in a fussy parade of being busy, as ministers."

The writer of Proverbs said, "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger" (19:15). He also wrote that "he becometh poor that dealeth with a slack hand" (10:4) and "he that sleepeth in harvest is a son that causeth shame" (10:5).

Over and over the writer warns against idleness which then as now was a great waster of time.

The scriptures regularly identify laziness, slothfulness and being a sluggard as sins. Sleep and laziness are often connected (Proverbs 19:15; 26:14). Excessive sleep is a lazy way of dealing with stress.

Idleness appears in the home in lack of housework and house repair: "By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through" (Ecclesiastes 10:18).

Laziness is even revealed in one's relations with other people. Solomon wrote: "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him" (Proverbs 10:26). The lazy person will not even work to develop proper relations with other people.

To cover his laziness, the sluggard tries several things. He acts smart. The writer of Proverbs says that he "is wiser in his own conceit than seven men that can render a reason" (26:16). He makes excuses which are silly: "There is a

50 miles. She had looked forward with great pleasure to this outing. On board she took her time getting her parcels and baggage in place, making sure her seat was comfortable, asking anxious questions of the conductor, and getting the shades and shutters right.

By the time all these things were taken care of, her station was announced. She said, "If I had only known that we would be there so soon, I wouldn't have wasted my time being so fussy."

While the wheel of time flies, so much of our time is spent in trifles, rather than in the main business of life.

A biblical illustration of wasting time in incidentals is given in the story told by a prophet to King Ahab. His story is of a man entrusted with a prisoner during a battle. When the prisoner escaped, the excuse was, "As thy servant was busy here and there, he was gone." In other words, the main task was forgotten while time was wasted in incidentals.

Loss of time to incidentals most often takes the form of being busy or "busyness." Everyone you meet is busy; lives are spent in a rash of activity. James Black wrote that a man's laziness "often consists not in idleness, but in doing busily what he should be doing at some more appropriate time."



THIEVES (from page 7)

Samuel McComb indicted ministers on this same charge of wastefulness when he wrote: "There is, perhaps, no body of men so guilty of frittering away their time in trivialities, in a fussy parade of being busy, as ministers of religion."

And then there is modern man's great time waster—amusements. No era of man has spent such a proportion of time on amusements than has our present generation. Entertainers make up the highest paid profession in the world. To be amused means to be made not to think. And how our generation likes to be made not to think!

Other ages of men have had their amusements. Solomon didn't have television. He didn't need it. He gathered around him his own troupe of stars to entertain him with live action (Ecclesiastes 2:8-11). Belshazzar had his parties (Daniel 5). Various New Testament references suggest the amusements of that day (Matthew 11:17, 19; 24:49).

But no age of man has been so characterized by hours of leisure and amusement as our generation. Like the Athenians who "spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17:21), our generation is mainly interested in finding some new way of wasting its excess of leisure time.

Hours are wasted by children and adults alike before the boob-tube. Estimates of daily consumption of soap operas, cartoons and television in general are staggering, but a person needs only to count his own hours of daily TV to know that too many precious hours of God-given time are wasted in this way. Yet television is just one part of the amusement craze that beckons us to make a sacrifice of our time to it.

THE USE OF TIME

Before a cure for time-wasting is found, the believer must come to a recognition that he is a steward of the time which God has given him and that wasting time is a sin.

We need to pray with the Psalmist that God will "so teach us to number our days that we may apply our hearts unto wisdom" (90:12). This verse speaks of accountability for time and application of our energies to God's will.

Here are some suggestions on how to better account for your time and to apply your energies as a good steward of time.

1. Pinpoint your particular sin of wasting time and confess it to God. "Number your days" or your hours and find out where you are idling away time. Whether "busyness" or just laziness, if you're a bad steward, confess it to God and ask His help to make you a better steward. Awareness of the problem is a big step toward solving it.

2. Establish priorities in the use of your time. Surely you must have some leisure, and, yes, some incidentals must be taken care of; but not at the expense of the main things in life. The words of Jesus from the Sermon on the Mount can be applied here: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

Any man who sets out in the morning to take care of trifles first will find no time left for priorities. But in dwelling on the majors, one will often find that incidentals take care of themselves.

3. Discipline your time. Set time limits on how long each task will take. This will press you to focus your mind and energy on what has to be done in the time span allotted for each task. Make a schedule by which to perform your tasks. This discipline of time will help you to develop your skills.

In many plants workers are paid by production. Learn to produce more by developing your skills in all you do. If reading is involved, practice to become a better and faster reader. Learn to cut corners in the use of time.

A word might be said here about delegating tasks. An efficient leader is one who can delegate tasks to his workers. If you have workers under your direction, learn to spend your time in what is essential for you and delegate the remaining tasks to others.

4. Set realistic goals. Some people set goals, but they set them too high. Constant failure to reach goals leaves them discouraged and this causes even more waste of time.

Goals should be clearly defined, then time should be allotted which will allow for the attainment of the goal. As skill in achieving the goal is attained, a lesser amount of time can be delegated to the task.

5. Dedicate yourself anew each day to being a good steward of your time. Time wasting is a persistent thing. Our inherent laziness will always be seeking to dominate our lives and minds. But have hope always.

Even sleepy-headed Peter (Matthew 26:40) became a useful disciple. A thousand years of time seem like one day when they are past (Psalm 90:4). But in "redeeming the time," let's get all the usefulness that we can out of each second of time.

Live each moment to its fullest capacity. ▲

ABOUT THE WRITER: Dr. J. D. O'Donnell is president of Bethel Bible Institute, Paintsville, Kentucky.

JUST A REMINDER About Layman of the Year

During February pastors will be sent a letter announcing the Layman of the Year Program. You are invited to submit one of your laymen as Layman of the Year for 1979.

As in the past, you DO NOT have to have a Master's Men Chapter in your church in order to participate.

Every nominee will receive a Certificate of Recognition from the Master's Men Department. Layman of the Year and Runner-Up Layman of the Year will be announced at the Annual Master's Men Breakfast, Anaheim, CA, July 23, 1980.



How to Keep Your Love Life Alive

By Joe Grizzle

It's still true: "An ounce of prevention is worth a pound of cure." Preventive medicine for matrimony is a priority need today.

It is quite obvious that many Christian marriages are on a collision course with marital disaster. Pressure, fatigue and overcommitment rob couples of the time necessary to cultivate a happy, wholesome marriage experience.

No ground is too holy for this threatening curse. Not the deacon's home nor the layman's family; no, not even the parsonage. Many marriages end in divorce, others in separation, while some simply degenerate into an empty existence of two mutually disinterested parties living under the same roof.

If the joy and vitality of matrimony seem to be slipping away from you, seriously consider the following suggestions as a preventive prescription for preserving life's most meaningful human relationship.

FOR MEN ONLY

Talk to your wife! It is so simple to say and yet so seldom done. Every woman craves attention from her husband. The reason some ladies nag so much is an effort to snag their husband's notice.

A major reason for women suffering with low self-esteem rests with their husbands' lack of genuine interest. Regular conversation with your mate proves, above all else, that she is valuable to you. Above your ambitions or job responsibilities is the priority of talking with your wife.

Someone said, "Thirty minutes of verbal conversation a day keeps the marriage counselor away." I suggest that each husband plan a time each day when, without interruption and interference, you sit with your wife like two lovebirds on a perch and share events, ideas, dreams and feelings in open, honest, verbal communication.

LOVE LIFE (from page 9)

Romance: The American male is very strange. He perceives the feminine need during the dating game; hence, he provides the girl of his dreams with candy, cards, flowers and loving gifts. But, when the "I do's" are spoken, and the kiss is given, suddenly he becomes a frog again.

His remaining days find him sitting on a lily pad groaning about family finances and suffering a severe case of romantic amnesia.

Women never lose their need for romance. Recently, a doctor prescribed that a husband give his emotionally distressed wife a much-needed therapy. He suggested, "Tell her that you love her at least three times a day."

You should never miss expressing romantic considerations at Christmas, Mothers' Day, Valentine's Day, birthday and anniversary. Never cease to go out on dates. Never forget that she always enjoys a dinner by candlelight, a "Don Juan" holding her hand across the table and telling her how beautiful she is, and how much she is needed.

Do you want to be treated like a king? Then treat the lady in your kitchen like a queen. She is, you know!

Courtesy: It is easy to identify a typical married man in public. He is the one who walks through the door in front of the woman or who just sits in the car while the wife makes the necessary purchases.

What lady is there who does not wish for a man who never ceases to treat her special? Common courtesies such as opening doors, carrying the children, assisting with her coat or good table manners are very reasonable requests for the woman of the house.

Touch Her:

God did not create woman from
man's head,
That he should lord over her;
Nor from his feet,
That she should be his slave;
But rather from his side,
That she would be near his heart.

Intimate relationships fail to satisfy the basic need for closeness in a woman. She needs to be touched in simple and loving ways.

For example, holding her hand or placing your arm gently around her waist as you walk.

Obviously, we must be discreet, but by all means, find an appropriate time during the day for a loving and tender kiss and a meaningful "I love you."

Praise Her: Public criticism is never acceptable behavior. Conflicts must be handled personally and privately. Take notice when the floors are waxed and your shirts are ironed.

***"Most men
don't care for
ladies who
kill their own
snakes"***

Praise her for the gourmet dinners, and genuinely compliment her when she has dressed to please you. Notice that she exists, and prove, by your attention, that she has highest importance in your life.

FOR WOMEN ONLY

Reverence: Ephesians 5:33 states: "Let the wife see that she reverence (admire) her husband."

Quite opposite the feminine need, men place little real value on romantic things. The Valentine card given to the husband by the wife means far more to her than to him.

Men can live without dating, courtesy and conversation, but they do not perform well without being noticed, especially by their wives. Your husband needs your honest respect.

This need begins when he is just a child. That is why a little boy playing on a gym set and being watched by a pretty girl will do

anything short of death to impress her. The masculine need for notice and respect never diminishes.

Wise is the wife who will place it in her heart to meet this major need. Compliment him. Compliment his appearance and dress. Mention his intellectual prowess, his dependability on the job, his spiritual insight or his humor or courage.

By all means, notice his masculine strength. Allow him to be a man. Make him your protector. Most men don't care for ladies who kill their own snakes. Men prefer to be the heroes.

Let him kill the ferocious mouse scampering across the floor. Let him search the house at night looking for the burglar you are sure you heard. You are to compliment his masculine role, not compete with it.

Accept Him: The perfect way to make your husband hate your pastor is being certain that you carefully point out how your pastor exceeds him in dress, mannerisms, intellect and money-making ability. Just keep throwing other men up to him, and someday he will allow you total liberty.

It is sufficiently difficult to face the pressures of business and job without being forced to compete with every man on the block for your wife's respect.

Nagging: "Thou shalt not nag" probably should have been the twelfth commandment. Men have an amazing ability to turn off their wives. When that nagging tone of voice develops, they become mentally oblivious to what is being said.

There are better ways of getting his attention. Try building him up. He will hear every word you say.

Special Attention: A man's haven is his home. At least if his wife is understanding about his needs. Pity the man who returns home from a tiring day's work to face fighting, filth and intimidation.

Money: Express your appreciation for his money-making ability. The average wife seldom, if ever, says "Thank you for family finances." Quite the contrary, it is often a complaint because "there is just never enough to go

around."

You need to reduce your wants to meet the family budget. Learn to stretch dollars no matter what is required to do so. It is wise to make all money common property with a designated amount for each marriage partner to spend.

Make a family budget so that both parties can understand clearly the whereabouts of all spending. By all means, do not overextend yourself with unnecessary credit.

Put Your Man First: Convey that he is number one! There is never a justifiable reason for flirting or the slightest notice of another man. Your husband should carry priority in the home above housework, mending, washing or even caring for the children. No organization, club or benevolent work is worth sacrificing his needs at home.

When he is sick, treat him like a baby. (When men get sick, they are babies.) When he is tired, offer an understanding word. Accept his gifts whether they are the right color or even fit, and love him as a giver.

Concerning gifts from your husband, be careful not to offend his taste even if it is horrible. Always look for his basic intent and express sincere thanks for his gestures of love.

The intent of the suggestions is to remind you of the little everyday things, the simple building blocks that are so essential in constructing a life-long relationship.

Medicine does its best work when taken regularly and for an extended period. Likewise, these guidelines will freshen and revitalize a love life if they are followed regularly and over an extended period of time.

The home is the foundation of most people's success. It is worthy of top-priority in the midst of all other time pressures. Our ability to show love at home still remains the acid test of our faith.

Few people are ever impressed with men preaching and teaching the value of love with wives who are emotional wrecks for a lack of it.

A profound question regarding the value of the soul provides



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Texas	466.28		176.61	2,742.68
Virginia	40.06		86.15	3,091.28
West Virginia	7.54			97.59
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Totals	\$ 26,720.28		\$ 15,839.57	\$ 225,134.84

DISBURSEMENTS:

Executive Office	\$ 7,614.93	\$(1,892.14)	\$ 5,480.37	\$ 74,100.54
Foreign Missions	6,735.22	(4,109.46)	3,160.45	55,124.29
Bible College	4,762.25	(2,349.10)	2,602.98	35,629.65
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Church Training Serv.			1,212.09	
Retirement and Ins.	2,710.62	(969.08)	1,012.18	19,087.04
Master's Men	1,306.86	(413.76)	276.48	9,263.38
Commission on Theo- logical Liberalism	164.51	(119.86)	84.05	1,581.97
Other Ministries				178.35
Totals	\$ 26,720.28		\$ 15,839.57	\$ 225,134.84

worthy thought when applied to the home. For what shall it profit a man if he win the whole world and lose his own family? ▲

ABOUT THE WRITER: Joe Grizzle pastors First Free Will Baptist Church, Norman, Oklahoma.

Sunday School

Bicentennial

By Roger Reeds

Part II

This section covers a 100-year span. Under the leadership of the International Sunday School Convention and its International Lesson Outlines, the Sunday school ministry should have enjoyed its best years during its second century. This was not to be so.

The first century saw the rebirth of the Sunday school under the strong influence of Robert Raikes. Raikes' "mission schools" spread throughout England, Wales, Ireland and Scotland. When the Raikes Sunday school idea was brought to America, it was adopted by the churches as a means of teaching the gospel.

The Sunday school moved into an era of memorization—great passages of scriptures were com-

mitted to memory. Sometimes prizes were awarded to the child who was able to recite the most scripture. Then Sunday school studies became a series of questions and "Union Question Books" were published. At the close of this first century the International Lesson Outlines were born.

GETTING IT TOGETHER

These International lesson Outlines were designed to give coverage to the scriptures and cross denominational lines. A committee, formed to select a method of scripture coverage, adopted a general plan of six years of study as follows:

- Year 1 — January to December
Synoptic Gospels
- Year 2 — January to December
Patriarchs to Samuel
- Year 3 — January to June
Gospel of John
- Year 3 — July to December
Saul to Solomon
- Year 4 — January to December
Acts and Epistles
- Year 5 — January to December
Kings and Prophets of Judah and Israel
- Year 6 — January to December
The Gospel of the Kingdom—Matthew

These general subjects were then broken down to 52 lessons with a suggested scripture passage for each lesson. Daily Bible Readings were added later as well as suggestions for special approaches to the subject for younger children.

During these early years the Sunday school was organized into the various divisions that are recognized today.

The Cradle Roll Department began in 1880. The story is told that a small boy dropped one penny into a birthday bank of a Sunday school. He acknowledged that the penny was not for himself but for his baby brother who was "too young to come to Sunday school." The young lad's teachers decided that it would be a good idea to compile a list of other babies too young to attend Sunday school, and the Cradle Roll Ministry was begun.

Common sense helped create the other levels of Sunday school organization. Many Sunday schools

adopted titles given to the various levels by secular schools. Gradually the organization took shape.

READY TO GO, BUT IT DIDN'T

The Sunday school was now geared for expansion. If it thrived so in its first century, it surely would abound in its second century. This was not to be. The Sunday school went into an era of decline.

Beginning in 1916 there was a decrease in the number of pupils enrolled. In 1943 Dr. Clarence Benson wrote, "Government figures indicated that despite the increase in population, Sunday school enrollment has decreased 12.6 percent between 1926 and 1936."

Helen F. Spaulding, Associate Director of Research of the International Council of Religious Education, said in an article in *The International Journal of Religious Education* for November, 1950, "Sunday school enrollment showed a healthy and continuous growth during the first third of the century, then during the thirties something happened; momentum slowed down and some of the religious bodies actually registered a loss."

These statements leave one puzzled. How could an organization with such a marvelous history and bright future fail? What happened? The blame could be placed upon the Great Depression and the recession that preceded it. Perhaps it is true that the Depression did have some effect upon the Sunday school ministry but it was not its major cause of decline.

The Sunday school had become vitally linked with the church in the propagation of the Gospel. Its ministry had become two-fold: To win the lost and teach the saved. As long as this two-fold purpose remained at the forefront, the Sunday school thrived. When this thrust was lost, then the Sunday school failed.

The Sunday school fell victim to the theological flavors of the day. In the first half of the 20th century the great battle of liberalism vs. fundamentalism which had been fought in Europe moved to America.

Many mainline denominations were caught up in the flood tide of liberalism. Colleges and seminaries

that had been conservative bulwarks became hotbeds of theological controversy. At the forefront of this slide towards liberalism was the National Council of Churches.

A social gospel became the sound that was trumpeted. An age of apostasy was ushered in.

The International Lesson Outlines came under the control of the National Council of Churches, an affiliate of the World Council of Churches. The lesson outlines lost their evangelistic fervor and took on the social gospel flavor advocated by the National Council of Churches.

The committee was very selective in the passages that were chosen for study. The Bible now was spoon-fed in order to champion certain causes. As a result the Sunday school began to decline.

Another factor contributing to the Sunday school decline was its refusal to change and adopt new methods. Children and adults were exposed to new methods in secular education and then came to Sunday school where methods were stagnated in the way they had been done in their grandparents' day.

RAY'S OF HOPE

There were bright spots during these years. While some denominations declined in Sunday school enrollment, others increased. The denomination that came to the forefront in Sunday school growth during the first half of this century was the Southern Baptist Convention.

While the Northern Baptist Convention changed its name to become the American Baptist Convention and a liberal umbrella for all who merged with it, the Southern Baptist Convention remained theologically conservative.

One man was the prime mover for Southern Baptist Sunday schools. He was Arthur Flake, a layman who went to work for the Baptist Sunday School Board in 1909. He served as a field worker.

In 1920 Flake was given charge of the Department of Sunday School Administration at the Baptist Sunday School Board. In this position he did his major life's work. He developed, standardized and popularized a philosophy and methodology of

Sunday school organization and administration on which most of the present Sunday school program of the Southern Baptist Convention is based.

Arthur Flake wrote a book in 1922 entitled *Building a Standard Sunday School* in which he outlined basic laws that contribute toward building larger Sunday schools.

In 1927 Arthur Flake addressed the Southern Baptist Convention. He suggested a 25-year program in



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which the "Laws of Sunday School Growth" would be applied. He suggested a motto for the 25-year program that stated, "52 to 1 by 52."

This sounds like a mathematical equation, but it meant simply that Southern Baptist churches ranked 52nd in 1927 and that by the end of 1952, which would climax the 25-year thrust, they would rank first in Sunday school enrollment among the denominations.

Ironically Arthur Flake died in 1952 at age 90, but he lived to see his denomination move up to the second place numerically among denominations. Since 1952 Southern Baptists have reached the first place goal Arthur Flake coveted for them.

Another man who should receive prominent mention as a champion of the Sunday school is Dr. Clarence Benson. Few people have done more to build up the Sunday school than Dr. Benson. His life was devoted to Christian education.

After several years as a Christian teacher and preacher in Japan, he became director of the Christian Education Course at Moody Bible Institute and continued in that position for 18 years. Dr. Benson served as editor of the "Sunday School Promoter."

He helped organize the Evangelical Teacher Training Association and wrote many of the original textbooks. He helped organize the National Sunday School Association and served as its president. He was one of the founding fathers of Scripture Press Publications.

Dr. Benson had a prolific pen. He wrote numbers of scholarly books. The second half of the 20th century is reaping what Benson sowed during the first half.

We are now drawing near the climax of the second hundred years of the Sunday school movement. The past 25 years witnessed a revival of interest and thrust in the Sunday school. It is true that some large denominations have problems with liberalism and continue to decline in Sunday school enrollment

and attendance. Those denominations and independent churches that champion the Bible continue to grow.

ANALYZING THE PRESENT

In his book *Is The Day of the Denomination Dead*, Dr. Elmer Towns states that most churches go through a cycle. He lists the four stages as follows:

1. The first stage is the sectarian church. These churches are similar to modern-day fundamentalist churches. Towns contends that the seeds of growth are found at this stage of the cycle.
2. The second stage is the institutional church. Towns says that this stage still has capacity for growth but generally has lost the zeal for it.
3. The third stage in Towns' scale of the downward slide is denominationalism. Denominations show growth because of organizational efficiency but toward the end of the cycle the growth indicator points downward.
4. The fourth stage is deterioration. It is at this stage that liberalism and worldliness take over and the church has lost its thrust and begins to decline.

History seems to verify Towns' cycle. We have observed the beginning of the Sunday school movement, its decline, and now we note its resurgence. We shall pay special attention to what prompted revival of interest in this 200-year-old movement.

Some of the groundwork for renewed growth began in the 40's and 50's. The 60's and 70's have been years of construction. Growth is being experienced both inside and outside denominations.

The pacesetter for denominational churches seems to be the giant First Baptist Church of Dallas, Texas, where Dr. W. A. Criswell pastors. This downtown church has consistently led the Southern Baptist denomination in growth. The world's largest independent church is First Baptist Church of Hammond, Indiana with Dr. Jack Hyles as pastor.

Another independent is Thomas Road Baptist Church of Lynchburg, Virginia, with pastor Jerry Falwell. Hyles and Falwell pioneered the bus ministry in Sunday schools.

It seems then that Sunday schools grow because of certain reasons. Can they be defined? Can they be set in order? The answer is yes.

Basically these reasons are the old laws of *Sunday School Growth* used by Southern Baptists for so many years. These laws have been refined and revised, but the basics remain the same. Here are the *Laws of Sunday School Growth*:

1. Enrollment increases in proportion to workers at the ratio of 10 to 1.
2. Units normally reach maximum growth within a few months.
3. New units grow faster, win more people and provide more workers.
4. Grading by ages provides the logical basis for adding new units.
5. Promotion on the age basis follows the natural laws of growth and development.
6. Enrollment and attendance increase in proportion to visitation.
7. The building sets the pattern for Sunday school growth.

LESSONS FROM HISTORY

One tragedy with man is failure to learn from history. Edward Gibbon in his monumental work, *The History of the Decline and Fall of the Roman Empire*, puts moral and religious decay among the chief reasons for the fall of Rome.

Guglielmo Ferrar, in *Ancient Rome and Modern America*, depicts a startling similarity of the elemental forces at work in both cultures and predicts the end of our civilization if some major moral and spiritual revolution does not change the course of modern events.

What will the Sunday school do in the next five, 10 or 25 years? Some major (liberal) denominations are discussing whether or not to discontinue Sunday school. Individual churches have decided to drop their Sunday school program and try some other weekday activity.

History reveals that those denominations or churches that abandon the Sunday school and its purpose will show a definite decrease. Sunday schools that neglect the two-fold purpose of the Sunday school—to win the lost and teach the saved—will decline.

Will we learn from our history? ▲

ABOUT THE WRITER: Dr. Roger C. Reeds is director of the Sunday School and Church Training Department.

DIRECTORY UPDATE

ARKANSAS

Lonny Burks to Huntsville Church, Huntsville
Bennie Burrow to First Church, Arkadelphia
Roy Thompson to Pleasant Valley Church, Warren, from Rose Hill Church, Monticello
James Spears to Faith Church, Fort Smith

MISSISSIPPI

Grady Runyun to Pearce Chapel Church, Smithville, from Friendship Church, Ashland City, TN

MISSOURI

Wes Rider to Copper Mines Church, Fredericktown

NORTH CAROLINA

Buford Pierce to First Church, Jacksonville, from Marvin Chapel Church, Marianna, FL

Billy Jackson to Cardinal Village Church, Jacksonville, from First Church, Jacksonville

OHIO

Jim Smith to Frederick Church, Wheelersburg

OKLAHOMA

Richard Terry to First Church, Pryor, from Lake Area Church, Cleveland
Ken Hubbard to First Church, Wewoka

TEXAS

Gary Dodson to Garland Church, Garland, from First Church, Tahlequah, OK

OTHER PERSONNEL

Mike Moore to Frederick Church, Wheelersburg, OH as assistant pastor

Light on Life's Questions . . .

By Wade Jernigan

QUESTION: *Did Old Testament men of faith other than Jacob have concubines?*

ANSWER: Abraham, Caleb, Gideon and David all did. And there were others. When Abraham is mentioned in connection with concubines, most students name only Hagar (Genesis 16:4), but the scriptures reveal that he had concubines other than Hagar (Genesis 25:6). See also I Chronicles 1:32 concerning Keturah who at times was called his wife (Genesis 25:1).

Caleb's concubines are named in I Chronicles 2:46, 48. One is named Ephah and the other Maachah. Gideon's concubine account is recorded: "And his concubine that was at Shechem, she also bare him a son, whose name he called Abimelech" (Judges 8:31).

II Samuel 5:13 details the story of David and his concubinage practice. "And David took him more concubines and wives out of Jerusalem, after he was come from Hebron...."

None of the above are pointed out to in any way condone the practice, but rather to simply answer the question.

Readers may address their questions to Mr. Jernigan at P.O. Box 1088, Nashville, Tennessee 37202. Please limit each question to one specific topic. There will be no personal correspondence regarding those questions which are not used in the magazine. The column will not necessarily be considered the official voice of the denomination relative to the problems involved.

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"Dieting is not fasting . . .
neither is going on
a hunger strike."



I Believe In Fasting

By Wade Jernigan

To declare "I believe in fasting" when the discipline is so rarely practiced, will leave some readers puzzled and asking what is fasting?

Baker's Dictionary of Theology suggests, "Fasting signifies deprivation of food, normally as deliberately undertaken for a religious purpose" (Esther 4:16).

Dieting is not fasting. Going on a hunger strike is not fasting. Just simply doing without food is not fasting. Fasting is denying oneself of normal sustenance for the express purpose of drawing closer to God.

It (when practiced meaningfully) is always associated with prayer. Miraculous, prolonged seasons of prayer and fasting are recorded in the resumes of Daniel (Daniel 10:2-3) Moses (Exodus 24:18, 14:28, Deuteronomy 9:9, 18) Elijah (I Kings 19:8) and Jesus (Matthew 4:2, Mark 1:12, 13 and Luke 4:1,2).

Oklahoma minister Lonnie DaVoult concludes, "Fasting is not simply doing without food for a time just to accomplish something but is rather being so engaged in prayer until no thought is given to food." DaVoult's definition may in fact be closer to the scriptural practice than what is normally perceived.

There are three distinct reasons why fasting today should be preached, practiced and proven.

FASTING IS BIBLICAL

A search of the Mosaic law does not produce a command to fast. Authorities point to Leviticus 16:29 as possibly the only scripture in the Law that may allude to fasting, and yet they hasten to state that even here there is no rule against eating or drinking—just against work since it was a "Sabbath of rest".

This discipline was at the yearly atonement when people were called upon to do what in fact became, after some time, a fast in common terms.

There is no word in the Pentateuch which means to fast. Probably this is a silent protest against the tendency toward asceticism, which was prevalent in the East. Fasting within the Jewish religion was on a voluntary basis, not a legal act. But even so there is evidence both in the Old and New Testaments to substantiate an argument for the practice.

This voluntary discipline was observed during public calamities (II Samuel 1:12); personal afflictions (Psalm 33:13); private hurt (II Samuel 12:16); probable danger (Esther 4:16) and presbytery ordinations (Acts 13:3, 14:23).

Scriptural-based incidents of fasting reveal that this disciplinary observance was accompanied by prayer (Daniel 9:3), reading of the scriptures (Jeremiah 36:6);

repentance (I Samuel 7:6, Nehemiah 9:1,2); humility (Deuteronomy 9:18, Nehemiah 9:1) and at times bereavement (II Samuel 12:16, 21-23).

Israel fasted when the Philistines returned the Ark (I Samuel 7:6). Nehemiah upon learning the state of affairs back home fasted (Nehemiah 1:4). Joel called for a fast when he summoned his people to return (Joel 2:12). Peter may well have been fasting at Simon the Tanner's house (Acts 10:10) when he was called upon to take the message of salvation to Cornelius, who had been fasting (Acts 10:30).

Evidently, it was practiced by those who performed the act of ordination (Acts 13:3; 14:22). Paul gives account of his oft fastings (II Corinthians 6:5; 11:27). He also makes mention of the practice having a place when abstinence from legitimate marriage relationships was observed (I Corinthians 7:5).

Christ fasted (Matthew 4:2). When approached by the fasting disciples of John about the non-observance of His disciples, He stated that in time His followers would fast (Mark 2:18-20).

FASTING IS BENEFICIAL

Folks who have made their god their belly (Philippians 3:19), serve their belly (Romans 16:18) and heed not Solomon's warning to "put a knife to thy throat, if thou be a man given to appetite" (Proverbs 23:3) think fasting foolish and can see no spiritual value at all in the process. They rather take up the fool's refrain "take thine ease, eat, drink and be merry" (Luke 12:19).

Every conscientious disciple of Christ who is likewise a student of the Word, has at some juncture, questioned, "Should I fast?" "If so when?" For one can hardly study scripture without being confronted with the subject.

If fasting is beneficial, then what is the benefit or profit? Consideration should be given to Isaiah 58, especially verses 3-12. God takes issue with Israel over pretense and procedure as they employ the act in verses 3-5. But in verse six He lays down the steps to be followed

in His chosen fast.

"Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the heavy burdens and let the oppressed go free, and that ye break every yoke?" (Isaiah 58:6).

Following the steps in the chosen fast assures God's promises to the observer. Eleven distinct blessings are divinely pledged to those who fast. Count them. Name them one by one. Verse eight reveals four of them while verse nine reveals one.

These five have to do with the resulting activity of the one fasting. (1) Personal light shall break forth; (2) Personal health shall spring forth; (3) Personal righteousness shall go forth; (4) Personal reward. Providential glory. (5) "Then shalt thou call, and the Lord shall answer . . ."

Verse 11 shows the resulting activity on the part of God, "and the Lord shall . . ." (6) Guide; (7) Satisfy; (8) Make; (9) Water; (10) Cause to spring forth.

God's 11th promise "They that be of thee shall build" (verse 12) is three-fold: (a) Raise up foundations; (b) Repair breaches and (c) Restore paths. All this is needed in the church today. Seeing the resulting activities and the pledged results one should have no difficulty saying, "I believe in fasting."

FASTING IS BOUNDLESS

Just after the Mount of Transfiguration experience Christ's disciples were confronted by a man who had a son with a dumb spirit (Mark 9:14-29). They had failed the test.

Christ questioned why such a large crowd had gathered. With that the father of the afflicted boy responded, "Master, I have brought unto thee my son, which hath a dumb spirit . . . and I spoke to thy disciples that they should cast him out; and they could not" (verses 17 and 18b).

Jesus further questioned the father about the boy, healed him, rebuked the disciples for unbelief and declared "this kind can come



FASTING (from page 17)

forth by nothing, but by prayer and fasting."

Christ's statement "this kind" brings into focus a limitless dimension. Here He would have all to know that average activity would not bring about above-average results. "This kind" was not unlike many incidents the disciples in time would encounter, which were to be taken in stride.

It is apparent that Christ was now suggesting that prayer and fasting would be inseparable twins in the more difficult cases. But how does one fathom the depth of the statement "this kind"?

In all probability Christ was telling His followers that all their faith must be summoned if the seeming impossible were to come to pass. Enough faith to fast would have to be employed with prayer.

Divine approval on the matter was illustrated by Christ in Matthew 6:16-18: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."

Since fasting is the "affliction of the soul" (Leviticus 16:29, Isaiah 58:3,5), no outward beleaguered look is acceptable with God. Know also that God condemns pretentious fasting (Isaiah 58:3-5), censures pharisaic fasting (Matthew 6:16a) and charges performance fasting (Matthew 6:16b).

If you would fast, follow Christ's explicit instructions in Matthew 6:17-18.

Fast before the Father in secret and be rewarded openly (Matthew 6:18). ▲

ABOUT THE WRITER: Wade Jernigan is executive secretary of the California State Association of Free Will Baptists.

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FREE WILL BAPTIST

newsfront



The Musical Messengers Quartet

50 BUSINESSES CLOSE, SEND EMPLOYEES TO CHURCH

GLENNVILLE, GA—More than 100 employees from 50 businesses gathered daily from 8:30-9:00 A.M. on October 15-18 as Glennville merchants closed their doors to hear a half-hour of revival preaching by Milton and Melvin Worthington, according to Pastor Fred Lockwood of Ebenezer Free Will Baptist Church.

Morning sessions were broadcast live over a local radio station. The community-wide business revival was sponsored by Ebenezer Church in conjunction with its special Harvest Day services.

In addition to expository

preaching, the meetings featured singing by the Musical Messengers Quartet where the Worthingtons were joined by R. J. Kennedy and Dave Cochrane. One member commented, "This has been the best meeting we've ever had here at Ebenezer."

Revival services concluded on October 21 with a \$3100 harvest offering. The offering reduced church indebtedness on its \$50,000 fellowship hall and renovation project to \$8900. The entire \$50,000 debt has been retired since 1977, with the exception of the \$8900 balance.

FRY SURVIVES AIRPORT HEART ATTACK



NASHVILLE, TN—Dr. Malcolm Fry, associate director of the Sunday School and Church Training Department, suffered a mild heart attack December 12 while changing flights at Chicago's O'Hare Airport.

Fry continued to Nashville where he was admitted to Baptist Hospital on December 13. He underwent open heart surgery for two bypasses on December 20 after an arteriogram revealed obstructions in two main arteries, one 90 percent and the other 75 percent.

One week following aortocoronary bypass surgery, Dr. Fry left Baptist Hospital to go home for further convalescence. He expects to return to work on a limited basis in February.

Dr. Fry and his family expressed deep appreciation for the numerous calls, visits, cards, flowers, fruit baskets and gifts. They are especially grateful for intercessory prayer concerning Dr. Fry's surgery.

1979 MINUTES MAILED

NASHVILLE, TN—Minutes of the 43rd annual session of the National Association which met in Charlotte, North Carolina, July 15-19, 1979, were mailed to district clerks in December.

If national Minutes have not arrived in your area yet, please contact your district clerk to see if distribution was handled properly. District clerks should write or call the Executive Office if 1979 Minutes have not been received.



newsfront

(continued)

CHURCH SCHOOL PRINCIPALS MEET AT BIBLE COLLEGE

NASHVILLE, TN—"We, as a college, are solidly behind the Christian day school movement," stated Free Will Baptist Bible College President Charles Thigpen, following a December 3-5 conference of day school principals on the Nashville campus. The conference, sponsored by the Fellowship of Free Will Baptist Christian Day Schools, attracted administrators from 21 schools, representing 4,300 students, for the three-day meeting.

Attorney David Gibbs, who is with the Christian Law Association, Cleveland, Ohio, was the featured speaker. Rev. Bob Kelley, pastor of Franklin Road Baptist Church, Murfreesboro, Tennessee, also spoke. Seminars addressing the problems of church schools were sprinkled through the meeting.

Lorenza Stox, president of the Fellowship, observed that the administrative staff of all 21 schools attending the conference, were, in whole or in part, alumni of Free Will Baptist Bible College. While assessing the meeting as the greatest to date, Stox noted that at least 14 more schools in Free Will Baptist churches were not represented.

Concerning the principals and pastors who attended the conference, President Thigpen said, "I have seldom seen a more excited group on this campus. We are thrilled that they met here."

Officers elected for 1980 are Lorenza Stox, president; Gene Parisher, vice president; Mike Spikes, secretary-treasurer.

The 1980 Principals Conference is planned for December 8-10 at the Bible College.

TWO-DAY CONFERENCE TO ACCENT CHURCH GROWTH

SOPHIA, WV—A conference for preachers and church workers will be held May 19-20 at the Sophia Free Will Baptist Church, Sophia, West Virginia, according to Pastor George Smith, Jr.

Speakers include personnel from Free Will Baptist Bible College, Nashville, Tennessee, and a Virginia pastor. The conference will feature church growth discussions and inspirational messages.

Scheduled speakers are Chan-

cellor L. C. Johnson of Free Will Baptist Bible College; Joseph Ange, FWBBC's director of religious activities and Ronald Creech, director of development. Don Pegram, pastor of First Free Will Baptist Church, Newport News, Virginia, will share speaking duties with the college men.

All services are open to the public. There will be no fee charged to attend the conference sessions.

BURGLARS TORCH CHURCH, CAUSE TWO-ALARM FIRE

TULSA, OK—Burglars looted microphones and the public address system from Central Free Will Baptist Church on December 6 before they set fire to the 18-year-old structure, according to Tulsa police. Deputy Fire Marshall M. A. McKim said the church, apparently ignited to hide the burglary, sustained \$150,000 damage.

Members confirmed that the church had been burglarized several times in the past five years. Roy Bryan, Sunday school superintendent, said the building was insured although he was uncertain if it was adequately insured to cover all the fire and smoke damage.

Pastor Randall Hood had resigned a short time before the December fire. Tulsa Tribune reporter Keith Skrzypczak talked with members C. B. and Rosa Mills who live 100 yards from the church: Mrs. Mills said she heard the fire engines and knew something was wrong. Her husband saw the smoke and flames and was stunned. "It was our church."

Some of the 65-members strong congregation were unsure about rebuilding. Others, like Betty Chapman—a member since 1961—were more confident, "This won't stop us. We'll rebuild right here."

1980 NATIONAL CONVENTION TO SPOTLIGHT FWB MUSICIANS

NASHVILLE, TN—Musicians from across the Free Will Baptist denomination are invited to participate in the music ministry of the National Association to be held in Anaheim, California, July 20-24, 1980.

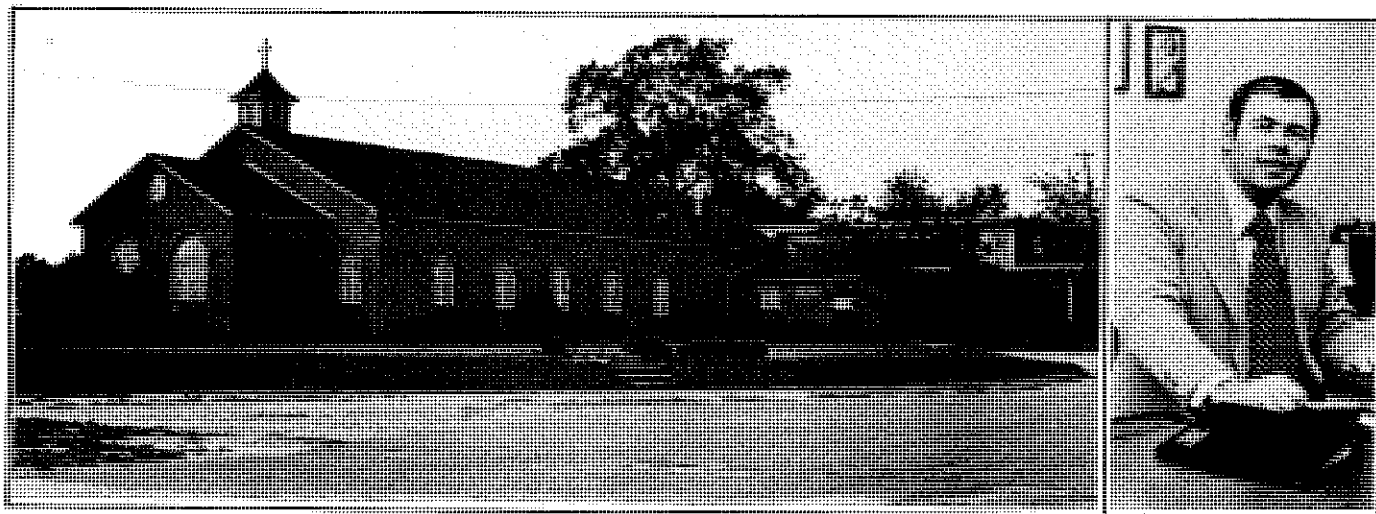
The past three years pastors, music directors, choir members, college professors, laymen and others joined hearts and voices to supply music for our convention sessions. This year will be no exception as the following groups will perform: Mass Choir, Men's Chorale, Instrumental Ensemble.

Music plays a vital role in any true worship, and the music for national convention sessions is no exception. Help make Anaheim the greatest year musically in the history of our convention.

Those who wish to sing in the Mass Choir may obtain music from the Free Will Baptist National Offices.

Men who will participate in the Men's Chorale may contact Dr. Vernon Whaley, P. O. Box 50117, Nashville, Tennessee 37205.

Instrumentalists interested in participating in the ensemble should contact Rodney Whaley, Victory Free Will Baptist Church, 490 N. June Street, Wenatchee, Washington 98801.



Eastside FWB Church — Pastor Ron Edgil

CHURCH ATTRACTS VISITORS EVERY LORD'S DAY

DOTHAN, AL—Eastside Free Will Baptist Church, Dothan, was spotlighted November 23, 1979, in *The Dothan Eagle* (newspaper) for wooing visitors 100 consecutive Sundays. Membership climbed steadily from 112 to 193 during the same time period.

Pastor Ron Edgil said that on the 100th Sunday the church recorded one conversion, one baptism and one new family uniting in membership. Eastside is one of Dothan's youngest congregations, officially organizing in April, 1976 with 56 members. Edgil came as pastor in

December, 1977.

The church reached debt-free status in March, 1978, and burned their mortgage. Rev. Edgil expects to employ an associate pastor later this spring. Eastside hosted the 400-delegate Alabama State Association in November, 1979.

GROUP DEDICATES FOURTH BUILDING IN 100 YEARS

GUIN, AL—Members of Piney Grove Free Will Baptist Church, Guin, closed their first century as an organized church of October 7, 1979, by dedicating a new sanctuary. This marks the fourth time since 1880 that Piney Grove Church has built to accommodate their growing membership, according to Secretary-Treasurer Tommie Robertson.

Robertson credits Pastor M. H. Hollis for providing congregational leadership and ample carpentry skill. Robertson relates, "Bonnie Robinson headed up a day crew, then returned at night to work with members who donated their time."

The structure was filled with all-new furniture. A local bank provided money at a low six percent interest rate.

Piney Grove Free Will Baptist Church is a member of Alabama's Vernon Association. Rev. Woodrow Matthews, pastor of Mount Olive Free Will Baptist Church, Guin, preached the dedication message.

CTS FALL CAMPAIGN PAYS DIVIDENDS

NASHVILLE, TN—The average attendance increase registered by reporting "Invest In CTS" participants reached 70.28 percent.

Winners and runner's-up in the various divisions are as follows:

	Spring Avg.	Camp. Avg. —NO ENTRANTS—	Increase
DIVISION A (150 and up)			
DIVISION B (100-149)			
Guin FWB, Guin, AL— <i>Winner</i>			
Richard R. Cordell, Pastor			
Charles Eichwurtzle, Director	129	174	34.88%
Woodbine FWB, Nashville, TN			
Jim Walker, Pastor			
Mike Mayher, Director	104	124	19.23%
DIVISION C (50-99)			
First FWB, Darlington, SC— <i>Winner</i>			
Robert L. Edwards, Pastor			
Henry D. Byrd, Director	56	69	23.21%
First FWB, Northport, AL			
Harold Pitts, Pastor			
Samuel A. Key, Director	58.92	69	17.11%
DIVISION D (49 and below)			
13th Street FWB, Ashland, Ky— <i>Winner</i>			
Jack Skeens, Pastor			
S. D. Adams, Director	25	110	340.00%
Patmos FWB, Leary, GA			
Curtis Alligood, Pastor			
Terry Hart, Director	19	46.6	145.26%



newsfront

(continued)

SUNDAY SCHOOL HAILS FALL ENLARGEMENT WINNERS

NASHVILLE, TN—Sunday schools in 22 states and the Virgin Islands utilized the "I Will Build My Church" enlargement campaign as an instrument to evangelize. The National Sunday School and Church Training Department promotes three enlargements each year.

Reporting Sunday schools registered an average increase over their Spring attendance amounting to 28.68 percent.

Appropriate recognition is given through awards for first and second place winners in seven different numerical divisions.

Two new campaigns have been prepared for 1980. The first is "Bring Forth Fruit", written by Jonathan Thigpen. The second for the fall campaign was written by Ken Riggs, "Students of the Word." Its emphasis is to put the school back in Sunday school.

Division			Spring Avg.	Camp. Avg.	Increase
A	1st	First—Florence, AL	513	625	21.83%
	2nd	West Tulsa—Tulsa, OK	568	576	1.41%
B	1st	Farmington—Farmington, MO	433	607	40.18%
	2nd	No Report			
C		No Reports			
D	1st	Northside—Tulsa, OK	210	264	25.71%
	2nd	Guin—Guin, AL	217	268.2	23.59%
E	1st	Shafter—Shafter, CA	156	208	33.33%
	2nd	First—Sparta, TN	169	186	10.06%
F	1st	First—Columbus, MS	137	195	42.34%
	2nd	FWB Church—Christiansted, St. Croix, V.I.	105	139	32.38%
G	1st	First—Oak Ridge, TN	74	138	86.49%
	2nd	First—Smithville, MS	57	106	85.96%
H	1st	Calvary—Norman, OK	22	53	140.91%
	2nd	First—Salem, OR	30	65.2	117.33%

PASTOR RIDES PATROL CARS

CANTON, NC—Police Chief C.E. Calloway tapped Pastor Larry Hughes of Canton Free Will Baptist Church to serve as one of two department chaplains. This often includes accompanying officials carrying death messages or being present at a bad accident scene.

Rev. Hughes had suggested to the Chief that area pastors begin going on patrol with the town's law enforcement officers to gain better insight into police work. Hughes was selected as the first pastor to ride shotgun in November, 1979. The

program stretched through January 25 and involved 16 churches.

Hughes had been active with the Haywood County Rescue Squad for four years prior to the patrol car experience. While serving as chaplain for the rescue squad, he became intimately acquainted with tragedy and trauma.

Mr. Hughes feels his patrol car and rescue squad activities have made him a better pastor, better able to respond to the needs of his people.

Polly Pleaser

By Hennie Helpmeet

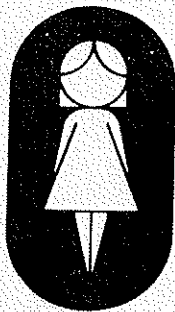
Polly was a typical young pastor's wife who wanted her husband to be accepted for his brilliance, and because he had such a capable wife. Not only was Polly efficient in her own estimation, but she wanted everyone else to be well aware of it!

Polly had never been part of a minister's home. In fact, she was from a "half-Christian home." Had it not been for a dedicated Christian mother, she might not have been saved at an early age and received a sincere desire to please the Lord. Without the benefits of early Bible training, many of her attempts at doing the right thing were nothing more than poor performances.

Since Polly had to learn mainly by trial and error, she intently observed the behavior of other pastors' wives whom she admired. What made them successful and sought after in their own rights? It seemed so easy for them to fill their roles, and their churches seemed so proud of them.

Polly had another problem. Her husband was indeed an intelligent man and knowledgeable in many

OUR WOMEN SPEAK



areas. He loved the Lord, had dedicated himself to serving Him faithfully and following His guidance. However, the applause of man was not the result he sought.

If Polly's husband could serve on a committee that produced a successful plan, that was all the reward he wanted. Polly could not persuade him to push his way to the front, so she had to be content with whatever honor she could obtain.

By being in the right place at the right time, Polly did gather to herself a measure of success. Real deep satisfaction, however, was lacking. Although she truly loved the Lord, served Him in dedication and often at a personal sacrifice, Polly had made the mistake of trying to be what she thought everyone else wanted and expected her to be.

Only when she came to the full realization that she was never intended to be a carbon copy of the women she admired, was God able to take her as she was and cause "the odor of her ointment to fill the room." ▲

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

Part VII

By Robert Picirilli

Nearly every time I mention various fruits of the Spirit to a congregation, several people will indicate their sense of need for *patience*. Impatience must be a fairly common failing.

But what is patience? The trouble is, there are two altogether different words in the Greek that are translated "patience" (and by other words) in our New Testament.

So let's distinguish between type 1 patience and type 2 patience. In this article we will look only at type 1, which is more nearly like our English word "patience" in meaning. The Greek word literally means keeping wrath a long way off. *Longsuffering* is a fairly good translation of it (and it is translated that way several times in the King James version).

In other words, this kind of patience means one is even tempered, not easily angered, not short fused or irritable. Logically, then, this quality may be needed in respect to one's circumstances or to the people one comes in contact with. But especially do we need patience/longsuffering in response to people and their dealings with us.

We have God himself as our example in this quality, as seen in Romans 2:4; 9:22; I Peter 3:20; II Peter 3:9,15. Were He not "long-suffering" with us, we had all perished long ago. Jesus showed this quality in Paul, according to I Timothy 1:16. Abraham had it (see Hebrews 6:15, "patiently endured"), as did the godly prophets (James 5:10, "patience"). Paul cites his own "longsuffering" as an example to Timothy (II Timothy 3:10).

And we have exhortation as well as example. Galatians 5:22 lists this as part of the fruit of the Spirit; I Corinthians 13:4 as one of the characteristics of love. In Ephesians 4:2; Colossians 1:11; 3:12; I Thessalonians 5:14; and James 5:7, 8 we are specifically commanded to practice this patience/longsuffering toward one another in the Christian fellowship, toward all men in general, and even toward the Second Coming.



THE FRUIT OF THE SPIRIT

Patience

(Longsuffering)

How is it, then, when you are pleading with people or trying to instruct them? When people are dense or difficult? How do you respond when others sin? How do you relate to people who are different? Indifferent? Inconsiderate? Snobbish? Even harder, how would you react if persecuted or deliberately afflicted by others as enemies of your faith?

We are truly Christian when we exercise patience in all such circumstances. ▲



The Pastor and His People

Part II

By Leroy Forlines

The previous article pointed out that Jesus, Peter and Paul taught that pastors and other religious leaders are neither to exercise lordship nor take what we would usually refer to as the authoritarian approach. This does not mean the pastor has no authority, but that the pattern of authority is neither the pattern of lordship nor authoritarian.

This leaves the question: What is the model or pattern of pastoral authority in the New Testament? The pattern is set forth by the terms used to designate the office of pastor and by the terms that describe the work of the pastor. A study of the relationship of the church members to the pastor will also support the pattern of pastoral authority.

In this study, I have sought to find every New Testament verse and word with any bearing on our understanding of pastoral authority. In each case I will give a complete listing of Greek word occurrences.

Our concern is with the type of authority implied by terms used to

designate the office of pastor. The first term we will examine is the word pastor.

PASTOR AS SHEPHERD

Pastor is a translation of the Greek word *poimen*, which means shepherd. This word is found only once as a designation of the church official we refer to as pastor. However, the occurrence of the word in Ephesians 4:11 is not the only support for calling the highest officer of the local church pastor.

In I Peter 5:4, Jesus is referred to as "the chief shepherd." The Greek word for chief shepherd is *archipoimen*. In the context it is clear that the elders (I Peter 5:1) are shepherds while Christ is the chief shepherd.

We get some idea of the pastoral authority pattern from the fact that the Greek word translated pastor means shepherd. The Greek word is *poimen*. The verb form of this word which denotes the work of the shepherd is *poimaino*. This word is used to describe the work of a pastor in John 21:16; Acts 20:28 and I Peter 5:2. In these verses it is translated "feed." It refers to the

total work of caring for the sheep by the shepherd. It means "shepherd the flock" or "tend the flock."

In John 21:15, 17 Jesus used a different word in referring to the pastoral responsibility. It is the word *bosko* which is translated "feed." This word refers to feeding as such, while the word *poimaino* refers to the total process of tending or caring for the sheep (for a study of the difference between *poimaino* and *bosko*, see *Synonyms of The New Testament* by R. C. Trench).

The church is referred to in Acts 20:28,29 and I Peter 5:2-3 as the *poimnion* and is translated "flock." The relationship between the pastor and the church is a shepherd-flock relationship. This means the shepherd-flock relationship is a model for the pastor-church relationship.

Among other models for the leader-follower relationship would be the dictator-subject relationship, the master-slave relationship, and the general-private relationship. While these relationships are models of leader-follower relationships, it is obvious there are some important differences between

these and the shepherd-flock model of leader and follower.

In each of these latter relationship the leader gives an order, and the follower must obey or suffer the consequences. An order is backed up by the strong arm of authority.

The shepherd has a deep concern for the needs of his flock. He ministers to their needs. He protects them from danger. He leads them rather than drives them. It is a caring type of leadership.

If a person checked every New Testament reference to the Greek word *poimaino*, he would discover significantly different uses. This is evident in Revelation 2:27, 12:5 and 19:15 where it is translated "rule" and refers to ruling with a rod of iron.

According to R. H. Charles in the *International Critical Commentary on Revelation*, page 76, this use of the Greek word is from the influence of the way the Hebrew word that parallels *poimaino* is used. The word is *raah*. In the vast majority of instances the Hebrew word has the same meaning as the Greek word, which refers to the work of a shepherd.

In a few places it has a vastly different meaning. In Micah 5:6 it is translated "waste." Other translations are "devour" (Psalm 80:13), "have broken" (Jeremiah 2:16) and "eat up" (Jeremiah 22:22). It is this influence of the Hebrew word on the Greek word that causes *poimaino* to be referred to as ruling with a rod of iron.

According to R. H. Charles these three instances in Revelation and occasionally in the Greek translation of the Old Testament (The Septuagint) where *poimaino* translates *raah* are the only places in Greek literature where *poimaino* has such a meaning.

It is clear that we get no clues for the pastor's pattern of authority for the use of *poimaino* in Revelation where it refers to ruling with a rod of iron.

PASTOR AS OVERSEER

The second term used to describe the pastor's office is *episkopos* which occurs five times in the New Testament. Except for I Peter 2:25 where it refers to Christ as the

"Bishop of your souls", the references concern the one we refer to as pastor. In Acts 20:28 it is translated "overseers". In Philippians 1:1, I Timothy 3:2 and Titus 1:7 it is translated "bishop."

The Greek word which describes the function of the *episkopos* (bishop or overseer) is the word *episkopeo*. This word is translated "oversight" in I Peter 5:2.

The only other occurrence of *episkopeo* is Hebrews 12:15 where it is translated "looking diligently." In Kittel's *Theological Dictionary of the New Testament* the results of a thorough study of *episkopeo* show that it has the same essential meaning as *poimaino* which refers to the work of the pastor as being like that of a shepherd.

The oversight of *episkopeo* of the *episkopos* (bishop or overseer) does not refer to an authoritative oversight, but an oversight that grows out of deep concern and is manifested in a diligent watchcare.

This is born out in I Peter 5:2 where "feed" (*poimaino*) and "taking the oversight" (*episkopeo*), are seen to have essentially the same meaning.

The meaning of *episkopeo*, a caring type of oversight or watchcare, is further strengthened by the meaning of the Greek work *episkeptomai* which is closely related to *episkopeo*. *Episkeptomai* is translated "visit" in James 1:27. The meaning is not simply to go to see the fatherless and the widows, but to look after them.

PASTOR AS ELDER

The third word referring to the pastor is *presbuteros*. The term is used more than any other to designate the office of pastor. *Presbuteros* is used with reference to the pastoral relationship in Acts 11:30, 14:23, 15:2, 4, 6, 22, 23; 16:4, 20:17, 21:18; I Timothy 5:17-18; Titus 1:5; James 5:14; I Peter 5:1; II John 1 and III John 1. This totals 17 times. In I Peter 5:1, Peter refers to himself as *sumpresbuteros* which means "fellow-elder."

The term *presbuteros* according to Thayer's *Greek Lexicon* referred to the dignity of the office. The term "elder" had been in usage among the Jews for a long time to refer to

those in places of distinguished leadership. Originally, these were probably older men. Later, the term elder referred to the office apart from age.

PASTOR AS TEACHER

The fourth term referring to the pastor is *didaskolos* which means teacher. This word is used in Ephesians 4:11. Greek authorities seem to agree on the view that the grammar requires us to understand "pastors and teachers" refer to the same office.

This being true, *didaskolos* was a term used to designate the one who filled the office of pastor. The term had a more general application, but it also had a specialized meaning in Acts 13:1, I Corinthians 12:28, 29; Ephesians 4:11 and Paul's application to himself in I Timothy 2:7 and II Timothy 1:11.

It is probably safe to assume that pastors were called preachers in New Testament times, but there is no reference where it is so used. The nearest to such a use would be Paul's reference to himself as a *kerux* which is translated "preacher" in I Timothy 2:7 and II Timothy 1:11.

The verb form *kerux* is *kerusso* which is translated "preach." It is clear that one of the responsibilities of the pastor was to preach (II Timothy 4:2).

Our study is by no means complete, but the pattern of authority of the pastor is becoming clear. It is not the pattern of exercising lordship. It is not the authoritarian model. It is the shepherd-flock model. It is a leader-follower model in which the leader exercises his watchcare over the flock out of the deepest concern for the members.

Also, the term *elder* indicates that the pastor is to conduct himself with dignity and is to be highly respected. His authority is that of a highly respected leader, not that of an authoritarian boss.

This leader-follower pattern of leadership authority will be further developed and further supported in future articles. ▲



Currently . . .

Pastor **Roy Helms** gave the 28 families in his church a Christmas gift that lasts all year. He presented each family with a one-year gift subscription to *CONTACT* magazine. The folks at **Gorman FWB Church, McEwen, TN** and the *CONTACT* staff salute pastor Helms.

CONTACT welcomes *The Vision*, publication of **Bethel FWB Church, South Roxana, IL**. **Bill Fulcher** pastors.

Grandma Hypes was 85 years old before she attended her first quarterly meeting. It seems that Sister Hypes was saved at the age of 12. 73 years later, October, 1979, she attended the Greenbrier-Nicholas Conference at **White Water FWB Church, Summersville, WV**.

Fire destroyed **Big Jenny FWB Church, Davey, WV**, on October 29, 1979. Pastor **Vergil Akers** said, "Twenty-seven years of labor went up in smoke on that Monday night." The Church did not have any insurance, however, members are already making

plans to rebuild a place of worship.

Members of **First FWB Church, Selma, CA**, are receiving a publication called *The Selma Baptist Messenger* according to pastor **Dennis Pettyjohn**. Two of the eight pages carry only news about First Church. The other six pages relate articles of interest to the Christian community. Pettyjohn says the free family magazine also goes to 9000 families in the city of Selma.

The Personal Evangelism class at **Hillsdale FWB College** trooped to nearby **Spencer, OK**, where they knocked on almost 600 doors in behalf of **Spencer Road FWB Church**. Pastor **Waldo Young** says several folks have come to the church as a result of the door-knocking blitz.

Ground-breaking ceremonies were observed December 16 for **Brookside Chapel FWB Church, Oklahoma City, OK**. Pastor **Homer Young** and members welcomed guests to the new location on Interstate 35. Oklahoma Executive Secretary **Lonnie DaVoult** spoke during ground-breaking ceremonies.

When their 28 love loaves were broken at **Hannon FWB Church, Liberal, MO**, members discovered they had given a total of \$415 to world missions. **Bob Dickey** pastors.

Overland FWB Church, Overland, MO, has come a long way since October 8, 1955. That was the day the church was organized and its pastor **Harry Asher** was ordained. This past October, Overland Church celebrated its 24th anniversary and also presented pastor Asher with a commemorative plaque celebrating his ministry with the church. Brother Asher says the church is still growing with 31 additions in 1979.

Officials expect 100 pastors to attend the state-wide laymen-ministers retreat February 5-7 at **Big Prairie, OH**. Speakers this year are **Milton and Melvin Worthington**. Milton pastors **Central FWB Church, Royal Oak, MI**. Melvin is Executive Secretary of the National Association.

Pastor **Phil Wiley** still breaks out in a big smile when someone mentions the concern expressed in practical terms by the women of **Reynoldsburg FWB Church, Reynoldsburg, OH**. The ladies surprised the pastor during a morning worship service by presenting him a check to cover the balance owed on the church land.

They had a two-week revival at **Forest Valley FWB Church, Springfield, OH**. Pastor **Robert Mead** confirms 29 people were saved during the revival effort. At the conclusion of the 14-day meeting, a communion and feet

washing service was observed. Two Kentuckians, **James Kelly Caudill** and **Dick Van Hoose**, served as evangelists.

There was a fire in **Mansfield FWB Church, Mansfield, OH**, but this time it was set deliberately. Pastor **Fred Dutton** and members burned the mortgage this Thanksgiving. It was a time of joy and praise.

Churches do need property for constructing buildings, for parking places and other such projects. That's why members of **First FWB Church, Poteau, OK**, invested \$19,000 and now own three-fourths of the block on which the church is built as well as the full block across the street. **Richard Gallant** pastors.

The **Michigan Minister's Retreat** is slated for Pine Hills Camp near Brighton, MI, February 5-8. Speakers include Cookeville, TN, pastor **Raymond Riggs**, and Sunday School and Church Training Director, **Roger Reeds**.

Pastor **Van Dale Hudson** thinks he and members of **Trinity FWB Church, Greenville, NC**, may have a record. The church gave over \$27,000 in a single offering on October 28 in the annual homecoming service. Hudson relates, "Certainly this is a record offering for Trinity Church and perhaps a record among Free Will Baptists."

Here's one church that will remember 1979 as a real harvest season. Pastor **Paul Webb** of **Corcoran FWB Church, Corcoran, CA**, baptized 28 and received 25 members the last nine months of the year.

The Woman's Auxiliary of **Newark FWB Church, Newark, CA**, sponsored a fund-raising dinner for missionary **Jerry Webb**. They intended to raise \$1000, but they overshot their goal and ended with a total of almost \$1300. **Rex Shipman** pastors.

Pastor **Joe Hailey, Jr.**, and members of **Friendship FWB Church, Roxboro, NC**, sent some "Praise the Lord" items for *CONTACT* family members to consider. In three and a half years the Lord blessed and allowed members to purchase three acres just north of the city. The group entered a building program 18 months ago and only sold \$55,000 worth of church bonds.

They subcontracted the new building themselves and did most of the work. Hailey reports they now have a two-story building complete with basement and sanctuary. Then they added something extra—a nice room for the visiting evangelist. The church averages 80 in preaching services. The present property and building are valued in excess of \$140,000. ▲

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HIGH NOTE

By Vernon Whaley



“Prepare To Meet Thy God”

Free Will Baptists are people of song. Our history records numerous accounts of godly men who, in spite of desperate times, developed standards for hymnody. In 1831, John Buzzell, a grizzled character of unwavering faith, compiled the first *Free Will Baptist Hymn Book*. By 1964 more than 35 hymnals were credited to Free Will Baptists.

In 1964 a Presbyterian's contribution to Free Will Baptist hymnody made its way from Mississippi's flatlands into denominational choirlofts. Five men—Donald Clark, Billy Melvin, Robert Picirilli, Henry Melvin and I. L. Stanley—had been commissioned by the Executive Committee of the National Association of Free Will Baptists to compile a hymnal thoroughly denominational in emphasis and character.

I. L. Stanley, long-time song leader for Free Will Baptist conven-

tions, made a special contribution by suggesting his father's song be included in the new book. Consequently, the hymnal committee of *Free Will Baptist Hymn Book* (1964) incorporated J. H. Stanley's "Prepare to Meet Thy God" in their work.

James Henry Stanley (1869-1954) was known throughout Mississippi as the "Father of good gospel singing." He served as writer of gospel songs, teacher of singing and band director during the Spanish American War (1898).

Stanley was associated with William MacClain, J. H. Hahn and John Phillip Sousa, composer of "The Stars and The Stripes Forever" and inventor of the sousaphone. He directed bands, taught music schools in Mississippi, Oklahoma and Alabama, and published "Rudiments of Music," a fundamentals booklet still printed by a

Mississippi music company.

In July 1909, 40-year-old James Henry Stanley was organist and music director for a 10-day county-wide revival effort. During one of the morning services the evangelist, Reverend J. F. Haley, took his text from Amos 4:12 "and because I will do this unto thee, prepare to meet thy God, O Israel." Stanley searched in vain for an invitational hymn to accompany the text. The sermon was concluded without visible results.

The outcome of that service weighed heavily on Stanley's heart. This was Lowndes County, Mississippi, his home, and Stanley knew many attending the meeting needed to settle issues with God.

After the noon meal, Stanley took his Bible, tablet and pencil and walked to a nearby forest. Suddenly, words portraying sentiments of Amos 4:12 began to come to his mind. They came faster than he could put them on paper.

One by one they were made into lyric suitable for tune . . . "Careless soul, why will you linger? . . . Prepare to meet thy God!" Even while Stanley was scribbling text, a melody began to rise within his bosom. By evening, text and tune had been formulated and transcribed as they appear today in *Free Will Baptist Hymn Book* (1964).

The choir sang in the night service, and as they sang Stanley's new hymn, Evangelist Haley decided to preach again from Amos 4:12. But, the Holy Spirit had already begun to work. Haley never even preached in that service, for his congregation was wooed to the altar by the message of the song. The service lasted past midnight and people from every walk of life were saved.

Stanley's song quickly became popular. It was published in 1909 by Stanley-Gardner Company, Stillo, Mississippi and printed by Morris Henson Company, Atlanta. The hymn has never been issued copyright, and the Stanley family has always permitted publishers to print it free of charge. ▲

ABOUT THE WRITER: Vernon Whaley is music coordinator at Free Will Baptist Bible College, Nashville, Tennessee.



By Richard Adams

I was in the Atlanta Airport waiting to catch a flight home one afternoon when I had a strong impression to stand up and witness to all the people in the waiting area. But I thought, "I shouldn't do that in the airport. Everybody will think I am a fool."

As the burden became heavier I closed my briefcase and stood up

on a chair in the waiting room. Clapping my hands together I said to the group of people, "Give me your attention, please! Give me your attention, please!"

The people, thinking that I worked for the airlines, stopped their conversation and gave me their attention. I then said, "Now, folks, you must have two tickets."

With that the people began to look at one another in wonder asking, "What does he mean two tickets? Is he crazy?"

"Let me explain," I said. "First you will need one ticket to fly to Tuscaloosa. But just in case the plane does not make it, you will need another ticket." Reaching in my pocket, I pulled out some Bible tracts and continued. "In case the plane does not make it, you will need this ticket to go to Heaven." I then began passing out the tracts.

Things got deathly quiet in the waiting room. And for a few minutes nobody spoke. The silence was broken when a sissy-looking young man walked over to me and said, "I don't appreciate what you did."

"That's okay," I said as I continued reading a book I'd brought. Soon a man with the airlines spoke over the P.A. system, "Ladies and gentlemen, there will be a delay of the flight going to Tuscaloosa. The motor that operates the stairs has burned out and we must wait for it to be repaired."

As the crowd waited for the delayed plane, some began to look at one another as if to say, "If the motor for the stairs could burn out, then something else could burn out, too. Maybe that preacher standing up and offering us an additional ticket was God's way of warning us."

In a few minutes, an elderly man and his wife walked over to me and said, "Give us one of those tickets." Then a young man came over and asked for one. Several people took the Bible tracts. One fellow waited a while but finally came and asked, "Do you have any of those tickets left?" I had an opportunity to witness to several people. ▲

Reprinted from THE VISION, November, 1979 issue.



NEWS OF THE RELIGIOUS COMMUNITY

EVANGELICAL GROUP PROPOSES ACTION TO STEM KLAN GROWTH

NORTHBROOK, IL (EP)—Christians have been urged to engage in preventive action against Ku Klux Klan (KKK) activities and to support victims of the Klan by Evangelicals for Social Action (ESA), a group which promotes evangelical social concern. In a statement issued here, the 43-member ESA board declared that "one reason the Klan is thriving is because of the apathy and silence of the community at large. Christians have a special responsibility in the face of these depredations. We must not have a faulty theology which is tongue-tied in the face of violence, hatred, and the grossest of injustices."

The organization announced it will help congregations to become informed about the Klan and its activities through such means as sermons, church bulletin inserts, audio-visual materials, and readings. "We will seek both to learn and to teach the biblical and practical arguments which can counter the perverted and racist philosophy of the Klan and which can inspire Christians to speak and act against its horrors," it said.

FLORIDA BIBLE COLLEGE OFFERS TO SELL CAMPUS

MIAMI (EP)—Florida Bible College, beset with a dwindling enrollment since its founder confessed to infidelity with a student nearly five years ago, has placed its ocean front property on the market.

No price has been set for the former Hollywood Beach Hotel by the trustees for the college, but Graham Bell, public relations director for the 17-year-old institution, estimated that the value of the property has more than tripled since the college bought it for \$4,854,600 in 1971. The trustees plan now to relocate the college and its related school and 1,000-member church somewhere near the present site. "But the Lord may want us to stay here," said Bell. "And if He does, we'll stay here until He comes."

There now are about 400 students in the Bible college and 300 in a Christian day school associated with the college. It still ranks in the top 10 Bible colleges in the world on the basis of enrollment, Mr. Bell said. At the time of the indiscretion by Dr. A. Ray Stanford, Florida Bible College was the largest school of its kind in the world. It had more than 1,400 students.

BAPTIST VIETNAMESE NOW PROVIDING HELP

DALLAS (EP)—A small Baptist congregation here, comprised of about five Vietnamese families who arrived in the U.S. in 1975, is sponsoring two Vietnamese families and hopes to sponsor a refugee family every two or three months.

"All of us agreed that first we were helped by the American Christians. Now we have to help our own people," said the Rev. Daniel Tran, pastor of the Vietnamese congregation which is affiliated with Cliff Temple Baptist Church in Dallas.

MOODY PROFESSOR IS FORCED TO QUIT BECAUSE OF WIFE'S FEMINIST VIEWS

CHICAGO, IL (EP)—A popular professor of theology at Moody Bible Institute here has been forced to resign because he agrees with his wife's published views on feminism. Dr. Stanley N. Gundry submitted his resignation after being told that the administration of the fundamentalist school was requesting it.

The controversy apparently stemmed from a discussion that Dr. Gundry's wife Patricia had with the DuPage Chapter of Housewives for ERA (the Equal Rights Amendment) last March. Ms. Gundry discussed the ideas she had written in her 1977 book, *Woman, Be Free*, and a volume published this year called *Heirs Together*.

In 1975, Ms. Gundry had discussed her views of the feminist movement in *Moody Monthly*, the monthly magazine published by the Institute. "The church now admits it was wrong about slavery, though previously it staunchly defended its pro-slavery position by quoting Scripture," she wrote in the article. "Are we doing the same concerning women?"

The institute was reportedly worried that keeping Dr. Gundry on its staff could lead to a falling off in contributions from its supporters. In a statement explaining the request for Dr. Gundry's resignation, the Institute said, "The position of Dr. Gundry and his wife regarding the feminist movement and, therefore, the role of women in the church is objectionable to the administration and trustees of the Moody Bible Institute, and is the basis of his resignation. A fair and equitable separation was agreed upon. Because this is a personnel matter, we have no further comment."

Dr. Gundry, who was given his annual salary as severance pay, said he still feels "Moody is an honorable institution," but expressed disappointment that he was not given an opportunity to defend his views. "At no time was I allowed to state my position to those who were deciding my future at the institute, and at no time was I allowed to make a defense or appeal," he said.

Ms. Gundry noted that the institute does not have a specific reference to women in the church in its statement of faith, although it bans women from enrolling in ministerial courses. "They were afraid they would lose money," she asserted. "This was not a biblical or doctrinal disagreement. What it boils down to is money and power."

CHURCH-RELATED YOUTH HOME CLOSED BECAUSE OPERATOR SPANKED CHILDREN

WHITE CITY, KS (EP)—Rachel Youth Home, which had been supported by area churches since its founding in 1973, has been closed by order of the Kansas Department of Health and Environment because its operator spanked children in the institution.

"You can't handle kids without paddling them once in a while," said Lowell Evans, the home's operator. He said he had used a ping-pong paddle in spankings, and maintained that while "it stings good, the spankings did not injure the children."

When the order was originally issued by the state agency, Mr. Evans and his wife, Pauline, said they would continue to operate the home. But they gave in when Associate District Judge Edwin Westerhaus of Marion refused to suspend the closure order. Spanking is allowed in public schools in Kansas, but a regulation of the Department of Social and Rehabilitation Services prohibits it in youth boarding facilities such as the Rachel home.

KENTUCKY HIGH COURT LIMITS STATE IN ACCREDITING CHRISTIAN SCHOOLS

FRANKFORT, KY (EP)—In a victory for fundamentalist Christian schools, the Kentucky Supreme Court has ruled that the state cannot prescribe standards for teachers and textbooks in private and parochial schools. The court said the Kentucky Constitution gives parents the right to send children to the school of their choice, and that the state must approve the operation of non-public schools so long as they are valid schools as defined under the Constitution.

The ruling came in a conflict between the state board of education and the Kentucky Association of Christian Schools. The association filed a suit in 1977 after the board refused to grant accreditation to 20 Christian schools, and then declared that the children attending the non-accredited schools, were truant and their parents subject to criminal prosecution.

In October, 1978, Franklin Circuit Court Judge Henry Meigs ruled in favor of the Christian schools. He said the private schools can operate without state regulation except for adherence to a minimum fire, health, safety and attendance requirements. He ordered an injunction against the state, restraining the board from enforcing its regulations and from prosecuting parents of children attending the non-accredited schools. The state appealed the decision.

RELIGIOUS NEWS

(Cont. from page 29)

MEXICO CANCELS ARRANGEMENT WITH WYCLIFFE TRANSLATORS

MEXICO CITY (EP)—The Mexican government has annulled a long-standing agreement which permitted an American Bible translators group to work among its Indian population.

The Summer Institute of Linguistics (SIL), an affiliate of the California-based Wycliffe Bible Translators, has been accused of spreading specifically American and Christian values among the indigenous peoples and carrying out missions for the Central Intelligence Agency.

The Mexican government issued a communique saying the move did not preclude further linguistic work in Mexico, but that the state could not "grant exceptional treatment to an organization engaged in spreading religion." SIL workers have been described by some as "the Spanish Catholic missionaries of our time," according to Salomon Nahmad, director of the government Indigenous Education agency which has jurisdiction over groups like SIL.

"My institute has no relation with the CIA. If any member cooperated with the CIA he would be dismissed," said SIL founder Dr. William Cameron Townsend in an interview with the Washington Post and in a letter to Mexican President Jose Lopez Portillo. The government has not yet indicated whether the translators, spread out over about 100 Indian communities, will have to leave altogether or apply for a different status given to missionaries and anthropologists.

SCHOOL PRAYER BILL PASSED IN MICHIGAN

LANSING, MI (EP)—Michigan's lower house has passed a controversial "prayer bill" that mandates prayer time in public schools. Two ministers, who are now legislators, voiced strong opposition to the bill, which passed, 61-28.

The bill requires schools to set aside time for prayer or meditation during non-teaching hours. Supporters argue it will give students an alternative to illicit drug use, vandalism and other anti-social activity.

Opponents said it violated privacy rights and they questioned its constitutionality under U.S. Supreme Court decisions dating to the early 1960s.

Rep. John Johndahl, an ordained minister of the United Church of Christ, said the issue was not the value of prayer and argued there was no relation between prayer and the lack of violence. He said imposing one's religious views on another was offensive and cited prayer as the basis of the Ayatollah Khomeini's revolutionary government in Iran.

Rep. David Evans, an Episcopal priest, said passage of the bill was "asking for a real invasion of privacy" and argued that some people probably don't want their children exposed to prayers offered by other students or teachers.

Supporters contended the bill doesn't mandate prayer but only allows children to choose between praying and meditating during the assigned time.



The Secretary Speaks

By Melvin Worthington
Executive Secretary

The National Association of Free Will Baptists is a cooperative effort to inform, inspire, integrate and implement the energies and resources of Free Will Baptists toward one goal—obedience to God's commands. The organization includes 2500 churches in 40 states who have joined together to extend the local church witness worldwide.

The various departments carry out the National Association's objectives. Every department is a service agency to the local church.

The Executive Office has a vital and valuable role in giving direction to our denomination by correlating national ministries and administering denominational business. As the administrative, promotional and informational arm of the National Association, it performs those duties not specifically assigned to other departments.

THE OBLIGATION

THE AIM—The Executive Office serves both the National Association and its various departments, state associations, local churches and individual members.

THE AREAS—The Executive Office areas of service include:

Oversight of the National Office facilities: cleaning, maintenance of the building

SUPREME COURT RETURNS ACTS ON CHURCH-STATE CASES

WASHINGTON, D.C. (EP)—The United States Supreme Court returned to the bench October 1 to dispose of nearly 1,000 cases, including several dealing with church-state issues.

The justices unanimously declined to review a ruling by the California Supreme Court which refused to dissolve the state's receivership of Herbert W. Armstrong's Worldwide Church of God. Last January, the state, acting after several members of the denomination protested lavish spending by church leaders, took over all church records and, in effect, temporarily dissolved the denomination. The state claims it acted under its incorporation laws, which allowed it to consider the Worldwide Church as a charitable or public trust subject to state investigation and receivership. In spite of its action denying a hearing, the merits of the case were not involved. It is widely presumed that the case will ultimately come back to the justices for final disposition.

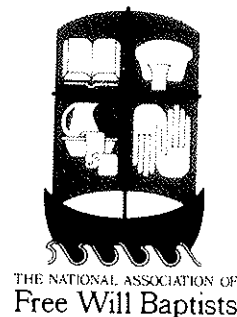
In another church-state action, the justices likewise declined to schedule for oral argument a challenge to Ohio's refusal to recover instructional materials and equipment from parochial schools in the state in the aftermath of a Supreme Court decision outlawing such aid. In another action dealing with private schools in Ohio, the justices unanimously

refused to review a lower court ruling that the state may not control student disciplinary procedures in nonpublic schools. The Fourteenth Amendment's guarantee of due process of law does not confer on parochial school pupils the right to challenge disciplinary actions, the court held.

The high court also ruled out a hearing for a Colorado man who was denied a driver's license because he refused to be photographed for religious reasons. David Johnson and other members of the assembly of YHWHHOSHUA, a small sect, argued unsuccessfully that permitting themselves to be photographed amounts to idolatry. The Colorado Supreme Court ruled earlier that the state's interest in making a photograph of every applicant for a driver's license is so compelling that it "overbalances" the burden of protecting the free exercise of religion.

In another religious freedom case, the court let stand a New York court's ruling that a clergyman may not refuse to answer questions put to him by a grand jury unless answering the questions would violate the priest-penitent relationship. In yet another action, the justices also refused a challenge to the social security system by a minister who claimed he should be exempted from paying self-employment taxes for his conscientious, or religious objection to the system. ▲

The Role Encumbant



and property, employing a receptionist, operating the central mailing room and transacting business and financial matters related to the property.

Publishing the Treatise, Church Directory and the Free Will Baptist Hymn Book.

Keeping the denomination informed on current trends affecting God's work.

Publishing Contact.

Maintaining a continuing emphasis in stewardship education.

Planning and expediting the denomination's annual convention.

Promoting the Cooperative Plan of support and disbursing funds.

Planning and directing the annual state leaders' promotional meeting.

THE ACCOUNTABILITY—The Executive Office is accountable to the Executive Committee which is accountable to the General Board which in turn is accountable to the National Association. With responsibility comes accountability.

THE OBSERVATIONS

The Executive Secretary administers the business of the executive office as he carries out responsibilities delegated to him by the National Association and the Executive Committee. He implements the directives, plans, programs and objectives of the National Association.

The Executive Secretary seeks to show through general promotion the correlation and interrelation of all national ministries. He is expected to promote impartially the total program of work as devised by all the

departments.

The Executive Secretary serves as consultant on general denominational affairs and as official representative when occasion demands. Through personal communication he keeps close contact with pastors, state organizations and their affiliates. He represents Free Will Baptists as consultant in organizational and legal matters.

He handles government affairs, particularly those relating to the Internal Revenue Service and Selective Service. As denominational spokesman, he represents Free Will Baptists to other religious bodies as the need arises.

The Executive Secretary is responsible for providing a program of stewardship education that will produce increased support for denominational ministries through the Cooperative Plan and other methods of proportionate sharing. He also serves as National Association treasurer and business manager which includes receiving and disbursing cooperative funds.

The Executive Secretary is responsible for publication of the association's official magazine, **CONTACT**. He directs the production of general promotional materials, pamphlets; audio visuals and books as approved by the Executive Committee.

His office plans the annual

National Convention. He is responsible for planning the program, enrolling all ministers and delegates, printing and distributing the minutes and investigating future sites for annual sessions.

The Executive Secretary spends much of his time traveling throughout the denomination as a denominational ambassador seeking to promote a spirit of understanding, unity and unselfishness among the Free Will Baptist constituency. Love for Christ, loyalty to Christ and the lordship of Christ are the basics for a strong and vibrant denominational constituency.

THE OUTLOOK

As we embark on the 1980's, emphasis must be given to (1) comprehensive stewardship (2) conscientious supplication (3) consistent sanctification (4) consecrated service (5) constant steadfastness and (6) compassionate soulwinning. ▲

THE SECRETARY'S SCHEDULE: (February 1980)

- 4-5 Columbus, Ohio—Visit Convention Site
- 5-7 Big Prairie, Ohio—Ohio Minister's and Laymen's Retreat
- 11-13 Muscle Shoals, Alabama—Ministers and Workers Conference
- 14-15 Conway, South Carolina—South Carolina State Association
- 24-29 Fort Smith, Arkansas—Special Services, Cavanaugh Free Will Baptist Church

CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second class postage paid at Nashville, Tennessee



Take note of this!

1980 Writers' Contests Deadlines

March 1

WNAC Creative Writing Contest

Send entries to:

WNAC Writing Contest

P. O. Box 1088

Nashville, TN 37202

For further information see
July-September '79 CO-LABORER

March 3

Sunday School and Church Training
Department Contest

Send entries

with \$10 registration fee to:

Dr. Malcolm Fry

SS & CT Writers' Contest

P. O. Box 17306

Nashville, TN 37217

For further information see
January '80 CONTACT