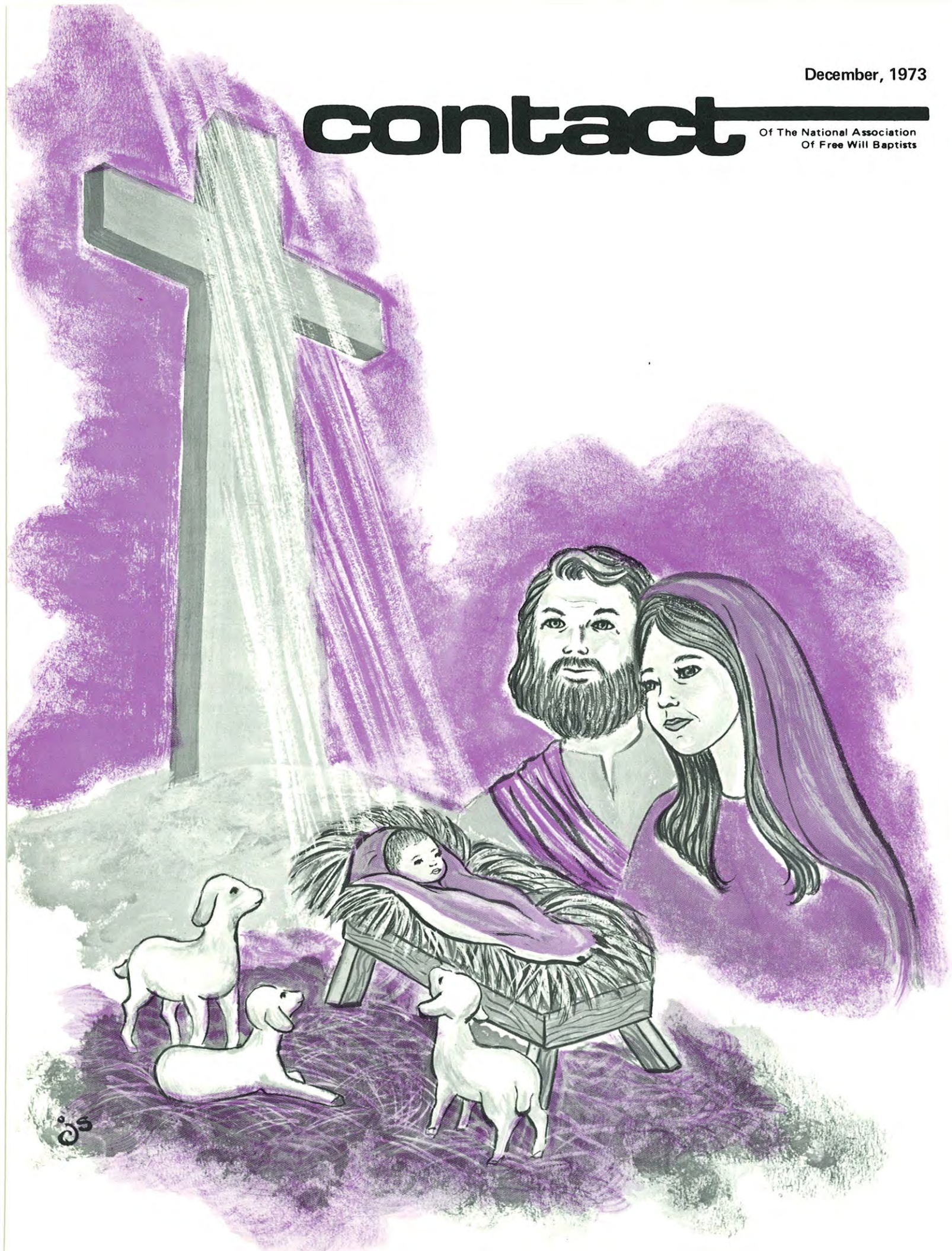


December, 1973

contact

Of The National Association
Of Free Will Baptists



CHOOSING TO BE BORN

By Clyde Gillentine

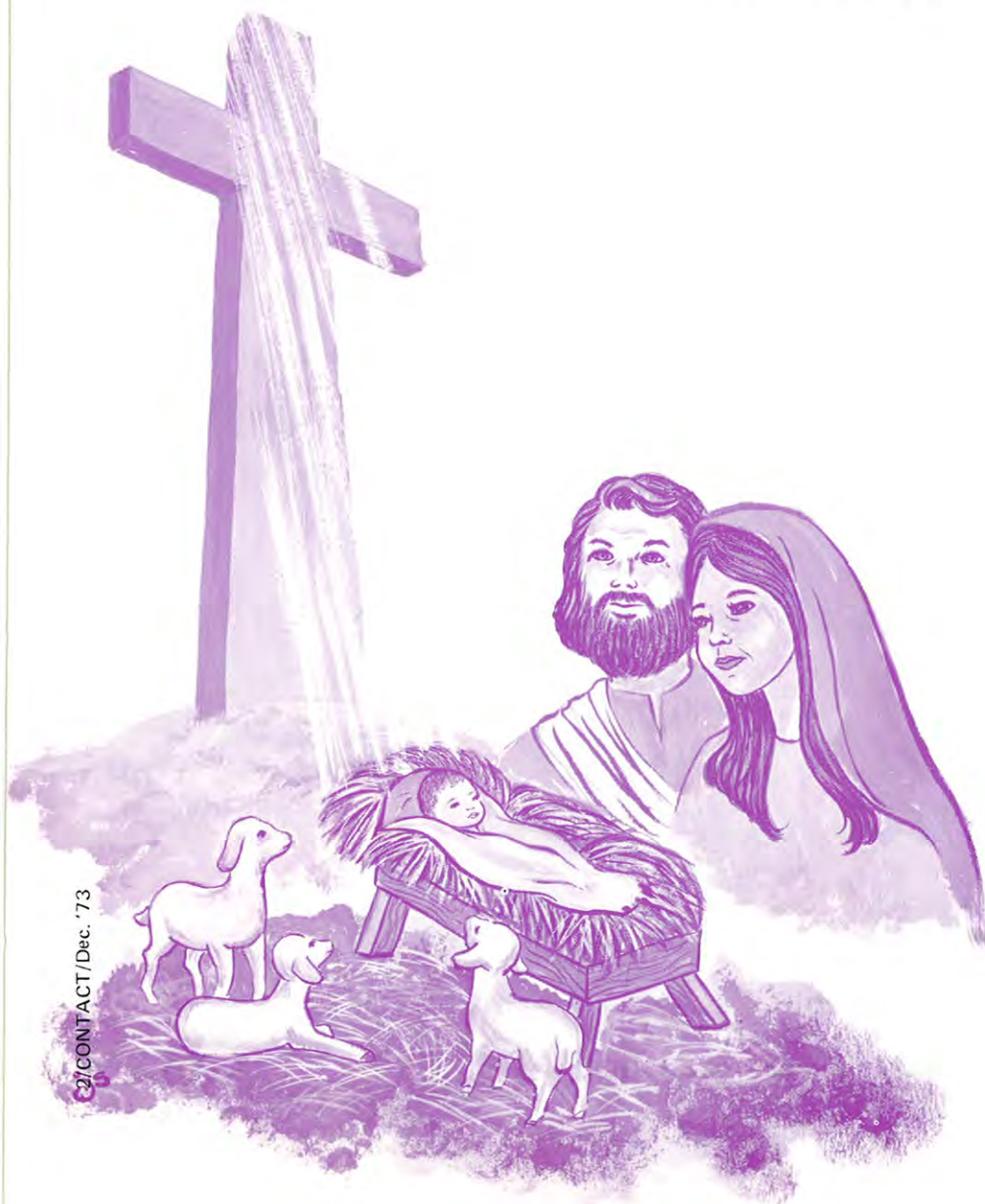
If by some miraculous power you were given the ability to choose the time, place and circumstances of your birth, what would your choices be? Would it have been at some time in the past? Present? Or future? What part of the world would you choose? But more important, what would be the reasons for your choices? Of course no mortal person has this ability, but there is one Person who does — Jesus Christ, the Son of God. "For with Him all things are possible." Not only does Jesus have this ability, but Biblical history records the fact that He used it.

Jesus chose to be born! What a momentous decision! No other decision has ever had such far-reaching results or affected so many people. Although the exact time of the decision is unknown, we are told that God promised us eternal life before the world began (Titus 1:2) and that the Lamb of God was slain before the foundation of the world (Rev. 13:8). Thus we conclude that the momentous decision was made in eternity before creation. Even before God created man in His own image — holy, righteous, and in full fellowship with Himself — He already knew that man would sin and would thus need a savior. Jesus had already decided to be born at some time in history.

"But when the fulness of the time was come, God sent forth his Son, made of a woman" (Gal. 4:4). In His infinite wisdom God selected the time and place that Jesus was to be born. Thus on that Christmas Day nearly two thousand years ago Jesus was born of the virgin Mary in Bethlehem's manger.

But what were the reasons for His choosing to be born? What could possibly have motivated the King of Kings and the Lord of Lords who "being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men?" (See Phil. 2:6-7.) We know Jesus was the greatest teacher the world has ever known. He taught as one who had authority in spiritual matters and not as the Pharisees who repeated only what they had read or heard someone else say.

We also know that Jesus came to set an example of holy living that we might follow in His steps (1 Peter 2:21). Christ



taught us the proper relationship toward God, and others. He gave us an illustration of what God wants us to be. Jesus was the only One who was infallible in His teachings and His character.

Yet, surely these were insufficient reasons to cause the Son of God to leave all the glories of Heaven and come to earth. As we turn to the Scriptures for the answer, we find perhaps the best summation in the Golden Text of the Bible — John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In this verse we see man perishing without the Saviour. One of the clearest pictures of fallen, depraved man is seen in Romans 3:10-12, "As it is written, there is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." In this state of sin man is estranged from God and God is estranged from sinful man. God's holiness will not allow Him to fellowship with sinners. Before sin came God and man had fellowship with each other, but now that fellowship is broken. God's holiness further demands that sin be punished. The punishment or wages of sin is physical and spiritual death (Romans 6:23).

ABOUT THE WRITER: Following his graduation from Free Will Baptist Bible College (Nashville, Tennessee) in 1971, Mr. Gillentine returned to his native Texas to begin a new church in Mesquite, a joint project between the state board and the National Home Missions Department. Today the work is organized and the congregation is worshipping in a newly constructed church building. The father of four is also an alumnus of Hillsdale Free Will Baptist College (Moore, Oklahoma).

Thus we conclude that the primary reason Jesus chose to come into the world was to put away sin. Jesus said of Himself, "The Son of Man also came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). The Scriptures make it clear that it was necessary for Him to become a man in order to die for the sin of mankind. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man" (Hebrews 2:9). Christ was born to die! His main reason for choosing to be born was so He could die. This is beyond our comprehension and is explained only in the fact of His love.

The thing that makes the choice of Jesus so tremendous is that He *did not have to come and die*. He could just as easily have chosen to remain in Heaven and let man die in his sin. After all, we deserve to die. His love motivated His choice. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). The Apostle Paul affirmed that Christ "loved me and gave himself for me" (Gal. 2:20).

The choice of Jesus has great significance for all mankind. For those lost in sin, it means salvation is now possible for "whosoever believeth." Perhaps of even greater significance to Christians is that after Christ chose to be born in order to die, He arose and ascended back to the Father where He "ever liveth to make intercession for us." Not only this, but one day He is coming again to receive His own unto Himself, that where He is, there they may be also.

All of this — salvation, victorious living, eternal life, heaven, and so much more — because Jesus chose to be born.

Thank God this Christmas for the choice His Son made. ▲

OUR READERS COMMENT

Dear Sir:

Dr. Picirilli's article on "Tongues" (Contemporary Chrismatic Confusion) in the September issue of Contact was fabulous. It was scholarly and concise and one of the clearest statements ever on this subject.

*In His Name,
Ted Morgan
Fresno, Calif. 93716*

Dear Gene:

I have never read information written with such interest and challenge as September's CONTACT report of the National Association. You made the Macon, Ga., meeting live again.

Thanks, Brother.

*Dennis Wiggs
First Church
Beaufort, N.C.*

Dear Friends:

Enclosed is a list of names and addresses for compiling the mailing list for the Family Plan of CONTACT. Please bill the church for the cost of these subscriptions.

I want to commend you for a very fine magazine. The articles and features are always up to date and interesting, and the news of denominational interest is something to look forward to. Thank you for giving Free Will Baptists a magazine they can feel a sense of pride about.

*Yours in Christ,
Paul F. Hall
Pastor, East Nashville Church
Nashville, Tenn.*

Dear Friends,

Received my October issue of CONTACT today. It is wonderful. I could hardly lay it down till I read it from cover to cover and my heart is filled to overflowing. Thank God for our wonderful denomination and for the truth of God's Word it teaches. I'm sure all elderly will so love this issue.

*God Bless All,
Boyd and Rose Duren
Santa Paula, Calif.*

CONTACT

VOL. XX, NO. 12

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(Additional letters on page 24)

by Dale Vanderburg

The most unforgettable Christmas in my life was in 1941. I was six years old and in my first year of school. Organizations such as the Elks, Masons, and certain fraternities held Christmas parties for the poor kids in the school I attended. The depression was just ending so there were plenty of us kids around. Having come from a large family, I had never had a big Christmas before. There wasn't enough money for many toys and things. I never remember getting anything for Christmas except maybe clothes or one small gift.

Christmas, 1941, I remember quite well. I was one of the children chosen to go to the Christmas party given by one

of the college fraternities. The fraternity house was decorated and there were all kinds of things to eat. We played games and had a good time. Finally, each of us was given a gift.

I received a little red wagon and, needless to say, I was thrilled to death. I had never had anything like that before. I could hardly wait to get home with it.

After the party, some of the group members were taking us home. When we came to the home of one of the kids who lived about three blocks from me (in a nicer neighborhood), I told the

ABOUT THE WRITER: Mr. Vanderburg is a freshman at California Christian College, Fresno. The Oklahoma native is pastor of the Hanford Free Will Baptist Church, Hanford, California.

driver I would get out there. I told him I lived just a few houses down. The problem was that I didn't want them to see the old house I lived in. Pride is a serious thing even for a six year old and it was to get me in trouble.

As I started my long walk home pulling my little red wagon, it was dark and very late and I became scared. I started to run with the wagon bouncing behind me. I tore up my little red wagon!

I let pride cheat me out of something that night that I had always wanted and never again had the opportunity to have.

I've used this illustration many times in my ministry to show how pride can cheat us out of something we've always wanted and may never have a second chance to obtain. The sad thing about my unforgettable Christmas is the people I was trying to fool already knew that I was poor. ▲

Three college freshmen

take pen in hand to recall . . .

A CHRISTMAS MOST

by Marian Kern

Simply recalling the Christmas spirit my family has shared through the years brings great joy to me.

All of my Christmases have been memorable in the traditional way. Our church has always given sunshine boxes with candy, goodies, and small gifts to the elderly people in our community. There have always been church Christmas programs, school Christmas programs, shopping, parties, and gift exchanges.

Through my home, the Lord has richly blessed me. My folks never failed to remind us kids each year of the true meaning of Christmas.

But I was always caught up in the hurry, scurry, and seemingly more

important aspects of Christmas. In my selfish way I was seeking for my own joy and satisfaction in Christmas. I always wanted a prettier dress than all the other girls. I craved a bigger, better doll, more games, more food, more fun than anyone else. Being a typical spoiled child, I usually got most of those things.

However, Christmas, 1969, was very different. I was 14 years old, still spoiled, and still enjoying Christmas in my own way. December 23 dawned bright and clear with my attitude of Christmas still unchanged. I was ungrateful. Little did I know that on this day the Lord would give me a change of heart to make this an unforgettable Christmas.

There was a Cherokee Indian family living on the outskirts of our little town. They were very poor people. The father and mother were lazy, listless and cared little for the welfare of their eight children, whose ages ranged from six

months to 13 years. The woman had a terrible reputation. The man was drunk half of the time and the rest of the time he was cruel to the children and his disposition was unbearable.

On that day in 1969, my family learned that the parents of these children had deserted them and that the children had been taking care of themselves. The oldest child, Mike, went to one woman three times for milk for the baby, and she became suspicious and notified the police.

It was such a sad situation.

The officials searched for a family relative who would care for them. But no one had enough time, love and patience for eight lonely children.

The children clung so desperately to each other. People tried to separate them and help them individually, but to no avail.

That night after we heard the news, I cried and cried until I could cry no

by Mark King

It was Christmas, 1971.

As the curtain closed, the actors backstage let out a deep sigh of relief. It was over for another year. Right now someone was giving an invitation, and possibly others were at the altar. We had done a good job. I was proud of our performance.

ABOUT THE WRITER: Mr. King is a freshman at Free Will Baptist Bible College, Nashville, Tennessee. He is a member of Harmony Free Will Baptist Church in West Frankfort, Illinois. His home is in nearby Johnson City.

In the back seat of the car going home, I began thinking about the play and its significance to me as a Christian. Surely all the practices, memorizing, and hard work were not just for fun. What was the purpose?

The answer lay in the play itself. At practice, we had goofed off and not stopped to think about its message. We were interested only in our performance. The play we had just performed had been about Jesus, the Messiah. I could think of nothing else so significant. The message of salvation was being preached through drama by kids like myself. I had never thought of a Christmas play as a ministry before.

The more I thought, the more I became ashamed of my past attitude toward the Christmas story. Christmas plays had been just a way to show my talent as an actor. They had to be endured every year. I was out for a good time. I wanted attention focused on me,

not the message. Christians need to realize that Christmas plays are an extremely effective way of spreading the good news of Jesus.

Drama has a way of influencing an audience to think. The audience can be made to feel the same emotions as the actors. Aunt Jane may have come just to see her nephew perform, but she just might listen to the play's message. Many parents and relatives come to hear a Christmas play for social reasons and go away a new creature in Jesus. Here was a marvellous opportunity, and I had never realized it.

I determined to participate in next year's play with a new fervor. No longer would I think it a drudgery to practice. I would start looking for more effective ways of getting the simple message of Christ's birth to the lost. I may not be a preacher, but I can certainly do my part as a Christian by acting in Christmas plays. ▲

UNFORGETTABLE!

more. Did I love my own sister and brothers as they did? Did I need them or treat them as I should? Those poor children had nothing but each other. It was the saddest thing I'd ever heard. It bothered me. Then Satan began working on me. Here it was my favorite season and I was worried about one little family. Why, there must be hundreds of families just like this one and I shouldn't worry about this particular family.

Then I began to think how good the Lord had been to me. I was so blessed. I went to my mom and we prayed about finding something to do for these children.

The next day, December 24, was one of the most rewarding and exciting days of my life. Some of my friends, my brothers and sister, and I went with my Mother to the home of the children's aunt where they were staying until legal matters were taken care of. We asked

them to come to our church Christmas program that night. The aunt said she would bring them. We were thrilled because we wanted to give them candy and goodies.

But I still had not captured the true spirit of Christmas.

That Christmas Eve night, when the family "trouped" into the church and we gave them our little trinkets, I knew we were not making the children happy. They had such pain and despair in their eyes. I was overcome with the realization that they needed the hope and love found in Jesus Christ. How ironic that I was "celebrating Christmas" with these children but I was not "sharing Christ" with them.

Now that I'm older I understand even more the importance of demonstrating the joy and hope in serving Jesus Christ. I'm thankful I had the burden for this family and that we were able to show them how to

surmount seemingly insurmountable objects.

The aunt of these children soon became a Christian, adopted her nieces and nephews and began attending our church. Of course there have been problems. The two oldest children rebelled and are now in homes for delinquents. But those young ones who are growing up in a Christian atmosphere are worth all the pain and efforts.

After all, what more should Christmas be?

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." I Corinthians 13:1

ABOUT THE WRITER: Miss Kern is a freshman at Hillsdale Free Will Baptist College, Moore, Oklahoma. She is a member of the Locust Grove Free Will Baptist Church, Locust Grove, Oklahoma. ▲

MARRIED STUDENTS SWELL FWBBC ENROLLMENT

NASHVILLE, TENN. — The growing number of married students attending Free Will Baptist Bible College was responsible for much of the increase experienced in this year's student body, according to statistics recently released for the 1973 fall semester.

Of the 560 students who registered with the opening of the college's 32nd year, 190 were married students. They comprise 34 percent of the total student body. The total enrollment for last year was 509.

HILLSDALE'S RECORD ENROLLMENT INCLUDES FIRST SENIOR CLASS

MOORE, OKLA. — The first seniors ever to register at Hillsdale Free Will Baptist College were among the record number of 129 enrollees for the 1973 fall semester. The senior class numbers six. The largest class is the 64 member freshmen class.

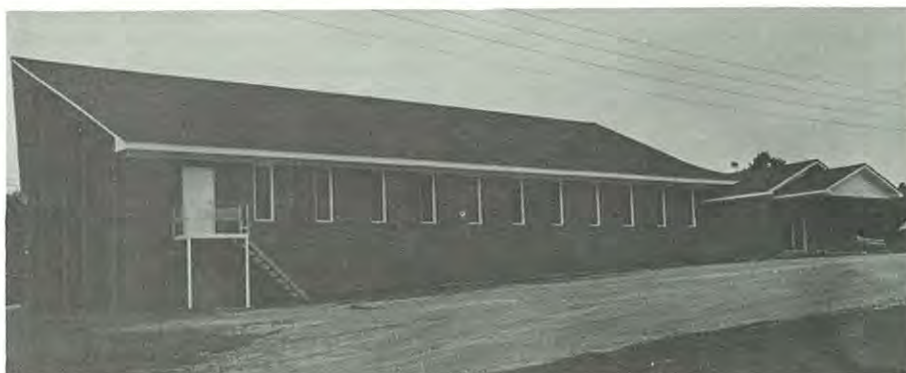
There are 100 full time and 29 part time students enrolled in the six areas of major study now available at Hillsdale. There are three foreign students — two from Africa and one from India.

The college was recently accredited as a four year institution of higher learning by the Oklahoma State Regents for Higher Education. The first bachelor of arts degrees will be granted next May.



FREE WILL BAPTIST

newsfront



MISSISSIPPI CHURCH COMPLETES NEW BUILDING

BOONEVILLE, MISS. — A year of planning, preparing and building culminated September 9, 1973, when the new sanctuary of the First Free Will Baptist Church here was dedicated.

The brick structure is 50 x 80 feet and has a seating capacity of approximately 375. It is completely carpeted, affords matching padded pews and is highlighted by the unusual windows. Pastor Luther Gibson describes the windows as being composed of colored glass of varied shapes, one inch in thickness and set in

apoxy. A white cross hangs among the pilasters on the front of the building. The new sanctuary is constructed atop of the former auditorium which is now being used for educational purposes.

The new sanctuary is the last phase of a \$100,000 building program which included a four bedroom parsonage constructed in mid-1971.

Mr. Gibson assumed the pastorate of the church in October, 1970.

The Booneville congregation hosted the 1973 Mississippi State Association November 9-10.

HOMER WILLIS ACCEPTS OHIO'S EXECUTIVE POST

COLUMBUS, OHIO — Homer Willis, a leader in the work of Free Will Baptists for 25 years, has accepted the position as Ohio's State Promotional Secretary

according to Paul Thompson, Chairman of Ohio's Board of Directors.

Mr. Willis will direct all phases of the state work including overseeing the state bookstore which is operated adjacent to the state office at 1542

THE AMBASSADOR, and co-ordinating the two Bible institutes which are now functioning under the auspices of the state. Plans call for new institutes to begin in other areas of the state when deemed feasible. Mr. Willis began his new duties December 1.

Mr. Willis assumed a position which was created in June, 1972 when the Ohio State Association of Free Will Baptists voted to set up a state office. At the state meeting in June, 1973, the state took another step forward by adopting the Co-operative Plan of Giving as the means for financing their state work and the national ministries.

Until the state post was filled, Mr.

Thompson, pastor of Welch Avenue Church in Columbus, was overseer of the state work.

Taking infant ministries and developing them into sound programs with a positive outreach is not new to Homer Willis. He accepted directorship of the National Home Missions Department in 1956, at which time the department had only commissioned two missionaries. Under his leadership the program developed to include a home missions family of 23 couples at the time of his resignation in early 1973. Prior to his tenure with the national office he was active in the ministry in Kentucky, Michigan and North Carolina where he organized the First Church at Greensboro.



WILLIS

Parsons Avenue, editing the state paper,

MONTANA MISSION RECORDS IMPRESSIVE FIRST YEAR

BILLINGS, MONT. — The unusual record of a beginning attendance of 15 with a high attendance of 172 eight months later characterizes the progress made during the first year by the only Free Will Baptist witness in this northern state. The Free Will Baptist mission is under the auspices of the National Home Missions and Church Extension Department.

The congregation has purchased ten acres of land in the eastern part of the city. A basement has been dug and a metal building large enough to accommodate 225 in the main sanctuary plus space for a junior and children's church has been purchased to be moved to the newly-acquired property. The construction will be financed with nine per cent bonds now being offered by the church. The bonds are issued through Executive Church Bonds of the National Association.

The first services were held Sunday, December 31, 1972, just five days after David and Sharon McDaniels and young son, Todd, arrived to begin this church extension project. The McDaniels traveled to the field in a bus which was immediately utilized in their outreach in the community.

The first fruits of the labors came during services on the third Sunday night when a man came and rededicated his life. Pastor McDaniels recalls, "The next week we had 42 at our morning service and that night the same man, Ray Hinkle, came forward and said that he wanted to help with the bus ministry.

"There were days in January and February when it would only be 15 or 16 degrees by noon, but our people were faithful and were out door to door telling people about Jesus. God blessed these efforts and on the last Sunday in March we had 97 in church." The high of 172 came the last Sunday of August.

A spirit of revival broke out in late June after a summer missionary couple arrived and two lay families moved to Billings to assist in the project. During a three week period 38 souls were saved including the bus mechanic and a blind girl.

Jerry McClary, an Ohio native and a senior at Free Will Baptist Bible College in Nashville, Tennessee, arrived with his wife, Wanda, the first week of June. On

June 11th, the Ken Collins family moved from Denver, Colorado. The Dave Press family, which includes four children, arrived from San Pablo, California on June 25th.

Mr. McDaniels requests the prayers of the people across the denomination for both of these families since one member of each family has special physical needs. The Collins' young son has a rare blood disease and in late August Mr. Press was informed by doctors that he has a type of muscular dystrophy. His plans now call for rehabilitative training so that he can meet the financial needs of his family.

In addition to their first bus, the congregation now rents several other buses each week-end to transport those who attend the services. They are currently worshipping in a rented lodge building.

MANAGEMENT CONSULTANT TO ADDRESS STATE LEADERS



HENDRIX

NASHVILLE, TENN. — Dr. Olan Hendrix, a management expert and the director of the American Sunday school Union in North America, will make a return visit to share with Free Will Baptist state leaders in the 1974 promotional meeting. The meeting, which is sponsored annually by the National Executive Office, will be held January 2-4 at Hillmont Training Center near White Bluff, Tennessee.

Dr. Hendrix will speak on "Principles of Motivation and Communication." He was also the main speaker for the 1973 session.

Executive Secretary Rufus Coffey reports confirmations indicate that several states will be represented by their leaders for the first time. State associational officers are urged to make provisions for their promotional secretary and/or state moderator to attend this meeting designed for their benefit.

POEMS BEING SOUGHT

Poetry relating to the theme of Easter is now being accepted by the editor of CONTACT Magazine. The poem(s) selected by the staff as best will be used in the April issue of this denominational publication.

Each author must submit his poem and a short biographical sketch, including the name of the local church with which he is affiliated, by February 1, 1974. All materials submitted become the property of CONTACT Magazine and none will be returned.

DEVELOPMENT OF STATE YOUTH CAMP PLANNED BY FLORIDA ASSOCIATION

PENSACOLA, FLA. — Definite plans to finance the development of the youth camp property near Bonifay were among the business items approved during the Florida State Association of Free Will Baptists, meeting October 31–November 2. The annual session was hosted by the Ensley Church.

The property, consisting of 25 acres, is without improvements. It was donated by the Pleasant Hill Church at Bonifay. Tentative plans call for the 1974 youth camp sessions to be held at the new site.

In other actions, Wayne Hartzog, lay pastor of the Cottondale Church, Cottondale, Florida, was elected to edit the state paper, THE COORDINATOR.



ELECTED TO SERVE as officers of the Florida State Association for the next two years are, left to right: the Reverends Milton Gann—moderator, Panama City; Ed Cook—assistant moderator, West Palm Beach; Milton Fields—clerk, Melbourne; Danny Williamson—assistant clerk, Bartow; and Ernest Owen—treasurer, a layman from Chipley.

8/CONTACT/Dec.'73

NEW DIRECTOR NAMED TO HEAD ARKANSAS STATE WORK

CONWAY, ARK. — The Reverend David Joslin, a native of Van Buren, Arkansas, has been named Executive Secretary of the Arkansas State



JOSLIN Association of Free Will Baptists. This recent action by the Executive Board of the state came following the resignation of the Reverend Fred Warner who has directed the state's promotional ministries for the past six years. Mr. Warner resigned the post to accept the pastorate of First Free Will Baptist Church at Russellville, Arkansas.

Under Mr. Warner's leadership the state work has advanced to a fulltime ministry. During his tenure the Co-operative Plan of Giving, which is designed to give a financial undergirding to both the state and national work, has

greatly increased. A major achievement during Mr. Warner's administration was the relocation of the state office to a prime site in Conway's business area. The Christian Supply Store is housed in the same building.

Mr. Joslin, who began his new duties November 19, is a 1960 graduate of Free Will Baptist Bible College, Nashville, Tennessee. During his senior year and following graduation, he pastored Good Springs Church near Pleasant View, Tennessee.

Returning to Arkansas in 1961, Mr. Joslin led in the initial organization and construction of First Free Will Baptist Church in Batesville, Arkansas. During the following years, he held several pastorates in Arkansas, the most recent ones being First Church at Pocahontas and First Church at Searcy where he was serving when he accepted his state's top administrative post.

Mr. Joslin and wife Mary Kay have two children, David and Kelley, ages 13 and 7.

CHURCH PERSONNEL CHANGES

These changes in Free Will Baptist pastoral and other church personnel are provided by CONTACT Magazine as a service to its readers. No personnel will be listed as having left a place of service until he is called officially to serve with another congregation.

PASTORATES

ARKANSAS

Fred Warner to First Church, Russellville; formerly Arkansas' promotional director

CALIFORNIA

Rich Horner to Arvin Church, Arvin

Bennie Burrows to Blythe Church, Blythe

John Story to Earlimart Church, Earlimart

Ronald Wood to Lindsay Church, Lindsay

Bill Haynes to First Church, Salinas from Central Church, Muskogee, Oklahoma

Tom Hampton to Concord Church, Concord

FLORIDA

David Hutchinson to Christian Home Church, McDavid from West Columbia Church, West Columbia, S.C.

Paul Reid to Shiloh Church, Bratt, from West Side Church, Johnsonville, S.C.

Max Perry to Calvary Church, Jacksonville

R. C. Wiggins to Ensley Church, Pensacola from Christian Home Church, McDavid

GEORGIA

Ron Wallace to Okefenokee Church, Waycross from Dunbar's Chapel, Indian Mound, Tenn.

A. C. Truluck to Satilla Church, Hazlehurst; formerly Georgia's promotional secretary

ILLINOIS

Gary Carstens to First Church, Elgin from First Church, Denver, Colorado

MISSISSIPPI

Al Hamm to Northside Church, Columbus; formerly Assistant Director of Development, Free Will Baptist Bible College, Nashville, Tenn.

Herbert Knight to Main Street Church, Amory from White Hill Church, Eupora

Billy Robinson to Buckatunna Church, Buckatunna

Norman Nowell to Pine Grove Church, State Line

NORTH CAROLINA

Henry Hughes to First Church, Greensboro from White Oak Hill Church, Bailey

Jack Moran to Belvoir Church, Greenville

When Doubts Arise

By Leroy Forlines

In continuing our discussion of coping with doubts about salvation, we will deal in this article with those who were saved at an early age. Not all who are saved at an early age have doubts, but it is not uncommon. These doubts may arise from different causes.

Testimonies of conversion by those who were saved later in life frequently disturb those who were saved at an earlier age. The emphasis on change from a life of sin to a new life creates a

CHRISTIAN DOCTRINE

concern. The one who was saved at an early age has no doubt that he had sinned before his conversion, but he cannot relate a change as drastic as someone who had gone deeper in sin. This inability to match experiences makes him think he might not have been saved at the time he made his profession.

It must be kept in mind that since some children are saved at an early age, they will not be able to testify of a change as drastic as those who were saved after a life of indulging in sin. It is true that there must be a contrast between sinners and saved people. For the one who was saved early in life, this contrast will not be so obvious between his life before salvation and now. He must notice the contrast between his present life and the lives of people who are unsaved. This contrast should help him see that salvation has made a difference between what he is and what he would have been without salvation.

Some who were saved at an early age are troubled when they hear a strong

(Please turn to page 22)

WORD ORDER MAKES A DIFFERENCE

Sometimes a little thing like the *order* of the words in a sentence can be very significant, especially in the Greek original. You can understand this point better if you first realize that the order of words, in Greek, did not mean the same thing as order means in English.

In English structure, we follow a more or less standard word order. We give the subject, then the verb, then the object, and so on. Our word-order often tells us the relationship between the words. But in Greek, this was not true. The relationship between the words was indicated by a variety of case-endings.

Consequently, in Greek, word-order was left free as a device by which *emphasis* was indicated. And, as already indicated, sometimes this matter of emphasis holds the key to the correct understanding of the sentence.

Let Romans 12:18 serve as an example. Here we read: "If it be possible, as much as lieth in you, live peaceably with all men." We generally hear this verse interpreted to mean that we should restrain ourselves as long as possible, and that we cannot be expected to maintain our peace beyond the capacity that "lies" within us. In other words, we are given liberty to break the peace once we have put up with the thing as long as we can.

But this is not the correct understanding of the words, and the question of emphasis is the key. In the Greek word-order, the words come this way: "If possible, that (which is) of you, with all men being at peace." The emphasis is on the pronoun "you", which has been moved up to the front of the clause for that purpose.

True, Paul is implying that there are some situations when maintaining peaceful relations with all men will not be possible. But those times do not come about because we have passed beyond the point of some capacity that lies in us. No, what Paul means is this: "If it be possible, as much as lieth in *you*, live peaceably with all men." The italics puts the emphasis in the right place.

In other words, keep peace with all in so far as *your* side of the matter is concerned. For *your* part, live in peace with all men. *They* may prevent peace at times, but make sure that *your* hands are clean, that the responsibility for breaking the peace does not issue from *your* deeds or attitudes. That's what Paul means, and herein lies our responsibility. ▲

what's your problem?



By R. Eugene Waddell

QUESTION: *My neighbor said her church believes in the Holy Ghost but that the Free Will Baptist church doesn't. I told her that we do believe in the Holy Ghost but I couldn't explain it too good. Can you tell me what to tell her?*

ANSWER: Show your neighbor the statement in the Treatise of the Faith of the Free Will Baptists which calls the Holy Ghost "an intelligent being. He guides, knows, moves, gives information, commands, forbids, sends forth, reproves, and can be sinned against.

"The attributes of God are ascribed to the Holy Spirit.

The works of God are ascribed to the Holy Spirit: creation, inspiration, giving of life, and sanctification . . .

"... that the Holy Spirit is in reality God and one with the Father in all divine perfections. It has also shown that Jesus Christ is God — one with the Father. Then these three — the Father, Son, and Holy Spirit — are one God.

"The truth of this doctrine is also proved from the fact that the Father, the Son, and Holy Ghost are united in the authority by which believers are baptized; and in the benedictions pronounced by the apostles, which are acts of the highest religious worship" (pp. 23-25).

Since your neighbor refers to the third Person of the Trinity as the "Holy Ghost," I suspect that her misunderstanding comes from a Pentecostal background. I say this because many Pentecostals make light of our position on the Holy Spirit. I have even heard some try to make a distinction between "Holy Spirit" and "Holy Ghost." I assure you there is no difference.

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

National Association of Free Will Baptists

1974 CALENDAR OF ACTIVITIES

The denominational calendar is designed to suggest to the churches significant emphases and events which may be observed during the year. These suggestions are made with the understanding that each church, association and denominational organization will choose emphases and events in keeping with its own needs.

Published by
THE EXECUTIVE OFFICE OF THE NATIONAL
ASSOCIATION OF FREE WILL BAPTISTS
P. O. Box 1088 / Nashville, Tennessee 37202

Rufus Coffey, Executive Secretary
Eugene Workman, Executive Assistant

JANUARY 1974						
SUN	MON	TUE	WED	THU	FRI	SAT
EMPHASES: WNAC Enlistment Month Free Will Baptist Bible Study Month		1 <small>New Year's Day First Quarter</small>	2	3	4	5
		6	7	8 <small>Spring Semester Begins FWBBC - Jan. 8 Full Moon</small>	11	12
13	14	15 <small>Last Quarter</small>	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30 <small>New Moon</small>	31		
NATIONAL YOUTH WEEK - January 27-February 2						
<small>First Quarter</small>						

FEBRUARY 1974						
SUN	MON	TUE	WED	THU	FRI	SAT
EMPHASIS: National Teacher Training Month					1	2 <small>Ground Hog Day</small>
		3	4	5	6	7
10	11	12	13 <small>Full Moon</small>	14	15	16
17	18	19 <small>Abraham Lincoln</small>	20	21 <small>Last Quarter St. Valentine's Day</small>	22	23
24	25 <small>George Washington</small>	26	27	28	29 <small>New Moon Traditional George Washington</small>	
<small>Ash Wednesday</small>						

MARCH 1974						
SUN	MON	TUE	WED	THU	FRI	SAT
EMPHASIS: Spring Sunday School Enlargement Campaign					1	2
		3	4	5	6 <small>First Quarter</small>	7
INTERNATIONAL SPANISH FELLOWSHIP MEETING Panama City, Panama - March 4-6						
10	11	12	13	14	15 <small>Full Moon</small>	16
17	18	19	20	21	22 <small>Last Quarter</small>	23
BIBLE CONFERENCE - FREE WILL BAPTIST BIBLE COLLEGE March 17-21						
24 <small>Saint Patrick's Day</small>	25	26	27	28 <small>1st Day of Spring</small>	29	30 <small>New Moon</small>
31 <small>First Quarter</small>						

APRIL

1974

SUN	MON	TUE	WED	THU	FRI	SAT
	1	2	3	4	5	6 <small>Full Moon</small>
7 <small>1st Day Passover Palm Sunday</small>	8	9	10	11	12	13
WNAC PRE-EASTER WEEK OF PRAYER AND OFFERING FOR FOREIGN MISSIONS April 8-12						
14 <small>1st Quarter 8th Day Passover Easter Sunday</small>	15	16	17	18	19 <small>Good Friday</small>	20
21 <small>Foreign Missions Call-A-Thon Sunday April 21</small>	22	23	24	25	26	27
28	29 <small>New Moon</small>	30			EMPHASIS: Foreign Missions Month	
<small>First Quarter</small>						

MAY

1974

SUN	MON	TUE	WED	THU	FRI	SAT
			1	2	3	4
5	6 <small>Full Moon</small>	7	8	9	10	11
12 <small>FWBBC Baccalaureate 8 p.m. — May 12 Mother's Day</small>	13	14	15	16 <small>FWBBC Graduation Service 10 a.m. — May 16</small>	17	18
19	20	21	22	23	24	25
	SUMMER SCHOOL — FWBBC May 20-31					
26 <small>Servicemen and Chaplains Sunday May 26</small>	27 <small>Victoria Day - Canada</small>	28 <small>New Moon</small>	29	30	31	
	<small>Memorial Day</small>	<small>First Quarter</small>		<small>Traditional Memorial Day</small>		

JUNE

1974

SUN	MON	TUE	WED	THU	FRI	SAT
						1
2	3	4	5	6	7	8
		<small>Full Moon</small>				
9	10	11	12	13	14	15
				<small>1st Quarter</small>	<small>Flag Day</small>	
16	17	18	19	20	21	22
<small>Father's Day</small>				<small>New Moon</small>	<small>1st Day of Summer</small>	
23	24	25	26	27	28	29
30			<small>First Quarter</small>			

SEP

SUN	MON	TUE
1	2	3
<small>Full Moon</small>	<small>Labor Day</small>	
8	9	10
	<small>1st Quarter</small>	
15	16	17
	<small>New Moon</small>	
22	23	24
	<small>First Quarter 1st Day of Autumn</small>	
29	30	

AL

SUN	MON	TUE
EMPHASIS: WNAC Emphasis Month and Offering for General Fund		
4	5	6
11	12	13
<small>1st Quarter</small>		
18	19	20
25	26 <small>Fall Semester Begins FWBBC — Aug. 26</small>	27



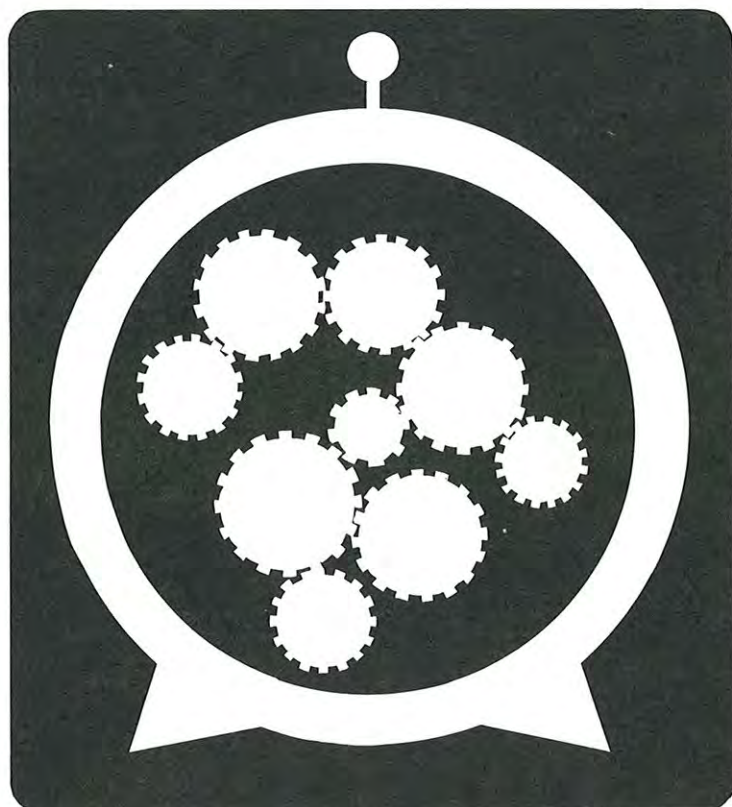
Will You Join Other Free Will Baptists Across America in Making Joyful Discoveries during (January) Bible Study Month?

* Just set a definite time and decide which specific study you want to pursue.

* Every church in our denomination can unite in this denominational-wide effort of concentrated Bible Study.

* For a listing of recommended books written by Free Will Baptists, write . . .

JANUARY BIBLE STUDY
P. O. BOX 1088
NASHVILLE, TENNESSEE 37202



*Season's
Greetings*

**In times like these...working together
in witness for Christ**

CHURCH TRAINING SERVICE DEPARTMENT
EXECUTIVE OFFICE
AND EXECUTIVE CHURCH BONDS
FOREIGN MISSIONS DEPARTMENT
FREE WILL BAPTIST BIBLE COLLEGE

HOME MISSIONS DEPARTMENT
NATIONAL LAYMAN'S BOARD
RETIREMENT AND INSURANCE DEPARTMENT
SUNDAY SCHOOL DEPARTMENT
WOMAN'S NATIONAL AUXILIARY CONVENTION

Free Will Baptist National Ministries

P.O. Box 1088 / Nashville, Tennessee 37202

THE EVANGELIST WHO BAPTIZED 78 CONVERTS IN 32 MINUTES

**N O W A N D
T H E N**—Today, at
74, M. L. Hollis
still displays
much of the same
vigor he had at
the age of 17
(below) when he
entered the minis-
try.



By Sandra Hudson

"You are a fool and you will starve to death," objected family members when Martin Luther Hollis told his folks he had quit his job and asked for license to preach. "You don't have enough education to preach," they further opined.

True, this 17 year old saw mill worker had only completed eight years of school, but God had called him to preach and for several years he fought that calling. Now it had become so intense he could put it off no longer. He determined to preach if the whole world laughed him to scorn.

Mr. Hollis was licensed to preach in June, 1918. He began holding services and revivals, but somehow he just couldn't shake the conviction that God wanted him to finish school. He tried several ways to get the money to further his education, but each time the door was closed.

Finally, Damascus Free Will Baptist Church near Meridian, Mississippi asked Brother Hollis to come to their church for a revival. Meridian seemed to be half way around the world as he had never

been very far from his home in Vernon, Alabama. Yet, he realized this was a call from the Lord. He soon found himself standing on the train depot in Meridian waiting to be met by two men from the church. However, these two men mistook him for a young boy and they left without the evangelist! Brother Hollis finally managed to get to the church — just in time for the service. As he walked to the pulpit an elderly man with a beard stroking his belt said in tones loud enough for that frightened 17 year old to hear, "If that is our chance for a preacher, we are out!"

But God hadn't struck out. At the close of the revival the church offered to call the teenage preacher as pastor of the church and pay his expenses while he finished school. So, Mr. Hollis started back to school in the ninth grade. He finished high school graduating second in his class.

Damascus Church then sent Brother Hollis to Beason Jr. College in Meridian for two years. Several years later, in 1927, Brother Hollis received a scholarship from the John D. Rockefeller Foundation to attend Vanderbilt School of Religion in Nashville, Tennessee. He attended six weeks a year for four years. He later went to Moody Bible Institute in Chicago, Illinois.

After God had called and prepared His vessel He began to open doors of service. Following his five-year ministry at the Damascus church, Mr. Hollis accepted the pastorate of five country

ABOUT THE WRITER: Mrs. Hudson, an accomplished ventriloquist, uses this gift to assist her husband, Evangelist Van Dale Hudson, as they travel about the denomination ministering through revivals. The mother of two is a member of the First Free Will Baptist Church of Amory, Mississippi. She is an alumnus of Free Will Baptist Bible College, Nashville, Tennessee.



THE EVANGELIST WHO BAPTIZED 78 CONVERTS IN 32 MINUTES

(Continued from page 15)

churches in Alabama for four years. In 1927 he moved to a full time church in Bryan, Texas. He then returned to Red Bay, Alabama in 1929 where he pastored for 21 years. However, during these years he also had the responsibility of simultaneously ministering in five to eleven other churches, preaching five to six sermons every weekend. Even younger men have commented how physically taxing it was to follow the heavy preaching schedule maintained on a typical weekend during these years.

While pastoring, God laid still another burden on the heart of His servant. There were no Free Will Baptist churches in many areas. He began to do extensive evangelistic work and organizing churches. Mr. Hollis would

go into an area, many times without an invitation from anyone except the Lord, put up his tent and announce revival services. At the end of the revival he baptized the converts and organized them into a church. After the infant church was started he would continue to serve as its pastor in addition to the churches he was already serving. Many times the newly organized church would have services on Saturday night, Sunday morning at nine o'clock, or Sunday afternoon to enable Brother Hollis to meet all his preaching obligations. He would continue to do this until the church was ready to go full time. This story was repeated 24 times, for during his ministry Brother Hollis has organized that many Free Will Baptist churches. As far as is known this is the largest number of churches organized by a contemporary Free Will Baptist minister.

Because of the ability and dedication

of Brother Hollis in the field of home missions, he was elected the first chairman of the National Home Missions Board in 1938.

Not only is Mr. Hollis known for his pastoral and organizational work, but he has been one of the most widely used evangelists in 20th century Free Will Baptist history. Whether the revival was held in brush-arbors, tents, churches, or auditoriums, God has blessed the revival work of M. L. Hollis.

One of the best remembered revivals in this evangelist's ministry was held at Pearce Chapel Free Will Baptist Church in Smithville, Mississippi. At the close of the week 78 converts were baptized. Because of the large number of baptismal candidates several hundred people gathered at the river to watch. Many doubted that the short evangelist could accomplish the strenuous task by himself. However, he not only baptized all 78, but he did it in exactly 32 minutes!

Churches have so appreciated the powerful delivery of God's Word in



WORDS FOR WOMEN

Overcoming Fear

by Donna Wade

The world is in a state of expectation and fear just as it was two thousand years ago when the angels appeared to the shepherds in the hills of Judea and announced the birth of Jesus. Their message was, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

I feel many Christians have let fear rob them of the real joys of a victorious Christian life. Too often we let fear become an overwhelming problem in our daily personal lives. We fear for the safety of our children. We fear for their well being and their social acceptance with their peers. We fear that the wants and even the needs of the family will

not be properly met. We fear rejection. We fear that others do not understand our actions. We fear disease. We fear loss of possessions and status. These fears come because it is natural to desire security, and security is a basic psychological need.

If personal fears aren't enough for us to worry about, we take on the fear of world situations. Will our government survive? Will Communism take over? Will there be a nuclear war? I feel we should be concerned and aware of what's going on both in our personal lives and around the world, but never to the point that it takes away the joy of the abundant life which we are promised.

Too often we let these fears hinder our Christian service. For instance in my own personal life, I at one time had a fear of speaking before an audience. I would let it frighten me to the extent that I would literally become ill. I would fear the possibility of people laughing at me, that they might criticize me or that my mind might suddenly go blank. I knew I would be much more useful in His service if I could rid myself of this hindrance.

I went to a very dear friend and confessed my fears to her. I'll never forget her advice. She said, "Just remember when you are speaking you are the instrument God is using for that period of time. If there are those who would laugh at you or criticize you, they are not where God would have them. If they are in the right spirit they will be praying for you." She also reminded me that we Christians are the only audible voice God has. I still get stage fright at times, but at least I have been able to cast aside many imaginary fears.

There are many ways and helps to overcoming fear, but nothing can improve upon God's promises. "There is no fear in love; but perfect love casteth

revivals that many have called Mr. Hollis again and again as evangelist. The Damascus Church where he first pastored has had him in revival 33 times.

Brother Hollis' ministry spans 55 years with his longest pastoral tenure being 35 years at the Pearce Chapel Church. During these years he has become well known for his prophetic messages. Recently, one of the highlights of his ministry was his visit to the Holy Land. Even though in his 70s he thrilled to see the area where many Biblical prophecies, of which he has so long preached, will be fulfilled.

It is impossible to fully realize what this veteran preacher has meant to the Lord's work. A numerical summary of his work is given in his own words:

"I have organized 24 churches, held revivals in 23 states, baptized more than 6,000 converts, received into Free Will Baptist churches over 10,000 members, married numerous couples and averaged conducting over 100 funerals a year."

Still Brother Hollis has not laid down

the task. Today, at the age of 74, he and his wife drive in excess of 200 miles every other weekend from Amory back to the Damascus Church in Meridian which he pastors on a part-time basis.

He still conducts numerous revivals and funerals. So to this saintly pioneer, we Free Will Baptists say "thank you" for what you mean to our denomination and the work of God. ▲

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

October, 1973

RECEIPTS:

State	Oct. '73		Oct. '72	Yr. to Date
	Coop	Design		
Alabama	\$ 939.49	\$...	\$ 1,277.17	\$ 3,861.70
Arizona	...	...	...	1,249.00
Arkansas	1,999.50	...	...	10,281.51
California	870.73	...	...	5,716.12
Florida	707.18	...	63.17	6,816.98
Georgia	588.30	...	920.24	6,643.04
Idaho	...	...	108.08	617.55
Illinois	1,280.64	...	1,198.86	11,191.11
Indiana	...	...	...	81.92
Kansas	229.45	...	...	1,449.27
Kentucky	151.25	(151.25)	162.40	1,165.67
Maryland	75.00	...	70.12	626.11
Michigan	...	...	...	127.90
Minnesota	30.60	...	38.28	376.91
Mississippi	44.72	...	28.78	727.37
Missouri	2,920.06	(2,920.06)	2,721.38	27,743.87
New Mexico	...	...	...	29.24
North Carolina	75.00	...	75.00	980.00
North West Assoc.	...	...	86.46	128.77
Ohio	1,471.83	...	914.20	9,198.71
Oklahoma	447.10	(447.10)	3,436.72	6,366.77
Tennessee	237.14	...	93.42	2,459.79
Texas	126.21	...	199.36	1,881.32
Virginia	58.99	...	44.13	623.44
West Virginia	...	...	...	25.00
Totals	<u>\$12,253.19</u>		<u>\$11,437.77</u>	<u>\$100,369.07</u>

DISBURSEMENTS:

Executive Office	\$ 4,081.84	\$ (935.87)	\$ 2,912.43	\$ 40,849.88
Foreign Missions	2,624.00	(1,001.50)	2,714.21	19,514.44
Bible College	2,242.28	(640.99)	2,396.51	16,382.36
Home Missions	1,562.19	(538.55)	1,596.70	12,191.06
Church Training Ser.	772.54	(213.66)	789.49	5,117.31
Retirement & Ins.	589.55	(142.44)	600.85	3,798.98
Layman's Board	297.27	(17.81)	333.26	1,874.44
Commission on Theo- logical Liberalism	73.74	(17.81)	94.32	617.29
Miscellaneous	9.78	(9.78)	...	23.31
Totals	<u>\$12,253.19</u>		<u>\$11,437.77</u>	<u>\$100,369.07</u>

out fear; because fear hath torment. He that feareth is not made perfect in love" (I John 4:18). "The Lord is my Shepherd, I shall not want" (Ps. 23:1). "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5,6). Too often we fail to live today to its fullest because we are afraid of what tomorrow holds.

Let's look for a moment at the Christ the angels proclaimed. He took the ordinary things of life — the man sowing his seeds, the fisherman casting his net, the man building his house, the watchman watching his goods — and made them uncommon. He glorified everything He touched and He touched everything.

The shepherds were startled at the appearance of the angels. Their fears were calmed by the gentle message, "Fear not." They further proclaimed the message to all people. This included you and me.

ABOUT THE WRITER: Mrs. Wade is the wife of Edwin Wade, pastor of the Garden Grove Free Will Baptist Church, Garden Grove, California. ▲

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ADMINISTRATIVE EDITOR

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Creech, Ronald, 9, Feb./ Dowdney, C. B., 12, Nov./ Dowdney, Beatrice, 12, Nov./ Jernigan, Wade, 8, May; 10, June; 18, Sept./ Jones, Bill, 9, Feb./ Joslin, David, 9, Dec./ Raper, James, E., 8, Feb.; 12, June/ Rhoades, Jerry, 17, Sept.

STATE MINISTRIES

C.C.C. President Awarded Honorary Degree, 10, June
Development of State Youth Camp Planned by Florida Association, 7, Dec.
Executive Secretary Keynotes 12th Annual CCC Bible Conference, 8, May
\$500,000 Bond Program Placed in 27 Minutes, 9, Feb.
Georgia Pastor Assumes Executive Secretary's Post, 12, Nov.
Hillmont Conference Center Sets Dates for 1973 Summer Camping Programs, 10, Jan.
Hillsdale College Gets Four Year Accreditation from Oklahoma Regents, 17, Sept.
Hillsdale College to Grant Bachelor of Theology Degree, 9, Feb.
Hillsdale's Record Enrollment Includes first Senior Class, 6, Dec.
Homer Willis Accepts Ohio's Executive Post, 6, Dec.
Idaho Association Receives Sixth Church, 10, July
Kentucky Delegates Approve State Paper, 13, Aug.
Maryland State Association Gains Five Churches, 8, Jan.
Mississippi State Association Commends NAE Withdrawal, 11, Apr.
Missouri State Accepts FWBCC Library Project, 10, Oct.
New Director Named to Head Arkansas Promotional Ministries, 9, Dec.
New Mexico Meeting Characterized by Unity, 12, June
North Carolina Delegates Oppose Key '73, 12, Aug.
Northwest Association Meets in 10th Session, 10, July
Ohio Youth Rally Attracts Large Number, 12, June
Raper Named Children's Home Superintendent, 12, June
Texas Elects Layman Executive Secretary, 10, July
Virginia State Meeting Attracts Increased Attendance, 11, Aug.

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then
pray for
your
missionary

WHEN DOUBTS ARISE

(Continued from page 9)

presentation of the steps involved in the plan of salvation. They try to review their own experience to see if they took those steps. In view of the time that has elapsed and their age when they had the experience, they do not have a distinct remembrance of these steps. This creates doubt.

Assurance must be based on current evidence. The person who, to the best of his ability, is trusting in Jesus Christ as Lord and Saviour and has the fruit of salvation need not fear. He has been saved. I believe the fruit of salvation would be a love for God, love for others, a love for righteousness, and a love for the work of the Lord. These experiences cannot exist apart from salvation.

Another problem that frequently plagues those who made a profession at an early age is the fact that in many cases they drifted back into sin. Later they did what they considered rededicating their lives to God. This might have happened more than one time. As they look back on this, they do not know whether to consider their profession of faith as the time of their conversion, or a time which they had considered to be a time of rededication. Not being able to specify the time creates problems for them.

In a case like this, the person may never be able to settle with certainty which experience in the past was his salvation experience. In this case, as in the case above, the person must base his assurance on current evidence for salvation.

Those who are struggling with doubts will find it useful to examine their hearts, examine the evidence of conversion, commit their lives fully to Jesus Christ, and settle the issue. They may do well to write out a statement like the following: "As of this day, _____, I have settled my doubts. I know that on the condition of faith Jesus Christ is my Lord and Saviour. I know my sins have been forgiven and my life changed. I know I am saved." In the future, he can look back on this time as a time when doubts were settled. Having a time like this to look back to is important in a case like this. ▲

PORNOGRAPHIC POLLUTION

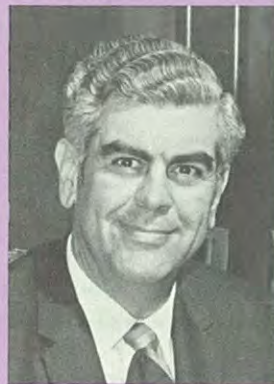
Much is being said about our polluted environment these days. Enthusiastic environmentalists have brought about an increasing awareness of our contaminated atmosphere and poisoned streams.

To correct this problem which affects the health of our citizenry, millions of dollars are being spent to purify the air and water. Steps are being taken to prevent atmospheric pollution and the dumping of waste matter into rivers.

But the pollution of our air and water is a small matter compared to the pollution of minds by smut-merchants. The corruption of our moral atmosphere by lurid publications and lewd photography is much more acute than our contaminated physical environment.

The dumping of pornographic garbage into the moral streams of American life is a serious issue confronting the church. It is a cause for great alarm that multiplied millions of obscene materials are produced and sold each week in America. Ranging from "girlie" and nudist magazines like *PLAYBOY* and *PENTHOUSE* to hard core pornography depicting all sorts of explicit acts of copulation and sexual perversion, these shameful materials are polluting the rivers and oceans of thought and communication within our society.

Worse than Watergate, this flood of filth threatens to further weaken the remaining strands of moral fiber in our nation. The open availability of erotic materials presents a growing danger to the home. The degenerates who are engaged in merchandising smut prey upon the immature, the immoral, the unstable. Like the devil himself, they debase the God-given faculties of man and bring him to destruction. They direct their attack primarily upon the younger generation, and it is a matter of statistics that a large percentage of all pornography ends up in the hands of juveniles. Motivated by greed and degeneracy, the purveyors of



By
Executive
Secretary
Rufus Coffey

pornography are involved in a sordid industry which is eroding the very foundations of the basic morality upon which our nation was founded.

Obscene literature is wanton, depraved, nauseating, despicable, demoralizing, destructive and capable of poisoning any mind at any age. This printed filth is a social menace because it mars the marriage vow, scorns chastity and fidelity, and glorifies adultery, fornication, prostitution, and unnatural sex relations. Pornography brings out the base animal nature of a degenerate man. It advocates a pagan, libertine life.

Any reasonable person knows that literature is a vital factor in a civilization. It forms attitudes and sets standards. What people think and what people do is influenced by what they read, see and hear. If good books produce good results then we can rightly conclude that dirty books have a degrading effect upon the mind. Obscenity in all forms promotes an unnatural, perverted and promiscuous attitude toward sex. The evil of sordid, salacious smut is reflected in many social problems such as an increase in sex crimes, venereal disease and illegitimate births.

Besides the effects obscenity has upon an individual as a member of society, it has an even more significant effect upon a person as a creature of God. Obscenity can destroy peace of mind, health, marriage, family life, and

society itself. But what is more devastating, obscenity can destroy souls. Paul plainly tells us that the following sins exclude one from the Kingdom of God: immorality, fornication, adultery, effeminacy, sodomy, uncleanness, licentiousness (I Corinthians 6:9; Galatians 5:21; Ephesians 5:5).

It is also clear from Romans 1:18-32 that pagans are not excused from moral responsibility. When ungodly men did not glorify God, they "became vain in their reasonings, and their senseless minds have been darkened." Consequently, God has given these perverts over to all sorts of lustful desires and uncleanness so that they dishonor their bodies among themselves. Because of their corrupt conduct and acts of depravity God has given them up to a reprobate mind. All those associated with the media of obscenity — producers, distributors, sellers, and their disciples — are contemporary pagans who bring upon our nation the wrath of God. They deliver us to the bondage of sin and all its consequences.

It is high time Christians intensify the battle against the incessant deluge of smut that blights our land. The war against pornography is not lost. Some hope for turning the tide has been offered by recent rulings of the Supreme Court. Although the new standards fall short of precisely clarifying what is obscenity, they do give some legal grounds to punish the purveyors of filth. As a direct result of the ruling a nationwide crackdown on pornography, books, movies and entertainment has been instigated. According to US NEWS AND WORLD REPORT, "Adult bookstores across the country have closed and other such business have removed 'hard core' pornography from their shelves." Even the sale of PLAYBOY has been banned in several cities. The high court has ruled that the responsibility of determining what is obscene rests with the community. Christians everywhere must seek an opportunity to join in the crusade to stop smut. The drive must be intensified to halt the flow of printed poison which appeals to the shameful and sensual interest in nudity and sex. Inasmuch as community standards now prevail the onus is upon Christians to

exert a strong influence in combating pornography in the community where they live.

WHAT CAN BE DONE

The Christian community can express its disfavor of smut-peddling in several ways:

1. An anti-pollution crusade does not begin with educational or governmental officials. It begins in the hearts and minds of aroused citizens who have a holy hatred of evil and a righteous indignation for the commercial exploitation of wickedness. It begins in the home where moral values are instilled and where wholesome and positive attitudes toward sex are taught. It begins with decent thinking people who recognize sex is something sacred and sublime rather than something slimy. The moral principles of the Christian faith serve as a buffer against the perverse influence of pornography.
2. Christians can join or start a group in their community to look into the problem and take proper action regarding it. The war against pornography will require persevering, continuous and determined action. The group must become properly informed and rely upon the processes of democracy, public opinion, laws, police action and court room procedures which protect the liberties of all.
3. As an individual, or collectively, we can request news-stand dealers and store owners not to sell questionable books and magazines. Christians can refuse to patronize those places which ignore proper protest. Letters can be written to the news media to express objections to filthy, sex-oriented materials. Pressure ought to be put on newspapers not to publish salacious movie ads and in the case of "x-rated films" to do no more than list them. Christians can sponsor efforts for municipal governments to levy special taxes on exhibitors who run x-rated films. Pressure needs to be put on the television industry to raise standards for both TV commercials and TV programming, with particular

attention toward eliminating the disproportionate emphasis on sex. Pressure can be brought to bear on the magazine industry to elevate its content both in text and photographs. Magazines could well adopt a new code of advertising ethics. Christians must move against soft-core pornography as well as hard-core pornography.

4. Christians ought to give strong support to public officials who enforce the laws and prosecute the violators. Every state in the union has laws prohibiting the selling of obscene, lewd, lascivious, filthy and indecent printed matter. But the problem lies in the fact that these laws are not enforced or else there are loopholes. Any right that a publisher and distributor may have is not an absolute right. It is limited by the rights of others to be protected against those things which are dangerous to the public welfare. However, the community ought not rely upon the courts of government for leadership in the battle against pornography. It must give direction and lead the way so that the nation will look to the church. If the church will preserve high standards of morality and decency it will commend itself to the community.
5. In setting the pace for moral standards the church can preach loudly and clearly the message of sin and the evils of lasciviousness which lie at the root of pornography. A clear message on sin, depravity and the judgment of God will help build a moral conscience and cleanse the heart of prurient interests.
6. Christians can surround themselves with literature and entertainment that are wholesome and clean. They have an alternative. They do not have to go to the garbage cans of smut for literary enjoyment and relaxation.

Oftentimes community action ends with a flurry of shocked concern, a flash of action, a temporary cleanup and then a return to apathy. The war against pornography requires an unrelenting effort to bring about a revival of sexual purity, happiness and fulfillment in marriage as well as directly battling the purveyors of pornography. The war against pornography can be won but it will take the candid realization that the outcome is dependent upon us — you and me. ▲

VIEWPOINT

OUR READERS COMMENT

Dear Mr. Workman,

Being 87 years old it is really hard for me to write anymore. But I must... tell you how surprised I was when I received the October CONTACT... and how much I appreciated it. I didn't know Mr. Frazier... was sending... pictures to paper.

Being the grandmother of Howard Filkins and Olena McLain, and a very close friend of the Mileys, and to know the three of them came from our little church [Hazel Creek Free Will Baptist Church, Kirksville, Missouri], makes me to realize our work for the Lord has not been in vain. They became Christians at a very early age...

We had a letter from Howard today and they had gotten their CONTACT and were so glad to see it... Do pray for them in Africa that the Lord will prosper their work there in a great way and I believe He will...

Again I say thank you, thank you.

An old soldier of the cross,
Lizzie Filkins
Kirksville, Missouri

Dear Gene,

Just a line to tell you that I appreciate the job you are doing as editor of CONTACT. I especially liked the issue on bussing. Probably some of the articles were overstated but they raised some very important points. As a confirmed supporter of bussing, even to the point of using gimmicks, I am convinced that it must lose its aura of magic. A much healthier point of view is to think of it as a wonder drug, full of hope and promise, but with the possibilities of side affects that must be faced in the interest of common sense and Christian maturity.

In Christ,
Lewis Campbell
First Church
Glenwood, Ark.

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Editor-in-Chief: Rufus Coffey / Administrative Editor: Eugene Workman / Circulation: Lucy Boyle, Jean Stone