

OCTOBER, 1982

# Cntact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

## **Inside:**

- ☐ **Why Don't We Speak In Tongues?**
- ☐ **Take Me Back To Calvary**
- ☐ **What Can Your Team of Laymen Do?**



# Why Don't We

Meeting of the apostles.

## THE ACTS, 2.

Peter preaches to the people.

is taken up from you into heaven, \*shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jê-ry'sâ-lêm from the 'mount called Ol'î-vê't, which is from Jê-ry'sâ-lêm a "sabbath day's journey.

13 And when they were come in, they went up \*into an upper room, where abode both Pê'têr, and Jâmes, and Jôhn, and An'drew, Phil'ip, and Thô'mas, Bâr-thô'l'ô-mew, and Mât'thew, Jâmes the son of Al-phæ'us, and \*Sî'mon Zê-lô'têg, and \*Jû'das the brother of Jâmes.

14 These all continued with one accord in prayer and supplication, with \*the women, and Mâ'ry the mother of Jê'sus, and with \*his brethren.

15 ¶ And in those days Pê'têr stood up in the midst of the disciples, and said, (the number \*of names together were about an hundred and twenty,)

16 Men and brethren, this scripture must needs have been fulfilled, \*which the Hô'ly Ghô'st by the mouth of Dâ'vid spake before concerning Jû'das, \*which was guide to them that took Jê'sus.

17 For \*he was numbered with us, and had obtained part of \*this ministry.

18 \*Now this man purchased a field with \*the reward of iniquity; and \*falling headlong, he burst asunder in the midst, and all his bowels gashed out.

19 And it was known unto all the dwellers at Jê-ry'sâ-lêm; inasmuch as that field is called in their proper tongue, Â-cê'l'da-mâ, that is to say, The field of blood.

20 For it is written in the book of Psalms, \*Let his habitation be desolate, and let no man dwell therein: and his \*bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jê'sus went in and out among us,

22 Beginning from the baptism of Jôhn, unto that same day that he was taken up from us, must one be ordained \*to be a witness with us of his resurrection.

23 And they appointed two, Jô'seph called Bâr'sa-bâs, who was surnamed Jû'stus; and Mât-thi'as.

24 And they prayed, and said, Thou, Lord, \*which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Jû'das by transgression fell, that he might go to his own place.

26 And they gave forth their \*lots; and the lot fell upon Mât-thi'as; and he was numbered with the eleven apostles.

### CHAPTER 2.

\*Dawn. \*Easter. 2 Descent of the Holy Ghost. 4 Peter's sermon. 45 Many are converted. 45 Miracles performed by the apostles.

AND when \*the day of As-cen-si-on was fully come, \*they were all with one accord in one place:

2 And suddenly there came a sound from heaven

A. D. 33.

1 Rom. 7. 13.  
John 14. 3.  
1 Thess. 1. 10.  
2 Thess. 1. 10.  
Rev. 1. 7.  
1 Zech. 14. 4.  
John 11. 13.

n ch. 2. 37.

o Luke 6. 15.  
p Jude 1.

q Luke 23. 49.  
r Matt. 13. 55.

s Rev. 8. 4.

t Ps. 69. 25.  
u Acts 1. 20.  
v Acts 1. 21.  
w Acts 1. 22.

x Luke 11. 16.  
y Matt. 27. 50.  
z Ps. 51. 17.

a Ps. 69. 25.

b Or, after, or, before.  
c Heb. 10. 4.  
d John 1. 1.  
e Heb. 1. 12.  
f 1 Pet. 1. 12.

g Lev. 23. 15.  
h Deut. 16. 19.  
i ch. 1. 14.  
j ch. 4. 31.

k Luke 4. 1.

l John 14. 26.  
m ch. 1. 5.  
n ch. 6. 3.  
o Mark 16. 17.

p 1 Cor. 12. 10.  
q Ex. 24. 17.  
r 1 when this voice was made.

s Or, troubled in mind.  
t 1 Pet. 1. 1.  
u Acts 1. 6.  
v Acts 1. 6.  
w Acts 1. 6.  
x Acts 1. 6.  
y Acts 1. 6.  
z Acts 1. 6.

a Acts 1. 6.

b Acts 1. 6.

c Acts 1. 6.

d Acts 1. 6.

4 And \*they were all filled with the Hô'ly Ghô'st, and began \*to speak with other tongues, as the Spirit gave them utterance.

5 And there were \*dwelling at Jê-ry'sâ-lêm Jews, devout men, out of every nation under heaven.

6 Now \*when this was noised abroad, the multitude came together, and were \*confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Gâl-i-læ'ang?

8 And how hear we every man in our own tongue wherein we were born?

9 Pâr'thi-ang, and Mædes, and E'lâm-ites, and the dwellers in Mës-o-pô-tâ'mi-â, and in Jû-dæ-â, and \*Capp-a-dô-ci-â, in Pôn'tus, and A'si-â,

10 Phry-gi-â, and Pam-phyl-i-â, in E'gypt, and in the parts of Lib'y-â about Cÿ-rê-nê, and strangers of Rô'me, Jews and \*proselytes,

11 Crê'tes and A-râ-bi-ang, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Pê'têr, standing up with the eleven, lifted up his voice, and said unto them, Ye men Jû-dæ-â, and all ye that dwell at Jê-ry'sâ-lêm, this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Jô'e'l:

17 \*And it shall come to pass in the last day, saith God, \*I will pour out of my Spirit upon \*flesh: and your sons and \*your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; \*and they shall prophesy:

19 \*And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 \*The sun shall be turned into darkness, and the moon into blood, before that great and terrible day of the Lord come:

21 And it shall come to pass, that \*whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Is-ra-el, hear these words: Jê'sus of Na-zareth, a man approved of God among you, \*by miracles and wonders and signs, which God did him in the midst of you, as ye yourselves also know:

23 \*Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, by wicked hands, have crucified and slain:

# Speak In Tongues?



By J. D. O'Donnell

**E**verybody's doing it! This is an age old argument for doing a lot of things. And it's today's main argument for "speaking in tongues" in churches.

Many, including Baptists, Methodists, Catholics, and, yea, Free Will Baptists, have fallen prey to this nefarious argument. The question constantly arises, "Why don't we endorse speaking in an unknown tongue?"

First let us ask the question . . .

### Is There Such A Gift?

There was such a gift in the New Testament church. One simplistic way to sidestep the issue is to say that the New Testament statements refer to speaking in foreign languages in the church services.

Admittedly this is true in Acts 2. By a miracle of the Holy Ghost, the apostles were allowed to "speak with other tongues" (v. 4) and their hearers from many different nations heard "every man in our own tongue" (v. 8).

But the situation in Corinth was different. "Kinds of tongues" are listed among the spiritual gifts (I Corinthians 12:8-10). This could be the tongues of angels mentioned in I Corinthians 13:1.

Such speech is described in the next chapter as (1) speech "not unto men, but unto God" (vv. 2, 28); (2) tongues in the spirit speaking mysteries (v. 2); and (3) for a sign to unbelievers (v. 22).

Some type of ecstatic speech did exist in the early church and, though its position was somewhat disparaged by Paul, it was counted among the spiritual gifts.

Paul did not forbid the exercise of the gift (I Corinthians 14:39), but he did play down its significance and set restrictions on it. He strongly suggests that it not be used in public services (I Corinthians 14:15-17). Other gifts such as prophecy are to be sought above speaking in tongues (I Corinthians 14:1-3).

The gift is not viewed as edifying the church (v. 4). It is a gift with no distinctive meaning to the individual exercising it without an interpreter (v. 14). Apparently the gift was causing confusion in the church because of its misuse or the misunderstanding of the gift (14:33, 34, 40).

A second question to ask is . . .

### What Was The Purpose Of Spiritual Gifts?

The purpose of spiritual gifts is given in chapters 12-15 of I Corinthians. Notice that chapter 15 is included. Gifts were for several reasons.

1. To fill individual needs in believers' lives (12:7).

2. To equip believers for service in the body of Christ (12:8-27).

3. To demonstrate the power of God through the members of the body of Christ (12:28-30).

4. To sustain gospel truth until the New Testament revelation was complete (12:3).

This latter purpose is probably the most important function of the spiritual gifts. Paul first speaks of this in 12:3. There he shows that gospel truth is sustained by the leadership of the Holy Ghost.

Notice that most of the gifts which Paul stresses can be related to gospel truth: knowledge (knowing or learning gospel truth), wisdom (understanding gospel truth), prophecy (proclaiming gospel truth). The gifts most closely related to the preaching of the Word are listed first in 12:28—apostles, prophets, teachers.

At this time the New Testament basically did not exist. It would be almost another half century before it would be completed and many more years before it would be brought together in a recognized canon.

God equipped believers for the maintenance of the truth through these spiritual gifts. The first line of protection was the apostles. But they were few, not always present, and would soon pass off the scene. After these, in a sort of check and balance system, were the other gifts.

Apparently those with the gift of tongues were claiming supremacy in

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## TONGUES (From page 3)

knowledge, maybe even to the point of claiming revelation of divine truth.

Some of this supposed revelation must have been false (12:3) and most of it not even understood at all (14:6). It is implied that it was not a clear, distinctive message (14:7-11). It was not understood (14:9, 16).

But it was through the gifts that the Word was preached and its authority sustained. In 14:26 the exercise of the various gifts is depicted. Each person through his gift proclaimed some aspect of the Word.

In verse 29 the check and balance system within the gifts is set forth. Two or three prophets would speak and use their gifts. Then others with the gift of discernment would confirm whether or not all that was spoken was according to the revelation they had heard through the apostles. (The "judge" may be the "discerner of spirits" in 12:10.)

Thus each gift contributed a "part" in the proclamation of the Word. In 13:9 Paul wrote, "For we know in part, and we prophesy in part." The "whole" or the New Testament revelation was not yet complete. The gifts to the various individuals were only to fill in until "that which is perfect is come" (12:10).

The reason that chapter 15 is included here is seen in the fact that Paul set forth the gist of the gospel (15:3-8) as a test for what they had been hearing.

It would appear that some of the error coming from the tongues group and their claim to revelation had to do with the resurrection of Christ, the key doctrine in the gospel (15:4-58).

Thus with the purpose of the spiritual gifts established, the question becomes . . .

### Why No Longer Tongues?

The answer is simple. Their purpose was fulfilled. Paul wrote: "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (13:8).

The "parts" were no longer necessary when the whole, "that which is perfect," is come (13:9, 10). These were the "childish things" (13:11) that

the church put aside when it became of age with a complete revelation in the New Testament.

The time of seeing through a glass darkly (by means of the gifts) passed away when the church came of age to see "face to face" in the completed revelation.

But, we are asked, if they fulfilled their purpose and passed away, what about the phenomenon of tongues today?

The tongues movement of today is false and heretical and needs to be branded as such.

To begin with, the movement is based on two heretical teachings. The first is that tongues are a necessary evidence of receiving the gift of the Holy Spirit and that this gift is received in an experience subsequent to the new birth experience. With salvation comes the indwelling of the Holy Spirit (Romans 8:9). The Spirit's indwelling is our seal (Ephesians 1:13) and the earnest of our inheritance (Ephesians 1:14). The Holy Spirit is so present and involved that the new birth is referred to as being born "of the Spirit" (John 3:5).

The second error of the tongues movement is that the believer who does not speak in tongues has an incomplete experience, that more is to be sought. Even if one taught that speaking in tongues was a gift of the Spirit still existing today, this would be in error.

The different gifts were given to different men (I Corinthians 12:4-7). All men did not receive all gifts. This is an old error.

From the Gnostics in the early church who claimed a superior knowledge and the mystics who claimed a special experience of God until today, there have been those "super" Christians who claimed exclusiveness because of some special relationship to God.

Another argument against the modern tongues movement is found in who receives the so-called gift today. It is not always holy, godly men. Many who have the present day experiences are those who are definitely false in their teachings and do not even acknowledge basic Christian doctrines.

The Holy Spirit would never endow unholy men with a holy gift. The Holy Spirit would not indwell false teachers and thereby endorse their heresy.

But what about those godly, sincere Christians who experience ecstatic speech? In emotional situations Christians have had various responses. In the emotional revivals that swept America in the early 19th century, believers reportedly "yapped like dogs." In other times they have rolled on the ground (thus the term, "holy rollers") or swooned (passed into unconsciousness).

It is only a step from the hearty shout of a joyous Christian to a deeper ecstasy. Many emotional Christians are caught up in the atmosphere of tongues teaching until they enter into an ecstatic experience and speak in a garbled language. But these ecstatic or strange experiences are the exception and should never be made the rule.

In highly emotional situations when godly people enter ecstatic experiences, these should not be condemned. They should be recognized for just what they are: deeply emotional experiences.

But neither should those who enter these experiences try to force us who are more tranquil into their activity. To allow such emotional excess in our churches leads to confusion and causes young believers to think that such emotional extremes are the norm or are necessary in their experiences.

Why don't we speak in tongues? The question rather should be: Why should we?

To be "spiritual" is to be led by the Spirit. The born again believer has the indwelling Holy Spirit within him and needs only to yield to His leadership to be spiritually what God wants him to be.

Emotions are vital in religion. But when a certain emotional experience becomes an end in itself, the real leadership of the Holy Spirit is lost. We can be dedicated, spiritual Christians without extremely emotional experiences. ▲

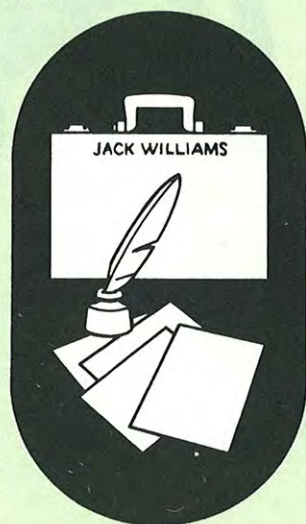
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## Briefcase



# Reach Beyond Your Raising

are no longer willing to pay the price for excellence? Have we over the years quietly acquiesced to mediocrity? It's easier to muddle with the mundane than strain for our personal best.

Besides, does anybody give his consummate best anymore? Do people still push themselves beyond their natural abilities to grasp a dream?

**We've all seen athletes** and musicians give stunning performances that could only come by ultimate commitment to one goal. Does God's Church yet have people who spare no effort, who vault every obstacle, who do a thing over and over until it's right? Must we hangdoggedly offer God mediocrity on the altar of "nobody else is doing any better?" Is there no one left who prefers the eagle's nest to the rabbit's burrow?

Do we no longer gaze at the crest of the mountain, but content ourselves to plod across a nondescript prairie? What would it take to again call forth a burst of unparalleled effort?

Can we who for too long have traded off the risks of commitment for the comfort of mediocrity, once and for all rise to catch the fire of something so superior it startles our fellows and launches us into an orbit from which descent is unthinkable?

Do we run with even Christian people so absorbed in the struggle for daily survival that they've forgotten the freedom of unexcelled best? Have we been fatally infiltrated by mediocrity?

**Must we avoid a glance** at the best because it hurts too much to remember that we quit trying? Shake the rut! Bolt from the tedious and trivial. Set a biblical, God-honoring goal. Then pay the price to reach it.

We get uneasy around friends who insist on excellence, because they make us feel guilty and remind us of abandoned ideals.

Go ahead; take the chance. Complete that book. Build that business. Write that article. Teach that class. Earn that degree. Write that song. Turn and face the full glare of the sun. Push and drive until your best emerges from the shadows of mediocrity.

**When I was a boy**, the four-minute mile couldn't be run—now it's commonplace among the world class trackmen. When Orville and Wilbur Wright were boys, men could not fly—now even I have flown.

A few weeks ago I called an elderly preacher friend who was facing heart surgery and reminded him of all that I owed him. The line crackled, but back came his peerless reply, "You don't owe me; You owe Jesus!"

And so I do. We all owe Jesus. What shall we give Jesus for what He has done? I can speak for no one else, but as for me, I pledge excellence, my personal best, whatever the cost.

**You may choose to live** discouraged and sullen. But please don't ask me to sit in the mud with you. I'll step in to help pull you out, but by His grace I will kick off these mud boots and mount up on His winged promise like an eagle.

In his piercing book *The Pursuit of Excellence*, Ted Engstrom writes, "The difference between an amateur and professional is about five minutes more . . . five minutes more of reading toward your goal, five minutes more of asking, studying, writing, praying, working."

Today, will you join me in starting to become your best? ▲

**T**om Lincoln repeatedly warned his son, Abe, about "reaching too far for his raising." Tom considered book learning and lawyering reaching too far for a farm boy whose buckskin britches were seldom long enough to cover his bony shins.

But Abraham Lincoln refused to settle for being known as the best rail splitter and the strongest wrestler in the county. Splitting rails was honorable enough, but when Abe headed for the White House it was obvious that Tom Lincoln had misjudged his own son.

Isn't it time that we reached beyond our raising to something higher and more noble than the humdrum of threadbare banality, to do our best?

Best doesn't have to mean the most expensive. It just means the best—the best we can be, the best we can do, the best we can think. And a man always knows when he hits that mark.

**When was the last time** you did your absolute best? Did last Sunday's sermon summon forth everything you are capable of? Did the paper you wrote for class glisten with the juice of excellence? Was the lesson you taught, the solo you sang encased in pristine best effort?

What are you waiting for? A project worthy of your best? Or is it that we





# **Helping Your Child Cope With Evolution**

By Chuck and Violet Cox

**E**dward Conklin said, "The probability of life originating from accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop."

Even so, Evolution versus Creationism is very much in the news today. And every student, at some time in his educational process, will be confronted with the teachings of evolution. If it does not happen in elementary or high school, it may happen on an undergraduate or graduate level. Or the confrontation in one's mind may be the result of television programming or vocational associations.

It is important to establish the fact that whether or not one believes in the evolutionary process is a spiritual problem. No person who truly believes in the Lord Jesus Christ as Savior will deny the Genesis record of divine creation. Thus, our main objective should be to win our children to Christ and ground them in His Word.

There are certain scriptures that our children should be very familiar with. The first two chapters of Genesis are foundational and essential! Important verses to memorize are:

Psalm 119:160—"Thy word is true from the beginning . . ."

Isaiah 40:8—"The grass withereth, the flower fadeth: but the word of our God shall stand forever."

Hebrews 11:3—"Through faith we understand that the worlds were formed by the word of God . . ."

1 Peter 3:15—"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

The "theory" of evolution is not really that at all. A theory is something that must be able to be proved and tested. Since neither of these are possible, evolution is simply reduced to being a belief.

As parents, we should be acquainted with the beliefs and assumptions char-

acteristic of evolutionists. We should also provide literature on the subject for our children. If we are not knowledgeable about the claims of evolution, we will not be able to point out its errors.

It is equally important to be well-read regarding creationism. There are those who teach that God created just the basics, and then things evolved from that point.

This view is contradictory to the Genesis record. We must instruct our children that God planned and created this world with a divine purpose. The Genesis account plainly declares that God brought forth each creature "after its own kind."

Because of genetics, there may be many species in a kind, but no creature has ever departed from its own kind and become a completely different creature.

Logically, students in private Christian schools will encounter evolutionary concepts at a later point in their experience. Thus, this academic pressure is delayed and they are able to concentrate on other things.

However, we must be sensitive to the fact that thousands of Free Will Baptist young people across our nation are not located near a Christian school. And some who are cannot take advantage of them because of financial limitations or family restrictions.

The following suggestions are offered for parents and children who feel pressured because of the teaching of evolution.

Free Will Baptist Sunday Schools should teach at an early age that God made the sun and moon and stars. He then made all the animals, and finally He created Adam in His own image. The teenagers could have a period of Bible studies in which they study the scriptures and learn verse by verse how to refute the beliefs of evolution.

In areas where Free Will Baptists have youth rallies, a Christian teacher or scientist could be invited to share with the teens, and encourage them to stand firm in their biblical beliefs concerning creation.

Our children should be taught to be respectful of teachers and those in charge. It is far better not to argue. A student who takes a Christian approach or viewpoint in writing term papers, doing science projects, or making speeches will have a far greater

impact on a teacher than one who tries to have the last word in class.

A teacher may occasionally seem biased, unfair, or unreasonable toward a student expounding a biblical viewpoint. If this be the case, a parent should speak to the teacher, and to the principal or superintendent of schools if need be.

One reason Creationism isn't taught in our schools is because teachers don't have the teaching materials. Ask your school superintendent to write these companies for samples:

Institute for Creation Research  
2716 Madison Avenue  
San Diego, California 92112

Beka Books  
Pensacola Christian Schools  
125 St. John St.  
Pensacola, Florida 32503

Bob Jones University Press  
Greenville, South Carolina 29614

Christian Schools International  
P.O. Box 8709  
Grand Rapids, Michigan 49508

Association of Christian Schools Int'l.  
P.O. Box 4097  
Whittier, California 90607

Some excellent materials that you can donate to your school or church library are *Evolution And The High School Student* and *Creation And The High School Student* by Kenneth Taylor of Tyndale House Publishers, Wheaton, Illinois. The Institute for Creation Research (address above) offers these:

*Dinosaurs: Those Terrible Lizards*  
by Gish

*Scientific Creationism* by Morris  
*Adventures on Ararat* by Morris  
*Evolution: The Fossils Say No!* by Gish

*Crash Go The Chariots* by Wilson  
*From Evolution To Creation—A Personal Testimony* by Parker

*Creation: Acts? Facts? Impacts*  
*Remarkable Birth of Planet Earth*  
by Morris

*Biology: A Search For Order In Complexity* by Moore and Slusher

It would be a wonderful thing for some Christians to be on local and state Boards of Education. Why should we leave all curriculum decisions to non-believers? Support candidates



## EVOLUTION (From page 7)

whose moral and ethical thinking are aligned with yours.

We had the privilege of working in a political campaign for our retired superintendent of schools. He is a fine Christian man who for over 30 years allowed and encouraged prayer and Bible reading in our public schools. Because of his stand, we can still pray and read the Bible daily in our classrooms. He deserves to be our state representative, and we felt that we owed him the time and effort.

Pray for the Christian men and women who teach in our public schools. Who among us cannot think back to that godly teacher who influenced us, demanded our best, challenged us to greater heights, and yea, who even prayed for us!

Finally, we must not leave with the church and the school the sole responsibility for teaching our children. The key is the home.

Godly parents, teaching God's Word to their children and living it's precepts before them, is the very best foundation we can give those unique little individuals who have been entrusted to our care. God help us not to fail this most important assignment. ▲



**ABOUT THE WRITERS:** Chuck and Violet Cox are members of Central Free Will Baptist Church, Royal Oak, Michigan. Chuck is a deacon, Sunday School teacher and choir director. Violet is in her 13th year teaching the second grade in Hazel Park Public Schools. Both are FWBBC graduates. Both have earned master's degrees. The Cox's have two children.

# Thank You For Your Contributions...



# ... Through the Cooperative Channel

July, 1982

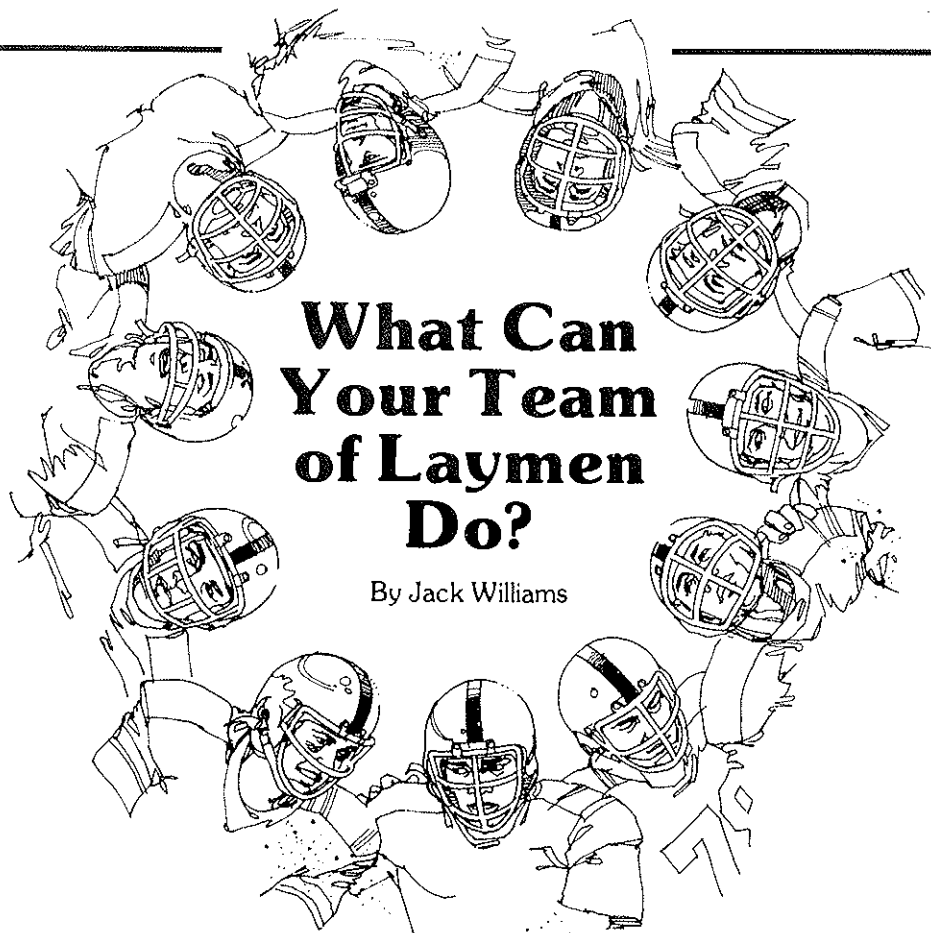
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State	Design.	Undesign.	Total	July '81	Yr. to Date
Alabama	\$ 302.00	\$ 265.12	\$ 567.12	\$ 896.52	\$ 7,771.58
Arizona	.00	137.07	137.07	.00	359.38
Arkansas	.00	3,760.03	3,760.03	2,850.51	24,778.79
California	.00	1,259.70	1,259.70	1,416.94	7,917.86
Florida	27.51	3,119.19	3,146.70	750.88	12,759.00
Georgia	1,687.93	959.09	2,647.02	822.00	12,739.52
Hawaii	.00	125.00	125.00	.00	125.00
Idaho	.00	.00	.00	.00	218.78
Illinois	9,075.72	1,587.64	10,663.36	1,071.98	35,413.29
Indiana	.00	.00	.00	.00	130.62
Kansas	97.85	238.27	336.12	202.13	1,934.31
Kentucky	.00	.00	.00	.00	157.00
Maryland	.00	40.00	40.00	70.00	240.00
Michigan	2,383.18	.00	2,383.18	2,550.85	25,266.45
Mississippi	475.53	117.78	593.31	551.08	5,115.52
Missouri	6,674.67	.00	6,674.67	6,297.25	41,058.14
New Mexico	179.64	106.25	285.89	.00	1,146.89
North Carolina	50.00	413.00	463.00	429.72	5,791.59
Ohio	25.00	1,256.80	1,281.80	1,172.00	16,661.42
Oklahoma	19,124.41	10,141.25	29,265.66	16,431.35	193,283.59
South Carolina	.00	.00	.00	.00	25.00
Tennessee	.00	949.73	949.73	383.05	8,932.91
Texas	3,629.89	282.84	3,912.73	4,437.34	23,191.25
Virginia	.00	.00	.00	2,223.99	476.57
West Virginia	.00	.00	.00	11.11	196.95
<b>Totals</b>	<b>\$43,733.33</b>	<b>\$24,758.76</b>	<b>\$68,492.09</b>	<b>\$42,568.70</b>	<b>\$425,691.41</b>

## DISBURSEMENTS:

Executive	\$ 1,356.00	\$ 8,972.76	\$10,328.76	\$ 8,983.50	\$ 73,414.71
Foreign Missions	28,037.68	4,025.44	32,063.12	17,909.37	201,904.72
Bible College	4,593.22	4,025.44	8,618.66	5,385.75	51,278.92
Home Missions	9,003.95	2,999.33	12,003.28	7,000.06	66,776.78
Retirement and Insurance	503.70	2,920.38	3,424.08	2,105.89	20,034.71
Master's Men	76.73	1,578.61	1,655.34	996.27	9,680.22
Commission on					
Theological Liberalism	61.68	236.80	298.48	187.86	1,760.68
Convention	100.00	.00	100.00	.00	740.00
FWB Foundation	.37	.00	.37	.00	.67
Hillsdale College	.00	.00	.00	.00	100.00
<b>Totals</b>	<b>\$43,733.33</b>	<b>\$24,758.76</b>	<b>\$68,492.09</b>	<b>\$42,568.70</b>	<b>\$425,691.41</b>





# What Can Your Team of Laymen Do?

By Jack Williams

Acts 13:36—"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers."

## DAVID: A MAN FOR HIS GENERATION

### *The Entertainer*

David was both a musician and a well-known song writer. Dozens of his songs are still published in a book called Psalms.

David concerned himself with timeless themes. He wrote about men's hurts and disappointments. He painted moving word portraits of their dreams and victories, their angers, their defeats and heartbreaks, their storms and calms.

### *The Accomplished Vocalist*

David knew how to sing. He could sing the restlessness out of sheep and the fear out of men. When David sang, he left his listeners near the green pastures and the still water. He sang

away the bear and the lion in hard-working lives.

When you sing away the bitterness for a lonely person or chase away heartache, you've got to know how to find something besides high "C".

But if you can do that, if you truly know the Shepherd and can take others where the Shepherd is, you will discover that there is always room for the man who cares enough to sing his generation out of captivity and back to God.

### *The Skilled Instrumentalist*

Take the time to read I Samuel 16. It's the moving account of a king who had become vile and wicked, a man from whom the Spirit of God had departed. The king was Saul. He called a boy, a layman, named David to take

**I** want to help answer one of the most frequently asked questions in my ministry—What can a layman do?

The Bible answer is to *serve your own generation*.

What qualities did God have in mind when He declared that David made his generation better? While reviewing David's strengths, I discovered something new about the man—David was a layman!

Oh, but it takes a well-balanced, adaptable man to serve an entire generation. One who avoids one-issue polarization and shallowness. David was that kind of man.



## LAYMEN (From page 9)

his harp and soothe the king's troubled spirit.

David knew how to coax sounds from a harp that quieted fears in the night. But what made David worth listening to was how he performed without a microphone in his hand. And that's what makes any musician worth his salt—how he walks when he thinks nobody is watching.

### The Rancher

David did more than run with the guitar pickers and harp strummers. He worked for a living as a sheep herder, a sheep rancher if you please. He was often required to lay his life on the line.

David's skill as an entertainer, vocalist, or instrumentalist could not forestall the day when he could no longer sing away his problems.

One dark night a lion growled at the edge of his flock, and no matter what note David sang the lion wouldn't leave. He pulled harmony from the harp, but the lion still growled. David had to lay his life on the line between his responsibility and the predators.

There will come that day in your life when no matter how well you plan, problems will stalk you until you do something about them. You must contend with the bear and the lion for the life of the sheep.

Some problems won't go away unless you confront them. Predators are loose in every community—growling, hungry, eager, destructive. A layman who would serve his generation must know when to put his life on the line. The bear won't listen to your music. The lion doesn't care how well you sing.

David thought it commonplace and but his duty to challenge the wild beasts of his day. If you serve your generation, you will have to confront the wild issues of this day.

### The Soldier

David knew about military life. Read I Samuel 18:5. This is the beginning of his military career.

David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

Four traits must be true of an individual in order to soldier effectively, and they were all four true of David.

*He went where he was sent (5a).*

Wherever Saul said go, David went. A layman who will serve his generation and be God's soldier must always go where he is sent.

David could take orders. Some folks can give them but can't take them.

He could follow directions. It takes an unusual man to clearly follow directions and get it right every time.

*He stayed where he was put (5b).*

David not only went where he was sent, but he stayed there once he arrived. Saul placed him over the men of war.

There is a scandalous difference between nurse-maiding a group of clover-munching sheep and being Top

**What made David worth listening to was how he performed without a microphone in his hand.**

Sergeant to a pasture full of seasoned soldiers.

David graduated from shepherd boy to military commander and was handed the marching orders for Saul's army. It was a different life altogether from farming or strumming. His lack of training was offset by his tireless zeal.

David learned one thing well while soldiering—to become totally identified with his present situation.

Earlier in his life, he identified totally with the bear situation when the bear stepped out of the bushes. He handled the bear, and he handled the lion. But one day a bigger problem stepped out of the forest, and the problem's name was Goliath.

It finally happened to David, a thinking problem called him by name. Somewhere down the road you will have to

call the bluff of the giant in your community. And by the way, it was not a bluff in David's case.

Goliath was serious. He came dressed for the occasion, brandishing a gleaming spear and packing a sharp sword. He was a cool, professional killer who threatened to feed David to the vultures.

There are problems in your community big enough and mean enough to pull your church apart and pull you apart with it, unless you move out of the way. It takes a special layman to serve his generation when it's high noon and Goliath is out in the street kicking up dust and swinging a killing sword.

*He was accepted by his friends (5c).*

He was the people's man—reachable and concerned. Beware of men who, after God honors them with a degree of success, become unapproachable and aloof.

David was a soldier's soldier. When they had a problem the commander listened. We who would be in God's army and serve our generation must be accepted by our friends. We cannot isolate ourselves from them.

David's position didn't sour him, and his authority didn't unmoor him from common sense.

*He was trusted by his enemies (5d).*

The Bible says that the servants of Saul accepted David. Now it doesn't take much of an imagination to figure out that Saul's servants were instructed to keep an eye on David.

Word gets around if you pack a grudge against someone. It was no secret in Israel that Saul hung a price on David's head. But David lived so consistently that even his enemies could set their clocks by him.

It's essential that your friends trust you, but do your enemies trust you? It's a testimony to your integrity when even those who disagree with you know that you are trustworthy.

David studied and understood his enemies as well as his friends. He had the finest collection of enemies of his day; he chose them as carefully as he did his friends.

### The Politician

David eventually rose through the ranks from being a folk hero, a farmer, a rancher, a musician, until one day he



became king. A king who loved God. A leader who was called "a man after God's own heart."

Even as king, David knew to repent, how to face responsibility. Laymen make great sinners and great saints! They don't weasel out of it if they are guilty, nor retreat to a false show of humility if they're not.

David, being a layman, was willing to write Psalm 51. No preacher in the country would have written that. You couldn't hire a preacher to write those anguished verses. But a layman could and did.

David loved God. He was loyal to God's purpose. In I Chronicles 29, the Bible tells how that after David poured himself into God's work, he was denied his dream to build the Temple.

Instead of puffing like a toad on a lily pad, David told the people that God wanted somebody else's thumbprint on the Temple.

Now I like preachers, but it is laymen whose affections must be placed on the house of God and who must be loyal to God's purpose, even if it means giving up your dream.

Many laymen are willing, like David, to bury themselves in obscurity and let somebody else's name be chiseled on the cornerstone. Laymen have been doing that sort of thing for years, and preachers have been getting the credit.

Ask who built a certain church, and some preacher is sure to be named. But that group of fine laymen in the congregation probably poured the foundation, laid the bricks, and paid the bills.

David, as a political leader in his generation, looked for the Messiah. If you step into the political arena, and some laymen ought to, by all means be godly.

David served his generation as a political leader, and in doing so he looked for the Messiah so intently that they named a city after him. It's called the City of David. An angel swooped down through an open field one long-ago night and told shepherds they could find the King in the City of David (Luke 2:11).

David looked for the Messiah so intensely that they named the Messiah after him! A blind man cried out one day, "Jesus, thou Son of David, have mercy on me" (Mark 11:47). Imagine, the Son of God named after a layman!

David touched his entire generation.

That's what one man did. What will you do to touch your generation?

## WHAT CAN YOU DO?

### *For Your Church*

There's a spectacular story in Acts 6 about a church with more preachers than they needed. A church where preachers ran everything and made every decision. Oh, the church grew, but one day a big fuss started. When preachers do it all, you can look for trouble.

It seems that some widows weren't getting fed. Well, you know the story. You've read it over and over again.

But those preachers were good

**Don't make your pastor do what Peter, James, and John could not do—run everything.**

men who finally wised up. They sought help from the laymen in that congregation.

The entire sixth chapter of Acts talks about that church in Jerusalem. The preachers listened to God and gave responsibility to the laymen in order for the work to go forward.

The preachers called a prayer meeting and decided that God never intended for them to handle everything. They needed somebody else to run the business.

Preachers are notorious businessmen. Too many churches have gotten into financial trouble because preachers were poor businessmen and didn't know it, and nobody had the nerve to tell them.

But back to Jerusalem. This church left the decision with the people. They

didn't call in an expert. Instead, they went to their knees and called God.

When they got through praying, God told them to look for some holy men, good men, men of wisdom, and men of good report. Guess what? That description exactly fit seven laymen in the Jerusalem Church!

God gave the church seven deacons. He's been giving the church deacons ever since, and most of them have been holy, good men. Don't make your pastor do what Peter and James and John couldn't do—run everything.

The preacher cannot do it all. Most preachers *don't want to do it all*. But it's up to laymen to position themselves so their abilities will not be wasted.

The laymen in Acts 6 stepped forward shoulder to shoulder with the preachers. There is no gap in the community hedge when men step forward and hoist their responsibility.

Laymen surged forward in answer to prayer. There was a far greater effectiveness once the laymen got involved. In fact, the Bible says that as soon as these laymen took hold, "the Word of God increased and the number of the disciples multiplied greatly, and a great number of the priests were obedient" (v. 7).

That's what you can do for your church. Step forward and assume responsibility. Cooperation always brings effectiveness. Who knows what great servant of God may emerge from seeming trouble.

You see, the squabble in Jerusalem could have divided the church and caused hard feelings for years. But when the folks prayed, from that trouble and turmoil, there came forth stalwart leaders.

The Bible says that Stephen emerged full of faith and power and did great wonders and miracles among the people. A layman did that? He did!

Stephen took the message where it was needed the most, right out into the market place. He confronted the false teachers. He conquered their arguments, and he caused them to panic. The Bible says they could not stand before his reasoning.

To be sure he caused more trouble in the community. When Stephen told what God was doing, there was a fatal confrontation between him and the





## LAYMEN (From page 11)

champion of the local Pharisees, a young man named Saul of Tarsus.

Stephen touched Saul with his death. Laymen, it may take you pouring your life into that community to really touch it. You may only touch the community. But you touch a Saul in your community, and that Saul may touch the world!

A layman influenced Saul who became Paul who startled the known world. He wrote half the New Testament and revolutionized missions.

Don't be afraid of trouble in your church. It may be the very thing God will use to launch some good laymen into assuming responsibility. It happened in Jerusalem. It could happen in your town.

## For Your Neighbor

What can you do for your neighbor?

The preacher preached on Heaven one Sunday night. The next morning he met the banker who told him, "Preacher, I heard your Heaven sermon last night, but you never did tell us where it was."

Said the preacher, "Do you really want to know?"

"Certainly do," the banker responded.

The preacher drew him aside, "You see that little cabin on the mountain side? There's a man up there who has been flat on his back for months. He's seriously ill. His wife has a new baby. My wife's up there now washing their clothes. They have very little to eat. If you want to know a little bit of Heaven, you take some groceries and a load of coal and you go up there and kneel by his bed and offer a prayer."

The next morning they met again in the street. The banker was in a hurry.

"Where are you going in such a rush?" the preacher asked.

"I'm going back to Heaven for a few minutes before the bank opens!" smiled the banker.

What can you do for your neighbor? If you really want to get a little bit of Heaven down here, you do for your neighbor what the Book says. You help him shoulder his responsibility. As a layman you have that ability.

The four greatest abilities for a layman are *responsibility, accountability, dependability, and availability.*

## For Your Pastor

Consider the Parable of the Lost Shepherd as told by Jorge De Barros . . .

God counted the shepherds every day. The leader of the region counted them every month. The treasurer counted them every week.

Ninety-nine shepherds went to the yearly assembly and gave their reports. Optimists by nature, they told about resounding victories and preferred to keep silent about the days in which like the Prophet Elijah they desired to die. The congregation burst forth in applause. Amens and hallelujahs were heard.

Only the secretary consulting his list noticed that one pastor was missing. He sounded the alarm and the conjectures poured in. "Well, has he returned to his net?" someone asked.

"Is he deserving of Luke 9:62 and not fit for the kingdom because he has put his hand to the plow and turned back?"

The agenda was heavy, and the business was urgent and it was late, and nobody went out to search for him. They rationalized, he's got light. He'll find his way here.

At the close of the meeting, the man hadn't appeared. At the last minute they organized a search committee. He was not found in the arms of a strange woman. He was not found in the banks or financial circles of the city. He was not found in the bars drowning his frustrations in bottles of wine.

They found him dead in the loneliest site of the land. His autopsy revealed some strange things. One of the causes of death was exhaustion. The report said that the pastor carried a load too heavy for any human being. Would that be the reason why lately he had been groaning and crying?

The man had stacked up in his soul all the sorrows of his people. His ears were overflowing with secrets heavier than lead. His arms gave out in the never-ending task of lifting from the ground people who were desperate to reach Heaven.

In his pockets they found endless columns of goals at all levels, and lists of inescapable responsibilities and programs. They verified that the man died of loneliness. Resting on the premise that he had light and knew the way, even his friends neglected him. No one held up his arms.

Alone, he had resisted the virus of illness that eats away from head to foot. Alone, he had faced the wolf of inflation that devours salary and makes it look like a sanctified tip. He resisted the serpent of temptation all by himself.

Alone, he struggled against the lion of negativism. Discouragement prostrated him with devastating blows. Finally, caught in the web of criticism and bitten by poisonous tongues, the man just gave up and died.

When the sheep from neighboring towns heard what happened to that leader, they made an unorthodox decision. The flock left the green pasture, left their still water, rushed out in search of their own shepherd.

What can you do as a layman? Serve your congregation. Serve your church. Serve your pastor. Serve yourself. Give yourself to God.

Let it be said as an epitaph to you as it was to David the shepherd king, "He served his own generation by the will of God and was laid unto his fathers."▲

# DIRECTORY UPDATE

## ALABAMA

Charles Davis to Union Hill Church, Slocumb from Eggville Church, Tupelo, MS

## ARIZONA

Joe Grimmett to First Church, Tucson  
Charles Marshall to First Church, Phoenix

## KENTUCKY

William Evans to Second Church, Ashland from Bellview Church, Colquitt, GA

## OKLAHOMA

Thomas Baine to Straight Street Church, Norman

## SOUTH CAROLINA

Ronnie Floyd to Lebanon Church, Effingham from First Church, Charleston Heights

## TENNESSEE

Tommy Street to First Church, Newport from Friendship Church, Ashland City

Larry Hughes to Cross Timbers Church, Nashville from Free Will Baptist Bible College as public relations assistant  
Billy Brown to Trinity Church, Nashville

## TEXAS

Ron Ivey to Lubbock Church, Lubbock from First Church, Warren, AR

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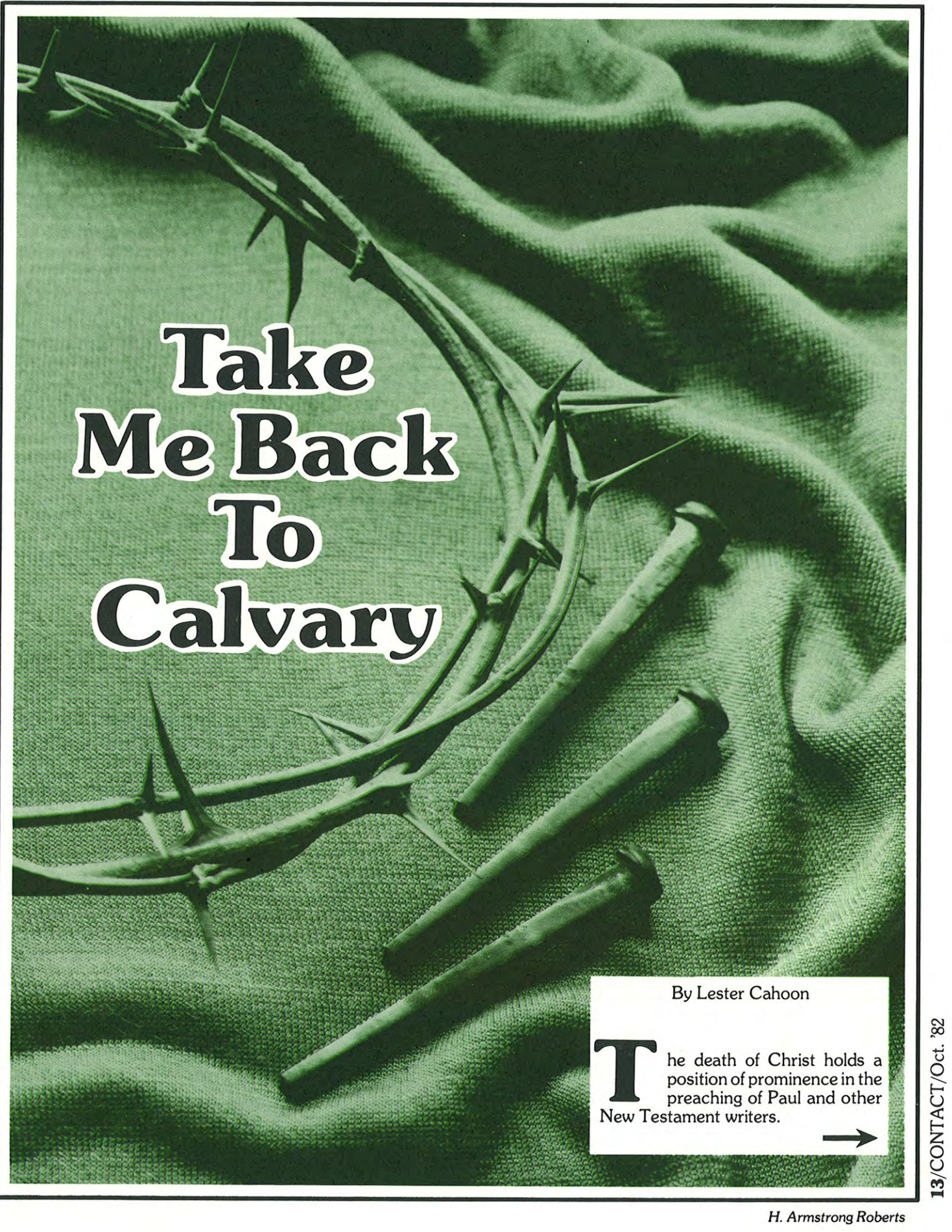


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# Take Me Back To Calvary

By Lester Cahoon

**T**he death of Christ holds a position of prominence in the preaching of Paul and other New Testament writers.



H. Armstrong Roberts



## **CALVARY** (From page 13)

The twin pillars of His crucifixion and resurrection support Peter's preaching in the early chapters of Acts. These two subjects, sensitive as they are, inspired the Apostles to preach, pray, and practice godliness to such a degree that God crowned their efforts with daily converts.

Why is it then that we try to avoid the subject of death? In our culture such discussions are often considered morbid and crude. Rather than seeing death as transport to another life, we are preoccupied with the glory of the present.

As a result, many Christians do not know how to react when the crucifixion of Christ is mentioned. Should we be elated at His sacrifice and triumph? Is it appropriate to feel sad and avoid the subject?

The great danger of indecision is that it can lead to indifference. Few of us discuss or study that which brings us discomfort or confusion.

If the death of Christ was so important in A.D. 33, have the intervening centuries blurred its significance? We might be tempted to think so if the only measuring rod is the infrequency of its mention in most pulpits, but not if we consider how Christ's death leaps from every page of the New Testament.

We need to study how to arrive at a sound biblical attitude, and then cherish those passages and truths with renewed love. To build our own emotional response, it will help us to survey the reactions of those who were there.

### **The Crowd At Calvary**

A variety of attitudes clashed at the time of the crucifixion. Consider the soldiers who sought revenge against Christ although they were not sure why. They were told that He had opposed Caesar, but no one could identify His insurrection.

What of the priests and scribes who reviled and railed against Him? They mocked and scorned Him for the supposed arrogance He had shown in teaching the people without their approval.

Then there were the crowds who resigned themselves to what was happening. They were almost completely

indifferent as they watched Jesus walk the path. This was not the first time they had seen such a sight. They felt uninvolved and unmoved.

Finally, there was a small group who ruefully watched and regretted what was happening. Peter was somewhere nearby remembering his denial of the previous night and weeping bitterly, as were the other Apostles who tried to understand why they had all run when the soldiers came to arrest Him.

They loved Him and trusted His wisdom, yet when they could not understand His surrender, they doubted and forsook Him. John was mentioned as being at the foot of the cross. "He whom Jesus loved" stood watching his closest friend die.

### **Four R's At Calvary**

How is it possible for there to be so many different reactions to the same event? People do not change! Just as those who were there acted with such a wide range of emotions, people today reflect the generation who saw Jesus die.

### **REJECTION**

What is the difference between the soldiers and our society? We see people every day who ignore God's admonitions to live holy. We often worship with those who wear the name of Christ but love this world. We encounter many who laugh us to scorn if we talk and act as Jesus did when He was on earth.

Is that not what they did? They railed, they reviled, and they made sport of Him. We may convince ourselves that we are too sophisticated to nail Him to a literal cross today, but our rejection and rebellion sting with even greater sorrow.

### **REJOICING**

As unlikely as it may seem, there are still those who rejoice at His death today. Surely no one in a Christian nation would take advantage of Easter to make a financial gain, would they?

Those who manufacture candy and similar products promote the Easter bunny philosophy. Restaurants and grocery stores make bundles from special Easter meals.

Clothing stores and manufacturers advertise and cultivate the idea of buying new suits and dresses for Easter Sunday. Is this much different from the Roman soldiers who cast lots for His garments? Is there really that much difference in following the customs of our time and the soldiers following the orders of their superiors?

Sometimes even His disciples are ensnared by such a philosophy. This helps the scornful to justify their cold-heartedness. What would Jesus do in our place? Would He devote Himself to rejoicing with the world, or might He dedicate His efforts to reminding the world about the significance of the sacrifice? Would He use His extra money on new clothes, or on a special offering to His church?

Paul said in Philippians 2:5 "Let this mind be in you, which was also in Christ Jesus."

Imagine what would happen if all the people in fundamental Bible-believing churches made Easter a time of prayer and service to God, and ignored the fanfare and fun of candy, clothes, and creating business for the world!

### **REPENTANCE**

Another attitude demonstrated at the cross was the attitude of repentance. The thieves hanging beside Jesus knew what He was going through. They not only saw it, but they were experiencing it. Like the others, both thieves mocked Jesus at first. As the Lord endured His pain without complaint or threats of vengeance, He touched the heart of one of those thieves.

Not only in the case of the thief, but also the centurion recognized that he had crucified a righteous man (Luke 23:47). Although we cannot be sure, it appears likely the gospel witnesses felt this centurion repented. Perhaps they included this event in all three Synoptic Gospels to emphasize that even those who have rejoiced at His death could find repentance.

### **RESPONSIBILITY**

The final attitude revealed at the crucifixion was the recognition of responsibility. In John 19, Jesus gave "the disciple standing by whom He loved" a new responsibility—to care for His mother, Mary, whom He loved.



All Christians, however, were given a new responsibility at the crucifixion. Prior to Jesus' death, God had not directly ordered His children to carry the message of His glory to those who had not yet heard.

Now, however, there is no question that we are required to carry the message of "Christ and Him crucified" to all the creatures of the earth.

It is this attitude of responsibility that sets us apart from the multitudes of churches that pretend to be Christian today.

Prior to coming to the Free Will Baptist denomination, I had no idea that God placed His message in the hearts of men to go forth and to tell

others. I had the concept that if I thought and felt the way I should toward God, His Son, and His sacrifice that I was fulfilling God's Will for my life.

How do you feel about the crucifixion? Few who read these words will be guilty of the revenge, the reviling or the railing of the Romans and the priests.

But are we involved in rejoicing that dishonors Christ and distracts from the significance of His sacrifice? Most importantly, have you felt as the thief that you needed to repent?

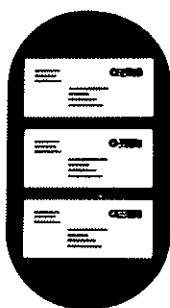
Jesus died and emptied Himself because He knew we needed to repent, and He knew there was only one possible payment for our sins. To read

of Christ's death and not repent, is to make His death meaningless as far as you are concerned.

But if you have repented, do you feel a responsibility to carry this message to others? Remember, someone taught you, told you of Him, and tried to guide you toward "the peace that passeth understanding."

Will you give yourself to do the same for someone else? How do you feel about the crucifixion? I feel responsible, because He died for me, and responsible to tell others about it. ▲

**ABOUT THE WRITER:** Reverend Lester Cahoon pastors First Free Will Baptist Church, Kingstree, South Carolina.



## OUR READERS COMMENT

### COLLEGE BOOSTER WRITES

I appreciated Briefcase in the July issue. You were right in saying that the college has been criticized. I myself have heard some of that criticism.

Although I didn't go to the Free Will Baptist Bible College, I have a great love for it. I believe some great men of God have graduated from the college. Our church supports the college and always will.

We are really blessed to have a Bible College in Tennessee. I like what you said in the article—God does dwell in majesty.

You all at the college and at CONTACT keep up the good work and do your best for the Lord.

Gary L. Mitchell  
Greenville, Tennessee

### 'BLIND LOYALTY' OFFENDS READER

I am writing in regard to Jack Williams' article in the July, 1982 issue of CONTACT Magazine.

The last paragraph was particularly offensive to me. "... God dwells in majesty" at West End Avenue.

I visited the college last summer and I never sensed God's presence there. Only empty buildings were evident everywhere.

Doesn't God dwell in the heart of every believer?

Sounds like Jack Williams has a blind loyalty to the college.

Mrs. Billie Bird  
Houlton, Maine

### RIGHT ANSWER, WRONG QUESTION

The question put forth in Briefcase in the July issue was, "Does God Still Live on West End Avenue?" I'm sure He does. There is no doubt in my mind that He indwells the lives of many fine Christian people at that address.

That is really not the question among Free Will Baptists today. The question is not, "Does God Still Live on West End Avenue?", but was His Son Jesus a teetotaler from alcoholic beverages according to Proverbs 20:1, or was He really a winebibber as accused by His enemies? Also was He a bartender at the wedding or did He abide by Habakkuk 2:15? I'm sure Free Will Baptists will let their views of Jesus be made known.

Solomon said, "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination unto the Lord" (Proverbs 17:15).

Claudia Hames, Pastor  
First Free Will Baptist Church  
Bakersfield, California

### SIGNS UP FOR FIVE YEARS

Enclosed please find my check for \$35.00 for CONTACT for the next five years. My husband and I look forward to receiving the magazine every month.

We enjoy every article. We also feel that we can stay better informed about the affairs of the National Association by faithfully reading CONTACT.

We look forward to receiving the September issue . . . to read the report of what went on at the National Convention.

We support your work with our prayers.

Mrs. Alma B. Worthington  
Ayden, North Carolina

### 'NO DOUBTS', SAYS PREACHER'S DAUGHTER

I was looking back through old CONTACTs the other day and I came across an article in the February, 1981, issue that I thought was interesting.

The title of it was "The Best Things Happen to PK's." I am a preacher's daughter and I can say without a doubt that the best things do happen to preacher's kids.

Ruth Long  
Tupelo, Mississippi



**T**he ministry hub of any church is its Sunday School and what goes on in the classes. The key to each class is the individual teacher. This principle is true in a large church or a small church.

Anyone who has pastored or been a Sunday School superintendent for any length of time has a large file of excuses that people give for not teaching. The annual nominating committee faces a virtual orchestra of imagined or real handicaps that prevent people from filling positions in the church educational arm.

Almost any Christian called upon to teach a class can do so and do it effectively. The indwelling leadership of the Holy Spirit would not place a person in a position that he was incapable of fulfilling.

It is my opinion after teaching for several years that four principles can make a believer competent to teach in any given situation.

### Take The Bible Seriously.

You can teach effectively if you take the Bible seriously. We stand unashamedly for the inerrancy of the Bible. We believe it is God-breathed and well we should. We believe that the Bible is God's Word verbally inspired to meet man's needs, and this is the way it should be.

The Bible is the instrument the Holy Spirit uses to work His will in the lives of men. The New Testament assigns the same functions to the Holy Spirit that are elsewhere assigned to the Word of God in individual lives. Numerous references verify the fact that the Holy Spirit, being the Spirit of truth, works primarily through a person's conscious mind and appeals through the intellect to the will.

This is not to say the Bible is on a par with the personal ministry of the Holy Spirit. It does, however, say that the written Word of God is the primary tool in His hand. This being true the Word of God is tremendously important.

The Word changes lives. Most preachers and Sunday School teachers have their own stories of lives that have been changed, not by a climactic spiritual experience, but by the day by

day studying of God's Word and then the application of that Word.

The fact is, the Word works! The power of the Sunday School is the power of God's Word. The effectiveness of a teacher is his desire to impart reasonably and personally the Word of God to his class.

### Take Your Job Seriously.

You can teach effectively if you take your job seriously. It is an honor to be a Sunday School teacher. When a church designates an individual to teach a class, the position carries a great deal of respect.

Paul told Timothy that elders who labored "in the word and doctrine" should be counted worthy of double honor. This is true of anyone designated to fulfill class responsibilities.

The church must not put into teaching positions those in whom they have no confidence. At the same time, the teacher should see his relationship to the church as a position of trust and make every effort to fulfill that trust.

This gives dignity to the position of Sunday School teacher. The person who teaches a class should magnify that office by treating it with respect

and carrying himself with dignity.

A sad commentary on many churches is the manner in which certain abilities and efforts are glamorized. The bus captain who brings in 150 bus riders may be hailed as a hero (a hero he is). But the role of that faithful teacher who discharges his duty in the Sunday School class week in and week out and carries on his heart the needs and burdens of the individual pupils must not be minimized. The ball team commands more respect than the Sunday School teacher in some churches.

If a teacher takes his job seriously, he will give it his best and not take the attitude that anything goes since they are only juniors. He will plan his schedule to give adequate time for preparation, for prayer, for visitation, and will be at his best on Sunday morning when he walks into class.

The teacher who takes his job seriously will want to find out all he can about the spiritual, physical, and emotional needs of his age group. He will take advantage of available teacher improvement helps. He will be on the lookout for new and more effective techniques. He will read broadly. He knows he is the key to his class's



# You Teach Effectively

By Lewi



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campbell



success and will want to keep his abilities honed and sharpened.

## Take Your Students Seriously.

You can teach effectively if you take your students seriously. Your students have value as individuals. Sometimes it's difficult to see their value when they fuss in class, sleep or come sporadically.

However, you do have a student God loves. That makes him important. You have a student God made. That means God has a plan for each student's life, a plan as unique as a fingerprint.

He will seek to teach students and not simply lessons. The goal in some Sunday School classrooms is survival until the bell rings. For others, it may be to say something about every verse in the lesson. The teacher who takes students seriously has as a goal the changing of individual lives. He seeks to heal spiritual hurts in his students and to meet their spiritual needs.

To do this he must feel their hurts. He must scratch them where they itch. They must cease to be numbers and become individuals. Obviously this

means he will spend time getting to know them so he can know where they hurt.

Someone has said that a common error of preachers, teachers and parents is answering questions that the students don't ask.

For example, our family was eating dinner and every one seemed to have something to share. Naturally, our four-year-old daughter, being the youngest, was out-talked by the rest of us. Several times she was noticed trying to get something into the conversation, but each time her comments were overlooked. Finally she excused herself and started to leave the table after hardly touching her meal. When asked why she hadn't eaten her pork chop, she said, "Nobody cut it up. I tried to tell you but you wouldn't listen."

We often fail our students because they have something important to say and we don't listen. We assume that we have all the facts. It may be because we did not take them seriously. The alert teacher can learn much simply by listening to the students.

## Take Yourself Seriously.

You can teach effectively if you take

yourself seriously. The fact is, you are important to God. God made you and He knows your strengths and weaknesses.

You have the Holy Spirit dwelling in you. He is comforter, guide, empowerer, and imparter of spiritual gifts. That places at your disposal divine power for your weakness and divine affectiveness for your inadequacies.

You have abilities and spiritual gifts. But not all believers have the same abilities.

It follows then that all teachers are not equally qualified to teach the same age group or use the same style. The beauty of the Holy Spirit's ministry is that He uses different individuals with different capabilities and different styles. He gives to each one exactly those abilities that are needed to do the job He has for them.

When you take yourself seriously you realize that you are accountable to God. The Bible makes it clear that we must all give an account of our lives and be judged for our faithfulness.

A pupil gives a teacher 60 minutes out of every week. For a teacher to squander that time because of lack of dedication or lack of preparation, becomes a crime akin to robbery. To not make the best possible use of our abilities and talents becomes by definition unfaithfulness.

No question about it, facilities are important. We need the best facilities we can afford to teach God's Word.

Curriculum is important. There are good teachers who have nothing to say because of bad curriculum. However, it is also possible for a lazy teacher to render the best curriculum worthless.

We all know we have limitations. There are boundaries of capabilities beyond which no individual can go. However, to major on our inabilities is to lose sight of God's plan to make weakness strong.

You can teach. You can make a difference in your church. You can make a difference in the lives of your students. ▲

**ABOUT THE WRITER:** Reverend Lewis Campbell is a member of Mount Calvary Free Will Baptist Church, Conway, Arkansas. He is a graduate of Free Will Baptist Bible College.





FREE WILL BAPTIST

## newsfront

### TWO CHURCHES MERGE, PURCHASE 20 ACRES

DICKSON, TN—The Bear Creek FWB Church and Robinson's Chapel FWB Church, both of Dickson, Tennessee, merged in July to form the United FWB Church, according to Pastor Wayne Lankford.

The two rural congregations owned less than two acres between them and were struggling to maintain services, when members voted to merge the groups to form a single congregation. The name, *United FWB Church*, was selected. The combined congregations conducted their first service on July 25, 1982.

More than 150 attended the first service, followed by a fellowship dinner. A Sunday evening business meeting resulted in the decision to sell both the Bear Creek and Robinson's Chapel properties and purchase 20 acres in Dickson on Highway 46, the main artery leading into town.

Plans call for the erection of a new church building, and the construction of a Christian school as soon as possible.



Dean Long (at podium) argues against a proposed amendment that would allow beer consumption in Salina parks. Long was among 20 people who spoke against the measure.

### KANSAS CHURCH SPEARHEADS LOCAL BEER FIGHT

SALINA, KS—Two Free Will Baptists helped aroused citizens thwart efforts to permit beer drinking in Salina's parks on Sundays by convincing city commissioners to reverse a 5-0 vote supporting the beer-drinking ordinance.

Through the efforts of Bill Lepping and Dean Long, both members of First FWB Church, Salina, city commissioners voted 3-1 on June 30, 1982, to reverse their June 28 ruling to amend the city code to allow Sunday beer drinking in the city's parks.

The amendment defeat halted free beer promises by organizers of Salina's Skyfire Fourth of July golf tournament at Municipal Golf Course.

Bill Lepping, eight-year-member of First FWB Church and member of the official church board, charged city

commissioners with ignoring citizen's opinions on Monday, June 28, when they unanimously passed the beer amendment on first reading in spite of vigorous protests.

Lepping kept his promise to return with others who opposed the ordinance when the matter came up for second reading on June 30.

Fellow Salina Church member Dean Long joined Lepping for the June 30 encounter. Long, full-time general education director at First Church and director of the Salina Police Chaplain program, argued convincingly against the ordinance.

Following 90 minutes of testimony—overwhelmingly against the change—the commission voted 3-1 against the amendment they had unanimously passed two days earlier.

### MARYLAND PASSES 'RIGHT OF SUPPORT' RESOLUTION

Perryman, MD—The Maryland State Association passed a resolution recognizing "the right of each individual church and minister . . . to support the school of their choice, and . . . that this will in no way become a line of fellowship among us."

The resolution was prompted by controversy concerning Free Will Baptist Bible College and the proposed establishment of another college.

The 16th annual State Association

met June 25-26 at Mt. Calvary FWB Church, Perryman, under the theme, "The Lordship of Christ." Ministers Hubert Bennett, John Hall, and W. H. Steele spoke during the session.

Officials reported that four new churches were added to the association during the year. Reverend Lester Horton was elected moderator and promotional secretary for the coming year.



## ARKANSAS ENDORSES \$762,000 BUDGET FOR 1983

CONWAY, AR—Delegates to the 85th annual Arkansas State Association approved 1983 state and national outreach budgets topping \$762,000 during the August 10-12 meeting at Camp Beaverfork, according to Promotional Secretary David Joslin.

Joslin reported a jump in state cooperative plan receipts from \$118,000 to \$128,000 in 1982. The state-owned and operated Christian Supply Bookstore in Conway boosted sales 20 percent this year.

In other action, delegates changed the state's reporting schedule from a fiscal to a calendar year, bringing state projects more in line with National Association reporting practices.

State C.T.S. Director Jim Pursell told delegates that 1,156 youngsters participated in the five weeks of youth camp this summer at Camp Beaverfork.

More than 530 delegates, ministers, and visitors registered for the State Association. Officials noted that 239 churches from 17 district associations reported.

A resolution commending Arkansas Governor Frank White for his assistance in easing bureaucratic pressure on Christian day schools in the state

won strong delegate approval.

The three-day State Association included state-wide meetings of the Master's Men and Woman's Auxiliary. Free Will Baptist Executive Secretary Melvin Worthington spoke during the Master's Men Dinner August 11 on the subject, "Will You Be The Man?" Missionaries Jean Deeds and Bessie Richards addressed the Woman's Auxiliary conferees.

Five ministers preached on the State Association theme, "Behold, He Cometh"—Lonny Burks (First Church, Huntsville), Bob Thompson (Cavanaugh Church, Fort Smith), Floyd Wolfenbarger (First Church, Russellville), Ken Haney (First Church, Jonesboro), and Larry Hughes (Nashville, Tennessee).

Music for the State Association was provided by youth groups that participated in the State CTS Music and Arts Festival.

The Tuesday afternoon Bible Conference featured two guest preachers—Oklahoma Executive Secretary Lonnie DeVault and Foreign Mission Associate Director Eugene Waddell.

Moderator Carl Cheshier was re-elected.

## INSTITUTE OF GOLD REOPENS, ENROLLS SIX STUDENTS

MONTERREY, MEXICO—The Bible Institute of Gold in Monterrey reopened in January, 1982, after being closed 10 years, according to Home Missions Director Roy Thomas.

The Institute enrolled six students in several courses; including Bible Survey, False Sects, Evangelism, John, and Christian Education. The Institute reopened under the direction of Jesus (Chuy) de la Rosa.

Director de la Rosa reported that students came from three Mexican FWB churches and a mission. Local Free Will Baptist churches assumed responsibility to provide food for students during the first semester.

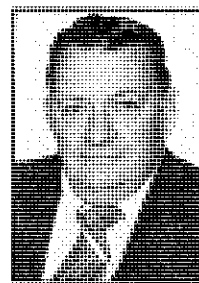
The fall semester began in August, but the Institute faces numerous shortages in office equipment, books, dormitory supplies, and kitchen utensils.

Reverend de la Rosa said that since many of the items needed by the Institute cannot be carried across the

Mexican border without difficulty, cash gifts sent to the National Home Missions Department earmarked for the Mexican Institute would be the most practical manner in which to meet current needs.



Director Chuy de la Rosa



## VIRGINIA PASTOR COMPLETES 25 YEARS

FAIRFAX STATION, VA—Pastor Lester Horton marked his 25th year at Fairwood FWB church, Fairfax Station, on July 11, according to Church Clerk Ruby Angel.

Reverend Horton and his wife Lottie were each presented with 25-year plaques in the morning worship service. The surprise 25-year celebration also included a guest speaker, Pastor William Steele of First FWB church, Bedford, Virginia.

Horton served one year as assistant pastor at Fairwood Church (October, 1956-July, 1957) before assuming full pastoral duties in 1957. Under his leadership a 600-seat auditorium, chapel, and educational facilities have been erected. Some 32 preachers have entered the ministry during his pastorate at Fairwood.

The Tennessee native has been widely used in denominational activities, currently serving on the General Board of the National Association, as chairman of the Maryland State Home Missions Board, and member of the Board of Directors for Southeastern Free Will Baptist College.

Horton has preached revivals in more than 20 states. For 24 years, he has conducted the Sunday morning broadcast of the "Light of Life" radio program on WCKW in Warrenton, Virginia. He has helped organize 22 Free Will Baptist churches.

Brother Horton's other activities include 20 years on the ordaining council of the Northern Virginia Quarterly Conference, several terms as state and district moderator, and a four-time Holy Land tour guide. He authored a booklet, "A Product of Grace."

Lester Horton announced his call to preach on Memorial Day in 1955. He has served as pastor of Fairwood FWB Church for 25 of the 29 years the church has been in existence.



## newsfront

(continued)

### GIANT 'WALK FOR MISSIONS' WIPES OUT \$16,000 DEFICIT

CHARLESTON, WV—Free Will Baptists from across West Virginia rallied at Charleston's Laidley Field on August 7 in response to Promotional Secretary Billy Samms' six-week-old challenge to wipe out West Virginia home and foreign missionaries' deficit accounts topping \$16,000.

More than \$16,000 was received on August 7, with final totals from the statewide walk-a-thon expected to reach \$25,000. Officials immediately announced plans to sponsor a 1983 rally, projecting a \$100,000 goal.

The Brotherhood Quarterly Meeting reported a joint walk-a-thon in Huntington which netted \$5,500. Some 105 persons walked 15 miles each during the Huntington effort.

Several participants in the statewide rally walked long distances, including Tom Bunner (Parkersburg) who logged 46 miles, and Gary Steele (Parkersburg) who turned 40 miles in 10 hours—plus four pairs of shoes.

Forty-nine-year-old Franklin Griffith (McCorkle) finished concrete for nine

hours on August 6, then walked 44.3 miles over mountain roads that night by flashlight, and said that his sponsors would contribute more than \$3,000 to missions for his pains. Griffith said he changed shoes three times.

Somebody paid 85-year-old George Hawkins (Camp Creek FWB Church) \$50 to walk a mile for missions. He did, and was joined by 25 other senior citizens in Huntington's City Park.

Festivities at Laidley Field in Charleston included free hot dogs and cokes for all comers. More than 700 hot dogs were served the first hour. Field day exercises and races involved preachers, deacons, children, women, and even grandmothers.

Two-year-old Matthew Ryan Griffith, grandson of 44-miler Franklin Griffith, walked far enough to collect \$5 for missions.

Home Missions Director Roy Thomas and Foreign Missions Associate Director Eugene Waddell were on hand encouraging the walkers, joggers, and runners.



Home Missions Director Roy Thomas (L), WV Promotional Director Billy Samms and WV Pastor Carl Vallance.



Carl Sullivan addresses the participants.

### RANDALL HOUSE RELEASES NEW PUBLICATIONS

NASHVILLE, TN—*Chapel Messages* by Dr. L. C. Johnson was released at the National Convention in July which convened in Fort Worth, Texas.

These 15 sermons were delivered at Free Will Baptist Bible College over a period spanning from 1965 to 1981. This paperback volume sells for \$3.95.

Some of the titles are: *How To Tame A Lion*, *Bulldog Tenacity*, *Straight Talk To Girls*, *Fret Not But Trust*, *Marriage*, *Walk In The Spirit*, *Proper Use Of Our Bodies*, *Combating Corinthian Philosophy*, and *Meditations On Psalm 112*.

The new *Great Gospel Songs And Hymns For Free Will Baptists*, distinctively Free Will Baptist oriented, was

released on July 18. It contains four hymns written by a Free Will Baptist, Doug Little.

*Great Gospel Songs And Hymns For Free Will Baptists* contains 53 Bill Gaither songs, 39 by John Peterson, plus 287 more all-time favorites. They are bound in a red cloth binding, set in shape notes, and sell for \$5.95 per copy plus postage and handling.

This hymnbook is not designated to replace the *Free Will Baptist Hymnbook* which continues to be a faithful tool. *Great Gospel Songs And Hymns For Free Will Baptists* is designed to supplement and meet the demand by some for this kind of hymnal.

### FALL CAMPAIGN TO 'DEVELOP DISCIPLES'

NASHVILLE, TN—*Developing Disciples* is the theme for the Sunday School and Church Training Department sponsored Fall CTS Enlargement Campaign. The four-week campaign runs November 7-28, 1982.

Themes for these consecutive weeks are *Committed To The Church*, *Able to Reproduce Themselves In Others*, *Dedicated To Winning The Lost*, and *Obedient To Jesus Christ*.

The fall promotional campaign is designed to stimulate interest in CTS attendance, enthusiasm for training, incentive for discipleship, evangelism, and obedience to Christ.

Promotional pieces, guides, and other helpful materials are available for the *Developing Disciples* emphasis.

Place orders with the Sunday School and Church Training Service Department by mail or phone. The toll-free number is 1-800-251-5762.

Deadline for entry is November 5.



The **Mt. Calvary FWB Church, Hookerton, NC**, began a clothing outreach in connection with their bus ministry. Pastor **Jack Cox** indicates that the clothing ministry will be available for adults as well as children.

Pastor **Lester Davis** of **Cabool FWB Church, Cabool, MO**, says that payment on a \$44,000 loan the church attained in 1975 took some unexpected but delightful turns. It seems that as the church treasurer made monthly payments, they discovered that extra payments were being made by some unknown person—sometimes as much as \$3,000. At any rate, in mid-March of this year, the loan balance stood approximately \$14,000. Church Treasurer Pauline White attempted to make a payment only to discover that the entire \$14,000 had been paid by an anonymous donor!

**Freeman Chapel FWB Church, Stewartville, MO**, held a dedication service June 6 for a newly-completed educational addition which included classrooms, pastor's study, foyer, and complete kitchen and dining facilities. Pastor **Vernon Maggart** presented a surprise gift of \$1,000 from the church to **Darren Verbick**, the church musician, who had been selected to tour Europe with a choral group. Missouri Promotional Secretary **Clarence Burton** delivered the dedicatory address.

**Piqua FWB Church, Piqua, OH**, reported 17 conversions during a revival meeting, followed by 14 baptisms. **Jack Blackburn** pastors.

A revival in **Greenview FWB Church, Dayton, OH**, resulted in 15 conversions and 23 new members, according to Pastor **Norman Livingston**. One of the deacons, **Lonnie Marshall**, answered the call to preach during the meeting.

Pastor **Keith Perkins** of **Hillsboro FWB Church, Hillsboro, OH**, reports 28 conversions in a nine-day revival.

There was a rather interesting title on a small paragraph in the weekly paper at **First FWB Church, Russellville, AR**. The paragraph was titled "New Suit Premieres July 11." The eye-catching paragraph was signed by the pastor, **Floyd**

**Wolfenbarger**. A church love offering had resulted in the addition to the pastor's wardrobe.

Unknown at the time to **Bobby Braswell**, his 9-year-old daughter, **Michelle**, wrote a letter in which she gave appreciation to her father and said a number of nice things about him. As a result of the letter, Bobby was chosen Father of the Year by the Goldsboro Merchants Association in Goldsboro, NC. He is a member of **Victory FWB Church, Goldsboro, George C. Lee** pastors.

**CONTACT** welcomes **The Paper Pulpit** publication of **First FWB Church, Cushing, OK**. **Joel Kircher** pastors.

South Carolina's Eastern Conference honored three moderators with plaques of appreciation earlier this year. A 20-year-plaque was awarded to **George Williams** in honor of his late father, **T. Arthur Williams**, who served the conference 1940-1960. A 9-year-plaque was awarded to **Hoyt Powell** for moderating responsibilities 1962-1971. Brother Powell pastors **Grace FWB Church, Manning, SC**. Pastor **Joe Cagle** of **New Prospect FWB Church, Pamplico, SC**, received a 10-year-plaque for serving as moderator of the conference 1971-1981.

The **Bethel Bible Institute, Florence, SC**, conducted its first commencement exercises in May. Dr. **L. C. Johnson**, former president of Free Will Baptist Bible College, delivered the Commencement address. Course completion certificates were given to 19 students. BBI is a ministry of the South Carolina Conference of Free Will Baptists.

Twelve people were baptized in Sugar Creek at **Bentonville FWB Church, Bentonville, AR**, and one was saved at the water's edge. **Ace Ferguson** pastors.

Pastor **Lonnie Burks** reports that attendance at **Huntsville FWB Church, Huntsville, AR**, stayed above the 160 mark this spring. The church also reported 12 conversions, 4 rededications, 13 baptisms, and 6 who joined the church.

**Phillips Chapel FWB Church, Springdale, AR**, gave a three months report showing 27 conversions, 19 baptisms, and 14 new church members. **Loy Counts** pastors.

The **Trinity FWB Church, Oklahoma City, OK**, is sponsoring a daily radio program at 10:00 a.m. Monday

through Friday over station KYBE. **DeArthur Yandell** pastors.

According to the **West Virginia Free Will Baptist**, official publication of the West Virginia State Association, a MacArthur, WV, couple left provisions in their estate for the **Free Will Baptist Home for Children** located in Greeneville, TN, to receive over \$73,000.

**Henry and Rosemary Long** gave a gift of \$4,000 for landscaping and church improvements to the **Butterfield FWB Church, Aurora, IL**. Pastor **J. Reford Wilson** reports that the church completed a new outdoor sign as well as the purchase of office equipment, duplicator, and overhead projector.

The Sherwood Bible Institute, outreach of **Sherwood FWB Church, El Sobrante, CA**, conducted their third annual end-of-the-year banquet earlier this summer; 25 persons were in attendance. Rev. **Harry Henandez** directs the Institute.

**First FWB Church, Dothan, AL**, purchased a second van to assist in outreach ministries. Pastor **Jim Turnbough** said the church purchased the 12-passenger Ford van for \$1,500.

And here is another van purchase . . . Pastor **Ron Edgil** says the 15-passenger Plymouth van purchased for use at **First FWB Church, Flat River, MO**, will be used for class outings, senior citizen ministry, youth ministry, and other church related activities.

**Bill and Vada Reeves** invested 26 years of service in youth camps in Missouri. On June 23, the tabernacle at the Missouri Youth Camp was named "Reeves Worship Hall" in honor of Bill and Vada Reeves. A crowd of 700 people gave a standing ovation to Bill as he stepped forward to receive a plaque commemorating his many years of service.

Here is a church that really encourages members to attend the annual National Association. **First FWB Church, Joplin, MO**, voted in their annual business conference to give \$75 to each adult member who attended the 1982 National Convention. **Jim Shepherd** pastors.

The **Village Chapel FWB Church, Ceres, CA**, celebrated its 25th anniversary in June. Guest speakers included Mayor Sal Cannella, County Supervisor Gary Condit and former pastor Joe Mooneyham. **Adrian Condit** pastors. ▲





## Green Tree Bible Study



Robert E. Picirilli

Haggai 2:10-23

# When God's Blessings Are Restored

**A** message doesn't necessarily have to last long to have long-lasting effects. Haggai's short work proves that. The three basic messages of Haggai's book, all preached in one year, said and accomplished much.

The first message (1:1-15), on the first day of the sixth month (our September), succeeded in arousing the Jews to rebuild the temple.

The second message (2:1-9), on the 21st of the following month, addressed their discouragement.

The third message came two months later (our December) on the 24th of the month (at 2:20, we might set off a fourth message, but the same day was involved).

**Two Questions about Holy and Unclean** introduce the third message in verses 10-14. As verse 11 indicates, Haggai directed questions to the priests, as the ones with chief responsibility to teach God's law.

The first question (v. 12) was whether the priest's garment, while carrying the "holy" (consecrated) flesh of the

sacrificial animal, would make holy anything it touched. The priests answered, correctly, **NO**: according to Leviticus 6:27 only the garment itself was made holy.

The second question (v. 13) was somewhat in reverse: if a person, made ceremonially "unclean" by touching a dead body, were to touch something else, would that also be made unclean? Again they answered, correctly, **YES** (see Numbers 19:22).

Verse 14 makes the application: the curse which the Jews had experienced (see 1:10, 11) was because they were unclean spiritually and thus defiled everything they touched, including the sacrifices they offered.

The subtle distinction is this: the presence of God's altar and the sacrifices offered on it did *not* so consecrate their land and crops as to guarantee blessing in spite of their sins.

But their own wicked sloth and self-centeredness (that had caused their neglect of God's house, for one thing) had so defiled them that God had brought drought and crop failure on them.

We learn from this that the indirect effects of sin are, in some ways, passed on more broadly than those of holy influences. We cannot brush aside the effects of wrongdoing by laying claim to the presence of a priest or an altar

or a church. But when we are spiritually impure, we adversely affect everything that comes under our influence.

**The Restoration of God's Blessings** is the subject of verses 15-19. As had been implied by the two questions in verses 10-14 (above), the troubles they experienced were directly from the Lord as judgment/chastisement for their sin.

Verses 16, 17 refer to crop failures and shortages. A heap of sheaves of grain that would normally yield 20 measures, threshed, had yielded only half that much. The grape harvest that would be expected to produce 50 buckets of juice at the wine press had produced but 30.

And this resulted from blasting and mildew (diseases of grain) and hail, which affected the grapes and vines, too.

But then had come Haggai's preaching (chapter 1) and the people had experienced revival, setting out again to rebuild the temple. The work is definitely going forward. As of this day, Haggai says, the curse is ended and God's blessings have been restored (vv. 18, 19).

One can hardly help thinking of David's experience in Psalm 51: when we are wrong, everything is wrong; but when we get right with God, our spiritual famine is ended and the re-



freshening rains of revival bring us new joy. How we need that in these days!

**A Renewed Promise of the Salvation of the Kingdom of God** is provided in the final verses (20-23), given on the same day. The point is essentially the same as already seen in 2:6-9.

God is yet going to overthrow the kingdoms of this world—their thrones, their might, their armies, their resources—and replace them with the kingdom of God. As Daniel had seen

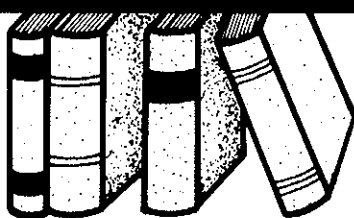
it, the stone from the mountain, cut out without hands, would crush the world's kingdoms and fill the whole earth (Daniel 2:31-45). The blessings being restored to the Jews in Haggai's day were just a glimpse of the promised blessings of the full salvation of the kingdom of God.

Note that this part of Haggai's message is addressed to Zerubbabel specifically. He was David's descendant, then governor under the Persians. As such, he represented David's royal

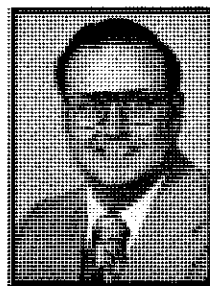
line, culminating in Jesus Christ as the seed of David who reigns over the kingdom of God now and forever.

The promise of Zerubbabel, then, would be fulfilled in Jesus Christ. he is God's signet ring, God's chosen (v. 23). As Keil and Delitzsch put it: "Jesus Christ has raised up the kingdom of His father David again . . . it will never be crushed and destroyed, but will break in pieces all these kingdoms, and destroy them, and will itself endure forever."▲

## Top Shelf



Thomas Marberry



**Helping People Grow**, by Gary R. Collins (Santa Ana, California: Vision House, 1980, 360 pp., paperback, \$6.95).

**C**ounseling is more important in the life of the Christian community today than it has ever been before. Pastors and laymen are often called upon to give formal or informal counseling to individuals facing various kinds of problems. We should always remember that to offer comfort, help, and encouragement to a person in difficulty is an important part of the gospel message.

This volume is a collection of essays by different authors who present a variety of approaches to Christian counseling. Almost all authors come from within the evangelical tradition; they regard the Bible as the Word of God and the final authority for the Christian counselor. They reflect, however, considerable diversity in their understandings of just what Christian counseling is and how it should be done.

In a brief review like this, there is not sufficient space to discuss all their approaches in detail, but considera-

tion will be given to a few of them. According to David Carlson, the Christian counselor combines the biblical roles of priest and prophet. The Christian counselor not only comforts, listens to, and talks with a counselee; he also convicts him and confronts him with the lordship of Christ in every area of his life.

Paul Tournier underlines the use of dialogue in counseling. He encourages the counselee to frankly discuss his difficulties and problems. As the discussion process progresses, Tournier offers encouragement and support. He does not stand in judgment over people, but rather encourages them to find the forgiveness and healing power of God.

H. Newton Maloney has adapted a secular approach to counseling, transactional analysis, and brought it into the Christian realm. At several points, however, he readily admit the weaknesses within this system which result from its secular origin. He moves beyond the secular foundation to Christian truth.

Jay E. Adams presents a popular approach to Christian counseling which has come to be known as "nouthetic counseling." Adams is quite

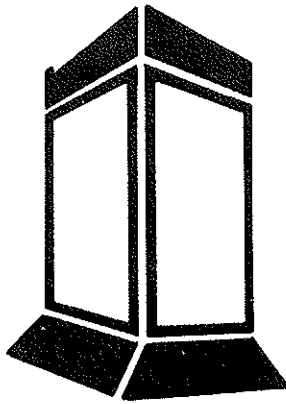
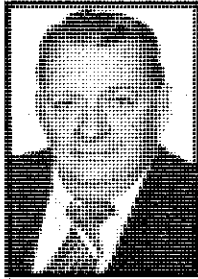
critical of modern psychology and psychiatry. He doubts their value in Christian counseling. His approach is biblical; he confronts the counselee with God's requirements and then works to help him bring his life in line with those requirements.

Lawrence J. Crabb, Jr., takes a different approach. He seeks to use both the findings of modern psychology and the teachings of scripture in his system. He champions the idea that mature Christians in the local church should be trained to do counseling work.

The last two chapters in the book are written by the editor, Gary Collins. He examines the distinctives and the future of Christian counseling. These important chapters point out basic differences between Christian and secular counseling.

This book should be read by pastors and others who are involved in the ministry of counseling. In particular, the volume can help Christian counselors to see the variety of different approaches which are available. It can also provide a great deal of information about books and other helps which are available on the subject of Christian counseling.▲





## The Free Will Baptist Pulpit

Lester Horton, Pastor

Fairwood Free Will Baptist Church, Fairfax Station, Virginia

# The Meaning of Calvary

### INTRODUCTION:

Calvary is mentioned by Christians more often than any other location on Earth. To some it is a tourist attraction. To others it is used in song titles for Christian music.

To the two thieves it meant justice; to Barabbas, judgment; to the Moslems, a cemetery; and the list could go on.

Let us consider what Calvary meant to:

#### I. *The Savior:*

##### A. *Fulfillment of Scripture*—Matthew 16:21

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14).

##### B. *Facing the Shame*—Hebrews 12:2-3

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isaiah 50:6).

##### C. *Finishing our Salvation*—John 19:30

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32-33).

#### II. *What Calvary Means to the Saints*

##### A. *Redemption*—Colossians 1:14

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18-19).

##### B. *Reconciliation*—II Corinthians 5:18-19, Ephesians 2:16

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Colossians 1:20).

##### C. *Refuge*—Exodus 12:13

"Much more then, being now justified by his blood, we shall be saved from wrath through him" (Romans 5:9).

#### III. *What Calvary Means to the Sinner*

##### A. *Compassion*—Lamentations 3:22

"But when he saw the multitudes, he was moved with compassion on them because they fainted, and were scattered abroad, as sheep having no shepherd" (Matthew 9:36).

##### B. *Cleansing*—Isaiah 1:18

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

##### C. *Confirmation of Love*—John 3:16

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

#### Conclusion

Calvary is spelled with seven letters, God's number of perfection, and appears only one time in the Bible (Luke 23:33). This is sufficient, for God only had one Son to give.

"For by one offering he hath perfected forever them that are sanctified" (Hebrews 10:14). ▲





# *The Diary of Enoch Place: A Window To The Past*

ago. The first references to Randall are dated March 24, 1807.

## **A Glimpse at the Man Himself**

In an era of blue jeans and short hair styles, it's hard to imagine how the fashionable male, especially a preacher, dressed in 1807, but Place's diary returns us to the scene.

Benjamin Randall stood five feet, nine inches and a half. Very straight and delicately formed, with long slim fingers. Light complexion . . . Black hair that hung in ringlets on his shoulders. Sharp penetrating eyes, rather darker than a common blue eye, inclining to gray. Large mouth but thin lips . . .

He was unusually dignified in his manner . . . Had a loud, clear voice . . . He usually dress (sic) in black single-breasted coat without buttons, the fastenings being hooks and eyes . . . for many years he wore small clothes and long boots, but in the last of his days he wore pants, . . .

He usually wore abroad a lightweight black hat . . . traveled in warm weather on horseback, and in a sleigh in the winter.

The reader can almost see Benjamin Randall. This ancient diary transports the reader to another time and place as it offers an eye witness account of events in the distant past.

## **A Glimpse at the Man's Commitment**

Sacrifice and commitment always have been key characteristics of the minister of Jesus Christ, but we still find excitement in the example of one who has gone far beyond the call of duty—that one who literally has burned himself out for Christ.

Benjamin Randall was such a man. During his long ministry, he sacrificed

By William F. Davidson

**F**ew readers will recognize the name, Enoch Place. He was a Free Will Baptist minister from Stafford, New Hampshire, and a contemporary of Benjamin Randall—a name that is familiar.

Enoch Place evidently became a good friend of Randall late in the older minister's lifetime and he was so impressed that he often mentioned Randall in his diary.

While Place's picture of the founder of the Freewill Baptist movement in the North is not as complete as Randall's biographies, it does give a personal and graphic description of a denominational hero who lived long





his health, his vocation, his time to the higher calling of the gospel ministry.

Place's diary offers an example of Randall's complete commitment in the account of a winter time baptismal service.

... Then all repaired to a river near by. The ice on the river was fifteen inches thick, and steps were cut into it to favor Elder Randall, as he was then very feeble and sick of consumption . . .

When the baptism was over, on account of Elder Randall's feeble health, they retired to the house to give the hand of fellowship. After which the elder prayed again, but could not rise from his knees until two young men . . . helped him to his feet.

Randall continued to preach for the next few nights though he was so weak he had to lean against the wall for support. Physical needs seemed to take second place to his concern for souls.

### **A Glimpse at the Man's Lifestyle**

Benjamin Randall modeled the Christian experience in lifestyle as well as commitment. Even in light of the rigid standards of the day, his example was above the ordinary. The diary included Randall's personal testimony:

... I have always tried to follow Jesus . . . to be holy, separated from sin and the company of sinners—only when I could do them good. No man has ever seen my horse tied at a store or tavern any longer than I could possibly do my business and be off . . .

I have always avoided all public places of amusement and the like. I was never in a court of justice in all my life. Everything like jockeying, trafficking, and trading for gain, I have studiously avoided.

The testimony is revealing. Benjamin Randall was a disciple of Christ, careful in his lifestyle, not an idler, not materialistic, committed to his task.

The diary has offered more than a brief trip into the past. There are lessons to be learned from this new acquaintance with Benjamin Randall. Because of his commitment and his simple lifestyle, God was able to use him throughout 30 years of ministry. God still uses this kind of Christian. ▲

## **20 Proofs of a Faithful Steward**

By Jean Rasmussen

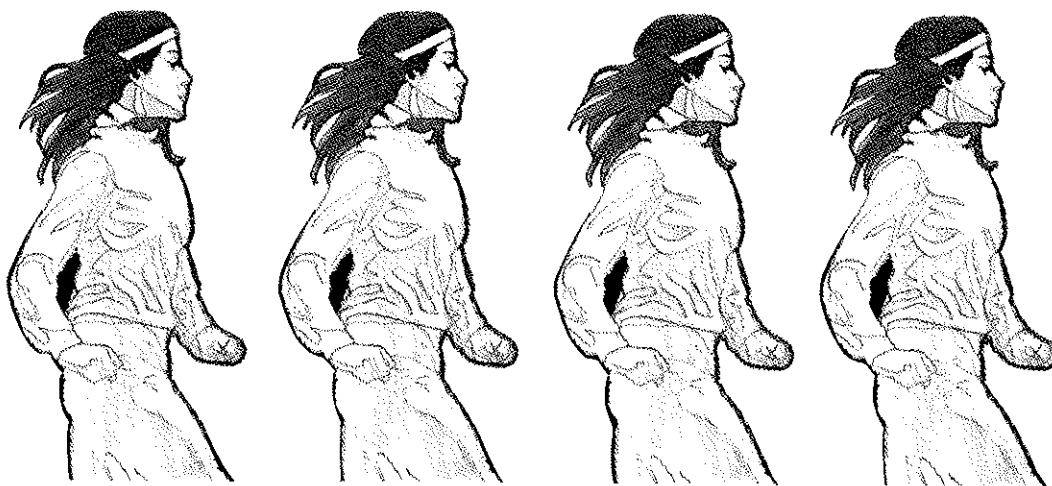
You are the Lord's steward in giving and living if . . .

1. You set aside a regular offering for God from what you receive (I Corinthians 16:2).
2. You increase the percentage of your giving as the Lord directs (II Corinthians 9:6).
3. You try to be an example to others in your giving (Matthew 10:42).
4. You give cheerfully from the heart (II Corinthians 9:7).
5. You do your giving in secret (Matthew 6:1).
6. You place your time in God's hand (Psalm 31:15).
7. You are mindful of the needs of widows and orphans (James 1:27).
8. You are not a surety for strangers (Proverbs 11:15).
9. You are rich in faith (James 2:5).
10. You give thanks always for all things to God (Ephesians 5:20).
11. You make wise use of your money and talents (Matthew 25:23).
12. You confess Jesus as Savior before others (Matthew 10:32).
13. You keep God's precepts diligently (Psalm 119:4).
14. You have submitted yourself to God (James 4:7).
15. You study to be quiet and to work for the Lord (I Thessalonians 4:11).
16. You are not weary in well doing (II Thessalonians 3:13).
17. You show the fruits of the Spirit in your living (Galatians 5:22).
18. You have a clean heart and a right spirit (Psalm 51:10).
19. You practice humility and apply your heart to God's instruction (Proverbs 23:12).
20. You praise God and are careful in your convention (Psalm 50:23).

**ABOUT THE WRITER:** Mrs. Jean Rasmussen is a free lance writer who resides in Wenonah, New Jersey.



# Praise The Lord,



## I'm A Runner!

By Margaret Speer  
A Free Will Baptist Marathoner

**I** was saved just a few days short of my 40th birthday and lifted up from a bed of affliction (bleeding ulcers and numerous other problems). That's when the Lord introduced me to a life that was totally foreign to me.

The first major change was, of course, in the spiritual realm. God gave me the faith to believe that I John 5:4 means what it says, along with all the other scriptures God has applied to my life.

God then showed me through the scriptures that my body was important to Him, that it was miraculously made (Psalm 139) and

that even though I had abused it, He wanted to use it to teach me and to reach other people with the gospel and the message that our bodies are the temple of the Holy Spirit. Many things being done with Christian bodies today do not bring any glory to the Father.

The first step in His program for me began with jogging. As I mentioned earlier, I was in extremely poor health, so the best I could do in the beginning was to jog 50 paces then walk 50 paces to catch my breath, then jog again. I started with 10 minutes a day and increased the time daily as my body began to respond to the exercise.

These wonderful bodies that the Lord gave us contain 639 muscles, and I don't believe the Lord makes mistakes, so I imagine that He intended us to use all of them. As I began doing warm-up exercises in

order to jog there were some very tender moments. But as I continued, the soreness was replaced with a feeling of energy and well-being that I had not known previously.

It took several months of consistent effort to jog one mile non-stop. Oh, how I praised the Lord at the end of that jog. What a feeling of accomplishment! But the best part was the realization that He was able to give me the strength to do it.

If anyone had suggested to me then that I would in a few short years run a 26.2 mile marathon, I would have said they were lacking something in the mental department. It had nearly done me in to struggle through that first mile.

Each time I jogged I would go a little farther and try a little harder. The same thing applies in our





## RUNNER (From page 27)

Christian walk. If we take just one step at a time and keep our eyes on Jesus, the walk is so much easier (and so is the jog).

I became involved in the Bible Memorization Association International and began to memorize scripture as I jogged (to keep my mind off myself and on Him). What a joy it has been for Him to bring these scriptures to mind (over 200 committed to memory the past two years) as I need them in my daily walk or to minister to others I contact from day to day.

As time went on I could jog longer distances and was feeling quite good physically, mentally and spiritually. We were also changing our eating

habits to natural foods, eliminating refined sugar, flour, preservatives and junk food. I am sure that was a contributing factor.

My husband, Jack, who was also jogging, challenged me to enter a race with him at Northeastern University in Tahlequah, Oklahoma, not far from our home. I entered the four mile race with some reservations. Although I had progressed, I wasn't sure I could go that distance under the pressure of running against time.

But I finished and got a trophy for being first in the women's over-40 age group (of course, there weren't that many 40-year-old women running). The best part of it was that during the race the Lord had given me an opportunity to witness, and I was really encouraged.

We then set our eyes on the Tulsa Run, a 9.2 mile race, and started training for longer distances. Again, I was able to complete the race, jogging the distance in 92 minutes and was given yet another opportunity to witness about what the Lord was doing in my life.

Also, that day, I met a woman in her 60's who completed the race. We only spoke for a few moments, but the Lord worked it out later for us to be formally introduced by a mutual friend and to become good friends as well as sisters in Christ.

This remarkable lady had run a marathon at age 64 and has since retired and gone to Israel to work as a missionary in a children's hospital as a registered nurse. She encouraged me to continue my education. The Lord had already been dealing with me in that area. She also helped me with my jogging and eating program.

After entering college, it became necessary for me to run early in the morning, in fact, before daylight. I was never afraid because I knew the Lord was with me, so I claimed II Timothy 1:7 and other verses that He gave me and continued my training.

On March 21, 1981, the Lord gave me the strength to complete a marathon in Tulsa, Oklahoma. I wore a shirt that said "JOGGING FOR JESUS" on the back so everyone would know who I was representing. It took me four hours

and 46 minutes to complete the race, not a spectacular time, but not bad for a 44-year-old grandmother.

My goal had been to finish in under five hours and be considered an official finisher, which I was.

After going that distance the shorter jogs went faster and faster for me. It seemed as though the Lord was compelling me to increase my speed every time I jogged.

In the spring of 1981, we again entered the Tahlequah Race, this time for a 6.2 miler and I finished in under 49 minutes. I was now considered a runner. The difference between a jogger and a runner is getting under an 8-minute mile, which I had done.

Praise the Lord, I'm a runner, and because of my good time, two people started conversations with me that led to my being able to share what the Lord was doing.

Even though I'm a runner now, the race is not over. In order to keep in shape and be ready for the next marathon, it is necessary to keep on the training program, to be consistent and to walk with the Lord one step at a time, looking to Him for the strength to do the task—even running a marathon if that is what He wants. ▲



**ABOUT THE WRITER:** Mrs. Margaret Speer is a member of Locust Grove Free Will Baptist Church, Locust Grove, Oklahoma. She is a full-time secretary and attends Junior College four nights each week, but says she's never too busy for church services twice on Sunday, and Wednesday evening prayer meeting. Margaret runs six miles every day during her lunch hour.

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# All Things Good and Bad

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By Tim Caldwell

**D**id you ever have "one of those days" days? You know the type—when you wake up and wish you hadn't; or at best you wish you could postpone Monday until at least Friday afternoon.

It is at times like these that life seems to get downright mean, doing its very best to foul up an already rotten day. I had a day like this that started on a cool September Sunday—it was over on the next Saturday.

Lee was beautiful that night, her soft, chocolate brown eyes had a way of turning a man to jelly. Her parents were gone away to a revival down south (her father was a good preacher) and she was left all alone and unprotected in that great big colonial style house.

"Women like security," a friend once told me, "Be her protector, her knight in shining, nickel-plated armor; they love it!"

Well, it sounded like good advice and now with her folks away I had my opportunity to show, Miss Woodard exactly what kind of self-assured champion I could be. The first thing to do was display to her the proper respect due her as a person.

Being a young preacher myself, I knew the dangers of being alone with a woman (even Lee) for very long at a time. The best thing to do would be to leave early and come the next day after work. So, I borrowed their family car and was on my way.

Sunday the car was cold and bogged down, but I was confident I could handle it. Halfway home I had

stalled seven times and almost drained the battery. I decided not to stop at those silly signs (stupid looking octagonal signs); however, the officer who issued the ticket decided otherwise.

The next day (Monday), I reckoned I would show Lee what an independent self-sufficient man I was and do her shopping for her. When I came out of the store, there was no car. At 10:00 p.m., in that area, it could mean only one thing. Fortunately, I was lucky, it had only been towed away, which was good since I'd jammed the gears and couldn't move it anyway.

Tuesday was the day to display my romantic side. The Woodards had a fireplace and I'd cut logs all day (six logs to be exact), but thought it worthwhile to build a nice, warm, cozy fire.

However, it was raining that day and the logs were laying out in the mud. But no problem, a little oil would get the fire going. When I went to the garage I must have forgotten what I came for and grabbed the first can I saw.

(You have already guessed it.) When I got within nine inches of that open flame, the can, my hand, a couch, a chair, an antique secretary and six square feet of carpet went up in flames. It wasn't too comfortable or even cozy, but it got real warm that night!

After talking me out of mailing a suicide note, Lee told me how proud she was of the way I fought that fire with a fried hand and a frayed rug. I didn't buy it either, but it was better than getting chewed out.

The rest of the week was fairly mundane, as far as tragedies go.

Another tow away, the ticket I contested was awarded to me—with \$20 for court costs. I waited with baited breath for Rev. and Mrs. Woodard to return so they could tell me to stay away from their daughter, and ask would I please leave the community.

You may ask, "Is that poor boy (or girl, depending upon your viewpoint) so blinded by love that they can't see such staggering stupidity?" The answer is of course—yes. I was blinded, however, her eyes were not so afflicted, and it's been nine months since I spoke with the girl last.

Champ or Chump—you decide. But as for me—"And we know that all things work together for good to them that love God, to them who are called according to his purpose" (Romans 8:28).

I love God; but you know, sometimes love hurts and reasons are not clear. Someday I will know why I had so many of those "one of those days" days, but for now—I'll just keep trusting His loving sovereignty.

After all if we cannot trust (as did Job) then where is peace? I thank God for those things, good or bad, which have occurred to me—after all—they were for my own good, were they not? Of course they were! That is the message given in Romans 8:28. It is the gift of peace sent in love, and it is just for you. Now, did you get the message? ▲

*ABOUT THE WRITER: Reverend Tim Caldwell is a sophomore at Free Will Baptist Bible College, Nashville, Tennessee. During the summer months of 1982, Rev. Caldwell served as a pastoral intern at Hazel Dell Free Will Baptist Church, Sesser, Illinois.*





## NEWS OF THE RELIGIOUS COMMUNITY

### JAPANESE BUSINESSMAN FINDS CHRIST IN PRISON

TOKYO (EP)—On the day he was released from prison in Osaka, Japan, Mr. Yashima handed missionary Sam Krause an envelope containing fifty dollars. Yashima had earned the money in prison at about one cent an hour. It was his expression of deep appreciation to Sam for opening the door of the Gospel to him.

Yashima spent two and a half years in prison because of his involvement in a bad business deal. During the first six months of the sentence, he was allowed to have visitors. Week after week Yashima's mother and Sam, a church planter with Mennonite Brethren Missions/Services in Osaka, made trips to the detention center to spend ten or fifteen minutes talking to Yashima through small holes in a double glass partition. While the guard sat nearby taking notes of all that was said, the visitors encouraged Yashima and studied the Bible with him. Yashima was able to read his Bible for one hour a day, and slowly he came to desire a change in his life. While in prison, he committed his life to Jesus Christ.

Sam and his wife Renette write that "Mr. Yashima's release and return to his family was a time of prayer, thanksgiving, forgiveness and healing to the whole family." Mr. and Mrs. Yashima and their fourteen-year-old son moved to Tokyo where they are now faithful members of a caring church. A Christian businessman offered Yashima a job, and for the first six months he was assigned to move among the company's three hundred workers to tell them how the Lord had changed his life.

### DENMARK GRADUALLY FORCING OUT MISSIONARIES

COPENHAGEN (EP)—By refusing to renew their visas, the government of Denmark is letting it be known that missionaries are no longer welcome there. Official reasons for the ban are related to economic and immigration policies, to preserve jobs for Danes, but since missionaries receive support from outside the country and do not take jobs away from Danes, mission agencies suspect that other religious factors may be at work.

Missionaries have not been forced out en masse. But the policy has become clear over the past six years. There is some hope that a change in ruling political parties might bring about a reversal of the policy. Over the years, gospel preaching and witnessing has not met with much positive response in Denmark.

### NEW YORK SCHOOL BOARD REJECTS BIOLOGY TEXTS THAT DOWNPLAY DARWIN

NEW YORK (EP)—The New York City board of education has rejected three high school biology textbooks for use in city public schools because of allegedly inadequate treatment of the Darwinian theory of evolution. Board officials said that two of three books were also unacceptable because of what the educators termed uncritical endorsement of the Bible-based creationism theory.

Dr. Wayne A. Moyer, executive director of the National Association of Biology Teachers in Reston, Va., said he wasn't aware of other school boards taking similar action, but there could be. He said selection or rejection of textbooks are usually "quiet administrative decisions" that receive little publicity. He said studies of biology textbooks have been done, however, showing in the last ten years "a clear reduction in the number of words used to cover

evolution, natural selection and related topics that deal with the general theme of evolution such as population genetics."

Board members complained that (one) book "does not state that evolution is accepted by most scientists today, and presents special creation without characterizing it as a supernatural explanation that is outside the domain of science."

The board objected to a passage in another text which stated that "another hypothesis about the creation of the universe with all its life forms is special creation, which gives God the critical role in creation. In some school systems it is mandated that the evolution and special-creation theories be taught side by side. That seems a healthy attitude in the view of the tenuous nature of hypothesis."

### CHILDREN TARGETED BY SOVIET ANTI-RELIGIOUS SCRIPTWRITER

ZURICH, Switzerland (EWNS)—It's a battle for the minds of the children. As viewed by Soviet scriptwriter Ivan Kocan religion must be combated through a sophisticated, ongoing series of films which he said will reveal the truth about the church. For Kocan the church is the enemy.

In an interview with the Soviet publication "Ranok," which was reported by Faith in the Second World (G2W), the veteran filmmaker said widespread circulation of his and other pro-atheistic films is the most effective method to dislodge what he called "the religious remnant."

Kocan, working with director Antaloij Fedorov, recently received the Jaroslav Halan prize for their trilogy of anti-religious works. Fostering a "belief in man" perspective, Kocan and Fedorov produced "The Trojan Horse," "The Vampire," and "The People Accuses."

While trying to sway the minds of the young, Kocan digs deep into the problems of the church and unleashes particularly harsh criticism of its leaders. The Orthodox, according to the writer, simply purport fallacies designed to entertain the weak hearted. The church, he said, only takes advantage of innocent people.

To emphasize what is actually the standard communist line about the "opiate of the people," Kocan wrote "Marijka's Fate." In the film a young Orthodox girl is almost buried alive by church leaders who are looking for a saint. While this is a distortion of Christianity as known in the West and practiced in the East, Kocan insisted it is a true story. The girl was rescued and raised in a proper communist manner.

Another often-used accusation against the church is used in Kocan's "A Pastor on the Slippery Road." Italian pastor Bernardo Vincenzo is shown entering the Soviet Union as an espionage agent. He is there, the film says, "to collect anti-Soviet information and make contact with the united church."

A number of Soviet dissident groups get into the action. Vincenzo is tied in with church leaders who, according to the film, work with both the Fascists and the Ukrainian nationalists.

Films such as "A Pastor on the Slippery Road" and "Marijka's Fate" serve as major anti-religious tools in the changing 1980s, Kocan said. The Soviet filmmaker further said the former method of direct attacks against God and Christians only hurt the overall atheistic educational plan today. He admitted that while overt attacks used to be employed, subtlety needed to be adopted in the future.

Dubbing those who listen to and believe the pastors as "unstable" and "traumatized," Kocan personally dispels all possibility of a God.

The dogma of salvation, he said, is very dangerous because it attracts egotists. He insisted this selfishness might spread to unbelievers, especially the young.

Children, especially the children of believers, remain the major target. For Kocan they are to be influenced, they are to be guided when they become entrapped between their parents' Christian religion and a society which works to remove God from everyday life.





## THE SECRETARY SPEAKS

By Melvin Worthington

# The Master's Men



**I** consider it alarming when men are reluctant to assume their leadership role mandated by the scriptures. In many cases were it not for the faithful service of the women, our churches would stumble in dismal failure.

Master's Men is an organization which recognizes the responsibility and role of men in the Lord's Work. Jokes are often made about how well the Woman's Auxiliary work is going, while the Master's Men work is barely existing. This is no joking matter!

The deplorable conditions which exist in our homes, churches, communities, and country can be traced to the reluctance of men. Our denomination does not need better methods and materials nearly so much as we need better men.

## No Men

There are frequently no men to do the work. That was the case when God called Gideon (Judges 6) to challenge the Midianites who were afflicting Israel.

God needed a man when Goliath defied and disrespected the armies of Israel (I Samuel 17). When Goliath bullied Israel to choose a man, they were terrified. There was no man until David, the shepherd boy, visited the battle site.

John 5 records the miracle healing of the impotent man who had been sick for 38 years. When Jesus saw him lying by the pool of Bethesda, He asked, "Wilt thou be made whole?" The man replied, "Sir, I have no man,

when the water is troubled to put me into the pool . . . ." There was no man to help even then.

Today, the cry is more often, "No men will respond." Where are the men to communicate the gospel? Where are the men who care for the souls of men and the work of God? Where are the men with the courage to respond when Goliath confronts the Church? Where are the men who will contribute their time, talent, tithe, and testimony to the work of God?

## New Men

God is looking for new men. Those whose character has been changed, who are new creatures in Christ. Not only is their character changed, but their conduct is also changed. They proclaim the message of the gospel by their lives, lips, love, loyalty, and labor. They are new men with new careers.

New men are characterized by consistency in their attitudes, actions, and allegiance. They are known by their compassion which compels them to carry out the commission of Christ—evangelizing, educating, edifying peoples of all nations. We need such new men in our denomination.

## Needy Men

The Master's Men are needy men. The Master's Men recognize the need to see the Person of the Lord. A glimpse of the King, the Lord of Hosts, revolutionized the life of Isaiah the Prophet.

The Master's Men recognize the need to sense the presence of the Lord. Isaiah not only saw the Person of the Lord, but he sensed His presence.

Sensing the Lord's presence brings peace and stirs nobility in the hearts of the Master's Men.

The Master's Men recognize the need to serve in the power of the Lord. The work mandated to the Church is a supernatural work which demands divine power.

Every man in our denomination ought to consider the possibility of participating in the Master's Men organization as one of the Master's Men. Unlimited potential for denominational organization, operation, and outreach resides in the men who are members of the National Association of Free Will Baptists.

## Now Men

Now is the time when men in our ranks need to acknowledge their role, accept their responsibility, and act readily. Procrastinating when one should be participating is inexcusable.

Men would do well to respond when there are no men by declaring, "I will be the New Man, the Needy Man, and the Now Man."

Where there is no man, will you be the Master's Man and set the proper example by participating in and promoting the Master's Men organization within our ranks?

## The Secretary's Schedule

- Oct. 10** A.M. First FWB Church  
Ada, Oklahoma  
P.M. Choctaw FWB Church  
Choctaw, Oklahoma
- Oct. 11-14** Oklahoma State Association
- Oct. 17-22** First FWB Church  
Springfield, Ohio
- Oct. 25-27** Inspect Convention Facilities  
Tampa, Florida
- Oct. 27-29** Florida State Association
- Oct. 29-30** Mississippi State Association



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- Conduct Evangelism Conferences.
- Support 48 preachers, their wives and children.
- Maintain Chaplaincy program.
- Print soul winning and follow up literature.
- Undergird evangelism ministry in local churches.

"We challenge your church to give the whole offering on National Home Missions Sunday, and challenge you as individuals to give a whole week's pay! These offerings will help build Free Will Baptist churches across America."

## Observe November 21 National Home Missions Sunday

Home Missions



Church Extension

Chaplaincy

Evangelism

## HOME MISSIONS BOARD

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS  
P. O. BOX 1088, NASHVILLE, TENNESSEE 37202