

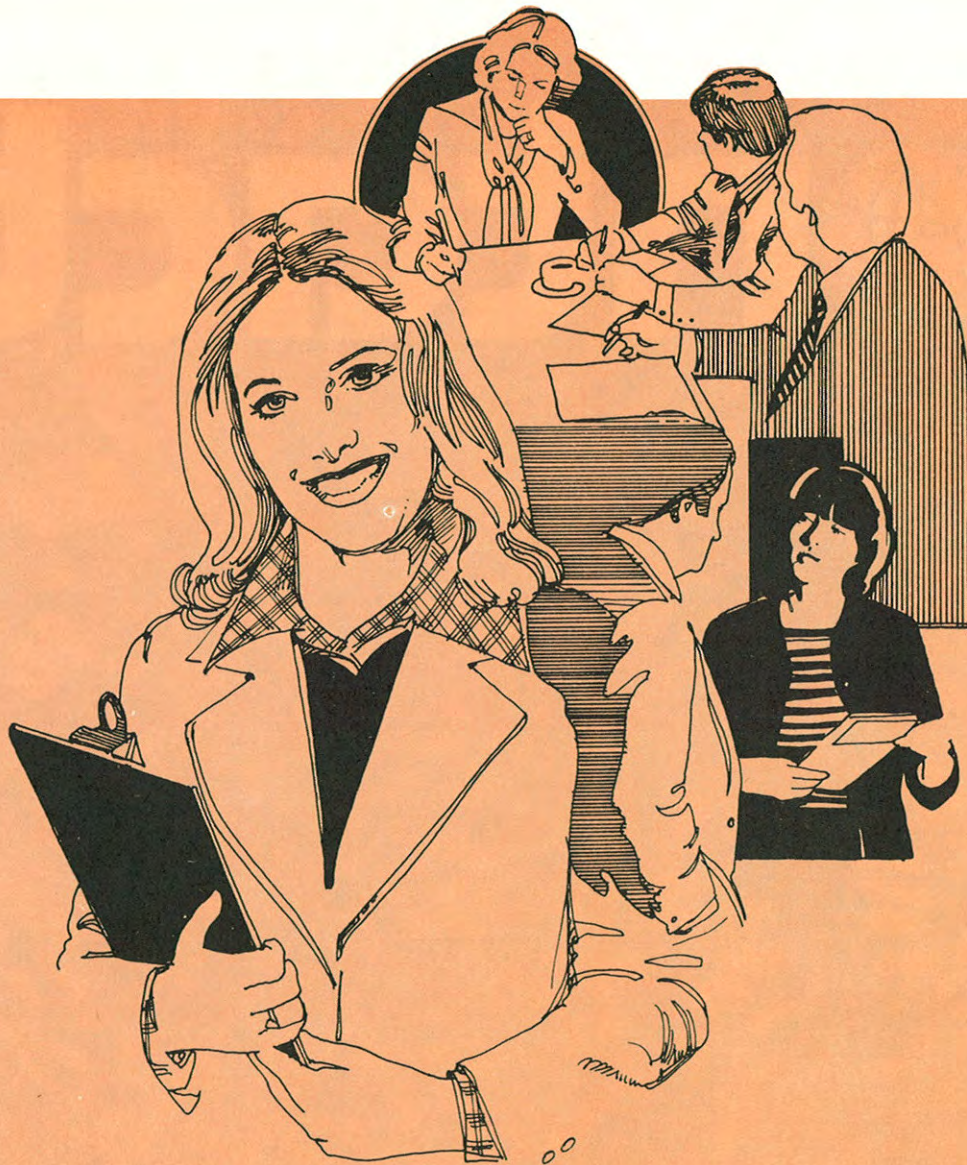
MARCH, 1981

C**o**ntact



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By Catherine Judd

How To Be A People Helper

In 1975 I moved from California to Nashville and was invited to spend the first few days with a woman who holds a leadership position in our national offices.

I had never met her, yet I was welcomed as warmly as an old friend. When my apartment was ready, I began the task of carrying my many possessions up two flights of stairs.

I found the gracious lady trudging up the stairs alongside me, carrying shoeboxes, books, records and house plants. Naturally, I protested that she should not be doing that for me, but she insisted.

When I came to know her better, I learned that helping others was a way of life for her.

Before our Lord was crucified, He met with His apostles in an upper room and knelt before them in service as He washed their feet. The lesson He

taught by example is one we all must learn—the abundant life is a life of service to others.

To be great, we must become as nothing; even the Master became servant.

But helping others is not a goal in itself. It is an avenue in the process of reaching our destination (being conformed to the image of God's Son).

Helping others is not a thing of which we can boast; it is but a by-product of our daily walk with the Lord.

When a child of God walks close to his Master, concern for others will be a way of life—a natural expression of God's love through him.

Motivation is the key to true joy in serving others. All the good deeds in the world mean nothing if they are done with a grudging attitude or if the doer seeks praise or glory as his reward.

Jesus said there would be those who said, "But, Lord, did we not do all these good things in your name?" Yet Jesus will command them to depart from His presence—not because they did no good, but because they were driven by the wrong motives.

Again, service to others is not a goal, an end in itself. It results from a close walk with the Lord.

The greatness of the service is not of consequence. In chapter 12 of I Corinthians, Paul wrote of the importance of every member of the body of Christ.

"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But hath not God set the members every one of them in the body, as it hath pleased Him" (I Corinthians 12:14-18).

Have you met these Christians?

Tillie says, "I can't sing or play. I have no talent. There isn't much I can do in God's service." She takes care of Linda's young child while Linda plays the piano.

Fred says, "I can't teach a Sunday School class like Bill. There isn't much I can do." Fred coaches the young

teens' softball team, and his Christian life speaks louder than words.

Melinda says, "I'd like to be more involved with the women's work, but with two small children there isn't much I can do." She baked bread, cakes and brownies for the ladies' bake sale.

Anna says, "I'd like to be like Cindy. I admire her ability to speak in public so confidently. I'm all tongue-tied if asked to say a word."

Cindy says, "I have such confidence in Anna's prayers. I always ask her to pray for me before I leave for a speaking engagement."

Hattie is practically bedridden with arthritis. She spends her days in a wheelchair and sends hundreds of cards to encourage others.

Which of these Christians is more important? In I Corinthians 12:22, Paul wrote, "Nay, much more, these members of the body, which seem to be more feeble, are necessary."

How wonderful that our Heavenly Father made us each unique. What a terrible monster our body would be with 100 heads, and no feet or hands. How sad to have a body with no eyes or ears.

What an encouragement to realize that any service rendered in the name of the Lord and under the leadership of His Spirit is great in His sight.

In verses 4-6 of I Corinthians 12, Paul wrote, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

Much has been said about the gifts of prophecy, teaching and healing as listed in verses 27-28 of chapter 12. But the gift of helps is listed in the same passage as these more sought after gifts.

The problem with these "more feeble" members is that the church has failed to recognize their importance. Many such Christians lack a feeling of self-worth, underestimating the power of God in enabling them to accomplish a work for Him.

Years of sitting back while others go ahead has created in them the belief that "there isn't anything I can do. I have no talent or special calling."

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A young preacher made a statement that left a deep impression with me. He said that many people waste years of their lives because they say that they have no special calling in God's service. Yet, he said, if you see a need and you can meet it, that's your calling.

There are needs all around us. A neighbor is lonely—we can visit, call or send a card.

A young mother needs a babysitter for an hour or two while she does her shopping. An elderly neighbor needs a ride to the store or to church.

Someone needs to keep the nursery on Sunday morning—to wash the tableclothes after a fellowship dinner—to tend the church library for a couple of hours—to mow the church lawn or pull weeds in the flower beds or clean the building.

These are needs, very real and very important to the smooth operation of the body.

How can I be a people helper?

It is not something I may gain by seeking it—it is a gift of God freely bestowed on anyone who earnestly desires a closer walk with the Master.

It is a natural expression of God's love through the believer. For in verse 31 of chapter 12 in I Corinthians, Paul wrote, "... covet earnestly the best gifts; and yet shew I unto you a more excellent way."

And then he began chapter 13—the great love chapter. "Though I speak with the tongues of men and of angels ... though I have the gift of prophesy ... though I have all faith ... though I bestow all my goods to feed the poor ... though I give my body to be burned, and have not charity (love) it profiteth me nothing."

WANTED: People Helper . . . Must be willing to accept any task large or small. Long hours—poor working conditions. Pay often thanklessness and ingratitude. Provides opportunity to train with the Master Helper. Apply: John 13:34-35. ▲

ABOUT THE WRITER: Mrs. Catherine Judd teaches the third grade at Richards Elementary School in West Plains, Missouri. She is a member of United Free Will Baptist Church, West Plains.

Light on Life's Questions . . .

By Wade Jernigan

QUESTION: Should I pay tithes on gross income or net income?

ANSWER: Abraham paid *tithes of all* (Genesis 14:20). With reference to Jesus' parable in Luke 18:9-14 concerning the two men who went up to the temple to pray, care should be taken in studying the words Christ put into the mouth of the Pharisee, "... I pay tithes of *all* I possess" (v. 12b).

Jacob, following the example set by Abraham, pledged a tithe of all when at Bethel. "... And of *all* that thou shalt give me I will surely give the tenth unto thee" (Genesis 28:22b).

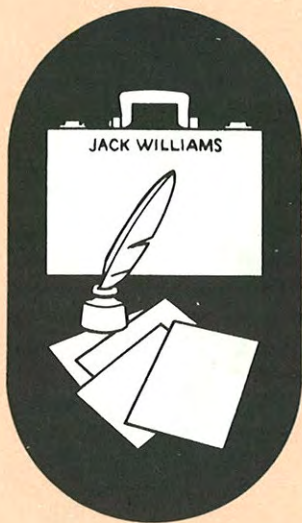
Moses pens, "and all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's, it is holy unto the Lord. And concerning the tithe of the herd or of the flock, even *whatsoever* passeth under the rod, the tenth shall be holy unto the Lord" (Leviticus 27:30, 32).

During the days of the Israelite kingdom, tithing was practiced as first instituted. "And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine and oil, and honey, and of *all* the increase of the field, and the tithe of *all* things brought they in abundantly" (II Chronicles 31:5).

An ordinance of all the tithe was in vogue in Malachi's day (Malachi 3:10), and all who failed to practice that ordinance were said to have robbed God.

Wage earners in variance with the "all" concept of tithing must contend with scripture, not man. God is not obligated to one's income tax, insurance, social security or union dues—all those are for the benefit of man. God warned against culling what income and benefits were exempt from tithes.

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.



The Midnight Writer

If you read the February issue of CONTACT, you may remember an article on page nine titled, "The Best Things Happen to PK'S."

The writer, Mark Kelton, is a young friend of mine whose burning ambition since he was 10 years old was to be a Free Will Baptist writer.

Mark, now 21, never haggled about it. He told anybody who would listen that he intended to write as a Free Will Baptist for Free Will Baptists.

And I say, "Bravo!" We need to recruit a battalion of Mark Keltons. This editorial was written to encourage a minority group—the Free Will Baptist writers.

Good writers don't drop unannounced from the sky armed with unabridged dictionaries and hard-back thesauruses.

It takes time to grow a writer. We're more than 250 years old as a denomination. We're late getting out of the blocks in this writing business. But not too late.

There's no gentle way to say this—writing is hard work. Maybe that's why we have so few try it.

But with 230,000 of us Free Will Baptists, there ought to be numerous out-and-out writers. Are you a potential writer? Do you know someone who is?

Writing is a twin brother to running. You get there by walking, then jogging, then hitting full stride, and you stay there by keeping at it.

There are as many half-finished

manuscripts salted away in dresser drawers as there are once-used Nike running sneakers locked in America's closets, tossed there by arm-chair pudgies and midnight-writers who reached for the big one without learning the rules of the road.

In real life, published writers usually start out as ordinary Joes or Janes with marginal skills and a wagon load of want-to.

Some blessed few may eventually earn their keep by writing, but most are something else as well as writers.

They jockey 18-wheelers and write. They pastor churches and write. They teach school and write. They raise families and write.

In fact, very few writers earn more than pin money and personal satisfaction. For most of us, it's learning to live with rejection slips and getting off the floor to try again.

Since most writers are part-time writers and full-time something else, why don't you join us in the craft.

While there exists a remote possibility that this editorial may unearth the next Free Will Baptist Bombeck or Barnes, the real intent is to convince church reporters it's worthwhile to prepare that revival news release for the home-town weekly.

You never know what a simple thing like your written testimony may mean to someone who is struggling with the very problem you just escaped.

Writing as a tool for evangelism is hard to over-rate. A well-written gospel tract has pulled more than one man back from a bridge railing.

So you probably won't stand the publishing industry on its ear with your first try. Why not start with something small, but honorable, like doing a write-up of the Sunday morning service in four snappy paragraphs. Show it to your pastor and see if he thinks you and he attended the same church!

Keep a diary. Write about your trip to the grocery store. Describe your agony with automobiles. Try your hand at obituaries. Watch a ball game on TV; do your write-up and compare it with tomorrow's newspaper account.

The key is write, re-write, revise, pare and hone, and keep on writing.

A kind word to a writer at an early stage in his career will do him more good than a \$150 manuscript sale later on when he's been seasoned by crabby editors.

We need writers to preserve our history. Our history is worthy of preserving, but it takes Free Will Baptist writers to do it best. Because there were few written records in early Free Will Baptist churches in the South, much of our history is gone and can never be recovered.

We need writers to present Free Will Baptist doctrine. As powerful and necessary as the spoken word is, we've got to have something more permanent than sermon memories. Careful writing reduces the chance of misunderstanding and helps avoid unwarranted conclusion by the inexperienced.

We need writers to provoke our people. Nobody writes it better for Free Will Baptists than one of us. Free Will Baptists writers write with us in mind, knowing they'll have to sit beside us in church next Lord's Day.

Free Will Baptist writers addressing the denomination do so with a fierce loyalty because they have a past, a present and a future at stake.

The present may belong to you. The future to your children. But the past becomes what writers say about it. And we even tend to interpret the present and fear the future as writers filter the times through their pens.

It's time we took Habbakuk's admonition to heart—"write the vision and make it plain" (2:2). ▲

7 Ways To

Strengthen Your Marriage



Discover how to have fun with each other.

By William S. Deal

While no marriage can be made absolutely divorce-proof, as every counselor knows, there are ways to strengthen the marriage and greatly relieve the danger of divorce.

Partners who are honest will admit that the strengths of a marriage come from weathering the tests in daily living.

A strong marriage may be built as much of surviving the hurts and misunderstandings of life together as on the times of intimacy, romance and sexual happiness.

The following seven things may be called stepping stones to the altar of a long and successful marriage.

In my book, *Picking A Partner*, it is suggested that "love is not the most important thing in any marriage."

We have made much of the love impulse in our western society, but the older marriages which were built upon parental guidance, in which the partners were more nearly fitted for each other, were more lasting than our marriages are today. Not that I would go back to this method of match-making, but it did have its strong merits.

One thing that makes any marriage successful is the fact that the couple have fun in so many things that they do together.

When I was lecturing to a high school senior class some time ago about this, the teacher in charge spoke up and said, "I did not marry my husband because we were so much in love. We married because we had so

much fun in all the things we did together that we just wanted to keep on doing things together all our lives. Now, we are both very much in love.”

Companionableness is more important than love in a marriage. To love someone deeply, yet be unable to get along with him is sheer misery.

But if two people have so much fun together that they just don't want to quarrel, then they don't need to worry about loving each other. This will spring up out of that union as flowers grow in spring.

Use disagreement and conflict to strengthen your marriage.

Never allow them to weaken your marital ties.

A very godly older minister used to say, “No two intelligent people ever yet lived together who did not disagree.”

This is the result of each one's individual personality. Marriage should never cramp personality, but develop and draw it out.

Disagreements now and then are a compliment to each other's personal growth and development.

Marriage mixes two lives which are totally different. Becoming “one” as Jesus said does not mean the total dominance of one by the other. Instead, it involves a series of compromises.

Here are some suggestions about how to handle disagreement successfully:

Deal with each situation as it arises. Treat each other as each would wish to be treated.

Be courteous in confronting each other about the matter at hand. Nothing is gained by storming at each other and acting childish about it.

Stick strictly to the issue at hand. Do not allow yourselves to introduce non-relevant issues into this discussion. They only confuse the real issue.

Try to listen fully as much as you talk. This rule will help you to hold your emotions in place while you discuss the matter at hand.

Try to find some middle ground and compromise the differences.

Let each such session be a stepping stone to better relationships in the future. Be reconciled as soon as you can get the matter settled. Do not prolong the pain by continuing to wrangle about it after it is over.

Life is filled with conflicts. None of us can expect to escape them, not even in marriage.

The mature couple can manage to overcome all conflicts and to gain from them strength in the manner in which they solve the conflict.

Solomon advised that it is an “honor for a man to cease from strife: but every fool will be meddling” (Proverbs 20:3).

Never allow yourselves to even think of divorce at

time of conflict. Think positively of how to solve the conflict without hurting each other. Remember, “Pride ends in a fall, while humility brings honor.”

Find ways to build each other up.

Let others do the tearing down. Make it a practice to compliment each other often about many things, as you did when you were dating. Whatever made for happy dating times will still help to produce happiness in your marriage.

Constant criticism of each other will divide and drive each away from the other. If you cannot see anything to compliment in your spouse, then you are certainly in need of a social eye-correction.

Look for the best in your companion and try to look lightly at the faults, even as you hope he will at your faults.

Someone has well said, “A wife tends to be as beautiful as she is told she is.”

It is also true that a husband will do almost anything to live up to the compliments of his wife when he knows they are sincere and honest.

Never resort to jokes and sarcasm of each other. It is a thin veil for outright personal digs. While everyone else laughs at these things, the offended spouse weeps in heart, even though he or she may manage a wan smile at the time.

Don't put each other down. Build each other up, even in company of your friends. You used to be first to compliment your date at parties. Keep it up now in any social gathering. It will pay big dividends back at home when alone.

But remember, a cutting remark has the power of a deep hurt. As wise old Solomon said, “Death and life are in the power of the tongue” (Proverbs 18:21).

Sharing with each other is a strengthening factor in marriage.

When God created Adam He said, “It is not good for man to be alone” (Genesis 2:18). He gave him Eve to share with him all of life's experiences.

God knew even then that there would be sorrows as well as joys they would need to share with each other.

One of the sweetest memories of my childhood is that of seeing mother bury her head in Dad's chest as he pulled her close to him when my baby sister died.

In moments of sorrow or extreme pain, there is nothing like a companion to share such a time with.

When love brings its sweetest fulfilling moments, how sacred is the sharing with each other its thrills and joys.

Sometimes sharing may be risky business, for there is no guarantee that the other spouse will understand and fully share our feelings or joys or even sorrows.

But withholding and clamming up at times when we need to share is even more dangerous. Avoid walking out and not listening to your spouse when he wishes to share with you. Such behavior can be a terrible blow.

STRENGTHEN MARRIAGE (From page 7)

It is true here, too, that "a wounded spirit who can bear?" (Proverbs 18:14).

Paul made it abundantly clear that married couples are never to refuse each other in sharing sexual experiences (I Corinthians 7:5).

One source says 85 percent of all divorces occur because of breakdown in the tender relationship of love-making and communication (American Institute of Family Relationships, Los Angeles, California).

When this relationship is no longer shared with love and tenderness, the marriage is almost at an end. But this can be avoided by simply returning to the tenderness and care of the early days of marriage on the part of each partner.

Always be ready to share everything with each other that is important to each one. We need each other as mates.

Keep always a forgiving attitude toward each other.

However deep the love and affection between a couple, there are bound to come those times when they hurt each other.

Sometimes and inadvertent remark or a thoughtless action can hurt the other person and he may not even be aware of his hurt.

But an observant spouse will soon detect that something is wrong. As soon as this is detected, and the cause is known, ask forgiveness most sincerely. Never mind that you did not mean to hurt the other person. The fact is you did, and this is the fact on which to work.

Even though you were unaware of it, the act or word needs forgiveness, the same as an intended hurt. When forgiveness has been asked and granted, one will see how loving and radiant the offended one becomes almost in a moment of time. How blessed is the fact of forgiveness.

Jesus realized this when He told Peter he was to forgive his brother "seventy times seven" (Matthew 18:22).

Lack of the forgiving attitude between marriage partners can result in a serious breakdown in spiritual relationships. If we forgive not everyone from the heart, we are to have no forgiveness, according to Jesus (Matthew 18:35).

When we truly forgive we do not bring the subject up again and again for discussion. To do so is to expose the fact that in the heart the matter is not yet truly forgiven.

And this may lead to further argument and finally really hurting each other permanently. Nothing can be gained by a re-hash of a forgiven matter. Drop it and let it die forever.

Refuse to ever be jealous of your partner.

Love is the all-powerful element in marriage that finds

a bridge across the chasm of what might develop into jealousy.

If you truly trust someone, you are never jealous of him. Jealousy is the revelation of the lack of complete trust.

Jealousy does not so much arise out of deep love for one as it does out of a *lack of confidence in one's own self*. It is lack of self-confidence as expressed in the fear that one *cannot hold* the other's affections, and therefore, he becomes jealous.

This is often without any foundation in reality, but it is just as tormenting to the person as though there were good grounds for the jealousy. Never allow yourself to be trapped in this feeling.

Even if there were grounds for jealousy, the jealousy itself never serves any good purpose. Master your emotions. Look for the highest and the best in your mate.

When you truly love each other, give your love to God and to each other. Set it free to make you supremely happy, and it will return in manifold forms to bring you joys that you so much desire.

Trust each other completely and that trust will be repaid amply by each other's love and care.

Let your faith in Christ shine out through your marriage.

Marriage can become a mighty instrument for righteousness. What is a better testimony to the world of the vitality of true Christianity than a happy and successful marriage in this dissolute and godless age of broken marriages and shattered homes?

As you draw closer to God, draw closer to each other likewise. Allow the mellow and gentle communion with God in Christ to permeate your lives as a loving and devoted couple. It will hallow every day and make for more and more happiness and complete freedom from even the minor irritations that so often beset earlier marriages.

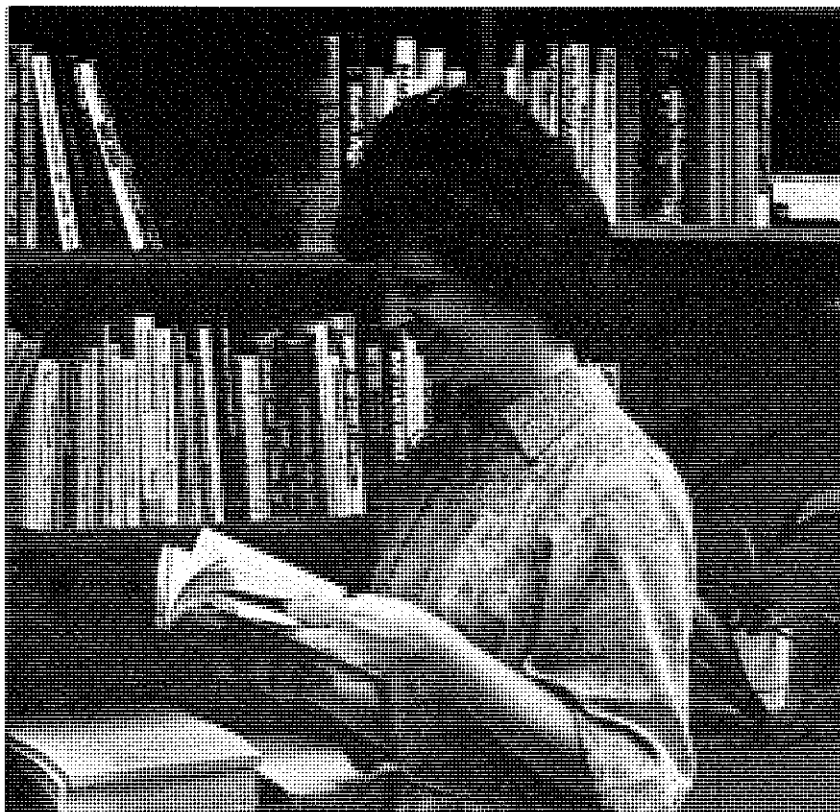
Christian couples face the same kinds of problems that non-Christians face. Securing food, shelter, health and a thousand cares of life can all become monotonous.

But with Christ in your hearts, helping you to pray together, read the Word together and take every problem to God in prayer, you will come out far ahead of the others who do not practice this blessed way of facing life's problems.

With your marriage committed to God and your life lived out in His will, your marriage will find all the strengths it needs to bring you to a happy ending of life together in peace and happiness, and as a good example to younger couples of marriage at its best. ▲

ABOUT THE WRITER: William S. Deal holds the M.A. degree from Pasadena College Graduate School, and the Th.D degree from Pacific Western University School of Religion. He is a California state licensed counselor in Marriage, Family and Youth relations. He is author of the top-selling book, HARMONY & HAPPINESS IN MARRIAGE.

Books That Build Healthy Families



By June Critcher

Have you read a book (even a small booklet) on marriage or parenting during the past year? Just one?

Through reading a variety of well-written books on marriage, your marriage will continue to grow . . . and it will glow with a sustained radiance.

Reading increases your sensitivity to others. Reading creates self-awareness.

By reading and applying helpful principles, you will see areas where you need to change. You will discover ways to improve your marriage. You will learn how to overcome troublesome spots in marriage and how to cope with the dailiness of marriage. (Every marriage needs an occasional dash of spontaneity!)

Of course, you will not agree with every marriage manual you read, but thoughtful, consistent reading will produce numerous helps that you can incorporate into your family life.

I hope you select at least two books from those recommended in this article, and set your will to read those two books this month. After reading them,

will you pass them on to a couple of friends to read?

1

The Measure of A Marriage (Gene Getz—Regal Books) emphasizes the total concept of marriage in the context of scripture. The author bases his practical helps on solid biblical concepts which include:

- becoming one
- leaving father and mother
- loving as Christ loved
- submitting to each other
- learning to love
- understanding each other
- meeting each other's sexual needs.

The projects and exercises in the book bring the principles right into the arena of daily living. A workbook for husbands and wives is available for use with this book.

2

Know Your Child (Joe Temple—

Baker Book House) is one of my long-time favorites. Dr. Temple shows the various shades of meanings of the word "train" in Proverbs 22:6.

Training up a child in the way he should go does not mean taking him to church regularly and having family devotions daily—as important as these exercises may be.

To train the child in the way he should go is to observe his natural bent, and then encourage and direct the child according to the ability God gave him.

After reading *Know Your Child*, I began observing our daughter. She would respond tenderly and compassionately after seeing television programs that depicted neglected, abused or deprived children.

During her high school years, when given the opportunity to select a topic for a term paper or speech, she usually chose "child abuse" or some related topic.

At appropriate times, I would say, "Del, it seems that God wants you to work with people—perhaps young people who have been deprived of love



20 BOOKS (From page 9)

and other needs.”

By listening to our daughter and watching her response to people with needs, I was able to encourage her according to her natural bent. Today, she is majoring in psychology and anticipating a ministry in Christian counseling.

I cannot recommend *Know Your Child* too strongly!

3

Heaven Help the Home! (Howard Hendricks—Victor Books) should be in every Christian home.

“God says that if you cannot conduct your home life, don’t try to lead in a public ministry. Actually you have nothing to say,” contends Dr. Hendricks.

Every Christian parent who has ever wondered how he can communicate convictions to his children in such a way that those convictions become not simply second-hand but their own personal property should read *Heaven Help the Home!*

After reading this book seven years ago, the principle that motivated a change in my parental thinking was that relationships always precede rules and they are really more important than rules.

Hendricks’ principle is: “a child tends to accept your ideas, your philosophy, because he accepts you.”

4

Biblical principles are arranged as a guide for personal study and group interaction in *The Christian Home in A Changing World* (Gene Getz—Moody Press).

The husband, wife, parent and child will find this book thoroughly biblical with solid applications.

5

One of the most practical marriage manuals I’ve read during the past year is *Try Marriage Before Divorce* (James

Kilgore—Word Books).

This easy-to-read book shows how every couple can experience an intimate, sharing relationship. The writer gives a helpful plan with exercises the husband and wife can use to restore “zip” to their marriage.

An invaluable section of the book is the writer’s unique 30-day self-help plan for examining and revitalizing your marriage.

6

The Bible has much to say about the marriage relationship. And if you would like to learn from married couples in the scriptures how to make the most of your own marriage and family life, you will appreciate *Our Children Are Our Best Friends* (Mark W. Lee—Zondervan Publishing House).

Dr. Lee uses couples in the Bible to illustrate both the best and the worst in the marriage relationship. His insights into scriptural principles give us the ideal in Christian marriage.

7

If your heart aches because of a wayward child, be sure to read *Parents in Pain* (John White—InterVarsity Press).

The author presents practical suggestions for helping parents cope with their own guilt, frustrations, anger and sense of inadequacy.

8

If you want to maximize the rest of your marriage, you will certainly get a copy of *Long Term Marriage* (Floyd & Harriett Thatcher—Word Books).

The authors interviewed dozens of couples to discover the ingredients that produce a satisfying relationship. These couples, married 20 or more years, share openly and honestly from their adventures through the years.

Areas discussed include:

- expectations and reality
- commitment and conflict
- communication and misunderstanding
- work, money, roles and goals

—sex, romance and children
—growth, security and mid-life trauma

9

Several years ago I thought I was doing a very foolish thing by wanting to relate to my husband the same experience within a 10-minute time span.

But after reading *To Understand Each Other* (Paul Tournier—John Knox Press), I discovered that women talk to release an emotion (not to inform).

If you want to achieve understanding of your mate, take an hour to read this helpful book.

10

If three or four couples in your church or community want to enrich their relationship by spending 12 or 13 weeks searching the Bible for principles on marriage and family life, use *Two Become One* (J. Allan Peterson—Tyndale House Publishers) as a guide and ideal workbook.

11

Some of the most powerful teaching on the teen-age rebellion is found in *What’s A Parent To Do?* (C. S. Lovett—Personal Christianity).

The author deals a hard blow to parents when he says, “Rebellious parents produce rebellious children.”

12

The Art of Understanding Your Mate (Cecil Osborne—Zondervan Publishing House) includes many case histories to help husbands and wives better understand each other and build a satisfying relationship.

The book is packed with practical common sense and psychological insights. The author discusses male and female differences, women’s needs and problems, eight types of neurotic husbands and eight types of neurotic

wives.

13

If you have difficulty expressing your feelings freely and want to solve this problem, read *Why I Can't Say I Love You* (Jack Balswick—Word Books).

"I really believe that one of the main reasons men are less expressive than women," says the author, "is that they devote so much of their time to their work role which discourages emotional sharing.

"Men learn to relate to other men at work where their roles are task oriented rather than socially or emotionally oriented."

Learn why husbands, wives, parents, children and friends can't say, "I love you"—and what to do to change the situation.

14

Understanding the Male Temperament (Tim LaHaye—Fleming H. Revell Co.) explains how God can transform one's natural personality and appropriate the power of the Holy Spirit in this transformation.

After discovering why you act the way you do and how to accept your partner's contrasting temperament, husbands will learn from a biblical perspective how to set priorities and conduct interpersonal relationships that will result in dynamic Christian living.

15

For the wife who wants to understand her husband and be an aid to his fulfillment, and for the husband who wants to be secure in his masculinity and wants to relate to his wife, his children, his Lord and his work, *Straight Talk to Men and Their Wives* (James Dobson—Word Books) is a must.

The author even has a chapter on "A Man and His Emotions"—and is treated exceptionally well.

16

What Husbands Wish Their Wives Knew About Money (Larry Burkett—Victor Books) will help your family enjoy financial freedom.

You will, no doubt, destroy your credit cards before even finishing the book. (Here's hoping you will!)

As you read this book you will learn that financial freedom is a matter of understanding and applying God's principles of finance. You will also discover how much help the working wife really gives to the family's finances.

17

For a fascinating look at the way men and women differ, read *Sexual Maturity for Women* (Mary Deatrack—Vision House Publishers).

Once the husband and wife discover their basic differences, they can then harmonize these differences and use them as assets in their relationship.

18

Several weeks ago I had a refreshing and growing experience reading *The Best Half of Life* (Ray & Anne Ortlund—Word Books).

If you are about to enter or are already in your middle years, you will not want to pass up this book. Here you will find new vitality and enthusiasm for your marriage as you defeat negative influences and set and reach some meaningful (and measurable) goals.

Just follow the Ortlunds' suggestions and these middle years can be the best years of your life!

19

Honey for A Child's Heart (Gladys Hunt—Zondervan Publishing House) tells all about the imaginative use of books in family life.

If you want to help your child develop emotionally, spiritually and mentally, then introduce him to the fascinating world of good books. Learn what makes a good book and who influences

your children.

20

Why Christian Marriages Are Breaking Up (Gerald Dahl—Thomas Nelson Publishers) is one of my favorites on marriage. The author gets right to the root problems in Christian marriages and offers positive solutions to these common problems.

He believes relationships are built on meeting one another's needs, and the more needs that are successfully met, the stronger the relationship becomes.

Dahl says, "Marriages with the 'plus' element are characterized by:

—partners who place their relationship above their own personal desires.

—the willingness of both partners to give each other what they need.

—the ability of both partners to adjust to changes and growth in the relationship.

—partners who will work at keeping lines of communication open.

—playful spontaneity.

—the willingness of both partners to spend time specifically building and improving the relationship.

—partners who love Jesus Christ above all else.

When joy in marriage is restored, the divorce epidemic will be stopped."

Reading is a matter of earnest commitment. After evaluating your commitment to what is really important in your marriage, determine to put Christian books at the top of your priority list.

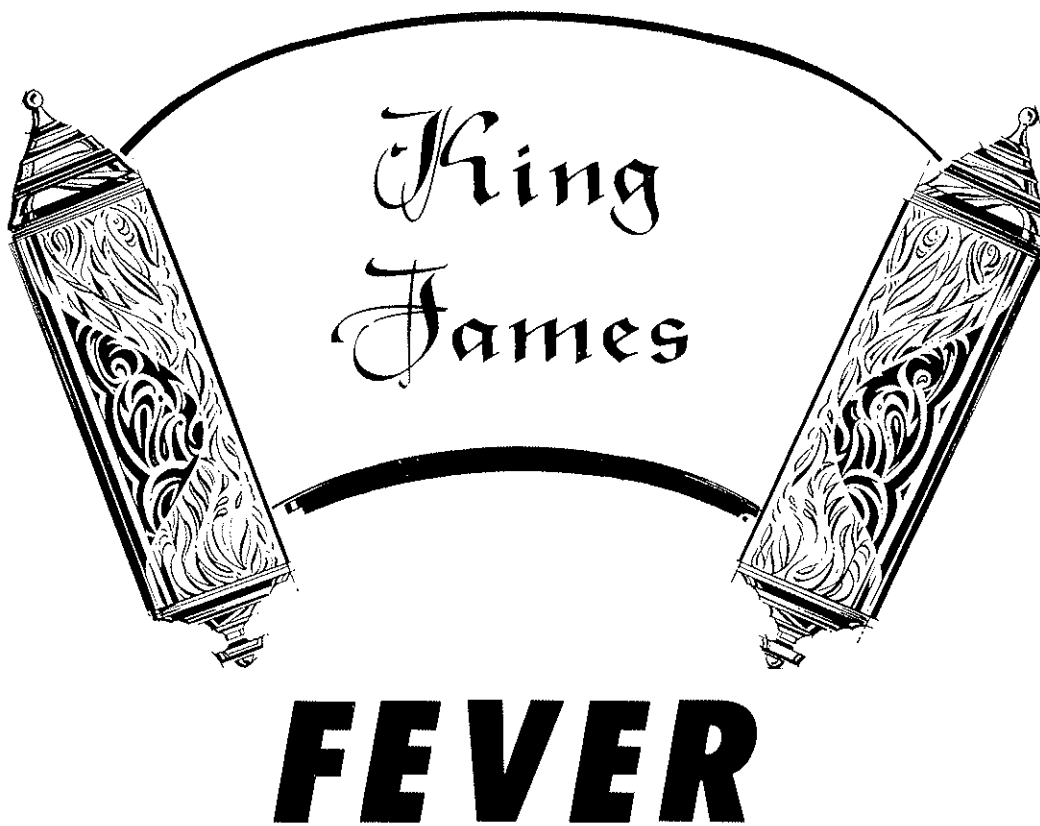
Your basic affections are the things you drift to during leisure moments. It's not busyness that keeps you from reading, but a matter of daily commitment.

Is reading books to improve your family life really important to you? You can always find time to do the things that are important. Couples don't always find time to read good books—they usually take the time.

Will you, today, commit yourself to putting Christian books at the top of your priority list? ▲

ABOUT THE WRITER: June Critcher is a member of Horton Heights Free Will Baptist Church, Nashville, Tennessee, where her husband, Harold, pastors. The Critchers have two children—Dei Rene and Von Marcel.

Is the King James the only translation for the English speaking world today?



By A. B. Brown

One of the most contemporary and controversial issues among fundamentalists today is that of "The King James only" translation of the Bible.

Were it not for its alarming influence

by a few fanatical adherents, the issue would ordinarily be too ridiculous to merit a response.

It is a striking testimony to our ignorance when the idea of an inspired and inerrant translation (the King James) and an almost inspired text (the Textus Receptus) can gain such a wide following.

Let's get the issue before us. There are those who reject any English trans-

lation of the Bible other than the King James. Some even go so far as to imply that the King James is an inspired translation (which borders on heresy).

They also will accept only the Greek text from which the King James was translated which is the Textus Receptus compiled by Erasmus, a famous renaissance scholar.

Briefly, here is how Erasmus produced the Textus Receptus. At most,

he had eight texts to draw from when he compiled the Textus Receptus.

Some maintain that he only had three, with the oldest going back to the 10th century A.D. He had no Greek text of the last few verses of Revelation and, therefore, translated from a Latin text into Greek.

As a result, he inserted several words which are not in the Greek manuscripts, which became a part of the Textus Receptus from which the King James was translated.

Since the 1611 translation of the King James, thousands of Greek manuscripts have been found.

We have 32 uncials (written in capital letters) written on papyri and 170 written on parchment. We have 2320 minuscules (written in cursive). We also have 1561 Greek lectionaries, which are sections of the New Testament from which a man would teach a lesson or preach a sermon.

Thus, today, we have 4083 Greek manuscripts which contain all or part of the New Testament. In addition, we also have more than 8000 Latin versions and more than 100 other versions. All these added up total more than 13,000 manuscripts to compare.

Some go back as far as the fourth century. The Rylands fragment (a fragment of the Gospel of John) goes back to about A.D. 125, which is only 30 years removed from its author.

From these texts (many of which are of the Alexandrian family) two 19th century scholars, F. B. Westcott and F. J. A. Hort, compiled another Greek text. Many modern translations are based upon this Greek text.

However, the Westcott/Hort text, and any translation from it, has been attacked.

Not only this, but there has arisen a "King James" cult which demands a total allegiance to the King James translation. (The movement not only demands total allegiance to a translation but regards as suspect anybody who dares use any other translation.)

Some go so far as to reject any alternate language or word other than the words as they appear in our present day King James.

This would make the King James translation an inspired translation which is without a shred of scriptural foundation and absolutely contrary to the Bible and the Church's historic position on inspiration.

The King James fever which infects fundamentalism is a spiritual sickness. Fever is often a sign of infection, an outside organism in the body causing infection.

The doctrine of an inspired translation is foreign to the body of Christ. It flies in the face of several Bible principles:

THE KOINE PRINCIPLE

For many years people thought the New Testament to be written in a special Holy Ghost language because the Greek of the New Testament differed so greatly from classical Greek, the language of the arts, the cultured or the educated.

However, it was found that the New Testament was written in the common language of the everyday working man, the language of the streets, vernacular Greek. That is why the Greek of the New Testament is called Koine Greek.

The obvious implication of this is that God intended His Word to be in the language of the working man or the common man, for the benefit of all and not just a select few.

The language of the King James might have qualified as such when translated but is hardly vernacular today.

THE TWO TRANSLATION PRINCIPLE

In the days of the writing of the New Testament, there were two translations of the Old Testament in use.

One was the Septuagint, a Greek translation made from the Hebrew in about 250 B.C. The other was the Aramaic Old Testament, although not a translation in the strictest sense. (Aramaic was a form of Hebrew but very different from that of Moses and David.)

The point is that both are quoted in the New Testament. If our King James-only friends had lived in Paul's day, I have a feeling that Paul would have borne their wrath, since he dared to quote from the Septuagint and not the older more traditional Aramaic or Hebrew text.

The point being that in those days God did not pick one translation as the

inspired and reject the other and those who used it.

THE DIVINE INSPIRATION PRINCIPLE

The Church has always understood inspiration to apply only to the original manuscripts, which we no longer have.

Inspiration has to do with the process of inscripturation (the original recording of God's Word by the prophets and apostles) and not with translation.

The phrase in II Timothy 3:16 rendered "All scripture is given by inspiration" means that all scripture owes its origin and contents to God's breath by the Holy Spirit.

"Holy men of old wrote (not translated) as they were moved (being borne along) by the Holy Spirit" (II Peter 1:21).

On the other hand, the Bible speaks of, and the church has historically believed in, God's divine superintendence of His Word.

This becomes obvious when a comparison is made between the Hebrew Old Testament text we have today (the Masoretic text) and the Isaiah Scrolls found with the Dead Sea Scrolls, which go back more than 100 years before Christ.

This principle is equally clear in the New Testament. With all the noise about the supremacy of the Textus Receptus and the so-called corruption of the Westcott/Hort text, the variances are minimum.

It has been said that of the entire Greek New Testament text, only one word out of every thousand is in question, and none of these affect any major doctrine. All of them put together would not constitute over one-half page of the New Testament text.

Thus, when one holds in his hands the King James, the American Standard Version or the New American Standard Version, he holds the very Word of God.

None of these are perfect because the translators were not inspired.

All are inspired only as they parallel the original manuscripts. But that is the very point.

They do closely parallel the original message of the prophets and the apostles as has been pointed out above.



KING JAMES (From page 13)

There have always been bad translations. Marcion, a Gnostic heretic, attempted as early as 140 A.D. to purge the Bible of its "Jewish" elements.

However, down through the centuries God has always maintained a few good men with enough scholastic ability and spiritual discernment to produce good translations and to warn of the bad ones.

He has obligated Himself to do so. He promised His providential care in Matthew 24:35, "Heaven and earth

doxy of Westcott and Hort.

We are told that we cannot use any translation made from the Westcott/Hort text because of their unorthodoxy.

So—if one cannot use their text because of their unorthodoxy, and the text of Erasmus is the only text one can use—then one must conclude that Erasmus was orthodox, and that the compiler of the recommended text was a godly, orthodox Christian.

However, that is not the case. Erasmus, although a man of real scholastic ability, was a Roman Catholic.

Honesty demands that the Church of today be told how and when God gave these men permission to tamper with the King James text, and how and when God told the Church of today that the text is now fixed even though it clearly contains manuscript errors.

Honesty demands that the King James folk tell God's Church that the King James contains a verse that is universally admitted not to have been in the original manuscripts (I John 5:7).

Honesty demands that the Church be told that Erasmus did not have a Greek text containing the last few verses of Revelation and translated these verses from a Latin translation back into the Greek, adding words now known not to have been in the originals.

It should also be noted that their position would at this point almost make an unsaved Roman Catholic an inspired editor who erred.

In conclusion I want to make two observations. First, in general, those advocating the King James—only position manifest a real spirit of intolerance.

They often attack personalities instead of positions. Their attacks are often vicious, manifesting a very unchristian spirit. It is unethical, if not unchristian, to use guilt by association to destroy the reputation of those who disagree with your position.

When a proven man of God is categorized with Hitler, Stalin, and Mussolini because all of them used a translation other than that of King James, somebody obviously knows little of Christian ethics.

Second, the devil also knows the tactic of "divide and conquer." I am convinced that the King James issue is a paper tiger created by the devil to further divide and therefore weaken God's Church.

Finally, I am not advocating that we throw away our King James Bibles. It is a good translation. I use it, preach from it and feed my soul from it.

However, there are other good translations. The point that I want to make is that we not create issues to divide the Church. ▲

ABOUT THE WRITER: Reverend A. B. Brown is a member of Gateway Free Will Baptist Church, Virginia Beach, Virginia. Rev. Brown serves on the Commission on Theological Liberalism. This article is printed in CONTACT at the request of the Commission.

"It is unethical, if not unchristian to use guilt by association to destroy the reputation of those who disagree with your position."

shall pass away but my Word shall not pass away."

THE COMPILER— COMPOSER PRINCIPLE

Westcott and Hort were nothing more than mere compilers of a single Greek text after comparing several texts. Erasmus falls into the same category.

There is a vast difference between an editor and an author. There is an even greater difference between the Holy Spirit, the Composer (in conjunction with human instrumentality) and the man who later compared several different copies of what Paul wrote and from these produced a single copy.

The intrinsic value of the Bible is in its Composer (the Holy Spirit via the various human authors) and not in the man who compiled or translated it.

THE HONESTY PRINCIPLE

Those advocating the King James use as one of their reasons for rejecting the Westcott/Hort text, the unortho-

Although he lived amidst the reformation and was a contemporary of Luther, he never left the Catholic Church. He did, on occasion, speak out against certain practices and doctrines of the Church, but he died a Roman Catholic. He died as a man without a country.

The Protestants did not want him because he never would break with Rome, and Rome was not too happy with him for his criticism.

Luther said that he doubted that Erasmus ever knew the grace of God. Of the three men, Erasmus is far the most doubtful.

Honesty and Christian ethics demand that if the Westcott/Hort text be rejected on the basis of its corrupt compilers, the Textus Receptus also be rejected on the same basis.

This would also include the rejection of any translation made from the Textus Receptus, which would include the King James.

Honesty demands that they tell us that the King James we have today is a far cry from the King James of 1611.

Dr. Paris of Cambridge (in 1769) revised the spelling and grammar, producing over 70,000 changes from the 1611 edition.



*Thank You for
Your Gifts to the...*

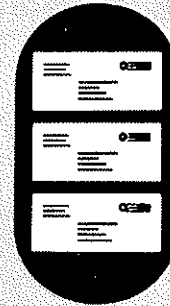
**COOPERATIVE PLAN OF SUPPORT
December, 1980**

RECEIPTS:

State	Dec. '80		Dec. '79	Yr. to Date
	Coop	Design.		
Alabama	\$ 31.00	\$...	\$...	\$ 1,513.01
Arizona	287.60	...	...	1,137.16
Arkansas	1,638.69	...	2,305.64	35,046.27
California	1,016.90	...	979.92	11,434.01
Florida	821.45	...	876.23	16,534.31
Georgia	550.00	(50.00)	896.08	10,042.34
Idaho	...	...	...	460.07
Illinois	1,134.65	...	1,244.43	17,113.16
Indiana	...	...	...	200.00
Iowa	...	...	155.00	172.70
Kansas	148.44	...	109.11	2,134.71
Maryland	40.00	...	40.00	942.68
Michigan	...	...	...	4,661.11
Mississippi	135.45	...	...	1,202.02
Missouri	5,126.99	(5,126.99)	5,307.87	89,527.79
New Mexico	...	...	...	68.77
North Carolina	519.33	(136.00)	434.08	5,861.10
N. West. Assoc.	...	...	...	30.00
Ohio	903.20	...	1,230.00	11,433.60
Oklahoma	6,823.17	(6,823.17)	...	85,164.09
South Carolina	...	...	...	37.87
Tennessee	518.56	...	10.00	11,078.00
Texas	215.00	...	455.99	2,556.57
Virgin Islands	219.55	(219.55)	225.35	2,959.34
Virginia	77.37	...	40.00	732.24
Washington	...	...	...	153.30
West Virginia	9.48	...	9.48	1,239.36
Interest	480.00	...	310.28	480.00
TOTALS	<u>\$20,696.83</u>		<u>\$14,629.46</u>	<u>\$312,805.58</u>

Disbursements:

Executive Office	\$8,222.99	\$(2,459.11)	\$7,535.56	\$84,521.51
Foreign Missions	4,211.44	(3,554.32)	2,548.05	81,953.23
Bible College	2,856.81	(2,199.69)	2,011.72	49,135.42
Home Missions	2,780.75	(2,291.04)	1,370.70	58,593.11
Retirement & Ins.	1,603.27	(1,126.48)	801.06	24,452.13
Master's Men	854.98	(597.21)	287.23	11,918.17
Commission on Theological Lib.	166.59	(127.86)	75.14	2,232.01
TOTALS	<u>\$20,696.83</u>		<u>\$14,629.46</u>	<u>\$312,805.58</u>



**OUR
READERS
COMMENT**

READER ALMOST SHOUTS!

I just finished reading the January issue of CONTACT. I almost shouted as I read it.

The articles "Why I Am A Sunday School Teacher" and "Why I Am A Pastor" were very good. I thought Brother Ralph Staten expressed my views about "Why I Am A Free Will Baptist," and then the prospects of a graduate school by Brother Picirilli.

In fact, the entire issue was good.

I will not be around to see some of the things that are planned for the future, but I am rejoicing now as the plans are being made for progress.

Rev. John H. West
Free Will Baptist Pastor-at-Large
Tulsa, Oklahoma

PRAISES JANUARY ISSUE

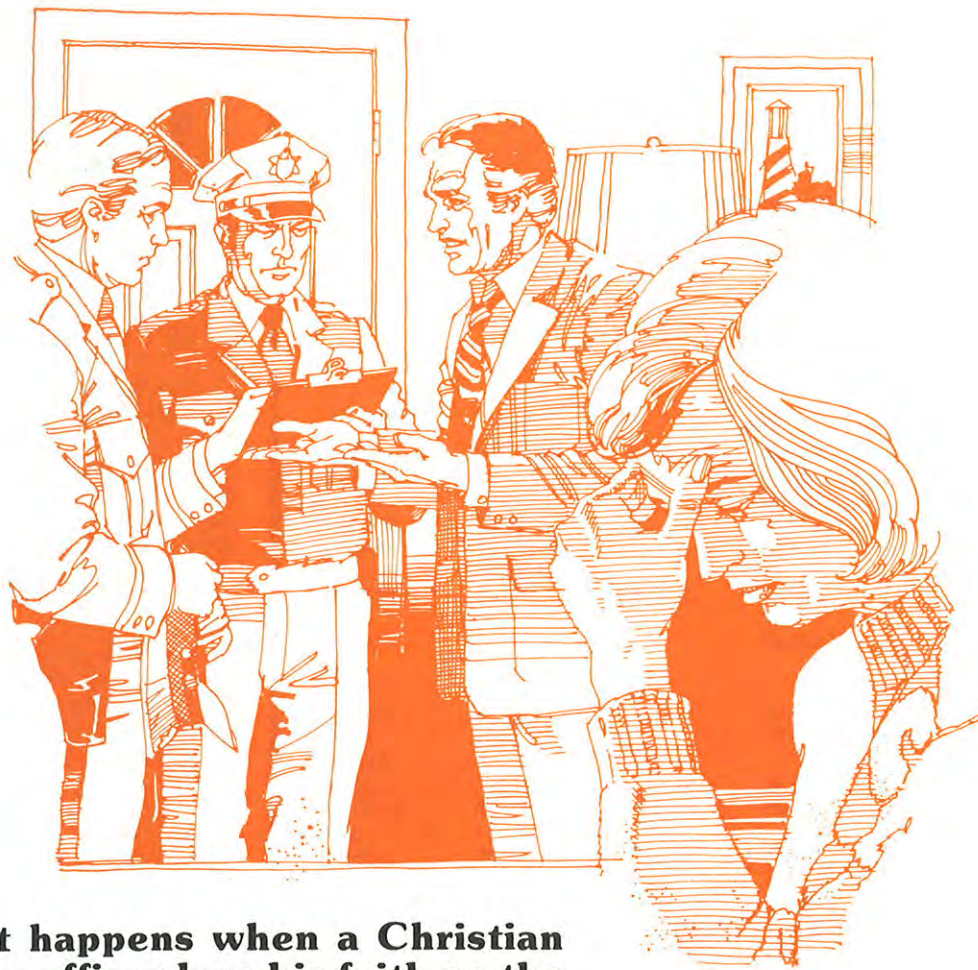
I seldom write any letters to any publication, but I enjoyed the January issue as much as I have enjoyed any publication for some time.

I enjoyed the Jim Lauthern and Jack Rollins articles and was thoroughly impressed by the article, "Why I Am A Free Will Baptist" by Ralph Staten.

I am grateful to have known men such as Staten, and to me he epitomizes what a Free Will Baptist really is.

Rev. Alton Loveless
Executive Secretary
Ohio State Association of
Free Will Baptists

Please, Don't Leave Me



What happens when a Christian police officer lays his faith on the line to reach an "attempted suicide" who has searched for God for 13 years?

By Stanley K. Konopinski

"Going to be a hot one tonight," I thought to myself as I left the lineup room and headed toward Communications with our shift's individual assignments. It was Tuesday, my third night as relief sergeant.

"I've got to keep my Oklahoma Criminal ordinances straight, just in

case tonight turns out to be one of those kind of nights," I reminded myself. "Here the Department has all these experienced officers, and the Lieutenant appoints me temporary sergeant until Pennington returns from his vacation."

"I need to remind Allen to keep a close eye on the warehouse, because the last two nights there's been some suspicious activity there," I remembered.

Little did I realize that none of those things would matter during my shift, but something entirely different would.

SHE NEEDS HELP

Three hours into the shift, while making my rounds of all the posts, I went to the emergency room area to talk with Officer Gordon Martin. Everything was quiet, but Gordon was not

around anywhere.

I thought to myself, "Gordon, I hope you're not back in the treatment area bugging the doctors and nurses again." The chief had issued strict orders to stay away from them.

After further observation, I found Officer Martin in the ambulance drive talking to a young lady, who was 50 yards away leaning against a pick-up truck.

"What's the problem, Gordon," I asked.

Gordon explained that a couple had brought the young woman to the hospital for treatment of wrist slashes—an obvious suicide attempt. But she refused treatment and wouldn't allow anyone to come near her.

Officer Martin stated that besides himself, several doctors and nurses and one hospital chaplain had all failed in their attempts to coax the young lady into the emergency room. In the meantime, she was bleeding and growing weaker by the minute.

At this moment, all I could do was stare at her and feel a type of compassion that Christ may have felt when He saw the blind, the halt, the starving and the unbelieving.

My heart grew heavy, and I thought to myself, "Why must people seek peace through death, when peace through Jesus is so very near and so very available?"

Then I realized that I had to do something for this young lady, and quickly. But what?

After a few moments, a thought raced through my head, "President Bill Jones taught us at Hillsdale College to always ask ourselves, 'What would Jesus do in a situation like this?'"

After another few moments, I decided to approach her.

DON'T COME CLOSER!

"Don't come any closer," she screamed, "just leave me alone."

"The uniform is frightening her," I thought. "I have to do something."

I blurted, "Ma'am, I am a police officer, but I'm also a minister, and I'd like to talk to you."

"No, you just want to take me to jail," she replied.

I had to convince her that I wanted to help. "No ma'am, I assure you there will be no criminal charges of any kind

brought against you; I just want to talk to you."

Her facial expression was all I needed to take the final few steps where she was standing. It was almost as if she was pleading for help. Just as I reached her, she lurched forward from loss of strength. I caught her and placed her in the passenger side of the pick-up until Officer Martin could bring a wheelchair.

As I looked at her, I could tell that she was in her early 20s, probably attractive at one time, and that she had numerous scars on her arms and wrists from previous suicide attempts.

I thought to myself, "Oh God, what a waste."

I CAN'T FIND GOD

While Gordon was on the way with the wheelchair, she asked me, "Preach, how can you be a preach and a cop at the same time?"

I had been asked that question many times, so I was pretty well rehearsed. After explaining that law enforcement was something God was in favor of, I convinced her that I was not such a bad guy after all. But I still had to get her inside.

"You know, Preach, God doesn't love me," she said.

Well, I guess I just wasn't ready for that statement, because it really rocked me.

"Carolyn, (by this time I had learned her name) what are you talking about? God does love you," I said.

"No he doesn't, Preach. I've been searching for Him for 13 years, and I haven't found Him yet. He just doesn't love me," she insisted.

Then the thought came to me that with all the printed material and all the messages that are preached, how could anyone believe that way? Someone in this girl's past had failed to tell her about the love of God—could it have been me?

Then a disturbing thought entered my mind, "How many more Carolyns are there in the world waiting for someone to tell them there is a loving God, who is concerned for their welfare?"

Carolyn and I talked for about 10 minutes concerning ways that God could help change her plight, before I finally convinced her to go inside and

receive treatment for her wounds, and some psychological treatment at a later date.

HELP ME, PREACHER

As we walked inside the emergency room one of the doctors approached us to take charge of the situation.

But Carolyn grabbed my arm and began to plead. "Please don't leave me. Please don't leave me."

The doctor asked me if I had enough time to stay with the girl while she received treatment. I really needed to be free for other situations that might arise during the shift, but I found myself unable to say no.

After contacting headquarters and giving them my location for the next few minutes, I took my position in the emergency room. I felt very much out of place.

I sat next to Carolyn doing nothing, while three doctors and nurses worked on her physical wounds.

But the entire time they were treating her, her eyes never left mine—as if she was saying, "Please don't leave me. Please don't leave me."

The hardest part of this experience was just beginning—the psychiatric examination. One of the hospital staff psychiatrists came down to the emergency room to conduct an examination of the girl's mental capabilities, which is standard procedure in suicide attempts.

After the session the psychiatrist would make a determination as to whether Carolyn would be allowed to return home or whether she would be committed to a place of safety for a 72-hour observation period (in order to protect her from further harm).

During questioning the young lady had called me to her side, took my hand and asked, "Preach, please help me make the right decision. Please, help me."

It was during the questioning that I could see Satan living up to his billing as the master deceiver. Previously, Carolyn had openly admitted that she needed help, and now I could see her slowly backing down from that confession.

Carolyn began strongly contending



PLEASE, DON'T (From page 17)

that she only needed physical help and none other.

"Well, congratulations, Satan. You've deceived another," was all I could think.

Toward the end of the questioning period, Carolyn's brother arrived at the emergency room and made a strong claim to take her home—the only bad part being that he was intoxicated.

After a few moments deliberation, the psychiatrist decided to send Carolyn home with her brother, providing he observed her closely for the next couple of days.

WHERE DID I FAIL?

As Carolyn and her brother left the hospital, I had a feeling of total failure. "God, what should I have done differ-

ently that would have caused this young lady to want to straighten out her life?" I felt drained.

During the rest of the shift, I had so many thoughts running through my mind that it was confusing.

"God, how many more Carolyns are there who do not even know about your love? How many will I come in contact with? Will I have the concern for them that I should have?"

At that moment I was reminded of scripture in the book of Haggai, where the prophet told the people to "Consider their ways". Now, more than ever, I will be reminded to "Consider my ways" when it comes to witnessing about the love of God.

Since that day, nine months ago, Carolyn has been brought back to the hospital twice for wrist lacerations. I was not on duty either time. The sad thing is that one of these times she will probably succeed in taking her own life, unless someone convinces her

that she is loved by an Almighty God.

Because of this experience, my attitude has changed concerning the testimony that I have for Jesus Christ. I hope each individual will examine his attitude toward the youth of America, and realize that, in some cases, if we do not set the proper example, and show our love for Christ by telling others, someone will suffer.

The youth of America, the Carolyns, have to be won for the Lord Jesus Christ.

What can you do to help with your church's youth program, so that young ladies like Carolyn can be preserved from becoming suicide victims? What can you do? What will you do? ▲

ABOUT THE WRITER: Stanley Konopinski is a police officer for the Oklahoma Department of Human Services. Reverend Konopinski is a graduate of Hillsdale Free Will Baptist College, Moore, Oklahoma. He serves as associate pastor of Trinity Free Will Baptist Church in Oklahoma City.

DIRECTORY UPDATE

CALIFORNIA

John Redfearn to First Church, Modesto, from Calvary Church, Claremore, OK

Verlin Ramsey to Hughson Church, Hughson

MISSOURI

Robert Sharry to O'Fallon Church, O'Fallon

Jay Tilson to Oak Hill Church, Union, from Straight Street Church, Norman, OK

OKLAHOMA

Charles Murphy to Duncan Church, Duncan from Spring Hill Church, Lexington

SOUTH CAROLINA

Mike Ledbetter to Bible Church, Florence

Van Powell to Little Star Church, Lake City

Johnny Johnson to Faith Church, Cheraw, from Little Star Church, Lake City

COMING NEXT MONTH

• Convention Hotels

• Banquet Tickets

• NYC Registration

Look for forms in April
CONTACT!

Teacher Guidelines

Safe – Serviceable – Scriptural

By Douglas J. Simpson

We often wait until it is too late before we come to grips with questions that are important to us as individuals and as a local church.

That is to say, we allow problems to overwhelm us before we pay attention to significant matters that could have eliminated the problems.

Recently, however, Horton Heights Free Will Baptist Church, Nashville, Tennessee, took some steps to help prevent problems from arising with regard to its Sunday School teachers.

To be exact, the church voted to require teachers to ascribe to three separate statements. These statements are the Free Will Baptist Church Covenant, the Horton Heights Sunday School Teacher's Covenant and the Teacher's Creed.

The Background

Why did the church vote to require teachers to ascribe to these statements? The church voted, at least in part, because the church's Christian Education Committee recommended the three statements to the entire congregation.

Why, though, did the Christian Education Committee recommend these three statements?

The committee—composed of four members—felt that although the church had no particular problem in regard to Sunday School teachers, it would be a preventive measure, i.e., safe, to avoid some problem that might arise in the future.

Also, the committee thought that some overall guidelines would be helpful to a new or well-seasoned teacher in regard to developing a local body of believers who would be faithful to Free

Will Baptists beliefs and practices.

Consequently, the committee developed a "teacher's packet" that will provide safe, serviceable and scriptural guidelines for teachers.

The Documents

The three documents included in the teacher's packet were selected and/or developed after a number of discussions involving the revision of documents and gathering of workable ideas.

The three documents were selected for different reasons.

The Free Will Baptist Covenant was selected because the committee wanted to impress upon the teacher the necessity of denominational beliefs, values and practices.

The committee assumed that each teacher would ascribe to the church covenant, as well as the *Treatise*, but still thought it wise to include the document as an on-going reminder of our historic faith.

A teacher's covenant was developed to stimulate and remind the teacher of certain practical obligations.

The term *covenant* in this instance, as in the Free Will Baptist Church Covenant, indicates the teacher agrees with the local church to fulfill certain responsibilities.

The teacher's covenant is quite brief, including fewer than a dozen items. The items cover such subjects as visiting people, attending meetings, giving to the Lord, gathering in the Lord's house and so forth.

A much longer list of items could have been suggested, but the committee decided that if an extended list was needed then the church had selected the wrong type of person to be a Christian leader to begin with.

Consequently, the committee thought that the nomination of more mature Christians for teaching responsibilities would negate the need for an extended list of responsibilities.

The teacher's creed was written by a committee member as a statement of faith for the practicing teacher. It is designed to stimulate the teacher's recognition of the broad duties that he or she has as a Christian teacher.

With a strong conviction that there are certain truths that are crucial, the teacher is likely to be an influential figure in shaping the lives of his or her class members.

Since this creed is original and relevant to many church needs, it is quoted in full in the adjoining column.

The work of the Horton Heights Christian Education Committee may not be suitable for every Free Will Baptist church.

On the other hand, the documents do deal with biblical and practical questions that are relevant to any Sunday School teacher in any local Free Will Baptist church.

Local churches, no doubt, will have some historical experiences that will influence them to include some statements and omit others.

Still, the basic beliefs, values and practices and the overall emphasis of the Horton Heights teacher's packet includes many suggestions helpful to other churches that are interested in having a safe, serviceable and scriptural set of guidelines for their teachers. ▲

ABOUT THE WRITER: Dr. Douglas J. Simpson is a member of Horton Heights Free Will Baptist Church, Nashville, Tennessee. He teaches on the faculty of Tennessee State University. Dr. Simpson serves on the Free Will Baptist Bible College Board of Trustees.

The Teacher's Creed

I BELIEVE that as a Christian teacher, while I am to consider wisely my teaching situation, I am ultimately responsible to God for my labors and for glorifying His Son, Jesus Christ.

I BELIEVE that God expects me to be a model for the members of my class, demonstrating righteous behavior, a holy attitude, a loving disposition and a godly wisdom.

I BELIEVE that God wants me to be a warm, approachable person who attracts people and exemplifies the fruit of the Spirit of God.

I BELIEVE it is necessary for me to love, obey and worship God in order to mature as a Christian, so that I can appropriately encourage, while practicing myself, the habits of prayer, meditation, fasting, worship and study.

I BELIEVE that God is not only interested in my avoiding the evil of being tolerant when He demands obedience, but also in my avoiding the evil of being dogmatic when He allows differences.

I BELIEVE that every thought discussed in my class ought to be founded upon, centered around and judged by the Word of God, the Old and New Testaments.

I BELIEVE that God expects me to teach clearly His truth, including the good news of eternal life, the means of Christian growth and the possibilities of Christian service.

I BELIEVE that each member of my class, regardless of his or her past, is important to God and has individual needs, interests and potentialities that ought to be understood, met and developed by God's people.

I BELIEVE that God wants me to be interested in the total needs of the members of my class, including their physical, emotional, material, spiritual, social and intellectual ones, and expects me to contribute to such needs both within and without the classroom.

I BELIEVE that each activity undertaken by the members of my class will be Christian to the extent that it is consistent with God's Word, directed and empowered by the Holy Spirit and exalts the Lord Jesus Christ.

I BELIEVE that God wants me to warn the members of my class of the evil tendencies of human nature, the schemes of Satan, the doctrines of demons and the enticements of the world.

I BELIEVE that I am responsible for cultivating unity, purity and humility in the members of my class, and, thereby, in the body of Christ.

I BELIEVE that I am responsible for presenting a full-balanced view of Christian truth and life so that my class members will develop into the fulness of the Lord Jesus Christ.

By Douglas J. Simpson



FREE WILL BAPTIST

newsfront



CITY PAYS TRIBUTE TO FWB MINISTER

O'FALLON, MO—Mayor George Mussman proclaimed November 2-8, 1980, as Donald W. Lombard week in O'Fallon, Missouri, in honor of the 36-year-old Free Will Baptist pastor who was killed in a September 17 plane crash while returning from a seminar (see CONTACT, November, 1980, p. 20) in St. Louis.

Rev. Lombard, who pastored First Free Will Baptist Church of O'Fallon for 11 years, was described by O'Fallon Police Lt. Michael Henry as an "exceptional minister" who was a shining image of his profession and well-respected throughout the community.

Police Chief Dan Granger presented a certificate of appreciation to Carolyn (Mrs. Donald) Lombard for Rev. Lombard's service as Department Chief Chaplain. Mayor Mussman and councilmen presented Mrs. Lombard with a plaque in memory of her husband's outstanding service—the plaque was inscribed with Lombard's favorite scripture, Philippians 1:21, "For to me to live is Christ and to die is gain."

Flags at the O'Fallon Police Department were ordered flown at half-staff. Mayor Mussman has set aside a fund in Rev. Lombard's memory for the Chaplaincy Program.

Rev. Lombard had just been named Director of the Midwest Region of the International Conference of Police Chaplains prior to his death.

RANDALL HOUSE TO PARTICIPATE IN CHINA BOOK EXHIBITION

NASHVILLE, TN—Randall House Publications has been invited by the Association of American Publishers to participate in the United States National Book Exhibition to be conducted during May in the People's Republic of China.

The China exhibition opens May 23 in Beijing and runs through May 25, according to Randall House Assistant Director Harrold Harrison. The exhibit will begin simultaneously in six cities. The other five exhibit cities are: Shanghai, Wuhan, Chengdu, Lanzhou and Shenyang.

Nine titles from Randall House by Free Will Baptist writers are included in the 25,000-title, 150,000-book exhibit.

The Randall House materials include three copies each of: *Biblical Ethics* by Leroy Forlines; *Biblical Graphics* by Roger Reeds; *Biblical*

Systematics by Leroy Forlines; *Christian Education: An Introduction To Its Scope*, edited by Douglas Simpson; *How To Start A Bible Institute* by Harrold Harrison; *Planting and Growing a Fundamental Church* by Roy Thomas; *Romans* by Robert Picirilli; *Survey Of The Entire Bible*, edited by H. D. Harrison; *Why We Are Happily Married*, compiled by Harold and June Critcher.

An American company, The International Communications Agency, stored all the exhibition materials in its Brooklyn warehouse, supplied packing materials and paid the ocean freight transportation—at a cost exceeding \$300,000.

The Chinese National Publications Import Corporation agreed to purchase three copies of all books exhibited by participating publishers.

WRITERS' CONFERENCE TO MEET IN NASHVILLE

NASHVILLE, TN—A Free Will Baptist Writer's Conference is scheduled at Free Will Baptist Bible College, March 13-14, 1981. The conference is sponsored by the Sunday School and Church Training Department.

The conference is designed for both beginning and established writers and editors, and provides opportunity for individuals to develop skills in Christian writing. Participation is open to lay persons and ministers alike, including state paper editors, curriculum writers, pastors and students interested in journalism.

In addition to three General Sessions, registrants will have opportunity to attend four Workshop Periods, selecting from the following eight workshops (two workshops being conducted simultaneously):

Basics of Layout and Design; The Art of Editing; How to Get Your Article Published; The Art of Interviewing; Researching an Article; What Constitutes Good Writing; Public Relations

through Communication (includes Church Publicity); and Photography with Your Writing.

Experienced editors and writers will serve as instructors.

Dr. Robert L. Sumner, assistant editor of the *Sword of the Lord*, will keynote the three General Sessions. An on-campus banquet is scheduled Friday at 6:30 p.m., followed by the first General Session. Saturday activities commence at 8:45 a.m. and conclude at 3:45 p.m.

Limited campus lodging is available for pre-registrants (before March 1). Advance registration fee is \$4.50 (\$5.00 after March 1). Total cost for preregistrants is \$28.00, which includes campus lodging and meals.

For more information write: Free Will Baptist Writers' Conference, Dr. Malcolm C. Fry, Conference Director, P.O. Box 17306, Nashville, Tennessee 37217.

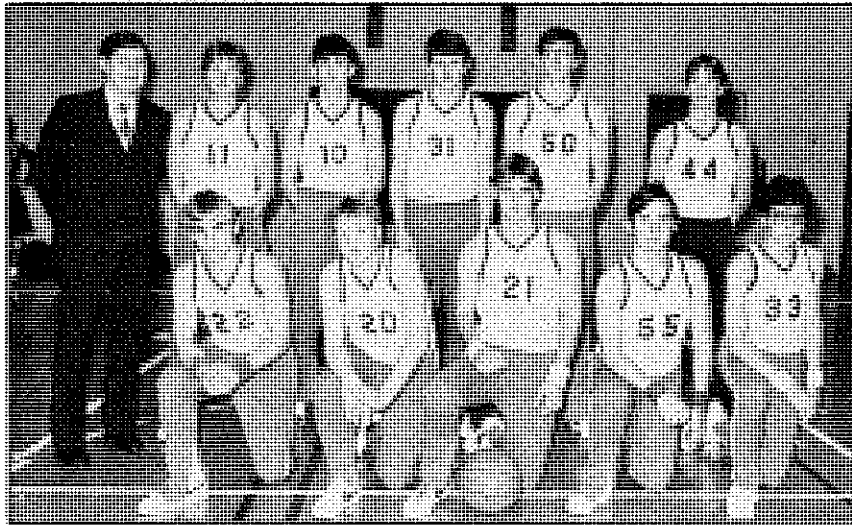
Write for a FREE detailed program.

Don't Miss . . .

King James Fever (p. 12)

newsfront

(continued)



Randall Raiders—(Back Row, L.) Coach Wayne Bess, Bill Riddle, Jerry Daniel, Robert Simcox, Mark Lancaster, Norlin Perry. (Front Row, L.) Chris Harrison, John Ballard, Mitch Childress, Don Perry, Tim Timbs.

RAIDERS STORM TO TOURNNEY CROWN

NASHVILLE, TN—The Randall Raiders from Randall Christian Academy in Memphis won all four of their games and snatched the first place trophy at the second annual Free Will Baptist High School Tournament played January 8-10 on the Free Will Baptist Bible College campus.

Led by 6'2" Tournament Most Valuable Player Jerry Daniel and 6'5" center Mark Lancaster, the west Tennessee quintet blew through preliminary rounds with 68-37 and 74-44 romps over teams from North Carolina and Missouri.

First-year Coach Wayne Bess said his talented Raiders used a 1-3-1 zone defense to ice the tournament title in a

59-57 struggle with Liberty Christian Academy, Durham, North Carolina. However their biggest scare came in a 41-40 overtime thriller with a Guin, Alabama team.

Thirteen schools from five states participated in the 21-game, double-elimination tournament. Ten players were named to the all-tournament team, including two from the victorious Raiders. Tournament MVP Jerry Daniel averaged 23 points per game, with his best effort being a 26-point explosion in the finals.

Coach Wayne Bess, who only graduates one player from his starting five, smiled, "We should be tough next year."

GOVERNOR COMMENDS FLORIDA CAROLERS

TALLAHASSEE, FL—Florida Governor Bob Graham wrote a letter on December 30, 1980, citing the "beautiful contribution to the Christmas season" made by carolers from Lake Jackson Free Will Baptist Church when they sang at the governor's mansion on December 21.

Pastor J. D. Norris, Jr., said, "Our

people were excited about getting a chance to witness to Governor Graham and know he is a Christian."

Governor Graham lauded the December efforts of the church by assuring Pastor Norris, "Your personal witness is a clear example that Christ's message is alive today as it was in Bethlehem."

FWBBC ANNOUNCES FACULTY CHANGES AND STUDENT HONORS

NASHVILLE, TN—Citing his desire to be involved in a local church ministry at the present, Mr. Doug Little resigned the Free Will Baptist Bible College music faculty and moved to Oklahoma where he assumed a position with Southern Oaks Free Will Baptist Church, Oklahoma City.

FWBBC began the 1981 spring semester with Mrs. Lynn Hodges of Fayette, Alabama, joining the music faculty following Mr. Little's resignation. Mrs. Hodges teaches music theory, piano, voice and composition.

Mrs. Hodges received her B.S. and M.Ed. at Auburn University. She has served as a church music director, taught at Fayette Academy, and was choral director for Briarwood High School in Birmingham. She has been listed in "Outstanding Young Women of America."

In other action, fourteen FWBBC seniors were selected for inclusion in the 1981 edition of "Who's Who Among Students in American Universities and Colleges."

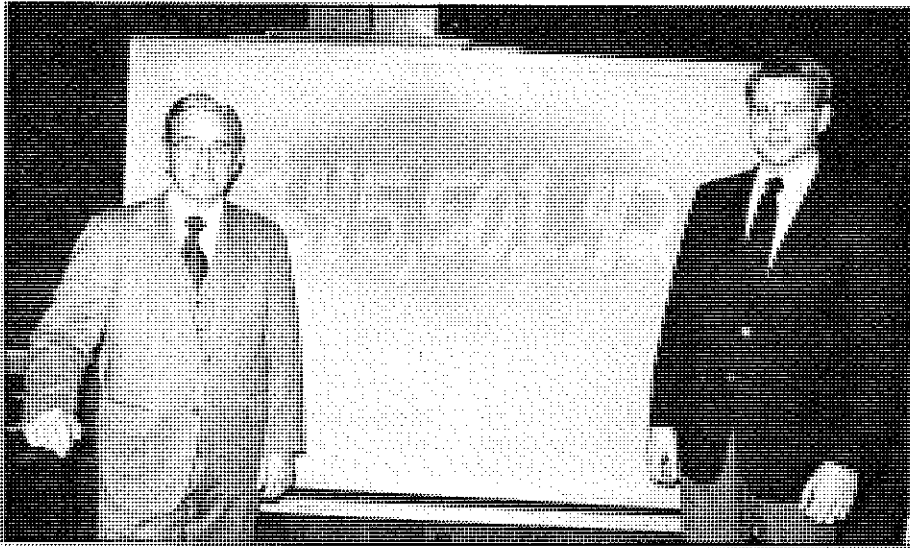
The honored seniors were nominated for "Who's Who" by the faculty.

The following students received notices of acceptance from the publisher:

Lydia Bozeman—Four Oaks, NC
Cheryl Day—Chesapeake, OH
Byron Deel—Madison Heights, MI
Tamara Eford—China Grove, NC
Keith Fletcher—Johnston City, IL
Sarah Fletcher—Johnston City, IL
Kevin Lauthern—Nashville, TN
John Neal—New Castle, IN
Katrina Pickett—Dothan, AL
Sam Pittman—Greenville, NC
Tim Rabon—Dothan, AL
David Rhodes—Granite City, IL
Rusty Russell, Jr.—Blakely, GA
Mark Thomas—Nashville, TN

MAGAZINES HAVE A MINISTRY . . .





FWBBC Public Relations Director Paul Ketteman (L) and assistant Frank Breeden display total on Tally Day.

FWBBC CHRISTMAS PROJECT NEARS \$50,000

NASHVILLE, TN—Free Will Baptist Bible College's annual Christmas Project—a drive by students and faculty/staff to raise general operation funds for the college over the holidays—resulted in \$45,501.42 when gifts were totaled in chapel January 8. Later in the day, the total passed \$48,000 as late gifts came in.

FWBBC Public Relations Director Paul Ketteman is confident the final figure will be over \$50,000.

The January tally day opened with Ketteman announcing that more than \$17,000 had already been counted as some gifts had been turned in early. Students then filed from all parts of the

auditorium past the tally table.

Ketteman announced each gift as it was handed to him, and the name of the student(s) responsible for raising it.

The single largest gift was \$3,502.75, turned in by Brian Peters, a sophomore from the First Free Will Baptist Church of Newport News, Virginia.

Though short of the \$62,500-goal for the drive, Mr. Ketteman was encouraged by the student effort and announced, "We can underwrite the gift portion of the general operation of the college for a month as a result of the Christmas Project."

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PASTOR APPRECIATION AND GOLDEN YEARS CELEBRATION OBSERVED

PLEASANT GROVE, AL—Pastor George Ritter and his wife both agreed that "it was one of the nicest things that ever happened to us" when members surprised them on Sunday morning with a "Pastor Appreciation Day."

Smiling members called Pastor and Mrs. Ritter to the front of First Free Will Baptist Church, Pleasant Grove, and presented them with an engraved silver coffee service. The pastor even had to hear someone else preach in his pulpit, James R. Woodruff, before the congregation allowed the Ritters into the Church Fellowship Room where a special dinner awaited them.

Later, First Church honored its members who were 65 and older in a "Golden Years" celebration. Six golden

years members shared testimonies with the congregation, including one who

had been converted to Christianity in 1914.

Pastor George Ritter (back row) and "Golden" years' celebrants.



North West FWB Church, Oklahoma City OK, ended 1980 with eight adults saved on their bus routes. Just one more evidence that bus ministry does not have to be only children oriented. **James Murray** pastors.

Twelve students have enrolled at **Rennes FWB Bible Institute in Rennes, France**, according to foreign missionary **Joe Haas**. Reverend Haas said that each of the students is at a crossroads in their lives seeking God's will concerning future schooling, marriage and Christian growth.

Yellow and black ribbons adorn the buildings at **Emmanuel FWB Church, Sharpsburg, NC**. Pastor **Delmas Brown** said the church purchased yellow ribbons and displayed them as a sign of protest against Iran holding the American hostages. But the black ribbons are displayed to remind people of America's sin of allowing legalized murder of more than seven million babies through abortion.

Home missionary pastor **Ron Scott** said mid-week service attendance at the **First FWB Church, Wheeling, WV**, has climbed into the twenties. Reverend Scott, his wife Delilah and their three children, moved to the mission work from a pastorate in California.

The West Virginia State Moderator **Russell Wright** felt the call of God to a home mission work in **Lincoln, NE**. Rev. Wright requests that anyone having friends or relatives in or near the Lincoln, NE, area to send their names and addresses to: Russell Wright, Box 67, Sod, WV 25564.

Lawnwood FWB Church, Tulsa, OK, has a far ranging Woman's Auxiliary group. The auxiliary voted to give each student from Lawnwood Church \$100 toward tuition expenses at Hillsdale FWB College, Moore, OK. **J.C. Morgan** pastors.

North Side FWB Church, Phoenix, AZ, turned its property over to the

Arizona State Home Missions Board effective January 1, 1981. Services were discontinued in the North Side building. Mr. **Lloyd Moran** was appointed to lead services for the displaced members.

A delightful episode took place in **Trinity FWB Church, Oklahoma City, OK**. It seems that Pastor **DeArthur Yandell** invited a guest speaker, Rev. **David McDougal** who was starting a new church in Ada, OK. After McDougal preached, Pastor Yandell challenged Trinity members to raise \$1,000 in support for the new work within 30 days. To Yandell's surprise, within five minutes the Trinity Church had pledged \$1,250 to the new work and within two weeks the money had been raised and mailed to Rev. McDougal. Congratulations to both Trinity FWB Church and the recipient of their good will, Rev. David McDougal.

First FWB Church, Dothan, AL, adopted a \$116,000 budget for 1981. According to Pastor **Jim Turnbough**, the budget includes a world outreach program which will send ten percent of the church's undesignated offerings through the National Cooperative Plan.

Here's another Oklahoma church which raised scholarship money for Hillsdale FWB College students. This time it was **First FWB Church, Moore, OK**. Pastor **Dan Farmer** and members raised \$500 to be divided between five students who attended college from First Church. This is such a grand idea we hope it catches on in every state concerning all of our colleges.

Pastor **Charles Wilson** of **Grace FWB Church, Oklahoma City, OK**, announced that the church has started a Christian school. The school enrolled 39 students and includes grades 1-12. Pastor Wilson directs the school.

Newcastle FWB Church, Newcastle, OK, has begun a day-care program according to Pastor **Frank Giles**.

East Tulsa FWB Church, Tulsa, OK, got a new parson a few months back. Now they have a new parsonage for Parson **Bailey Thompson**.

Attendance at **Calvary Fellowship FWB Church, Fenton, MO**, leaped 35 percent this past year, according to Pastor

Jerry Norris. During the same time, offerings increased 20 percent.

CONTACT welcomes the *Jefferson Road Journal* publication of **Jefferson Road FWB Church, Sumter, SC**. **Mirchael Jones** pastors.

First FWB Church, Checotah, OK, just invested \$600 to purchase new Free Will Baptist hymnals. **Charles Bigger** pastors.

When 1980 ended, the drive to secure funds for the **Founders Club** of the FWB Graduate School had surpassed \$73,000 according to FWB Bible College President **Charles A. Thigpen**. Thigpen launched the drive to finance the graduate school at the National Convention in Anaheim, CA. He challenged the denomination to raise \$250,000 by the proposed opening date, August, 1982.

Program Director **Vicki Adams** of television KWTW-Channel 9, in Oklahoma City, Oklahoma said she had never heard a police chaplain deliver any kind of devotional thought on their station but she thought it was a unique idea. The chaplain who provided that unique idea turned out to be Rev. **Stanley K. Konopinski** who in addition to being an officer for the Oklahoma Department of Human Services is also associate pastor at Trinity Free Will Baptist Church, Oklahoma City.

And finally, just so you will not forget that it rains on the just as well as the unjust. It seems that Deacon **Lossie Young** was called home after Sunday School. While Deacon Young had been engaged in studying the Word of God, burglars had broken into his home and swiped numerous belongings. Young is a member of **College Lakes Free Will Baptist Church, Fayetteville, NC**. **Bobby Glen Smith** pastors. ▲



The Pastor and His People

By Leroy Forlines

Part XV

When a person gives his time to Christian service, it is labor which justly earns pay. This brings up the bearing that Christian ethics has on pay for work. It concerns me that many who have given their time to Christian work have suffered deeply from financial stress, but that is not my main concern.

My main concern is this: Ethics which deal with moral values is at the very heart and core of Christianity.

Churches are the foundation centers for preaching and teaching moral values. This means that churches in their own operation and organization should be first-class examples in the application of moral principles to salary setting and the way they conduct their business.

Unfortunately, this has not been true in all cases. It is tragic when churches violate moral principles.

In Malachi 3:5, God pronounces judgment upon "... those that oppress the hireling in his wages..." This oppression referred to failure to pay the worker what was owed to him. It also embraces the idea of oppressing through inadequate wages.

In Jeremiah 22:13, God spoke out against the one "... that useth his neighbor's service without wages, and give him not for his work." In principle this could be violated by underpayment.

For the most part, there has not been a frank facing-up to what normal obligation requires in salary-setting of church-paid workers.

If this is true, why is it true?

Part of the reasons are related to errors dealt with in the previous article. This false assumption that God has special promises to take care of pastors and other church-paid workers.

When we work on that assumption, there is no reason to be overly concerned because we assume that if the salary is not adequate, God will kick in the needed provisions from somewhere else.

Another false assumption is that austerity is the ideal for church-paid workers. There is a joke sometimes told about a church that prayed, "Lord we want our preacher to be poor and humble. If you will keep him humble, we will keep him poor." This has been too near the truth in some cases.

Why is there such a dearth of understanding concerning what the Bible teaches about pay for Christian workers?

The first reason is that when erroneous ideas are stated often enough, people tend to think they must be true.

The second reason is that pastors and other Christian workers have been too timid or too self-conscious to address the issue, since they could be affected by the results.

THINGS TO CONSIDER

The foundation has been laid for taking a Christian approach to salary

setting that will truly demonstrate Christian values. Now, let us get down to the basic principles that must be considered.

First is application of the golden rule. Jesus said, "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31). Jesus is not simply saying that we should treat people like we want to be treated. He tells us to look at a situation and decide how we would like to be treated.

We have sharp insights on how we should be treated. When we put these insights to work in setting a salary, they go a long way in helping us discover the salary we should propose for another.

A second consideration is what it takes for the pastor or other church-paid worker to live so he can be respected as a leader of the congregation and in the community. The pastor's salary and others paid by the church reflect the economic level of the congregation.

A third consideration is what a wage-earning adult should be able to do with his income if he manages it wisely? Let's use the working years of 25 to 65 to illustrate.

What will the person have to accomplish in those 40 years? He must support himself and his family during those years and should have enough in savings and retirement income to take care of him the rest of his life.

There is fallacy in thinking that concludes a person's annual income



DOCTRINE (From page 25)

should only be enough to live on during that year. If that be the case, a person ends up at retirement age with no money.

Assuming that a person does not encounter tragedy before he reaches retirement age, his working years should make enough for him to live after his retirement.

Those who set salaries should keep in mind that a salary should include money (1) for general living expenses, (2) to live that with moderation a person can have the appearance of being a leader if he is in a leadership role, (3) to handle medical, dental and insurance payments, (4) to save money for future needs such as emergencies, down-payment on a house, children's education, and for retirement years and (5) money for life insurance.

We are not being nice to people when we pay them a salary that will accomplish the things mentioned above. We are simply doing what we *ought* to do.

While Paul was illustrating the fact that salvation is by grace instead of works in Romans 4:4, the principle tells us not to owe a person something when he works for us.

Paul said, "Now to him that worketh is the reward not reckoned of grace (an unmerited favor), but of debt (an obligation). When we pay those who render Christian service, we are not doing them a favor; we are fulfilling an obligation that we have to them.

A fourth factor to consider is that when a significant amount of money is necessarily spent on expenses, a distinction should be made between salary and expenses.

For example, it is necessary for a pastor to drive his car in carrying out pastoral responsibilities. While the number of miles varies from one pastor to another, let us illustrate with 15,000 miles per year.

While there is no rate per mile that all agree on, to make arithmetic easier let us use 20¢ per mile. This means that the pastor's automobile expenses for a year should be \$3,000. That is not part of his salary, because he can only use the money to pay automobile expenses.

What I have said about mileage should also be used when deciding what to give evangelists and other

guest speakers. They should be paid mileage, needs and lodging when such are involved.

For example, if the round trip was 400 miles and he drove his car, he should receive \$80 for his automobile expenses. Inflation makes it more necessary than ever before that those who use their automobiles in their work be paid for their use. Inflation also means that we need to continually reassess what to pay per mile.

When travel time adds a day more extra time, there is an obligation to pay for the time spent in travel as well as time in actual ministry. We should think about a love offering for someone only after we have taken care of our responsibilities to him.

It is not an act of love to reimburse someone for his expenses and to give him a reasonable wage for his time. It is a moral responsibility.

A fifth consideration is that details of salary setting should include awareness of how income tax laws affect the case.

Often church-paid workers have paid more income tax than necessary if they and the church had followed proper procedures. Those interested should check with a tax accountant or someone else who deals with income tax problems.

A sixth consideration is to keep open lines of communication with church-paid workers about whether they are suffering unduly from financial stress. Open lines of communication would, in my opinion, solve most of the problems.

Church-paid workers who are worthy to work in churches would not expect to be paid money the church does not have. Certainly, churches do not want to impose suffering and hardship on their workers.

A seventh consideration is that salaries should reflect not only moral obligation, but also love, respect and appreciation. Everybody will be happier when this is the case.

WHEN THE CHURCH CANNOT PAY ADEQUATELY

A church cannot pay in salaries what it does not have and cannot reasonably obtain. When they cannot pay a person an adequate salary, they

should be frank and say so. If they cannot pay adequately, they should expect the pastor or other church-paid workers to supplement his salary in some other way.

There should be an understanding about whether this is to be a temporary or a permanent arrangement. If it is temporary, a review date should be set. When a promise is made that salary will be increased as soon as possible, the promise should be kept.

Suppose a church cannot adequately pay an evangelist for his services. Men of God do not want to deny their services to those who need it because of inadequate finances.

This is one reason those who can pay well should give extra to the man of God. When the time comes that he is called on to minister among those who may not be able to pay, he can thus offer his services without suffering undue hardship.

There may be needed ministries that the church may not, for sometime to come, be able to staff with adequately paid workers. In such cases, those who employ the workers should be frank to say so. It should be understandable if there is more rapid turnover among such underpaid workers.

When financial reality makes a change necessary, the person should feel good about service rendered rather than feeling bad about having to terminate his services.

It is very thoughtful, in cases of underpaid workers, for people to help out with food, clothing and gifts. However, salaries should never be kept low based on the fact that people give them gifts. People should give items because they love and respect others, not because they feel sorry for them.

I do not think church work should be a means of getting rich. People should expect that they could probably make more money in secular employment than church employment. People should want to work in the church in order to have a ministry.

At the same time, there is no reason for pastors and church-paid workers to constantly be in financial strain, if that is not the case among people to whom they minister.

I hope this straightforward look will help accomplish some much-needed revisions in the approach frequently used to set salaries of church-paid workers. ▲

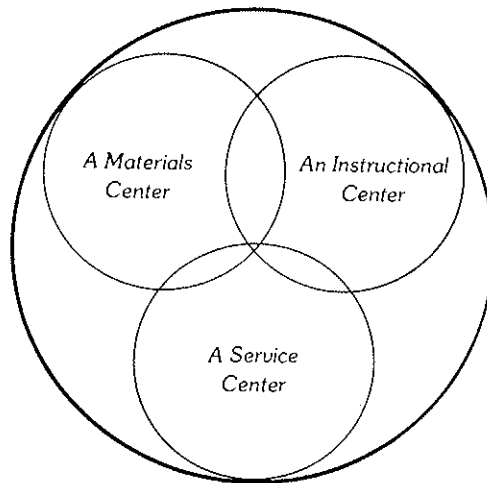
How We Salvaged Our Church Library

By Sadako Hashimoto

The Waipahu Free Will Baptist Church Library exists to support the programs of the church and to serve the members of its congregation.

The library committee strives to establish an organized resource center which will help to communicate the Gospel by sight, sound and word, and to provide Christians with resources "to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

Under our pastor's leadership, the library is planned and equipped for maximum use by children, adults and teachers. Much time is spent in prayer for the guidance and wisdom to see this project through.



THE FUNCTION OF THE CHURCH LIBRARY MEDIA CENTER

Planned functions

Our library will perform three functions: as a materials center, as an instructional center, and as a service center.

The library as materials center will serve the church by:

Providing instructional materials which support and enrich the Sunday School and CTS curriculums, Vacation Bible School, Children's Church, Woman's Auxiliary, Master's Men and other programs of the church.

Teacher's guides, flannelgraph lessons, memory verse packets and teaching pictures have been categorized and catalogued for maximum use and accessibility.

The library as an instructional center will serve the church by:

- . Providing adequate facilities for independent study and group work.
- . Providing information that will train and assist workers in all departments and outreaches of our church.
- . Providing descriptions of and tools for all jobs that support the programs of our church.

The library as a service center will serve the church by:

- . Providing an efficient system of circulating library resource materials and equipment.
- . Providing assistance to all Christian education teachers and church members.
- . Providing information on newly acquired media resources and equipment.
- . Providing adequate facilities, equipment and supplies for producing audiovisual materials.



LIBRARY (From page 27)

Getting started—chaos

"You can find it in the Visual Aids Room," was the answer to my query, "Where are the Sunday School materials?"

"To find it in the Visual Aids room meant that I had to move boxes, step over rat traps, pilfer through tons of materials and still not be assured that I could find what I needed. I did as so many before me had done. I closed the door and bought new material or did without."

This typical situation was often encountered by the members of our congregation.

Getting started—order

The library committee was organized and together with many volunteers, we began to work toward our resource center. We took everything out of the Visual Aids room and scrubbed, cleaned and reorganized it.

Supplies, such as glue, paper, scissors and paint were organized so that they were easily accessible and available. All books, visualized songs, charts, and magazines were transferred to the library.

The Visual Aids Room became a supply and storage room.

Getting started—moving on

The library is now located in a 20' by 40' room, and is fully carpeted and air

conditioned. The walls, filing cabinets and desks were newly painted.

Books and instructional materials are now consolidated into one room.

One of the first tasks to be considered was the organizing of our Sunday School materials. Realizing that these materials are taught in cycles, we decided to organize the materials so that we could use them efficiently and thereby be better stewards of our Lord's money.

A request was made that all flannelgraph and teaching material be turned in to the library committee. They were. Then, the tremendous task of matching flannelgraph figures with lesson books was undertaken and accomplished last summer.

The library now has teaching materials available for a three-year cycle for the Nursery, Preschool, Primary and Junior Departments. The only materials that need to be purchased quarterly are the consumable workbooks.

While compiling this material, we found many pictures and flannelgraph materials that did not belong to a lesson book. We have organized these "extras" into a picture file according to appropriate subjects: A—Angels, Animals, Ascension, etc.

These pictures may be used in any class at any time. They may be removed and used for posters, murals or bulletin boards. We will be alert to any appropriate pictures to add to our files.

We have also organized our seasonal materials so that they are easily accessible. The library committee has organized the material already available. We have future plans to replace worn materials and to build a more varied

and balanced collection.

The library's book collection is still very limited. Our task last summer was to weed the collection and keep those books that met our interests and needs.

We realize that many times the church library gets the left-overs and discards of others, and we are enthusiastically planning to develop and enlarge the collection so that it will fully support our church program and bring honor and glory to our Lord.

"Where can I find a map of Paul's missionary journeys?" "Where do I get pictures to make charts for a Woman's Auxiliary presentation?" "Where are the Christmas plays?"

We can now confidently answer, "In the church library."

We have already seen positive results from our efforts. Teachers and workers go into the library, needing material for their class or special project, and emerge with a smile, having found the very material they were needing.

We have also saved considerable money on the quarterly Sunday School materials order by keeping teacher books, flannelgraph and pictures.

The total value of a well organized library media center cannot be seen overnight, but we hope to have a vital part in the future years of the ministry of our church. ▲

ABOUT THE WRITER: Mrs. Sadako Hashimoto is the librarian at Waipahu Free Will Baptist Church, Waipahu, Hawaii.



NEWS OF THE RELIGIOUS COMMUNITY

WE 'NEED MORE CLOUT' PRISON CHAPLAIN SAYS

LEWISBURG, PA (EP)—Prison chaplains are "too easily ignored by other clergymen," says Bryn Carlson, who is chaplain pastor at the federal penitentiary

here. Clergy, who are able to show concern for the sick and others who are not responsible for their condition, sometimes have a judgmental attitude towards prisoners, he explains. "And this attitude spills over to the people who work with prisoners."

Rev. Carlson, immediate past-president of the American Protestant Correctional Chaplains Association says strong leadership from the association could do much to make a prison chaplain's life easier.

"There's a lot of stress on us, and we need professional and peer support, as well as other programs organized . . . to help us cope with the unique challenges we face . . .," he observes.

"I think a lot of people find God in prison," he says. "Prison reflects the ultimate of the naked human condition. I compare it to the Israelites who wandered in the wilderness for 40 years. It was in this desolation and wilderness that they found God."



Credit

Where Credit Is Due

By William F. Davidson

Years ago the denomination traced its origins back to the Free Will Baptist movement begun by Benjamin Randall in New England in 1780.

In fact, a portrait of Randall was installed in the old headquarters building in Nashville and the caption read, "Our Founder."

The first article in this series verified that the denomination was much older than 1780, with beginnings as early as 1727 in North Carolina.

However, the new findings should not make us forget the contributions of the later and separate work of this great Free Will Baptist in the North. Let's give credit where credit is due.

Randall's Background

By the time Randall established the first New England Freewill Baptist Church in New Durham, New Hampshire, in 1780, he had passed through four stages of spiritual development.

He was born in New Castle, New Hampshire in 1749 and became a part

of the local Congregational Church through the rite of infant baptism.

Though he recognized the need for a godly lifestyle quite early, he knew little of true salvation. The nightly prayers, the Bible reading, and a right standard of conduct brought little peace to his young heart.

After hearing the preaching of the great English evangelist, George Whitefield, Randall found peace in a personal conversion experience that gave new life to his commitment.

After conversion, Randall joined the Congregational Church by personal choice. His experience there was a totally unhappy one.

The church members had little use for true Christianity and Randall found little fellowship or encouragement in his chosen church home. He was so concerned for the salvation of the people in the church that he would often stand outside their houses at night and pray for their salvation.

The second step in Benjamin Randall's spiritual development—from Congregationalism to conversion—had been a natural one, but the third was totally out of character.

While in the Revolutionary Army, he began to study the scriptures for himself and concluded that infant baptism was not biblical. He also found that members of a prayer group that he conducted had come to the same conclusion.

Accepting this news as confirmation of his own position, he took his third step by joining the Calvinistic Baptist Church at Berwick, Maine. On October 14, 1776, he was immersed in believer's baptism by Rev. William Hooper.

Further study revealed that Christ had died for all men and that his Calvinistic beliefs could no longer be justified. In 1780, he organized the first Free Will Baptist Church in New England. His spiritual metamorphosis was complete.

Northern Movement's Contributions

Thus a new Free Will Baptist movement was born.



CREDIT (From page 29)

By 1830 the denomination included 22 quarterly meetings, 311 churches, 201 ministers and 12,860 members. By 1850, the numbers had almost quadrupled.

The 1856 minutes for the General Conference reported gifts for three educational facilities: The New Hampton Institution (a Bible Institute), Maine State Seminary, and Hillsdale College.

The Education Society also received gifts totalling \$10,000.

By mid-century, a strong Foreign Mission work, a number of monthly periodicals, and a publishing house gave the denomination a growing impact on the Christian scene in New England.

Though the larger part of the New England movement merged with the Northern Baptists in 1911, they left us with a number of individual churches and associations throughout the mid-west. They also left a rich collection of historical materials that continually remind us of our godly heritage in the North.

Let's give the credit where credit is due. ▲



THE SECRETARY SPEAKS

By Melvin Worthington

Why do we need a National Convention? Is it necessary? Does it serve a useful purpose? Does it justify its cost? Couldn't we get along just as good without it?

All these questions and more have been asked regarding the annual convention of the National Association.

The simple truth is that we do need it. The annual convention is a time when the entire Free Will Baptist family gathers. No time should be more meaningful than when the Free Will Baptists from across the nation convene for their annual meeting.

ITS BEGINNING

The National Association of Free Will Baptists came into existence on November 5, 1935, at Cofer's Chapel Free Will Baptist Church in Nashville, Tennessee.

At that time a Treatise, which is a guideline for denominational fellowship, was adopted. The Treatise set forth basic doctrines and described faith and practices.

The second National Convention met November 15-18, 1938, at East Nashville Free Will Baptist Church in Nashville, Tennessee. Beginning in July, 1939, the National Convention has met annually in cities across this nation.

The need which brought about the organization of the National Association

in 1935 and its annual convention since 1939, still exists. As a family we need the fellowship, friendship and focus which the annual convention affords.

ITS BUSINESS

The National Convention is the business meeting of the Free Will Baptist family. During the annual convention, all National Departments give written reports of their activities during the previous year, present their annual budgets and introduce their proposed programs.

Business meetings need not be boring. All Free Will Baptists should be vitally concerned about the programs, progress and plans of the National Departments. In fact, those who pay the bills and support the work need to be both informed and involved in the annual accountability of all National Departments.

Free Will Baptists are often apathetic about denominational business. Too often we spend our time criticizing what we do not understand. Serious attention should be given to the transaction of the denominational business by all Free Will Baptists.

In order for the National Association to make progress and maintain purity, Free Will Baptists must be better informed and more involved in denominational business. We must not leave all the thinking to others. We must

**informed
prayer
is effective
prayer**

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The Family Fellowshipping



assume our responsibility. We must get involved in the business of our denomination.

The nature of the National Convention demands that delegates give serious attention to the items of business. Decisions made will determine the future of our denomination. An informed constituency is an intelligent constituency. Informed delegates are the greatest safeguard for denominational purity.

Praying, not politicking, is the way to approach the business sessions of the National Convention. Prayer gives perception even in business sessions. Discerning and doing the will of God is the rule to follow in denominational business.

No organization can successfully operate and accomplish its objectives without giving serious consideration and deliberation to its business meetings.

ITS BENEFITS

The annual National Convention is unique. Three conventions (National Youth Conference, Woman's National Auxiliary Convention and National Association of Free Will Baptists) run simultaneously during the day and all meet together for evening sessions.

These conventions are designed for Free Will Baptists by Free Will Baptists. The Free Will Baptist Family is unique, and the annual convention affords

opportunity for a distinctive denomination to gather. The Free Will Baptist family fellowshipping is a unique experience.

Another benefit of the National Convention is that it enables Free Will Baptists to understand one another. Since Free Will Baptists attend the annual convention from all parts of the country, each from a different background, all are afforded an opportunity to understand one another.

We fear that which we do not understand. Fellowship with Free Will Baptists from all parts of our nation breaks down many unfounded fears. Understanding those who are not just like us is a benefit derived from the National Convention.

Seeking to understand the ideas and concepts of those from different parts of the nation gives one a new appreciation of the distinctiveness and diversity within the Free Will Baptist Family.

Another benefit from attending the National Convention is the ability to view the total denominational program with a spirit of unselfishness. Selfishness is the root of most denominational problems.

We need each other. Let's slay the spirit of sectionalism and selfishness which often permeates our meetings. The spirit of unselfishness which is fostered at the annual convention is of great benefit to denominational life and labor.

Yet another benefit which results

from our annual convention is the desire to undergird the total work of the Free Will Baptist Family. Beginning with the individual Christian through the local church, local association, state association to the national association, we are one family absolutely dependent upon one another.

Every member of the Free Will Baptist Family is important. Together we can do far more than independently. The National Convention instills a desire to undergird the Free Will Baptist Family. No other benefit is of more lasting value.

Its Beginning, Business and Benefits emphatically declare that the annual National Convention is of great value in the overall development of our denomination.

Wisdom demands that greater emphasis be given to planning, perfecting and promoting the National Convention among our constituency in order to develop a spirit of understanding and unselfishness. ▲

SECRETARY'S SECHDULE

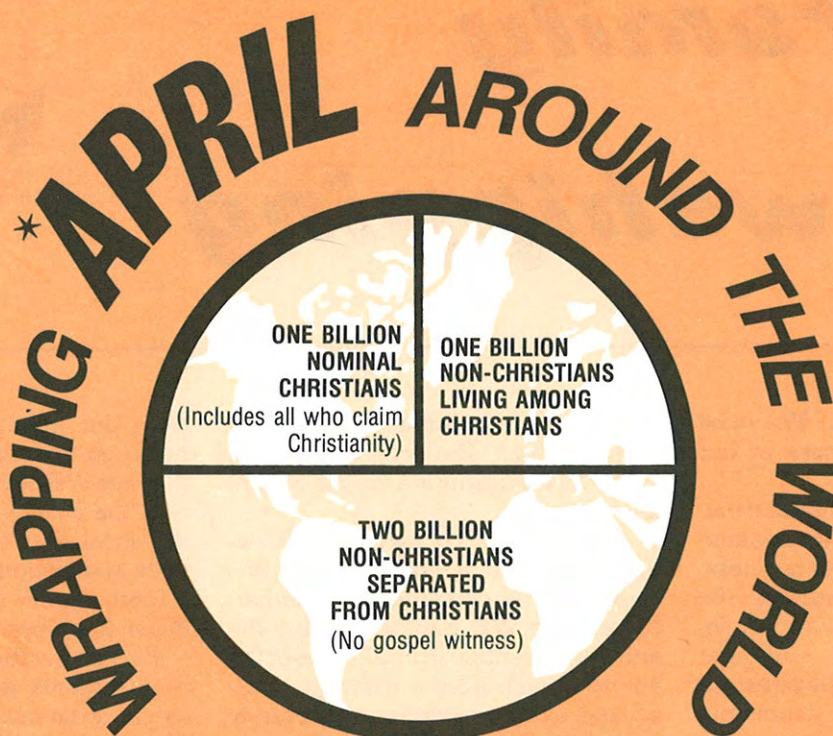
March 7-8	Family Life Conference, Eastside FWB Church, Dothan, AL
March 8-12	Bible Conference, FWBBC, Nashville, TN
March 15-18	Family Life Conference, White Oak FWB Church, Macon, GA
March 19, 24, 26	Denominational Seminar Class, FWBBC, Nashville, TN
March 27-28	Illinois State Association, Ewing, IL

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