

OCTOBER 1983

Contact

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The American Translations



TIME...

...It's Running Out

By Wade Trimble

Have you ever wondered what God wanted you personally to do with your life in an hour such as this?

Yes, it is true that we are in the world. That's not the problem. The problem is how much of the world is in us?

Do you puzzle over why many Christians seem to suffer from spiritual anemia? Do you find yourself asking what is wrong with the church? Do you struggle to be strong when others seem listless? To have purpose when many seem vague about life in general and their religious experience in particular?

You probably remember better days in church, days when revival swept a community for two, three, or even four weeks at a time. Days when sinners crowded into the house of God to hear the gospel and be saved.

Chances are that you know first hand what kind of community explosion occurs when the church prays. When the hard cases repent, the town drunk becomes a changed man, the immoral weep their way to an altar.

And now you wonder what happened to blur the focus we all once had. Why has the church lost its punch in the community?

Small comfort though it may be, this is not the first time that love has cooled and commitment to God waned in people who knew better.

It Happened Before

At least twice before, this problem arose. The Bible gives a clear picture describing the end result of life with a deaf ear turned to God in Luke 17:26-30 and Genesis 6, 18, 19. Jesus referred to the times as the days of Noah and the days of Lot.

Unbridled Lust and Perversion

One of the great wrongs in Noah's day was sexual permissiveness. The Bible depicts a flood of fornication, a continual breaking of God's law.

By the time of Lot's appearance, the sexual permissiveness of Noah's day had degenerated into sexual perversion—a homosexual nightmare. And we have the same problem compounded by 4,000 more years of history and the abuse of mass media to spew the decadence in our living rooms through our television sets.

Business As Usual

There was another sickness in those times that said more about their culture than almost anything else. In the face of the horrible social evils, it was business as usual with no sense of wrong and no thought of judgment.

Jesus said, "They did eat, they drank, they married wives, they were given in marriage, until . . ." This gives us a picture that everybody thought the moral and spiritual climate was routine. Is it any different than ours?

We are caught up in the same deadening material rat race. We, too, have left the preaching, praying, and singing for the buying, selling, and the getting.

God's Judgment

And what was God's solution for the sins that prevailed in those days? Judgment!

The flood for Noah's time and the fire for Lot's time. The God we serve has already spoken in the Bible that judgment always comes.

When? I don't know, nor does anyone else. But one thing we can say, if matching Bible prophecies with the events of the day means anything, we don't have much time left.

There Is A Cure

Judgment is the end of the line. But before judgment irrevocably falls, there is another way. There is a better way. There may still be time—if we hurry.

The church—my church, your church—can come alive and be a dynamite organization again. And it all starts with the men of the church.

Men of Prayer

Whatever else Jesus was, He was first and always a man of prayer. The

Gospels are filled with quiet markers pointing to where Jesus prayed—sometimes all night, sometimes early before sunup, sometimes with others, sometimes alone. He knew the value of time away from the scurry and bustle of the day, time to think, to plan, to wait, to pray.

What a tremendous example! Let us take a lesson from this. It is not just asking for things, but taking the time to get in a close, loving relationship with God.

There's a closeness in personal prayer that can be found nowhere else. Then, and only then can we begin to register the presence of God in our hearts. Personal prayer builds inner strength and reinforces godly character.

Prayer alone with God unlocks heaven's resources to sustain us in an ungodly world. These resources allow us to go and do and be in the name of Jesus.

When men pray, the altars fill and the membership in the book of life grows. Praying men are a terror to sin and a tower of hope to the weak.

Men, let's talk to God and let Him direct our hearts with His strength and love.

Men of Love

Men of prayer are invariably men of love. Love seems to feed on prayer. Men of prayer and love are seldom anemic spiritually.

The love Jesus had radiates from John 3:16, "For God so loved the world that he gave his only begotten son . . ." This giving love was demonstrated in the life of Jesus on the last day of His ministry, the day He gave His all for you and me.

You know the story. They took Him to the judgment hall and pushed a crown of thorns on His head. The thorns pierced the skin penetrating to the bone. Blood ran down His face and neck.

A nine-piece leather whip with chunks of bone and metal tied to each throng mangled His back. Stripped half naked, He was harassed through the streets of Jerusalem and forced to

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TIME (From Page 3)

carry two pieces of heavy timber on that bloody back in a hot blazing sun.

He stumbled to a bleached out, windswept piece of rock called the Skull. He suffered the pain and agony of crucifixion. For six long hours He was suspended between heaven and earth on the rough timbers. A soldier ran a spear through His side. No water, no relief, no help, and no deliverance.

That was love. And that love bought the Church. Men of love are men who take the stress and don't revile in return. Men whose souls are too big to be turned aside by pettiness.

Jesus said, "This is my commandment, That ye love one another, as I have loved you."

Love shows what we are to a world that no longer believes anyone cares. Even the world knows genuine love when it sees it.

Men of Power

Men of prayer and love become men of power. The kind of praying that sends a man to his knees and the kind of love that sends a man to Calvary, produce the kind of power that sends a man to his neighbor with a message.

There is no hiding place from God's power. No one on the job or on the street can hide from the power and the love that is in changed men. Whether it be in the pew, the pulpit, or across the backyard fence, nothing stops God's men of power.

No task in the church, no duty among the membership can be allowed to take priority over evangelism. The one all-consuming truth about God's men is that they never forget where they were delivered from, and what it takes to deliver others.

Something is wrong when the cry of our souls is not for lost humanity.

When men pray, when men love, when men power through for God, then the church as a train bound for glory will roar through the gathering darkness exchanging life for death, hope for hopelessness.

All for Jesus stand up and shout! ▲

ABOUT THE WRITER: Mr. Wade Trimble is a member of Donelson Free Will Baptist Church, Nashville, Tennessee. He is available to assist local churches in challenging men. Contact him at 909 Shauna Drive, Nashville, Tennessee. Phone 615-883-8721.

A Serious Call For Christlikeness

By Floyd Wolfenbarger

The very name "Christian" is a designation proudly borne by many people. But the name is far more than a label; for of itself it implies that the bearer is Christlike.

I say, however, that "Christlikeness" is the missing dimension in Christianity. I am certain that I cannot fathom the depth of Christlikeness on half a page, but I want to insist that there are some things which it must necessarily mean.

It must mean at least a life devoted to obedience to God. We know that Christ was obedient to the Father in absolutely everything to the point of laying down His life. Anyone who tries to mingle rebellious disobedience with a "Christian" testimony lies to himself and God.

It must mean a genuine love for other people. Jesus loved Pharisees, persecutors, sinners, Publicans, Jews, Gentiles, and the broken. His love is His most outstanding quality.

He never thought that loving someone meant condoning their sin. Those He loved He would chasten when they

sinned and comfort when they hurt. Anyone who doesn't love doesn't bear much resemblance to Christ.

It must mean a life given to sincere, fervent prayer. If Jesus needed to pray, how much more do we need to pray. Jesus would not put up with modern theologians who think that if God knows everything, man has little reason to pray.

Jesus knew all and knew that God knew all, but He exercised Himself in all-night prayer more than anyone I know.

It must mean to possess a desire to witness. Those who follow Him will also consider it their business to seek to save the lost. Those who follow Him will be fishers of men. To be a Christian, at the very least, means to be an ambassador and faithful witness.

It must mean to display a servant's spirit with humility. If Christ (equal to God) took on the form of a servant (equal to men), can one unwilling to serve others bear any resemblance to Christ?

Beloved, let us be like Him! ▲

ABOUT THE WRITER: Reverend Floyd Wolfenbarger pastors First Free Will Baptist Church, Russellville, Arkansas.

DON'T DROP OUT (From Page 14)

convince someone that you really did not mean it that way?

Have you even decided to keep still and say as little as possible about everything? Then someone asks if you are ill or angry. If you have been caught in the midst of misunderstanding and know just how unpleasant it can be, it is possible that you have thought that it just isn't worth it all.

Of course, Satan is jubilant when Christians misunderstand each other or get hurt. He is delighted when Christians do not glow and are less effective than God intends them to be.

But wait! Let's probe deeper. Why do we go to church? What is our purpose? Hopefully, we attend church because we love the Lord Jesus Christ.

And in spite of our differences, we delight to meet with those who also love Him.

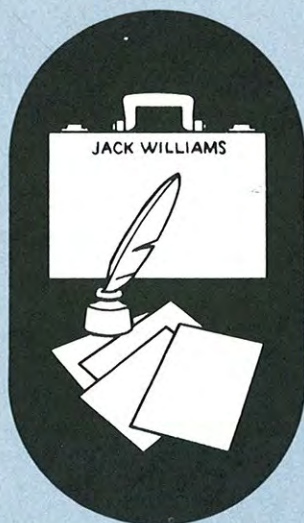
Hebrews 10:24-25 (Revised Standard Version) says it like this, "And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another . . ."

So you have had a misunderstanding or you have been misunderstood. Reaffirm your loyalty to Christ and your love for His people, imperfect but in the process of being perfected.

And continue to serve the Lord . . . within the local church. ▲

ABOUT THE WRITER: Mrs. Faith Posten is a member of Wesconnett Free Will Baptist Church, Wesconnett, Florida.

Briefcase



Drive On My Bridge

Tinkering with the Trinity is both the playground of fools and the laboratory of sandbox theologians. Technical explanations seldom come to terms with the biggest question in Christendom: Do we worship three gods or one God?

We reject polytheism. We embrace monotheism. Not many gods, but one God.

Since we believe in one God, and since the Bible teaches only one God, and since God says that He is one—there ought to be some way to explain this three-in-one Deity we call the Godhead that can satisfy scholars and make sense to our children.

But some things are true even though they can't be explained to a six-month-old child. Such as how an internal combustion engine works.

The problem isn't that the child is dense or that your explanation is poor. He doesn't understand because he has to learn some simpler things first.

Don't sell your car because you can't explain how the engine works. Drive it by faith until you master the owner's manual.

Don't burn your Bible because the doctrine of the Trinity seems fuzzy. Master the book. Learn some building block truths first.

By the way, this friend of mine who drove through Nashville was a contractor at one time. He knows I don't understand what it takes to build bridges and make them safe.

But I do trust him and his judgment. And until I learn more about the subject, I'll drive on his concrete bridge because I trust him. I invited him to drive on my theological bridge because he trusts me.

If we don't give a man all the facts, we need not expect him to arrive at the right conclusion. But sometimes, with all the facts in hand, the answer is still a surprise.

For instance, we all know that aerodynamically it is quite impossible for a bumblebee to fly. Compute the lift, the stress, the size of wings—any engineer will tell you, the thing can't fly.

Only problem is, somebody forgot to tell the bumblebee. So he defies every law of physics and gravity, and flies. Surprisingly well, I might add. If you've ever been dive-bombed by one of these tiny fugitives from a slide rule, you understand just how foolish physics can appear with a bee in your bonnet.

The bumblebee is a paradox to keep us honest. An example of how, with the best resources at our disposal, we reach scientifically valid but practically absurd conclusions.

And like the bumblebee, the doctrine of the Trinity can't fly. Until God explains it. Until you see the fact in conversion: the Holy Spirit convicting a man of sin, Jesus Christ interceding for the sinner, the Father declaring the sinner clean! ▲

He drove through Nashville to see me, came 200 miles out of his way. Ten o'clock that night, standing in the middle of a parking lot, he asked for an explanation.

He thought he saw a contradiction between the oft-used phrases, "Jesus is God in the flesh" and "Jesus is the Son of God."

He said that the way most preachers taught it and the way most people understood it, Jesus had to be two different people. And he had a strong case.

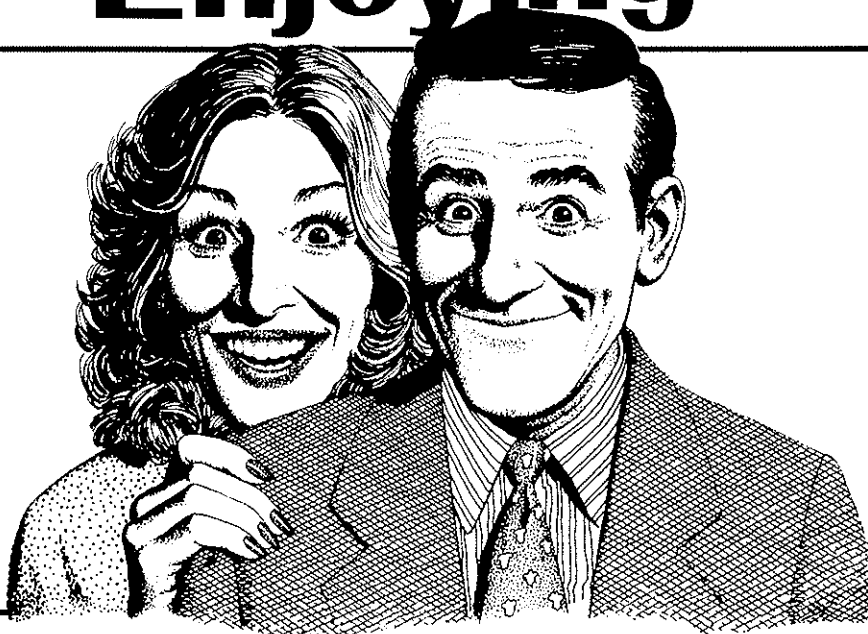
Sometimes we do stumble at the obvious. We err worst where the road sign is plainest.

The Bible's highest billboard declares "Jesus is God." That's why He was crucified. Not because He loved children or straightened crooked limbs. But because He said in precise language: "I am God."

We tend to confuse symbol with fact. Always have.

Symbols and facts are often hard to reconcile. The fact: "Jesus is God." The symbol: "Son of God." Both phrases are correct. But one is the symbol announcing the fact.

Enjoying



The Sins Of Others

By Terri Breeden

As a child I swung in the jungle with Tarzan, rode alongside Roy Rogers and helped run the Ponderosa. Television had an effect on my thoughts and games. My blue bicycle was Trigger and none of the neighborhood boys compared to Little Joe.

Just as back then, television still can affect our thoughts. Anything that has that much power over us needs to be monitored.

Television is an invaluable tool in the areas of education and communication. Personally, I am not the type

that believes in throwing the baby out with the bathwater, but we must admit there is a lot of programming between Good Morning America and the late show.

What is happening to the viewer's mind when he sits down in his easy chair to unwind for the evening?

Three types of television programming causing the most problems today are the soap opera, the sit-com, and the real life drama. The soap opera is probably the easiest to spot as detrimental.

Yet, these are usually high in the Nielson ratings. Why do they attract the viewers? Do they enjoy watching characters do what they could never do? If we are honest with ourselves, we enjoy the deeds of these characters.

Romans 1:32 states, "Who knowing the judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Pleasure in this verse means to approve with another, to accord with

in principle, to stamp approval upon. This is the same word used in Acts 8:1. There was Saul with the executors' clothing at his feet putting his stamp of approval on this act of persecution.

Are we at home putting our stamp of approval on adultery, foul language, and backstabbing?

The second category is the sit-com. (You know, the ones that are supposed to represent real life relationships in a humorous way.)

The main plot seems to be running from house to house talking dirty, making lewd remarks and tormenting your closest friends. Is this the type of example we need to imprint on our children's minds? What is the drawing appeal of these shows?

Could it be we are enjoying the lust of the flesh in the actor's speech or dress? More often than not, humor is the foyer to the risqué and immoral realm of entertainment into which Christians are tempted to step into too easily.

The final category is the real life

drama. I have been more concerned about these in the past few years. Have you noticed that the good guys are not as good as they used to be? (I knew when they quit wearing white cowboy hats we were in for trouble.)

Now, writers let the characters be "human." They are involved in a cover-up or they use drugs. Now we have a bunch of gray heros.

The philosophy is plain. Morality and justice do not necessarily have to co-exist in the same role. In fact, the more immoral the "good guys" are, the better it seems.

A television show can stay in our thoughts and affect our moods. It is not unusual for a husband to come home from a meeting and see his wife crying over a movie. Many articles have been written about children who have watched a violent act on television and then re-enacted it.

Good drama can handle most subjects tastefully. If it cannot, the subjects need not be portrayed.

Example: In days gone by Salty Sam could tie Sweet Polly to the railroad tracks and produce a feeling of anxiety in the viewer for Polly's deliverance. Today the bad guy acts out a torrid molestation scene designed to arouse the viewer's prurient interest.

We need to set down basic guidelines for our viewing habits. First, stop and think about the major theme of the program. In other words—what is the program trying to make you feel or think? Is the theme noble or base?

Second, avoid programs that paint a rosy picture of a person living an

immoral life. It could begin to make one think that sin is not as evil as one thought. The Bible warns, "as a man thinketh in his heart so is he."

Never forget that whatever you are watching is affecting you. You may not realize it, but it is just the same. Ask yourself if you are still shocked by four letter words, or just passive.

Many Christians now pay a healthy chunk of God's money to H.B.O., Showtime, Cinemax, the movie channel and others to curse, undress, and violently maim or murder in the privacy of their own living room.

Thirdly, be conscious to the underlying messages. Listen to what you tell yourself after the program is over. "That one was not too bad," or "I wish she would leave her husband; he treats her so badly."

Next be aware of the on and off switch on your television set. Do not let yourself become involved in a show that is against your standards. Occasionally set aside a night that the television is not to be turned on.

Fill your mind with a good book or enjoy your favorite hobby. Sometimes more action may be necessary. A close friend of mine gave up his favorite soft drink because it sponsored a show containing nudity on prime time network television.

It may have only cost them one customer, but it sure has been a source and test of strength to the lone protestor.

Erma Bombeck wrote, "I would have cried and laughed less while watching television . . . and more while watching real life."

This motto can help us in our viewing habits. Enjoy the blessings of real life and find less pleasure in the insignificant life of television characters. ▲

ABOUT THE WRITER: Mrs. Terri L. Breeden is a member of Donelson Free Will Baptist Church, Nashville, Tennessee. She teaches the fourth grade at Park Avenue Christian School in Nashville. She is an alumnus of Free Will Baptist Bible College.



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S-T-R-E-T-C-H

Your Dollars

By Herman Hersey

Dollars are harder to get and harder to save. It seems there is always too much month left at the end of the money. In inflationary times we must turn to the Word of God for guiding principles of stewardship.

God owns everything; therefore, all our possessions are to be used for His honor and glory. This is the foundation of Christian stewardship. It goes beyond giving tithes and offerings. It involves how we spend what is left and how we invest our savings.

Sometimes it is difficult to choose between necessities and luxuries. Many families have amended priorities as they consider their budget. Certainly we need to make our dollars go as far as possible.

The Free Will Baptist Foundation can help you stretch your dollars—to do double duty.

Savings Trust

Your savings can be deposited in a Foundation trust. The money will be invested in the Lord's work—loaned to churches for building.

Each year the earnings will be given to Free Will Baptist ministries you designate; for example, your local church, national departments, state ministries, or the cooperative plan.

You determine the percentage each receives. You can amend the designa-

tion at any time to include other ministries, leave off some and/or keep a portion for your use.

You may withdraw any or all of the trust if needed. At any time you can convert part or all of the trust into an annuity or an endowment trust.

Annuity Trust

An annuity trust is an irrevocable trust. The funds you give are a gift and cannot be withdrawn. You, your spouse, or whoever you designate will receive a lifetime income with the remainder going to the Lord's work according to your instructions at your death.

Endowment Trust

An endowment trust is an irrevocable trust. You cannot use it for an annuity. The principle is never spent but the earnings are distributed each year to ministries you designate.

Your gift gives even after your death and keeps on giving until the Lord comes back. A good feature of an endowment trust is that you may amend the distribution anytime.

Three endowment trusts are already established with the Foundation. In one the beneficiaries are Hillsdale FWB College, Board of Foreign Missions and the Free Will Baptist Home for Children in Greeneville, Tennessee.

The others are "open-ended" trusts; anyone can contribute. Earnings from one is for the operating expenses of the Foundation, while earnings from the other is for the cooperative plan of support of the National Association.

Life Insurance

Giving through life insurance is one of the easiest ways to give. For example, you may have a policy you no longer need because your children are on their own. Make the beneficiary the Free Will Baptist Foundation, Trustee. Then in a separate trust agreement designate to whom the proceeds go.

At your death all of the funds go immediately either to the ministries, to an endowment trust, or to a lifetime income for your spouse.

Through Your Will

The final testimony of your faith is when your will is read. Bequests may include a direct gift, an endowment trust, a trust for your spouse with lifetime income or a combination of any of the above.

Gifts other than Cash

Through the Foundation you can give real estate, personal property, stocks, bonds, collectables (stamp or coin collections)—anything of value.

An important consideration is the possible tax savings to you now—and to your heirs.

Your dollars can accomplish several things when you give to the Free Will Baptist Foundation. Write the Foundation at P.O. Box 1088; Nashville, TN 37202 for specific details. ▲

ABOUT THE WRITER: Reverend Herman Hersey is the Executive Secretary-Treasurer of the Free Will Baptist Foundation. He is also the General Director of the Board of Retirement.



Why Do Sundays Come So Early?

By Lorraine Layne

The scene: An average room in an average house on the edge of town. In the cold a.m. light, the average housewife, Barbara, is jolted wide-awake. Bleary-eyed and frizzy-headed, she reaches for her clock which, strangely enough, never alarms on this particular day of the week. Holding the lighted dial close to her face, she checks the time and falls back onto the pillow with a groan.

She has overslept . . . again.

Barbara turns to Joe who is still sleeping soundly. She knows she should wake him but dreads telling him that his gray suit isn't pressed and that she forgot to pick up the blue one he dropped off at the cleaners.

Temporarily postponing her husband's displeasure, Barbara stumbles out of bed, scattering the stack of magazines she had ravaged until two in the morning.

"Why do I do it?" she rants silently, slapping her palm to her forehead. She is disgusted by her lack of discipline.

Tiptoeing into daughter Susan's room, Barbara stops at the sight of tangled, disheveled curls on the pillow. Another head to shampoo.

"That's great," Barbara moans. "Should be a busy, interesting morn-

ing." She wonders what part is for this course.

What's Happening Here?

We are witnessing a family experiencing the first stages of an often fatal spiritual affliction known as SMS, or Sunday Morning Syndrome.

SMS symptoms appear only on the first day of the week and are generally identical among victims. Patients complain of fatigue and listlessness. They suffer from headaches, stomachaches, imagined high fevers and circulatory problems.

Many become paranoid about house, garden and office work, but most tend to procrastinate, making no move to do anything until the very last moment.

Families with SMS are allowed to attend Sunday School and Sunday morning worship services and usually do, but they are always late and create great disturbances upon arrival.

Before leaving home, they tend to burn toast, lose shoes, bump into each other in hallways and run over pets in the driveway.

These people should not be expected back to church on Sunday

evening. During the final stages of illness, they will not attend church at all.

Is SMS Contagious?

Yes. Highly communicable. As a rule, one head of household becomes an unwary carrier to spouse and/or offspring.

In rare cases, children do not contract their parents' malady and can be found cheerfully filling their pew, with or without Mom or Dad. In such instances adults normally recover sufficiently to pick up their progeny for lunch.

When young ones are infected, however, the prognosis can be grim, the results far-reaching, often spanning several generations.

What Can Be Done?

If your family has not been exposed to SMS, then you should avoid close or prolonged contact on Sunday with those who have. Meanwhile there are guidelines to insure immunity:

Take the threat seriously. Your eternal soul is in danger. Jesus said to Peter: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat" (Luke 22:31). The circumstances prompting that warning have not changed.

The devil still stalks the earth "seeking whom he may devour" (I Peter 5:8). His most effective weapon against the body of Christ is dismemberment.

Thus, the Lord's second admonition through Paul: "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching" (Hebrews 10:25).

If you feel yourself sliding into unhealthy spiritual habits, be aware of the consequences.

Pray for a change of attitude. If you have always felt Sunday was YOUR day, re-train yourself to realize it is the Lord's day.



EARLY (From Page 9)

Yes, a warm bed does feel wonderful at 7:00 a.m. on a rainy morning and, yes, God does understand how tired you are after five or six days on the job. Yes, He probably is more compassionate than your boss.

Still, He is a jealous God (Exodus 20:5) and surely He is grieved when we are willing to do more for material wages than we are willing to do for Him.

Take charge of the situation. Put new plans into action. The battle for Sunday morning is a contest between our love for God and the power of Satan for control of our lives.

Remember, "Greater is He that is in you than he that is in the world" (I John 4:4).

Women, don't make the same mistakes our housewife, Barbara, did. Attack that laundry list early in the week. Shampoo little Sue's hair on Saturday night or get up early enough on Sunday morning to do it without upsetting yourself and the child.

To feel good about getting up early, you have to get into bed at a decent hour. This means turning off the TV and discarding the magazines much earlier than usual.

When you do, you will find it gratifying to have time in the morning to prepare a leisurely breakfast, build a fire in the fireplace, observe the sun and wildlife on your lawn or get in some unhurried Bible study.

One old saint named Mae told me how she managed to rear seven children in church without ever being late for services. While she prepared breakfast and readied herself, she delegated three of her youngest children to three of the oldest. The baby's care was assigned to Father. By the time the family sat down to eat, every face was gleaming and ready for church.

As Mae proved, Christian households do not have to fall prey to Sunday morning syndrome. Through cooperation, conscious effort and a little planning, we, like Abraham, can rise up early in the morning and go joyfully to the place where we will meet God. ▲

ABOUT THE WRITER: Lorraine Layne is a member of Boldman Free Will Baptist Church, Harold, Kentucky. She is the mother of two daughters—Ginger (21) and Lana (11). Husband Larry is the church clerk at Boldman.

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July, 1983

RECEIPTS:

State	Design.	Undesign.	Total	July '83	Yr. to Date
Alabama	\$ 177.27	\$ 592.04	\$ 769.31	\$ 567.12	\$ 6,529.55
Arizona	.00	121.29	121.29	137.07	340.62
Arkansas	.00	3,669.14	3,669.14	3,760.03	24,395.97
California	.00	1,055.03	1,055.03	1,259.70	7,411.23
Florida	.00	66.66	66.66	3,146.70	9,516.01
Georgia	2,867.81	420.00	3,287.81	2,647.02	24,735.50
Hawaii	.00	175.00	175.00	125.00	275.00
Idaho	.00	.00	.00	.00	261.46
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Indiana	.00	.00	.00	.00	159.84
Iowa	.00	78.95	78.95	.00	78.95
Kansas	.00	.00	.00	336.12	1,892.75
Kentucky	.00	236.00	236.00	.00	2,728.29
Maryland	.00	90.00	90.00	40.00	270.00
Michigan	2,040.27	215.00	2,255.27	2,383.18	23,768.07
Mississippi	199.03	1,019.72	1,218.75	593.31	7,251.04
Missouri	.00	6,762.34	6,762.34	6,674.67	40,826.15
New Mexico	894.27	17.15	911.42	285.89	1,253.56
North Carolina	225.00	400.00	625.00	463.00	4,199.60
Ohio	110.57	1,467.60	1,578.17	1,281.80	11,051.08
Oklahoma	14,506.76	8,895.63	21,402.39	29,265.66	188,672.76
Tennessee	191.21	748.65	939.86	949.73	7,884.58
Texas	5,504.25	509.61	6,013.86	3,912.73	22,721.42
Virginia	.00	97.98	97.98	.00	581.90
West Virginia	1,648.37	179.29	1,827.66	.00	9,768.92
Totals	\$35,109.62	\$26,625.73	\$61,735.35	\$68,492.09	\$448,375.61

DISBURSEMENTS

Executive	\$ 53.55	\$11,550.08	\$11,603.63	\$10,328.76	\$ 81,566.95
Foreign Missions	25,656.24	3,467.41	29,123.65	32,063.12	219,807.18
Bible College	1,889.53	3,467.41	5,356.94	8,618.66	43,791.66
Home Missions	7,153.00	2,713.60	9,866.60	12,003.28	67,680.44
Retirement & Insurance	28.23	2,261.34	2,289.57	3,424.08	15,324.39
Master's Men	6.21	1,959.83	1,966.04	1,655.34	11,623.88
Commission on Theological					
Liberalism	6.24	150.79	157.03	298.48	1,176.10
FWB Foundation	200.07	904.48	1,104.55	.37	5,840.11
Historical Commission	4.62	150.79	155.41	.00	940.45
FWB Children's Home	72.38	.00	72.38	.00	391.20
California Christian					
College	15.49	.00	15.49	.00	15.49
Convention	.00	.00	.00	100.00	150.00
Hillsdale College	24.06	.00	24.06	.00	67.76
Totals	\$35,109.62	\$26,625.73	\$61,735.35	\$68,492.09	\$448,375.61

The Harvest Of A Rich Heritage:

The American Translations

by Marvin Bequithner

When William Tyndale vowed to make a Bible for the English plowboy rather than the scholar, he was not being quite as radical and innovative as is often alleged.

For, while the tradition had fallen on hard times, the practice of translating portions of the Bible into the vernacular dates back to early medieval days in the British Isles. And that desire for a "plowboy's Bible" was transplanted by the English settlers to the shores of the New World.

American efforts at translation date back to the early days of the republic. Alfred Rahlfs, a friend of George Washington, did a translation of the Septuagint which is still used today.

And Thomas Jefferson did his own version of the Gospels, (conveniently



TRANSLATIONS (From Page 11)

omitting all references to the miraculous), which became, a century later, the only Bible ever published at government expense.

From those days, the work of translating and publishing the Bible, either in portions or in its entirety, for both scholarly and popular consumption, has continued unabated to the present day, when the average Christian could be all but put in a daze by the multitude of translations that surrounds him.

And in the midst of this daze, the debate ensues: "the version you can trust," "the Bible for the people," "continuing a tradition," and so on. Who is to be believed? How does one evaluate all these translations with their competing claims?

In assessing the value of any given translation, it is advisable to know something about the underlying principles of translation employed. In somewhat of an oversimplification, two basic approaches are generally noted.

The first is called *formal equivalence*. This means that the translation is done on a very literal or word-for-word basis.

In its extreme form a formal equivalence translation is nothing more than an interlinear Bible, (a charge made by its critics against the old *English Revised Version*) and would be practically unreadable English. Romans 11:1 reads, literally, "I say therefore, not did put away the God the people of him? not may it be; for even I an Israelite am, of seed of Abraham, of tribe of Benjamin."

At the other end of the spectrum is what is called *dynamic equivalence*. The emphasis in translating here is not word-for-word, but meaning-for-meaning.

In its extreme form this type of translation becomes a paraphrase. It is usually very readable, but by its nature is also very interpretative, and hence subject to the individual bias of the translator.

Clarence Jordan's "Cottonpatch" paraphrase of Romans 11:1 reads: "I ask, therefore, 'Has God walked out on his people?' Absolutely not. For I myself am also a white American Protestant—a pure Anglo-Saxon and a Baptist." The contrast with the interlinear version quoted earlier is obvious!

Usually, however, the choices are not so extreme, as each translation utilizes both formal and dynamic equivalence principles to varying degrees. The diagram below featuring the American translations attempts to illustrate that.

Having noted where the various translations fall on our scale of formal to dynamic, we will now take a brief look at them individually and attempt to assess their relative merits.

American Standard Version

The *American Standard Version* (1901) was the American counterpart of the *English Revised Version* of 1881. Like its British predecessor, it was noted for its extreme literalism. Many conservatives, until recent years, regarded it as the "bedrock of Biblical

accuracy."

But its strength was also its weakness; and while scholars favored it, the common people avoided it. The style was too wooden and rough, reflecting Greek and Hebrew idioms and phrasing.

Hence, it was relegated to ivory towers and never became the standard American version. Though difficult to get today, it is still valuable to anyone looking for an extremely literal translation.

Williams New Testament

The *New Testament in the Language of the People* (1937) is more popularly known as the *Williams New Testament*. It is also an extremely literal translation, and is a worthy accomplishment of a fine scholar.

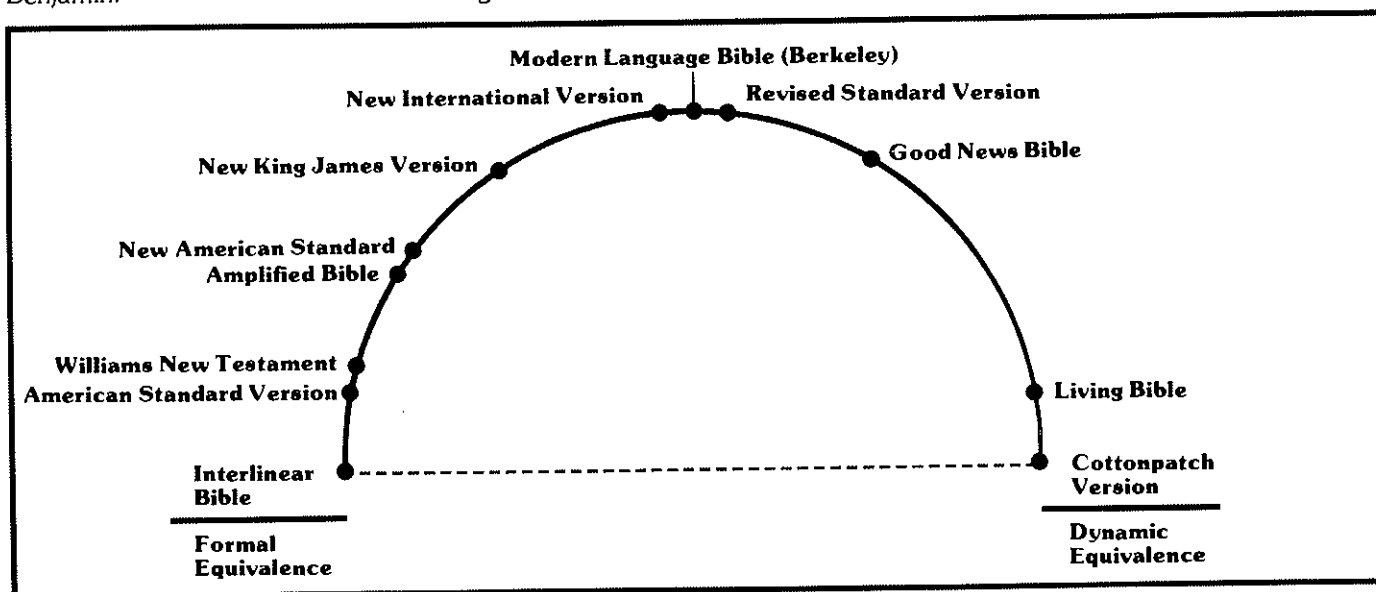
He has been faulted even by evangelical reviewers for "Protestantizing" certain troublesome portions of scripture (e.g., Matthew 16:19; John 20:23)—a tendency seen in other conservative translations as well.

The critics are right in noting that in a translation intending to be as literal as this, interpretation, however correct, is best left to ministers, commentators, and theologians.

But that does little to diminish the value of this version. It is difficult reading (certainly not "the language of the people") but rewarding study.

Revised Standard Version

The *Revised Standard Version* (1952-New Testament; 1946-Old Tes-



tament; 1971-New Testament) was originally intended to be an updating of the *American Standard Version* which had fallen into disuse.

The translators quickly decided to expand the scope of the work by doing a new translation, but remaining within the tradition of the *King James Version* and *American Standard Version*. It is less literal than the other translations discussed so far, but still a moderate work (one evangelical reviewer called it "conservative"), not tending towards paraphrase.

The Old Testament has generally been more highly regarded than the New Testament, but the 1971 revision incorporated many suggested improvements in the latter. A major virtue of the *Revised Standard Version* is the printing of poetry in verse and prose in readily discernable paragraphs. It is a highly readable translation, making it more suitable for laymen than the *American Standard Version*.

But though it is not colloquial, it is questionable whether the translators achieved their goal of preserving the literary dignity of the *King James Version*.

The chief controversy affecting the *Revised Standard Version* concerns the liberal bias of certain of its renderings and the consequent objections of fundamentalists to the entire work. The bias is not as great as some critics charged, but some of the objections deserve more consideration than they have generally received.

This remains a fairly good translation, but the "low road" the controversy has taken has served to limit its usability in some circles.

Modern Language Bible

The Modern Language Bible (1969) is an updating of the *Berkeley Version*. Reviewers have generally regarded this as a conservative answer to the *Revised Standard Version* since the controversial renderings generally follow the conservative line. The notes also reflect traditional conservative interpretations and some are quite helpful.

But while the translation successfully aims to be "moderate," the reading is awkward at times and some choices of phrasing are poor. Consequently, this effort has never attained a great degree of popularity.

New American Standard Version

The New American Standard Bible (1970) was another effort to rescue the *American Standard Version* from obscurity. (It is interesting, though, that the *New American Standard Bible* rejected many *American Standard Version* readings).

This work is noted for its literalness, and consequently suffers from the same strengths and weaknesses as its ancestor. Poetry is printed in verse form, but the paragraphing is poorly done and is not conducive to dealing with whole units of thought.

The marginal readings provided in most versions are extremely helpful for study. The translation is more readable than *Williams New Testament*, but less so than most other translations. For those who desire a very literal translation of the whole Bible, this is the most readily accessible version.

Amplified Bible

It is fitting here to mention the *Amplified Bible*. Like the *New American Standard Bible*, it was sponsored by the Lockman Foundation, and shares many similar renderings.

The chief difference between the two is that this is an "expanded translation," meaning that significant words are defined in the text itself. It is awkward to read, and is suited for serious study rather than devotional reading.

Living Bible

The Living Bible (1971) is a paraphrase based also on the *American Standard Version*. Kenneth Taylor reportedly began the project by rewriting Bible stories for his children so they could understand them. The phenomenal sales of this work are living testimony to the hunger people have for a readily understandable Bible.

The fact that this work is a paraphrase means it is subject to the inherent weakness of that genre—individual bias in interpretation. Also, there was originally some objection to the rather "earthy" language Taylor occasionally employed, but later editions are supposed to have eliminated

it.

Paraphrasing has been done by commentators for centuries (since even before the time of Christ), and there should be no real objection to it in principle. The problem arises when people use paraphrases as actual translations and study them accordingly.

The "study editions" of the *Living Bible* which are available do nothing to discourage that trend.

As long as a reader remembers that a paraphrase like this is only designed to give a general summary or overview of a particular portion of scripture, the *Living Bible*, written from a solidly evangelical perspective, will do him no harm; if he forgets that, it will do him little good.

Good News Bible

The Good News Bible (1976) is the least literal of all the translations we are examining. Designed originally to be read by people for whom English is a second language, it has become a best seller with an appeal reaching far beyond its intended audience.

The translation follows the dynamic equivalence principle, frequently reading like a paraphrase rather than a translation. The prose is paragraphed, and the poetry is in verse, but the translation is such that even the poetry is very prosaic.

The work has been frequently criticized for some of its renderings—a few on doctrinal grounds (most of these have either been corrected or answered), many more on linguistic grounds. It occasionally seems accuracy was sacrificed to attain readability.

This is not to say that the *Good News* is a failure as a translation. It contains some fine renderings and does succeed in putting the Bible into common English. Reading a book through in the *Good News* gives a fairly good understanding of the whole in a form that is easy to grasp.

The difficulty for the serious student is learning where the specific renderings are accurate, and where undue liberties have been taken.

New International Version

The New International Version (1978) is a worthy conservative alterna-



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tive to the *Revised Standard Version*. It contains the changes conservatives generally felt should have been made in the *Revised Standard Version*, and has received enormous evangelical support.

It is a "moderate" translation which successfully conveys sense and is reasonably literal. The use of paragraphs and poetic verse is another commendable feature, though the lack of extensive marginal notes is to be regretted.

It is an extremely readable work; that, combined with its accuracy, makes this one a pleasure to recommend for anybody.

New King James Version

The New King James Version (1982) is a revision of the traditional *King James Version*. Like all revisions of that "noble monument of English prose," this one too suffers the loss of much literary grandeur of its predecessor. This is especially true in the poetic sections where the rhythm and

flow of the verse may be altered by the slightest word change.

The revisers claim to adhere closely to the principles of formal equivalence, though in reality there are other more literal translations. But the most controversial aspect of the work is the adoption by the translators of questionable canons of textual criticism.

This does not leave it without merit, however. The printing of poetry and prose as distinctive literary types is a modern custom thankfully continued here. The presence of some marginal readings reflecting different text-types or other alternatives is welcome, but it should have been more extensive.

Finally, this work does manage to preserve some of the flavor of the *King James Version* (mostly in the prose sections) and so commends itself to those who don't want to part too far from a 300-year tradition.

The above survey has been an attempt to give a fair sampling of the kinds of American translations available, but the list (particularly for New Testaments) is far from exhaustive. We have, however, tried to cover the major works and provide some direc-

tion in analyzing them.

Each translation has its own set of virtues and failings. And while the *New International Version* probably deserves its commendation as the best American translation overall, that does not imply that the others should not be used. For each contains many insightful renderings which shed new light on familiar readings.

The use one chooses to make of any version is dependent upon the individual needs of the user at that moment. What is important is that it be utilized with an awareness of its strength and weaknesses, and what it does and does not do.

May God give us grace as we read His word in our own tongue to receive its teaching. And may we always bear in mind our Lord's words, "These are the Scriptures that testify about me" (John 5:39b, *New International Version*). ▲

ABOUT THE WRITER: Reverend Marvin Beculhimer pastors Philadelphia Free Will Baptist Church, Columbus, Ohio. He is assistant manager of the Ambassador Book Store, Columbus, Ohio. Mr. Beculhimer is a graduate of Ohio State University.

Don't Drop Out!

By Faith Posten

"You mean you dropped out of church after attending for x number of years. I thought your life revolved around the church. What happened?" That imaginary conversation could be repeated hundreds of times over throughout our country.

Why do people drop out of church? Obviously there are a number of answers to that question. One answer is that misunderstandings occur within the church.

The local church family is composed of people from all sections of the nation, from different sized families, from a variety of educational backgrounds as well as numerous religious backgrounds. Not every one has the same level of maturity. Perhaps some have different reasons for attending. As a result, few people think alike.

Besides that, we all have different stress levels. Some have serious physical ailments, while still others feel great and don't know what it is to have a headache. Within the church, there are folks who have just buried loved ones while others have never had a good friend die.

Among us are people to whom almost everything is hilarious, and others to whom nothing is funny.

Is it any wonder that we have misunderstandings within the church? The miracle is that we have as few misunderstandings as we do.

Unfortunately, once a misunderstanding occurs, it is difficult to resolve no matter how much one wants to do so. Who among us has not had the misfortune of speaking and then wishing we had chosen our words more carefully or even withheld them? But it was already too late. How do you

(continued on page 4)



Breaking Stride

By G. Roger Schoenhals

I padded down the country road at a sluggish pace. It was a hot day to be jogging 12 miles.

I had never run that far before. But when I passed the 10-mile mark I decided to push on and reach for 12 big ones.

My feet hurt. My legs weighed 300 pounds. My lungs ached.

As I moved into the final mile, I watched an approaching car slow down. The passenger lowered her window.

"Pardon me," she called. "Could you tell us where . . ."

"I can't stop," I panted. And ran on.

Had they been going in my direction, moving along beside me while I ran, I would have helped gladly. But, no they wanted me to stop, to break stride.

It angered me. Couldn't they see I was giving my all to get somewhere? Didn't they know that you never, never interrupt a runner?

I made my 12-mile goal standing up. But victory tasted sour. I kept thinking of the people in the car and my refusal to stop. I began to compare myself to the Levite in the Good Samaritan parable.

It's easy to chase achievement, to be goal-oriented. "Don't bother me, I want to get this done before dinner." "Can't talk now, I'm in a hurry." "Let's make it some other time, I'm too busy this week."

Obsession with success produces an inflexible pace. Earnestly, we pad down the road panting to those we pass, "I can't stop. I can't talk. I can't come. I can't help. I can't . . ."

Many goals are worthy. Establishing and maintaining momentum is important. But the good can be twisted. Our programs and projects can keep us from people.

When Jesus set out on the road for Jerusalem and the cross, He encountered many interruptions. He had good reason to run by. But He stopped. Again and again He stopped.

He stopped to reason with His critics. He stopped to bless the

children. He stopped to plead with the rich young ruler. He stopped to talk with His friends. He stopped to help Bartimaeus. He stopped to have dinner with Zacchaeus.

And later, alone with His disciples, He stopped to wash their feet.

Breaking stride is what servanthood is all about. And we who follow Jesus have been called to serve those we encounter along the way: "I have given you an example, that ye should do as I have done to you" (John 13:15).

My 12-mile run occurred one year ago. Recently, while jogging, I had a similar experience with another person seeking information. Again the car approached and the window went down.

"I'm sorry to break your stride," the woman said, "but can you tell me where . . ."

I stopped.

And it didn't even bother me that the answer to her question was clearly visible on a sign only 30 feet away.

When I finished my course a few minutes later, I felt refreshed and renewed. I think it had something to do with breaking stride.▲

ABOUT THE WRITER: Roger Schoenhals is a free lance writer who resides in Seattle, Washington.

By Charles Hampton

Have you ever wished you could continue to listen to rock music and feel good about it? Have you yearned for the old beat, but felt guilty about listening to the lyrics of most rock?

Well, pick your poison from the world of rock and there is a "Christian" rock star (or group) with approximately the same sound. For your listening enjoyment the lyrics have been cleaned up.

Does that sort of possibility trouble you? It ought to bother, shock, and perhaps anger us. While Christian performers would presumably stop short of such performances as those given by KISS and kindred groups, there is a broad variety of contemporary music offered by these Christian sound-alikes.

One publication published a comparison chart for your convenience. The idea behind such a move is that the music of the various groups (secular and sacred) is acceptable, that the secular lyrics simply present a problem for Christians.

Hence, an alternative, contemporary, "Christian" music is made available. One need not listen to the world's popular music (country, soul, rock, etc.), we are told.

Such an approach is not a solution to what I consider a serious problem. Without rehearsing the entire history and influence of contemporary musical forms of the world, let's discuss an approach to selecting music befitting a Christian audience.

In doing so, we will share some biblical principles which have merit for the individual Christian as well as for the person charged with the oversight of a local church music ministry.

Guilt By Association

Since one of the greatest areas of concern is association, a few comments on rock music, generally, are in order. The history of rock music in its many forms has been a story of continuing revolution. Rock has been an agent of liberated thought.

It has spawned rebellion against restraint and authority. The various objects of this rebellion have been parents, the establishment, the coun-



try, any authority figures, even the norms of music itself.

Forbidden eros became a public expression by pop artists, then by their followers. It is said of one particularly coarse, unrefined group that they sang "with their hips, arms, groins, sometimes their voices" as they urged their young audiences to throw off all restraint.

Pop performers have often been social outcasts personally, and the violent and vitality of their big beat gave rise to some of our country's first youth riots. Indeed, most adults viewed pop music as a threat to propriety, and the music became the focus of the contempt adults felt for youth.

Earmarks of Rock

Some of the earmarks of rock music have been loudness (to the point of causing premature deafness), strong beat (to the point of obscuring melody and harmony), and repetitious chordal progressions (to the point of monotony).

Coupled with incoherent, meaningless (or worse, vile) words, rock music really never has had anything to offer the Christian.

In my opinion, the substitution of religious themes or words would not free much rock music from the three characteristic accusations above.

There is no baby to save in this particular bathtub, so toss the water out.

Rock and the Church

I am aware, of course, that it is typical for contemporary music to ultimately have some influence, of some type and degree, on church music. Some church musicians have simply sold out to the modern sound in the name of relevance or acceptability.

Others have held the line, resisting intrusions of the rock idiom into church music. Still others have experimented with the possibilities of matching rock with the Church's message.

One well-known church musician who did so, came away convinced there is an inherent difficulty: Many (perhaps most) of the forms of rock are associated with totally non-Christian ideas, so we have a mismatch when we try to add religious words.

An interesting phenomenon has occurred: Some composers of Christian music have not balanced their contemporary stylings with the reverence, restraint, and good taste we would like, while on the other hand,

What About Christian Rock?

some secular composers have hit on a satisfying balance and give us compositions which have been well-received during our day, and just may stand the test of time, as well.

How are we to decide what music to use or listen to? The best approach is to follow biblical principles with a whole-hearted devotion.

Principles From The Word

1. The Christian is to be filled with, controlled by the Spirit. Kicking off all restraints is contradictory to this principle. Submission to authority beginning with God's, is a requirement for Christians.

We ought to reject the spirit of pragmatism by which most of the world lives. We *cannot* do what we want (our own thing), what turns us on, what feels good.

2. The kind of music we make, listen to, or identify with is but a reflection of our own inner thoughts and life view. What image should we project?

3. The Christian's use of music should be tempered by its effect on others, and by Christian concern for others. Music should edify, lift up.

4. Prove that which is excellent. Christians do not have to settle for music which is simply "less bad" than what the world uses. We can aspire to the best, whether we are choosing music for entertainment or for worship. We do the Church a disservice when we use (inside or outside the church) any music the world would recognize and claim as its own.

(Within the sanctuary, the sacrifice of praise, even the fruit of our lips, we offer to God musically should be the very best we are capable of selecting and offering.)

5. The Lord will replace whatever music we give up for His glory with something better. He will not leave us with a void which the world will try to quickly fill. With personal discretion and His help, satisfactory replacements will be found.

6. Satisfying music will have a delicately balanced appeal to the body, mind, and spirit. If the music appeals first and foremost (or only) to the flesh, it is sensual and we are better off without it. (The desire of the body is not to be the controlling factor in the Christian life—the body is but one part of man, and Christians must be concerned with the whole person.)

On the other hand, music which speaks to all three (with a bit more emphasis on the mind and on the spirit) may prove to be very pleasing to the Christian, even though (if) considered a secular composition. Music with such an appeal will have an appropriate balance between the melody, harmony, and rhythm.

Conclusion

The preceding list of principles is not intended to be exhaustive, but illustrative of what the Bible says about choices in such things as music. Application of these would make a profound difference in the musical diet of many of us who are Christians, but you will surely think of many other principles as you give attention to the topic.

While the major scriptural use of music is in praise and worship of God, we also find that music serves as a means of communication among men. We may sin against God by insincerity and faulty motivation in the former, just as surely as by evil purpose in the latter.

Certainly, there ought to be a sincere effort on the part of all Christians to attain excellence in their worship and praise of God through music. There is also a need to seek excellence in the music we use for enjoyment or entertainment.

One can find wholesome, enjoyable entertaining music to listen to without the unnecessary association with rock music, even so-called Christian rock. ▲

ABOUT THE WRITER: Dr. Charles Hampton is registrar at Free Will Baptist Bible College. He is active in the Music Ministries Fellowship, a denomination-wide fellowship designed to upgrade music in Free Will Baptist churches.



Reverend John L. Welch, first moderator of the National Association of Free Will Baptists, died early Sunday morning, July 24, 1983 in Nashville, Tennessee. He was 94 years old.

More than 50 ministers and a host of friends and relatives filled Cofer's Chapel Free Will Baptist Church in Nashville on Tuesday, July 26, where Brother Welch pastored for 46 years, to pay tribute to his memory and to rejoice at his home-going.

A Man Leaves Footprints

By Mary R. Wisheart

—Tribute To John L Welch—

“When you go where He wants you to go and He leads you where He wants you to go, you'll go in strange places,” Brother John L Welch said. Places strange to men, indeed, but not strange to God because He orders those steps so that footprints of blessing remain. For 78 years John L Welch followed God's leading through paths of service and blessing.

John L Welch was born April 7, 1889 in Robertson County, Tennessee, the son of John L. and Frances Welch. He was saved at 16 and began preaching when he was 19.

John Chandler, an older Free Will Baptist preacher, held a prayer meeting at Hickory Point one night. Afterward he took young Welch aside and asked, “Did you ever feel like the Lord wanted you to preach?” When the youth admitted that he had felt such a call, even before he was saved, Chandler offered to arrange a service so that he could preach his first sermon. He was ordained to the ministry in October 1909.

The Young Preacher

The young preacher created quite a sensation, according to Welch, simply because he was a boy. He said, “The people were so good to me. They'd listen to me and think it was wonderful. I went to that old Beech Grove schoolhouse for a service one Sunday. I couldn't preach much to begin with. But that Sunday was real hard for me, and I knew I had not done nearly as well as I had before. But there was a dear old lady who got happy and shouted, clapped her hands and praised the Lord for my efforts, and she saved the day for me. I always liked her.” He always tried to encourage other young preachers.

As a young man Brother Welch realized the need for training. When he heard that Dr. Dell Upton was beginning

a school in Nashville in the fall of 1908, he enrolled in the Free Will Baptist University, chartered by Upton, pastor of Cofer's Chapel Church. Since he was the only student who came, he received individual instruction, living in the Upton home until March 1909, when Dr. Upton returned to West Virginia.



The Young Pastor

John L. Welch, not quite 20 years old, was elected pastor of Cofer's Chapel Free Will Baptist Church in Nashville on February 28, 1909. The second Sunday in March 1909, he preached his first sermon as pastor of Cofer's Chapel and began a ministry that lasted until 1962 and included 46 years of service at Cofer's Chapel.

His work at Cofer's Chapel was interrupted in 1917 when he served as pastor of Olivet, Rock Springs, Greenwood, and Bethlehem Free Will Baptist churches near Nashville. He returned to Cofer's Chapel in 1919, but interrupted service there again to work with the newly formed East Nashville Free Will Baptist Church until 1934. From 1934 he pastored Cofer's Chapel until his retirement in 1962.

Attending Cofer's Chapel at the time Welch assumed the pastorate was a striking young miss, Mary Ann Weaver. A visiting minister wrote of her in 1908: "I also had the pleasure of meeting Miss Annie Weaver, the editor of *The Record*. Miss Annie is a most excellent and charming young lady, I suppose of about sixteen (sic) summers, and deserves much credit for her faithful service."

John L. Welch must have been impressed with Miss Annie also, for they were married in 1912. Miss Mary, as she came to be known, was a special blessing to his life and his ministry.

Every man leaves footprints—some in poor paths, some to wear away with time, and some lasting ones, leading others in paths of pleasantness and peace.

John L. Welch did a great deal of walking in his lifetime and left many clear and lasting footprints to bless the lives of others. These footprints are very clear in his work as a pastor.



The Pace Setter

His ministry was characterized by an interest in all Christian service, but at Cofer's Chapel he made special contributions to the women's work, youth work, and publications.

The Ladies' Aid Society, organized by Dr. Dell Upton, continued to grow with the encouragement of Brother Welch and Miss Mary. In those early days, Brother Welch helped the women in organizing and in preparing materials and programs, as well as encouraging them generally in the work.

At a business meeting in 1920, Cofer's Chapel voted to organize a young people's Free Will Baptist Union. Brother Welch suggested that the union be known as the Free Will Baptist League.

Other groups adopted the name, and in 1922 at Marshall, North Carolina, the General Conference accepted the name for its youth organization. The name was also used by the National Association of Free Will Baptists, until 1964 when it was changed to Church Training Service. In 1922 at the General Conference, he was elected editor of Free Will Baptist League literature.

In 1920-22 Brother Welch edited and published a paper for Free Will Baptists in the Cumberland Association. This paper, *Words of Life*, was a well-edited paper of eight pages, published monthly. It was somewhat eclectic, but included, in addition to current news of the churches, devotional material, poetry and humor.

R. E. Tripp wrote of him in 1930 that he was an ideal pastor because he devoted his time to prayer and the ministry of the Word, leaving an active membership to do visiting and ministering in other areas. His members were blessed by this ministry of the Word to them.

Those who have had the privilege of sitting under the preaching of John L. Welch remember especially his wit, as well as that one strong point in each sermon. Many still remember his last sermon at the National Association when toward the end, Brother Welch commented, "Like the fat woman crawling through the barbed wire said, 'One more point and I'll be through.'" Or his comment to the mayor, who apologized for taking too much of his time at homecoming in October 1980, "He should know that anytime I start preaching, I preach until I quit."

His sermons were characterized by a quality of mind that always brought something revealing, something to think about, something new from a familiar passage. That devotion to study and prayer showed up in his messages.

His pastorate was characterized by teaching, teaching the people stewardship, the power of prayer, the responsibility of reaching out in love to Christian brothers as well as to the lost. Who can tell how many others seeing the footprints he left as a pastor, have been encouraged along the paths of Christian living and service.



The Man of Vision

But John L. Welch's footprints are not limited to Cofer's Chapel. He had a vision of a united Free Will Baptist group. As an active member of the Cumberland Association, he volunteered to contact George Dunbar in



FOOTPRINTS (From Page 19)

East Tennessee to get the Tennessee Free Will Baptists united. When the two groups met to organize the Tennessee State Association in 1938, Welch was elected as assistant moderator and later served as moderator.

Unity

If one walks beyond Tennessee to the national work of Free Will Baptists, he will again see those familiar footprints. The South and West met together in 1919 at Cofer's Chapel to form a union, but when they could not agree on feetwashing, the Southeastern delegates withdrew.

Welch then led the movement to organize the General Conference of Free Will Baptists of the United States. The organization took place at Cofer's Chapel May 26, 1921. Brother Welch acted as president of the temporary organization and was retained as moderator when the organization became permanent. He served for seven years; then in 1927 he was elected field secretary and served in that position until the last meeting of the Eastern General Conference in 1938.

Brother Welch again took the lead in bringing the Co-operative Association in the West and the General Conference in the Southeast together. When the General Conference appointed a committee to confer with the Co-operative Association in 1932, John L Welch was the first named. A committee headed by Welch met with the Co-operative Association in Denison, Texas, in 1934 and brought to the 1935 General Conference plans for the meeting in Nashville later.

On November 5, 1935, delegates from both bodies met at Cofer's Chapel to form the National Association of Free Will Baptists. John L Welch was the first moderator of this body, a position he held for three years (1935-1938).

Brother Welch's service on committees and boards ranged from chairman of the program committee to chairman of a committee for compiling a hymnal. Almost every department of the Association has felt the impact of those footprints. His advice and counsel and his influence continue to be a benediction upon the National Association of Free Will Baptists.

Missions

Brother Welch encouraged missions in the General Conference, as well as in his churches. In 1929 when the General Conference chose a foreign mission board, he was a member. He expressed his mission emphasis in a very practical way by reaching out to those in his corner. In addition to helping establish the East Nashville Free Will Baptist Church, he helped in the establishment and

organizing of West Nashville, Ashland City, Woodbine, Calvary, and Fellowship Free Will Baptist churches.

He led Cofer's Chapel into a mission ministry. He encouraged liberal giving, but he also encouraged the people to know and take a personal interest in missionaries all over the world. The church not only supports missionaries with money, but also with prayers, friendship and personal encouragement.

Education

Although Brother Welch attended Bowen Preparatory School, Tabernacle School (later Trevecca), and Vanderbilt University, he never had the opportunity to attend a Free Will Baptist school. He felt, however, a great desire for such a school and worked tirelessly to see one established.

As moderator and field secretary for the General Conference, he encouraged support of Eureka, the school in Ayden, North Carolina. By the time the Conference met in 1932, Eureka had been destroyed and a secretary of education was elected to see about establishing another school—John L Welch.

Welch's report to the General Conference in 1933 reveals not only his faith and hope, but also his insight and wisdom. He reported a "strong and growing sentiment among our people for a centralized educational institution."

He felt strongly, however, that such an institution would depend on the unity of Free Will Baptists. He also recommended finding a convenient and satisfactory location. Since the delegates were meeting in Nashville that year, he invited them to look over the city and consider it as a location for the school.

When Free Will Baptist Bible College was established, Brother Welch served on the Board of Trustees from 1945 to 1957. For 10 of those years, he was the chairman of the board. He led Cofer's Chapel to be an outstanding supporter of the Bible College. Students will remember him as a Nashville pastor with a church that welcomed them to become a part of it, that had a pulpit open to fledgling preachers and a hand outstretched in friendship and love.

Yes, a man leaves footprints. "The steps of a good man are ordered by the Lord and he delighteth in his way" (Psalm 37:23). Only the heavenly records will reveal all that the footprints of John L Welch have contributed to His service. ▲

ABOUT THE WRITER: Dr. Mary R. Wisheart chairs the department of English and speech at Free Will Baptist Bible College, where she has taught since 1955. She is a member of Cofer's Chapel Free Will Baptist Church, Nashville, Tennessee.



FREE WILL BAPTIST

newsfront

CANADIANS RE-ELECT MODERATOR FRED HANSON

NEW BRUNSWICK, CANADA—Delegates to the second annual Atlantic Canada Association of Free Will Baptists re-elected Moderator Fred Hanson to his fifth term (includes three years before joining the National Association).

Reverend Hanson, who also serves as the promotional officer for the group, said more than 300 people attended the June 30-July 3 session at St. John's Valley Bible Campgrounds.

Keynote speakers for the mid-summer gathering were Home Missions Director Roy Thomas and Harrold Harrison, assistant director of the Sunday School and Church Training Department.

Pastor Otis Derrah, Holmesville FWB Church, will serve as assistant moderator, and Douglas Lockhart as clerk.

MASTER'S MEN DIRECTOR CALLS FOR 'DECADE OF DISCIPLESHIP'



NASHVILLE, TN—Newly installed Master's Men Director James (Jim) Vallance says one of his first priorities is to launch a "Decade of Discipleship" among the organization's 3,500 plus members.

Vallance sees the decade of discipleship as a means of "leading our men to greater involvement in the work of the Lord."

The 39-year-old native of Huntington, West Virginia assumed duties August 1, succeeding former Director Loyd Olsan. He served eight years as vice-chairman of Master's Men Board.

Mr. Vallance edited the monthly state paper, *The West Virginia Free Will Baptist*, for 10 years. He has seven years' experience as a radio announcer and two years' experience in television programming. He is a member of the Radio-Television Commission established by the National Association in July.

Vallance says he must give immediate attention to erasing an \$8,000 departmental indebtedness. He plans to establish Master's Men mini-conferences and one-day retreats to strengthen local chapters and aid in organizing new chapters.

Mr. Vallance expressed interest in forming special Master's Men chapters on Free Will Baptist college campuses, in developing a "Master's Men International" with Free Will Baptist churches in foreign countries, and in gearing Master's Men to assist Home Mission churches.

He attended Free Will Baptist Bible College and Marshall University (Huntington, WV) where he majored in broadcast journalism. During a four-year tour of duty in the United States Air Force, Mr. Vallance served with the Armed Forces Radio and Television Service.

He is a charter member of Central FWB Church in Huntington, a deacon, and a Sunday School Superintendent.

James and Lois Vallance have two children—Sara Michelle (10) and Lara Jane (7).

RETIREMENT RECEPTION HONORS RETIRING PASTOR

VERO BEACH, FL—Reverend Lester Collins was honored by First Free Will Baptist Church, Vero Beach, as he retired after 40 years in the ministry.

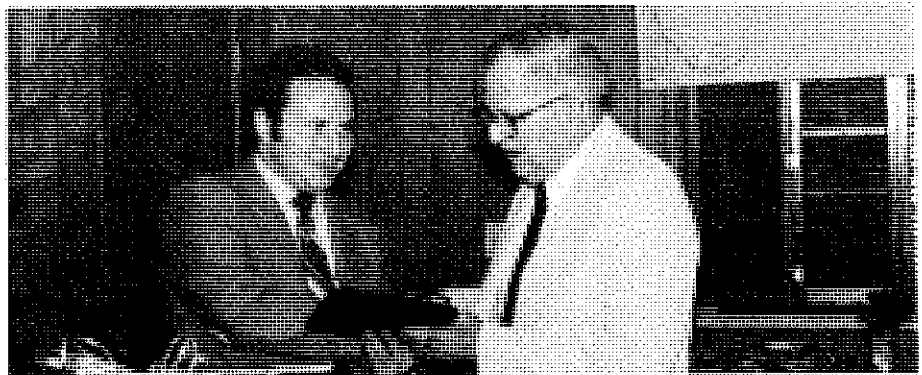
Reverend Collins, 70, pastored the First FWB Church on two occasions, from 1975-1977, and then from 1981 until his retirement in May.

During the June retirement reception held in Collins' honor, members gave him an appreciation plaque. New pastor Randy Bryant presented the

plaque on behalf of the church.

Brother Collins was saved at Christian Home FWB Church, Hartford, Alabama in 1933. He began preaching and moved to Jacksonville, Florida to attend Luther Rice Seminary in 1942.

He organized Immanuel FWB Church, Jacksonville, where he served 10 years as associate pastor and two years as bus director. He later pastored Grace FWB Church in Orange Park and First FWB Church in Vero Beach.



FALL ENLARGEMENT CAMPAIGN SET

NASHVILLE, TN—The annual fall Sunday School enlargement campaign sponsored by Randall House is designed to help build enrollment and increase attendance for Sunday School. This year's fall theme is "I Will Build My Church" with a challenge to let Jesus use us to build His church.

The campaign will organize competition on the basis of average Sunday School attendance during the Spring Quarter, 1983 (March, April, May) as follows:

Division A	over 500	average
Division B	400-500	average
Division C	300-399	average
Division D	200-299	average
Division E	150-199	average
Division F	100-149	average
Division G	50-99	average
Division H	under 49	average
Division I	Newly established	

This enlargement campaign will begin on Sunday, October 2, 1983, and continue through Sunday, Octo-

ber 30, 1983. Sunday Schools which experience the greatest percentage of gain over the 13 weeks average attendance for March, April, May, 1983 will be declared winners and recognized with appropriate awards denoting first and second place.

The present size of Sunday Schools does not prevent any church from being eligible to participate. Campaign materials are available from the Sunday School and Church Training Department.

Currently . . .

First FWB Church, Pontiac, MI, baptized 18 and added 50 to the congregational membership, according to Pastor **Ed Hollis**. Sunday School attendance surged from 76 in 1981 to 138 this year. Worship service averages 160.

Pastor **Glen Faulkner** says **New Sulphur FWB Church, Prairie Grove, AR**, baptized 15 and had 19 additions to the church.

First FWB Church, Fayetteville, AR, conducted a five-day prayer revival according to Pastor **Daniel Phillips**. Among the several good things that happened during and after the prayer revival, a 78-year-old man was saved.

Durham FWB Church, Elkins, AR, reported 12 conversions and 7 baptisms. **Lloyd Ray Henry** pastors.

The **Espyville FWB Church, Espyville, OH**, sends word of 25 conversions and 10 baptisms. **Dwight Skeans** pastors.

Did you ever wonder what to give your parents on their 50th wedding anniversary? You might do what the children of **Bill and Wanda Darlington** did—they gave a new pulpit to **Unity FWB Church, Cleveland, OH**, in honor of their parents' 50th wedding anniversary. **Lester McMahan** pastors.

And here's a note of real victory from **Hillview FWB Church, Reynoldsburg, OH**. Pastor **Jay Pete Justice** has baptized 60 people in three months.

Pastor **Edd Green** of **Truth FWB Church, New Oxford, PA**, reports that six people completed their preliminary certificate from **The Cross Keys Bible Institute**. The group included Linda Green, Darcy Laughman, June Railing,

Barb Webb, Gloria Welsh and Terry Welsh. In order to receive the preliminary certificate, each participant had to complete reading the entire Bible in 36 weeks. Cross Keys Bible Institute is a ministry of the Truth Church.

Shiloh FWB Church, Bristol, VA, began erecting a new auditorium this summer. By the time the auditorium was under roof, everybody in the church had gotten involved in working evenings, Saturdays, and off days. Pastor **Walter Statzer** said, "Even strangers have stopped to help, people who are not members of our church. Just people who saw a new church being built and wanted to help."

Wow! Did you hear what happened at **Mill Branch FWB Church, Johnsonville, SC**? Earlier this year the church honored **Roger Don Poston** for 20 years of perfect Sunday School attendance. The church presented him with a gift of a new Bible. **Tommy Bryson** pastors.

Divine FWB Church, Cleveland, OH, baptized 36 converts between March and July of this year. **Hansford Reed** pastors.

Two years ago the **Calvary FWB Church, Union, SC**, purchased a parsonage for \$25,900. On homecoming day this year, the congregation burned the mortgage. **Allen Lemons** pastors. He has seen the congregation grow from 29 to 84.

The **Alexander FWB Church, Olive Branch, IL**, was burned by arsonists in January. Pastor **Henry Potter** says the group moved into a new building on May 29. Congratulations to this resilient congregation.

The Spanish speaking Free Will Baptists in **California** met in **Modesto** early this summer. The group conducted evangelistic

meetings in nearby Mexican labor camps in the afternoons and services at Modesto Mission each evening. Four Spanish FWB pastors were present.

First FWB Church, Bakersfield, CA, conducted a six-day revival meeting with Evangelist **Bill Adkisson** from New Mexico. Pastor **Claude Hames** says, "We prayed with 28 at our altars."

Four graduates of the **Lake Jackson FWB Christian Academy** enrolled at FWBCC this fall. The number included class valedictorian, **Tammy Norris**, daughter of **J.D.** and **Beverly Norris**, home missionaries to **Tallahassee, FL**. In Lake Jackson Christian Academy's first graduating exercise, the Academy graduated 12 seniors.

Pastor **Robert Morgan** of **Donelson FWB Church, Nashville, TN**, began preaching an interesting series of sermons in mid-August. The series of practical messages entitled "My Problem Is . . ." includes such intriguing titles as: My Temper, My TV, My Thought Life, My Tithing, My Terror of Death, My Time and Management, My Tongue, My Tears, My Teenager, My Tortured Heart.

First FWB Church, New Castle, DE, began a \$40,000 addition and paving project at the church this summer. **Richard Atwood** pastors.

Members of **Immanuel FWB Church, Durham, NC**, conducted a rededication and note burning service on July 3. The church has now paid back the entire \$70,000 loan which was secured in 1968 for construction purposes.

Pastor **Ed Hutchinson** of **Route 60 FWB Church, Kenova, WV**, says the group has averaged baptizing one person per week this year.

CONTACT welcomes THE HER-

ITAGE BIBLICAL REFLECTION, publication of **Heritage FWB Church, Fredericksburg, VA.** David Reece pastors.

The youth of **Union Chapel FWB Church, Chocowinity, NC,** raised \$500 for North Carolina home missions on North Carolina Day, June 26, according to Pastor **E. E. McMillen.**

First FWB Church, Erwin, TN, dedicated their new sanctuary on July 10. **Howard Messer** pastors.

Cooper FWB Church, Detroit, AL, conducted a record attendance Vacation Bible School this year with an average of 114 1/5 (that 1/5 must have been a short kid). By the way, when Pastor **Dennis Kizzire** and visiting Evangelist **Duane Taylor** were out scouting for prospects

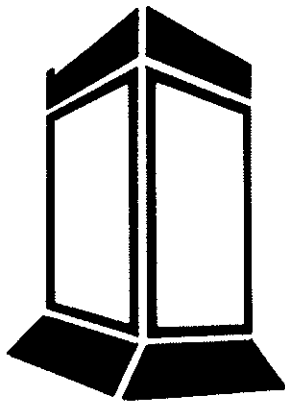
one day, a highway patrolman ran a stop sign and hit them. No, not hurt, just scared.

First FWB Church, Fayette, AL, constructed a new building this summer with almost 12,000 square feet of space. The new building includes 13 classrooms, two nurseries, three offices, and a seating capacity of 425. **Rick Cash** pastors.

It sure looked like a burglary when **Justin** and **Judy Barnett** arrived at home and found the front door battered. To confirm their suspicions, the phone was dead and the porch light wouldn't work. But closer scrutiny by the members of the **First FWB Church, North Little Rock, AR,** revealed that lightning had hit the door, burned out the light and deadened the phone.

The first service was conducted at **Lakeland FWB Church, Paris, TN,** on May 15. Pastor **Hughes Ellis** reports 40 people in attendance. The church has purchased seven acres on Highway 79 E, one mile from the city limits.

And finally—**Dawn Knight** and **Joe Greer** were married at **Good Springs FWB Church, Pleasant View, TN.** Friends thinking they could have some fun with the young married couple had decorated their car with tin cans and all the other amenities that usually go along with that sort of thing. However, you can imagine the surprise of all the mischief makers when a helicopter appeared and landed on the church grounds. The bride and groom raced to the helicopter and were whisked away to their honeymoon. ▲



The Free Will Baptist Pulpit

John L. Welch (deceased)

This sermon was preached December 21, 1980 in Fellowship FWB Church, Nashville, Tennessee.

Ye Are My Friends

Communion and Feet Washing Service John 15:13-15

INTRODUCTION:

- * Value of friends in time of great need
- * "What a Friend We Have in Jesus"—
- * Jesus wants and appreciates friends . . .

I. Two Incentives

- A. Do something because of love (friends).
- B. Do something because of necessity (servants).
- * We are governed by one or the other.

II. Communion Service Among Friends

- * Remembering our Greatest Friend
- * To remind us where He delivered us from (something worse than Egypt) . . . from sin
- * To do what He said . . .
- it's important if He said do it.

III. Feet Washing—Why

- * Jesus said "Ye ought to do it," that's why.
- * Jesus said it, I believe it, that settles it.
- * I believe He meant it . . .
- * "I have formed a special delight in it . . . do not regret it, not ashamed of it . . . trying to follow the instructions of my Lord."
- * Gives the satisfaction that you are doing your best to obey your Lord.
- * "I am substituting for my Lord in His absence. I am doing what He would do, if He were here tonight . . ." "I wash your feet in Jesus' stead."
- * We join Jesus in that last service.

CONCLUSION

—This service is personal, as a friend to Jesus. ▲



Green Tree Bible Study



Robert E. Picirilli

II Peter 2:18-22

Apostasy—The Awful End of False Teaching

Peter has just been describing false teachers (vv. 10-17), but in verses 18-19 he makes a transition from their character to the awful result of the teaching.

Immature believers are the false teachers' prey (vv. 18, 19). Notice, first the *method* the false teachers use: they "allure" (v. 18), the same word as "beguile" in v. 14, a word used in Greek for a fisherman's bait.

What is their bait? A "promise" (v. 19). What do they promise? "Liberty" (v. 19)—a false liberty that indulges the lusts of the flesh (v. 18).

The falseness of their promise is picturesquely described as "over-swollen words of emptiness" (v. 18).

But there's a catch—a "hook", if you will: they themselves are servants (Greek *douloi*, bondslaves) of corruption. And any whom they catch will become slaves of the flesh, too.

Notice, second, their *target*: those just escaped from error (v. 18). There is some difference of opinion about the word translated "clean." But the basic idea is not in doubt, and the phrase most likely means people who are young in the faith, who have just got free from the erroneous thoughts and

ways of the wicked. Being immature and "unstable" (v. 14), they are pounced upon by false teachers.

Apostasy is the outcome of the false teaching (vv. 20-22). Verses 20-21 describe a real apostasy from the faith. This is clear, first, because the people meant are described as *truly converted*, in three phrases.

(1) They "escaped" the world's pollutions (v. 20); Peter uses the same basic root as in verse 18 and 1:4—all of which mean the freedom a Christian gains from his old bondage to depravity.

(2) They came to know Jesus Christ as Lord and Savior (v. 20)—this phrase can mean nothing else. Peter's word "knowledge" here (Greek: *epignosis*) is a more specific word than the usual one, and is used by him as equivalent to conversion in 1:3, 8.

(3) They also came to know the way of righteousness (v. 21). The verb "know" is the same root as the precise "knowledge" in v. 20. And "the way of righteousness" is another of Peter's expressions for true Christianity, like "the way of the truth" (2:2) and "the right way" (2:15).

The reality of this apostasy is clear second, because the people deceived are described as *truly fallen* from this converted state, in four phrases.

They are again entangled in and overcome by the pollutions escaped (v. 20). The word "entangled" (Greek,

empleko) literally means interweaving: it is used for example, of a sheep caught in thorns by its wool. "Overcome" is the same as in v. 19, and has the idea of being bested or mastered.

They have turned back from the holy commandment delivered to them (v. 21). In other words, they have forsaken the gospel truth that was preached to them.

Their last condition is worse than the first (v. 20), an obvious reflection of Jesus' words in Matthew 12:45.

They would have been better off never converted (v. 21). This explains the previous phrase and makes no sense except that they are now in a hopeless condition, when there was at least hope of conversion while they were yet unbelievers.

Peter concludes the section with two proverbial illustrations: a dog, delivered of what made it sick in the first place, returns to eat it; a pig, with filth washed away, returns to the mud to wallow.

Both illustrate the clear point of returning to something one has been delivered/cleansed from—as Peter puts the same point in 1:9: "he has forgotten that he was purged from his old sins."

The issue of false teaching, then, is serious indeed. We who understand that have all the more responsibility to instruct believers well in the truth, and to expose falsehood. ▲

Top Shelf



Thomas Marberry



Gary R. Collins, *Beyond Easy Believism* (Waco Texas: Word Books, 1982, 197 pp., hardback, \$8.95).

What does it mean to be a Christian in the midst of a decadent and affluent world? This is the question which Gary Collins confronts in his book.

He notes that there are numerous answers given to this question. Unfortunately, many Christians have answered this question with what Collins calls "easy believism."

Easy believism does not stress the difference between a Christian and the world; it stresses the similarity. It is the type religion which is socially acceptable and requires little in the way of sacrifice and commitment.

It is also the type faith which is self-centered. There is no spirit of sacrifice, giving, dedication. Instead, there is an

emphasis on how Christianity can be of benefit to me and how it can help me to get ahead in life.

If we will be honest with ourselves, most of us will admit that Collins has hit upon a significant problem in contemporary Christianity. Perhaps we will even admit that our own lives have been affected by this kind of thinking.

True Christianity requires genuine commitment. Jesus expected His followers to dedicate their lives to the task of following Him. The New Testament makes clear that the early church expected members to have a similar dedication. Yet, for many church members today, this kind of dedication is lacking.

Collins points out that Christians not only need to be dedicated, they need to be dedicated to certain things. They need to be dedicated to solid

intellectualism. Christians should be a thinking people; they should know why they are followers of Christ.

They need to be dedicated to stable emotionalism. Christians should be in control of their emotions and feelings; their lives should not be unstable and self-centered.

Modern Christians should be dedicated to a giving love and to a separated life style. Worldly ideas and attitudes should not dominate the lives of Christian people.

In particular, Christians should be careful about the non-Christian life styles which are advocated so strongly in books, popular magazines, and television.

I appreciate this book. It challenged me to a deeper level of commitment in my own life. Easy believism is not true Christianity. ▲

DIRECTORY UPDATE

ARKANSAS

Jim Baker to Corbin Ferry Church, Lake Providence, LA from Fordyce Church, Fordyce

Larry Hughes to First Church, Walnut Ridge from Cross Timbers Church, Nashville, TN

Fred Scott to First Church, Atkins
Harvey Butler to Trinity Church, Green Forest from Oak Grove Church, Oak Grove

Tommy Tims to Rose Hill Church, Monticello

CALIFORNIA

Lewis Nettleton to Greenfield Church, Greenfield from Norwalk Church, Norwalk

Art Maynard to Norwalk Church, Norwalk

J.R. Overman to Pleasant Hill Church, Pleasant Hill

GEORGIA

Willie C. Martin to Hammock Springs Church, Donalsonville from Double Branch Church, Hawkinsville

Jackie Cabaniss to Bethel Church, Baxley

ILLINOIS

Byford Campbell to Salem Church, Wayne City

Owen Ganey to First Church, Milan from First Church, Granite City

MICHIGAN

Ivan Ryan to First Church, Hazel Park from Arnold View Church, Creal Springs, IL

MISSOURI

Nick Hollis to First Church, Fredericktown from Berkeley Church, Berkeley

NORTHWEST

Paul Wood to Victory Church, East Wenatchee, WA

SOUTH CAROLINA

Marvin Dodgens to First Church, Greer

Manuel Aldridge to Coastal Church, Wilmington, NC

Lloyd Gore to Salem Church, Scranton from Coastal Church, Wilmington, NC

TENNESSEE

Wayne Bess to First Church, Dickson

OTHER PERSONNEL

Morgan Bates to Wellington Church, Wellington, OH as assistant pastor

Stephen Messer to Oak Park Church, Pine Bluff, AR as minister of music and youth



ON LITTLE LANES

BY DONNA MAYO

Thanks For That Spanking

Megan recited, "Thou shalt have no other gods before me."

She was quickly followed by Marty, "Thou shalt not make unto thee any graven image."

The twins reviewed the Ten Commandments while they ate breakfast. Their Sunday School teacher promised a prize to each student who learned them, and the twins were determined to win.

"Thou shalt not take the name of the Lord thy God in vain," said Megan.

There was a pause as Marty tried to remember the fourth commandment.

"It's your turn, Marty," said Megan impatiently.

"I know," said Marty. "Thou shalt not . . . oh, I forget."

Just then Mrs. Lane came into the kitchen and said, "You kids better hurry—I don't want you to be late for school."

"That's it," Marty laughed. "Thou shalt not be late."

The twins gulped their breakfast and hurried to brush their teeth. As they were gathering books and lunch

boxes Marty said, "Oh yeah, now I remember. Remember the Sabbath day, to keep it holy."

The twins went through the rest of the list. When they finished Marty said, "Whew, 'Thou shalt not do this. Thou shalt not do that. Thou shalt not do nothing.'"

"Anything," corrected Mrs. Lane.

"But he's right," said Megan. "What are we supposed to do?"

"For starters," said Mrs. Lane, "you can kiss your mother goodbye and dash to school."

The twins laughed as they kissed her and ran out the door.

At school that morning Mrs. Curtis announced a math quiz. "I'll give you about five minutes to review while I go run it off. And," she added as she walked out the door, "I don't want any talking while I'm gone."

"Thou shalt not talk," thought Marty as he opened his math book. In just a minute Marty felt Michael, the boy who sat behind him, tap his shoulder.

"What is it?" asked Marty.

"I want to show you my new baseball game," whispered Michael. He took a small electronic game out of his coat pocket.

"Wow, neat!" exclaimed Marty. "How do you play?"

Michael showed Marty how to play, and before long they had a game going. The boys were so intent on scoring runs and getting each other

out that they didn't notice when Mrs. Curtis returned.

"Marty Lane and Michael Jones, what are you doing?" she asked sternly.

"Uh, nothing," stammered Michael.

"Don't tell me 'nothing.' What was the last thing I said before I left the room?"

"You said, 'no talking,' " answered Marty turning bright red.

"That's right," said Mrs. Curtis. "And I meant it. I'll see both of you after school."

At recess Megan said, "Marty I can't believe you were talking when Mrs. Curtis left the room. Wonder what she's going to do to you?"

"She'll give us each a couple of licks," said Michael. "No big deal."

"No big deal? Wait till my dad finds out," said Marty.

"Maybe he won't find out," said Megan hopefully. "I won't tell him."

"Don't worry. He'll find out," said Michael. He had obviously been through this before. "After she paddles you, Mrs. Curtis always sends a note home telling your parents about it. They have to sign it."

"Well, I'm sunk," said Marty sadly.

"Oh don't worry about it," said Michael. "Mrs. Curtis can't paddle all that hard."

"I'm not worried about her paddling," said Marty. "It's the one I get from my daddy when I get home that

scares me."

"You mean your dad will spank you too?" questioned Michael in unbelief.

"You better believe it," said Megan without hesitating.

"If I get in trouble at school, it's double trouble when I get home," added Marty.

"What does your dad do?" asked Megan.

"Nothing," said Michael. "He just signs the notes and says 'boys will be boys.'"

"You mean he doesn't care?" asked Megan not believing her ears.

"Nope," said Michael, "I guess not."

"Man, I wish Daddy didn't care," said Marty.

"Yeah, you wish," said Megan knowing full well what Marty would get when he got home.

The rest of the day dragged by for Marty. Finally the last bell rang and the other children left the room. Mrs. Curtis looked at Marty and Michael and said, "You both understand why I'm going to paddle you, don't you?"

"Yes, ma'am," they answered.

"And next time you will think twice about talking when you're not supposed to, won't you?"

"Yes, ma'am," they answered dutifully.

"OK, Marty, you first. Bend over and put your hands on your knees . . ."

Megan was waiting for Marty in the school yard. "Was it real bad?" she asked with concern.

"Naw," said Marty. "The worst part was having to wait all day for it. And now I've got to wait for Daddy to get home from work."

Mr. Lane usually got home about five o'clock, but when the twins

reached the home, his car was in the driveway. Somehow Marty was not eager to see him.

Megan rushed inside. "Hi, Daddy. What are you doing here?"

"I think I'm coming down with the flu," said Mr. Lane. "I thought I might feel better if I came home early."

"I doubt it," said Megan looking at Marty as she left the room.

"What did she mean by that?" asked Mr. Lane.

"Well," began Marty, "something happened at school today. But if you don't feel good, it can wait," he added quickly.

"I think I'm up to hearing it," said Mr. Lane. "Why don't you sit down and let me have it?"

Marty sank down on the couch next to his dad and told him what happened.

"All I did was talk a little," finished Marty. "Is that such a big crime?"

"No," said Mr. Lane, "but disobeying your teacher is."

"Thou shalt not disobey your teacher," said Marty.

His dad didn't understand what Marty was driving at. "What?" asked Mr. Lane.

"Oh, it's just one more 'don't.' Megan and I are memorizing the Ten Commandments. It seems like all I hear is 'Don't do this. Don't do that,'" said Marty.

"Son, I know it seems that way—but the 'don'ts' are all there for a reason."

"Yeah, to get me in trouble," said Marty looking at the floor.

"You couldn't be more wrong," said Mr. Lane. "They are there to help you—to keep you out of trouble."

"I don't get it," said Marty.

"Take Jeff for instance," said Mr. Lane. "Why do we tell him 'no-no' when he goes toward the fireplace?"

"Because it would hurt him," said Marty.

"Exactly," said Mr. Lane. "And why do we spank him when he insists on going toward it any way?"

"Because you want to stop him from hurting himself," answered Marty.

"That's right. It sounds crazy, but we spank him because we love him. And you know what else—whenever we tell you 'don't,' whenever your teacher tells you 'don't,' whenever God's Word tells you 'don't,' it's for your own good.

"It's to keep you from getting hurt. And when we punish you it's because we care. We care too much to stand by and let you hurt yourself. Do you understand what I'm saying?" asked Mr. Lane taking off his belt.

"I guess so," said Marty.

"Then bend over."

For the second time that day Marty heard those words, and for the second time he got it across the seat.

After the spanking Mr. Lane hugged Marty close and said, "I really do love you Marty. I have to spank you because I care."

Marty was reminded of his conversation with Michael. "You mean your dad doesn't care?" Megan had asked. "Nope, I guess not," Michael had said.

All of a sudden Marty felt sorry for Michael. He realized how lucky he was to have a daddy that cared if he did right. With tears in his eyes Marty said, "Thanks, Daddy. It may sound crazy, but thanks for that spanking." ▲

Lives That Touch Lives



By Roger C. Reeds

I met Mae Hill after she had a severe stroke that paralyzed one side of her body and left her with a speech impediment. What impressed me most was her radiant Christian testimony. I was a boy at the time I met her, and through my teen years I spent many hours in Mae's home.

Her door was always open to young people. The hour of the day or night made little difference to her. I ran with a teenage crowd, and some of us usually ended up at Mae Hill's house as the last stop before we went home.

She always had some coffee heated (I thought she made the best coffee in

town), and some cookies or cake ready. I could share my problems with her and in her halting way she gave me sound advice.

At every opportunity she would talk to me about receiving the Lord. Frequently, she invited me to church. Anyone who came by Mae's house received a Christian witness.

The morning I got saved was one of those rare times that Mae missed a service. I drove directly from church to her house to share my salvation experience with her.

She met me at the door and haltingly said, "You don't have to tell me. I know you were saved this morning."

We stood at the door embracing and weeping. To this day I don't know how she knew the Lord had saved me that morning.

Later, God called me to preach. After my college training I returned to pastor the church where this dear lady

attended. She and her husband were serving as youth sponsors. They continued to do so for many years afterward.

What they did for one teenage boy, they did for many others. No one knows how many young people this couple won to Christ. No one knows how many young lives have been challenged to Christian service. They ignored the barriers of age and frail bodies to serve the Lord.

The lives of Chesley and Mae Hill touched my life when I was a young boy growing up in the city of St. Louis, Missouri. Chesley is a deacon at South Side Free Will Baptist Church. Mae has gone home to be with the Lord for many years to come. May God give us more members who care.

(Mae Hill died June 3, 1983.) ▲

ABOUT THE WRITER: Dr. Roger C. Reeds is general director of the Sunday School and Church Training Department.



OUR READERS COMMENT

APPRECIATES SOUTHEASTERN ARTICLES

Thanks for your information about Southeastern Free Will Baptist College. Those articles in the past issues of CONTACT have really been helpful.

I attend another Christian college, but I am very interested in Southeastern College. You have helped keep me informed among many interested others.

Todd Cantrell
Guin, Alabama

'I WANT TO SUBSCRIBE'

I would like to start getting your magazine.

I read a story on Suzanne Rasnick of Pikeville, Kentucky in the *News-Express* (reprinted from July 1983 CONTACT). I thought it was great. She was so good!

I loved that story because she had God on her side. We need more of that to save our young people.

Again, I'm saying Suzanne Rasnick was good, although I don't know her, but she's from my home and I love her because she stood up for God.

Thanks a million for the reading.

Mrs. Inez Sword
Virgie, Kentucky

COULDN'T BE BETTER

Your editorial in this issue (August) couldn't have been said better. Thank you!

Mrs. Eunice Edwards
Desloge, Missouri

'PASTOR APPRECIATION ISSUE' NEEDS PRACTICAL TIPS

I am writing in regard of the August issue. I sincerely appreciate the fact that CONTACT would print a "Pastor Appreciation Issue." If there is a need in our denomination, it is the need for Free Will Baptists to gain a deeper appreciation for their pastors.

Although I commend your efforts to uplift the person and position of the pastor, I do have a question. Why were there not some solid practical suggestions as to how a local church could put together a good Pastor Appreciation Day?

It has been my experience during the few years I have been involved in Christian service that many of our smaller churches simply do not know how to sponsor such a day. For various reasons laymen in many churches have never been trained properly in this area.

Obviously it would be difficult for the pastor

to teach his congregation how to organize such an event. Therefore, would it not be most appropriate for a national publication such as CONTACT to print an article giving the proper instructions for organizing a "Pastor Appreciation Day" that will not become a "Pastor Insult Day"?

Once again, I commend you for showing our people that they need to appreciate their pastors. I simply appeal to you as the editor to give serious consideration to printing an article that will help our people to properly organize a "Pastor Appreciation Day."

Reverend Dale McCoy, Youth Director
Fairview Free Will Baptist Church
Spartanburg, South Carolina

DON'T KNOCK DOOR-KNOCKING

I am writing in regards to your August Briefcase, "Where Have All The Preachers Gone?" Your article rang true when you stated, "No other skills can substitute for biblical preaching."

However, in the same article I heard an uncertain sound when you implied that pastors who knock doors and visit bus routes, do so only to escape sermon preparation, or to justify "limp" sermons.

It appears you have a firm grip on the principles of good preaching, but are losing sight of its real purpose. The top priority of any good preaching is that it reaches people, not empty pews.

Rev. Mike Criswell, Pastor
First Free Will Baptist Church
Eugene, OR

NO BACK SEAT FOR MAGAZINE

Enclosed is my check for CONTACT renewal—wouldn't want to miss a single issue.

In the past I have worked as secretary in different churches other than Free Will Baptist; and presently, I work as secretary at the First Christian Church in Clinton, Oklahoma.

I have access to many fine Christian periodicals, and I want to tell you CONTACT doesn't take a back seat to any of them!

Briefcase is the first one I read each month, and then I proceed to read the rest of the magazine from cover to cover. The format of CONTACT is beautifully done, has easy-to-read print, and a wide range of interesting, informative Christian articles. Often I share CONTACT with my employer. I also notice from time to time that CONTACT articles are

reprinted in *Pulpit Helps*.

Your recent article on prayer in school of years gone by was especially well written and presented the other side of the coin. How soon we forget how it really was.

I realize negative responses from your readers keep you on your toes and probably better in tune with all, but thought you'd like or enjoy a positive response to all the hard work and effort you do in putting together this magazine each month.

Keep up the great work. This faithful reader appreciates it.

Yvonne Hampton
Clinton, Oklahoma





NEWS OF THE RELIGIOUS COMMUNITY

EVANGELIST ROBISON APOLOGIZES FOR EARLIER "UN-CHRISTLIKE" ATTACKS

FORT WORTH, TX (EP)—Evangelist James Robison has apologized to Southern Baptists and others he has verbally attacked in the past, asking forgiveness for his actions. "I'm not saying anyone else is wrong" in their criticisms," Robison said in an interview. "I'm saying I was wrong."

Robison sent a letter to Southern Baptist leaders and also met with Baylor University professors in a concerted effort to say he is sorry for his past assaults. The television evangelist, who became known for his attacks against liberal theology, homosexual rights, abortion, the Equal Rights Amendment and other favorite targets of the religious right, said he has not become "soft on sin."

But he has been increasingly convinced proclamations about sin are not the answer, and said his statements have come across as unnecessarily harsh. A return to morality in America is needed, he said, "but it will never happen unless Christians start loving each other. It doesn't matter how many campaigns or media blitzes we have about sin," he said, "The real issue is heart to heart."

Robison, a member of the First Baptist Church of Euless, Texas, where Southern Baptist Convention President James T. Draper Jr. is pastor, also asked forgiveness for his part in the current Southern Baptist power struggle between fundamentalist conservatives and moderates.

Although Robison said he remains concerned about that he sees as a challenge to the authority of the Bible, he said he too often has tried to shape others in his own image.

"There is no softening toward unbiblical proclamations and practices," he said. "What I'm saying is that we are doing more proclaiming than preaching what the Bible teaches." Expressing fear that the divisiveness in the Southern Baptist Convention is reaching dangerous proportions, Robison said, "Openness, diversity, discussion and differences are not only important, they are imperative for the body to be healthy."

Robison said the biggest change in his ministry is "that I've become more concerned about my own sin than the sins of others. I pray that there will never be another sinner who will feel that he is being judged by me; I hope he is judged by the Word of God."

STREET EVANGELISTS TOLD HELL IS A PRIVATE MATTER

STAUNTON, VA (EP)—A county judge has told two street evangelists here that telling people they will go to hell is a violation of their privacy.

Both Ronald Emerick and John Evans were convicted by Judge Thomas Wood after the two evangelists from Ohio were arrested for witnessing on a street corner in Staunton. Merchants had complained to police that Emerick and Evans were being disorderly, and a woman who did not like being told she was going to hell unless she received Christ took her tracts as evidence and went to police.

Judge Wood convicted Emerick of disorderly conduct and Evans for obstructing the passage

of a woman. The latter is a prostitution charge designed to protect Staunton women from being solicited by males.

Using a prostitution charge to convict an evangelist aroused the local pastors. But this took backseat to the judge's ruling that the evangelists could not preach "hell" in public. Dr. Lindsey J. Howan, pastor of Ridgeview Baptist Church, told a gathering of 1,100 Christians, "Whether inside a church or outside a church, we're not going to be told what to preach."

More street preaching has taken place since the arrests, including vocal warnings that may violate someone's so-called "rights to privacy." The police have made no further move.

AFRICAN MISSIONARIES TO EVANGELIZE IN STATES

WASHINGTON (EP)—Dressed in his flowing white robe, the emblem of Nigerian manhood, Samuel T. Ola Akande pounded the pulpit of Columbia Baptist Church, in Falls Church, Virginia: "It is a fact that Africa and Asia have been mission fields; and for this we are grateful indeed. But today, Africa and Asia are not the only mission fields," the General Secretary of the Nigerian Baptist Convention stated forcefully, "all the continents of the world, including the North American continent where I stand today, are real mission fields."

Dr. Akande, criticized Western Christians for continuing to sing, for example, "From north to south the princes meet to pay their homage at his feet; while western empires own their Lord, and savage tribes attend his word"; and the other familiar hymn, "From Greenland's icy mountains, from India's coral strand, where Africa's many fountains roll down their golden

sand . . . They call us to deliver their land from error's chain."

Dr. Akande pointed out that there are signs of a reversed mission strategy cycle when, for example, Christians of the so-called Third World are sending missionaries to countries which traditionally have been thought of as mission-sending nations.

"Now it is your turn to be receptive and have open hearts to messenger" from the once receiving churches," Dr. Akande emphasized.

Dr. Akande said, "Our darkness is not our dark skin, but it is the darkness within us, our sin. The gospel of Jesus Christ is needed here, too. And we black Africans are ready to share the gospel with you." The Nigerian Baptist Convention, with its more than 281,000 members, is numerically the strongest African member of the Baptist World Alliance.

CHURCH OF CHRIST MOVES CLOSER TO APPROVAL OF HOMOSEXUAL ORDINATION

PITTSBURGH (EP)—The United Church of Christ accepted a report that says the homosexuality of a candidate for ordination should not be a ground for refusing to admit that person into the church's ministry.

The report, overwhelmingly accepted in a show of hands at the biennial General Synod, which closed June 28, says a person's "sexual orientation is not a moral issue, but that sexual behavior does have moral significance." Although the report does not say the church agrees that homosexuality is acceptable in the denomination, that is the interpretation widely given by delegates.

In the debate, the synod refused to consider another statement on Christian marriage and family life that said any sexual union outside marriage "denies God's created order." Proponents of that resolution included a group called United Church People for Biblical Witness, formed in 1978 by those urging the denomination to turn toward more traditional views of sexuality and marriage.

The discussions in Pittsburgh have been typical of those going on in a number of denominations as Protestant churches to try to address

contemporary problems in sexual ethics. Although many churches say the civil rights of homosexuals should be protected, no denomination has stated clearly that homosexual behavior is fully acceptable.

Because the United Church of Christ stresses local autonomy, with ministers holding membership in regional associations, it is difficult for the synod to set policy for the entire church. Nonetheless, the synod action could have the effect of eliminating homosexuality as a bar to the ministry of the church.

The report accepted in Pittsburgh said the synod believes "present knowledge about the bases of sexual orientation and behavior is incomplete. The ethical issues surrounding the rightfulness or wrongfulness of various forms of sexual expressions and embodiment are still being debated within the United Church of Christ."

Statements such as the one approved by the synod caused many, including the growing number of homosexual Christian activists, to say the church nearly has embraced a permissive sexual ethic.



Everyday Evangelism



THE NATIONAL ASSOCIATION OF
Free Will Baptists

THE SECRETARY SPEAKS

By Melvin Worthington

the Word of truth demands that one know the Bible so well that Christ may be preached from any passage, while practically applying the message to hearers.

The Sinner

The sinner must have an *interest* in salvation. When Philip approached his prospect, he heard him reading from Isaiah. The man was ready. His heart was prepared for Philip's visit.

Joseph Parker asked, "Where are the prepared hearers nowadays? Where are those who come to church from the Bible itself; full of the prophets, their steps to the sanctuary beating time to the noble music of the Psalms? Could we have prepared hearers, as well as prepared preachers, then in five minutes a man might preach five hours, because every word would be a revelation, and every tone a call to higher life. A prepared pulpit fights against infinite odds when it has to deal with an unprepared pew."

The *ignorance* of sinners is like dry seeds awaiting the Water of life. The Eunuch readily admitted that he needed help (v. 31). He took no offense at Philip's question. One must recognize the inability of sinners to perceive spiritual things without guidance.

After the Eunuch pleaded ignorance and inquired of a better way, Philip *instructed* him with ease and joy. Proper instruction accurately presents the gospel. No short cuts, no fanciful theories or philosophies, but plain, practical proclamation of the Word results in conversion of sinners.

We agree with Albert Barnes, "How far Philip detailed the circumstances of the life and death of Christ is unknown. What follows shows also that he stated the design of baptism, and the duty of being baptized."

Proper instruction when dealing with sinners provides a firm basis for successful continuing and concluding the Christian life.

The Scriptures

The scriptures are indispensable when one engages in evangelism.

The proper *heralding* of the Word assures that men's faith rests in it rather than human philosophy. True to that principle, Philip preached Jesus from the scriptures.

The proper *hearing* of the Word enables the sinner to be converted, to follow through in baptism, and to continue in life rejoicing.

The proper *honoring* of the Word results in practical obedience to its commands. That is why the Eunuch wanted to be baptized. Obedience to the Word produces happiness.

Men are not converted by philosophical husks, preachers' homilies, physical hardship or psychological hammering, but by the Word of the Living God. ▲

The Secretary's Schedule

- October 2-7** First Bible FWB Church
New Castle, IN
- October 10-13** Oklahoma State Association
Ada, OK
- October 16-21** Southeast FWB Church
Tulsa, OK

When Philip caught up with the chariot in Acts 8, he left no doubt about what it takes to put effective evangelism into practice. There is no clearer example of how to meet a man where he is and how to take him where he needs to go.

The Servant

Effective evangelism involves the *servant*. The value of the human instrument surfaces immediately when Philip sees the question mark on the Eunuch's face.

Philip was *sensitive* to the Lord's leadership. Personal workers must be sensitive to that leadership. The Holy Spirit always leads the servant to the sinner. God prepares the soil as well as the sower.

Philip *submitted* when he heard the Lord's instructions. He arose and went. Readiness and responsiveness are necessary in evangelism.

Philip was actively and aggressively serving when the angel of the Lord spoke to him. The slack, sluggish or shiftless are usually somewhere else when the call comes to evangelize.

Philip was a *skilled* servant. He spoke with simplicity and shared the message of salvation. Rightly dividing

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October 9, 1983

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