

Contact



OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

OCTOBER, 1980

- *Every Man Has to Die Sometime*
- *A Little Past the Top of the Hill*
- *The Trouble With Sanctification*
- *The Dying Fire*
- *Free Will Baptists—Where Are You?*

The Trouble With Sanctification . . .

By Floyd B. Cherry

This was no ordinary preacher's blue Monday with the desire to resign and leave the country; instead, I was elated.

I had a week's pay to take to the bank and a new family had joined my church the day before. All I needed to complete my day was to get to the bank with my check and find another preacher so I could brag about the family who had joined our church.

As I backed out of the driveway, I whistled a tune. It was great to feel good on Monday morning. About a block from home, I recognized a preacher friend's car in the parking lot of a diner, and I wheeled in beside it. Here was my chance to brag about the family that had joined my church.

My friend returned my hearty greeting, but I could tell he wasn't with it. He was having a typical preacher's blue Monday. No matter, he had to listen to my story about the great Sunday service.

When I finished, he nonchalantly asked, "Isn't that the family that lives on Bragtown Road and claims to be sanctified?"

My feathers fell! Who wants a



"sanctified family" in his church? I suddenly realized that it was, after all, preacher's blue Monday.

As I drove to the bank, I kept thinking about the "sanctified family." Why should the fact that they claim to be sanctified bother me? What's wrong with sanctification? That day, I determined to find out.

I discovered that the trouble with sanctification couldn't be that the Bible has so little to say about it. On the other hand, it has so much to say that this seems to confuse many.

Some form of the word occurs in the King James Version of the New Testament 278 times. The Greek word for sanctification is *hagios* and literally means "separation," or "set apart." I also found that the word is used in all three tenses—past, present and future. Does that mean that there are three kinds of sanctification?

The more one studies the uses of the word "sanctification" in the New Testament, the more convinced he will become that there are not three kinds of sanctification, but that all of the words refer to the

same experience of separation or holiness.

To find a passage that refers to sanctification in one tense, whether past, present or future, and conclude that this is a reference to all sanctification leads to an erroneous conclusion. There are not three kinds of sanctification or holiness, but three aspects of the one sanctification.

Here one is reminded of the oft told story of the three blind men who wanted to see an elephant.

One of them felt the elephant's trunk, and concluded that an elephant is a long, slick thing and must look like a snake. Another felt of the elephant's leg and found it round, rough and tall, so he decided that an elephant must look like a tree. The third man touched the elephant's body and as he ran his hands along the side of the elephant concluded that he was big and bulky like a house.

Each man had "seen" the elephant, but it took the views of all three to complete the description of the elephant. This appears to be the case with sanctification.

POSITIONAL SANCTIFICATION

When one accepts Christ as Savior and trusts Him, he is born again and is now "in Christ." This is a position he had not previously occupied. It is a position that is separate from the world, therefore, it is correct to say that he is sanctified. The righteousness of Christ has been given to him, and he is a saint.

Many passages of scripture substantiate this view. Only one will be given here: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10). The verb here is in the perfect tense which indicates an act already completed. The Christian that has been born again, is "in Christ," and is, therefore, sanctified and made holy.

Some make the mistake here of feeling that this sanctification is the eradication of the sinful nature. They fail to look a little further in this same chapter to these words: "For by one offering he hath perfected for ever them that are sanctified" (Hebrews 10:14).

It is unfortunate that the King James Version of the scriptures does not indicate the present passive participle which should be translated, "For by one offering he has perfected for ever those who are being sanctified."

A good way to illustrate this is to think of a new born baby. He is alive; he has been separated from his mother. He is as much a human being as he will ever be. But who would argue that there is not some growing, some learning and some maturing ahead for him.

So it is with the Christian. When we are born again, we are Christians, but we are "babes in Christ." We are positionally sanctified, but there is much more to come.

PROGRESSIVE SANCTIFICATION

Progressive sanctification is often called "experiential sanctification," for not by a single event of light and conscious cleansing does one come to maturity in Christian character.

Positional sanctification is the objective work of God. Progressive sanctification is the subjective aspect of this sanctification. The positional aspect of sanctification takes place momentarily when one is born again; the progressive aspect takes place over a period of time.

The position aspect of our sanctification takes place at the time of our birth as Christians; the progressive aspect of it takes place over the whole period of our life as Christians.

The progressive aspect of our sanctification has to do with conduct. Paul states: "For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour" (1 Thessalonians 4:3, 4).

G. Campbell Morgan in one of his sermons in "The Westminster Pulpit," Volume 8, says, "... The true Christian life is a growth, which finds no maturity in this world; the ultimate is never reached in this land of shadows. There is no exhausting the light and glory and



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Photo Credit, Cover 1:

H. Armstrong Roberts

Editor: Jack L. Williams

Editorial Assistant: Yvonne Thigpen

Circulation: Geneva Trotter

Volume XXVII, No. 10

CONTACT (USPS 130-660), published monthly by the National Association of Free Will Baptists, Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$5.00; church family plan, \$4.20 per year; church bundle plan, 38 cents per copy. Individual copies 50 cents each. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved ©, 1980 Member of the Evangelical Press Association.

TROUBLE WITH (From page 3)

beauty of Christ, and if He has not startled and shamed me recently it is because somewhere in the past I disobeyed and have lost my power to see.

"Sanctification is progressive, the Spirit of God patiently leading us from point to point in the life of faith and light and love, and forevermore astonishing us with new unveilings of the glory of our Master."

PERFECT SANCTIFICATION

Although the word sanctification is not used in the Bible for the final, perfected state of the believer, the idea is contained in many passages.

Since we are unable to attain the state of perfection while living in this world in fleshly bodies, it seems that "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Corinthians 15:54).

"Beloved, now we are the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

None of us is so separated from this world that we perfectly conform to the life of Jesus Christ, but by and through Him the time will come that we can do this; and this will be complete sanctification.

I admit that I did not discover all there is to know about sanctification in my search. I am still searching, still growing, still learning and still maturing.

But when I come to the end of life's way and go to be with my Lord forever, then I will be able to perfectly conform to the image of the Lord Jesus Christ and perfectly glorify my Lord. Then will I be perfectly sanctified.

There isn't anything wrong with sanctification. The trouble is with the confusing of voices in the world. Live as a Christian should live, and sanctification will take care of itself. ▲

ABOUT THE WRITER: Rev. Floyd B. Cherry is president of the Carolina Bible Institute, Pine Level, North Carolina.

Light on Life's Questions . . .

By Wade Jernigan

QUESTION: *If the witch of Endor did call up Samuel and if it was Samuel to whom Saul talked, then explain the true meaning of the statement, "... and tomorrow shalt thou and thy sons be with me . . ." (I Samuel 28:19).*

ANSWER: In light of the fact that Free Will Baptists generally hold that Saul committed apostasy, for a member to insist that Samuel was in reality called up (rather than understand this to be by a familiar spirit) causes concern.

When one understands that the whole affair was by witchcraft, the statement assigned to Samuel does not carry meaning. But to argue that Samuel was present and that it was actually Samuel talking is another matter altogether.

One of my previous questions pointed out Saul's conversion (I Samuel 10:6-9) and likewise Saul's apostasy (I Samuel 13:13; 18:10; 28:6).

Seeing that he did die a suicide and knowing what the scriptures have to say about murder (I John 3:15) (suicide is killing one's self), how could Saul be with Samuel the next day?

Some years ago a Calvinist pointed to this incident of Saul as proof positive that regardless of Saul's condition at death he was yet saved for he was to be with Samuel.

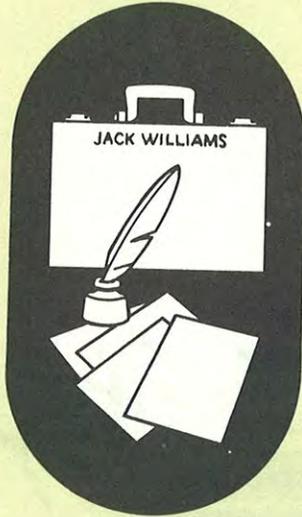
Arminians hold to the possibility of apostasy (Hebrews 6:4), therefore they have no problem with Saul dying lost though once having been saved. Of course, if that was Samuel who said, "... tomorrow shalt thou and thy sons be with me . . .," the Arminians have to rethink their theology.

Someone suggested Samuel meant simply that Saul and his sons would join Samuel in death with nothing further intended. That, of course, will not bear scrutiny nor will it answer good Bible interpretation. If Saul and his could in any sense of the word join Samuel, then the question of soul sleeping arises.

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.

HIT THE HOT MAN!

Briefcase



Arlon Adams coached high school basketball at Forest, Louisiana in the late 1950's and early 60's. One reason Coach Adams' Bulldogs won 90 percent of their games was a tall Free Will Baptist boy named Larry Butler who jumped center on the varsity five years.

Larry, a second generation deacon's son, walked quietly to church every Lord's Day with his Sunday school quarterly stuffed in the back pocket of his faded jeans.

But when he stepped onto a basketball court in 1957, Coach Adams converted the deacon's son into an aircraft carrier—sports announcer Al McGuire's description of a player so dominant that an entire team could be built around him.

The long-armed teenager developed such accuracy with his fall-away jump shot that he captured All-State honors and a college athletic scholarship.

FIND THE SPOT

Good basketball players like Larry Butler excell anywhere on the court. But he owned a special "spot" three feet in front of the basket where his fall-away magic held sports writers hostage and made opposing coaches cry.

When Larry slipped into his scoring rhythm, that's when the Coach would yell, "Hit the hot man!"

Eventually, teams threw up collapsing zone defenses to torpedo the Forest aircraft carrier. When that happened, he whipped the ball to the deep corner where a 5'11" sharpshooter waited on his "spot" to snipe with picture-postcard jump shots. If the sharpshooter misfired, Larry sliced the ball to quick-silver guard James Rios or to a handsome kid named Kelly who later played for the Quantico Marines. Sometimes bench jockeys supplied the scoring punch.

Week after week the cry echoed, "Find the hot man and hit him." This meant force the ball to whoever had the scoring touch that game. Sometimes a player who exploded for points in one game had his shooting eye turn to glass in the next contest. Then the best he could do was pass to the hot man and stay alert on defense.

Coach Adams feared only one thing—that his stable of thoroughbreds would forget what kept them on top: "We win as a team and we lose as a team."

HELP FROM THE BACK ROW

That's how life is in the Church. The Holy Spirit never lets us forget that it's a team effort. Peter was the centerpiece at Pentecost, but Paul was sent to the gentiles, and a woman first told the Resurrection truth. Nobody does it all.

God's plans never call for the Church to cluster around one gift and snub the others or for one person to dominate the flock. The Body of Christ boasts many parts, diverse skills and blessed differences.

Some of life's moments seem tailored for take-charge types. Other circumstances haze a leader's ef-

fectiveness for the moment, but liberate another brother to mightily use his gifts.

Some events in the Church demand a piercing speaker. Others curl around the brush of an artist. Yet another yields to nothing except the writer's pen. The Church must coordinate efforts to move across the community like a well-drilled team, rotating its cutting edge as needed to get the job done.

Local church members must know and trust each others strengths and talents, and protect each others weaknesses. Determine which members handle certain situations best and funnel opportunities to their strength.

In a crisis, unexpected help may arise from the fellow who sits entrenched on the back row of involvement. Don't refuse him. Don't be afraid to send in the reserves. Winning teams rely on strong, well-used benches.

Mark your spot in the Lord's service and drive for the goal. Know your place and fill it. If you discover that you're boxed in, stay calm while God penetrates the defense for someone else. And when He does, pass the ball to the open man.

Give the wrong man the ball in a crisis, and you'll lose every time. It even works in the Church!

One person can't win every battle. Today you shoot and score. Tomorrow its your turn to pass and stay alert on defense. Yesterday's hero is tomorrow's scorekeeper. Today's bench jockey could win it for you tomorrow.

There may be some lanky teenager with a crinkled quarterly stuck in his jeans who will be the spiritual dynamo around whom God will build a mighty church in your community.

Coach him. Teach him. Trust him. Reach out to him. Think teamwork.

God's eye is on the hot man. Our job is to hit him.▲

Every Man Has to Die Sometime



By Bailey Thompson

When I left the house that February afternoon in 1973, the last thing on my mind was drowning in Wister Lake.

I'd always thought of Wister Lake as an old friend. I knew those waters and trusted them. For 15 years I duck-hunted her shoreline and crappie-fished her shallows. Nobody had to tell me it was 35 feet to the bottom out near the middle. I already knew that.

Wister Lake and I had a sort of "gentlemen's understanding." Whenever life rolled over on me, I always had a ready listener nine miles from Poteau. She never told our secrets, and her 50 square miles of blue Oklahoma water diluted my problems.

After tinkering with the 18-horse Evinrude all morning, I loaded boat and motor on the trailer and left Poteau. It was too much motor for

the boat. The 14-foot aluminum fishing boat was rated for a 12-horse system. Before sunset I would regret that the motor overpowered the light Chrysler boat.

My pickup started with a high pitched whine. The sun felt good breaking through the windshield. The trailing boat rig yawed irregularly as it struggled to fall into cadence with the truck. Boats are such awkward things out of the

water anyway.

Alone finally. Wife and kids are back in town. Time to think. Some people consider me over the hill at 41. And me in such bully good health, six feet tall and 230 pounds.

The ministry is a lifetime calling and commitment that started for me when I turned 16. But I'd always prided myself on having common sense, horse sense us Okies label it. All that ran the furrows of my mind as the Ford truck and I zipped along the highway toward Wister Lake. Pastoral pressures stepped off my shoulders and rode in the back of the pickup.

TEST RUN

The dock was empty except for one other boat. The Corps of Engineers left it there a year ago. Silence blanketed the area and deserted cabins glared at each other. Not another human in the world, or so it seemed.

I jockeyed the two-wheeled trailer toward the water's edge and dragged the aluminum boat from its trailer. I made myself a mental note that it had been smart to get a boat weighing only 115 pounds. A man can work up a lather even in February doing this.

With the boat bobbing in the lake, I drove the truck up the dock area, set the brake and came back. Still nobody in sight. Quiet as Joseph's tomb. Eerie.

The Evinrude squatted deep in the lake as I stepped from the dock to the rear seat. Everything checked out—motor gassed, boat cleared from dock retainer, seat cushion to double as a life-jacket.

This was to be a short test run for my new motor-launch. Shouldn't take but 15 or 20 minutes and I'd head back home. First I had to see if the aluminum floater handled as well as that salesman promised. The wind bit through my shirt. I fastened the light jacket and wished I'd worn boots instead of shoes.

The boat fishtailed across the water as the big Evinrude shredded the lake with propellor revolutions. White foam boiled up from beneath

the surface. I remember thinking to myself, "Umm, too much hoss power for this lightweight number."

A flip of my wrist and the boat's front quarters lifted gently off the huge water-bed. The motor roared and clawed at the lake. Half a mile from the shore churning and driving, the boat cut a 200-yard long white scar across the dark face of Wister. The icy spray slapped my face and jacket. After a lazy rolling left turn and two quick right corners, I noticed the boat dip. Had to be improper weight distribution. Fifteen minutes later 500 yards from shore downwind of the dock, I decided on one more turn and then home.

CAPSIZED!

That's when it happened! Just as I came out of a down and right wiggle, the right side of the boat started under the water. I shifted my weight, gunned the motor and yanked the stick toward me. The overpowered boat seemed to hesitate, then almost stood on end.

It lunged upward leaped out of the water and threw me backward into the cold mouth of Wister Lake. As I somersaulted past the motor I hit the steering mechanism. This fluke motion jammed the runaway craft in a short circling pattern.

The first thought pounding through my brain as I sank was, "Don't panic!" I didn't get excited and start shouting for help. There was none and I knew it.

Then I saw the boat riding high in the water, motor screaming, headed straight for me! It's wild holding pattern sent it skittering by me at erratic intervals. I splashed and dog-paddled to escape the whirring propellers. The boat knifed by scant inches away. My coat wouldn't come off, nor my shoes.

There I was in the wet middle of Wister Lake thrashing about trying to fight off my own tightly circling motor boat. It came hurtling back again careening over the water like a drunk. I fought it off for the fourth time. The thing seemed to have eyes!

The gleaming metal arrow shot by me getting closer, always closer. Skipping, hopping over the

choppy waves, the boat threatened me once more. Wister Lake had deceived me.

I was a long 400 yards from shore. The boat dancing crazily. I felt sure it would overturn and I could swim to it and get my life-jacket. It didn't.

By this time I was exhausted attempting to swim cumbered by both jacket and shoes. I heard the angry roar of the Evinrude and looked up to see it ramming the boat at me again.

I was too tired to care. I didn't have time to swim out of the way so I tried a desperation move. I knew the time had come when I had to choose between the boat or the bank. My strength faded fast.

SWIM OR DIE

As the 14-foot missile launched at me once more, I grabbed at it hoping to overturn the thing. It ricocheted off my hands heading straight across the lake for the other side. Then I knew how the song writer felt when he penned, "There goes my everything."

Seconds earlier it had been me and the motorboat. Now it was just me and miles of hostile water. I turned in disgust to swim the 380 yards to shore. Then there was an awful silence. Twisting in the water I saw that a quarter of a mile in the other direction my Evinrude-powered opponent had at last done what I had hoped it would . . . it overturned.

But it was too late and too far away to do me any good. The shore was as near as the boat. Warily I pulled toward the bank. My shoes were unbelievably heavy, weighing me down. I couldn't get them off.

It hadn't been more than five minutes since the boat threw me out, but it seemed like an hour. I swam 150 yards. I tried to float. Nothing doing. Shoes were like lead. So tired. Wister Lake, what an enemy. Her cold murky waters threatened death.

To show you just what will pass through a man's mind at a time



EVERY MAN (From page 7)

like this. I had a mental flashback to an old John Wayne TV movie. He was shot, and his last words were something like, "Every man has to die sometime; it's just a matter of when."

There I was about to drown thinking, "Well, all right, I'll just die like John Wayne." What a time to write an ode to my favorite cowboy.

Ten minutes had lapsed since I was dumped in the water. I knew I had maybe a minute left before I had to give it up. The only thing I saw was a little white dot way up in the sky. It was probably a gull or worse.

I felt it was inevitable that I drown. Although the bank wasn't that far away, without encouragement and no help in sight, I was too spent to argue the case anymore.

NEGOTIATING WITH GOD

Earlier I told you I was a preacher. Well, I often talk to God . . . out loud, and I was doing

so there in the Lake. There was no panic. But I knew the race was about over for me.

I told the Lord I had enjoyed my life and ministry and that if it was His will I didn't mind dying. I said that I knew there was no one around to save me and I also knew He wasn't about to come down and part the water for me like He did for Moses.

I reminded Him that I surely couldn't walk on the water. Then I told the Lord if He would give me strength to swim to shore, I'd certainly appreciate it. But I didn't beg God to save me.

I waited for a moment wondering if I'd get a new surge of energy. I did not. It became painfully obvious that I had to drown. I remember telling the Lord that although I didn't mind dying, I sure did hate to drown. It was all going to be so embarrassing.

Somebody would drag the lake for me, and there my wife would be on the bank crying. I've always disliked crowds, and it looked like my mortal exit would draw the whole town of Poteau. I agree that it sounds funny now, but I didn't find it quite so amusing there in 30 feet of water.

I vaguely recall catching a fleeting glance of what I think were people high on a hill a long ways down the lake. I remember thinking they would never make it even if they tried, which they didn't. I debated the value of swimming an extra 25 yards and drowning or staying where I was and drowning there.

My sense of survival must have been stronger than I thought, for I turned to swim a few more strokes before surrendering to Wister Lake. Total and fatal exhaustion gripped me with its iron hand. The end was but 30 seconds away.

DELIVERANCE

As I turned to hit a final stroke, I saw God's answer to my prayer streaking across the lake toward me.

Five hundred yards away coming from the east, a power boat cut the waters of Wister Lake. Unknown to me at the time, a dock

employee had been working on one of the cabins. He had seen me unceremoniously dumped into the drink.

While I fought the Evinrude, he yelled to a couple of men near him. They remembered the old Corps of Engineers' boat tied up at the dock. Later the fellow told me that when they reached the craft, he pulled once on the starter and it was immediately alive.

If you've ever tried to start an engine which has been idle for a year, you know the high unlikelihood of that ever happening again. Think what you will, but I'll always believe an unseen hand had been at work priming that dry engine.

I knew I had to stay afloat until they arrived. It took them about three minutes from the time I spotted them. As they shortened the distance, one fellow took his shirt off and rolled up his pant legs.

My 230 exhausted pounds proved too much for them to pull into their boat. I told them I'd hang on to the side while they made for shore.

Then I turned to the man who was partially clad and said, "Mister, I don't mean to be nose-y, but why aren't you wearing a shirt? It's cold out here today."

He answered, "Sir, I didn't know if you were going to make it, and I figured if it was close I'd jump in and save you."

I turned my head so he wouldn't see me bawling. He didn't even know me, but he was willing to risk his life to save mine.

It took two more minutes for my feet to touch bottom. I walked out on my own. The three returned and brought my capsized rig to shore. They even loaded it on the trailer for me.

While they retrieved the boat, I had 10 minutes and used them to thank the Lord there on the bank. Then I got the chills as my overheated body cooled down.

One of my benefactors thought he might make a scare deal on my boat and motor. He offered to buy them on the spot . . . for about one-fourth their value. I declined firmly assuring him that the water hadn't affected me that much.

The three of them agreed not to

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tell my wife of the incident. She worries too much about me anyway. Naturally, she found out, and among the several unkind remarks she made to me was the old classic, "Now, Bailey I told you so!"

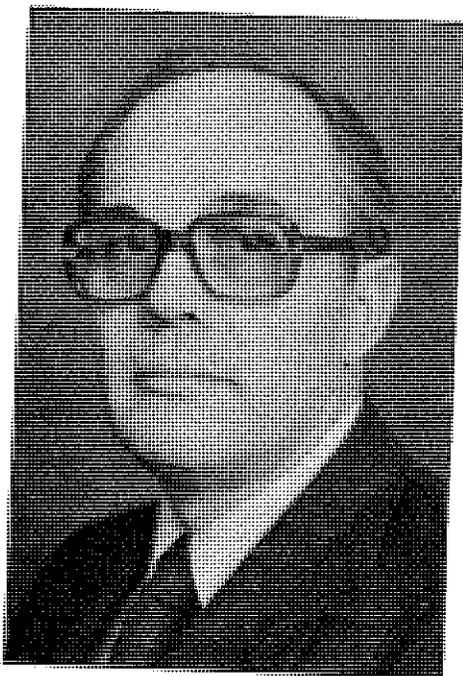
On my way home from the near-drowning experience, I took one of the men who rescued me to his job. I tried to thank him for what he had done for me.

Finally I said, "Mister I don't know if you are a Christian, but I am. And I want you to know that any person who is ever won to Christ the rest of my ministry, you will have a part in it."

This proved too much for him as he coughed, ducked his head and backed out the truck door.

I learned a great deal from Wister Lake that day. The most useful was a fact I already knew. God indeed has all power and can do anything, but He always works through people. Whatever God is planning to do, He will use men to do it.

I am one of those men. It is good to be alive doing anything, anywhere. ▲



ABOUT THE WRITER: Bailey Thompson was pastor at First Free Will Baptist Church, Poteau, Oklahoma when this incident occurred. Rev. Thompson now pastors East Tulsa Free Will Baptist Church, Tulsa, Oklahoma.



Thank You for Your Gifts to the...

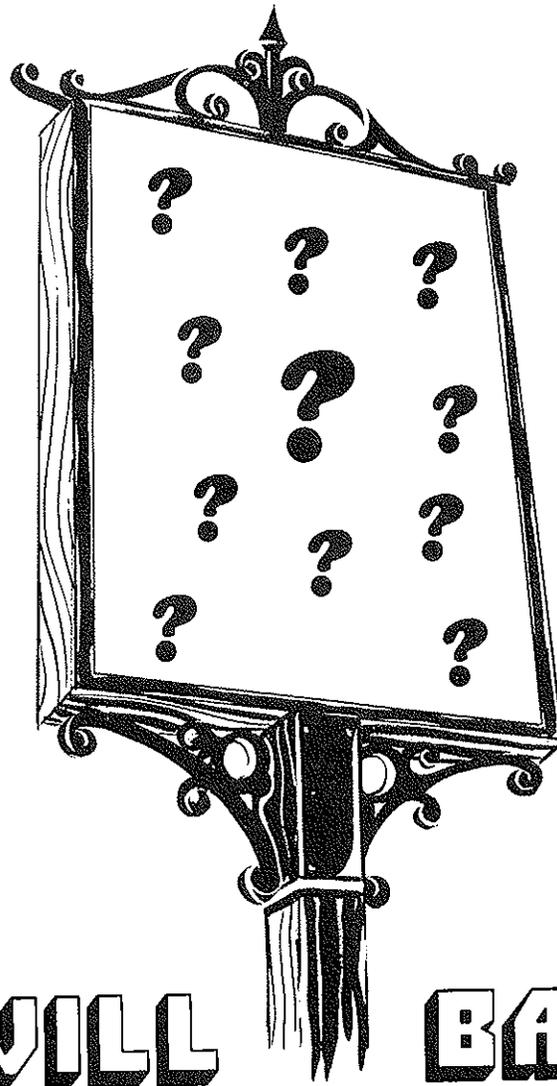
COOPERATIVE PLAN OF SUPPORT July, 1980

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State	July '80		July '79	Yr. to date
	Coop	Design.		
Alabama	\$ 600.53	\$. . .	\$ 380.39	\$ 1,363.06
Arizona	525.75
Arkansas	1,642.57	. . .	1,950.43	19,420.59
California	469.79	(469.79)	899.25	6,710.04
Florida	18.33	. . .	446.14	8,872.80
Georgia	511.00	(6.00)	335.00	5,465.56
Idaho	. . .	. . .	. . .	270.24
Illinois	1,349.80	. . .	1,725.58	10,117.18
Indiana	. . .	. . .	. . .	100.00
Iowa	. . .	. . .	157.89	172.70
Kansas	128.00	. . .	155.31	1,145.03
Kentucky	. . .	. . .	75.00	. . .
Maryland	40.00	. . .	116.80	742.68
Michigan	. . .	. . .	. . .	3,730.39
Mississippi	. . .	. . .	108.60	612.54
Missouri	4,613.31	(4,479.54)	4,559.31	35,277.53
New Mexico	. . .	. . .	10.78	68.77
North Carolina	308.00	(83.00)	104.00	3,502.57
Northwest Assoc.	. . .	. . .	. . .	30.00
Ohio	736.80	. . .	. . .	6,800.80
Oklahoma	5,058.29	(5,038.94)	5,726.97	51,035.04
South Carolina	37.87	. . .	. . .	37.87
Tennessee	801.30	. . .	1,562.16	6,742.37
Texas	168.87	. . .	359.11	1,419.32
Virgin Islands	234.77	. . .	198.00	1,850.35
Virginia	99.73	. . .	. . .	441.23
Washington	. . .	. . .	. . .	30.00
West Virginia	7.74	. . .	7.74	86.47
TOTALS	\$ 16,826.70		\$ 18,878.46	\$ 166,570.88

DISBURSEMENTS:

Executive Office	\$ 8,568.87	(2,160.61)	\$ 7,165.42	\$ 43,048.52
Foreign Missions	2,920.75	(2,833.74)	4,372.44	42,906.02
Bible College	1,878.78	(1,791.77)	2,722.26	31,399.14
Home Missions	1,867.94	(1,803.12)	2,413.61	27,730.22
Retirement & Ins.	983.66	(920.58)	1,404.08	13,913.24
Master's Men	505.67	(471.56)	673.17	6,365.53
Commission on Theological Liberalism	101.03	(95.89)	127.48	1,208.21
TOTALS	\$ 16,826.70		\$ 18,878.46	\$ 166,570.88



FREE WILL BAPTISTS —WHERE ARE YOU?

By Kenneth W. Kirby

All of us know that as we travel our highways we see billboards and signs of all sorts, shapes and designs which have been placed there with one purpose in mind—to sell us on a particular service or product. This is a proven way to get people's attention and it works.

However, for several years as I have traveled and pastored in different states, I have been greatly bothered by the fact that most Free Will Baptist churches do not put forth an effort to advertize the services we provide for the spiritual needs of the traveler.

While this seems insignificant to many, I feel it is important that we be proud of our heritage, our faith, our denomination. Even though I was born in a Free Will Baptist home, I have remained a Free Will Baptist and now preach the doctrine, because I believe it is biblical and teaches folks how to be saved and how to live a life that will bring peace and happiness.

Therefore, I think we ought to display our shingle for all the world to see.

GET A SIGN

I heard the wife of a dear Free Will Baptist minister say many years

ago, "If you want to find a Free Will Baptist church, just look for the oldest, ugliest, most run down, out of the way building in town, and that'll be it."

While this was somewhat of an exaggeration, for a time it was almost the case. In recent years due to our fine Home Missions Department, to many energetic and dedicated preachers and laymen, this has almost become the exception and not the norm anymore. But many churches still act as if they are ashamed of something.

Frequently when traveling into a town where you know there is a Free Will Baptist church, as you approach the city, you see NO SIGN. You

usually see signs placed by the liberal churches, by the Pentecostals, the Catholics, the cults, but it's as if Free Will Baptists don't exist.

I say without apology that every Free Will Baptist Church in a given city or county ought to have an attractive sign on each state highway entering the city.

Our church is only a year and a half old, and we are still small in number, but our young people have already adopted a sign project. They have purchased the first one and are working toward the others.

Pastors put a great deal of effort into organizing worship services to be orderly, respectful and spirit-filled. We study, pray and prepare our messages in hopes of feeding hungry souls with food from the table of the Lord. Then we say, "Come and get it, if you can find us." What a shame on us.

If MacDonald's did that, they wouldn't be America's number one hamburger chain. We've got something a lot better than Big Macs to

share. Let's tell the people where to get it.

Maintain the Sign

There's another problem that's almost as bad and sometimes worse than no sign. Many churches that have signs do not maintain them properly.

I have seen signs barely hanging from the post or chain on which they were attached. Some are chipped, scratched and need reworking to the point you can barely read them. An unkept sign says to the public, "Here's a lazy church."

It makes a person wonder, if we let the sign get into and stay in that condition, what is our building like? What is the service like? What is the membership like? The preacher?

We have heard all our lives about the power of the first impression. Well, that's what your sign does. It can make the difference whether a visitor goes any further, or if he turns in a different direction.

A poorly kept sign gives an im-

mediate appearance of a no soul-winning, non-evangelistic, little spiritual fervor type of church. I'm not saying that because you don't have a nice inviting sign that your church is this type. But that's the impression it can give.

Let's erect attractive signs that will say to the world, "We love you; we want to help you and here is where we are." Keep your sign in plain sight showing respect to our Lord and His people.

We are a growing, major spiritual force in America today. We have come a long way, been responsible for millions of lives being changed and set on their course toward heaven. Many more will be reached, but we must come out of the shadows and be seen.

Let's advertize, publicize and be recognized, so that no one might have to ever ask, "FREE WILL BAPTISTS—WHERE ARE YOU?" ▲

ABOUT THE WRITER: Rev. Kenneth W. Kirby pastors Victory Free Will Baptist Church, McMinnville, Tennessee.

DIRECTORY UPDATE

CALIFORNIA

Ron Young to First Church, Salinas, from First Church, Bakersfield as Youth Minister and Bus Director.

GEORGIA

David Cooper to Corinth Church, Iron City

Wayne Sheffield to Mother's Home Church, Colquitt from Thompson Church, Colquitt

Harris Nix to Thompson Church, Colquitt from Alabama Church, Blackshear

ILLINOIS

Jim Lugo to Bear Point Church, Sesser, from New Salem Church, Colquitt, GA

Don Umfleet to Alexander Church, Olive Branch

Floyd Hartley to Oak Grove Church, Scheller

Bill Adcock to Blue Point Church, Cisne, from First Church, Newport, AR

Bill Hager to Pleasant View Church, Walnut Hill

Leo Poteet to People's Church, Justice

Cliff Donoho to Immanuel Church, Joliet, from Oak Valley Church, Geff

KENTUCKY

James Hayes to Louisa Church, Louisa, from Columbus First Church, Columbus, OH

Bill Campbell to Bonanza Church, Bonanza, from Katy Friend Church, W. Prestonsburg

Bill Amburgey to Katy Friend Church, W. Prestonsburg

James Couch to Martin Branch Church, Estill

Glenn Sluss to Lovely Church, Lovely

Isaac Rowland to Tomahawk Church, Tomahawk

Mike Carter to Turkey Creek Church, Turkey Creek

Henry Estep to Union Light Church, Paw Paw

Henry Hawkins to Brush Creek Church, Naples

Malcolm Bush to Grayson Church, Grayson

MARYLAND

Elzo Bevan to Mt. Calvary Church, Perryman, from Bethel Church, Woodbridge, VA

NORTH CAROLINA

Greg Bevan to Fellowship Church,

Micro, from Rock Springs Church, Charlotte, TN

OKLAHOMA

Lawrence Weatherman to First Church, Healdton, from Elk City Church, Elk City

Dan Deskin to Tahlequah Church, Sulphur

SOUTH CAROLINA

Leonard Ball to Lebanon Church, Effingham

TENNESSEE

Raymond Riggs to Good Springs Church, Pleasant View, from Cookeville Church, Cookeville

VIRGINIA

Burt Hall to Bethel Church, Woodbridge, from Wheeling Mission, Wheeling, WV

W. B. Hughes to Bethany Church, Norfolk, from Hamilton Church, Hamilton, AL

OTHER PERSONNEL

Fred Scott to First Church, Batesville, AR as Youth Director

A Concern for Crippled Christian Communicators

A regularly maintained physical fitness program can serve as preventive medicine.

By Glenn F. Arnold



12/CONTACT/Oct. '80

You can help me leave the ministry—my bedside ministry to colleagues in Christian communication.

By staying physically fit, you can relieve me of this ministry so that we can both devote more time to the work to which God has called us.

Over the past 20 years, I have sat by the hospital beds of evangelical pastors, educators, broadcasters, and writers before and after their heart surgery. Very often I've received the distinct impression that some of these hospitalizations could have been avoided. Some of these friends even said, "If I had it to do all over again, I definitely would take the time to develop a personal physical fitness program."

I have found jogging and swimming the most efficient means of maintaining a taut tabernacle for the Lord to occupy and use.

Back in the summer of 1963 shortly after completing my master's program at Northwestern University, I noticed at age 30, I could pinch far more than an inch of my waist and was feeling all too sluggish. My weight was easing over 190 pounds on a 5-foot 11-inch frame—a flab gain of 45 pounds over what the scales registered when Margaret Ann and I were married 11 years earlier.

Therefore, I drove, sorry to admit, to the running track around the football field at Maine South High School in Park Ridge, Illinois. (This was before they erected the concentration camp fence to prohibit tax-paying citizens from crushing the costly cinders.)

On that particular hot summer day, I barely made it around the oval once. While wheezing and coughing my way back to the car, I suddenly realized how far I had deteriorated from my glory days of sandlot football and baseball during junior high and high school in Cleveland Heights, Ohio.

As a result of this embarrassing object lesson, I embarked on a running program that has continued for 16 years.

During that first summer, I was able to build up my endurance to one- and two-mile jaunts. I now enjoy jogs of two to six miles, as daily schedules permit.

Jogging or running, depending on a person's strength, seems to be the most logical way to maintain physical fitness.

Jogging does a fantastic job of strengthening the cardiovascular system. The heart, lungs, and legs become the chief beneficiaries. The sweat built up by a multi-mile run has a cleansing effect on the body. Even the arms get some exercise as they pump along.

Swimming seems to do a better job of conditioning the upper part of the body. This method of conditioning has the distinct advantage of not jarring the feet, ankles, knees, and kidneys so violently.

The major shock in swimming comes at the point of contact with the water. A warm body hitting cool water awakens the entire nervous system in about one-tenth of a second. The diving-in approach rather than testing-with-the-toes technique seems to be the most effective mode of entry for me. One distinct advantage of swimming is that squeegee-clean feeling after the final shower. I feel rejuvenated and ready for the next appointment, without the delay for cooling off that follows a sweaty run.

It's usually harder to find a place to swim than to jog. If you're fortunate enough to live where the weather is warm all year, the community, school or home pool might be possibilities. Those of us who are ice-coated communicators for several months each year must turn to the local "Y," community or school pool, or sports center.

My wife had back surgery last winter and Dr. Paul Jorden, orthopedic surgeon, prescribed swimming as part of the post-operative therapy. Therefore, we joined a health club and now swim as a family. We get over to the pool at least five days each week. Margaret Ann, our daughter Melody Ann, and I can usually do our swimming routine within one hour from checking into the sports center to walking out the front door. I try to swim 10, 20, 30, or 40 lengths of the Olympic-size pool, depending on the time we have.

My wife never was a jogger, she even hid behind the other girls during gym class in high school. But we all enjoy swimming, and during the past six months, it has become a favorite family activity.

I have switched over almost exclusively to swimming. However, one day a week I try to precede my plunge into the pool with a 30-minute jog. The swimming has also helped alleviate Margaret Ann's arthritis and strengthened Melody Ann physically for

her first year in high school.

Our mini-family of three has also enjoyed what we call "jiking." My wife and daughter ride their bikes, and I jog along. We like doing this through parks, residential streets, and forest preserves.

At 46, I feel much better than I did at age 30, and I attribute that mainly to daily exercise. My own experience has convinced me that for many of us, a program of physical fitness can do much to prevent illness and keep us who are Christian pastors, communicators, missionaries, and teachers at the highest energy levels.

A physical fitness program meets a number of needs in the lives of us who are involved in the pressures of Christian communications. A regularly scheduled exercise period on our daily agenda helps us to recharge our energy levels. Ernest Hemingway, in a film interview, once said, "When the stuff comes alive and turns crazy on you, a writer had better be in pretty good shape, with good legs, and a counter punch, and ready to fight . . . to the bloody end" (expletive deleted). The creative process (writing, speaking, broadcasting, acting, teaching or planning) drains us physically, mentally, and emotionally. I have often found that an exercise break brings me back to my work recharged and with all body systems reading "go." Regular workouts increase endurance during the creative process.

Dr. Hudson T. Armerding, president of Wheaton College, says, "Light running is conducive to reflective thinking."² Exercise also helps relieve tensions and frustrations that often build while we are preparing to communicate or apply our gifts. The nervous tension just seems to flow out of the body while running or gets bathed away while one cuts through the water in the pool, lake, river, or ocean.

Many of us in Christian communications have numerous people contacts each day: the pastor during visitation and counseling, the teacher with students, the broadcaster with staff-members, the missionary with colleagues and those to whom he ministers.

Most of us usually don't lie awake at night worrying about being lonely. Our problem often is finding time to be alone for thinking, meditating, and praying.

A regular program of exercise provides some oasis of solitude during which both sweat and the creative juices can flow.

I don't recall very often anyone stepping out of a phone booth while I've been jogging around my neighborhood and saying, "Here, it's for you." Also, seldom does a secretary or graduate assistant interrupt my swimming laps by telling me that my next appointment is waiting in the locker room.

As a result, I use part of my 60 minutes of jogging or swimming for praying, meditating, memorizing part of the Scripture read in the morning, or thinking about the current article, script, book, or committee agenda. Ideas often pop into place during this time of



CONCERN (From page 13)

body conditioning. The ancient Greeks knew what they were talking about when they stressed the relationship of a sound body to a productive mind.

Most of us need help in discipline. We must produce on time. I've found that the discipline of setting aside one hour of prime time each morning for Bible reading and another 60 minutes in the afternoon or evening for physical exercise helps me to administer the other areas of my life. The determination exerted to finish the six-mile run or the fortieth length in the pool conditions me for my writing, speaking, teaching, and reading deadlines. I find that productivity, creativity, and efficiency improve markedly during the other 14 hours, when I give priority to those two hours.

Above all, a personal fitness program enables us to apply seriously the admonitions in Scripture to keep Christ's temple in the best shape possible. The Israelites brought the best materials for the Tent of Meeting.

If we believe that our bodies are truly the dwelling places of Christ, we should do everything humanly possible to maintain taut tabernacles that will be an acceptable medium for the message. The Apostle Paul reminded us that our bodies should exalt God because His Spirit resides in them.³

Swimming and jogging provide a number of fringe benefits not available in other more sophisticated exercise programs.

The runner engages in his activity using a pair of shorts and T-shirt or frayed sweat suit and running shoes. For the first 14 years of my running program, I used highly-ventilated basketball shoes. A couple of years ago at a Marshall Field's sale, I bought my first pair of running shoes for \$10. After using the new shoes, I had the distinct feeling that I had been galloping in galoshes. It pays to get the right equipment.

Swimming often requires the fee charged by the YMCA, park district pool, or health center. Usually this amount is a rather small premium to pay for better health, productivity, and creativity.

Communicators usually have erratic schedules. Unexpected changes in the day's agenda force reorganization of priorities and appointments. But thankfully, running and swimming can be done at almost any hour of the day or night.

I have found late afternoon the best time. It is far enough removed from a meal, and exercising at this time helps burn calories before supper is consumed and provides extra energy and motivation for an evening of study, writing, grading or time with the family.

Occasionally pressures and schedules make it necessary for me to swim or run as early as 5:00 or 6:00 a.m. or as late as midnight.

Running and swimming are not only relatively inexpensive and allow flexibility for personal schedules, but they can be done in many locales. Some of my favorite places include college and high school tracks

and forest preserves. In Western DuPage County here in Illinois, joggers and bikers have access to the Prairie Path, miles of scenic environment on an abandoned railroad right-of-way. The sounds of birds, animals, wind; the aromas of flowers, berries, and trees; the coolness of wooded areas, and the quick glimpses of rabbits, squirrels, pheasants, blue jays, cardinals, and butterflies all combine to provide a completely refreshing experience.

I have run through the streets of Manhattan, on top of Pike's Peak, along the Great Salt Lake, the beaches of Sanibel Island, in Florida, Southern California, and Lake Michigan; the pine-lined roadways in the parks bordering Lake Chickamauga, near Chattanooga, Tennessee, and in our neighborhood streets and parks of Skokie, Park Ridge, and now Wheaton, Illinois. Each setting has its own delicious sights, sounds, and fragrances.

I noticed a year or so ago a sign in one section of a Wheaton park that stated boldly, "Dead End." As I jogged by the wooden stumps that had been implanted to enforce the printed admonition, I realized that there are very few dead ends for the jogger. The runner's shoes provide access to scenic trails and paths not available to vehicles, including bikes, as well as to renewed strength to stretch toward new goals.

Physical exercise has no age or sex limitations. An article in the *Chicago Tribune* in 1970 told of a San Francisco waiter, Larry Lewis, who ran the 6.7 perimeter of the Golden Gate Park each day and then walked five miles to his job at the St. Francis Hotel.⁴ He also walked five miles home. At the time of the article Mr. Lewis was 102 Years old. Using this physical program for years, he died prematurely at age 106.

Many women today are leaving men far behind their flying heels as they jog, run, bike, and swim regularly and compete in long-distance events. One of our journalism students here at Wheaton Graduate School, Nancy Condon, competed in the Chicago Marathon in October of 1979.

Regular exercise also helps control weight. Physical conditioning is not the panacea for plumpness, but when combined with reduced intake, weight can be reduced gradually over a period of months and years.

I was frustrated during my first two or three years of running to note that my weight continued to increase. I finally realized that I was eating more because of beginning my new fitness program. Even my jogging couldn't consume that many calories.

As a result, I have since developed an eating plan which I have followed for the last five or six years. It's based on five S's. "Seldom Seconds, Snacks, Sugar, and Salt." My wife and I have found that staying close to the 1,000-calorie-a-day diets available from doctors and hospital dietitians helps reduce intake. We both feel much better when we avoid the stuffed syndrome.

This formula may not work for everyone, but I've

seen 45 pounds fall off during the last several years and feel better than I ever did before. By the way, home bathroom scales are poor for checking weight. The professional ones at the YMCA, community pool or health club give much more accurate readings.

Dr. W. Fred Graham, professor of religious studies at Michigan State University, has suggested that some people run to avoid the nursing home. They hope that better health or a sudden heart attack will keep them from ending life on a bed with tubes protruding from various parts of the body.⁵

God used many of His servants to get me interested in physical fitness. I still have a picture that appeared in 1967 of Dr. Billy Graham running in London's Hyde Park.⁶ I remember how impressed I was that Dr. Graham took time for personal conditioning. At the same time I also noted how little exercise I was getting.

As I read the sports pages years ago, God took the Reverend Bob Richard's pole from his vaulting to point at my excess poundage and declare it "unclean." Tom Brokaw of the NBC "Today" program has been an encouragement and challenge to me as I've seen pictures of him jogging through Central Park.

Many of us pant along, far behind some of our national leaders such as President Carter and Senator William Proxmire, of Wisconsin, in daily exercise. These public servants who have a lot of communicating to do set a vigorous pace and worthy example through their own conditioning programs. It may be wise for us to remember that we can set an example for our parishioners, students, colleagues, and the others to whom we minister.

Some potential potholes lie in the path of the transmitter of the good news striving to develop a physical support system.

One danger lies in the possibility of the conditioning program devouring an increasingly large hunk of the day's agenda. This may occur, for example, if the desire to run or swim in marathon competition replaces the original fitness motive. Training for a long-distance run can sap time and strength from our communication ministries.

Secondly, a physical fitness fan can easily develop a "healthier-than-thou" attitude. It becomes easy to sneer inwardly at a colleague who is getting increasingly overweight and seems to be doing nothing about it, or even worse, doesn't seem to care. Disgust toward a friend or loved-one's overeating can gradually harden into disrespect and hatred.

Perhaps one possible way to handle this problem is not to meditate on the overstretched and under-exercised friends and associates, but concentrate on our progress as measured by previously taken statistics and scale readings. In this way we can rejoice when our Lord helps us to improve. We can also be ready to respond when a friend asks our help in putting a sagging tent back into shape.

One other negative aspect of a long-term fitness program is the adjustment of wardrobes. However, the trouble of taking in waistlines does not diminish

the vigor and joy that comes from better health and reduced weight.

As we've all heard numerous times through the media, it's best to consult a doctor before starting any strenuous program of physical fitness. I also believe in the annual check-up to see how all systems are functioning from year to year. Doctors have learned something about physical fitness lately, because jogging and swimming have surpassed golf in popularity among many of them.⁷

About a year ago I thought our family internist, Dr. Muhammed Sharif, would be impressed to hear how far I had run on the hottest day of the summer and how light-headed I felt after completing my six miles. Instead of complimenting me on my dedication to fitness, in essence he said quietly, but firmly, "Use your head along with your body. Stop immediately when pain or other symptoms develop. Those are warning signals from your body telling you that something is wrong."

The personal fitness suggestions that I have mentioned in this article may not work for every Christian communicator or even prevent anyone from experiencing a crippling disease, attack, or stroke. All I can say is that they have served me well for the past 16 years.

In fact, there's the possibility that what I have advocated in this article may not continue working for me. If you hear that I've been found prone on the Prairie Path or been plucked out of the pool, you may send a get-well card to the third-floor Cardiac Care Unit of the Central DuPage Hospital. The address is 0N025 Winfield Road, Winfield, Illinois 60190. ▲

RESOURCE MATERIAL

¹Saul Bass, producer, "Why Man Creates," Pyramid Films, 1968.

²Hudson T. Armerding, "President's Commentary," *Inform: Bulletin of Wheaton College*, July, 1979, p. 4.

³Philippians 1:20 and 1 Corinthians 3:16.

⁴"Ages Total 165, But They Run Thru Life," *Chicago Tribune*, March 7, 1970, Section 1, p. 7.

⁵W. Fred Graham, "The Anxiety of the Runner: Terminal Helplessness," *Christian Century*, Aug. 29-Sept. 5, 1979, pp. 821-23.

⁶"Report," *Moody Monthly*, July-August, 1967, p. 11.

⁷"Don't Play Doctor All the Time," *Medical Economics* (October 1, 1979): 126-27.

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ABOUT THE WRITER: Dr. Glenn F. Arnold is professor of journalism at Wheaton College Graduate School, Wheaton, Illinois.

A Little Past

Top

of

By Lawnie Coffman

"And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up."

(II Samuel 15:30)

"And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

"And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness my drink.

"And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father.

"Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king."

(II Samuel 16:1-4)

David lived a very active and courageous life. When as a lad he faced Goliath, he took five stones and challenged Goliath and his four brothers. I believe David was ready to take on the whole family ("in the name of the Lord").

David had been hailed by the multitudes as a great leader. His rule was the golden age for Israel. But there came a time when the years crept up on him. His son Absalom tried to force the mantle of leadership from his father. David loved his son too much to make war against him and chose to flee instead.

II Samuel 15:30 shows King David as an old man climbing the west

slope of Mt. Olivet barefoot and crying. Only a group of close friends were with him.

I have visited this mount many times and can feel for anyone who would have to climb that mountain-side of sharp rocks barefoot.

Mephibosheth, whom David had taken out of hiding, befriended, taken into his home to eat continually at the king's table as a son and given him the great wealth that belonged to his grandfather, was not there when David needed him. Mephibosheth had a selfish motive and stayed behind in Jerusalem hoping to receive his grandfather Saul's kingdom.

David was old, depressed and in great need. When he was "a little past the top of the hill" help came (II Samuel 16:1). Many Free Will Baptist ministers and full-time Christian workers who have been trailblazers for our denomination have passed the summit and need help.

We must not be like Mephibosheth and develop a selfish attitude and forget our senior citizens who have meant so much to our denomination, churches and our personal lives.

Ziba saw a great man who had been a real blessing to him and his people now depressed, barefoot, crying and badly in need, and he was determined to help him, David needed a friend who was in a position to help him; Ziba was that friend. David needed transportation;

Ziba brought the donkey. David needed comfort; Ziba brought a saddle to protect David from the sharp back of the donkey.

David needed food; Ziba brought 200 loaves of bread, 100 bunches of raisins, 100 summer fruits. David needed medical supplies; Ziba brought a bottle of wine "for those that would become ready to faint in the wilderness."

God used Ziba to supply David's needs after he had passed the top of the hill. Absalom's selfish attitude caused him to lose everything he had, even his life in a very humiliating way. As a disabled ex-infantry sergeant, I can think of nothing more humiliating than being hung by my head in a tree, helpless for archers to use for target practice.

Mephibosheth also lost everything by his selfish, ungrateful attitude. But Ziba's philosophy was like that of the Good Samaritan: "What I have God gave to me, and I am going to share it with this good man that is a little past the top of the hill."

Christ said, "Go thou and do likewise" (Luke 10:37).

This act of kindness by Ziba caused him to inherit all the wealth that pertained to the king.

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Conclusion

When a child is born into this world he becomes a traveler. There are only two places to go, and you cannot travel the wrong road and go to the right place. Time keeps moving on.

Last week a pastor friend near my age took notice that there were not many old men left. That reminded us that we would soon, like Elijah, be dropping our mantles to be picked up by young ministers.

We have the responsibility of helping our ministers and full-time Christian workers prepare for the future when they are over the hill. We can do this by enrolling them in our Free Will Baptist Retirement Plan so that their needs will be met when they get "a little past the top of the hill."

Try to think of someone who is "a little past the top of the hill" who has been a spiritual blessing to your life, and visit, call or write that person. You, too, will help to fill a great need. Carry out the Lord's command and find yourself rewarded. ▲

ABOUT THE WRITER: Reverend Lawnie Coffman pastors Mt. Pleasant Free Will Baptist Church, Hamburg, Arkansas. He is a member of the Board of Retirement and Insurance.



Grace Notes Needed

By Vernon Whaley

In one sense we are all musicians. All of us have responsibilities to sing with grace and make melody within our hearts.

The problems and blessings associated with church music apply to all members of Christ's body. When Paul gave principles in Ephesians and Colossians, he orchestrated a prelude which made it clear that godly music was the product of godly living.

Paul's intention was to nudge believers toward sanctified living. In the process he wrote the ground rules for New Testament music. Ephesians four and five demonstrate how saints are to practice obedience through unity, peace, holy living and through walking as dear children. In fact, being Spirit-filled is required for "making melody in your heart."

Several terms categorize Paul's description in Ephesians five: circumspectly (uprightly or carefully looking about); redeeming the time

(buying up the time); understanding (perceiving); and more. Paul was convinced that one of many products of righteous stewardship was making melody in the heart.

The example of Colossians 3:16 is given to better understand the work and ministry of a Christian. "Singing with grace" (Colossians 3:16) carries with it the idea of graciousness. Grace is from the Greek word that means "a divine influence upon the heart, and its reflection in life" and is an act of thanksgiving or thank-worthiness. These descriptions refer to a quality of Spirit-filled living.

Our lives may be compared to a composition, a score of music, already pre-ordained and known by God. Our purpose in life is much like the melody or tune. The theme and purpose of a song are seen in the melody. Our philosophy in life is comparable to the harmony of a composition. In music harmony is the art of combining sounds into chords and then treating those chords according to certain rules.

God demands specific harmony in the life of each Christian. We illustrate Christian harmony through attitude and philosophies. Rhythm refers to action, the regular pulsation of music. It is the pace in which a song is performed. Our actions in life reveal something about personal tempos and concepts in life. Thus, actions, philosophies and ambitions work together to compose the melody, harmony and rhythm.

When salvation transformed us, we received a new song—a new melody, a new harmony, a new rhythm. Since that time, God, through his Holy Spirit, has been restructuring and arranging that song.

After salvation our melody is written by a sovereign God and directed by His Holy Spirit. As we yield to His control we are fashioned and made into His image. It is then that our lives are developed into lines, spaces, notes and rests and transferred onto God's manuscript paper. Only then can the

new composer, Jesus Christ, be revealed in us.

Sometimes a composer may choose to use a system of "grace notes" to add variety and a sense of freshness to a composition. Grace notes are ornamental notes placed within an already established melody. Often seemingly dull, uninteresting, lifeless music takes on vitality by simply adding a few well-placed grace notes.

God is in the process of adding grace notes in our drab lives. The Bible calls them fruits of the Spirit. They are identified as peace, love, joy, longsuffering, temperance, gentleness, goodness, faith, meekness (Galatians 5:22-23). These grace notes can be sung in any key, endure any tempo, be performed through any modulation and repeated as many times as necessary.

In fact, the more these grace notes are used, the better the music. God places these grace notes in our lives to produce a life-song pleasing and glorifying to Him.

GRACE NOTES DEVELOPED

Just as a composition doesn't spring forth from the musician's pen at a moment's notice, complete and ready to perform, God's grace notes are not always evident at conversion. It takes some writers months and even years to create a composition. Ludwig van Beethoven took over two years to complete his fourth and fifth symphonies.

Compositions are created through an evolutionary process; note by note, measure by measure, phrase by phrase. It takes time to create music. It also takes time for God's grace to develop our lives. It is during this incubation period that God develops a kind of grace note within man's heart.

Ephesians five urges us to follow as dear children, to walk in love and to walk as children of light. Learning how to follow and walk takes time. If God is to do a work in our lives, He must have opportunity to help us mature. The fruits of the spirit are evidenced best in daily living. Living thus becomes a

pattern of faithful obedience and dedication.

GRACE NOTES DISCERNED

God's grace is discerned. Paul spent the better part of chapters four and five of Ephesians dealing with the membership of a local church. He wanted the Ephesian brethren to perceive the condition of their lives on their own. He was telling these brethren how to obey.

Our obedience becomes meaningful only as we discern God's working in us. As God gently places His tempo and dynamic markings on our lives, He allows us to perceive His character, will and purposes. Ideals and ideas are changed. Patience, combined with gentleness, begins to take effect. We begin seeing a change and consequently like what we see.

It is when God's grace does its work in our lives that we yearn for godly wisdom and understanding. We are then allowed the privilege of looking deeper into the lives of our Christian brothers and sisters and discerning their genuine characteristics. Yes, grace notes help us discern God's working in the lives of both our Christian friends and ourselves.

GRACE NOTES DISPLAYED

It is when God's grace is developed in our lives and we discern His working in us, that salvation is illustrated and displayed to others. This is the area that deals with personal deportment.

The ability to get along well with people has not always been one of the finer qualities of musicians. More often than not, church musicians are the source of discontent and strife. Still, the importance of song in the church is recognized to the point that music has held its place—even in the spirit of disunity and discord.

Paul deals with this in Ephesians 4:22-5:5. Self-control is a must for successful Christian living. If musicians are going to have an effective ministry, they must learn self-control. It takes years to realize that self-discipline either allows or disallows a person to successfully

work with people.

Moodiness and emotional and artistic sensitivity are not excuses for indulging the sins of anger and an uncontrolled tongue. Can we allow ourselves the luxury of venting frustrations on our families, associates or church members? God's grace notes of temperance must be illustrated for all to see.

We cannot allow ourselves to cultivate a spirit of bitterness, self-pity and know-it-all-ism. Proverbs 25:28 warns: "He that hath no rule over his own spirit (rational, anger, mind or tempest) is like a city broken down, and without walls."

It is precisely at this point where some of us fall. Some pastors have ruined good working relationships with their ministers of music because of an unhealthy spirit. Musicians have not been used by the Lord because, like Diotrephes (III John), they desired the preeminence.

Others sacrifice the benefits of years in meaningful labor to prove a needless point or get approval on a minor matter. Churches sometimes split because leaders are unwilling to use existing hymnals and accept cultural values in singing.

Small wonder that some folk suspect the music ministry. Those of us in it have been the last to demonstrate the grace notes of patience, meekness and love. The grace of God does allow a Spirit-filled person to control his disposition and command a life of discipline.

Is there ever justification for a Christian to vent an ugly disposition? If we allow God to pencil in grace notes where needed, our lives and our ministries will be richer and more meaningful to those we serve. When God does His work of grace, the ability to work naturally with others is a natural outgrowth.

Grace notes strengthen our lives, broaden our perspectives and stabilize our service. God knows exactly how to tune our lives. ▲

ABOUT THE WRITER: Dr. Vernon Whaley is Acting Chairman of the Music Department at Free Will Baptist Bible College. He is a member of Donelson Free Will Baptist Church, Nashville, Tennessee.

By Mabel Willey

I am so glad this article is titled "Steps," or I could not be writing it. Who is a godly woman? What is it that makes her godly?

This has not been an easy article. It requires so much, demands such a high standard. I would prefer reading what many of you could have expressed. I only share what I observed, what I read and what I experienced in my own life as I sought to walk with Him, step by step.

Since a woman's greatest need is love, we begin with that. Women want to be loved and cherished. We are not unique in this respect. Psychiatrists say love is a basic need from the smallest baby to the oldest of us.

We have to be loved and we have to be needed. Psychiatrists also tell us that if you have never been loved, it will be difficult, even impossible, for you to give love to someone else.

The Word of God tells us in I John 4 that we are not capable of loving until we are loved of God. We are capable of human love, even of a high and pure form of human love, but the love described in the Word of God is an absolutely selfless love. We have no capacity for that love until we have been loved of God.

STEP ONE: LIVE IN THE WORD

So, the first step of a godly woman is that she lives in I John 4:11: "Beloved, if God so loved us, we ought also to love one another." This love now becomes the motive for all of her actions.

Paul says in II Corinthians 5:14: "The love of Christ constraineth us (impels us)". It brings us to the cross where we lay down all rights to ourselves and say, "Not my will, but thine be done."

Bring your empty heart in your

Three Steps of a Godly Woman



empty hand and He will fill it. His love will flow into our lives and fill all the empty places. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God" (I John 3:1).

A letter in Dr. Narramore's book *A Woman's World* is from a woman who did not love her husband. It is a rare example of a wife who gained self-understanding, then surrendered to God:

You often speak of persons who marry in haste, or without love. When you do, you usually warn the youth against this mistake.

But this does not offer much help to the persons already married without love. I married to get away from home; yet today, twenty-three years later, I have a happy marriage and home. I'd like to share my solution with you.

In the beginning it was pretty bad. My husband's actions in every crisis and in everyday living were inconsiderate . . . or a least I thought so until I took stock of myself. How is an un-

loved person supposed to react? I gave a lot of thought to this word "love" as used in the Bible. Can God expect us to love one another if it is not in our power to do so, or if He will not enable us?

One day I was saved and I began to know what God could do for me. Was love something that you felt, something that happened to you, or an act of the will? I finally faced the fact that I might not be able to feel love, but why could I not show forth love?

From that minute on I began to behave as if I did feel love! What would I do for my husband today, I asked myself, if I really were in love with him? Then I proceeded to do these little kindnesses. I studied his likes and dislikes and bought little treats for his lunch box. I tried to comfort him when he came home from work tired or harassed by a heavy schedule.

I met him at the door with a smile. I respected his discipline of the children and worked with him. I tried to speak softly and diplomatically when we had differences. I listened to him.

Soon I noticed a marked change in him. He was behaving as though he were living with someone who loved him! And I began to notice a change in my own feelings. He was not at all like I had concluded. He had real depth! And I was beginning to fall in love with him."

The gift of the Spirit in Galatians 5:22 is love. Dr. Donald Grey Barnhouse expressed it in this way:

Joy is love singing.

Peace is love resting.

Longsuffering is love enduring.

Gentleness is love's touch.

Goodness is love's character.

Faithfulness is love's habit.

Meekness is love's self-forgetfulness.

Self-control is love holding the reins.

STEP TWO: HANDLE LIFE'S PROBLEMS

A godly woman knows what to do with her problems and stress, whether she is married or single. She does not learn this in a day; it is acquired a step at a time, one experience after another experience, but in them she learned.

The Bible teaches there are no life testings which are not "common to man" so they will come to all of us. In the course of time every godly woman will deal with personal problems like fear, worry, anxiety, anger and bitterness.

The godly woman faces anger through Ephesians 4:26, 27: 1) sin not, 2) let not the sun go down on your wrath. Give no place to the devil.

Anger is a subtle force which circulates through many people. It may be her sin or someone else's, but she will find one of the 25 scriptures about anger and find her answer.

Fear is not usually relegated to a single experience but becomes a way of life. Fearful people worry about almost anything that is new and different. A fearful woman's family and spiritual life will suffer greatly.

For the single woman there is the fear that she will not find her mate. Just two days ago a young lady from one of the government offices called and wanted some counseling. She was desperate to be married so she could leave home. She was ready to do anything. She had not found the source of spiritual life in Christ.

In contrast, a dear young friend, a teacher in her early 30's, visited me here in Panama two years ago. I shall never forget her sweet, restful face. She shared her secret with me. She had touched the Master in a new way and turned back to Him her yearnings and deep desires. He gave perfect fulfillment and peace. She had complete rest in Him. Needless to say, she is happily married now.

The enemy of our soul knows what he can do with this monster of fear and worry. He comes to us in the night hours, and the picture looks so dark. There is no black and white in the night hours, just gray.

When this happens to me (and there have been many times), I cling to Isaiah 26:3: "Thou wilt keep him in perfect peace whose mind is stayed on thee." It works. I am soon asleep.

In Tim and Bev LaHaye's book, *Spirit Controlled Family Living*, the following steps are given as a cure for fear:

1. Face fear, worry, and anxiety as a sin (Romans 14:23).
2. Confess worry, fear, and anxiety as sin (I John 1:9).
3. Ask God to take this habit pattern away (I John 5:14, 15).
4. Ask for the filling of the Spirit (Luke 11:13).
5. Thank God for who and what He is and what He can supply in your life and you face this problem (I Thessalonians 5:18).
6. Repeat this formula every time you become fearful.

STEP THREE: MAKE HOME HIS

A godly woman will know her place in her home. Her home will be her palace and she will be the queen. I could never express it as well as Dr. Narramore does in *A Woman's World*:

You have a special place to fill by just being a woman. When God created a companion for the first man in the Garden of Eden, He endowed her with the attributes of beauty, gentleness, love, a sensitive nature and an understanding heart. These have become the symbols of womanhood. They form the framework for development for every little girl as she grows and matures and then blossoms into a lovely young lady.

You are the inspiration, the world over, for story, song, poem, and painting. You are the symbol of hospitality and service. You were last at the cross, first at the tomb, first to tell of the resurrection, first to proclaim redemption to the Jews, first to greet Christian missionaries, and the first European convert. You contributed to the comfort of our Lord, you washed the Savior's feet and anointed His head with ointment. You were the mother of Christ, our Lord.

You hold a place of honor. You are the image of queenliness and the essence of virtue. Because of this, you have won men's respect.

Whether you are married or single, whether you are a mother or have never had any children of your own, your life as a woman is one of influence. The poet aptly penned this thought in the following lines:

*They talk about a woman's sphere
as though it had a limit,
There's not a place in earth or Heaven,
There's not a task to mankind given.
There's not a blessing or a woe,
There's not a whispered yes or no,
There's not a life, or death,
or birth,
That has a feather's weight of worth
—without a woman in it.*

C. E. Bowman

How beautifully he pictured a godly woman in her home and the influence of a godly single woman.

We live in a day and age of materialism. I give this warning and advice to all women. We must be careful and discreet that we do not become so involved in possessing that we lose the many God-given virtues just described.



We must keep Christ Lord of our lives. If He is not Lord of all, He is not Lord at all. He must be supreme in our love and loyalty. Preeminent in our hearts.

No person or possession must be allowed to come before Him in our affection, attention or allegiance. We must say with Paul: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Philippians 3:7-8).

The Lord taught me these truths when I found myself in a mud hut in the jungles of Panama years ago. I was so full of personal desires that my surroundings became a horror until I knelt at a stump in back of our hut and made Him Lord of my all—husband, children and house.

The Holy Spirit filled my heart and life with His love and the mud hut became my palace. "Two men looked from behind prison bars; one saw mud, the other saw stars." The godly, committed woman will see stars.

A godly woman's world is filled with spiritual possibilities. She derives her daily strength from quiet devotion in the Word, her time of prayer and praise with her Lord. To Him she gives her burdens, and from Him receives wisdom and guidance.

Her life is a witness to her family, her friends, her neighbors, in her church and the world she touches. Her greatest desire is to be transformed into the image of Christ.

"That it be no more I that live, but Christ that lives in me." This is her crowning beauty. This makes her a godly woman. ▲

ABOUT THE WRITER: Mabel Willey, at 75 years old, is the senior Free Will Baptist missionary. She and her husband, the late Thomas H. Willey, Sr., pioneered Free Will Baptist missions in Cuba before the Communist takeover. In recent years, Mrs. Willey has served in Panama.



FREE WILL BAPTIST

newsfront



Youth Choir of Mexican Convention

MEXICAN NATIONAL CONVENTION ATTRACTS 500

MONTERREY, MEXICO—The 20th annual Mexican Free Will Baptist National Convention met August 1-3 at First Free Will Baptist Church, Monterrey. Five hundred delegates, some traveling by bus as far as 700 miles, converged for three days of business and preaching.

Delegates voted that each church give 500 pesos (\$227) toward remodeling the Institute of Gold near Monterrey, now under the direction of Chuy de la Rosa.

Assistant Director of Home Missions Trymon Messer and Home Missions Board member Dean Dobbs of North Carolina attended the meeting. Messer presented checks totaling \$3000 for two land

fund projects in Mexico City and Ciudad Acuna.

Two hundred teenagers, including three youth choirs, participated in the 20th annual youth meeting. Mr. Messer said he only counted four cars among the entire Mexican delegation.

The Mexican Free Will Baptists who attended the convention made their beds on the roofs, in Sunday school rooms and on cement corridors and wooden benches. Although motels were available in Monterrey, the delegates could not afford the price of a room. They slept, showered, ate and worshipped at the church.



Doyle Terry (L), Donna Terry

Chaplain Bishop (L), Capt. Mann, Sgt. Wingo, Sgt. Ahumada

SINGING TERRYS MINISTER TO SOLDIERS, CUBAN REFUGEES

FT. CHAFFEE, AR — Doyle and Donna Terry gave seven open-air and tent concerts for American troops and Cuban refugees at Ft. Chaffee on July 10-11, according to Free Will Baptist Chaplain Blaine Bishop.

The Terrys, headquartered in Harper, Kansas, had contacted Chaplain Barker, the Task Force Chaplain at Fort Chaffee, inquiring if he could use them in ministering to the Cubans. When the Terrys arrived at Ft. Chaffee, Chaplain Barker was committed to other tasks and unavailable.

Chaplain Barker made arrangements for the Terrys to coordinate their singing ministry through Free Will Baptist Chaplain Blaine Bishop who was temporarily reassigned from Ft. Sill, Oklahoma, with security troops.

"The Terrys could not have

arrived at Ft. Chaffee at a better time," said Chaplain Bishop. "The morale of the men was low; they were tired and the weather was extremely hot.

"It was refreshing for us to know someone really cared and was thinking of us as we performed our duties. My men are still talking about Doyle and Donna and asking if we can get them to come to Ft. Sill."

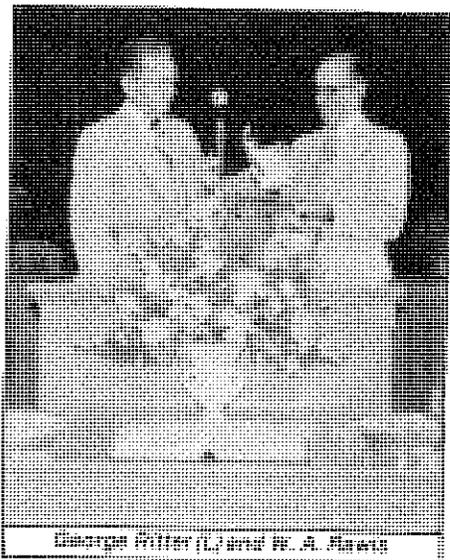
The Terrys set up and reassembled their equipment six times on July 10 in the 102 degree temperature, finishing their last concert at 1:30 in the morning. They returned to the "Barn" (an abandoned motor pool housing 200 men of a reactionary force) at 5:30 p.m. on July 11 for a final concert.

Chaplain Bishop said he first located the Terrys in a mess hall in the Cuban Compound on July 10 where they had already sung to

more than 100 Cubans. Later that same day, the Terrys' concerts moved from the mess hall to the Ft. Chaffee front gate, to a vacant lot in the Cuban Compound, back to the main gate and on to the Chaffee "Barn." The Terrys ended their long musical vigil after midnight singing to 15 men on guard duty at an ammunition dump.

"They gave a good testimony at each place they sang," related Bishop. "All the people were really encouraged by their singing and testimonies."

Doyle Terry retired as a detective from the Wichita, Kansas Police Department. A friend in their home church paid the Terrys' expenses to Ft. Chaffee so the husband and wife duet could minister among the troops and refugees.



George Ritter (L) and W. A. Rawls

GROUP RETIRES 14-YEAR BOND PROGRAM

PLEASANT GROVE, AL—Pastor George Ritter and Trustee W. A. Rawls burned a copy of the original list of bond purchasers during homecoming services at First Free Will Baptist Church, Pleasant Grove, on June 1.

The well-attended celebration concluded a 14-year bond program initiated by the church in 1966 which enabled the congregation to erect a building.

Pastor Ritter said, "We are happy to be a part of the Free Will Baptist denomination. Our church supports our denomination's various ministries locally and around the world."

First Church was organized August 8, 1964, under the leadership of Rev. Byrd T. Alexander. In February, 1976, a Free Will Baptist church in Ensley, Alabama merged with the Pleasant Grove group. The Ensley pastor, Rev. E. B. Ledlow was elected pastor of the merged churches and served until 1978.

Pastor George Ritter has led the church since July, 1978. Brother Ritter says that during his two-year ministry there "we have been blessed by the faithfulness of the congregation."



newsfront

(continued)

CREATION/EVOLUTION STIRS TEENS IN EIGHT-DAY VBS

ERWIN, TN—Twenty teenagers studied Creation vs. Evolution in an eight-day Vacation Bible School blitz in June at First Free Will Baptist Church, Erwin. Some 220 enrolled at all age levels of the VBS, according to Mrs. Eleanor Grindstaff who taught the unusual teen session.

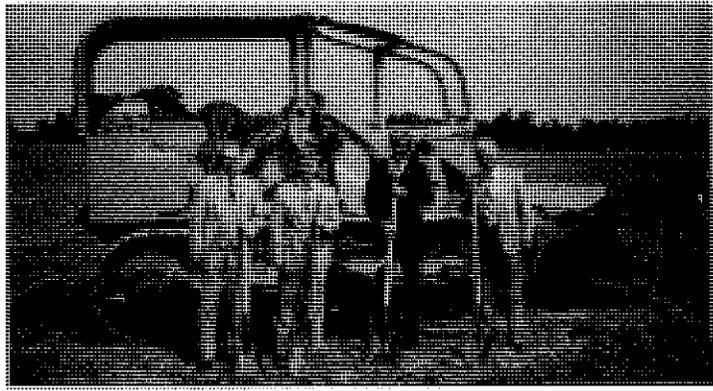
Mrs. Grindstaff says she and the teenagers were encouraged to attend the creation/evolution series after they drove 300 miles with Pastor Howard Messer to hear Dr. Henry Morris lecture on science and evolution during the March, 1980, Bible Conference at Free Will Baptist Bible College.

The group returned home and ordered special materials from the Institute of Creation Research in California. Mrs. Grindstaff said the teens advertised the class heavily in advance by handing out circulars and by word of mouth.

An 11th grade boy said, "I have had an atheist teacher for a year and heard you (Mrs. Grindstaff) eight days. You've done more research with proof than any atheist could."

After the VBS lessons, a senior girl shared, "I will never see how these people come up with evolution. Creation is too complex to have just happened."

It is Eleanor Grindstaff's conviction that, "In an area where we do not have Christian Day Schools, we have an even greater responsibility . . . to undo damage done via public school, especially in science fields."



Charles Thigpen (L) R. Hood, M. Keith, T. T. Williams

THIGPEN ADDRESSES 100 AT GROUND BREAKING

PLEASANT VIEW, TN—Dr. Charles Thigpen, president of Free Will Baptist Bible College, spoke to an audience of 100 who gathered for the ground breaking ceremonies at Pleasant View Christian School on July 27. Numerous Free Will Baptist pastors from the Middle Tennessee area participated in the ceremonies.

Pleasant View Principal Roger Hood said that with enrollment up to 150 students for the 1980 term, it was necessary for the school to temporarily conduct classes in two locations until the new plant is completed. Officials expect the new facility to be ready for occupancy by early spring, 1981.

During the fall and winter months, classes for nursery through grade four are conducted at Good Springs Free Will Baptist Church in Pleasant View, while grades five through eight meet at nearby Mt. Zion Free Will Baptist Church in Joelton, Tennessee.

Pleasant View Christian School began in 1978 with 32 pupils and four teachers. Mr. Roger Hood was employed as the first full-time principal in 1979 to guide an eight-teacher staff and 90 students. The school outgrew its original facilities in Good Springs Free Will Baptist Church after two years.

HISTORICAL COMMISSION TO CATALOG BOOKS BY FREE WILL BAPTIST WRITERS

NASHVILLE, TN—The Free Will Baptist Historical Commission announced on August 8 that Free Will Baptist authors are being asked to send complimentary copies of books they have written to be kept on permanent display in the Historical Collection in Nashville.

The Historical Commission plans to catalog every book written by Free Will Baptists. The Historical Collection is housed in the John Welch Library on the campus of Free Will Baptist Bible College.

According to Chairman Alton Loveless of Ohio, the August announcement came as a result of the Historical Commission's meeting at the 1980 National Convention in Anaheim, California. The book cataloging project is one of several Commission efforts to preserve the history of the Free Will Baptist denomination.

Materials can be sent to the Free Will Baptist Historical Commission, Box 50117, Nashville, Tennessee 37205.

ALABAMA CHURCH PURCHASES PROPERTY, PLANS SCHOOL

BAY MINETTE, AL—The Sunset Free Will Baptist Church, Bay Minette, purchased four acres on June 30 for expansion purposes.

Pastor Garry Winsett said, "The property was purchased at less than one-half its market value, and the

owner agreed to finance the loan at a very reasonable interest rate."

The new property joins Sunset Church's temporary meeting site. Pastor Winsett said plans are progressing for beginning a Christian school on the acquired

acreage.

Sunset Church was organized two and one-half years ago, and now averages over 40 in attendance. Reverend Winsett assessed, "We have the potential to become one of the largest churches in this area."

ARKANSAS ADOPTS \$440,000 STATE BUDGET FOR 1980-81

CONWAY, AR—Delegates to the 83rd annual session of the Arkansas State Association endorsed a \$440,725 budget for the next 12 months. The figure included \$70,000 for the State CTS Board, \$35,000 for missions, \$120,000 each for the Christian Supply Store and Sunday school literature, and the balance for other state ministries.

Promotional Director David Joslin said receipts through the state office for 1979-80 totaled \$506,000—up \$36,000 over the previous year.

Attendance hit a 10-year low as 350 registered at the Camp Beaverfork site August 12-14. Five speakers preached through the State Association theme "The Holy Spirit." National Executive Secretary Melvin Worthington teamed with Arkansas' pastors Loy Counts, Raymond Coffey, Glenn Murray and John England to share preaching responsibilities.

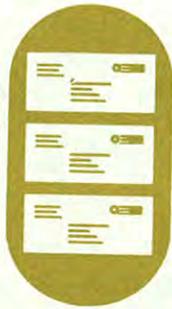
National Home Missions Director Roy Thomas spoke to 96 Master's Men at their state meeting on August 13. The men named Wendell Leckbee as Arkansas' State Senator. They also approved a \$4,000 repair project for 1981 to correct problems in Camp Beaverfork's shower facilities.

Sue Aycock, Arkansas native who is a missionary to Brazil, twice addressed the 218 registrants at the state Woman's Auxiliary session.

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OUR READERS COMMENT

ARIZONA READER DISGUSTED

I, for the most part, really enjoy CONTACT but I am so disgusted to see an article like "I Went to Church in my Pajamas."

I belong to Northside Free Will Baptist Church here in Phoenix. I could not disagree more, however, with this article. We face the Lord's return and Armageddon with multiplied multitudes lost.

Why fight or slur other Fundamental Christians whose goal is the same as ours—to gather the harvest while there is still time.

As for the money, I don't know a church or institution of any kind that don't run on money—not even Free Will Baptists.

*Pauline Harwell
7501 E. Portland Street
Scottsdale, Arizona*

CITES THREE ARTICLES

I just want to say how much I enjoy each and every issue of CONTACT. Each article seems to be so up to date and really speaks to the hearts of the people. I would like to especially mention three recent ones.

THE ELECTRONIC CHURCH really hit the spot. It spoke the very innermost feelings of many sincere Christian people.

Also, two articles in the July issue, "HOW TO HELP YOUR PASTOR" by Wallace Hayes and "I WENT TO CHURCH IN MY PAJAMAS" by Malcolm Fry. Both were great.

I can hardly wait for each issue.

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

WANTS 5-YEAR SUBSCRIPTION

I think CONTACT is very good. It's too bad that all Free Will Baptists do not take the magazine.

Enclosed is my \$25 check for a 5-year subscription.

*Jack Metcalf
Collinsville, Oklahoma*

CALLS FOR CENSORED ARTICLES

I was ashamed of Dr. Fry having written such an article as he did in the July issue of Contact. I too have watched the "Old Time Gospel Hour," I was blessed from the service.

I heard a preacher say one time after preaching a heart rending message, one critic told him on the way out, "I sure didn't get anything out of the service." The preacher told him, "Maybe you didn't bring anything to get it in."

That may have been Dr. Fry's trouble while watching the Electronic Church; he had nothing to get his blessing in.

I can remember a few years back hearing Free Will Baptist preachers praising the use of TV for getting the gospel out. If one soul is saved through the means of the Electronic Church it will be worth it, even with all the faults that Dr. Fry finds with it.

He also quoted Hebrews 10:25. I agree, but what about all the Christians that are shut-in and unable to go to church? I know they appreciate and enjoy the opportunity to worship through TV and radio services.

I say amen to the response from the sister from Norfolk, Virginia. If this magazine cannot better censor its articles against prejudice and jealousy, I too will be withdrawing my name from your mailing list.

*Sherdell Reeves
Winter Haven, Florida*

WRITER PUTS IT ALL TOGETHER

"Adventure in a Rocking Chair" (August) drew special attention. We raised our children on books. We always figured that if our children liked to read, they could do whatever they liked in the years to come.

Now one daughter teaches school in Kentucky. Our son is an insurance claims agent who enjoys American history. Another daughter is a medical assistant who taught her dad how to spell "ophthalmology" (like many people I missed the first "h").

Mrs. Hammersmark put it all together very well.

*Bob Bell, Jr., Editor
McKendree Manor News
Nashville, Tennessee*

PARAGRAPH CREATES OPENMINDEDNESS

The article by Dr. Douglas J. Simpson in the July issue contains one paragraph that should help create more openmindedness toward fellow believers within Biblicism:

"We have all had the unfortunate experience of being choked spiritually because those around us were suspicious of anything different, and eventually they distrusted us because we believed God made us creative people."

*Bobby Glenn Smith, Pastor
College Lakes Free Will Baptist Church
Fayetteville, North Carolina*

It's Not "YEAR OF THE SUNDAY SCHOOL" On AudioCassette Tapes Too Late

Audio Stats Educational Services, a professional recording firm, recently recorded the 44th Annual Convention in Anaheim, California, July 20-22, 1980. Audiocassette tapes of all key presentations are now available individually or as a complete set at a special discount price.

These tapes are guaranteed to be of the highest quality. Please order them directly from Audio Stats and share in the experience of "The Year of the Sunday School."

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Currently . . .

Exactly 78 hours and 40 minutes after Pastor **Bill Reagan** read the words, "In the beginning God", members of **First FWB Church, Morehead City, NC** completed reading the entire Bible aloud in the sanctuary. Pastor Reagan said 45 members participated in 30-minute time periods during the three-day vigil.

Stacy FWB Church, Stacy, NC, observed its 100th anniversary in June. Layman **J. T. Lewis** prepared and read a history of the church. Consequently the church printed the history in booklet form and has made it available for a gift of \$1.00. **Thomas Rolan** pastors.

A representative from **Eastern Airlines** called the office recently. They had a very interesting story to tell. It seems that in May of 1979 one of the clean up crews on an Eastern flight discovered a man's ring. The ring is inscribed with the words "Free Will Baptist Deacon, Ordained 1955." Initials on the inside of the ring are R.A.M.c. Eastern airlines thinks the ring may belong to a **Mr. R. McKenna**. At any rate if you know of a FWB deacon with this name who has lost a ring have him to call Miss **Anne W. Magruder** at (615) 367-3590 or write Miss Magruder, Baggage Service, Eastern Airlines Incorporated, Metropolitan Airport, Nashville, TN, 37217.

Baldwin Park FWB Church, Baldwin Park, CA, has started a Spanish-speaking Sunday school class. Teacher is **Naomi Rodriguez**. **Robert Riddle** pastors.

Here's a nice turn of events for a Vacation Bible School offering. It seems that **Bloss Memorial FWB Church, Arlington, VA**, conducted its annual VBS in June. With attendance at 90, the offering of almost \$300 was sent to a sister church for the purchase of pews. **Murray Southwell** pastors this unselfish group.

Officials report that the first lot has been sold in Missouri's retirement village. Pastor and Mrs. **Roger Harwell** purchased Lot #11 in the recently developed 19-lot site area.

Mr. and Mrs. **William Barron** donated three acres to **First FWB Church, Farmington, MO**, to be used for either church or school related activities. **James McAllister** pastors.

Some 18 young people from **First FWB Church, Fayette, AL**, participated in a 12-hour rock-a-thon in order to buy a new church sign. Pastor **Rick Cash** said the group raised \$1200 in their effort.

The August issue of *Currently* carried an item announcing the semi-retirement of Rev. **Raymond Riggs**. At that time he was pastor of Cookeville FWB Church. It seems that Bro. Riggs has had second thoughts about his retirement plans. He said, "I just could not feel at peace about leaving the pastorate at this time." So beginning the first of September Brother Riggs assumed pastoral duties at **Good Springs FWB Church, Pleasant View, TN**. In one sense, that is a correction to the August *Currently* but in another it is simply an update.

Next year when you face a Vacation Bible School problem regarding adults why don't you try what Pastor **Bobby Ferguson** at **First FWB Church, Houston, TX** just did. During VBS, Pastor Ferguson taught 10 sessions on financial freedom. One sure way to cope with the economy is to get into the Bible and learn God's economic principles.

The **Sophia Christian Academy** opened for a first session on September 2. The academy is an outreach of **Sophia FWB Church, Sophia, WV**. Pastor **George Smith** said the academy uses ACE materials in student instruction. The supervisors are **Karen Mills, Donna Covey, Pansye Heater** and **Mary Sisk**.

Some churches experienced a summer slump during June, July and August. That was not the case at **Victory FWB Church, Goldsboro, NC**. Pastor **George Lee** said that members of Victory Church stabilized their attendance. Pastor Lee thought one reason for the stabilization of attendance might be his "20/20" services. He said, "We take 20 minutes in preliminaries and 20 minutes for the message."

How does a 1400 percent increase in denominational giving sound to you? Pastor **Irvin Hyman**, of **Colquitt FWB Church, Colquitt, GA**, announced that in the past year the church contributed a total of \$7,770 to denominational causes. This represented 20 percent of the total church budget and a 1400 percent increase over the previous year. Heartiest congratulations to Pastor Hyman and members of Colquitt Church.

First FWB Church, Decatur, IL, gave 10 of its members to help start a new church in **Niantic, IL**. Pastor **Pastor Wallace Malone** and members were interested in the new church to the point that 10 members agreed to work in the new effort. By the way, the First Church at Decatur soon gained 10 new members to replace the ones they gave to the sister work. One church official said, "Sometimes we have to divide to multiply."

Here's another centennial celebration for a FWB church. This one is **Oak Valley FWB Church, Geff, IL**. The 100th birthday of the church was celebrated at homecoming in September.

According to church reporter **Lorene Lamb**, **Faith FWB Church, in Milan, IL**, had a record attendance of 212 this summer. In the past six months the church has recorded 29 salvation decisions, 28 baptisms and 23 uniting with the church. **Jim Summerson** pastors.

Pastor **John Hollis** delivered the dedication sermon for **People's FWB Church, Justice, IL**, on August 17. Pastor **Leo Poteet** and members had just completed the new auditorium.

The **First Kansas Evangelism Conference** was conducted August 18-20 at **First FWB Church, Topeka, KS**. Speakers for the conference were Roy Thomas, John Gibbs and Trymon Messer of the National Home Missions staff. Pastor **Gary Elder** said 10 messages highlighted the conference.

Pastor **Mike Rhodes** of **First FWB Church, Emporia, KS**, reports a successful revival meeting with **Joe Ange** of Free Will Baptist Bible College, Nashville, TN, during the month of June. The revival concluded with 17 conversions. Following the revival 15 people from the same family were baptized. Pastor Rhodes said this all came about, "because one young couple got saved several months ago and began to invite their families to church."

BETHEL ECHOES, publication of the Kentucky State Association of Free Will Baptists carried an interesting memo from 1949 in its August issue. Material came from an old copy of the **FREE WILL BAPTIST ADVOCATOR** and listed the platform for the **ADVOCATOR**. Three of the platform ideas were a Sunday School in every church, a quarterly meeting in every county, and every FWB a tither. **Dr. J. D. O'Donnell** edits the publication.

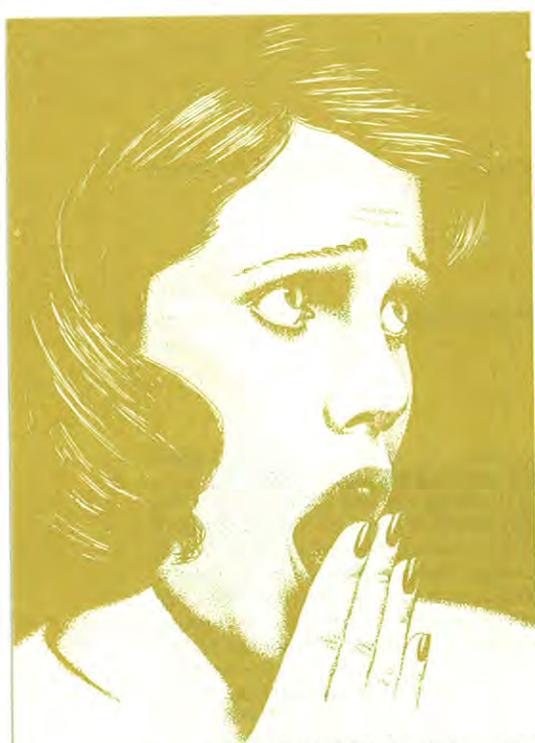
Fifty-two people registered for institute classes at **Route 60 FWB Church, in Kenova, WV**. The classes were an extension of **Bethel Bible Institute**, Paintsville, KY. **Roy Roach** pastors.

The Kentucky Women's Prayer Retreat met at Jenny Wiley Lodge in Prestonsburg, KY, on September 5 and 6. Speakers were **Rudene Kennedy, Dorothy Cox** and **Linda Gilliland**.

The Christian Supply Store, owned and operated by Arkansas (Free Will Baptists) reported a 23 percent increase in sales over last year.

After Dr. David Nobel of Summit Ministries spoke at **First FWB Church, Hot Springs, AR**, young people burned over \$4000 worth of rock music records and tapes. The church has 25 conversions and 22 baptisms in recent months. **Raymond Coffey** pastors.

In the first seven months of 1980, Pastor **Tommy Street** of **Friendship FWB Church, Ashland City, TN**, baptized 51 converts. The church has remodeled the parsonage and is averaging 170 in Sunday School. They notched a high of 320 earlier this year. ▲



By Diane Mitchell Thomas

That night will be branded into my mind for a long time. It started out to be such a fun time. My husband and I had taken a group of teens from our church on a camping trip. There were 15 of us including our pastor.

We were headed for a quiet, secluded place called the Ponderosa. We had a great time eating, joking and fellowshiping as we traveled. By the time we arrived we were anxious to get settled and begin exploring the place.

We quickly unloaded the bus, set up tents and built a fire. Soon there were 15 weiners heating over the open flame. As we had our fill of hot dogs and potato chips, someone broke out the marshmallows. I took quite a bit of teasing when I tried to bite a marshmallow without realizing it was on fire.

After supper we left our pastor to tend the fire while we took a moonlight walk. To keep us together we held onto a rope and began our adventure. The boys took us on a bird-blinding hunt.

With flashlights in hand, we searched the nearby barns. In the third barn one of the boys flashed his light. A bird was perched in the top. Another fellow climbed up, grabbed the bird and brought it down to the waiting group. It was a woodpecker. Satisfied that our hunt had been successful, we turned the bird loose and watched it fly into the night.

THE DYING FIRE

Next we took a flashlight tour of a deserted two-story house. It had been a mansion, but was now in ruins. Naturally, the boys scared the girls. Then someone made up a tale about five ax-murders that had taken place there (at least I hope it was a tale).

We grew chilly from the crisp night air, so we raced back to the campfire. Circled around the blazing fire, we sang choruses.

Someone looked up and remarked on the bright starlit sky. It was a fascinating sight—brilliant and mysterious. Reminded of God we suddenly became solemn and quiet. We spoke of the end of time.

Our pastor read scripture from I Corinthians 15. In the "twinkling of an eye," he reminded us, we could meet death. "Will you be remembered 100 years after your death," he asked? "Will people know who you were?"

By this time the fire had died down and the cool night air prevailed. He called our attention to it.

"Let's suppose this dying fire is the world where we live. I could throw a stick on it and it would shine brightly for a while, but would soon die out. But if each of us threw a lighted stick we would have a blazing fire, one that would burn for some time. We can be like that for Christ too," he continued. "If each of us strives to let his light shine, we can make a blazing fire in this world."

Then he challenged us, "Take a moment and decide what you would like to do to serve Christ in your lifetime. Something effective and lasting, even after your death."

OUR WOMEN SPEAK



We were each given a stick to throw on the dying embers as we revealed our decision aloud. In my mind I thought we would soon have a glowing fire.

Our pastor went first, "In my lifetime I would like to win 1,000 souls for the Lord." And with these words he threw in his stick. We watched as it caught fire. My husband was next.

"As your leader, I would like to reach each of you for the Lord, and help turn you from an uncaring attitude. I want you to serve the Lord now and not waste your young lives."

Then he threw his stick into the fire. My heart marveled as the sparks flew in every direction. My turn was next.

"I would like to use my writing ability to reach others for Christ even after I am dead. I want to use the talent God has given me for his service."

I threw my stick into the growing flames. And then we waited. No one seemed to be moving. No more sticks were thrown into the fire. I took a questioned look about me.

Fear gripped me; disappointment pounded at my heart as I recognized their expressions. They were unconcerned. They did not care. Two were giggling.

A lost and hell-bound world, and they did not care.

"Forgive them, O God," I prayed.

Helplessly I watched as the fire flickered and finally died. I shivered for it was cold. And so dark. ▲

ABOUT THE WRITER: Diane Mitchell Thomas is a member of Grifton Free Will Baptist Church, Grifton, North Carolina.

PART X

By Leroy Forlines

The purpose of this article is to give a fuller explanation of what is meant by following the leadership of the pastor.

Hebrews 13:17 clearly sets forth a leader-follower relationship between the pastor and the people. Earlier articles explained the different leader-follower models such as the dictator-subject relationship, the master-slave relationship, the general-private relationship, and the shepherd-flock relationship.

Many use Hebrews 13:17 to insist on a strong authoritarian approach of the pastor over the people. The pastor is the spiritual leader and his word is law according to this approach. The people are simply to follow his directions. This, it is thought, is the plan for a strong, effective, growing church.

But the case is quite clear. The New Testament condemns the strong authoritarian approach to pastoral authority and sets forth the shepherd-flock model for the relationship between the pastor and his people (see the first eight articles in this series).

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 the members. He is to be highly respected by his people, but not an authoritarian figure whose word is law.

LEADERSHIP THAT PERSUADES

What causes some to think Hebrews 13:17 supports an authoritarian type leadership are the words "obey" and "submit". The word translated obey is the passive form of *peitho*. The active form of *peitho* means to persuade. The passive form means to be persuaded, and at times means obedience.

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 Pastor and His People



CHRISTIAN DOCTRINE

The meaning of *peitho* as it is used in Hebrews 13:17 is similar to our use of the word "listen." When we say to someone, "Be sure and listen to him," we mean take heed to what he is saying and follow his advice or instructions. We are not recommending blind obedience. Rather, we point to giving careful consideration and appropriate response.

The word that is translated "submit" is *hupеiko*. It occurs only here in the New Testament. Some think this means yield where there may be some reluctance, while *peitho* means obedience in cases where the person is persuaded. The writer of Hebrews is actually saying, "Be persuaded by (or listen to) your leaders and yield to them."

In 1 Corinthians 16:15-16, Paul urged the Corinthian Christians to submit to the leadership of tested and approved leaders. With regard to the house of Stephanas, Paul said, "they have addicted themselves to the ministry of the saints."

Having called attention to the kind of people who made up the house of



DOCTRINE (From page 29)

Stephanas, Paul said, "... submit yourselves unto such ..." It was an appeal to follow leaders who were devoted Christians, not an appeal to follow them simply because of their office.

The word that is translated "submit" in I Corinthians 16:16 is *hupo-tasso*. It could refer to submission in any leader-follower model. The nature of the submission is determined by the nature of the relationship and the context.

Since the New Testament forbids strong authoritarian type leadership in the church, submission of Christians to their leaders must be understood by both members and pastors (see the first article of this series).

There can be no question that the pastor is clearly the chief leader in the church. This series is misunderstood if that point is not clearly seen. The issue centers around the style of leadership.

Pastoral leadership does not rely on an unquestioned authority based on the position of being pastor. Rather, it is an authority that depends upon earned respect, persuasive leadership and the power of God working in the mind, heart and will of each person.

This kind of leadership is not weak leadership; it is strong leadership. It is strong because it gains the respect of the people and appeals to them as thinking, feeling, acting beings in a persuasive way. It does not depend upon threats and intimidation. It is the kind of leadership that causes members to be proud to identify a preacher and say, "He's my pastor."

WANTED: STRONG FOLLOWERS

This kind of leadership encourages strong followers. Authoritarian leadership makes weak followers, because it is uneasy with people who think for themselves. A pastor who is highly respected and has good persuasive ability is not afraid to allow room for differences of opinion.

Certainly, these differences are to be within limits, but there must be room for difference of opinion in

church. This is the only kind of leadership that strong men will submit to. Strong men will not become rubber stamps. To do so is a sacrifice of their own uniqueness and integrity.

Only weak people will make such a sacrifice. Strong people can be loyal to that leadership which earns their respect and which in turn respects them. But when people are called upon to surrender their own right to think by an authoritarian approach to leadership, they are asked to give up their strength.

Strong leadership does not impose its own wishes upon people without input from them. A strong leader is not afraid to ask people what they think or how they feel. He is unafraid of letting people think and speak.

While working to achieve a basic harmony in the church, the leader must allow a certain amount of tension within boundaries. A certain amount of tension is necessary to maintaining balance in the church.

It takes more than a strong pastor to build a strong church. It also takes strong laymen. Strong people will not always think alike on everything. Strong people are not satisfied to have no influence in the church.

The pastor whose leadership allows people to be strong will be able to attract strong people to his church.

It is important for the pastor to develop a kind of holy boldness which allows him to interact with strong laymen in such a way that they will not be driven away from him. It is just as important that his strength not require them to diminish their own strength. The pastor must gain the respect of strong men so they will become loyal followers.

There is a strong type of leadership that does not depend upon commands followed by unquestioned obedience. This is the type of pastoral leadership taught in the New Testament. When a pastor develops this style of leadership, he earns the right to be thought of as an elder, as that term is used to denote one who fills the office of pastor.

The next article will discuss some practical problems involved in the proper exercise of pastoral authority. ▲



The Secretary Speaks

By Melvin Worthington

Contentment is a very elusive commodity, and yet it is one of the distinguishing marks of the Christian. Is contentment possible? Must contentment mean complacency or compromise? What determines contentment? Does it depend on circumstances, church or country?

Dissatisfaction, discouragement and divisions are often symptoms of discontentment in one's soul. Free Will Baptists need revival of personal contentment in light of the Lord's blessings on us.

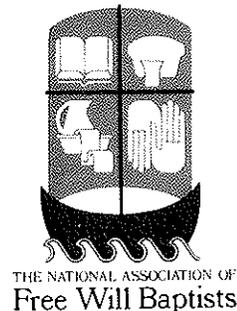
Contentment must not be equated with complacency or compromise, but rather a confidence in the sovereignty of the great I AM over His creation.

THE EXPECTATION

Contentment is mandated by the scriptures. The Christian should be content with his wages (Luke 3:14), in spite of his circumstances (Philippians 4:11), with food and raiment (I Timothy 6:8) and with the things which he has (Hebrews 13:5).

The Christian can be contented and furthermore, it is expected of him. Discontentment is a manifesta-

Criteria For Contentment



tion of unbelief and must not characterize the Christian.

THE ESSENTIALS

Psalm 1:1 describes the "blessed" man as one Separated from the World. Unless a Christian is rightly related to the world, he will never have contentment in his soul.

Biblical separation means rejecting the counsel of the ungodly (Psalm 1:1a). The Christian must not seek the advice or wisdom of the ungodly. He must take wiser counsel as he obediently follows the commandments of the Lord.

The path of piety is the way of peace. The Word of God is the standard by which the "blessed" man orders his life. He does not walk in the counsel of the ungodly.

Biblical separation involves rejecting the company of sinners (Psalm 1:1b). Having been saved by the grace of God, the Christian no longer chums with nor follows sinners to do evil, for he is careful regarding the company he keeps. He does not stand in the congregation of sinners.

Biblical separation involves rejecting the contempt of the scornful (Psalm 1:1c). The arrogant scoffing of the scornful is rejected by the separated Christian. He does not sit in the seat of the scornful.

Worldliness includes both attitudes and actions. The contented Christian is rightly related to the world. He is separated from it.

Although in the midst of the world, he is distinctively different from it.

Saturation by the Word (Psalm 1:2) characterizes the contented Christian. His view of life springs from the Word of God. As he meditates on the Word his character, concepts and convictions are molded by the ministry of the Holy Spirit.

His delight is in the doctrines of the Bible. He deliberates on its truths day and night. There is no substitute for the Word of God in the Christian's life. In order to manifest the character of God one must be molded by the Word of God. Saturation by the scriptures is the secret to satisfaction in the soul.

The contented Christian is further described as one Situated by the Water (Psalm 1:3). He is like a tree planted by the rivers of water. God's supply of grace is inexhaustable. Fruitfulness will come in its season.

The man who delights in God's Word, being taught by it, will bring forth patience in the time of suffering, faith in the day of trial and joy in the hour of prosperity.

Charles Spurgeon aptly stated, "... there is a blessing concealed in the righteous man's crosses, losses, and sorrows. The trials of the saint are a divine husbandry, by which he grows and brings forth abundant fruit."

THE END

Personal contentment in one's

soul results in PROPER PERSPECTIVES. It gives ability to perceive honestly and fairly the facts in any situation and under all circumstances.

PROPER PRIORITIES will be evident in the life of the Christian who is contented in his soul. Discontentment manifests itself in wrong priorities.

The Christian who is contented will make PROPER PROGRESS in every area of his Christian experience. He will not go off on tangents but will proceed on a steady course. Contentment helps in continuance.

Godliness with contentment is great gain (1 Timothy 6:6). In your godliness are you content? Separated from the world, saturated by the Word and situated by Water will insure godliness with contentment. ▲

SECRETARY'S SCHEDULE

October 2-5 Conference, New Brunswick, Canada

October 10-11 Family Life Seminar, Howards Grove FWB Church, Cottonwood, Alabama

October 13-16 Oklahoma State Association, Muskogee, Oklahoma

October 16-19 Special Services, Calvary FWB Church, Norman, Oklahoma

October 20-26 Special Services, First FWB Church, Elizabethton, Tennessee

October 29-30 Florida State Association, Piney Grove FWB Church, Chipley, Florida

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