

No Time For Pity

ALSO IN THIS ISSUE
"THE PLAIN TRUTH
ABOUT
HERBERT W.
ARMSTRONG"



contact

Of The National Association
Of Free Will Baptists

MARCH, 1972

"I have had cerebral palsy since birth."

NO TIME FOR PITY!



Carolyn Martin of Seattle, Washington, shares her testimony with CONTACT readers.

by Carolyn Martin

"AND we know that all things work together for good to them that love God, to them who are the called according to his purpose," (Romans 8:28). Life is a puzzle to some people, but to Christians its pieces fit into place. In God's perfect timing, all the pieces will interlock and compose a beautiful picture. However, my life's puzzle is just starting. Some pieces are hard to fit just now. But I think it would be good to take a look at the incomplete picture.

I have had cerebral palsy since birth. Cerebral palsy, in my case, was a result of the lack of oxygen immediately after birth. In my case, it affects my total body and the speech mechanism in the brain. I have difficulty walking and in using a wheelchair. My speech is classified as a severe defect.

I believe that God ordained that I should be handicapped. To the average person, who has complete control of his body, this may seem like a strange statement to make. It took me some time to realize and accept it, but once I did, things have been proven to me that God, in His infinite wisdom, allowed it to be so.

I would like to share my testimony. I lived in Anchorage, Alaska, and that is where my story begins. Because my parents ran out of funds for another year at the expensive boarding school for handicapped children, I was enrolled in public school under the special education program. In public school, I felt insecure and alone because I was accustomed to being accepted as a part of a group and thought nothing of my limitations. We all had some type of a handicap at the boarding school. Shortly, I found a girl who had

difficulty walking and we struck up a friendship. One day she invited me to church.

Since I was attending church already, I did not feel the need to go to another church. But something was wrong — I often felt alone — I was not a part of it. I knew that in my heart I was just hungry to belong and to be a person, not just a name on the roll. After some time, I wanted to go to my girl friend's church because she told me about the people there — besides, she would be there, too.

My Mother said that she would take me if I really wanted to go visit my girlfriend's church. The next Sunday morning the Reverend Lee Whaley called at our home and asked if he could be of any assistance because he understood that I was in a wheelchair. The fact that he seemed to care really impressed me. I was even more anxious to meet the church people who were concerned about persons unknown to them. After he left, Mother got me up and took me to church.

I do not remember very much about the service since it was eleven years ago. But one thing that will always stand out in my mind was the touch of Sister Whaley's hands — I felt real love in them. She tried to talk to me and asked me if I enjoyed the service. I said to myself, "I really like that lady."

Weeks passed and I found myself enrolled in Sunday school and in the evening training hour. No matter what the weather condition was, Brother Whaley drove up the steep hill at my home to pick me up for church. Mrs. Whaley visited in my home and found that I had been placed in the Junior Department when I was supposed to be with the teenagers because I was

fourteen. Mrs. Whaley was teaching this group both in the morning and evenings. Sometime later, she said she was not satisfied with the class results. Since I did not talk, it was very difficult for her to know if she was getting through to me. One evening, she spent an entire hour trying to get me to say a Bible verse. She told me that she knew I could talk because she heard me talking at home.

The thought kept passing through my mind that I had better learn the verse because she knew that I could do it. The better she learned my capabilities, the stricter she was with me. She broke me of the habit of my saying, "I can't do it," explaining that the statement would not get me anywhere with her or with anyone else who was trying to help me. I learned the verse and could say it within the hour. The verse was Matthew 7:7 which she expected me to be able to say the following week. She surely lavished the praise on me whenever I tried to do what she expected of me.

Mrs. Whaley had a very difficult time understanding me. She knew what I was saying when I was quoting the memory verses to her because she could tell by my mouth movements whether or not I had the right words. But as for general conversation, she could not understand anything that I said. This was a great trial for her because she wanted so much to have me talk with her. Finally an idea struck me. In boarding school, a spelling board was used when the children could not speak distinctly. I still do not know how I did it, but I got across to Mrs. Whaley what I wanted. She got some paper, printed the alphabet, and we were in business. I could point to the letters and spell the words to convey my thoughts to her. This was a relief to her but it took her about ten minutes to get a sentence from me. That was frustrating for both of us at times. (I still use a spelling board with those friends who have the same problem. I can get them to understand me but they may not be

"It would be a very poor testimony for the Lord if I just sat back and did not fight with the odds."

able to catch a word or a phrase. It is easier to spell a word than spending fifteen minutes trying to convey a single word and lose the jest of our conversation.)

In vacation Bible school, Mrs. Whaley taught who God was, and that He loved and cared for each of us. This was something new — no one had ever told me before that God loved me and that Jesus died for me because He loved me.

That was amazing! I guess it had never occurred to anyone that I did not know that Christ died for my sins and that if I believed, I could belong to God. After hearing the Gospel, I accepted Jesus as my Savior. I embarked on a journey — a journey that has led me through troubled waters and along stony pathways, but always with the assurance that God is with me.

As in a new Christian's life, the adversary comes up with a negative thought. My case was no different. He filled my mind with the thought that if God truly loved me, then why did He give me a useless body? I came up with my own weird answer. I was handicapped because the devil caused it; therefore, I could not serve God in my condition. It took some doing to straighten out that thinking. Mrs. Whaley was able to correct my thinking with the Bible, her God-given wisdom, and much prayer. (Now that I look back, I can see that Mrs. Whaley must have had the patience of Job!)

Time, like a marching army, moves on. The Whaleys had to leave Alaska due to Mrs. Whaley's illness. I finally had to leave junior high school as I was not able to get around to classes on my own. It was agreed that I should be placed in the public school under the direction of the Crippled Children's

School in Anchorage because I badly needed therapy. They could care for me better in that situation than in a regular classroom.

Still, I needed so much more. I was becoming a vegetable without the lack of proper stimulation. The doctors and therapists said that I needed to be in a sheltered workshop. So months later, I came to Seattle.

Today, at twenty-five, I am living here in Seattle in a very lovely nursing home with many other handicapped young people. The majority of the young people here go to the United Cerebral Palsy Center. The Center is a sheltered workshop that provides work for many handicapped adults and is a very interesting place to work. I do various simple jobs and have the satisfaction of earning my own pocket money. The wage scale is geared to our productivity. I make 15¢ an hour which amounts to approximately five dollars every two weeks.

One of the main jobs in our work area is cleaning glassene envelopes for the Boeing Aircraft Company. These big envelopes are used for job orders and are apparently taped to the work projects with instructions secured inside. They are certainly a filthy mess when they come into the shop. We clean, remove staples, pick tape and stack. (You have heard of a cotton picker — I am a tape picker!) We also have a job for the Universal Paper Company putting clips into folders that are used in doctors' offices. We also bag candy for Halloween and stuff stockings for Christmas to sell for the workshop. There are various other jobs in our department but these are the ones with which I am most involved.

In addition to working, the Center provides therapies and other activities such as crafts, ceramics, and a developmental program. Although I feel that my handicap was in God's plan, I feel very strongly that it is very important to develop my body and mind to its fullest capability and not to

"Although math is not my thing, it is very challenging to try and do it on my typewriter."



NO TIME FOR PITY . . .

(continued)

completely accept myself until I have tried very hard to do the things that the teachers, therapists, and job supervisors ask of me. It would be a very poor testimony for the Lord if I just sat back and did not fight with the odds. It is a difficult idea to explain, but I accept the things that I cannot change, yet I will not accept anything that I have not personally proven to myself to be beyond my capabilities.

We have a classroom with the teacher being provided by the public school department. Some of us had such a hard time during our normal school years with learning skills taken for granted by the non-handicaps. For some of us, it was impossible to continue in school such as was my case. Therefore, the schoolroom is an informal learning situation. We are often allowed to go at our own speed or we have classes where we can share our learning experiences. One may be doing college math to better himself in his job or a person may be just beginning to learn the value system of money. This is what makes working at the shop interesting; there are so many varied types of people and we all seem to be able to accept each other.

"I feel that my handicap was in God's plan . . ."

As for me, I am trying to get nine more credits to graduate. Although math is not my thing, it is very challenging to try and do it on my typewriter. (I cannot write legible.) It is great fun trying to do long division on the typewriter. Try it sometime and see how frustrating it is; but it is a great patience builder.

Before Sister Whaley left she planted a seed in my heart as the means by which I could fulfill my desire to serve the Lord. That seed was the idea that I could write. Although it has been a hard task to pursue, I am slowly making progress. I have had some of my works published and a poem read on the radio. So, I have seen some fruits of my labors for which I praise the Lord. The greatest thought that I can get on paper is that

God cares and loves us no matter what we are. I feel that writing is my life's ministry and I have dedicated my life to writing. I know my writings will never be numbered among the greats in Christian literature, but if they can cause one person to think about God and come to Him, then my labors are worth while. God CARES — this is the very core of my life, the reason that I go to school, have a job, and take therapy to better myself. This is the reason I live life as I do, so others may see life is worth living. I KNOW GOD DOES CARE for me and is going to continue to care for me throughout my life.

My testimony would be a complete falsehood if I led you to believe that my life was full and running over with peace and joy and all that "not a cloud in the sky" jazz, because this is not the truth. Sometimes life can get weary and I get very discouraged. But when I get depressed, I must be honest and say with the Apostle Paul that I, too, want "to press towards the mark of the high calling of God." At times, I really have to battle with myself for reassurance that to give up now would be crazy. Besides, it is out of the question. Jesus never gave up His mission on earth and neither am I. The tempter comes to me, just as he did to Jesus on the lonely mountain, with many things to try to get me off God's perfect course for my life. But, always I am able to quote a Scripture verse or to remember a Bible principle to chase away a negative idea.

I want to pay tribute to my many friends and to the dedicated people who are helping me to fit the pieces of my life's puzzle together into a pattern more pleasing to God. Without God and these, my friends, the pieces would remain mixed up and stored away. My friends do many things for me, but the greatest of these is their love and concern toward me. Nearly every week someone is here to see if I need anything or just to talk to me and inquire if I am getting along okay. I would like to especially thank the Reverend Lloyd Plunkett, pastor of The First Free Will Baptist Church of Seattle where I am a member, and his wife, who refused to let me give up during those difficult months when I first arrived in Seattle to make my own life. There are many others who are truly great people that have helped me to become more like what God planned my life to be. I would like to thank them all! ▲

OUR READERS COMMENT

Dear Gene:

I am not much for writing "fan mail," but I just finished reading the January issue of CONTACT from cover to cover, and was so pleased with the improvements that have been made . . .

I have felt for some time that CONTACT was not accomplishing what I thought it should: that of being a real spiritual tie between our denominational headquarters and the Free Will Baptist layman's home. I feel that this current issue does a good job of that . . . Keep up the good work.

*Sincerely,
Andy W. Lay
Joplin, Missouri*

Dear Brother Workman:

I appreciated the January issue of CONTACT. The articles were interesting, informative and timely. I believe our people will respond favorably to articles written by our own Free Will Baptist pastors and laymen. God bless your continued work.

*Sincerely,
Genevieve J. Waddell
Nashville, Tenn.*

Dear Gene:

The January issue of CONTACT arrived . . . CONTACT has some zip in it now . . . Be assured of our prayers for you.

*Sincerely,
Jack Williams, Dean
California Christian College
Fresno, California*

Dear Gene:

January's CONTACT has arrived. I like the different grain of paper . . . I'm sure CONTACT will become much improved. Our prayers are with you.

*In Him,
Delma Gunnels
Visalia, Calif.*

Dear Sir:

Please send me the subscription to CONTACT magazine. It sure is a blessing to read.

*Yours truly,
Coy I. Cockrum
Benton, Ill.*

contact

Official publication of the National Association
of Free Will Baptists

MARCH, 1972

Vol. XIX, No. 5

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Circulation: MARTHA BURTTAM

Published monthly by the National Association of Free Will Baptists,
Post Office Box 1088, Nashville, Tennessee 37202. Address all
correspondence and subscriptions to this address. Subscription rates:
1 year, \$3.00; church family plan, \$2.52 per year; church bundle
plan, 23 cents per copy. Second class postage paid at Nashville,
Tennessee. Copyright privileges reserved. © 1972. Member of the
Evangelical Press Association.



NOTES from the Editor

Eugene Workman

For several years, I have been interested in obtaining information which would shed further light upon the ministry of Herbert W. Armstrong. Here and there I have gathered tidbits, but not a sufficient amount of factual information to do the analysis of the movement, headed by this man whose teachings are leading countless thousands astray, as has done Joseph M. Hopkins in a recent article which appeared in CHRISTIANITY TODAY. Because of the thoroughness of the article and because it shows that the "Armstrong theology" is not fully based upon sound Biblical truths, the article is being reprinted.

It is my desire, that by reprinting this feature, that many unsuspecting Christians, yes, even some Free Will Baptists, will be enlightened to the point that they will not be such faithful disciples of Herbert W. Armstrong and his son Garner Ted Armstrong. It is inevitable that some of a denomination our size religiously listen to "The World of Tomorrow" broadcasts and they may even contribute to the ministry of this man who has warped some of the cardinal doctrines of Christianity to fit his own theology.

In listening to some of the radio broadcasts, a person might be led to believe that "Armstrongism" is quite fundamental. He seeks to enlighten his listeners on such subjects as drugs, pollution, the space programs, educational trends, housing problems, venereal disease, and countless other well-deserving-our-attention subjects. But beneath all of this facade of concern, there is still the undeniable fact that Armstrong and his followers deny the existence of the Trinity, the present assurance of one's salvation, the existence of an eternal death for the wicked saying they will simply be annihilated, and other teachings to which we as Free Will Baptists adhere in accordance with the Holy Scriptures. ▲

LOOKING AHEAD

- "THE STAINED GLASS WINDOWS"
an Easter story
- THE TIDEWATER CHURCHES ARE
GROWING!
- AN EMPHASIS ON FOREIGN MISSIONS

POWER FOR THE TASK

The key word in evangelizing is "Power" — power to witness, power to pray, power to win the lost through personal soul winning. The success of any evangelistic endeavor is measured by the power of God upon it. Without this power our efforts will be a dismal failure. There is, therefore, a dire need for believers to be filled with divine power.

Banks depend upon money for their financial power; schools depend upon education for their intellectual power; and governments depend upon armies and navies for military power. A Christian depends upon the Holy Spirit for power. Jesus promised supernatural power when He said "Ye shall receive power after the Holy Spirit is come upon you and ye shall be witnesses unto me . . .," Acts 1:8.

Many Christians have not experienced this super-energizing work of the Spirit. Their lives are impotent and ineffective. There is a great emptiness of soul. They are aware that something is lacking but they do not know how this spiritual vacuum can be filled.

The mighty, mysterious power of atomic energy lay dormant for multiplied centuries of man's existence until finally he discovered its tremendous force and began to marshal its power for human use. In like manner there lies dormant within the Christian a vast supernatural potential. Until the believer discovers the secret of unleashing this power, his life will remain powerless and fruitless.

To obtain electrical power two elements are essential. First, a system of wires forming a circuit, and second, an electric current. Both are necessary. Power produced by the dynamo is to no avail without a proper system of wiring.

And a correctly wired system is of no value without current.

Redeemed souls, which constitute the Church, are God's agents for evangelizing the world. But a body of believers cannot fulfill their mission without the fullness of the Holy Spirit. The church is totally dependent upon the Spirit and the Spirit works through the church.

A church may have and use its splendid organization but still flounder because it has no power. The Sunday School is graded, departmentalized and properly staffed for effective teaching; members are trained in the Church Training Service; the men and women of the church are actively involved in the church program but there is relatively little results. Few souls are saved in spite of visitation and other evangelistic efforts. Why not? The reason is found in the fact that organization and methods, although essential, are futile without the power of God's Spirit. While planning, organizing and working, we must keep in mind that a harvest of souls is "not by might or power, but by my spirit saith the Lord."

The early disciples waited expectantly, prayerfully and unitedly until "they were filled with the Holy Spirit." They were filled repeatedly whenever the occasion demanded. As a result of this anointing they witnessed, prophesied, performed miracles, overcame opposition and met with such success that they were accused of "turning the world upside down." The phenomenal growth of Christianity can only be attributed to men who possessed supernatural power.

D. L. Moody said, "Pentecost was a specimen day." If this be true, another outpouring of the Spirit is needed to evangelize this generation. Believers

need the same divine enablement which characterized Peter, Paul, D. L. Moody, R. A. Torrey, Charles Finney and a host of other great soul winners.

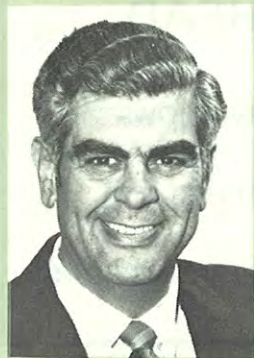
Everyone who is saved has been born of the Spirit. He has been baptized by the Spirit into the body of Christ, I Cor. 12:13. He is indwelt and sealed by the Spirit. Yet there is a special impartation of spiritual power which enables the believers to witness, bear fruit, and serve. It is this divine anointing which is needed. It is the thing which is conspicuously missing in Christian lives today.

How can a believer obtain spiritual power? It comes when the following conditions are met. First, there must be a sincere desire for the fullness of the Spirit. Sometimes the divine empowering of the Spirit is referred to as an "endowment," as a "baptism," or as a "gift." The terminology is irrelevant. What is essential is the impartation of power. God promised in Isaiah 44:3 to pour out His Spirit upon the thirsty. Jesus reaffirmed this promise in John 7:37-39.

Secondly, the power of the Spirit is received through earnest, persistent prayer. Jesus states emphatically in Luke 11:13 that the Heavenly Father gives "the Holy Spirit to them that ask Him." This fact is also illustrated in Acts 4:31, "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost and they spake the Word of God with boldness." Next, we find in Acts 5:32 that God gives the Holy Spirit to them that "obey" Him. Believers must walk in obedience if they are to receive the special endowment of power to witness. Being Spirit-filled is the result of a life totally surrendered and yielded to God's control.

Last of all, believers, according to Gal. 3:14, receive the power of the Spirit by faith. It is not the result of some emotional, sensational experience, but it comes from believing that God will give what He has promised. Just as we claim salvation by faith, we can also claim the fullness of the Spirit in the same manner.

Power to win souls is available to every believer, Acts 2:38, 39. Jesus said, "tarry until you be endued with power." This endowment of power comes upon all who meet the demands and avail themselves of this promised power. It is our duty and privilege to "be filled with the Spirit." ▲



by the
Executive Secretary
Rufus Coffey

VIEWPOINT

DAYTON CHURCH OFFERS ASSISTANCE TO VISITORS OF AIR FORCE MUSEUM

DAYTON, OHIO — The First Free Will Baptist Church, which has just recently moved to their new location at 1661 Brandt Pike and is readily accessible to the recently-opened Air Force Museum, extends a special invitation for all Free Will Baptists to include the attendance of services at the church in their plans to visit the Air Force Museum and other tourist attractions in Dayton.

Mr. Clyde Crain, Visitation Director, states church has already experienced visitors in their services who were in the area to tour the Air Force Museum. "We expect many Free Will Baptists will be coming as families or as church groups to tour the museum. We feel that it is only proper for us to offer our assistance to these and other visitors who desire to visit the area. Any information relating to the museum and/or regarding times of church services may be secured by writing our church, or telephoning our visitation department." Inquiries may be addressed to Mr. Crain or to the pastor, the Reverend Hobart Ashby, in care of the church, 1661 Brandt Pike, Dayton, Ohio 45404.

The recently-completed church structure is all brick, 62 feet in width and 135 feet in length. The new building is located on SR-201 on the north side of the corporation limits of Dayton.

STATISTICS SHOW STEWARDSHIP OF HAWAII CHURCH IN 1971

WAIPAHU, HAWAII — Pastor Luther Sanders and members of the congregation of the First Free Will Baptist Church of this south Pacific city raised a prayer of thanksgiving to God when at the end of 1971 the records showed that 241 decisions for salvation had been made because of the outreach of this witnessing church.

Realizing the message of salvation had to be spread further than the four walls of their church, although 27 of the decisions for salvation were made in regular worship services, five were saved in Primary Church and 20 were saved during Sunday school classes, the church initiated summer community Bible classes instead of the regular vacation Bible school and 88 decisions of salvation resulted. Five women of the church have conducted regular weekly Child Evangelism classes during 1971 and through this outreach 91 children accepted Christ as their personal Saviour. Seven people were saved

through personal counseling with the pastor in his office and three were saved in the ladies Bible classes which are held during the week.

The church in Waipahu has always been faced with the problem of a transit membership; yet, this has not hindered the outreach of the church. At the present time, only 52 of the 111 members are resident members. Twenty-six were received into the fellowship of the church in 1971 following completion of the Pastor's classes. There were 16 who followed the Lord in baptism. During the fourth quarter of 1971, the average Sunday school attendance was 120.

This church, which was begun as a project of the National Home Missions Board in 1959, is not without projected goals for 1972. Some of the plans include the opening of the Malulani High School in September and possibly beginning a radio program.

FREE WILL BAPTIST



newsfront

PASTOR'S WIFE NOW RECUPERATING AT HOME

ANCHORAGE, ALASKA — Mrs. Wilda Farris, wife of the Reverend Don Farris who pastors the Free Will Baptist Church in Anchorage, is now recuperating at her home following surgery in Los Angeles in December.

Contact readers were alerted to the seriousness of Mrs. Farris's illness in the February issue.

WASHINGTON CHURCH OCCUPIES NEWLY-ACQUIRED PROPERTY

WENATCHEE, WASH. — The Valley Free Will Baptist Church held the first service in their recently-acquired church building January 23. The Sunday school attendance for this service was 112 with 124 people attending the morning worship service according to the report received.

The church building and parsonage were purchased from a Wesleyan group. The property is located at the corner of Methow and Lewis Streets.

The Reverend Milan Ruble is pastor.

EAST TENNESSEE CHURCH GETS GOOD START ON 1972 GOALS

JOHNSON CITY, TENN. — The Central Free Will Baptist Church of this eastern Tennessee city saw 30 people of their projected goal of 300 conversions for 1972 saved during the first month of the new year.

In addition to these conversions, there were five people baptized during January, according to the pastor the Reverend George Higgins. The church has set a goal of 200 baptisms in 1972, and also is seeking 200 new members to be added to their number for this year. Ten people united with the church during the month of January.

Other goals for 1972 include: an average Sunday school attendance of 500 with 600 present for Easter Sunday; a 200 average attendance in both C.T.S. and the mid-week services; the opening of a Christian day school in September; and all members reading the Bible through in '72.

The challenge to set a goal in winning people to Jesus in 1972 was given at the Tennessee state meeting in November by the National Executive Department representative. This challenge was repeated in an editorial in the January issue of CONTACT magazine.



NEW CHURCH SIGN HONORS LATE MEMBER

SPRINGFIELD, MO. — A special dedication service commemorating the erection of a new church sign at the Grant Avenue Free Will Baptist Church was attended by members of the Shelby Smith family in whose honor the sign was erected. Mr. Smith, who was first ordained as a Free Will Baptist deacon in 1948, was serving as a deacon of the Grant Avenue Church at the time of his death in 1969.

Dr. J. D. O'Donnell is pastor of the church. ▲

by Joseph Martin Hopkins

"Jesus chose Paul, who was highly educated, for spreading the gospel to the Gentiles. He later raised up Peter Waldo, a successful businessman, to keep His truth alive during the Middle Ages. In these last days WHEN THE GOSPEL MUST GO AROUND THE WORLD, Jesus chose a man amply trained in the advertising and business fields to shoulder the mission — HERBERT W. ARMSTRONG."*

Thus is Herbert W. Armstrong presented as a modern Paul divinely appointed to proclaim the Gospel to the ends of the earth before the wrath of God's judgment is visited upon it.

According to Armstrong, he and the Worldwide Church of God are "merely poor human instruments in the very Work of the Almighty Living God, preparing the WAY! Even now, this Work is *changing* the lives of thousands every year. Soon, under the world-ruling Government of God, it will finally result in not only CHANGING THE WORLD, but also in SAVING THE WORLD" (*The Plain Truth*, January, 1969, p. 32).

Armstrong cites seven criteria by which the remnant church, from apostolic times until the present, has been identifiable: (1) observance of the Sabbath on the seventh day of the week, (2) retaining the Passover and other Jewish feasts (while renouncing Christmas, Easter, and other religious holidays of allegedly pagan origin), (3) compliance with Old Testament kosher laws, (4) rejection of the Trinity doctrine in favor of the

semi-polytheistic, quasi-pantheistic, God-is-a-family concept, (5) practice of adult baptism by immersion (valid only if administered by a "true minister of the true Church"), (6) non-involvement in secular governments, and (7) use of the designation "Church of God." Citing twelve New Testament passages in which the phrase "Church of God" appears (and noting that twelve is "God's complete number"), an Armstrong pamphlet declares, with typically Armstrongian screaming italics and capitalizations,

These verses prove the NAME of the true Church. Denominations *not* bearing this could not be God's true church. And of all the churches that do bear the name, *only one* could be the true Church of God — that one which OBEYS ALL the commandments of God and maintains the FAITH delivered once for all time — the one which *grows* in truth. All others are counterfeit, even though they may have the knowledge about the true NAME of God's Church [A True History of the True Church, p. 28].

Herbert W. Armstrong was born in Des Moines, Iowa, in 1892. He describes himself at age sixteen as a precocious youth, obsessed with a desire both for wealth and prominence and for

academic learning. "I began frequenting the philosophy, biography, and business administration shelves of the public library," he says (*The Plain Truth*, December, 1969, p. 1). He began dating girls a year or two older than himself. But "if a girl could not discuss intelligently the philosophies of Plato, Socrates, Epictetus," he lost interest. The dates were merely "occasional," and he usually "spent evenings in study while other young men were seeking pleasures" (*The Plain Truth*, November, 1961, p. 2). Eschewing a college education in favor of his own program of self-learning, he entered the field of sales and advertising at eighteen.

It was in the fall of 1926 that Armstrong stumbled upon the first of a succession of clues that led to his "Great Enlightenment." His wife had come under the influence of a woman (a neighbor to his parents in Salem, Oregon) who had convinced her that the God-ordained day of worship is the seventh day. Unable to talk her out of this "religious fanaticism," Armstrong says that he was literally angered into his "first STUDY of the Bible." He relates:

I sought, wrote for, and obtained at the public library every book or booklet possible purporting to refute seventh-day Sabbath observance. I searched every nook and cranny of the New Testament to find the sanctification . . . to observe Sunday. It was like hunting for the needle in the haystack — the needle that isn't there! Like the pot of gold at the end of the rainbow, I never found it [*Tomorrow's World*, June, 1971, p. 2].

On the contrary, he found abundant evidence that "the New Testament commands Sabbath observance." Convinced of the Bible's inspiration and authority, Armstrong made an "unconditional surrender" to God. "I told God He could have my life, and if He could make anything out of it, He could have it — I had made only a failure out of it!" To the intense young advertising executive, smarting from his third business failure, surrender meant "GIVING UP everything." "The change came early in 1927. Almost night-and-day Bible study continued. My wife was miraculously healed . . . The first conversions through my preaching came in December 1930. Never had I experienced such joy" (*Tomorrow's World*, June, 1971, p. 4). Convinced of the validity of the seventh-day Sabbath, Armstrong identified with the Church of God (Stanberry, Missouri), and was ordained

Footnote

*A True History of the True Church, by Herman L. Hoeh, Ambassador College, 1959, p. 26.

a minister of that body in 1931. However, when the church rejected the bizarre theory of British-Israelism with which Armstrong had become enamored, he left this organization and began the independent ministry that has since grown into the Worldwide Church of God.

In the summer of 1933 Armstrong planned a series of lectures on the biblical formula for success and prosperity: *giving* instead of *getting*. The lectures were given in a one-room country schoolhouse eight miles west of Eugene, Oregon. Average attendance in the tiny, thirty-five-seat building was thirty-six. A larger audience was reached through the 100-watt radio station KORE in Eugene. The initial broadcast was aired during the first week of 1934, and that same month a borrowed mimeograph turned out a free publication entitled *The Plain Truth* for interested listeners.

Moving to Pasadena, California, Armstrong launched a third vehicle for the dissemination of his gospel in 1947. From its modest beginning (eight faculty members and four students) Ambassador College has expanded to 1,400 students on three campuses. The college at St. Albans, England, opened in 1960; the Big Sandy, Texas, campus in 1964. A current \$22 million expansion program is designed to raise enrollment to 2,100 (700 at each location). A correspondence course enrolling "scores of thousands from around the world," with "additional thousands" beginning every month; a plethora of books and pamphlets, produced at Ambassador's modern printing plant; a second free quality magazine, *Tomorrow's World*, whose October, 1971, circulation is listed as 800,000; expansion of the electronic ministry to more than 300 radio and television stations worldwide; the rise in circulation of *The Plain Truth* to some 1.5 million; the use of paid advertising in leading magazines; the establishment of thirteen strategically located distribution centers throughout the world; the appointment of "ministers" to cities throughout the United States and in a number of foreign countries; the establishment of churches in local communities (an estimated 200 to date); the holding of regional rallies in major cities — all these have served to transform the original local effort into a globe-encircling operation that the Armstrongs claim, with obvious exaggeration, carries the church's message into "approximately 150 million homes" (*This Is Ambassador College*, 1969, p. 60; the exposure of an

estimated five million people monthly to *The Plain Truth* would seem a reasonable index of the movement's influence). According to figures provided by an Armstrong minister, baptized membership is approximately 70,000, of which 10,000 are overseas converts, including 4,000 in England. Armstrong's son Garner Ted is associated with him.

WHY APPEALING?

What accounts for the tremendous appeal of the Armstrong's movement? The dynamic broadcasts? The slick publications? The use of shock and sensationalism? Skillful use of Madison Avenue's most ingenious devices? There are other factors.

1. In an age of religious apostasy, in which millions of Bible-believing Christians have lost confidence in their denominational leaders and institutions, Herbert W. Armstrong has declared himself and his church to be unequivocally committed to the inspiration and inerrancy of Scripture. He has projected an image of unwavering orthodoxy by affirming the deity, virgin birth, vicarious death, glorification, and pre-millennial return of Jesus Christ.

2. In a day of moral decay and spiritual poverty, Armstrong has scathingly condemned the new morality, biblical illiteracy, the drug menace, divorce, the hippie culture, the militant protest movement, women's lib, pollution, inflation and other aspects of society today that many feel are warning signs of the demise of civilization.

3. In a time of cynical repudiation of moral values, Armstrong has vigorously affirmed the old-fashioned Christian and American virtues of honor, reverence, patriotism, thrift, integrity, chastity, and temperance. Thus he has gained the sympathy and support of vast numbers of the so-called silent majority.

4. In a period of widespread pessimism and despair, the Armstrong gospel promises a bright, new, beautiful "World Tomorrow," from which all the evils of contemporary society will be eradicated and in which peace, prosperity, and complete happiness will prevail. The gathering gloom of protracted war (especially the sharpening focus upon Israel as a potential arena of international conflict), intensified poverty and famine, multiplied occurrences of floods and earthquakes, increasing moral degeneration and spiritual nihilism — all these conditions bolster the role of

Herbert W. Armstrong as prophet. For years he has warned that these signs would occur just before the avenging battle of Armageddon and the return of Christ to create a perfect new society under his millennial reign.

5. In an era of incessant financial appeals from scores of religious and charitable organizations, it is refreshing to find an operation that appears to be completely non-mercenary. All literature is offered free of charge. No representative will call unless invited. There is absolutely no pressure to contribute or to join. This low-key approach has done much to win public confidence in the Armstrong enterprise.

DEVIAN'T DOCTRINES

Space does not permit an extensive discussion of the deviant doctrines of Armstrongian Theology. A brief list must suffice.

1. There is only one true Church — the Worldwide Church of God.

2. There is only one true interpreter of Scripture and God-enlightened prophet in these latter days — Herbert W. Armstrong.

3. There is only one acceptable day of worship — the seventh day.

4. There is only one valid means of induction into God's Kingdom — immersion baptism administered by a minister of the Worldwide Church of God.

5. The Trinity doctrine is heretical. The Holy Spirit is a "divine force" (cf. Jehovah's Witnesses), an "it" rather than a "he." (With the Mormons, Armstrong believes that God is a family, consisting of the Father, Jesus Christ the Son, and all human beings who become also his sons (and thus equally divine) through spiritual rebirth.

6. The "new birth" has nothing to do with spiritual change in this life. It relates instead to the new life as spirit beings into which God's children are born through resurrection.

7. The immortality of the soul is a false doctrine. Man does not *have* a soul — he *is* a soul. The soul is mortal (Ezekiel 18:4, "The soul that sinneth, it shall die"). Like the Seventh-day Adventist and Jehovah's Witnesses, Armstrong and his followers believe that man ceases to exist upon death but is recreated in a future resurrection.

8. There will be three resurrections: (1) the resurrection of the faithful, who will reign with Christ in his Jerusalem-based millennial kingdom; (2) the

HERBERT W. ARMSTRONG



"To believe the Armstrong gospel is to reject virtually all of Christianity's classic doctrines."

resurrection of "the vast blinded majority, who never really had a chance to accept God's way of life," for a 100-year "first chance" (Armstrong denies that this is a "second chance," since they never in fact had a fair chance during their earthly existence); and (3) the final resurrection, after this 100-year period, when the wicked will be raised, judged, and consigned to destruction in the lake of fire (Rev. 20:13-15). There is no hell. The evil will be annihilated. The only beings destined for eternal *punishing* (as opposed to the eternal punishment of death) are Satan and his angels.

9. Salvation is not in any sense *present*; it is future. It is not an act but a process. *Justification* (acquittal from punishment for past sins) is accomplished by faith. But *salvation* (ultimate forgiveness and eternal reward) is contingent upon life-long compliance with God's ritual and moral requirements and therefore cannot be guaranteed ahead of time. The only person to date who has achieved salvation is Jesus Christ. Dubbed "the new Galatianism," the Armstrong brand of Christianity defines the formula for salvation as faith plus works, as opposed to the Pauline doctrine of salvation through faith alone (with works seen as the inevitable effect, not a determinative cause).

10. The mainstream of conservative biblical scholarship notwithstanding, Scripture passages usually interpreted figuratively *must* (not should) be taken literally. Two examples:

a. "Peter said that a 'day' in God's *plan* is as 'a thousand years,' and 'a thousand years' of human civilization is as *one* 'day' in His planned WEEK of seven 1,000-year 'days' (II Pet. 3:8)" (*Ambassador College Correspondence Course*, Lesson I, p. 12). Accepting uncritically Ussher's pinpointing of the Creation at 4004 B.C., Armstrong argues that the first six 1,000-year days are drawing to a close, and the seventh day of "rest" (the millennial sabbath) is about to begin.

b. Choosing to ignore Jesus'

prediction of his resurrection on "the third day" (e.g., Matt. 16:21), Armstrong insists that the "three days and three nights" prefigured by Jonah's incarceration (Matt. 12:40) be given a literal interpretation. (This, of course, would place the resurrection on the *fourth* day.) Christ's entombment was "not one and a half days as the churches today believe, but three! By this teaching of a day and a half, the devil is trying to take our very evidence of a hope for salvation away from us. Christ arose the third day! He was crucified late Wednesday afternoon and arose late Sabbath (Saturday) afternoon" (C. Paul Meredith, "If You Die... Will You Live Again?," undated reprint, p. 5).

11. In advancing the fanciful delusions of British-Israelism, Armstrong assigns to absurd legendary accretions, bolstered by wildly imaginative exegesis of Scripture, the authoritative finality of the Decalogue. The "Lost Ten Tribes of Israel," following the fall of Samaria in 721 B.C. and the collapse of the Northern Kingdom of Israel, did not lose their identity, as most historians maintain. Rather, they migrated across Europe, leaving traces of their identity along the way. The tribe of Dan, for example, left its calling card in a number of places incorporating the words *Dan* and *Don*: Danube, Dnieper, Donegal, Londonderry, Denmark ("Dan's Mark"). The word *British* is derived from the Hebrew *berith* (covenant) and *ish* (man), so that British means man, or people, of the covenant. (Elimination of the *e* produces *brith*. And since the Hebrews, and later the English, drop their *h*'s, the result is *Brit!*) The word *Saxon* is derived from Isaac's Sons, or Isaac's Sons ("vowels are not used in Hebrew spelling"). By a fantastic flight of fancy, Armstrong alleges that Jeremiah escorted a daughter of Judah's last king, Zedekiah, to Ireland in 569 B.C. She had married the son of the king of Ireland, who had visited Jerusalem just prior to its fall in 585 (Armstrong's date).

Jeremiah brought with him to Ireland the stone used by Jacob as a pillow on the night of his vision of the heavenly ladder. This stone, insists Armstrong with a straight face, is the Stone of Scone which for centuries has been located in Coronation Chair in Westminster Abbey!

Manasseh, destined "to become the single GREAT nation," and Ephraim, to become a "company of nations," are identified as the United States and Britain. "The proof that we are Manasseh is overwhelming. Manasseh was to separate from Ephraim and become the greatest, wealthiest single nation of earth's history... Manasseh was, in fact, a *thirteenth* tribe... Could it be mere coincidence that [the U.S.] started as a nation, with *thirteen* colonies?" (*The United States and British Commonwealth in Prophecy*, by Herbert W. Armstrong, Ambassador College, 1967, p. 126). After attaining great wealth and power, these two tribes will be defeated and destroyed by a restored Holy Roman Empire (the beast of Revelation 17), the ten horns of which will be the ten nations of which ultimately the Common Market will be composed. This united states of Europe, probably headed by Germany, will lay a "yoke of slavery-without-mercy" upon the United States and Britain.

On the surface, the Armstrong cult appears innocuous enough. In fact, most evangelicals would agree that it has much to commend it: its strong position on Scripture; its affirmation of Christ's deity and his role as Redeemer; its hard-hitting crusade against crime, delinquency, sexual permissiveness, pornography, the drug culture, and other social and moral evils; its theological treatment of national and international affairs.

But sinister dangers lurk behind this deceptive front of solid Middle America conservatism. To adopt the Armstrong variety of Christianity is to renounce all others. To accept Armstrong's prophetic role is to reject the wise counsel of Christianity's greatest interpreters — among them Augustine, Luther, Calvin, and Wesley. To believe the Armstrong gospel is to reject virtually all of Christianity's classic doctrines: the Trinity, the personality of the Holy Spirit, the sinless nature and bodily resurrection of Christ, the immortality of the soul, the new birth as a conversion experience, salvation by faith alone, the existence of hell as a place of eternal punishment. To

subscribe to Armstrong's system of doctrine is to submit to a rigid straitjacket of legalism, biblical literalism, and arcane mythology — to accept a regimentation every bit as restrictive and stultifying as that of Jehovah's Witnesses.

The Worldwide Church of God amply illustrates the capacity of the half-truth to seduce and ensnare. Attracted by its alluring exterior, persuaded by its smooth eloquence, disarmed by its soft-sell assurances — that the organization is "not denominational," that its literature is "absolutely free," that "there is nothing to join" — the unsuspecting church member is gradually brainwashed by the Armstrong propaganda until he at last succumbs. He may begin by sending money, by abandoning Sunday worship and the observance of Christmas and Easter, by seeking the services of an Armstrong minister. Then, at last, he agrees to baptism and full membership in the Worldwide Church of God and obligates himself to pay his total tithe to the organization, to cease voting and otherwise participating in "this world's government" — in short, to buy the entire Armstrong package.

Thus he commits himself to an eclectic blend of Seventh-day Adventism, Russellism, Mormonism, and British-Israelism, for which he must be willing to forfeit those essential Christian truths and vital spiritual experiences that are the priceless heritage of all who through repentance and faith have come to know the real Jesus of the New Testament as personal Saviour and Lord. But the most disturbing aspect of the Armstrong success story is the fact that millions of professing Christians are so poorly grounded in both Scripture and doctrine that they fail to recognize the fallacies of the gospel according to Armstrong.

Ironically, for all his departures from evangelical truth, Armstrong is biblically, Christologically, and ethically much sounder than are many of the liberal theologians who shape the programs and curricula of most of the mainline denominations. Fully aware of this situation, Armstrong is exploiting the dissatisfaction of millions of disenchanted church members to the very hilt.

* * * * *

NOTE: This article, which was copy-righted in 1971 by CHRISTIANITY TODAY, is being reprinted by permission. The author, Joseph M. Hopkins, is associate professor in the Department of Bible and Philosophy at Westminster College, New Wilmington, Pennsylvania. ▲



by Robert Picirilli

gems

from the
Greek New Testament

The past two columns have dealt with First Thessalonians 5:14, in which Paul is instructing us as Christians about our duties to one another within the church. To "warn the unruly" means to "instruct those who break rank" within the fellowship of the congregation, those who "get out of line." To "comfort the feeble-minded" means to "encourage those whose courage is flagging," those who are "running out of steam" in their determination to live for God.

Now we come to the third duty enjoined on us in this verse: "support the weak." This may sound a little like the one above, but in fact involves a completely different duty toward a completely different group. The "feeble-minded" are those who are losing heart about living for God. But the "weak" are those who are not able to stand alone.

The Greek word for "weak" is asthenes, a very common word in the New Testament, used for all kinds of weakness, including physical sickness, infirmity, frailty, feebleness, disease, incapacity. Literally, the word is a compound meaning "not strong." It can apply to moral and spiritual inability as well as to physical or emotional.

Here in Thessalonians the word means lack of spiritual strength. The reference is, obviously to immature or new Christians who are not spiritually well-developed. Included may well be those who have some spiritual "sickness" that saps their strength. Those who are spiritually feeble need our help.

So Paul says we should "support" them. This, too, is a very interesting Greek word, antechomai, which literally means "to hold oneself against" something. In other words, Paul is saying we who are spiritually stronger must "hold ourselves against" those who are spiritually weak. They can't stand alone; we must help hold them up.

What a wonderful picture! All of us have seen people who had to hold onto another to stand or walk. Well, speaking spiritually, there are those in the fellowship of our congregations who need others to lean on if they are going to make it. One of our duties is to provide such support. ▲

The History Corner

By Mary Wisheart
and Robert Picirilli

In November of 1914 the Southwestern Convention of Freewill Baptists met for its fourteenth annual session at North Zulch Church in Texas. Associations sending delegates to this convention represented churches in Texas, Oklahoma and Missouri.

The minutes for 1914 record several interesting facts. The people were concerned about missions and contributed one half of the support for Mrs. I. M. Holder in India and the entire support of "Baby Doris." The convention also supported a home missionary and encouraged the work of evangelists H. M. and Lizzie McAdams. Mrs. McAdams was busy organizing Women's Missionary societies also.

The minutes reported on a paper, *Free Will Baptist News*, and urged that Sunday school supplies and other materials be purchased from the *News*.

The record states that the people believed in an educated ministry and

recommended that the convention take steps toward establishing an educational institution within its bounds. In the meantime, the committee on education recommended Hillsdale, Bates, Rio Grande, Keuka, and Storer colleges — all Free Will Baptist Colleges lost by the merger in 1910.

Another interesting note in the minutes is the mention of the Northeastern Missouri Association. A motion passed that the clerk communicate with that association. If the group still insisted on a letter of dismissal, then the clerk was empowered to write it.

The minutes of this convention raised several questions. Did the Southwestern Convention simply change its name and become the General Cooperative Association of Free Will Baptists? Was Tecumseh College a result of that recommendation in 1914? Why were these Free Will Baptists still connected with the merged group in the East, and what happened to break the connection? Why did the Northeastern Missouri Association wish to withdraw?

Only the 1914 copy of the minutes for that convention is available to us. Perhaps somewhere, however, someone has copies of the Southwestern Convention minutes and the *Free Will Baptist News*. These materials would make valuable additions to the Free Will Baptist historical collection and would perhaps help answer some of these questions. ▲

A Missouri schoolteacher unexpectedly recalls
the words of Jesus as she gazes over the city
which He viewed as he uttered the words . . .

“O JERUSALEM, JERUSALEM...”

By Bonnie Maxwell

“... thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”

That was my first thought as I gazed upon the city early that morning. I was somewhat startled, and just a little unhappy with myself for having so suddenly remembered those particular words of Jesus as is told by Matthew and Luke. Nevertheless, I could not push the words from my mind. I began to examine myself. What's wrong? I hadn't expected to feel like this. Actually, I wanted to sit right down on the steps where I was standing and just cry. Maybe I was just tired from all the excitement and worry of traveling. Really, I think none of us had worried too much, for we all knew we were in the hands of God.

But we had had a frustrating trip. Wholesale Tours, we felt, had been unfair. They had taken our money but had failed to furnish us with the necessary guides, reservations, or itineraries. We had spent one night in the Kennedy Airport in New York and after looking out for ourselves in Amsterdam and Tel Aviv, we finally arrived in Jerusalem eight hours late and no place to lay our heads! Oh, yes, our tour director from home had a list of hotels in which we were to be housed while in Israel, but this proved to be a false list. The Ritz Hotel in which we were to have been lodged the first night had no idea of our coming, therefore they were filled up and totally unprepared for us. Through the goodness of their hearts, a great deal of talking and explaining, and the constant use of the telephone, we were divided into groups of six and sent to various hotels in the city. After about five

hours of sleep in the basement of the Panorama Hotel, which did provide an excellent view of the whole city of Jerusalem, I walked out on the steps and immediately felt a sense of despondency.

Why had we come anyway? What had been the motive? Were we searching for something? I thought back to remarks of others who had visited the Holy Land. “Oh, you must go to the Holy Land.” “Just to walk where He walked. Just to see the stable in which He was born. To see the home of His friends such as Mary, Martha, and Lazarus will give a feeling of exaltation you have never experienced before.” And, “You'll never be the same again!” Well, I was not experiencing that kind of feeling. Maybe it would come later.

We were not long in procuring a guide who would take us through the Old City. Since the gates are rather small and the streets even smaller, no automobile ever gets within the walls. Therefore we all set out for a good day's walk. Our guide was courteous enough to stop frequently and explain the sights. I knew that Catholics and Protestants differ on the story of Christ. It did not take me long to conclude that our guide was a Catholic, for he spoke of so many things that pertain only to the Catholic religion. One thing in particular. We were being led up a very narrow and crowded street. We were told that at this place Simon, a Cyrenian, took up the cross and carried it for Jesus. As we walked along rather slowly, for the way was steep, listening as our spokesman garbled out the story of the trial of Christ, Pilate's sentence, the crucifixion, death and burial, my mind wandered back to my own knowledge of the Bible and ancient history. How could this be the exact spot as our leader had just said? The Romans controlled Jerusalem at the time of Christ's birth. Herod was king. He had built the Third Temple since King Solomon. In 70 A.D., the Roman Emperor Titus ordered the city and the Temple destroyed. It had been rebuilt and destroyed again in 615. A succession of destruction, then rebuilding (in all, about six) had taken place since Christ walked that last weary mile up to the Hill of Golgotha. Then too, this path we were trodding today, was it not deep within the walls of the city? My Bible tells me (John 19:20) “... for the place where Jesus was crucified was nigh to the city. . .”. That indicates to me that the place of crucifixion was outside



ABOUT THE AUTHOR:

Mrs. Maxwell and her husband, Lonzo, were among a group of Missourians who traveled recently to the Holy Land. She is a teacher in the public school system at Mountain Grove. The Maxwells are active members of the First Free Will Baptist Church of that southwest Missouri town.

the city walls. Yet here we were supposedly walking the way of passion, or Via Dolorosa, inside the gates. I was in deep study, most of the time hearing but only sketches of what our guide was saying. I was doing my best to look interested, but all the time my mind was piecing together my own knowledge and trying to make it fit in with what our guide was explaining. I was having a hard time of it, and to be quite frank, was very skeptical. In fact, the more I heard and saw, the more skeptical I became. It was all so different from what I had been taught. I was getting more and more annoyed with myself because of this feeling of skepticism. "Please keep quiet" I told myself and "Don't let anybody guess your thoughts."

The height of my skepticism was reached when we came to the Church of the Holy Sepulchre. It is presumed to enclose the tomb, hill, and the rock rent in twain. Somewhere within that huge building, on the site of a first church built by Constantine and his mother in the Fourth Century, was a highly polished marble slab, about the size of a three-foot door on which was a deep dark-like coloration which, we were told, was the blood of our Christ as it dripped from His side while on Calvary. Also, near by in an adjacent room was the Tomb, the inside magnificently adorned with ornaments, hangings of velvet, and candelabra. The enclosure was so small that only one person, by stooping could go in at a time. However, once inside, there was ample room, even for the two priests who stood holding containers for an offering. It was at this point that I quit feeling my sense of guilt for not swallowing all the story as told by our local guide. I could feel a deep settled peace telling me that God is here. He knows. He may even be smiling as He listens to the truths, mixed with many misconceptions. I need no longer fuss within myself about which was right and which was wrong. As long as He is with me and dwells within my heart, what does all this matter?

So, with an awareness of His presence at all times, I began to have a new outlook on the sites I was seeing. Especially through the Judean Hills. So desolate. With the psalmist, David, I wanted to "... lift up mine eyes unto the hills, from whence cometh my help." I reasoned that this was not the exact road that Christ walked so many times. For like life itself, it is continually shedding the old and replacing with new. But it was the same longitude and latitude. The same sun was shining upon it, and to know that Christ had been familiar with it, even though there were centuries of man's accumulated debris, gave me a feeling of serenity and closeness to God.

And though I did not feel like shouting as some did, that same closeness continued, but more noticeable, when on the Lake of Galilee, by the Jordan River, and the Dead Sea. Of course, that water that Christ had calmed, or was baptized in, was long since evaporated or disappeared into the ground. But the place was still there. And just as much as that place existed, so did His presence in my heart.

I had learned something. And even though I was very glad I had gone, I need not go to the Holy Land to find His Presence. I had had it all along!

Oral Roberts and "Superstar"

A recent news release from Evangelical Press stated that TV evangelist Oral Roberts, at the ninth annual prayer breakfast sponsored by the Los Angeles Junior Chamber of Commerce, said he saw the controversial musical "Jesus Christ Superstar" and liked it.

"I dug about 70 per cent of it," he said, "and I don't often dig that much of a church service."

The Oklahoma preacher and president of Oral Roberts University in Tulsa, made his remarks to 400 people at the annual breakfast in the Los Angeles Biltmore.

This item was of special interest to the editor since the January issue of CONTACT carried a story showing that the rock opera was blasphemous. It was also of interest to the editor to read the comments of Noel Smith who, in a recent issue of the Baptist Bible Tribune, reacted as many conservatives probably did to Mr. Robert's condonation of the rock opera which opening questions the sovereignty of God and other Biblical teachings to which Mr. Roberts presumably was formerly committed.

"Superstar" was incubated in the green scum of the backwaters of contemporary degeneracy. Oral Roberts says he "digs" about 70 per cent of the blasphemy.

Oral Roberts is increasingly manifesting closer affinity with down-at the heels Hollywood and its leg shows than with Jerusalem and Pentecost. Obviously, he is substituting the hippie vocabulary for the vocabulary of Christianity.

In Oral Roberts' ministerial make-up there are as many principles of a genuine, authentic minister of Jesus Christ as there are magnolias in the Arizona desert.

When you think of Oral Roberts and his anemic, prissy TV shows, you don't think of lean strength and courage walking among men with intelligent sympathies and compassion, encouraging them to exercise self-discipline and to aim at the intellectual, cultural, and religious standards necessary for their happiness and success.

You think of the insipid, syrupy, smiling flabbiness of a religious beauty shop. You feel that a tablespoon of powdered quinine chased down by a glass of undiluted apple cider vinegar would be refreshing.

I could take three feet of binder twine, a half pound of putty, and a pint of sorghum molasses and make a better backbone than Oral Roberts has got.

Perhaps Mr. Smith's evaluation of Mr. Robert's endorsement of the rock opera was rather "strong," but can Bible-believing, Bible-practicing Christians afford to endorse that which "is blasphemous, sacrilegious, irreverent, profane, desecrating, apostate and anti-Christian," as concluded by Mr. George Lee in his CONTACT article "Jesus Christ Superstar or Son of God" which appeared in the January, 1972, issue.

— Administrative Editor

Back in dirty, dusty Jerusalem with its very gracious people, but where one had to hold on to a purse with both hands to keep from being robbed, where the vendors could spot you three blocks away and pounce upon you all at once with their cry of, "One American dollar — Only one American dollar!" I again felt that precious Closeness. But again, I wanted to cry out as Christ did, "O Jerusalem, Jerusalem . . .".

It is evident from the reading of Ephesians 1:9,10 that redemption was in the mind of God in the far distant past. Though it is impossible to discover the details of that plan, it is certain that the course of the ages with its redemptive purpose is committed to the Son for fulfillment. The Scriptures clearly indicate that the stewardship of God the Father has been committed to the second person of the Trinity, the Lord Jesus Christ, for fulfillment. When in the far reaches of the past, God planned the creation of the world and man, He did so in connection with His Son, the revealed Steward of the Father's will. This is clearly expressed in the text. "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:" (Ephesians 1:9-10).

If it can be established that Christ is the great Steward or administrator of the purpose of God and if believers are declared to be so united with Him as to be described as "in Christ," (Ephesians 1:3) and "Christ in You," (Col. 1:27), then it follows that all believers are called upon to be partners with Him in the execution of His purpose.

II. STEWARDSHIP OF GOD THE SON

As we view the stewardship of the Son as an administrator of the will and purpose of the Father, we find that although the Father is the Creator of all things, the Son is the Agent of His creation.

A. GOD THE SON: The Agent of Creation

In the scriptures great significance is ascribed to the creative activity of Christ. In the Pauline formula of faith, Paul stated, "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him," (I Cor. 8:6). From the reading of these Scriptures we can easily understand that *God created all things by or through the agency of His Son.*

Creation is viewed here as the mediatorial work of Christ. Though the functions of the Father and the Son are not separated, as in the later creeds of the Church, it is apparent that Christ is the Agent of the entire creation. In the great cosmic chapters (John 1, Col. 1,

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STEWARDSHIP STUDIES

The Stewardship Of God The Son

The Second In A Series

By Rue Dell Smith

Hebrews 1) Jesus is set forth as the source, support, and end of the entire cosmic process. John writes of His creative agency in this way: "All things were made by him; and without him was not anything made that was made," (John 1:3). The Apostle Paul is more emphatic in his declaration when he says, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist," (Col. 1:16-17).

From the Biblical point of view, creation is regarded in the light of the eternal Word who was "made flesh," (John 1:14) for the fulfillment of His stewardship purpose: "... to reconcile all things unto himself; ... whether they be things in earth, or things in heaven," (Col. 1:20).

Here a full discussion of creation would be in order; however, it is not necessary for the purpose of this study. It is sufficient to point out that as Redeemer, Creator, and Lord, Christ is the Steward of the entire purpose of the Father in the world. As Creator-Redeemer, Calvary is also a creation; in fact, a new creation (II Cor. 5:17-21). As Creator-Redeemer-Lord, He is not only restoring man to his rightful place with God, but He will also bring about the Creation of a new heaven and a new earth, (Col. 3:10, Rom. 8:18-21, Col. 1:15,20).

In the relation of Christ to Creation, a significant factor in stewardship is seen. For if the life of Sonship is to be realized in the believer, then the believer's attitude toward the material things of creation will be that of a consecrated partnership with Christ in their use. The believer will conceive of himself as the very embodiment of the incarnate Christ for the carrying forward into human experience and

history all of God's plan, which includes all of creation under the Lordship of Christ.

We can understand now, with little difficulty, that the Father has committed to the Son the administration of His stewardship purpose. Although the Creation is an act of God's stewardship, the Son is the agency of that creation. And although redemption is the plan of God's stewardship, the Son is the Mediator of that redemption.

B. GOD THE SON: The Mediator of Redemption

In the Scriptures, the redemptive work and the creative agency of the Son are almost inseparable. The writer of the book of Hebrews declares that God "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" (Heb. 1:2,3). Though the redemptive agency and the creative agency are here linked together, God was under no obligation to redeem man on the basis of Creation alone. Redemption was and is an impulse of God's love." For God so loved the world, that he gave his only begotten son ...," (John 3:16). The Apostle Paul taught Timothy of the stewardship of the Son as Mediator of redemption when he wrote, "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time," (I Timothy 2:5-6). Therefore, redemption, the plan of God's stewardship, could be realized only as the Son fulfilled His role as administrator. This He did through the offering of Himself to purchase a world sold under sin, and so became the mediator of the new covenant. We are told in the book of Hebrews, "And for

this cause he is the mediator of the new testament, that by means of death, for the redemption of transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance," (9:15).

On the basis of Christ's work in redemption, Christian stewardship is deduced. It will be seen that because of the believers union with Christ through faith, which makes operative the dynamic power of God in his life (Rom. 1:16-17), the believer is drawn into such a vital, personal fellowship with the Savior that he becomes the channel through which God projects His redemptive plan into the present age for fulfillment.

As God's plan of Redemption is projected to us for fulfillment through Christ, the Lordship of Christ over time and history becomes real and meaningful. Because of His present reign in our lives, we are given an interpretation of time and history that throws light upon the entire course of redemptive history, and with this light comes the realization that Christ is Lord of both time and history.

C. GOD THE SON: The Lord of Time and History

Because Christ is Lord, Christians have "... the substance of things hoped for, ..." (Hebrews 11:1) as they possess unwavering faith in Christ's mediatorial work in the past. This revelation is referred to as a stewardship or *oikonomia* of "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:" (Col. 1:26). Consequently, the work of Christ is the determining factor of all time and history.

Because Christ is the Steward of all time and history, He can announce the Kingdom of God as "already come," (Matt. 3:2); Satan may be seen as fallen "like lightning from heaven," (Luke 10:18); and demons may cry out, "... What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" (Matt. 8:29).

The Scriptures clearly reveal Jesus as the Steward of the Father's Will. This is realized in the incarnate Word, who is the agent of creation, in the sacrifice of the Son the Mediator of redemption, and in the exalted Christ the Lord of all time and history. This Lordship strips away all boundaries from His redemptive activity, reaching into the distant past and extending into eternity. Jesus is seen as "a Lamb slain from the foundations of the world," (Rev. 13:8) and as the one who "... hast redeemed us to God by thy blood out of every

kindred, and tongue, and people, and nation;" (Rev. 5:9), who secured redemption for all in the past, present and future by the sacrifice of himself.

The writer of Hebrews spoke of the failure of the priesthood and the success of Christ, when he wrote "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;" (Hebrews 10:11-12). The Stewardship activity of the Son is then unlimited: not bound by the past, operative in the present, and unhindered by the future.

The Lord of time and history will complete His work in the end of time. The Apostle Paul speaks of the Son once again delivering the Kingdom which He has purchased to the Father.

Paul wrote, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power," (I Cor. 15:24).

The importance of these facts for stewardship are apparent. From the doctrine of redemption, the believer derives his union with Christ and this makes operative the dynamic power in his life. From the doctrine of creation, the believer derives a new attitude toward material things, an attitude of partnership with Christ in their use. From the doctrine of Christ's Lordship of time and history, the believer derives his stewardship of time. We understand from these three doctrines that we have been allotted a period of time for the fulfillment of God's purpose in the world. ▲



christian doctrine

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

It was pointed out in the last installment on "Making Doctrine Practical" that man is a moral creature. As a fallen creature, he is in a state of moral conflict and confusion. He stands in need of forgiveness of sins and a deep moral transformation.

The conversion experience gives to the believer forgiveness of sin and a change of attitude toward sin. It is important to realize that the conversion experience is the beginning not the end of man's moral transformation. Regeneration puts one in a condition to grow morally. It does not immediately place a person into the state of moral perfection. The new Christian needs to grow morally both in knowledge and experience.

We often hear the admonition, "Let's not be too negative." There is some truth in the admonition. There is more to Christianity than a list of don'ts. We must never fall into the trap of constantly being negative. However, there is great danger if we play down too much the idea of being negative.

Christianity is at its very heart "anti-sin." The doctrine of redemption makes this very clear. Try to define redemption or Redeemer without using the word sin or its equivalent. You cannot. Where does the necessity of redemption lie? It lies in the fact that man is a sinner and condemned for his sin to an eternal hell. God hates sin. He will not tolerate it.

What is the aim of redemption? The

basic aim of redemption is to do something about sin. It is to take people who are sinners and make them holy. We still have internal difficulties that create problems for us in our growth in holiness.

The obligation to fight sin is built into the very nature of redemption. We need to be negative. We need to fight sin. Yes, we need to be positive. Our main obligation in being positive is to be holy and stand for holiness.

It is not enough just to believe that there is such a thing as sin and that it is wrong. It must be seen for its true seriousness. It takes a serious view of sin to support the idea that God hates sin so much that He has provided a hell for sinners. Yet, such a view of sin is a must for the very existence of Christianity. Why? There would be no cross where Jesus paid the penalty for sin if God did not hate sin. The idea that Jesus took the sinner's place on the cross and suffered as much on the cross as sinners will suffer in hell requires a very serious view of sin.

Once we see the truth about redemption, sin, and holiness, it follows as logically that redemption is designed to do away with sin as it does that light dispels darkness. Where darkness stands unconquered, there is no light. Where sin is not being conquered, there is no redemption.

Moral development is at the very heart of the Christian's responsibility. We dare not take sin lightly. ▲

Let's Look At Stewardship

Every Christian has talents and abilities — and they are not necessarily of his own choice. God has specifically assigned or given each person certain abilities to be used in His service.

Jesus tells of opportunities for service. "And unto one He gave five talents, to another two, and to another one; to every man according to his several ability;" (Matthew 25:15). God also suggests "...according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: Having then gifts differing according to the grace that is given us, . . . prophecy, . . . ministry, . . . teaching;" (Romans 12: 3,4,6,7).

Many Christians have not really evaluated their capacity and abilities and, therefore, have not planned their ministry to God's plan.

Stewardship is a personal matter. Yet no person is excused from service for Christ because God owns everything we possess, including our talents and abilities. God does not ask for talents

that we do not have, but He is calling for the faithful stewardship of every talent we do have.

No one can truthfully say, "There is nothing I can do." The person with one talent is just as responsible to use that one talent for Christ, as the person with five talents is responsible for his five talents. The servant who received only one talent in trust from his master, according to the parable related in Matthew 25, was condemned not because he had so little with which to work, but because he did nothing for his master with that which was committed to him.

If a person with only one talent or ability is not serving God with what he has, what reason is there to expect he would serve God if he had a greater reservoir of talents from which to draw?

When many think of stewardship they tend to see it **\$teward\$hip**. Though money and the tithe are essential, they are only a very small part of stewardship. Stewardship could be defined as true Christian living and



living must be service. There can be no service without life. It is through giving His life that the Lord Jesus has blessed the world.

What is needed is the enlistment of every redeemed man, woman and child in the business of the Kingdom of God. The Lord wants men to count, not merely those who are counted.

Why should there be any camp-followers connected with the army of the Lord? Why should there be a professing Christian anywhere failing to make his life count, by the grace of God, for Christ and the salvation of men? Every Christian should count in the service of the Master.

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.



A Daily Devotional Guide

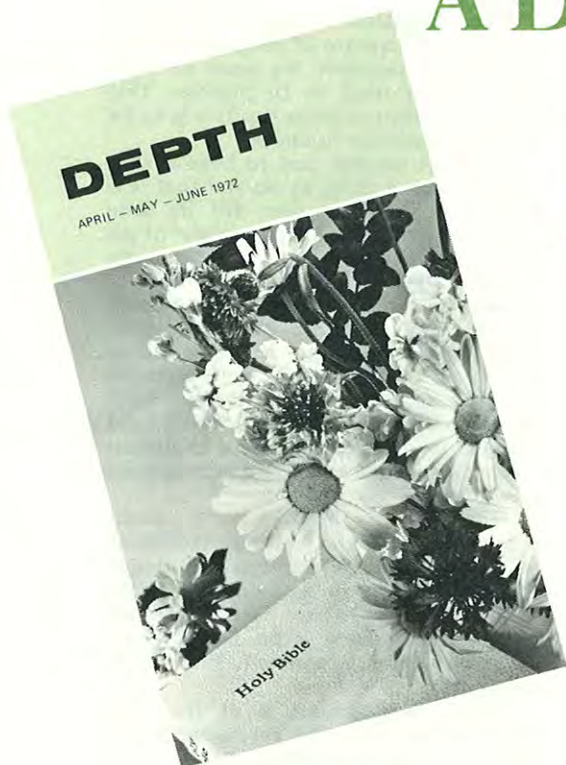
Written By Free Will Baptists

FOR CHRISTIAN GROWTH

Published Quarterly By
CHURCH TRAINING SERVICE DEPARTMENT
P. O. Box 1088
Nashville, Tennessee 37202

SUBSCRIPTION: \$1.00 per year; 25¢ per copy

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40,000 MEMBERSHIP LOSS REPORTED BY DISCIPLES OF CHRIST

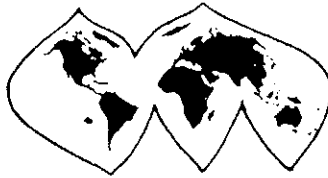
INDIANAPOLIS (EP) — Membership in the Christian Church (Disciples of Christ) in the U.S. and Canada dropped nearly 40,000 between the 1970 and 1971 reporting periods.

The new total — to be carried in the denomination's 1972 Yearbook — is 1,391,210, as compared to 1,429,367 in the 1971 book.

Despite the decrease, 57,103 persons joined the Church in the 1970-71 statistical year through baptism or transfer from other churches.

"Decrease in membership is accounted for in large part by the withdrawal of marginal churches," said Dr. George E. Owen, Yearbook editor.

He described "marginal churches" as those which are "uninformed, unconcerned, unrelated and/or uncommitted to cooperative and interdenominational work."



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.

YOUNG ADDICT DIES AFTER WRITING "KING HEROIN PSALM"

REIDSVILLE, N.C. (EP) — A tragic, twisted rewording of the 23rd Psalm was found in a closed car here beside a dead heroin addict. She was 23.

Senator Sam J. Ervin, Jr. of North Carolina inserted the dead girl's message in the Congressional Record:

"King Heroin is my shepherd, I shall always want. He maketh me to lie down in the gutters.

"He leadeth me beside the troubled waters. He destroyeth my soul.

"He leadeth me in the paths of wickedness.

"Yea, I shall walk through the valley of poverty and will fear no evil, for thou, Heroin, are with me.

"Thy Needle and Capsule comfort me. Thou strippest the table of groceries in the presence of my family. Thou robbest my head of reason.

"My cup of sorrow runneth over. Surely heroin addiction shall stalk me all the days of my life and I will dwell in the House of the Damned forever."

Also found in the car with the dead woman was this written message:

"Jail didn't cure me. Nor did hospitalization help me for long. The doctor told my family it would have been better, and indeed kinder, if the person who got me hooked on dope had taken a gun and blown my brains out. And I wish to God he had. My God, how I wish it."



words for women

By Joyce Farmer

In John 8:12, Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

More than anything else a Christian should want to please God. To know how to please Him, one must know Him, have faith in Him and want to obey Him. God never tells us what to do without telling us how to do it. Sometimes He speaks directly to us in a still small voice, but more often He will speak through His Word. Daily prayerful reading will reveal His will. Some of the ways, found in His Word, to please Him are to walk worthy of God, honestly, in wisdom, worthy of our vocation, humbly, in love, in good works, circumspectly, and in fellowship with Him.

We will make mistakes and we will not always remember to walk as we should. But He will be patient and as we trust Him and obey Him, we will learn to walk pleasingly and perfectly before Him.

Every day brings opportunities that allows each of us to show that Christ is ours and we are His. In my personal life,

I find each day a new venture. Upon arising I thank God for another day to be alive. I thank Him for my precious family, for my Christian colleagues with whom I spend my working days, for the patrons I meet each day, living souls, some in search of life and peace, others who have already found this peace through Christ as Saviour. I thank Him for special friends both here in Moore and around the states. I thank Him for loving me and planning my life for me.

How I feel, and what each child of God should realize in his Christian walk, is summed up in the following quote by De Grellett:

I shall pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do, let me do it now; let me not defer it or neglect it, for I shall not pass this way again.

* * * * *

ABOUT THE AUTHOR:

Mrs. Farmer, who is the wife of the Reverend Dan Farmer, is Library Assistant at the public library in Moore, Oklahoma. Her church membership is with the First Free Will Baptist Church of Moore. ▲

IRS WARNS CHURCHES FACE TAX FIGHT FOR SOCIAL ACTS

WASHINGTON, D.C. (EP) — Growing evidence points to a program of increased investigation by the Internal Revenue Service seeking to withdraw tax exemption status from U.S. churches involved in political and social activities.

Church leaders across the country say the IRS is scanning the financial records of many churches and religious groups and express fears that the government may be trying to harass them out of their social ministry.

The IRS has investigated the records of a church-supported community house in Los Angeles for allegedly helping to organize student protests against police brutality and for better education.

The Service has carried out an 18-month examination of the Inter-religious Foundation for Community Organization (IFCO) and of the many black, Chicano, Indian and native American groups it funds.

A similar probe into the fiscal records of the National Council of Churches has been reported.

At issue is a paragraph in Form 1023 published in the IRS booklet on exemptions. It says a group enjoying tax exempt status... "will not, as a substantial part of its activities, attempt to influence legislation, or participate to any extent in a political campaign for or against any candidate for public office."



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12,530 — A RECORD — AT HAMMOND SUNDAY SCHOOL

HAMMOND, IND. (EP) — First Baptist church of Hammond, an independent congregation, set a new world Sunday School attendance record — 12,500 — on Dec. 19.

Dr. Jack Hyles, pastor of First Baptist, said the new figure is 1,182 more than the previous record of 11,348 set by the church on Nov. 8, 1970.

More than 500 conversions were also registered Dec. 19, which was called "Heaven Sunday," he reported. Many of the people who came from Hammond and the surrounding area were brought

to the church by the congregation's fleet of 108 buses.

Two school auditoriums and the Hammond Civic Center were rented to house the school-age Sunday School programs. Pre-schoolers and adults used the church building for their classes. Following the morning service, free hamburgers were provided by the church to those attending.

During the last quarter of 1971, First Baptist had an average attendance of 6,295 in Sunday School. The church has an adult membership of more than 15,000.

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COOPERATIVE PLAN OF SUPPORT
January 1972

RECEIPTS:

State	January 1972	January 1971	Yr. to date	Design.
Alabama	\$ 1,271.24	\$ 1,124.93	\$ 1,271.24	\$. . .
Arizona	632.28	417.64	632.28	632.28
Arkansas	795.64	877.90	795.64	. . .
California	564.76	699.88	564.76	86.76
Florida	899.46	337.07	899.46	. . .
Georgia	493.31	482.82	493.31	. . .
Idaho	73.48	80.33	73.48	. . .
Illinois	202.73	201.31	202.73	. . .
Kansas	192.00	. . .	192.00	. . .
Kentucky	151.25	233.57	151.25	151.25
Maryland	90.00	. . .	90.00	. . .
Michigan	425.20	602.87	425.20	. . .
Minnesota	47.46	55.43	47.46	. . .
Mississippi	66.00	. . .	66.00	. . .
Missouri	2,340.00	2,533.91	2,340.00	2,340.00
North Carolina	74.00	118.70	74.00	. . .
Ohio	540.00	124.35	540.00	. . .
Oklahoma	2,104.41	2,894.58	2,104.41	11.31
Tennessee	120.86	283.58	120.86	. . .
Texas	86.85	192.81	86.85	. . .
Virginia	176.00	31.57	176.00	. . .
West Virginia	25.00	50.00	25.00	. . .
Wyoming	6.00	. . .	6.00	. . .
Totals	\$11,377.93	\$11,343.25	\$11,377.93	\$ 3,221.60

DISBURSEMENTS:

Executive Dept.	\$ 3,398.06	\$ 2,960.66	\$ 3,398.06	\$ 494.00
Foreign Missions	2,538.23	2,627.61	2,538.23	961.51
Bible College	2,152.07	2,650.76	2,152.07	675.14
Home Missions	1,573.60	1,275.53	1,573.60	635.57
Church Training Serv.	807.69	829.55	807.69	282.46
Retirement & Ins.	529.79	568.08	529.79	109.61
Layman's Board	288.63	345.46	288.63	26.00
Commission on Theo- logical Liberalism	78.55	85.60	78.55	26.00
Misc.	11.31	. . .	11.31	11.31
Totals	\$11,377.93	\$11,343.25	\$11,377.93	\$ 3,221.60

BOB JONES U HAS MONEY FOR NEW CHURCHES — IF ...

GREENVILLE, S.C. (EP) — Recognizing a need for "more fundamental, Bible-believing churches that are free from denominational or associational entanglements, Bob Jones University has announced a new program of church planting.

Directed by its ministerial students and the Rev. Charles Underwood, the university will provide a pastor's salary for one year and offer counsel, advice and direction in gathering a congregation large enough to support him after the initial year.

But, if the church ever affiliates with any church body, organization, fellowship, or denomination, the pastor's salary that has been paid by the university will be repaid with interest.

ONE-THIRD OF "DECISIONS" AT CRUSADE CAN'T BE REACHED, CLERGY FIND

OAKLAND, CALIF. (EP) — Ministers evaluating the July Billy Graham crusade in Oakland have estimated that about one-third of the 21,670 who registered "decisions for Christ" gave false names and addresses.

About seventy-five percent of the attendance of 367,200 who attended the Oakland crusade were young people.

The ministers, attending a meeting of the Eastbay Fellowship of the National Association of Evangelicals, also noted that very few of the "unchurched people" referred to them for follow-up are responsive to invitations to attend their churches.

KENYA GOVERNMENT JOINS CHURCHES IN PROTEST AGAINST 'HOT PANTS'

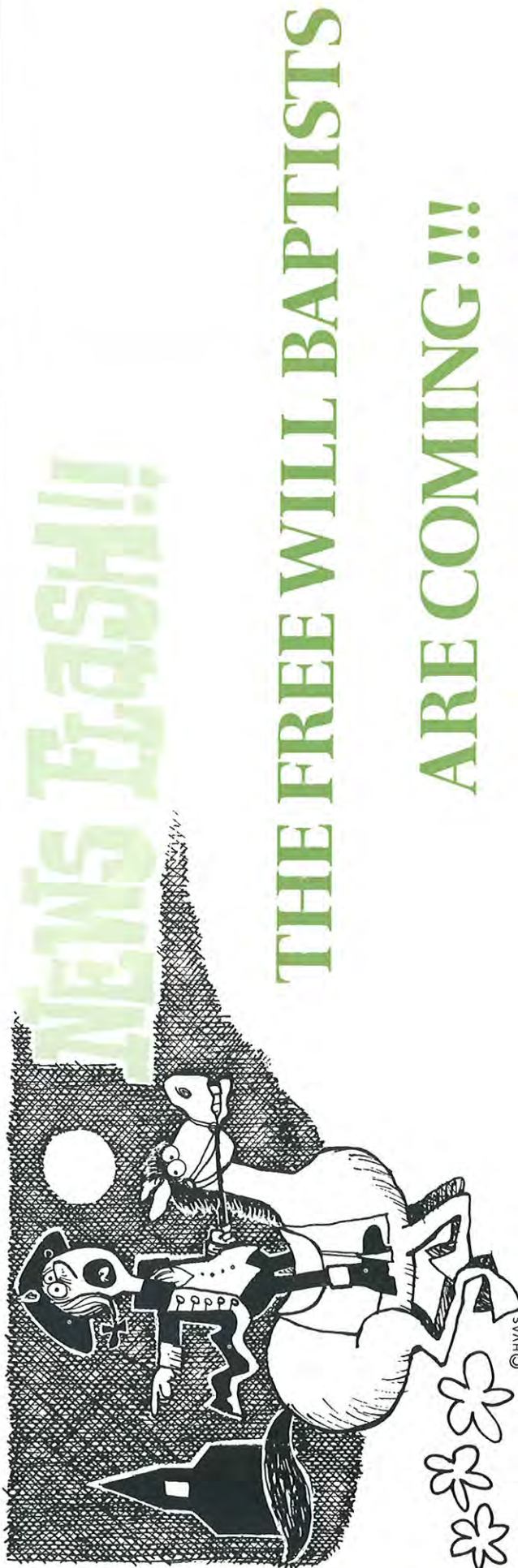
NAIROBI (EP) — The growing popularity of "hot pants" among women in this East African country has authorities worried.

Churches in Kenya voiced strong objections to the newest fashion, which induced heavy sales when imported for the first time.

Now the government has expressed its disapproval.

Daniel Terotich Arap Moi, Vice President of Kenya and Minister of Home Affairs, said that Kenya should not be regarded "as a dumping ground for undesirable fashions from other countries."

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