

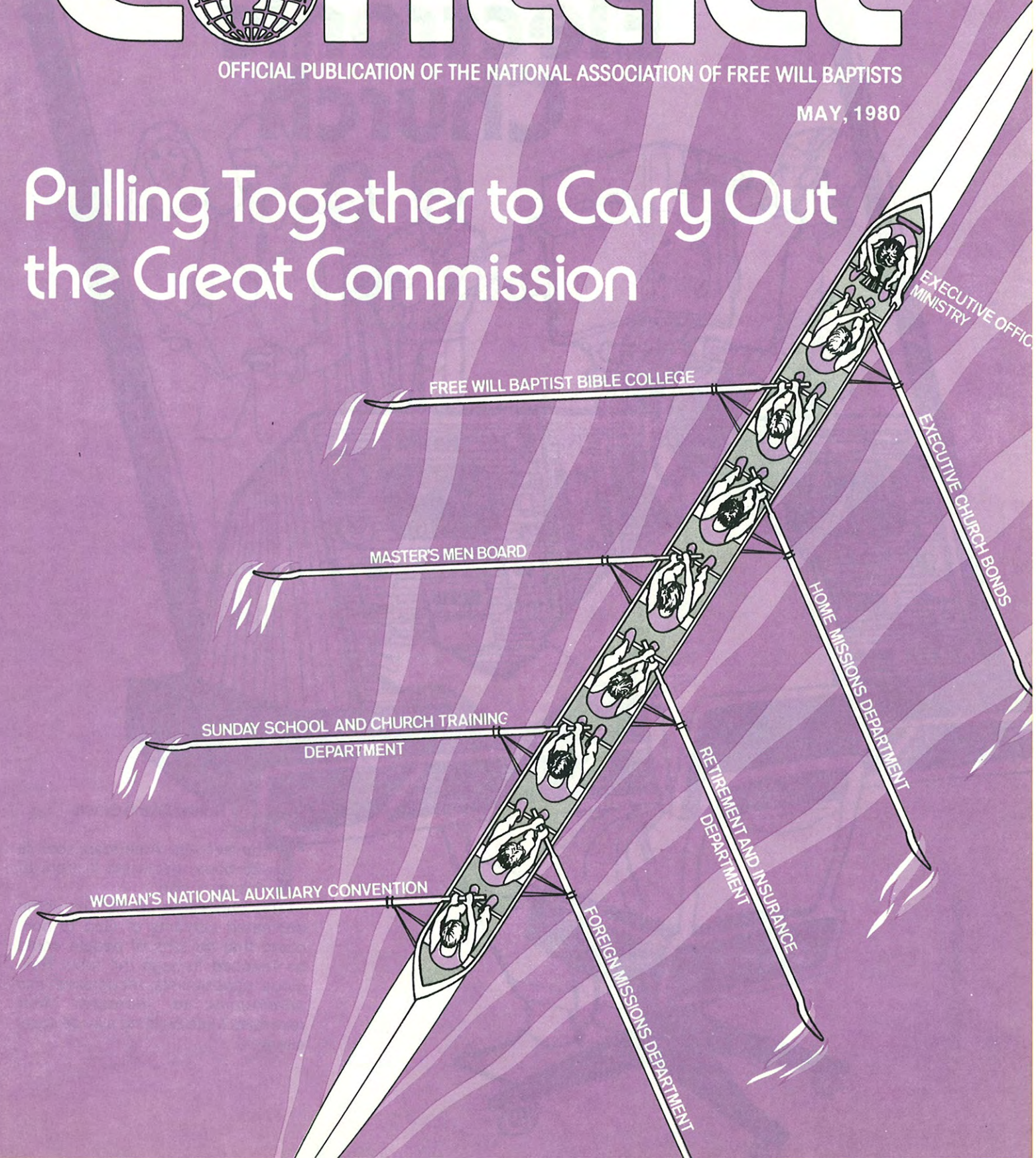
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OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

MAY, 1980

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The Electronic Church



By Bobby Glenn Smith

The average American spends 25 hours per week in front of his television.

This unwholesome diet led some dedicated servants of God to conclude that millions of people could be reached through the tube. Religious opportunists recognized this opportunity to increase their revenues while building a large, loyal clientele.

Therefore, fundamentalists, new-evangelicals, liberals, charismatics, cults and charlatans are available over television Sunday mornings and often during the week.

When fundamental programs reached eminence, average Baptist pastors overwhelmingly approved performances which attracted crowds and large donations. The typical pastor felt that the electronic church would lead local residents to the neighborhood church and increase his effectiveness as a man of God.

However, most pastors now feel constrained to reexamine the electric church.

THE FIVE-FOLD AMEN

Blessings obviously flow from services through the electronic box.

First, the gospel is heard by people who never attend church. For example, a person stranded in a motel due to a snow storm might listen to the gospel on Sunday morning.

Second, shut-ins, prisoners and hospitalers are able to observe church services. Since they are not in the services, they spectate instead of participate.

Third, some services are translated into various languages and beamed around the world.

Fourth, "good news" programs curtail unscriptural programs.

Fifth, viewers make a variety of healthy decisions weekly. Recently, a couple described their marriage as being in shambles before viewing a church program on Sunday morning. At the conclusion of the program, they sought the forgiveness of God and each other. Today, the marriage is steadfast.

After reviewing the benefits from the electronic church, one could readily applaud and nod its continuation. Additional scrutiny, on the other hand, reveals numerous flaws accruing from tube Christianity.

CELEBRITY CIRCUS

Most religious programs perpetuate a glamorization of Christianity. Entertainers, celebrities, politicians, beauty queens, recording artists, sports stars, musicians and "Mr.

Unusual" appear weekly with a new angle.

One can hardly surmise the Apostle James inviting these people to actively lead in worship services (James 2:1-9). On the contrary, God normally chooses the "foolish . . . weak . . . base . . . despised" things of the world to speak and work for Him (1 Corinthians 1:26-29). Thereby, God is glorified, not the speaker.

Indeed, a church featuring entertainment and professionalism is foreign to the New Testament.

GRINNING CHRISTIANITY

The electric church portrays "grinning Christianity"—a life free from problems and trials with a perpetual smile.

Most television programs, secular and sacred, are geared to phoniness instead of reality. Secular programs generally depict families living in luxury: expensive homes, vacation houses, new cars, delicacies, exotic clothes, vacations abroad and sensuous pleasures.

Few people really live on this plane. The inflationary spiral decreases living standards of families and reduces the possibility that most people will ever reach this so-called zenith of earthly existence.

Shockingly, a portion of the electronic church fosters a similar materialistic philosophy. Participants, therefore, artificially grin as they submerge actuality for reverie.

Scripture exhorts the Christian to rejoice instead of looking as though he has been marinated in embalming fluid. This joy flows from the indwelling presence of the Holy Spirit, not delusion.

NONINVOLVEMENT SYNDROME

Another shortcoming of tube religion results in noninvolvement and individualization of Christianity. The individual who receives his religion exclusively from his "TV Pastor" will likely undergo persistent self-containment.

Scripture declares that the new birth experience occurs individually



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CHURCH (From page 3)

(John 3:3). The transformation, however, places one instantaneously within the body of Christ—the universal church (I Corinthians 12:13).

Each local Bible-believing, Christ-honoring church visibly expresses the body of Christ. Yet, "TV Christians" attempt to exist apart from the community of believers.

God ordained the local church for evangelism, edification, worship, interpersonal relationships, implementation of the ordinances, fellowship and provocation to good works and love (Hebrews 10:22-25).

"Some preachers present the Champagne Lady as an example of Christianity..."

Individualization mutilates biblical Christianity and the local church.

IN PRAISE OF SIN

A further drawback of the electric church occurs when sinners are glorified. Former beauty queens, drug addicts, prostitutes, gamblers, drunkards and murderers appear to declare deliverance from various vices.

Of course, the Christian rejoices when anyone accepts Christ. He only objects when laudable expressions are heaped upon gutter conversions in such a way as to suggest that childhood decisions which keep people upon the high road actually rob them of special salvation experiences.

Ironically, the new birth of a child that keeps him from tasting vices

surpasses the salvation of a hardened adult.

Sin receives exaltation as questionable people testify. Johnny Cash and Norma Zimmer are darlings of TV religion. Cash sings immoral songs before and after the testimonies in anti-Christian environments. Moreover, he appears with and applauds other acts more sinful than his own.

Norma Zimmer receives international recognition as the "Champagne Lady." Nevertheless, some TV preachers present her as an example of Christianity thereby becoming promoters of alcoholic beverages, dancing and nightclub employment and participation.

CONSUMER-ORIENTED PREACHING

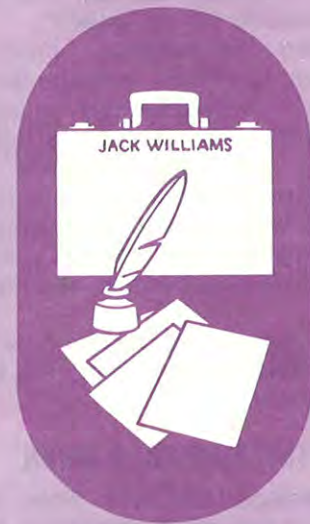
Failure to present scripture holistically permeates the electronic church. The consumer-oriented pastor must present happy musical sounds with a congenial message directed toward an anesthetic or tranquil sensation.

If undesirable sensations pulsate the religious consumer, he flips the dial to another pleasant face. This situation reminds one of II Timothy 4:1-5. The TV Pastor, therefore, must consistently risk the loss of listeners and funds if he preaches the whole truth. Some TV preachers, not TV pastors, preach the Bible uncompromisingly.

Understandably, dedicated Christians disagree about the effect of TV upon the local church. Sharp differences of opinions are likely to surface when programs are categorized. Current theological devolution might also prove embarrassing to the analyzer. Nonetheless, some classification must be arrived at to aid TV viewers in differentiating between fundamentalists, evangelicals, charismatics, charlatans and others. ▲

ABOUT THE WRITER: Dr. Bobby Glenn Smith pastors College Lakes Free Will Baptist Church, Fayetteville, North Carolina. He holds the following degrees: B.A., Free Will Baptist Bible College; M.A., Bob Jones University; D.Min., Luther Rice Seminary.

Briefcase



Every Christian in the United States who is 18 or older should register to vote, not only in the 1980 presidential election but in all local, state and national matters. That's called being a responsible citizen.

Furthermore, if any qualified Christian citizen wants to run for a public office because he thinks he can do a better job than the fellow who's got it, let him do so. But he should remember that it takes more than being born again to be city mayor or state senator.

After he votes his conscience, the Christian citizen is obligated to live with decisions made by the majority voters and then pray for the nation's leaders whether they are his choices or not.

This entire process makes for a clean separation of church and state. The state doesn't baptize converts, and we don't shoot tax collectors.

The Church doesn't change the nation on election day, but on the Lord's day. The Church's strength is not found in the ballot box; the Church's strength is found in the pulpit.

TINKER-TOY DIPLOMACY

The bad news is, neither the Church nor the state seems willing to leave the other alone.

Battle of The Ballots

It's like what happened between Tommy and Stevie, five and seven. Because of some annoyance, Tommy hit Stevie on the snout with a fistful of linker toys. Stevie, of course, retaliated in kind. Push came to shove and then Mom came punish. Stevie's tearful defense was that patented, "He hit me first." Tommy's wasn't so eloquent but every bit as significant.

Not all the time, mind you, for some controversies are quite trivial, but sometimes the Christians versus the State squabble borders on linker-toy diplomacy. We've about forgotten who hit who first.

Christians get irritable—and justly so—when some neglected official (why is it always some appointed government crusader?) struts and pontificates about church day-care regulations, Christian school testing procedure or church tax-exempt status.

The state, on the other hand, bellows like Goliath threatening David when Christians treat anyone who doesn't hold right-wing politics to be the cause of God or who boycott against or bloc-vote for a candidate's creed rather than his platform.

Champions from both camps talk air-tight cases that baffle the courts of the land. The state is woefully in-

fested with regulation-crazed G-12's, while underdog-weary churchmen have finally discovered they can kick the state where it hurts—right in the ballot box.

Some wiseacre politicians smugly suggest that since preachers have failed to carry out God's Great Commission they've now opted to legislate through local Planning Commissions.

SALT THE SOUP OF AMERICA

Have we given up on God's plan and devised one of our own? Did God intend the ballot box to be central in His sanctuary rather than the pulpit?

Whether its the Righteous for Reagan, the Christians for Carter or the Kinthearted for Kennedy—we cannot equate any one political program with New Testament Christianity.

This may rip across heated memories, but we had torn again folks vote for Richard Nixon. How did you like Watergate? And many voted for Jimmy Carter. Do you plan to attend the summer olympics?

Has history taught us nothing? God's Church owes its existence to no politician's program and no form of civil government. Christianity can exist between the tangs of atheism—ask the Russians. Christianity can grow cold in the beam of warm

democracy—look at your empty pews next Sunday.

We Christians are rarely satisfied even after electing the candidate of our choice as public servant. We then insist that every decision he makes agree with us or we speak with disdain about his weak convictions and fluctuating standards.

My word, why we can't all agree on who to call for the spring revival, much less who should be the ambassador to some emerging Third World nation we can neither locate nor pronounce.

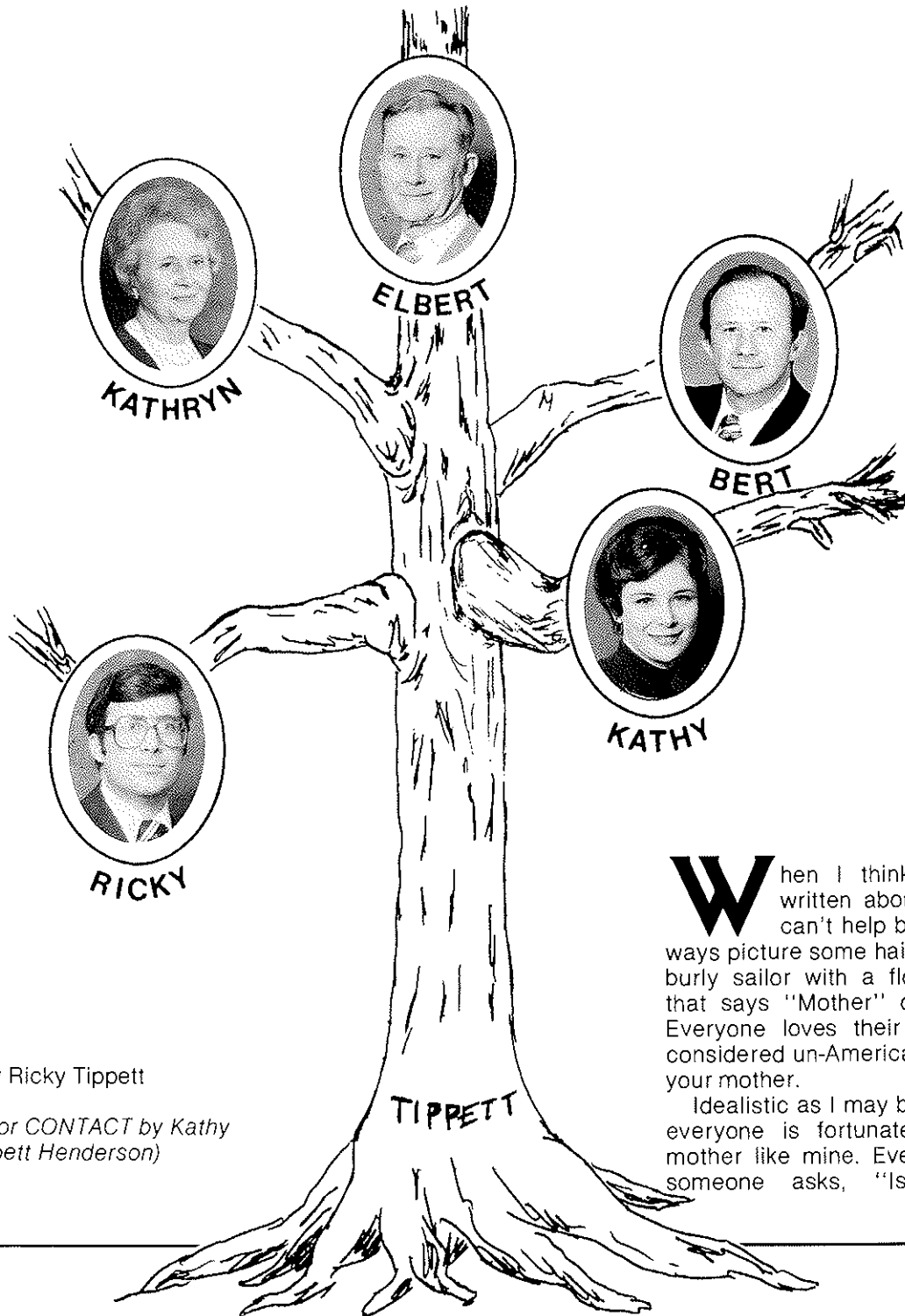
One of the paradoxes of Christian citizens is that we want the best, but we scaterate the word and pray for those who spitefully use us, if it comes to that.

A believer in every political office won't produce an American theocratic kingdom. Political clout cannot be substituted for God's Church being salt in the soup of this nation. The Church in America doesn't need more clout. We need more character.

Saul of Tarsus still prowls the road to Washington, to Dallas, to Sacramento. He needs to see a great light and hear the voice of God. And he will—if the Church is satisfied to be the Church.

The enemies of the Church are not done in at polls, but at altars. ▲

"I Remember Mama"



By Ricky Tippet

(Adapted for CONTACT by Kathy Tippet Henderson)

When I think of tributes written about mothers, I can't help but smile. I always picture some hairy, heavy-set, burly sailor with a flowered tattoo that says "Mother" on his chest. Everyone loves their mother. It's considered un-American not to love your mother.

Idealistic as I may be, I know not everyone is fortunate to have a mother like mine. Even now when someone asks, "Is that your

Mother?" I smile and say she is. Recently we had a field day at school where I am principal. Field days are always THE best days of school, and all the children were on the playground. Mom drove up, got out and started walking toward me.

"Mr. Tippett, is that your mother? Wow, she's really pretty!" one child said.

ber Mom telling is a Bible story. It was always my special request if she were teaching my class to tell about "Snowflake." Children gathered in a circle would sit wide-eyed and spellbound as Mom built the story through graphic descriptions of the inquisitive Snowflake and the patient Shepherd.

Mom's voice would reach a high

knowing he hadn't.

Mom waited. Seeing this determined lady was not going to move along, he finally cleared his throat and managed a soft, "You're welcome." She certainly has a winning way about her.

It was this determination that made her such a good mother—a disciplinarian who knew how to love

A 30-year-old principal takes an affectionate romp through the backroads of his childhood and pays special tribute to Mom . . .

"Yeah, she sure is," another added.

My heart swelled with pride as I observed her coming down the hill. Immediately children came to her from all directions to speak with her and walk beside her. They caught her hand and all tried to talk to her at once. She asked them questions and was attentive to each one.

A Way With Children

Mom has a special attraction for children. But, I am convinced it is not her physical beauty that draws people. Physical beauty is an inadequate measuring stick in determining an individual's worth. No, the children are not drawn to her because of her physical attractiveness. Children have a particular way of seeing through that superficial beauty and into the real character of adults.

There is just something about Mom that people love. She has a charisma that quietly, but earnestly, says, "Hello. Tell me all about it."

Her love spilled over from our home to our friends. Our's was the yard with the worn baseball diamond path. She was the neighborhood surrogate mother serving Kool-Aid and compassion.

I have never met a child who didn't love to hear a story. Mom could relate to children through her stories. She now tells her grandchildren family stories about their moms and dads.

The most notable story I remem-

pitch and sound like it was miles away as she called the lamb for the shepherd, "S-n-o-w-f-l-a-k-e . . . S-n-o-w-f-l-a-k-e . . . S-n-o-w-f-l-a-k-e." There was almost a musical tone to the calling of the lost lamb. That story always opened my imagination to being right there with Snowflake.

I would feel his fear of the lions, his shame at being rebuked for disobeying, his excitement at the first snow—its biting coldness, the sharp cliff-side thorns suspending Snowflake (and me) between Heaven and the earth, and at last the security and warmth of the arms and robes of the good shepherd.

Mom has a way with a story . . . and children.

God's Order at Home

Mom's determination is inspiring at times. One afternoon my wife, Gwen, came home giggling. She related how she and Mom had gone into the post office to get some stamps. The postman behind the counter was scowling, irritable and grumpy.

Mom noticed his disposition as she waited in line, and when she received her stamps she made it a point to say, "Thank you."

Silence from the one behind the counter. He waited for this short, little woman to move on.

She did not move on.

"I said, 'Thank you,'" she insisted as she got right up in his face in case he had missed it the first time,

—the old-fashioned type.

Dad was a Naval officer for over 30 years. This required that he serve sea duty away from home, in war time up to 18 months.

During these times Mama took up the family reins, but as soon as he returned she gladly handed them back to him. We knew Dad was the head, Mama the heart.

She loved God first, her husband second, and her children third. I am convinced this is God's order also. Perhaps that is the reason He has blessed our family so much.

I have never felt slighted or unimportant at home. I am loved by her and I have never doubted that love. Many today cannot honestly say that.

This love led all three of her children to accept Christ at an early age and eventually into full-time Christian work.

Painful Victories

Mom went through a special trial used by God to bring our family closer and solidify us spiritually. When I was three years old I had problems with my kidneys and had to undergo extensive surgery for removal of my left kidney and blockage repair of the right kidney. In 1953, this operation was considered more serious than it is today.



MAMA (From page 7)

I do not recall much of the experience, but I know I had six months accumulated hospital time within a year. I remember that I wasn't known as a model patient. I gave everyone a hard time. The nurses were tired of hearing me talk about home, and the doctors knew I was going to say it hurt no matter where they touched or what they asked.

But as I look back, I believe it was Mom who underwent the hardest times. Daily she came to the ward filled with children, and she always knew my bed. I remember anxiously peering over the bedrail guard for her to come. I couldn't tell time so I worried the nurses constantly inquiring how much longer before she would visit.

She made it a habit to bring a little gift each visit. The gifts were nice, but I couldn't enjoy them while she was there. I knew she would have to leave me and return home soon. Actually, she would have several hours to visit but neither one of us could enjoy the time, because I constantly wanted to know how much longer she could stay.

At times—many times—I complained to her how much it all hurt with the tubes running in and out of me. She would put her hand on my forehead or hold my hand and look at me with eyes filled with love and concern. She would say, "Ricky, let me tell you something. I love you so much that if I could take the pain from you and take it myself for you, I would."

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"Would you really, Mama? Would you really?" I couldn't imagine anyone would take that pain willingly. I am convinced she would have though.

She filled the time telling me about my sister, Kathy, and brother, Bert. Sometimes she brought a book and read a story to me. Then the dreaded time when she had to leave me. "You know I love you," she

wished they had a ladybug like mine.

One night at bath time Mom was washing me with a cloth and noticed that I was looking at the little tag on it. It had some words on it, but I had not yet learned to read. I pointed to a word on the tag and said, "That says 'cannon.'"

Mom acted shocked and, leaving me sitting in waist-high water, took the cloth to show everyone in the

"Mama's prayers were simple, direct and sincere. I never had any doubts that God was listening. . . ."

would say. But most of the time I did not hear her for crying.

Her words always eased the pain some, and I thought about how much she must love me. No doubt, she suffered much more than I did. I pray the Lord will spare me that pain of a parent's heartbreak at seeing my own helpless son or daughter in a hospital bed.

Soon after the kidney problems cleared up, we began to have family devotions. Dad would read his Bible and we would sit on the couch listening quietly. When he finished he would call on one or two of us to pray. Mom's prayers were simple, direct and sincere. I never had any doubts that God was listening to every word she prayed.

Everyone Was Special

Mom had a way of making the unimportant the headliner worth stopping the presses for. I found a mole on my side one day. Concerned over the large size of it, the fact I had not seen it before, and the audacity of it being there uninvited, I asked her about it.

"Why, Ricky, that's your ladybug God gave you." She kissed it and made over it like it was the greatest little bug in the world. I was pleased because I knew she wished she had one. Why, probably everyone

family the word I had read. Of course, I was pleased with myself and saw she was so happy about it all that I decided not to tell her I guessed the word because next to the word was a picture of a cannon.

I had sure pulled one over on Mom. Who was I to disappoint her after such a display of excitement? Mom knows how to make children feel proud and important over insignificant, daily events.

"How much do you love me, Mama?" Kathy would ask.

"I love you . . . let's see . . . I love you sixteen."

"How much do you love me, Mama?" I asked, determined not to be outdone by my sister.

"I love you sixteen, too."

"What??? The exact same? Come on Mom. How about a seventeen?"

"Nope. Sixteen for both of you. It will grow though."

And it did.

We were never shortchanged on love. She had more than enough for us all. Even when we weren't so lovable.

Ministry of Letting Go

To hurt someone you love is probably one of life's worst emotional pains. I had been anxiously looking forward to college and living in a

dorm for the first time. Independence at long last! I left with few words—eyes set ahead, not back. But back was where Mom was and to have the last one—yes, the baby—leave was quite hard for her.

I had been at Free Will Baptist Bible College a full week, but had not seen or called her, though home was only a few minutes away. Meantime, she was trying to fill her days with tasks to keep her mind off how I was doing.

I remember three or four fellows were going with me to an old cave and I needed to stop by the house on the way there. Since it was right on the way, it wouldn't take but just a few minutes to get a flashlight. I walked in the house and Mom looked pleased to see me. But I really didn't see her.

"Pew! What's that smell? Something stinks. Just came by to get a flashlight," I said as both greeting and farewell.

I got what I needed and hurried out the door to the waiting car. Mom had been antiquing her bedroom furniture—something she would not normally tackle. But she needed to get her mind off my leaving home.

With my grand entrance and exit of less than a minute, I managed to crush her a bit more. She just sat down and cried. Kathy used to say I was sensitive, but during this time I was not sensitive enough to my mother.

Looking Back and Ahead

There are many more good memories than bad ones. I was the one to lick the batter after the chocolate icing was made from the mixer or sample the first chocolate chip cookie hot from the oven. I was permitted to have a rabbit, two dogs, two cats, two hamsters, two canaries, several turtles and countless jars of lightning bugs.

Mom was always understanding of my special love for animals. In August of 1972, a week before college graduation, I brought home a six-week-old black cocker spaniel. I recall Mom made over that dog like she had been a long lost family member just come home.

She called Bumpus her "grand-dog." Gwen was surprised at the

attention she lavished over a dog, knowing her not to be normally interested in animals. I explained that it was for me that she "went the extra mile."

If the Lord permits, in a very few months I will be a father for the first time. I pray I will be the parent my mother and father have been to me.

I want her wisdom of when to smile and when to look stern, when to briefly hold back and when to pick up and shower with affection, when to keep silent and when to speak, when to counsel and when to pray, when to punish and when to reward, and when to hold on and when to let go.

I want my child to know God personally, as I have been taught to know Him. But I also want my child to know and love my mother, as I do. A Christian heritage is the most wonderful gift parents can give their children. I praise God for that kind of heritage and intend to pass it on to our next generation.

Our days in Heaven together will be wonderful, because we will be with Christ. I feel confident we will be among some, however, who may look back at this life with sighs, tears and regrets.

It is my earnest intention that, with God's help, I will join my family in that land and we will say, "Wasn't it wonderful being together? Didn't we come through some trials with great victory? Wasn't our life on earth complete and joyful as we let Christ lead us?" ▲

ABOUT THE WRITER: Ricky Tippett is principal of Raleigh Christian Academy at First Free Will Baptist Church, Raleigh, North Carolina.

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DIRECTORY UPDATE

COLORADO

Gerald Myer to First Church, Denver, from South Union Church, Bakersfield, CA

MICHIGAN

Lonnie Skiles to Philadelphia Church, Mt. Clemens, from Gateway Bible College, Virginia Beach, VA

OHIO

Marvin Swayne to Fairborn Church, Fairborn

TENNESSEE

Jeff Crabtree to Doran Addition Church, Kingsport

TEXAS

O. L. Barger to New Salem Church, Decatur
Thurman Murphy to First Church, Wichita Falls

National Convention Preview

California, Here We Come!



By Jack Williams

The National Association of Free Will Baptists sweeps toward the Pacific sunset, July 20-24, for its 44th annual session which meets in Anaheim, California. Three thousand delegates and visitors representing 42 states and 12 foreign countries are expected to surge from the freeways into Anaheim's Convention Center, just beyond the high shrubbery separating the rest of the world from Southern California's enchanted kingdom, Disneyland.

Since 1950, once every 10 years right on the decade, the National Convention has caucused in the golden state. This marks the fourth time in 30 years that delegates will examine reports from national boards and commissions surrounded by orange groves and sunshine.

The prodigious task of hosting the 44th annual confab is shouldered by the 4652 members and 80 churches in six associations comprising the California State Association of Free Will Baptists. Six state leaders serve

as a local Steering Committee to assist national personnel in planning and expediting the 1980 meeting.

Both charter and regular commercial flights are set to deplane Free Will Baptists at Los Angeles International Airport several days before the convention gavel falls to allow conferees time for sightseeing excursions. Delegates will have no trouble hopping a plane to L.A. International which averages 800 incoming flights daily.

Access to Anaheim from L.A. International is available through a variety of transportation services. Once on the ground airport buses service major Anaheim hotels with departures every 30 minutes from 7:00 a.m. to 11:00 p.m. The 37-mile bus trip will cost approximately \$5.25 per person this July.

Pack your sneakers and frolic in the grand-daddy of all theme parks, Disneyland, where fantasy becomes

reality in seven wonderlands. Nearby Knott's Berry Farm, the country's third largest theme park provides old time fun and adventure with ghost towns, stage coaches and some of the most hair-raising rides in California.

Towering above a 3150-space parking lot less than 200 yards from convention hotels, the fully-carpeted and air conditioned Anaheim Convention Center waits with its 9100-seat arena and 35 meeting rooms to house our three simultaneous national meetings—the National Convention, National Youth Conference and Woman's National Auxiliary Convention.

Every Free Will Baptist church has the right—and should exercise that right—to send one lay delegate along with its pastor to vote in business sessions at Anaheim. This July is an ideal time to vacation across the great American West and participate in the family-oriented national convention.

200-Year Conference Theme

Since 1980 celebrates the bicentennial of the Sunday school movement, this year's convention theme is appropriately captioned "Year of the Sunday School." Four preachers will deliver major addresses during convention worship services, three of whom will develop the 1980 theme.

Sunday school and morning worship are slated July 20 at the headquarters hotel, the Inn at the Park. Oklahoma Pastor Jack Richey expects to address 1000 early bird conventioners. The 47-year-old former oil field roughneck pastors First Free Will Baptist Church, Purcell.

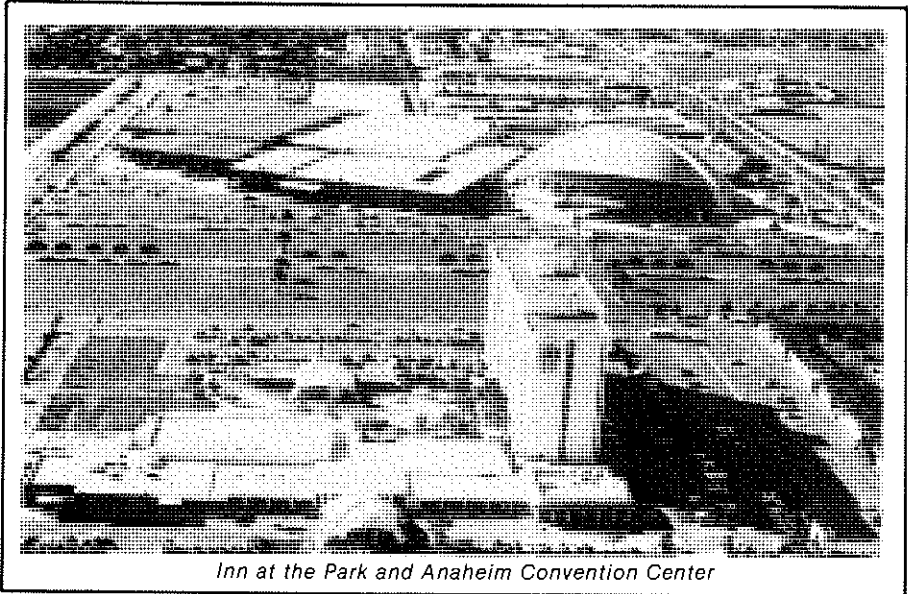
Richey has been used extensively as an evangelist, having conducted more than 200 revivals. He developed the pastoral internship program at Hillsdale Free Will Baptist College. For the past 16 years he has sung bass in the Oklahoma Ministers' Quartet. Jack Richey is Oklahoma's General Board member to the National Association. He served two years (1977-1978) on the national Executive Committee.

The most knowledgeable man in the Free Will Baptist denomination regarding the role and impact of Sunday school, Dr. Roger C. Reeds, general director of the Sunday School and Church Training Department, triggers the 1980 theme Monday night with "The Heritage of the Sunday School."

Dr. Reeds, 51, will map the 200-year historical contribution of Sunday schools from the time of Robert Raikes, father of the Sunday school movement, to 1980. Reeds' 18 years as chief decision maker in Free Will Baptist Sunday school circles distinctly equip him to keynote the 1980 convention with authority and insight. The Missouri native adds 15 years

pastoral experience in three states to his general director's expertise.

"The Hope of the Sunday School" on Tuesday evening belongs to Ohio Pastor Hobert Ashby, 54, who will detail ways to motivate church growth particularly through Sunday school. Brother Ashby is completing his 19th year as pastor at First Free Will Baptist Church, Dayton, where he has had two decades to assess principles determining the rise and decline in church growth patterns.



Inn at the Park and Anaheim Convention Center

Ashby, World War II veteran, served in the United States Navy on the USS Crux in both the Atlantic and Pacific theaters. He moderated the Ohio State Association in 1972 and 1973. Reverend Ashby directs and teaches in the Ohio Bible Institute, Dayton branch.

Wednesday night, 43-year-old Willie Justice, pastor of First Free Will Baptist Church, Florence, South Carolina, completes the bicentennial theme when he diagrams "The Harvest of the Sunday School." The Brunswick County, North Carolinian, in his eighth year at First Church, hauls 25 years pastoral experience from South Carolina, North Carolina, Alabama and Tennessee.

Influential in state and national outreach, Brother Justice twice served as South Carolina's General Board member. He was elected to the Commission on Theological Liberalism, 1968-1970. He moderated the Alabama State Association (1970) and South Carolina's First District Conference (1978-1979).

Morning Manna—a 30-minute Bible study, Monday through Thursday—will be conducted by Robert Morgan, pastor of Donelson Free Will Baptist Church, Nashville, Tennessee. Morning Manna sessions will begin at 8:20 a.m. in the Convention Center Arena. Morgan, 28, is in his second pastorate after completing a degree program at Wheaton Graduate School.

Ten workshops and seminars, geared to aid Christian workers in

local churches, dot the Monday and Tuesday schedule. Conferees have an opportunity to hear one of America's foremost authorities in the Christian school movement when Dr. Paul Kienel, executive director of the Association of Christian Schools International, speaks on Monday afternoon.

Convention Business

Moderator Bobby Jackson will steer convention delegates through the hectic two-day business session Wednesday and Thursday.

In 1979 delegates endorsed national department budgets topping \$6.6 million, but intercept inflation-bloated 1980 budgets expected to surpass \$7 million. This July the voting delegation will scrutinize reports from all national departments and evaluate their progress according to prescribed guidelines.

Delegates will call for a closer



look at Cooperative Plan disbursements, since July marks six months under the new Coop allocation structure whereby the Executive Office receives a designated percentage of Coop funds, instead of carte blanche underwriting as in previous years.

This will also be Executive Secretary Melvin Worthington's first report to the body that elected him by a narrow 22-vote margin one year ago.

Twenty-five national board and commission vacancies are to be filled in Anaheim. The General Board replaces 11 members and three Executive Committee members. Scheduled to receive three new members each are the Foreign Missions Board, Sunday School and Church Training Board, and the Free Will Baptist Bible College Board of Trustees.

The Commission on Theological Liberalism and the Historical Commission replace one member each.

NYC Special

Approximately 2000 teens, pre-teens and their sponsors plan to swarm the Anaheim Convention Center Arena Sunday night, July 20, for a multi-media extravaganza titled "Celebrate the Sunday School."

NYC '80 Coordinator Jonathan Thigpen and his staff promise four action-packed days of Bible competition and Music and Arts activities for delegates and visitors who defy high fuel costs and long distances to attend this year's convention.

Officials announced the NYC '80 theme, "Walk in the Son," with companion the scripture verse, John 12:35.

WNAC Preview

The Woman's National Auxiliary Convention opens its one-day conclave at 9:00 a.m., Tuesday, July 22, with new President Genelle Scott poised to moderate her maiden session.

Lecturer, free-lance writer and Bible teacher, Mrs. Jo Berry, head-

lines the WNAC Banquet, Monday evening, July 21. Mrs. Berry has published works with Fleming H. Revell, Regal Books, David C. Cook Publishing Company and Zondervan.

Jo Berry directs the Center for Creative Ministries in Granada Hills, California. The center—designed for women who want to explore possibilities of becoming more effective in home, community and church—trains women to set up biblically oriented women's ministries in local churches.

The theme for this the 45th annual session of WNAC is "Blessed to Be a Blessing." WNAC conferees will hear major addresses from foreign missionary to Spain Lonnie Sparks, Mrs. Eunice Edwards and Dr. Mary Ruth Wisehart.

Georgia pastor's wife Brenda Evans presents an hour-long seminar, Monday, July 21, for ministers' wives. WNAC creative writing contest winners will be announced during the Tuesday business session. ▲

TAKE CHARTER FLIGHT 1980 National Convention Anaheim, California July 20-24

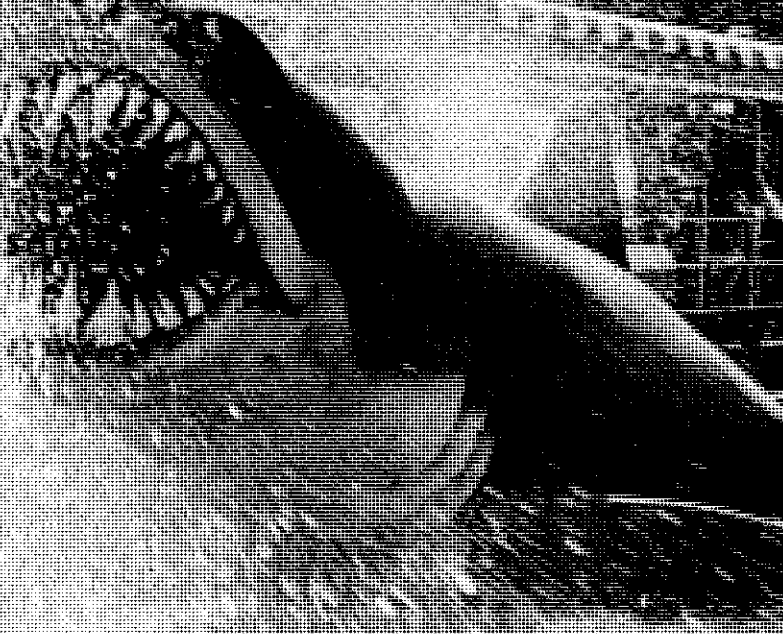
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30 deposit per person to reserve space

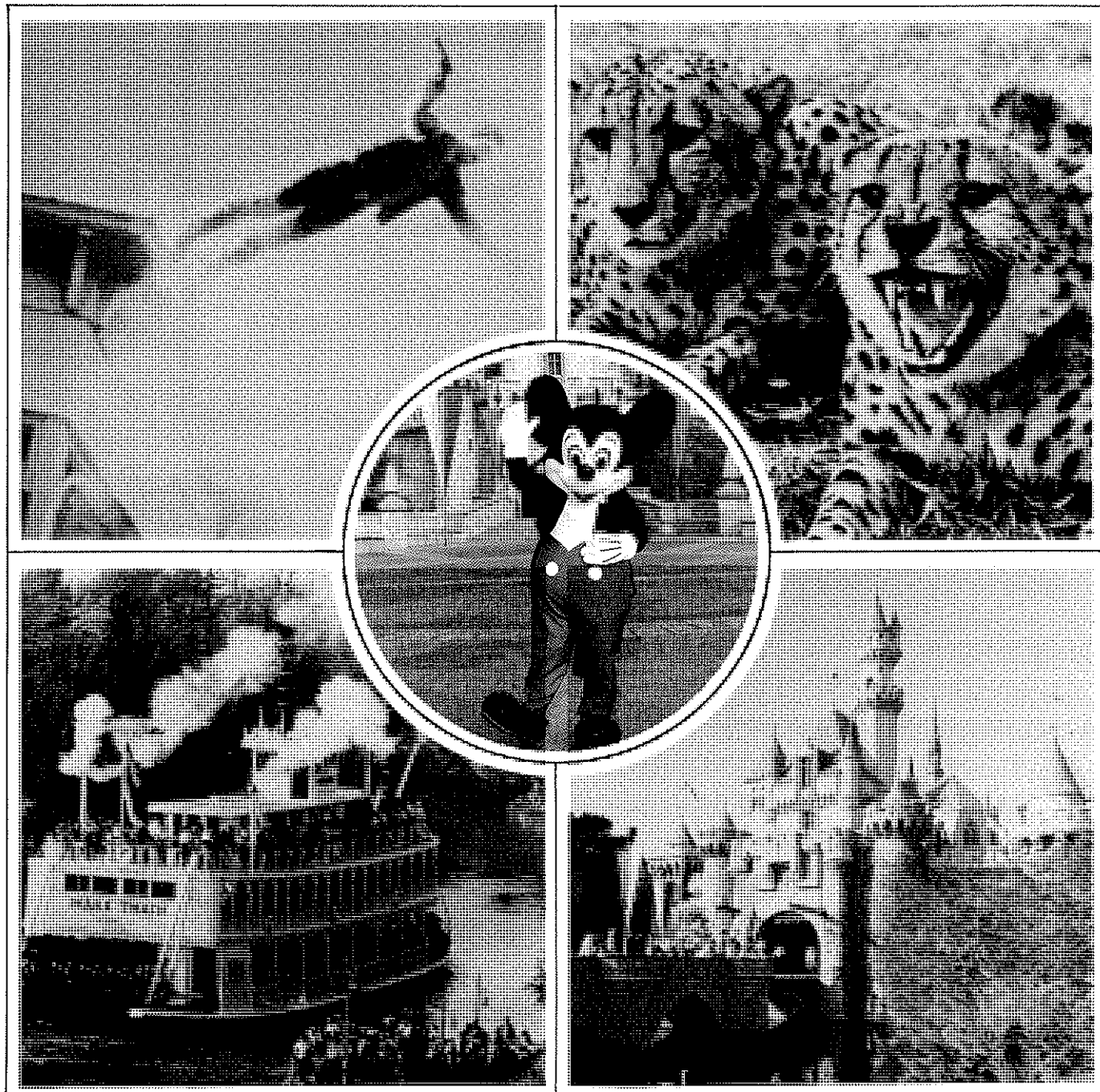
CHARTER FLIGHT LA

P.O. Box 1068

Memphis, TN 37202



California



NATIONAL CHARTER FLIGHT OFFERS SPECIAL RATES

NASHVILLE, TN—Special arrangements have been made for a charter flight to the National Convention in Anaheim this July.

The flight departs Nashville at 10:00 a.m., Friday, July 18, and arrives in Los Angeles at noon. Return flight departs Los Angeles at 2:00 p.m., Friday, July 25, and arrives in Nash-

ville at 8:00 p.m.

There are 173 seats available. A \$35 deposit per person will reserve seats, with the balance of the fare due June 2. Total fee for the charter flight is \$315.

The flight will take four hours each way, with one meal served on each flight. Buses will meet the flight at Los

Angeles terminal and transport passengers to the convention hotel. Space is limited: one large suitcase per person, plus suitbags and carry-on bags to be placed under seats.

Direct inquiries and/or checks to: CHARTER FLIGHT—LA, and mail to P. O. Box 1088, Nashville, TN 37202.

LOCAL CHURCH DELEGATE'S CREDENTIALS

THIS CERTIFIES THAT _____

is a duly authorized delegate to the National Association of Free

Will Baptists from _____

(Name of church)

_____ Of _____

Of

(City)

(State)

IMPORTANT: This form properly signed and accompanied by a \$10 registration fee entitles a local church delegate to register for voting privileges.

REQUESTS FOR TICKETS TO MEAL FUNCTIONS 1980 NATIONAL CONVENTION

NUMBER	MEAL	TOTAL
_____	WNAC Banquet —\$8.00 each Monday, July 21; 5:00 p.m. Inn at the Park/Concourse Speaker: Jo Berry	\$ _____
_____	Music Ministries Fellowship Breakfast —\$5.50 each Tuesday, July 22; 7:00 a.m. Inn at the Park/Tiffany Terrace Speaker: Dr. Melvin Worthington	\$ _____
_____	Pastor's Dinner —\$8.50 each Tuesday, July 22; 5:00 p.m. Inn at the Park/Concourse Speaker: Dr. L. C. Johnson	\$ _____
_____	Master's Men Breakfast —\$5.50 each Wednesday, July 23; 7:00 a.m. Convention Center/Anaheim Room Speaker: Jim Lauthern	\$ _____
_____	FWBBC Alumni Luncheon —\$5.50 each Wednesday, July 23; 12 noon Convention Center/Anaheim Room	\$ _____
Total Enclosed		\$ _____

PLEASE PRINT:

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

MAIL REQUEST to Ticket Sales, P.O. Box 1088, Nashville, TN 37202.

Please send check or money order. DO NOT send cash. All requests must be received by **July 3, 1980.**

(NOTE: Order all youth banquet tickets from NYC Office.)

CONVENTION MUSIC AVAILABLE FOR CHOIR, CHORALE, ENSEMBLE

NASHVILLE, TN—Free Will Baptist musicians from across America and around the world have at least three opportunities to minister in Anaheim, California, during the 1980 National Convention, July 20–24.

Blaine Hughes, convention music coordinator, urges all musicians who wish to participate in the 1980 Mass Choir, Men's Chorale or Instrumental Ensemble to register for the music as early as possible.

Write to CONVENTION MUSIC. The cost of music is indicated below. This price includes postage. Payment MUST accompany order.

	QUANTITY
MASS CHOIR MUSIC \$1.50	_____
MEN'S CHORALE MUSIC \$1.25	_____
INSTRUMENTAL ENSEMBLE MUSIC \$2.50	_____

Name _____

Street _____

City _____

State _____ Zip _____

DO NOT SEND CASH

ORDER FROM: Convention Music
P.O. Box 1088 / Nashville, TN 37202

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

APPLICATION FOR HOUSING RESERVATIONS

Anaheim, California

July 20-24, 1980

Please fill out form completely
and mail to

FWB Housing
P. O. Box 4270
Anaheim, California 92803

INSTRUCTIONS:

THE ANAHEIM HOUSING BUREAU WILL HANDLE ALL HOUSING APPLICATIONS.

Applications must be submitted in writing on this official form.

Confirmations will be mailed directly from the hotel to only one person. Please allow at least three weeks for confirmation.

ACCOMMODATIONS DESIRED:

- Room(s) for one person (one full size bed)
- Room(s) for two persons (one full size bed)
- Room(s) for two persons (two double beds)
- Room(s) for () three or () four persons (two double beds)
- Room(s) with twin beds for two persons
- Suite-Parlor and () one bedroom () two bedrooms

CHANGES OR CANCELLATIONS: Please make any changes or cancellations up to 21 days prior to meeting in writing through Housing Bureau. Within 21 days make them directly with hotel.

If you share a room with others, please send in only one housing application listing the names of all occupants.

Applications must be postmarked no later than June 15, 1980.

At least two choices of hotels/motels are desirable. Reservations will be filled in order of receipt.

DEPOSIT

A deposit of \$40 per room *must* accompany this application. Deposits are refundable provided cancellation notice is given to the hotel up to 72 hours prior to arrival. Make checks payable to "FWB Housing."

HOTEL OR MOTEL	2nd choice
1st choice	3rd choice

Planned arrival date	time a.m. p.m.
Planned departure date	time a.m. p.m.

NAMES OF OCCUPANTS	Street	City	State	Zip
1	_____	_____	_____	_____
2	_____	_____	_____	_____
3	_____	_____	_____	_____
4	_____	_____	_____	_____
5	_____	_____	_____	_____
6	_____	_____	_____	_____
7	_____	_____	_____	_____

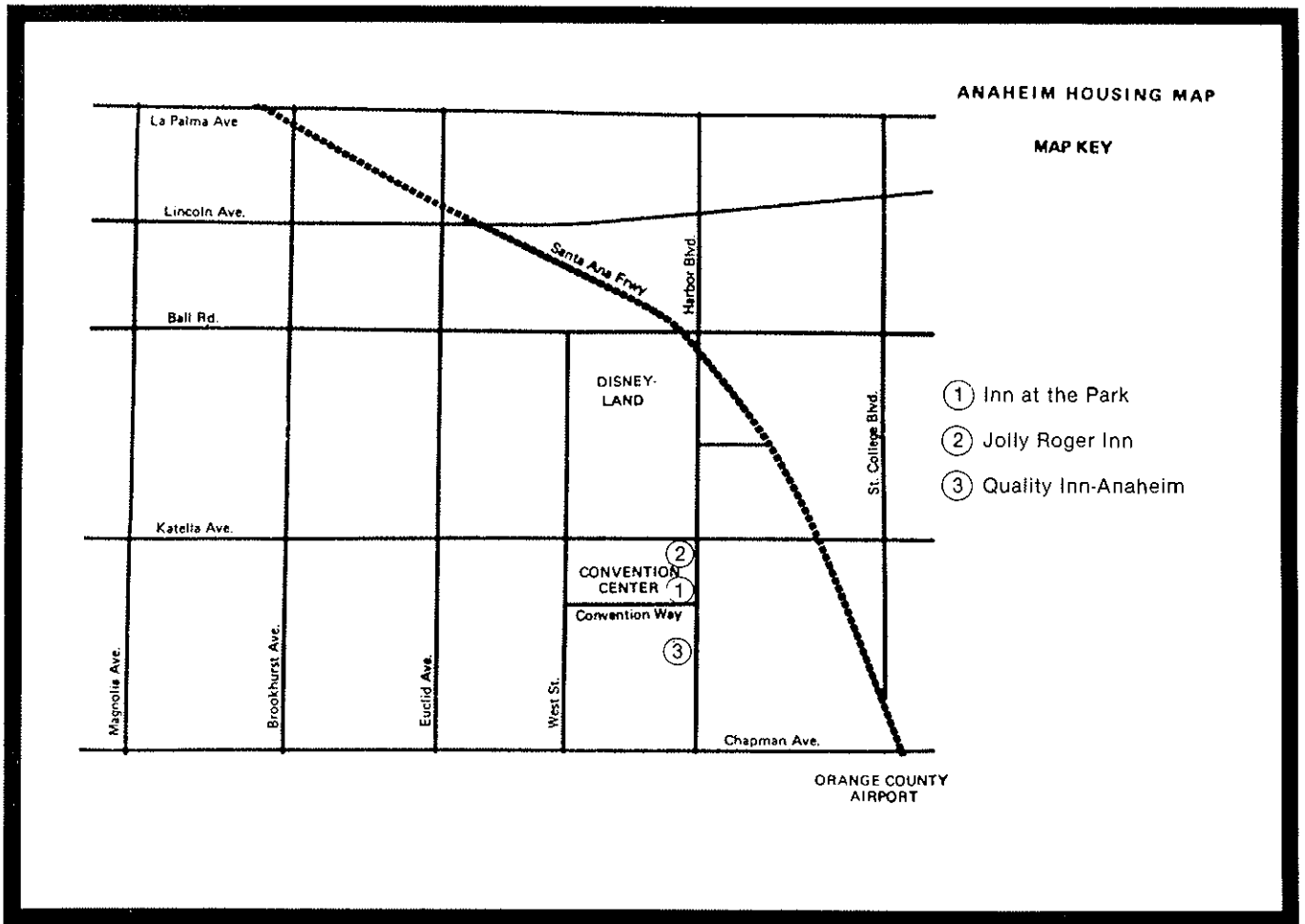
(Names of all parties must be listed. Please print names and complete addresses. Bracket the names of those staying in the same room. We cannot confirm unless rooms requested balance with number of persons listed.)

SEND CONFIRMATION TO: Name _____
 Address _____
 City _____ State _____ Zip _____
 PHONE (_____) _____

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

July 20-24, 1980 / Convention Center

Anaheim, California

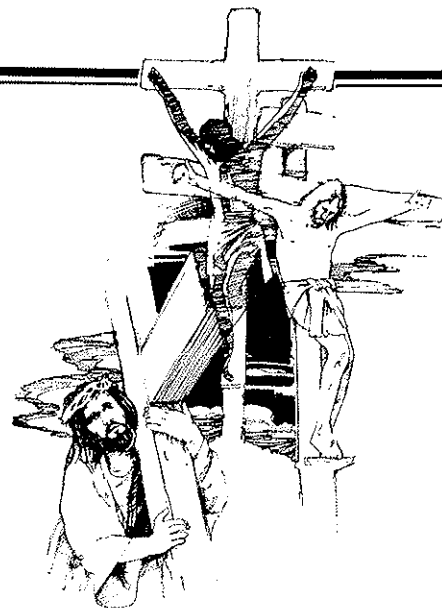


Hotels & Motels

	SINGLE	DOUBLE	TRIPLE	QUAD
(1) Inn at the Park Headquarters Hotel	\$36	\$44	\$48	\$48
(2) Jolly Roger Inn	\$36	\$39	\$42	\$42
(3) Quality Inn-Anaheim*	\$38	\$42	\$44	\$44

*Children under 12 stay free in room with parents

THE FOUNTAIN OF LIFE



By Gordon Bradshaw

The blood of Christ brought the Old and New Testaments together.

The blood of animal sacrifices never truly atoned for sins, but only rolled them forward—forward toward the cross.

There was no Old Testament offering for the people's sins that could reach beyond death. Therefore, the fountain that was opened at the cross flowed all the way back to the Garden of Eden and the original sin, atoning for all those who had died in the faith from the creation to Christ.

Thus the blood of Christ is the blood of redemption for both the Old and the New Covenants—promised in the Old and present in the New.

God, in perfecting His plan of salvation, chose blood, which is the life of the flesh, to be the redemptive tie to bring man—who was hopelessly alienated because of sin—into the close relationship which was necessary for man to be saved.

The purpose in this was that God might be glorified and man might be benefited. But because some rejected God's plan, the results have been a mixture of sorrow and glory for God as well as life and death for men.

Because of how precious and how great is the redemptive power of Christ's blood, whoever accepts its atonement balances the scales of God's justice in his behalf.

This transaction between God and man was not possible until One could be found who spanned the gap between the greatness of God and the lowliness of man. Therefore, the Father sent His Son to be the God-man—God manifested in the flesh.

His likeness to and His being One with God qualified Him in knowing God's will and in possessing ability to perform it. His likeness to man and His being a man gave Him the knowledge of just how desperate was man's plight in sin. But it was His love that found the way and His blood that made the tie.

Who else could qualify? Was it not written that the innocent must suffer for the guilty and must do so willingly, eagerly, without complaining—"as a lamb before the shearers is dumb." And not for His sins but for ours. So shameful were our sins that great Jehovah turned away in Calvary's darkness. But Jesus' blood triumphed to nullify our guilt, remove our shame and cleanse our stain.

Oh, mystery of mysteries, thank God for the blood! As it is the life of the flesh to natural man, so is it life to the spiritual man. Though Christ's blood was shed and still flows, it must be applied to every man. Christians know it is by sprinkling of the blood that the heart is cleansed.

John said the blood cleanses from all sins, redeems us from sin, makes us white, and makes us over-comers.

While Christ was here in the flesh, His blood flowed only in His veins, and those who believed Him accepted the blood which would be shed. But when Christ died this blood ceased to flow for three hours, and the blood being dormant there was no redemption; no one was saved. This was the darkest hour the world has ever known.

Think again and thank God that the fountain was opened when they pierced His side.

The writer of the book of Hebrews tells us it is dangerous to consider lightly the blood which was offered to purge us and more dangerous yet to consider it unholy and most dangerous to trample it under foot.

This blood which makes us sons of God, joint heirs with Christ and brothers and sisters in Christ will cry out as a witness against us, as the blood of Abel did against Cain, if we misuse or refuse it.

The blood is still there at Calvary for all who will come. ▲

ABOUT THE WRITER: Gordon Bradshaw is a Free Will Baptist minister. He resides in Springdale, Arkansas. He recently moved to Arkansas after pastoring several years in California.

I Was A Magaholic



By Marjorie Cooney

Today's news is filled with stories of alcoholics, workaholics, foodaholics, drug addicts and many other forms of addiction. But I've never seen a headline announcing the type of addiction that claimed me as its victim. I was a magaholic.

A magaholic is addicted to read-

ing magazines. But not just any magazine. I was very selective in my reading, choosing those unholy stories that would do nothing for me spiritually.

I was recovering from a broken engagement that summer—a rough experience for any young person. I was lonely (although that word

wasn't used so commonly at that time.) My girlfriends were going steady, announcing engagements or planning weddings! I stood on the outside of the exciting circle looking in. . . .

I had just started a new job and moved into a small basement apartment by myself.

Often, since coming to the city, I had dashed past the popular magazine racks in drug or grocery stores without a second glance. But now I found myself attracted for some unknown reason to these same racks. The titles intrigued me: "True Romance," "True Confessions," "Modern Love" . . .

Although I was unconscious of it at the time, Satan was getting a subtle foothold on me in an insidious way. He knew he couldn't get me to date or go steady with a non-Christian. He also was acutely conscious of my inner need for love and companionship.

Also, I'd never formed a very strong or satisfying habit of private devotions. Often my Bible was buried under a lot of more interesting books or standing untouched among the other books on my library shelf. The Bible, I felt, didn't speak to my particular need at this time.

Hooked on Pulp

In late summer I brought my first magazine home. I would have liked to read in the backyard, but was afraid one of my friends would come by unexpectedly and catch me reading this junk.

I went underground, so to speak, crawling downward and inward. I would spend whole evenings alone, absorbed, thrilling vicariously to the adventures these stories portrayed.

Never for a moment, though, did these magazines influence my moral beliefs. These were Christian, and even Satan and his angel hosts could never draw me aside from my upbringing.

Some of the sordidness in these magazines made me sick, but I read on: rationalizing that I needed to know how the other half of the world was living, that I needed to be aware of the pitfalls out there for young, unsuspecting girls.

It wasn't long before I was reading every magazine of this nature in our local stores each month. Furtively, I would prowl from store to store, hoping to remain unnoticed in the crowd. In a large city it is easy to be anonymous; store clerks couldn't have cared less how many magazines you bought.

Carefully, after reading them from

cover to cover, I would place them in the bottom of the garbage so my landlady wouldn't see what I was spending my time on.

Spiritually, I was on a plummeting downhill slide, but I didn't let it stop me from faithfully attending church and prayer meeting. Oh no! I didn't want the pastor inquiring why I

garbage reading material.

It was several years later, after I was married in a home of my own, and after my conscience refused to be quieted, that I confessed my lie to Joan, and to the Lord, and was freely forgiven.

From that day to this, my addiction to popular magazines has been

"... the sordidness made me sick, but I read on rationalizing that I needed to know how the other half of the world was living."

wasn't coming to church. I never missed church; I didn't desecrate the Lord's Day by indulging my addiction, either.

For by now I realized that it was just that—an addiction. That I was on a treadmill from which I was unable in myself to escape.

Caught in My Web

About a year after this I had a teacher friend come to live with me. I thought it would help take my mind off my addiction by having someone to talk to or go out with. But—Joan had a boyfriend and dated frequently. A fact, which, in my state, only compounded my own problem.

Joan (not her real name) and I lived together for a year before my secret came out . . . in the form of a lie. I had thoughtlessly left one of my magazines on a chair in our apartment while we were both away for a weekend. She discovered it and wondered how it got there.

"I don't know," I said carelessly, "our landlady must have left it there." I knew it was a lie; I'm sure Joan knew it too.

Strangely, enough, that "little white lie" squelched my desire for reading these magazines. I never had another one in the house. We later moved to a new apartment and filled our lives with dates, night school, hobbies, work. . . I forgot my addiction.

But now I had a lie on my conscience which, for some reason, bothered me even more than my

dead and buried, to rise again but rarely, in my private inner thoughts.▲

ABOUT THE WRITER: Mrs. Marjorie Cooney is a free-lance writer. She resides in Ontario, Canada.

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YOU GET
READY TO
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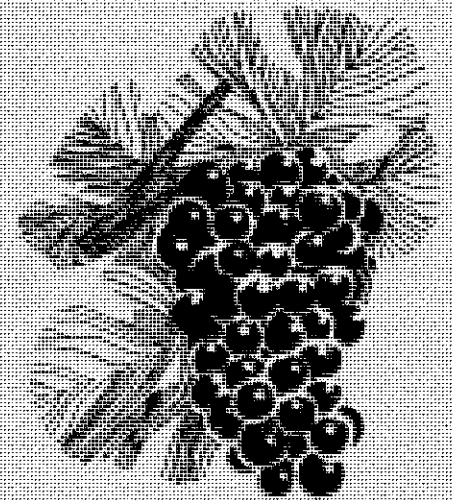
COOPERATIVE PLAN OF SUPPORT February, 1980

RECEIPTS:

State	Feb. '80		Feb. '79	Yr. to date
	Co-op	Design.		
Alabama	\$. . .	\$. . .	\$ 12.40	\$ 350.64
Arizona	229.47	. . .	. . .	229.47
Arkansas	5,030.65	. . .	4,229.94	6,559.92
California	1,308.85	(1,308.85)	1,146.32	2,010.24
Florida	2,452.45	. . .	213.86	3,959.18
Georgia	760.17	(12.00)	337.00	1,502.80
Idaho	155.44	. . .	193.50	155.44
Illinois	68.95	. . .	313.43	1,705.78
Indiana	50.00	. . .	. . .	50.00
Iowa	172.70	. . .	193.81	172.70
Kansas	176.02	. . .	171.51	300.92
Maryland	113.50	. . .	40.00	331.61
Michigan	78.80	. . .	84.27	1,733.81
Mississippi	96.52	. . .	67.25	96.52
Missouri	6,054.32	(6,054.32)	5,375.96	10,359.40
New Mexico	. . .	. . .	21.86	. . .
North Carolina	513.88	(83.00)	154.00	829.01
Northwest Assoc.	. . .	. . .	138.33	. . .
Ohio	10.00	. . .	908.00	890.40
Oklahoma	. . .	. . .	5,008.88	13,605.04
Tennessee	1,335.07	. . .	2,099.53	2,635.39
Texas	60.00	. . .	381.29	199.68
Virgin Islands	150.80	. . .	154.00	480.30
Virginia	24.86	. . .	24.55	130.36
Washington	. . .	. . .	. . .	30.00
West Virginia	32.85	. . .	. . .	43.02
Totals	\$ 18,875.30		\$ 21,269.69	\$ 48,361.63

DISBURSEMENTS:

Executive Office	\$ 5,654.88	\$(2,229.71)	\$ 7,006.24	\$ 11,005.57
Foreign Missions	4,049.75	(1,595.08)	5,187.43	12,965.44
Bible College	4,037.75	(1,583.08)	3,369.08	9,708.58
Home Missions	2,910.94	(1,141.28)	2,878.54	8,454.11
Retirement & Ins.	1,523.19	(609.81)	1,805.93	4,088.44
Master's Men	584.16	(241.65)	861.36	1,781.29
Commission on Theological Liberalism	114.63	(57.56)	161.11	358.20
Totals	\$ 18,875.30		\$ 21,269.69	\$ 48,361.63



THE FRUIT OF THE SPIRIT

Part X

Love That Acts

By Robert Phillips

As we saw in the previous article, to "love" others is to "choose" them and their welfare, at cost to ourselves. It is not merely to feel, but to willfully act on the basis of that choice.

This love can be manifested in a great variety of ways, and there are many biblical passages to learn from (check out both "love" and "charity" in your concordance in the King James).

1 John 3:17, 18 is helpful (as is nearly the whole epistle). If one sees a brother in need, but does not respond to supply that need, then all claims of "love" are shown to be empty. Not the professed feeling but the practiced action is love.

In a similar way, if Corinthians 8:8 speaks of "proving" the love one has by liberal giving, Hebrews 6:10 explains love, in one case, as ministering to (serving) the saints.

But probably the best single passage is 1 Corinthians 13, where all sorts of practical things are suggested by this biblical description of the character of love/charity. You will want to analyze carefully all the things said about love in verses 4-7, and see how you think they will be practically manifested.

Loving others means being patient with them, being responsive when they hurt, being truly helpful. If one who loves another is truly interested in that person's welfare and happiness, then he will not be jealous or envious when something good comes to that person.

All kinds of selfishness are ruled out by love. A person who loves doesn't take himself too seriously, isn't possessive or impressed by his own importance, doesn't demand his own way or pursue selfish ends. To love others is to accept them, to have time for them, to give them not just out of one's money but of one's energies, to give of ourselves.

Loving others means believing in them, trusting them, giving them credit, putting confidence in them. Love is not suspicious, not imputing evil motives to others. Strange, but there are a lot of Christians who do not realize the contradiction that is involved between regarding their own motives as good and not giving others the same credit! (Can it be that we are willing to believe about others what we secretly believe about ourselves?)

Love faces truth, of course. When evil is exposed, love is aided because the cause of truth is furthered, but not over the brother's weakness. Love does not rejoice in another's fault or fail. Love is optimistic, hopes for the best, bears up under all circumstances.

Our hesitations are natural when you love, you are vulnerable. You may be hurt, disappointed. Yes, but without that risk there is no real love. Such love cost Jesus His life. He said the greatest love is to "lay down" one's life. By this, He said, all men will know you are followers of Me. ▲

Light on Life's Questions . . .

By Wade Jernigan

QUESTION: *Did God ever answer Cain's question— "Am I my brother's keeper"? (Genesis 4:9b). If He did, when and where?*

ANSWER: God answered Cain's question through Matthew in Matthew 5:23-24, 18:15-17, 23-35); through Paul in Galatians 6:1; and through James in James 5:19-20.

He also gave an answer in the incident of Judah before Joseph (Genesis 44) pleading on behalf of Benjamin and the situation that developed between the herdsman of Lot and Abraham (Genesis 13). This, however, may be more clearly seen in Genesis 18 when Abraham makes his plea for Sodom.

Three words emerge from the New Testament scriptures already cited: reconciliation, restoration and reclamation. Matthew records Christ as commanding "be reconciled to thy brother" (Matthew 5:24). In case reconciliation is not sought, Matthew again quotes Christ and gives this warning, "So likewise shall my heavenly Father do unto you if ye from your hearts forgive not every one his brother their trespasses" (Matthew 18:35).

Paul would have the reader to know that a man's spirituality may well be determined and tested by his reactions to his brother's action. This is clearly seen in Galatians 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness: Considering thyself, lest thou also be tempted."

James does not use the word *reclamation*, but it is implied in his concern: "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner (erring brother) from the error of his way shall save a soul from death and shall hide a multitude of sins" (James 5:19-20).

It is as important for one to seek to keep his brother as it is to go out and win another brother. Crying blood may well reach the ears of those who think themselves not to be their brother's keeper (Genesis 4:10).

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.



FREE WILL BAPTIST

newsfront

“HOW TO” SESSIONS DOMINATE FREE WILL BAPTIST BOOK DEALERS GATHERING

NASHVILLE, TN—The National Association of Free Will Baptist Book Dealers met in Nashville March 12-14 at Randall House Publications.

Nine stores sent representatives: Anchor Book Store, Norton, Virginia; Ambassador Bible Book Store, Columbus, Ohio; Bible Book Store, Durham, North Carolina; Christian Supply Book Store, Conway, Arkansas; Christian Supply Center, Benton, Illinois; Lebanon Bible and Book Store, Lebanon, Missouri; Oklahoma Free Will Baptist Bible and Book Store, Oklahoma City, Oklahoma; Randall House Bible Book Store, Nashville, Tennessee; Randall House Publications, Nashville, Tennessee; and Smith's Christian Book Store, Fayette, Alabama.

The book sellers shared “how to” discussions concerning label guns, promotion and sale of children's church materials, in-store merchandising, sale of wedding invitations, jewelry and gifts, promotion and sale of reference works, incentive buying, and promotion of printing and business cards.

This year the book sellers spiced their session with representatives from Standard Publishing Company, Scripture Press, William Collins Bible Company and Randall House Publications. The company pushers zeroed in on moving Bibles by direct mail order and using mail order for local store promotions. They told members how to promote and sell curriculum electives and Vacation Bible School materials, and how to sell and display Bibles.

Reaching new markets through radio and other news media was presented by Wayne Blankingship, manager of the WSYX Christian Radio in London, Ohio.

Association membership is open to retail and wholesale outlets that sell to stores or the public and are owned by Free Will Baptist organizations, or Free Will Baptist members subscribing to the policies and by-laws of the association.



John L. Welch

25-year Members

COFER'S CHAPEL CHURCH ENTERS SECOND CENTURY

NASHVILLE, TN—Founder's Day, March 9, 1980, launched a year-long celebration of Cofer's Chapel Free Will Baptist Church's hundredth anniversary, as more than 400 members, former members and friends gathered to commemorate a century of service to God and the Free Will Baptist denomination.

Congressman Bill Boner was present to give a brief testimony. Tennessee Governor Lamar Alexander sent a telegram lauding the church's contribution.

Pastor Eugene Waddell joined the other listeners to hear 90-year-old former pastor John L. Welch address the congregation. Reverend Welch pastored Cofer's Chapel 47 years, retiring in 1962.

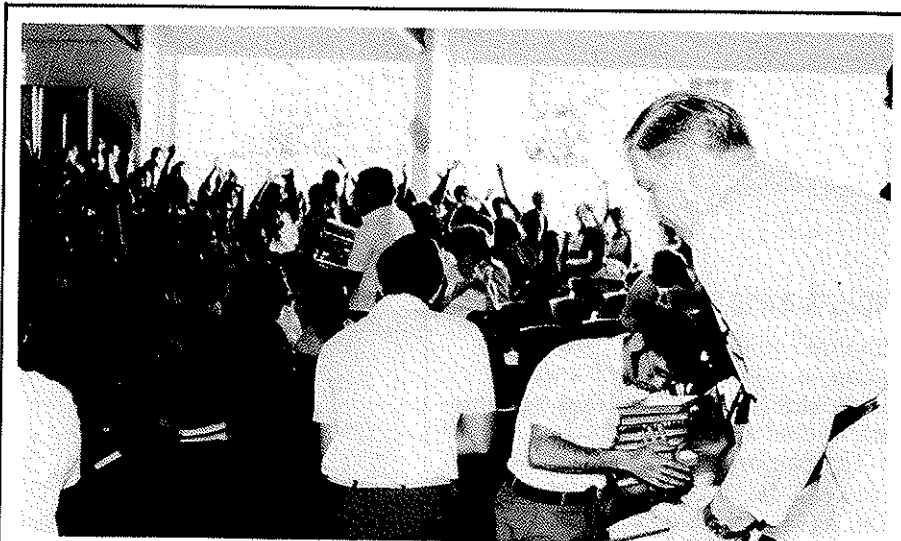
A brief history of the church, pre-

pared by Dr. Mary Ruth Wisheart, was read during morning worship activities. Special recognition was given to 102 Coferites who had been members 25 years or more, the longest being a member 62 years.

Twenty descendants of church founder, Thomas C. Cofer, sat in a reserved section. Pastor Waddell recognized members of the Trotter family, since the congregation first met in the home of William T. Trotter who lived in a Civil War barracks at the time.

The Cofer's Chapel Church occupies facilities erected in 1965, at Clarksville Highway and King's Lane, its fourth location since 1880.

Cofer's Chapel was the birthplace for the National Association of Free Will Baptists in 1935.



The Calvin Evans team distributing Bibles at Sam Sharpe's Teachers College in Montego Bay, Jamaica.

JAMAICA HARVEST NETS 1,335

PEDRO, OH—The Calvin Evans Evangelistic Outreach Association based at Pedro, Ohio, completed its most successful evangelistic campaign February 11-17 according to President and Director Calvin Evans.

The crusade was conducted in rural areas surrounding Montego Bay, Jamaica in the West Indies. A team of 10 evangelists and two singing groups from five states conducted 61 services in churches, schools, colleges and open-air meetings, at the invitation of the Jamaica Baptist Union of Churches. Rev. Wesley Green, pastor of the Bethephil Circuit of Baptist Churches, served as local coordinator.

The seven-day crusade attracted over 18,000 people with 1,335 making public professions of faith.

Several thousand tracts, 500 new convert packets and more than 1,000 free Bibles were distributed to students and new converts. These were contributed by supporters of the Calvin Evans Evangelistic Outreach TV Ministry.

Most Jamaicans walked to church since very few have automobiles or \$4.65 to spend for a gallon of gasoline. It was not unusual for Jamaicans to walk five to 10 miles to attend the crusade.

Seven Free Will Baptist evangelists were numbered in the 52-member Evans evangelistic party. These included Homer Willis, Tim York, Don Williams, Charles Wiltshire, Danny Claypool, Calvin Evans and Calvin Ray Evans.

CCC CONFERENCE ACCENTS THE BIBLE IN ACTION

FRESNO, CA—Free Will Baptist Executive Secretary Melvin Worthington led a bevy of speakers at the annual California Christian College Bible Conference, March 5-7.

Six California pastors beefed out the conference theme keyed by Dr. Worthington—"The Bible in Action." Worthington delivered five major addresses and was supported by other guest speakers, Pastors Charles Marshall, Lonnie Rolan, John B. Smith, Jr., Dennis Pettyjohn, Vernon E. Gunnels, Jr., and Ted Wilbanks.

The 1980 conference came just eight days after College President Daniel W. Parker announced his resignation. Dr. Parker has accepted the position of Superintendent of Schools in Oilton, Oklahoma, and will assume duties there later this summer.

The CCC Bible Conference traditionally attracts Free Will Baptists from Arizona, Idaho, Oregon and Washington as well as California. Student singing groups provided special music for conference attendees.

HILLSDALE CONFERENCE CONCLUDES CHRIST "MAN FOR ALL TIMES"

MOORE, OK—Hillsdale Free Will Baptist Bible College hosted its annual Bible Conference February 25, 26, 27 according to Director of Public Relations Bailey Thompson. The 1980 theme was "Jesus Christ, The Man for All Times." Eight conference sermons focused on this theme.

This year's speakers included Oklahoma ministers Tom Marberry, Buddy Drake, David Sutton and Clarence Shepherd. Each preacher addressed conferees twice. Hillsdale College President Don Elkins says he was extremely pleased with conference attendance and the speakers' effective scriptural exposition.

The College music department provided musical groups who ministered during the three-day gathering. Hillsdale's Concert Choir, New Life Singers and Harvesters Quartet performed.

The conference speakers urged attenders to let Christ be Lord of their lives, follow His example and eagerly await His second coming.

FWBBC BIBLE CONFERENCE PULLS 1300 PARTICIPANTS

NASHVILLE, TN—Hundreds of Free Baptists came to Nashville March 9-13 for five days of preaching at Free Will Baptist Bible College's annual Bible Conference.

Speakers this year were Evangelist Bobby Jackson, Bible College Chancellor L. C. Johnson, Creation expert Dr. Henry Morris, Bible College President Charles A. Thigpen, and FWBBC Bible professor Dr. Robert Woodard.

Dr. Malcolm Fry, assistant director of the Free Will Baptist Sunday School and Church Training Department, was guest soloist.

Crowds were especially large for the evening services. The Wednesday evening crowd, largest of the entire conference, filled 800 seats on the Activities Building main floor, plus bleacher seats, and overflowed into a lounge equipped for closed-circuit television viewing. Officials estimate 1,300 participated in that service.



newsfront

(continued)

FOUR-YEAR-OLD CHURCH LAUNCHES \$350,000 PROGRAM

HUNTINGTON, WV—Groundbreaking ceremonies to initiate construction of a fan-shaped 250-seat auditorium costing \$350,000 were observed Easter Sunday, April 6, at Central Free Will Baptist Church, according to Pastor Carl Vallance.

The building project was planned to begin shortly after the fourth anniversary of Central Church which started in February, 1976, and met in nearby Chesapeake, Ohio, at Chesapeake Elementary School.

The church saved in excess of \$30,000 in architectural fees when engineers who are church members drew plans for the 11,000-square foot sanctuary. The basement will contain Sunday school classrooms, a fellowship hall and office space.

With membership at 114, Central Church averaged nearly \$1500 in weekly offerings during 1979. Central Church was organized four years ago with 82 charter members. Present facilities at Sixth Avenue and Fifth Street in Huntington were

obtained in November, 1976, and include a sanctuary, a three-story brick structure and 36,000 square feet of land area.

The pastor and founder of Central Free Will Baptist Church is Reverend Carl Wesley Vallance, 62. He is a native of Logan County, West Virginia. He was converted May 10, 1938 and ordained to the ministry in 1940, serving early pastorates in his native Logan County. He formerly pastored Thomas Memorial Free Will Baptist Church in Huntington for 26 years prior to assuming the pastorate at Central Church.

Reverend Vallance has served for a number of years on the General Board of the National Association of Free Will Baptists and has been elected for three consecutive terms to the Executive Committee. He served three terms as moderator of the West Virginia State Association and is presently chairman of the West Virginia Foreign Mission Board.



Dorothy and James Cox

YEAR-ROUND YOUTH CAMP AND CONFERENCE CENTER TO OPEN 1981

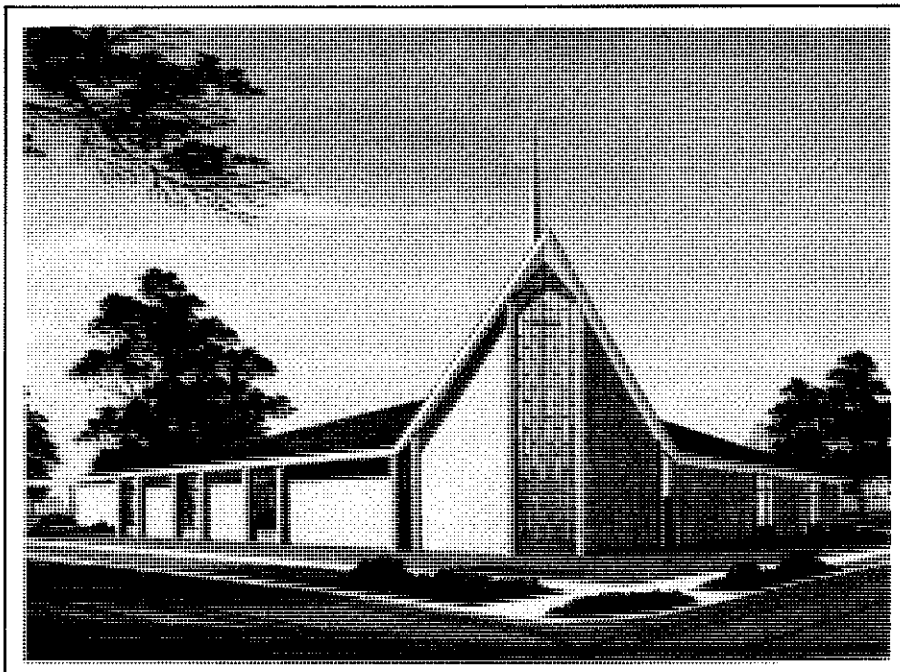
PAINTSVILLE, KY—The Camp Caleb Christian Camp/Conference Center featuring 12-months-a-year accommodations is slated to open in the summer of 1981, according to Camp Director James D. Cox, Sr.

Camp Caleb, situated on a 500-acre site in the Highlands of Eastern Kentucky, is within 15 miles of Paintsville. Plans call for Camp Caleb to specialize in youth camps during the summer months with housing for 200 campers.

During fall, winter and spring Camp Caleb will cater to adult clientele for prayer retreats, seminars and pastors' and laymen's conferences. Director James Cox became active in the Camp Caleb concept in 1979 and has been stumping a tri-state, 200-mile radius around Paintsville to secure funds.

Cox said the camp's first full-time employee was hired March 1. He is layman Dan Schmidt. A Dayton, Ohio, firm—Woolpert Company—was tapped by the camp Board of Directors to survey the property and prepare a Site Master Plan.

Camp literature says "Camp Caleb will be geared to supplement the ministries of churches and Christian schools. . . ." Camp Caleb promises a fundamental Bible-centered philosophy with thoroughly evangelistic outreach.





Currently . . .

Members of **First Free Will Baptist Church, Ada, OK**, voted to begin a day-care ministry effective August 1. The day-care outreach will be housed in facilities formerly used for worship. **David Sutton** pastors.

Oklahoma Executive Secretary, **Lonnie DaVault**, expressed frustration over a common dilemma when he wrote in the February issue of **The Promoter** "It is surprising to me that God has called some 400 persons in Oklahoma to be preachers and yet we cannot staff 250 churches with pastors. I do not know how a man can justify his call and not go when he knows of a need."

Oklahoma's **Fellowship Association** which has only three churches in its membership voted \$100 per month support to a Hillsdale Free Will Baptist College student during the spring semester. The association also gives \$25 per month to Shawnee, OK, missionary Delbert Akin.

Richard Cordell, pastor of **Guin Free Will Baptist Church, Guin, AL**, says the congregation has added almost 20,000 square feet in new building space in addition to renovating 48,000 square feet of an older building.

There is an ISOL Club at **Sophia Free Will Baptist Church, Sophia, WV**. In this case the ISOL stands for, "I Support Our Library." According to Pastor **George Smith**, the slogan is working because 1,000 books have already been collected to build the church library. The requirement for becoming a member of the club is to buy one book a month or donate the money each month. Good work brethren!

CONTACT welcomes **The Love Messenger**, publication of **First Free Will Baptist Church, Jackson, TN**. **Vernon E. Long** pastors.

And here's a welcome to **News and Views**, publication of **Second Free Will Baptist Church, Ashland, KY**. **Bill Johnson** pastors.

It was rock-among-the-cactus-time in Tucson this February when 21 young people participated in a rock-a-thon to raise funds for

Youth Camp. The youths were members of **First Free Will Baptist Church, Tucson, AZ**. **Dan O'Donnell** pastors.

During Sunday school one morning, a woman called the **Woodbine Free Will Baptist Church** announcing that she was going to commit suicide. Joe Ange, Director of Religious Activities at Free Will Baptist Bible College, as well as a member of the Woodbine Church, in the company of Mike and Sandra Mayher went to the distraught lady's home during church and led her to the Lord. She came to service Sunday night, walked the aisle and made her decision public. How did she know to call the Woodbine Church? According to Pastor **Jim Walker**, "A bus worker was by her house Saturday and left our name and telephone number."

A Bus and Christian Workers' Conference was sponsored March 10-11 at **First Free Will Baptist Church, Bakersfield, CA**, according to Pastor **Claude Hames**. Noted conference speaker, Wally Beebe, led the meeting.

One year ago this month fire destroyed the **Friendship Free Will Baptist Church** in **Coats, NC**. Pastor **Troy Daniels** and members had been in their new building only a few weeks when fire of an unknown origin incinerated the structure. Less than one year later the congregation regrouped and has built new facilities. North Carolina minister-at-large, Guy Owens, met with the Friendship congregation for dedication services.

When the Free Will Sunday School Class of **Goshen Free Will Baptist Church, Mt. Holly, NC**, sets out to raise \$1,000 for missions, they don't know when to quit. Pastor **Benny Turner** says the Sunday School class got the church so fired up that members decided to match the gifts of the class. Foreign Missionary Larry Insoe has received a \$2,155 gift to his account. Thanks, friends.

A January fire destroyed the double-wide mobile home of Pastor **Jimmy Tennant**. Brother Tennant pastors **Rachel's Free Will Baptist Church, Laurel Hill, NC**. Although the trailer was covered by insurance, the family's personal belongings and all Pastor Tennant's ministerial books were burned.

Texas State Minister's and Laymen's Retreat is slated for August 22-23 at **Western Hills Free Will Baptist Church, Fort Worth**. Dr. L. C. Johnson, Chancellor of Free Will Baptist Bible College, and Dean Dr. Robert Picirilli are speakers. The conference is sponsored by the State Home Mission Board.

Trinity Free Will Baptist Church, Fort Worth, TX, voted to sell their church property and give the funds to West Fork Campground to build an enclosed place of worship.

The **Austin Free Will Baptist Church, Austin, TX**, has been closed and the property sold. Officials say another church will be built in a new location at a later time.

At a cost of \$20,000 **Friendship Free Will Baptist Church, Fort Worth, TX**, completely remodeled their facilities. **Jack Bankhead** pastors.

CONTACT welcomes the newsletter from **East Side Free Will Baptist Church, Tuscaloosa, AL**. **D. Ray Lewis** pastors.

Want to get a free Bible? If you live in **Church Hill, TN**, here are the two steps to take: (1) Join **First Free Will Baptist Church**, (2) Learn to recite the 66 books of the Bible in order. Pastor **M. C. Taylor** began giving a free Bible to anyone who could accomplish that chore. Sounds simple enough doesn't it? Why don't you try it?

During the first six weeks of 1980 at **Peace Free Will Baptist Church, Wilson, NC**, 17 people stepped forward to make public professions of faith on Sunday mornings. On Sunday evenings 10 came for baptism, one for membership, and over 100 for various other commitments. On Wednesday evenings five made public confessions and three came for membership. Thank you, but the church already has a pastor. His name is **Gordon Sebastian**.

Officials report that since 1974, **Free Will Baptist Bible College** students have dealt with over 78,000 individuals about their souls. Of this number some 5,500 have made professions of faith, while 8,700 have made some other type decision. Nearly 300,000 gospel tracts were distributed during the last 60 months of the seventies.

How important is buying a new steeple for the church? Over in **Millington, TN**, 13 people lost an entire night's sleep over the matter. In



late February the 13 starred in an all-night rock-a-thon raising funds to purchase the new steeple. They rocked 12 hours and raised \$690 according to Pastor **Glenn Poston** of **Liberty Free Will Baptist Church**, Millington, TN.

The Board of Trustees of **Bethel Bible Institute, Paintsville, KY**, adopted a \$60,000 budget for the 1980-81 fiscal year. The institute has purchased a used addressograph machine to assist in printing the newsletter which has circulation surpassing 2,100. **Dr. J. D. O'Donnell** is president of the institution.

Bethel Free Will Baptist Church, South Roxanna, IL, voted to sell their old church property to another area church according to Pastor **Bill Fulcher**.

Last year **Bill Campbell** of Tulsa, OK, led a campaign to raise enough money for the purchase of a van for **Hillsdale Free Will Baptist College, Moore, OK**. He did this by collecting green stamps. The project was a success. Learning that Hillsdale needed another van, Brother Campbell is at it again. He has already raised over \$2,000 toward the purchase of another van and plans to complete the project in order for the college to have the van by the beginning of the fall semester. Want to help? Then mail your stamps or cash to Bill Campbell, 8913 East 56th Street, Tulsa, OK 74145, and earmark it for "The Hillsdale Van Project."

Mansfield Free Will Baptist Church, Mansfield, OH, started a ministry for the retarded according to Pastor **Fred Dutton**. The group has already enrolled more than 20 for the special Sunday school class.

Pastor **Phil Wiley** says, "The church property is now clear." He had reference to a note-burning ceremony at **Reynoldsburg Free Will Baptist Church, Reynoldsburg, OH**, in February to clear all church indebtedness. Pastor Wiley also reported that the church youth purchased a van for themselves to use in church related activities. Not to be outdone, the local Master's Men chapter built a new office and study for their pastor.

Members of **Ambassador Free Will Baptist Church, Cincinnati, OH**, have seen 20 people come to the Lord in the last few months as a result of the weekly visitation program. Pastor **Willie Booth** and members have set a goal for 300 in Sunday school for the end of 1980.

The Free Will Baptist Bible College Choir, under the direction of **Dr. Vernon Whaley**, toured three states during the spring vacation this March. Eight services were conducted in Tennessee, North Carolina and Virginia during March 13-19.

Five one-hour prime time television specials have been authorized by **Gateway Free Will Baptist Church, Virginia Beach, VA**, according to Pastor **Dale Burden**.

Missionary to Ivory Coast, **Sherwood Lee**, visited **Grace Free Will Baptist Church, Lake City, SC**. After he presented his message and burden, members responded with a faith promise commitment of \$117 per month. Pastor **Mircheal Jones** says the church is giving \$200 per month to missions. ▲



CHRISTIAN DOCTRINE

The Pastor and His People

Part V

By Leroy Forlines

The previous article distinguished between the pastor's official authority and his ministerial authority.

Our major concern now is with ministerial authority. In carrying out his ministerial responsibilities, the pastor seeks to communicate spiritual truths with the goal in mind that people will apply them to their lives. Let us examine the nature of his pulpit authority.

NATURE OF PREACHING AND TEACHING

We commonly refer to sermon delivery as preaching or that which is done from the pulpit, while we view teaching as what is done in a classroom.

A study of the words used for preaching and teaching in the New Testament makes clear that while some sermons would be almost totally preaching, others would be almost totally teaching. Some sermons involve a combination of both.

SCOPE OF PREACHING

The New Testament scope of material covered in preaching and

teaching is not the same.

Two Greek words account for the vast majority of words translated *preach* in the New Testament. The word which occurs more than any other is *kērussō*. This word occurs 61 times. It is translated "preach" 53 times, "publish" five times, "proclaim" twice, and "preacher" once.

We will focus on these verses in Acts and the epistles which deal with the scope of preaching. The content of preaching in Acts 8:5; 9:20; 10:42; I Corinthians 1:23; 15:12; II Corinthians 1:19; 4:15; and Philippians 1:15 is Christ and doctrinal truth about Him.

In Acts 20:25 and 28:31, the content of the preaching is the kingdom of God. In Galatians 2:2; Colossians 1:23; and I Thessalonians 2:9, it is the gospel that is preached.

In Romans 2:21 Paul mentions that the Jews preached that a man should not steal. In II Timothy 4:2 Paul charged Timothy to preach the Word.

It is clear that the word *kērussō* (preach) has as its scope Christ, the gospel and matters that are indisputably true so far as Christian truth is concerned. It does not include the entire scope of Christian truth.

The second most frequently used Greek word that is translated

"preach" is *euaggelidzō*. This word occurs 51 times. It is translated "preach" 24 times, "preach the gospel" 23 times, "bring good tidings" twice, "show glad tidings" twice, "bring glad tidings," "declare," "declare good tidings," and "by the gospel is preached" all one time each.

The word for gospel which means good news is *euaggelion*. The word *euaggelidzō* is the verb form while *euaggelion* is the noun form. *Euaggelion* means good news. *Euaggelidzō* means to bring or announce good news.

The preaching involved in *euaggelidzō* is not as broad as *Kērussō*. *Euaggelidzō* by its meaning is restricted to good news. It is limited to Christ and the gospel.

Kerussō involves a proclamation which may involve "thou shalt nots", judgment and the gospel. In either case when these words are used for preaching, the scope is limited to foundational, indisputable facts of Christian truth, not the whole scope of Christian truth.

SCOPE OF TEACHING

The New Testament Greek word accounting for most occurrences of "teach" is *didaskō*. It occurs 97 times and is always translated teach, teaching or taught.

The scope of teaching is the whole of Christian truth. This is obvious from its use in several places. A few instances will demonstrate this fact.

The Sermon on the Mount (Matthew 5-7) is considered teaching. "And he opened his mouth and taught them" (Matthew 5:2). In Luke 11:1 the disciples said to Jesus, "Teach us to pray." In Matthew 28:20 Jesus said, "Teaching them to observe all things whatsoever I have commanded you. . . ."

In Acts 20:20 Paul explained, "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house."

In I Timothy 4:11 Paul said to Timothy, "These things command and teach." In I Timothy 6:2 he said, "These things teach and exhort." The context makes it clear that "these things" in the last two verses cited would be broader than the scope of preaching. ▲

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ENCOUNTER WITH A MIRROR

By Anne Worthington

A few months ago I was invited to a women's club luncheon. The speaker, a former professional model, was to share tips on self-improvement.

As I prepared for the occasion, you can be sure that I made certain to chose my most becoming dress. I even shampooed my hair and did my nails. I didn't want someone to look at me and think that if anybody needed those tips on self-improvement, I did.

One last look at the mirror and I decided I looked alright. No one but me would know that I needed those social-grace tips.

But as I gazed into the mirror I thought, "Man looketh on the outward appearance, but God looks upon the heart." Outwardly I would be acceptable to those other women with whom I would mingle that day, but inwardly would I be acceptable to God?

I had taken most of the morning to prepare my physical appearance, but what about my inward appearance? I had not scheduled time alone with God.

BUT THE BIBLE SAYS . . .

As I stared at my reflection, part of another Bible verse popped into mind, "Whose adorning let it not be that outward adorning . . ." I couldn't remember the rest, but that was enough to stir my thoughts. I promised myself I would look further into that scripture to see what God had to say.

Later as I read I Peter 3:3-4 the message drove home, especially verse three: "Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes" (New International Version).

After moving from Georgia to Nashville, I discovered I wasn't quite as fashionable as I thought I was. All my clothes that seemed so fine before just weren't right now. I found myself fretting at the closet door with absolutely nothing to wear. And my hair was a disaster!

Everyone else had gold necklaces, bracelets and rings and earrings, and I just didn't have anything in comparison.

I discovered how easily I could become discontented, miserable and irritable. Verse three was describing me. I was so concerned with outward adorning. But what about the hidden person of the heart, the real me? The part God sees, and really the part that eventually shines through?

The Apostle Peter was referring to a trait which exists in the heart of every woman, to seek that which appears good to others and commends us to them.

He stressed that the grand thing to seek is not that which is merely external, but that which is internal. The outward appearance must not be our main concern. Of course we should not neglect personal appearance either. The conversion experience promotes neatness and cleanliness and a proper attention to external appearance.

The Christian woman should dress so as to show that her mind and heart are occupied with and

interested in far more important matters than latest fashions.

DRAWN TO SOMETHING BETTER

Lasting beauty does not come from outward adornment which decays and fades, but radiates from the inner self: "Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight" (Verse 4).

Outward decoration, however beautiful and costly, fades. Albert Barnes has an interesting note on this. "The adornment of a calm temper; a contented mind; a heart free from passion, pride, envy and irritability; a soul not subject to the agitations and vexations of those who live for fashion and who seek to be distinguished for external adorn- ing."

I was experiencing just those things. My pride was hurt. I was envious and actually irritated and agitated because I was not fashionable. Then I read those verses in God's Word, and He freed me.

When a woman makes inward adorning her primary goal, God sets her free from the glitter of an ever changing world.

I Peter 3:5, Peter draws attention to pious and honoured women of ancient times who were characterized by simple trust or hope in God, rather than fondness for external adorning.

"For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands, like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear."

Test yourself. Look into God's mirror. Like what you see? Is your time and energy spent on painting the outside of the house while the person inside withers from neglect?

What do your family, friends and associates admire most about you? Your outward appearance or your inward character? ▲

ABOUT THE WRITER: Anne Worthington is a member of Donelson Free Will Baptist Church, Donelson, Tennessee. Mrs. Worthington serves on the Woman's National Auxiliary Convention Executive Committee.



OUR READERS COMMENT

JOHN TODD ISSUE HANDLED WELL

Thank you for the informative article concerning the John Todd ministry (January issue).

I, too, have listened to some of his tapes and wondered whether or not to believe it. While some of it is obviously true, parts of his 'testimony' are questionable.

Your handling of the entire subject and comparison of his contradictory statements helps me to be more able to discern truth in the future.

Connie Burks
Fayetteville, Arkansas

EDITOR "STRANGE", NOT SWAGGART

I just read "Strange Shepherds" (March, 1980). I'm proud to say Jimmy Swaggart and Jesus are "siphoning" off some of my money.

Are you saying that Oral Roberts, Jimmy Swaggart, P.T.L. Club, Rex Humbard and Jerry Falwell are false prophets? You even spelled Brother Swaggart's name wrong.

I get this impression because you mention them and seem to lump them with a man who is not a Christian and is indeed a false prophet—Garner Ted Armstrong. I know, I was deceived by Armstrong for years.

I send money to Brother Humbard and Brother Swaggart—and I am not ashamed of it!

If you believe that Roberts, Swaggart, Falwell, Humbard and P.T.L. Club are not Christians and men of Almighty God, then please cancel my subscription.

I was married in a Free Will Baptist Church, came back to the Lord in one, also baptized in one. But I am not a Free Will Baptist; I am a Christian!

The truth is that T.V. is a ministry, and I am blessed by it. Just because I don't sit in a building on Sunday morning doesn't mean that I can't get fed spiritually over T.V.

Robert Maccabee
Columbus, Ohio

EVERYBODY OUGHT TO READ IT

"Strange Shepherds" (March, 1980) gets a hearty Amen.

I hope all our Free Will Baptists read the article.

Lari Harrison
Nashville, Tennessee

CONTACT WINS OVER INFLATION!

Due to inflation, there are many things we can do without in the coming year. CONTACT is not one of them.

Van W. Paschall
Royal Oak, Michigan

ALREADY ASSUMES "ANOTHER RESPONSIBILITY"

Thanks for the editorial, "Another Responsibility," in the February, 1980, issue of CONTACT. I'm glad I'm a member of a Free Will Baptist Church that traditionally makes a special Thanksgiving offering to World Relief Corporation!

Let me say belatedly that "Black Samaritan" (May, 1978) was also an outstanding editorial.

These days I'm enjoying CONTACT and not just keeping up with Free Will Baptists. Give us more like these.

Gertrude V. Bowe
Wheaton, Illinois

CHANNEL FUNDS THROUGH EXECUTIVE OFFICE?

February CONTACT was a great issue. "Another Responsibility?" puts our social duty as evangelicals in proper perspective.

We had a "World Relief Sunday" on November 11, 1979, and gave an offering of \$881.76 which was designated for the Cambodian refugee work. Some of our people gave a day's salary as a special offering.

It would be tremendous if Free Will Baptists would cooperate in such a united appeal. Could not funds be received and channeled through the executive office?

Rev. J. Reford Wilson, Pastor
Butterfield Free Will Baptist Church
Aurora, Illinois

WE MISS CONTACT . . .

Enclosed find a money order for \$5.00. We would like to reinstate our subscription to CONTACT.

We have enjoyed it and really miss all the informative things offered in this publication.

We're praying that God will continue to use this ministry.

Gary L. Sutton, Sr.
O'Fallon, Missouri

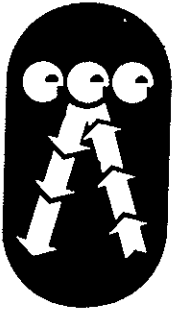
KEEPS UP WITH FREE WILL BAPTISTS

I sure enjoy my CONTACT. I look forward to its arrival each month.

Thank God for all of you that make it possible for us to keep up with our Free Will Baptist church work.

My prayers are with you all.

Mrs. Annie W. Boyd, member
Five Points Free Will Baptist Church
Washington, North Carolina



**NEWS OF THE
RELIGIOUS
COMMUNITY**

**WORLD VISION ANNOUNCES
\$17 MILLION CAMBODIA AID PROJECT**

MONROVIA, CA (EP)—A proposed \$17 million rehabilitation program for the country of Kampuchea, the largest undertaking ever by World Vision International, was announced by Dr. Stan Mooneyham, president of the worldwide Christian charity.

The \$17 million figure includes more than \$1 million already spent on emergency food shipments and assistance to the country's growing fishing industry. The total package includes health care, food production and meeting needs among the thousands of homeless young people in the country. Approval for most of the programs has been granted by the Kampuchean government.

**PUBLIC WORSHIP CONFINED TO
SUNDAYS ADOPTED BY
WORLDWIDE MORMON CHURCH**

SALT LAKE CITY, UT (EP)—Mormon Church leaders have approved a new schedule consolidating all major meetings of the church within a three-hour block on Sundays, to conserve energy and help families spend more time together. The First Presidency of the Church of Jesus Christ of Latter-day Saints (Mormon) said the new schedule went into effect churchwide March 2 in the U.S. and Canada, and May 4 in other areas of the world.

Under the old traditional schedule, Mormons generally attended Sunday school in the morning, returning to church Sunday afternoon or evening for sacrament services. The male priesthood meetings were generally scheduled before Sunday school. The auxiliary meetings for women and children were usually on other days of the week.

**BAPTIST SCHOOL CLOSES
FOLLOWING RAID BY FBI**

LYNCHBURG, VA (EP)—The Virginia Seminary and College has shut down temporarily following a search by federal agents for documents in a probe into alleged misappropriation of student loans.

In a surprise raid, FBI agents and inspectors from the Department of Health, Education and Welfare seized cartons of school documents from both the seminary and the college. Only the college, however, has received federal money. The search warrant was based on an affidavit by two local people, one a former college employee, corroborating allegations that school officials had submitted false reports about the eligibility and attendance of students.

**ETHIOPIAN CHURCH GROUP
OPERATES 65 BIBLE SCHOOLS**

ADDIS ABABA, ETHIOPIA (EP)—Despite the upheaval created by revolution, Sudan Interior Mission related Word of Life churches report 65 Bible schools in operation in January, with 3714 men and women enrolled. The schools are staffed and run entirely by the churches.

"We used to think that if an average of one student per congregation was in Bible school, the theological training program was progressing well," SIM's Brian Fargher observed. "This year, one area with approximately 285 congregations has 1200 students in its 21 Bible training schools."

**GERMAN PASTOR TERMS COUNTRY
LAND OF "CHRISTIAN ILLITERATES"**

PUSCHENDORF, GERMANY (EP) — "We have become a people of Christian illiterates. A basic knowledge of the Bible is hardly to be found anymore, as Christian education at home and in church leaves much to be desired and this is already having some devastating effects," declared Pastor Kurt Heimbucher.

Pastor Heimbucher, who is president of the Association of Evangelical Fellowships within the established Churches, gave a report to the general meeting of the Association, the largest Protestant lay movement in Germany. Heimbucher said, "What a catastrophe it is that young people after their confirmation do not even know the Ten Commandments or the Lord's Prayer by heart."

In this situation of "post-Christian paganism" it was therefore important to "talk simply, straightforwardly and on an elementary level" in sermons and evangelistic outreaches. He saw as positive the fact that, in contrast to their former attitude, church leaders had now recognized the necessity for evangelism.

**METHODIST FAITHFUL, DURING LENT,
ASKED TO RECITE IRAN CONFESSION**

WASHINGTON (EP)—"As citizens of the United States of America we confess that we have committed grave sins against the peoples of the Islamic Republic of Iran."

The Council of Bishops of the United Methodist Church urged this prayer of confession upon their constituents across the country during the penitential season of Lent. But many church leaders expressing initial support later backed off, seeing it as either too politically controversial or inopportune as the United Nations attempted to negotiate the release of the American hostages held in Teheran.

Several local parishes as well as Roman Catholic and other Protestant churches ordered copies, said Bishop James K. Mathews of Washington, who prepared the confession entitled "A Call to Repentance and Prayer for Iran and the United States." Nevertheless, "there are certain segments of this country which feel it is inappropriate," he said. ▲



The Secretary Speaks

By Melvin Worthington

Balance is difficult for a Christian to achieve in his attitudes and actions.

Ecclesiastes 3 declares "To every thing there is a season, a time to every purpose under the heaven." Free Will Baptists must keep this principle in mind regarding work and worship.

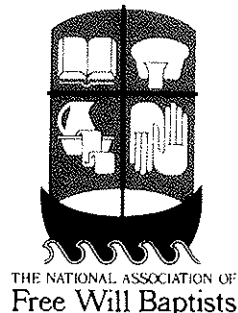
In our day of unceasing activity, great merit is attributed to *working* for the Lord but little to *worshiping* the Lord. We substitute activity for adoration.

Believers are admonished to work and to worship. Great care should be exercised lest we should be guilty of neglecting either. Work which is acceptable in the sight of the Lord must be done in the spirit of worship as it springs from a heart of adoration. We need special times to worship-learn of Christ and to work-labor for Christ.

NEED FOR WORSHIP

The Bible emphasis on a day of worship implies that this is necessary for the good of society and man (Genesis 2; Exodus 20; I Corinthians 16).

Time To Worship



Men are to labor six days and rest on the seventh. Plainly put, one day out of seven belongs to the Lord. God set this day aside as a time for rest, reflection and reverence—all of which are involved in worship of God.

The duty of worship is often stated in both the Old and New Testaments. It is not optional, but an obligation. Time must be devoted to worship if we are to obey God.

Worship requires discipline. This is implied in Hebrews 10:25. Worship is not a passive but an active experience. Constant diligence must be exercised lest we neglect the responsibility to worship.

Proper worship yields spiritual, physical, mental and emotional dividends. It brings rest, relaxation and renewal to the body; reflection, refreshing and release to the mind and reverence, recognition and response in the soul.

In His plan for mankind on the earth, God designed a special time for worship. This certainly implies that worship is profitable for mankind when it is consistently practiced.

NATURE OF WORSHIP

The Old Testament idea of worship included a reverent attitude of mind and body combined with religious adoration, obedience and service. Worship in the New Testament combines the reverent attitude

of mind and body and feelings of awe, veneration and adoration.

John 4:23-24, Acts 17:25 and Philippians 3:3 are basic passages that present Christian worship. The God who is spirit requires worship of Him to be in spirit and truth. Worship is something far deeper than mere human emotion or surrender of will.

It is the response of God's Spirit in us to Him, causing us to cry "Abba, Father." Worship is man's loving attempt to pay his unpayable debt of love to God.

Public worship is clearly taught in the scriptures. Believers should gather together for periods of worship, since public worship is essential to the Christian life.

As important as public worship is, it is not a substitute for private worship. Every Christian needs a specific period and place where he worships the Lord. Private periods of perusing the scriptures, praising the Sovereign and praying in the Spirit mandate the Christian's well being.

A key ingredient to remember in both public and private worship is that it is always personal. Worship is dependent on a personal relationship with the Lord. It may be either public or private, but it is always personal.

NEGLECT OF WORSHIP

To neglect worship is to disobey God. God demands our worship, and to refuse to fulfill His demands

drives us from Him.

The disposition of saints is greatly affected by neglect of worship. Much church discontentment, discouragement, disbelief and deadness is traced to neglect of public and private worship. Worship time is not wasted time.

The degeneracy of society (Romans 1) can be traced to a neglect of worship of the true God.

Neglect of worship affects one's discernment of the scriptures. In order to understand the truth of the scriptures, time must be spent in adoration of God and asking Him for illumination. He who does not worship regularly does not properly understand the scriptures.

God accomplished His work of creation in six days and rested on the seventh. God's rest commemorated His work of creation. The nation of Israel observed the seventh day (the Sabbath). Israel's rest commemorated their deliverance from Egyptian bondage. The Church observes the first day (Sunday) as the day of worship. Our rest celebrates the resurrection of our Lord! ▲

SECRETARY'S SCHEDULE May, 1980

- May 8-10** EPA Meeting, Chicago, Illinois
- May 16-17** Oklahoma Free Will Baptist Ministers Conference, Seminole, Oklahoma
- May 19-20** Inspect Convention Facilities, Oklahoma City, Oklahoma

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Father's Day Offering

June 15, 1980

**“Cast me not off
in the time of
old age; forsake me
not when my strength
faileth.”
Psalm 71:9**

Father's Day is set aside annually by Free Will Baptists to honor our founding church fathers and to renew our commitment to the National Retirement Ministries.

Give a **SPECIAL FATHER'S DAY GIFT** in honor of or in memory of someone special: your father, a friend, pastor or missionary. Gifts are used to maintain the national retirement office in providing:

- Pre-retirement Planning
- Pension Fund
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