

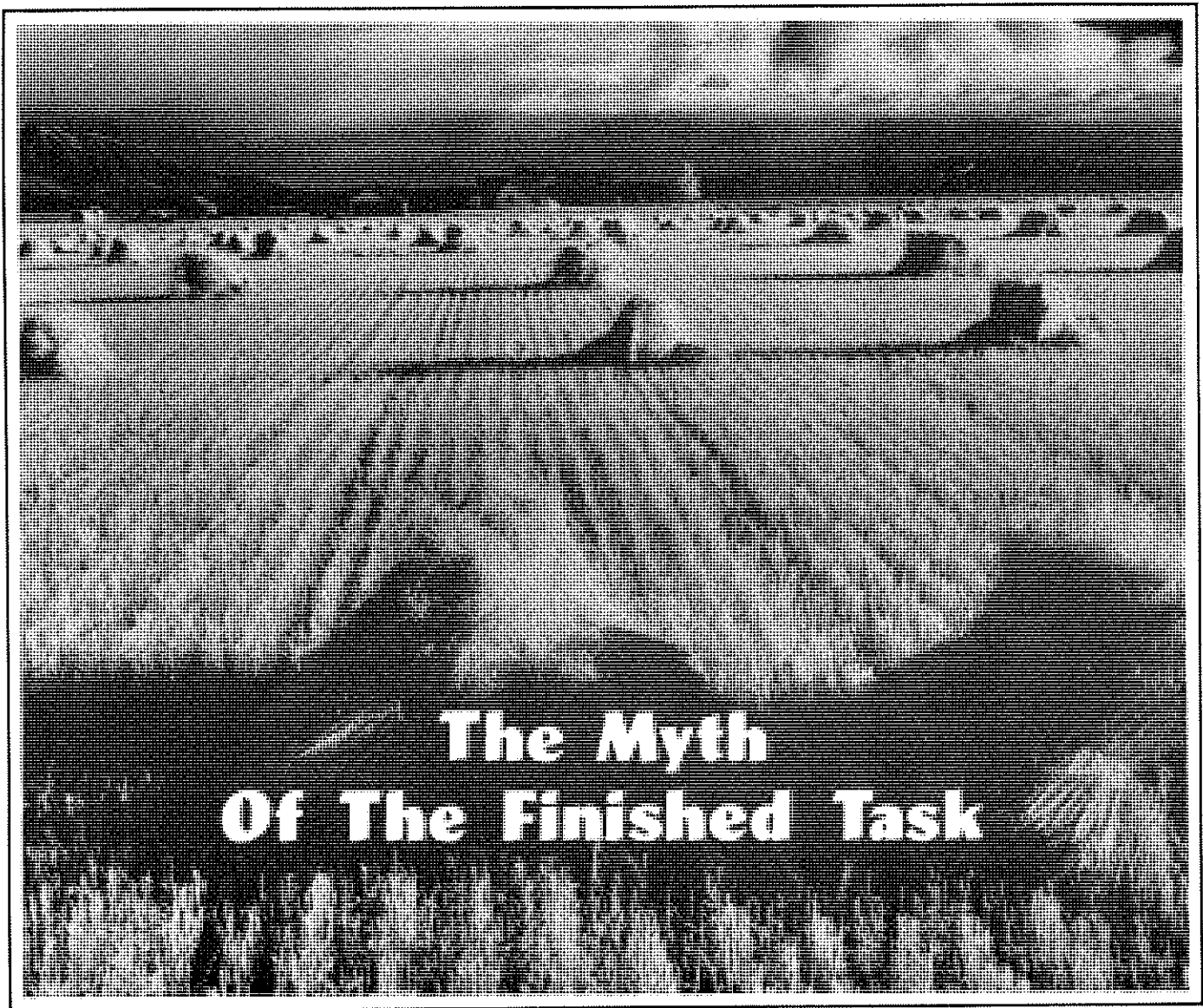
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OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

NOVEMBER, 1980





The Myth Of The Finished Task

By Roy Thomas

In his book, *UNDERSTANDING CHRISTIAN MISSIONS*, Herbert Kane lists nine mission myths. The last of these is the *myth of the finished task*. Kane reminds us that even in those areas where indigenous church planting has been most effective, the task of Christian missions has not ended.

Some would have us believe that the missionary task is finished in America, that we should look elsewhere for places to evangelize. However much we may sympathize with statistics indicating the imbalance of Christian workers in English speaking lands to those in other parts of the world, we must be

willing to accept the fact that the missions task is never really ended anywhere, not even in the United States of America.

THE UNREACHED AMERICANS

There are several reasons for this. First, no matter how thoroughly a place is saturated with the gospel, there are those who are unreached and yet reachable.

This points up a great need for our local churches which God has placed in various places across our country. If America is "over evangelized" then there is no need for a local church to

exist in this country to reach people for Christ.

The sole reason for the existence of our churches would dwindle to just sending men and money overseas. Such is not the case. Every church's first responsibility is to the lost of its own community.

The pastor and church unite to reach their community for Christ. They visit, witness, pray, preach and continue the process until the person is won to Christ. Then they baptize him and build him up in the faith so he can win others.

Although this is the basic system used everywhere in the world, it contradicts the statement so often used in missions circles, "No man should hear the gospel twice until every man has heard it once." There may be rare cases where a person comes to Christ at the first hearing of the gospel, but in most cases it takes going back time after time.

Don W. Hillis, in his article, "Is America Over-Evangelized?", concludes that she is, and uses as his proof the supposition that Paul was unwilling to saturate one small area with the Word at the expense of other areas.

Yet Paul left behind him established churches which did evangelize their areas. In Antioch, Iconium, Lystra, Derbe, Philippi, Thessalonica and Ephesus, Paul's converts literally saturated their areas with the gospel.

The church in Jerusalem, the first example for all in Christian missions, filled their city with their doctrine. One will search in vain for a city in America where this has happened. Until the whole city has had a clear presentation of the gospel, the task of the local church is not finished.

THE UNEVANGELIZED AMERICANS

The task is unfinished in America because of the passing of generations. One generation can never evangelize for another generation. It is possible for a place to be evangelized in one generation and become a heathen nation because of neglect of continual evangelization.

The land of Israel is a prime example of this. The countries of England,

France, Germany, Scotland and Ireland which are considered prime targets for missionaries today, are the very countries which brought the gospel to America.

Who can deny that America is rapidly changing to a pagan culture? Evolution is taught as a fact in our schools. Drugs and pornography are available to any student. Premarital sex and homosexuality are taught as acceptable alternate lifestyles. The crime and divorce rates have not only invaded our public and political lives, but they have also invaded the lives of preachers as well.

The stock evidence in every city reveals that the church is losing ground in evangelizing our homeland, and a heathen society is growing up before our eyes. The problem is simple. The present generation and the coming generations are not being evangelized.

The past influence of Christianity on this nation is seen in our hospitals and schools, as most of them were begun as a result of the preaching of the gospel. From "In God we trust" on our money, to prayer in our Congress, America bears the marks of a Christian heritage. This has greatly altered our lifestyles.

Monogamous marriages, the integrity of the sexes, the opposition to homosexuality, and the punishment of criminals are examples of the many ways the Bible has shaped the lifestyles of the American people. However, America needs a generation of people committed to the unfinished task because of the evil forces at work which are committed to the "de-Christianizing" of our culture.

The foundation of biblical standards is systematically being destroyed. Cults and oriental religions are gaining ground. The biblical lifestyle is under attack. America is no longer considered a Christian nation by many.

As the result of an onslaught of unbiblical philosophies, the kind of lifestyle that has made America great is being torn to shreds. Americans have grown up around us who are as spiritually ignorant as the pagans of Europe or South America.

Our nation cries out for men with pioneer spirits to go into the nooks and crannies of our country, both in

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MYTH (From page 3)

the deserts and the asphalt jungles, to reach these lost people who are almost completely out of touch with true Christianity.

THE UNTOLD AMERICANS

The task is unfinished because multitudes of America's citizens have never had a clear presentation of the gospel. This can be seen by church attendance. Eighty million Americans never attend church. Only six other nations in the world have a total population greater than eighty million. So there are only six other countries in the world where one could find more lost people than in America.

This is hard to believe when one realizes that America has 300,000 churches. Yet, of this group only 60,000 preach the gospel. Of the gospel preaching churches, many are not evangelistic and do very little outside the four walls of the church building to reach people with the gospel.

It is also interesting to notice that the vast majority of the gospel preaching churches of our country are found in one section, the Bible Belt of the Southeast. This has left many areas of the country and hundreds of cities literally untouched by the true gospel and without a single gospel preaching church with a genuine concern for the souls around it.

The myth of the finished task is really a *myth*, and anyone who has worked a bus route, taken a door to door survey or gone out to do personal soul winning knows that the vast majority of the citizens of any city do not know what to do to be saved.

America provides 85 percent of the men and money to send the gospel to the rest of the world. But America is swiftly becoming a heathen nation.

We need to finish the task of placing a Bible preaching, soul winning church within driving distance of every person in America, so that she can continue to be the channel to send the gospel to the rest of the world. ▲

ABOUT THE WRITER: Roy Thomas is general director of the Free Will Baptist Home Missions Department.



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

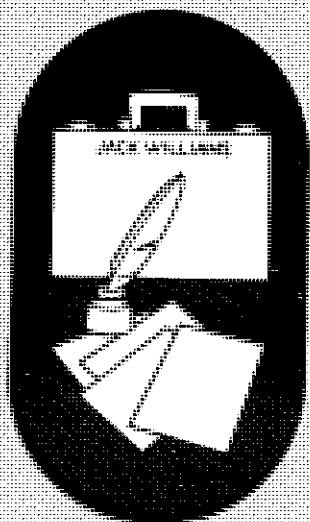
**COOPERATIVE PLAN OF SUPPORT
August, 1980**

Receipts:

State	August '80		Aug. '79	Yr. to date
	Co-op	Design.		
Alabama	\$ ...	...	\$ ...	\$ 1,363.06
Arizona	...	...	...	525.75
Arkansas	3,970.40	...	3,678.05	23,390.99
California	949.49	(949.49)	821.10	7,659.53
Florida	2,773.53	(26.60)	257.27	11,646.33
Georgia	1,190.45	(11.00)	425.00	6,656.01
Idaho	117.69	...	61.81	387.93
Illinois	1,553.20	...	1,340.07	11,670.38
Indiana	50.00	(50.00)	50.00	150.00
Iowa	...	...	167.34	172.70
Kansas	250.02	...	82.62	1,395.05
Kentucky	...	...	75.00	...
Maryland	40.00	...	...	782.68
Michigan	502.35	...	1,965.54	4,232.74
Mississippi	100.01	...	189.45	712.55
Missouri	5,550.00	(5,550.00)	4,812.37	40,827.53
New Mexico	...	...	...	68.77
North Carolina	516.32	(83.00)	279.00	4,018.89
Northwest Assoc.	...	...	183.86	30.00
Ohio	1,290.00	(271.00)	1,492.52	8,090.80
Oklahoma	7,907.78	(7,887.45)	...	58,942.82
South Carolina	...	...	...	37.87
Tennessee	1,343.36	...	112.29	8,085.73
Texas	60.00	...	354.43	1,479.32
Virgin Islands	193.16	...	200.00	2,043.51
Virginia	63.39	...	61.63	504.62
Washington	...	...	...	30.00
West Virginia	9.73	...	9.73	96.20
TOTALS	\$28,430.88		\$16,619.08	\$195,001.76

Disbursements:

Executive Office	\$ 8,637.73	(3,072.57)	\$ 2,258.74	\$ 51,676.25
Foreign Missions	6,440.28	(4,388.24)	4,600.17	49,346.30
Bible College	4,575.58	(2,523.54)	3,923.45	35,974.72
Home Missions	4,251.06	(2,722.12)	2,663.72	31,981.28
Retirement & Ins.	2,818.17	(1,329.45)	2,070.69	16,731.41
Master's Men	1,465.24	(660.50)	995.23	7,830.77
Commission on Theological Liberalism	252.82	(132.12)	107.08	1,461.03
TOTALS	\$28,430.88		\$16,619.08	\$195,001.76



When A Denomination Bows In Thanks

Let's not confuse being thankful with being sentimental—the one is a strength and virtue, the other is inexcusable.

A thankful people may be sentimental also, but sentimental people are not usually a thankful lot. The sentimental are far more emotional than thankful.

If any group anywhere ought heed the psalmist's advice to "Enter into his gates with thanksgiving . . ." (Psalm 100:4), Free Will Baptists should stand at the head of the line and come in first. We have the longest "thank you" list in America.

Since this is an election year, let's start there and thank God.

For a people who vote in every election and keep on voting even when the wrong candidates get in office. We might not always have it our way every election, but we have our say. We don't stay home and complain. We go to the polls, vote and then come home and bellyache that somebody else voted wrong. At least we earn the right to carp.

If you stand at the polls this November 4, you'll see Free Will Baptists streaming in all day long to vote. We

view the right to vote not as something menacing, but something liberating.

For men who fight in time of national crisis. Some carry Bibles, some pack rifles—Free Will Baptist men have marched in every war since the Revolutionary War (by the way, Benjamin Randall fought in that one).

No Free Will Baptist pastor has to wonder if his members will burn the flag on the front lawn. They won't. They'll fight for it, salute it, fly it on July 4, and drape it around a fallen comrade in death—but they won't dishonor it, desecrate it or burn it. Free Will Baptists love God and respect their country's colors.

Our sons aren't eager to go to war, but they have always defended their homes, their churches, their country. They will do so again, if called.

For realism in life. We're a bunch who don't consider it unspiritual to whoop it up at a football game or gulp hot dogs in the seventh-inning stretch. We don't live behind closed doors, we walk with sand in our shoes.

To say "Free Will Baptist" means a fellow can rabbit hunt if he pleases or wet a hook or swoosh a golf club or read a good book. We place no premium on stern faces and ascribe no spiritual authority to high laced shoes.

For honest-to-goodness Bible believers. Other groups may haggle over whether they think the Bible is God's inspired word. But the inspiration of the Bible is such a non-issue among Free Will Baptists, a fellow who

thought otherwise couldn't get a second to his motion in a Free Will Baptist meeting anywhere in America.

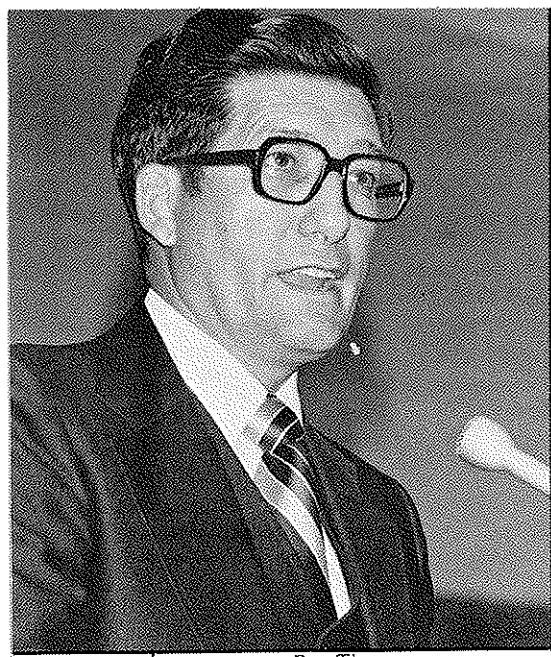
To ask a Free Will Baptist if he believes the Bible is true, completely true, down to the last word, is like asking Ronald Reagan if he's serious about unseating Jimmy Carter. We have a lot of shortcomings, but believing the Bible is our long coat.

For differences that check and balance each other. The nearest we can get to agreement on the second coming is that the Bible teaches it and we all believe it's going to happen. We learned to tolerate divergent eschatological views and to develop a good sense of humor about the matter when grazing in the other man's pasture.

Thank God for the evangelism emphasis to feed those who guard parsonages. For world-wide missions to stir the closed minds of some. For door-to-door visitation to offset the fellow who thinks only Mormons and Jehovah's Witnesses do that sort of thing. For Bible colleges to counter the gent who's so anti education he doesn't want a pastor who can pronounce "Serracherib."

We thank God for the right to make our mistakes and the strength to rise above them.

That's why as Free Will Baptists, we "Enter into his gates with thanksgiving." Our heritage gives us the right to be the most thankful people on the face of the earth. ▲



Roy Thomas

**Compiled by
HOME MISSIONS Staff**

It is Monday morning in the National Home Missions office. At 8:00 sharp staff members assemble in the Director's office. Receptionist Nell Carr places a sign outside the front door, "Prayer Time."

All the staff is there, for fortunately the men all had services close enough to Nashville so they could be in the office on Monday. This is not often the case.

A few minutes are spent praising the Lord for the weekend services. Two home missionaries and two foreign missionaries are remembered in prayer each morning and other requests are considered.

After prayer each person goes to his office. The men make out their weekly reports. Iva Mae Bracey, the bookkeeper, opens the mail and prepares it for reviewing. Nell begins coding receipts for the computer, and Pat Thomas types some missionary newsletters.

Each person in the Department has specific duties written into their job descriptions to increase efficiency and prevent overlapping and conflict of duties.

THE BOTTOM LINE

The General Director, Roy Thomas, oversees the work of all home missionaries, chaplains and staff. He receives a monthly report from each missionary,

Behind The Scenes At The Home Missions Department

a periodic report from each chaplain and a weekly report from each man on the staff. He sees all receipts, signs all checks, and sends a monthly financial report to the nine National Home Missions Board members.

Each man on the Home Missions staff travels extensively preaching during weekend services to win souls and encourage Christians. During the Sunday school hour they challenge adults and young people in a combined class for involvement in Home Missions outreach.

During the week, while in the office, the General Director answers the stack of mail that accumulated during his absence, returns telephone calls, accepts appointments of those who wish to see him, and does the many tasks necessary to oversee the work of the Home Missions Department.

THE ROAD RUNNER

Associate Director Trymon Messer arranges all itinerates for missionaries. Each home missionary has a quota for cash in his account and faith promise support that he must raise before he goes to the city where he plans to begin the new Free Will Baptist church.

Mr. Messer arranges services in churches, working with pastors and people to get missionaries to the field. This tremendous responsibility involves numerous telephone calls and letters. Last year he assisted 16 men in getting to the field.

In addition to the itinerates and his traveling schedule, Brother Messer also plans and conducts the Home Missions Department's Conferences on Evangelism. Much time is required to plan programs, secure speakers and publicize these conferences.

THE LONG LOOK

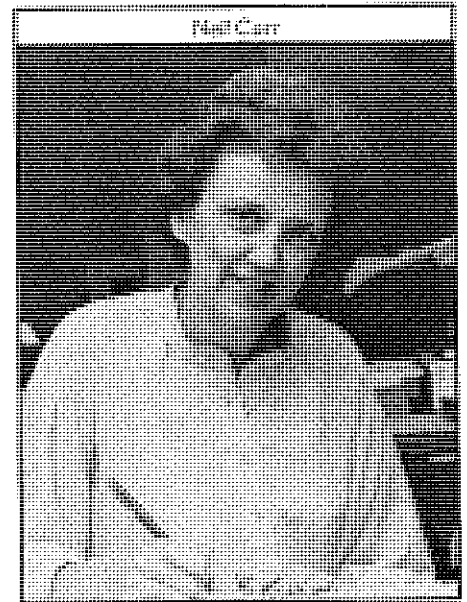
John Gibbs, director of development, arranges missionary conferences involving national home missionaries. He plans His work with deficit accounts and low accounts of missionaries in mind. This work involves many telephone calls, letters and often trips to the area to meet with pastors to plan the schedule for the conferences.

He always keeps in mind that Free Will Baptist foreign missionaries also need to be included, and works with the Foreign Missions Department to include them in the conferences.

As Director of Development, Reverend Gibbs is responsible to develop a deferred giving program for the Department. This work requires a great deal of study. It involves Christian wills and estate planning.

His studies have revealed that Free Will Baptist people can use such instruments as unitrusts, annuities and life loans to conserve more of their life

Nell Carr



savings for their heirs by giving part of their estates to Home Missions. This is done by avoiding unnecessary capital gains taxes, gift taxes, estate taxes, and income taxes.

Although this is a new program, it is expected to grow to the place where it will take all of Brother Gibbs' time.

DOLLAR SIGNS

Bookkeeper Iva Mae Bracey receipts all gifts to the Department. This is an ever increasing responsibility, as receipts for 1980 are expected to climb past the million dollar mark. She writes checks to pay all bills and salaries. Although receipts are prepared by computer, bookkeeping and check writing are done by hand.

Mrs. Bracey, a member of New Hope Free Will Baptist Church, Joelton, Tennessee, prepares the monthly financial report sent to Board members. She submits a monthly report to



Iva Mae Bracey

each missionary, including the receipts and disbursements and balance in his account. She also sends him a list of his donors for the preceding month. She takes this information from a computer located in her office.

RECORD GUARDIAN

Mrs. Nell Carr, the receptionist, is a member of Horton Heights Free Will Baptist Church, Nashville. She receives all visitors to the National Home Missions office and takes telephone calls. Each staff member has a personal line so that incoming calls may come direct-

ly to them. When the men are out of town, Mrs. Carr receives their calls and takes information so the calls can be returned.

Mrs. Carr is responsible to process faith promise cards received by missionaries and staff members. After she has sent a letter and offering envelopes, she files the cards for future reference.

A mailing list is maintained on computer of all donors, plus others wanting to receive MISSION GRAMS. Mrs. Carr posts all the additions to this list. She also maintains a list of available pastors and churches needing pastors to assist our churches in securing pastors.

BEYOND TYPING

Mrs. Pat Thomas does secretarial work for John Gibbs and Trymon Messer. She types all letters for the itinerates, missions conferences and their personal correspondence. Since January 1, 1980 approximately 800 personal letters have gone out of her office.

She prepares all Home Missions materials for publication. All national home missionaries' newsletters are printed and mailed from her office. She prepares MISSION GRAMS for printing, and also does the layout work for the maps, brochures, Home Missions materials, tracts and evangelism materials printed by the Department. She is a member of Woodbine Free Will Baptist Church in Nashville.

NEWEST STAFFER

Mrs. Kay Hampton, a member of Cofers Chapel Free Will Baptist Church, serves as secretary to General Director Roy Thomas. She types correspondence, takes telephone messages and assists with the duties of directing our 45 missionaries, eight chaplains and a budget in excess of one million dollars.

She also assists the bookkeeper in key-punching information into the computer so that receipts can be mailed to donors and reports to Board members and missionaries.



Pat Thomas (L.) Trymon Messer

DANIEL'S DEN

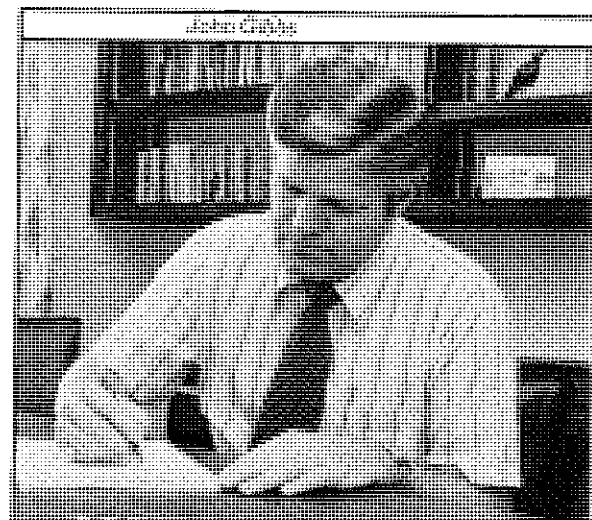
Mr. Bill Daniel is the Home Missions Department's printer. The sign over his door, "Daniel's Den," does not do justice to the orderly, immaculate printing operation Brother Daniel maintains.

He burns the plates and prints on the Department's offset press all the newsletters, follow-up lessons and dozens of other items for the Department. He is employed part-time.

The Home Missions Department ladies stuff all missionary newsletters and other mailings sent from the Department. More than once they have sent above 5,000 letters out of the office in a single day.

Many other jobs are performed by the staff members of the Home Missions Department. The men spend much of their time away from their families, traveling in services in Free Will Baptist churches to win souls and bring revival, while the women work long hours in the office to coordinate receipts, newsletters, requests for materials and letters.

Visit the Home Missions office when you're in Nashville. The staff will welcome you and share with you the latest information on the Free Will Baptist Home Missions front. ▲



John Gibbs

Scrub That Thought

By Wendell Walley

How I remember scrub day at home during childhood. Vacuum cleaners were still a novelty to country folk. Carpet was not even a dream. Only a few had linoleum rugs covering the center portion of their living room floor.

Of course that was before miracle detergents and damp mop floors took the scene. Back then not even children tried getting away with damp mopping floors. It was a day when floors, clothes and even children were scrubbed. "Did you scrub your neck and behind your ears good?" was more than just a play on words.

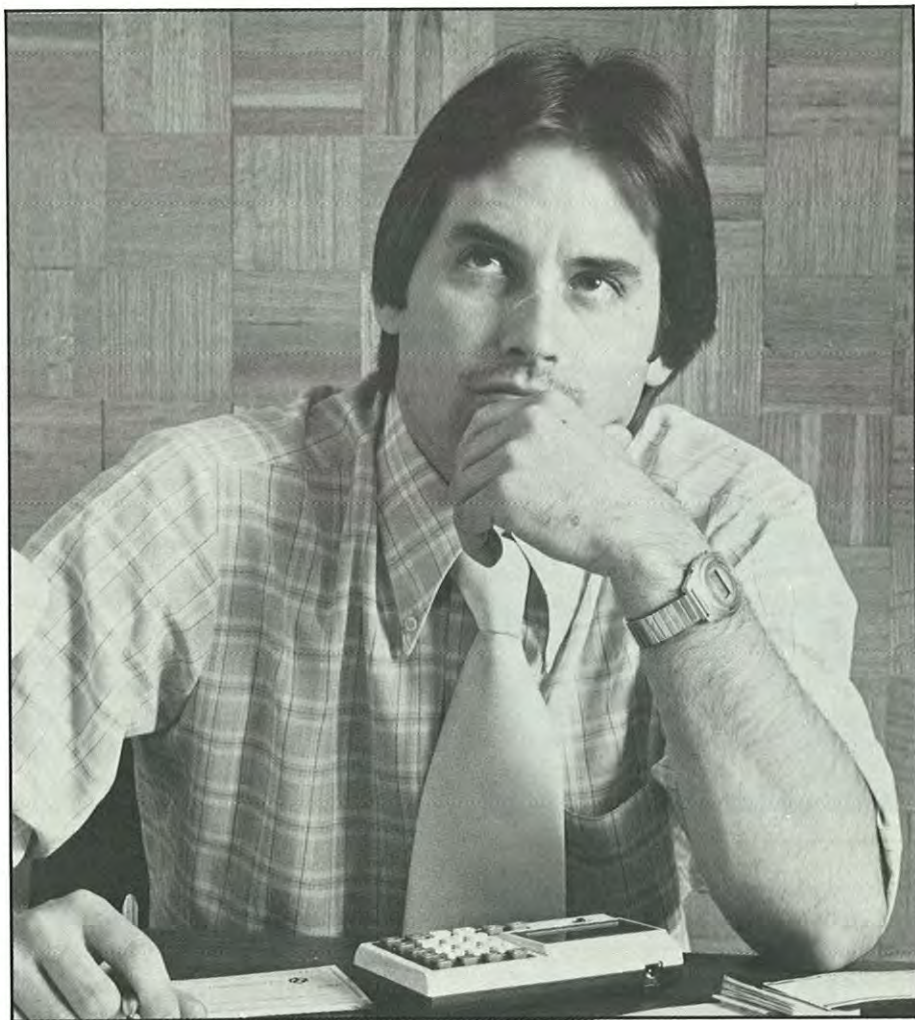
Today, more than ever, a scrubbing *between ears* is needed to alleviate an age-old problem. The wickedness of man is again great in the earth and "Every imagination of the thoughts of his heart" is only evil continually (Genesis 6:5). Scrub day is long overdue for the minds of many professing Christians.

Our minds need to be washed white in the blood of Jesus, cleansed from the perverseness, passiveness and pollution of this age, and then hung out to dry in the purifying light of God's Holy Word.

If the mind is wrong the life is wrong, for thought molds action as surely as thunder follows lightning. Actions are but the afterclap of thought.

First come thoughts that are not God's thoughts then follow ways that are not God's ways (Isaiah 55:8). More simply stated "For as he thinketh in his heart, so is he" (Proverbs 23:7).

Knowing that outward action and inward attitude are inseparable, we should not be surprised at the relentless tug-of-war staged daily on the battlefield of the mind. For whoever



controls the mind controls the body. No wonder the battle of the ages is not Waterloo, the American Revolution, the Civil War or even Armageddon. It is the battle for the mind.

Television networks sacrifice principle in their competition for the mind. Advertisers exploit it with over 1,400 commercials daily. Books and magazines attempt to lead it captive down forbidden lanes.

These crusaders of corruption joined

by the hypnotic beat of the world's music and the vivid portrayals and language of Hollywood dull the mind to spiritual matters. Few if any Christians in our society are totally unaffected by their paralyzing grip.

The admonition "Wherefore gird up the loins of your mind" (I Peter 1:13), has never been more appropriate than now. The need to don "the helmet of salvation" was never more urgent.

Emotions drained, senses stupified, wills intoxicated with lethargy—no wonder sin has reached a new highwater mark.

PROVISION FOR THE RENEWED MIND

The question then emerges "Are we helpless and hopeless victims of Satan held captive by him at his will?" Absolutely not! Regeneration brings with it provision for the renewing of the mind and its transforming effects (Romans 2:2).

Non-conformity to the world does not precede transformation of the mind. Rather transformation of character and actions begins with the renovation of the mind. The renewed mind unfolds as the bud unfolds itself into the flower and the flower into the fruit. Changes wrought in the mind pass over life like the winter landscape changes when the summer sun draws out green leaves from black boughs and transforms brown pastures into plush carpets of green.

Victory in the thought life goes only to the "violent" and even they must take it by force (cf. Matthew 11:12). Joshua did not take Canaan sitting in a rocking chair. Neither is a wholesome mind an accident. Both negative and positive action are required.

Negative action is "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God," while positive action includes "Bringing into captivity every thought to the obedience of Christ" (II Corinthians 10:5).

It is not enough to give chase to evil thoughts. We must welcome into the heart and mind such fair guests as described in Philippians 4:8. Right thoughts must be allowed to take up permanent residence. Vagrant thoughts must be denied all hospitality of the mind.

POWER OF THE RENEWED MIND

Caution! The power of the renewed mind is not found in human methods and resources. "Can the Ethiopian change his skin, or the leopard his spots?" (Jeremiah 13:23). Neither can

you educate man out of the grip of Satan.

An ignorant man can steal watermelons off a boxcar. Educate him and he will steal the railroad. He becomes a clever devil.

Psychology is not the solution. Psychology may succeed in making a man live with his guilt but it will not remove the guilt. Nor will the power of positive thinking dislodge Satan from the mind.

The weapons of our warfare are spiritual and "Mighty through God to the pulling down of strongholds" (II Corinthians 10:4). This does not mean they operate against the will nor independently of the will. Electrical current entering your home is powerful but it is only potentially yours. Not until you flip the switch does the power take over.

The actual power necessary for the transformation of your mind is supernatural and totally apart from all human power. Yet your life functions as a conduit through which God's power flows. Your hand is on the control.

The cup of thought is in your hand. You can press into it rich ripe grapes of Eschol or you can squeeze into it bitter gall and poisonous hemlock. But as you brew your cup you will have to drink.

The canvas of thought is hanging on the wall of your mind. You hold the brushes in your hand. You will fill it with figures you like best. Satan's influence must be denied and the Great Master Artist allowed to control each stroke of the brush.

PURSUIITS OF THE RENEWED MIND

Certain pursuits for the mind of the Christian are suggested by Paul in Philippians 4:8. With such a balanced diet of wholesome food for thought, there is no need for our minds to feed on the garbage of this world.

But only the disciplined mind under the control of the Spirit will conform to this pattern of thought. Christ is the personification of these virtues and only those who have "the mind of Christ" will "think on these things."

Meditation, too long obsolete for many Christians, must be rediscovered. It is not the work of a moment, nor is it some magic spell cast upon

men while they sleep. Bible study and memorization will serve as great aids here.

Our minds must not be allowed to drift away to the vast wasteland of "nothing thoughts" to idly day dream in a fantasy world. Satan will surely use such opportunities to mount an attack defiling the mind with unclean thoughts or perhaps distracting it by "cares of this life." These cares may involve more preoccupation with pressures and problems of every day life, or they may degenerate into downright worry.

Worry, the greatest thief of joy, is forbidden in the context of this passage. Why worry when you can pray? Why pray if you continue to worry? Worry and faith are as incompatible as light and darkness. Don't let Satan make a neurotic out of you, when God promised His peace as a sentinel for your mind and heart (Philippians 4:6, 7).

Are you tormented with crippling fear or doubt? Is your mind dragging you through the slime pit of self-pity? Have you a seething anger or festering jealousy? Have you an unquenchable thirst for the things of this world?

When the citadel of the mind is lost to the devil, the will is held hostage and one's life is defeated. Repent and rely on supernatural strength to resist Satan till he flees from you.


PRAYER OF THE RENEWED MIND

What better prayer could we pray than that of the Psalmist in 19:14: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O LORD, my strength and my redeemer."

As the needle of the compass trembles to its true point when disturbing masses of metal are taken away, so the Spirit-controlled mind moves toward a more complete harmony with God, seeking always those things which please Him.

Then and only then can we experience the peaceable fruit of Isaiah 26:3, "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." ▲

ABOUT THE WRITER: Wendell Walley pastors East Nashville Free Will Baptist Church, Nashville, Tennessee.

The background of the entire page is a high-contrast, black and white image of an aurora borealis (Northern Lights). The image consists of numerous curved, horizontal bands of varying thickness and intensity, creating a sense of movement and light. The bands are set against a dark, almost black background, with some areas appearing as bright white highlights. The overall effect is reminiscent of a stylized, abstract representation of the natural phenomenon.

The Northern Lights

By Steven R. Hasty

Only a few were aware of the significance of July 21, 1980 in Free Will Baptist history. Exactly 100 years earlier, on the other side of the continent from our National Convention which met in Anaheim, California, a mass of Free Will Baptists met to commemorate the centennial of the first Free Will Baptist Church planted on northern soil.

Free Will Baptist ministers who pastor in the northern United States are often asked thought-provoking questions like: Who are Free Will Baptists? How old is the movement? If the movement's history really covers 250 years, why are there so many churches in the South and so few in the North.

The simple answer is that there WERE Free Will Baptists in the North.

NEEDS DEMAND UNITY

By any standard, this group was more effective in changing their world for Christ than any other Free Will Baptists prior to that time. This was in spite of the fact that they were over 50 years later in starting than the Paul Palmer movement in North Carolina.

How did they do it? Through mutual love and cooperation that produced a unity in their struggle toward goals. All

this was accomplished with a high regard for, and a stubborn protection of, the church's right to autonomy.

Wise men have said, "United we stand, divided we fall," and "where there are numbers, there is strength." Christ did not call one apostle, but a dozen to lead the work in His absence. He then gave them the Spirit of peace so they might work in harmony. Consideration, not criticism, must prevail.

Christ's return is so close and world-wide evangelism so needed that it

demands a united Free Will Baptist front. The Yearly Meetings of Free Will Baptists in the North took 47 years (1780-1827) to unite into a General Conference. The Southern and Western Free Will Baptists were not united for pursuit of common goals until 1935—208 years after Palmer started in 1727.

The sad truth is there are still many of our sister churches unaffiliated, thinking it a measure of their Christ-likeness. However, the rottenness of the branch does not occur when it is attached to the vine, but when it is disjointed.

The question is not "Who shall be first" as James and John argued, or even "Who were the Original Free Will Baptists." The point is that we who have like principles of faith and a common denominator in Christ should be joined in a self-sacrificing love similar to His.

The Apostles did not set up a dozen different associations or denominations but one.

RANDALL THE MAVERICK

The founder of the "northern connection" of Free Will Baptists was Benjamin Randall, born in New Castle, New Hampshire on February 7, 1749. New Castle is an island in the mouth of the Piscataqua River. It was originally a fort built during Colonial times for the defense of Portsmouth, New Hampshire.

Randall had early inclinations toward religion. While at sea with his father who was a ship's captain, he found the sailors' profanity disgusting. He regularly attended Sunday worship.

The "Decade of Change" for American colonies as well as 21-year-old Benjamin Randall was 1770-1780. It began when he heard a voice crying in the New England wilderness. That voice was George Whitefield's. Unknown even to Whitefield, this was to be his last sermon calling men to salvation.

When the address was over, young Randall hardened his heart. It was September 29, 1770. The next morning, Whitefield died. When Randall learned of it, a renewed conviction swept over him. The "great change," as he called it, came on October 15th.

In 1771, Randall married Joanna Oram of Kittery, Maine. In November of 1772, he and his wife united with the Congregational church of his native town. Later, their three children were christened there.

During the next three years, he became convinced that "believers only were proper subjects of baptism and that immersion was the only true mode." This and other doctrinal dissatisfactions led to his separation from the church in 1775.

True to his convictions, Randall was baptized in Berwick, Maine on August 14, 1776 along with three other men. All four became preachers. His call to the ministry was a gradual thing. The conviction began shortly after his baptism.

At first he read the sermons of others at social meetings, considering himself both insufficient and unworthy to preach. Eventually, this changed as he began in earnest to preach on his own. In one three-month period in 1777, he saw 30 conversions.

The next year, New Durham called him to pastor in their community. While he did preach there and even bought 30 acres for a farm, he denied the call to pastor saying, "he never intended to be confined to any people, but meant to be every person's minister."

In true Pauline fashion, Randall was persecuted for his maverick unorthodoxy. He steadfastly refused to join ranks with those united behind John Calvin's doctrines.

For this he was disfellowshipped, stoned, and once, debated 48 hours with a Calvinist. When ostracized by fellow ministers, he replied that it "made no difference to him so long as he knew that the Lord owned him."

Randall met opposition on every hand because of the unlimited atonement he preached. It caused him such distress that in July, 1780, he walked out in the middle of a cornfield, knelt and earnestly prayed. From that moment, God gave him a peace so real it lasted until he died.

His accomplishments in the ministry, spanning almost 30 years, included establishing a denomination of nearly 100 churches and 5,000 members. These people were mockingly called free-willers, general provisioners, and The New Durham Connection.

THE MANTLE PASSES

Randall died October 22, 1808 at 59. His funeral was held four days later. John Buzzel, his long-time friend and fellow-minister, preached the sermon at Randall's request. The spirit of the man can be seen in a letter to the Quarterly Meeting in May, 1808:

I am a poor, worn-out servant; and here I sit and see my flesh gone and bones project, and rejoice that I have the testimony of my conscience that I have worn out in so blessed a cause. Though I know it would be blessed to depart, yet I think I would be willing to stay on these low grounds until I wore out life after life in such blessed employment.

I think now, if I had only my lungs and voice, however weak my body, I would plow the gospel trumpet until I died in the blessed work. Pray as the Spirit directs, for your poor, unworthy Benjamin.

I die your servant
for Christ's sake,
Benjamin Randall

Other names from the past include: Rev. Pelatiah Tingley, a co-laborer with Randall, educated at Yale University, who was noted for his short, terse, 8-10 minute sermons; Rev. John Buzzell, a leader who followed Randall as Joshua followed Moses; Rev. David Marks, a boy-preacher, editor of the Book Concern, who died after wearing out his life for Christ at the age of 40; and Rev. George Day, who pastored the Roger Williams Church in Providence, Rhode Island for almost a decade.

How large were these northern Free Will Baptists? The size of the General Conference by 1888 had grown to include 1,619 churches, 1,414 ministers and 86,201 members. Its influence was considerable. By 1880, the Conference had four institutes, six colleges, four seminaries and one academy which were currently active.

In a 100-year period, our northern brethren increased from one state to 21 states plus Ontario, Nova Scotia and New Brunswick. For the record those states were:

New Hampshire
Maine
Vermont
Ohio
Pennsylvania
Rhode Island
Massachusetts



LIGHTS (From page 11)

- Michigan
- Indiana
- New York
- Illinois
- Wisconsin
- Iowa
- Minnesota
- Kentucky
- Virginia
- North Carolina
- Tennessee
- Louisiana
- Kansas
- Nebraska

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Rhode Island included Roger Williams' church in Providence, which was the first Baptist congregation on American soil. This group joined Free Will Baptist ranks in 1837. Some of the Free Will Baptists in Louisiana were the result of a black minister who united with the northern association for obvious reasons, considering the times.

**GENERAL
CONFERENCE HIGHS**

Though one in doctrine, there were actually three other groups which merged at various times: Open Communion Baptists, Free Communion Baptists and Free Baptists.

The General Conference had many service agencies:

1. Anti-Slavery Society (1843-68)
2. Temperance Society (1866-)
3. Women's Auxiliary Society (1873-) who employed six women missionaries and teachers.
4. Sunday School Union (1836-)
5. Education Society (1840-)
6. Home Mission Society (1834-) who assisted 175 churches in 19 states. They also assisted in teaching the Freedmen after the War between the States.
7. Foreign Mission Society (1833-) whose mission field was India.
8. Printing Establishment (1826-) which was referred to as simply "P.E." and was responsible for publishing 118 books, dozens of sermons and the denominational newspaper, "The Morning Star."

The General Conference was first organized at Tunbridge, Vermont on October 11, 1827 with 19 delegates representing five Yearly Meetings. The first seven Conferences were held annually. The next three were biennial. The remainder were held every third year.

There were five General Conferences which the *Free Baptist Cyclopedia* considered important in denominational history:

1833—Treatise adopted; decisive action taken concerning education and foreign missions.

- 1839—Fellowship withdrawn from slaveholders
- 1841—Free Baptists of New York admitted without a change of name.
- 1850—Anti-slavery stance reaffirmed; complete independence of churches reaffirmed.
- 1880—Centennial Conference.

The Centennial Conference was held in the vicinity of New Durham, New Hampshire, near the site of the first church and the grave of the denomination's founder close to Lake Winnepesaukee. Though the General Conference was generally held in October, the time for the Centennial Conference was moved to July 21st, 1880.

According to the *Centennial Record*—1880, "all the boarding houses were crowded, the cottages were full, the large hotel packed, and train-loads had to seek homes in adjoining villages."

There were greetings from delegates of other religious bodies including the General Baptists of England and Randall's great-grandson, Dr. A. H. Quint.

These were the Northern Lights in an untamed wilderness of darkness, depravity and despair. ▲

NOTE: All information for this article is from the *Centennial Record*—1880, published, in 1881 and *The Free Baptist Cyclopedia*, published in 1889. All statistics are only up until those dates, and do not reflect achievements of a later date.

ABOUT THE WRITER: Steven R. Hasty pastors First Free Will Baptist Church, Grand Rapids, Michigan.

GRATTUDE

For pilgrim faith that would not rest
For guiding grace in days of test
For men who yearned to be free
For strength to stand against the enemy
I'm thankful.

For sovereign blessings in early days
For men of God with unerring ways
For pulpit power to reach the lost
For circuit riders who paid the cost
I'm thankful.

For blood-stained banners on sacred grounds
For tears and pain and war-like sounds
For Washington and Jefferson and Franklin, too
For Minute Men standing tall and true
I'm thankful.

For hopes that here may realized be
For dreams that often become reality
For freedom to worship and honor God
For Constitution liberty upon this soil
I'm thankful.

For material blessings beyond our dreams
For mountains and plains and river streams
For scenic beauty from sea to sea
For the home of the brave and the land of the free
I'm thankful.

For Of Glory and the Bible and churches strong
For men who love right but hate the wrong
For courageous women who stand the test
For sinner saints who've given their best
I'm thankful.

For a blood-stained cross and an empty grave
For a living Saviour with power to save
For a life of hope and peace and joy
For the Gospel's plan for every girl and boy
I'm thankful.

For all these things yet many more
Lord, we offer our thanks and Thee adore.
Be pleased Thy people to bless just now,
And crown with grace as to Thee we bow.
To Thy good pleasure we owe everything
For Thou art Lord and King of Kings.

D. L. Dyer, Pastor
Spauldine Park Free Will Baptist Church
Nashville, Tennessee



Force Or Farce?

By Malcolm C. Fry

“Us four and no more.” Does that selfish cliché describe teens who are involved in Bible Tic Tac Toe or Bible Bowl? What about the “loners” in Bible Memorization and Bible Sword Drill?

Some may say, “Oh, he thinks he’s it,” or “They think they’re God’s gift to our youth program.” Such remarks reflect both a bad attitude and a misconception of Bible competition. Others categorically reject all Bible competition as rote learning that will be of no value once the kids complete the program.

A survey of National Youth Conference winners was conducted by the Church Training Service Department inquiring about what effect the Bible competition program had upon participants’ lives. Results showed that Bible quizzing not only influenced their lives

on a day-to-day basis, but gave them direction toward life-long goals.

Several former competitors responded, “I’m in a Bible college today because of quizzing.” Others said, “It helped me in witnessing as the Holy Spirit called to my mind scripture passages I memorized.” “Bible memorization encouraged me to work together with other young people in the local church.”

“I did not go to a Bible college, but because of the Bible quizzing program, I have a good foundation for seeing me through the college I’m attending near home.” “Because of Bible memorization and quizzing, I am actively serving in a leadership role in my church today.”

Presently, there are four distinct activities provided for youth in Bible competition.

1. **Bible Memorization Program** for grades 1, 2 and 3. This activity acquaints students with Bible memory and basic Bible precepts. It also prepares them for future Bible quizzing.
2. **Bible Sword Drill** for juniors, grades 4, 5 and 6. This activity teaches students to effectively

handle the Word of God and gives them a working knowledge of the books of the Bible.

3. **Bible Tic Tac Toe** for junior high, grades 7, 8 and 9. This is a unique variation of the familiar game of Tic Tac Toe. At this level teamwork is introduced in quizzing. A team is composed of at least two but not more than four members.

The program is built around a three-year cycle. Each year’s study booklet contains 450 questions and answers. Additional kits containing 150 questions each are asked at district, state and national levels from selected books of the Bible.

4. **Bible Bowl** for senior high, grades 10, 11 and 12. This is a quiz in which accurate Bible knowledge and speed of recall are tested in a competitive atmosphere. Questions, teamwork and the books of the Bible to be studied serve as a sequel to the Bible Tic Tac Toe activity.

PROFIT—FOR THE PUPIL

Students who participate in Bible

Tic Tac Toe their first year in junior high school and continue participating each year, and are active in Bible Bowl, can study the *entire* Bible.

Involvement at the National Youth Conference occurs as a result of hours and hours of personal study by each student plus numerous practice sessions. Also, keen competition merited their winning at both the district and state levels.

Winning at the national level is the coup de grace. The cream of the crop proudly take back to their local church appropriate medals for first, second, or third place.

PROFIT—FOR THE CHURCH

The Bible competition program is further designed to encourage Free Will Baptist churches to get involved regardless of size. Over the years, many winning teams and participants have come from smaller churches.

The mechanics of Bible competition results in adding joy and excitement to Bible study. Good Bible study habits are developed by students involved in Bible competition activities.

The church gains members with a wealth of Bible knowledge and the ability to establish priorities and values for Christian living as a result of Bible competition.

POSTSCRIPT

In order to negate charges of piousness, superiority or isolationism, it is best for churches to provide the Bible competition program as an extra-curricular activity. Consequently, participants will not be excluded from attending regular Sunday School class or church training group.

The overall benefit of Bible competition is the lasting impression the Word of God makes upon the hearts and lives of participants.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:9, 11). ▲

ABOUT THE WRITER: Dr. Malcolm C. Fry is assistant director of the Sunday School and Church Training Department. He also directs the annual National Youth Conference.

DIRECTORY UPDATE

ARKANSAS

Ron Parker to First Church, Poca-hontas, from Head's Church, Cedar Hill, TN

GEORGIA

Tim Hutchinson to Dublin Mission, Dublin

ILLINOIS

Larry Adams to Harmony Church, West Frankfort.

MISSOURI

Tom Drake to Hazel Creek Church, Kirksville

NORTH CAROLINA

Larry Liverette to First Church, Gas-tonia

OKLAHOMA

Robert D. Hidde to Madison Avenue Church, Tulsa

Retes Hunsucker to Fellowship Church, Stillwater

Bailey Thompson to East Tulsa Church, Tulsa, from Hillsdale College, Moore

TENNESSEE

A. J. Loooper to Cookeville Church, Cookeville, from Winfield Church, Win-field, AL

Ray Prince to First Church, Dickson

SOUTH CAROLINA

Ernest Barnes to Faith Church, Dar-lington

Jimmy Brown to First Church, Myrtle Beach

Washington Miles to South Side, Dar-lington

OTHER PERSONNEL

Ed Pack to Hillsdale College, Moore, OK, as music director from First Church, Poteau, OK

Danny Runion to First Church, More-head City, NC, as assistant pastor



Mrs. Carole Anne (Coach), The Tic Tac Toe Team, 1st Church, Columbia, MS

ETTA

50 Years Service

By Rev. Paul J. Loth

On Thursday, October 25, 1979, Evangelical Teacher Training Association initiated the anniversary celebration of its "50 years serving Christ thru leadership training" with a luncheon in the Chicago area for member school delegates. In 50 years of ministry over 60,000 Teachers Diplomas have been granted by the more than 200 member colleges and seminaries to graduates qualifying to teach E.T.T.A. certificate courses. These courses have been taught to over two million persons in 83 countries throughout the world.

The 50th anniversary of E.T.T.A. and the 200th anniversary of the Sunday school will be celebrated the same year. A survey of the recent history of the Sunday school shows why this is symbolic. Although the early years of the Sunday school movement brought growth and worldwide impact, in the early 1900's, trouble was evident.

Sunday schools were placing a greater stress on child psychology and unbiblical teachings than upon teaching God's truth from scripture. Many Bible-believing Christians, therefore, raised doubts concerning the future of the Sunday school. It became clear that if the movement was to survive, there would need to be a revival of its biblical base.

In 1930 Dr. Clarence H. Benson, Christian education professor at Moody Bible Institute, called a meeting of Bible institutes to discuss the status of the Sunday school. After considering several options, the institute representatives concluded that a new organization, dedicated to the training of Sunday school teachers in evangelical Bible and doctrinal beliefs as well as teaching methods, was necessary.

This was the beginning of the Evangelical Teacher Training Association. Dr. Charles G. Trumbul, then editor of the *Sunday School Times*, responded to this action by saying, "No event in the Sunday school field has been of greater importance than the recent formation of the Evangelical Teacher Training Association."

Dr. Benson was asked to develop certificate courses for teacher training. Soon Sunday school teachers throughout North America were being prepared through E.T.T.A. courses. As teachers began to better understand biblical

teachings and effective teaching methods, the Sunday school was once again able to become a prominent force in evangelical Christianity. Since E.T.T.A. has had such an impact upon the Sunday school movement—by increasing the quality of its teachers and reinstating its biblical base—it is certainly appropriate that this anniversary year is shared by the Sunday school and the association.

Trained teachers still hold the key to a successful Sunday school ministry. The heart of the Sunday school is the teacher. Only as teachers are adequately prepared to teach God's truth in life-transforming ways will the Sunday school successfully progress. E.T.T.A. is committed to this task. The need for and impact of trained church teachers is increasing, making the association's ministry as necessary now as it was at its inception 50 years ago.

Each year 100,000 persons throughout the world study E.T.T.A. courses. These training experiences benefit a church's Sunday school program by . . .

HELPING TEACHERS TO BE SUCCESSFUL:

After all the plans for a Sunday school program are made, this fact remains—the success of a Sunday school depends upon the success of the teacher in the classroom. Continual training—pre-service and in-service—aids the teachers to minister effectively.

ELEVATING THE SUNDAY SCHOOL TEACHER:

Teaching a Sunday school class is perhaps the most thrilling of all experiences. Unfortunately, teaching often becomes a chore rather than a joy. E.T.T.A. training not only makes teaching more joyful but more desirable as well. And the fact that teachers are being trained makes Sunday school teaching important.

INCREASING THE SUNDAY SCHOOL PROGRAM: Continual Sunday school growth takes place only as the Sunday school program is successful. Since effective teachers make a successful Sunday school, trained teachers are the key to Sunday school increase.

Because the Sunday school is dependent upon the quality of its teachers, teacher training should be one of the first plans made in increasing the ministry of the Sunday school. Unfortunately this is not always so. May the day soon come when each local church recognizes the immediate imperative of teacher and leadership training.

The National Association of Free Will Baptists shares in the ministry of E.T.T.A. by providing the association certificate programs for training in Free Will Baptist Churches. The Sunday School and Church Training Department grants the internationally recognized E.T.T.A. awards to teachers and leaders of association churches. These training experiences not only develop quality Sunday school teachers but dedicated Christian believers for many varieties of Christian service.

PRELIMINARY TEACHERS CERTIFICATE PROGRAM

Old Testament Survey—
Law and History
 Old Testament Survey—
Poetry and Prophecy
 New Testament Survey
Understanding People
 **Understanding Teaching or*
 **Teaching Techniques*
Sunday School Success

*either course may be used for certificate credit

ADVANCED TEACHERS CERTIFICATE PROGRAM

Your Bible
The True God
Biblical Beliefs
World Missions Today
Evangelize Thru Christian
Education
 **Church Educational Ministries*
 **Vacation Bible School*

*either course may be used for certificate credit

Students receive an E.T.T.A. Award Credit Card after each course provided the instructor is an E.T.T.A. approved teacher and the requirements for credit are met. Teachers Certificates are granted by the Sunday School and Church Training Department at the completion of each certificate program.

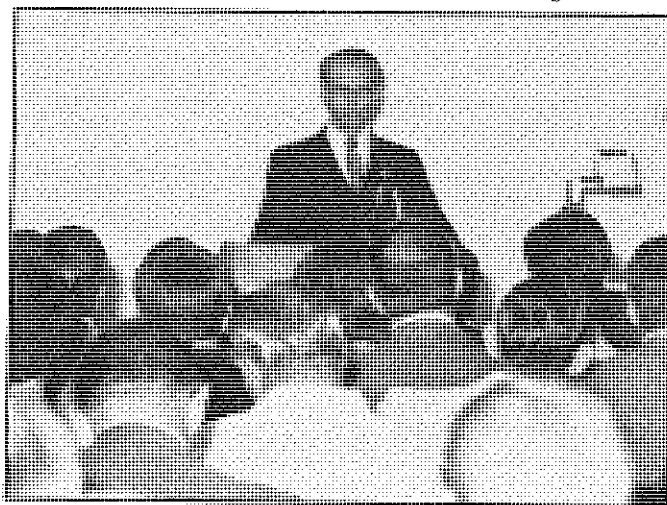
Substantial numerical and qualitative growth have been the result in churches making E.T.T.A. training a top priority. Consider the following principles for successful use of the certificate courses:

- teaching Bible survey courses during the midweek Bible study;
- teach E.T.T.A. courses as Sunday school adult elective;
- teach *Understanding Teaching or Teaching Techniques* in a six-week course for teachers (two sessions per night);
- survey the interests of prospective students concerning possible class time:

- prior to the Sunday evening service
- before, during, or after the midweek service
- Saturday morning
- prior to the Sunday morning service or Sunday school
- weekday evenings
- recruit a “training director” to coordinate the E.T.T.A. courses.
- enthusiastically promote the classes:
 - posters
 - bulletin inserts
 - pulpit announcements
 - radio announcements
 - public presentation of E.T.T.A. awards in a church service
 - determination of a requirement of training and explain this requirement to each teacher recruited

Any association church desiring to begin an E.T.T.A. certificate program for training teachers and leaders may do so by planning a schedule of E.T.T.A. courses to be offered, securing an instructor qualified to teach the courses, and enthusiastically promoting the program. An information booklet and further counsel and information may be received from Rev. H. D. Harrison, director of teacher training, Sunday School and Church Training Department, Box 17306, Nashville, Tennessee 37217.

H. D. Harrison, Director of Christian Training



It is the continual prayer of the association that the Pauline principle of church development will be the experience of each local church throughout the world: “The things which you have heard from me in the presence of many witnesses, these entrust to faithful men who will be able to teach others also (II Timothy 2:2).” May each adult be prepared and active in lovingly serving Christ and thus edifying the body of Christ. This has and will continue to be the calling of the Evangelical Teacher Training Association. ▲

ABOUT THE WRITER: Paul J. Loth is director of certificate programs for E.T.T.A. He also serves as an educational consultant for the association.

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A Hide And Seek God?

A Conversation With A Jew

By Tommy Manning

An aged gentleman who sat at a luncheon table with me recently indicated his vast knowledge by citing his educational accomplishments. He really made me sit up and notice when he declared, "When the person who's hiding is found, the game's over." (The discussion had swung to theology.)

"Are you suggesting," I asked rather cautiously, not certain I had heard correctly, "that God hides Himself from mankind!"

"Why, of course. You mean to say you think the God of Heaven will lower Himself to such a lowly creature as man?"

I replied respectfully, but firmly—in accord with my personal conviction and understanding of the Word, "No, I do not believe God ever lowers Himself in the sense of lessening His holiness, but I believe He reveals Himself to those who indeed seek Him in sincerity. Through His Son Jesus and the Holy Spirit He draws men unto Himself that they might be saved."

It so happened that the gentleman who had begun the conversation was

a Jewish rabbi, who at this point began to ridicule Christianity's "ludicrous approach to sensible religion."

And since he did not accept Jesus Christ as the Son of God it did not bother him that he was offending one of His followers. I had discussed religion with Jewish people before, but never with one who castigated Christianity so vocally, and without provocation.

He continued his derogation, "Christian people know in reality that the Messiah could not have come in the manner told by the New Testament, therefore they explain that away by saying that the next time Christ comes He will come in triumph, as a king. That's why they have the doctrine of the Second Coming."

Quietly, within myself, I reasoned, "He came unto His own and they received Him not." Then I affirmed it to the gentleman. His response was a pitying shake of his head. Then he began to address the subject of Hell and how much off base Christian people are.

"Do you really believe that a God of love could doom His children to Hell?"

"All whose names are not found written in the Book of Life," I replied.

He shook his head again, and then rebuked: "You are alluding to New

Testament scriptures."

I agreed that I was. Then I cited the 53rd chapter of Isaiah as prophesying the advent of Christ and how it fitted the Jesus of the New Testament. The gentleman admitted his belief in Isaiah's writings but wasn't convinced that my interpretation was accurate.

Our conversation was interrupted as the call to order was given and prayer was offered for the meal. I remember thinking, rather sadly, how hurt our Lord must have felt when He was rejected and despised by His own people.

I am surely thankful that the God of Heaven, the Father of our Lord, does not play a hide-and-seek game with us, as suggested by the rabbi. I am thankful, too, that He has shown Himself to us through Christ. And I'm glad that He is not willing that any should perish—not even a rabbi who derogates His Son.

Though my witness may not have been as effective as I would want, at least I claimed the Son as my Savior and offered Him to one of the descendants of Abraham. ▲

Reprinted by permission from THE FREE WILL BAPTIST, volume 95, number 28 (July 30, 1980). At the time he wrote this article, Mr. Tommy Manning was editor of THE FREE WILL BAPTIST.

THREE MISSOURI MINISTERS KILLED IN PLANE CRASH

ST. LOUIS, MO—Three Free Will Baptist pastors, returning to St. Louis from a Bill Gothard seminar in Kansas City, were killed at 12:30 a.m. on September 17 when their private plane crashed in a rain storm short of the runway at Spirit of St. Louis Airport.

The ministers killed were Donald W. Lombard, 36, pastor of O'Fallon Free Will Baptist Church, O'Fallon; Russel B. Spurgeon, 47, pastor of Trinity Free Will Baptist Church, Bridgeton; and Lawrence Thompson, 55, pastor of Oak Hill Free Will Baptist Church, Union.

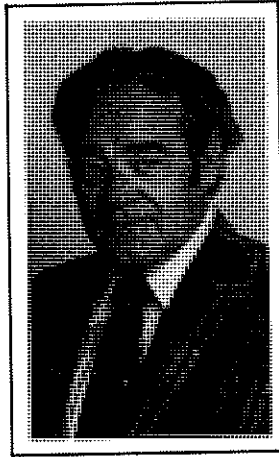
Lombard, Spurgeon and Thompson died instantly when their plane, piloted by Spurgeon, hit a tree as it approached the airport. The plane then fell into high voltage wires, plummeted into a ravine and burned. Officials said all three ministers were thrown from the wreckage.

A fourth minister, 30-year-old Baptist Pastor Kenneth Spilger, survived the crash but was badly burned.

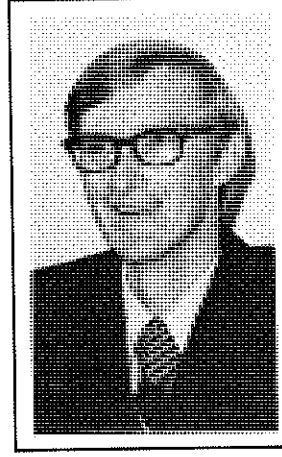
The resident who first notified authorities about the crash reported it as a lightning fire. Neither he nor local officials were aware that the light plane crash had caused the fire until units arrived to combat the blaze.



Rev. Russel Spurgeon
... killed



Rev. Lawrence Thompson
... killed



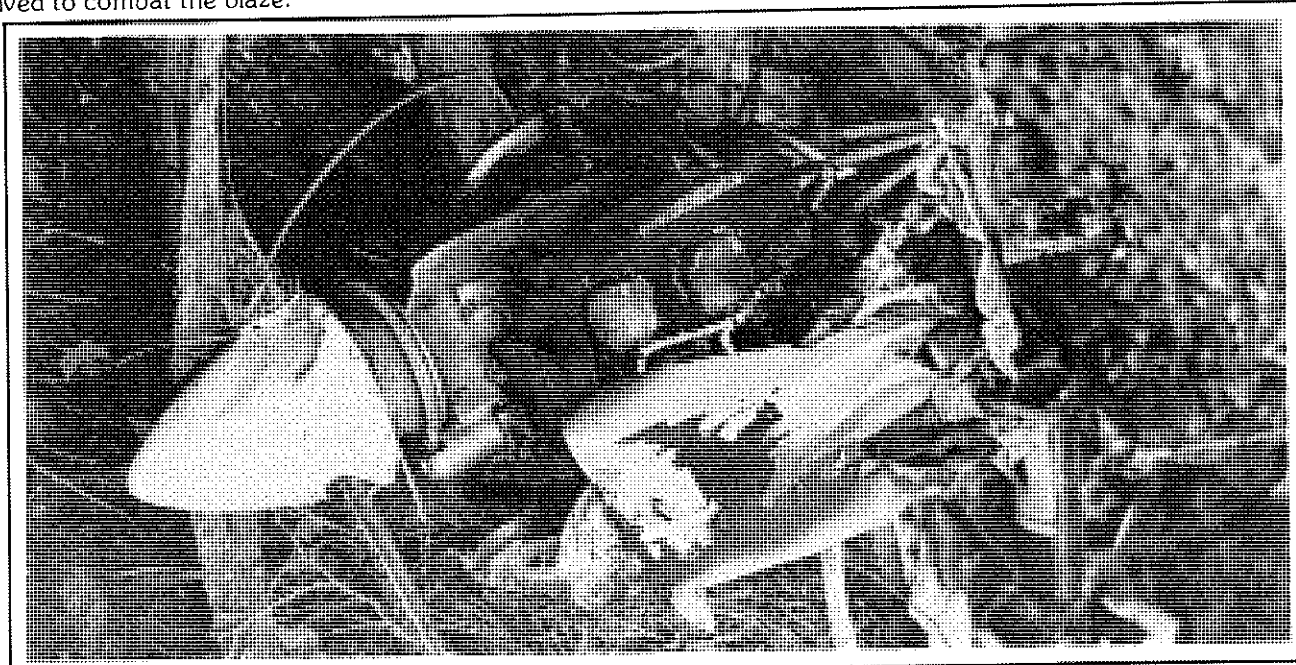
Rev. Donald Lombard
... killed

Officials said Reverend Spurgeon was in radio contact with the airport tower prior to the crash, and at two miles out reported no trouble with the plane on his final approach.

Funeral services for Reverend Donald Lombard were conducted September 19 at O'Fallon Free Will Baptist Church, with Missouri Promotional Secretary Clarence Burton officiating. Joint graveside services for Reverend Lombard and Reverend Spurgeon were observed September 20 in Mountain Grove.

A memorial service for Reverend Russel Spurgeon was held September 21 at Trinity Free Will Baptist Church, Bridgeton, with Clarence Burton officiating.

Funeral services for Reverend Lawrence Thompson were conducted September 19 at Oak Hill Free Will Baptist Church, Union. Reverend Thompson was buried in Salem, Missouri.



Globe-Democrat Photo by John Dengler

The remains of this propeller section were found with other wreckage from the plane near Wild Horse Creek Road in West St. Louis County.

"OLD TIME GOSPEL HOUR" SQUEEZES FWB EVANGELIST

PEDRO, OH—After six years on Kingsport, Tennessee's WKPT Television, Channel 19, Free Will Baptist Evangelist Calvin Evans was notified in June by station officials that if his 30-minute "Evangelistic Outreach" program continued he would have to accept a 355 percent price increase.

Evans said he was informed that Dr. Jerry Falwell's organization had offered WKPT the higher rate for the 8:00 a.m. Sunday morning slot occupied by Evans if the station would clear the time for "The Old-Time Gospel Hour."

Executive Vice President and General Manager George DeVault said Evans was offered other times on Saturday or Sunday mornings at a reduced rate for his broadcast. Evangelist Evans confirmed, "It's true, they did offer me another time—6:30 a.m. Sunday morning when we'd have maybe four viewers."

Mr. DeVault contends "... we were notified in writing by Pastor Evans of his intention to cancel and seek time elsewhere many months prior to his telecast on our station. In essence, we

were placed on notice of his intention to cancel."

But in reply Evans explained, "Mr. DeVault must have been referring to our old 1979 contract with WKPT which we contested at the time because of an above-normal rate increase."

Evangelist Evans added that he was not aware of any problems with the current (1980) contract which was cancelled by the station.

Evans said he sent Jerry Falwell a certified letter on July 24 questioning Falwell on the matter. Don Norman, executive assistant to Falwell, replied that Rev. Falwell was out of town and would contact Evans when he returned. At press time (September 15), Evans had not heard from Falwell.

"Needless to say, we had no choice but to cancel," the Ohio-based Evangelist confirmed. Evans said it was his policy to never knowingly offer to pay more than other TV ministries for time, for three reasons.

"We feel it is unethical and would eventually drive TV prices so high that



FREE WILL BAPTIST

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no religious broadcaster could pay them. Two, we simply cannot afford it. Three, it would not be a practice of good stewardship."

Calvin Evans told CONTACT magazine that effective August 10 he moved his Kingsport, Tennessee broadcast to KFSM, Channel 5 in Fort Smith, Arkansas where it is aired on Sunday mornings from 7:30-8:00.

SOUTH CAROLINA CHURCH ENTERS THIRD CENTURY

PATRICK, SC—Bethlehem Free Will Baptist Church in Patrick, organized in the 1700's by one Bud Sweat, is the oldest Free Will Baptist Church in South Carolina, according to Pastor Charles Drew.

The church was originally named Morning Star Free Will Baptist Church. The name was changed and chartered in 1876 as Bethlehem Church. The first building was made of logs which was subsequently destroyed by fire and replaced by a wood frame structure in 1870.

The 1870 building, complete with kerosene lamps and pot-bellied stove, was used by the congregation until recently when a block building was erected. Attendance during the 1970's averaged 47 even though the old building was five miles from the nearest home and isolated from main highways on a one-lane dirt road.

Pastor Charles Drew leads Bethlehem Church into its third century in its third building and expects a fruitful ministry in the years ahead.

GBI MOVES TO COLQUITT

COLQUITT, GA—Georgia Bible Institute, which opened September, 1979 in First Free Will Baptist Church, Albany, moved its operations to Colquitt Free Will Baptist Church, according to President Damon Dodd. Classes will be conducted in Colquitt until more suitable facilities are secured.

GBI is a three-year training institute sponsored by the Georgia State Association of Free Will Baptists. Dean Irvin Hyman says the GBI program focuses on ministers and Christian

workers and leads to a Bible Diploma in biblical studies.

Fall classes began September 16 in Colquitt with five instructors: Damon Dodd, Irvin Hyman, William Evans, C. B. Dowdney and Johnny Van Kluyve. Fall extension classes are taught in Albany, Columbus and Jesup under the direction of Danny Thomas, James Ursery and Bobby Parker.

Officials report that credits earned at GBI may be transferred to other Christian institutions.

NEW FACES ON HILLSDALE CAMPUS

MOORE, OK—Hillsdale Free Will Baptist College began the fall semester with six additions to the faculty: Mr. Edward Pack (music), Mrs. Mariann Cook (music), Mr. Darrel Nichols (Bible), Mr. Jim Combs (missions and Bible), Mr. Jim Tyler (business) and Mr. Larry Haggard (physical education). Mr. Bill Jones returned to teach theology.

Enrollment concluded with 151 students representing 9 states: Arizona (1), Arkansas (11), California (8), Colorado (2), Hawaii (1), Kansas (7), Missouri (11), Oklahoma (90), Texas (11) and West Virginia (2). Five foreign students were present representing 3 countries: Greece, Iran and Nigeria.

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FORESTDALE HONORS PASTOR'S 18th YEAR

BIRMINGHAM, AL—Members of Forestdale Free Will Baptist Church surprised Pastor Jack L. Rollins, with a special Anniversary Day commemorating his 18th year as pastor during the September 7 morning worship service.

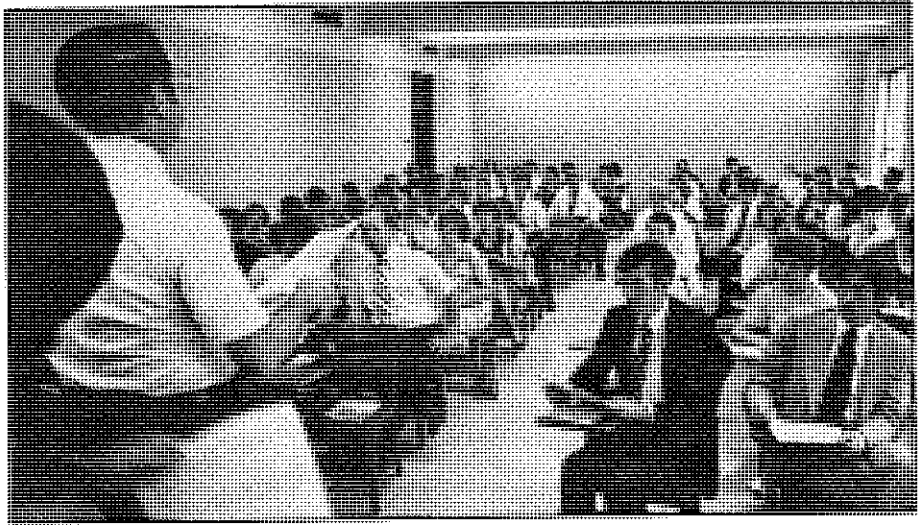
More than 300 people crowded into the 250-seat auditorium to witness tributes and presentations honoring "Brother Jack." Charter Deacon T. V. Evans recalled the pastor's first service when 17 people (mostly children) were present to welcome their new pastor.

A building program was launched immediately because the state purchased their old church in order to build an interstate highway. The next Easter, the congregation moved into the existing auditorium. After outgrowing that, they are working around the clock in order to complete their new church located on Highway 78, the main thoroughfare in the Birmingham suburb.

Located on choice property, the round building will house a 700-seat auditorium, fellowship hall with kitchen, library, several offices and 34 school-sized classrooms.

Congratulatory letters from denominational friends were read by Joe Hass, Jr., the pastor's son-in-law. Daughters Janet and Kristi participated in the program also. A gold plaque was presented and a love offering of \$725.00 was received for the Alabama native. A big Bible cake was presented at the lunch which followed.

The highlight of the day for Pastor Rollins came when his 65-year-old brother and his wife accepted Christ during the invitation. "For many reasons I'll never forget this day," Rollins told his congregation, "but my brother and sister-in-law getting saved tops them all."



FWBBC REGISTERS 513 FOR FALL SEMESTER

NASHVILLE, TN—Free Will Baptist Bible College Registrar Charles Hampton announced that the school enrolled 513 students for the fall semester, including 453 full-time students.

Dr. Hampton confirmed, "We enrolled 204 new students, which is the highest number of new students since 1977."

The total number reflects 141 ministerial students and 53 missions candidates. Some 364 students reside in

FWBBC dormitories, while 149 commute from home. Hampton said men students outnumbered women students 283 to 230.

Thirty-nine students transferred from other colleges to FWBBC for the fall semester.

Fall enrollment by classes include 198 freshmen, 129 sophomores, 97 juniors, 76 seniors and 13 special students.



TWO-STORY EDUCATIONAL BUILDING TO RISE FROM SCHOOL RUBBLE

EL SOBRANTE, CA—Construction began this fall for an 8,000 square foot educational addition to Sherwood Forest Free Will Baptist Church, El Sobrante, which will house the group's pre-school, day care, junior church and Sherwood Bible Institute.

The two-story structure will be built on the same site where builders dismantled the 75-year-old Sheldon school

building, the original worship center and Sunday school assembly purchased and repaired by the church in 1955.

Pastor Milburn Wilson said the congregation has been planning this project for the past two years. The Sherwood Forest Church represents Free Will Baptists in the San Francisco Bay Area.

CTS UNVEILS NEW CURRICULUM

NASHVILLE, TN—New Church Training curriculum is available for Heralds through Adults beginning in December 1980, winter quarter.

Programs in Teen Encounter, Triumph (formerly Teen Action), and Adult Focus follow a five-year cycle designed to help believers put biblical principles into practice. One subject will receive in-depth coverage each quarter. "Decisions Determine Destiny" is the first unit theme. Topics examined include conversion, marriage, children, education, work, money management, friends and recreation. A leader's guide is available.

Writers for these materials are: Teen Encounter (Heralds for Christ—grades 7-9) Anita Haney; Triumph, (Crusaders for Christ—grades 10-12) Carol Reid; Focus, (Adults) Bill M. Jones.

Mrs. Anita Haney is a pastor's wife from Guthrie, Kentucky. Her writings have appeared in several Free Will Baptist publications. She also prepares copy for Teen Encounter's Leader's Guide.

Mrs. Carol Reid is also a pastor's wife. Carol and her husband Garnett serve Cross Timbers Free Will Baptist Church in Nashville, Tennessee. Mrs. Reid's work has been published in CONTACT, Co-Laborer and various Church Training magazines. Mrs. Reid writes the Triumph Leader's Guide.

Focus writer Bill M. Jones was a missionary to West Africa, director of communications for the Free Will Baptist Foreign Missions Department, and a faculty member and president of Hillsdale Free Will Baptist College, before assuming the pastorate of Calvary Free Will Baptist Church in Norman, Oklahoma.

Jones has produced numerous articles for denominational publications. He authored the book *Free Will Baptist Missions, Missionaries, and Their Message*. Jones also develops the Writer's Guide from which the new Church Training programs are produced.

Rev. Ivan Ryan, pastor of Arnold View Free Will Baptist Church in Illinois, writes the Adult Focus Leader's Guide.

Church Training materials, based on the Word of God, are designed to equip believers for ministry in the local church. These materials provide for

learning and expression and relate to issues affecting each family member. Their overall objective is discipleship.

Churches using Church Training curriculum will soon have an opportunity to evaluate it. A questionnaire allowing reader feedback will be included in the spring issue of each periodical.

Teen Encounter sells for \$1.25 per

copy, per quarter. A Teen Encounter Leader's Guide is available for \$1.50. Triumph and Focus both sell for \$.95 per copy. Leader's Guides for Triumph and Focus are available for \$1.25 each.

All Church Training materials may be ordered from the Sunday School and Church Training Department, Box 17306, Nashville, Tennessee 37217.

RANDALL HOUSE PUBLICATIONS FIVE YEAR CHURCH TRAINING CURRICULUM CYCLE HERALDS (Ages 12-14 years) THROUGH ADULTS

	WINTER	SPRING	SUMMER	FALL
Year 1	Decisions Determine Destiny	Dealing With Personal Problems	Maturing In Christ	The Bible
Year 2	Christ, My Example	The Bible And Science	Life's Big Questions	Precepts For Practice
Year 3	The Meaning Of Worship	The Christian Home	Christian Ethics	Faithful Stewardship
Year 4	Leadership Development	How To Study The Bible	Current Social And Moral Issues	Self Image
Year 5	How To Share Your Faith	How To Get Along With People	Christian Responsibility In The Community	Handling Our Emotions

VANDALS SMASH CHURCH WINDOWS, SHATTER BUS WINDSHIELDS

NASHVILLE, TN—Vandals went on a window-smashing spree at Woodbine Free Will Baptist Church in south Nashville after 9:00 p.m. on September 8. Joey Haas, principal at Woodbine Christian Academy, said when workers arrived at 7 a.m. on September 9, they discovered that 11 windows in the church sanctuary had been clubbed plus a plate glass window.

Four buses on the church parking lot had all the glass on them shattered including windshields, windows, headlights and turn signals. The unknown vandals apparently used some sort of pole or club to destroy the glass, according to Haas.

Another church two blocks down the street was also damaged, but a

barking dog alerted a homeowner who chased away one vandal before he completed his destruction.

Three of the four Woodbine Church buses did not have comprehensive insurance, and the church sanctuary glass coverage insurance paid only \$500, well beneath the final cost to replace the windows.

Principal Haas was smiling about one turn of events, "They (the vandals) missed two other buses and three vans which were in our lower parking area. Not one windshield or window on those five vehicles was scratched."



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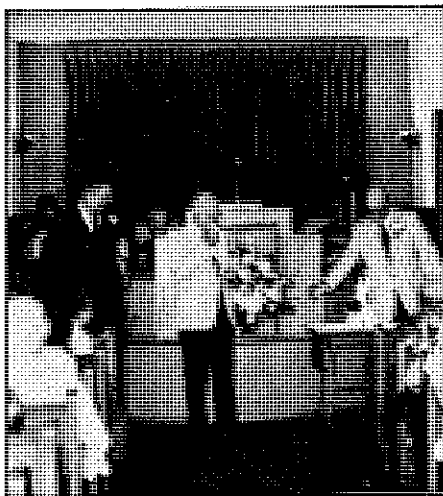
FLORIDA CONGREGATION BURNS MORTGAGE

DEERFIELD BEACH, FL—First Free Will Baptist Church of Deerfield Beach, burned the mortgage June 29. The church now owns a city block of property and four buildings—the auditorium, a two-story classroom structure, a seven-room Institute building and a parsonage.

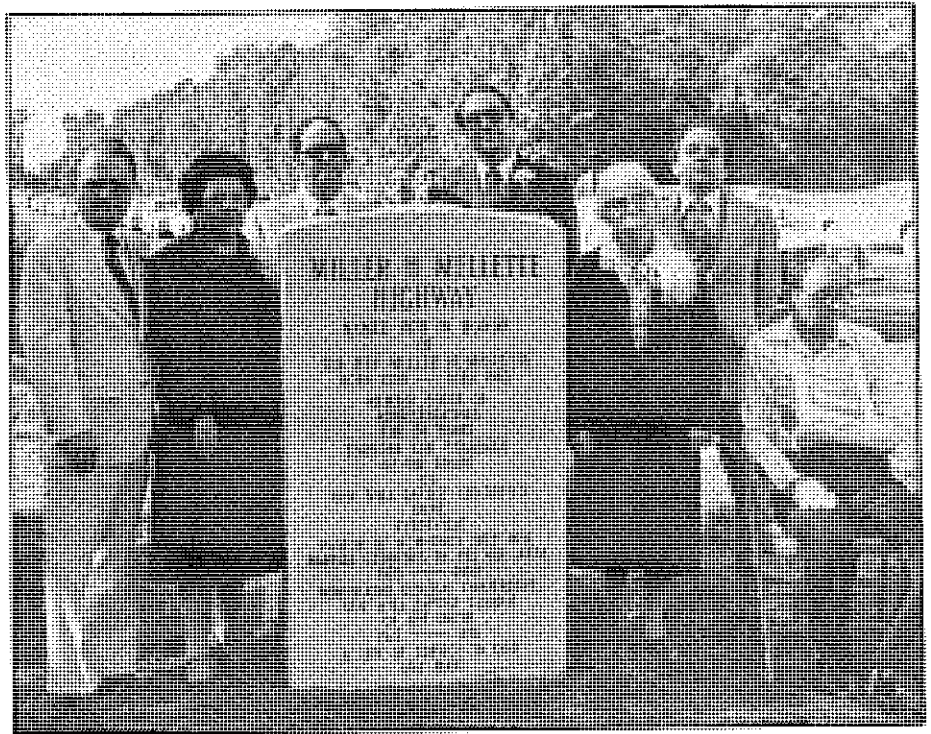
The work all started in the late fifties, with the people able to erect and dedicate their first unit (the church auditorium building) in April of 1962. Recently, the church erected a fiberglass steeple to remind the community of the Christian message.

To celebrate their mortgage burning, former pastor James Puckett and his family were brought in as guests. Pastor Kenneth Walker, Deacon G. E. Ratliff and Charter Member Maurice Benzing shared in the actual mortgage-burning ceremony.

“The church is grateful to God for having reached this milestone in its history,” reflected Pastor Walker. “The people sincerely believe that the primary reason for God so blessing is their faithful giving toward a worldwide outreach program.”



Ken Walker (L), G. Ratliff, Maurice Benzing



SOUTH CAROLINA DEDICATES HIGHWAY TO FWB MINISTER

TURBEVILLE, SC—October 21 marks the first anniversary of the naming of the “Miller H. Mellette Highway.”

A native of Turbeville, Rev. Mellette left the community to attend Free Will Baptist Seminary in Ayden, North Carolina where he graduated in 1919. He served in pastoral duties for churches in the Pee Dee vicinity and as moderator of the General Conference of Free Will Baptist Church of the South.

Even though the mainstay of Mellette’s livelihood was farming, he became interested in politics and soon found himself a member of the House of Representatives from Clarendon County. Mellette, the statesman, served 24 years in that role.

His ministerial activities continued throughout his life; the longest pastorate being 40 years at Salem Original

Free Will Baptist Church where he preached until the time of his death in 1960.

His busy three-fold career required extensive traveling, and so it was appropriate on October 21, 1979 to pay tribute to a man of faithful and diligent service.

The outstanding life of Rev. Miller Mellette was eulogized at dedication ceremonies for U.S. Highway 378. Ministers, legislators and other state officials joined family and friends for the unveiling of the marker and the reading of the resolution by District Commissioner James D. Phillips.

A gathering estimated at 500 assembled for the event presided over by Rep. C. Alex Harvin, III. The celebration concluded with a reception at East Clarendon High School.

RANDALL HOUSE PRINTS CONTACT

NASHVILLE, TN—Effective with the November, 1980 issue, Randall House Publications will print CONTACT magazine. CONTACT thus concludes an eight-year printing agreement with K & S Press, another Nashville firm.

Randall House is the publishing arm of the Free Will Baptist Sunday School and Church Training Department.

Randall House officials expressed pleasure at being awarded the CONTACT bid and returning the official denominational publication to Free Will Baptist printers.

The decision that Randall House would begin printing CONTACT was made in July at the National Convention in Anaheim, California. ▲



Currently . . .

Next time you're in **Kingstree, SC**, and travel down Academy Street looking for **First FWB Church**, you won't find it. Pastor **Robert Burke** said the congregation has relocated seven miles west of Kingstree on Highway 527. The congregation plans to complete and occupy a new building by Thanksgiving. The building will set on land which was given to the group. The entire project was completed without taking out a loan.

Numerical growth at **White Savannah FWB Church, Conway, SC**, has increased almost 300 percent in the last 10 years. Attendance surged from 60 in 1970 to 160 this year. Pastor **Billy Baker** says the church has purchased 10 additional acres for future expansion. Their most recent renovation was to the interior of the auditorium including a new pulpit area, eight new pews, carpet installation, a new P.A. system and an increased seating capacity of 75. Ground has been cleared and broken for construction of an additional building to provide extra classrooms.

Hurricane Allen left its mark at **Zion FWB Church, Corpus Christi, TX**. High winds ripped half the roof from the sanctuary and the adjacent building. The ceiling in the sanctuary was ruined. **W. H. Richards** pastors.

The same hurricane that tore the roof off Zion Church in Corpus Christi, carried away the cross from the church steeple at **First FWB Church, McAllen, TX**. Pastor **Larry Powell** said getting the cross back on the steeple will be a major operation.

CONTACT welcomes MISSION MESSENGER, publication of the Texas Mission District Association. **Barrie Sue Davis** is the editor.

Pastor **Mike Wade** of **Christ FWB Church, Corpus Christi, TX**, wrote concerning Hurricane Allen, "No one will ever convince me that the way in which Allen slowed down and then came into a low population area was anything but an act of God. We have much to be thankful for here in Corpus Christi."

FWB Evangelist **Calvin Evans**, headquartered in **Pedro, OH**, reports that he is enrolling new converts from Jamaica and Nigeria in free Bible correspondence courses to help them grow in the knowledge of the Word. He reports a tremendous response to the courses. Evans also said that one church sent a gift enabling his organization to contribute 100 Bibles to new converts while one individual sent a gift that underwrote 40 gift Bibles.

The Septmeber edition of **First FWB Church, DeSoto, Missouri's** paper, **OUT OF THE DARKNESS**, included this charming announcement. "Found: One empty gas can. It was left on our parking lot when the owner was interrupted attempting to help himself to somebody else's gas. The owner may have it back by coming to the church and identifying it." **Charles Miller** is the pastor with the sense of humor.

Santa Paula FWB Church, Santa Paula, CA, rolled a 52-foot mobile home onto their church property. A gift to them from Santa Paula Savings and Loan. Pastor **Cecil Spurlock** said the mobile home will be used as classrooms for the church operated Herman Lewis Christian Academy. Spurlock reports a fall enrollment of 72 pupils.

California Christian College, Fresno, CA, is rushing to complete Project Bold Venture. Bold Venture is a \$100,000 project which has resulted in six classrooms, a library, stock room, reading room and two offices.

Home Missionary **Richard Kennedy** reports 15 conversions, two rededications and six baptisms during the month of June. The Sunday school averaged 91 with 106 in morning worship and 48 in evening services. Kennedy pastors a mission work in **Stockton, CA**. He said, "During the month of June, our people gave \$2,000 to our building fund. We grew quite concerned when the school where we were meeting gave us a two-weeks notice that we would have to find another place to meet. Our people believed God; we prayed, and God gave

us another school to meet in just two miles away."

Liberty FWB Church, Millington, TN, is a National Home Missions work with Glen Poston as pastor. On July 19 the Woodbine FWB Church youth choir from Nashville, TN, presented a musical drama in the Liberty Church. When the choir completed their presentation, Director Mrs. **Sue Smith** and the choir presented the Liberty Church with a \$700 gift for their LandFund. Jim Walker pastors the thoughtful youth choir.

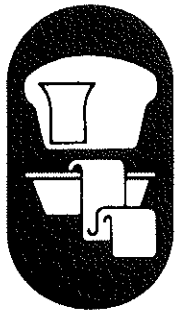
CONTACT welcomes the GOLDEN MESSENGER, publication of **Southside FWB Church, St. Louis, MO**. Pastor **Jim Mertz** said the church celebrated its 35th anniversary in September. A commemorative book telling the 35-year history of the church was given to each person attending the homecoming celebration.

Ground breaking services were observed at **Hazel Dell FWB Church, Sesser, IL**, on August 17. Pastor **David Burgess** said construction on the new auditorium began in late August.

The **Grant Avenue FWB Church, Springfield, MO**, launched a Bible institute this fall. Pastor **Millard Sasser** said the institute has a two-year program granting a diploma in Bible.

The Christian Service Department at **Free Will Baptist Bible College** under the direction of Joe Ange released a statistical analysis of the 1979-80 year for student activities. During the year students preached 2726 sermons, taught 3039 classes, witnessed 868 conversions and distributed almost 70,000 tracts.

Free Will Baptist Bible College has 240 theater type auditorium seats available. Any church or institution can contact **E. B. McDonald** at the college (615-383-1340). ▲



The Pastor and His People

Part XI

By Leroy Forlines

One reason pastors are not given full respect is that many pastorates are limited to short durations of one to three years.

While a certain respect is given to a pastor from the very beginning, the highest degree of respect must be earned by the way the pastor lives before and ministers to the people. The highest degree of respect will be heaped on a pastor when people come to know and appreciate him over an extended period of time.

If a church has a history of pastors who stay for a short time, the tendency is to view the pastor more as a preacher than a pastor. Based on past experience, they expect his stay to be short. They go to hear him preach, but his stay is seen as being temporary.

Therefore, they do not follow his leadership to the full extent that a church should follow the leadership of the pastor. They cannot bring themselves to submit to changing styles of leadership from one pastor to another. The pastor is more like a person who is hired to preach, win souls, visit the sick, conduct funerals and perform wedding ceremonies.

The short term pastor is not likely to be given the recognition of a shepherd who cares for his sheep. He is not likely to be viewed as one with whom they will feel free to discuss personal problems and confidential matters.

REASONS FOR SHORT PASTORATES THAT CAN BE ATTRIBUTED TO THE PASTOR

There are many reasons for short pastorates. Some are easily understood, while others are not. It is understandable that in his early years, a preacher may not have a long pastorate. Since his experience is limited, in a short time he might have taken the church as far as his experience has prepared him to lead them.

In such a situation the people need a new pastor who can add to what he has done. The pastor needs a new location where he can get a new start.

SCRIPTURAL KNOWLEDGE

While it is understandable that a minister's first pastorate may not be as long as later ones, the pastor should grow in his experience. His knowledge of the scriptures should increase so the people will look forward to hearing him speak from passages and parts of the Bible from which he has not already spoken.

It is also understandable that people will not maintain the highest level of interest when the pastor ceases to come up with fresh ideas. The pastor who is so growing in his knowledge of the Bible and its application to life that he is declaring to people the whole counsel of God (Acts 20:27) will be able to hold people's interest over an extended period of time.

PROBLEM SOLVING

While the pastor grows in other areas, he should also grow wiser in his ability to deal with church problems. Many pastorates are short simply because problems arise within the church which the pastor cannot handle or for some reason considers it better to move on rather than face. If he matures in his ability to deal with problems, in most cases he will gain strength to handle whatever problems arise the longer he stays with the church.

IMPATIENCE

A common reason for short pastorates, especially among younger pastors, is impatience. They expect to make too many changes too quickly. If churches have a history of short pastorates, it is understandable that they will not want to make numerous changes with each new pastor. If a pastor follows the ministry of one who had a long successful pastorate, it is under-

standable that the people will not want to instantly make significant changes.

If a pastor is gaining the respect of the people and it begins to appear that he is putting his roots down to stay a while, the people will follow his leadership in making changes with minimum difficulty.

In some cases a short pastorate may simply be the result of another door of opportunity which, under God, the pastor feels he should enter. It may in no way be related to problems within the church or within the pastor. This accounts for some short pastorates, but it does not account for the fact that short pastorates are so widespread.

REASONS FOR SHORT PASTORATES THAT CAN BE ATTRIBUTED TO THE PEOPLE

One reason for short pastorates that is rooted in the churches is faulty ideas of lay leadership responsibility that come when congregations do not have resident pastors. This situation exists in many churches, but perhaps is not so widely spread as it once was.

The non-resident pastor was really more of a preacher than he was a pastor. He drove in from some miles away. He preached and did a limited amount of visiting. When we go back a few years, he might have been preaching at two to four churches each month.

Under such circumstances deacons gave the main leadership to the church. The pastor preached, did some visiting, conducted funerals and performed weddings. There was a tendency to expect short pastorates. Either the pastor would want to change or the people would want to hear a new preacher for a while.

If the pastor did not decide to make a change in time, then it seemed, in many cases, to be the responsibility of the deacons to help him see that it was time for a change. Yearly pastoral elections rather than extending an indefinite call grew out of these circumstances.

CONFLICT OF AUTHORITY

When deacons give the main leader-

ship and the church has a history of short pastorates, there is a tendency for two things to occur. One is deacons may feel that it is their responsibility to help the pastor see when it is time to leave.

They have no expectation that the pastor will have a long pastorate even though they now have a full-time resident pastor. If the pastor does not go easily, they put necessary pressure on him to leave. It may not be the wishes of the church as a whole that the pastor leave.

The second problem that develops is a conflict over authority. Based on past experience, it may be that, in all good conscience, the deacons feel that the main leadership of the church, except for preaching and strictly ministerial duties, belongs to them instead of the pastor.

While deacons may hold this view in all good conscience, it is an erroneous viewpoint. Although the pastor is not an authoritarian boss, he is the chief leader of the church. This has been well substantiated in previous articles.

When deacons think that chief leadership in the church belongs to them, the pastor is viewed as a paid employee who works under the deacons. The pastor should be viewed as shepherd of the flock who is supported out of love, respect and a moral obligation of the people to meet his financial needs while he ministers to their spiritual needs.

The deacons serve under him. He is not a paid employee whose services can be terminated at the deacons' pleasure. If a man becomes pastor of a church where the philosophy is that chief leadership belongs to the deacons, a power struggle will take place once it becomes obvious that the pastor is about to obtain the position of chief leader.

In such a situation the deacons may be acting in all good conscience (though a misguided conscience) in seeking to obtain a resignation from the pastor. They will feel that the pastor is trying to usurp authority that belongs to them. It is essential for deacons to know what the pastor's relationship to them and the church should be and what their relationship to the pastor and church should be.

This understanding is necessary if the pastor is to have a long pastorate

and if he is able to fill his responsibility as chief leader of the church.

This is not to suggest that there should be no means of terminating the services of a pastor whose services are not desired by the church. In such a case the deacons are the proper persons to approach him. However, such a move should be made only when it is the will of the people, not a personal desire of the deacons. In such a case the pastor has a right to have a vote of the people if he so chooses.

CHURCH SPLITS

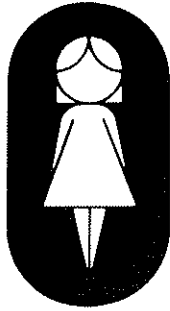
Another problem that leads to short pastorates is division in the church. The pastor may leave the church to avoid a split, or he may end up being involved some way in the split. There are numerous reasons for splits. I will mention two.

One reason is that old leadership is unwilling to share responsibility with people who come into the church. Strong people will not continue in a church if all positions of leadership are closed to them. This creates a power struggle between the established leaders and strong people who would like to be a part of the leadership.

If a church is to grow and not split, it must be possible for new people who come into the church to participate in the leadership of the church after they have proved themselves.

A second reason for church splits grows out of the fact that some changes have to be made as the church grows numerically. If people are not prepared to accept the changes required for a larger church, they will become dissatisfied and a split will develop that allows a return to the way things are done in a smaller church.

If we want to have strong growing churches pastored by strong men who follow the pattern of pastoral authority set forth by the New Testament, it is imperative that we move toward longer pastorates. This will enable the pastor to develop the necessary respect, understanding and experience to be all he should be. ▲



What's That Hidden In Your Heart?

By Joy Ketteman Corn

During an after-church visit with a pastor and his family, I was quoted the plan of salvation. Starting with John 3:16 and continuing through the Romans Road, I heard six salvation-packed verses word-perfect.

You say, "So what!"
"Big Deal."

"I should hope any pastor could do the same!"

Well, the "big deal" to me was that the pastor did not do the quoting. Instead, we heard the flawlessly quoted verses by the pastor's three-year-old daughter.

She spoke clearly and unashamedly, and any sinner might have heeded her words and found Christ as personal Savior. The three-year-old beamed with a sense of accomplishment as she finished.

The incident reminded me of my

family's account of some of my brother's first memory work. Almost as soon as my brother could talk, Mother and Daddy chose to teach him Psalm 23 by the fill-in-the-missing-word method.

Mother would begin, "The Lord is my . . .," and almost before the words were out of her mouth Greg would jump in with, "SHEPHERD! you know that Daddy?"

No one could have missed his enthusiasm and delight in being able to "quote" scripture.

Having joined a scripture memory campaign myself, I relate very well to these children. There is a real sense of pride being able to recall God's Word. This feeling of accomplishment is, one of the benefits God intended for those who hide His Word in their hearts, and for a child it may seem the most important.

But I am convinced whether in a child's experience or an adult's, scripture memorization has far deeper, more lasting benefits.

NOT FOR PREACHERS ONLY

We sometimes look at men who

memorize great portions of the Bible in order to preach more effectively, and think their memory work is only the "natural," "sensible" thing to do under *their* circumstances. *They* need quick scripture recall and familiarization with the whole Bible to build good sermons.

However, I'm learning that even we who are not ministers are to be ministering, and memorized passages can be as meaningful and useful in our lives as in the lives of any great man of God.

Since my organized memory work began some months ago, the Lord seems to have created places to use me and capitalize on my efforts. Our Tuesday night Bible study discussion time led right into a situation where the James passage I had just put to memory was the perfect comment.

The Lord opened opportunities for me to speak to two different Woman's Auxiliaries in two months (when the most recent previous opportunity had been nearly four years before). Both times the Holy Spirit "brought to remembrance" memorized passages to enhance the printed programs.

Even my own mind has been relieved in uncertain circumstances by the scriptures the Holy Spirit can now call to

my mind. The larger our storehouse of His words, the greater the resources the Holy Spirit can use to answer our needs.

As we memorize scripture it becomes natural for us to use our "sword" in day-to-day living.

On one visit to my grandmother's house when my sister was only three or four years old, Mother had an especially hard time getting her to settle down to sleep. After having put her to bed two or three times in the early morning hours, Mother threatened, "Carol, you stay in that bed or I'll get the belt to you."

With a slight characteristic quiver in her chin, Carol's reply came from her scripture memory reserve: "Mama, you know what my Bible verse say? 'Be ye kind!'" Her stored resources showed themselves in time of need.

REMEMBER THE WARNING

Hiding God's Word in our hearts is the only way we can follow David's example to meditate on it day and night, (that is, chew it time and again like a cow chews her cud). It will keep us from sin.

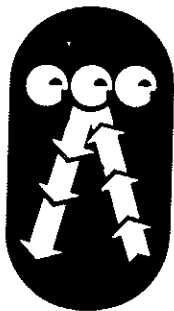
Remember the old admonition? "This Book will keep you from sin or sin will keep you from this Book." The Holy Spirit will call it to our remembrance to convict us of sin.

It comforts us; it motivates us. It teaches us; it helps us teach others.

God's Word says, "For as he thinketh in his heart, so is he" (Proverbs 23:7). As we meditate on, study, contemplate, ponder, *memorize* God's thoughts, they become *our* thoughts, and then our actions more quickly conform to His.

As our minds are renewed by constant saturation in God's words, our lives are transformed (Romans 12:1, 2). Paul says in Philippians 2:13, "Let this mind be in you which was also in Christ Jesus . . ." What better way can we allow ourselves to have the mind of Christ than by thinking His words, memorizing them and hiding them in our hearts? ▲

ABOUT THE WRITER: Joy Ketteman Corn teaches at Randall Christian Academy in Memphis, Tennessee. She is a 1980 Graduate of Free Will Baptist Bible College.



BIBLES TO BE PUBLISHED IN MAINLAND CHINA

HONGKONG (EP)—The long-heralded publication of the Chinese Bible in mainland China will be realized soon, it was learned recently. In an open letter to mainland Christians, the Three-Self Patriotic Movement Committee announced that 135,000 copies of the Bible will be published around the end of October. There will be 85,000 copies of the whole Bible, and 50,000 copies of the New Testament, the Committee said.

The letter said the Cultural Revolution has destroyed all Bibles stocked by the Committee. "Even the printing plates have vanished, and we have to start from scratch," it said. The Bible is produced by photo-printing, and the Chinese government has helped the Committee in securing good Bible paper and experienced printing plants, the letter said. The printing is funded by "pre-publication sales, contribution by Christians, and free-will loans," it said.

CHURCH RELIEF PROJECT PROBED

MONROE, WA (EP)—A newspaper series has prompted federal officials to investigate a church program here that solicits sponsors for impoverished children in Indonesia, Africa and Haiti. In a copyright series of articles, the Everett Herald reported that the Evangelical Scripture Missions of the Monroe Bethel Church has been placing advertisements in Christian magazines asking readers to send at least \$10 a month to sponsor the child.

But, the newspaper found, sponsors receive identically worded letters supposedly sent by the children they sponsor. One letter even included the same grammatical mistake in a message that supposedly came from a Haitian girl and from an Indonesian boy. Robert M. Story, assistant inspector in charge of the U.S. Postal Service in Seattle, confirmed that the operation is being investigated for possible mail fraud.

NEWS OF THE RELIGIOUS COMMUNITY

MADALYN O'HAIR'S SON CALLS ATHEIST MOVEMENT A FAILURE

DALLAS (EP)—William Murray, son of Madalyn Murray O'Hair, says miracles have happened in his life since he denounced atheism and gave his life to God.

"I was with my mother's organization for two years and it nearly destroyed me," Mr. Murray, 34, says. "It is miraculous what God can do in lives through faith."

When he was 16, Mr. Murray was the plaintiff in his mother's court battle that resulted in the U.S. Supreme Court decision to ban state-mandated prayer in public schools. He stunned the Christian community recently when he said he was born again into Christianity and made a public apology for his role in his mother's suit.

Referring to his mother, he says, "Her organization could be called a ministry or a personality cult. But it's in trouble. If I headed the atheist movement for 20 years, and had only 1,240 members nationwide, I'd look around for something else in my life."

WLF INTERVENES IN SUIT CHALLENGING USE OF CHAPLAINS IN THE CONGRESS

WASHINGTON (EP)—The Washington Legal Foundation has filed legal pleadings to intervene in a pending law suit filed by atheist-activist Madalyn Murray O'Hair challenging the long-standing use of Chaplains in the Congress. Filing on behalf of Senator Jesse Helms of North Carolina, Senator Gordon Humphrey of New Hampshire, and Congressman Guy Vander Jagt of Michigan, the Washington Legal Foundation is requesting the Court to allow these legislators to intervene not only on their own behalf, but also on behalf of all of their colleagues in the Congress.

"Madalyn Murray O'Hair's lawsuit is yet another atheistic attempt to get our nation and its leaders to turn away from God," said Daniel J. Popeo, General Counsel of WLF. "She was successful in getting prayer out of the schools in 1962, but this time we will make sure that she loses."



NEW BUILDING MATERIALS PLANNED IN SCHEME USING WASTE PRODUCTS

MONTOVIA, CA (EP)—World Vision International here has donated \$46,000 for a pilot project to develop new building materials for the Third World from "throw-away" agricultural waste products. Called CORB (Corrugated Roofing Boards from Agricultural Residues), the product has the look, feel and strength of commercial corrugated building materials. But it is composed of such waste materials as rice straw, sugar cane bagasse, coconut husks and other agricultural wastes normally thrown away.

Project officials said the CORB plants are planned for Africa, Asia and Latin America. The first one will be established at Silliman University in the Philippines. "The beauty of the manufacturing process is that the product can be made with virtually any kind of fibrous waste agricultural material, said W. J. Chambers, a retired building contractor and co-manager of the project. He said none of the plants will require electricity to operate.

Some 35 countries have already expressed interest in the CORB building process, World Vision officials said.

MEXICAN GOVERNMENT CLAMPS DOWN HARDER ON EVANGELICAL RADIO BROADCASTS

MEXICO CITY (EP)—A new directive issued to all radio stations in Mexico by the federal government's Department of the Interior has clamped down totally on "all programs or messages that directly or indirectly imply propaganda of a religious nature", according to a communication from the Mision Latinoamericana de Mexico. During recent years the federal government has increasingly opposed evangelical radio programs.

In Mexico the Constitution provides for total separation of church and state. Most Latin American countries have cultural stations which transmit hours of Gospel programs; Mexico has none. A few evangelical programs had been heard here and there throughout the country, often paying extra high prices, but today the airwaves in the world's largest city and in the rest of Mexico are quite free of Bible teaching and Christian testimony. However, as an evangelical observer commented, there has been no restriction on "liquor advertising and immoral songs." ▲



THE SECRETARY SPEAKS

By Melvin Worthington

Isaiah six tells of Isaiah's vision the year King Uzziah died. Uzziah's death symbolized the passing of a golden age when God flooded the nation with His blessings. Ahaz, the ungodly grandson, was becoming a dominant force in the government.

Uzziah ruled half a century, his reign characterized by peace, prosperity and progress. His death left a leadership vacuum in Judah. It was in this setting that Isaiah saw his vision of God. Although Israel's king died, Israel's God still lived.

Isaiah's vision contains three important truths which are desperately needed this hour.

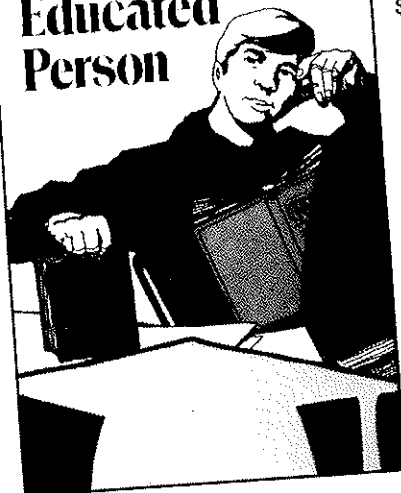
CONCEPT OF THE SOVEREIGN

Isaiah saw the Lord enthroned—high and exalted—with seraphims ascribing infinite holiness to the Almighty, while creation trembled and quaked before this majestic sight.

A proper concept of the Sovereign means we recognize His power. He is the omnipotent or all-powerful, the Sovereign of the universe.

His position must be recognized. He sits on a throne high and lifted up. This indicates His right to rule as well as his majesty.

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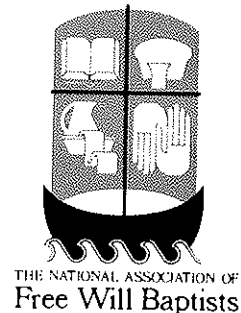
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The Need Of The Hour



His purity must be recognized. The angelic beings declared Him holy as they gave adoration and praise.

Never have Free Will Baptists needed to evaluate their concept of God as in this hour. The concept of God presented in many songs, sermons and service is not consistent with the God revealed in the Bible. The need of this hour is a proper concept of the Sovereign.

CONCEPT OF SELF

Having seen the Lord's holiness and majesty, Isaiah saw clearly his own depravity and the depravity of his people.

Isaiah's vision of God contrasted with his own personal condition. He did not leave the scene bragging and boasting about what he saw. Rather he collapsed in humility, self-aborrence and helplessness. He was convicted of his own sin. He confessed his sin. He was cleansed of his sin.

When one sees God he abhors sin and feels self-condemnation. Comparing ourselves with one another will fill us with conceit and complacency.

Joseph Parker aptly stated "What we have to do is to seek a vision of God, to cease all merely mutual comparison and criticism and to ask to see the King, the Lord of Hosts; and one sight of his ineffable purity, fills us with burning shame, and causes the proud

to fall upon sobbing breasts, and the whole man to collapse in self-impeachment. Do not let us look at one another for the purpose of forming a character for ourselves for relative respectability; judge everything by the standard of the sanctuary and by the balances of the altar."

Isaiah's vision of the Lord caused him to see his people's condition. He exposes this by the phrase "... and I dwell in the midst of a people of unclean lips."

There is no substitute for a vision of God. Only through this experience do we see what we are. Comparison by any other standard gives us inaccurate and inadequate picture.

CONCEPT OF SERVICE

One is not ready for Christian service until he has seen the Sovereign and himself in the light of the Sovereign. Having seen the Lord and himself, Isaiah hears the call for service when the Lord says, "Whom shall I send and who will go for us." He responds with, "... Here am I; send me."

A proper concept of service must include the challenge—who will go? whom shall I send?

Service begins with a divine call. Every Christian must be sensitive and serious about service. God still calls laborers into His vineyard.

A proper concept of service includes

the consent. Isaiah responded to challenge by volunteering for service. The Lord does not draft soldiers or servants; He calls. They must respond. They must consent.

A proper concept of service results in commission. God has a ministry for every believer. He has a work for each (Ephesians 2:10). We as Isaiah did must venture out by faith in complete obedience to the Lord's command.

The need of this hour among Free Will Baptists is a proper concept of the Sovereign, a proper concept of self and a proper concept of service. ▲

THE SECRETARY'S SCHEDULE

- Nov. 6-8** Alabama State Association, Center Point Free Will Baptist Church, Birmingham
- Nov. 7-8** Mississippi State Association, First Free Will Baptist Church, Amory
- Nov. 10-12** Tennessee State Association, Trinity Free Will Baptist Church, Nashville
- Nov. 13-15** Georgia State Association, Providence Free Will Baptist Church, Columbus
- Nov. 17-21** Special Services, Faith Free Will Baptist Church, Morristown, Tennessee
- Nov. 25** Tupelo Free Will Baptist Church, Tupelo, Mississippi
- Nov. 30** Immanuel Free Will Baptist Church, Durham, North Carolina

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