

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

contact

NOVEMBER, 1974

101574110174GAC LWSELVLWCA
MS ELVA LAWS
1904 WHITNEY
ALBANY, G A

31707

The Nature
of Knowledge

THE NATURE OF KNOWLEDGE

by Douglas J. Simpson

A brief glance at the educational institutions of society reveals the fact that these institutions have a profound influence upon the lives of those who attend them. This influence may be recognized by examining the overall life style of a person; or, if one wishes, he may look at the way in which a person views knowledge to see how the institution he attended influenced him.

WAYS OF VIEWING KNOWLEDGE

An analysis of the thinking of various segments of our culture suggests there are at least a half a dozen or so trends in describing the nature of knowledge. One rather popular trend is to say that we cannot know anything for sure. When this position is accepted, it logically follows that a person cannot say anything about the nature of knowledge, for one cannot describe that which cannot be known.

While this pseudo-intellectual stance is popular in the Western world, it is inadequate for at least a couple of reasons. The first inadequacy is seen in that the position is not logically consistent. The viewpoint claims, "We cannot know anything for sure." Yet those who hold this view also claim to *know* that nothing is known for sure. Secondly, the life of the person who defends this position is not consistent with his theory. The mere fact that a person argues this position implies that he is sure that he and his listener are real. And after he finishes the argument, he acts as though he *knows* he won it! Neither rational thinkers nor Christian thinkers therefore, ascribe to this position.

Another manner of looking at knowledge is to say that the only things we can know (be certain of) are experiences based upon sense data. In effect, this position insists that knowledge is *always* scientific in nature.

ABOUT THE WRITER: Dr. Simpson is an instructor in education at Free Will Baptist Bible College, Nashville, Tennessee. He holds earned doctorates from Bob Jones University, Greenville, South Carolina, and University of Oklahoma, Norman.

Photo: Bert Tippet

Nobody knows anything *unless* what is claimed as knowledge is conducive to scientific observation and experimentation.

Even though this notion is an improvement over the first explanation, it also suffers from several inadequacies. Logically speaking, the person who ascribes to this view can only *believe* that there is no such thing as other forms of knowledge, especially *faith* knowledge. For example, if a person insists that he *knows* a Christian does not know God is real, *he is actually claiming to know without any sense data*. He has no scientific evidence to prove that a Christian does not really know God. Yet he claims, at the same time, a person cannot know anything except that which is supported by scientific evidence.

Existentially speaking, this thought is as unfeasible as the first opinion, for no rational person can live or exist in a manner that is consistent with this belief. An illustration may help us on this point. This position claims we can never *know* if there is such a thing as good and evil. Science only tells us what *is*, not what *ought to be*. But can a rational person live with this view? Hardly. If his wife is raped, he *knows* it is wrong. If a politician lies, he seeks to get that man out of office. Why? Because he *knows* — even when he will not admit to such knowledge — that lying is wrong.

A third position, sometimes held by Christians, is that there are two ways of knowing. God reveals truth in two ways: nature and revelation. Once again, this approach is an improvement. Similarly, though, it is inadequate. Its inadequacy is that this position teaches that natural revelation is *more certain* than divine revelation.

To view knowledge from this angle really reflects a position that has been strongly influenced by the second viewpoint we discussed — that scientific truth is the only truth. The influence is seen in that the Scriptures must be interpreted so that they do not conflict with the interpretations of the universe that are offered by scientists, particularly natural scientists. In practice this makes the interpretations of scientists the standard for knowledge in matters related to the universe or nature and the Scriptures the standard on questions that are beyond the scope of science.

The logic of this position is strange indeed; for, it implies that men by reason can properly explain what men by the Holy Spirit could not properly record. As Francis Schaeffer observes, what sense does it make to believe that the Creator of the universe who spoke to men *in* the universe spoke incorrectly *about* the universe? This makes no sense, of course.

Some people, consciously and otherwise, adhere to a fourth position concerning the nature of knowledge. They argue that there are a number of forms of knowledge that are to a large degree both distinct from and independent of each other. Science, history, art, music, ethics, theology, and other forms of knowledge are distinct ways of understanding reality.

Logically this position may lead to a disintegration of a person's thinking. The world of knowledge can become incoherent or at least unrelated. If this view is correct, we have *worlds* of knowledge instead of a world of knowledge. This interpretation of knowledge is also prone to influence a person to hold, for the sake of example, to a view of economics that contradicts his view of theology. Perhaps he will believe we are to be good stewards of God's universe (theology) but also believe that he has to manufacture products that will last for only a few years (economics). If he does hold to this view of economics he is not being a good steward of our natural resources.

A CHRISTIAN WAY OF VIEWING KNOWLEDGE

The Christian explanation of knowledge is quite unlike the opinions we have briefly analyzed; although there are occasional points of agreement. The Christian explanation begins with the logical position that we can know and we can know in a number of different spheres of experience, *e.g.*, religion, history, science, ethics, philosophy, and aesthetics.

Christians also contend that while there are *distinct* tests for truth in these forms of knowledge there is also a *common* test for truth for this form of knowledge: every truth must be — indeed is — consistent with all other truths. Furthermore, every truth must be (is) consistent with the revealed truth of God, the Scriptures.

Christians, however, believe there is more to be said about the nature of

knowledge. The view that every idea that can be described as true must be consistent with the things of the Scriptures is a fine idea, but it is incomplete. The Scriptures do not *simply* measure the ideas proposed by forms of inquiry; they also suggest standards upon which these forms should be based. The Scriptures *guide*, then, as well as *test*. They set forth principles of truth that enable us to use reason to correctly interpret the data and the explanations discovered or proposed by scientists, historians, philosophers, and others. The Scriptures, to illustrate this point, set forth principles concerning the course and direction of history. To ignore these Biblical guidelines is to invite error into our thinking about history. So, too, the scientist who overlooks the explanations of the Scriptures that are relevant to his area of research and explanation will almost invariably offer interpretations of nature that are not completely Christian in nature.

One final observation needs to be made about the Christian view of knowledge: the various forms of knowledge help us to better understand the Scriptures. As a matter of fact, a person cannot understand many portions of the Bible without the aid of other forms of knowledge. Or in the spirit of what R. A. Torrey once said, "If a person only understands the Bible, he does not understand the Bible."

What exactly did Torrey mean by his paradoxical comment? He meant that if a person only reads the Bible or reads nothing except the Bible, he will be seriously handicapped in understanding the Bible itself. For instance, if it were not for the work of historians, we would not know which nations Daniel was talking about in Daniel 2,7, and 11. Likewise, without an understanding of Hebrew poetry, we would be more limited in our knowledge of Job, Psalms, and Proverbs. Archaeological discoveries have thrown interesting insights on both Old and New Testament events. Studying non-Biblical literature also enables us to more intelligently interpret the literary forms in the Scriptures. *Thus, even though forms of knowledge do not tell us what we should accept as true in the Bible, these forms do assist us in understanding the Bible.*

(Please turn to page 17)

*THE HAMPTON BROTHERS
Ralph (left), Charles
and Larry (inset)*



**From a pastor's family comes
three sons who are making worthy contributions
in Free Will Baptist education.**

BROTHERS THREE

By Jack Williams

They are the Hampton men: Ralph, Charles and Larry.

There is a fourth. But it is these three upon whom the focus stands now . . . a tribute to a Free Will Baptist family. A reminder of the difference one family can make.

Ralph . . . Charles . . . Larry . . . Three Free Will Baptist preachers. Three educators in Free Will Baptist colleges: Ralph and Charles at Free Will Baptist Bible College, Larry at California Christian College.

Each of the Hampton men is an original, but each is distinctly conscious of his denominational heritage. They all began as boys in a Free Will Baptist parsonage, the sons of Reverend and Mrs. Ralph Hampton, Sr. They are "Preacher's Kids" who learned well. The threads of these three lives are woven into the fabric of FWBBC student life, for each son earned his first degree from that institution . . . one in 1958, another in 1960, and the last in 1969.

Ralph portrays the "consistent elder brother" image. Charles embodies "Mr. Personality." And Larry is "the quiet

one." They are all different, but alike. Each man is keenly aware that he must be himself . . . harmoniously a part of this family dynasty in Free Will Baptist education.

The first brother — Ralph

Ralph was born in 1934 in Blanchard, Oklahoma, while America was throwing off its sackcloth from the big depression. At the age 12 in the First Oklahoma Association Youth Camp, he was saved.

The family then moved to a pastorate in Modesto, California. Ralph graduated from Ceres High School in 1953 and consequently earned an Associate of Arts (A.A.) degree in 1955 at East Contra Costa Junior College.

He entered Free Will Baptist Bible College and graduated *Magna Cum Laude* with a Bachelor of Arts (B.A.) degree in 1958. During his months of preparation in Nashville, Ralph served as Student Body President, editor of the yearbook and school paper and was chosen by the faculty as the recipient of the prestigious "Outstanding Student Award."

He immediately began teaching at FWBBC. During his summers he attended Winona Lake School of Theology (Indiana) and was awarded a Master of Arts (M.A.) degree in New Testament in 1961. In 1968 Ralph took a two year academic leave from his teaching duties to enter the Covenant Theological Seminary (Missouri) where he subsequently earned a Master of Divinity (M.Div.) degree. He matriculated *Magna Cum Laude* 1970.

Ralph currently writes for the Sunday School Department preparing Old Testament lessons for the Adult Teacher series in addition to teaching at FWBBC. He has served as pastor of four churches in two states. He and his wife, the former Margaret Evans of Springfield, Missouri, have three children.

The second brother — Charles

Like his brother, Ralph, Charles Hampton first knew life in Blanchard,

Oklahoma. It was 1938 and the world was arming itself for a bloody war. Precocious Charles was converted at age 11. He was destined to be a traveler, a man with wide interests and a voracious appetite for learning.

He graduated from Ceres Union High School just south of Modesto, California. While there he served as Senior Class President and was given the Bank of America Science Award. After one year at Modesto Junior College, 1956-57, Charles joined his brother Ralph at FWBBC. He too was a leader . . . Sophomore Class President . . . Vice-President and then President of the Student Council. Also he was elected the "Best All Around Boy" by the students. His B.A. degree was issued in 1960.

Then came a year at George Peabody College for Teachers. In 1963, after two years at Oklahoma Baptist University, he earned a B.S. degree in Mathematics. Not yet satisfied, Charles entered the University of Oklahoma and earned the M.N.S. degree in Mathematics in 1966.

But again he was hungry for more. He moved to Austin and enrolled at the University of Texas where he was recipient of a National Science Foundation Grant and was a N.D.E.A. Fellow. He was awarded the Ph.D. degree in Mathematics Education in 1970. During the summer of 1971, he did post-graduate work at Vanderbilt University on yet another National Science Foundation Grant.

His work file is awesome. He has taught in high schools in Oklahoma and West Germany. He was on the faculty at the University of Texas from '68-'70, at Oklahoma Baptist University from '70-'72. From '72-'74 Charles served as Registrar and teacher at Hillsdale Free Will Baptist College in Moore, Oklahoma. He joined the faculty of FWBBC in the fall of 1974.

He has somehow found time to pastor four churches and serve as minister of music in several Free Will Baptist Churches. He married Peggy Cox in 1960. They have 5 children.

The third brother — Larry

The last brother was born deep in Oklahoma on February 25, 1947. His was the same rich "Okie" background that stamped Ralph and Charles. Larry is unique and in that uniqueness typically Hampton.

He graduated from Shawnee High School in 1965 and turned his face eastward to 3606 West End Avenue in Nashville, Tennessee. Another Hampton had arrived at Free Will Baptist Bible College — the third brother.

Before he earned his B.A. degree in 1969, Larry served as editor of the college yearbook and newspaper as had his brother Ralph before him. He was elected as Student Body Vice-President and during his senior year was listed in the 1969 edition of *Who's Who in American Universities and Colleges*.

Larry graduated from Covenant Theological Seminary with the Master of Religious Education (M.R.E.) degree in 1972. By that time he had pastored two churches, been a student, and upheld the distinguished Hampton name.

In August, 1972, Larry moved to Fresno, California, where he serves as Business Manager and teacher at CCC. He is also Minister of Education at Memorial Free Will Baptist Church.

Kay Ellen McCain became his wife in 1969. They have one son, Mark.

In retrospect

I give you "the Hampton Men" . . . Ralph, Charles, Larry . . . front-line men in Free Will Baptist education.

"... a wise son maketh a glad father . . ." (Proverbs 10:1) Δ

CONTACT

VOL. XXI, NO. 11

ABOUT THE WRITER: Mr. Williams is Academic Dean of California Christian College, Fresno.

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. © 1974 Member of the Evangelical Press Association.

Why Me, Lord?

By Mary Lou Turner

I love to teach, and I get real enjoyment from it; however it has not always been that way. When I was growing up, I had dreams of becoming a dress designer. I did not want to be a teacher as much as I wanted to be a designer. In my public school days I would sit in class and watch the teacher present a good lesson while the students did such educational things as pass notes, chew gum, and talk. I was never going to be in that situation; I would scrub floors first!

I was seventeen when my feelings began to change. I met Jesus Christ as my personal Savior, and I started to teach a Sunday school class. Two years after that God spoke to me about being a missionary, and I dedicated myself to this service. Then the lightning fell, so to speak, for I started searching for what God would have me to do on the field, and He whispered that horrible word: T-E-A-C-H. If I could have put on sackcloths and ashes, I would have. Why me?

I then began to try to rationalize with the Lord. I would say, "Now, Lord, you know I don't want to be a teacher, so one of us is getting the wrong message. I'm hearing the wrong thing, or you must have me mistaken for someone else. Right?" Wrong! Finally realizing that God is never wrong and that He makes no mistakes, I said I would be a teacher.

I am so glad Christ knows what you want to be, even before you do. I would not give up teaching for anything, and I mean that from the bottom of my heart. When everything else in this life crumbles and rusts away, what the Lord allows me to plant in the mind of a child will endure forever. I praise the Lord for this opportunity.

I entered Free Will Baptist Bible College in Nashville, Tennessee. While I was there, God gave me John 15:16,

"You have not chosen me, but I have chosen you" — a precious promise that has carried me through some very difficult times in teaching.

After two years I transferred to Circleville Bible College in Ohio and finished my studies at Cedarville College, where I received my B.A. in elementary education.

My last quarter in Cedarville was my student teaching quarter. As students we were allowed to choose the school we wished to teach in. I chose to teach in an inner city school in Springfield, Ohio.

I wanted to teach in an inner city for many reasons. First, I had planned to be a teacher on a foreign field, and I knew nothing of the needs of children in a minority group or of children deprived of the very basic necessities of life. Also I had a feeling that if the Lord could help me through the hardest job, then I would have no trouble in the easiest one.

My advisor at school talked to me several times and told me to be very sure because the teaching position I had chosen would be a very difficult one. I was determined, with the Lord's help, to go. I felt that I was prepared for anything, but I was in for a big surprise.

The second grade class, to which I was assigned, could not read, could not write, did not know what number came after another on the number line, did not know the letters of the alphabet;

and one child, out of all the phonic sounds possible, could only hear two as being different. The Lord and I were going to have a job.

The first thing I noticed about these children was their total lack of spirit. The self-concept they had of themselves was so low they thought of themselves as vegetable nobodies, and simply lived from hand to mouth. They were in school only because it was nicer than home and because someone paid a little attention to them. Some wanted to get away from home so badly they would be on the schools' steps at 6:30 in the morning.

Personal hygiene was a big problem among the children. Body odor and halitosis were very bad. I bought toothpaste and toothbrushes and had the children brush daily. This helped a bit. One child caught a bad case of head lice from her home. This same child came to school with her coat full of roach nests. They were discovered when the roaches started biting her.

Any words used in a lesson had to be chosen very carefully. For example, I could not refer to a father's love, because about three-fourths of my children had no fathers, but rather "uncles" living with them at the time. One child had 9 brothers and sisters in his family, and each one allegedly had a different father.

The children came with a vocabulary of 4 letter words and terms related to sexual matters. This was a hard problem to overcome. These words were used at home, and the children did not know they were bad. The Lord helped me, and the problem was handled wisely.

The drug problem was terrible. Many children as young as 6 and 7 years old were already mainliners on drugs. All outside doors to the school were locked except the main door because of the teachers' fear of parents on drugs.

I learned many things from teaching. I learned to go on fighting against impossible odds. I learned to pray half the night for each child in my class, and I learned to be very thankful for all the things that the Lord had given me. Δ

ABOUT THE WRITER: Miss Turner now teaches in the Christian day school of Welch Avenue Free Will Baptist Church, Columbus, Ohio.

NEW MANAGER NAMED FOR NORTH CAROLINA BOOKSTORE

DURHAM, N.C. — Fred Green, a 7 year employee with the National Church Training Service Department in Nashville, Tennessee, has been named as manager of North Carolina's Bible Book Store. He assumed his new position October 15, 1974.

Mr. Green, who has served as Director of Production and Distribution for the CTS Department, has been employed by the newly created Book Store Board to oversee the complete operation of the state's book store.

Mr. Green has been an active layman in the Free Will Baptist work of Tennessee serving on boards both at the district and state association levels. He is a deacon at Cofer's Chapel Church in Nashville. He and his wife, the former Catherine Workman of Springfield, Missouri, are both alumni of Free Will Baptist Bible College, Nashville. They have one daughter, Tamra, age 11.



FREE WILL BAPTIST

newsfront



ED LEDLOW RESIGNS HOME MISSIONS POST



LEDLOW

NASHVILLE, TENN. — The Reverend Edward Ledlow, Director of Field Personnel for the National Home Missions Department, resigned his position to assume the pastorate of the Ensley Free Will

Baptist Church in Birmingham, Alabama. Mr. Ledlow returned to his native Alabama to begin his pastoral duties November 1, 1974.

Mr. Ledlow's most recent ministry with the Home Missions Department has been concentrated in the development of the Church Extension Loan Fund (CELF), a program designed to assist young churches in obtaining financial backing needed to begin building programs.

Prior to accepting the directorship of Field Personnel in 1971, Mr. Ledlow and his wife, Odessa, were home missionaries in 2 joint projects between the Alabama State Missions Board and the National Home Missions Board. He ministered in Montgomery from '64-'68 and in Decatur from '68-'71.

GEORGIA CONGREGATION OBSERVES CENTURY MARK WITH DEDICATION OF NEW CHURCH PLANT

HAZELHURST, GA. --- The 100th anniversary of the Satilla Free Will Baptist Church was observed August 25, 1974, with the dedication of a new church plant. The new structure, which replaces a building completed in 1914, affords a sanctuary seating 330, a baptistry, choir rooms, nursery, pastor's study and a church office. The educational unit contains 12 classrooms with provisions that another story can be utilized for additional classrooms in the future. All facilities are completely air conditioned and are carpeted wall to wall. The cost of the new building and its furnishings is approximately \$102,000, but the property has already been appraised at \$150,000.

A former pastor, the Reverend Ralph Lightsey, delivered the dedication sermon. He is now pastor of the New Light Church at Morgan, Georgia.

The church was begun in the fall of 1874 when a young minister, John A. Blanton, came to the Satilla community of Jeff Davis County and began to conduct worship services in an old log school house near the Satilla cemetery. From this group came the Satilla Free Will Baptist Church which constructed its first sanctuary in 1880. In 1909 another new building was begun and

was finally completed in 1914. This building remained, with many renovations, until its removal in 1974.

The Reverend A. C. Truluck, the present pastor, first came to the Satilla Church in August, 1968. His pastorate was interrupted when he was called to serve as Executive Secretary of the Georgia State Association of Free Will Baptist. He spent four years in that position and then returned to the Satilla Church as pastor in October, 1973. In the past year the church has recorded 46 professions of faith, received 56 new members and increased the average Sunday school attendance from 70 to its present 115.

Over the years the Lord has honored the Satilla Church by calling 9 men to the ministry from its membership. Currently there are five young men in the congregation who have answered the call to the ministry. One of these, Larry Williams, is already preparing himself at Free Will Baptist Bible College, Nashville, Tennessee where he is a junior.

The Satilla Church is a charter member of the South Georgia Association of Free Will Baptists and has been active in this association since its formation in 1878.

TULSA PASTOR HONORED FOR 12 YEARS OF SERVICE

TULSA, OKLA. --- The Reverend Connie D. Cariker, pastor of the West Tulsa Free Will Baptist Church here, was honored by his congregation Sunday, October 13, 1974, with a special "Pastor Appreciation Day." The observance was in recognition for his 12 years of service with the church.

In January, 1962, when Brother Cariker assumed the responsibilities of the church, the Sunday school averaged 75 in attendance. Very little financial support was being given to outside causes. Since that time a Sunday school attendance record of 358 has been reached with a high average attendance for any month being 323 in March, 1974. Outside giving from the church has grown to the point that approximately 15 per cent of the church's income now goes to the support of the Cooperative Plan. The church also supports Home and Foreign Missions in addition to the Cooperative Plan. The congregation was also recognized in 1973 with a first place award from Hillsdale Free Will Baptist College in Moore, Oklahoma for being the church giving the most to that institution in that year. In 1973 giving to Hillsdale almost reached the \$10,000

mark.

The growth of the West Tulsa church can be measured in more than numbers. The church plant has grown from a small two-story structure that housed the sanctuary and educational wing to an ultra modern facility that consists of a sanctuary, constructed in 1968, seating 400, and an educational building which provides 5,000 square feet of space. The latter is now in the final stages of completion. In addition to the regular programs of the church, a Christian Day Care Center is maintained at the church. Brother Cariker also led the church in constructing a four bedroom parsonage in 1972.

Reverend Cariker is a leader in West Tulsa community civic affairs. For several years, Tulsa's mayor, Robert J. Lafortune, has appointed Mr. Cariker as a member of the West Tulsa Citizens Committee. In 1962, West Tulsa was considered one of the slum areas of Tulsa, but through the efforts of Connie Cariker and others it has become a prosperous and clean community.

The Reverend Cariker is assisted in his pastoral duties by an associate pastor, David Archer.

IDAHO BEGINS FIRST BIBLE INSTITUTE

TWIN FALLS, IDAHO — Seventeen students enrolled for the first session of the Gem State Institute of the Bible on September 10, 1974, according to Dr. Dan Parker, Director of the Institute. Dr. Parker is pastor of the Airport Road Free Will Baptist Church here where classes are being held each Tuesday evening. Students may enroll in 2 of the 6 classes offered.

The Institute was established to help meet the need of providing a better trained group of people to teach in local churches in the Magic Valley area of Idaho. Of the 6 instructors, 5 are college graduates. The sixth holds ETTC certification.

In addition to Dr. Parker, the instructors are Owen Bennett, Leslie Bennett, Bill Johnson, Jack Stephenson, and Mrs. Juanita Parker.

Plans are being made for the second session to begin in January. Dr. Parker states individuals from churches other than Free Will Baptist have expressed interest in attending the Institute.

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

ALABAMA

Dwight Fletcher to Maple Grove Church, Madison from Ensley Church, Birmingham

Ed Ledlow to Ensley Church, Birmingham from Field Director, National Home Missions Department, Nashville, Tennessee

CALIFORNIA

Jim Wood to Lindsay Church, Lindsay

Ken Eilts to Calwa Church, Fresno
Verlin Ramsay to Elmwood Church, Elmwood from First Church, Modesta

Ben Bush to First Church, Modesta from Calwa Church, Fresno

Jerry Watson to First Church, Visalia from Neighborhood Church, Goshen

Robert Pierce to Chowchilla Church, Chowchilla

Robert Riddle to First Church, Salinas from Bell Gardens Church, Bell Gardens

James Mosley to Lompoc Church, Lompoc from Pleasant Hill Church, Pleasant Hill

FLORIDA

William Compton to Damascus Church, Marianna from Mt. Zion Church, Vero Beach

Robert Bartley to New Home Church, Cantonment

Buford Pierce to Marvin Chapel Church, Marianna from Little Brown Church, Booneville, Mississippi

Leroy Cutler to Immanuel Church, Jacksonville from First Church, Bryan, Texas

GEORGIA

Ken Haney to First Church, Douglas

Thomas McCall to Patmos Church, Leary

NEW HAMPSHIRE

Clifford Arthur to Carroll Church, Twin Mountain

Tom Dexter to Bible Church, Littleton

OKLAHOMA

Keith Woody to Straight Street Church, Norman from First Church, Searcy, Arkansas

James Francisco to Vinita Church, Vinita

James Crow to Tree of Worship Church, Tulsa

OREGON

Fred Dellinger to Community Church, Portland from Liberty Church, Rockport, Washington

TENNESSEE

John Murray to Trinity Church, Nashville, from Cofer's Chapel Church, Nashville, where he served as assistant pastor.

Washington Miles to Mt. Pleasant Church, Joelton

Jim Ward to Rock Springs Church, Charlotte

TEXAS

Roy Norie, Jr. to First Church, Bryan from Faith Church, Wichita Falls

OTHER PERSONNEL

CALIFORNIA

Melvin Terry to Village Chapel Church, Ceres as Christian Education Director

BEAT INFLATION This Christmas!

Give **CONTACT**

(OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS)

12 ISSUES FOR ONLY \$3.00

After December 31, 1974 - \$4.00

CONTACT's staff wishes the increase were not necessary. Each month we try to be good stewards by keeping expenditures at a minimum. Like so many of today's items, however, production costs have increased.

Yet, we feel our readers want a quality magazine, and this cannot be unless subscriptions exceed production costs. That's why the national body authorized the increase at its annual meeting in July.

We do feel an obligation to allow our readers to take advantage of the prevailing subscription rate this Christmas season. Won't you do so today? Your relatives and friends will enjoy a Christmas remembrance that comes all year long.

AN ATTRACTIVE GIFT ANNOUNCEMENT CARD
WILL BE SENT FOR EACH SUBSCRIPTION YOU
ORDER.

Special Christmas Subscription Order Form

Gift to: _____
Please Print (Mr., Mrs., Miss, The Rev.)

Address _____

City _____

State _____ ZIP _____

Gift card signature _____

Gift to: _____
Please Print (Mr., Mrs., Miss, The Rev.)

Address _____

City _____

State _____ ZIP _____

Gift card signature _____

Gift to: _____
Please Print (Mr., Mrs., Miss, The Rev.)

Address _____

City _____

State _____ ZIP _____

Gift card signature _____

Gift to: _____
Please Print (Mr., Mrs., Miss, The Rev.)

Address _____

City _____

State _____ ZIP _____

Gift card signature _____

Please show us on each order how we
should sign each gift card.

Sender's Name _____

Address _____

City _____ State _____ ZIP _____

() Renew my subscription at \$3.00 per year.

() Payment Enclosed — \$3.00 per year for each 12 month subscription.

() Please Bill Me () Now () After January 1

(Offer valid through December 31, 1974)

Mail to: CONTACT Magazine / P. O. Box 1088 / Nashville, Tennessee 37202

CONTEMPORARY CHURCH MODELS

PART II

Pastors and other believers who are concerned with the renewal of the church today are seeking more and more to build a church structure upon a network of interdependent, small base groups. These new forms may be constructed within, alongside, or outside the church congregation. They are not an attempt to form a new denomination or an anti-institutional, underground church. The forms are simply a transition within existing church structures to expand the options for the Christian community.

Charles M. Olsen in chapter 5 of his book, *The Base Church*, pp. 72-87, presents seven base-group models which the church can take.

The first is the *overlay base church*

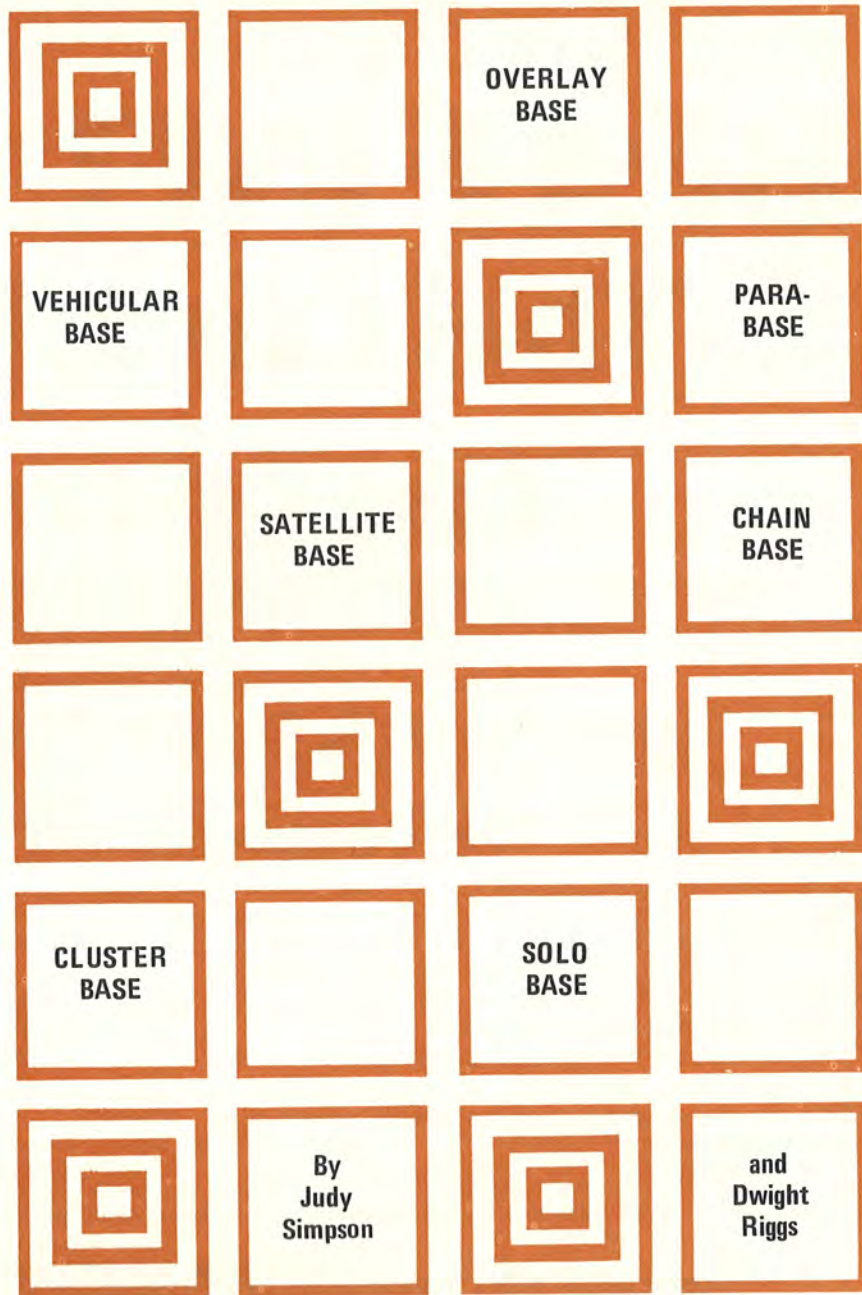
which functions within a congregation which continues in its traditional church program. The regular Sunday school, training and worship services go on as usual; but in addition, small base groups are established. The participants in the base groups still take part in all the traditional activities but go the second mile in joining a couples' group, prayer group, study group, sharing, or support group.

The point of appeal to advocates of this approach is that little if any traditional programming is done away with. On the other hand, there is the danger that the members try to do too much in keeping up with all the traditional programs plus their base groups and as a result get worn out and frustrated with not being able to do everything. There is also the danger that

the base groups become "elitist" cadres, pietistic or activist. Those who can keep up with all the activities sometimes get smug and those who can't suffer from guilt feelings.

The best answer to these problems, Olsen thinks, is for the pastor and the church board to organize several base groups that are designed to last 6 to 10 weeks. Those who are interested may join a group. At the end of the time period, the group holds a service so that those who are not members of that group can hear what that group has learned. After all groups have reported, another series of groups begins.

In the *vehicular base church* each group has all the marks of the church. Each group studies, fellowships, worships, and engages in a specific mission project. At the same time, the



members of the group are members of a congregation-at-large. If members of the congregation-at-large do not want to join the base church, they are not expected to do so.

The strength of this model is that it allows each group to develop its own life and mission, yet it remains connected to the total church.

The *para-base church* is made up of small groups of persons from different churches who are drawn into a group because of special concerns or because of beliefs in special issues. The para-base group members maintain membership in their local church, but their church exercises little or no control over the base groups.

On the other hand, the para-base church can be established by a group of churches who wish to involve their members in action groups across denominational lines or who wish members of various churches in one denomination to work together.

The *satellite base church* consists of people who have a life apart from a congregation, yet who are accountable to a congregation. The value of this model is that it allows the traditional church to experiment without upsetting traditional patterns which offer meaning and security to many people. For example, traditionally oriented groups may establish a satellite group for minorities.

The major danger of this method is that neither the traditional church nor the satellite base group may understand the terms of the contract concerning use of money, decision-making, corporate gatherings, etc.

The satellite method can be similar to the method used by traditional congregations to start new churches. The main difference here is that the satellite base church concept does not envision growth and eventual severance from the supporting body.

The *chain base church* represents groups that intentionally relate to two other base groups either through meetings of leaders or meetings in which groups meet together for worship, etc. This system discourages the isolationism that often plagues small groups, but at the same time it is difficult to maintain.

Cluster base congregations do not own a church building. They meet in homes instead. The basic concept is that the composition of the congregation is a group of groups rather than a collection

"Though the base group may seem radical today, it may be the only workable form for the church in America in the future."

of individuals. Each group holds worship, educational, fellowship and mission sessions. Each group provides one or two lay leaders who form the official church board. This group makes the plans, coordinates plans for the base church, and administers finances. The total congregation meets together every 4 to 8 weeks.

The main advantage of this method is that it meets both the mass and small group needs of the people. The two chief weaknesses of this method are that strong lay leaders are usually not available at the outset of the groups and that people want or need a church building to worship in.

The *solo base church* is a small group which has no connection to a larger congregation. It may be organized and recognized as a participating church in a denomination, or it may stand alone completely.

There are several limitations of the solo group: lack of financial stability, limited growth possibilities, isolationism, etc. Olsen also points out that those who make up the solo base church are often on the rebound from the traditional church, and the solo base church may not be able to deal with the extra problems that anger and guilt present to the group.

These base groups go by many names: *koinonia* groups, cell groups, prayer groups, sharing groups, base groups, mission action cadres, task forces, and base communities. Since most of the base groups do meet in homes, they are often referred to as house churches.

ABOUT THE WRITERS: *Two Free Will Baptists team for this second of a two part series on contemporary trends in worship. Mrs. Simpson, who is a doctoral candidate at Memorial University of Newfoundland in St. John's, Newfoundland, Canada, has served as editorial assistant on CONTACT's staff. She is now an instructor at Nashville State Technical Institute. She is a member of Horton Heights Church, Nashville, Tennessee.*

Mr. Riggs, who authored part one, is affiliated with Fellowship Chapel in Nashville, Tennessee.

Since the base groups do meet in homes, they foster more interaction between believers than is characteristically true of large groups of believers meeting in a central church building. Leadership in the small group tends to be more democratic than autocratic. While certain ones of the group may serve as the spiritual leaders or overseers within that assembly of believers, yet the leadership is freely shared with individuals who are not usually considered the "chief leaders."

There are three main reasons for the existence and development of these base groups. (1) Biblical-historical. The early believers met in homes. There were no such things as church buildings. Only Jewish synagogues and pagan temples were in existence; therefore, the early believers met in homes out of a need for a place of worship as well as protection from the persecuting authorities. Four times the New Testament speaks of "the church in thy house," (Rom. 16:3-5; I Cor. 16:19; Col. 4:15; Philemon 2). In the book of Acts we are told that believers met in the temple and from house to house. History records that there were no church buildings until after 313 A.D. following the Edict of Toleration, which made Christianity socially acceptable and popular. So, for the first 300 years of the Church, believers met in homes, caves, catacombs, and other secret places. House churches, then, are not new at all. They are older than our traditional church building concept of "Church."

(2) Functional. Base groups, because of their number (ten to thirty people) are built on the dynamics of small group principles. Openness, honesty, freedom, mutual ministry, teaching, exhortation, mutual burden bearing, and leadership development are more easily and permanently developed in a small group than in a large mass of people. A plethora of current and reliable research validates the functioning small group over the mass group in these areas.

(Please turn to page 12)

what's your problem?



By R. Eugene Waddell

QUESTION: *I have noticed that Jesus told people not to tell who He was or what He had done. Why?*

ANSWER: Jesus' main purpose in life was to give His life as a ransom for sin and be raised from the dead. In preparing for this event, He preached and taught. Because of the divine love which flowed through Him, He healed many who were sick. Since, however, healing is a spectacular, external sign, people might miss the main point of Jesus' ministry. (Incidentally, this fact emphasizes the difference between the Lord and some of the modern "healers.") So Jesus often admonished the healed individual to keep the miracle quiet. The person who was healed usually did the opposite — broadcast the miracle. The Savior apparently wanted nothing to draw attention from His soul saving mission.

QUESTION: *My daughter has asked me a question about baptizing her baby. Her mother-in-law is a member of a church which believes in it. She is trying to get her to have him baptized. I know we don't believe in it at our church but I can't explain it to her.*

ANSWER: I would definitely advise her against having the baby baptized (sprinkled). My basic reason is that the Bible teaches us that baptism is an outward symbol of a definite inner experience. Men are commanded to repent and believe as a condition for baptism.

A baby definitely cannot repent and believe or experience regeneration.

Some people try to equate baptism with the Old Testament rite of circumcision. But they are mistaken because circumcision was administered only to the males of one particular nationality. Baptism is practised without regard to sex or nationality. The fact that Jewish members of the early church received both baptism and circumcision proves that New Testament Christians did not consider baptism a substitute for circumcision.

Finally, I oppose infant baptism because I've tried to witness to so many people who think they don't need to have an experience with Christ because they were sprinkled into a church when they were babies. It's just one more excuse for the fleshly person to give for not getting saved. Therefore, it is definitely a hindrance to the gospel.

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.

CONTEMPORARY CHURCH MODELS (Cont. from page 11)

(3) Financial. Since believers meet in homes, few, if any, overhead expenses are incurred. There are no rent and no utilities. Most of the money given by the believers in the small group is freed to be given to ministries that are in need. We say we are concerned about the spread of the Gospel and yet a large percentage of our money must be spent on real estate, carpeting, parking lots, stained glass windows, and other things. What is the result? Only a small percentage of money is actually given to REAL ministries of need. A base group is not burdened with all these traditional and ecclesiastical trappings of "Church." The Church Without Walls, a cluster of house churches in the Midwest, is Presbyterian in denominational affiliation. The per capita giving in the house churches is \$355.00 in contrast to the per capita giving of the denomination of \$50.00. The giving is greater, not because of meeting in a base group per se, but because of the involvement and degree of commitment house churches afford.

I can hear someone say, "I'm for the local church!" But what is the local church — Biblically? A building with a steeple, and pews, carpet, stained-glass windows? No! The Church is believers. A local church is anywhere believers assemble to share in the fourfold function of the church gathered — teaching, fellowship, breaking of bread, and prayer (Acts 2:42). If believers meet in an ornate cathedral, that is a local church; in a garage, in a store front, in a basement, in a cave — that is a local church.

Today in Russia, China, and no doubt, in many other countries, the true church meets in homes, sometimes, literally underground in order to hide from the Communist authorities. Since in America social and cultural pressures are militating against true believers, we may see the day when we have to meet in small groups. Though the base group may seem radical today, it may be the only workable form for the church in America in the future. Will our Free Will Baptist people be prepared, willing, and equipped to function in a house, cave, or tunnel with believers in the future?

△

CHECKING SPECIFICATIONS —
Bob Partee, right, and Hawaii
pastor, Luther Sanders,
examine the blueprints for the
new addition in the background.



THE CARPENTER FROM ARKANSAS

By Luther Sanders

About a year ago, members of the Waipahu Free Will Baptist Church on the capitol island of Hawaii decided that we needed a parsonage and additional classroom space for our Sunday school and primary church; however, we were faced with two seemingly insurmountable obstacles. First, we didn't have the \$150,000.00 that the architect said it would cost; and second, we didn't have anyone with the ability and time to lead us in the building program.

After much prayer, we decided to launch a bond program with Executive Church Bonds of Nashville, Tennessee; and with Director Francis Boyle's efficient work in this department, this didn't seem to be much of a problem after all. To help us overcome the second obstacle, Brother Bob Shockey, Director of Home Missions, put us in touch with Bob Partee, a layman from Midway, Arkansas. After much prayer

and correspondence with Brother Partee, the Partee family decided to come to Hawaii so that Bob could build our new building. I have never met a man who wants to be used of the Lord more than Bob Partee. Thanks to him, we are now living in our parsonage; the cost was not \$150,000.00 as projected but only \$48,000.00.

I would like CONTACT readers to meet Bob Partee by way of an interview that I had with him while he was with us in Hawaii.

ABOUT THE WRITER: Mr. Sanders left his pastorate at Monett, Missouri in early 1959 to begin deputation as a home missionary to Hawaii. He and his family arrived in Waipahu in August of that year and began the first Free Will Baptist work in that state. The church recently observed its 15th anniversary. It is now a self-sustaining work.

QUESTION: Bob, when and where were you born the first time; and when and where were you born the second time?

ANSWER: I was born in Mountain Home, Arkansas, January 16, 1932. I was born again at the age of 15 at the Free Will Baptist Church in Lakeview, Arkansas.

Q: We would like to meet your family. How about introducing them to us?

A: My wife's name is Clorine. We have a son, Grant, age 13, and a daughter, Paula, age 8. We are all born again.

Q: What type of work do you do to support your family, Bob?

A: General contracting, also building, selling, and land development.

(Please turn to page 16)



WORDS FOR WOMEN

Let's Read This Winter!

By Brenda Spruill

The winter chill has arrived — the fire is lit and all but calls for a tired housewife to curl up near its warmth and rest in the pages of a good book. The following are just a couple of new books that I have found to be captivating, challenging, can't-put-it-down reading material for the Christian woman.

Hansi: The Girl Who Loved the Swastika (Tyndale Publishing House; Cloth \$4.95, Paper \$2.95; 1974)
By Maria Ann Hirschman

It reads like excellent fiction but is an actual story of its author, Maria Hirschman. A former member of the Nazi Youth Corps, she survived the war only to be detained by the Communists. Later she escaped to the West.

It is a love story of excellence. Hansi's unreturned love for her foster family leads her to a misguided love for the Nazi regime. While being trained in the teachings of Hitler, she falls into an endearing strong love for a naval officer on a U-2 sub. After being separated by the war, imprisonment and sickness, they are reunited and find together the

glorious love of God which can heal all emotional and physical wounds. Several years after the war, they migrate to the land they love — the United States — where they can freely worship God and share His Son, Jesus, with others.

Mrs. Hirschman shows great appreciation to America for allowing her the opportunity to be a naturalized citizen. She makes every American feel proud of this country and the liberty that is ours. If you have enjoyed books like *The Hiding Place*, you must read *Hansi*.

The Richest Lady in Town (Zondervan Publishing House; Cloth \$3.95; 1973)

By Joyce Landorf

"A millionaire lives on my street and would you believe it — it's me!", states the author as she unveils her own real life story.

Writing particularly to Christian women, Joyce Landorf addresses herself to "Women's Lib" and the "house-wife

Anybody who has ever
tried to get down to serious business
in prayer has been conscious that

Prayer Is Hard Work

by Dr. Robert Picirilli

In Romans 15:30 Paul asks his readers to "strive together with me in your prayers to God for me." You may recall the circumstances: Paul was writing to believers at Rome, anticipating a visit there soon (15:13, 24). First, however, he felt compelled to go once more to Jerusalem (15:25) though he knew dangerous circumstances would threaten him there (15:31). So he begs the Romans' prayers in his behalf, both that he may escape the unbelieving Jews in

Jerusalem (15:31) and that he may fulfill his plans to visit Rome (15:32).

The way Paul asks his friends to pray is interesting: "strive together with me" in prayer, he says. The Greek word translated "strive together" is *sunagonizomai*. The *sun*—part on the front means "together". The *agonizomai* part is the basic word root, and has its background in the Greek athletic games. The word refers to the contest, the struggle of competition. Greek lexicons list such meanings as "violent struggle". The verb used here in Romans 15:30 means to be a contestant

or combatant in such a struggle, to engage in the match.

What an interesting picture of prayer! You see, then, that prayer is not some easy, drowsy routine. Prayer is a struggle. This means, for one thing, that there is an enemy, an opponent against whom we are in combat when we pray. Check out Ephesians 6:12: "We wrestle . . . against . . . powers . . . against spiritual wickedness in high places." We may be sure that Satan and the forces of hell oppose us when we pray. We have to pray as people who make war, who wrestle against a strong enemy.

gems

from the
Greek New Testament

This means, then, that prayer is hard work. Anybody who has ever tried to get down to serious business in prayer has been conscious of this. The sweat of intense combat often stands on the

syndrome," as well as other issues. The reader is sure to become aware, perhaps for the first time, of the true extent of the wealth which is available only through Christ. It is not found in bank accounts or trust funds but in large holdings in the "Talent, Gentleness and Mercy, Opportunity, Resource and Refinement Accounts" described by Mrs. Landorf in seven exciting chapters of her book.

All of this wealth is available but in order to use the accounts to the fullest, "there is a lot of learning and living to do in Christ — and this book is an excellent place to begin."

Fragrance of Beauty (Paper, \$1.25) and *His Stubborn Love* (Paper, \$1.25) are earlier books by Joyce Landorf which dynamically express other aspects of the Christian life.

ABOUT THE WRITER: Mrs. Spruill is Field Worker for Woman's National Auxiliary Department. △

brow of the saint in prayer. A life and death struggle is involved, and that can never be easy. You may not have noticed, but our very word *agony* comes from this Greek word *agonizomai*. Prayer can be agony.

Still, this also means that we can experience victory. The whole concept of the contest suggests that one can emerge a winner. Satan need not defeat us. Though he is more powerful than we, God is on our side. And how sweet that victory when one has struggled through the strong opposition that hell throws against us when we pray!

All this was in Paul's mind when he chose these words in Romans 15:30. He was in conflict, and knew Satanic forces were after him. His prayers were agonizing wrestling matches, his best weapons in the warfare. Now he felt he might not persevere to victory alone, and so he asked his friends, his brethren in Christ, to join him in the struggle. They must side him in the ring, in the arena where the soul contests against powerful spiritual enemies. Their prayers, with his, will lead to victory. △

NEW RELEASES



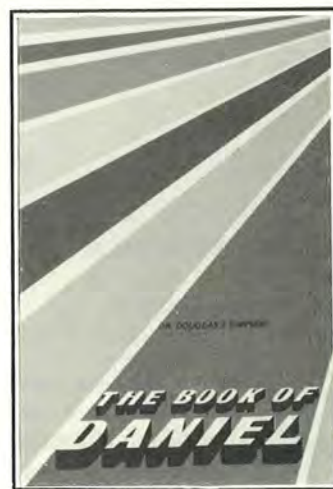
AN EARLY HISTORY OF FREE WILL BAPTISTS (1727-1830) by Dr. Bill Davidson; Randall House Publications; 238 pages; \$4.95 hardback; \$3.95 paperback.

This book documents, for the first time, the fact that Free Will Baptists have had a continuing witness in America from 1727 to 1830. It is the first of three volumes. Volume II will cover the period from 1830 to 1935. Volume III will cover the period from the beginning of the National Association of Free Will Baptists in 1935 to the present time. Research is continuing on Volume II at this time. Publication dates have not been determined.

Dr. Davidson, a Free Will Baptist Bible College alumnus, completed Volume I as his doctoral dissertation at the New Orleans Baptist Theological Seminary. Dr. Davidson is presently serving as a professor at Columbia Bible College in South Carolina.

Dr. Douglas J. Simpson, Free Will Baptist Bible College professor, has authored this analytical study of the book of Daniel. In a unique treatment of the book, Dr. Simpson has considered eschatological passages from the viewpoints of the *pre*, *post* and *amillennialist*. Dr. Simpson does not seek to defend any particular millennial view.

Since Daniel is considered by many to be of great importance in the interpretation of many other prophetic passages, it is felt that an unbiased approach will enable the reader to draw his own conclusions relative to what he will believe.



THE BOOK OF DANIEL by Dr. Douglas J. Simpson; Randall House Publications; 116 pages; \$1.95 paperback.

Order from
Your State Bookstore
or

RANDALL HOUSE PUBLICATIONS
A division of National Sunday School Department
P.O. Box 17306
Nashville, Tennessee 37217

Corrupted Law Brings Corruption to Grace

By Leroy Forlines

Did you ever think about the fact that a person can use correct terminology and still not preach the gospel? It is possible for a person to understand the following statements in such a manner that what he understands is not the gospel: "Jesus saves." "Believe on the Lord Jesus Christ and thou shalt be saved." "For by grace are ye saved through faith."

Many of us can remember a time when there was some confusion about the place of works in salvation. It was clear that sin brought guilt. It was clear that God's law had been broken and that hell was the penalty for sin. Preaching under such circumstances brought conviction, but it was not always clear how a person was to be saved. Preaching was strong on law and weak on grace. It was not clear that faith was the only condition of salvation

and that salvation was the free gift of God to those who believe. This resulted in damage done to the doctrine of grace, or we might say, "Grace was corrupted by law."

When the corruption of grace by law was discovered, the main thing seemed to be sure that it was made clear to everybody that salvation was not by works. It is free. Faith is the only condition of salvation. We are not saved by giving up things. Salvation is a personal relationship to Jesus Christ, not obedience to a moral code. To

CHRISTIAN DOCTRINE

corrupt grace with law was heresy. There was a real interest in being sure that law did not corrupt grace, but there were few defenders of the interests of law.

THE CARPENTER FROM ARKANSAS

(Cont. from page 13)

Q: I understand that you spent a few months in Japan building a tabernacle for our missionaries in Hokkaido. I am sure the CONTACT readers would like to hear about this. How big is the tabernacle and for what purpose is it now being used? How long you were in building it?

A: This was a combination youth center and sanctuary. The center is open at all times with several services each week. This is reaching college and high school age groups. The sanctuary is 24' x 50' x 26' tall. The youth center is 19' x 32' and the second story is used for classrooms. I was there two months.

Q: Bob, I know you didn't go to Japan as a tourist, nor did you come to Hawaii for your health. Tell our readers just how you became involved in this

unique missionary work.

A: For years I had a desire to use my building experience for the Lord and to help our missionaries. The Lord answered through Brother Wesley Calvery while he was spending the night with us during his last furlough from Japan.

Q: What has happened to your business while you have been in Hawaii?

A: It has not suffered. Two houses and some lots have been sold. We have prayed about this and committed it to the Lord. He answered. Phil. 4:19.

Q: I know that we are not paying you a salary, just furnishing you and your family a place to live and seeing that you have enough to eat. I assume that you didn't get a salary while you were in Japan. Is that right?

A: Several churches helped pay for my plane fare. I received no other salary. Our missionaries, Jim and Olena McLain, provided a room for me.

Q: Bob, can you tell us something about the type of building you are constructing for us here in Waipahu.

A: It is a 3 story concrete and masonry structure with reinforcing steel

used liberally. The floors and roof are prestressed concrete planks with an added layer of concrete. It is a beautiful building built for years of service.

Q: You have your family here with you in Hawaii. How are they enjoying their stay here?

A: The children have had the wonderful opportunity to attend a Christian school and have enjoyed it and the friends they have made while here. My wife has been strengthened by the Bible classes and various Christian functions she has attended with Mrs. Sanders.

Q: Bob, do you think you will be available for another missionary project at some future date?

A: Yes!

Q: Bob, would you and your family consider moving to Hawaii as permanent residents so that you could help us in the program here at the Waipahu Church?

A: We are praying about such a move. *(Editor's Note: Since this interview, Mr. Partee and his family have decided to return to Hawaii as residents.)* △

Law, as I am using it, is the expression of God's holiness in terms of moral requirements for man. Holiness, righteousness, justice, and morality are terms that have a relationship to law. Some were genuinely interested in holiness, righteousness, and morality but were not always clear on how we maintain both the interests of law and the teaching of grace.

Others felt that righteousness was good, but that it was optional. People who present this view talk about carnal and spiritual Christians. They picture some Christians as being morally and spiritually indifferent. They talk about Christians who know Jesus as Savior, but not as Lord. The people in this group present the spiritual way as the best way but consider the carnal as saved and on their way to heaven.

There is yet another group that, in effect, shows very little interest in promoting holiness whether optional or required. They give only token attention to promoting holiness. They

feel that the gospel is more acceptable to people if the interests of law are not given stress. Since they feel that holiness is optional, they are willing to promote grace while upholding law standards.

In following articles, I will point out

that the failure to stress law corrupts law. When law is corrupted, grace is corrupted. It is almost impossible to bring correction where there is a combination of the corruption of both law and grace. △

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

September 1974

RECEIPTS:

State	Sept. '74		Sept. '73	Yr. to Date
	Coop	Design.		
Alabama	\$. . .	\$. . .	\$. . .	\$ 2,386.80
Arizona	319.56	(319.56)	420.23	852.56
Arkansas	1,583.25	. . .	653.88	11,232.57
California	529.91	. . .	327.20	4,730.69
Florida	309.57	. . .	58.37	7,398.84
Georgia	158.48	. . .	616.67	1,812.98
Idaho	81.90	. . .	94.08	429.88
Illinois	962.98	. . .	679.44	9,712.34
Indiana	149.99	. . .	. . .	578.78
Kansas	. . .	. . .	412.80	1,492.24
Kentucky	. . .	. . .	. . .	172.50
Maryland	5.00	. . .	86.62	514.43
Michigan	. . .	. . .	. . .	128.98
Minnesota	. . .	. . .	36.90	173.85
Mississippi	. . .	. . .	95.28	688.46
Missouri	2,779.80	(2,779.80)	2,531.83	27,218.95
New Mexico	. . .	. . .	. . .	66.24
North Carolina	138.72	(63.72)	75.00	1,300.18
Northwest Assoc.	. . .	. . .	39.12	92.51
Ohio	1,463.07	. . .	1,544.52	7,668.49
Oklahoma	2,974.53	(2,974.53)	379.79	28,247.50
Tennessee	279.46	. . .	239.51	2,946.36
Texas	174.03	. . .	332.89	1,406.28
Virginia	29.50	. . .	40.95	386.90
West Virginia	. . .	. . .	. . .	57.33
Wyoming	25.00	(25.00)	. . .	175.00
Totals	\$11,964.75		\$8,665.08	\$111,771.64

DISBURSEMENTS:

Executive Office	\$ 4,910.47	\$ (849.04)	\$3,863.57	\$ 44,975.92
Foreign Missions	2,410.70	(1,962.31)	1,638.51	23,204.89
Bible College	1,586.40	(1,131.92)	1,305.93	14,862.26
Home Missions	1,430.08	(1,114.50)	913.80	13,229.16
Church Training Serv.	759.08	(497.95)	447.35	7,298.59
Retirement & Ins.	545.32	(371.24)	337.17	5,232.42
Layman's Board	233.85	(164.23)	126.00	2,233.46
Commission on Theo-				
logical Liberalism	63.84	(46.41)	23.82	610.47
Miscellaneous	25.01	(25.01)	8.93	124.47
Totals	\$11,964.75		\$8,665.08	\$111,771.64

THE NATURE OF KNOWLEDGE

(Cont. from page 3)

In conclusion, then, from the Christian view of the nature of knowledge, the other views of knowledge are inadequate from both logical and existential perspectives. The Christian concept of knowledge, on the other hand, is not hindered by either of these problems. The Christian explanation is not illogical, and the believer can live with what he believes.

Starting from the position that man can know, the Christian accepts ideas proposed by various forms of knowledge, but he is careful to filter these ideas through the Biblical sieve. As a Christian, a person examines the world through the guidelines scattered throughout the Scriptures. He does so because the Scriptures not only test interpretations to see if they are consistent with God's thoughts, but they also provide God's thoughts as directives for research before the interpretive stage is ever begun. Finally, we are to use the understanding we gain from forms of knowledge to assist us in understanding the Scriptures *per se*. △

"I Am a Product of Home Missions"

By Fitu Tafaoa

Before I met the Lord, I guess I did everything wrong a man can do. I drank a lot and got into trouble. I used to have a combo when I was in the Marine Corps, and we'd go around and play in nightclubs. I got into a lot of fights.

Then one day one of my fellow sergeants at Kaneohe Marine Corps Air Station invited me to go to church with him. I hadn't gone to church regularly since I was a boy in Samoa, and so I got the family together and went with him to the Free Will Baptist Church in Waipahu, Hawaii.

As I mingled with those people, I could just feel the love of Christ in them, and I really saw the difference between them and me. During the sermon I felt so uncomfortable I knew my life was not right with God. The second Sunday I made my commitment to the Lord.

Today I just can't find the words to express what the Lord is doing in my life. When I was in Vietnam, I was about to be transferred to the Mainland but wanted to come back to Hawaii instead. The colonel said it was impossible. But on the request for transfer I put as the reason, "To help build a church." Within a week my transfer to Hawaii was approved.

My present job came in answer to prayer — without my even applying for it. I just can't count the prayers I've had answered.

Not only has Christ given me a new life, but he's given me a peace and joy the world cannot give, and has made me a responsible father to my four precious children. I never knew how important one's family is until I came to know Christ.

In this new life one's nationality or race or education or social position is unimportant; such things mean nothing. Whether a person has Christ is what matters, and he is equally available to all. Since you have been chosen by God who has given you this new kind of life, and because of his deep love and concern for you, you should practice tenderhearted mercy and kindness to others . . . (Paraphrase) — Colossians 3:11-12



DID YOU EVER WONDER if the money you give to missions accomplishes anything? The testimony of Fitu Tafaoa should answer that question. He is a member of the Waipahu Free Will Baptist Church which was started as a home missions church by Luther Sanders in 1959. Mr. Sanders continues to pastor the church and looks to laymen such as Mr. Tafaoa for leadership. Mr. Tafaoa, who is a warehouse supervisor with Sen Company of Waipahu, serves as a member of the church's Advisory Board, teaches, and directs the singing.

November is NATIONAL HOME MISSIONS MONTH

November 17 - National Home Missions Sunday

FOR INFORMATION, WRITE: P. O. BOX 1088, NASHVILLE, TENNESSEE 37202

PLANTING NEW CHURCHES

by Robert Shockey
General Director
National Home Missions Department

MY CONCERN

Statistics say that in the United States alone 1,000 churches close their doors every year. The best way to remember this as an item of prayer is that every time you sit down to eat, somewhere in the United States a church dies. Right now, closed, locked, mildewed, and rotting are 60,000 church buildings; and yet we have over 10,000 towns, villages, and hamlets without a Bible-believing, Bible-teaching, and Bible-practicing church. Over 30,000 churches stand without a resident pastor, and three-fourths of our rural population has no church affiliation. In our growing metropolitan areas only a small percentage of the people attend a fundamental gospel-preaching church.

Five million Indians live in the United States and only 7 percent are Protestant. Another eight million Spanish speaking people reside here with only a token witness. Many other foreign groups need to be considered, along with the millions in America who are spiritually blinded by cults. Yes, I could go on and on with my CONCERN, the thing that keeps me awake at night; but I feel sure you, too, sense the burden and see the need that lays heavy on my heart to reach these souls for Christ.

MY CONVICTION

I have several firm convictions about the fundamentals of the faith, and I do not need to labor this point. However, I want to mention one in particular that relates to what I want to convey in this brief article. I am firmly convinced of the indestructibility of the Church, and I believe her message is still the inerrant Word of God. The Church is God's instrument of redemption in the world. From the beginning the Church has been severely criticized and at the

present time that criticism has reached an all time high. Today an avalanche of books and articles is attacking the problems of the church. Of course, some are good and some are bad. You see such titles as, "The Misunderstanding of the Church," "The Scandal of the Church," "The Failure of the Church," "The Reshaping of the Church," "Will the Church Survive," and many others. It seems like the Church has been made a whipping post for the failures of men. I like what one man said, "The Church is an anvil which has worn out many hammers." The Church is going to stand, and her message is still the redeeming Blood of Christ. There is something about the everlasting Gospel that changes a man



from "nature to grace" and makes us as a Missions Department want to build more Bible-believing, Bible-teaching, and Bible-practicing churches.

MY COMMITMENT

God being my helper, we are going to break out of this "business as usual" rut and do something special for God, on purpose and by design, that God may be glorified.

The Home Missions Department of the National Association of Free Will Baptists is committed to a ten-year plan of planting 50 new churches per year throughout North America, and we are pushing to reach our denominational goal of 200,000 more in church membership by 1984. In 1972-1973 we gained 49 new churches, and in 1973-1974 we gained approximately another 50. My greatest concern about this commitment is that it is not great enough.

In order to do what we have committed ourselves to do, we must make some drastic improvements. First, we must put our emphasis on people, not buildings. Secondly, we must enlarge our evangelistic outreach. Thirdly, we must develop our churches with a greater emphasis on teaching and training, and, fourthly, we must develop our stewardship program to the point where we can do the most for God and still undergird every department with sufficient finances to get the gospel to every creature.

I don't want to continue to just give statistics even though they can be very informative if we recognize their limitations. Yet, they do tell us how well, or poorly, we are doing. On the other hand they cannot fully evaluate such indispensable qualities as depth of Christian commitment, spiritual growth, and Christ-likeness that we must have if we expect to accomplish our task for the Lord.

Our task in fulfilling the Great Commission is to plant more churches. By God's help and your prayers and financial support we will accomplish our purpose and reach our goals. ▲

VIEWPOINT

CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second-class postage paid at Nashville, Tennessee

Contents

NOVEMBER, 1974

*Your
Opportunity
to Save*

FOR DETAILS, SEE PAGE 9

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



Currently . . .

By
EUGENE WORKMAN
Administrative Editor

DISCERNING KNOWLEDGE

This is an age of communication. We gain facts and tidbits of information from the radio, television and in conversation with others. We read almost daily from newspapers, books, pamphlets, and magazines. Some of what we gain makes an immediate impact and we react accordingly. Sometimes we are exposed to facts or information, and reaction is delayed; nevertheless, all that is heard, read, and experienced can be classified as potential knowledge.

One's background affects the acceptance or rejection of that to which he is exposed. Information is analyzed by each individual to see whether or not it is believable. The skeptics say, "Can it be proven?" Even Christians are skeptics in some areas.

Dr. Douglas Simpson, in the feature article this month, contends that the Christian's explanation of the nature of knowledge is an interlocking one. He seemingly implies that information cannot be classified as knowledge unless the receiver is aware of the relationship of each part to the whole. Each part can be viewed from a Biblical standpoint. His writing is practical and understandable.

OTHER FEATURES

It is not the ordinary family which produces 3 ministers or 3 teachers. It is even more unique when 3 brothers can function in both categories. But such is the case of 3 men who have chosen to enter the field of Christian education and are currently sharing knowledge in Free Will Baptist colleges. This issue carries a tribute to these 3 educators.

The third feature concerns the experiences of an Ohio teacher who didn't want to teach. Δ

The Nature of Knowledge	2	Douglas J. Simpson
Brothers Three	4	Jack Williams
Why Me, Lord?	6	Mary Lou Turner
Free Will Baptist Newsfront	7	Staff
Contemporary Church Models	10	Judy Simpson/Dwight Riggs
What's Your Problem	12	R. Eugene Waddell
The Carpenter from Arkansas	13	Luther Sanders
Let's Read This Winter!	14	Brenda Spruill
Prayer Is Hard Work	14	Robert Picirilli
Corrupted Law Brings Corruption to Grace	16	Leroy Forlines
I Am a Product of Home Missions	18	Fitu Tafaoa
Planting New Churches	19	Robert Shockey
Discerning Knowledge	20	Eugene Workman