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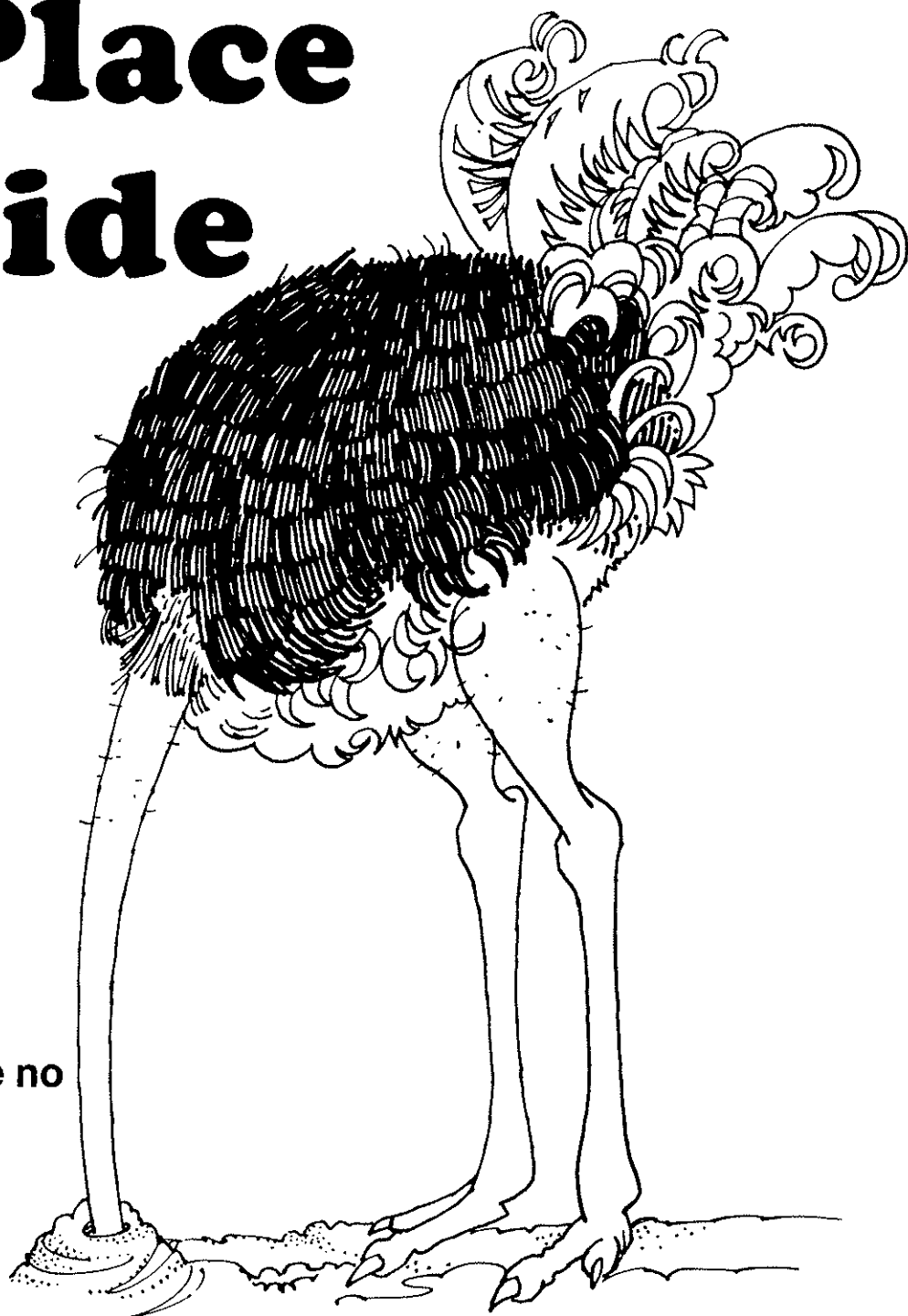
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No Place to Hide



“Some folks have no place to hide, but they are hiding anyway.”

By J. W. Jepson

Johnny was his real name. Friendly, courteous, he was a member of that vanishing species of men who drove delivery trucks for local grocery stores, bringing your phoned-in grocery order right to your door.

Johnny worked for the home-town market, not far from our

church. Johnny and I frequently talked about spiritual matters. But when it came to the question of his relationship with God, he had one pat answer. I can visualize him now, such an earnest expression on his face.

“Pastor,” he would begin, “I really want to be a Christian. I’ve begged God for salvation, but He won’t give it to me.”

For a while I was “stumped.”

But one evening as my wife and I sat in Johnny’s living room, I noticed a picture on his coffee table. From inside the chrome frame an attractive lady smiled up at me.

Thinking that perhaps she was a relative, I casually asked Johnny who she was. To my surprise, she turned out to be a married woman with whom Johnny was carrying on a secret romance!

No wonder he could not get anywhere in his "quest" for peace with God.

I had found the sore spot. Picking up the picture in one hand and holding my Bible in the other, I passed the Bible between the photo and Johnny.

"That's why you haven't found peace with God." My eyes looked straight into his as I said it. "God's Word stands between you and your secret sin, and until you submit to God's Word, you'll never be saved."

In a flash the mild, oh-so-sincere Johnny was gone. In his place sat the real Johnny—cornered, fighting like an enraged lion.

His hiding place had been exposed.

The words of the prophet are true: "... We have made lies our refuge, and under falsehood have we hid ourselves" (Isaiah 28:15). "A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isaiah 44:20).

Hide-and-seek seems to be some people's favorite game to play with God. And they have found more hiding places than Robin Hood found in Sherwood Forest.

Some hide behind religion, Christian up-bringing, good works. Some take refuge behind personal moral weakness. Others "duck" behind some hypocrites they found in the church.

Others choose the philosophical hide-out. "Absolutes don't exist," they assert. "All truth is relative, so one religion is as good as another."

Poor hiding places, indeed. But because they provide an excuse for continuing in disobedience, people refuse to abandon them.

Every one of them leaves the soul in bondage to sin.

Some folks have no place to hide. But they are hiding, anyway.

Linda is not her real name, but that is what we shall call her.

Her husband came to my office with a broken heart. He had discovered that Linda was being unfaithful to him. When he faced her with it, she would not deny it. In fact, she became quite arrogant.

Tim (and that is not his real name, either) was desperate. Not angry. Desperate. And in his desperation he was turning to God.

My wife and I made an appointment to come to Tim and Linda's house to counsel with them together. But when we arrived, only Tim was in the living room. Linda was hiding in the bedroom. She wasn't about to talk to any preacher!

Tim went back to talk to her, only to discover that *she had removed the door-knob.*

Hiding from God is sheer misery!

Now, here is a very simple quiz, but an important one. Test yourself on it.

First, as honestly and objectively as possible, ask yourself: "Am I a Christian?" (by "Christian" is meant one who has accepted Jesus Christ as Savior and is following Him as Lord).

Try asking the question out loud, preferably in front of a mirror.

If you are *not* a Christian, your first reaction might be a feeling of defensiveness or avoidance. Or your first response might be to review your favorite reasons for not following Christ. But try to defer these until the next question and concentrate instead on a simple "yes" or "no" answer to this first one.

If you cannot honestly answer "yes" to the first question, the next question, logically, to ask yourself is: "Why am I not a Christian?" (out loud, remember, and in front of a mirror).

This one should really test your objectivity. But go ahead. Name your reason or reasons, whatever they are. Listen to yourself as you speak. Bring them out into the open.

Now ask yourself: "Are those *really* valid reasons not to be a Christian?" (look that person in the mirror right in the eye as you say it).

In other words, can you truthfully say that you are a better person—unselfish, considerate, happy—because you are not living for God?

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Be completely honest with yourself—and with God.

What happens when the Holy Spirit makes the truth clear and personal? Does your conscience say "ouch"? Do you find yourself evading the issue? Do you grab for the nearest escape hatch?

Long ago the prophet Jeremiah said, "Can any hide himself in secret places, that I shall not see him? saith the Lord" (Jeremiah 23:24).

And Jesus Himself taught us that "... There is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matthew 10:26).

Many things in this life have been hidden from human eyes. Police files contain many unsolved crimes. Adulterers have succeeded in hiding their unfaithfulness from their marriage partners.

But the day is coming when it all will be brought to light, because "... All things are naked and opened unto the eyes of him with whom we have to do" (Hebrews 4:13).

Remember the familiar story about the man who attempted to hide himself from the law after committing murder?

He went to a city in another state, changed his name and his appearance. With a new job and new friends, the past was pretty well covered.

But one day a policeman spotted him crossing the street in the middle of the block. Deciding to remind him of the local ordinance prohibiting jay-walking, the officer came up behind him and tapped him on the shoulder.

When the fugitive turned around and saw the blue uniform and badge, he turned white and blurted out the whole murder story.

He couldn't hide from his own memory.

In Revelation 6:15 through 17 the Bible describes the final hiding place. The unconverted, small and great, "... hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us

from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?"

Think of it! People who hid from God all their lives are finally driven in desperation to call on mountains and boulders to fall upon them and hide them.

But even that will not work. The Bible says, "... be sure your sin will find you out" (Numbers 32:23).

Hiding from God. What a strange malady, this chronic moral neurosis that afflicts the human race! It made its appearance at the very beginning of human history.

The air was pure. The water was clean. Lush vegetation flourished in virgin soil. The unspoiled earth stood fresh from the hand of its Creator.

No war, no hate, no selfishness scarred the landscape of nature of the bodies and souls of men.

The whole human population—all two of them—lived in harmony with God and with His beautiful creation.

But one day something happened to change all that. Adam and Eve disobeyed their Maker. The results were devastating. *And those results are with us to this day.*

Here is part of the record: "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (Genesis 3:8 through 10).

Look at the dramatic change in Adam. Where is the competent manager of God's beautiful planet earth? Where is the master environmentalist who had pronounced appropriate names upon cattle, fowl and beast?

He is hiding!

For the first time, man knew how it felt to be a cringing fugitive, afraid to face his Creator.

But notice! God is searching for

them. They certainly are not looking for God, but He is out looking for them.

That has been the story ever since.

Of course, God knew exactly where Adam and Eve were hiding. But He called for them anyway.

Why?

Because God wanted *them* to realize where *they* were. He was making them face the facts. He wanted an open, verbal confession from them.

"Where art thou?" God is still putting the question to Adam and Eve's children.

Listen to Proverbs 28:13—"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

That's it! Get it all out into the open. Come clean with God.

The prodigal son took one last look at the pig pen and said, "I will arise and go to my father, and will say unto him, Father, I have sinned . . ." (Luke 15:18).

No excuses. No alibi. Just an honest facing up to the truth. And what happened? *Honest confession brought a full pardon.*

The tax-collector prayed, "God be merciful to me a sinner" (Luke 18:13). He identified himself before God as exactly what he knew he was—a sinner. The result? He got exactly what he asked for—*mercy*.

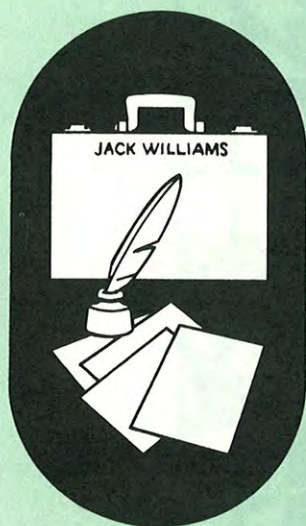
And mercy is what God has prepared for each one of us. At Calvary God initiated the greatest amnesty program ever known. "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). That covers all of us.

So why hide from God? Jesus Christ is God's provided Refuge from the power and penalty of sin. He is our Friend. Hide *in* Him, not *from* Him.

God's peace terms are unconditional surrender. If you have been hiding from God, give yourself up, plead guilty and throw yourself upon God's great mercy offered freely in Jesus Christ.

Your hiding days will be over. ▲

Briefcase



Strange Shepherds

The Free Will Baptist family is banded together—all 230,000 of us—in a covenant commitment to tell the world about Jesus Christ.

We have channeled our efforts through the local church to international outreach via our colleges, literature program and missions efforts. We do it this way because, standing alone, no one church is strong enough to build and staff a college; write, print and distribute literature; train, send and support many missionaries.

We also do it this way because it has worked well for 250 years. We have helped each other build churches in 42 states and 14 foreign countries. We know where every dollar goes, because we give accounts to each other.

Our national departments adopted 1980 budgets of slightly

less than \$7 million. That figure multiplies five or six times on the local level. Free Will Baptists invest close to \$40 million annually to tell our neighbors and the world the gospel message.

LURE OF STRANGE VOICES

Then what's the problem? The sad fact is that other millions of Free Will Baptist dollars are bank rolling independent church groups and printing establishments who are responsible to no one outside their own leadership.

Free Will Baptist money is siphoned off by everybody from Jerry Falwell and Rex Humbard to the PTL-700 Club and Jimmy Swaggert. It doesn't seem to matter whether its Oral Roberts or Garner Ted Armstrong—some Free Will Baptists give to any cause and never question accountability of their funds.

Some who claim dissatisfaction with our Sunday School and Church Training literature, reject the labor of Free Will Baptists for 30 years and glut their members with strange doctrines from independent publishers.

One wonders just how much of Oral Roberts' \$60 million yearly support is Free Will Baptist money desperately needed by the Foreign Missions Department. Or how much of Jerry Falwell's \$52 million budget is Free Will Baptist funds that should be building Free Will Baptist Bible College instead of Liberty Baptist College. Or what percentage of the Armstrongs' \$75 million television take is Free Will Baptist money that could put Bobby Jackson or Calvin Evans on prime-time national television.

CURE FOR STRANGE VOICES

Are we crying "sour grapes"? NO. There are worthwhile causes other than Free Will Baptists. But some in our own fellowship who scream at the rest of us for not doing enough, are making sure we never do better by skimming off the cream and giving it to outlanders.

If our dollars are "bidding God speed" (II John 10:11) to heretical rabble like Armstrong or the Moonies, we are "partakers of their evil deeds." Our money must not finance false doctrine or build some "super-preacher" a personal kingdom.

The zeal to help is good, but let our zeal not be "without knowledge" (Romans 10:2). Sometimes in an honest effort to do right, we act on misinformation and our good is "evil spoken of" (Romans 14:16).

Free Will Baptists must come to terms with the flashy personalities and hard-to-resist appeals of independent groups. Religion in the fast lane is slow to give an account of the way funds are spent.

The only dollar that listens to the Free Will Baptist voice is the dollar invested in Free Will Baptist efforts to reach the world.

As one missions director said, "Maybe we aren't really robbing God after all. Maybe we are just being fleeced by strange shepherds." ▲



Are Funerals Sacred Cows?

By Damon Dodd

We live in a world of changing values, in the midst of history being made.

We unravel mysteries and bring into the parlance of the average person terminologies of science and medicine unknown to men a couple of generations ago.

We talk sensibly on space flight, atomic energy, open-heart surgery and supersonic speed.

Instead of biting into whole truth, we nibble at a mere corner of enlarged truth.

Countless experiments are analyzing our moods, reactions, psyches and feelings. Even our minds, the last bastions of our private selves, are being searched and sorted in a hodgepodge of scientific

gobbledy-gook. In fact, one wonders if anything is sacred in our day.

FUNERALS NEVER CHANGE

In the midst of this brainstorming revolution "only one institution seems to remain untouched, deeply and firmly bred into our consciousness: the funeral system, the way we in our Western societies dispose of our dead bodies."

Our new openness notwithstanding, death is a subject we would rather not discuss, thank you. Such talk is called morbid or depressing. It is too personal. Such an attitude is in reality a contradiction.

We know we are not going to live forever. Therefore, death is inevitable and we must learn to face that inevitability. I am going to die. You are going to die. This fact is verified in the New Testament in Hebrews 9:27.

"That ceremony should accompany death is understandable.

Funerals seem to be necessary to our human condition. Death is a moment in time that needs recognition. The loss is irretrievable. We must weep . . ."

While grief, helplessness and even guilt are our normal feelings at the time of the death of a loved one, they are also sources of wrong and foolish reactions and decisions. We are apt to fall victims to the people who profit by our grief—the funeral directors.

It has been said that everyone becomes a king at his funeral. We, the survivors, are the ones who make it so.

Our intellectual and emotional problems at death are complicated by the presence of the kindly, sympathetic, well-dressed, somber man (many times a personal friend) from the funeral home who tells us not to worry, that he will take care of all the details.

Through our tears he seems to be

an angel of mercy. Sentiment rules out any questions or comments on a matter that urgently demands our most personal attention.

CALCULATE THE COST

When consumers stop to think about it, they realize that the major portion of the funeral bill is for merchandise—coffins, hardware, pillows, innerspring mattresses. Soft goods. Hard goods. And sales resistance at the time of death is understandably low, especially if there has been no advance planning.

A modest funeral today costs about \$2,300, varying according to the locality, being more expensive in the west and less costly in the mid-west.

Generally speaking, the funeral is priced around the cost of the coffin. It is in the display room of the funeral director where the funeral is purchased.

Caskets range anywhere from \$100 for a plain pine model covered with "casket gray" material to several thousand dollars for a more elaborate metal, air-proof, water-tight, self-sealing one equipped with innerspring mattress and fluffy pillows.

The price tag on the coffin usually includes the ordinary preparation of the body for viewing, except the embalming and any unusual cosmetic work.

Embalming charges range from \$50 to \$500, depending on the condition of the body. Extra cosmetic work can add another \$50 to \$300 charge. Burial apparel can result in a financial outlay of from \$75 to \$300, determined of course, by the type and quality purchased.

Extra limousines provided by the funeral director are \$25 to \$50 each. There is usually a fee of \$25 for transporting the body from the place of death to the funeral home. If the body is kept over for an additional period of time beyond the ordinary, a "per diem" charge is levied for the use of the reposing room.

And that's not all. Burial plots cost money unless your church has a cemetery. According to *Consumers Report*, 1977, grave-sites range in price from \$50 to \$750. Most cemeteries require \$25 for a permit

to open the grave and an additional cost for a graveliner or steel or concrete vault.

Add to this the cost of a headstone, \$225 to \$1,250, and you get an idea of the incidental expense of the burial phase of the average funeral.

Flowers from relatives and friends of the deceased have become a necessary and expected adjunct of modern-day funerals. According to the publication *Funerals—Consumers Last Rights*, retail florists in the United State grossed 2.25 billion dollars in 1977, the bulk of this coming from the funeral trade. The average retail establishment sells from \$450 to \$500 in floral arrangements for each funeral in its area.

BREAK WITH TRADITION

What can be done about all of this? Perhaps there are no simple answers, since we are so steeped in the traditional funeral and would be wracked with guilt feelings if we dared depart from the traditional.

There are, however, some ways of reducing funeral costs while at the same time preserving the dignity of the last rites and doing an economic and spiritual service to the family.

Dispense with embalming. Contrary to popular belief, no state requires embalming the dead. And according to authorities in the field, there is no health hazard involved in an unembalmed corpse. Embalming may be required if the body is to be transported by public conveyance over a long distance. This should be checked in each instance.

Graveliners and vaults are not required by law. Generally this is a requirement of the local cemetery.

There is no practical reason to purchase an air-tight, water-proof casket or one with an elaborate innerspring mattress or downy pillows. The "shell" in the casket is not going to be aware of such built-in comforts, and according to the scriptures, that body will return to the "earth as it was" (Ecclesiastes 12:7).

Burial clothing can be selected from the wardrobe of the deceased in most instances. There is nothing wrong or disrespectful in burying

Daddy or Mother in a favorite suit or dress worn by them while they lived. In fact, it could be a sweet and sentimental act.

Beware of extras. Keep the funeral simple and meaningful. Place the emphasis on the spiritual and biblical. Make the service and the accouterments meaningful and within the realm of common sense.

Flowers are beautiful, but after the funeral service they are soon gone. It is a distressing sight indeed to see hundreds of dollars worth of flowers faded and wilted away, their value somehow canceled out so soon after the gift.

Instead of flowers, many survivors request friends and relatives to donate the amount which they would spend on such arrangements to a worthy object or cause which was dear to the heart of the departed loved one.

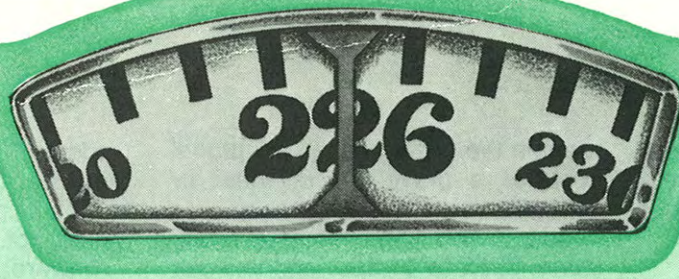
A scholarship to one of our colleges, a gift to your church, a memorial fund for missions—these are all possibilities. Such a gift will live on to bless many lives over the years.

I recall the funeral service of our beloved senior missionary to Cuba, Thomas H. Willey. The only floral arrangement was a simple one from his family, laid on top of the casket. The family had requested that instead of floral offerings, friends designate the money for missions to establish a memorial to this dear saint. Hundreds of dollars were given, and they are still perpetuating the memory of this good man.

Plan your last rites. Make arrangements for your cemetery plot. Go to the funeral home and select your casket. Write out the details of your own funeral service in consultation with your family. Select and pay for your grave marker.

There's nothing morbid or strange about such planning. You'll do yourself a favor and above all, you'll relieve the strain and agony that such decisions would place on your family and friends at a time when they are suffering grief and heart-break. ▲

ABOUT THE WRITER: Damon C. Dodd pastors New Home Free Will Baptist Church, Colquitt, Georgia. Reverend Dodd is completing his 47th year as a Free Will Baptist minister.



The Pampered Sin

Gluttony

Gluttony

Gluttony

“Appetite was the temptation
that led to the original sin
in Eden.”

By David A. Joslin

Your dictionary describes a glutton as one who gluts himself; an excessive eater; or one who has an excessive appetite. As a verb, further insight is given into the meaning of the word, in that it means to supply beyond demand or to eat, fill or supply to excess.

In Proverbs 23:19-27, the Holy Spirit inspired Solomon to sandwich the sin of gluttony between two riotous sins—drunkenness (v. 20) and whoredom (v. 27). With this in view, it must be noted that gluttony is equated in awfulness with these two defiling sins. Solomon suggests that gluttony has a relation to both drunkenness and whoredom.

Excessive eating is prevalent even among the most devout of today. Why is it that Christians are so inconsistent in their interpretation and application of biblical injunctions?

THE PRACTICE OF GLUTTONY

Legion are those who would never stoop to the defilement of drunkenness and whoredom, yet they continually defile themselves because of the sin of gluttony. They successfully convince themselves and others that their excess appetites are hereditary. More likely though, gluttony is caused by the practiced habit of indulgence rather than by heredity.

Gluttony is a sin as dishonouring to God as any other sin. It is a sin, not because of opinion or because of interpretation, but because God said it was. Gluttony is a pampered, tolerated sin as hideous to God as any high-profile sin.

Solomon describes those who eat, drink and lust for the gratification of their own appetites as exhibiting no care for anything else. The three forms of evil that contribute to the destruction of reputation and tempt to wastefulness are brought into focus together.

"Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of the flesh: for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags" (Proverbs 23:21).

This is a graphic portrayal of those who destroy their bodies by sensual indulgence. Gluttony is a step toward the habit of intemperance, whose ultimate end is open licentiousness. One who fails to master the appetite may soon find himself among the drunkards and whoremongers.

The biblical writers generally did not utilize the word "gluttony," rather the synonym "intemperance" or its derivative was used. Yet the full meaning is evident even for the most casual reader to see.

Isaiah, with a warning from God, stated, "And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for tomorrow we shall die" (Isaiah 22:13).

Those Israelites should have been among the mourners, weeping for the sins of the people, but were among the winebibbers and riotous flesh eaters instead. They indulged themselves with the idea, "Let us eat and drink, for tomorrow, we may die."

However, humility, submission and temperance should mark the redeemed of God, especially during time of judgment.

THE RESULT OF GLUTTONY

The result of gluttony is the destruction of a proper life style. The excess of gluttony leads to laziness, drowsiness and a desire not to work. A lamp can be choked by an over-abundance of oil. A fire can be extinguished by an excess of the fuel upon which it feeds. The body can be destroyed by an intemperate appetite.

Slowly, but surely, by degrees, over-indulgence saps strength from the body. Solomon pleaded, "Put a knife to thy throat, if thou be a man given to appetite" (Proverbs 23:2). In the words of most commenta-

tors, this simply means, "Stab thy gluttony."

Self-control must be practiced. Appetite was the temptation that led to the original sin in Eden. Therefore, one should be on guard lest he be tempted in the same manner.

Eating is not a sin within itself. Over-indulgence or excessive eating is, without question, sin.

Temperance can only be applied in the area of that which is legitimate. There can be no temperance in that which is wrong. One cannot be temperate in sin. "Put a knife to thy throat" . . . determine to stop eating at the point beyond which waits the sin of gluttony. Exercise moderation.

Excess results in temporary pleasure, but the pleasure gained definitely declines with indulgence. Excessive indulgence in any kind of food or drink is sin.

Gluttony is misusing the body which is the temple of the Holy Ghost. Moderation is essential and all Christians should strive to keep well within the pre-determined line separating temperance from gluttony.

A concerned Christian learns how much he should eat. He knows exactly where the line for him is drawn.

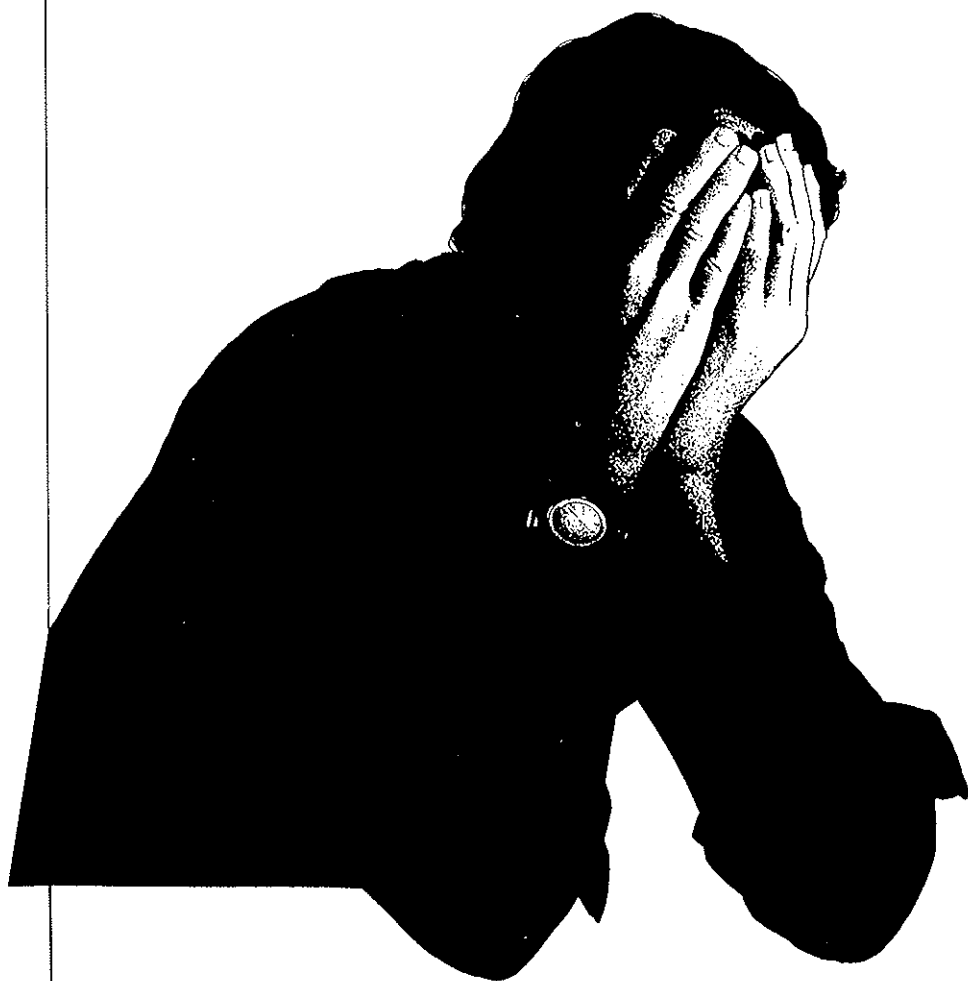
After resolving temperance and disciplining by self-control, he can so eat "to the glory of God." ▲

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

DON'T MISS

"No Place To Hide"

(Page 2)



HOW TO HANDLE FAILURE

By John H. West

What is Failure?
Who sets the standards regarding failure?

What lessons can be learned from the heartache, the agony of having tried and failed?

Failure is a bad word and no one likes to think of it, but it seems that we all have to face failure at one time or another.

Failure is not always the worst thing that could happen. It lets us look at ourselves and determine our weak spots. What is failure to one may be success for another, so it is difficult at times to really define what it is.

Everyone has some goals they try to attain. When they fail to reach them, they naturally assume they have failed. It may be an educational goal. It could be a financial goal or a spiritual goal. There is that person we wanted to reach for Christ and we didn't.

STEP TOWARD SUCCESS

My teacher in the Oklahoma School of Business in a Dale Carnegie class told the students that if Rev. West preached a sermon directed at reaching souls, and no one came to the altar, then I failed. But if my goal was to instruct people, and I did, then I was a success.

I am sure we can use our failures to step toward success. This is one way to handle failure.

Failure will make us try harder the next time.

I have preached sermons that seemed failures, yet when I gave the invitation the altars filled, proving that sometimes we succeed when we think we fail.

WHEN IS A PERSON A FAILURE?

What does the Lord require of us? For the answer to that one, see Micah 6:8.

A man is a failure when he quits trying. If you think you are beaten, you are. If you think that you dare not, you don't. If you would like to win, but you think you can't, you can't. If you think you will lose, you've lost.

Out in the world we find that success begins with a fellow's will. There's much in the state of mind. Any person is a failure when he stops trusting.

We are not required to be big, booming successes. We are not

to be applauded by his fellows. He was rich in dollars, but poor in things that pertained to God.

He pointed out that it was his corn, his fruits, his land, his barns. In this state of prosperity he made a decision. His seeming success brought anxiety.

"This will I do: I will leave God out of my program . . . I have material goods. I am a tremendous success, so I will tear the old barns down and build bigger and better barns. And then I will say to my

and fail than to not try at all.

We estimate our failures by our goals, so if we fail we can examine our procedures and change our methods.

In the church if the way we are doing things is not working, we are failing. Let's go back to the way we were doing it when we were succeeding.

Be like Caleb when he said, "Give me this mountain". Set your aims high, and work faithfully toward the end.

Then if we fail, God has the record that we tried. ▲

ABOUT THE WRITER: John H. West is a Free Will Baptist minister with 47 years preaching and pastoral experience. The Free Will Baptist Pastor-at-Large resides in Tulsa, Oklahoma, where he publishes the widely read denominational periodical, *OPTIMISM*.

"We are not required to be big, booming successes . . . nor to accomplish as much as our friends."

required to accomplish as much as our friends. We are not required to have children above the average. No one is a failure until he quits trusting.

A person is a failure when he quits sharing. The rich man asked the question, "What shall I do to inherit eternal life?" His attitude was, what belongs to God is mine and what is mine is mine. This is the attitude of many, but in the end it is failure. The way we handle that which is intrusted to us is the answer to success or failure.

When we fail to share, we have failed.

We have lost our ambition when we don't care if we fail. We must strive for something before we know whether we have failed or not.

FAILURE AND THE FARMER

The Bible gives us the story of a man who thought He was a tremendous success, but was a great failure. Dives was greedy, selfish, covetous. He had misunderstood the mission of his life.

His ground brought forth a wonderful crop. He was on his way

soul, take thine ease, eat drink and be merry." He was a tremendous success in the eyes of his neighbors, but in the eyes of God he was a failure.

In these days we place a great amount of importance in beautiful church buildings, comfortable pews, carpeted floors, air conditioning, and these are wonderful. But many a poor lost sinner—a failure in every way—has found Christ and spiritual success in an old fashioned brush arbor.

God said to the rich farmer, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou has provided?"

He died a failure because he was not rich toward God. A man is a failure who lays up treasures for himself and is not rich toward God.

We handle failure by making failure a stepping stone. We handle failure by admitting when we've failed. We handle failure by adhering to the old adage, if at first you don't succeed, try, try again.

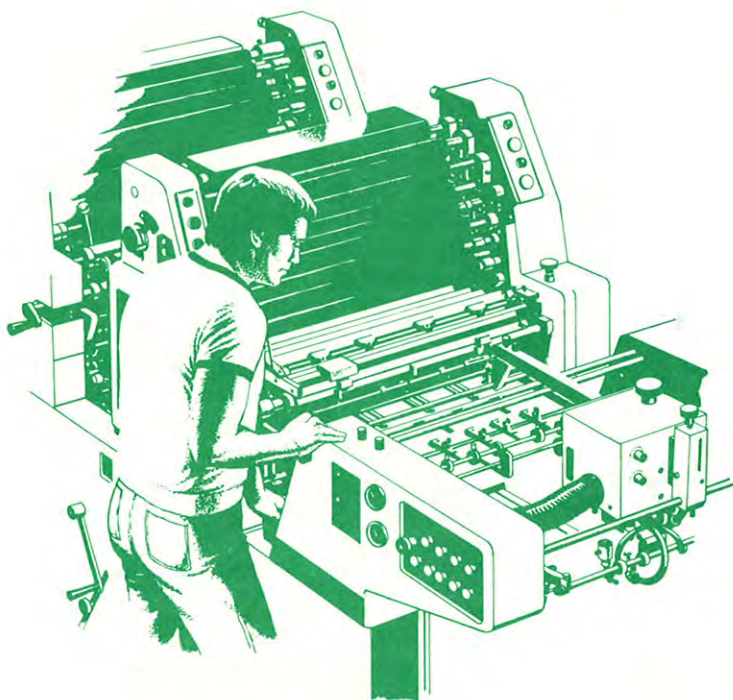
But the best way to handle failure is to place our failures in the hand of God. It is far better to try



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prayer
is effective
prayer**

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*"The surest way
to get your press release
trashed is to preach
rather than present
the news."*

Get Your Church News

By Carol McGinnis

You can use newspapers to publicize your special church events, if you follow some guidelines.

Since requirements of newspapers vary, examine a few issues of your local paper. If it's a daily, it may devote a page on Saturday to church or religious news.

A small town weekly may devote much space to church events in their society section. And sadly, some papers may not have any church news.

Once you get an idea of what type and how much church news your paper covers, call the editor.

Don't be discouraged if he is busy the first time you call. Find out when he should be free and try again.

When you reach him, find out what type church news the paper is interested in, when the deadline is, and whether the editor would prefer your church to send a press release or simply submit the facts.

When writing press releases, keep in mind that news is something unusual or out of the ordinary. It should be something of interest to the general public.

News events include concerts, visiting evangelists, special speakers, seminars, missionary conferences, a change in pastors, club meetings, films and walk-a-thons.

Someone once said that the job of the newspaper is to publicize, the job of the church to evangelize. Keep that in mind when writing up church events.

The surest way to get your press release tossed in the trash is to preach a sermon rather than present the news.

Don't let opinions creep into your copy. Don't say, "Rev. Doe will be a tremendous blessing to all." Say, "Rev. Doe will preach a sermon on 'The Power of God.'"

Don't say, "Come join us for this wonderful musical concert." Say, "The public is invited to attend."

Include all the facts. Every reporting class tells students about the five W's and H—Who? What? When? Where? Why? How? These are all questions to keep in mind when writing church announcements. As many of the six questions as possible should be answered.

Always include a phone number and name in case the paper needs more information.

Be specific. Say 100 people attended or 500 or 993. Did the budget increase? Give an amount. Did it increase 10 percent? Or 50 percent? From \$100 to \$1000?

Even though you should be specific, don't get bogged down in tedious details. Don't include such items as who led the singing, what hymns were sung or who gave the benediction.

Always type press releases, using 8½ x 11 inch typing paper. Double-space and leave wide margins, making it easier for releases to be edited. If a typewriter isn't available, print legibly.

Photographs should be black and white glossies. If you want a press release or photograph returned, include a self-addressed stamped envelope.

Always keep the deadline in mind, submitting material well before it occurs.

You may have ideas for longer features. For example, if someone in your congregation cuts a record or has an unusual hobby, tell the editor. He'll appreciate your interest.

Some churches appoint one person as a public relations director or publicity chairman. This seems to work well. The same person then works with the newspaper and becomes familiar with deadlines and news style.

Having one person responsible for publicity will mean that only one person will be submitting news to the newspaper. This will prevent duplication of submissions.

The public relations director doesn't have to have a degree in journalism or a list of published works to his credit. Several good books and magazines on writing are available for reference in libraries or bookstores.

Following these guidelines doesn't guarantee all your church news will be printed. Sometimes there just isn't room in a newspaper for all the news submitted.

But following these guidelines is helpful in establishing a professional, working relationship with your local paper. ▲

ABOUT THE WRITER: Carol McGinnis is a free-lance writer residing in Mt. Pleasant, Michigan.

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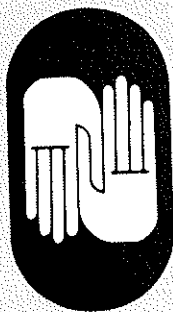
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In Print



Thank You for Your Gifts to the...

COOPERATIVE PLAN OF SUPPORT December, 1979

RECEIPTS:

State	Dec. '79 Co-op	Dec. '79 Design.	Dec. '78	Yr. to date
Alabama	\$	\$	\$	\$ 1,832.77
Arizona			288.26	1,097.05
Arkansas	2,305.64		2,409.74	33,112.95
California	979.92	(979.92)	926.51	11,034.28
Florida	876.23		316.50	6,297.85
Georgia	896.08	(14.00)	642.21	6,256.20
Idaho				485.09
Illinois	1,244.43		1,484.07	16,556.12
Indiana				150.00
Iowa	155.00			2,284.87
Kansas	109.11		288.34	1,718.28
Kentucky				475.00
Maryland	40.00		115.00	1,058.85
Michigan				4,443.50
Mississippi			90.08	1,272.64
Missouri	5,307.87	(5,307.87)	9,797.23	56,141.58
New Mexico			130.83	107.08
North Carolina	434.08	(83.00)	154.00	3,485.09
Northwest Association				603.69
Ohio	1,230.00		2,030.00	9,789.72
Oklahoma			9,791.06	61,119.23
Tennessee	10.00		939.40	11,298.97
Texas	455.99		537.04	3,198.67
Virginia	40.00		42.77	3,131.28
West Virginia	9.48			107.07
Virgin Islands	225.35		156.00	2,396.19
Interest	310.28		533.46	310.28
Totals	\$14,629.46		\$30,672.50	\$239,764.30

DISBURSEMENTS:

Executive Office	\$ 7,535.56	\$(1,265.40)	\$ 5,469.07	\$ 81,636.10
Foreign Missions	2,548.05	(1,967.55)	8,586.55	57,672.34
Bible College	2,011.72	(1,478.23)	5,570.86	37,641.37
Home Missions	1,370.70	(1,102.56)	5,169.68	31,540.32
Church Training Service			2,138.04	
Retirement & Insurance	801.06	(416.03)	2,531.88	19,888.10
Master's Men	287.23	(89.76)	980.87	9,550.61
Commission on Theological Liberalism	75.14	(65.26)	225.55	1,657.11
Other Ministries				178.35
Totals	\$14,629.46		\$30,672.50	\$239,764.30

By Larry Hampton

“L SMFT—Low self-esteem means friction and trouble.” The inability to accept one's self leads to poor interpersonal relationships. A man who dislikes himself finds it difficult to care for anyone else.

“The truth is that it is a sin for a Christian to despise himself,” wrote Dr. J. Edward Hakes. Man as God's handiwork is a special creation.

As the Psalmist pondered the vast expanse of a starry sky, he felt insignificant by comparison. Realizing that God fashioned man in His own likeness and gave him the rule of the earth with all its occupants, David sensed that man was only “a little lower than the angels.”

“Crowned with glory and honour” man is a special creation indeed.

God Himself values man highly. Jesus emphasized that man is more important than traditions, laws, religions or institutions. Recall that the Sabbath was made for man and not man for the Sabbath. The ultimate expression of man's value is seen at Calvary.

YOU are unique. Of all the world's inhabitants, there is not anyone just like you. You are a priceless original. When God made you, He threw the mold away.

One aspect of God's likeness which man bears is the capacity to love. This includes self-love. “Thou shalt love thy neighbor as thyself,” commanded Jesus Christ.

“Acceptance and love of self is a mark of Christian maturity,” declared Dr. Hakes. This means that an individual should realize and accept the fact of his shortcomings.

As one writer has said, “Every human being is limited by the basic fact that he is a creature and not the Creator.” All of us have plenty

You Are



Worth Your Weight In . . . **GOLD**

of faults. There is no virtue in pointing up our inadequacies.

The only advantage of focusing on a shortcoming is if by so doing we are aided in our attempt to change. To quote Pamela Reeve, "Faith is cooperating with God in changing me, rather than piously berating myself."

Man is sinful by nature. A Holy God has condemned sin. Thus, as believers we must disapprove of sin and refrain from it. When we do sin, we must seek God's forgiveness for our transgressions. Because sin hurts one we love (ourselves), we should guard against it.

Pamela Reeve describes faith as "remembering I am God's priceless treasure when I feel utterly worthless."

Speaking of "priceless

treasures," consider the human body. The chemical make-up of a human being used to be valued at 98 cents—a rather humiliating thought.

With the advent of the atomic age, inflation took hold. The atoms in the body of an average person constitute a potential energy source of more than 11 million kilowatt hours per pound, making most of us worth approximately \$85.5 billion apiece!

The Gaithers produced a song for children which has a message for all ages . . .

. . . Since the world began there's been something very special for you in His plan. That's why He made you special, you're the only one of your kind; God gave you a

body and a bright healthy mind. He had a special purpose that He wanted you to find, so He made you something special, you're the only one of your kind.

YOU'RE SOMETHING SPECIAL
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Dr. John Stott has stated, "Until I have found myself I cannot truly discover anything else (including God's special purpose for you), nor can I grow into maturity, nor am I able to give myself in the service of other people."

Do yourself and the world a favor. Love yourself. God does! ▲

ABOUT THE WRITER: Larry D. Hampton is manager of the editorial division of the Sunday School and Church Training Department, Nashville, Tennessee.



FREE WILL BAPTIST

newsfront



FWBBC students report Christmas Project

STUDENTS SURPASS \$50,000 CHRISTMAS PROJECT GOAL

NASHVILLE, TN—Over \$50,000 was raised during the Christmas holidays for Free Will Baptist Bible College by students and college personnel, according to Paul Ketteman, Director of Public Relations. The cash offerings, monthly checkbooks and pledges were turned in during a special chapel service held January 10.

The drive, named "Christmas Project," surpassed last year's \$35,870-total before the chapel service was over, and in less than a week exceeded the \$50,000-goal adopted for this year. The funds will

go to meet this year's \$495,000-General Fund gift budget. Students said that most of the income was the result of special services held in churches while they were home. Over \$18,000 was in cash, over \$23,000 was in checkbooks, and over \$8,000 was in the form of matching gifts and pledges.

The Public Relations Department served a celebration dinner to the entire FWBBC family on January 17 in the college dining hall in appreciation for all their work and cooperation.

GATEWAY BIBLE COLLEGE CLOSES

VIRGINIA BEACH, VA—Founder and President Dale Burden announced in December that Gateway Bible College would cease operations at the close of the fall semester, 1979.

Burden said the move was necessitated primarily by a lack of students: "In order to be good stewards of the money and manpower that have been invested in this endeavor, we feel this change has to be made."

Some faculty and staff members were expected to relocate due to employment terminating at the school.

Gateway Bible College was sponsored by Gateway Free Will Baptist Church. The school attracted the attention of many Free Will Baptists across America, usually displaying college materials in booth areas at the annual National Conventions.

NATIONAL CHARTER FLIGHT OFFERS SPECIAL RATES

NASHVILLE, TN—Special arrangements have been made for a charter flight to the National Convention in Anaheim this July.

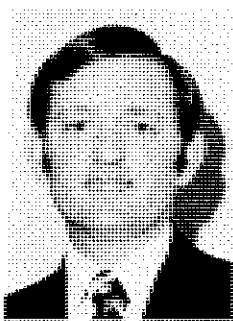
The flight departs Nashville at 10:00 a.m., Friday, July 18, and arrives in Los Angeles at noon. Return flight departs Los Angeles at 2:00 p.m., Friday, July 25, and arrives in Nashville at 8:00 p.m.

There are 173 seats available. A \$35 deposit per person will reserve seats, with the balance of the fare due June 2. Total fee for the charter flight is \$315.

The flight will take four hours each way, with one meal served on each flight. Buses will meet the flight at Los Angeles terminal and transport passengers to the convention hotel. Space is limited: one large suitcase per person, plus suitbags and carry-on bags to be placed under seats.

Direct inquiries and/or checks to: CHARTER FLIGHT—LA, and mail to P. O. Box 1088, Nashville, TN 37202.

REV. JOHN S. CRAFT DIES IN CAR CRASH



SMITHFIELD, NC — Rev. John Stewart Craft, 38, pastor of Unity Free Will Baptist Church, Smithfield, died Tuesday, January 8, 1980, following a one-car accident near Micro, North Carolina, on Interstate 95.

Brother Craft was fatally injured when his 1977 Toyota left the road and hit a bridge support. The accident occurred at 10:10 a.m. He was taken to Johnston Memorial Hospital and later moved to Wake Medical Center in Raleigh, where he died Tuesday afternoon.

Rev. Craft had pastored Unity Free Will Baptist Church six years at the time of his death. He was moderator of North Carolina's Randall Association, treasurer of the Randall Youth Camp, and member of the state Board of Retirement and Insurance.

Prior to pastoring the Unity Church, Brother Craft gave five years missionary service in Brazil. He also pastored Central Free Will Baptist Church in Norton, Virginia. He graduated from Free Will Baptist Bible College in 1964.

Funeral services were conducted Thursday, January 10, at Parrish Funeral Home, Selma, North Carolina, with Reverend Raymond Gaskins officiating. Six Free Will

Baptist ministers served as pallbearers. Interment followed at Ayden City Cemetery, Ayden.

John Craft is survived by his wife, Connie; four daughters, Misses Melisa, Karla, Paula and Andrea, all at home; parents, Mr. and Mrs. Johnny Ray Craft of Ayden; brother, Kenneth Ray Craft of Kinston; sister, Mrs. Betty Wiggs of Beaufort.

A trust fund has been established for Mrs. Craft and the four children. The trustees invite those interested, to underwrite the fund by sending contributions to:

*John S. Craft Family Trust Fund
P. O. Box 1333
Smithfield, NC 27577*

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.

CHURCH TO RELOCATE, PLANS CHRISTIAN SCHOOL

McEWEN, TN—Members of Gorman Free Will Baptist Church, McEwen, Tennessee, voted to purchase a seven-acre tract, relocate the church and launch a Christian school, according to Pastor Roy E. Helms.

The newly acquired land is located just outside the city limits on Highway 70. Helms and his members have targeted the fall of 1980 to enroll students in their proposed school.

Brother Helms came to the Gorman Church in 1975. Five years later, the congregation has outgrown their facilities. With 65 new members added, even a 1979 sanc-

tuary expansion and six freshly built Sunday school rooms proved inadequate.

The group has done all they can to prepare themselves for the move and required construction. They bought and paid for a parsonage, then paid for all repairs and renovation to the existing property including a parking lot expansion.

Pastor Helms relates, "In the summer of 1979, I called for the men to help me re-evaluate the ministry of our church." That meeting was the catalyst to abandon their cramped quarters for a new beginning.

CHURCH PUSHES MISSIONS, MINUS MISSIONARIES

GUTHRIE, KY—There were no missionaries present and no faith promise cards distributed at Olivet Free Will Baptist Church on Sunday, January 13, but members pledged \$392 per month to support home and foreign missions, according to Pastor Ken Haney.

For two Sundays preceding, Rev. Haney had announced that a mission offering and pledges would be received. Checks exceeding \$1700 were given by the 72 mem-

bers present.

Haney projects, "Even though we've committed \$4704 in pledges for 1980, I'm looking for at least \$6800 by December."

In 1979 the Olivet congregation pledged \$3800 to missions, but gave \$5800.

"Our people really believe that God's work can be supported God's way—with tithes and offerings," concludes Pastor Haney.



newsfront

(continued)

MID-SOUTH CONFERENCE FOCUSES ON LOCAL CHURCH

MUSCLE SHOALS, AL—Eight local church specialists hammered away in sermons and seminars February 11-13, assuring more than 600 registrants at the fourth annual Mid-South Pastor's and Worker's Conference that local congregations can dynamically influence their communities for God.

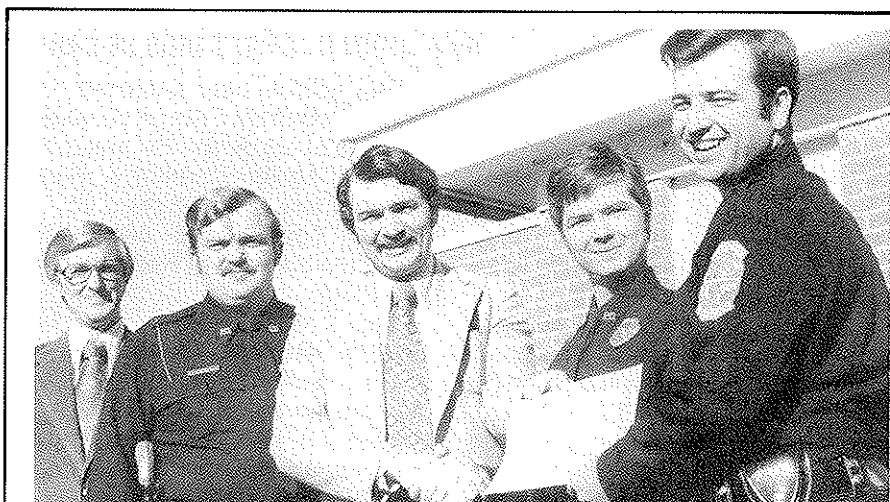
Participants filled South Highland Free Will Baptist Church from 8 a.m. to 10 p.m. Tuesday and Wednesday. They came early to share Early Bird Forums where questions were fielded by conference speakers. They stayed late each even taking advantage of the nightly double-header preaching services.

Charlotte, North Carolina, church musician and music composer Lindsay Terry conducted seminars on church publicity, successful music programs and related subjects.

Bus ministry and children's church enthusiast Brian Peters of Norfolk, Virginia, conducted a showcase children's church service on Tuesday evening.

Pastors Dale Burden (Virginia), Connie Cariker (Oklahoma), Richard Adams (Tennessee) and Van Dale Hudson (North Carolina) shared preaching responsibilities. They were joined in the three-day conference by National Home Missions representatives Trymon Messer and John Gibbs.

Conference Coordinator Richard Cordell reported that all worship services and seminars were placed on cassette tapes.



Pastor Don Lombard (L) cited Officer of Month

MISSOURI PASTOR HELPS POLICE AVERT TRAGEDY

O'FALLON, MO — Officer of the Month awards were presented to deserving personnel of O'Fallon, Missouri's Police Department by Police Administrator, Michael Bragg, December 3, 1979. The awards ceremony included honors for outstanding service in law enforcement for the months of October and November, 1979.

In October, 1979, Rev. Donald W. Lombard, O'Fallon Police Chaplain-In-Charge and pastor of First Free Will Baptist Church, O'Fallon, was cited for his role in helping prevent a possible murder and suicide. He re-

ceived Officer of the Month award for October, 1979.

Chaplain-In-Charge Lombard is credited with talking a man into releasing a hostage and surrendering himself. Lombard, wearing a bullet proof vest, managed to convince the seemingly deranged man to disarm himself and release the hostage.

Rev. Lombard has pastored First Free Will Baptist Church for 10 years. He has served as Police Chaplain #80 with the O'Fallon Police Department since 1974. He is now Chaplain-In-Charge for the O'Fallon Police Chaplains Section.

FWBBC ANNOUNCES SUMMER SCHOOL SLATE

NASHVILLE, TN—Three Summer School Sessions at Free Will Baptist Bible College will run from May 20-June 20, 1980, and will be of help to Free Will Baptist pastors and laymen in their service to Christ. The sessions vary in length: two weeks, three weeks and five weeks.

The cost for each session is:

	2 Weeks	3 Weeks	5 Weeks
Registration	\$ 5.00	\$ 5.00	\$ 10.00
Tuition	40.00	40.00	40.00
Meals	52.00	86.00	145.00
Room	27.00	47.00	80.00
Homiletics fee	—	—	10.00

The courses actually taught will depend on the number of people who want them, but the following tentative curriculum is being considered. If you want to take one or more of these courses, please inform the college as early as possible. For more information,

write: Free Will Baptist Bible College, P. O. Box 50117, Nashville, Tennessee 37205.

TWO-WEEKS: May 20-31

Gospel of John (2)
Understanding and Helping People (3)
Ephesians and Colossians (3)
General Psychology (3)
Hymnology (2)
Audiovisuals in Education (2)
Teaching Elementary School Art (2)

THREE-WEEKS: June 2-20

Introduction to Sociology (3)
Psalms and Proverbs (2)
Romans (3)
Introduction to Church Music (3)

FIVE-WEEKS: May 20-June 20

Bible Doctrines (6)
World Literature (4)
Advanced Greek (6)
Homiletics (4)

CONFERENCE SANDWICHES 150 SERVICES IN 10 DAYS

GUIN, AL—The annual Northwest Alabama Area-Wide Missionary Conference jammed 150 services into 27 cooperating Free Will Baptist churches during a 10-day missions surge, according to Conference Coordinator Richard Cordell, pastor of Guin Free Will Baptist Church.

Twenty-six speakers, including home and foreign missionaries, missions faculty members from Free Will Baptist Bible College and other guest speakers, exchanged pulpits nightly January 20-30. All participants spoke from the conference theme, "The Field is the World."

Following the saturation services, pastors met Thursday, January 31, to evaluate the 1980 effort and chart Alabama missions in the future. Alabama's marathon conference provides an intensive missions probe unavailable in many areas of the nation.

DIRECTORY UPDATE

ARKANSAS

Steve Trail to Rose Hill Church, Monticello, from First Church, Jacksonville

CALIFORNIA

Stuart Oller to North Modesto Church, Modesto

GEORGIA

Paul Suggs to Berean Church, Albany

NORTH CAROLINA

Robert Trimble to Temple Church, Greenville, from Philadelphia Church, Mt. Clemens, MI

OHIO

Arnold Pollard to Puritan Church, Hamden

Claude Crain to East Dayton Church, Fairborn

OKLAHOMA

Joe M. Wilson to Central Church, Tulsa

Orvel Romine to Hectorville Church, Mounds, from Liberty Heights Church, Bixby

Norman Richman to Lake Area Church, Cleveland

Jack Richey to Purcell Church, Purcell

FREE WILL BAPTIST PROGRAM NOW BLUE CROSS ACCOUNT

NASHVILLE, TN—The hospitalization and major medical plan offered by the Board of Retirement of the National Association of Free Will Baptists is now a national Blue Cross/Blue Shield account. Claims may be filed at any Blue Cross office.

Since it is a national Blue

Cross account and not a Tennessee plan, pastors will have no problem when moving from state to state. During the first two months it was offered, 130 enrolled in the group.

Send for an application today. Write to: Board of Retirement, P. O. Box 1088, Nashville, TN 37202.

Light on Life's Questions . . .

By Wade Jernigan

QUESTION: *Why is the tribe of Dan not listed in the final count of the Twelve in Revelation 7:5-8?*

ANSWER: Some students of the Word have assumed that since Dan was the first to go into idolatry (See Judges 19:22-31), God brought severe judgment upon them by removal. But it probably means that the riddle is answered more in Jacob's message (See Genesis 49:16,17) than anywhere else.

Jacob pictures Dan as a serpent by the way (throughfare). He is further seen as coiling himself that he might strike. Upon biting the heel of the horse he is evidently done in either by the rider who is thrown (a natural reaction by the rider) or else the horse stomps him to death.

Horses generally represent power. This prophetic horse could have represented the force of idolatry that Dan succumbed to. At first he attacked it as a snake would attack a horse in the way, but in time was overcome by the rider or the system of power itself.

Levi then took his place in the listing of the 12 tribes. Some may wonder why Levi, since originally Levi was not to inherit. Levi's was a temporary denial of inheritance not an eternal one. He, Levi, was not to inherit material substance, but nothing is said about him not being awarded "an exceeding weight in glory".

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.



Currently . . .

Thanks to the generosity of **West Virginia's Beckley Conference**, missionaries **Jim Sturgill** and **Pat Sturgill Franks** were flown from South America to West Virginia on January 6 after news reached them that their father, O.V. Strugill had died. Pastor **George Smith, Jr.**, of **Sophia FWB Church** coordinated activities for Beckley Conference during this time of emergency.

After becoming self-supporting in two years, **Jenks FWB Church, Jenks, OK**, has completed one building program and is nearing the conclusion of another. Pastor **Tom Ballard** says members hope to occupy a 550-seat octagon-shaped auditorium by Easter.

Here's a belated Christmas story that's worth repeating. Missionary **Curtis Linton** at **Lawton, OK**, reports that the person who sold the church land on which to build, came by at Christmas time and gave Bro. Linton a \$1,000 check and several large boxes of groceries for the family.

Due to escalating maintenance costs **South Grand River Quarterly Meeting** in Oklahoma voted to sell their campground facilities and begin renting sites for their summer camps. Officials said upkeep on the camp was in excess of \$7,000 per year. Good stewardship comes in many forms. This is certainly one of those forms.

Arkansas Promotional Director, **David Joslin**, says Arkansas FWB's built 32 new churches in the 1970's. The state began the 70's with 208 churches and entered the 80's with 240. During the same time span, membership in Arkansas churches increased from 17,000 to 21,000.

We should be hearing good things from a new FWB church organized in November. It's the **Chapel of the Ozarks FWB Church** located in **Rockie Comfort, MO**. Arkansas Evangelist **Gilbert Pixley** conducted a revival which resulted in 106 persons uniting with the church. **Billy Joe Gentry** was called as pastor. The group purchased a Methodist church and "converted" it into a Free Will Baptist house of worship.

During the last quarter of 1979, attendance at **Popular Valley FWB Church, Bono, AR**, surged forward from the 30's to an average of 93. During this time the group witnessed 14 conversions and 18 rededications. **Jim Surles** pastors.

How much bread does it take to feed a church? **Mrs. Evoleen Francis** baked a 26-pound loaf for **Trinity FWB Church, Bridgeton, MO**, to symbolize the concern and in-

volvement of the church regarding thousands of starving children in Cambodian refugee camps. In a Sunday service Trinity members brought \$700 in love-leaves to aid in meeting Cambodian needs. **Russell Spurgeon** pastors.

One of the most respected FWB musicians, Mr. **I. L. Stanley**, conducted a 12-week singing school at **First FWB Church Erwin, TN**. Pastor **Howard Messer** reports 53 enrolled for the school and eight with perfect attendance. At the graduation service, Pastor Messer presented Mr. and Mrs. Stanley a plaque of appreciation. The eight with perfect attendance received a steak dinner award.

Members at **East Side FWB Church, Springfield, OH**, take attendance at conferences much more seriously than some congregations. Pastor **James Baldwin** and 91 East Side members won the conference attendance banner for the sixth straight time.

During a six-week period at **Gahanna FWB Church, Gahanna, OH**, the ladies of the church brought a total of 118 visitors. **David McKnight** pastors.

Following a November revival at **Urbana FWB Church, Urbana, OH**, Pastor **Roger Childers** baptized 12. During December the church lists a record breaking attendance of 166.

Revival also sprang up at **Fairborn FWB Church, Fairborn, OH**, when Evangelists **Michael Trimble** and **Marvin Swayne** preached. Pastor **William Whiteaker** reports 27 rededications and 5 conversions.

Word has reached us of an unusual prayer meeting at **Ambassador FWB Church, Cincinnati, OH**. According to Pastor **Willie Booth**, the church sponsors a six-hour prayer meeting on Tuesdays from 3-9 p.m. Booth says, "We have a wonderful turnout each week."

These people know how to delegate responsibility. It seems that during a November business meeting Pastor **Wendell Combs** and members of **First FWB Church, Springfield, OH**, voted to construct a new youth building. They report that the project will be financed by the youths themselves.

Most old-fashioned days in local churches only include long dresses, bibbed overalls, and scissor-tailed coats. It started out that same way at **Powellville FWB Church, Franklin Furnace, OH**. Everyone dressed up in their finest old-fashioned clothes, but when the day drew to an end services concluded with something as old-fashioned as the New Testament—communion and feet washing. **Jimmy Johnson** pastors.

Home Missionary **Dave Fox** is in **Fairfield, CA**, to establish a FWB church. Fox reports 63 in attendance at their first service with two saved and one rededication. The service was conducted at the local Holiday Inn.

Newspapers carried articles explaining FWB history and doctrine to help bolster the work at **Fairfield**. Another California FWB Church, **Princeton FWB Church, Ontario, CA**, donated a 40-passenger bus to the **Fairfield** congregation.

FWBBC, Nashville, TN, has launched a \$400,000 auditorium expansion and renovation project. Treasurer, **E. B. McDonald** said the work should be completed by the start of the fall semester. The expansion will swell the building's capacity by more than 50 percent.

Pastor **Thomas Scott** of **First FWB Church, Vernon, AL**, says the congregation has entered a new phase of youth ministry for the city of Vernon and surrounding areas. During January the church showed the film, "Welcome Home." Scott says 10 teenagers responded with decisions for Christ that night. Later the film was shown during a Sunday evening worship service resulting in 26 teens and adults making decisions for Christ. Eight of the decisions were conversions and 28 rededications.

Home missionary, **Walter Summerlin**, says the **Charlottesville FWB Church, Charlottesville, VA**, is the only FWB work in a 70-mile circle. Attendance has topped 85. Summerlin reports five Sunday school classes. The group has two buses. Pastor Summerlin has taken his savings and invested in a mobile unit to provide extra Sunday school space.

The annual Bible Conference at **Hillsdale FWB College, Moore, OK**, featured four speakers including Oklahoma pastors, **Buddy Drake**, **David Sutton**, **Clarence Shepherd**, and Hillsdale faculty member, **Thomas Marberry**. The theme of the February 25-27 conference was "Jesus Christ, The Man For All Times". President **Don Elkins** reports December, 1979, as the largest month for gift income for the college. Receipts topped \$32,000.

Winfield FWB Church, Winfield, AL, reports 276 additions and 174 baptisms in the last 10 years. **A. J. Looper** pastors.

Missionary **Dale Bishop** was presented a \$2,000 check from **Highland Park FWB Church, Stillwater, OK**. Pastor **James Bishop** said the Woman's Auxiliary raised the \$2,000. In addition, the church gave \$600 for the Bishop's ministry upon their arrival in the States for furlough.

Mike Wade, pastor of **Christ's FWB Church, Corpus Christi, TX**, reports 22 saved and 18 new members added to the church in the past year.

A new work was begun in **Odessa, TX**, by Pastor **James Qualls**. The work has been named **Landmark FWB Church**. They have set a goal of 100 in attendance by October.

George Hyatt has moved to West Texas to begin a new FWB Church in **Levelland**. Texas Executive Secretary, **Allen Moore**, met with

the group in January to launch the work.

In December, 1979, the mission at **McAllen, TX**, was organized into **First FWB Church**. The group called **Larry Powell** as pastor and have joined the Texas Mission District.

Attendance increased 35 percent at **First FWB Church, Cushing, OK**, during 1979. Pastor **David Archer** reports 26 conversions, 31 rededications and 19 additions to the church. During this time the group employed a full-time youth director, began a bus ministry and day care center.

After three years as pastor of **First FWB Church Ardmore, OK**, **Delbert Akin** moved to **Shawnee** to become Mission Director for a new work sponsored by First Oklahoma Association.

C. R. Houston is in his 26th year as pastor of **Travelers Rest FWB Church, Newton, GA**. To celebrate his 25th anniversary at the church in November, Georgia Executive Secretary **C. B. Dowdney** presented a certificate of appreciation and a gold watch to the pastor on behalf of the church.

Pastor **Marvin Harris** of **First FWB Church,**

Ulysses, KS, reports 10 conversions and baptisms.

Thanks to the hard working ladies of the Woman's Auxiliary, **Bethel FWB Church, Kansas City, KS**, has a steeple. **Elwin Clifton** pastors.

A Tuesday morning Bible class was started by pastor **Mike Rhodes** at **First FWB Church, Emporia, KS**. Four men from the large manufacturing company attended the first meeting. ▲



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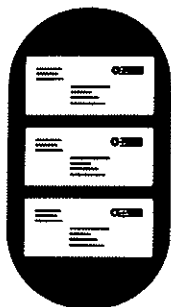
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OUR READERS COMMENT

CANCELS SUBSCRIPTION

I want to stop my *CONTACT*. There are a lot of new converts that read it, and they don't need to read the things you put in it.

Ruby Springs
Portsmouth, Virginia

CITES SENSE OF EAGERNESS

There seems to be something smelly about these (January news) articles. In spite of the "royal duty" and "divine obligation to the denomination", the light shining on it seems to reveal more than the Committee intended. Is there a sense of eagerness? A taint of self-justification and envy? Where did all the scenery come from?

When Joseph saw Mary was with child "He thought to put her away privily." He didn't make a big scene of it. And what about Jesus and the woman taken in adultery? He quietly forgave her.

For whose glory and justification was all this scenery about Mr. Coffey? When we make a big scene of wrong doing, usually we have something ourselves to try to hide behind itching ears.

Opie C. Hargrave
Mountain Home, Arkansas

MAGAZINE WEAKENS CHRISTIANS

After the great shock of reading about our friend and Christian brother, Rufus Coffey, the Lord impressed me to write.

I feel you "leaders" are letting each other down as much as you are letting God down. If Rev. Coffey was Christian enough to confess, then why do you have to name the sin and condemn him in a much read paper? It just makes us as Christians weaker and sinners stronger in saying "See, we are better!"

I feel he should have resigned for "personal reasons" and been spared all the shame and reproach on God's name and his family. In printing this, it will be more difficult for a great fallen man to redeem himself. God is more kind than Christian brothers!

I wonder if this was done out of jealousy or a "get even" attitude.

I feel compassion for Rev. Coffey. He is hurt. I admire him more for asking forgiveness than your paper for hurting the cause of Christ by spreading it all over the United States and foreign countries.

Has this helped you? Other Christians? Sinners? Your paper, I'm sure, will cause people to throw up hands and quit.

Mrs. Janet Hines
Beckley, West Virginia

IS IT NECESSARY?

After reading the two articles on page 23 of the January 1980 *CONTACT* regarding Rufus Coffey, I wonder if the publishers and Executive Board have ever read John 8:7-11.

Did they stop to think of the number of non-Christians who will have access to these articles or how many new or weak Christians' lives will be damaged by them?

I have some good advice written in the flyleaf of my Bible—Is it kind? Is it true? Is it necessary? If not, don't say or repeat it.

C. A. Devore
Phoenix, Arizona

SMACKS OF JUDGMENT

I would like to go on record as being opposed to the article announcing Rufus Coffey and his committing of immoral sin. I would like to know to what purpose it serves our people and others outside our denomination to be informed so specifically.

I have tried not to be guilty of soft-pedaling sin; I do not believe our denomination has fallen that low either. Sin needs to be dealt with openly, exposed for what it is, and serve as warning to us all lest we become "entangled therein."

And this all could have been accomplished without the name-calling that *CONTACT* felt impressed to do. Rev. Guy Owens did an outstanding article by addressing the issues, without getting into personalities in the January issue of "The Witness."

I feel certain that the majority of our pastors and leaders knew of our brother's sin. Many of them, I believe, chose not to announce it to their people. *CONTACT* deprived them of that option by publishing it nationwide.

The decision to boldly proclaim sin and the sinner smack of judgment. We need to remember there is One keeping a perfect record book on us all.

Richard L. Tippet, Principal
Raleigh Christian Academy
Raleigh, North Carolina

STATEMENT BRINGS SADNESS

I thoroughly enjoy reading *CONTACT* from cover to cover and feel it serves a valuable function to our denomination.

However, I felt an incredible sadness upon reading the Executive Committee Statement to the denomination in *CONTACT*, January, 1980. I had no previous knowledge of the situation and can see no purpose served in the public humiliation of one man, be he layman or Free Will Baptist leader.

Possibly a confession of repentance was due to certain individuals aware of the situation. To make public knowledge to the many readers of *CONTACT* the particular sin of one man seems unnecessary and sad for all concerned.

Mrs. Jacquely Hanson
Osgood, Indiana

CONVENTION HOTELS

Look for Reservation Form in April *CONTACT*!

CALLS FOR APOLOGY

I was appalled at the decision of the Executive Committee of the National Association of Free Will Baptists to make CONTACT, our denominational magazine, no different than some cheap gossip sheet with its statement concerning the former Executive Secretary of our National Association.

It is not my position to condone sin in any way, but this type gossip is a disgrace. It makes me think back to the time of Jesus when a similar incident took place and a group of religious leaders acted in much the same way, and they were condemned by Jesus.

There are three reasons why I oppose such disclosure of sins that have already been confessed and repented of and washed by the blood of Christ:

- 1) There is no scriptural basis for revealing, to those who have no need of knowing, forgiven sin that has been dealt with by all parties involved.
- 2) This action is a violation of our Church Covenant, "To be careful of one another's happiness and reputation."
- 3) It is a contradiction of the gospel message we preach, that when a man confesses and repents of sin that it is blotted out by the blood of Christ to be remembered no more.

I feel strongly that the Executive Committee owes an apology to Mr. Coffey, his family, all other parties involved, and the National Association of Free Will Baptists.

Richard Gallant, Pastor
First Free Will Baptist Church
Poteau, Oklahoma

PROBLEM IS WEAK PULPITS

I want to commend CONTACT, especially the November, 1979, editorial "The Men are Missing." I'd like to add my "Amen, Brother." We need the men.

However, it is my observation that weak insecure preachers in the pulpit are the biggest cause of missing men in the pew, or at best they produce weak and uninvolved men in the pew.

God give us strong, aggressive men in the pulpit who will go out in pursuit of men of Christ. Men to fill the pew: challenged by the man of God, to be men of God, to shoulder the work of God.

Trymon Messer, Assistant Director
Home Missions Department

SALUTES PRISON MINISTRY

I do appreciate the boldness and courage of Jerry Rhoades in ministering to inmates in an Oklahoma prison. The article was a delight to me.

Its getting scarce to get preachers to preach at jails and prisons nowadays. We may have to advertise for ministers with the rate of crime on the increase like it is.

Ministering to inmates at jails and prisons can change a miserable time into one of real blessing. We Free Will Baptists must begin taking a more active part in such a ministry.

Arnold Woodlief
Marianna, Florida

ANOTHER APOLOGY DEMANDED

Because I am not good at expressing myself on paper, I usually do not write to magazines or newspapers. But I feel I must express an opinion on the article about Mr. Rufus Coffey.

While I believe our denomination should have been informed that Mr. Coffey's credentials had been recalled because of a confessed sin, I do not feel it should have been written in black and white for 200,000 Free Will Baptists to gossip.

Mr. Coffey's family has been held up to public ridicule because our denomination's magazine chose to print details of his sin. You have shamed them in public, and I feel you owe them a private apology. Private, because they have enough heartbreak without keeping this in the public eye.

May God forgive you for your part.

Mrs. Joel Collum
Red Bay, Alabama

TV CALLED 'MIRACLE' TOOL

I felt led to write and commend the article by Bill Davidson, "From Overalls to Tuxedos" (November, 1979). It was a very good exposé covering the PTL and 700 Club. I agree with most of the article. It had positive points from the TV broadcaster's point of view.

His article is the first I remember reading in our denominational papers which was not negative in its approach to using television as a communications tool for evangelism.

I only wish that he would have covered some of the other national TV programs which have also been successful in drawing large audiences but whose doctrine is closer to our own.

I would like to say, however, that all TV preachers have not moved from overalls to tuxedos and some put in many more hours (at less pay) than the typical pastor.

A large segment of the religious TV audiences consists of shut-ins. The local church is either not aware they exist, or they have forgotten about them, and of course, this is the only church they have.

I do not agree with Mr. Davidson's statement that, "Christian broadcasting has become an alternative to the local church for large numbers of Christians."

If the program is doing what it ought to do, "encourage people to go to church," there is clear evidence that the electric church (TV) actually acts as a recruiting service for the local church.

Again, let me repeat that, according to a most recent Gallup poll, the religious TV program is not "an alternative to" but rather a "recruiting service for" the local church.

I close by saying 98 percent of the American people watch television. It is a miracle tool for reaching this generation for Christ and communicating the Gospel to the masses, as has been demonstrated by other groups. But we as Free Will Baptists either simply ignore it or speak out against it.

Evangelist Calvin Evans
Pedro, Ohio

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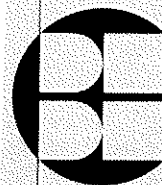
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The Pastor and His People

Part III

By Leroy Forlines

The pattern of pastoral authority is a leader-follower model in which the leader exercises his watchcare over the flock out of the deepest concern for members.

Many sincere pastors have a stronger concept of pastoral authority than appears to be taught in scripture. To some extent this grows out of a feeling of need and that which appears necessary to build a strong and growing church.

Also, some Bible verses upon first impression may seem to endorse more authority than is implied in the shepherd-flock model. When the pastor and his people function within the shepherd-flock relationship, it enhances the pastor's possibility of building a strong church rather than weakening it.

The verse used most to support a stronger view of pastoral authority is Hebrews 13:17 where the writer de-

clares, "Obey them that have the rule over you and submit yourselves"

The English words used would easily lend themselves to an authoritarian type leader-follower model such as the dictator-subject relationship, the master-slave relationship, and the general-private relationship.

However, closer examination of the passage reveals no conflict with the shepherd-flock model.

LEAD BY PERSUASION

The Greek words that are translated "them that have rule" are *tois hēgoumenois* which means those who lead or leaders. The same expression is found in Hebrews 13:7, 24 and Luke 22:26. In Luke it translates "he that is chief". The type leadership implied could be any type leadership from a mild form to rigid authoritarian. The context must decide the type of leadership implied.

The problem in Hebrews 13:17 causing some to see more of an

authoritarian type leadership than the Bible sets forth are the words "obey" and "submit" that are addressed to church members with regard to their leaders.

The word translated "obey" is the passive form of the word *peithō*. The active form of *peithō* means to persuade. The passive form means to be persuaded, and at times means obedience.

It is the type obedience that comes from being persuaded of the truth and rightness of what a person is asked to do. As W. E. Vine says, "The obedience suggested is not submission to authority, but resulting from persuasion" (*Vine's Expository Dictionary of New Testament Words*).

The word translated "submit" is *hupēikō*. This is the only occurrence in the New Testament. It means to yield.

Some think this means yield where there may be some reluctance, while *peithō* on the other hand means obedience in cases

where a person is persuaded. We must read *peithō* and *hupeikō* together to see what the writer of Hebrews says to church members.

The writer actually says, "Be persuaded by your leaders and yield to them." He appeals to the reluctant that they follow their leaders to be persuaded and yield to their leadership.

Why tell church members to be persuaded and yield to their leaders? Is this a model for all church members to follow regardless of the direction pastors may take them? Does the office of pastor have inherent within it that kind of authority which makes pastoral decisions binding on the congregation, regardless whether these decisions are true or false, right or wrong?

No one would advise all church members to follow their pastor regardless of where he might lead them.

LEAD BY DISCERNMENT

The Bible is quite clear on the fact that believers have a responsibility to discern whether a leader is leading them in the path of truth or the path of error.

The writer of Hebrews had said prior to 13:17 in the same chapter, "Be not carried about with divers and strange doctrines" (verse 9). The church at Ephesus is commended because "...thou hast tried them which say they are apostles, and are not, and hast found them liars" (Revelation 2:2).

Paul said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8).

Paul rebukes those in the churches of Galatia who were on the verge of departing from the true faith. He said, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth..." (Galatians 3:1).

Obeys in this verse is the word *peithō*. They were rebuked because they were not persuaded of the truth.

It is clear why the writer of Hebrews told the people to be persuaded and yield to their leaders. It was because he knew the leaders.

He knew they were standing faithful during a time when some were being led astray.

On the basis of his acquaintance with the faithfulness of the leaders, he commended them to the people and asked them to be persuaded and yield. When the pastor is a man of God, and gives the right kind of

"No one advises church members to follow a pastor regardless of where he leads them."

leadership, it would certainly be expected that members respect and follow his leadership.

LEAD BY CARING

Another word requiring attention is the Greek word *proistēmi*. This word is translated "he that ruleth" (Romans 12:8); "Them that are over you" (I Thessalonians 5:12); "one that ruleth" (I Timothy 3:4); "rule" (I Timothy 3:5); and "rule" (I Timothy 5:17).

According to Kittel's *Theological Dictionary of the New Testament*, *proistēmi* means to lead with a strong emphasis on caring. That this is the meaning is implied in I Timothy 3:5, "For if a man know not how to rule (*proistēmi*) his own house, how shall he take care of (*epimeleomai*) the church of God? To rule and to take care of have essentially the same meaning in this verse.

According to W. E. Vine, *epimeleomai* "signifies to take care of, involving forethought and provision..."

The only other use of *epimeleomai* in the New Testament is in the good Samaritan parable (Luke 10:34-35). In verse 34 the good Samaritan "took care of" the

man who had been robbed and beaten. In verse 35 he gave money to the host of the inn and told him to "take care of" him.

Romans 12:8; I Thessalonians 5:12 and I Timothy 5:17 use *proistēmi* to refer to ruling or leadership in the church. I Timothy 3:5 uses *epimeleomai* referring to the caring for the church by the bishop or pastor. *Epimeleomai* is somewhat synonymous with *proistēmi* in I Timothy 3:5 which makes it clear that a caring type leadership, not an authoritarian or dictatorial type rule, is specified.

LEAD BY WATCHING

The diligent concern of the pastor for his people is indicated in Hebrews 13:17 by the word *agrupneō* which is translated "watch" in "for they watch for your souls."

Vine explains, "The word expresses not mere wakefulness, but the watchfulness of those who are intent upon a thing."

The word *kubernēsis* is translated "governments" in I Corinthians 12:28 (the only occurrence in the New Testament). Some translate this word "administrations." A clue to its meaning is found in a closely related word, *kubernētēs*, in Acts 27:11 and Revelation 18:17. It refers to the master or pilot of a ship. The meaning is to guide, steer or pilot. It is clear that *kubernēsis* would not refer to an authoritarian type leadership.

Other factors that influence our opinion of the current attitude of the pastor is Paul's admonition in II Timothy 2:24, 25 where he says, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves..."

Jesus indicated that those who would be leaders in the church were to have a servant attitude (See Matthew 20:27-28; 23:8-12; Mark 10:43-45; and Luke 22:26-27). These passages rule out arrogant, authoritative attitudes.

The pastor is a caring type leader who is to be highly respected by his people, not an authoritarian leader whose word is law. ▲

You're Rejected!

By Bentrena Johnson

Has this ever happened to you?
"Hello, Mrs. Stone? This is Mrs. Clark from Rose Department Store. I am calling to let you know we are not able to approve your application for credit at this time."

"Mrs. Clark, just why were you unable to accept my application? We have never had trouble anywhere else."

"Well, Mrs. Stone, it seems that your application doesn't meet our credit qualifications. You have only lived at your residence a short time. Plus you've held your job barely three months, and besides that, the Credit Bureau reports adverse action against your credit record. We have to take all this into consideration when determining whether to accept or reject your application."

When your business transactions take a turn like that, it can be upsetting and discouraging.

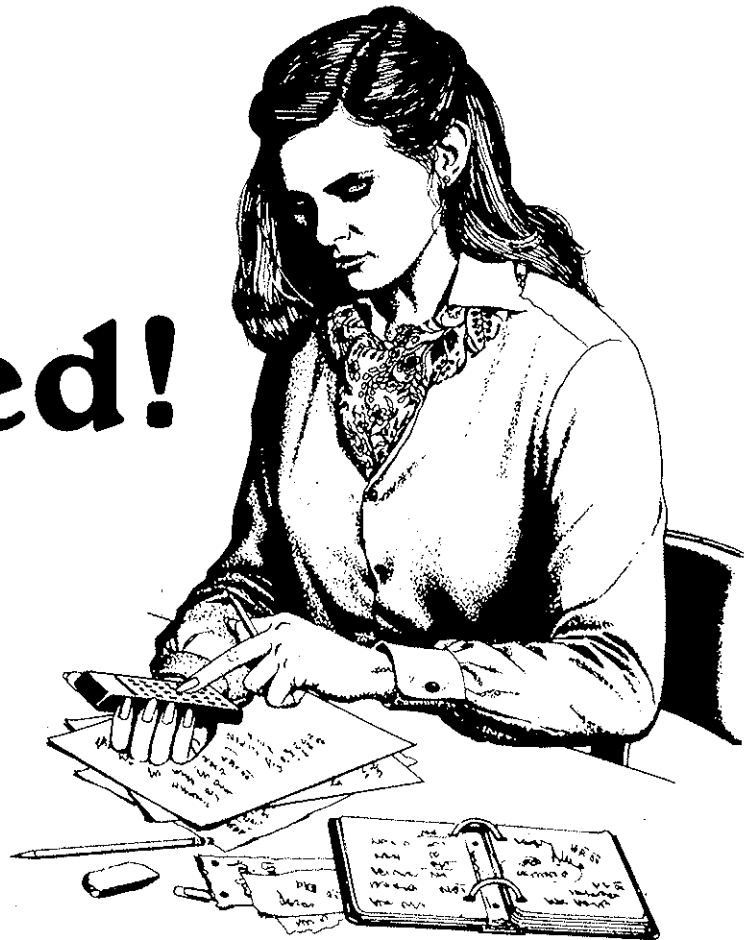
Am I glad the Lord doesn't compute the same way the Credit Bureau does. Compare man's way

of looking at credit and God's way of looking at us when we petition Him for salvation.

MAN'S WAY:

- (1) Insufficient time on job
- (2) Residency not established
- (3) Can't verify income
- (4) No credit file
- (5) Not enough credit references
- (6) Adverse action at Credit Bureau

I came to Jesus and asked Him to forgive me, and He did. But have you considered how the average salvation encounter would go if God said, "Sorry, you haven't been attending Sunday School long enough. Or, our records show you're still on probationary status. You'll have to wait 12 months, then reapply."



Christ never says, "You don't make much money, so your tithes just wouldn't be sufficient. Oh, by the way, how many friends and neighbors can recommend you for my kingdom?"

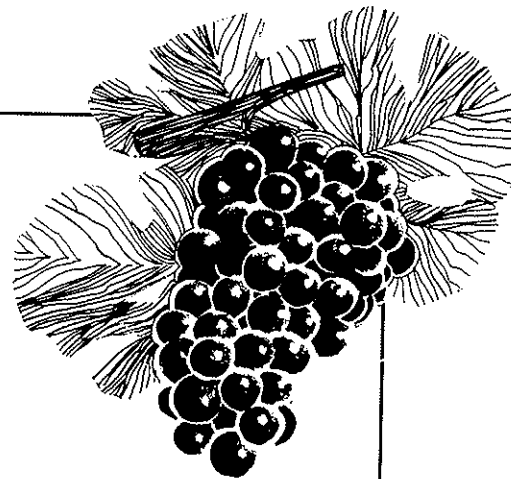
Praise the Lord! He never says, "Your background is so evil I can't change the likes of you."

I thank the Lord for His acceptance. His only qualifications are confession and repentance. ▲

ABOUT THE WRITER: Bentrena Johnson has been a Free Will Baptists pastor's wife more than 15 years. She and her husband Bill now reside in Ft. Smith, Arkansas.

THE FRUIT OF THE SPIRIT

Part VIII



Patience: Perseverance

By Robert Picirilli

Last month's article dealt with one of the words translated "patience" in our English Bible. That important fruit of the Spirit is *longsuffering*, not easily provoked to anger, not short fused. That kind of patience relates especially to people.

The other kind of biblical patience is *perseverance* or *endurance*. It refers more to the way we react to circumstances than people, although people may well be involved.

There are too many occurrences of this word in the New Testament to mention them here. The verb and noun, combined, occur some 50 times. Some of the most helpful passages are: Matthew 10:22; Luke 8:15; Romans 5:3,4; 8:25; 12:12; 15:4,5; I Corinthians 13:7; II Corinthians 1:6; Colossians 1:11; I Thessalonians 1:3; II Thessalonians 1:4; II Timothy 2:10, 12; Hebrews 10:32, 36; 12:1-3,7; James 1:3,4,12; 5:11; II Peter 1:6. (In your concordance, look up not only "patient/patience" but "endure/endurance" also.)

You will see, from these passages, that this patience/perseverance is called for in the face of such things as hatred, persecution, testings, afflictions, tribulations, suffering, trials. This is the kind of

"patience" Job had (James 5:11). Whenever our circumstances are difficult, whenever we might be discouraged or tempted to give up, this fruit of the Spirit is needed.

Watch it, though: when you pray for this virtue, God may send you trials. Romans 5:3,4 tells us that tribulation produces patience. James 1:3 says the testing of your faith produces patience. This fruit of the Spirit is tempered in the furnace of difficulties.

We can be confident, however, that the end is worth the trial. James calls it a "perfect work." Romans tells us that "experience" (in the sense of tested character) is the product.

You learn at least one more thing from these scriptures about endurance: that hope is the thing that furnishes us strength to endure. In I Thessalonians 1:3, Paul calls this "the patience of hope"—the patience that hope begets. Several passages connect patience with hope and God's promises (Romans 5:3,4; 8:25; 15:4,5; Hebrews 10:36; James 1:12).

Hope is a confident expectation of final salvation, often especially anchored to the second coming of Jesus. A strong hope is the backbone of persevering faithfully throughout any kind of trying circumstances. ▲

The Boy Preacher

By Alton Loveless

To many of our readers the name David Marks will mean very little. To the student of Free Will Baptist history, his name appears frequently.

Although Marks was born in Shandaken, Ulster County, New York, to Jewish parents on November 5, 1805, his journeys took him in all New England, Canada, as far west as Kentucky and Ohio where he died.

MARKS' EARLY LIFE

He was converted at the age of 11. Two years later he walked 368 miles from his home to Providence, Rhode Island, to pursue his education at Brown University where he had heard of free tuition. However, he was not able to get full assistance, so with a sad heart he walked back home without obtaining the formal training he had hoped.

When Marks was 15, he received strong impressions to enter the ministry. The "Boy Preacher," less than 16 years old, left home with his parents' blessings and a letter from his church at Junius, New York, and with the Savior's promise.

Thus equipped, he began his labors in what was called the "Holland Purchase" section of New York. Success attended his efforts, and his youth attracted large con-

gregations. During his first three months away, his father's house burned and his mother died.

In spite of only 10 months study in school, he had an earnest thirst for knowledge. Since his first years of ministry were spent on horseback or afoot, he spent every available moment reading and studying as he traveled.

Records reveal he visited New Hampshire, New York, Ohio, Kentucky, Connecticut and Canada all in one year at age 17.

MARKS BECOMES PROMINENT LEADER

By the fifth General Conference, (same as our National Convention) at Wilton, Maine, in 1831, Marks was elected as agent of the newly formed Book Concern, an office he held four years. Marks had already been engaged in book printing for some time.

It was during his leadership of the Book Concern that the use of the printed page began to solidify the Randall Movement of Free Will Baptists.

Probably no other name appears more in Free Will Baptist books than David Marks.

During the period of 1834 to 1842, Marks pastored in Portsmouth, New Hampshire, and Rochester, New York.

In 1842 he moved to Oberlin, Ohio, to pursue his studies and obtain needed rest to help cure a dropsy which later overtook him. However, it was impossible to refuse the many calls that came for help.

He aided Ranson Dunn, Samuel Philbrick and A. K. Moulton in starting Geauga Seminary, at Geauga, Chester County, Ohio, (east of Cleveland). In 1842, James Garfield, the 20th president of the United States graduated from this school.

He also helped establish a seminary in Stafford, New Hampshire, after moving to Ohio.

MARKS IN DEATH

During this time, his already failing health could not endure and he passed away at the age of 40 on December 1, 1845.

Marks was connected with the Foreign and Home Mission Societies and the Education Society. He was also prominent in the Anti-Slavery Movement and in other important branches of Christian work including assistant editor of the *Morning Star* for many years.

It is interesting that David Marks preached twice and wrote a farewell address to Free Will Baptists within hours of his death.

This fulfilled one of his last requests, which was to preach at the Oberlin College Chapel. His text was Micah 2:10.

Mrs. Marilla Marks, his wife of 16 years, published his Memoirs in 1846 relating the contents of Marks' funeral sermon preached by Charles Finney, who became an outstanding evangelist and president of Oberlin University.

In his text, I Timothy 4:7, "Exercise thyself rather unto godliness," Mr. Finney made this reference to Marks' labors with Free Will Baptists. "It appears that his labors in the denomination of Free Will Baptists, to which he belonged, were almost unbounded. Probably no man living has done more for that order than he." ▲

ABOUT THE WRITER: Alton Loveless is promotional secretary for the Ohio State Association of Free Will Baptists.



NEWS OF THE RELIGIOUS COMMUNITY

SURVEY SHOWS 2 IN 3 DONATE TO CHURCHES

PRINCETON, NJ (EP)—Some two-thirds (69 percent) of American families and single adults contributed to religious organizations in 1978, each giving an average \$239, according to a new Gallup Poll survey.

The study was conducted by Gallup for the Coalition of National Voluntary Organizations (CONVO), which includes religious agencies. The poll was conducted on a sample of 1,392 adults.

Supporting the findings of other studies on American giving, the Gallup/CONVO poll showed that religion receives the largest share of the charitable dollar. The new poll showed that the largest number of families donated to religious organizations (69 percent) and health organizations other than hospitals and clinics (66 percent). But religion received a much larger average donation (\$239) than health (\$38).

CALLING ABORTION 'HOLY EXPERIENCE' BRINGS CHURCH OFFICIAL CRITICISM

NEW YORK (EP)—An executive of the United Methodist Board of Global Ministries stirred a controversy by saying that she felt an abortion she had several years ago was a "holy experience."

Sheila D. Collins, director of the United Methodist Office of Voluntary Service, related that she had the abortion because the father of the unborn child was not her husband. She described the experience at a Conference on Women and Religion in St. Paul, Minnesota. An article in the national Catholic Reporter newspaper quoted her as having said of the abortion that "next to my childbirths . . . this I can truly say is the holiest experience of my life."

When contacted by Bud Herron of the Texas Methodist/United Methodist Reporter newspaper chain, Ms. Collins said she was not aware a reporter had been present when she was addressing the conference. While declining to elaborate further on her specific remarks, she said, "The experience I described were those in which I understood God to be present, bringing healing and forgiveness out of suffering and brokenness. And I understand that to be the meaning of the Incarnation. That is, where there is crucifixion and suffering there is also the possibility of resurrection."

Dr. Randolph Nugent, top executive of the National Division of the Board of Global Ministries, said that "one does not always agree with positions or perspectives of one's staff."

TOUCH THE HARE KRISHNA? NOT WITH A TEN-FOOT POLE

DENVER (EP)—The battle isn't likely to end soon between two Denver religious groups which have been trading charges of harassment, threats and physical abuse.

The Lovingway Inner City Pentecostal Church and the Hare Krishnas each accuse the other of not being "a real religion," and each says the other is infringing on its religious rights. The grounds of the battle have spread to the courts as the two groups battle over what one side calls "soliciting" and the other calls "witnessing" at Denver's Stapleton Airport.

The robed Hare Krishnas, whose male members have shaven heads, have been soliciting in American airports for several years, offering books and other literature in exchange for donations to their organization, which is called the International Society for Krishna Consciousness. Though many persons passing through airports complain about the group, the Lovingway Church members are the first to actually try to interrupt the Krishna efforts.

Last September, Lovingway, led by Pastor Maurice Gordon, began sending its members to the airport each day to follow the Krishna members and talk passers-by out of giving money to the Krishnas. Calling themselves the "truth squad," Mr. Gordon said his people simply wanted to "warn people about the Hare Krishna and neutralize their money-making schemes."

The Hare Krishnas recently asked for and got a temporary restraining order to stop the Lovingway activity. The court ordered that Lovingway people not go within 10 feet of a Krishna member. So the next time Mr. Gordon's people were at Stapleton, each carried a 10-foot pole, at the end of which hung a sign reading, "The court has issued a restraining order that we may not touch the Hare Krishnas with a 10-foot pole. We suggest you don't either."



KOREA'S CHRISTIAN CHURCHES CALL REV. MOON UNCHRISTIAN

SEOUL, South Korea (EP)—Representatives of 19 major Christian denominations in South Korea have signed a statement declaring that "the Unification Church is not a sect of the Christian Church."

Among the signers are Dr. Won Sang Ji, president of the Lutheran Church in Korea; Bishop Paul C. Lee of the Anglican Church in Korea; and Kwan Suk Kim, chairman of the Korea National Christian Council.

The document cites 16 reasons for asserting that the Unification Church is un-Christian. Among these are: UC does not accept the Bible as the Word of the living God, nor as the unerring standard of Christian faith and life. UC does not teach salvation through the cross of Jesus Christ; rather it teaches the restoration of Adam's lineage through Sun Myung Moon. UC does not believe in Jesus' resurrection.

UC does not believe that the same Jesus who was crucified on the cross and rose again from the dead shall return as the Jesus of the second coming; rather, it teaches Sun Myung Moon as the Jesus of the second coming. UC movement is similar to the movement of mysticism which was common during the 1930s, and "it is an unbiblical and unchristian-like movement which sneaked into the hearts of those people who were very much in depression, uncertainty and fear during and after the Korean War."

PASTOR NOT FRIGHTENED BY IMPENDING DEATH

COLORADO SPRINGS, CO (ep)—Facing death on a deadline can be a victorious experience for Christians, says a man who's probably celebrated his last Christmas. Doctors predict that cancer of the colon and liver will claim the life of Norman Blake, pastor of Heritage Baptist Church, Colorado Springs, Colorado, before the end of the year.

Blake, 44, says the knowledge of his impending death has given him a better understanding of life, of what's important and what's not important. "The average person lives doing what he has to and doesn't make many conscious decisions," he said. "Now the problems of life seem so unimportant and insignificant. The fusses and battles people have are so unnecessary."

Blake's wife and four teen-age children show "no great signs of frustration, anger or resentment" over his imminent death, he said. His most difficult times come when he realizes he will not be able "to see my kids grow up and knowing that although I'm better off, it's going to be tough on my wife."

Blake said he hasn't changed his lifestyle or sermon messages but he tries to have more of an influence in his day-to-day relationships with people. "I would like to feel that every Christian does face up to death, and as a result, lives a more enjoyable, effective, meaningful life," he said.

Many people have an unrealistic view of life, he said, and don't realize that death is part of the life process. "Most people just never do come down to the business of admitting they're going to die some day," he said. "This kind of experience can be a very victorious experience for the Christian. Most Christians in situations like this find a strength beyond themselves and are able to handle it using God as a resource."

MOONIE SEMINAR IN SUNSHINE ENDS ON CONTROVERSIAL NOTE

GAINESVILLE, FL (EP)—The expense-paid \$20 winter vacation in Florida, sponsored by Rev. Sun Myung Moon's Unification Church, ended on a note of controversy after five "guests" were escorted from camp by sheriff deputies. By the end of the six-day seminar at a YMCA camp near here, five more guests had left or were asked to leave—some complaining of being subjected to long lectures on Mr. Moon's Divine Principles and being followed everywhere by Moonies.

Officials of the Collegiate Association for the Research of Principles (CARP), the Unification Church campus affiliate which sponsored the Florida seminar, denied any charges of wrongdoing. Michael Smith, CARP director for the eastern U.S., said there was evidence ex-Moonies and others hostile to the church tried to disrupt the Florida trip and infiltrated the camp to stir up trouble.

Eight patrol cars carrying 18 sheriff deputies converged on the YMCA camp on the first day of the workshop, following a complaint by a Massachusetts woman that her daughter was "lured" to the camp by Moonies who befriended her and that she was being kept against her will. The girl, 19-year-old Debbie Block, a student from Northeastern University in Boston, told sheriffs at first that she was in her right mind and wanted to stay at the camp. She later changed her mind and left with the deputies, along with four others. Back in Boston, she said the Moonies seemed "friendly and nice. I just didn't realize what I was getting into."

CARP members at 40 United States colleges and universities where the group has chapters recruited members for the seminar. It was described in a flier as a "leadership for a new age student seminar" and promised "sun, fun, people, excitement, sports, inspiration . . ." The Florida workshop was originally expected to draw some 1,000 college students. CARP representatives scaled down the estimate to 600 in mid-December. About 260 actually attended the workshop, some 150 of them guests, the rest CARP members, Mr. Smith said.

COMING NEXT MONTH . . .

- How to use Resurrection Power
- Don't give up on Peace!
- Our missionary deputation dilemma

'NEUTRAL' BIBLE STUDY OKAYED FOR CHATTANOOGA-AREA SCHOOLS

CHATTANOOGA, TN (EP)—A voluntary Bible study program, recently redesigned to make it objective and descriptive and with religious tests for teachers eliminated, has been approved by a federal judge for use in the public schools of Chattanooga and surrounding Hamilton County.

The program replaces one sponsored since 1922 by the Public School Bible Study Committee, an organization supported by Chattanooga businessmen and local Protestant evangelical churches. Judge Frank Wilson ordered that program halted when a group of parents complained earlier this year that it promoted a particular religious viewpoint in violation of the Constitution. Teachers in the program, for example, had been required to affirm belief in the Bible as

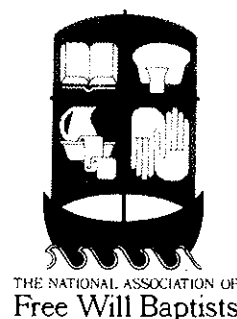
the literal word of God.

The new program, developed with the help of Dr. Thor Hall, professor of religious studies at the University of Tennessee at Chattanooga, lodges control with the two public school systems affected, although the judge said that the private organization could still contribute funds.

In reviewing the revised curriculum, the judge said that with the exception of one lesson plan—dealing with Christ's resurrection—the study materials were "capable of being taught for their secular, literary and historic worth without religious emphasis." Dr. Hall called the program a sound one, but he added that "the ultimate test of its constitutionality will be what happens in the classrooms."



The Secretary Speaks



Trust Your Bible

By Melvin Worthington

A group often finds it necessary to review those things which are essential to their well being. Free Will Baptists need to review the essentials that direct us as a movement.

Essential denotes the most important or indispensable element characterizing a thing. That indispensable element for Free Will Baptists is our attitude toward the Word of God.

The Word of God is the instrument which serves as the rule for our faith and practice. The first paragraph in our Church Covenant says it well, "Having given ourselves to God by faith in Christ, and adopted the word of God as our rule of faith and practice, we now give ourselves to one another by the will of God in this solemn covenant."

Free Will Baptists believe in the plenary, verbal inspiration of the Bible. By "plenary", we mean "full and complete." We hold that all parts of the Bible are inspired and that inspiration extends to all its subjects (II Timothy 3:16).

By "verbal" we mean that inspiration extends to the very words of the scriptures, not just to the

thoughts and ideas expressed by human authors (II Peter 1:21; I Corinthians 2:13; II Samuel 23:2; Jeremiah 1:9).

We further believe the scriptures to be infallible and inerrant. The Bible is without error and trustworthy in all its teachings, including cosmogony, geology, astronomy, anthropology, history, chronology, as well as matters of faith and practice.

Being the very word of God, it is God's final revelation and our absolute authority (John 10:34, 35; Matthew 5:17-18; John 17:17; Psalm 119:151, 160).

Free Will Baptists believe the scriptures to be indispensable. The Bible is God's prescribed diet for Christians (I Peter 2:2). Every believer who reads the Bible methodically, meditatively and meaningfully will grow in the grace and knowledge of Jesus Christ.

A simple, serious and systematic reading of the scriptures is the grand secret of establishment in the faith.

The Bible is the permanent doctrine for every Free Will Baptist. We must diligently remind ourselves that doctrine is not explained by ex-

perience, but experience is explained by doctrine.

Every experience must be examined in light of Bible truth. If experience seems to contradict or does not conform to the Bible's teaching, that experience must be rejected.

The Bible sets forth the pattern of deportment which characterizes those who place their faith in Christ. Deportment is the way one orders his daily life.

The Bible is not only the measuring rod for Free Will Baptist doctrine, but also for daily life style. We must order our lives in obedience to the Word of God.

As a denomination, we are now ankle deep in the 1980's. Let us give strict attention to our attitudes toward the Word of God.

Trust your Bible. Read your Bible. This is our first priority. ▲

THE SECRETARY'S SCHEDULE (March 1980)

- Mar. 5-7** Bible Conference, California Christian College, Fresno
- Mar. 8** Arizona State Association, Tucson
- Mar. 10-14** Special Services, Union Chapel FWB Church, Afton, TN
- Mar. 28-29** Illinois State Association, First First FWB Church, Moline
- Mar. 30-Apr. 4** Special Services, Immanuel FWB Church, Columbus, GA

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