

YOUTH WEEK

BEYOND  
BARRIERS



**contact**

Of The National Association  
Of Free Will Baptists

JANUARY, 1972

# JESUS CHRIST SUPERSTAR



OR SON OF GOD

by George C. Lee, Jr.

When the secular world seizes a religious theme you can always be assured that they are going to "louse it up!" We wish that the sacred and holy things would be left alone by those who do not and cannot understand them. Such is the case with the rock opera, "*Jesus Christ Superstar*" that has been playing across the country during the last year.

The opera was written by two young Englishmen, 23 year-old composer Andrew Lloyd Webber and 26 year-old lyricist Tim Rice, and grew out of a song they wrote and recorded in the summer of 1969. That single sold a million copies; Webber and Rice then wrote the rest of the opera. The album released a year later by Decca has sold over three and a half million copies as of a month ago.

Many people who may have been appalled with the contemporary phenomenon of rock'n roll music exploiting and peddling revolution, sex, and drugs are no doubt pleased with the wide acceptance of a rock opera based on a theme that is of interest to millions of people.

The themes that have always seemed to largely dominate rock and roll appear to be mostly concerned with the illegal use of drugs, illicit sex, and rebellion. Because of the saturation of the air-waves with these subjects, Nik Cohn in his recent book *Rock From The Beginning*, suggested that the rock industry would soon have to find a new

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#### ABOUT THE AUTHOR:

The Reverend Lee delivered the essence of this message in a recent Sunday evening service at Donelson Free Will Baptist Church, Nashville, Tennessee, where he pastors. He is a member of the National Sunday School Board.

subject, and he suggested that religion would probably be the next target.

The writers of the opera were not Christians. In fact, according to their own testimony, they don't even believe that Jesus was God! In the March, 1971 issue of *Seventeen Magazine* Rice says "... I regard Christ as a man, placing him on a human level ... although the Gospel seems largely accurate in their telling of the events of the crucifixion, one can see great flaws in their portrayals of both Christ and Judas. They were written, at the earliest, probably about 40 years after Christ died. Judas is always given a bad writeup even before the betrayal; if everyone had known all along that he was a bad hat, as the Gospels imply, there would have been no question about who the betrayer was. I think that Judas was portrayed as he is to make a total contrast with Christ. I just don't believe that if there was a God who created Judas Iscariot, He would have created him for the sole purpose of being the alltime fall guy."

Andrew says, "I don't know whether Christ was God or not. *I don't believe he was* — neither of us are practicing Christians — but then it depends on how you define God, and that argument goes on interminably because it's so subjective. We're not trying to put a definitive stamp on a very inspiring story. The interpretation remains open."

Although the writers of the opera looked upon Jesus as a mere man, yet there are many churches that have used the opera in their youth services and there are a lot of people who look upon this work as one of the most significant works of this generation. Many Christians feel that it is this kind of music that will grasp the minds and souls of the young people of today and "hold them in the church."

The music of the opera is appealing to many young people who enjoy the rock beat and the throbbing syncopations that are contained in it. We find particular interest in a recent edition of the *Rolling Stones Magazine* where this statement is made with regards to the opera. The album is "an ideal gift for Mom and Dad so they shouldn't call what you listen to degenerate anymore." The same writer says that there is "no religious fervor or flavor ... but that it is a beautifully organized package, full of bluntness, immediacy and flash of entertainment formulae ... more than substance."

Some of the *lyrics* are scriptural, but they are largely *unscriptural* and generally *blasphemous*. For example, Christ is heard to say, "Can you show me now that I would not be killed in vain? Show me just a little of your omnipresent brain. Show me there's a reason for your wanting me to die. You were far too keen on where and how and not to hot on why ... Why then am I scared to finish what I started? What you started — I didn't start it. God!

The will is here. But you hold every card. I will drink your cup of poison, nail me to the cross and break me, bleed me, beat me, kill me, take me now — before I change my mind."

Christ, before Pilate, is heard to say, "There may be a kingdom for me somewhere — if I only knew."

When Jesus appears before Herod, the latter comes forth with such pearls as, "Prove to me that you are no fool — walk across my swimming pool" and "Feed my household with this bread — you can do it on your head."

The apostles are made to look even worse with such statements as, "Always heard I'd be an apostle. Know that I would make it if I tried. Then when we retire we can write the gospel, so they'll still talk about us when we've died."

In Jesus' conversation with Mary Magdalene there are strong overtones suggesting that Jesus' relationship with her was sexual. She turns and laments, "I turn my head, I look away; I wouldn't want to know; scares me so; I want him so; I love him so."

The words of the opera go from the ridiculous to the totally absurd. Miscellaneous quotations throughout the opera go like this, "Christ, you know I love you / Did you see I loved" — "Tell the rabble to be quiet / We anticipate a riot." — "Hosanna Hosanna Sanna Sanna Ha" — "To conquer death you only have to die." — "Tell me Christ how you feel tonight / Do you plan to put up a fight." — "He's a man, he's just a man / And I've had so many men before."

Quite frankly, Judas is made the hero throughout the opera. He is given sympathetic treatment all the way through the musical. In fact, Barry Kathleen, a New York press agent for Rice and Webster, said that both writers were fascinated with Judas as a character and were convinced that he had been given unfair treatment. In the opera Judas actually blames God the Father for the death of His Son. He tear Judas as he is made to say, "My God, I am sick. I have been used. You know all the time. God! I'll never know why you chose me for your crime, for your foul bloody crime. You have murdered me. You have murdered me."

One of the most shocking things about Superstar is the fact that Jesus is left in the grave. He is depicted as a man, not as the "only begotten of the Father." Within the message of there is great of the opera, one is left with a "dead God" at the conclusion. The opera chorus asks over and over, "Jesus Christ, who are you?" but no answer comes from the cross. Jesus is left in the grave. There is no resurrection victory in "Jesus Christ Superstar."

We feel that one of the most probing statements made about "Superstar" is taken from a recent issue of the Jesus People paper where their spokesman

said, "None any kind of 'Jesus Trip' that doesn't acknowledge the importance of His death on our behalf is a religious scammer. It's a phony, counterfeit, imitation. Don't get sucked into a false Jesus program. There's no solution to the ultimate effect of egotripping in a false Jesus scene. And His life history doesn't end up in the grave. Three days later Jesus defied death itself, and became alive again . . . If you're going to take on Jesus, take on His plan too. Otherwise call it by another name. He's not just a 'Superstar'. He's the Bright and Morning Star. . . . and He wants to light you up on the inside."

"Super" according to Webster means "greater or better than others of its kind, as in supermarket . . . to a degree greater than normal."

"Star" according to Webster means "one who excels in a given activity, especially a sport . . . a leading actor or actress . . . to present an actor or actress in a leading role . . . to perform brilliantly, excel . . . to play a leading role . . . outstanding for skill and talent; leading . . . of a star or stars."

Is Jesus Christ a Superstar? No, Jesus is shown in the Bible to be the creator and sustainer of all life. He is revealed to be the only begotten Son of God (John 1:14). He is the virgin born Christ (Isaiah 7:14). He is set forth as the sinless substitute for our sins (Isaiah 53:6). We see Him as the reconciler between God and man (Romans 5:10). Absolutely we see Him as the resurrected, living Christ (I Corinthians 15:4). The Scriptures present Him as Christ who is coming again (Titus 2:13; Acts 1:11). Finally, we see Him as the Christ who is to judge the world (I Corinthians 5:10; Acts 17:31).

Is Jesus Christ a Superstar? Not in the sense that the opera presents Him. He is a star, though. The kind of star we speak about is found in the Word of God. We refer to Numbers 24:17; Revelation 2:27-28 and Revelation 22:16. He is the Bright and Morning Star.

We, therefore, conclude that "Jesus Christ Superstar" is blasphemous, sacrilegious, irreverent, profane, desecrating, apostate and anti-Christian.

In the words of a recent editorial we read "Like the superstars of old and those of today who are fast declining, the Jesus of Superstar may not long exist. He may bloom for a season but wilt when less favorable weather comes along. Rocking music and screeching serenades with physical vibrations don't seem quite appropriate to advance the story of the life of the Son of God — or the last seven days of His life, for that matter. What happens to the superstars? Drugs, scandal, unemployment, decremence — you name it. No matter how super, stars are still human. That's why we hate for them to be called one; and that's why the green leaves are cold."

# contact

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Since the "Christian" rock opera "Jesus Christ, Superstar" has come on the theatrical scene, it has become the object of a great deal of discussion both in the secular and the religious press. The secular press, naturally, has acclaimed it as a "hit." Even some religious publications endorse the opinion of the secular press. Many liberal churches and ministers are hailing it as the bridge between the adult and youth worlds.

It is especially disheartening when young people from evangelical circles, yes, even some Free Will Baptist young people, accept this rock opera without bothering to question what is being said through the lyrics. The two young Englishmen who wrote the "opera" probably were hoping it would be accepted with the same unquestioning popularity as that of their original song which preceeded the writing of the opera.

A recent editorial in the VOICE, an independent church journal, quotes Frank Morriss, a religious columnist, on the acceptance of this "religious" theatrical production.

"If young persons accept the Christ of Jesus Christ, Superstar, it means that they are being deprived of Christ, the Son of the Living God. Salvation isn't going to come in the name of someone who died 2,000 years ago wishing He knew if it had all been worthwhile. It comes only in the name of Jesus Who chose to suffer in order to bring eternal life in the Ressurrection."

## NOTES from the Editor



Eugene Workman

"A 'cult of Christ' is the proper term for it. It is the new paganism willing to accept Christ as one of the gods, just as the old paganism was willing to list Him among the other gods of the pantheon."

Attempts have continually been made by greedy men to profit through an unholy union of that which is religious with that which is controlled by the forces of evil. In my opinion, such is the current "Christian" rock opera. No Christian, regardless of age, should support this unholy endeavor by paying money for the recordings which have come from this "opera" or for viewing this performance which depicts Christ as a victim of the establishment, as one who died not sure of whether He was a failure or a success, and as one Who was not resurrected from the grave thereby indicating that the grave is the end.

### OTHER EMPHASES

This month attention is also given to the Jesus Movement. Can one put all of the Jesus people in a single category? Will this sect continue to flourish?

Both of these subjects may be more appealing to the young people than to many adults. It was planned that way since the emphasis is on the youth during the last week of January and the first week of February which is National Youth Week. However, it is my observation that adults often could be more effective in their outreach to young people if they had a better understanding of the subjects that are of interest to them.

Let me encourage each church leader to emphasize some aspect of our Free Will Baptist heritage during the week of January 16-23. This issue carries a short feature on one aspect of this heritage. ▲



by the  
Executive Secretary  
Rufus Coffey

# VIEWPOINT

## CONCENTRATING ON EVANGELISM

Although evangelism is the life-blood of the church, Free Will Baptists have become anemic in this function. Consequently, a renewed emphasis on evangelism is needed to revitalize our churches. An extra effort is being put forth during 1972 to focus attention on the paramount work of the church.

Evangelism is spreading the good news of what Christ has done to save a lost soul who repents, accepts Christ as Lord and follows Him in church fellowship and service. It is the Clear presentation of Christ's death, resurrection and power to deliver a sinner from eternal condemnation so that he may have an opportunity to be saved.

The task of evangelism is centered in proclaiming the gospel message with the explicit purpose of winning men to Christ. It is vitally related to communicating the truth of God's Word. People must be shown that they are sinners, that God loves them, that Christ died on the cross to pay the penalty of their sins and that all who turn to Christ by faith and receive His mercy and forgiveness may have everlasting life. This transforming experience of faith results in a sinner being "born again" or supernaturally changed into a child of God. This is why evangelism is the main ministry of the church.

The Church is the product of evangelism. Her survival and growth has been the results of evangelism, and she exists for the purpose of evangelism.

Whenever a church loses her evangelistic fervor she begins to die.

Therefore, it is imperative that we recognize the priority of evangelism. The ultimate success of any church depends upon how faithful she has been in fulfilling the mandate of Christ to

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Very clearly this command contains a threefold precept for the people of the church. First, we are to make disciples. This means to evangelize and win converts. Next, we are to baptize them. This identifies believers with the church. Then we are to "teach" them -- that is, to instruct the learners, to explain doctrine and to teach them to practice all that Christ enjoined. This is not indoctrinating by merely giving stock answers but it is leading the believer to exhibit through an obedient life all that Christ commands.

As Free Will Baptists launch into "A Year of Evangelism" every church is asked to place soul-winning at the top of her agenda for the ensuing year. A wholehearted commitment to the main commission of the church is essential.

Some of the ways in which each church can begin to engage in a vigorous evangelistic outreach is as follows:

1. Adopt a goal to win and baptize a certain number of people during the next 12 months. CONTACT would like to recognize each church which will endeavor to reach 50 or more souls this year. If the early

church won souls daily, a church ought to win at least one each week in 1972.

2. Set a goal for recruiting a certain number of new soulwinners within the congregation. Every deacon and Sunday school teacher should be included.
3. Determine to enroll a specific number of members in soulwinning study courses or training sessions. We count the number who attend Sunday school, so why not keep a record of how many Christians are sincerely interested in learning how to become a true witness for Christ?
4. Select a specific Sunday for "Commitment Day." Challenge every member to publicly commit their life to the task of soulwinning.
5. Develop a systematic plan for involving these committed Christians in a direct witnessing experience.

Above all, each member must come to recognize a personal responsibility to share his faith. He must be inspired and motivated to obey Christ's command. Evangelism is not a program but a passion! It can only be accomplished through prayer and the power of the Holy Spirit. Though this evangelistic thrust is on a denominational scale, the emphasis is intended to enlist the individual in a personal commitment to translate the theme of "Reaching the Multitudes" into a contagious experience. When believers are gripped with a realization that they will be held accountable for reaching out to win the multitudes to Christ more time and energy will be devoted to the ministry of evangelism. ▲

**1972: A Year of Evangelism** Among Free Will Baptists

## SPRING SUNDAY SCHOOL ENLARGEMENT CAMPAIGN ANNOUNCED

NASHVILLE, TENN. — JESUS CHRIST IS LORD is the theme for the Spring Sunday School Enlargement Campaign sponsored by the National Sunday School Department. It has been prepared by Arthur Davenport Associates, Inc.

The concept of this program is entirely new. Everything about the program is up-to-date. There is none other like it, yet it stresses the age-old techniques that keep people coming according to N. R. Smith, Promotional Secretary for the Department. The Spring Enlargement Campaign will be the month of March, but the materials can be used through Easter Sunday.

Sunday schools will be arranged in accordance with the following table for competitive purposes.

- Division A — over 500 average
- Division B — 400-500 average
- Division C — 300-399 average
- Division D — 200-299 average
- Division E — 150-199 average
- Division F — 100-149 average
- Division G — 50-99 average
- Division H — under 49 average

The Enlargement Campaign will begin on Sunday, *March 5*, and continue through Sunday, *March 26, 1972*. Sunday schools in each division who experience the greatest *percentage* of gain over the thirteen weeks average attendance for October-November-December, 1971, will be declared winners and awarded appropriate plaques denoting first or second place.

THE PRESENT SIZE OF YOUR SUNDAY SCHOOL DOES NOT HINDER YOU FROM BEING ELIGIBLE TO WIN IN YOUR DIVISION. Campaign materials are available from the Sunday School Department, National Association of Free Will Baptists, P.O. Box 1088, Nashville, Tennessee 37202.



FREE WILL BAPTIST

# newsfront

## FREE WILL BAPTIST MINISTERS PLAN TRIP TO HOLY LAND

DETROIT, MICH. — According to Rev. Raymond Riggs, Area Advisor for Whole Sale Tours International, a number of Free Will Baptist ministers are preparing an extensive and inspirational tour of Israel and Athens, Greece, during the month of March, 1972.

The following ministers are participating in the tour either as hosts or co-hosts along with members and friends of their various congregations:

Rev. J. E. Daniels, Allen Park, Michigan; Rev. Rupert Pixley, Fort Smith, Arkansas; Rev. Gene Parrisher, Hampton, Virginia; J. K. Bryan Jr., Hampton, Virginia; Rev. Raymond Riggs, Royal Oak, Michigan; Rev. Lawnie Coffman, Searcy, Arkansas; Rev. James Cox, Cleveland, Ohio; Rev. E. E. Morris, McLoud, Oklahoma; Rev. Winford R. Floyd, Norfolk, Virginia; Rev. Ralph Shetterly, Madison Heights, Michigan; Rev. Robert Crawford, Chipley, Florida; Rev. Robert Wood, Detroit, Michigan; Rev. Damon Dodd, Homerville, Georgia; and Rev. Reford Wilson, Nashville, Tenn.

The group is scheduled to leave JFK International Airport in New York on March 7, 1972, for a ten day tour of the Lands of the Bible, visiting the principle places of the birth and ministry of Jesus Christ. Athens, Greece and Mars Hill, where the Apostle Paul preached during his lifetime, also will be visited.

The cost of this Journey of a Lifetime is \$649.00 from New York back to New York. This includes plane

fare, all meals and hotel expense. Anyone interested in going with this fine group please contact one of the ministers listed above for complete information.

## GIFTS TO NATIONAL HOME MISSIONS BREAK RECORD

NASHVILLE, TENN. — For the first time in the thirty-six year history of the National Home Missions Department, giving to this ministry exceeded \$200,000.00 for a single year. This milestone came November 29, 1971, just eight years after the Department reached the first \$100,000.00 in annual gifts. Reaching the first \$100,000.00 had spanned a twenty-eight year period.

According to Director Homer Willis, the increase in giving for the past eight years has averaged a gain of approximately \$15,000.00 per year. He expressed thanks for all the pastors, churches and individuals who responded so well to the 1971 "Thanksgiving Offering." He also stated that it should take only about three years to reach the next \$100,000.00 milestone and that during 1972, total gifts should reach one quarter million dollars.

With several state mission boards actively supporting local mission work, it is probable that this ministry in total is being supported on a level with other national ministries.

## FREE WILL BAPTIST LAYMAN TAKES SCRIPTURE PRESS POSITION

SAVANNAH, GEORGIA ... J. Leroy Scudder, Minister of Music at the First Free Will Baptist Church in



Savannah, Georgia, has resigned to accept a Christian Education position with Scripture Press Publications in Wheaton, Illinois. He will also serve as Field Representative for the Southwest territory — Texas, Oklahoma, Arkansas, Louisiana, Mississippi and the Western half of Tennessee.

The Scudders moved to Dallas, Texas in mid-December thus culminating a four-year ministry in Savannah. Mr. Scudder assumed his new duties on January 3, 1972.

Mr. Scudder is a 1965 graduate of Free Will Baptist Bible College. Following graduation, he served two years at California Bible Institute as a teacher and Registrar before going to Savannah in January 1968. He will remain active in a Free Will Baptist Church in the Dallas area and in denominational interests. He is currently serving as Secretary for the Board of Retirement and Insurance for the denomination.

## MISSIONARY CONFERENCE CHALLENGES C.C.C. STUDENTS

FRESNO, CALIF. — With the theme of "Scattering for Increase", the annual Missionary Conference at California Christian College gave a glimpse of that world beyond the limited interests of the average Christian. Foreign missionaries Lonnie Palmer of Africa and Bobby Poole of Brazil and Bob Francis, home missionary to St. Paul, Minnesota, shared the burden of their hearts. The immediate result of the conference was a time of spiritual feasting with hearts rejoicing in the messages which were preached with power and glory. The long-range result remains to be seen as young men and women follow through with the commitments they made concerning full-time Christian service.

Miss Catherine Henry, a faculty member, feels the impact of the conference could be expressed best in the words of the students themselves.

Wanda Brownlee: "The days of November 8th, 9th and 10th did something extra special to my life and heart. I received two main blessings: A spiritual uplift and a genuine vision for the lost and needy . . . many hearts were actually changed. Attitudes became more Christlike. Permanent changes have come into the lives of those at the college."

Mark Hatwig: "The sharing of experiences from the missionaries to the

students opened eyes and hearts to the hardships of a mission field and caused many to think — What can I do?"

Henry Duncan: "These men came here to wake us up to the need, that the Word of God must be spread throughout our nation and others . . . If God can overcome the Spiritual foes in Africa and Brazil, he can overcome our foes here at home. Bob Francis is proving it in Minnesota. Who is proving it in Fresno?"

In the words of a college spokesman, "The missionaries have gone; the students have returned to their studies; the missionary conference is over — but is it really?"

## OLD-FASHION DAY CLIMAXES ENLARGEMENT CAMPAIGN

CRAMERTON, N.C. — The Cramerton Free Will Baptist Church ended its month long Fall Enlargement Campaign October 31, with an Old-Fashioned Sunday. On this day, 490 people were in attendance for Sunday school making a 356 average for the month.

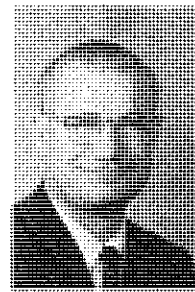
The Reverend J. V. Johnson, pastor of Emanuel Free Will Baptist Church at Jacksonville, North Carolina, was the special speaker for the day.

the publication of the Brazilian *Christian Life* magazine.

Don and Carol Robirds are originally from Modesto, California. They are the parents of four children, Judy, Teresa, Stephen and Michael. They are presently members of the Village Chapel Free Will Baptist Church in Ceres, California.

Don majored in journalism in high school and junior college before entering Free Will Baptist Bible College in 1958. He received his B.A. degree in 1961 and taught in California Bible Institute, now known as California Christian College, for three years before going to the mission field. While at C.B.I., he edited publications for the school and taught journalism and English.

General Director J. Reford Wilson says, "I believe that Mr. Robirds' journalistic training and experience on the mission field well qualifies him to communicate the needs of the field to people at home, the home scene to the field and the need around the world to the hearts of young people in our churches, Bible colleges and seminaries."

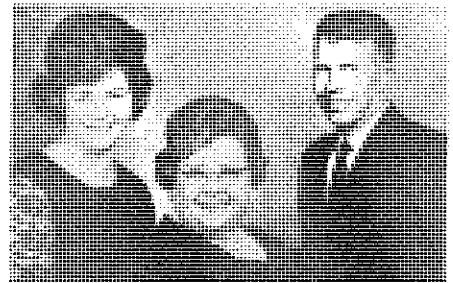


## OKLAHOMA MINISTER ACCEPTS STATE POST

OKLAHOMA CITY, OKLA. — The Reverend Lonnie DaVoult, a widely-known Free Will Baptist minister, has assumed the position of Executive Secretary for the state of Oklahoma. Mr. DaVoult, who had recently resigned the pastorate of Capitol Hill Church in Oklahoma City after a twelve year ministry, was selected for this post by the State Executive Board following the state meeting in late October.

Mr. DaVoult has been active in denominational work since he entered the ministry in 1950. He has pastored churches in Oklahoma and Tennessee. He was a member of the faculty of Hillsdale College when it was known as Oklahoma Bible College, and served both on the National Foreign Missions Board, and as Oklahoma State moderator. He holds a B.A. in Theology degree from Free Will Baptist Bible College, and a B.A. in Christian Education from Oklahoma City University.

Mr. DaVoult and his wife, Edna, have a daughter 15 years of age.



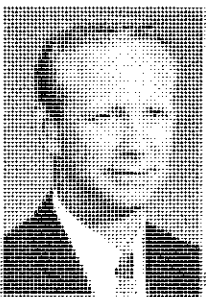
## EVANGELISTIC TEAM ENTERS FIELD FULL-TIME

SACRAMENTO, CALIF. — The Reverend John Clifton, an ordained Free Will Baptist minister for over twenty years, has announced the entry of the Pilgrims Three Evangelistic Team into full-time evangelistic work.

The team is composed of Mr. Clifton, his wife and daughter.

Brother Clifton stated his wife and daughter would be happy to hold Child Evangelism classes during the day if the church so desired to use this means of outreach during the revival thrust. Each of them would be involved in the visitation of the lost during a meeting. He may be contacted at P.O. Box 15462, Sacramento, California 95813.

The Clifton's church membership is currently with the Fellowship Free Will Baptist Church at McAlester, Oklahoma.



## ROBIRDS NAMED DIRECTOR OF COMMUNICATIONS

NASHVILLE, TENN. — After five and one-half years serving as a missionary to Brazil, South America, Don Robirds has accepted the position and assumed the responsibilities of Director of Communications for the Board of Foreign Missions of the National Association of Free Will Baptists. He arrived in the United States on December 13 and immediately began his duties.

Mr. Robirds directed the literature ministry in Brazil for four years, during which time he edited various publications for Free Will Baptists and assisted in the establishment of Gospel Light Sunday School materials as well as

# IS THE JESUS MOVEMENT FOR REAL?

by Milton Crowson



"Give me a J!" cries out a bearded, long-haired, barefooted youth.

"J!" yells back the enthusiastic crowd of teen-agers.

"Give me an E!"

"E!"

"Give me an S!"

"S!"

"Give me a U!"

"U!"

"Give me another S!"

"S!"

"Put it all together and what do you have?"

"Jesus!" roars the crowd.

The above is how many pep rally type religious meetings are conducted today. Young people are going wild over Jesus. Many who once advocated the use of drugs are now preaching the merits of Jesus.

That phenomenon, variously called the Jesus Movement, Jesus People, and Jesus Freaks, began on the West Coast a few years ago and during the past two years has swept across the entire nation. Is the Jesus Movement for real, or is it just another fad among the young

people? One hears many different views about the Jesus Freaks. Some people see the religious interest among the youth as a sign of revival, and thus they openly praise the movement. Others openly criticize and condemn the various Jesus groups. Countless others fall between the two extremes in evaluating the groups.

How should Free Will Baptists view this movement? First of all, one should not judge all of the groups by what one knows of just one such group. The Jesus Movement among young people has no national organization. The movement is composed of hundreds of independent groups and cells. Those groups vary widely in beliefs, habits, and traditions. Any categorizing, therefore, must be understood to have possible exceptions. This paper shall seek to deal with some of the major aspects of the movement. A detailed study of individual groups could not be done in a paper of this length.

Some young people *have* been attracted to the movement much as they would be attracted to a fad. In some areas that is self-evident for interest is already lagging. However, one should not consider the movement as a whole as a fad. Youth had been searching for something; they had been fed up with the "establishment." They searched for that something among drugs, illicit sex, and rebellion in general. Their need, whether or not they realized it, was a spiritual need. A materialistic society had left its youth with a spiritual void. For many, the Jesus Movement has filled that void. In some areas the various groups have definitely done much social good by getting young people to switch from drugs to Jesus. Few would disagree with the conclusion that many young people have experienced a definite conversion and have actually accepted Jesus as personal Savior.

In spite of the good done, there are some items of concern which should be noted about many of the groups. Caution must be exercised in the endorsement of any group.

Many of the groups still appear to have a strong spirit of rebellion. To cooperate with the "establishment" seems to be anathema to some. That spirit of rebellion is seen in their hair styles, manner of dress, and living habits in general. Although hair and dress styles within themselves do not possess



morality, it is evident to the majority of thoughtful people that the present styles of the world have their origins in a rebellious spirit. Christians should seek to keep from being so identified. This author fears that many even in Free Will Baptist churches have become associated with that trend. But it must be noted that some few groups in the movement insist on converts receiving a ceremonial hair cut as a sign of conversion.

Another cause for concern is that large numbers of the Jesus People appear to be spiritual snobs. They exhibit an air of spiritual superiority to those who do not agree with them. Such attitudes are always unseemly in Christians. Many of the groups involved in the Jesus Movement have an aversion to work, especially work on a steady job for wages. They only work enough to provide the minimum in clothing, food, and shelter. In fact, some of them consider gainful employment as sinful. Such a view distorts the Scriptural teachings concerning work. In no place does the Bible speak against work or against engaging in business for gain. Indeed, the contrary is true.

Separation from any established church is another feature of the Jesus Freaks. They claim that the established church is too materialistic in its outlook and is not concerned about the souls of men. To them, organized Christianity is filled with hypocrites. In a large measure their accusations are correct when they indict organized religion in the United States. One should keep in mind that most of the churches with which these people are acquainted are guilty as charged. The majority of the churches in this country are in the large denominations which have gone the way of liberalism; they no longer possess a burden for the souls of men. However, their charges, regardless of the accuracy, should not keep them out of organized churches. All churches have not become indifferent toward man's spiritual needs. Any group which honestly seeks such a church can find one. Not all churches have gone the way of liberalism. History teaches one that if the Jesus People do not get involved in an organized church,

they will start a new denomination of their own.

Most of the groups seem to have a very shallow understanding of Scripture. Of course, that is to be expected in view of their lack of religious training and background. The lack of proper Scriptural interpretation underscores the need to train the young people involved in the various groups. Their shallow background in the Scriptures is

objectively. Scriptural doctrines must be taught regardless of their popularity or lack of it.

What, then, should Free Will Baptists do about the Jesus Movement? This author considers it very unwise to give whole-hearted endorsement to any of the groups in the movement. This would at least be true of those about which he has personal information. It is doubtful that any of the groups could be reached

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## *“Churches lose great numbers by not using the zeal of youth.”*

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self-evident in the extreme positions which they take on many issues. Extreme emotionalism is especially prevalent in most of the groups. Hyper-emotionalism frequently causes members to place feeling on a higher level than Scripture. That can lead only to gross error. Many of the groups also use an authoritarian type of government that is definitely anti-Scriptural.

A large number of Jesus Freaks live in communes. That has led to some criticism, much of it frequently justified. Although many groups profess high moral standards, others seem to have changed very little, if any. A genuine conversion experience *always* produces a changed life. Paul noted in II Corinthians 5:17: “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

Many seem to be ignorant of the true life and work of Jesus Christ. To them Jesus is a substitute for an old way of life. Instead of getting high on drugs, they get high on Jesus. Thus Jesus becomes a crutch on which to lean so one can kick a bad habit. Jesus cannot be a substitute for a way of life; He *is* “the way, the truth, and the life.” Many adherents of the Jesus Movement are extremely vague about their views concerning the deity of Christ and many other basic doctrines. That vagueness and lack of understanding can be overcome only by a proper study of Scripture.

The above criticisms of the various Jesus groups are necessarily condensed because of space. They are not intended to condemn but to spotlight the problems involved. One must not let involvement with any group hinder one's ability to view a situation

in their entirety by Free Will Baptist churches. However, that does not preclude trying to reach them, especially on an individual basis.

Free Will Baptists should recognize the spiritual yearning among many young people. The church must not forget the multitudes of youths who need to be reached for Christ. Jesus Freaks must not be excluded from those whom the church seeks to reach. The message of Christ which brings salvation is for all people, regardless of how they look or smell. Although many aspects of the Jesus Movement have the appearance of a fad, Christians must seize the opportunity to reach young people with the Gospel.

In the opinions of many, the mood is now right for revival. If that is true, the Jesus Movement has been in part responsible for producing that mood. Agreement or disagreement with the Jesus Freaks must not deter the church from the task at hand. That task is to reach the lost.

In taking hold of the present opportunity, the church must not lower its standards to accommodate the masses. Quantity must not be substituted for quality. To do so would be disastrous. Pastors should make every effort to ground their people in the fundamentals of the faith. That will do much to hinder error from creeping into the churches. It is imperative that Christians be trained to be soul-winners. Young people especially can be utilized as effective witnesses for Christ. Churches lose great numbers by not using the zeal of youth. It is hoped that Free Will Baptists will use the present opportunities to the fullest. By so doing the denomination could experience phenomenal growth in the years ahead.

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### *About the author:*

*Mr. Crowson, a native of Alabama, is on the faculty of Free Will Baptist Bible College, Nashville, Tenn.*

# THE MINISTER AND HIS INCOME TAX REPORT

*MINISTERS ARE AN ODD LOT, SO SAYS I. R. S.*

by Ron Niebruegge

Ministers fall into an unusual category when it comes to income tax regulations and guidelines. The uniqueness is the result of the minister being considered a self-employed individual who has an employer. Also, the government has passed laws which pertain only to the clergy.

In presenting this article the writer will deal only with items that relate to the minister and his professional income and expenses. Also included will be a statement or two regarding tax information which relates to some active church members. Information regarding personal exemptions and deductions does not differ for the minister from any other taxpayer. Consequently, one may apply the rules and guidelines which can be found in tax articles or books.

The first step in preparing one's return is the procedure of determining professional income. This would include all salaries, all honorariums and Social Security payments provided for by the religious organization. There has been some question concerning honorariums which are especially large. Some have felt that all of the honorarium above a

reasonable or unusual amount should be considered as a gift, and hence, should not be considered as income. However, after researching this issue from government sources, the writer finds that all of such income should be included as income. The key factor is this; honorariums are considered as income received for services rendered and as such constitute professional income. The only reasonable exception to this would be in the event a speaker charges a certain fee for speaking engagements. Anything above that fee could possibly be considered as a gift.

A number of items are excluded for ministers. One of these is the housing allowance, including utilities. If this allowance exceeds actual housing and utilities expenses, the excess is taxable income and should be included in total gross income. It should be noted that while this allowance is not included as income for tax purposes, it is included when figuring the minister's Social Security. For those ministers who have a parsonage provided for them, the rental value of the parsonage must be included for Social Security purposes.

Another exclusion is that of automobile allowance up to the amount actually incurred. For example, if a religious organization provided an automobile allowance of \$1,000 per year, and the minister only uses \$900, the additional \$100 is to be included as income.

Two additional exclusions are hospitalization insurance payments made by the religious organization to a group plan, and retirement payments

made to a retirement plan for the minister.

Having covered the issues of professional income, we will move to the consideration of professional deductions or expenses.

In most cases the major business deduction for the minister is that of automobile expenses. There are two ways to compute one's automobile expenses. First, by keeping careful records of all the expenses relating to automobile expenses such as insurance, gas, oil, tires, depreciation, etc. The second way is to keep a record of total business mileage and then deduct expenses at the rate of 12¢ a mile for the first 15,000 miles, and 9¢ a mile for all additional mileage.

Concerning this item a word of explanation may prove to be helpful. Many ministers engage in a practice that is not acceptable to the Internal Revenue Service. They keep a record of total mileage traveled in a year. Then, they estimate a certain percentage, like 70%, or 80%, to be the amount the automobile was operated for professional or business use. The I.R.S. expects one to do a better job in keeping records than this method. In most cases the estimate is higher than actual records would show. Those who insist on using the general estimate method are placing themselves in a position of losing their entire deduction. An exception to this is where a minister has two cars and only one is considered a business car. In that event he will be able to deduct 100% of the mileage used for business.

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#### ABOUT THE AUTHOR:

The Reverend Niebruegge is pastor of the Unity Free Will Baptist Church, Smithfield, North Carolina. He has closely followed the I.R.S. regulations for a number of years.

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*“There are two ways  
to compute one’s  
auto expenses.”*

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Of the two above mentioned methods of computing automobile expenses, the writer suggests that the minister use both methods and use the one which is most advantageous to him. It could easily vary from year to year.

All expenses which would be considered office supplies such as stationary, postage, business cards, etc. are deductible.

Professional magazines, newspapers, and books are deductible. The I.R.S. prefers that ministers depreciate their books on a ten year life rate. However, unless one spends more than about \$200 annually, the deduction usually is acceptable in the same year the books were purchased.

Many ministers overlook deducting gifts that are given to constituents such as graduation gifts, wedding or anniversary gifts, showers, etc. Such gifts must come under the heading of professional expediency and not personal, and sometimes this is difficult to determine. Conscience is an important consideration in this.

Any professional dues or membership fees of organizations relative to the ministerial profession are deductible.

Any educational expenses that improve your skills in your profession are deductible. This would include correspondence courses, some college courses, and some seminars. One must be sure that these expenses have to do with education that is related to the ministry and not for the purpose of qualifying one for a new or advanced position. This item is important because it means that ministerial students who have served as pastors prior to their enrollment are permitted to deduct their educational expenses while those who have not previously served in such a capacity may not. This would also be true of ministers of music and/or education.

Entertainment expenses are deductible but sometimes present some problems. One must occasionally determine whether those who are entertained are actually necessary from a professional standpoint or whether there are close personal relationships

involved. This has to do more with one’s ethics and conscience than with the legality of it. Entertainment expenses include the actual cost of meals, services, and facilities paid for by the entertainer. If, for example, one is entertaining an evangelist or missionary, there may be a deduction for meals which are provided at home. The writer generally figures about \$1.00 to \$1.50 per meal. However, there may not be a deduction taken for providing a bed or other place to sleep in the home because this does not involve actual expenses. Here, as in other deductions, the I.R.S. requires accurate and adequate records.

One final item sometimes applicable to ministers is that of moving expenses. If the minister is not reimbursed for moving expenses, then the entire amount is deductible. If he is partially reimbursed, the excess expenses are deductible. If he is provided with more than the actual expenses then the excess of the allowance is to be considered as income and to be reported as such.

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*“Many ministers  
overlook deducting  
gifts that are given  
to constituents . . .”*

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There are at least two items that could be of interest to active church members on some occasions which should be considered. First, anyone using his automobile for serving the church or any other nonprofit organization is entitled to a 5¢ per mile deduction. Hence, a person who does a lot of visiting or driving for the church might find it beneficial to keep careful records and take this deduction. A second item has to do with official delegates to conferences, conventions or associations. When a person is an official delegate to the National Association, for example, all of his expenses are deductible that have to do with the business of the Association. This includes travel expenses, lodging expenses, meals and tips, etc. This is often overlooked and certainly could be advantageous to many people.

Tax issues can be complicated sometimes, but usually need not be if one will keep careful records and follow instructions. ▲

## **The History Corner**

by Mary Wischart

and Robert Picirilli

Brother M. P. Gore of McShan, Alabama, has recently donated some very fine things to the historical collection. His grandfather, Ellis Gore, was born in South Carolina in 1800 and moved to Alabama in 1819. In 1838 he helped organize a Baptist church at the “Kingcade Meeting House,” in which several different congregations met.

The Baptist group called themselves the Mt. Moriah Church. Rev. Samuel McGowan was pastor, and the church belonged to the Tuscaloosa Association (Missionary Baptists). In 1841, when Rev. McGowan moved away, Ellis Gore was elected pastor. By 1845 he was brought before the Association for preaching free salvation and open communion. His congregation backed him and withdrew from the Association.

Whereupon Brother Gore rode horseback to Fayetteville, North Carolina, joined a Free Will Baptist Church near there, and was ordained a Free Will Baptist minister. Returning to Alabama, he reorganized his congregation as the Mt. Moriah Free Will Baptist Church, in 1846. The next year he organized two other churches, and in 1850 the three churches formed the Mt. Moriah Free Will Baptist Association. Thus was born what is said to be the oldest work in that state.

The following words are taken from a circular letter written by Rev. Ellis Gore soon after the Association was formed: “We assume ground which forbids any compromise with the Calvinistic doctrines, or with those that believe them. They could have no confidence in our veracity were we to accede to any compromise upon Calvinistic principles. We have freed ourselves from their fetters, never again to be entangled by them, and we will suffer no vestige of fatalism to be introduced into the articles of faith by which we are to be governed. . . . The changes, refinements, and concealments of Calvinism prove its final overthrow. May the Grace of God keep us, my beloved brethren, faithful until death. Amen.” ▲

# christian doctrine

BY LEROY FORLINES  
Professor and Dean of Men  
Free Will Baptist Bible College

There have never been so many people with well-fed bodies and starved souls as there are at the present time. Young people have left homes where every physical need and desire were supplied. They have abandoned material prosperity in search for something to satisfy their inward hunger. Many have turned to drugs and the hippie culture only to find a deepening sense of hunger and frustration.

Within the church many have reacted against what they consider to be cold, dead services. They have sought answers in special experiences with the Holy Spirit. In many instances, they are seeking an experience that results in speaking in tongues.

We reject the above approaches, but we dare not overlook the message those people are trying to convey to us. They are saying, "We want something that is inwardly real. We want something that speaks to our hearts."

Man is an emotional creature. We hear so much about emotional problems that we think emotions are all bad. The very fact that we hear so much about emotional problems should tell us that emotions are important. Emotions need to be satisfied and given proper direction.

Conviction of sin involves not only an acceptance by the mind that sin brings eternal death. It also involves a realization of this truth in the heart. In conviction a person feels deeply about sin. This means that we must not only address men's *minds* with the fact that sin brings death; we must also address their *hearts* with the ideas of sin and judgment.

The heart must also be addressed with the saving truth of the gospel. It is only when the heart is made ready with the truth of sin, judgment, and salvation that a person can exercise his will to receive Jesus Christ as Lord and Savior. Any attempt to make a decision for Christ without a prepared heart will be fruitless.

The feelings of joy and sorrow are realized in the heart. Satisfaction and dissatisfaction are registered in the heart. Communication must take place

on this level. It is when people's hearts have been blessed that they will be asking for more.

How do we reach people's hearts? We will be able to reach people's hearts when our own hearts have been reached. What will stir one heart will stir another heart. What will bless one heart will bless another.

The abstract presentation of the truth may be important, but it is only when the truth is communicated through experience that it will have its greatest impact upon people. People need to know not only what God has said, they need to see what God had done and is doing. It is for this reason that people are moved so much by a good testimony. Truth that is experienced has life.

Great revivals have always been accompanied by confessions and testimonies. The preached Word is an absolute essential, but we also need the benefit that comes from sharing spiritual experiences. The church needs the blessings of the testimony of the person who gets saved in a service. We also need the benefit of the confession of Christians who have come to confess their sins. Confessions often speak to people who were not affected by the sermon.

All preaching should be autobiographical. One way this can be done is by testimonial preaching. Back in the days when preaching was strong with testimony and weak with content knowledge, some of us became too critical of testimonial preaching. We need to keep our emphasis on content knowledge in preaching, but we also need a return of more of the testimonial element.

Preaching is also autobiographical when the preacher is proclaiming truth that he has experienced though he may not do so in the form of a testimony. There is a ring of authority and reality when we are proclaiming truth we have experienced.

Let us accept the challenge of hungry hearts. Let us speak to their hearts with that which has spoken to our hearts. ▲



by Robert Picirilli

## gems

from the  
Greek New Testament

First Thessalonians 5:14 contains a very practical list of some of our obligations to one another within the Christian family. Four duties are there laid upon us, each of which is made clearer when we study the original Greek words.

This month's column deals with the first of these duties, to "warn the unruly." The Greek word translated "unruly" is *ataktos*, which literally means "not in order." It is a compound word: the *a* means "not," and the *taktos* is from a verb which means to "put in order," "arrange," "assign a certain place."

This word was often used, by the Greeks, to refer to the orderly ranks of soldiers in a march. The person was *ataktos* who "broke rank," or got out of his properly assigned place. Nothing is more attractive than a column of soldiers, properly trained, on parade, with every man in step and in his assigned place. Nor is anything more disturbing to such a picture than a man who won't stay in step or in line.

This is exactly the kind of picture Paul wants us to see when he uses this

word in reference to the church. A properly-functioning church is like a well-disciplined army, with each man in his place, filling his own tasks, keeping step with all the rest, observing the rules established by the whole. When anyone deviates from the prescribed order or regulations of the Christian family, he is *ataktos*, and causes the same kind of disruption as that by a soldier out of step.

Our duty to such is expressed by the word "warn." This verb, in Greek, is *noutheteo*, which literally means "to put in mind." Since this is exactly what we mean by our English word *instruct*, perhaps this would be a better translation than "warn."

We can picture, with a bit of a smile, the fate of the poor soldier who gets out of ranks in a march. The drill sergeant will certainly take it as his duty to *instruct* him! Just so — though usually without the drill instructor's harshness — it is our Christian duty to instruct one another when we get out of line in the Christian walk.

Sometimes a rebuke may be necessary, if the Christian broke ranks in the face of a good understanding of his place and duty. Other times there will be a need for instruction about the place each occupies and the regulations by which we live. Always the deviation must be called to the attention of him who is disorderly, for the good of the whole Christian family and for the good of the one who has erred. We must not forget Paul's injunction: "Instruct those who break ranks." ▲

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# THIS, TOO, IS OUR HERITAGE

by Clarence Hearron

A simple format of worship: singing, praying, and preaching; adherence to marvelous doctrines: a general atonement, the autonomy of the local congregation, the gospel ordinances of immersion of the believer in water, open communion, and feet washing; the possibility of apostasy; an appeal to the common man; missions; education — these all form part of the Free Will Baptist heritage and should be passed on to “faithful men who shall be able to teach others, also.”

There is, however, one part of the Free Will Baptist heritage which is not as widely known as other parts, but which should be cherished by every Free Will Baptist. That one part is related to the early recognition of the denomination’s responsibility to the Negro.

In 1841 the Eleventh General Conference adopted the following resolution:

*Resolved*, That, in the opinion of this Conference, the colored man is entitled to all the rights, immunities and privileges of the white man; and that we look upon the state of public opinion which proscribes him from trades, arts, and professions; from a respectable seat in stage coaches, railroad cars, and the house of God; which excludes him from seminaries of learning, and assigns him a position of degradation in society generally; as be anti-scriptural, a heinous sin in the sight of God, and a fundamental pillar of slavery.

Another matter of interest is found in the same publication, *Minutes of the General Conference of the Free Will*

#### ABOUT THE AUTHOR:

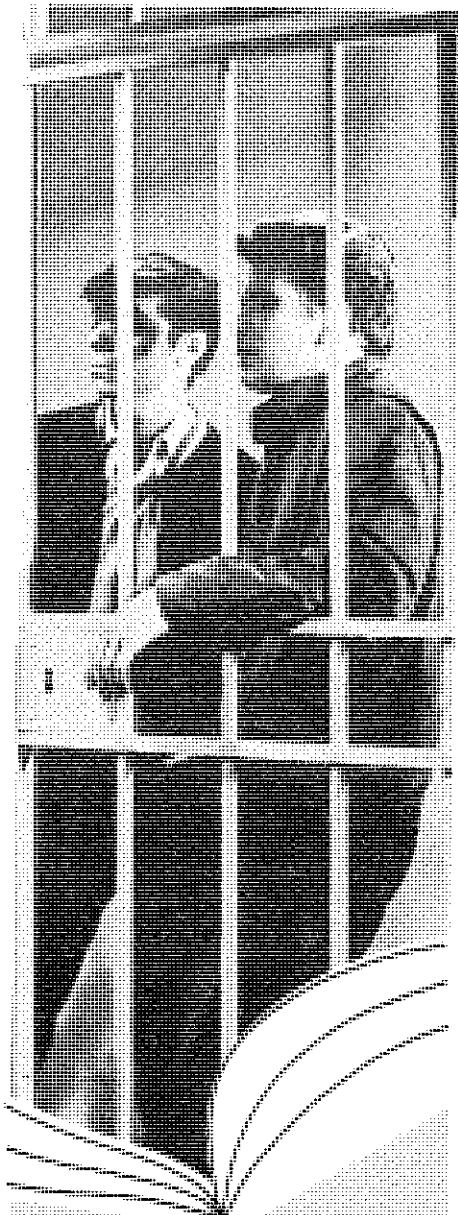
The Reverend Clarence Hearron, a former Texas pastor, is Academic Dean at Hillsdale Free Will Baptist College in Moore, Oklahoma. His father, Will Hearron, was one of the early leaders of Free Will Baptists in Oklahoma.

*Baptist Connection*, on pages 177-179. An account is given of a “professed minister” who wished to be ordained. He had come from a Calvinistic Baptist church and had assured the ordaining council that several people held like views and would join the Free Will Baptists if he were received. Because he was a slave owner, he was rejected. “The council decided that as Dr. H. claimed property in human beings, they could not ordain him as a minister, nor fellowship with him as a Christian; and he was so informed.” The General Conference agreed that the council’s action was “highly satisfactory.”

Not only did these Free Will Baptists take a negative attitude toward society’s treatment of the Black man (it is easy to be negative), they also initiated some positive action. In 1845 the American and Foreign Antislavery Society issued a report regarding the admission of students of all complexion on the same terms to institutions of higher learning. Carleton Mabee in *Black Freedom*, published by the Macmillan Company in 1970, states on page 156 in New York state the only institutions of higher learning open to Negroes were three Free Will Baptist academies. He also states that there were twenty-three white institutions in New England open to Negroes, six of which were owned by Free Will Baptists.

Much more could be said about the aid which Free Will Baptist gave to escaped slaves. But from what has been mentioned, one can see the concern evidenced by these people for others, a concern put into action.

Free Will Baptists, indeed, have a rich heritage, and it can be even richer for the future generations as we put into action our convictions that the whole world needs to find Christ and to learn how to be better workers in His kingdom. But we must have the courage to abide by our convictions in the face of all kinds of opposition. Are we as concerned about our fellowman as our forefathers were?



**GOD'S  
WORD  
FOR  
TODAY**

*Read It Through in '72*

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## MINI MESSAGE

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# GRACE

## Abounds for Christian Service

by I. J. Blackwelder

(Romans 5:20)

In this fourth and final article on "Grace Abounding," we shall consider a most helpful and inspiring fact that "Grace Abounds for Christian Service." This thought is confirmed by the words of the Lord Jesus Christ when He gave His disciples the Great Commission, saying; "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen," (Matthew 28:19, 20).

The promise that He will be with His servants always is true, regardless of the physical handicaps, opposition, or persecution they may have to endure. An encouraging example of this is the Apostle Paul's experience when he besought the Lord to remove the thorn in his flesh. In response to his request the Lord assured Paul that His grace was sufficient for him, saying, "... My grace is sufficient for thee: for my strength is made perfect in weakness," (2 Cor. 12:9). This assurance so encouraged and inspired Paul that he was able to continually give God glory despite his infirmities, reproaches, persecutions, and distresses.

Another convincing example of the fact that grace abounds for Christian service, regardless of physical handicaps, is the little tract on "Crippled Tom." This tract tells of a crippled boy who was confined to his little bed in an upper room of his home. Because he had come to know the Lord Jesus Christ as his personal Saviour, Crippled Tom was an ardent witness for His Lord. However, his opportunity to witness appeared to be limited only to those who visited him as he lay on his little bed in the upper room. So he used that opportunity and, as the story relates, that invalid boy witnessed to every one who visited him. But he was not content to witness only to his visitors; therefore, he began to copy favorite verses of the Bible and to drop them out of the

window so that people on the street below might find and read them. Consequently, though Crippled Tom was greatly handicapped, he reached scores, and perhaps hundreds of people for the Lord. Thus he turned his affliction into a blessing, both for himself and for many others.

Soon after Nehemiah reached Jerusalem to rebuild that destroyed city, he was confronted by the Gentile rulers of Judaea who vigorously opposed his work. At first, they ridiculed Nehemiah's purpose and effort. Next, they opposed him by anger and threats; finally, he was opposed by certain of the Jews who had been frightened and discouraged by their enemies. Nevertheless, Nehemiah was in the will of the Lord, and the abounding grace of God was with him to sustain him until the work was finished. That great man knew that the Lord had sent him on that great mission, and, therefore, he would not be detained nor discouraged by his opposing enemies. And just so it is today; the abounding grace of God will sustain us in every work for Him and for His glory.

In the same manner and by the same sustaining grace, the Apostle Paul faced every obstacle and every opponent with courage and assurance. When he was opposed by Elymas, the sorcerer, Paul, filled with the Holy Ghost, said to him, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 23:10). And Elymas was struck blind.

But the grace of God, which is abundantly sufficient for all of His servants, sustains only those who have the courage and faith to attack the job in spite of all opposition. It takes men like Gideon's three hundred to appropriate the abounding grace of God and continue the fight when the battle is hard and hot.

One of the oldest and most searching stories of the sustaining grace of God upon His witnesses while they suffered unspeakable persecution is told in

Hebrews chapter thirteen. After naming a considerable list of witnesses the writer said, "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented ... and others were tortured, not accepting deliverance; that they might obtain a better resurrection" (Heb. 11:36, 37, 35b). Moreover, the writer spoke of Moses, saying, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:24, 25).

And when the Lord Jesus was ready to send His apostles forth to preach the Gospel, He warned them, saying, "Behold, I send you forth as sheep in the midst of wolves: be therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; ... And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matt. 10:16, 17, 22).

But most of the Lord's people today know little or nothing of being persecuted for their faith, and consequently they have become worldly, careless, and indifferent, and the love of many has waxed cold. And because of the apostate condition of the Church today, we are crying, "Lord, send us revival lest we perish." But it seems that perhaps about the only thing that will awaken God's slumbering people today is a wave of persecution, for when persecution comes upon His people, revival is sure to come with it.

About the only ones who are suffering and sacrificing for the Gospel's sake today are our missionaries, and we should be grateful that only a few of them are being severely persecuted. The five young missionaries who gave their lives in South America only a few years ago are a recent example of what it really means to give one's life for Christ's sake. And their sacrifice appears to be the key that opened the door of opportunity to those savage Indians, who were without God and without hope until the Gospel reached them.

And without exception, it is the abounding grace of God that sustains those who dare to attack obstacles, break down barriers, and open up the way that is closed to His witnesses whom He has commanded to preach the Gospel to every creature. ▲



## words for women

By Margrette Hughes\*

With the coming of the New Year many things are brought to mind; some very pleasant and some not so pleasant. One of the things that I have always felt I would like to do least if I were a business woman is to take inventory. Now we know that this is necessary and it is good business, but, nevertheless, a not so pleasant task.

If taking inventory is good for us in the business world, I think that it also would be good for us spiritually. It is a

good time to sit down and reflect on the past year.

Some memories that come to mind may not be so pleasant. There may have been an unkind word spoken in haste to someone we love that continues to bring pain. There may have been some sin in our lives that we have been unable to conquer. It may be that we have neglected some important tasks. Perhaps one was our failure to write that missionary friend as often as we should have. Maybe we had some good thoughts to which we failed to give life.

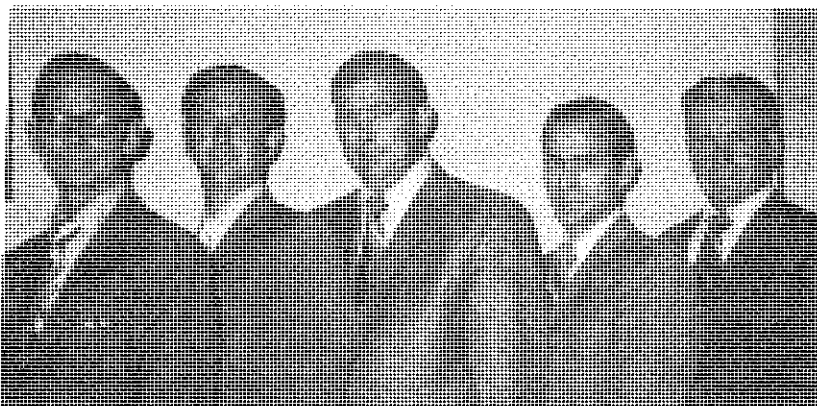
Then there are happy memories. There are those people we have known who have found Christ as Saviour this year and that Sunday school class that

has grown. At any rate, it is nice to sit down and take an inventory to find out just where we stand spiritually.

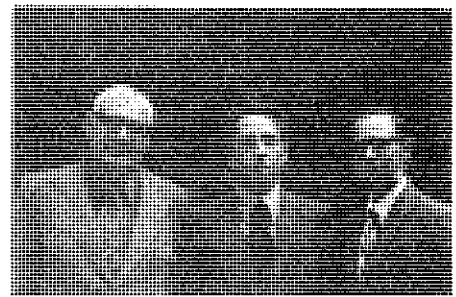
At this point we need to take some action. Paul said in Philippians 3:13, 14, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

We, like Paul, need to commit the past year to God, seeking the covering of the blood of Christ for those sins remembered and asking for help to make the coming year a better one. We need to eagerly reach forth to those things ahead and to express thankfulness for the opportunity to start all over again. Hopefully, we have learned from the mistakes and failures we have made. Surely, we will not let Satan snare us into the same pitfalls again this year. As women may we determine to be better mothers, wives and workers for Christ. ▲

\*Mrs. Hughes is an Instructor of In-Service Education at Mid-State Baptist Hospital in Nashville, Tennessee. Her husband, Larry, is pastor of the Rock Springs Free Will Baptist Church, Charlotte, Tennessee.



EVENING SPEAKERS FOR THE LAYMAN'S DAY service at the First Free Will Baptist Church of Norman, Oklahoma, were, left to right: Kenneth Lane, Thomas Dodge, Bob Moore, President Erol Hill who presided over the day's activities, and Clint Argo. Other members of the chapter spoke during the Sunday morning service.



Southard, Straughan, and Lane

### OKLAHOMA STATE OFFICERS ELECTED

LAWTON, Okla. — Delegates to the annual meeting of the State Master's Men of Oklahoma on October 11, 1971, elected Wyman Straughan to lead their organization in 1972. Mr. Straughan is a member of the Master's Men chapter at First FWB Church in Norman. Assisting President Straughan will be Ross Southard, vice-president, from the Capitol Hill FWB Church chapter of Oklahoma City, and Kenneth Lane, secretary-treasurer, from the Norman First Chapter. ▲

If you have information about your local Master's Men chapter that you wish to share or if you need additional information about the Master's Men organization, please write: Master's Men, P. O. Box 1088, Nashville, Tennessee 37202.

### MOORE CHURCH OBSERVES LAYMAN'S DAY

MOORE, Okla. — Layman's Day at the First Free Will Baptist Church was successfully observed October 17, 1971, according to the pastor, Reverend Ted Wilbanks. The Master's Men chapter of the church co-ordinates this annual observance.

The lay speakers were Gene Wheeler and Bob Young. Master's Men president Dennis Hankins presided at the service.



## DALLAS FIRST BAPTIST TO OPEN 12-YEAR SCHOOL

DALLAS (EP) — The largest church in the Southern Baptist Convention plans to open a 12-year school in September.

Dr. W. A. Criswell, pastor of the sponsoring First Baptist Church, said the school will be the culmination of a 27-year-old dream for which he has worked and prayed and has nothing to do with the current court-ordered school integration here.

The pastor charged that law and court interpretation have disallowed the teaching of religion in public schools. He called the public school "a bulwark to American society," but added that "there ought to be a school where religious faith is also taught."

Dr. Criswell said the parochial institution would be accredited, with a regular school curriculum plus a chapel program and courses in religion.

Although the pastor denied any association between the proposed school and the current busing situation in Dallas schools, he said he believes "busing little children miles across the city into a neighborhood that is strange to them is catastrophic."

The First Baptist Church is located in the heart of Downtown Dallas, with no residential areas nearby, but Dr. Criswell said that children who will cross town to attend will be doing it voluntarily.

"There is a vast difference between coercion and voluntary response," he said.



# religious newscope

This "compilation" of church news is to acquaint our readers with what is happening in the church world. The CONTACT staff does not necessarily endorse any of the activities reported.

## RELIGIOUS LEADERS BLAMED FOR DEATH OF PRAYER BILL

WASHINGTON, D.C. (EP) — A Republican Congressional leader has blamed the death of the prayer amendment on religious leaders of the United States.

Rep. Gerald R. Ford of Michigan

accused them of "lobbying" against the measure.

The amendment, voted on Nov. 8, was designed to overcome Supreme Court decisions in 1963 which banned required Bible reading and compulsory prayer in public schools. Although the vote in the House was 240 to 162 in favor of the amendment, the proposal lacked 28 votes of the required two thirds majority for passage.

Had the measure cleared the congressional hurdle, it still would have required a similar Senate majority and ratification by three-fourths of the states in seven years before becoming law.

Columnist William F. Buckley, Jr., substantiated Ford's comments: "The argument," Buckley wrote in his newspaper column, "presumably, says that to say the lines: 'God bless this school, its faculty and its students' would be a 'denominational' prayer presumably because the Druids among us would insist that the prayer be directed to the stars, rather than to God, who is a denominationalist."

## BIBLES NOW AVAILABLE FROM VENDING MACHINE

BRUSSELS (EP) — A vending machine which once dispensed candy and cigarettes here now drops copies of the four Gospels when a Belgian 10-franc coin (about 20 cents) is inserted.

Just as it once provided customers with a choice of candies, the converted machine now provides a choice in languages. The books are available in French and Dutch.

The director of the Belgian Bible Society placed the machine outside a Bible Society office near a major bus and trolley stop. He reports that about 100 Gospels a month are dispensed through the vending machine.

## The NEW YEAR SPEAKS

By Mae Fry

Like a piece of brand new paper,  
I'm a fresh new year for you.  
A year to use — a year to waste —  
My friend, what will you do?

My days - three hundred sixty six —  
A long time now it seems,  
And you will do so many things,  
Beyond your wildest dreams!

No mark upon the paper —  
So very clean and white.  
Now it is up to you, my friend,  
What you begin to write.

Let's look upon the year behind,  
And what is written there,  
The things that are recorded —  
Do they show you really care?

How many souls you led to Christ,  
How many deeds of good?  
Your stewardship is showing now,  
As you well knew it would.

A year ago it seemed so long  
'Til time would come again  
To evaluate your life,  
Reflecting where you'd been.

Time is swift to come and go,  
And very soon you'll find  
Another year is over  
And left you far behind.

Determine now, dear Christian,  
Write, with Apostle Paul,  
"For me to live is Christ,"  
And then give HIM your all.

Don't keep a day unto yourself,  
(Though yours will be the blessing.)  
Just give them all to Jesus.  
Start with your sins confessing.

Then pressing toward that final mark,  
Without a doubt or fear,  
Start and finish with  
accomplishments  
To reflect upon next year.



ABOUT THE AUTHOR: Mrs. Fry, who writes the Junior Adventurer for C.T.S., is a member of the Woodbine Free Will Baptist Church of Nashville, Tenn. Her husband, Malcolm, is Director of Curriculum and Research for the C.T.S. Department.



## CONVENTION BARS OPEN COMMUNION, ALIEN IMMERSION IN ARKANSAS

LITTLE ROCK, ARK. (EP) — The Arkansas Baptist Convention ruled at its 118th annual session here that the Baptist Faith and Message shall not be interpreted to permit open communion and/or alien immersion.

Approved last year by the Southern Baptist body as a doctrinal guideline, the Baptist Faith and Message does not specifically prohibit open communion or alien immersion, but generally leaves each church to its own interpretation.

According to the Baptist Faith and Message, open communion is the practice of allowing anyone to participate in communion instead of limiting it to church membership. Alien immersion is the practice of a church accepting a person's baptism in another denomination.

A stormy debate preceded the vote. As a result of the debate, delegates from the First Baptist Church of Malvern walked out of the convention.

In previous years, the delegates from Baptists at Malvern and the First Baptist churches of Russellville and Lake Village had been excluded from the Convention because their churches allowed either open communion or alien immersion. The delegates from the latter churches remained at the 1971 Convention.

*Editor's Note: One of the distinguishing characteristics of Free Will Baptists is the practice of open communion for all believers in Christ. Local churches will also accept for church membership individuals who desire to unite by letter from a church of another denomination providing that person's baptism was by immersion.*

## SCLC AIDE: CHINESE FEEL MAO GIVES THEM TODAY WHAT GOD PROMISES AFTER DEATH

HONG KONG (EP) — The people of China feel that the land reforms and redistribution of wealth carried out by Chairman Mao have given them in this life what religion once offered them in the next, Hosea Williams, program director of the Southern Christian Leadership Conference (SCLC), said here. He was interviewed shortly before leaving for the U.S. following a month's visit to Communist China. The civil rights figure was accompanied by his wife. Mr. Williams said he made clear to everyone he met that he was a Christian (a Baptist) and that he brought up the question of religion whenever he could.

## NAZARENE MEMBERSHIP NEARLY DOUBLES IN 20 YEARS

KANSAS CITY, Mo. (EP) — The Church of the Nazarene has nearly doubled its membership in the past 20 years, reports Dr. B. Edgar Johnson, general secretary of the denomination.

He said the Nazarene Church has now passed the 500,000 mark in world membership. World membership in 1951 was 276,000. The Church

maintains its work in 50 nations.

Organized as a denomination at Pilot Point, Texas, in 1908, the Church of the Nazarene then had 288 churches with 10,414 members. Now there are nearly 5,000 churches in the U.S. and Canada and an additional 1,350 churches overseas.

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

### COOPERATIVE PLAN OF SUPPORT

November 1971

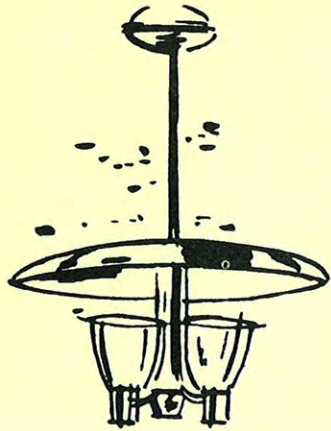
#### RECEIPTS:

State	November 1971	November 1970	Yr. to Date	Design.
Alabama	\$ ...	\$ ...	\$ 4,958.95	\$ ...
Arizona	1,516.72	...	2,867.35	1,516.72
Arkansas	...	1,501.77	8,181.22	...
California	688.38	1,075.03	7,426.70	229.92
Colorado	19.84	...	122.65	...
Florida	...	166.46	5,032.37	...
Georgia	590.21	625.60	5,904.35	...
Idaho	77.26	73.72	573.52	...
Illinois	1,008.34	1,781.33	9,167.82	...
Indiana	...	99.26	...	...
Kansas	300.00	135.90	1,870.80	...
Kentucky	...	330.92	1,707.86	...
Michigan	34.46	177.84	1,760.89	...
Minnesota	45.07	46.42	534.52	...
Mississippi	94.00	...	459.38	...
Missouri	3,127.50	2,486.20	25,344.48	3,127.50
New Mexico	...	...	51.70	...
North Carolina	106.00	112.02	850.71	...
North West Assoc.	...	...	44.77	...
Ohio	400.00	93.92	3,925.21	...
Oklahoma	1,548.86	2,086.89	23,015.46	...
Tennessee	244.79	216.91	2,084.04	...
Texas	201.78	122.36	1,483.11	...
Virginia	39.30	28.55	368.48	...
West Virginia	50.00	...	245.00	...
Totals	\$10,092.51	\$11,161.10	\$107,981.34	\$4,874.14

#### DISBURSEMENTS:

Executive Dept.	\$ 3,467.51	\$ 2,830.02	\$ 36,793.24	\$ 660.25
Foreign Missions	2,194.36	2,790.08	22,879.10	1,474.20
Bible College	1,704.28	2,398.81	20,045.80	1,022.63
Home Missions	1,433.48	1,630.53	13,393.09	1,002.88
Church Train. Ser.	715.15	787.05	6,677.54	474.05
Retirement & Ins.	363.53	393.61	4,651.15	170.63
Layman's Board	155.33	241.50	2,800.19	34.75
Commission on Theological Liberalism	58.87	89.50	741.23	34.75
Totals	\$10,092.51	\$11,161.10	\$107,981.34	\$ 4,874.14





# CHARLIE THE CHANDELIER

I don't just let my light shine any longer, it sparkles. For years I was just a dust catcher. No one really seemed to care. You see, I hang around Free Will Baptist churches. Most of my life I've hung in the sanctuary where the Adult Sunday school class meets.

Have you ever sat under our teacher's teaching? Well, believe you me, I've been above it, lo, these many years. Many times I have just yawned and dozed through the entire class period. Why, there have been times when I would have thrown the switch if I could have reached it. Our teacher just droned on and on in a monotone.

Let me tell you, I've not been the only one who has felt this way either. From my vantage point, I've noticed a good many others taking naps too.

Things are surely different now, though! Our teacher has a new zeal. His teaching on Sunday mornings just makes me have a bright warm feeling and I just glow and sparkle. Some folks can't figure it out. It's no secret to me though. I've been hanging around a long time and not many things escape my attention.

It really all began several months ago when our pastor read an article about teacher training. Boy! Did he ever get busy. He ordered some teacher training materials from the Sunday School Department in Nashville, Tennessee. It wasn't long before he called the superintendent, the teachers and the officers together for a meeting. I'll never forget it! You see, they sat down right under my favorite shining place.

He told the folk how the materials were going to help them do a better job for the Lord in their teaching. He surely sounded like he meant business. I've learned to detect when he really means something. If you had heard as many of his sermons as I have, you'd be an expert too.

Before you knew it, he had the textbooks ordered and was teaching the first course himself. Now I'm not the only one around here shedding light on Scripture. I've never seen the Sunday school teachers so enthusiastic. Most of the time during the course I was turned on. There were a few minutes each night, though, that he really turned me off, but it was only for about twenty minutes. That was when he showed those free training filmstrips from Nashville.

Our Sunday school teacher doesn't drone anymore. He speaks right up. I can tell he's learned a lot about teaching the Bible.

Sunday mornings used to be ho-hum times for me but not anymore. I just hang right in there and sparkle because I know our teacher is going to shed some new light today.

Listen! All you chandeliers hanging around Free Will Baptist churches collecting dust, why don't you dazzle your preacher into writing to the Sunday School Department down in Nashville, Tennessee, and get some of that good teacher training material? February is National Teacher Training Month, you know.

— H. D. Harrison

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## **FEBRUARY: NATIONAL TEACHER TRAINING MONTH**

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## CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second-class postage paid at Nashville, Tennessee

JANUARY, 1972

### THE THREE YEAR PLAN

### DEVELOPMENT PROGRAM

\$750,000 by 75 THREE YEAR PLAN \$750,000 by 75 THREE YEAR PLAN \$750,000 by 75 THREE YEAR PLAN \$750,000 by 75 THREE YEAR PLAN \$750,000 by 75 THREE YEAR PLAN \$750,000 by 75 THREE YEAR PLAN \$750,000 by 75



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The Three Year Plan, adopted by Free Will Baptist Bible College's Office of Development, is a drive to raise \$750,000 by 1975.

These funds will be used to construct a new Activities Building (shown above), add a wing to the Welch Library, and expand the campus by the purchase of additional property.

See next month's issue of CONTACT for full details on the Three Year Plan.

Free Will Baptist Bible College / 3606 W. End Ave. / Nashville, Tenn. 37205

