



Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

JANUARY, 1980



YOU CAN UNDERSTAND YOUR MATE

*A forthright, honest and biblical appraisal
of why men and women look at life from
opposite ends of the telescope.*

By June R. Critcher

I walked into the house from a women's meeting with the cruise control of my pride set on *wounded*.

A furloughing missionary had been invited to speak to the ladies that night. And during the 60-minute sharing session a couple of

ladies had reverted to their teen years when girls are often lacking in poise around well-known guests.

At least, momentarily, these two ladies seemed to have lost control of their mature dignity as they giggled and unthinkingly made juvenile comments that I wished had been left home in the disposal and chewed up with other trivia (or

garbage). The remarks were of no major consequence—just thoughtless in tone. But they were a bit upsetting to me, and I left the meeting annoyed by the ladies' lack of consideration for others' feelings.

After standing at the kitchen sink a few minutes, I stepped over to the den door and related the brief

incident, word for word, to my husband. His response was, "Well."

I went back to whatever I was doing in the kitchen, and in just a few minutes had the urge to go back to the den and tell my husband word for word what I had shared just a few minutes earlier. Suddenly I stopped in my tracks and thought, "How silly! You just told him a few minutes ago!"

Later, while reading TO UNDERSTAND EACH OTHER by Paul Tournier, I felt a sense of relief when I discovered that I am a typical woman.

"Through speech men express ideas and communicate information. Women speak in order to express feelings, emotions. This explains why a wife will relate ten times an experience she has lived. It is not to inform her husband. He cuts her off sharply, 'I know it already; you've told it to me before.' But she needs to tell it again in order to discharge emotional tension which the experience has built up in her heart."

How many times do we women tell our husbands and our best friends the same thing over and over? Sometimes we even remember that we've said it before, but we sense a need to tell it again.

In I Peter 3:7, the Apostle Peter tells husbands, "Dwell with them (wives) according to knowledge." Here Peter is encouraging the husband (and I believe he includes inferentially the wife) to get to know all of the wife's needs, her hopes, her fears, her limitations, her feelings.

The woman is of the same value spiritually as the man. The wife stands with her husband on a plane of equality with God—"heirs together of the grace of life."

But the physical and psychological differences must be recognized and appreciated if we are ever going to use them in complementary fashion. One of the purposes of marriage is to discover much of what we have not known before. In complementing each other, we discover these differences.

"God made them male and female"—not unisex. He is a God of infinite variety, and when He unites a man and woman in holy marriage and tells these vastly different human beings to become one, He is issuing a directive that only He can bring to completion.

What an order—*You two are to become one*. At the very foundation of this oneness is a mutual understanding of the differences each possesses.

Once we accept the fact that God made our mate vastly different from the way He made us, we can work toward growing a healthy marriage. We often think a lot of marital problems would be solved if we both thought alike.

But the truth is—if my husband thought like I think or I thought like he thinks, neither of us would really grow. One of the ways God has chosen for us to grow in our marriage relationship is in our male and female differences.

The differences between men and women have nothing to do with intelligence either. There is no fundamental difference in the overall level of intelligence between men and women, although there are certain areas in which each sex excels. Women tend to excel in language and verbal skills, while men score higher on tests of mathematics, abstract reasoning and mechanics.

The differences we are thinking about are generalities, so please don't think that every single man and woman fits the description exactly.

The woman thinks with her *heart*, her *feelings*. The man thinks with his *head*. Reacting from heart response, or emotional reaction, the woman will often say or do things that lead to her hurt.

It is important that the woman determine to use her emotional power in positive, constructive ways. Her responses have the capacity to help or hinder. Sometimes she will go beyond her capacity simply because she is motivated by an emotional appeal.

So, the husband needs to stand between his emotional wife and the

Contents

January, 1980

- 2 You Can Understand Your Mate**
June Critcher
- 7 Briefcase: Let's Stop the Buck**
Jack Williams
- 8 Nobody's Perfect**
- 12 Who Holds the Future**
Marvin Becuhipmer
- 16 "Chaplain, I Want To Go To Heaven . . ."**
Jerry Rhoades
- 18 Teen Olympian**
Ron Dail
- 20 Sunday School Bicentennial Part I**
Roger Reeds
- 22 Free Will Baptist Newsfront**
- 26 Currently**
- 27 The Problem With Praying**
Larry D. Hampton
- 28 The Pastor and His People Part I**
Leroy Forlines
- 29 Sassy New Year**
Sherry Alexander
- 30 News of the Religious Community**
- 31 The Right To Exist**
Melvin Worthington

Editor: Jack L. Williams
Editorial Assistant: Mary Mutchler
Circulation: Geneva Trotter

Volume XXVII, No. 1

CONTACT (USPS 130-660), published monthly by the National Association of Free Will Baptists, Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$5.00; church family plan, \$4.20 per year; church bundle plan, 38 cents per copy. Individual copies 50 cents each. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved ©, 1980 Member of the Evangelical Press Association.

UNDERSTAND MATE (From page 2)

situation and prevent her carrying burdens she is not capable of bearing. Living under the protective covering of headship is one of the many blessing wives enjoy. As the emotional wife and the logical husband complement each other, the result is good balance in the relationship.

The woman *feels*. The man *thinks*. God has made the woman intuitive about things. "It's just a feeling I have. I can't explain it." A woman will usually approach a problem with her feelings and emotions, while the man tends to approach problems intellectually.

Men usually rationalize and make a decision exclusive of emotions. The woman's approach is not a weakness—it's a characteristic. This intuitive feeling is a valuable gift from God; however, it must always be subject to her husband's wise counseling and headship. Even though the wife cannot give a logical explanation for her suggestion (or word of warning), the husband does well to listen to her verbalize that inner feeling she has.

It's six o'clock . . . and the husband comes home from work with "What have you been doing all day?" "What do you mean? What have I been doing all day!" she snaps back. The woman tends to take things *personal*, while the man takes them in an *impersonal* way.

The woman tends to *react quickly* in situations, while the man *stands back and evaluates*. The woman also is inclined to react openly, while the man reacts inwardly and matter of factly. Here again, the husband and wife complement each other as both are needed in situations to present a balanced approach.

"Let me tell you what I felt today" would have been Eve's best recourse to her temptation. But, instead, she rebelled. Women are easily deceived. They are trapped by what they *feel*, men by what they *see*.

Women build up a safeguard against temptation by always telling their husbands what they are

feeling. And alert, concerned husbands tune in to these feelings (rather than ignoring them or minimizing their importance) and then offer wise, loving counsel.

The woman tends to be more *person-centered*, while the man is *theoretically-oriented*. Because she is more interested in people, the wife's concern for others may help her husband to recognize his need to reach out to others.

for the order to get back to the store."

And on and on she goes with all the *details* of the day. Women enjoy little *details*, while men think in *generalities*. The loving husband takes time to listen to all the little details, while the wise wife does not push her husband to give her all the details of his day's activities.

Because a man thinks in broad

"Women tend to feel guilty— 'What have I done?' Men are inclined to feel resentful— 'Why did you do it?'"

Several potential dangers need to be recognized. The wife may tend to force her people-concern on her husband. She may deprive him of privacy during times when he needs the healing balm that solitude offers. The wife may tend to want to entertain guests more often than her husband. At times, the wife may even accuse her husband of not being as concerned about helping people as he should be.

"How did your day at the office go?" the wife asks her tired husband. "Oh, about as usual," he responds. And he courteously returns the question: "How was your day?"

"Not a dull minute," she answers. "My sewing machine broke just as I was finishing the left sleeve in my new burgundy blouse. I hurried down to Sears to get the part to fix the machine. And wouldn't you know they weren't opened. I had to wait 11 minutes for the store to open. And they were out of the part I needed. So I went to the catalog desk and ordered the part, and the grouchy clerk said it would take two weeks

terms, he does not like to be bothered by what he considers trivial matters. The woman remembers small events, files them in her mind, emotionally analyzes them, and one day she may explode.

Women tend to let little things simmer on the back burner of their emotional structure, and this often causes bitterness to spring up. Women tend to never forget, while men have to be reminded again and again. Men are more inclined to face each annoying situation abruptly and then promptly forget it.

To a woman, her *home* is an extension of her personality. To a man, his *work* is the extension of his personality. The wife enjoys expressing her real self in the ways she cooks and cleans house and decorates the house. The husband draws emotional satisfaction from the reputation he earns in his work or profession.

The man who wants to get to his wife makes her feel guilty. Women tend to *feel guilty*—"What have I done?" Men are inclined to feel *resentful*—"Why did you do it?"

Women need to learn how to handle the problem of guilt to keep

it from damaging the relationship, while men need to refrain from becoming bitter towards their wives.

For a woman, love constitutes the whole of life. She has a deep emotional *need for romantic love*. She needs to hear warm, tender words from the man she loves and the one to whom she is committed.

For the woman, love is a deep level of affection. She wants her husband to love the same way she does—tenderly and continually.

The man tends to view love *impulsively* and of *short duration*. For him, love is a powerful impulse, having strong sexual overtones. However, the man of God who obeys God's directives to love his wife the way Christ loved the Church lives and loves above the level of selfish men.

Men need to be *admired*, or *respected*, while women need to be *loved*. God programmed men to strut in big steps. One of God's directives to women is to reverence, or respect, husbands.

God's plan is for the husband to initiate love, to be the *aggressor*. And He designed the woman to be a *responder* to that love. God even gave man the pattern for the kind of love woman responds to: "Love your wife even as Christ loved the church and gave himself for it." "Love your wife as you love your own body."

When a man loves his wife sacrificially, faithfully and redemptively, the wife gladly responds. Many husbands love their wives not so much in terms of what it will do for the wives, but for what it will do for themselves.

Yet Christ loved the Church for the Church's sake—to make her whole. When the husband puts the interests of his wife ahead of his own, she can't do enough to please him.

God made the man and woman with basic differences. We don't think alike . . . act alike . . . react alike. Yet, God said, "I want you to become one."

In the process of becoming one, we need to use our God-given differences. We must understand

them and then accept them. (There are other differences between man and woman in addition to the ones mentioned in our article. We need to become familiar with these too.)

Both must continually work at understanding each other. We tend to view our mate's responses and actions with how we would have responded or acted. When we don't try to understand our partner's way of thinking and see through his or her eyes, we inevitably think that a different response than our own is a wrong response.

God means for our differences to become assets. Our physical, emotional, temperamental and psychological differences must first be accepted and appreciated if we are to ever use them as assets in the husband-wife relationship.

We can *harmonize* our differences. The husband's need for admiration and respect is fulfilled through the wife's encouragement and praise. The wife's need for tenderness and protection is met through the husband's love and strength.

The wife's intuitive feelings complement her husband's wisdom. The wife's tendency to search for feelings and motives behind every happening adds balance to the husband's more abstract view, as he sees situations and people in a more general way.

The more emotionally stable man helps his wife to keep the proper perspective in situations where she may tend to follow misdirected emotional power. Two people can develop a perspective that neither is capable of alone.

Our differences, accepted and appreciated, are God's way of making us fit together as a couple. We are indeed stronger together than either of us could be alone.

My husband's strengths compensate for my weaknesses, and my gifts supplement areas in which he feels a lack. We feel that it's more important for us to think together than to think alike.

God tells us to "be understanding" (Ephesians 4:32, J.B. Phillips). It takes a lot of understanding to make a marriage work. Learning to understand each other is a life-long

project. Only in understanding is there true love.

If you will just figure out the person to whom you are married, your marriage will be much sweeter. No marriage will be fulfilling or successful apart from an understanding of each other.

We need to pray often—*Lord, help me to seek more to understand than to be understood.* ▲

ABOUT THE WRITER: June Critcher is a member of Horton Heights Free Will Baptist Church, Nashville, Tennessee.

CONTACT SUBSCRIBER SERVICE

Attach your mailing label to all correspondence.

Mail coupon to:

CONTACT Magazine
P. O. Box 1088
Nashville, Tn. 37202

Please check below:

- Change of address. Affix current mailing label; enter new address below. Please allow 4 to 6 weeks.
- New Subscription. Fill in coupon below.
- Renewal. Affix current mailing label; check coupon below.

Name _____

Address _____

City _____

State _____

Zip _____

- Please send a one year subscription of CONTACT — \$5.00.
- Payment enclosed, Bill me.

Light on Life's Questions . . .

By Wade Jernigan

QUESTION: *What about worshippers bringing handkerchiefs forward to be prayed over by the pastor and then taken to someone who is sick?*

ANSWER: There is only one incident that might be considered similar recorded in the New Testament. Acts 19:11, 12: "And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

Pentecostal groups have prayed over handkerchiefs and sent them to the sick for years but it is not practiced in Free Will Baptist churches. One reason Free Will Baptists have not endeavored to make it a part of their public worship (private either) is because there is no clear cut command to do so. Neither is there a divine promise pertaining to it.

Three significant points need to be made here. One, "God wrought special miracles." To overlook the word "special" is to miss the truth of the matter. The man is presumptuous who assumes that God will use him in such a manner.

Secondly, "by the hands of Paul" must be reckoned with. Search the scriptures. Not one shred of evidence is to be found that anyone before or after this incident did likewise. For that matter nothing is written concerning Paul in this respect.

Thirdly, that which happened to those who sought to imitate Paul should serve as a warning to any who might try to practice such today (See Acts 19:14-16).

Readers may address their questions to Mr. Jernigan at P.O. Box 1088, Nashville, Tennessee 37202. Please limit each question to one specific topic. There will be no personal correspondence regarding those questions which are not used in the magazine. The column will not necessarily be considered the official voice of the denomination relative to the problems involved.

Harry Truman was right. The buck has to stop somewhere, and it may as well be right here and right now.

Somewhere, at some point, on every level of Christian outreach there has to be a point of demarcation beyond which personal responsibility for the way things are cannot be avoided.

Is no one responsible for the struggling state of our churches? For the plight of our faltering mission programs? For the economic and student emergencies in our colleges? For the gross instability of our homes? Or the jello foundation in our lives? Apparently not, if we can believe everybody who pleads innocent when these subjects are mentioned.

1980 begins a fresh decade. Nobody soiled it for us. We all started together. Everybody arrived at the same time. We have the same number of months (120) before we finish with the 80's.

Who do we plan to blame if by December, 1989, we're still strapped with a barnyard mentality and awash in the backwaters of reality?

STARTING AT THE TOP

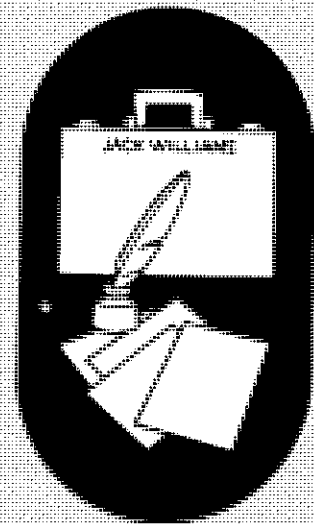
Let's start at the top.

Pastor—who will get the knife in the 80's if you fail your congregation? Some pastors refuse to accept any blame, but there's an inescapable law that holds shepherds accountable for casualties in the flocks where they hold forth.

Somewhere down the line, it must cease being the deacons or the music director or a lazy Sunday school superintendent who are the fall guys.

Local church leadership—deacons, teachers, trustees—don't dump the buck in the pastor's study. Paul and a handful of laymen cleaned up Asia Minor in less than four years according to Acts 19. Your pastor and you could clean up

**Pray for area-wide Missions Conference,
January 20-31, Guin, Alabama**



LET'S STOP THE BUCK

your church and your town in this decade, if you started today and quit waiting around for somebody else to do it.

State leaders—sirs, you may rightly plead inadequate funding and geographical isolation. But if you accepted that job of Promotional Secretary, Executive Secretary or whatever title you wear—then stop looking over your shoulder at what went wrong five years ago or what your predecessor did. Make it happen. Accept the responsibility, turn up and all, or step aside for someone who will. Pull your act together or hitch your U-Haul and drive.

National Offices personnel, department directors, college administrators—if we cannot do the job we were hired to do, then let's call off the search for scapegoats. Do the honorable thing and resign. If we need skills we don't have, let's either pay the price to be the professionals we're supposed to be or terminate for the good of the denomination. It's time for us in the national eye to fish or cut bait.

JOUSTING WITH OURSELVES

Who claims responsibility for success or failure in your family if you

do not? In your church? In your personal life?

You see, deep inside every man, he knows whether he's getting the job done or just running a good bluff.

Turn inward to discover the cause of our failure, our ineptness. We don't need to coast about in desperation for an easy mark. We've found our problem, and he is us.

We are walking deeper and deeper into the shadows that precede the end of the age. The day is too far spent to act like somebody pushed us and that's why we seem to always miss the target.

We won't get better until we look reality in the face. Few men are volunteering "It's me. I'm the problem. It's my responsibility." Instead we look in on furtive glances and moist hands lumbering for the exit.

Most of us believe we're just along for the ride. The other fellow—whoever he is—is the guy who really has to answer for all this.

STARING AT THE WALL

When the wall of Jerusalem was to be rebuilt after lying in heaps of rubble for 70 years, Nehemiah's friends all thought it couldn't be done and maybe shouldn't be done.

What a monumental task that man faced.

But the undeniable fact was—the protective wall was nonexistent and the people were fair prey to marauders. Local predators ridiculed Nehemiah's effort. The years and tradition and public opinion were against any permanent changes.

But one man refused to pass the buck or blame the past. You know the story. How they worked. Each man assumed personal responsibility. No man tried to do it all. Would you believe it took only 52 days (See Nehemiah 6:15) to reverse 70 years of tradition and redirect public opinion.

As a denomination, we need to raise the walls felled by buckpassing in our past.

So we aren't Nehemiahs. And maybe it will take longer than 52 days. But will you, right now, stand up and assume personal responsibility for your family, your church, your denomination?

One man who stops the buck at his door is a powerful incentive for other men to do the same. ▲



“Nobody’s Perfect.”

**(The first rule in surviving
stress in the ministry.)**

This article has three important messages. First: ministers are people. And, like all people, ministers experience stress at certain points in their lives.

Second: stress is not necessarily harmful. Have you ever heard the expression, “Unless there is tension in the strings, the violin cannot play?” It’s true. Stress, or tension, is a precondition for renewal and growth.

Which brings us to our third point: you cannot escape crises in a clergy career. But you do *not* have to be a victim. If you learn to recognize the symptoms of stress as positive signs of challenge and growth, you can profit from them.

The danger periods.

The first four or five years after ordination are the

hardest for most ministers. Much of the problems stems from the fact that prospective pastors are, by nature, idealists. Consequently, the pastor’s first few years can be torturous.

But once you’ve passed the five-year mark, you’re still not out of the woods. Stress is a symptom of growth, and as such, it’s a recurring problem. Many pastors find themselves in critical situations again after eight to 10 years, and also around the 20th anniversary of their ordination.

Stress and depression in the ministry are so common that one Lutheran bishop said, “On any given day, maybe 10 percent of the pastors in my district are caught in a deep stress situation. And probably half of the rest of us are avoiding crisis which means we’re fighting the blahs—which can be worse.”

The most common complaints.

You are perfectly normal if, as a minister, you've encountered stress in any—or all—of these areas.

1. Problems with parishioners
2. Overwork
3. Feelings of futility
4. Conflicts within the congregation
5. Disagreements with your superiors and/or staff
6. Loneliness, isolation
7. Personal financial woes
8. Conflicts between your church and the community
9. Uncertainty in your calling, concern for your personal faith
10. Family problems
11. Marital conflict.

In fact, if you haven't had problems in any of these areas, our guess is that you've refused to recognize them. Or, you truly are a saint.

Almost all stress springs from two sources.

You expect far too much of yourself, and of your congregation. Your congregation, in turn, makes very unrealistic demands on you.

You became a pastor, partially, because you are idealistic. You wanted to serve. You thought you could make a difference. But it's rough to discover that your idea of "serving" doesn't always jibe with what others expect. And most of the time, if you have made a difference with anybody, it's hard to see the results. As one pastor put it, "Originally my life's goal was a huge silver banner with the words 'Win the world for Christ.' Eventually it became, 'Win one or two people.' Now it's 'Try not to lose too many.'"

If you achieve this kind of realistic outlook, you've got the battle half won.

The congregation. A pastor's toughest critics.

All the research we've read leads us to believe that the lion's share of a pastor's problems start with the congregation. Let's examine the reasons for this.

Congregations invariably look to their pastor as some kind of Ideal Parent. All-wise. All-knowing. A Leader. Problem-Solver. Salesperson. Tireless Worker. A Perfect Example. No one can measure up to such standards. The problem with many ministers is—they try to be all the congregation expects. Pastors torture themselves trying to be perfect. And the crazy part is, it would be so much simpler and more effective to help your congregation see you as a human being.

Instead, pastors may let themselves fall into a vicious cycle. They try to be "perfect." Eventually they feel themselves slipping and become afraid. The congregation senses this fear. Disillusioned, they attack. The pastor grows more fearful, which provokes greater attacks.

One way to reverse such a cycle, once it's begun, is to face up to your fears. Most pastors, however,

react in the most human manner—they crawl away and lick their wounds. To further protect their vulnerability, they develop a cool and remote manner. Eventually they're isolated, cut off.

The crisis of the new minister.

It's not easy for an experienced pastor to enter a new church. But it's really tough for a beginner, to deal with his first real-life parish. The first shock may be to find that your church members can be jealous of one another, gossipy, selfish, unreliable or lax in faith.

Ah, but the idealistic young pastor is invariably determined to turn things around. We'll just get everyone to see and do things *our* way. Then, to compound this naivete, we try to attract people to our value system *by attacking theirs*. Most of us have done this without realizing it. Instead of suggesting a possibly better way to collect pledges, for instance, the pastor criticizes the current method. The pledge committee becomes defensive, of course. And if the pastor goes about the entire church telling everyone what they're doing wrong, the result is guaranteed.

This is not to say the young pastor is wrong in wanting change. There may be a legitimate need for it. But that young pastor may not realize that any kind of change can strike terror in the congregation.

The roots of stress.

Even the tiniest shift in the familiar subconsciously reminds all people that time is passing. Our death is coming closer. But, if we can keep everything just as it is. If we can avoid change, or simply refuse to see it, we think we have stopped time. We can deny the inevitability of our own death.

So the real enemy is not change. It is fear. We expend tremendous energy repressing our fear, shielding ourselves. At the same time, we invest an outside influence (i.e. wealth, status, the state, our physical vitality, our analyst, family or God) with the power to protect us from pain and death. But the walls that block off that terror also cripple us. They limit our capacity to love, trust, to be open to the wonder and beauty of life.

In other words, if we're truly successful in repressing and denying our fear of death, we wind up deadening ourselves to life.

A pastor can help his congregation face their fears. But first, the pastor must face his own fear.

The fears that feed stress.

What do we fear? Almost everything. Rejection. Disappointing people. Being vulnerable. Powerlessness. We fear confrontation. Failure. Being hurt. Growing old. And death. It's natural to worry about these things. But when we let any or all of these fears "take over" we feel stress. For a pastor, this stress



NOBODY'S PERFECT (From page 9)

can make it extremely difficult to deal effectively with any crisis, at home, or on the job.

Fear and your congregation, a two-way street.

This example was drawn from John C. Harris' book *Stress, Power and the Ministry*. It illustrates the problem very well.

David was the new pastor of St. Helen's. The church council called David, they said, because he appeared so open. They were tired of being a rubber stamp of the pastor, as in the past. They wanted to be involved in more of the action.

But after a few months things were not going well. No one was confronting the real issues facing the church. David was spending all his time trying to be liked. He didn't want to make anyone nervous, so he sat on his feelings. He tried to appear rational, understanding—and above all, neutral. He was afraid the whole place would blow sky-high if he expressed his opinion on anything.

Eventually, David couldn't stand himself. He hated going to work. Even getting up in the morning. He felt tired all the time. He stopped caring. His home life began to fall apart. Luckily, David's wife stepped in and pushed him to figure out what it was that he wasn't facing. As David says, "It boiled down to which set of bad feelings I was going to live with: self-disgust or being scared."

So David swallowed his fear and began taking a few risks. He began to speak his mind, and to his amazement, St. Helen's did not blow up. In fact, the council began to move forward on problems. All is not perfect, but David doesn't hate himself anymore.

Ironically, after David changed his approach he discovered that his original plan to curry favor had brought just the opposite results. The more he repressed his feelings, the more the council repressed theirs, reverting back to their old style of politics by manipulation. Instead of creating closeness, David's original plan built distances between himself and the council. He thought he would eventually gain permission from the council to lead, but instead, his remoteness diminished his authority.

But once David faced his fears, once he opened up to expose his humanness, the picture changed. The same problems were there, but they were no longer insurmountable. David no longer was giving in to that old cycle of fear breeding on fear. Instead, each time he faced up to a crisis, he became stronger.

Are you truly overworked? Or just afraid?

It is true that parishioners habitually expect their pastor to be Leader, Shepherd, Teacher, P.R. Agent, Chief Executive, Caretaker, Marriage Counselor and who-knows-what-all. But pastors are to blame, too. Some play right into the hands of the congregation by

refusing to recognize their own very human limitations.

There are pastors so afraid of criticism, so afraid of not being needed, that they break their necks trying to keep busy. They're even afraid to delegate any responsibility. They think they'll lose their authority. They might even refuse vacation time because the church could discover it can get along beautifully without them.

But work can be shared. It is possible, even desirable, to encourage lay people to perform some of the functions once reserved only for professional clergy. A competent church member can teach home Bible class—without supervision. Lay people can help with hospital visitations, counseling, evangelism. The harvest is doubly sweet. The pastor gains precious time for the family. And the congregation gains a feeling that they are partners—not subordinates—of the pastor.

Common sense ways to cope.

1. *Learn to plan.* Too many projects going on simultaneously lead to confusion, forgetfulness and the nagging feeling of uncompleted tasks. Whenever possible, put your duties in priority order. Then take on just one or two projects at a time and work on them until completed.

2. *Accept your limits.* Even pastors can never be perfect, so they wind up feeling inadequate—no matter how well they perform. Set only achievable goals for yourself.

3. *Have fun.* This is not blasphemy. Unless you believe Satan invented laughter. Everyone—including ministers—needs to escape job pressures and just relax and enjoy themselves. Look for a pastime that's absorbing and enjoyable to you, no matter what your level of ability.

4. *Be positive about people and life.* Try to avoid criticizing others. Praise them instead. Focus on the traits you like. They'll return the favor.

5. *Practice tolerance and forgiveness.* When we try to really understand the way someone else feels we can be more accepting of them. When we're intolerant, we only feed our own frustration and anger.

6. *Don't compete when you don't have to.* Life is full of unavoidable competitive situations. Don't add to them.

7. *Take regular, sensible exercise.* Even a daily 10-minute walk is a help. Choose only exercise you enjoy—with your doctor's guidance. If it's drudgery, you'll never stick with it long enough to do any good.

8. *Learn to take time for yourself.* It can be helpful to simply stare at the ceiling, watch a bird build a nest, listen to music or take a nap. Many pastors believe this time can prove to be spiritual self-help. Moments to meditate, to pray, to give your mind and soul "space to breathe."

9. *Expose your problems to those who understand.* Expressing all those bottled-up tensions can be incredibly helpful. Talk to your spouse, it'll strengthen your marriage. Talk to other pastors. They've been

there. They can offer solutions, as well as commiseration. And don't forget the value of a professional counselor—or even the understanding of an old friend.

How lay people can help their pastors.

1. *Take the first step.* Ideally, if lay people took more active responsibility in discussing and solving problems in the church, stress wouldn't reach the crisis stage so often. If everyone is truly open when goals and priorities are being established, the difficulties can be singled out before factions develop.

2. *Encourage your pastor's continuing education.* Urge your pastor to develop his skills in resolving stress and role conflicts through classes, seminars on human relations, conflict management, and group organizational techniques—at the church's expense.

3. *Help a fresh, eager young pastor.* Since the first four to five years are the hardest, encourage your young pastor or assistant pastor to attend young pastor's school, seminary follow-up courses or deacon training.

4. *Insist on salary fairness.* Promote an annual salary review for your minister, including expense allowances. Ask that it be conducted as a *negotiation between equal parties*—not a dictum from the Board to the Servant.

5. *See that your pastor has an adequate staff.* Whether the help is full or part-time, your pastor deserves an adequate staff to make sure demands on his time are not excessive.

6. *Protect the privacy of your pastor's family.* Do your best to remind your fellow parishioners that your pastor's family is not the property of the church. They're not to be assumed to be "unpaid staff" either. And finally, expectations of the pastor's family must be realistic. Standards for their deportment and behavior should be no greater than standards you set for your own family. ▲

Reprinted with permission from a report developed by Ministers Life Insurance Company, 3100 West Lake Street, Minneapolis, Minnesota 55416.

PROFILE

Charles Hinesley—Layman

Charles Howard Hinesley, born July 8, 1926, in Rushing, Arkansas, was a layman.

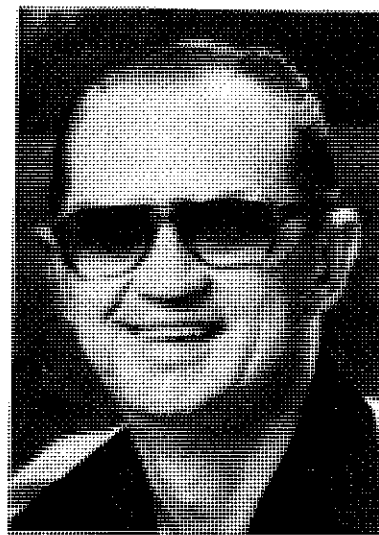
This statement can be true only in the sense that he was not an ordained minister, for Charles truly did minister for his Master whom he accepted as Saviour in August, 1947. He ministered like he was on duty 24 hours a day—to his fellowman at New Home Free Will Baptist Church in Tulsa, Oklahoma, in military service during World War II, as a worker at Sun Oil Company or at American Airlines, at Hillisdale Free Will Baptist College, or in various denominational capacities on district and state levels.

Charles found many outlets for Christian service. One for which he was best known was his singing. Whether teaming with family members or others, he often strummed a guitar and displayed a smile of peace and happiness.

Charles Hinesley spent much time boosting the national Master's Men program. Serving for a time as a Master's Men State president, he traveled widely to organize new chapters and encourage others.

When the church where he was a member called a new pastor in 1967, Charles was one of two men who journeyed to Virginia and drove an overloaded U-Haul truck and trailer to Oklahoma. He made uncounted trips to the church checking the heaters or air conditioners before weekend services. One dreadful year he was even in charge of feeding the gang at Youth camp.

The last year he lived, Charles Hinesley accepted a new challenge—he would be the general superintendent of a Free Will Baptist Sunday School! He introduced fresh ideas and made plans for continued growth. But declining health forced



him to resign after six months of service.

Charles Howard Hinesley lacked 60 days making his 53rd birthday when he died May 7, 1979. He had been confined to St. John's Hospital in Tulsa.

He was a layman, a Free Will Baptist layman, the kind of man who built the Free Will Baptist denomination. His country gave him a purple heart for faithful service. His denomination filled the church to overflowing at his funeral in testimony to his commitment. Who knows what treasures His Lord presented him with! ▲



Who Holds The Future?

A Look At The Message Of John Todd

By Marvin Beculhimer

They call it "the Todd phenomenon". In fundamentalist churches across America youth leaders have been mesmerized, clergy entranced, congregations spellbound by the preaching of John Todd, a man claiming to be an ex-Grand Druid High Priest who is telling the inside story about what is happening in America today.

His influence has spread through reproduction of taped messages which are then circulated and recirculated through various church communities. A surprising number of people have heard his message; many—if not most—believed the tapes unquestioningly.

But Todd's message raises important questions about the nature of his preaching, its truthfulness and its implications.

THE TODD MESSAGE

The message of John Todd is disarmingly simple in an age when people are desiring simple answers to complex questions. A secret occult organization known as the Illuminati is seeking to gain control of the world.

In order to accomplish this, the youth of America are being subverted by means of drugs, occult involvement, rock music (the music was originated by a wizard in California, every recording artist is a witch, and every rock record is cursed with a demon), and movies (*Star Wars* has been one of the most important tools of occult "evangelism").

The Illuminati are also operating at high political levels. Taking orders from the Rothschilds in London, their representatives in the United States have governed this country through the "Trilateral Council" (an organization tied in with the Council on Foreign Relations) for at least the last 30 years.

Almost every major politician is a member of the Illuminati: former Ohio Senator William Saxbe is a leading witch who got Todd out of military prison; President Jimmy Carter is the man chosen by the Illuminati to be the anti-Christ; the only leading politician not a member of or controlled by the Illuminati is Ronald Reagan.

The culmination of all these efforts should come in 1980 when, through the efforts of the United Nations and the ecumenical movement, the Illuminati gain total con-

trol of all the world except China. Then the anti-Christ (President Carter) will be "revealed" and the "end-times" will begin.

Such, in brief, is Todd's basic message. Interspersed throughout his standard rehearsal of this scenario are personal recollections of his life in the occult (first as a witch, then as a member of the Illuminati), his army career, and his "conversion".

These reminiscences add a note of personal authority to a message that is not nearly as new as many of Todd's hearers believe, but has always had a strong appeal in times of political or social upheaval—such as the present.

The fact that a message is appealing (?), even to good people, does not, however, make it a truthful one. The question which must be asked, but which has consistently been ignored by Todd's followers, is the simple one of whether or not his message is true.

We are commanded by scripture to "Prove all things. . . ." Such proof for Todd's assertions is not only sorely lacking, but all available evidence serves to contradict his claims. This is most easily demonstrable with reference to the Illuminati. It is not an overstatement to say that the truth of his accusations stands or falls on the existence and power of this secret international group.

THE ILLUMINATI

Claims for the existence, conspiratorial nature and international power of the Illuminati are not new, having formed an important part of right-wing propaganda for at least the last quarter-century. The term itself is much older, having been used by various groups since post-Apostolic times.

It means, literally, "light-bearers" and, as such, seemed like an attractive name to those who used it. It was apparently first used by groups of gnostics (heretical Christians) in the second century A.D. It fell into disuse for centuries until revived in the 16th century by groups of Christian mystics in Spain (whose teachings strongly influenced some fundamentalist and holiness groups in

their views on sin and sanctification).

During the Renaissance Period it was used by small groups of humanists in Italy, and some of the Rois-crucean groups have occasionally used the name.

The only group known as "The Illuminati" to acquire any sort of political power was founded in Bavaria around 1776-1778 by Johann Adam Weishaupt. He claimed to have occult powers and promised to share his knowledge with those who progressed as members of his organization.

In an effort to gain respectability, the Illuminati affiliated with the Masons. With a membership which included several nobles and prominent politicians, they attempted to engender support for many of the extreme ideals embodied in the American Revolution of 1776 and the more radical concepts brewing revolution in France. This was the high-water mark of Illuminati influence (pretty bush-league for a "world wide conspiracy").

Due to this political stance and revelations of Weishaupt's occult involvement, the Masons kicked the Illuminati out of their organization. Members of the Illuminati soon became dissatisfied themselves because, when they moved up in the organization, they found that Weishaupt had no occult power or secrets to share.

Among the dissatisfied were members of the nobility who got the Bavarian government to declare the organization illegal. It was forced to disband in 1784.

The name "Illuminati" has not been used by any even semi-influential organization since Weishaupt's time. The term has persisted primarily in conspiracy-oriented propaganda. It is this sort of propaganda, taken to a heinous extreme, which Todd is preaching, not any kind of historical, political or religious truth.

A HEX IS A HEX

Todd demonstrates an interesting example of ignorance concerning the origin of the term "hex". Both in speeches and in the Chick Publication comic "Spellbound", he says that the word comes from the hexa-

gram (six-pointed star) a widely used emblem in the occult.

He is correct in noting the occult use of the hexagram (popularly known as the Star of David, sometimes called in occult circles the Seal of Solomon, though the more common five-pointed star also goes by that name), but the two terms in question have completely separate origins.

"Hexagram" is a Greek term which means simply "six-pointed". "Hex", which means a curse or spell, comes from the German word *wexe* (witch). Such an observation might seem very minor when dealing with Todd's other grandiose claims, but it is a very telling one.

Were Todd an ex-Grand Druid High Priest (as he claims), he would certainly know the real origin of such an important occult term; were he simply the owner of an occult bookstore (as he was), he may or may not know.

He is either ignorant or (for some obscure reason) lying. Whichever, it casts additional doubt on the credibility of his message.

TODD'S INCONSISTENT TESTIMONY

Todd also contradicts himself on numerous occasions and on a variety of topics, further destroying any credibility he might have had. The following are some examples:

1. a) On one occasion, Todd claimed President Kennedy was killed by the Illuminati because he became a Christian.
- b) Another time he claimed Kennedy was still alive and part of the Illuminati conspiracy.
2. a) Describing his initiation into witchcraft, Todd explained that it was like the Masonic initiation except that it was performed in the nude.
- b) Describing the same event during another "testimony", Todd took great pains to note the black robe he wore *throughout* the ceremony.
3. a) He said he re-enlisted in the army on orders from his witch superiors.
- b) He claimed on another occasion to have re-enlisted on his own, thereby angering his witch superiors.



These contradictions alone—and there are others—serve without doubt to call into question Todd's entire message. But when combined with the other data presented, the evidence is overwhelming: his message is in error just as he is in error.

One who accepts Todd's preaching is, as scripture says, "giving heed to seducing fables and doctrines of devils." And Paul firmly warns us to "avoid such." Heeding this command would not only be a needed preventive against preachers like Todd, but would also go a long way toward restoring credibility to our presentation of the Gospel.

THE BIBLE AND TODD'S MESSAGE

Todd's message is in error. Of this, there can be no question. "But still," some people protest, "the effects of Todd's preaching have been very positive. Churches are waking up to Satan's wiles and are beginning to resist him. And young people are straightening their lives out." So the argument goes.

But it is a fallacious argument on three counts. First, an important aspect of Christianity is its superlative ethical code, a code that demands exemplary honesty (See Matthew 5:33f).

Second, biblical Christianity has never been a religion of expedience: the ends, however good, do not justify the means.

Third, error always begets error, whether overtly or subtly, with the latter means probably being the most damaging. And there are at least three major errors fostered by John Todd's preaching, errors which the church can well do without.

The first error is a de-emphasis on the sovereignty of God. In the scriptures God is everywhere declared sovereign in the affairs of men. It is He who sets up leaders (See Ezekiel 17:24) and deposes them (See Luke 1:52); He who exalts nations (See Isaiah 19:22f) and debases them (See Ezekiel 25:1f).

He delivers the peoples (See Amos 9:7) and sends them into captivity (See Amos 1:3f). It is God who controls everything (See Psalm

103:19) with the final goal of men's salvation (See Acts 17:24-27). But any emphasis on this is sorely lacking in Todd's teaching.

The "conspiracy theory of history" as taught by Todd and others presuppose a powerful satanic conspiracy behind almost all the major events in the recent history of the world.

Everything from communism to civil rights to environmentalism has resulted from Satan's control of world affairs. Where does God fit in? In explicit statements, Todd is careful to say that God is in control, but the impression his teaching leaves is just the opposite.

An excellent example is the claim made by Todd that it was not until 1964 that the Illuminati realized the Church might be a hindrance to their plans. Are we expected to believe that God is in control when the Church—that body empowered by His spirit, founded by His Son, given power over the very gates of hell, the Church which turned the world upside down, carried the light of true religion through the centuries, sent the Gospel to countless lands, the Church, God's Church—took over 1900 years to become recognized by Satanic forces as a reasonably formidable foe?!

Come now! Satan deserves credit for having more intelligence than that as God does for having more power. For it is God who governs the affairs of men, and shall eternally do so.

The second error is a corollary of the first. It is an over-emphasis on the power and activity of Satan. Scripture portrays him as a formidable enemy, powerful and savage, "seeking whom he may devour" (1 Peter 5:8). He is the great deceiver and accuser, disguising himself as an angel of light. But he has been defeated already (See Luke 10:18; John 12:31) and Christians need not fear him as long as they remain in Christ (See Luke 9:1f).

This fact of Satan's defeat at the onslaught of the Kingdom of God needs to be emphatically stressed. For what often happens among Christians is that they misapply certain biblical texts and give Satan far more power and authority than he really has.

It is often asserted that the designation of Satan as "prince of this world" (11 Corinthians 4:4) means that he holds rightful authority in the world. A quick reading of Colossians should dispel such speculation. All the verse really means is that it is to Satan that the world gives its allegiance.

It is the purpose of evangelism to alter that allegiance. Satan's offer of "all the kingdoms of the world" to Jesus (See Matthew 4:8f) is also cited as proof of his on-going authority. If he ever had such authority, it was forever broken at Calvary and is not our concern today.

But is there any evidence to suggest, even at that time, that Satan, who was a deceiver from the beginning, a liar, and the father of lies, was being more honest at this time than any other? I think not. Satan does not rule the world, God does (See Psalm 22:28).

The final error fostered by Todd's message is at the heart of the reason many accept it. He preaches to the fears and prejudices of his hearers, not to convict and challenge, but to encourage complacency and self-righteousness.

His preaching points to others—rock musicians, politicians, charismatics, contemporary gospel singers, witches all!—for people to blame when they can't understand or cope with a society in a tremendous state of flux. In a society as turbulent as ours at present, people need something to grasp onto to make sense of an ever-changing world. Todd's preaching provides that.

"My church alone is right. We alone have understood theology a-right and completely. Only the music I listen to is righteous. My politics alone are Bible-based. It's Satan and his witches that are behind everything else in religion, music and politics. They're all demon-controlled!"

Such attitudes are easy to reinforce; the people who heed them are easy to use. Todd, with his message, does both effectively. And so, the form of worship is confused with the substance; personal convictions are confused with biblical principles, and bigotry is confused with faithfulness.

What is promoted is not the Gospel of grace, but a message of fear and hatred, a perversion sick enough to make Jesus weep over the Church as He did over Jerusalem.

THE MESSAGE OF THE CHURCH

Todd has fallen from public view. He was under a barrage of criticism due to the false content of his message and because he had slandered too many Christian leaders, including Jerry Falwell. Perhaps he will get psychiatric help, which according to army records he claims do not exist, he very much needs. Perhaps he will reopen an occult bookstore, as he did in Dayton some years after he was "saved". Perhaps he will become truly committed to Jesus as Lord and Savior. The latter is to be hoped and prayed for.

But though he has left the church lecture circuit, his influence still lingers and the susceptibility to such a message remains the same. In the final analysis, the spiritual problem may not lie as much with Todd as it does with those in the Church who were so ripe for such an absurd message.

If there is a problem in the Church, it remains for us to rectify the situation. There are several steps that can be taken:

- 1) The power of the Gospel, God's saving action in Christ, must always be stressed as preeminent.
- 2) Stress God's sanctifying action in us and His work through us for all men.
- 3) The defeat of Satan must be emphasized.
- 4) Teach the distinction in worship between form (which may vary) and substance (which may not).
- 5) Taking full account of man's free will and of Satan's ability to use that will, we must again emphasize the sovereignty of God. My life and salvation is in His hands. The Church is in His hands. Our nation—and every other nation—is in His hands. The future of the world is in His hands.

There is an old Southern Gospel song which, while sung often enough in our churches, is apparently little listened to. It would have provided a needed corrective to Todd's message.

The song? "God Holds the Future in His Hands." ▲

ABOUT THE WRITER: Marvin Beculhimer is

education director at Westside Free Will Baptist Church, Columbus, Ohio. The Kentucky native is also employed at Ambassador Bible Bookstore, Columbus.



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

COOPERATIVE PLAN OF SUPPORT

October, 1979

RECEIPTS:

State	Oct. '79		Oct. '78	Yr. to date
	Co-op	Design.		
Alabama	\$ 398.82	\$	\$ 404.21	\$ 1,832.77
Arizona				853.49
Arkansas	1,408.30		1,944.70	26,373.52
California	652.91	(652.91)	730.18	8,791.86
Florida	238.12	(201.42)	508.64	2,846.62
Georgia	637.00	(337.00)	465.84	4,234.17
Idaho				371.72
Illinois	1,590.74		2,284.17	13,783.21
Indiana				100.00
Iowa	155.56		227.09	1,759.24
Kansas	173.81		159.69	1,422.39
Kentucky				475.00
Maryland	279.84			920.99
Michigan	589.04			4,381.49
Mississippi	123.32		117.54	1,073.79
Missouri	4,143.04	(4,143.04)	5,344.66	45,429.24
New Mexico				107.08
North Carolina	495.08	(83.00)	135.50	2,599.80
Northwest Assoc.				531.99
Ohio	933.00		1,253.20	7,279.72
Oklahoma	12,063.91	(12,031.78)	11,835.66	55,996.11
Tennessee	1,571.68		782.16	9,843.85
Texas	200.40		60.00	2,276.40
Virginia	2,583.45			3,051.22
West Virginia	7.18		23.49	90.05
Virgin Islands	257.00		250.00	1,988.84
Totals	\$ 28,502.20		\$ 26,526.73	\$ 198,414.56

DISBURSEMENTS:

Executive Office	\$ 6,934.95	\$(2,360.18)	\$ 6,786.60	\$ 66,485.61
Foreign Missions	7,793.77	(5,889.15)	6,773.04	48,689.07
Bible College	5,030.78	(3,280.34)	3,977.17	30,867.40
Home Missions	4,203.77	(3,324.02)	3,892.56	26,743.73
Church Training Serv.			2,299.80	
Retirement and Ins.	2,848.13	(1,584.88)	1,799.16	16,376.42
Master's Men	1,479.42	(831.60)	800.85	7,956.52
Commission on Theological Liberalism	211.38	(178.98)	197.55	1,417.46
Other Ministries				178.35
Totals	\$ 28,502.20		\$ 26,526.73	\$ 198,414.56

By Jerry Rhoades

Those words were spoken by the 27-year-old son of a deceased minister and pastor. This young man had been raised in Sunday school and church. When he showed me pictures of his mother, I saw the reflection of a matronly, sweet smiling woman in her early 50's.

Having been a pastor for more than 20 years, the scene was not uncommon for me. His questions about God, the Bible and eternity were the normal questions I had heard many times before. Only the setting was different, the circumstances more strained.

We were in a 6 x 10 foot prison cell. The walls were cold and gray. The only furniture was a steel stool set into the concrete floor, a steel writing table anchored to the wall and a steel bunk, commode and lavatory.

The young man talking to me was clean shaven, with neatly trimmed black hair and a quick, infectious smile. His question about eternity was relevant. He had just been sentenced to death for the murder of six people and was soon to stand trial for the murder of three more—an entire family.

When Jesus taught His followers to be kind, loving and generous to those incarcerated, He gave a difficult commission, perhaps this was the most difficult of all His commissions.

It is not hard to cultivate compassion for unlearned natives from third world countries or disadvantaged native Americans on a western reservation. It is altogether different when asked to love a drug pusher or a rapist, someone who has murdered children or used a hatchet on the elderly.

But the Lord's commission didn't make a distinction between who we were to love and who could be ignored. The writer of Hebrews admonished Christians to remember those in prison as though they were in prison with them.

The "all the world" of Matthew's Great Commission does not exclude prisoners nor does the "every creature" in Mark exclude those convicted of crimes.

How Great is the Need?

There are more than 290,000 men and women in United States prisons. Thirty-five percent of them are under 25 years old.

There is an increase in the prison population of 13,870 per year or 38 each day. There are more than 31,275 juveniles, children under the age of 15, incarcerated in institutions across the United States.

These statistics are taken from the 1976 Criminal Justice Statistical Records. Perhaps these numbers are alarming to you, perhaps not. Numbers don't have feelings. Numbers don't hurt. Numbers don't feel terror, and numbers don't cry.

Each one of these numbers represents a human being. Human beings do hurt, feel terror and cry. There is a need and the need is great.

The Work of a Prison Chaplain

I have been a prison chaplain for more than four years. My parish is the Reception Center for all inmates coming into the supervision of the Oklahoma Department of Corrections and also the adjacent Correction Center.

When a person first comes to prison, there is generally quite a culture shock. One of the first people an inmate, male or female, wants to see is the chaplain. One-on-one counselling with a penitent personality gives opportunity for soul winning.

Due to the efforts of independent religious organizations interested in prison work I am able to place a King James New Testament in the hand of every incoming prisoner. If that prisoner is willing, we go down the "Romans Road" to a commitment for Christ.

I have been able to witness 15 to 20 of these commitments each week. This is about 25 percent of those coming to prison.

Some denominations have the prison ministry as a part of their Home Missions Department. Others

have the prison ministry as a separate department. Wherever the prison ministry is placed, I am able from these denominations to receive, free of charge, denominational magazines, pamphlets, Bible studies and paperback books.

These are placed in the cell blocks for use by the inmates. Since



**“Chaplain
I Want
To Hear**



plain, t To Go ven..."

they are not allowed any other reading materials, most inmates are exposed to the Bible through their necessities. The state, by statute, will not provide funds for any religious material.

Inmates usually stay in the Assessment and Reception area only about three weeks, then are sent to

their assigned prisons. If that prison is the Lexington Correction Center, I am able once again to work with the inmate.

At Lexington, we have Sunday school and church on Sunday morning. Worship services are conducted inside the prison by area churches Sunday afternoons and Thursday nights. These different churches coming in are a touch of reality, "street reality", for the inmate. They are a necessity if the inmate is to rehabilitate himself.

Low self-esteem is a mark of the person in prison. To know that a church cares, that the people on the "outside" don't all look at him as inhuman, is some of the best therapy known.

Midweek teacher training using E.T.T.A. materials, afternoon Bible studies, group counselling services and individual counselling all work together to prepare the inmate to return to his place in society.

He is coming back into the free world. Perhaps our interest in him in prison will determine how he treats us when he becomes our neighbor again.

Does Christ Work in Prison?

"I have been a criminal all of my life. I was 'boosting' in department stores by the time I was eight years old. I don't know of a ghetto crime I have not done. Most of my life was spent in prison, jail or running. That is over now. I have found what I was looking for. That something was Jesus. He has saved me, forgiven me, and I intend to serve Him the rest of my life."

These words were spoken by a 45-year-old black man to a group of school children I led on a prison tour. As we sat in the chapel the young people listened intently to the man and then to others I had brought to the chapel to speak to them.

A man convicted of armed robbery and murder, a drug pusher; on and on the stories went as the youths listened. They heard about the first joint of marijuana, the first drink, the first jolt of "speed" (mother's diet pills), etc.

This wasn't intended to be a religious session. But Christ was so

real to these men and in their testimonies and such an integral part of their future ambitions, that He became the focal point of the seminar.

Prison Work and the Local Church

The numbers in prison are too great for any one chaplain or for a team of employed chaplains to adequately reach. Personal development of the men, encouragement from the streets and an attitude of concern cannot come just from state employees. The opportunity for local church involvement is present.

In Oklahoma, the Volunteers in Corrections does a tremendous job in several of the prisons. At Lexington, these Christian men and women meet with their assigned inmate once a month on Monday night for one and one-half hours of visiting. V.I.C. sponsors are also able to visit during regular weekend visiting if they are on the visiting list of the inmates.

In the past two years more than 50 different churches or church groups have conducted Sunday afternoon or Thursday night services at my institution. For a group of people to drive 50 miles to conduct an hour or hour and a half service means something to the inmates.

You can be assured the drug culture would spend that much time and effort to promote its program. I am thankful to God the Christian community is more than willing to labor in this ministry.

We have had a church group from Goshen, Indiana, almost 1000 miles away, come for a service. One church choir from Big Spring, Texas, almost 500 miles away, scheduled once a year. The building is always packed and people are usually standing several deep on the outside of the chapel for these services. Few services conclude without someone coming forward and witnessing to the life-changing power of Christ.

Perhaps no mission field is more open to the local church than the state prisons.



CHAPLAIN (From page 17)

Throughout the United States, prison wardens and superintendents, prison chaplains and administrators are recognizing the benefits of local church involvement with prison inmates. Community involvement is demanded by the American Correctional Association if the local prison is to become accredited.

This has opened doors that have been closed for years. How long

these doors will be open is a question no one can presently answer. The opportunity for service is available now, and that opening will be filled. It can be filled by Evangelical Christianity or by social organizations. The choice is up to the Church.

There are "graduates" of our prison who are serving now as missionaries to France and the Native Americans in Idaho. Ex-convicts are teaching Sunday Schools and preaching in some fine Evangelical

churches. Some of these men are bringing church groups back into this prison or taking groups to one of the other eight prisons in Oklahoma.

The changing power of the Holy Spirit is no different in prison than in the local church. He is always victorious! ▲

ABOUT THE WRITER: Jerry Rhoades is chaplain at the Lexington, Oklahoma, Assessment and Reception Center. He is an ordained Free Will Baptist minister.

BRENDA GORDON —



Teen Olympian

By Ron Dail

The Olympics have always been exciting to the sports enthusiast, and even those of us who are passive fans are stirred as we view on our TV screens the "thrill of victory" or "the agony of defeat" by our country's representatives.

But the 1980 Olympics in Moscow will hold a special interest for Free Will Baptists. Yes, we will have a representative, Miss Brenda Gordon of St. Croix, United States Virgin Islands.

Brenda was born in Trinidad in 1964 and moved to St. Croix with her family in 1969. She is number seven of 10 children; she has three brothers and six sisters. She attended the public schools until the 1977-1978 term. She now attends Free Will Baptist School on St. Croix.

Early in her school career—second grade to be exact—Brenda found that she was better at running than other sports. Her interest grew in running as she continued to develop her skills with encouragement from an older sister.

In the third grade she was encouraged to join the school's track team, however it wasn't until grade four that she started competing with the team against other schools.

"Back in those days," Brenda says, "I used to make third place all the time." However, by the eighth grade things had changed a great deal. She was running consistently in first place.

Winning is the name of the game for Brenda. She loves to run and win. She has won numerous races on St. Croix and neighboring islands over the past year. She

entered and won against international competition in Columbia, South America, a few months ago.

Her coach, Mr. Cipriai Phillips, says Brenda is olympic material. At present Brenda is working on making her time better.

She runs the 440 in 56 seconds and by Olympics time she hopes to have her time down to 54 seconds or better. The world record for the 440 is 52 seconds.

"I am kinda excited about it," relates Brenda, "but if I don't win, I'll try again in 1984."

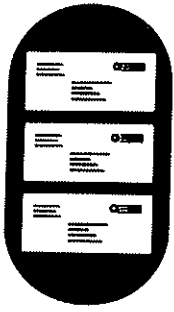
Brenda is not only a runner in the Olympics, and a hopeful winner but she is a winner already as a Christian.

On August 20, 1978, in the Free Will Baptist Church of Christiansted, St. Croix, Brenda gave her heart and life to the Lord Jesus Christ. In March, 1979, Brenda was baptized and became a member of the Free Will Baptist Church.

She is active with the youth group. No matter what the activity—an outing, teen prayer meeting, old folks home, youth rally, teen Bible study—you will find her present. Brenda has been responsible for helping to get the youth group active and growing. She gets encouragement from a family that is close and who love the Lord.

There will be nine runners in the final 440 race in the women's competition in Moscow this summer. We certainly hope this young lady will be one of the nine finalists. ▲

ABOUT THE WRITER: Ron Dail pastors Free Will Baptist Church, Christiansted, St. Croix, Virgin Islands.



OUR READERS COMMENT

CANNOT SUPPORT PICTURES USED

Is the old saying true—"a picture is worth a thousand words"? I know that at least part of the answer can be determined by the picture itself and the other part of the answer can be determined by who produces the picture.

My conviction about the pictures in CONTACT, December 1978, page 6; September 1979, page 10; and November 1979, page 15; might not carry much weight, but the conviction of FWBBC and most FWB pastors does carry some weight, doesn't it, Jack?

Since you have been the editor of CONTACT, I can read a big difference that I cannot support.

Terry Clay Bailey, Youth Pastor
First Free Will Baptist Church
Newport, Tennessee

CONTENT SOLVES PROBLEMS

As a new member of Trinity Free Will Baptist Church and a new subscriber to CONTACT, I wish to say that I enjoy the content and news information CONTACT provides. The topics are ones that we as Christians need more knowledge about and can apply to our work-a-day world.

Articles written often pertain to subjects or situations that I have questions about. These articles including the biblical quotes help me resolve my problems or explain the situation better. Overall it makes me appreciate being a Christian and having joy in reading a magazine written by fundamental authors.

Prayers are extended for continuation of great success.

Phyllis Broughton
210 N. Eastern Street
Greenville, North Carolina

MAGAZINE POINTS WAY

I think CONTACT is a very interesting and inspirational journal. It points out the road that all men should seek to follow and travel.

Floyd R. Mifflin
Route 1
Burbonnais, Illinois

PTL - 700 CLUB ARTICLE HELPFUL

I wanted to express how much I enjoy CONTACT magazine. The November issue was especially helpful to our Church. All the articles were very good, particularly the one titled "From Overalls to Tuxedos", on the PTL and 700 Clubs. This article is needed because these organizations are doing much harm to our churches.

I also enjoyed your editorial "The Men are Missing." I used both articles in our midweek service and encouraged our people to read them for themselves.

Wayne Phillips, Pastor
Fellowship Free Will Baptist Church
Flat River, Missouri

CITES REFERENCE ERROR

I received the November CONTACT and read a portion of it including "The Amen Corner", page 7, by David A. Joslin.

I don't know who is responsible for the error in the article, but there is no 17th verse in I Corinthians 5. The scripture referred to seems to be Psalms 1:1 and 26:4.

Having grown up in Arkansas, I enjoyed the article very much otherwise.

I recall sitting near the front or on the front row most of my life in Arkansas. I also recall overhearing men on seats behind me discussing raising hogs, etc., during the service.

Mrs. Freeda Hodges
O'Fallon, Missouri

DIRECTORY UPDATE

ARKANSAS

George Harvey, Jr., to Greenbrier Church, Greenbrier

KENTUCKY

Gerald Baxley to Lackey Avenue Church, Louisa, from Huffman Church, Birmingham, AL

David Boggs to Cherokee Church, Cherokee

Thomas Wheeler to England Hill Church, Catlettsburg, from Hoods Creek Church, Ashland

Bill Smith to Sandy City Church, Catlettsburg

Bryan Stratton to Betsy Layne Church, Betsy Layne

Lee Caudill to Bonanza Church, Bonanza

James Branham to Buckfield Church, Pikeville

Jack Derosett to Community Church, Prestonsburg

Larry Leedy to Kernie Church, Kernie

Paul Joseph to Martin Branch Church, Estill

Bobby Joe Spencer to Sammy Clark Branch Church, Harold

James Price to Boons Camp Church, Boons Camp

John Frank Ratliff to Paintsville Church, Paintsville

James R. Connelly to Salyersville Church, Salyersville

Lowell Webb to Van Lear Church, Van Lear, from Paintsville Church, Paintsville

MISSOURI

James Mertz to Southside Church, St. Louis, from First Church, Pryor, OK

Howard Gwartney to Central Church, Kansas City, from First Church, Denver, CO

OHIO

Hollie Van Hoose to Harshman Road Church, Dayton

OKLAHOMA

Ray Price to First Church, Tahlequah, from First Church, Stroud

SOUTH CAROLINA

Arlie Green to McColl Church, McColl

TENNESSEE

Robert Morgan to Donelson Church, Donelson, from Harris Memorial Church, Greeneville

TEXAS

Tom Hampton to First Church, Grand Prairie, from Bell Gardens Church, Bell Gardens, CA

OTHER PERSONNEL

Joe Postlewaite to Johnston City Church, Johnston City, IL as Music and Youth director



SUNDAY SCHOOL BICENTENNIAL

By Roger C. Reeds

Part I

In 1980 the Sunday school movement became 200 years old. I don't know of any other organization that has had a greater impact on the world and especially America. In fact, I need not speak of the Sunday school in past tense for the Sunday school ministry is alive and vital today.

As we enter the bicentennial milestone of this great ministry, I want to survey the Sunday school movement in a rather broad sweep. We shall review the Sunday school past. We shall then take a look at Sunday schools today.

SUNDAY SCHOOL PAST

Everyone who studies the Sunday school movement is acquainted with the name of Robert Raikes. Usually the mention of his name calls forth the many memories associated with his name. Robert Raikes was born in 1736, the son of Gloucester printer and editor. He later inherited his father's occupation and position.

Raikes became concerned about the deplorable condition of the prisons and for a number of years he

channeled his efforts into making life more tolerable for those who were confined in them. He then turned his attention to trying to better the lot of the lower classes. He finally arrived at the conclusion that this could best be accomplished through the educating of their children.

THE SUNDAY SCHOOL BEGINS

During the Industrial Revolution businessmen hired many children. Children worked for lower wages than adults, and were not so likely as adults to cause labor problems. Factory owners wanted to use their small, nimble fingers for tending machines. Children worked for low pay in dirty, poorly lighted factories, mills and mines.

They often performed jobs that required adult strength. Many of these children were under 10 years old, and some were only 5 or 6. Some children toiled as long as 16 hours a day and worked six days a week. Some were even chained to their machines.

It was near the beginning of the Industrial Revolution that Robert Raikes began his Sunday school effort.

On Sunday the children who had toiled through the week were turned loose to riot in all sorts of vice. Robert Raikes believed that he could help solve some of England's crime and social ills by getting these children off the streets and into a classroom.

Raikes was considered to be "evangelical" by those who knew him so it was only natural that his scheme for educating the "waifs" and others would also include instruction in reading and Church Catechism. I shall allow Raikes himself to introduce his plan with the following excerpt from one of his letters:

I then inquired if there were any decent, well-disposed women in the neighborhood who kept schools for teaching to read. I presently was directed to four: to these I applied, and made an agreement with them to receive as many children as I should send them upon the Sundays, whom they were to instruct in reading and in the Church Catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal.

I then waited on the clergyman (the Reverend Thomas Stock), and imparted my plan to him. He was so much satisfied with the idea, that he engaged to lend his assistance by going around to the schools on a Sunday afternoon, to examine the progress

that was made, and to enforce order and decorum among such a set of little heathen.

So it was in the month of July in 1780 that Raikes gathered the poorer children of the manufacturing quarter of Gloucester, England into the rooms of a private home in the neighborhood. It was in the house of a Mr. King on Catherine Street that the first Gloucester Sunday School was started. Mrs. King was the teacher and was paid a shilling and a sixpence for her effort.

Raikes literally had to "herd" some of the children into his new school. The boys were bad and the girls were worse. Discipline was a strong problem. Raikes himself "strapped or caned" the boys for misbehavior; the girls were disciplined in other ways.

The children, who ranged in age from six to 14 were required to come with clean hands and faces, and hair combed. Raikes provided clothing and shoes for many of the children.

The children were kept in school from 10 to 12 in the morning, then went home, returned at one o'clock, and, after a lesson, were taken to church. Following the church service they were taught the catechism. They were sent home at five o'clock, after having been charged not to play in the streets.

Raikes did not design his schools to teach the Bible but to teach reading, writing and religion to poor children. However, the Bible was used as a text in his schools. Raikes was trying to build character through education and believed the Bible to be a good source for character building.

WHY ROBERT RAIKES?

In 1769 Miss Hannah Ball of High Wycombe, about 35 miles from London, gathered a number of children on each Sunday morning before the hour of service and taught them to read the Bible, and to repeat the catechism. This could well be regarded as the birthplace of the English Sunday schools.

Perhaps by now you are wondering why Robert Raikes is known as the father of the Sunday school

movement? Why should 1780 be recognized as the date of the beginning of the Sunday school? The Sunday schools of our day are nothing like the ones which Robert Raikes founded. Raikes' motivation differed from ours. Why Robert Raikes?

Robert Raikes is recognized as the father of Sunday schools not because he invented it but because he pioneered it. He may have even taken the idea from Hannah Ball or someone else.

Raikes began Sunday schools in other slum areas of Gloucester. After three years of experimentation Raikes published an account of his work in his newspaper. The article was picked up by London newspapers. The idea caught on and Sunday schools were begun throughout England.

By the time Raikes died in 1811, attendance in Sunday schools numbered 400,000 pupils. Raikes is recognized as the father of the Sunday school movement because his movement was the first to succeed. Other Sunday schools that predated his were born but died an early death. Raikes' bulldog tenacity saw him through to victory and success.

In the years that followed Raikes' death the Bible was introduced as the basic unit of study for Sunday schools. Child labor laws were passed and secular elementary and secondary schools became prominent in England and America. Many of these secular schools featured the Bible as their basic textbook.

The American plan for Sunday schools called for the teaching of the Bible by Christian laymen and women. It was also to become an agency both of evangelization and training.

THE SUNDAY SCHOOL ORGANIZED

Various "new" ideas were incorporated into the Sunday school. Around 1850 a prize of 100 pounds was offered for the best *Book of Practical Instruction for Sunday-School Teachers*. The winning book offered a suggestion of grading that the author said came from years of experience.

He suggested four grades—"The

Infants" for those from two to seven years old; "The Ignorant" for those from seven upwards who are not able to read well; "The Instructed" for those from seven to 15 who can read; "The Adults" for those who were over 15. Additional counsel was given suggesting that each division be taught in separate rooms and on totally different methods.

The first attempt at organization for Sunday schools was made in Philadelphia in January of 1791. The First-day or Sunday School Society was formed. In subsequent years organizations were formed in New York and Boston. These societies became the nucleus of the American Sunday School Union which was formed in 1824.

This society became a home mission thrust in North America and was responsible for starting thousands of Sunday schools across the country. The first national Sunday school convention was held in New York City on October 3, 1832.

The first national Sunday school convention was followed by the second one the next year but a third was not held until 26 years later. Others followed over the span of years until 1875 when the Sixth National Convention became the First International Convention.

A seven-year cycle of uniform lessons was adopted by the Convention with the word that these lessons had been approved by many denominations.

In 1831 the Sunday school movement celebrated its jubilee. The jubilee was celebrated in that year because there was some confusion as to the year when Robert Raikes began his work. By 1880 the date was pretty well established and the Sunday school movement celebrated its first centennial.

At that time a celebration was held and a statue of Robert Raikes was unveiled in London. Thus the first 100 years of the Sunday school ministry passed into history. ▲

Part II next month.

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



FREE WILL BAPTIST

newsfront

LEGAL BATTLE LOOMS OVER SPANKING

FAYETTEVILLE, NC—Five female staff members of College Lakes Free Will Baptist Church Day Care Center, Fayetteville, were charged in five separate warrants March 5, 1979, under North Carolina General Statute 14 - 33 (b) (3), with assaulting and striking a child under the age of 12 years by spanking her on March 1.

The ladies readily admitted that the child was spanked in Christian love and discipline. Furthermore, they solemnly affirmed that they did not overly discipline the child.

The assistant District Attorney dropped charges against three staffers moments before the trial began, March 21. Cumberland County District Court Judge Joe Dupree listened to the case against the two women and then rendered a verdict of guilty on March 27.

Judge Dupree raised the question of the legality of *anyone* spanking a two-year old child. Dupree offered the ladies "a prayer for judgment continued" but they elected to appeal the case.

Previously, North Carolina courts ruled that a parent or one in *loco*

parentis is not criminally liable for an assault or similar offense when corporal punishment is administered unless permanent injury results or the spanking results from malice.

Superior Court Judge Harry Canady admitted this precedent in law, but ruled that *loco parentis* was yet unapplied to North Carolina General Statute 14-33 (b) (3). Consequently, one staffer was found guilty May 15, and the other staffer pleaded "no contest" June 11, until the North Carolina Court of Appeals rules on the case. The Court of Appeals should rule before August, 1980.

The mother of the child brought a civil suit against the five women, the church, and Pastor and Mrs. Bobby Glen Smith on May 29, 1979. She is asking the Court to award her \$5,000 as compensatory damages and \$50,000 as punitive damages. The insurance company secured another attorney to handle this case.

Pastor Smith confirms, "Outside pressure upon the church during the trials nearly overwhelmed us but God's superabundant grace sustained us."

CUMBERLAND ASSOCIATION HONORS SENIOR MINISTERS

McEWEN, TN—Six pioneers in Tennessee Free Will Baptist history were honored at the 136th Session of the Cumberland Association conducted October 16-17, 1979, at First Free Will Baptist Church, McEwen. The theme for this year's meeting was "Ask For The Old Paths."

The honorees—Rev. Ernest Craft, Rev. Carlos Craft, Rev. Henry Oliver, Rev. J. L. Welch, Rev. J. B. Parsons and Rev. Luther Reed—share a combined total of 288 years of service to God and Free Will Baptist work.

Rev. Ernest Craft, who presented the Tuesday morning devotion, was ordained in 1931 and has pastored eight churches.

Rev. Carlos Craft, 79, was ordained in 1934 and is now pastor of Grace Free Will Baptist Church, Nashville.

Rev. Henry Oliver, who brought the special music during Tuesday's session, is 75 years old. He was or-

ained in 1924 and has pastored five churches. After 51 years in education, he recently retired as a professor at Free Will Baptist Bible College. He currently serves in an advisory capacity for the Pleasant View Christian School, Pleasant View, Tennessee.

Rev. J. L. Welch, 90, brought the morning message in Tuesday's session. He was ordained 70 years ago in 1909, has pastored five churches, and for 47 years pastored the Cofer's Chapel Free Will Baptist Church, Nashville.

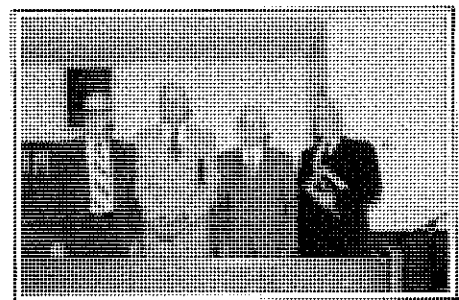
Rev. J. B. Parsons, 78, brought the devotion on Wednesday morning. He was ordained in 1934 and has pastored 10 churches.

Rev. Luther Reed delivered the Wednesday morning message. He was saved under Rev. Ernest Craft's ministry. He was ordained in 1954 and has pastored seven churches in Georgia, North Carolina and Tennessee.



Above: J. L. Welch awarded plaque

Below: (L) Luther Reed, E. Craft, J.L. Welch Henry Oliver.



REVIVAL SURGE CULMINATES SILVER ANNIVERSARY

FARMINGTON, MO—More than 115 conversions during October, 1979, crowned a year's growth at First Free Will Baptist Church, Farmington, according to Pastor Jim McAllister.

Sunday school attendance soared to 906 on October 28 with 55 decisions that one day. All this resulted from a month-long Sunday school drive and a week-long revival led by Home Missionary Bob Shockey.

In November, 1978, Pastor McAllister presented the church with a year-long silver anniversary celebration idea. The total church program was promoted throughout 1979.

During October, 20 teenagers went door-to-door each Thursday evening and every night during the week preceding revival. The teens visited 1500 homes. Before the revival week, 40 people had already been saved. McAllister reported 25 people on weekly bus visitation during the attendance push along with 22 men who visited each Thursday night.

First Church has grown from 24 in 1954 to 135 in 1974 to now become the largest Sunday school in eastern Missouri. Part of that growth can be traced to every Monday, being a day of fasting and prayer. Cottage prayer meetings and "Early Bird" Sunday prayer meetings supplemented regular mid-week services.

Rev. McAllister is chairman of the National Home Missions Board.

EXECUTIVE COMMITTEE STATEMENT TO THE DENOMINATION

NASHVILLE, TN—Information surfaced in November, 1979, concerning a personal offense by former Executive Secretary Rufus Coffey during his last term in office. The Executive Committee neither knew of nor suspected any wrongdoing by Mr. Coffey prior to that time.

Mr. Coffey confessed to the Executive Committee on December 4, 1979, that he committed adultery for a period of about a year during his 1978-79 term as executive secretary. He apologized to the Executive Committee, to the denomination he betrayed, and asked for forgiveness.

The Executive Committee strongly denounces Mr. Coffey's behavior in his last term in the Executive Office. We cannot tolerate nor condone sin in any person, especially one who occupied an office of such high denominational trust. Whereas we rebuke Mr. Coffey's sin, we commend his public confession of repentance.

EXECUTIVE COMMITTEE MEMBERS

Rev. Bobby Jackson, Chairman
Rev. Eugene Waddell
Rev. Waldo Young
Rev. Carl Vallance
Rev. Floyd Wolfenbarger
Rev. Rue Dell Smith
Rev. David Joslin
Rev. John Edwards
Dr. Melvin Worthington, Executive Secretary

TIDEWATER RECALLS CREDENTIALS

NORFOLK, VA—The Credentials Committee of the Tidewater Quarterly Meeting voted unanimously on December 7, 1979, to recall the ministerial credentials of Reverend Rufus Coffey.

While we feel the gravity of his offense cannot be ignored, we offer our compassionate concern, counsel and prayer support to Reverend Rufus Coffey and his family.

TIDEWATER CREDENTIALS COMMITTEE

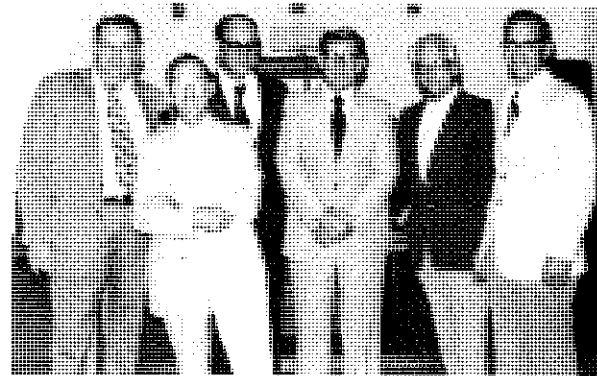
CHURCHES FORM PENNSYLVANIA ASSOCIATION

NEW OXFORD, PA—The Keystone Association of Free Will Baptists was organized September 29, 1979, at New Oxford, Pennsylvania. The new association consists of two churches, Truth Free Will Baptist Church (New Oxford) and First Free Will Baptist Church (York).

Officers elected to serve the Keystone Association included Moderator Liffus Rifle, Assistant Moderator Norman Lloyd, Clerk Morris Eckenrode and Treasurer Troy Boggs.

Lester Horton, pastor of Fairwood Free Will Baptist Church, Fairfax Station, Virginia, chaired the organizational meeting. He was assisted by Murray Southwell, pastor of Bloss Memorial Free Will Baptist Church, Arlington, Virginia.

"The Free Will Baptist work in Pennsylvania is weak. This represents a significant move for the denomination," summarizes Lester Horton.



Lester Horton (L) and organizational committee

newsfront

(continued)

MISSOURI HOSTS CHURCH TRAINING SEMINARS

KANSAS CITY, MO—Missouri Free Will Baptists invited Dr. Malcolm Fry, assistant director of the Sunday School and Church Training Department back to the state for a series of Church Training Seminars during the month of November. A similar excursion took place last February.

Reverend Kent Tallent, chairman of the Missouri Sunday School and Church Training Board, once again served as chauffeur, host and helper to Dr. Fry. Over 1,300 miles were logged in visiting five different church sites.

Renewed interest in CTS was stirred in those churches having a CTS; churches without a CTS were challenged to start one. The normal format for each session included information about a properly conducted CTS in the local church. Concepts involving planning, organizing, implementing and evaluating were then shared.

Fry's extensive use of the overhead projector clarified principles and distinctives. This was followed by a 20-minute slide presentation relative to the four areas of Bible Competition and the nine categories of Music and Arts.

The Missouri Sunday School and Church Training Board underwrote all expenses for the November seminars.

This trip, together with the one in February, realized an aggregate total of 40 churches and 400 plus people reached.

OLIVET CHRISTIAN ACADEMY ENROLLS 62 FIRST TERM

MARSHALL, MO—Olivet Christian Academy and Preschool reports 62 students enrolled after the school opened August 27, 1979. O.C.A. is an educational outreach of Olivet Free Will Baptist Church.

Rev. Cliff Bowman serves dually as pastor of the church and principal of the school. He is assisted by Stephen Hale, O.C.A. Superintendent and Learning Center Supervisor; Keith Tallent, O.C.A. Learning Center Supervisor and Physical Education instructor; and Alice Tallent, O.C.A.

Kindergarten-First Grade Supervisor.

The Academy began as a preschool in August, 1978, but accelerated interest resulted in construction of a three-story educational building capable of housing a high school program.

The new building was completed on August 25, 1979. Clarence Burton, Missouri Promotional Secretary, preached the dedication on August 26. Classes began August 27. O.C.A. operates under a five-man school board.

DEPARTMENT ANNOUNCES ANNUAL WRITERS CONTEST

NASHVILLE, TN—A third annual Writers Contest is being sponsored by the Free Will Baptist Sunday School and Church Training Department according to Dr. Roger C. Reeds, general director.

The contest will have seven categories. The purpose of the contest is twofold: (1) to give an opportunity for the expression and recognition of creative writing skills, and (2) to develop and/or discover latent and/or new talent within the denomination.

Deadline for entries is March 3, 1980. Entries and a registration fee of \$10 per entry should be sent to: Dr. Malcolm C. Fry, SS & CT Writers Contest, P. O. Box 17306, Nashville, Tennessee, 37217.

RULES OF ENTRY

1. Any member of a church in the National Association of Free Will Baptists may enter.
2. Each entry must be religious in nature and the original, unpublished work of the contestant.
3. Entries *must be* typewritten; otherwise, they will not be considered. Each typewritten page should have 25 double-spaced lines of type. Each line should be approximately 70 spaces in length. The writer's name, address, and category of entry (Short Story, Poetry, etc.), as well as the approximate total number of words in the entry, should be placed in the upper right-hand corner of the first page. Please adhere to the requirements listed under "CATEGORIES" as to the length of each entry in the seven categories.
4. Entries must be postmarked no later than March 3, 1980. Those postmarked after March 3, 1980, will not be considered.
5. A contestant may submit *one* entry each in no more than *two* categories (the \$10 entry fee is required for *each* entry); however, he/she is eligible for first place in only one category. (Please do not send more than one entry in any one category and no more than two entries total.) All entries become the property of the Free Will Baptist Sunday School and Church Training Department.
6. Winners will be announced in press releases to editors of Free Will Baptist state papers, where applicable, and in *Contact Magazine* and *Scope*.
7. Winning entries may be published in *Scope Magazine*, space, time, and priorities permitting.

CREATION EXPERT TO HIGHLIGHT BIBLE CONFERENCE

NASHVILLE, TN—Noted defender of biblical creation Dr. Henry Morris will keynote Free Will Baptist Bible College's annual Bible Conference in Nashville, March 9-13. Morris, director of the Institute for Creation Research, speaks four times on Tuesday and Wednesday of the meeting.

Evangelist Bobby Jackson, 1954 FWBBC graduate, joins Dr. Morris in a central speaking role. Other speakers will be members of the college administration and faculty. Dr. Malcolm C. Fry, assistant director at the Sunday School and Church Training Department, will be guest soloist for the conference.

Dr. Morris, president of Christian Heritage College, San Diego, California, has spoken on creation in 45 states and six foreign countries. His topics during the spring Bible Conference are "The Genesis Record," "Science and Creation," "Dinosaurs and the Deluge" and "Bible Miracles and Modern Science."

An active Gideon since 1942, he served two years as president of Louisiana Gideons, prepared helps for Gideon Bibles and wrote a Gideon Scripture Memory Course. In addition to 175 magazine/newspaper articles on biblical or creationist subjects, Dr. Morris has

written several books, including *The Bible and Modern Science*, *The Genesis Flood* and *The Battle for Creation*.

FWBBC Alumni will hold the annual meeting of the Alumni Association, following the Monday evening service, in the college dining hall.

A limited number of high school juniors and seniors who are considering FWBBC, can be housed in dormitories during Bible Conference. Reservations should be made as soon as possible by writing the college:

Free Will Baptist Bible College
Box 50117
Nashville, Tennessee 37205.

CATEGORIES

1. *Exegesis/Sermon*. Each exegesis should develop a brief passage of Scripture, not to exceed 10 verses in length. Each entry should be at least 10 pages in length but not more than 14 pages. Sermon text and subject are left to the discretion of the writer.
2. *Short Story*. A short story should not exceed 14 pages in length.
3. *Poetry*. Poetry entries should consist of rhymed or unrhymed verses of not more than 100 lines which develop a central theme or image.
4. *Tract*. Gospel tracts or tracts on special subjects are acceptable. These should be short enough to be published in the usual tract format; not more than six pages.
5. *Plays/Skits*. Not to exceed 14 pages in length, plays or skits should contain plot, theme, dialogue, characterization, setting, suggested set design, and stage directions.
6. *Book*. A book entry may be of any nature as long as it serves a religious purpose. Suggestions include devotional guides, novels, commentaries, guides to practical Christian living, etc. Length should not exceed 50,000 words.
7. *Art/Visuals*. In this category, any one of the following would be acceptable: a painting, drawing, poster, or slides adhering to the main principles of element and design.

CRITERIA

Entries will be judged on creativity, composition techniques, originality, expertise of the literary or art form selected, impact, and theme content.

AWARDS

In each of the seven categories the awards are:
First place — \$50
Second place — \$25
Third place — \$10
Fourth place — Book

Don't Miss

"I Want To
Go To Heaven . . ."

(page 16)

MOVING ? DUPLICATES ?



Change of address?
Before you move let us know. Send us your present label along with your new address on the coupon below.

Receiving more than one CONTACT Magazine? Help us correct the error by sending all labels to P.O. Box 1088, Nashville, Tennessee 37202.

Name _____

Address _____

City _____

State _____ Zip _____



Currently . . .

Pastor **Dale Pitts** baptized 27 as a result of revival sweeping **First FWB Church, Cuba, MO.** **Lawrence Thompson** was the evangelist.

Here's another revival story out of Missouri. This one originates at **First FWB Church, Fredericktown.** With attendance up 27 percent due to an enlargement campaign and a Sunday school high of 183 reached, **Dr. James Davis** came to the church for revival services. Pastor **John Turner** says 10 conversions occurred during the meeting.

But the centerpiece of the entire week might have been that moment when Pastor Turner led a 99-year-old man to the Lord. The old gentleman gave this testimony, "I've read the Bible all my life, but did not know how to be saved." **CONTACT** salutes Pastor Turner for taking the gospel to one so near the sunset of life.

The 12th annual Sunday School Convention of the **South Carolina Conference** met October 6 at **Calvary FWB Church, Georgetown, SC.** **Fred Hall**, host pastor, was elected president of the Sunday School Convention. This year's program theme included the importance of the church, students, teacher, and superintendent in the Sunday school.

New attendance records were set at **Gordon Avenue FWB Church, Monroe, LA**, on October 7. Their Harvest Day celebration brought 42 to Sunday school and 54 for morning worship services. Members observed the Lord's Supper and feet washing during the evening worship. **Gary Page** pastors.

Gateway FWB Church moved into new facilities November 4-10 during revival services. Evangelist **Gordon Sebastian** preached the move-in meeting. Pastor **Dale Burden** writes, "What a relief it is to get into the building out of the gymnasium where we have been holding services for the past six and one-half months." Burden says the Gateway Church has the best location, the largest amount of land and one of the largest sanctuaries in the entire metropolitan Norfolk area.

They may be all gone by now, but Pastor **Charlie Coleman** circulated word in **Ohio** that the congregation of **Union FWB Church, Plain City**, had used FWB hymnals free to anyone who came by and picked them up. We don't know how many hymnals there are or how used they are. This is a generous gesture on behalf of the members of Union Church.

Sunday school attendance increased by 45 one month at **Gahanna FWB Church, Gahanna, OH**, according to Pastor **David McKnight**.

One sure way to get a job done is do it yourself. That's what **Bud and Judy Smart** did at **Greenview FWB Church, Dayton, OH.** They handed Pastor **Norman Livingston** a check to pay for installing central air conditioning in the church.

Hillisboro FWB Church, Hillsboro, OH, recently acquired a four acre tract of land, 14 new members, and a new Kimball piano. **Roy McVey** pastors.

The Master's Men chapter at **First FWB Church, Blakely, GA** sponsored an area wide fellowship for Master's Men groups in September. Nineteen men representing three local chapters were present along with their pastors. Deacon **Tremaine Lovering**, member of First FWB Church, Marianna, FL, spoke to the assembled men on faithfulness, dedication and action in Christian service. **W. C. Combs** represented the National Master's Men Board. **Roger Russell** pastors the host church.

The Board of Directors at **Pleasant View Christian School** voted to purchase 12 acres located on Highway 49, south of Pleasant View, TN. Other plans are underway to build this spring due to growth of the school.

Pastor **Keith Woody** sends word that **Lubbock FWB Church, Lubbock, TX**, has been undergoing revival in recent months with 18 members added to the church. During this time Sunday school attendance climbed to 94 and worship service attendance to 118.

CONTACT welcomes **THE GUIDING STAR**, publication of **First FWB Church, Star City, AR.** **Bob Francis** pastors.

Fourteen charter members were on hand to help inaugurate a new FWB work in **Harrison, AR**, August 12, 1979. The **Old Mount Zion Association** Home Missions Board met with the congregation to help organize the church. **David Todd** was called as pastor.

Thirty-one young people and their sponsors participated in a walk-a-thon for the Camp Beaverfork swimming pool near Conway, AR. Pastor **Mike Mutchler** pastor of **Mt. Calvary FWB Church** said marchers raised \$1000 for the project.

Attendance leaped 51 percent in one year at **First FWB Church, Greenwood, AR**, according to pastor **Larry Cook**. A year ago the group averaged 65. They have now reached the 100 mark.

Van Buren Christian Academy opened September 5, 1979, according to founder **George Lynn** who also pastors **Vista FWB Church in Van Buren, AR.** Principal **Larry Williams** indicates 33 students enrolled for the first term. Van Buren Christian Academy uses the Accelerated Christian Education Program curriculum.

Murder in the morning is distasteful enough in the morning newspaper. Pastor **Ben Scott** of **First FWB Church, North Little Rock, AR**, says it's even more difficult to take when it happens next door to your church. In late October a 36-year-old woman was shot and killed by her estranged husband who then reportedly took his own life. The lady's address was 2000 Parkway Drive, N. Little Rock. The address of First FWB Church is 2001. Brother Scott said, "Makes a fella wonder if he's doing all he should."

Homecoming was a special occasion this year at **Amherst FWB Church, Amherst, OH.** In addition to normal festivities church reporter **Doy Harper** writes, "We also had our mortgage burning on the same day. It has taken the church six years to pay a debt of \$70,000."

A group of Ohio ministers met last August and by consensus decided they should have a regular ministerial meeting. A month later in September, the **Central Ohio FWB Ministers Fellowship** was organized. **James Hayes** pastor of First FWB Church, Columbus, was selected president of the fellowship.

Rodney and Vicki Whaley presented an evening of sacred music to members of **Victory FWB Church, E. Wenatchee, WA**, in October. The musical evening included 13 musical selections ranging from vocal duet to trumpet solos. The **Whaleys** moved to Washington this fall and assumed minister of music and youth responsibilities at the church. **Lewis Perry** pastors.

Dr. LaVerne Miley and Foreign Missions Director of Deputation, **Henry Van Kluyve**, participated in World Outreach weekend services October 14 at **First FWB Church, Lebanon, TN.** Pastor **Ralph Bell** and people responded with faith promises of \$102 per month for foreign missions and designated missionaries **Tommy Hughes** and **Paul Robinson** as recipients of the faith promise gifts.

Members conducted a ground breaking ceremony at **Baldwin Park FWB Church, Baldwin Park, CA**, last August. The ceremony signified beginning construction for a multi-purpose building which will house a kitchen, two classrooms, a nursery and fellowship hall. **Robert Riddle** pastors.

By now every home in **Salina, KS**, should have received a literature packet including two tracts, a letter of greeting and a two-color brochure describing the various ministries of **First FWB Church.** Pastor **Galen Dunbar** says the saturation program was a project of the local Master's Men chapter.

Only failing health forced **Emmett McDuffie** to retire from active ministry after 43 years. Brother McDuffie was pastoring **Christian Hill FWB Church, Rochelle, GA**, when time and the miles finally caught up with him. The 71-year-old minister had pastored 16 churches in Georgia during his ministry. ▲

The Problem With Praying

By Larry D. Hampton

If prayer is the breath of the Christian, many are near death gasping for air. Frankly, I find it hard to discipline myself to pray. Yet, the Bible is clear. Christians are commanded to "pray without ceasing".

Prayer is not a meaningless duty assigned to believers as busy work. Jesus promised "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

In other words, "You can pray, believe, and receive or pray, doubt and do without."

The Master also said "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

James echoed the words of our Lord, "The effectual fervent prayer of a righteous man availeth much." He also stressed the place of faith in prayer, "ask in faith nothing wavering".

As hard as I find it to pray, I find it even more difficult to believe my requests will yield the desired results. Like the "pray-ers" Bruce Larson described, I view my faith as similar to that one has in a slot machine, "It won't cost too much, and I might hit the jackpot." "Lord, I believe; help thou mine unbelief."

To realize that the "Father knoweth what things ye have need of, before ye ask him" only adds to my consternation. Peter cautions that husbands should dwell with

their wives according to knowledge to avoid hindered prayers. In the immortal words of Charlie Brown, "I wish men cried."

One's view of God affects his communication with the Heavenly Father. Although I am fully aware a person is saved by grace, I find myself living as though salvation were based on works. For instance, fail to pray one day and God will zap you!

Having missed a day in 1959, I know God does not put out a contract on you when you fail to pray. He is not vindictive. He knows us—the struggles, the triumphs, the failures. He also knows the motivation for our prayers. He loves us "warts and all".

God sees us as we are. More important He sees us as we can become.

When we do sin, God stands ready to forgive us. Dennis the Menace prayed, "God, I goofed again." So must I. (So often, in fact, that I sometimes wish I could pray anonymously!)

If God is not vindictive, what is He like? Our Heavenly Father, like our earthly fathers, is concerned for our well-being.

Father, if your son asked you for a fish, would you hand him a scorpion? Neither would God. If your son requested bread, would you offer him a stone? God wouldn't either.

His love prompted the death of Jesus Christ at Calvary. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

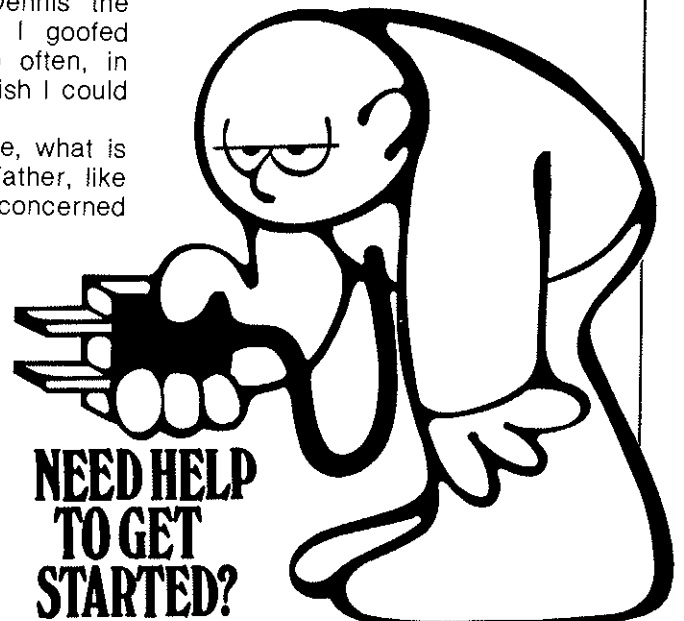
Do you want to enter into your pastor's struggles? Would you enjoy helping in the instruction of students at Free Will Baptist Bible College? Would you like to work with missionaries in the Ivory Coast? You can through prayer.

"Now I beseech you, brethren for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me (Take an active part in my ministry) in your prayers to God for me."

It is difficult to pray—harder still to pray in "faith believing".

Prayer is not optional. It is a sin not to pray. "God forbid that I should sin against the Lord in ceasing to pray. . . ." ▲

ABOUT THE WRITER: Larry D. Hampton is Editorial Division Manager at the Sunday School and Church Training Department.





The Pastor and His People

Part I

By Leroy Forlines

This series will discuss the relationship between the pastor and church members as this relationship is taught in the New Testament.

While I have not examined every verse and word in the New Testament, I have tried to discover every New Testament verse that has a bearing on the subject.

What authority does the pastor have? What responsibility do the people have to the pastor?

The writer of Hebrews addresses the responsibility of members to the pastor when he says, "Obey them that have rule over you, and submit yourselves; for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief; for that is unprofitable for you" (Hebrews 13:17).

In this verse "them that have rule over you" refers to some form of pastoral authority. The Greek word translated "rule" in this verse will be examined at a later time.

The English word "rule" could apply to any type rule from the most extreme authoritarianism to a milder authority exercised by a wise and considerate person. The question is

what type of authority is the pastor to exercise according to the New Testament?

Does the New Testament give clear-cut guidelines that determine the nature of pastoral authority or are we to determine the nature of pastoral authority by what it takes to get the job done?

While some aspects of exercising pastoral authority may be determined by practical considerations, the New Testament is clear with reference to the basic pattern of pastoral authority.

LIMITATIONS PLACED BY JESUS

Jesus discussed the authority to be exercised by church leaders in Matthew 20:25-28, Mark 10:42-45 and Luke 22:24-27. These verses cast in the future tense makes them refer to the church.

Also, they refer to those who will be chief and chiefest. In Matthew 20:27 the Greek word for chief is *protos*. The same word in Mark 10:44 is translated chiefest. The word literally means "first".

In Luke 22:26 the Greek word for chief is the participle form of *hegeomai* meaning one who leads or leader. This word occurs in Hebrews 13:17 where it is translated

"them that have rule". It is clear that the reference would be to those we call pastors.

In Matthew 20:25-26 Jesus cautions, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you. . . ." Both Mark 10:42-43 and Luke 22:25-26 record essentially the same ideas.

What did Jesus mean when He said, "But it shall not be so among you"? He meant that in the church those in leadership positions would not exercise dominion and authority over the church.

Let us examine Jesus' words more closely. The Greek word for Lord is *kurios*. The word translated "exercise dominion" in Matthew 20:26 is *katakurieuo*. *Kata* is a preposition.

In Greek as a rule, though there are some exceptions, prepositions prefixed to words do not change their meanings. Prepositions serve to make the word stronger if any difference is intended. This being true the meaning of the word will come from *kurieuo*. There is obvious similarity between *kurios* and *kurieuo*. *Kurios* the noun means lord. *Kurieuo* the verb means to exercise lordship.

In Mark 10:42, *katakurieuo* is translated "exercise lordship". This



SASSY NEW YEAR

By Sherry Alexander

Once every 12 months God folds the past as a hunter does his tent, tucks it away into eternity and hands us a new year.

Let's re-evaluate the meaning of the word *new*. It is not old, worn-out, tarnished or antiquated, but *new sassy, fresh, unmarred, crisp and clean.*

While the recent memory of Christmas is still fresh, we reminisce the happenings of the past year. It seems only natural to want to live in the yesterdays of life and relive beautiful moments of the past. But we must determine they are only memories, and that is all they will ever be. Some were good and some were bad, but the new year is not a time to look back at life.

It is a time to be grateful . . . a time to accomplish the things we left undone last year—for the Lord has supplied us another chance to try again. We can look ahead and face new opportunities and challenges.

The Apostle Paul testifies in Philippians 4:13,14; "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

As this explains Paul's goal, we too should set reachable goals for 1980 and make resolutions to Christ.

Some resolve to attend visitation or tithe. Others resolve to be more patient, tolerant or grateful. For a few Christians, winning more lost souls to Christ will be their commitment. Many make it a point to read through the entire Bible, and what better time to start than January 1?

A new year is not an ending, but a beginning. It therefore becomes the responsibility of each of us to decide how we will live it. The slates have been wiped clean and now we all start afresh. ▲

ABOUT THE WRITER: Sherry Alexander is a freshman at Free Will Baptist Bible College. She is from Virginia Beach, Virginia, and attends Great Bridge Free Will Baptist Church in Chesapeake, Virginia.

means Jesus told His disciples that in the church leaders or pastors are not to exercise lordship over the people.

When Jesus said, "But it shall not be so among you", he spoke about the exercise of authority. The noun for authority is *exousia*. The verb form *exousiadzo* means to exercise authority. In Luke 22:25 *exousiadzo* appears.

In Matthew 20:25 and Mark 10:42 the preposition *kata* is used as a prefix and the word *katexousiadzo* is used for exercise authority. Jesus said that church leaders or pastors are not to exercise authority over the members.

Since there is clearly some form of pastoral authority as we shall later see, it is apparent that Jesus renounced an authoritarian approach.

LIMITATION PLACED BY PETER

In I Peter 5:1-2 we hear, "Feed the flock of God which is among you taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither being lords over God's heritage, but, being ensamples to the flock."

Peter's, "Neither being lords over God's heritage" denies the right of pastoral lordship over the people. The word translated "being lords" is *katakuriuo*, the same word Jesus used to say that in the church pastors should not exercise lordship over the people.

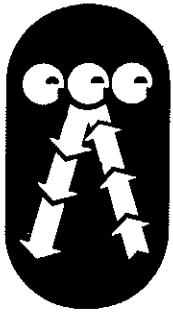
LIMITATION ACKNOWLEDGED BY PAUL

In II Corinthians 1:24 Paul freely admits, "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."

The words "have dominion" are translated from *kuriuo*. Paul acknowledges that he did not have lordship over the faith of those who made up the church at Corinth.

It is clear then that the New Testament denies the right of lordship to pastors and forbids what we would speak of as an authoritarian approach.

Upcoming articles will discuss the pattern of authority the New Testament sets forth for pastors. ▲



NEWS OF THE RELIGIOUS COMMUNITY

VINS CREDITS SOVIET BAPTISTS WITH 2,000 ILLEGAL CHURCHES

LOS ANGELES (EP)—The Rev. Georgi Vins, a Baptist minister released from Soviet imprisonment last spring in a dramatic U.S.-U.S.S.R. prisoner exchange, told a Baptist meeting here that unregistered Baptist groups in the Soviet Union have published 500,000 pieces of religious literature in the last 10 years.

Mr. Vins said unregistered, thereby illegal, Baptist churches number about 2,000. Their printing presses have turned out Christian material in Russian, Ukrainian and many other languages spoken in the Soviet Union, he said.

"The best years of my life were spent in prison because I could speak freely to people there about Christ and His Gospel," Mr. Vins told 1,600 American Baptists at a Pacific Southwest regional conference at Forest Lawn Memorial-Park, Hollywood Hills.

WORLD VISION PLEDGES \$5 MILLION FOR RELIEF TO CAMBODIA

MONROVIA, CA (EP)—An international appeal for \$5 million dollars for relief and rehabilitation in Cambodia has been announced by Dr. W. Stanley Mooneyham, president of World Vision International. It is the largest amount ever devoted to a single cause in the Christian agency's 30-year history.

Returning to Singapore after four days in the Cambodian capital of Phnom Penh, Mooneyham reported that the whole structure of Cambodian society has been destroyed and their needs are total. Unless massive aid is given immediately, the country has little chance for survival. Relief officials estimate that if nothing is done to stop the famine, there will be no one left in the entire country within two years.

A small permanent relief team is setting up an office in Phnom Penh to monitor distribution of World Vision's aid. The agency has already flown 15 tons of relief supplies into Phnom Penh. "But it is a drop in the bucket," Mooneyham said. "The country needs 700 tons of rice every day for minimum survival, and they are getting only a fraction of that." World Vision has made an immediate aid commitment of \$1 million. The interdenominational agency's goal is to raise another \$4 million over the next two years to help the Khmer people rebuild their shattered nation.

BAPTIST LEADER'S MATE RECOMMENDS WIFELY ROLE OF SUBMISSION

MEMPHIS, TN (EP)—Mrs. Adrian Rogers, wife of the president of the Southern Baptist Convention, recommended the wifely role of submission to spouses of trustees and advisory members of the Southern Baptist Brotherhood Commission.

Addressing the women at a luncheon, Mrs. Rogers said the secular and religious world misinterprets the role of biblical submission when they label it as inferior. "Jesus Christ could be the role model for submissiveness," Mrs. Rogers said. "He was submissive, but was nobody's doormat."

"I have found the more I learn about being submissive, the more my husband understands my needs," recalled Mrs. Rogers. "When I was younger and wanted to be myself and find my identity, he seemed to sit on me more. I am a different person today and could never go back to who I was before my husband and children. Without them I would never have known the fulfillment I know now. As Christian women, we want fulfillment in life, and I'm busy finding it every day."

USE OF EXPLICIT SEX FILMS OKAYED BY METHODIST BOARD

NASHVILLE, TN (EP)—Members of the United Methodist Board of Discipleship have approved the continued use of sexually explicit films in the training of adult leaders in human sexuality. While endorsing the use of the controversial films, the board asked that persons wishing to participate in Adult Sexuality Forums be subjected to a screening process, and that leaders of such workshops have professional certification as sex educators.

The endorsement was based on the report of a 15-member task force organized by the board last March after a Nashville newspaper publicized a planned young adult event that was to have used the films. The event was canceled after a controversy arose over use of the materials.

Recommendations of the task force, which was headed by obstetrician John E. Mathers of Duluth, Minnesota, were approved by 10 of its 12 members. A. B. Stephens, a psychiatrist from Columbiana, Alabama, submitted a minority report in which he affirmed Christian education on human sexuality but rejected the use of sexually explicit films by the church.

Dr. Mathers asserted that sexually explicit films are necessary because of their impact. "In these circumstances you see couples share with the audience their sexual preference and activities," he said. "It can't be done without pictures."

STATE THREATENS TO SHUT DOWN R.I. BAPTIST CHURCH SCHOOLS

PROVIDENCE, RI (EP)—Two Baptist church schools in Rhode Island may shortly be closed by the state Department of Education unless they provide data concerning state-required curricula and building safety, says Peter Doherty, a department lawyer. The two institutions, part of a national network of Accelerated Christian Education (ACE) schools, are the Blackstone Valley Baptist Academy in Woonsocket and one operated at the First Baptist Church of Warwick.

Two of the four teachers at the Blackstone Valley Academy do not have college degrees as is required by the education department, and the academy has not been inspected by the state fire marshal, Woonsocket building inspector and state health inspector.

The Rev. Robert L. Lewis, pastor, said that the academy, which opened at the Blackstone Valley Baptist Church this year with 14 students, is an integral part of the church's ministry. He claimed that any inspection of the building should be as a church, not as a school. The Rev. Sam Stricklin, pastor of the Warwick church, confirmed that the education department has told him his school has not been approved, but he declined further comment.

Both pastors have told education officials that adhering to state certification requirements interferes with freedom of religion and violates scriptural principles separating religion from state control.

TOP CHURCH OFFICIAL MARKS RETIREMENT OF JANITOR WHO ALWAYS HAD LAST WORD

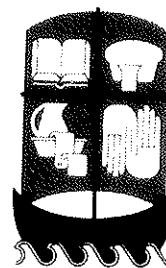
NERSTRAND, MN (EP)—"Janitor" is still a good word in this small, heavily Norwegian community. Albert Rudningen did the job so well for 50 years at Grace Lutheran Church that the whole community and the top official of his denomination turned out when he was honored on his retirement.

Mr. Rudningen held the part-time job since 1929 when, at the age of 15, he was hired for the tidy sum of \$35 a month. When he was confirmed at the church, he was already serving as its janitor. And when he first laid eyes on his future wife, Mildred, he was peering from behind his janitor's lawnmower while cutting the grass at the church.

Some say that Mr. Rudningen has been janitor so long that he had gained an influence over church affairs that was out of proportion with the humble nature of his job. In addition to his regular duties as janitor, Mr. Rudningen also had been in charge of church ushers, assisted with distributing Communion and had run the church's public address system.

Dr. David W. Preus, president of the American Lutheran Church, led church members and other residents of the town at the retirement program at which Mr. Rudningen was given a plaque of appreciation. ▲

The Secretary Speaks



THE NATIONAL ASSOCIATION OF
Free Will Baptists

The Right To Exist

By Melvin Worthington
Executive Secretary

In recent days serious questions have been raised regarding the validity of the Executive Office and in particular the office of Executive Secretary.

The questions are honest. They deserve an answer. If the Executive Office does not serve a specific purpose, then it is unnecessary and should be abolished.

The various departments of the National Association — Sunday School and Church Training, Free Will Baptist Bible College, Home Missions, Foreign Missions, Masters Men, Retirement and Insurance — all exist for clearly stated reasons. Their well-defined ministries complement each other in carrying out the total program of the National Association.

FACING REALITY

Likewise, the Executive Office is mandated by the National Association and charged to operate in specific areas. Many are unaware of this due to the very nature of the office. Since much of the Executive Office work is done behind the scenes, the results are often taken for granted.

The Executive Office role is not always highly visible, but its ministry is vital to the smooth operation of the National Association.

The human body has many parts

that are not outwardly visible, and yet they are essential to the body's proper function. This is true in the Body of Christ as well (See I Corinthians 12).

The Executive Office is not the largest nor the most important, but it makes a distinct contribution to the overall work of the National Association of Free Will Baptists and would be sorely missed if it did not exist.

The decade of the 1980's begins with a new Executive Secretary. It is imperative to clarify the role of the Executive Office as it relates to the total program and ministry of Free Will Baptists.

Is the Executive Office really necessary? Does it perform a distinct role? We are convinced that the answer to these questions is a resounding yes. The Executive Office is no more essential than the other departments, but it is just as essential.

EMERGING FACTS

Careful reading of the National Association Constitution (See Treatise pages 69-86) underlines the pivotal role which the Executive Office fills in local, national and international outreaches among Free Will Baptists.

Three facts emerge in clear fashion. Fact One: DESIGNATION OF THE OFFICE: By decree of the Free Will Baptist constituency, the officers of the National Association are a moderator, an assistant moderator, a clerk, an assistant clerk, and an Executive Secretary (page 71).

Fact Two: DESIGN OF THE OFFICE: The Executive Secretary's duties include administration, general promotion, public relations, publications, stewardship and arranging the annual convention (pages 76-77). He chairs the management committee of the National Office facilities (page 77), is treasurer of the National Association (page 71) and assists in carrying out the work of the Executive Committee (page 79).

The Executive Secretary is charged to deal with important questions that properly come before the National Association regarding discipline, doctrine and practice as well as appeals made to it from any of the bodies which belong to the National Association (page 83).

Fact Three: DISTINCTIVENESS OF THE OFFICE: The Constitution of the National Association (pages 69-86) suggests that the Executive Office as well as the Executive Secretary performs a distinct and distinguished role in the worldwide ministry of the National Association of Free Will Baptists. ▲

THE SECRETARY'S SCHEDULE (January, 1980)

- Jan. 7-8** Little Rock, AR—Inspection of possible site for 1984 National Convention
- Jan. 15** Nashville, TN—Area Ministerial Fellowship at Free Will Baptist Bible College
- Jan. 22-26** Anaheim, CA — RCMA Meeting and Steering Committee Meeting regarding the 1980 National Convention

CONTACT
P. O. Box 1088
Nashville, Tennessee 37202
Second class postage paid at Nashville, Tennessee



HERE'S A
BIBLE THAT HAS BEEN CALLED
"A LEATHERBOUND BIBLE SCHOOL."

NEW SPECIAL STUDY BIBLE

13 pages of "Getting The Most
Out Of Your Bible" by Dr.
Robert E. Picirilli

- * Large Print
- * Encyclopedic Reference
- * Self-Pronouncing
- * Concordance
- * Genuine Leather
- * Red Letter



Randall House Publications
P.O. Box 17306, 114 Bush Rd.
Nashville, TN. 37217 (615) 361-1221



A \$49.95
Value

\$32.95