

Cntact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

DECEMBER, 1980



**Season's
Greetings**

America's Love Affair With



By Carol McGinnis

"Christmas is so commercialized today," one senior citizen declared recently. "I spend more for gift wrap now than I did for gifts years ago."

Each year it seems stores display their Christmas cards, wrap and decorations earlier and earlier. People say Christmas is too commercialized; some yearn for days when the emphasis was on families and fellowship rather than presents.

How was Christmas celebrated years ago? What was Christmas like when America was a struggling nation?

Beginnings

"Scholars have paid little attention to the history and character of the American Christmas . . . (there is an) inadequate body of significant, authenticated facts concerning the historical development of Christmas in the United States," James H. Barnett wrote

in *THE AMERICAN CHRISTMAS*.

Though there may be few details of the Christmas celebration development, some things are known. And they may be surprising.

Perhaps the very first Christmas celebration to take place in "America" occurred in 1492. Columbus and his crew were rescued by Indians on Christmas Eve after the Santa Maria ran aground on a coral reef off the island of San Domingo. To show his gratitude for the rescue Columbus held a feast and named his settlement on the island "La Navidad," the Spanish words for "The Nativity."

Outlawed In the 1600's

In England the Feast of the Nativity was very important to members of the Church of England, but Puritans called the celebration a "wanton . . . feast." When the Puritans emigrated to the American colonies, they brought their opposition to the Christmas celebration with them.

On December 25, 1620, New England Puritans spent the day erecting their first building. In 1621 Governor

William Bradford of the Plymouth Colony publicly reprimanded several young men who refused to work on Christmas day, because they said it was against their conscience.

In general, Puritans did not like Christmas celebrations, because they didn't think they should observe any feast not specifically prescribed in the Bible. Also, the reveling usually accompanying a Christmas celebration offended the "moral sense."

In 1647 the English parliament abolished the observance of Christmas and Easter. In the 1650's the Puritans in the American Colonies followed suit. The General Court of Massachusetts enacted a law to punish those who "kept Christmas."

The law read in part: ". . . anybody who is found observing by abstinence from labor, feasting, or any other way, any such days as Christmas day, shall pay for every such offense five shillings."

The Puritans were not alone in their hostility toward Christmas. Many colonists, including Baptists, Presbyterians, Congregationalists, and Quakers strongly opposed the Christmas cele-

bration calling it an "abomination."

But several groups, such as the Episcopalians, Dutch Reformed, Lutheran, Roman Catholic and members of the Church of England, did observe Christmas with feasting, drinking, visiting and parties.

As more and more of these colonists emigrated to America, the law against Christmas celebrations lessened in severity. In 1681 the law was repealed. Even so, hostility toward Christmas persisted through the 1700's.

Legalized In The 1800's

As the 1800's opened, the controversy over the religious celebration of Christmas continued, but secular interest in the holiday grew. The increasing secularization of the holiday was probably influenced by the separation of church and state established by the Constitution in 1791.

Because of this separation, the Puritans and other religious groups were less inclined to oppose the secular celebration. To them, it no longer symbolized the religious and political dominance of the Church of England.

Another factor in the changing attitude toward Christmas was the establishment of Sunday schools among several Protestant denominations. The Christmas celebration was introduced "piecemeal" into the Sunday school, "and denominations once opposed to the celebration gradually accepted it," according to Barnett.

In 1859 publications of the American Sunday School Union began to carry accounts of Christmas celebrations. By 1870 Christmas was an accepted topic in the American Sunday School Union publications.

Evidently there was a widespread change in the attitude of most denominations toward Christmas by this time. It's interesting that many of the popular religious Christmas songs were composed by this time—most of them between 1850 and 1868.

December 25 became a legal holiday in all states and territories between 1836 and 1890. Alabama was the first state to formally acknowledge Christmas in 1836, with Arkansas and Louisiana following in 1838. In 1890 Oklahoma became the last state to make December 25 a legal holiday.

But hostility toward Christmas was still present. December 25 was a com-

mon workday in Boston until 1856. As late as 1870 classes in several public schools were held on Christmas.

The *New York Daily Times* ran a story in 1855 which stated the Presbyterians, Baptists and Methodists did not have their churches open on Christmas Day.

Commercialized In The 1900's

Don't get the impression everyone hated Christmas. Some people did celebrate Christmas from the very beginning. How? Let's take a brief look at the origin of a few of our more familiar customs.

Gift-giving

Giving gifts was not emphasized in the 1600s and 1700s. Children did receive small presents, and the wealthy gave to the poor.

Commercialism began to creep into Christmas in the 1800s. As early as 1820 a New York City paper ran advertisements for Christmas gifts.

As World War I came to a close in 1918, consumer demand was shrinking, but the economy was in high gear. Many products were ready to be sold. To solve the dilemma merchants and advertisers began to promote gift-giving at Christmas.

Cards

Christmas cards were introduced in America in 1875. Around 1890 when inexpensive cards began to be imported from Germany, the custom spread rapidly.

Bell ringing

In many areas of the South, Christmas was celebrated with bell ringing, horn blowing, cannons and brass bands. It was much like the fourth of July.

Gatherings

Many groups celebrated Christmas with eating, drinking and family gatherings. Sometimes these gatherings lasted from mid-December to January 6.

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LOVE AFFAIR (From page 3)

It's probably impossible to say how all Americans celebrated Christmas in the past, just as it would be difficult to explain how all Americans celebrate Christmas today.

Each nationality that settled in America brought something different to the holiday. It has been said that nowhere else in the world is Christmas observed with such variety. ▲



ABOUT THE WRITER: Carol McGinnis is a 24-year-old free-lance writer who resides in Mt. Pleasant, Michigan. She published her first article in *His* magazine at the age of 20. Miss McGinnis is a member of Kirby Free Will Baptist Church, Taylor, Michigan.

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RECEIPTS:

State	Coop	Sept. '80 Design.	Sept. '79	Yr. to Date
Alabama	\$ 36.20	...	\$ 19.90	\$ 1,399.26
Arizona	323.81	...	176.52	849.56
Arkansas	1,814.18	...	3,478.85	25,205.17
California	788.11	(788.11)	1,114.17	8,447.64
Florida	1,293.16	...	...	12,939.49
Georgia	930.41	(26.00)	438.00	7,586.42
Idaho	...	...	...	387.93
Illinois	1,356.14	...	983.32	13,026.52
Indiana	...	...	...	150.00
Iowa	...	...	...	172.70
Kansas	150.09	...	223.06	1,545.14
Maryland	40.00	...	111.15	822.68
Michigan	352.02	...	...	4,584.76
Mississippi	131.34	...	...	843.89
Missouri	4,340.07	(4,340.07)	6,068.44	45,167.60
New Mexico	...	...	...	68.77
North Carolina	542.70	(144.00)	162.00	4,561.59
Northwest Assoc.	...	...	...	30.00
Ohio	840.00	...	10.00	8,930.80
Oklahoma	...	...	5,261.74	58,942.82
South Carolina	...	...	...	37.87
Tennessee	765.30	...	1,241.62	8,851.03
Texas	366.18	...	105.36	1,845.50
Virgin Islands	221.00	(221.00)	143.84	2,264.51
Virginia	...	...	89.28	504.62
Washington	123.30	...	...	153.20
West Virginia	8.96	...	8.96	105.16

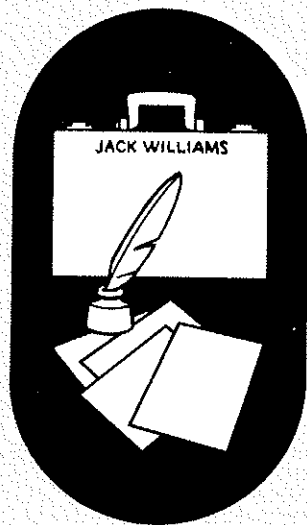
TOTALS \$14,422.97 \$19,636.21 \$209,424.73

Disbursements:

Executive Office	\$ 8,053.93	(1,574.45)	\$ 6,836.71	\$ 59,730.18
Foreign Missions	1,802.78	(1,184.59)	4,825.38	51,149.08
Bible College	1,717.67	(1,099.48)	3,106.95	37,692.39
Home Missions	1,447.19	(986.48)	2,660.88	33,428.47
Retirement & Ins.	894.73	(446.24)	1,430.44	17,626.14
Master's Men	408.65	(166.20)	638.49	8,239.42
Commission on Theological Liberalism	98.02	(61.64)	137.36	1,559.05

TOTALS \$14,422.97 \$19,636.21 \$209,424.73

Briefcase



A Slice of The Turkey

A friend of mine claims you can mix statistics with proof-texts and interpret the results in such a fashion to hang Jesus as a horse thief and enshrine Judas as a martyr.

I'm not issuing invitations to a Christmas necktie party, but we just completed a study of Free Will Baptists in the 1970s and now approach our readers proof-texts and statistics in hand. So at the risk of being carved up as the denominational Christmas turkey, I submit that Free Will Baptists were neither dying nor simply holding our own in the seventies—we were growing.

As a group we're notorious record keepers and paranoid when it comes to sharing those we do keep. Taking into account that we only have partial records at best, some striking patterns emerge from the last decade.

Did you know that a new Free Will Baptist Church was organized every 14 days during the seventies? Twice a month for the last 10 years, a new church chartered into existence in some city or town and posted a Free Will Baptist sign out front. If you're counting, that's 274 churches.

For your information, on each of the 3,650 days in the 1970s, 14 new members joined the Free Will Baptist family. We grew 28 percent with a

membership surge that won 50,000 people. The movement entered the decade counting noses to total 181,136 members; the 1979 *Minutes* show 231,167 on roll.

That's not much of an annual growth rate, one might argue. True enough, but 28 percent growth in the seventies beats the duck soup out of 28 percent decline. Can you imagine the howl that would go up if we reported a 50,000-member loss instead of a gain?

Money-talk grabs our attention like E. F. Hutton stops a parade. Denominational giving jumped a whopping 238 percent in the 1970s. Per capita giving floundered at \$61.83 in 1970, but fattened to \$163.52 by 1979.

Hold the rope a minute, friends. Of course inflation puffs the per capita figure. We're not trying to make the per capita stats walk on water, but the \$37.8 million income in 1979 dwarfs the \$11.2 million of 1970, inflation notwithstanding.

The fact remains that giving set new records every year—maybe not as much as you'd like or as much as we needed. However, it's hard to bad-mouth almost \$40 million in 1979—that'll pay for a lot of explanations.

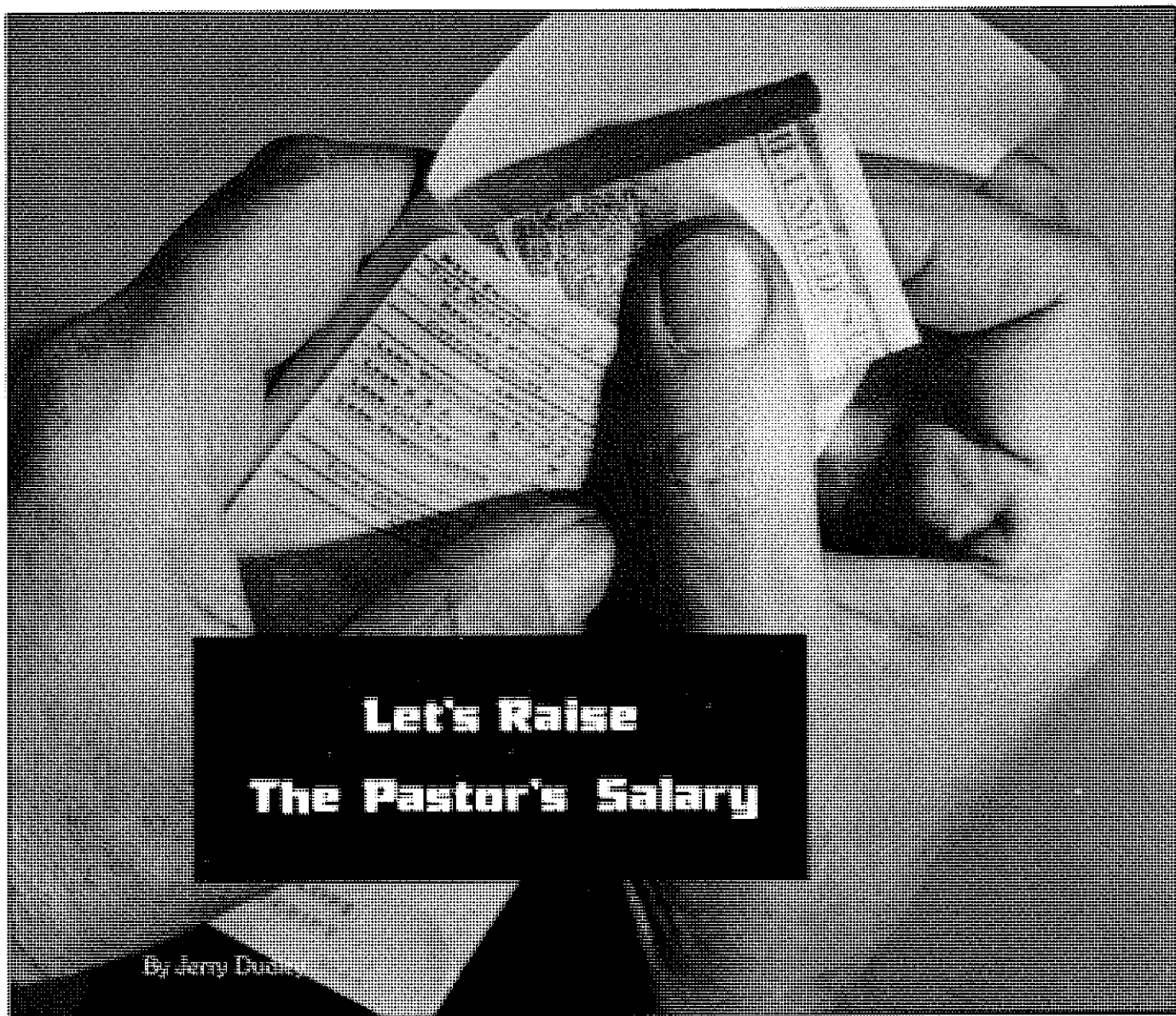
"Decade of decision" characterizes Free Will Baptists in the 1970s. Some of our decisions were crucial, others but whims of the moment.

Nothing stood still—we spoke out on hotly-contested issues, passed 47 national resolutions and stayed busy changing the signs on general directors' doors (no fewer than six of eight national departments got new leadership).

We ejected from NAE in 1972. We voted to establish a graduate school in 1977, the same year the denomination turned a mature 250 years old. By 1978 we merged the Church Training Service and Sunday School Departments, centralizing all curriculum materials under one general director and board.

God honored us in the seventies. Perhaps the most significant gift God gave us was potential for the future. We ordained 854 young men to the gospel ministry. Free Will Baptist Bible College graduated 574 students with bachelor of arts degrees. These fresh troops were sent straight to the front lines of spiritual conflict as the decade closed.

There you have it. Now, if viewing the 1970s with thankfulness instead of alarm, if sounding a word of encouragement instead of dismay, if believing little is much when God is in it—if that makes me the denominational Christmas turkey, then slice away, because I believe the Free Will Baptist people have earned a MERRY CHRISTMAS!



Let's Raise The Pastor's Salary

By Jerry Dumas

What to pay the pastor always brings on some discussion. This is good if the discussion provides enlightenment as to the criteria for setting the economic scale. Free Will Baptist churches range the entire spectrum of economic philosophy. While no single salary range fits all churches, there needs to be some understanding of basic elements involved.

The single most important element is the size of the church budget. A small church may be hindered in providing for their pastor simply because of budgetary limitations. However, in many instances the limitation is in philosophy more than ability.

Where there is no vision, the pastor

may perish. A major part of any decision to supply the pastor's needs is willingness by the church to begin and then trust the Lord to supply. Far too often we lose our spirituality and become cold pragmatists in this consideration.

It is commonly accepted among us that pastors are better cared for now than at any time in the history of our denomination. There are no statistics available to verify this. In some areas we lag woefully, while in others the church servants are adequately compensated. The best guess we can make is that the average pastor is severely cramped to live on his spendable income.

Most of us are keenly aware that

Jesus' instructions to His disciples were for them to commit their all to the ministry to which He called them. They were to leave all and follow Him. Jesus emphatically declared "... the laborer is worthy of his hire" (Luke 10:7).

How much is your pastor worth? If he is a man of God and has "left all" to serve your church, he is worthy of your best care. He is in a large measure a reflection of your provision. Most pastors are ready to respond to your slightest need. Your well-being is his highest concern. His well-being should be your concern also.

The recent history of most Free Will Baptist churches is rural. The past three decades witnessed a

shift to urban and suburban ministries. It is still fresh in the memories of many when our churches worshipped in school houses and were served by men of God who labored on farms to provide for their families.

We now see more and more of our churches served by full-time pastors. It is difficult for a pastor to labor on a secular job and then adequately serve the church.

To serve our churches, many pastors accept inadequate income. This is commendable, but to keep them in such cramped circumstances is inexcusable.

It is true that some pastors have been bitten by the "material bug" and are unwilling to live on the salary a church is capable of paying. If they left their higher paying secular employment, it would entail a more meager life-style than that to which they have become accustomed.

Their flawed thinking tells them they are freeing the church of heavy financial drain and that the church could do better buying much needed equipment or making property payments. Too, their secular employment provides retirement benefits which they feel they cannot live without.

It is just possible that this may keep churches poor and spawn the attitude that pastors should work like everyone else. If he is the pastor he should be, he not only works like everyone else, but he puts in longer hours of emotionally and physically draining work than the average member. The philosophy of some churches stems from this type of teaching.

There have been cases when the pastor demanded much and drained the church without producing enough fruit to compensate the salary. This produced a church whose members feared launching an adequate salary program for fear of failing. These are probably extremes. Both are examples of immaturity in the conduct of church fiscal responsibility.

We live in an era when most churches provide much to the comfort and well being of their pastor. We are also living under the grace of God who is able to supply every need if we are willing to let Him.

It is time for us to approach this matter of pastor's salary in a mature Christian manner. It is not

unreasonable for a pastor to be provided an income commensurate to the median income of the flock.

The U. S. Bureau of Census reports the average annual income of an American is now \$16,060 (*The Statistical Abstract of the U.S.: 1978 Edition*). The average income varies by location, but this can be adjusted easily by an alert budget committee or finance committee.

Some items which absolutely must be considered in setting an adequate salary for the pastor are his built-in expenses. Until his expenses are met, he has no salary. To determine your pastor's available, spendable income, take time to sit down with him and determine his pastoral expenses.

With the cost of transportation skyrocketing, some allowance must be made for this unbelievable expense. The cost of operating an automobile now sets at 33¢ per mile, and the estimated cost per mile by January, 1981, is 50¢ per mile (U.S. Department of Transportation pamphlet dated November, 1979).

The pastor is expected to drive his car several thousand miles per year, often with no reimbursement. Fifteen thousand miles is not an exorbitant yearly average for a pastor to drive for the church. At 33¢ per mile, this amounts to \$4,950. Can your pastor afford that?

Whether you furnish an automobile, give an allowance or pay mileage, just be sure to help him!

The pastor, by nature of his calling, entertains more guests in his home than most of his parishioners. Food costs and other attendant expenses are staggering. To maintain linen supplies, laundering, utilities, and a home capable of keeping evangelists, missionaries and visiting members is a heavy financial consideration.

Members want their pastor to be reasonably well dressed, but seldom consider his annual clothing costs. The pastor wears out much of his clothing in a short span. Add to this the multitude of small items the pastor buys for the church out of his own pocket.

When you call your pastor to meet you at the hospital emergency room, you want him there. When you ask him to call a friend of yours who needs Christ, you expect him to make the

call. When you invite him to lunch with you and a prospective church member, you want him dressed well.

When you vote to have an evangelist come for a week, consider who will feed and entertain him. Your pastor expects to do all these things and will even if it means cutting the grocery bill or making other adjustments in his family budget. Remember, he is at your mercy in these matters.

Every member wants his pastor to be spiritually and emotionally stable and ready to serve the congregation well. It may be that if he is almost overcome by financial worries, or if he is concerned with his own family needs, he will not be at his peak emotionally and spiritually. You can remove that burden.

You may think you can't afford that much for a pastor. Remember, he has no salary until these expenses are met. Your church will never be any larger, will reach no further, will have no more vision and serve no better than the servant you have selected to lead you.

If you cripple his ministry by forcing him to work at a secular occupation (either full or part time) or else lay a burden upon him which he is unable to bear by demanding much and supplying little in financial compensation, then it just may be that you are crippling the church.

Most of us have heard of some pastor who did not pay his bills on time. We have even heard of some who filed for bankruptcy. It may not have been bad management after all. He may have been the victim of poor pay.

When your church budget committee (finance committee or whoever) is given the responsibility for researching and recommending pastor's salary or any adjustments that may be made in salary, make sure they prayerfully consider freeing your pastor from these hindrances and look to his needs.

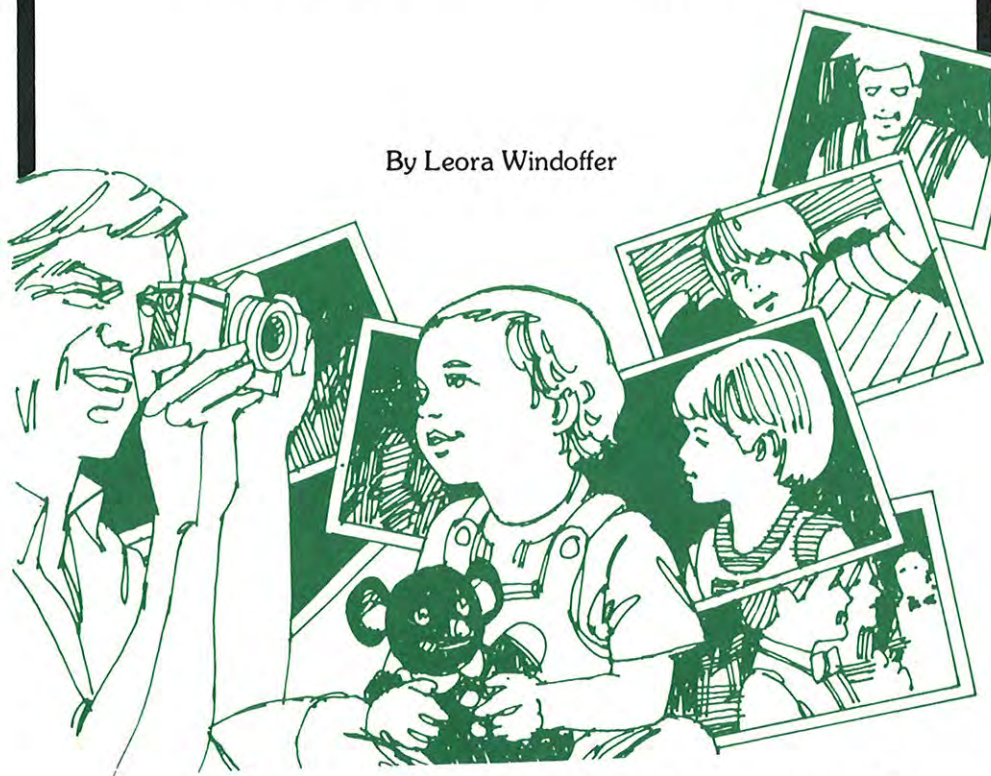
If you have a man of God who is committed to the ministry, who has left all to follow his heavenly calling, then care for him as becometh good stewards of Christ.

You will probably have to raise his salary if you do. ▲

ABOUT THE WRITER: Jerry Dudley pastors Choctaw Free Will Baptist Church, Nicoma Park, Oklahoma.

Holding On For Dear Lives

By Leora Windoffer



8/CONTACT/Dec. '80

Three hundred teenagers faced a makeshift platform in the large college gymnasium. After the emcee's enthusiastic introduction, a slim, blond-haired youth walked on stage to scattered but promising applause.

Within seconds his rhythmic guitar chords and penetrating song lyrics won the teenagers' approval and attention.

"That's my son up there," smiled a man to some young people nearby.

"And that's his sister," he added, pointing to me.

It was true. My brother was part of the entertainment that New Year's Eve at a district-wide teen gathering. Our family went just to hear Rob play and sing. Dad's pride spilled over on listeners seated around us.

Forty-five minutes later the performance ended with roaring applause. Rob's songs, laced with personal testimony, wrapped the old Gospel message in a contemporary

package. His young audience listened.

Before leaving the event, we found Rob and complimented him with sisterly hugs and motherly kisses. But most significant among the congratulatory gestures was my father's remark.

His tears loosely held back, Dad said, "Son, you've got quite a ministry there. The Lord bless you."

Rob's vision liquified at Dad's words and his affectionate pat on the back.

Seeing their closeness moved me

too. I remembered earlier years when rebellion, misunderstandings and quick words wedged between my brother and father. Holding on to Rob and his soul then became my parents' main focus and concern.

We all have people we care about who could easily slip off life's edge, be lost to God and miss His purpose for their lives. Holding on to those relatives or friends is not easy. However, the striving is worth the struggle. They are all dear lives God wants to keep.

The Demands Of Caring

Holding on to someone who's determined to head in any direction except God's is demanding, risky and humbling. Unfortunately, not many of us welcome demanding tasks. We look for the easy out, the shortcut, simplified answer.

Holding on demands time spent in prayer for that person's salvation. At one time parents knelt before God and petitioned Him to save their children. Concerned friends formed prayer chains, fasted or bowed at a public altar representing someone else's needs before God. Do such "extreme" actions exist today? They do when extraordinary spiritual victories occur.

My parents prayed unrelentingly for us as we grew up. Even Rob, who often had stereo earphones on listening to rock albums, the TV tuned to a blaring western or his electric guitar set at an ear-splitting volume, could not drown out parental prayers. He knew they cared enough to spend time bringing him before God.

Friends who may seem oblivious to verbal witnesses find the words, "I'm praying for you" haunting them. They may stop visiting, calling and writing, but prayers penetrate severed communications channels.

Holding on demands energy expended through loving concern. If a Christian really cares about someone outside God's family circle, he will prove he cares.

For parents such proof might involve better discipline in the home. Paradoxically, the "Do as you please" philosophy makes children feel parents do not care, whereas

"There are rules we all must follow in this house," signals some sincere interest.

Of course, disciplining is sometimes burdensome. Holding on to a child's soul as evil forces grapple for him may require setting up stricter rules, enforcing existing regulations or refusing to change standards under society's pressure.

All of us challenged my parents about not allowing us to attend movies. Peer pressure seemed greatest for Rob, so he pushed the issue more than his sisters. My parents held to their explanation. Other church parents let their kids go. No movie attendance remained our household standard. The pressure was not easy for Rob or my folks.

Now as an adult, Rob explains the falling away of some friends from God and the church as "a lack of parental discipline." Allowed to do anything or go anywhere, their lives filled up with worldly attitudes while spiritual values leaked out.

Caring about someone's life is hard work. It means calling or visiting that person who stops coming to church. It means confronting that friend involved in questionable activities with loving inquiries about his spiritual health. It may even mean telling someone the painful truth when he would rather have his fantasized version supported. Abdicating responsibility by giving in, glossing over or ignoring is easier than caring.

The Risks Of Caring

Holding on to those who perch on spiritual ledges ready to jump is risky for the rescuer. A person on the verge of spiritual suicide is unpredictable.

There will be criticism. Oddly enough, the criticism may not always come from the person receiving the prayer and love. It may originate from other Christians who resent someone else's zeal.

I once told another Christian I felt compelled to befriend some mutual neighbors to try and win them to Christ. She replied, "Oh, I've witnessed to them for two years. They just joke about spiritual

matters. I'm not wasting any more time on them."

Since then those neighbors have attended church with me, and several times we have talked about God and His place in people's lives. My friend scorns the developing relationship. She says my approach is too low-key and that I will never see those neighbors saved.

Of course, criticism can come from the unsaved relative or friend. "Leave me alone," "I hate you," or "You think you're perfect," may bruise a loving heart severely. Whoever said holding on to someone would not involve jeers, ridicule, angry words, clenched fists, a crown of thorns or a cross? Certainly not Christ.

Prayer and love sometime appear to backfire. Critical blasts almost level the Christian. One who holds on must stand steady during those emotional explosions, because positive results often quickly follow a severe negative response.

An adolescent "I hate you," by my sister hurt my parents, but they did not give up. Just a few years after heaping hate-filled comments on my parents, my sister accepted Christ. Now a Christian wife and mother, her home and personal life reflect many of the values she once abhorred. Hanging on is risky but rewarding.

The Humiliation Of Caring

But holding on to dear lives is humbling too. Christians do not have all the answers. Their methods are not always perfect and their motives can be misguided.

When methods have not been the best, God faithfully checks the overzealous Christian. Then it is time to listen, admit errors and rethink strategy. If motives have been more selfish than selfless, open analysis reveals it. We can want good results for the wrong reasons.

God has humbled me more than once as I have tried to pray, love and care for someone rejecting salvation. When I think my personality will win over the person's trust, or if I believe my Christian life is a perfect example for an unsaved friend, God faithfully

HOLDING ON (From page 9)

bursts my inflated ego.

Sometimes I am too pushy or aggressive. I want that friend to find Christ even if I have to roll over his personhood with tons of scripture, loads of "Woe unto you a sinner," or pounds of smothering advice.

Then the Divine Reasoner says, "Take it easy," "Give it time," and "Let me have a chance to work."

When I want to be the seed planter, waterer and harvester all in one, God reminds me He has gardening skills too. Maybe my task is just to plant. He will water, bring the increase and reap the harvest. Who am I to demand supervision of the whole process?

My parents were humbled a few times while holding on to Rob. They made some mistakes in judgment, said a few unkind words and misunderstood some actions. Fortunately, they heeded God's suggestions and submitted to His preemption of their plans.

It was hard. Yet admitting their shortcomings and mistakes to Rob, built a respect and rapport into the relationship. God often works on a different schedule than ours. We want instant results; He wants lasting ones. In God's all-knowing time frame, all the planting began bearing fruit in Rob's life.

None of the holding-on process works for the impatient Christian. Prayer takes time; loving concern proceeds at careful intervals; criticism turns to praise gradually and humility comes in stages.

Holding on to a dear life may require days, weeks, months, years or a lifetime. But such patience finds reward when that life is changed by God's power and His servant's perseverance.

I intend to keep holding on to those dear ones staring into Satan's darkness instead of seeing God's light. It will be demanding, risky and humbling, but what have I got to lose? What do any of us have to lose? Only those who are the most precious to us on this earth.

Can't we hold on for those dear lives a little longer? ▲

ABOUT THE WRITER: Leora Windoffer teaches in the English Department at Olivet Nazarene College, Kankakee, Illinois.

Light on Life's Questions . . .

By Wade Jernigan

QUESTION: Would you please explain what Christ meant by "We are unprofitable servants: we have done that which was our duty" (Luke 17:10b).

ANSWER: A better understanding can be gained if we consider the entire verse. "So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do."

Christ's statement "so likewise" calls one's attention to the example given in the preceding verses where He describes a servant who comes in from the field expecting no thanks and receiving none. Neither is he specially rewarded for doing expected and required duty. In fact, he is given additional responsibilities before rest and refreshments are his to enjoy (a servant's reward).

A simple explanation of this verse goes contrary to the thinking of those who believe they can go beyond the call of duty and receive special rewards in heaven at the end of life.

When one has done "all . . . things . . . commanded," he is to judge himself as being unprofitable, for he has simply done his duty. But even if he could go beyond the call of duty and do beyond his fellows, he is yet unprofitable for who can profit God?

Luke 18:29 and Revelation 21:7 put the issue in focus.

It is evident from Luke's writing that whatever extra may be coming one's way for whatever may have been done, comes in *this present world*. As for John's record, the key to inheriting all things comes through overcoming. Those holding to eternal security believe that all saved folk will overcome. Arminians hold that all believers must overcome. Both groups in effect believe that only overcomers inherit. Each overcomer inherits all things with no distinction. Being *joint heirs* no other arrangement would hold.

But even so each servant should see himself as being unprofitable, only doing his duty.

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.

By H. D. Harrison

This is an effort to answer some crucial questions about the sins of saints. Let the reader be reminded that there is much confusion, misunderstanding and many divergent views among us on this subject.

The views set forth are mine based upon my understanding of scriptural teaching. Reading beyond this point may require Christian charity on your part.

Now that your attention has been arrested, let me say that your value system determines your view of sin. This is especially true as it relates to one's value of God's holiness and righteousness.

A high view of God's holiness and righteousness makes sin take on monstrous proportions, while a low view brings a tolerant attitude and opens the door to temptation. With this in mind the article will be developed through a series of questions and answers.

What about the sins of saints?

Sin is too obviously a universal fact to deny its existence, even among the saints.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). But "If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness" (I John 1:9). For "If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:10).

So, the answer is, "Yes, saints do sin, but sinning is not the norm."

Next question—

Can a Christian sin habitually?

The answer is an unequivocal "No!" In I John 2, we are admonished not to sin, but reminded that if we do, we have an advocate with the Father, Jesus Christ the righteous.

We exhibit proof that we know Him by keeping His commandments. To habitually practice sin is to deny a saving knowledge of Him (I John 2:4-6).

We are given additional light in I John 3. Verses 4-9 plainly teach that the practice of sin is indicative that we

are not of the Heavenly Father but of the devil.

The word *commit* in verse nine is in the linear or continuing sense and instructs us that the person truly born of God does not *practice* sin.

Next question—

What happens to the Christian who sins?

Several things, and most of them very unpleasant. First of all, right relationship with a holy God is adversely affected.

**You Can't
Get Away
With It!**



Failure to maintain good lines of communication between a husband and wife leads to an unwholesome relationship. Initial breaches of either spouse's expectations may disrupt open lines of communication, but they do not bring about divorce. Such continuing practices, however, set the stage for an ultimate separation or divorce.

Second, the Holy Spirit begins His ministry of chastening the child of God in an effort to bring him to repentance (Hebrews 12:7-8, 11). A Christian can-



YOU CAN'T (From page 11)

not practice sin and enjoy it. The pleasures of sin are only for a season.

The Holy Spirit's chastening is grievous, but afterwards (following repentance) it brings forth the peaceable fruit of right living and relationship to all those who are exercised (brought to repentance) through His convincing ministry.

Next question—

How much sin will the good Lord tolerate?

God is intolerant of all sin. He showed His perfect hatred for sin when He permitted Jesus to take the sin of the world upon Himself and suffer as if He were guilty of all, though He was guilty of none.

God's intolerance of our sin does not preclude the fact that through His mercy, longsuffering and love, He longs for us to quickly respond to the remedial measures He initiates—Holy Spirit's ministry, conviction, the Word, the conscience, and even Christian peers.

I don't know where the Lord draws the line and declares, "That's it." But I'm sure there is one. In the Old Testament, God hardened Pharaoh's heart when he persisted in hardening himself against God's will.

In the New Testament, when religious professors continually rejected Christ and His teachings, the scripture tells us, "Therefore they could not believe" (John 12:39).

Resisting God's efforts to restore sinning saints is dangerous business! Next question—

What is the sinning saint's problem?

The first thing that comes to mind is that the person's thinking is wrong. We are the product of our thought life. As a man thinketh in his heart, so is he (Proverbs 23:7).

The person who *thinks* he can sin and get away with it has the wrong concept of God, of God's holiness, His righteousness and His justice. God cannot and will not permit sin to go unpunished. It must be atoned for. Christ paid the penalty, but man by faith and repentance must appropriate

it for himself.

The person who sins cannot justly charge the Lord for tempting him.

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:13-15).

So *lust* may be responsible. But, that too, if he thinks right, is subject to control of his mind.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13).

Another possibility is *pride*.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the *pride* of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17).

Pride tends to give one an exaggerated opinion of himself, his abilities and his resistance to temptation. The wise man of the Old Testament indicates that pride precedes destruction and a fall (Proverbs 16:18).

The proper exercise of faith makes the child of God an overcomer of this world. He should be habitually overcoming the world and not the other way around (I John 5:4, 5).

Next question—

What advice do you offer the Christian with a bent toward sin?

It is my conviction that weaknesses toward certain sins before conversion reveal themselves as weaknesses in Christian character. Salvation made us a new creature in Christ Jesus, but we are still saddled with the flesh.

The Holy Spirit is more than a match for any temptation which may come to us, but we must yield to Him in order to be overcomers. The Lord, through the Spirit's work by the Word

of God and our submission, can turn our weaknesses into strengths. "The Spirit indeed is willing, but the flesh is weak" (Matthew 26:41b).

It is my conviction that application of the truths in Romans 12:1-2 will bring one to a place of submission, study and sanctification.

The next question—

Are the consequences of saints' sinning more serious than our pulpits are telling?

I can only speculate on the answer to this question. I believe the rampant and widespread practice of sin by the unsaved has a tendency to cause some to gloss over the ugliness and wickedness of a saint's sins.

A mottled gray may take on the appearance of good and white in the midst of so many black deeds.

Any sin, unrepented of, puts a saint on the road toward apostasy.

Final question—

Will God understand?

Oh, yes! God understands perfectly. The responsibility of the man in the pulpit is, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isaiah 58:1).

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:16).

To summarize, Christians do sin. The Holy Spirit chastens to bring about repentance. Repentance brings forgiveness and restoration. A person who practices sin is in danger of dying in his unforgiven sin and facing a holy God, or going on to reject the Spirit's wooing and abandoning his faith, thus becoming an apostate.

"Cry out from the wall, ye watchmen!" You can't sin and get away with it! ▲

ABOUT THE WRITER: Harrold D. Harrison is assistant director of the Sunday School and Church Training Department. He is a member of Donelson Free Will Baptist Church, Nashville, Tennessee.



Honey, Can You Hear Me?

By Helen Sanders

A few months ago I had a very frustrating experience, typical of many that confront contemporary church members.

Jane's (not her real name) husband had been hospitalized four months when we met her. She was introduced to us by one of our members whose wife was a patient at the same hospital.

This was the story: Her husband John had been transferred by his company to our area only a few

weeks before he was admitted to the hospital for surgery. It was terminal cancer, and John was given less than a year to live.

The day we met Jane, she had just received the news that her husband had an inoperable brain tumor which would hasten his death. Since John had been hospitalized almost the entire time the family had been in our area, they had no opportunity to get acquainted with anyone other than hospital personnel. We were quick to offer our help.



HONEY, CAN YOU (From page 13)

That evening a couple from our church visited Jane at home and arranged to bring her and her young son to Sunday school and church the next Sunday. Near the end of Sunday school, a call came from the hospital that her husband had taken a turn for the worse, and she must get there as soon as possible. Since Jane had no family or friends here, it was decided that I should go with her. A deacon drove us to the hospital.

We arrived before the doctor did. Jane tried to talk with John, who by now was in a semi-coma, but got no response from him. Finally, in desperation, their two and one-half year-old son was placed on the bed to talk with his daddy.

The lad had spent much of the past four months in the hospital room and was accustomed to playing with his daddy on the bed. He talked and played with his dad as usual, and eventually John roused from the coma and recognized his son and his wife.

Jane introduced me as a minister's wife, told about being at Sunday school and that we had come to the hospital from the church. She then asked if John would like for me to pray for him. He answered with an emphatic "No!"

The doctor arrived and examined John, and said that it would be only a matter of hours—perhaps no longer than the afternoon. Jane did not seem to comprehend what the doctor was saying, so when he left the room I followed him to the hallway where he told me that he knew John had only a short time to live but that he had not expected the end to come so quickly. He advised that family members be contacted at once.

Returning to the room, I said, "Jane, honey, I don't think you understood what the doctor said. Your husband has only a few hours to live, and he may die this afternoon. Are there any members of your family that you would want me to call for you?"

She gave me the names of her mother and her husband's brother with instructions as to where to find their telephone numbers at her apartment.

Jane again turned her attention to John who seemed to be in severe pain and was in a coma most of the time. The doctor returned with the nurse to attend John, but Jane ordered them out of the room saying they had done all they could do and that she had more important things to talk about with her husband and did not want to be disturbed. They seemed to understand and left immediately.

What followed was one of the saddest conversations I have ever encountered.

"John, John! Can you hear me?" She shouted as she shook him and slapped his face to bring him out of the coma. "Honey, listen to me! Honey, do you hear me?"

His eyes opened. "Honey, I've got to tell you something—you are not going to make it. You won't be going home with Jeff and me."

A long silence as he looked at her wide-eyed with a death stare. "I'm not going to make it?"

"No, you are not going to make it, and honey, I've got to know that you will go to heaven. Remember how we talked about going to church . . . how we planned to take Jeff to Sunday school? We knew that we should and we planned to . . . but we never did . . . remember?"

"Now it is too late . . . but honey, I have to know that when Jeff and I get to heaven you will be there . . . Please honey, I love you so much . . . Please do this for me . . . HONEY CAN YOU HEAR ME?"

Another long death stare as John tried to comprehend what she said. "Yes, I can hear you."

"John, this is Mrs. Sanders, the minister's wife I told you about her awhile ago." He acknowledged my presence.

"Honey, do you want her to tell you how you can go to heaven and pray with you? Please!"

His attitude was different now as he said, "Yes, I would like that."

I began as quickly as I could, but he lapsed into a coma before I had time to present the plan of salvation, much less get a positive response. I

stood by his bed praying that God would be merciful to John and that we would have another opportunity to talk with him before he entered eternity. I also prayed for Jane as she wrestled with the burden of her neglect.

My husband came to the hospital as soon as the morning service ended. He tried to get through to John but to no avail. We were called to another hospital on an emergency, so we left in order to make the other visit, praying all the while for John and pleading God's mercy for another opportunity.

We returned a short time later. John was conscious, knew the members of his family (some who had just arrived), and was coherent in his conversation. My husband presented the plan of salvation and led John into a personal relationship with Christ.

Within the week John had gone into eternity. His funeral was held at our church.

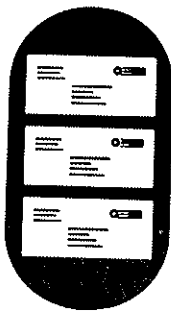
Jane gave me the testimony that she had been a Christian since she was a young girl. She had attended a Bible College two years and had known Jesus personally during her 15-year marriage to John. Yet she neglected to lead him to the Lord or tell him of God's plan of salvation. She had not attended church nor lived for the Lord during this time.

How dreadful it would have been if John had gone into eternity without being prepared to meet God. Jane thought she had plenty of time, but life is uncertain and a lifetime can be very short.

We see this same pageantry enacted again and again as well-meaning Christian people neglect their family members and friends by failing to share with them God's plan of salvation, allowing their children and loved ones to pass into a Christless eternity.

Could this happen to you? Is this happening with you? ▲

ABOUT THE WRITER: Helen Sanders is a member of Garner Free Will Baptist Church, Garner, North Carolina, where her husband (Luther) pastors. The Sanders served as Free Will Baptist missionaries to Hawaii prior to their move to North Carolina.



OUR READERS COMMENT

WORKING MOTHER OBJECTS

I did not appreciate the article in September CONTACT, "The Other Kind of Working Mother." The impression I got from reading this article was that those of us who work outside our home zero-out as far as the value of our motherhood is concerned.

Since we are faced with a failing economy, I believe there must be more working mothers, even among Free Will Baptists, who are working out of necessity rather than choice. I should think your magazine would print material to make our plight a little more bearable.

The only thing I liked about this article was that the writer is not Free Will Baptist.

Thelma McNew
Nashville, Tennessee

TEACHER OFFERS SECOND OPINION

I appreciate Judy Hammersmark's article, "Adventure in a Rocking Chair," (August issue) on the importance of reading in a child's life.

However, based on my seven years of teaching experience, I have to disagree with her opinion that a child is rarely ready to read before his sixth or seventh birthday.

I entered the K-5 classroom with the same ideas but discovered very quickly that with the right curriculum and methods (A Beka is my choice) the majority of four and five-year-olds will not only learn to read but will thoroughly enjoy it.

They learn to read by playing phonics games—the process is fun. When a child is not ready to read he is not pressured but rewarded for what he is able to do. I invite Mrs. Hammersmark or anyone to visit our school and observe.

Gwen Tippet
First Free Will Baptist Church
Raleigh, North Carolina

HOMES CAN CONTROL TV

We appreciate any effort to clean up TV. However, we disagree with some of the principles set forth in the "Clean Up TV Campaign" (see September CONTACT).

We disagree with the statement, "Turning off the set is . . . totally impractical in homes where children are involved, since it is not possible to monitor the set twenty-four hours a day." In our home we found just the opposite to be true!

With our five children and a steady stream of their friends in and out of our home, TV has never been a problem "out of control." When our children were small, TV viewing was closely monitored, and they could choose a limited number of acceptable programs weekly. As they reached early adolescence, we periodically sat down together with the new TV schedules and agreed upon what programs would be watched.

We have always maintained that if TV viewing in our home gets "out of control," we will be better off without TV. We have friends who have successfully followed the same principle. A Christian home should exercise the same control over books, records and magazines brought into the home.

We believe the Christian home should be the focal point of Christian freedom. This can only be achieved by the people who live there.

Rev. J. Mark Vondivort, Pastor
Sunset Free Will Baptist Church
Flagstaff, Arizona

NO QUALITY WITHOUT EQUALITY

Thank you, Tina Teacher! It is time someone spoke out against the unfair pay in Christian schools (See September CONTACT).

Wanting equality in this area does not mean that a woman has sacrificed her Christianity or femininity.

May our schools soon realize that quality education will not come without equality.

Donna C. Mayo
Joelton, Tennessee

FOCUS ON ESTEEM AND LOVE

Rather than just commending one article or feature in September CONTACT, I think the entire issue can be commended.

As I read the articles, they all seemed to focus on the fact that when honor is given where honor is due, there will be proper esteem and love between preachers and those preached to, and teachers and those taught among Free Will Baptists.

Rev. Arnold Woodlief
Marianna, Florida

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ONE WINTER day stands out like a boulder in my life. The weather was unusually cold, our salary had not been regularly paid, and it did not meet our needs when it was.

My husband was away, traveling from one district to another much of the time. Our boys were well, but little Ruth was ailing, and at the best, none of us were decently clothed. I patched and repatched, with spirits sinking to their lowest ebb. The water gave out in the well, and the wind blew through the cracks in the floor.

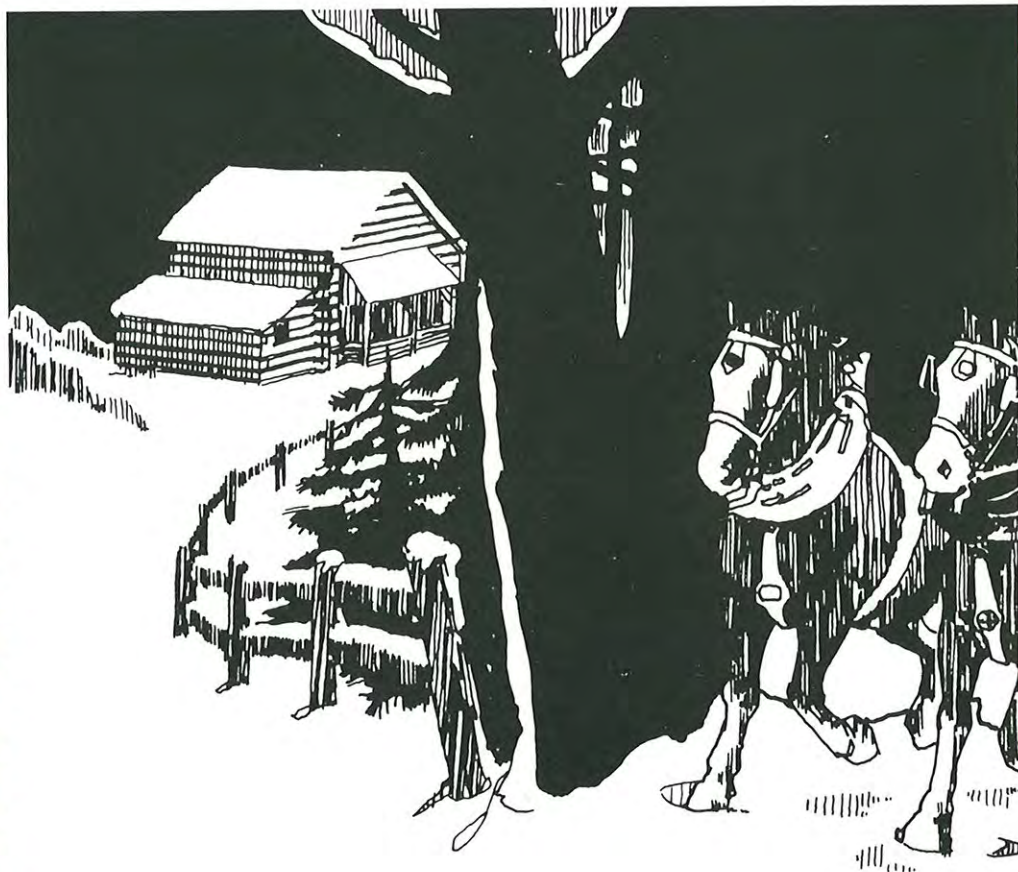
The people in the parish were kind and generous, but the settlement was struggling for itself. Little by little, at the time I needed it most, my faith began to waver. Early in life I was taught to take God at His Word, and I thought my lesson was well learned. I had lived upon the promises in dark times until I knew, as David did, "who was my fortress and deliverer." Now a daily prayer for forgiveness was all I could offer.

My husband's overcoat was hardly thick enough for October, and he was obliged to ride miles to attend some meeting or a funeral. Many a time our breakfast was Indian cake and a cup of tea without sugar.

Christmas was coming; the children always expected their presents. I remember the ice was thick and smooth and the boys were each wanting a pair of skates. Ruth, in some unaccountable way, had taken a fancy that the dolls I had made were no longer suitable; she wanted a nice, large one, and insisted on praying for it. I knew it was impossible; but oh, how I wanted to give each child a present.

It seemed as if God had deserted us, but I did not tell my husband all this. He worked on earnestly and heartily. I supposed him to be as hopeful as ever. I kept the sitting-room cheerful with an open fire, and tried to serve our scanty meals as invitingly as I could.

The morning before Christmas James was called to see a sick man. I put up a piece of bread for his lunch—the best I could do—wrapped my plaid shawl around his neck, and then tried



A Sound Of Bells At Midnight

to whisper a promise, as I often had; but the words died away upon my lips. I let him go without it.

I coaxed the children to bed early, for I could not bear to hear them talk. When Ruth went, I listened to her prayer; she asked for the last time most explicitly for her doll, and for skates for her brothers. Her bright face looked so lovely when she whispered to me: "You know, I think they'll be here early tomorrow morning, Mama."

I thought I could move heaven and earth to save her from disappointment. I sat down alone and gave way to most bitter tears.

Before long James returned, chilled and exhausted. He drew off his boots; the thin stockings slipped off with

them, and his feet were red with cold. I would not treat a dog that way, let alone a faithful servant.

Then as I glanced up and saw the hard lines in his face and the look of despair, it flashed across me, James had let go too. I brought him a cup of tea, feeling sick and dizzy at the very thought.

He took my hand, and we sat for an hour without a word. I wanted to die and meet God and tell Him His promise was not true; my soul was full of rebellious despair.

There came a sound of bells, a quick step and a loud knock at the door. James sprang up



to open it. There stood Deacon White.

"A box came for you by express just before dark. I brought it around as soon as I could get away. Reckon it might be for Christmas; at any rate you shall have it tonight. Here is a turkey my wife asked me to fetch along, and these other things I believe belong to you." There was a basket of potatoes and a bag of flour. Talking all the time, he hurried in the box, and then with a hearty "Good-night!" he rode away.

Still without speaking, James found a chisel and opened the box. I drew out at first a thick red blanket, and we saw underneath it was full of clothing. It seemed at that moment as if Christ fastened upon me a look of reproach. James sat down and crossed his face

with his hands.

"I can't touch them," he exclaimed. "I haven't been true—just when God has been trying me to see if I could hold out. Do you think I could not see how you were suffering? And I had no word of comfort to offer. I know now how to preach the awfulness of turning away from God."

"James," I said, clinging to him, "don't take it to heart like this. I am to blame. I ought to have helped you. We will ask Him to forgive us."

"Wait a moment, dear. I cannot talk now." Then he went into another room.

I knelt down and my heart broke; in an instant all the darkness, all the stubbornness rolled away. Jesus came again and stood before me, but now with the loving word, "Daughter!" Sweet promises of tenderness and joy flooded my soul. I was so lost in praise and gratitude that I forgot everything else.

I do not know how long it was before James came back; but I knew he, too, had found peace.

"Now, my dear wife," said he, "let us thank God together," and then he poured out words of praise—Bible words, for nothing else could express our thanksgiving.

It was eleven o'clock, the fire was low, and there was the great box, and nothing touched but the warm blanket we needed. We piled on some fresh logs, lighted two candles, and began to examine our treasures.

We drew out an overcoat. I made James try it on—just the right size. I danced awhile around him, for all my lightheartedness had returned. Then there was a cloak, and he insisted on seeing me in it. My spirits always infected him, and we both laughed like children.

There was a warm suit of clothes and three pairs of woolen hose. There was a dress for me and yards of flannel, a pair of Arctic overshoes for each of us, and in mine was a slip of paper. I have it now and mean to hand it down to my children. It was Jacob's blessing to Asher, "Thy shoes shall be iron and brass, and as thy days so shall thy strength be."

In the gloves, evidently for James, the same dear hand had written, "I, the

Lord thy God, will hold thy right hand, saying unto thee, fear not, I will help thee." It was a wonderful box and packed with loving care.

There was a suit of clothes for each of the boys and a little red gown for Ruth. There were mittens, scarves, and hoods. Down in the center was a box. We opened it, and there was a great wax doll. I burst into tears again; James wept with me for joy. It was too much, and then we both exclaimed again, for close behind it came two pairs of skates.

There were books for us to read (some of them I had wished to see), stories for the children to read, aprons and underclothing, knots of ribbon, a gay little tidy, a lovely phonograph, needles, buttons and thread, actually a muff, and an envelope containing a ten-dollar gold piece.

We cried over everything we took up. It was past midnight, and we were faint and exhausted with happiness. I made a cup of tea, cut a fesh loaf of bread, and James boiled some eggs. We drew up to the table before the fire. How we enjoyed our supper! Then we sat talking over all our life, and how sure a help God had always proved.

You should have seen the children the next morning. The boys raised a shout at the sight of their skates. Ruth caught up her doll and hugged it tightly without a word; then she went into her room and knelt by her bed. When she came back, she whispered to me, "I knew it would be here, Mama, but I wanted to thank God just the same, you know."

"Look here, wife, see the difference." We went to the window, and there were the boys out of the house already, skating with all their might. My husband and I both tried to return thanks to the church in the East that sent the box, and have tried to return thanks unto God every day since.

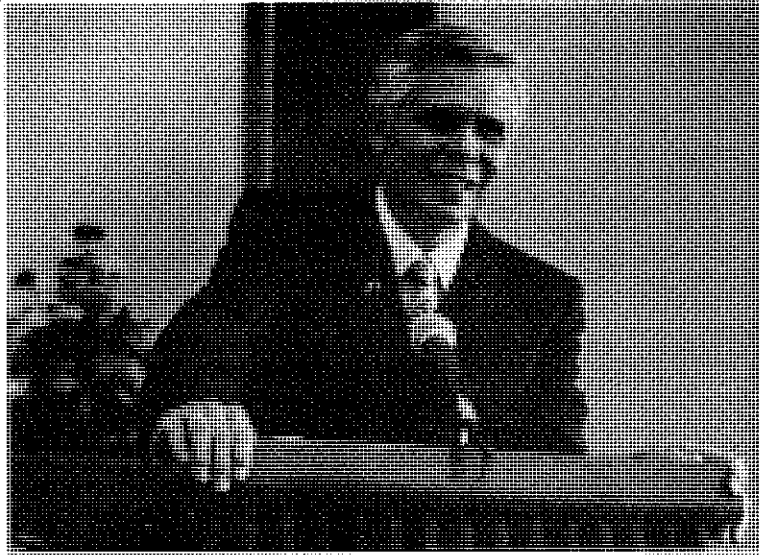
Hard times have come again and again, but we have trusted Him, dreading nothing so much as a doubt of His protecting care. Over and over again we have proved that "they that seek the Lord shall not want any good thing." ▲

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FREE WILL BAPTIST

newsfront



COFER'S CHAPEL MARKS CENTENNIAL

NASHVILLE, TN—Cofer's Chapel Free Will Baptist Church celebrated her 100th birthday Sunday, October 12 with her pastor for 46 years, the Rev. John L. Welch, as keynote speaker.

The Honorable Richard Fulton, Mayor of Nashville, brought greetings in the morning service. Descendants of the church's founder, the Rev. Thomas C. Cofer, were recognized, as well as the family of William Trotter in whose home the church first met in North Nashville.

The church received a record offering of almost \$5,000 to be used for additional parking spaces. An after-

noon slide presentation by Bert Tippet and Genevieve Waddell pointed out the growth in giving to denominational causes through the years.

"A Hundred Years of Sacred Music" was presented after the centennial luncheon. Pastor R. Eugene Waddell challenged the congregation to continue to live the church's motto: "We'll Work 'Til Jesus Comes."

Guests and members were presented with a specially prepared centennial printed program detailing the progress of Cofer's Chapel, citing its history, and containing a responsive reading arranged by member Dr. Mary Wisheart.

PEGRAM NAMED EVANGELISM AND CHURCH GROWTH DIRECTOR

NASHVILLE, TN—The Home Missions and Church Extension Department will expand its operations in 1981, according to Director Roy Thomas who announced the creation of a Division of Evangelism and Church Growth.



Forty-five-year-old Virginia Pastor Don R. Pegram was tapped to head the program. The new director assumes duties January 1, although he will not relocate in Nashville until mid-1981. Mr. Pegram will be responsible to promote evangelism and church growth, conduct evangelism conferences, provide consultative and evaluative services for pastors, plan area and city-wide revivals and conduct church growth seminars.

Director Roy Thomas said, "It will take \$30,000 to begin and operate our new division." The November Home Missions Month offerings were designated by Thomas for the project.

Reverend Pegram has pastored First Free Will Baptist Church, Newport News, Virginia, since 1971, where he founded Peninsula Christian Schools.

The North Carolina native is married to the former Janie Gentry. They have two children.

Pegram is an alumnus of Free Will Baptist Bible College. He served two terms on the Home Missions Board. Other pastoral experience includes Scioto Dale Free Will Baptist Church, Portsmouth, Ohio; Peace Free Will Baptist Church, Wilson, North Carolina; and Pleasant Ridge Free Will Baptist Church, McEwen, Tennessee.

CHRISTIAN SCHOOLS CLUSTER AT RETREAT

MURFREESBORO, TN—Four Free Will Baptist Christian schools gathered 230 Junior and Senior High students at the Bill Rice Ranch, September 11-13 for a three-day festival, according to Nashville Principal Joe Haas.

The four schools sharing the occasion were Woodbine Christian Academy, Nashville; Randall Christian Academy, Memphis; Liberty Christian Acad-

emy, Guin, Alabama; and Pleasant View Christian School, Pleasant View, Tennessee.

The retreat included horseback riding, a chuck wagon breakfast, a rodeo, and athletic activities. The music department of Free Will Baptist Bible College provided music for the retreat.

Pastor Billy Bevan of Hilltop Free Will Baptist Church, Fuquay Varina,

North Carolina, preached during spiritual emphasis sessions.

Woodbine Principal Joe Haas commented, "I feel that our school year will be much better off because of taking our students to this retreat. The spiritual decisions made by many of our older students will set a good example for the rest of our school."

SUNDAY SCHOOL SPRING ENLARGEMENT CAMPAIGN SET

NASHVILLE, TN—The Sunday School and Church Training Department named its March 1-March 29, 1981 Spring Enlargement Campaign "Forward to Victory."

The short range objective is to double Sunday school enrollment as part of a larger program to enroll one million in Free Will Baptist Sunday schools by the year 2000. Materials offered are tools which may be used to enlarge enrollment and enhance soul winning opportunities.

ATTACK, a strategy field-tested in 200 churches, has been developed to aid congregations in saturating their cities or towns with the gospel.

Churches, for purposes of friendly

competition, are grouped in different divisions based upon their average Sunday school attendance for the months of September, October and November, 1980. New works established since November will be listed in a separate category, Division I. These churches should use the attendance on the first day of Sunday school as their average.

Sunday schools attaining the greatest percentage of increase over the base figure will be named first and second place winners respectively and awarded appropriate plaques. Present size of a Sunday school does not prevent opportunity to win in any division. The divisions are as follows:

Division A over 500 average
Division B 400-500 average
Division C 300-399 average
Division D 200-299 average

Division E 150-199 average
Division F 100-149 average
Division G 50-99 average
Division H under 49 average

Division I - Newly Established

Entry blanks should reach the Department no later than February 27, 1981. Deadline for reporting increase is April 10, 1981.

CCC ENROLLMENT RISES FALL SEMESTER

FRESNO, CA—California Christian College enrolled 40 day students for the fall semester, according to President John B. Smith, Jr.

Thirty-seven of the 40 are full-time students. Another 23 students enrolled for night classes.

President Smith said he had prayed for 40 students during his first semester as chief administrator at the California school, and feels the current enroll-

ment is an answer to his prayers.

By classification the student body includes 17 freshmen, 9 sophomores, 6 juniors, and 5 seniors. The group includes 17 ministerial students.

CCC's September 22-26 Missionary Emphasis Week included Free Will Baptist missionaries Archie Mayhew (Africa), Ken Eagleton (Brazil), Jerry Barron (Mexico) and Judy Smith (Japan).

HILLSDALE LANDS BROADHURST FOUNDATION GIFT

MOORE, OK—"Thanks to a recent gift of \$20,000 from the Broadhurst Foundation of Tulsa, we are on our way to paving Hillsdale's streets, driveways and parking lots," announced Don Elkins, president of Hillsdale Free Will Baptist College earlier this fall. "The need now is to raise an additional \$60,000 to insure the completion of the project."

The Hillsdale administration is promoting a pledge program to challenge 60 people to raise \$1,000 each through family projects, Sunday school class projects and personal gifts.

President Elkins said his goal was to announce at the Oklahoma State Association meeting in Muskogee in October that he had received the needed 60 pledges.

DON'T MISS
"A Sound Of Bells
At Midnight"
(Page 16)

CAMPUS REVIVAL NETS 200 DECISIONS AT FWBCC

NASHVILLE, TN—Dr. Joseph Ange, Director of Religious Activities at Free Will Baptist Bible College, Nashville, describes the 1980 campus revival with Rev. Fred Warner as "one of the finest we have ever had." The annual meeting was conducted October 8-12. Dr. Ange estimates that more than 200 public decisions were made during the 5-day meeting.

Rev. Warner, 1960 alumnus of the college, pastors First Free Will Baptist Church, Russellville, Arkansas. He has conducted more than 200 revivals, pastored in Tennessee and Arkansas, and served six years as Arkansas Promotional Director.

Dr. Ange says that the services resulted in "the greatest spontaneous, non-pressured responses to invitations that I have witnessed in a long time." The final service Sunday night was climactic with people filling the altar area and the aisles, all the way to the back of the auditorium.

On Saturday morning, about 160 ministerial students and other campus men met for the traditional breakfast with the evangelist.

Dr. Ange singled out the college Music Department for special praise. "The music was superb! The soloists, duets, trios, mixed chorus, college choir, and instrumental ensemble provided some of the finest music that we have ever had," he said.

The revival, a highlight of the school year, is planned and sponsored by Ministerial Fellowship, an organization of campus ministerial students. ▲



PART XII

By Leroy Forlines

This article points out the church's responsibility to provide financial support for the pastor.

In the history of the church, there have been some who advocated that a pastor should not be paid for his service. Among those who favored pastors being paid, there has been a widespread view that pastors should receive only a meager salary. This same attitude is reflected toward all other church-paid workers.

While it is agreed that no Christians should be guided by insatiable desires for material gain, most insist on a sharp contrast between the attitude of those involved in church-paid employment and the attitude of those who make their living in other ways.

Those who do not depend upon the church for their income may seek to better their lot in life, and this is considered admirable so long as it does not interfere with serving God. But for those who are paid by the church, it is considered a sin to be unhappy with anything the church may provide regardless of how it may compare with what others have.

Those outside church employment are encouraged to save money, for this is wise. But for those in church employment to save money is a sign they are overpaid.

For those not employed by the church, it is wise to recognize a financial need and seek means of relieving it. It is acceptable to ask for a raise or to seek some other means that will provide adequate income. In fact, if the need is critical, a person is viewed as trifling or lacking get-up-and-go if he does not take steps to solve the prob-

lem.

But for those employed by the church, an entirely different attitude prevails. Some take the approach that there is no such thing as an unmet financial need for those in full-time Christian work. Since, as they perceive it, God will take care of those in Christian work, every Christian worker who is faithfully serving God has exactly what God wants him to have. There are no unmet financial needs. He is to be happy with what he has and seek no means to alleviate the situation.

Others allow a little more room. It is acceptable for church-paid workers to recognize the fact that they have financial needs, but the only acceptable means of solving the problem is praying and exercising faith that God will move upon somebody's heart to take steps that will meet the needs.

Regardless of the circumstances, it is considered by many to be either a sign of materialism or a lack of faith to ask for a raise. To look for another position within the church world that pays more as a way of meeting the financial need is considered unspiritual.

It is imperative that the church world examine the biblical teachings on financial support of church-paid workers and the attitude toward finances of those who are employed by the church.

If the distinctions outlined above are valid, those involved in full-time Christian work must learn to accept it, rather than suffering the inner stresses and negative attitudes that many have.

If the distinctions are not valid, there are many cases where those in charge of setting salaries for church-paid workers need to rethink what they are paying.

While there should be some sense in which church-paid workers have a more restrained attitude toward material gain, the Bible does not support a difference as sharp as some claim.

BIBLICAL TEACHINGS ON PAYING CHURCH WORKERS

The Church in the New Testament had not developed to the point that it had the variety of work for which people were paid that we have today. The only thing that is said about pay refers to those we classify as clergy today. However, we would be safe in applying the principles to all who are involved in church-paid employment.

I Corinthians 9:4-18

This passage gives the fullest elaboration on the matter of paying those who give their time to spread the Gospel. While Paul had not exercised his right to depend upon the church at Corinth for livelihood, he staunchly defends the right.

Several commentaries examined on this passage have general agreement regarding its meaning. The word translated "power" in this passage is *exousia*. As it is used here, it means "the right."

The meaning of verse five is: Have we not the right to take a Christian wife along with us and expect the churches to also provide for her like the other apostles and the brothers of the Lord and Cephas?

While this verse supports the right of an apostle to be married, that is not the point stressed. The point stressed is that it would be right to expect the

churches to support both husband and wife, if the husband ministered to their spiritual needs.

In verse six Paul raises the question: In light of the fact that others were supported by the churches as implied in verse five, would Paul and Barnabas not have the right to refrain from manual labor and depend on the churches for support? One would conclude that Barnabas had followed Paul's practice in not depending on the churches for support.

Verse seven draws three analogies to show the logic of supporting one who ministers to people spiritually. One would not expect a soldier to pay his own expenses when going to war, would he? One would not expect a person to plant a vineyard and not be allowed to eat the grapes, would he? A person would not tend a flock and be denied the right of drinking the milk, would he?

In verses 8-10 Paul points out that his reasoning is supported by the law of Moses. Deuteronomy 25:4 teaches that the ox was not to be muzzled when treading out the corn. The muzzle would prevent the ox eating from the benefits of his own labor. Such was prohibited.

Paul points out that this teaching of the law went beyond God's interest in oxen. A principle is taught that applies to people as well, the principle that a person can expect to be rewarded for his labor.

In verse 11 Paul applies this reasoning to labor in spiritual matters. "If we have sown unto you spiritual things (referring to labor in a spiritual ministry), is it a great thing if we shall reap your carnal things" (referring to material support)?

After building a case for his right to depend upon the churches for support, Paul explained that he had not used this right (verse 12). He had refrained "lest we should hinder the gospel of Christ."

Again Paul addresses the theme that those who labor in the gospel have a right to expect to be supported. He makes brief reference to the fact that Old Testament priests shared the benefits of their labor.

Keil and Delitzsch in commenting on Numbers 18:25-32 explain concerning the support of the priests: "The revenue itself, however, which the

Lord assigned to the Levites and priests, as His servants, consisting of tenths and firstfruits, as well as certain portions of the different sacrificial gifts that were offered to Him appears to have been a very considerable one . . . Moreover, the revenue of the tribe, which the Lord had chosen as His own peculiar possession, was not intended to be a miserable and beggarly one . . ."

Paul makes his strongest statement regarding support for those who preach the gospel in verse 14: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

It is agreed among commentators that Paul is referring to Jesus' statement in Matthew 10:10 where Jesus said with reference to a preaching ministry on which He sent the apostles, "the workman is worthy of his meat."

Luke's account of the sending of the 70 by Jesus reads, "the laborer is worthy of his hire" (Luke 10:7). Jesus considered preaching to be "work" and thus worthy of pay or support.

In verses 15-18 Paul again reminds the people at Corinth that he had not exercised his right of support, because he did not consider it wise. This was a decision that Paul thought was best under the circumstances.

There may be circumstances in which others may choose to follow Paul's example of tentmaking so he would not be chargeable to the people (Acts 18:3; 20:34; II Corinthians 11:9; 12:13-18; I Thessalonians 2:9; and II Thessalonians 3:8-9). However, the basic rule is that "they which preach the gospel should live of the gospel."

Galatians 6:6

Paul said in Galatians 6:6, "Let him that is taught in the word communicate unto him that teacheth in all good things."

The word "communicate" at one time meant "to share." That is its meaning in every place where it is found in the KJV (Philippians 4:14; I Timothy 6:18 and Hebrews 13:6). The word translated "communicate" in Galatians 6:6 is *Koinoúneo*. It means "to share."

In the context "the good things" in Galatians 6:6 include material goods or financial support. The one who is taught the Word of God is to contribute

to the support of his teacher. This is to help meet his need and show appreciation. There is general agreement among commentators that this interpretation is correct.

I Timothy 5:17-18

In verse 17 Paul speaks of double honor for elders, "especially they who labor in the Word and doctrine."

The word translated "honor" is *time*. While "honor" properly translates this word in most places, there is widespread agreement among commentators that in this context *time* means "wages," "pay" or "honorarium." This word is translated "price" in Matthew 27:6, 9; Acts 4:34; 5:2-3; 19:19; I Corinthians 6:20; and 7:23.

Arnt and Gingrich suggest that *time* be translated, "honorarium" or "compensation" in I Timothy 5:17. Kittel's *Theological Dictionary of The New Testament* suggests that "honorarium" is the probable meaning in I Timothy 5:17.

The application of the word "double" differs among commentators. Some think the support was to be double that given to the widows who qualified in verses 3-10. Others think it means that the elders who do a good job are to be paid double that which those who are less effective receive. Some say it means ample remuneration.

Another meaning given is that elders who do well are worth twice what they receive. Regardless which of these meanings a person may take, it is obvious that Paul is not suggesting that the elder be paid a meager salary.

Many are of the opinion that *time* in this context is to include both pay and honor. The pay should reflect the honor and respect that the people have for the pastor.

When we take into account what the priests received in the Old Testament along with Paul's teachings in I Corinthians 9:4-18; Galatians 6:6; and I Timothy 5:18, it is plain that people who have a good pastor should be generous in their support within the framework of their resources.

There is no biblical support for the idea that pastors should be paid a meager salary. When churches cannot pay an adequate salary, it should be expected that the pastor will supplement his income by some other means.



Currently . . .

Are you ready for some good news? Those of you who read the October *Currently* column may recall an item concerning a missing ring found by employees of Eastern Airlines in Nashville. You'll be glad to know that Pastor **Jake Creech** of **Prospect FWB Church, Dunn, NC**, called to say the missing ring belonged to Deacon **R. A. McLamb**. It seems that Deacon McLamb had been searching for a year trying to find the missing ring. Miss **Ann Magruder** who works at the Eastern Airlines Terminal at Nashville's Metropolitan Airport said the company was shipping the ring to Mr. McLamb. All right now, three cheers for Eastern Airlines and Miss Ann Magruder.

Lawnie Coffman chairs the Executive Committee of Arkansas' **Saline Association**. Bro. Coffman says the association voted to send \$7,600 to air condition the chapel at Camp Beaverfork, Conway, AR. All of us who plan to enjoy the Arkansas State Association next August say thank you to the Saline Association.

Twenty individuals completed an eight week out-reach training course at **Harmony FWB Church, Fresno, CA**, according to Pastor **Keith Burden**.

Free Will Baptist history buffs may want to contact Pastor **George Lee** of **Victory FWB Church, Goldsboro, NC**. Pastor Lee says he has a number of duplicate copies of old FWB history books for sale. The books range all the way from an 1831 edition of **The Life of David Marks** to the 1956 publication, **The Free Will Baptist Story**. Persons interested may call Rev. Lee at (919) 735-9485.

First FWB Church, North Little Rock, AR, observed Founder's Day activities September 21 and gave special recognition to Mr. and Mrs. **A. C. Cotton** in whose home 18 persons assembled in 1953 to begin the church. Pastor

Ben Scott said one of the boys who attended the first Sunday school service at the church is now a FWB missionary. His name—**Patrick Dickens** who serves in Ivory Coast, West Africa.

There has been quite a bit said concerning 1980 being the Bicentennial Year of the Randall Movement of Free Will Baptists. **CONTACT** readers will be interested to know that the original FWB Church in **New Durham, New Hampshire**, organized in 1780 by Benjamin Randall is now using FWB literature published by Randall House Publications.

Sunday School and Church Training Department Director **Roger Reeds** received an unusual telephone call on September 24 from the **Deberry Correctional Institution** in Nashville. One of the officials, **Isaac Watson**, wanted to know if Free Will Baptists wished to place books in the prison library. Dr. Reeds said two copies of all Randall House publications have been placed in the institution at Mr. Watson's invitation.

A spire and a new sign are part of the face-lift that the Master's Men at **Hollywood FWB Church, Hollywood, FL**, have undertaken according to Pastor **Larry Montgomery**. He also said the church installed 20 upholstered oak pews during the summer.

This is in praise of all the church pianists who have been maligned over the years and falsely accused of being temperamental. Pastor **Walter Statzer** of **Shiloh FWB Church, Bristol, VA**, said church pianist **Norma Malcolm** has only missed two services in 26 years. **CONTACT** joins Pastor Statzer in saluting this faithful servant of the Lord.

CONTACT welcomes **The Pastoral Call**, publication of **Madison Avenue FWB Church, Tulsa, OK**. **Bob Hidde** pastors.

More than 100 persons attended a baptism at Kings River near **Berryville, AR**. Pastor **Darwin Kelton** of **First FWB Church** baptized 10 in the river on a Wednesday night.

The churches of **New Hope Association** in Arkansas responded to a challenge to help get Missionary **Norman Richards** out of the red. In short order almost \$1,900 was received for the Richards' account.

The **Blue Ridge Bible Institute** began its second year of operations in September at Meadowbrook FWB Church, Black Mountain, NC. The institute closes its fall semester December 8. Curriculum for the fall semester included Old Testament Survey, Cults, and Bible Ethics. The outreach of Blue Ridge Bible Institute is coordinated by Wayne Smith and Randy Stone.

One of the members of **College Lakes FWB Church, Fayetteville, NC**, announced to Pastor **Bobby Glenn Smith** that he saw a need and wanted to meet it. The need seen was for an over-head projector which was subsequently purchased and delivered to the church.

Summer youth camps in **California** drew 566 participants in four camps reporting with two others not reporting. Now for some states that 566 plus figure may not seem impressive, but when you are talking about 80 churches and 5,000 members, it becomes extremely important.

Mount Calvary FWB Church, Hookerton, NC, installed a closed-circuit television system in the nursery according to Pastor **Jack Cox**. He also led the congregation in purchasing 335 new hymnals.

First FWB Church, Elizabethton, TN, dedicated its Christian Life Center in September. Mayor **J. B. Shepherd** and Pastor **Winford Floyd** shared ribbon-cutting ceremonies. The new Family Life Center includes a full-size gymnasium, kitchen, dining area and educational space.

Brookside Chapel FWB Church, Oklahoma City, OK, observed dedication services in their new building October 12. Pastor **Homer Young** says, "It is one of the most beautiful buildings I have ever seen. With the Interstate 35 location, we are receiving a great deal of attention. Many travelers stop to take pictures and ministers visit for ideas and weddings."

And for what it's worth. It seems that the youth of **Olivehurst FWB Church, Olivehurst, CA**, are claiming an unofficial FWB banana split record. The group managed to piece together a 60-foot banana split to top the **Corcoran FWB Church** record of 50 feet. **Sherman Wren** pastors the hungry group. ▲

I AM A WORKING MOTHER, TOO!



I work on a job outside my home and find it necessary for the welfare of my family to do so. I work 16 hours a day, including the things I do at home for my family.

Everyone should know the other side of the working mother story. I am not unusual; I am a good mother and wife; I am a Christian, and I do everything for the welfare of my family.

I resent being slurred because I work outside my home. This is my response to comments made regarding working mothers versus stay-at-home-mothers.

I do not haul my children out of bed before daylight. The status of the sun depends on the season, and if it is winter, even a stay-at-home-mother must get her children up before daylight if she expects to get them to school on time.

I gently get my children out of bed and hold them in my arms until they are aroused. I am not in a hurry to get them dressed and fed and off to school, because I am organized enough to know exactly how much time I need to get everything done. And I get up in time to do them.

I get together everything they need for the next day before I go to bed. If a button needs to be sewn, I sew it on the night before. My children know what they will wear the night before, so this is no problem.

I feel like I have done a day's work when I get the children to school, but I still have a full day's labor to put in before I can go back home. After I get home I have another day's work to do. I cook supper, wash dishes, wash clothes, straighten the house and get everything in order for the next day.

It is no problem for me to find a suitable day care center. I locate a Christian day care center, and then I set my mind at rest. I can tell if my children aren't content. I am their mother.

Any mother who does not work outside the home should thank God daily that her husband's job alone will support his family. I do not fall in that category, so I must work.

I find it gratifying to know that there are many people who depend on me besides my family. I am a worthwhile

person, and that is proved to me by those outside my family who feel that I am important to them.

I always have time for my children, to answer any questions they have about God, about cars, animals or any other subject that comes into their minds. I take time where my children are concerned. If I have to leave the dishes until midnight, then I do.

I do not wish for anyone to live the life that I do. I am glad you do not have to cry while you do the dishes, because you lifted too many heavy items at work. Be glad you do not have to stand at the washer until midnight, so everyone will have some clean clothes. Did you ever ask yourself just how fortunate you are?

Would it be better that my children starve, just so I could be around to settle their little skirmishes, or that they should freeze to death in the winter so I can tell them about the facts of life? I don't happen to think so.

My family is very important to me, and they will never find themselves in this situation as long as I am able to work and support them.

I, too, am able to be an evangelist. I take my children to church even though their father does not go. I have heard my five-year-old son say as beautiful a prayer as many adults. I have heard him ask the Lord Jesus to come into his heart and cleanse him.

And you say I don't have time? No time to tell my children about our wonderful heavenly Father? No time to tell stories about Jonah and the whale or other Bible stories? No time to help them learn how to cope with things in life that are really important?

I can't believe anyone would tell me that or the other thousands of Christian mothers who have to work in order to sustain the welfare of their families.

Daily devotions? No, I do not have time to sit down at my kitchen table, while still in my housecoat, and read my Bible and talk to the Lord. But who said the Lord only listens to housewives sitting at their kitchen table?

I pray daily, several times a day in my car when I am driving from location to location. You can have wonderful communication with the Lord while in your car. There are no disturbances and everything you see is a direct miracle from the Lord.

There are so many things that I wish I could relate concerning a working mother. Of course, there are working mothers who are exceptions, but I am talking about Christian mothers—Christian mothers who have to work to sustain their families, Christians mothers who love their families enough to work and help supply their needs.

Quality? Oh, sure, I believe that quality counts over quantity every time. And my family? They get only the best quality of everything. ▲

ABOUT THE WRITER: Jamie W. Lewis is a Retail Sales Manager for Wade's Bakery, Inc., Knoxville, Tennessee. She is a member of Wooddale Free Will Baptist Church, Knoxville.

DIRECTORY UPDATE

ARKANSAS

Sterling Bowlin to Hickory Grove Church, Hindsville

Ernest Johnson to Pilgrim's Rest Church, Springdale from First Church, Fayetteville

Eddy Campbell to Hindman Park Church, Little Rock

Kenneth Lynch to Christian Home Church, Hindsville

Lowell Bradley to Farmer Church, Hindsville

Daniel Phillips to First Church, Fayetteville

Boyd Harp to Hickory Flatt Church, Springdale

Gary Holman to North Heights Church, Texarkana from Ola Church, Ola

Jim Baker to Fordyce Church, Fordyce from Sheridan Church, Sheridan
Henry Brown to Walnut Street Church, Ft. Smith

Don Brown to Bethel Church, Mabelvale

Ken Haney to First Church, Jonesboro from Olivet Church, Guthrie, KY

Herbert Rogers to Trinity Church, Hamburg from East Tulsa, Tulsa, OK

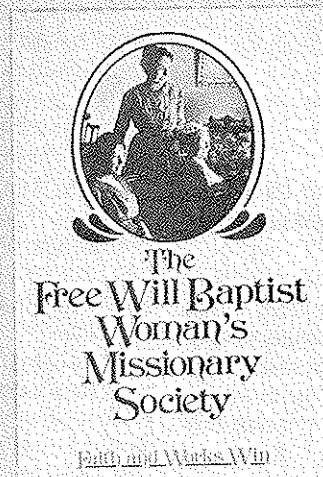
Kevin Jewell to Elnora Church, Walnut Ridge from First Church, Hatfield

David Winfrey to First Church, Tucker from Arbor Grove Church, Hoxie

Fred Hawkins to First Church, Newport from Shady Grove, Clarksville, TN

Earl Fuller to Arbor Grove, Hoxie from Liberty Hill, Rose Bud

Just Off The Press



The Free Will Baptist Woman's Auxiliary Missionary Society Faith and Works Win 146pp/\$4.95

WNAC has just reprinted this historical book originally printed in 1922 which covers a history of our women's work between the years 1873 and 1921, along with a resume of work from 1780-1873.

As we read the accounts of these women who were "enlisted for life" (their motto), we see in it the link that bridges an honorable past with the challenge of the present and a still more glorious future. You'll thrill to be identified with others who sought to fulfill their place in the Great Commission.

Order from:
WNAC
P.O. Box 1088
Nashville, TN 37202

NORTH CAROLINA

Wingate Hansley to Friendship Church, Wilmington from First Church, Gainesville, FL

OHIO

Clarence Newman to Springfield Church, Springfield

TENNESSEE

Roy Roach to Richland Church, Nashville from Route 60 Church, Kenova, WV

Fred McCracken to Shady Grove Church, Clarksville

WEST VIRGINIA

Ron Scott to Wheeling Mission Church, Wheeling from Tulare Church, Tulare, CA

OTHER PERSONNEL

Bobby Lee Thomas to Victory Church, East Wenatchee, WA as minister of music and youth

Alex Oberneder to First Church, Dothan, AL as associate pastor.



NEWS OF THE RELIGIOUS COMMUNITY

SMALL CONGREGATION GATHERS TO ASK FORGIVENESS— FOR THEIR PREACHER

REPUBLIC, MO (EP)—As dusk envelops the Bible Baptist Church here, a small congregation files inside, not to pray for their own salvation but to pray for their preacher's. Ever since the Rev. Loye Edgar Stone made a confession to his followers, their heads have hung low. The confession came when the 37-year-old pastor admitted that he had set fire to his own church.

At a special meeting of his congregation, Mr. Stone announced that it was he—and not a burglar, as had been believed—who sprinkled gasoline around his office and set it afire in July. The fire extinguished itself for lack of oxygen. In a voice shaking with emotion, Mr. Stone said he tried to burn the church's financial records to hide his theft from the church missionary fund.

After his confession, Mr. Stone stepped down from the pulpit where he had stood on Sundays for almost four years. The next day he confessed to Republic Police Chief Sam Hartsell, ending a monthlong investigation of the fire. Mr. Stone was charged with arson, an offense that carries a penalty of two to seven years in prison. He was released on his own recognizance.

Today the olive-colored parsonage where Mr. Stone once lived is vacant. The pastor has gone to live with relatives in Tulsa, Oklahoma, and his congregation of 100 or more has been left leaderless, save for some Bible students who have volunteered to direct services. Some members say the pastor has shed a bad light on Christianity; others say his plight has helped unite the congregation; and a few are sympathetic.

Mr. Stone told the police chief that he had stolen some of the church's money to pay hospital bills. No one is sure how much is missing. "He said he'd wished he'd asked the congregation for the funds," Mr. Hartsell said.

'BORN-AGAIN' BECOMING CLICHE WHICH BILLY GRAHAM WON'T USE

WHEATON, IL (EP News via Religious News Service)—Evangelist Billy Graham said he will no longer invite people to be "born-again." But Mr. Graham isn't stopping his Gospel ministry, just changing some of the words.

Starting with his next crusade in Japan the evangelist will urge people to be "born from above." The change in phraseology, Mr. Graham told a group of college students here, is due to media and commercial overuse of "born-again," depriving it of its original meaning and turning it into a cliché.

ELECTRONIC CHURCH EFFECTIVENESS OVERSTAFFED, PROFESSOR CLAIMS

MILL VALLEY, CA (EP)—The electronic media is not as effective in evangelism as many believe, and actually may be counter to local churches, a Golden Gate Baptist Theological Seminary professor says. "The fact is," said G. William Schweer, professor of evangelism at the seminary, "the electronic church is just not the miraculous evangelism tool some claim it is, or that apparent multitudes think it is."

Dr. Schweer, who made his remarks during the seminary's annual academic convocation, added: "Many have been led to feel that the powerful electronic media can quickly fulfill our evangelist responsibilities, but it simply cannot. I believe the electronic church does bring about conversions and I am thankful for every one of them, but I just don't believe it can take the place of local church."

In his address, Dr. Schweer revealed the results of a survey he performed involving 85 California Baptist pastors. According to the survey, 80 percent of the pastors feel that the "electronic church" causes people to stay at home, and almost as many feel that it is having a negative effect on the financial program of their church.

Dr. Schweer listed several "drawbacks" to the "electronic church": the individual watching decides whether or not to view or listen to a program; investigations show that religious television does have a limited audience, particularly when it must compete against the major entertainment networks; and it is one way communication, impersonal and non-relational.

"ATHEISTS ONLY" EMPLOYED AS TEACHERS IN POLAND

MUNICH (EP)—"The war on religion not only continues in Poland, but has increased," says Bishop Rozwadowski of Lodz. This statement appeared in the Bishop's recent pastoral letter, according to a report released by Keston College. The indictment is a result of an article which appeared in the May 31st Glos Robniczy (Workers' Voice), the Lodz Communist Party daily.

In the article the head of the local party committee is demanding that only atheists be employed as teachers at Polish primary and secondary schools and as university lecturers. This, said, the party lead would ensure "proper ideological formation of the Polish youth."

Bishop Rozwadowski is protecting this action as a direct violation of Polish civil law which provides five years' imprisonment for those who violate a citizen's rights because of his religious beliefs.

Know someone who deserves a journalism scholarship?

The Evangelical Press Association, a non-profit corporation composed of some 250 Christian periodicals, is vitally interested in the future of religious journalism.

The Association annually provides at least two \$500 scholarships to deserving college students committed to a career in Christian communications. Applicants must have completed their first year of college.

Further details and application forms are available. (Forms must be completed and returned by March 1.)

Write now to:
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epa

'DESIGNATED' GIVING TO CHRISTIAN COLLEGES COULD BE ILLEGAL

WASHINGTON (EP)—Christian colleges could be violating a section of the Internal Revenue Code if they supply tax-deductible receipts to individuals contributing money to the colleges but earmarked for a particular person attending the institution. This is the opinion of Richard Cizik, a researcher in the Office of Public Affairs for the National Association of Evangelicals.

"If contributions to a fund are earmarked by the donor for a particular individual, they are treated as being gifts to the designated individual and not deductible as charitable contributions. However, a deduction is allowable where it is established that a gift is intended by the donor for the use of the organization and not as a gift to an individual," said Mr. Cizik.

If the parents of a student attending a Christian college or seminary were to send a contribution to that institution but designated it to be used as tuition for their son or daughter, and they were given a tax deductible receipt for the contribution, this would be a violation.

Likewise, were parents of a college student to make a contribution to their church to aid students at various Christian institutions but knowing the church would designate the money for their son or daughter, and nonetheless given a tax deductible receipt, this would be construed by the Internal Revenue Service regulations as a form of "laundering," which is illegal.

"Needless to say," said Mr. Cizik, "most violations could be stopped merely by administrators and parents carefully seeking to remain completely honest and credible with the IRS and above reproach in all of their actions . . . Violations by those using the deduction for private benefit could eventually produce a wave of public opinion aimed at eliminating or phasing out the deduction entirely."

CROSSES AND McDONALD'S ARCHES

VERO BEACH, FL (EP via RNS)—A new city ordinance here has lumped crosses in the same category as the golden arches atop McDonald's hamburger restaurants. But outraged clergy have secured a promise from city officials to review the law.

The ordinance, says all rooftop signs must come down by the end of 1982. It applies equally to both the McDonald's sign and the cross atop First Baptist Church here. The law was passed in 1977, but the city only recently included crosses and signs in the offending classification, said building department director Ester Rymer.

SOVIET AUTHORITIES CONFISCATE BELIEVERS' PROPERTY

MUNICH (EWNS)—Searches were carried out in the Krasnodar region on June 17, 18 and 19 of this year by Soviet police. Eight homes were searched with a warrant "to confiscate forms certifying the right to drive, and objects confiscated from the civil revolution." The homes which were searched did not and could not have contained these items. Under the guise of the warrant the officials made a thorough search and confiscated Christian literature and other items which had no relation to the items listed on the warrant. They confiscated savings books and all available monies amounting to 7,435 roubles (\$11,153. US).

During the searches an underground printing unit was seized, along with other printing equipment and Christian literature. Eleven persons were arrested. Fourteen children have now been orphaned.

At the same time, it is reported that homes of believers in Shakhty were searched. A large amount of Christian literature was confiscated, along with binding equipment, typewriters, tape

recorders, cassette recordings, bulletins and photographs. At the apartment of V. P. Bobchenok, the police confiscated 36 boxes of Bibles in the Georgian, Armenian and Azerbaidzhan languages—a total of 2,000 books in all. One observer stated that, "This is nothing more than robbery, justified by a warrant. On examination of the search reports we do not find one book that is anti-social or anti-state—they are purely religious literature."

The owners of the houses searched were threatened with court proceedings. The owners are P. K. Palii, A. N. Tatarenko, V. M. Bondar, P. P. Yel Cheninovym, and V. P. Bobchenok. These people testify to the tremendous increase in persecution throughout the Soviet Union at the present time. After asking us to pray on their behalf, they state "We will not despair. Let us be afraid of becoming like careless, lazy slaves. Let us do all we can with our country for the Lord, and He will come out to meet us, and help us. He will do all that we cannot. The Lord will send the victory."

SPAIN ACTS TO MAKE RELIGIOUS LIBERTY GENUINE

MADRID, SPAIN (ESP)—In 40 years, Spain has moved from religious repression through various degrees of religious toleration to genuine religious liberty. In July, the Spanish government took final steps to ensure enactment of the religious liberty clauses in Spain's recently rewritten constitution. These steps will have far-reaching impact on missions efforts.

The Law of Religious Liberty, which elaborates the meaning of the constitutional guarantee of religious liberty include such things as changing religion, manifesting beliefs, worshiping, teaching, associating with other believers, choosing religious leaders, and owning property for religious purposes. Religious bodies which have property registered in the names of individuals or other entities will be allowed a year to get it registered in their own names without

paying legal fees or taxes.

Following enactment of the Law of Religious Liberty, King Juan Carlos, on July 12, inaugurated the Constitutional Court, charged with determining the constitutionality of Spanish laws and protecting the rights and liberties guaranteed by the constitution. In a precedent-shattering gesture three religious leaders—a Catholic, a Baptist and a Jew—attended the inauguration of the court, along with high government officials.

A few years ago, the presence of a Protestant or a Jew on such an occasion would have been unthinkable in the predominantly Catholic country. A Catholic newspaper in Madrid, commenting on the inauguration said, "The attendance of representatives of the three large churches proves the reality of religious pluralism."

CHURCH FIRE BRINGS VANDALS, CONGREGATION TOGETHER

COQUILLE, OR (EP)—Church members of the newly completed Church of the Nazarene here had opportunity to demonstrate the love of Christ.

Three teenagers vandalized the church. Hymn books and Bibles were thrown in the baptistry. The piano and organ were overturned. Pews were stacked up and burned. Fire extensively damaged the inside of the church, and the congregation is now meeting in a nearby Seventh

Day Adventist church. The church's new pastor, on the scene only a few weeks, lost 25 years worth of books and sermon notes in the fire.

The following Sunday church members picked up the mothers of the boys and brought them to church. The church has gone to the youngsters to minister rather than carry the process through the courts. Other churches and congregations have responded with donations of materials to the Nazarene church. ▲

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—Compiled by CONTACT Staff

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THE SECRETARY SPEAKS

By Melvin Worthington

We celebrate Christmas in many ways. To some it is a time of trees, toys, tinsel and trips, while others turn their attention to the birth of Christ.

The Christian understands the true significance of Christmas through passages like Matthew 1:18-25, 2:1-23; Luke 2:1-52; and Galatians 4:4-5.

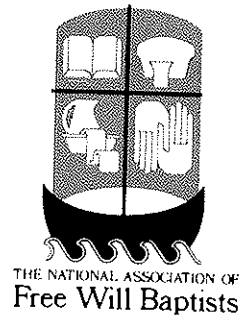
During the Christmas season, Christians should keep in mind the Virgin Birth of Christ, His vicarious death, His victorious resurrection and His visible return.

In the hustle of the Christmas season, Christians must not misplace the birth of Jesus Christ—God manifesting His marvelous and matchless grace. Paul declares three things about God's Grace in Titus 2:11-15.

Grace Saves

The grace of God that brings salvation has appeared to all men (Titus 2:11). Grace means unmerited favor.

Christmas— A Season of Grace



God's grace has made its appearance to rescue man from the guilt of sin and give him the gift of salvation.

The source of grace is God Himself. In its scope grace encompasses "all men." Salvation has been provided for all. Grace knows no racial, social, economic, educational, cultural, moral, denominational or political boundaries. All who will may come.

The sequence in which grace operates begins with a mind convinced of the truth of the Word. It continues to heart conviction over personal guilt before God. Confession of sin flows from the convicted heart which results in the conversion experience.

God commences the work, continues the work and consummates the work by the ministry of the Holy Spirit. Paul is an excellent example of the salvation sequence.

Justification means one has been saved from the guilt and penalty of sin. Sanctification means one is being saved from the power and grip of sin. Glorification means one will be saved from the presence and germ of sin when one receives his resurrection body.

The Christian who understands saving grace can say without hesitation, I have been saved (justification), I am being saved (sanctification), I will be saved (glorification).

Grace Schools

Teaching grace gently leads and guides (Titus 2:12-13). It trains by chastening, counseling, comforting,

convicting and correcting. As a teacher would lead children step by step, so God's grace trains saints step by step.

Schooling grace trains one to *deny* ungodliness and worldly lusts. Deny means to repudiate, renounce or reject. It is a definite act, a decision to give up that which is displeasing to God.

When grace takes over, the sinner repudiates ungodliness and worldly lusts. Barnes sums it up, "It refers to such passion as the men of this world are prone to, and would include all those things which can not be indulged in with a proper reference to the world to come. The gross passion would be, of course, included, and all those men-refined pleasures also which constitute the characteristics and peculiar enjoyments of those who do not live unto God."

Schooling grace trains one to *do* some things. While "deny" emphasizes the negative, "live" emphasizes the positive. Grace trains one to live soberly, righteously and godly.

"Soberly" means to live a discreet, temperate, self-controlled life and refers to one's duty to self. Christians are trained to exercise due restraint on their passions. They make proper use of desires or drives which are not sinful and overcome those which are.

"Righteously" means uprightly and refers to one's duty to society. In all dealings with others, one's motives and actions are to be honest and free from guile and deceit. Grace trains one to deal properly with our fellow men.

Schooling grace trains one to *desire* the return of Jesus Christ. We look for that blessed hope. We patiently and expectantly await the advent of Christ while performing our duties to ourselves, others and the omnipotent.

Grace Sanctifies

Grace saves, schools and sanctifies (Titus 2:14). Sanctifying grace includes a *purchase*: Christ died to redeem us from all iniquity. It includes *purity*: Christ died to purify unto himself a peculiar people. Sanctifying grace includes *productivity*: Christ died to purchase His people, purify them and to make them productive. Grace sanctifies (makes holy) God's people in order that they might be productive people characterized by zealous works.

The grace of God has *penetrated* moral and spiritual darkness and brought salvation to men. The grace of God leads us away from ungodliness and worldly lusts as it guides us into lives of holiness.

The grace of God *purifies* us as God's peculiar people, filling us with zest for good works.

This then is the proper concept of a Christian Christmas. ▲

SECRETARY'S SCHEDULE

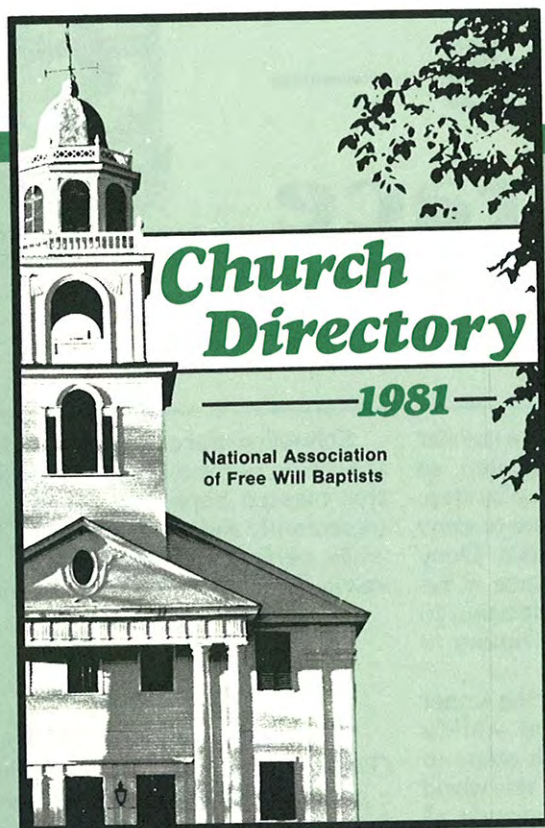
- December 8-10** Executive Committee Meeting, Nashville, Tennessee
December 16-18 Free Will Baptist Leadership Conference, Nashville, Tennessee

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