

contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



Sharing the Good News

For 30 years, Ken Turner has been
sharing the Good News

BY SLEIGHT OF HAND

By Eugene Workman
Staff Writer

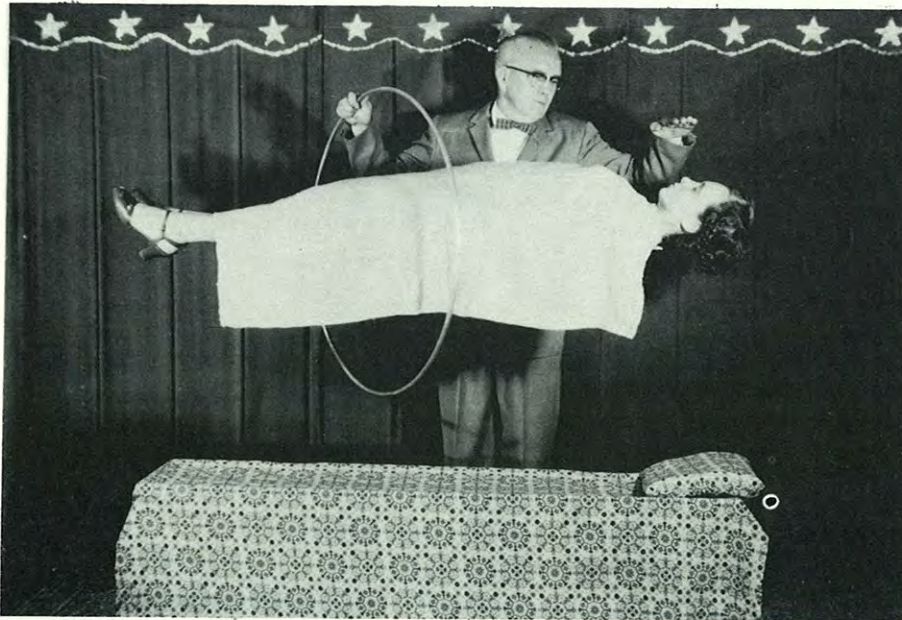
Ken Turner has learned the secret of getting people to remember the emphases of his messages. He uses magic!

Mr. Turner, who has been an ordained Free Will Baptist minister for over 45 years, has been using sleight of hand and some magical props to illustrate Biblical truths for the past 30 years. This is why it can probably be accurately said that over the years his

messages have been remembered by his listeners better than the average minister's listeners.

After a successful television career on a children's program and devoting many years to a full-time ministry, Ken is now semiretired at his home in Monett, Missouri. He is quite often invited as a guest minister to supply in the absence of a church's pastor. He performs numerous weddings each year and is frequently called upon to present his gospel magic program in churches, schools and before civic organizations.

The name of Ken Turner is familiar to Free Will Baptists and particularly ministers who were pastoring during the 1940's and the early 1950's. It was during this time that Ken Turner and another Missourian, the Reverend Winford Davis, were traveling throughout the nation laying some foundational work in the interest of foreign missions. Even then Ken was not only using slides that he had taken in his travels to various missions points, but also using his magic tricks and ventriloquism to challenge young people to surrender their lives to the cause of missions and to gather support for the missionaries that were already serving Free Will Baptists in points around the world. The cause of missions was not as readily embraced by Free Will Baptists then as it is now; so traveling was not the only thing Ken found difficult in his



RAISING THE WOMAN from the couch seems to defy mental acceptance; but Ken Turner uses the feat as an introduction to sharing that all believers in Christ shall be raised from the dead to new life with Christ at the end times.

work on behalf of foreign missions. In many sections of the country there was opposition to his use of films to show what Free Will Baptists had and what was needed.

The Reverend Raymond Riggs, pastor of the Central Free Will Baptist Church in Royal Oak, Michigan, and former director of the Foreign Missions Department, well remembers the ministry of Brother Turner and his colleague, Mr. Davis, during those early days. Ken Turner had a warm heart, according to Mr. Riggs, and always issued a challenge for people to surrender their lives to the Lord wherever he spoke. "He indeed made a lot of trails and treks over hills, mountains and vales letting everybody know what a wonderful Lord Jesus Christ really is; and he made a great contribution in the early days of the foreign missions program of the Free Will Baptist denomination . . . I am sure his wife has been a real blessing to him during these years, and she was willing in those days to stay home and keep the fires burning while he trekked out across the trails."

The Reverend Jim McAllister, who formerly pastored the First Free Will Baptist Church at Monett, Missouri, where Ken presently has his church membership, noted that Ken Turner "is without doubt one of the most cooperative and humble men I have ever known. He and his wife Jewel are precious saints and much loved by my whole family. Because of his past work with films for foreign missions, he has been mistreated . . . Now, because of his work in the area of magic and ventriloquism to illustrate Biblical truths, he is the brunt of undue criticism. But in spite of this unjust criticism he has maintained an extremely sweet and humble spirit."

The Monett Church enjoyed a good growth under the ministerial leadership of Brother McAllister. He states that much of this growth was because of Ken Turner's contributions. "His work in the area of magic and object lessons was a prime reason for the great and rapid growth in the Monett Church when I became pastor there. The children love him and so do adults. The large number of marriages that he performs yearly show that children don't forget 'The Great Ken Neto' as he was known on television. God has greatly used this dedicated, humble, sweet man of God in

" . . . Some . . . tricks defy mental acceptance; and yet he quickly tells his congregation they are just tricks, but God and His salvation are not tricks."

His service to bless and reach the hearts of thousands of children across the Midwest . . . He has been used at schools, Youth for Christ rallies, promotions, churches and Sunday schools. Some of his tricks defy mental acceptance; and yet he quickly tells his congregation they are just tricks, but God and His salvation are not tricks."

Ken gained his fame as a magician and ventriloquist throughout the southwest Missouri area during the 4 years that he appeared on television station KODE in Joplin, Missouri. 'The Great Ken Neto' was featured on the weekly "Bar 12 Ranger" program. Although that program was designed to interest children, it also appealed to a large number of adults, according to the mail received.

Among the truths that Mr. Turner illustrates with his magic is how one can become a beautiful Christian. He uses a feather flower which expands into a huge bouquet to show how life can bloom out and become a beautiful experience. He also performs a trick which multiplies billiard balls to demonstrate how sin multiplies in one's life.

Mr. Jerry L. Henson, a former television executive and now administrative assistant to Missouri's Seventh District representative in

Washington, D.C., states, "I've always been impressed at The Great Ken Neto's ability to make things disappear through the excellent use of sleight of hand. However, since coming to Washington, D.C., I have found that he has been matched (if not excelled) by the U.S. Congress which can make billions of the taxpayers' dollars disappear without a trace."

Mr. Turner belongs to the International Brotherhood of Magicians, which also has within it an organization called Magic Ministers. Among fellow magicians he is known as the inventor of the Turner-Around Box. The contraption folds open to form a T, and Mr. Turner was the first to use it in his tricks.

Mr. Turner says that he will long remember the 3 visits he has made to Cuba and the many fine Free Will Baptists he met as he traveled to most parts of the United States promoting missions with the pictures he made in his travels. And in the words of Raymond Riggs, who listed the name of Ken Turner in his compilation of Who's who in the annals of Free Will Baptists during his message at the 1974 national meeting, "We younger Free Will Baptists should not fail to express our indebtedness to these men and women who paved the way for us." △

CONTACT

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ARE THE LOBI PEOPLE LOST?

By Lynn Wiley

When my family went as medical missionaries to the Ivory Coast in 1980, I was told, "Lynn, you are going to live with your parents in a remote corner of the Ivory Coast, among a primitive tribe called the Lobi. They have never heard about the saving power of Jesus; in fact, they have not so much as heard the name Jesus." If the person had asked, "How do you believe that in spite of this great spiritual ignorance that they are lost and that God will send them to hell for eternity?" I would have answered, "Yes."

But after I have lived among the Lobi and grown to love them, I found myself reacting strongly against this horrible idea that these poor people must spend eternity in hell when they had never had a chance to hear the Gospel and accept Christ as their Savior.

One of my many objections to their eternal damnation was a sincerity

argument. The Lobi people are very devout, sincere, religious people.

Their deep devotion to religion was brought to my attention one day when I saw a Lobi woman running down the road, crying and wailing the Lobi death wail. One of the Africans with me told me that this woman recently had taken several of her children to Uger Volta to go through the Lobi Dance or initiation rite. During the course of the two-month rite, all of her children had died. Now she was mourning their deaths.

My first reaction was, "How could that woman wait to submit her children to a series of rituals which could kill them and, in fact, did?" But then I began to realize that she was merely doing what she had always been taught to do; she was doing what her gods demanded. And she was doing it with great devotion and sincerity.

This religious devotion led me to say, "God, if You really are loving and full of mercy, then You must show them special mercy. They are trying so hard; they are so sincere, but they do not know any better. You must not send them to hell."

Then the Apostle Paul showed me that religious zeal and fervor count for nothing with God unless that zeal and fervor are focused on Christ. Before his conversion, Paul says in Galatians 1:13, that he was a religious fanatic; and himself set to persecuting the newly-arriving heretics, "not of Christianity. But in 1 Timothy 1:13 and 1 Corinthians 15:9, he confessed to being the chiefest of sinners and the least of the apostles because he persecuted the Church. His religious sincerity had earned him no favor with God.

Then I discovered a new dimension to this religious enthusiasm after a friend of mine went to sleep during the Sunday morning service. When I scolded him for sleeping and asked him why he had not slept the night before, he told me that he had been unable to sleep at home. His father and his father's idol had kept him awake all night with their talking. His father had told for this idol with a cow behind it was experienced and the idol was apparently able to talk in a clear, audible voice. I asked one of our young preachers, Joseph, about talking idols, and he assured me that there were several such idols.

A missionary appointee tells how the Lord showed him that the heathen are lost and that he had a responsibility to "Go" with the Gospel.

While I was trying to reason from such a source could be, I read in 1 Corinthians 10:20, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God." And I began to realize that while our people were very religious and sincere, they were dedicated to worshipping Satan. Whenever they danced or sacrificed or gave up their children, they were doing it to their god, Satan. They were allied to the one who is the antithesis of all that God is, to the one who is trying to destroy God's kingdom. Maybe for this reason God said in 1 Corinthians 8:9, 10, Galatians 5:19-21, and Revelation 21:8 and 22:15 that no idolater, like the Lobi, will see heaven but will spend eternity in the lake of fire.

During the next 2 years the Lord taught me much about the destiny of our Lobi. Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." The same exclusive claim is made in Acts 4:12. Clearly Scripture teaches that no man enters heaven except through Christ, and our Lobi were not coming through Christ.

As I walked the cross, the dying Christ rendered an irrefutable testimony to the lostness of the Lobi. Jesus would never have died and the Father would never have sent Him if the Lobi were not lost. The entire cross experience demonstrates that every man is lost and in desperate need of a Savior.

Christ's commission to His disciples "to go into all the world and preach the Gospel to every creature" presupposes that every man is lost and in need of hearing and accepting the Good News.

Finally, after studying Romans 1:2 and Ephesians 2 and 5, I was without question our Lord as just and without hope. But still I was not satisfied. Frustrated, I told God, "I know you are going to send them to hell, but it is not right and it is not fair. They have never had a chance."

But patiently the Lord showed me that when I accused Him of being unfair in sentencing them to hell, I was making at least 2 false assumptions.

First, I was assuming that the basic reason men are sent to hell is that they reject Jesus at New Savior. In essence I was saying to God, "These Lohi have never rejected Christ; they have never had the opportunity, how then can you send them to hell when they have not committed that which condemns men?" But men are sent to hell for another reason.

Romans 3:10, 5:12-19, and 8:7-13 teach (1) that every man is a sinner in willful rebellion against God, and (2) that men's sin makes them guilty and deserving of punishment. Our Lord sin enters and bound for hell long before they ever hear about Jesus, if they ever hear.

Second, I was assuming that the responsibility of sharing the Gospel with the world was God's. I was saying, "It is your responsibility that our Lohi hear about Jesus. If they do not have a chance to be saved, it is your fault. You cannot send them to hell because of your negligence."

But in reading 11 Corinthians 5:18-19, I became shockingly aware that the responsibility of reconciling the world to God is the church's task, not God's. The fact that men around the

world never have a chance to be saved is the church's fault, not God's. It is a tragic indictment against the church that after 2000 years, we have managed to reach the Gospel from 3 billion of the world's population. If Ezekiel 3 and 33 times any application today, how thick must be the blood on the hands of the modern church.

Then, with all objections resolved, I saw the Lord in a way I had never seen them before. No longer were they dirty, naked, ignorant, superstitious natives, but they were people upon whom Christ yearned to pour out His grace and His mercy. And yet, because of their sin and rebellion, they were destined to be the recipients of His justice and judgement.

The horror of their ultimate fate was impressed upon me tele-aphoretically in the spring, 1965. The pattern had been light at the hospital that day. As my father and I prepared to go home for a mistletoeous lunch, a small delegation of Lohi brought a woman to be treated. She was suffering from second and third degree burns over her entire body. One of her husband's other wives had pushed her down into a burning fire. She was now in a coma.

I watched my father as he very meticulously began peeling away the burned flesh.

"Is there any hope of stopping her from dehydrating?"

"No."
"Is there any hope of preventing infection?"

"No."
"And there's no skin for a skin graft?"

"No."
"Is there any hope of her living?"

"No."
So, we watched her as she died. But in those moments before her death the thought went through my mind, "Woman, you have suffered more than any human I have ever seen. And yet, you were a thousand times better off in that burning fire, and you are better off now in a charred coma, than you will be in a few moments when you die. The burning skin was but a foretaste of your eternity. You are going to hell, and there is not a thing we can do about it now!"

And I cared. I cared not only about her, but also about the thousands around us who were just like her. Many would never hear about Jesus, but still they were lost.

Several years later while a student at Free Will Baptist Bible College in Nashville, I asked the question that every Christian must ask, "Lord, since they are lost and doomed to hell, what do you want me to do about it?"

His answer was "Go," and so.... I go. A

ABOUT THE WRITER: Known as a B.A. (Mississippi) and M.A. (Mississippi) graduate from Free Will Baptist Bible College, Nashville, Tennessee, in 1970 and the former pastor of Central Bible College, Columbia, South Carolina, before moving the faculty of Atlanta Free Will Baptist College, Mount Okechota, in 1971. In 1973 he and his wife Marie entered missionary service in Belgium. Upon completion they began a missionary ministry in Guatemala for several years. They have since then been scheduled to depart in early September, 1975.



A LOHI BAPTISM - Dr. LaVern Wiley, right, and Louise Fisher, missionaries to Ivory Coast, West Africa, baptize new Lohi believers. It is to these people that Louis Wiley will soon begin to minister.

A Virginia couple helps spread the Gospel despite their "call to stay."

What Can I Do?

By William Steele

"What can I do?" is a question heard thousands of times, and it usually comes from those who are hoping the answer is nothing. Since they do not want to do anything anyway, they can always find an excuse when confronted with a possibility. In that way they continue their status of doing nothing.

There is no excuse for a Christian who does nothing, or who says he can do nothing to further the work of the Lord. Wilton and Marie Goff prove that no matter what the situation is, a person can do something for the Lord and His work.

The Goffs are members of Chestnut Hill Free Will Baptist Church, Big Island, Virginia. They live some 5 miles from their church. Neither of them can drive; they do not even own an automobile. They depend on the church bus or some concerned Christian to bring them to church.

To reach the nearest highway, this devout couple must walk over a mile down a mountain side. Even though it may be snowing, sleeting, raining, hot or cold, night or day, seldom do Brother and Sister Goff miss a service at Chestnut Hill. They are there Sunday

morning, Sunday night (even for C.T.S.), Wednesday night and any other night there is a service. They also attend all-day meetings which convene at the church. If there is a work day at the church or any other activity that requires the volunteer help of members, Marie is always there to babysit for mothers who must bring their children. Brother Goff is usually there to carry water, hold a ladder or do whatever he is able.

The unusual circumstance in the lives of these 2 people is that they are both disabled. Since a sawmill accident some years ago in which one hand was sawed and very madly mangled, Brother Goff has only had the use of one hand. He also has very poor eyesight. A recent

operation has improved his eyesight some. Not long ago Brother Goff said, "Brother Steele, last Sunday was the first time I have been able to see you in the pulpit after all these years I have been listening to you preach." Sister Goff has a disablement in both of her feet and legs.

Their livelihood consists of a few days of house cleaning for neighbors on the part of Marie and of the small compensation check from Social Security which Wilton receives each month. They are always faithful to the Lord to give of their meager income and usually outgive others in their church in proportion to their income.

At Chestnut Hill Church every Sunday school class has a missions bank. Brother Wilton has charge of collecting for missions in the Adult class and Sister Marie has charge of collecting for missions in the Nursery class. The church seldom has more than 70 in attendance, yet every quarter these 2 people collect nearly \$50 each. Even though they are disabled, are over 60 years of age, and have very little income and no regular means of transportation, the quarter from January to March, 1975, Wilton collected just over \$98 and Marie collected \$45. Since they take their missions banks with them everywhere, each quarter sees an increase in the amount they collect. For the second quarter, April through June, Brother Goff collected over \$118 and Mrs. Goff exceeded \$58. Both of them say they will increase this amount next quarter.

Is there a need to repeat the question, "What can I do?" Get some missions banks (used medicine bottles are fine) in those Sunday school classes. Give them to those folks that have been neglected, who some have decided are not worth bringing to church and are a hindrance to the church. Let those who have been neglected do something for the glory of God. They will welcome the chance.

Brother and Sister Goff may be hindered physically, but they are not a hindrance to their church. If there were a few able-bodied folks that were just half as concerned and faithful to God and their church as the Goffs are, the Lord's message could be gotten to all the ends of the earth a little sooner.

What can you do for the Lord? What are you doing to further the Kingdom's work? ▲



THE GOFFS

ABOUT THE WRITER: Mr. Steele is promotional secretary for the Maryland State Association. He pastors the Chestnut Hill Free Will Baptist Church, Big Island, Virginia, which is affiliated with the Maryland Association.

SUNDAY SCHOOL: THE MODE OF A MIRACLE

FROM ITS INCEPTION, SUNDAY SCHOOL HAS PROVEN
AN EFFECTIVE MEANS OF GETTING OUT THE WORD.

By Jim Shepherd

"Let's call Easter 'Miracle Day' and pray that God will perform unusual feats in this group of 15 churches." Such was the challenge presented to pastors from Oklahoma and Arkansas and to the interns of Hillsdale Free Will Baptist College as they met on the campus of Hillsdale near Moore, Oklahoma, last January. Gathering for a final planning session, these men were preparing to engage in a concerted effort that would be unusual, if not unique, in the realm of Free Will Baptist Sunday schools.

As I sat in that January meeting, I occupied a multifaceted role. I was an associate pastor in one of the participating churches (First Free Will Baptist Church of Ada, Oklahoma), an intern, and a member of the Oklahoma

State Sunday School Board. At the outset I met the challenge of "Miracle Day" with skepticism stemming from a limited vision. It seemed presumptuous to think that 15 churches could have record Sunday school attendances on the same day. However, as the Holy Spirit moved in my heart, my skepticism was soon replaced with anticipation of the blessings of God.

BACKGROUND

In retrospect, this enlargement campaign was indelibly stamped with the marks of divine leadership. God unfolded His strategy, first of all, by speaking to Rev. Bill Jones, President of Hillsdale Free Will Baptist College. Brother Jones began to visualize the impact that intensive involvement in Christian education would have in the training of ministerial interns. Therefore, he spoke with Keith

Kenemer of Sunday School Revivals concerning the prospect of his involvement in such a program at Hillsdale.

Subsequent to the concern of Mr. Jones, an acute desire to lead Sunday schools to previously unattained heights was developing in the ranks of the Oklahoma State Sunday School Board. The answer to this desire seemed to lie in the realm of a statewide Sunday school revival.

So, Mr. Kenemer received a joint-invitation from Hillsdale Free Will Baptist College and the Oklahoma State Sunday School Board to perform a two-fold ministry: (1) work in the internship program of Hillsdale in an academic setting and (2) conduct Sunday schools revivals in various



SUNDAY SCHOOL: THE MODE OF A MIRACLE

(Cont. from page 7)

churches in Oklahoma. He was given a 10-week schedule; therefore, he would be limited to 13 revival meetings. As the news of this effort spread across the state, churches responded with their pledged commitment. Although Mr. Kenemer's ministry was originally planned to benefit the churches of Oklahoma, the Cavanaugh Free Will Baptist Church of Fort Smith, Arkansas expressed a desire to become involved, thus bringing the number of participating churches to 15.

Perhaps the question has arisen, "What was so unusual about this particular campaign?" I would say, first of all, that it was unusual in its inception. The idea sprang from a desire to involve young ministers in the mechanics of a Sunday school and to see a state program receive new vitality. There was an absence of any competitive spirit, both on an individual basis and as a group.

Secondly, this campaign was unusual because it was a group effort. Upon the analysis of Mr. Kenemer, the 15 participating churches were challenged as a group to have 4,000 in Sunday school on Easter morning, which was designated "Miracle Day." The attainment of this goal necessitated record attendances in each of the participating churches.

Representatives of these churches met each Monday morning throughout the course of the campaign for a prayer and praise breakfast. From these meetings there developed a feeling of concern for each church's needs and dependence upon the prayers of fellow laborers. Finally, when the Miracle Day reports were given, each man was thankful for what God did in his particular church and jubilant for what He did in the other churches. We had 4,128 in Sunday school with 11 churches having record attendances; there were at least 60 decisions for Christ; and it was the climax of a record

ABOUT THE WRITER: Mr. Shepherd was graduated from Hillsdale Free Will Baptist College in May, 1975, and will enter Southwestern Seminary, Fort Worth, Texas, in the fall. The Clinton, Oklahoma, native participated in Hillsdale's internship program for 2 years.

"Now that the campaign has ended, the attitude of our church has been concerned with present and future growth rather than with a longing for the returned excitement of the campaign."

financial month for most of the churches involved in the campaign. The average percentage increase for the 15 churches was 39%. It was a day of miracles!

EVALUATION

In The Church — The ever-present critic is quick in saying that "anyone can have a big day but what good does that do in the long run?" Since I am involved in one of the participating churches, I believe I am qualified to speak to this point. Our church had used various promotional materials and had experienced a measure of success in previous enlargement campaigns, but we had been unable to maintain a measurable amount of this increase. But at the end of this campaign it appears that we are going to retain 25% of our campaign increase, and the difference of this campaign may be summarized in one word — involvement.

More than ever before, our congregation realized the importance of individual involvement. However, it appeared that our efforts would be met with defeat when inclement weather took our attendance from 201 to 173 to 49 during the first 3 weeks of the campaign. Defeat loomed large but God sent a marvelous revival, and we regained the confidence that we could have the victory. To the glory of God, we averaged 271 during the month of March.

Our revival with Mr. Kenemer was preceded by much prayer and sincere concern. We were anxiously awaiting the blessings of God, and He definitely used the evangelist to speak in answer to our needs. People made new commitments to God, and the pastor and I were faced with the pleasant task of finding places of service for volunteer workers. As a result we have developed a new visitation program and a new nursery program, and we are in the process of revamping the structure of our Sunday school.

Now that the campaign has ended, the attitude of our church has been

concerned with present and future growth rather than with a longing for the returned excitement of the campaign. Pending prayerful meditation, the Board of Deacons will act upon a 5-year plan for our church. If this plan is adopted, it will serve as a detailed outline for our projected growth and needs.

While promoting our revival we adopted the slogan "Revival Brings Change," and by the standard of this slogan we judge that we did experience a revival. With a new understanding of individual involvement and with a foretaste of victory, our church is now seeking to occupy a vibrant role in the ministry of our Lord.

As An Intern — As an associate pastor I was required to serve as a coordinator and motivator during the campaign, but as an intern I was more a surveyor and analyst. It seemed as though Mr. Kenemer was unmerciful in requiring the tremendous amount of information concerning my Sunday school. The compilation of this information demanded long, detailed work, but his aim was accomplished as I became thoroughly acquainted with the entirety of our organization.

In fulfilling the requirements of the internship program, I was confronted with how little I really knew about the organization and operation of a Sunday school. I answered the call to the gospel ministry during my freshman year at Hillsdale Free Will Baptist College and since have busied myself with preparation for the pastorate. I had very little knowledge of the mechanics of Sunday school; therefore, I sought a general orientation in the role of the local church in Christian education.

An academic understanding of Christian education is definitely conducive to the development of a total church program, but experience is often the better teacher. Each intern was placed in a controlled situation and received the tutorage of experience. During the 8-week span of the campaign the principles expounded in the text-

book became living mandates which demanded their implementation.

I am convinced that the decision to involve the interns in this enlargement campaign will prove to be most beneficial in my future as a pastor. Through the experience and foresight of others I have received an even greater opportunity to reap the bountiful harvest.

As A Board Member — The success of the Miracle Day campaign has reaffirmed my belief that Sunday school can be operative in our present society. People have changed with the times, but the principles that made Sunday schools successful in early America still hold fast. Let me reemphasize, the success of Sunday school is undeniably affected by the nature of our vision.

The past efforts of our Sunday

School Board have not been misguided. Teachers and pastors must be trained. Literature and methods must be updated. However, any progress in these or any other areas, brilliant as it may be, will be overshadowed if we do not recognize the principles that give Sunday school its very life. We must remember that Sunday school is a layman's organization; and if the laity does not vitally realize this, the Sunday school will become a dormant auxiliary of the local church.

As our state board opened itself to the suggestions of participating pastors, the unanimous desire was in the area of a continuation of this format. Why the unanimity? Because the laity of the various churches was now utilizing the Sunday school as its avenue for service, and as a result exciting things were

happening. With the layman uppermost in our thoughts we can now move toward the development of a growing, edifying Sunday school.

CONCLUSION

In His wisdom God had far-reaching purposes when He guided men into the Miracle Day campaign. The present state of 15 churches has been altered as they each have witnessed the enabling power of God. The fullest impact will be known only when we shall see the final result of our labors in the vineyard. My philosophy of the pastoral ministry has been changed, and my life shall never be the same because I saw what God did on "Miracle Day." △

OKLAHOMA'S "MIRACLE DAY" SUNDAY SCHOOL CAMPAIGN

PARTICIPATING FREE WILL BAPTIST CHURCHES	BASE AVERAGE	"MIRACLE DAY" ATTENDANCE	MARCH, 1975 AVERAGE	PERCENTAGE OF INCREASE	DECISIONS FOR CHRIST
BROCKLAND, Lawton	50				
CAPITOL HILL, Okla. City	237	352	275	16%	
CAVANAGH, Ft. Smith, Ar.	201	411	302	50%	
FIRST, Ada	190	385	275	10%	
FIRST, Ardmore	243	377	302	25%	28
FIRST, Lawton	50				
FIRST, Moore	114	164	171	33%	
FIRST, Norman	169	265	208	24%	
NORTHWEST, Okla. City	122	177	165	34%	15
MORRIS, Red Oak	50	122	83	62%	
FRYOR, Pryor	216	375	284	32%	
SOUTHERN OAKS, Okla. City	164	262	202	40%	14
SPENCER ROAD, Spencer	136	211	151	30%	
STRAIGHT STREET, Norman	66	107	101	15%	
SUNNY LANE, Okla. City	72	167	120	55%	
TRINITY, Okla. City	23	175			
WEST TULSA, Tulsa	294	512	435	40%	
YUKON, Yukon	25	92	71	173%	



FREE WILL BAPTIST

newsfront

GREENVILLE CHURCH REACHES 530 ON FIRST ANNIVERSARY

GREENVILLE, N.C. — From a congregation of 53 people on the first Sunday of services in 1974, the Temple Free Will Baptist Church in Greenville reached a high attendance of 530 people on Anniversary Sunday, June 22, 1975. The high attendance surpassed the first year goal of 300 proposed by Pastor Richard Kennedy in his 5-year plan of growth to the people of Temple Church shortly after his election last year. At the same time Pastor Kennedy was called by the congregation, Douglas Randlett also accepted the invitation to serve as associate pastor.

Surpassing goals is nothing new for the Temple Church. Of the first year of the 5-year plan Pastor Kennedy proposed, each of the 6 goals have been reached. During the month of April the average Sunday school attendance reached 296, and in June the average was 312. The church presently operates 4 bus routes, averaging 120 riders per week for the month of June.

During the first year 257 decisions for Christ were witnessed, and 69 people were baptized. The offerings have averaged \$1,100 per week for the year.

The church also operates Temple Bookstore and Temple Bible Institute, which has a present enrollment of 40.

The congregation has purchased 25 acres of land on which they plan to build a 700 seat sanctuary and educational facilities and a Christian school. The "Temple Hour" is a live radio broadcast from the auditorium of the church each Sunday at 11 a.m.

ILLINOIS MINISTER WITH THE LORD

MT. VERNON, ILL. — The Reverend Leslie C. Elliott, 49, died June 12, 1975, in a veteran's hospital in St. Louis, Missouri, while recovering from surgery. Death resulted from a blood clot in one lung.

Until April of this year Rev. Elliott served as pastor of the Blue Point Free Will Baptist Church in Cisne, Illinois. Previously, he has pastored several Free Will Baptist churches in Illinois.

Born in Naylor, Missouri, Rev. Elliott was a veteran of World War II and had lost a leg in the European theater of war. In recent years he also served his government as treasurer of Jefferson County and as a consultant on community services for the Illinois State Department of Local Government Affairs.

Funeral services were held June 15 in Mt. Vernon at the First Free Will Baptist Church. Rev. Wallace Malone of Decatur and Rev. Jesse Meade of Mt. Vernon conducted the service.

In addition to his wife Bessie and 9 children, Rev. Elliott is also survived by 4 brothers and 3 sisters. Daughter Jan and son-in-law Jim Summerson are home missionaries in Emporia, Kansas.

PROSECUTOR SEES WATERGATE CONVICTIONS CURBING IMPROPER INFLUENCE IN CAPITAL

ST. PAUL, MINN. (EP) — Leon Jaworski, special Watergate prosecutor, predicted here that improper use of influence in Washington will disappear for some time as a result of the Watergate convictions.

Anyone who goes to Washington will find that officials will have their guard up, he said at a news conference after addressing the recent Minnesota Governor's Prayer Breakfast.

He told the audience of 1,000 that he had received thousands of messages of "extreme hatred . . . without one word of compassion or even sorrow" following his Washington experience.

Mr. Jaworski, who said he had received an "avalanche of letters from young people" who indicated that their faith in the democratic process had been restored, confided that he knew as early as December, 1973, that "Nixon was culpable" and so told Gen. Alexander Haig, the White House chief of staff.

In "hours and hours" of listening to White House tapes, Mr. Jaworski said he had not heard "a single reference to the glory of God, to the seeking of spiritual guidance and prayer."

"Even more pitiable," he said, "was the taking of God's name in vain time after time."

He felt that the outcome of Watergate might have been different "if there only had been an occasional prayer for guidance." Instead, he said, "a godless and ruthless" course of action was followed.

LOOKING AHEAD

The September issue will carry complete coverage of the 1975 session of the National Association of Free Will Baptists which met July 13-17 in Dayton, Ohio.

LONGTIME FLORIDA PASTOR DIES

PENSACOLA, FLA. — Rev. Burl M. Mathews, 57, pastor of the Bethel Free Will Baptist Church in Pensacola, passed away May 12, 1975. Since May, 1958, Rev. Mathews had served as pastor of the Bethel Church, which was his only pastorate. Besides his wife Frances, he is survived by one daughter, Mrs. Sharon Clawson, and his mother, Mrs. Mamie Mathews.

A CONSCIOUSNESS OF OWNERSHIP

By Jim McAllister

Free Will Baptists are raising larger budgets than ever, and praise the Lord for it. But we aren't experiencing revival. We are building bigger and better buildings, and praise the Lord for them. But we are not experiencing revival. We are running buses all over the countryside, picking up people who would not come to church otherwise; and again I say, praise the Lord for it. But we are not experiencing revival. We are making more and more believers, and praise God for everyone who walks the aisles making public profession. But we are not experiencing revival. With all our budgets, buildings, buses, and believers, our people still live far below scriptural standards; sin still prevails in our youth; the love of most has waxed cold; and indifference is the theme song of the average growing, thriving congregation. The super-church builders tell us that bigness makes up the difference, but nothing could be farther from the truth. When Billy Sunday came to town, the barkeepers got saved

ABOUT THE WRITER: Mr. McAllister is pastor of the First Free Will Baptist Church at Farmington, Missouri. The former moderator of Missouri Free Will Baptists is presently serving as a member of the board of the National Home Missions Department.

From a pastor's heart, Jim McAllister told those in attendance at the 1975 Bible Conference at Free Will Baptist Bible College "Some preachers and Christians act like they have chips on their shoulders daring anyone to knock them off . . . Oh, how I pray you will let this matter of ownership grip your heart. It will change your attitude"

and went out of business. Now days the barkeepers help advertise the meeting with posters in the windows. We need revival, and God wants us to have revival. We must shamefully say that we know what we have to do but we aren't doing it.

The formula for revival is found in II Chronicles 7. We find here the call for a consciousness of ownership, a consciousness of truth, a consciousness of sin and a consciousness of debt. The basis of this article is I Corinthians 3:23 where the apostle Paul says, "And ye are Christ's: and Christ is God's."

Paul had come to Corinth about 51 A.D. on his second missionary journey. Corinth was a very cosmopolitan city. It

was a seaport city made up of Roman colonists, Greeks, Jews and sailors from all over the world. He spent 18 months of missionary activity in Corinth. It is now possibly the spring of 55 or 56, and Paul is preparing to leave Ephesus and return to Jerusalem. He writes this epistle to the Corinthian church to answer some questions and to settle some factional problems.



A CONSCIOUSNESS OF OWNERSHIP

(Cont. from page 11)

CORINTHIAN CHURCH PROBLEMS

The Corinthians had problems very similar to ours. Twenty centuries have not changed the character of man very much. We are still facing the same common problems both in and out of the church. Look at some of their problems.

They had their *FALSE TEACHERS* — the Herbert W. Armstrongs, Mormons, Jehovah's Witnesses. They had those wolves who attacked the church from the outside. But they also had those leeches on the inside that attacked the doctrines of the church. We have them today. I'll name one group: The Full Gospel Business Men's Fellowship; and the rest of the charismatics are parasites that suck the lifeblood from the church. They get on the inside. They aren't winning souls; they are just trying to steal away those already won. They are being used by Satan to stop evangelism in the local fundamental Free Will Baptist church. Don't tell me they are of the Lord; they can't be. These people who practice their bikini evangelism tell us that Jews who reject Jesus as Messiah and Christ have received the Holy Spirit, and their evidence is that they have spoken in tongues. They tell us that Roman Catholics who hail Mary as the Mother of God and co-redeemer, respect the pope as infallible, and reject the new birth experience as unnecessary have received the Holy Spirit and, of course, spoken in tongues. They tell us that liberals and modernists who deny the virgin birth, the deity of Christ, the miracles of the Gospels, the redemptive plan of Calvary, the bodily resurrection of Jesus, the born again experience, and most of the fundamental truths of the Bible have received the Holy Spirit and, of course, spoken in tongues. Don't tell me these lies are of the Lord; they are of the devil, and you'd better be careful or they'll creep in unawares and destroy your church and steal those precious

souls God gave you to shepherd.

They had the problem of *TRADITION*. You know that it would probably be easier to change the doctrine of the average church than to change those sacred traditions. A preacher friend said he made a deal with his church that he wouldn't always be telling them how he did things at his last pastorate if they wouldn't keep repeating those words that keep him awake at night: "We've never done it that way here before."

Another problem was *LOVE FOR WEALTH*. There was a time when Free Will Baptist preachers were different from others. But now that the average pastor's salary is improving, it seems that more and more we are being "led" to churches where the salary is bigger and the parsonage is nicer. Evangelist Leonard Ravenhill, who spoke to the pastors at the national meeting in Fort Worth, Texas, said that some preachers would weep and pray over souls if the price was right. God help us to be motivated to our field of service by a higher calling than money.

The Corinthians also had that terrible 20th century plague of *IMMORALITY*. It is a true saying that sexual immorality

program, and, friend, it will ruin your home life.

They faced the issue of *IDOLATRY*, and then there was that grave problem of *DISORDERLY WORSHIP*. A chief cause of this problem was the tongues dispute. To sum it up their problem was SIN. The central theme of I Corinthians is the new life we have in Christ. This new life is revealed in us and demonstrated in the fellowship of the church. What a contrast the theme was to the actual circumstances existing in the Corinthian Church. Isn't that like our situation? We sing about love but demonstrate hate; we talk about giving yet we are misers; we talk about joy and we're miserable; we preach about unity and we're divided. Probably worst of all, we preach about holiness and live unholy lives.

In my opinion, Paul goes to the very heart of the church problem in I Corinthians 3:23. "Ye are Christ's." That is the heart of the solution of all our problems. I really believe that determining ownership will settle most of our personal and church problems. Settling this problem will start the flicker of revival burning both in our hearts and in the church.

"It would be good if every preacher could learn to say, 'I'm sorry. I've been wrong . . .' We're all wrong sometime, and we need to learn how to admit it."

is a scourge in many church families today.

PRIDE was a very real problem. "I'm of Paul." "I'm of Peter." How about us? In our denominational ranks we argue with pride on issues that are determined to a great degree by geography or personality. Pride precedes the fall.

Then there was that problem that gives you indigestion and ulcers, that thing that keeps you awake nights and brings fear to your eyes: *DIVISION*. It will stop the Sunday school promotion, maim the bus ministry, keep people away from Christ, and destroy the church budget. It will kill that building

SEE YOURSELF AS THE PROPERTY OF CHRIST

Before you read farther, get this matter settled. We are His property.

We are His by the fact of creation. We are all fundamental Bible believers. We believe that God created man. One day God reached down and picked up a handful of dust, not diamond or gold dust, but just the common dust that rises from the ground when a man walks. From this dust God made a man, breathed into his nostrils the breath of life and that man became a living soul. What God creates He owns. Man is the only one of God's creation that is not

entirely subject to Him. We have freedom of choice and can choose whether we will have God or Satan as our master. But only the fool says "in his heart there is no God." We are His by the fact of creation.

We are His by the fact of the new birth. The saved man is the property of the Lord by a stronger tie; that is we have been born into His family. God is our father, Jesus is our Savior, and Heaven is our future home. I remember when I walked the aisle to the altar one night, and there old things passed away; there I died to my sinful past, and there I was born again. I am His by the fact of the new birth.

We are His by the fact of purchase. I was on the auction block. I had no choice as to being a slave. The devil bid high. He offered pleasures, money, friends, soft life. But Jesus bid even higher. He made me conscious that He had gone to the cross for me. He had poured out His blood for me. He paid the price exacted for my salvation. He died so I could live. He became poor so I could become rich. He became nothing so I could be everything. I had to choose. Would it be the jeweled crown of Satan or the thorned crown of Jesus? Would I choose the feasts and pleasure king, or the king on a cross? Jesus or Satan? And there that night I chose Jesus. He bought me. No one forced me to choose Him; I chose Jesus because I wanted him. I am His because of purchase.

We are His because He nourishes us. He provides our life. We preachers should be more conscious of this than anyone. We rise or fall by whether He blesses or fails to bless our ministry.

The Apostle Paul said in Romans 14:8-9, "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

Oh, how we need to get this matter settled permanently, clearly and unreservedly. We belong to Jesus. All we have, all we are, all we do, and all we say is in Him, for Him and of Him. That'll revolutionize your life. Your attitude will be different. It's really the Sermon on the Mount. This matter of attitude is important.

The man who knows he is Christ's won't be *unapproachable*. Every once in a while I'll have one of those precious opportunities of sitting down with one of our church members, and he will just

"You won't be in hot water all the time if you get this matter of ownership settled. Some preachers are always in trouble . . . God's man is not always in trouble. He is not always fighting someone."

open up and share a burden that he has been suffering through. "Pastor, I almost called you. I really needed you, but I didn't want to bother you." Again and again the horrible truth dawns on me. I haven't been approachable. This poor person has been going through those dark, dreary days, those heartbreaking experiences. He didn't feel free to come to me and ask for help. Somewhere I've failed him. Somewhere I made him feel that I was too busy and he wasn't important enough for me to waste my valuable time. If I know my heart, I want to be a pastor, preacher and approachable.

If this grips your heart, you won't be *antagonistic* either. Some preachers and Christians act like they have a chip on their shoulder daring anyone to knock it off. If you are going to preach about the meek and lowly Jesus, then you'd better act like the meek and lowly Jesus.

If you get this matter of ownership settled, you won't be *argumentative*. Who said you had to always be right? It would be good if every preacher could learn how to say, "I'm sorry. I've been wrong." It won't hurt you to be wrong once in awhile. We're all wrong sometime, and we need to learn how to admit it.

When you know who owns you, you won't always be getting *depressed and discouraged*. Oh, how I pray you will let this matter of ownership grip your heart. It will change your attitude about that church God has charged you with. When you walk through that door Sunday morning, you'll have a different outlook. You'll see those members in a different light. You'll begin trying to understand why that deacon opposes everything you present to the church. You'll try to understand why that trustee board member is fighting that needed building program. You'll try to understand why that lady is so bitter and gossips about everyone in the

church. You may not change your decisions on matters, but at least you'll be trying to understand why they act the way they do.

My dear pastor's wife, you feel like you're on display in a parade. You are used by everyone. Your children, your husband, the church, the community, all of them use you. Get a new look at yourself. See yourself as the property of Christ. Now you have a new reason for serving the church. You're not your own; you belong to Christ.

And you won't be a *coward* either. Why should you fear the deacon board or the church or that liberal preacher down the street? You are the property of Jesus Christ.

You won't be in hot water all the time if you get this matter of ownership settled. Some preachers are always in trouble. Put them in a perfect setting and before long they'll be having problems with the other preachers in the quarterly meeting, their church, with the church board, and maybe even with the bank. God's man is not always in trouble. He is not always fighting someone.

I always wanted to be a preacher. When God called me to preach, He put me in the smallest congregation imaginable. God directed me to start a church in a ghetto area of Kansas City, Kansas. I preached to 2 and 3 people many times. (By the way, that might be a good idea for some of you fellows. Instead of taking a church and maybe ruining it, why don't you either go to some good pastor and volunteer to work under him for 2 or 3 years, sit in on board meetings, learn how to pastor, then go do a good work for God; or you might go somewhere, get a job, and start a church.) Anyway, when I was preaching to 3 or 4 people, I would feel

(Please turn to page 18)



what's your problem?

By R. Eugene Waddell

QUESTION: *It seems like a lot of the Free Will Baptists in our area are getting soft on communism. Do you think this is a general trend in the church?*

ANSWER: I'm afraid there is a trend away from the staunch, militant anti-communist position. This probably results from public apathy. It is so easy for us to become like the rest of the country. I believe the liberal leftist press has brainwashed our country into feeling that there is no communist threat.

However, there is another danger we need to be aware of. That is the danger of spending all our time fighting communism and failing to preach the Gospel. Some people who are very opposed to communism just don't feel justified in taking up so much of their time fighting communism while the world is going to hell.

QUESTION: *What did Jesus mean when He said, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall not enter the kingdom of heaven"?*

ANSWER: Though the scribes and Pharisees displayed a great deal of outward religious formality, they failed to experience God's righteousness in their hearts.

Only as one submits to the righteousness of Christ can he be qualified to live a righteous life before God. So the weakest true believer is capable of surpassing the most religious (in form only) of the scribes and Pharisees because the true believer has Christ living in him. Christ, therefore, enables the believer to live a righteous life. This righteous life is not, though, a mystical secret. However, as this entire chapter (Matthew 5) shows us, the Lord expects works as an outgrowth of faith and very high standards of performance. It is in this sense that the Christian is enabled by the Holy Spirit to live a clean life on the outside because of the true righteousness of Christ on the inside. This outward, pure life is then observed by the people of the world, and they are drawn to Christ — not by the outward show of pretended works, but by the power of the Holy Spirit shining through the Christian's life.

QUESTION: *"When Cain killed Abel, God sent him to the land of Nod. Where is the land of Nod?"*

ANSWER: We cannot be sure where Nod was any more than where Eden was. We only know Cain dwelt east of Eden. Most scholars attach more importance to the meaning of the word "Nod" than its geographical location. The word "Nod" means wandering or straying. It reminds us of Cain's banishment from God's presence. God probably intends to contrast man's fellowship with Him in Eden and his exile from Him in "Nod" (Genesis 4:15). ▲

The Use Of Wine

By Robert Picirilli

I don't think I've had occasion previously in this column to indicate that the Greek word *oinos*, translated "wine" in the New Testament, can refer either to fermented wine or to fresh juice. Some New Testament references might be one, others might be the other. Consequently, one cannot prove — as many would like to prove — that Jesus turned the water to fermented wine, for example.

Some recent research has also shown that *oinos* had a third meaning: namely, wine mixed with water. The mixture itself could be called *oinos*. A recent article by Robert H. Stein in *Christianity Today* provides some helpful information about ancient practices. Stein thinks the mixture most probably in use in Palestine during New Testament times was 3 parts water to 1 of wine.

Stein also quotes ancient sources to show that drinking unmixed wine was widely frowned on even among nonreligious people. One Greek writer said: "To those who mix and drink it moderately, it gives good cheer; but if you overstep the bounds, it brings violence. Mix it half and half, and you get madness; unmixed, bodily collapse." Another Greek poet wrote: "The best measure of wine is neither much nor very little; For 'tis the cause of either grief or madness. It pleases the wine to be the fourth, mixed with three nymphs" (parts of water).

Stein believes that Old Testament references to "strong drink" mean unmixed wine or wine mixed with too little water. He makes this interesting point: "To consume the amount of alcohol that is in 2 martinis by drinking wine containing 3 parts water to 1 part wine, one would have to drink over 22 glasses. In other words, it is possible to become intoxicated from wine mixed with 3 parts of water, but one's drinking

would probably affect the bladder long before it affected the mind."

Stein believes, then, that biblical usage cannot be used to support modern drinking practices at all, not even wine at meals or beer. I agree. Further, one must realize that ancient water supplies (as even today in backward areas) were unsafe. A little wine mixed with the water served to kill the bacteria and make the water safe to drink. This could be, then, what *oinos* means in I Timothy 5:23: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." In other words, Timothy should not drink plain, unsafe water,

gems

from the
Greek New Testament

but mix in a little wine to sterilize the water before drinking. Such a medicinal use would be not very different from the alcohol used as a base in many medicines we commonly use today. Δ

The Sounding Board

We are interested in your opinion! One of the best ways we know to learn what you think is to ask questions. So we are beginning a new feature, "Sounding Board," which will present a different question each month. The purpose of the new feature will be for reader interaction and the presentation of different views. Questions mainly will originate from articles carried in *CONTACT*.

Readers are invited to share comments concerning the subject under discussion in 300 words or less. All comments must be signed

by the writer and include the name and address of the church with which he is affiliated. All replies must reach the editor by the first day of the month following the date of the issue in which the question is presented. Address all replies to Editor, *CONTACT* Magazine, P.O. Box 1088, Nashville, Tennessee 37202.

The *CONTACT* staff is pleased to announce this new feature for the reading enjoyment of the subscribers of the denominational magazine. This feature will replace the monthly column, "What's Your Problem?"

FOR FUTURE DISCUSSION

Do you feel that the time of day the church ordinances are observed is of any significance? Before replying you may wish to read "Why I Believe Every Free Will Baptist Should Observe the Ordinances" by Wade Jernigan (April, '75).

Ohio College Has Free Will Baptist Origin

By Robert Picirilli

Most Free Will Baptists probably do not know that Rio Grande College in Southern Ohio was originally a Free Will Baptist institution under the Randall movement in the north. Mrs. Chamberlain, who lives in Wheelersburg, recently sent us an issue of the "Rio Grande College Alumni Report" which contains an article about the institution's background. The rest of this column will quote from that article by J. Sherman Porter. Rio Grande, by the way, enrolled 746 students in the fall of 1974.

Just one hundred years ago, on Sept. 30, 1874, they laid the cornerstone of Rio Grande College.

"They" were principally Free Will Baptist pastors, though there were a few laymen, and the pastors included the conceptual father of Rio Grande College — the Rev. I. Z. Haning, now

recognized as one of the three founders.

The other two founders were Mr. and Mrs. Nehemiah Atwood, who furnished the money, but his part was posthumous. Nehemiah died Dec. 18, 1869, nearly five years before the cornerstone laying

The Rev. Mr. Haning had converted Nehemiah and Permelia Atwood to the Free Will Baptist faith in 1851. As he grew older, Nehemiah wanted to know what he could do to advance the cause of Christianity. The Rev. Mr. Haning suggested founding a college.

A century later, Dr. Alphus R. Christensen, president of Rio Grande College, paid tribute to the founders "as men and women who knew that religion needs education perhaps as much as education needs religion to be

meaningful."

Pointing to the fact that five of the twelve presidents of Rio Grande College were Baptist ministers, Dr. Christensen said that "the faith of my predecessors was as much a foundation for the growth of our college as the cornerstone was, materially, for the one college building in 1874."

Dr. Christensen said that the one building, located on the site

HISTORY CORNER

of present-day Allen Hall, contained all the classes not only of the college but also of high school level. Before Rio Grande College opened Sept. 13, 1876, for classwork, the Atwoods had constructed a dormitory, the Boarding Hall. The college building was Atwood Hall.

Comment: We still need people with the vision for Free Will Baptist education possessed by Mr. and Mrs. Atwood. Δ

**EQUAL TIME LAW
IN TENNESSEE HELD
UNCONSTITUTIONAL**

CINCINNATI (EP) — A federal appeals court has overruled a 1973 Tennessee law requiring public school biology texts to give the biblical account of creation equal space with evolution.

The Sixth U.S. Circuit Court of Appeals said the law unconstitutionally established a preference for the biblical point of view.

It said the law was a new version "of the legislative effort to suppress the theory of evolution which preceded the famous Scopes Monkey Trial of 1925."

The court noted that the 1973 act of the Tennessee legislature did not outlaw the teaching of evolution, but it claimed that the purpose was the same as that which provoked the Scopes trial.

In 1925, John T. Scopes was tried and convicted in Dayton, Tenn., on charges of violation of the so-called "Monkey Law." The anti-evolution statute remained on the Tenn. books until repeal in '67.

Corrupted Law Brings Corruption to Grace

PART X
**SUPERFICIAL FAITH
VS.
SAVING FAITH**

By Leroy Forlines

As a follow-up on the series on law and grace, I would like to elaborate on what is involved in saving faith. The statement, "We are saved by faith alone," is a true statement; but it is subject to a superficial understanding which results in a superficial faith. A superficial faith does not result in conversion. In my opinion, one of the great tragedies of our day is the experience of superficial faith on the

part of so many who make professions of faith.

There is no way to totally avoid getting the response of superficial faith, but we can reduce the risk factors. If we can, we must because there is no harder field in America than that of getting unconverted church members saved.

Superficial faith results from a superficial understanding of what saving faith involves. The problem does not center in the meaning of the word faith. Many attempts to deal with the problem of superficial faith seek to define the word "faith" in such a way that it solves the problem. This is not the problem. The secret is not to be found in understanding the meaning of the Hebrew and Greek words for faith.

The Problem of Time

By Mary Lou Swarth

"It seems like my girls were that age just a few years ago," said the high shrill voice of a silver haired old woman. She brightly patted my 4-year-old's head and smiled. The fact that her girls must be in their 50's and 60's caused me to recall "how short my time is..." (Psalm 90:4-7). I realized that my oldest baby will soon be 7 years of age. Where did the time go? I remember lots of sleep nights feeding hungry babies and changing wet diapers. I sometimes forgot to remember that "children are an heritage of the Lord" (Psalm 127:3).

The problem of time and the best way to use it seems to loom large in the lives of most Christian workers. We all have 24 hours in one day, so why do some accomplish so much more than others? In Ecclesiastes 3, it becomes very plain that there are times or stages

in the lives of all humans: "a time to be born, and a time to die... a time to weep, and a time to laugh..." etc. We quickly realize that "time is short" (1 Cor. 7:29). God does not give even the most consecrated Christian the assistance of a long life on this earth.

WORDS FOR WOMEN

Therefore, we must walk in the wisest way that we know how, "redeeming the time, because the days are evil" (Eph. 5:16).

Our lives are lived hour by hour and day by day. If we choose to glorify God as Christian women, we must begin where we are. Time spent cleaning, cooking and caring sometimes seems wasted. It need not be so while cooking and cleaning, meditation and prayer are

possible, but not if your mind is centered on soap operas or rock music. But three factors can be removed if you so choose. The mother who finds time to read a Bible story, play gospel melodies, open her home for a Child Evangelism Bible Club, or help little ones memorize weekly verses will be well rewarded for that time in this life and eternity.

Perhaps you are a working woman, and the cooking and cleaning are done in a rush by a hired, tired maid. You can find the chance to witness to co-workers (if not in words, then in Christian actions). Sometimes acts of kindness must prove your genuineness as a Christian before you ever actually have an opportunity to tell another of Christ's saving power. Remember that

ABOUT THE WRITER: Mrs. Swarth is a mother of 7 girls, teaches 4th and 5th grade with her husband, who is pastor of the First Free Baptist Church in Houston, Texas.

The secret is found in the meaning of the word "salvation." We are talking about saving faith. Saving faith is faith that has as its goal salvation. That being true, we want to know what salvation is. Salvation involves justification (the forgiveness of sins and restoration to a right standing with God) and sanctification (a change of one's experience with God and sin).

If saving faith believes for salvation, it follows that the one who believes for salvation realizes a need for salvation. To realize a need for salvation means that the person is under conviction. He knows that he stands guilty and rightly condemned by God. He knows that he

change him if he will believe. When he exercises saving faith, it grows out of a feeling of need and a desire to have his sins forgiven and his life changed. He wants to be restored to a functioning fellowship with God. Such a faith is not

superficial. It will result in forgiveness and change. Such a person is not simply attempting to escape hell; he wants to live in a way that will be pleasing to God. ▲

CHRISTIAN DOCTRINE

is in the power of sin and cannot serve God until God forgives him of his sins and changes his life. Because of this feeling of need, he is very interested when he hears that Jesus settled his guilt problem when He paid the penalty of sin on the cross. He is very interested when he hears that Jesus can change his life. He is especially interested when he hears that Jesus will forgive him and

By working some of your time is spent in gaining monetary means. Every working woman can give back to the Lord through tithing and offerings. You may not have as much time to pray for a missionary or your pastor as a nonworking Christian sister, but perhaps you can give more financially to aid in their ministry. Be aware, however, that God demands first place in your life, not He wants a willing worshiper, who attends His church regularly. It is not possible to really witness to coworkers when they know you first of all need help to get overtime pay than to attend prayer meeting or visitation. Our actions usually show plainly where our hearts are.

The old saying, "only one life, it will soon be past, only what's done for Christ will last," should make a good motto to help us put first things first. If that isn't enough, then there are Romans 14:12, "So then everyone of us shall give account of himself to God."

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

June 1975

RECEIPTS:

State	June '75		June '74	Year to Date
	Co-Op	Design.		
Alabama	\$. . .	\$. . .	\$. . .	\$ 1,215.94
Arizona	681.39	(681.39)	9.00	800.07
Arkansas	920.18	. . .	798.83	8,632.61
California	479.63	. . .	595.92	3,439.78
Florida	578.46	. . .	1,000.81	5,589.96
Georgia	30.00	. . .	177.01	750.03
Idaho	124.20	. . .	. . .	387.18
Illinois	. . .	. . .	. . .	6,730.75
Indiana	. . .	. . .	. . .	460.35
Kansas	405.86	. . .	. . .	1,213.56
Kentucky	. . .	. . .	. . .	88.80
Maryland	45.00	. . .	96.67	225.00
Michigan	50.95	. . .	42.30	137.80
Mississippi	78.10	. . .	52.88	545.60
Missouri	3,448.14	(3,448.14)	2,462.49	18,316.62
New Mexico	. . .	. . .	. . .	86.36
North Carolina	75.00	. . .	138.00	525.61
Northwest Assoc.	33.72	. . .	23.88	280.22
Ohio	1,299.52	. . .	627.20	5,697.83
Oklahoma	8,660.61	(8,526.65)	2,162.51	29,616.24
Tennessee	184.93	. . .	167.18	2,390.78
Texas	25.00	. . .	. . .	1,009.74
Virginia	24.91	. . .	77.98	214.31
Wyoming	. . .	. . .	25.00	. . .
Totals	\$17,145.60		\$8,457.66	\$88,355.14

DISBURSEMENTS:

Executive Office	\$ 5,791.16	\$(1,600.62)	\$4,371.34	\$34,689.28
Foreign Missions	4,120.95	(4,044.82)	1,582.12	18,370.84
Bible College	2,267.42	(2,189.60)	866.43	11,466.44
Home Missions	2,287.05	(2,231.83)	780.85	10,357.89
Church Training Ser.	1,132.74	(1,093.87)	395.43	5,678.75
Retirement & Ins.	880.32	(841.45)	292.32	4,657.69
Layman's Board	452.28	(441.81)	122.63	1,942.45
Commission on Theo-				
logical Liberalism	106.68	(105.18)	36.54	455.64
Miscellaneous	107.00	(107.00)	10.00	736.16
Totals	\$17,145.60		\$8,457.66	\$88,355.14

A CONSCIOUSNESS OF OWNERSHIP

(Cont. from page 13)

awfully unimportant. Then I'd become conscious that I was God's man. My business was to do what He told me. So I'd get up and preach like there was 500 in the congregation. The last few years the Lord has blessed me with larger congregations of people. Sometimes I get to feeling rather proud of myself, and suddenly the still small voice of the Lord reminds me that I am just the property of the Lord. You see, I'm His when confusion reigns supreme in the crowd around me, and I'm His in the quietness of the midnight hour. I'm His when I'm being applauded by men, and I'm His when my stand against sin makes me and my family feel lonely and deserted. I'm His.

Who owns you? Friend, you'd better get that matter settled before you read I Corinthians 4:1,2. Don't try being a pastor until you know you are the Lord's. Don't try being an evangelist until you know you are the Lord's. There will be times when you will forget who owns you, and you'll go in your own strength. Then when you sit in that lonely discouraged place, you'll suddenly be reminded you're not your own; you belong to Christ. And then you'll know, praise God you'll know, you are not alone. Discover forever, "Ye are Christ's."

LET OTHERS SEE YOU AS THE PROPERTY OF CHRIST

After you have made this great discovery, then you are ready to let others see you as the property of Christ. We are ambassadors of the King of the kingdom of Heaven. We have received a royal appointment. Jesus told His disciples, "As my father hath sent me, so send I you." Wherever you are, in school, at work, in the service, at play, in the worship service, in church conference, in the quarterly conference, the state association, and preacher, even during the National Associational meeting, people should be able to see your master manifested in your life. I'm amazed at how some act and react during the National Association. Brethren, it's not enough that the world knows who owns me, that the church knows; I want you, my preacher

brethren, to know that I am the Lord's. I belong to Jesus. That's more important than for you to think I'm a good preacher, or a good pastor, or a good leader. You *must* see that I am the Lord's. Let everybody see you as Christ's property. Let men see us as ministers of Christ. Let men see us as stewards of the mysteries of God.

I said we were the Lords by fact of purchase. That makes us servants -- to some degree, a slave. The owner of a slave could do as he pleased with his slave. He could beat him, work him, starve him, separate him from his family; he could even kill him. But there is an even more beautiful picture here. We are bond servants. Servants by choice. In Exodus 21 we find the description of the bondsman whose desire is to be a slave rather than a free man. So he gave up his freedom and sold himself into servitude for all the rest of his life. You did that. Now, we are stewards of the mysteries of God, slaves commanded by our master to carry the news of salvation to a lost world.

When I see myself as the property of Christ, then I am privileged to let others see me as His property. Then I am privileged to tell them that they can have what I have by believing in and receiving Jesus Christ as Savior and Lord. A steward is one who is left in charge of the master's property. It isn't his, but he protects it in order that he can present it to the master when he returns. This brings responsibility and accountability.

Paul begins Chapter 4 by saying, "Moreover it is required . . . that a man be found faithful." That word required means no excuse or alternative. It is required for fellowship with Christ. Those blood-bought servants who have become servants by choice are required to be faithful. That word faithful means dependable, trustworthy and constant.

We are stewards for God, servants of God, children of God, citizens of His eternal kingdom. We are His possession, His creation; and He has a right to demand faithfulness.

Now when you and I and our church get a consciousness of ownership, then the flame of revival will begin to flicker. It's not hard to get people to love each other, to attend worship regularly, to tithe, to work, to witness, to read their Bible, to pray, and to serve if they first get it settled as to who owns them. ▲

COMPELLED TO TELL

By Rufus Coffey
Executive Secretary

Winning men to Christ is the main mission of the Church. Witnessing is the greatest service an individual believer can render for Christ. No other task is more important than rescuing a lost soul from hell. Jude exhorts us to have mercy and compassion and to snatch souls from the fire in order to save them.

COMPELLING COMPASSION

In his book, *The Incendiary Fellowship*, Elton Trueblood describes Christianity as a faith "marked by a burning conviction and the consequent desire to see it spread."

This was certainly true of the early church, as illustrated in Acts 4:13-20. Believers were undergoing intense



opposition because of their zealous witness for Christ. The adversaries commanded them "not to speak at all or teach in the name of Jesus." Yet, these flaming evangelists boldly responded, "We cannot help speaking about what we have seen and heard."

This courageous and fervent zeal for sharing their personal experience with Christ is characteristic of all those who "turned the world upside down in their generation." If the Church is to have a similar impact on today's pagan society, believers must be possessed with the same compelling compulsion to bear witness to the reality of Christ.

Passion means an intense desire, a love, or strong deep feelings or excitement. Passion is a zealous compulsion to witness and win souls to Jesus.

CHURCH'S PRIMARY PURPOSE

I recently read that a multimillion-dollar post office was built in Pittsburgh several years ago. Dedication services were planned upon completion, and noted dignitaries were present for this important event. During the course of the ceremonies an official proceeded to mail the first letter. To the dismay of the builders and everyone present, someone discovered that no slot had been made to deposit the letters. The very reason for which this building was constructed had been overlooked.

The Church's primary purpose is to win the lost, build them up in the most holy faith and then send them out to bring in more converts to be taught and trained to reproduce.

Soul winning is the very lifeblood of church growth. Biblical teachings and

examples on the subject of evangelism demonstrate that the church on the offensive against the powers of darkness must be a church that is actively involved in a vital, continuing soul winning outreach.

The purpose for which Christ came into the world was "to seek and to save that which was lost." He won men by the seaside, on the highways, in the temple, in the home, in the city, in the desert, at the Samaritan well, and in the busy marketplace in Capernaum. He called His disciples to be "fishers of men."

Jesus taught and practiced soul winning in the presence of His disciples. Then He sent them out to do the same. At the end of 3 years' training, Jesus commissioned them to go and complete the task begun with the promise that He would be with them always.

MOTIVATION AND REWARDS

The Holy Spirit is the motivating force who gives us a compelling desire to share the Good News. If you are disgustingly tired of being an inactive witness, I recommend a study of the Book of Acts. In Acts the Holy Spirit gives direction and guidance for witnessing. As you honestly search the Scriptures with an eager desire to be an obedient witness, the Holy Spirit will infuse you with the enthusiasm, boldness and excitement of first-century witnesses.

What greater joy can one receive than that joy that springs from having obeyed our risen Lord? (See 1 Thessalonians 2:19, 20.) The believer is also rewarded with a conscience clear of unfulfilled tasks. God's witness thrills as he rescues a sinner from the error of his way and saves a soul from death. "They that sow in tears shall reap in joy. He that goeth forth and soweth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5,6). "And they that be sown shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Daniel 12:3). The family of God grows larger as we busy ourselves leading men to Christ (John 3:1-16).

IGNITING FIRES OF EVANGELISM

Today the uncompleted task of winning the world is still the supreme task of the Church. Soul winning is still the order of the day. Evangelism is at the top of the Church agenda. Making Christ known is the very reason for our existence. As fire exists by fire, the Church exists by evangelism.

Fires of evangelism continue to be ignited by individuals who, aflame for Christ, joyously spread that fire. As Truthhood puts it, evangelistic fire occurs only "when people are so entranced by contact with the central fire of Christ that they, in turn, set others on fire. The only adequate evidence that anything is on fire is the pragmatic evidence that other fires are started by it. A fire that does not spread must eventually go out."

Just as a raging forest fire spreads rapidly and affects all within its path, so a flaming church filled with members who are ignited by a fervor to win souls will have a tremendous impact upon the community or city where it is located. The Church must be willing to see the smoldering embers and rebellious and warring fires.

"Who can evangelize the world — only preachers and missionaries? Hardly! Every believer must do the work of an evangelist in the shop, the office, the home, the school or on the college campus.

Huge fires are not started by igniting a log, but by first igniting small pieces of kindling. When individuals in the church catch fire, they become firebrands who spread the flame.

The need for flaming witnesses today with a contagious, compelling zeal for telling the Good News is urgent! **A**

VIEWPOINT

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OUR READERS COMMENT

LIKES ISSUE ON BIBLE TRANSLATIONS

Commendations are in order for your fine articles on Bible translations [May, 1975 issue]. Free Will Baptists needed to be informed about the use and misuse of various translations.

I feel that a further favorable word is needed for the excellent Williams Translation. Its unique and accurate renderings of the Greek text and verb tense distinctions make it valuable for those of us with an Arminian or near-Arminian theology. The fact that Charles Williams, a Calvinist translator, compliments the Arminian position should not be ignored by Free Will Baptists.

*Ted Morgan
Fresno, Calif.*

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CHURCH PERSONNEL CHANGES

These changes in Free Will Baptist pastoral and other church personnel are provided by CONTACT Magazine as a service to its readers. No personnel will be listed as having left a place of service until he is called officially to serve with another congregation.

PASTORATES

MICHIGAN

Allen Presley to Adrian Church, Adrian from assistant pastor, Crossville Mission, Crossville, Tennessee

MISSOURI

Don Bieberdorf to New Hope Church, Neosho from Grace Church, Oklahoma City, Oklahoma

TEXAS

Howard Smith to Good Hope Church, Henderson