

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own

city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory

of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,
and on earth peace,
good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Luke 2: 1-20
King James Version
of the Holy Bible

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WHAT ARE WE GOING TO DO WITH SANTA CLAUS?

By William Evans

What should the Christian family do with Santa Claus? Some would say, "He is a satanic substitute for Christ; throw him out." Others reply, "He is a harmless, imaginary character. Christmas just would not be the same

without him."

True, it would not be the same without him, but it might be better. What do you think?

One negative aspect of the Santa Claus myth is that it encourages living in a make-believe world. Children have a natural ability to pretend. Believing in

Santa Claus is no strain on that ability. This power of imagination is good not evil, but eventually one must face reality. Our role as parents includes the responsibility of teaching our children to face life as it really is.

In make-believe Santa rewards every good boy and girl with gifts from his north pole workshop. In reality many good children do not receive any gifts at all, and those who do get them from their families not Santa.

Add as a bonus the fact the Christmas morning some little children wake up heartbroken because Santa did not come with gifts. Others awaken excited because he did, while mom and dad strain under the pinch of an overspent budget.

Then there is Santa's emphasis on the temporal. Have you ever listened to the department store Santa Claus talk to a child? He always asks, "What do you want Santa to bring you?" He means



WHAT ARE WE GOING TO DO WITH SANTA CLAUS?

(Cont. from page 3)

what kind of cars and trains, dolls and clothes do you want?

A family I know allows each child in the family to choose one toy for Christmas. One day the mother took her 5-year-old son shopping. They stopped to visit the department store Santa Claus. Soon the lad was seated on Santa's knee. He was asked that famous old question: "What do you want Santa to bring you for Christmas?" Without hesitation the little fellow named the one red fire truck of his dreams and stopped.

ABOUT THE WRITER: Mr. Evans is pastor of the Central Free Will Baptist Church, Kansas City, Missouri. The Free Will Baptist Bible College alumnus is active in the work of Missouri Free Will Baptists and currently serves on the Board of Retirement and Insurance at the national level.

Santa asked, "What else?"
"Nothing."

For a moment dear old Santa almost lost his beard, but regaining his composure, he prodded, "Wouldn't you like Santa to bring you . . .," and the list included all the things boys his age had been asking for.

What Santa offers is something to hold in your hand — a truck, a ball, a doll. But did Christ's birth mean that every hand would now hold a nice gift?

No, the angel's announcement said the promised Savior had come bringing peace and good will to men. His would be an inward work, an eternal peace, an everlasting life. Santa's offer sounds like a shortchange.

Glancing at Santa's question again, "What do you want Santa to bring you?" brings another thought. Obviously it does not take a genius to see that *self* is at the center of the question. Self-centeredness is easy for any of us. It is all too natural for a child. To center on *self* at Christmastime is to force Christ to the outer perimeter.

There is a real need for us to see beyond self to the real meaning of Christmas. What does Jesus' birth mean for me, for my child, for all mankind? Have I thrown up a thick smoke screen of reindeer and sleigh, elves and toys, chimneys and stockings and so obliterated the view of the Savior?

The angels' glad announcement of joy was, "The Savior is born!" As a Christian parent can I do less than reaffirm that happy news?

Also, what about the fact that some of God's attributes are attributed to Santa? Is not visiting every home on earth in one single night (not to mention parking a sleigh, going down the chimney, filling the stockings in every house) suggesting omnipresence?

Omnipotence seems to be about the only answer to getting the reindeer and sleigh off the ground, especially hauling enough toys and gifts for the whole world. And how does Santa supply all those toys? Or how does a fat man get down a small chimney?

His complete knowledge of the deeds and thoughts of every boy and girl seems to suggest that he is omniscient. He seems to epitomize the attribute of goodness and benevolence by his willingness to give gifts to little children.

He even tends to usurp the role of God as judge of men. For does not he see every deed, judge it as good or bad and then reward accordingly? Is it accidental and innocent that this great day which is so central to man's redemption has been filled with a myth?

I am not suggesting that we begin a campaign to slay Santa Claus. Even if we could destroy him, we still could not redeem the world by erasing Santa from its memory.

And we will not be very successful at trying to avoid jolly old Santa. As long as we shop in a secular world, send our children to public schools, work on public jobs and otherwise live in this world, we will have to face Santa Claus.

I do suggest, however, that we teach our children the truth. Can we accept the real story of Christmas? Can our children believe the truth rather than a myth? Must we make our celebration of Christmas Santa oriented, leaving Christ in a secondary role?

If we as parents put as much effort and enthusiasm into our Christian faith and worship as is often put into Santa's visit, our children will not miss any of the excitement of Christmas. △

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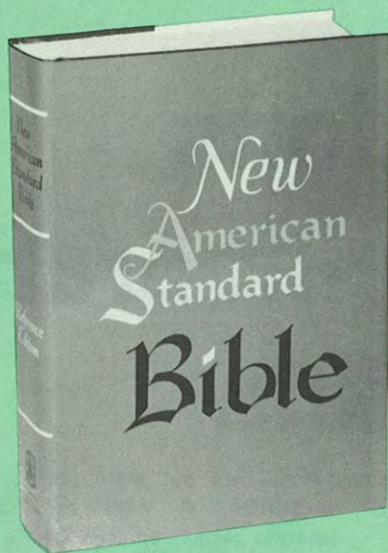
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Biblical Interpretations Practiced by Contemporary Scriptorians

By Wade Jernigan

Many and various are the types of interpretation practiced by contemporary scriptorians of our day. One must be careful with what ear he listens. Biblical jargon and religious phraseology does not make a speaker scripturally correct. Remember no one can pour forth more "so-called proof texts" than some member of a religious cult.

Various kinds of interpretation are possibly without number, but these have been observed in operation by this writer.

Convenient — When the interpreter gets the wind drift, he has the tendency to go along. There are several reasons why one will resort to such a system. More than likely, it will stem from one of these areas. The first is laziness. Being too lazy to study that he might rightly divide, he goes along with the most authoritative voice at a given time. Another area is the fear of being contradictory or being contradicted. Deep within are voices that cry out, "You may get snowed under." So, rather than be "showed up," the fellow drifts with the trend. If at a given point he can no longer agree, he simply clams up rather than engage in verbal warfare. Then there is ashamedness. Growing out of timidity and hesitancy, ashamedness conquers the will to speak up. There

seems to be the urge to speak the truth, but the effort might put one in ill light. "Best be silent" becomes the policy.

Contemporary — This type of interpretation is whatever might be the current whim of the religious society. Popularity breeds on the "preferredness" of this method. No study is required. No real thought is expected. All one need do is stick his ear to the rail and listen. Vibrations down the track keep him up on what's "in." Characteristic of this kind of interpreter is changing from one theological camp to another or a constant changing of denominations. In the name of "so-called independency," the individual simply changes to suit his current view and proceeds.

Commentary — In this case, one's favorite commentator becomes his voice. Parroting what the sage has written is standard procedure. Mentality of this interpreter is suspect since he demonstrates the inability to think for himself. Within many denominations in America there is what may be called "Scofieldism." Quoting his "inspired" notes articulately is the ultra ambition of many. Larkin, Darby, Miller and a few other past illogical interpreters have become the patron saints.

Considerate — No utterance comes forth without sufficient recognition for the other fellow's belief. Generally, any words coming from the employer of this scheme are prefaced with a "you have a right to your opinion." Or a fraudulent view of "be careful of one another's happiness" is espoused. So much consideration is given to the thoughts of

others that no profit comes from an encounter. A kind of "sameness" emerges which smacks of "a watered down attitude." Feelings of others are guarded to the point that nothing with conviction can be propounded.

Convictional — Having preconceived ideas about what the Bible teaches, the person using this method sees that everything conforms to his belief. Regardless what the Bible has to say on a subject, no change in views will be forthcoming. All Scriptures are interpreted in the light of the person's established belief pattern.

Compromising — When with the group that holds his persuasion, he loudly speaks out, but at the first note of difference a changing of gears modifies the stand. Cowardice is characteristic of this worthless creature. One's point should be stated clearly and firmly, not to the exclusion of others, but not weakened to conformity either. Some issues cannot allow compromise. Any change at all will destroy the whole structure. Not one color, one stripe or one star can be altered in the American flag and it still be the ensign of our country. No compromise either can be permitted in God's standard.

Carelessness — Respect for other Scriptures that bear on a given subject are chucked to the wind. Private interpretation of isolated texts is practiced. Scriptures are wrested from their true meaning under this system. Authorities are never consulted. Teachers are given no respect. An off-the-cuff, flippant meaning is poured forth as the truth.

ABOUT THE WRITER: Mr. Jernigan is president of California Christian College, Fresno. He is widely used in the denomination as a conference and revival speaker. He is the author of the recently released book "The Unsealed Book."

Calloused — This is a method of dealing with the wrong thing at the wrong time with a stubbornness that says, "I'm right and I don't care who it hurts." No tact is demonstrated. Often the man that follows this type goes quite frequently into a tirade that only tends to damage. Every feeling and emotion of others is cast overboard and the interpreter loudly proclaims, "I'm not going to compromise for anybody!"

Cultural Interpretation — Somehow this is practiced more by honest, God-fearing people than they would like to admit. Nearly everything one teaches under this system is colored by the upbringing and background. Nothing can be viewed and espoused unless the traditional is applied. One's mind is not allowed to ponder some new thought that may dawn upon his mind. Such must be relegated to the back of the mind and left dormant. No regard can be given to Christ's statement that a good scribe will bring forth both something old and new. Branding everyone who would dare promote a new idea as "heretical," the cultural interpreter slides along in the accepted mold. No subject is broached without the cultural tinting every thought.

Correct — "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," II Timothy 2:15. △

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FREE WILL BAPTIST

newsfront

MOVE TO NEW CHURCH AIDS YOUNG CHURCH IN FALL ENLARGEMENT CAMPAIGN VICTORY

WASHINGTON, N.C. — The month of October proved to be a high mark for the young congregation of Peace Chapel Free Will Baptist Church at Washington when they averaged 106 in attendance to win Division G of the Fall Enlargement Campaign sponsored by the National Sunday School Department. Having been worshiping in their new facilities less than 2 months, the congregation experienced a 86.4% increase during the campaign over their average attendance of 57 for the quarter April through June. The high attendance for the campaign was 115.

Pastor Jerry McClary says that the excitement within the congregation is not due solely to the number attending, but to the fact that souls are being saved and that God has given a wide open door of opportunity to minister in the community.

The new church was built at a cost of approximately \$35,000 with much of the labor being donated by the members. The building is valued over \$90,000 at the present time. Actual construction on the building began

January 11, 1975, following ground-breaking services on December 29 on an acre plot donated by Mr. and Mrs. G. D. Watson, charter members. The first service in the new facility was held August 10, 1975, just 7 months after construction began. The building has a nursery, 8 classrooms, pastor's study, rest rooms and an auditorium that will accommodate 200 people. The building is constructed to allow a permanent auditorium to be attached at a later time. The present structure will then become an educational unit.

The church began services as a mission on Easter Sunday, April 14, 1974, and held services in a rented day-care nursery building until the construction of their own plant. The Rev. T. O. Terry was one of several speakers during those early months. Brother McClary came to the congregation in early June, 1974, following his graduation from Free Will Baptist Bible College in Nashville, Tennessee. He and his wife Wanda have one daughter.



First Unit
PEACE CHAPEL FREE WILL BAPTIST CHURCH

SOUTH CAROLINA MISSION WINS TWICE IN CTS CAMPAIGN

NASHVILLE, TENN. — The First Free Will Baptist Mission of Greenwood, South Carolina, was declared the winner in both divisions of the annual September CTS promotional campaign. Using the theme "CTS is the Family Place" for the 1975 campaign, General Director Malcolm Fry reports churches from 17 states entered.

As the top church in the Gainers Division, the Greenwood Mission experienced the largest percentage of increase in attendance for September over their average CTS attendance for the months of April, May and June. Their increase was 163%.

In the Dividends Division the Greenwood Mission also led by giving a

per capita contribution of \$1.94. Other winners in this division include the following: Goodwater Church, Wicksburg, AL, \$1.74; First Church, Guin, AL, 59¢; First Church, Mtn. Grove, MO, 53¢; First Church, Waco, TX, 31¢; First Church, Garland, TX, 24¢; Bellview Church, Colquitt, GA, tied with Valley Forge Church, Elizabethton, TN, 21¢; First Church, Darlington, SC, 17¢; Union Grove Church, Atkins, AR, 16¢; and First Church, Tucson, AZ, 8¢.

The highest CTS attendance registered during the campaign was 155 at the First Church, Guin, AL. However, their percentage of increase did not qualify them for the Gainers Division.

TOP TEN GAINERS

	Spring Average	September Average	Percentage of Increase
1. First Mission, Greenwood, SC Paul Reid, Pastor and Director	8	21	163%
2. Salem Church, Alford, FL (Tie) W. E. George, Pastor; Pug Morris, Director	35	70	100%
First Church, Boise, ID (Tie) Jesse Dunn, Pastor; Jim O'Donnell, Director	14	28	100%
3. Cedar Creek Church, Hartselle, AL Phillip Kimbrough, Pastor; Glenn Stover, Dir.	26	49	89%
4. First Church, Garland, TX Bob Thornburgh, Pastor; Charlene Walton and Ralph Vetter, Directors	49	86	76%
5. Union Grove Church, Atkins, AR David Bishop, Pastor; Bobby Jenkins, Director	31	51	65%
6. First Church, Darlington, SC Robert Edwards, Pastor; H. E. Byrd, Director	59	93	58%
7. Holly Grove Church, Marianna, FL David Williford, Pastor; Mike Boyette, Director	35	54	54%
8. First Church, Guin, AL Richard Cordeil, Pastor; Ronald McDonald, Dir.	110	155	41%
9. Eastside Church, Tuscaloosa, AL (Tie) Bryon Meyer, Pastor; Charles Fowler, Director	41	55	34%
Goodwater Church, Wicksburg, AL (Tie) Gerald Baxley, Pastor; Gayle Ellenburg, Director	41	55	34%
First Church, Checotah, OK (Tie) Charles Bigger, Pastor; Carl Camp, Director	88	118	34%
10. Lebanon Church, Effingham, SC John Reed, Pastor; S. G. Prosser, Director	43	56	30%

GLENNVILLE CHURCH BREAKS GROUND FOR NEW BUILDING

GLENNVILLE, GEORGIA — Mr. H. N. Baxter, the oldest member of the Glennville Free Will Baptist Church, turned the first shovel of dirt during ground-breaking services for a new sanctuary and educational unit Sunday, September 28. Pastor Archie Ratliff stated that besides officially launching the new addition, the Sunday had been designated as Red Letter Day in an effort to raise money for the building fund. An offering of \$10,084 was received for that purpose.

The new sanctuary will seat approximately 300 people. The total cost of the new building is estimated at \$90,000. Construction is expected to be completed in the spring of 1976.

MAINE CHURCH MAINTAINS DOUBLED ATTENDANCE

HOULTON, MAINE — When the Rev. Bob Breeden and family came to the Linneus Free Will Baptist Church in Houlton October 2, 1974, the church's attendance averaged 57. One year later on September 28, 1975, Linneus Church reached a record attendance of 114. An average attendance of 103 for 10 weeks has shown the growth to be durable.

According to Pastor Breeden, the doubled attendance results from fervent prayer and the staunchly fundamental and evangelical stand taken by the church. Other contributing factors in his opinion include visitation and careful selection of dedicated teachers and staff. The congregation's outreach extends into 8 nearby communities.

OPERATION PARTNERSHIP RECEIPTS REACH \$30,000 MARK IN OCTOBER

NASHVILLE, TENN. — Receipts for Operation Partnership surpassed \$30,000.00 in cash during October when \$3,401.69 was received. Free Will Baptists across the denomination are pledging to raise \$150,000 to retire the indebtedness on the National Office Building before the 1976 session of the National Association convenes July 11-15 in Tulsa, Oklahoma.

Two phases of the campaign are now being emphasized. The basic plan to get 3,000 Free Will Baptists to give a gift of \$50 is still being utilized by our people.

To complement this plan, it is now being asked that each local church give a gift of at least \$100 to Operation Partnership by June 1 of next year. The latter method was used in implementing Commitment Day in local churches October 5. Results of this special day are not fully known at press time.

If Operation Partnership is a success, the early retirement of the indebtedness on the National Office Building will save several thousand dollars of interest over the next 10 years. This will relieve each department from having to pay this

debt out of its operating budget. Presently the various departments are making monthly payments to apply toward this indebtedness.

Gifts to Operation Partnership should be mailed to P.O. Box 1088, Nashville, Tennessee 37202. Every Free Will Baptist is urged to take part in Operation Partnership with a gift of some size. Those who cannot give \$50 are urged to give within their financial ability.

National Association of Free Will Baptists

1976

CALENDAR OF ACTIVITIES

The denominational calendar is designed to suggest to the churches significant emphases and events which may be observed during the year. These suggestions are made with the understanding that each church, association and denominational organization will choose emphases and events in keeping with its own needs.

For handy reference, this calendar may be removed from the magazine by simply prying up the center staples and slipping out the calendar. The remainder of the magazine will remain intact if the staples are then pushed back into place.

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P. O. Box 1088 / Nashville, Tennessee 37202
Rufus Coffey, Executive Secretary
Eugene Workman, Executive Assistant

1976		JANUARY					1976
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
EMPHASES: January Bible Study WNAC Enlistment Month				1 <small>New Moon</small>	2	3	
				New Year's Day			
4	5	6 <small>Spring Semester Begins FWBBC - Jan. 6</small>	7	8	9 <small>First Quarter</small>	10	
11	12	13	14	15	16 <small>Full Moon</small>	17	
18	19	20	21	22	23 <small>Last Quarter</small>	24	
25	26	27	28	29	30	31 <small>New Moon</small>	
NATIONAL YOUTH WEEK - "Free To Live" January 25-31							

1976		FEBRUARY					1976
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
1	2	3	4	5	6	7	
8 <small>First Quarter</small>	9	10	11	12	13	14	
				<small>Lincoln's Birthday</small>		<small>Valentine's Day</small>	
15 <small>Full Moon</small>	16 <small>Washington's Day</small>	17	18	19	20	21	
22 <small>Last Quarter</small>	23	24	25	26	27	28	
29 <small>New Moon</small>							

1976		MARCH					1976
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
	1	2	3	4	5	6	
7	8 <small>First Quarter</small>	9	10	11	12	13	
14	15 <small>Full Moon</small>	16	17	18	19	20	
	<small>BIBLE CONFERENCE - FREE WILL BAPTIST BIBLE COLLEGE March 14-18</small>			<small>St. Patrick's Day</small>		<small>First Day of Spring</small>	
21	22 <small>Last Quarter</small>	23	24	25	26	27	
28	29	30 <small>New Moon</small>	31	EMPHASIS: Spring Sunday School Enlargement Campaign			

1976		APRIL					1976
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
EMPHASIS: Foreign Missions Month				1	2	3	
4	5	6	7 <small>First Quarter</small>	8	9	10	
11	12	13	14 <small>Full Moon</small>	15	16	17	
WNAC PRE-EASTER WEEK OF PRAYER AND OFFERING FOR FOREIGN MISSIONS April 12-16							
<small>Palm Sunday</small>					<small>Good Friday</small>		
18 <small>Easter Sunday</small> Foreign Missions Call-A-Thon Sunday April 18	19	20	21 <small>Last Quarter</small>	22	23	24	
25	26	27	28	29 <small>New Moon</small>	30		

1976		1976	
Sunday	Monday	Tuesday	Wednesday
4 <small>First Quarter</small> NYC Day of Prayer July 4 Independence Day	5	6	7
11 <small>Full Moon</small>	12	13	14
NATIONAL ASSOCIATION OF FREE WILL BAPTISTS Nat'l Youth Conference July 11-15			
		<small>WNAC Annual Meeting July 13</small>	
18	19 <small>Last Quarter</small>	20	21
25	26 <small>New Moon</small>	27	28

1976		MAY					1976
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
						1	
2	3	4	5	6	7 <small>First Quarter</small>	8	
9 <small>FWBCC Baccalaureate 8 p.m. - May 9</small> Mother's Day	10	11	12	13 <small>Full Moon</small> FWBCC Graduation Services 10 a.m. - May 13	14	15	
16	17 <small>FWBCC Summer School Number 1 Opens - May 17</small>	18	19	20 <small>Last Quarter</small>	21	22	
23 30	24 31 <small>Memorial Day</small> FWBCC Summer School Number 2 Opens - May 31	25	26	27	28 <small>New Moon</small> FWBCC Summer School Number 1 Closes May 28	29	

1976		1976	
Sunday	Monday	Tuesday	Wednesday
1	2 <small>First Quarter</small>	3	4
8	9 <small>Full Moon</small>	10	11
15	16	17 <small>Last Quarter</small>	18
22	23 Fall Semester Begins FWBCC - Aug. 23	24	25
29	30	31 <small>First Quarter</small>	

1976		JUNE					1976
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
		1	2	3	4	5 <small>First Quarter</small>	
6	7	8	9	10	11 <small>Full Moon</small>	12	
13	14	15	16	17	18	19 <small>Last Quarter</small>	
20 <small>Board of Retirement Father's Day Offering June 20</small> Father's Day	21 <small>First Day of Summer</small>	22	23	24	25 <small>FWBCC Summer School Number 2 Closes - June 25</small>	26	
27 <small>New Moon</small>	28	29	30				

1976		1976	
Sunday	Monday	Tuesday	Wednesday
EMPHASES: CTS Promotional Campaign - "Vote CTS" WNAC Student Loan Month			
			1
5	6	7	8
	<small>Labor Day</small>		
12	13	14	15
19	20	21	22
			<small>First Day</small>
26	27	28	29

1976			
ay	Thursday	Friday	Saturday
	1	2	3
	8	9	10
Oklahoma - July 11-15	15	16	17
	22	23	24
	29	30	31

1976							OCTOBER		1976	
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday				
EMPHASES: Fall Sunday School Enlargement Campaign National Layman's Month									1	2
3	4	5	6	7 <small>Full Moon</small>	PRINCIPALS' CONFERENCE - FWBBC October 7-8		8	9		
10 FWB Layman's Sunday October 10	11 Columbus Day	12	13	14	15	16 <small>Last Quarter</small>				
17	18	19	20	21	22	23 <small>New Moon</small>				
24 <small>Halloween</small>	25 Veteran's Day	26	27	28	29 <small>First Quarter</small>	30				

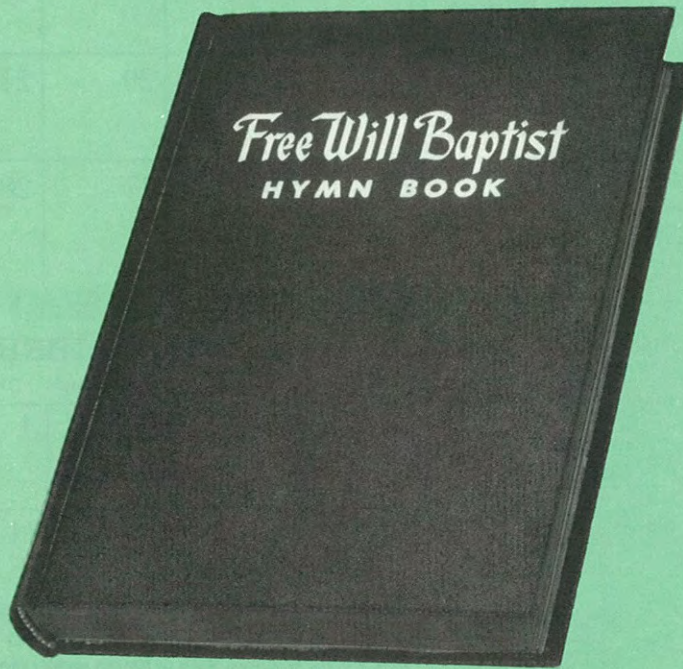
1976			
ay	Thursday	Friday	Saturday
	5	6	7
	12	13	14
	19	20	21
<small>Moon</small>	26	27	28
	EMPHASIS: WNAC Emphasis Month		

1976							NOVEMBER		1976	
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday				
	1	2 Election Day	3	4	5	6 <small>Full Moon</small>				
7	8	9	10	11	12	13	FWBBC MISSIONARY CONFERENCE November 8-10			
14 <small>Last Quarter</small>	15	16	17	18	19	20	WNAC PRE-THANKSGIVING WEEK OF PRAYER AND OFFERING FOR HOME MISSIONS November 15-19			
21 <small>New Moon</small> National Home Missions Sunday November 21	22	23	24	25	26	27				
28 <small>First Quarter</small>	29	30					EMPHASIS: National Home Missions Month			

1976			
ay	Thursday	Friday	Saturday
	2	3	4
<small>Moon</small>	9	10	11
	16 <small>Last Quarter</small>	17	18
	23 <small>New Moon</small>	24	25
<small>umn</small>	30 <small>First Quarter</small>		

1976							DECEMBER		1976	
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday				
EMPHASES: WNAC Season of Prayer/Offering for State Home Missions Wiley Memorial Christmas Gift to Foreign Missions							1	2	3	4
5	6 <small>Full Moon</small>	7	8	9	10	11				
12	13	14 <small>Last Quarter</small>	15	16	17	18	Fall Semester Ends FWBBC - Dec. 17			
19	20 <small>New Moon</small>	21	22	23	24	25				
		First Day of Winter								Christmas Day
26	27	28 <small>First Quarter</small>	29	30	31					

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THE MISSING DIMENSION

Part II
By Robert Picirilli

EQUIPPING TO SERVE

Now third and finally, I find in this passage that equipping the saints is equipping them to serve.

Once again I want to give an observation about the Greek word equipping in Ephesians 4:12. The word often refers specifically to being fitted for a given use. (In Matthew 4:21, for example, we find the fishermen mending their nets, and the word mending is the same Greek word. They were preparing their nets for a particular usefulness, you see.) Here in Ephesians 4:12, then, Paul certainly wants the saints fitted, furnished, prepared, equipped for useful service.

It is not enough for the believer to become the saint of stature and stability he should be. Nor is it enough for him to grow spiritually so that the fullness of the Spirit is demonstrated in the flourishing of beautiful graces in his life. No, in the end the believer must serve.

ABOUT THE WRITER: Dr. Picirilli serves as registrar of Free Will Baptist Bible College, Nashville, Tennessee, and is also a member of the faculty. He is a regular contributor to CONTACT Magazine and has authored numerous books and pamphlets.

That is exactly what Paul means when he says, "equipping the saints for the work of the ministry." Make no mistake about it; the phrase "for the work of the ministry" modifies the saints: not the apostles, not the prophets, not the evangelists, not the pastors and teachers. The saints are to be equipped for the work of the ministry. Here's another mistake to avoid: the word ministry is spelled not with a capital letter, but a small "m." Ministry means service. The saints are to be equipped for serving; and that service in turn according to verse 12 is aimed at the building of the body of Christ. *Expositors Greek New Testament* paraphrases this verse to say that "God furnishes His people, and every individual believer among them, for their particular service and their particular contribution to the building up of Christ's body."

Every single believer has a part to play, a place to fill in the work. Verse 7 reads, "Unto every one of us is given grace according to the measure of the gift of Christ." And notice verse 16: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Every one, every joint, every part is included. No Christian is left out. Every believer is to be meaningfully involved in the work of service. There is

no excuse for us to leave some members feeling useless and unwanted. Pastors, have you ever stopped to become conscious that some of your people actually feel this way? Teach each one that he or she has a place in the work of service. Teach him or her what that place is and that everyone's place is not the same. Give meaning and significance and thus joy and happiness to their lives. Equip every saint for the work of service. Equipping the saints is getting everyone busy in the service of building up the body of Christ.

Take delight in the beautiful picture that is painted in verse 16, a work of art in words describing the growth of the whole body of Christ. The church is likened to a human body. Christ is the Head from whom all the directions and energies flow. That body is in the process of growth of being fitly framed and knit together by means of every joint and part.

Spiritually, you see, these joints and parts are the various members of the church, the individual believers. Every one is to be in his proper place, functioning according to the measure of responsibility given him by the Head. Every one in turn is supplied the energy for performing his ministry by that same Head. Then, with all parts functioning as intended the whole body makes the kind of increase -- growing and being built up -- that pleases God.

So let me emphasize, beloved, that the beautiful Christian life I have tried to picture previously does not exist for none to behold. God beholds when no one else does and is pleased; but so do men behold and glorify God. The flowering Christian life does not make one a wallflower, but one that is put to use. Others smell the fragrance of his life. We have all seen too many things we regarded as lovely, but not practical. The Christian life is not merely beautiful, but practical; not just pretty, but useful. Equipping the saints includes sending them forth to serve in the building up of the body of Christ.

The building up of the body of Christ includes both evangelization and edification, both winning men and nurturing them. We have to hew out new blocks of stone from the quarry. We also have to shape and fit those new stones for their place in the building.



THE MISSING DIMENSION

(Cont. from page 13)

Have you ever noticed Colossians 1:27,28? There Paul presents his own concept of his ministry. His ultimate objective, you see, is to present perfect, full-grown men to Christ. He will not be satisfied with anything less. And so to strive for that goal, he warns and teaches, evangelizing and edifying. He will have none to offer Christ if he wins none. He will have only babes to offer Him if he does not nurture them. So he does both.

So we must equip the saints to do both, and we need not keep on in this petty bickering about which is more important. Each one produces the other in a beautiful circle, and each is to be loved for its own worth as part of the whole work. A love for evangelism that neglects Christian nurture is a perverted love. A love for edification that neglects evangelism is a perverted love. C. Peter Wagner, a noted missions professor among the proponents of the "church growth" concept, recently said something I like: "Christian nurture in discipleship will invariably promote more effective evangelism, and so not only will the quality of Christians be improved but the quantity of Christians will be increased worldwide. The Bible indicates that angels rejoice when this takes place."

And so in all this work of evangelizing and edifying we have the service of all the saints, a service for which we must equip them. It is not the professionals alone who are to evangelize. All the saints are to fill their places in the service of evangelization, the extension of the body. Nor is it the professionals alone who are to do the work of edifying those who are won. All the saints are to be equipped to fill their places in this service too. As verse 16 says, the body edifies itself.

Someone has said that Christianity began as a company of lay witnesses but has now become a professional pulpitism, financed by the spectators. Brethren, that ought not to be. Vance Havner says, "Nowadays we 'hire' a church staff to do 'full-time Christian work,' and then we sit back in church on Sunday and watch them do it." I'm afraid he told the truth. But every believer is intended by the Lord to be in



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COOPERATIVE PLAN OF SUPPORT

October 1975

RECEIPTS:

State	Oct. '75		Oct. '74	Year to Date
	Co-op	Design.		
Alabama	\$ 443.68	\$. . .	\$ 132.79	\$ 2,260.42
Arizona	. . .	. . .	. . .	800.07
Arkansas	1,327.74	. . .	. . .	15,039.73
California	776.08	. . .	740.23	6,130.89
Florida	850.92	. . .	469.26	9,871.53
Georgia	126.83	. . .	251.13	1,309.68
Idaho	. . .	. . .	. . .	437.18
Illinois	793.40	(5.50)	1,469.25	13,047.10
Indiana	. . .	. . .	. . .	573.05
Iowa	147.98	. . .	. . .	523.58
Kansas	183.03	. . .	437.59	1,831.26
Kentucky	. . .	. . .	. . .	88.80
Maryland	. . .	. . .	65.00	656.16
Michigan	. . .	. . .	. . .	188.11
Minnesota	. . .	. . .	. . .	. . .
Mississippi	118.41	. . .	105.86	915.51
Missouri	3,534.53	(3,534.53)	2,963.90	31,083.49
New Mexico	. . .	. . .	. . .	162.68
North Carolina	161.56	(50.00)	75.00	1,137.57
Northwest Assoc.	100.62	. . .	3.00	549.75
Ohio	20.00	. . .	1,148.26	7,446.74
Oklahoma	5,923.27	(5,923.27)	3,859.13	44,553.48
Tennessee	524.82	(300.00)	347.65	4,031.26
Texas	25.00	. . .	50.00	2,127.34
Virginia	. . .	. . .	57.97	305.33
Wyoming	. . .	. . .	35.00	. . .
Totals	\$15,057.87		\$12,211.02	\$145,070.71

DISBURSEMENTS:

Executive Office	\$ 5,450.92	\$(1,194.64)	\$ 2,290.40	\$ 55,714.94
Foreign Missions	3,390.45	(3,138.62)	3,232.27	30,114.53
Bible College	1,954.99	(1,697.65)	2,280.13	19,408.90
Home Missions	1,839.11	(1,656.48)	1,893.06	17,093.87
Church Training Ser.	935.18	(806.70)	1,203.14	9,468.85
Retirement & Ins.	918.38	(789.90)	850.44	8,128.89
Layman's Board	356.74	(322.14)	365.68	3,181.58
Commission on Theological Liberalism	94.60	(89.67)	95.90	772.84
Miscellaneous	117.50	(117.50)	. . .	1,186.31
Totals	\$15,057.87		\$12,211.02	\$145,070.71

full-time Christian service. Brethren, I for one would be willing to give up the concept we have of a professional ministry if we could get all the saints — as they should — to do the work of the ministry. That is what we are to equip them for.

I pray God that we have caught just a little glimpse of the beauty of a well-developed Christian life: the being, the growing and the serving. And I pray God we will be newly determined to equip the saints for this being and growing and serving. Δ

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FOR RECOMMENDED LITERATURE, WRITE JANUARY BIBLE STUDY, P.O. BOX 1088, NASHVILLE, TN. 37202

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PUBLIC SCHOOLS PLACING NEW EMPHASIS ON RELIGION

WASHINGTON, D.C. (EP) — An estimated 1,000 public high schools are now offering objective religious study courses, says the recent issue of U.S. News and World Report.

The courses are proving to be among the most popular electives available, the magazine said.

The drive is being spearheaded by church leaders, educators and parents who hope, the magazine stated, to instill traditional values and morality while increasing interest in religion.

An increasing number of college students majoring in religion and the practice in some states of certifying public school teachers as religion specialists also were cited.

New Hampshire and Connecticut have recently passed laws allowing voluntary, nondenominational prayer in public schools. Other state legislatures are considering similar proposals, and Massachusetts already has a similar law.

The American Civil Liberties Union is expected to challenge the new state laws.

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The First Lady: A Barometer

By Rufus Coffey
Executive Secretary

Mrs. Betty Ford stirred up a storm of public reaction during an interview on television some weeks ago. As an outspoken advocate of the Equal Rights Amendment who openly approves of abortion, the President's wife shocked many people by stating candidly that she "wouldn't be surprised" if her daughter Susan told her she was having an affair. Mrs. Ford continued, "I think she is a perfectly normal human being like all young girls. I'd want to know pretty much about the young man that she was planning to have the affair with, whether it was a *worthwhile encounter* or whether it was going to be one of those . . ."

Later the first lady had some afterthoughts. As reported by the Associated Press, she said, "I could have answered with perhaps a little better judgment — been more specific." Mrs. Ford also explained her statements in a personal letter to Tommy Manning of Ayden, North Carolina, editor of *The Free Will Baptist*:

We have raised our four children in a home that believes in and practices enduring values to be eternal, and I hope I have instilled them in our children. We have come to this sharing of outlook through communication, not coercion. I want my children to know that their concerns, their doubts, their difficulties — whatever they may be, can be discussed with the two people in this world who care the most — their mother and father. On 'Sixty Minutes,' the emotion of my words spoke to the need for this communication — rather than the specific issues we discussed.

Certainly any parent can appreciate this attitude of trying to teach values in the home and to maintain open lines of communication with the children. However, the fact remains that what Mrs. Ford attempts to teach in the home did not come through in the

interview. If high standards and enduring moral values are taught in the home, it seems that parents would be "shocked" if they learned that their daughter was having an affair rather than exhibiting a "no surprise" attitude. Naturally, the parent would surely want to communicate if such a situation occurred but not for the purpose of discovering "whether it was a worthwhile encounter." By what rationale could any person consider adultery or fornication "a worthwhile encounter"? In my reading of numerous news reports, the basic moral issues raised by Mrs. Ford's interview have been glossed over or totally evaded. In fact, several commentators have indicated the Public Relations Department at the White House has attempted to use the indiscreet and ill-advised remarks to a political advantage. Nowhere have I found any expression of regret or any attempt to correct the obvious conclusions that were drawn by many listeners.

Whether expressed or not, all parents probably have some doubts and apprehensions about their children. We all at one time or another question whether we have succeeded in instilling moral values in our children. Most of us parents wonder at times if our children will live up to our highest ideals. But this does not mean that we should become tolerant of promiscuity or adopt a "situation ethics" philosophy. Rather than trying to find out whether a child's affair is "a worthwhile encounter" or not, we ought to be distressed that the affair even occurred. Dr. Billy Graham said that if he and his wife learned that one of their children had had an affair or experimented with marijuana, "I think my wife and I would be in tears. We would expect them to change and to turn to the Lord and ask God's help."

But we must not single out Mrs. Ford alone for criticism. Her personal views must be evaluated from a broader perspective. The remarks of Mrs. Ford reflect a prevailing attitude of our

society in general. Even if we gave Mrs. Ford every benefit of doubt and assumed she really didn't mean what she implied, her statements are still a barometer of the immoral climate of our society. From her prestigious position Mrs. Ford only gave vent to a philosophy that predominates in our society.

A current opinion poll by Louis Harris emphasizes this fact. Even though Mrs. Ford may have intended to say something else, yet the public leaves no doubt that it backs her decisively in what she actually said. A 60 to 27 percent majority agrees with Mrs. Ford when she said she "wouldn't be surprised if her daughter had an affair." Among young people under 30 it is a solid 76 to 11 percent. By 64 to 23 percent a sizable majority also supports Mrs. Ford when she said if her daughter were having an affair, she "would want to know if the young man were nice or not." Again the percentage of 76 to 44 is much higher among the young. But it should also be noted from the Harris poll that support for Mrs. Ford comes from the liberal segment of society. The least support comes from the more conservative small town and rural residents and the elderly.

Although Mrs. Ford's outspoken statements have won support from the young, the liberals and the independents, this does not change the basic moral issues that have been raised. It only magnifies the fact of moral deterioration in our nation. This is why the flap has not subsided. Many of us vigorously disagree with the prevailing philosophy which is being espoused.

America is on the tobogganing slide to hell. Rather than embracing the new morality we must cling tenaciously to the old morality. The hope of our nation is not in killing unborn children, increasing equal rights or legalizing marijuana or any other drug. Our only hope is repentance and righteousness. We must resolve to rededicate ourselves to the traditional moral values that have preserved us for 2 centuries.

Like it or not, Mrs. Ford has had her say. It seems to be in accord with the majority of people. Nevertheless, it is time for true believers to rise up with righteous indignation against the ungodly philosophies of this pagan world. We must set a high moral tone by maintaining the standards and moral codes of God's Word without compromise. △

CONTACT

P. O. Box 1088

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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 person will be listed as having left a place of service until he is called officially to serve with another congregation.

PASTORATES

ARKANSAS

Nicholas Hollis to First Church, Jonesboro from Mascoutah Church, Mascoutah, Illinois
Richard Bowers to Sutton Church, Pocahontas from Oak Park Church, Pine Bluff

KENTUCKY

Floyd Barber to First Church, Owensboro from Holmes Church, Arton, Alabama

MISSOURI

Gary Elder to Hannah Church, Liberal from Free Will Baptist Mission, Poplar Bluff

Mike Neuman to Byrd Church, Myrtle

Ted Wilbanks to Grant Avenue Church, Springfield from assistant pastorage of Southern Oaks Church, Oklahoma City, Oklahoma

NORTH CAROLINA

Robert Hesselmeier to Fellowship Church, Micro from Lewis Avenue Church, Tulsa, Oklahoma

Sam Truett to West Calvary Church, Smithfield from First Church, Kingstree, South Carolina.

OKLAHOMA

Roy Bryant to Hoyt Church, Hoyt Wilbur Schultz to Hilltop Church, Wewoka

Kenneth Brandon to First Church, Poteau from First Church, Holdenville
Keith Burden to First Church, Holdenville from assistant pastorage of First Church, Pryor

David McDougal to Richmond Avenue Church, Allen from Stuart Church, Stuart

TENNESSEE

Ron McMillin to Oak Grove Church, Charlotte

TEXAS

Johnny Williams to Fellowship Church, Bryan from Homerville Church, Homerville, Georgia