

FEBRUARY, 1977

contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

A New Moon on the Horizon

See page 2.



A New Moon on the Horizon:



Mentor,
Master or
Messiah?

ABOUT THE COVER

Life is full of questions, especially for young people. The question mark patterned in the snow by the footsteps of this teenage girl reflects a need for some answers. Hundreds of young people across the United States feel they have found the answers in the Unification Church and its founder Sun Myung Moon. They embrace this cult because it offers them "warmth, love, acceptance and a unified family," somethings that were missing in the lives of many who are now faithful "Moonies."

Mr. Roger's article sets forth some of the heretical teachings of this Eastern-based cult and gives some ammunition with which to refute Mr. Moon's movement.

By Gene Rogers

It is not uncommon nowadays to be approached in a public place by a clean-cut, well-mannered young man with a close-cropped haircut, looking much like a lost Boy Scout. Such young people confront busy pedestrians with a message of love, which they claim will bring joy to the world. Of course, your donation is needed to bring this about.

If you have recently encountered such a person in your local shopping center, most likely you have just been approached by a follower of Sun Myung Moon, a new cultist from Korea. Mr. Moon heads a movement known as the "Holy Spirit Association for the Unification of World Christianity." It is sometimes referred to as the Unification Church. It is perhaps one of the worst cults to come upon the American scene.

At first, people joked about this new cult and about the leader's name. But Sun Myung Moon and his followers were not laughing. They were busy thrusting the appeal of the Unification Church upon an unsuspecting and gullible American people.

The typical "Moonie," as Moon's followers are called, tends to be a middle-class youth with some college. After Moonies are initiated into the movement, they drop everything—family, friends, school, career—and begin working 14 hours a day selling flowers, candles, peanuts and ginseng tea or just simply begging for money. The more money one raises, they say, the more god-centered he is; and they raise from \$100 to \$200 per day, which they freely turn over to Unification Church coffers.

Living on skimpy vegetarian meals, 5 hours of sleep a night, endless prayers to the creator intermingled with discussions of the "Divine Principle," these cultists firmly believe they are preparing for that era which Jesus has entrusted to Reverend Moon. They believe that Communism is one of Satan's many reincarnations. So, too, are all who do not join the



Contents

FEBRUARY, 1977



- 2 **A NEW MOON ON THE HORIZON**
Gene Rogers
- 5 **SUBSCRIPTIONS CLUB ESTABLISHED TO PROMOTE ENLARGED MAGAZINE**
- 6 **MUSIC IS COMMUNICATION**
Harold Barrington
- 8 **COMFORT FOR A COMFORTLESS AGE**
Larry Hampton
- 10 **THE EVOLUTIONARY THEORY REACHES BEYOND THE CLASSROOM**
Garnett Reid
- 13 **NO PLACE TO HIDE**
J. W. Jepson
- 15 **CURRENTLY . . .**
Eugene Workman
- 17 **FREE WILL BAPTIST NEWSFRONT**
- 21 **ON THE MISSION FRONTS**
- 22 **MASTER'S MEN: NEW LIFE AFTER 20 YEARS**
An Interview
- 26 **"LOVEST THOU ME? FEED MY LAMBS"**
Fleda Snow
- 27 **THE LOCAL CHURCH ON REVIEW — Part V**
Leroy Forlines
- 28 **NEWS OF THE RELIGIOUS COMMUNITY**
- 30 **THE SHOCKER OF 1976**
George Lee

Editor-in-Chief: Rufus Coffey

Administrative Editor: Eugene Workman

Editorial Assistant: Susan Burgess

Circulation: Geneva Trotter

CONTACT

VOL. XXIV, No. 2

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, \$5.00; church family plan, \$4.20 per year; church bundle plan, 38 cents per copy. Individual copies 50 cents each. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved, © 1977 Member of the Evangelical Press Association.

A NEW MOON ON THE HORIZON

(Cont. from page 3)

Unification Church, including one's relatives.

The cult's appeal of warmth, love, acceptance and a unified family is attractive to these young people who could not find such qualities in their own families. A feeling of loneliness and the need to follow make these young people prime targets for cults like this one.

Who is this man with the strange sounding name and oriental face? What is his teaching, which he says will unify all branches of Christendom?

Sun Myung Moon was born in North Korea on January 6, 1920. Although raised in a Presbyterian home, he was interested in spiritualism and mysticism from early in his life.

Moon claims that on Easter morning in 1936 when he was 16 years old, he was praying on a hillside in North Korea when Jesus Christ appeared to him and gave him an important mission to accomplish. That mission was to complete Christ's unfinished work, namely to unite all Christians into one family before the Lord arrives. It was during the next 7 years that he developed the ideas that he set forth in what he calls the "Divine Principle."

Moon was imprisoned for 3 years in North Korea for his anti-Communist activities but was set free in 1950. Moving to South Korea, he founded his church in 1954, which he called the "Holy Spirit Association for the Unification of World Christianity." Moon was then known as "The Master." Now he prefers to be called "The Father," and with his current wife he and she are revered as the "True Parents" of his disciples.

The Unification Church has a worldwide membership of approximately one million with about 30,000 followers in the United States. Of the 30,000 members, about 10,000 are loyal, core members who are fanatically dedicated to this man whom they call their savior. They live at one of the church's communal centers and work full time for the movement.

As true of most cults, the Unification Church is very secretive about the extent of its wealth. The church reportedly had an income in 1975 of about \$12 million in America. It owns real estate in New York and California with houses, farms and businesses in numerous states and in many other countries. Their value totals in the multimillions of dollars.

The Moon people believe it is impossible to understand the Bible without the use of the "Divine Principle." One doesn't have to read very far into this writing to understand why they say this. This religion is completely incompatible with Christianity and is a satanic distortion of God's Word.

Moon bases his belief on what he describes as the "three Adams." His view is that God intended Adam and Eve to marry, and together they would have had perfect children to build the kingdom. Together with God, Adam and Eve would then have formed "the Trinity." But before this could happen, Lucifer fell in love with the beautiful Eve and physically seduced her. By this act she became impure, and this then started a new trinity with Adam and Eve and Satan.

In His desire to redeem humanity from this impurity, God sent Jesus, the second Adam, to fulfill the role that Adam failed to complete. The goal of Jesus' coming was to marry and have children. Jesus, according to Moon, failed also because He was crucified before He could marry and produce holy offspring. Therefore, Christ failed, says Moon, because it was not in God's plan for Him to die.

However, God devised an alternate plan, which was the resurrection. This produced, however, only

a spiritual salvation, not a physical salvation as God had wanted.

Now enters the "third Adam" to bring full salvation. This "third Adam" or "Lord of the Second Advent" as he is referred to in "Divine Principle" will marry the perfect wife and establish God's kingdom on earth. They will form a trinity with God and will have perfect offspring. All mankind will be restored to God by forming trinities with him. Korea is to be the New Israel, and the New Messiah was born in Korea between 1917 and 1930. (Moon was born in 1920.) Moon does not claim in public that he is the New Messiah, although he does not forbid his followers from revering him as the Messiah.

Despite Moon's 2 or 3 or 4 marriages, the family unit is a key to his teaching. (How many times he has married is not known for sure.) He and his wife are regarded as the "True Parents" of all his followers. The sect's leaders arrange the marriages between Unification Church members. They do not allow smoking, drugs or sex outside the marriage and teach that the faithful will enter the kingdom in family units. It is recommended that couples not live together for a while after they are married. Divorce is allowed only if a husband or wife strays from the fold.

Space will not allow a complete elaboration on the complexities of this movement. Suffice it to say that the "Divine Principle" sets forth the "Principle of Indemnity," which demands a humanly achieved righteousness instead of the imputed righteousness of Christ. The "Divine Principle" eradicates hell and says that even Lucifer will eventually be saved. Furthermore, departed spirits may return to live in members' bodies in order to pay the indemnity price for their own redemption. Members are not to resist these evil spirits, but cooperate with them.

How does the Christian respond and refute Mr. Moon's movement?

The first false claim of this cult is that the Bible is written in code; you must have the "Divine Principle" to decode it, or you will not be able to understand it.

ABOUT THE WRITER: Mr. Rogers is pastor of First Free Will Baptist Church, Tucson, Arizona. He serves as moderator of the Arizona District Association.

Our relationship to God is salvation through Jesus Christ. Our authority for this relationship is God's Word, the Holy Bible. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" II Timothy 3:15. Read also I Peter 3:15; II Timothy 3:16-17.

The second danger signal is that Moon claims to have had direct and new revelations from God. It is these new revelations on which Moon and his followers build their lives and hopes.

According to Hebrews 1:1, 2 God has revealed Himself fully and finally to us in Jesus Christ as disclosed in the Bible. (Read also Revelations 22:18, 19; Galatians 1:8, 9.) The Christian will be firmly anchored against all opposition of the devil only when he is grounded in a working knowledge of the Bible (Psalms 119:11).

Another characteristic to watch for in dealing with any cult, but especially the Moon cult, is the presentation of a different Jesus Christ from the Christ of the Bible. Note these Scripture references to refute this claim: Colossians 2:8,9; 2:18,19; John 5:23.

The fourth thing to examine is Moon's teaching regarding salvation, which he teaches is attained by doing good works. There are many clear declarations of the New Testament that positively refute this teaching and establish the basis of salvation to be the finished work of Christ and our faith in that work alone. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" Ephesians 2:8,9. Other Scriptures to note are Romans 3:23; 4:4,5; 5:1; Galatians 2:16; 3:10,11.

Other characteristics to watch for in all cults are the uncertainty of eternal life, unclear doctrinal statements, and a strong and tightly knit organizational structure. The Scriptures admonish us to be alert to these Satanic movements: Acts 20:28; I Timothy 4:1; Galatians 1:6-9; II Corinthians 11:13-15. ▲

Subscription Clubs Established To Promote Enlarged Magazine

Three subscription clubs are being established for those who are willing to promote the denominational magazine through a subscription campaign in their churches or local associations. Those who secure 25 new subscriptions at \$5.00 each will become members of the Quarter Club; those who enroll 50 new subscribers will be named to the Golden Club; and those who place 100 new subscriptions will become members of the elite Century Club.

Also, for each 25 subscriptions a person secures, he will receive a free one-year subscription. Thus a person could extend his own or an-

other's subscription for as many as 4 or 5 years while still assisting in the placement of the denominational publication. In addition, the names of those earning membership in one or more of these clubs will be published in each monthly issue through April.

At the end of the 3 months, the number of new subscribers should serve as an adequate gauge for measuring approval of the enlarged magazine format.

Full subscription information and helps will be sent to each individual who checks the appropriate space on the coupon below.

Contact Magazine

"Bigger and Better" Evaluation Form

_____ Yes, the new size of *CONTACT* does meet my reading needs better.

_____ No, I feel the former 20-page format for *CONTACT* was adequate.

1. I would like to see these subjects covered in future issues of the magazine:

2. I feel there is a need for regular coverage of the following: new books _____
new records _____ teacher aids _____ pastoral aids _____ Christian education materials _____ news of the religious world _____ other _____

3. I am willing to assist *CONTACT* in the promotion of the denominational magazine.
Yes _____ No _____

If yes, will you do one of the following:

_____ Enroll 25 new subscribers _____ Enroll 100 new subscribers
_____ Enroll 50 new subscribers _____ Enroll _____ new subscribers
(Subscription Rate — \$5.00 per year)

4. _____ I would like full subscription information and helps.

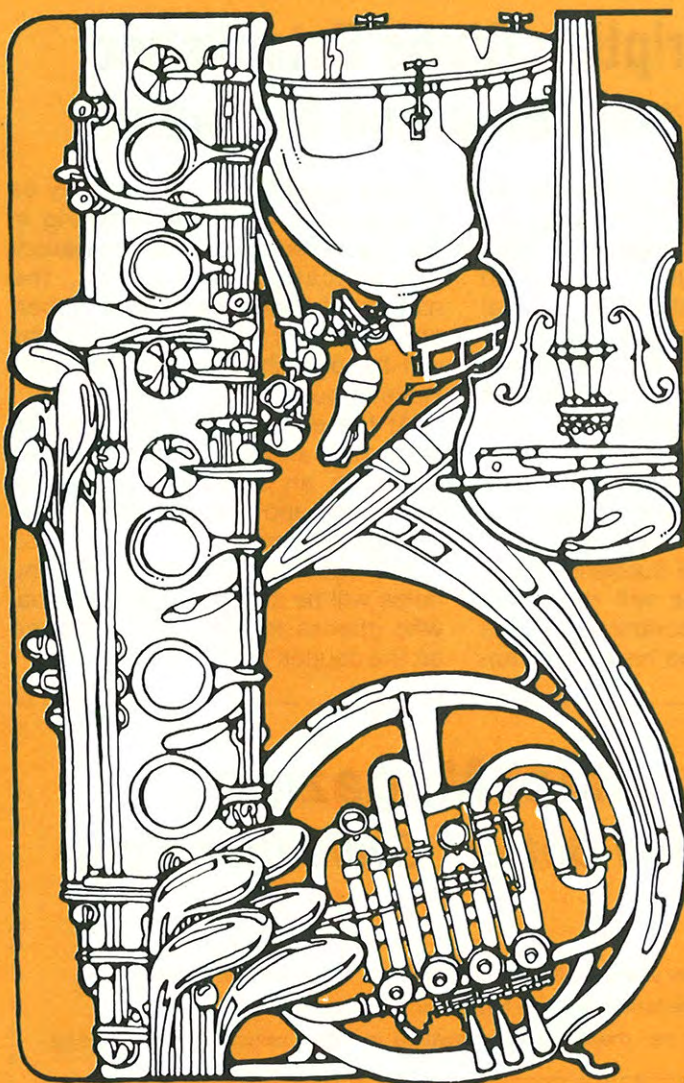
5. _____ I would like to have information about the Church Family Plan, which offers a discount rate when all active members are enrolled.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Return to *CONTACT* Magazine
P.O. Box 1088 / Nashville, Tennessee 37202.



By Harold Barrington

MUSIC IS COMMUNICATION

***Is there a place in our
services for contemporary
Christian singing?***

***Can the musical
"generation gap" be closed?***

Music is a prime medium of communication. God gave it to the whole human race, and particularly to His redeemed people, with this in view. Old and New Testament alike are heavy with exhortation and precedent for using this God-given vehicle for worship, praise and witness.

The Psalmist, for example, recommended praising God with both song (147:1) and instrumental music (150:3-5). The singing of a hymn was part of the Christian fellowship of the first communion service (Matthew 26:30). The use of music in testimony to the lost is seen in such diverse examples as the trumpets that heralded Jericho's fall (Joshua 6:13, 20) and the midnight hymn-sing in the Philippian prison (Acts 16:25).

As a medium of communication secular music conveys its message from one human being to another. Christian music does more. It communicates on 2 planes, the vertical and the horizontal. Some hymns and songs address the Lord. This may be in worship, praise, thanksgiving or supplication. That is the vertical communication. Others bear a message to those around us—a message of testimony, witness, exhortation or narrative. This is the horizontal.

Is this a scriptural concept? Ephesians 5:19 makes reference to both planes of communication. It reads, "speaking *to yourselves* in psalms and hymns and spiritual songs," and continues, "singing and making melody in your heart *to the Lord*." The parallel passage in Colossians has similar wording (3:16).

It is worth noting the phrase "in your heart," which might better be translated "with all your heart" or "heartily." This exhortation should put spirit into congregational singing. We are often so familiar with the old hymns that we sing without any concentration on the message whatsoever so that no "mood" is reflected.

"Heartily" does not always imply loudness, but it does suggest a conscious involvement with the message of the hymn or song. This may in turn produce spirited singing,

or in some cases a quiet, meditative interpretation. The important point is that as an effective communication it comes from the heart. The mood must match the message! Can we treat "When I Survey the Wondrous Cross" in the same way we would sing "All Hail the Power of Jesus' Name" or "O For a Thousand Tongues" or "He's Everything to Me"?

Thus, the usable forms of music vary with the purpose. Music with which we address the Lord or speak of the sufferings of Christ calls for a certain reverence and dignity of style. On the other hand, an altogether different style may be appropriate as an expression of testimony or joy. It may not only be permissible, but even preferable if we are to reach the desired audience.

If we understand and appreciate this distinction, it will be easier to accept a broader spectrum of musical style. This in turn provides an answer to the dilemma facing many congregations in our day. Is there a place in our services for some of the contemporary Christian music that young people (and some not so young) enjoy and find meaningful? Or must we confine ourselves to the more traditional hymns and songs found in most hymnals?

It is a fact that some congregations, using discretion and avoiding extremes, have successfully blended the "old with the new." Sometimes this has been done by using different forms in different types of services. Sometimes varied forms have been blended in the same service. Done carefully, this can be and has been accomplished without compromising the dignity of the Gospel or losing the sense of reverence with which we ought to address the Lord.

To be sure, there is a brand of heavy-beat, hard-rock music where the message (if any) is totally subor-

'Dissatisfaction with the 'old hymns' often found among young people seems to melt away when they see an attempt being made to accommodate their preferences, too.'

inated to the sound, and which is surely soulless, if not devilish, in its origin and effect. This has no place in the life of a Christian, let alone in a Christian gathering. However, it would be very narrow and unfair to classify with such music every Christian song which departs from the traditional hymn style to conform to a more modern rhythm and harmony. It is a mistake, for instance, to assume that all forms of rock music have a relentless beat and a deafening din. "Hard rock" or "acid rock" is like that, but the so-called "folk rock" is very different. It tends to be quiet, thoughtful music, with the words far more prominent than the musical sounds.

One very heartening trend has been the singing of Bible passages. Most current hymnals need to be supplemented with a songbook containing these "Scriptures to music" and other contemporary Christian songs. To any congregation that is interested in reaching and stimulating all age groups, such an investment will be very worthwhile.

The church has been blessed and inspired down through the years with a truly fine hymnology. The younger generation raised in a rock culture often lacks an appreciation for this hymnology. If the younger folks are to be led into an appreciation for it, there needs also to be a conscious effort on the part of the older generation to understand *and use* some of youth's preferences in a spirit of love. Dissatisfaction with the "old hymns" often found among young people seems to melt away when they see an attempt being made to accommodate their preferences, too.

Further, there seems to be no scriptural evidence that a piano or organ is more suitable or spiritual

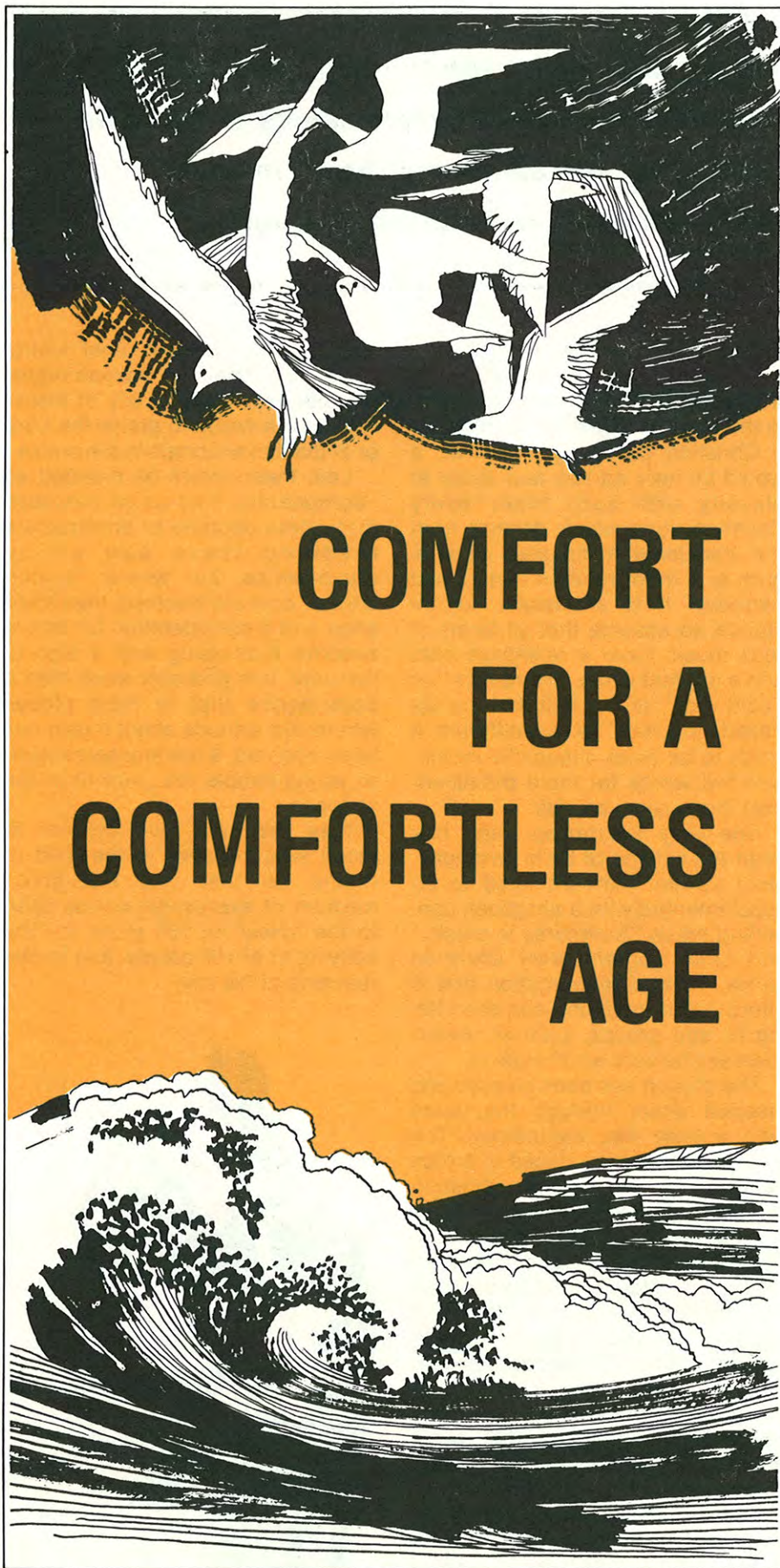
than a guitar or any other instrument. The Psalmist acknowledges the use of a wide variety of instruments with which to praise the Lord or at least to accompany the praise.

Lest these views be branded as "compromise," let us be reminded that where doctrine or principle are involved there can be no compromise; but where "preferences" only are involved, then tolerance and a consideration for others become a blessing and a sign of maturity. It is probably more than a coincidence that in most places where this attitude about music has been adopted, a healthy percentage of young people are present in the services.

May the Lord give wisdom to those who minister in the field of music so that this God-given medium of expression will be used to the fullest for His glory, for the edifying of *all* His people, and for the reaching of the lost.

ABOUT THE WRITER: Transferred by his company, Sears Roebuck, to Arizona, Mr. Barrington now manages the Sears operations in the Mesa area. He has been active in the field of Christian music for many years. His article is reprinted by permission from *INTEREST* magazine.





COMFORT FOR A COMFORTLESS AGE

By Larry D. Hampton

A television commercial for a well-known product asks, "How do you spell relief?" Anyone who is reasonably alert is keenly aware that this is an age of crisis. The successful ministries of Bill Gothard, Clyde Narramore and others testify that this world is hurting. From acid indigestion to political upheaval, neither individuals nor nations are immune in this comfortless time. Relief or comfort is available to this anxiety-filled world.

When Paul wrote the church at Corinth, he identified God as the God of all comfort. It should not be surprising that He would provide the Bible as a source of comfort for mankind (Romans 15:4). Note these examples of comfort from God's Word.

As Jesus Christ was preparing to return to heaven, He assured His disciples they would not be left alone—comfortless. The Holy Spirit

is the Comforter that will abide forever within believers (John 14:16).

When a small child is hurt, he seeks the comfort of his mother's lap. She kisses away the hurt. All too quickly children grow up. They become too big for mother's lap. It's comforting to know God has said, "As one whom his mother comforteth, so will I comfort you," (Isaiah 66:13). One can never outgrow God's lap!

Jesus referred to Himself as the Good Shepherd. David knew God as a shepherd. The valley of the shadow of death holds no terror because of the Shepherd's presence. His rod and staff lend comfort in the deepest darkness. In I Thessalonians 4:13-18 Paul writes of the hope that removes the fear of death for God's children. "The dead in Christ shall rise first." He concludes by saying, "Comfort one another with these words." Clearly, God surrounds the believer in comfort (Psalms 71:21). Such comfort or "peace is not the absence of disturbance, but the presence of assurance in the disturbance—an assurance that comes by relating to God" (*When God Says You're OK*, p. 106).

Tears are a sign of distress. A few months ago our 5-year-old's medicine was left at the babysitter's apartment. We live in a third-floor apartment. Mark's sitter had an apartment on the fourth floor of our building. My wife sent Mark to get his medicine. He went upstairs by the elevator. Having retrieved his medicine, Mark decided to take the stairs home. When he couldn't open the door to the third floor, he began to cry and call for his mother. Since our apartment was at the opposite end of the hall, my wife did not hear his cries for help. Finally, Mark took the stairs back to the fourth floor and returned to the third floor by elevator. Upon arriving home, he approached his mother and inquired, "Aren't you going to ask about these tears?"

None of our tears escape God's watchful eyes (Psalms 56:8). Marsha

***"From acid indigestion to political
upheaval, neither individuals nor nations are
immune in this comfortless time"***

J. Stevens poignantly expresses this truth in song. "I felt ev'ry teardrop when in darkness you cried, And I strove to remind you that for those tears I died."

One day "God shall wipe away all tears." Even now tears of remorse produced by guilt and failure find His provision to be sufficient. "... Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

This crowded global community is often a desperately lonely place. Among its 4 billion inhabitants are many who have experienced the anguish of isolation described by David: "No man cared for my soul." Tears of loneliness dry in the company of the "friend that sticketh closer than a brother."

Tears of bereavement are removed by the one who wept when Lazarus died. "I am the resurrection, and the life." "Blessed are they that mourn: for they shall be comforted." "There shall be no more death."

Why does God comfort his children? "That we may be able to comfort them which are in any trouble" (II Corinthians 1:4). Paul and Barnabas parted company when Barnabas desired to have John Mark travel with them. Paul opposed this suggestion because Mark had not remained with them for the entirety of an earlier journey together. Was Barnabas wrong? If it had not been for the comfort of Barnabas (the son of consolation) demonstrated by his confidence in John Mark, it may well be Paul

would never have said of Mark, "He is profitable to me for the ministry." The world needs many men who like Barnabas desire not to be comfortable but to comfort others.

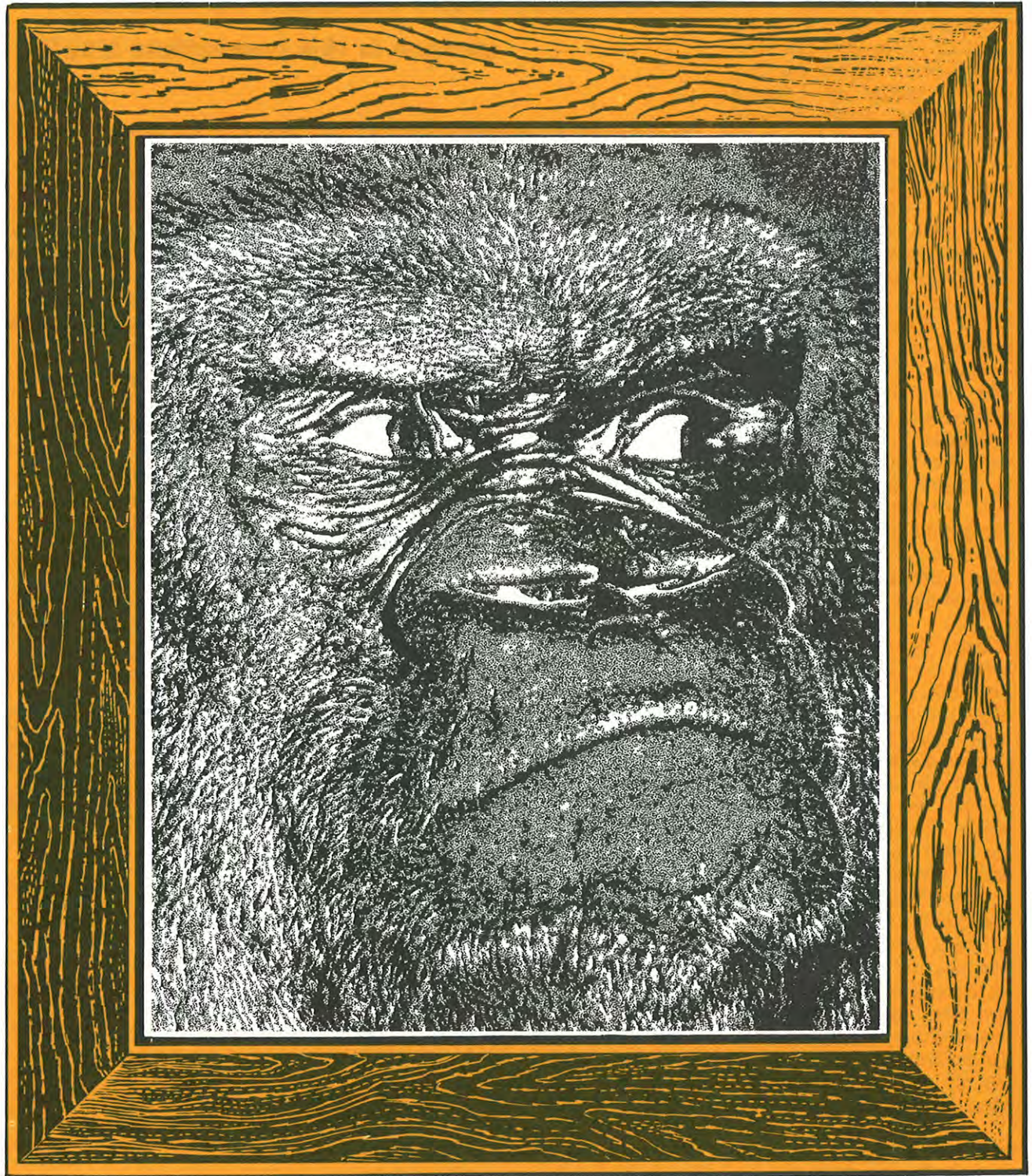
In the spirit of Barnabas, Francis of Assisi prayed:

Lord make me an instrument
of thy peace.
Where there is hatred
let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light.
And where there is sadness, joy.

May his prayer be answered a hundredfold in this needy generation.

ABOUT THE WRITER: Mr. Hampton is presently in a graduate program of study in communications at Wheaton College, Wheaton, Illinois. The Oklahoma native is a member of Butterfield Free Will Baptist Church, Aurora, Illinois. ▲

THE EVOLUTIONARY THEORY REACHES



Is this portrait among
your collection of family pictures?

BEYOND THE CLASSROOM

Garnett Reid interviews two college professors for answers to refute the evolutionary philosophy.

"Evolution of the animal and plant world is considered by all those entitled to judgment to be a fact for which no further proof is needed," said the late Dr. Richard Goldschmidt. Such statements as this are common in most high school science textbooks.

No doubt a majority of young people in public high schools are confronted with the evolutionary theory in the classroom. This is even more frightening when it is realized that the philosophy of life bred by evolution reaches beyond the classroom. Its subtle poison has infected most every area of society.

How can Christian students recognize evolutionary thought when it is presented? What are some solid answers they can give in defense of creation? Why is evolution so dangerous? These and other questions are answered in an interview with Dr. Charles Hampton, professor of science, and Mr. Leroy Forlines, professor of theology, at Free Will Baptist Bible College, Nashville, Tennessee. Both men have done considerable research in the area of evolution.

THE THEORY'S ORIGIN

Q. Dr. Hampton, how did the evolutionary theory originate, and who helped to popularize it?

DR. HAMPTON. The idea that life began in a natural way and has been in the process of change for the better ever since is very old. The ancient Greeks, Aristotle in particular, organized life into a ladder with constant progression upward. Le Marc, who lived from 1744 to 1829, was perhaps the first avowed, scholarly evolutionist. Yet it was Charles Darwin, with his publication of *On The Origin of the Species* in 1859 and *The Descent of Man* in 1871, who brought evolution to the fore.

Q. How would an evolutionary textbook describe the origin of life?

DR. HAMPTON. Most evolutionists would agree that life began on a chemical basis. Certain gases necessary to sustain life were put together in a series of reactions covering billions of years. This chemical process finally resulted in the formation of a single living cell, and the biological process of evolution began.

Q. Doesn't this theory imply that life originated from nonliving material?

DR. HAMPTON. Yes, and this problem is a difficult one for the evolutionist to explain.

Q. Dr. Hampton, many Christian high school students may not know the basic principles of evolutionary thought and, therefore, do not recognize them when they are presented. What are the basic tenets of evolution?

DR. HAMPTON. Although many of Darwin's findings have been rejected by modern evolutionists, his major assumptions re-

main the foundation of evolutionary thought. They are as follows.

- 1) *Living things vary.*
- 2) *All organisms have a tremendous capacity for reproduction.*
- 3) *More individuals are born than can possibly survive. The weak are thus sorted out.*
- 4) *There is a great struggle for existence.*
- 5) *Only the fittest survive. This is the process of natural selection.*
- 6) *These survivors pass along their survival characteristics to the next generation.*

From these ideas many theories of evolution have arisen.

Q. What are some concrete flaws in these evolutionary theories that a student can point up when confronted with them?

DR. HAMPTON. Obviously the evolutionist must accept many of his conclusions without sufficient evidence. Hence, his theory is nothing more than that—a theory. Fossils of animals in transitional states have not been found. Such fossils are essential to belief in a constant process of change.

The evolutionist's position also requires great lengths of time—billions of years. Yet many methods of dating the earth have proven to be inaccurate beyond a certain limit. If God could create an adult man, he could also create an adult earth. While the evolutionist says that change in a species comes about by mutation, he must also agree that such change is usually for the worse, not the better. These are just a few irregularities showing the fallacy of evolution.

THE THEORY'S EFFECTS

Q. Mr. Forlines, when anyone, especially a young person, rejects evolution, is he not also rejecting some supposedly sound scholarship?



THE EVOLUTIONARY THEORY REACHES BEYOND THE CLASSROOM

(Cont. from p. 12)

MR. FORLINES. The secular world is indeed united around the principle of evolution. When a scientist says that he has rejected Darwin, he has only rejected particular ways of explaining evolution, not evolution itself. Anyone who works on the basis of naturalism, the idea that natural causes have produced all present reality, must of necessity hold to some form of evolution.

Q. What impact or effects has evolution had upon our society?

MR. FORLINES. Basically the effect has been two-fold. First, most evolution taught in public schools views man as an animal. This obviously undercuts moral standards.

Secondly, the principle of biological evolution has been used to explain all of man's activities as a social, cultural and religious being. If one accepts the premise that everything begins on a low level and constantly progresses toward a higher level, then there can be no abso-

lutes. Biblical morality is rendered useless. For a long time people who accepted evolution still held to biblical morality. It took around 100 years for the full impact of evolution to be felt.

Evolution does away with the historical Adam and Eve. It teaches that religion began on a crude, primitive level and that various pagan influences led to the development of Christianity. This shakes the foundation of the Old Testament and even damages the biblical presentation of the person and work of Christ.

Q. The scientist will accept only evidence which his senses can detect. Can this framework of the scientific approach be reconciled to the biblical framework which teaches revelation by God?

MR. FORLINES. I don't believe that the scientific approach to man's origin can be reconciled with the biblical approach. If the scientist's view of the origin of life is correct, then the biblical is not and vice versa. Both cannot be valid. This biblical approach simply states that God has revealed to us in Genesis 1 and 2 what was involved in man's origin.

Yet the scientist assumes, before he ever begins his investigation, that his findings will be the results of natural causes and effects. His preconceived approach has already ruled out the possibility of the supernatural. Therefore, a person must choose one of these 2 frameworks.

Q. In a more practical vein, what specific suggestions would you give to young people concerning their responses when confronted with evolutionary teaching?

MR. FORLINES. I would first suggest that they develop a good image before their teachers and classmates. In moments of conflict, a pleasant, cooperative, poised person will have a better chance of being heard than a person who easily loses control. Yet, in developing this pleasant image, the student must not

compromise Christian character and testimony.

A student also should acquaint himself with the best books available presenting the biblical view of creation. Reputable, fundamental scholars such as Henry Morris and John Klotz have written valuable works.

The pastor can help by showing a willingness to listen to a student who is confused over the issue. If he cannot answer the student's questions, at least he can encourage him to trust the Word of God.

Students should realize that there is no way science can prove all the links in the chain of evolution. For too long the Christian has been put on the defensive. It is time that the evolutionists give us some evidence.

DISCERN, ARM AND REAFFIRM

Be alert to discern evolutionary thought when it is presented. Arm yourself with books such as *Genes, Genesis, and Evolution* by John Klotz; *The Genesis Flood* by Henry Morris and John Whitcomb; *The Twilight of Evolution* by Henry Morris; *Evolution and the Christian Faith* by Bolton Davidheiser; *Why Scientists Accept Evolution* by James Bales and Robert Clark. Mr. Forlines has written a pamphlet entitled "Evolution." Other helpful literature is readily available.

Reaffirm in your own heart the truth of God's Word. Faith grounded in the heart cannot be shaken in the mind. Young person, you need not be afraid to speak up for what you believe. Heed Paul's advice in Colossians 2:8:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

ABOUT THE WRITER: Mr. Reid is a senior ministerial student at Free Will Baptist Bible College and will graduate in May, 1977, with a B.A. degree. He is a member of Cofer's Chapel Free Will Baptist Church, Nashville, Tennessee. ▲

**informed
prayer
is effective
prayer**

**MISSIONS
HOTLINE**

**(615)
361-5005**

No Place To Hide



By J. W. Jepson

Johnny was his real name. Friendly, courteous, he was a member of that vanishing species of men who drove delivery trucks for local grocery stores, bringing your phoned-in grocery order right to your door.

Johnny worked for the hometown market, not far from our church. Johnny and I frequently talked about spiritual matters. But when it came to the question of his relationship with God, he had one pat answer. I can visualize him now, such an earnest expression on his face.

"Pastor," he would begin, "I really want to be a Christian. I've begged God for salvation, but He won't give it to me."

For a while I was stumped. But one evening as my wife and I sat in Johnny's living room, I noticed a picture on his coffee table. From inside the chrome frame an attractive lady smiled up at me.

Thinking that perhaps she was a relative, I casually asked Johnny who she was. To my surprise, she turned out to be a married woman with whom Johnny was carrying on a secret romance!

No wonder he could not get anywhere in his "quest" for peace with God.

I had found the sore spot. Picking up the picture in one hand and holding my Bible in the other, I passed the Bible between the photo and Johnny.

"That's why you haven't found peace with God." My eyes looked straight into his as I said it. "God's Word stands between you and your secret sin, and until you submit to God's Word, you'll never be saved."

In a flash the mild, oh-so-sincere Johnny was gone. In his place sat the real Johnny—cornered, fighting like an enraged lion.

His hiding place had been exposed.

The words of the prophet are true: "... We have made lies our refuge, and under falsehood have we hid ourselves" (Isaiah 28:15).



"Hide-and-seek seems to be some people's favorite game to play with God. And they have found more hiding places than Robin Hood found in Sherwood Forest."

"A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isaiah 44:20).

Hide-and-seek seems to be some people's favorite game to play with God. And they have found more hiding places than Robin Hood found in Sherwood Forest.

Some hide behind religion, Christian upbringing, good works. Some take refuge behind personal moral weakness. Others duck behind some hypocrites they found in the church.

Others choose the philosophical hideout. "Absolutes don't exist," they assert. "All truth is relative; so one religion is as good as another."

Poor hiding places they are indeed. But because they provide an excuse for continuing in disobedience, people refuse to abandon them.

Every one of them leaves the soul in bondage to sin.

Some folks have no place to hide. But they are hiding anyway.

Linda is not her real name, but that is what we shall call her.

Her husband came to my office with a broken heart. He had discovered that Linda was being unfaithful to him. When he faced her with it, she did not deny it. In fact, she became quite arrogant.

Tim (and that is not his real name either) was desperate—not angry but desperate. In desperation he was turning to God.

My wife and I made an appointment to come to Tim and Linda's house to counsel with them together. However, when we arrived, only Tim was in the living room. Linda was hiding in the bedroom. She wasn't about to talk to any preacher!

Tim went back to talk to her, only to discover that she had removed the doorknob.

Hiding from God is sheer misery!

Now, here is a very simple quiz but an important one. Test yourself on it.

First, as honestly and objectively as possible, ask yourself: "Am I a Christian?" ("Christian" means one who has accepted Jesus Christ as Savior and is following Him as Lord.)

Try asking the question out loud, preferably in front of a mirror.

If you are *not* a Christian, your first reaction might be a feeling of defensiveness or avoidance. Or your first response might be to review your favorite reasons for not following Christ. But try to defer these until the next question and concentrate instead on a simple "yes" or "no" answer to this first one.

If you cannot honestly answer "yes" to the first question, the next question, logically, to ask yourself is: "Why am I not a Christian?" (Out loud, remember, and in front of a mirror.)

This one should really test your objectivity. But go ahead. Name your reason or reasons, whatever they are. Listen to yourself as you speak. Bring them out into the open.

Now ask yourself: "Are those *really* valid reasons not to be a Christian?" (Look that person in the mirror right in the eye as you say it.)

In other words, can you truthfully say that you are a better person—unselfish, considerate, happy—because you are not living for God?

Be completely honest with yourself—and with God.

What happens when the Holy Spirit makes the truth clear and personal? Does your conscience say "ouch"? Do you find yourself evading the issue? Do you grab for the nearest escape hatch? Long ago the prophet Jeremiah said, "Can any hide himself in secret places, that I shall not see him? saith the Lord" (Jeremiah 23:24).

And Jesus Himself taught us that "... There is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matthew 10:26).

Many things in this life have been hidden from human eyes. Police files contain many unsolved crimes. Adulterers have succeeded in hiding their unfaithfulness from their marriage partners.

But the day is coming when it all will be brought to light because "... All things are naked and opened unto the eyes of him with whom we have to do" (Hebrews 4:13).

Remember the familiar story about the man who attempted to hide himself from the law after committing murder? He went to a city in another state, changed his name and his appearance. With a new job and new friends, the past was pretty well covered.

But one day a policeman spotted him crossing the street in the middle of the block. Deciding to remind him of the local ordinance prohibiting jaywalking, the officer came up behind him and tapped him on the shoulder.

When the fugitive turned around and saw the blue uniform and badge, he turned white and blurted out the whole murder story.

He couldn't hide from his own memory.

In Revelation 6:15-17 the Bible describes the final hiding place. The unconverted, small and great, "... hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

Think of it! People who hid from God all their lives are finally driven

in desperation to call on mountains and boulders to fall upon them and hide them.

But even that will not work. The Bible says, "...be sure your sin will find you out" (Numbers 32:23).

Hiding from God is a strange malady, a chronic moral neurosis that afflicts the human race! It made its appearance at the very beginning of human history.

The air was pure. The water was clean. Lush vegetation flourished in virgin soil. The unspoiled earth stood fresh from the hand of its Creator.

No war, no hate, no selfishness scarred the landscape of nature or the bodies and souls of men.

The whole human population—all 2 of them—lived in harmony with God and with His beautiful creation.

But one day something happened to change all that. Adam and Eve disobeyed their Maker. The results were devastating. *And those results are with us to this day.*

Here is part of the record: "And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (Genesis 3:8-10).

Look at the dramatic change in Adam. Where is the competent manager of God's beautiful planet earth? Where is the master environmentalist who had pronounced appropriate names upon cattle, fowl and beast?

He is hiding!

For the first time, man knew how it felt to be a cringing fugitive, afraid to face his Creator.

But notice! God is searching for them. They certainly are not looking for God, but He is out looking for them.

That has been the story ever since.

Of course, God knew exactly where Adam and Eve were hiding. But He called for them anyway.

Why?

Because God wanted *them* to realize where *they* were. He was making them face the facts. He wanted an open, verbal confession from them.

"Where art thou?" God is still putting the question to Adam and Eve's children.

Listen to Proverbs 28:13: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

That's it! Get it all out into the open. Come clean with God.

The prodigal son took one last look at the pigpen and said, "I will arise and go to my father, and will say unto him, Father, I have sinned..." (Luke 15:18).

He went with no excuses and no alibi, just an honest facing up to the truth. And what happened? *Honest confession brought a full pardon.*

The tax-collector prayed, "God be merciful to me a sinner" (Luke 18:13). He identified himself before God as exactly what he knew he was—a sinner. What was the result? He got exactly what he asked for—*mercy.*

And mercy is what God has prepared for each one of us. At Calvary God initiated the greatest amnesty program ever known. "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). That covers all of us.

So why hide from God? Jesus Christ is God's provided refuge from the power and penalty of sin. He is our Friend. Hide *in* Him, not *from* Him. "Thou art my hiding place..." (Psalms 119:114).

God's peace terms are unconditional surrender. If you have been hiding from God, give yourself up; plead guilty and throw yourself upon God's great mercy offered freely in Jesus Christ.

Your hiding days will be over.

ABOUT THE WRITER: Mr. Jepson is pastor of the First Assembly of God Church in McMinnville, Oregon. He prepared this article for the Evangelical Press Association Syndication Service of which CONTACT is a member. Why not share the article with an unsaved friend? ▲



Currently . . .

By
EUGENE WORKMAN
Administrative Editor

While trying to make the Christmas season a little bit merrier for residents of a local nursing and retirement home, it is not unusual for a church to take gifts to some of the residents. However, the **Sylvan Park FWB Church, Nashville, Tennessee**, took a different approach this past Christmas; some of the ladies of the church made stockings for each of the 32 residents of a home for the aged. The stockings were then stuffed with goodies and small gifts. That is certainly adding a personal touch to the traditional Christmas stocking. **Bob Jones** is pastor.

Churches in Oklahoma, Illinois and Florida aided their members in avoiding the high cost of postage for Christmas cards sent to those within the congregation. Arrangements were made for a special box for dropping in cards, which were then delivered to the recipients by those in charge of the project, usually the Woman's Auxiliary or a group of teens. Each member using this special mail system was asked to give the postage for special causes. Designating money for the cause of missions were the **Marvin Chapel FWB Church, Marianna, Florida**, **Buford Pierce**, pastor, and the **First FWB Church, Moore, Oklahoma**, **Dan Farmer**, pastor. Using funds collected to benefit the new dormitory project at **Hillsdale Free Will Baptist College, Moore, Oklahoma**, were the **Lawnwood FWB Church, Tulsa, J. C. Morgan**, pastor, and the **West Tulsa FWB Church, Tulsa, Connie Cariker**, pastor. The Free Will Baptist Children's Home in Greeneville, Tennessee, was the recipient of the money raised in this manner by the **Bear Point FWB Church, Sesser, Illinois**. **James O'Dell** pastors.

Pastor Homer Young got a BIG Christmas greeting from the congregation of the **Capitol Hill FWB Church, Oklahoma City, Oklahoma**, on December 19 during the Sunday morning services. In fact, it was 50 feet long. Several of the young people stretched a banner across the auditorium which read, "Bro. Young, we love you! From Your Church." They also remembered him with a gift which was a little easier to take home and display.

First FWB Church, Peoria, Illinois, celebrated its eighth anniversary on October 24 and **Don Mathews** observed his third anniversary as pastor of the church. One of the highlights of those 3 years for Pastor Mathews was the ordination of a former deacon into the Gospel ministry. The church has experienced growth through salvation experiences and increased membership. The physical plant has also been remodeled.

CURRENTLY... (Cont.)

Mascoutah FWB Church, Mascoutah, Illinois, has purchased a choice piece of property on the northern edge of this city. The schedule for relocating to the new site is dependent upon the church's future financial picture. **Pastor Melvin Knott** is leading the congregation in placing church bonds for this purpose.

The **Rev. Bailey Thompson**, former Oklahoma pastor and more recently a staff member of Hillsdale Free Will Baptist College, Moore, Oklahoma, has entered the evangelistic field full time. He has formed **Revival Time Association, Inc.** and will be based in Poteau, Oklahoma. Brother Thompson has conducted more than 150 revivals from California to South Carolina. He stepped down as moderator of the Oklahoma State Association after the 1976 session in October.

November was an excellent month for Sunday school attendance at the **Rocky Pass FWB Church, Marion, North Carolina**. **Pastor A. C. Truluck** is praising the Lord for the new record high of 266, set November 21. The month's average attendance was 257, which also breaks the previous record.

Pastor Ronald Wallace recently conducted dedication service for the new parsonage of **Springhill FWB Church, Bacontown, Georgia**. The 3-bedroom, 2-bath home was constructed at an approximate cost of \$18,000 and is valued at nearly \$30,000. Many hours of labor were donated by members of the congregation.

The 1977 Pastors and Workers Conference, which has been held in Kinston, North Carolina, for the past 2 years, will be held at Fairmount Park FWB Church, Norfolk, Virginia, November 21-23, 1977.

As a result of a week-long campaign last October in which **Pastor Derall Goodman** challenged the congregation of the **First FWB Church, Lompoc, California**, to increase their Sunday school enrollment from 145 to 226, some exciting advances have been realized. During the week of October 17-24, 282 new members were enrolled in Sunday school for a total enrollment of 427. This surpassed the long-range goal of 400 in enrollment set for December 31. **Pastor Goodman** stated that over 63 percent of those who joined the Sunday school are adults who were unchurched. As a result of this emphasis, the average attendance for 3 weeks after the campaign ended was 132 as opposed to the 101 average for the 3 weeks prior to the campaign. Attendance is now averaging 119. In early December the church experienced an average of 3 decisions per week. The church was in the midst of a building program at the time **Pastor Goodman** came to minister there earlier in 1976. The lack of finances has hindered continuation of the building, but **Pastor Goodman** anticipates a resumption of construction shortly.

Oak Grove FWB Church, Lynn, Arkansas, recently expanded its facilities with the construction of 3 new classrooms, complete with carpet, and the addition of central heat and air for the entire church building. The auditorium also has the addition of a new piano; the pews have been cushioned; and **Pastor O. D. Winfrey** presented the church with a new pulpit, which was designed and constructed by a layman of the church.

Pastor Dwane Roper, First FWB Church, Malvern, Arkansas, reports a recent high Sunday school attendance of 59.

Pastor Nathan Eason and several members of **Tippett's Chapel FWB Church, Clayton, North Carolina**, proved themselves to be physically fit by walking a distance of 10 miles to benefit Free Will Baptist Bible College, Nashville, Tennessee. The walkers were sponsored at 10¢ per mile. The walk-a-thon netted a total of \$639.40.

The congregation of the **Guymon FWB Church, Guymon, Oklahoma**, has purchased a 2-acre tract in this western Oklahoma town for the purpose of relocating. **Pastor O'Dell Nunley** is giving direction toward this future move.

The **First FWB Church, Toledo, Ohio**, participated in the "Here's Life, America" program, which ended in early December. The 14 persons from the church who received training for participation in the program were expected to receive 900 of the projected 75,000 telephone inquiries throughout Toledo. **Fred Taylor** pastors.

Not willing to be outdone by the Master's Men Chapter or the Woman's Auxiliary of the **First FWB Church, Petaluma, California**, the teens recently decided during a regular business session of their group to sponsor a girl or boy at the Free Will Baptist Home for Children, Greeneville, Tennessee. This group of young people are active in the outreach of their church and meet once a month in a member's home for fellowship and a program. Their pastor is **Carl Young**.

It took only 10 years for **First FWB Church, Mt. Vernon, Illinois**, to pay off their 20-year mortgage, which was obtained in 1966 when the present building was erected. Assisting **Pastor Jesse Meade** in the mortgage burning service Sunday, November 21, was the **Rev. Howard Flota**, pastor of the church in 1966.

First FWB Church, Ada, Oklahoma, voted to give 36 percent of its 1977 budget to a worldwide outreach. Of the total budget of \$61,400, the congregation adopted outside giving totaling \$22,320. This is a commendable percentage of total income. **Delbert Akin** pastors.

The Sunday school of the **Victory FWB Church, East Wenatchee, Washington**, set a new attendance record of 189 on "Break the Record Sunday," November 21. The former record was 177. The average for November, 1976, was 158. **Lewis Perry** pastors.

Fifteen years as pastor of the same church is a commendable record. This anniversary was reached by **Rev. Connie Cariker** on January 9 at the **West Tulsa FWB Church, Tulsa, Oklahoma**. This is Brother Cariker's first and only pastorate.

Pastor Earl Scroggins, First FWB Church, Wichita Falls, Texas, ministers to the sick and shut-ins of the church through a tape

ministry. A cassette recording of the worship service is available to all who desire to hear it.

The walls are going up on the first unit of the new church building for the **First FWB Church, Dickson, Tennessee**. **Pastor David Hicks** and **Associate Pastor Roger Luther** are planning to be in the new structure by spring. The new 10-acre site has approximately 600 feet of road frontage on one of the main highways leading into Dickson. Not only is the church expanding its physical facilities, but souls are being saved each Sunday. The church's outreach now includes a new converts class at the county jail. The class is conducted by 2 men of the church.

Feeling the need to unify the men of the church, the **First FWB Church, Fayetteville, Arkansas**, recently organized a Master's Men Chapter with 8 charter members. Since that time the men have been instrumental in beginning a regular church visitation program.

As a result of a Visitation Seminar conducted by **Rev. Lewis Campbell**, manager of Christian Supply Store, Conway, Arkansas, the **Phillip's Chapel FWB Church, Springdale, Arkansas**, has begun a visitation program. The new church outreach is under the direction of 3 men of the congregation.

The thief who entered the **Victory FWB Church, Goldsboro, North Carolina**, must have gotten a guilty conscience. The week following the break-in, **Pastor George Lee** found the stolen money lying on a back pew of the church. Also included in the loot taken were some pictures of **Pastor Lee**. Apparently the pictures were not too meaningful to the thief, for they were found along with the empty money bags in a street gutter. **Pastor Lee** expressed gratitude for the returned money, but he asked the thief, "What about the doors which you messed up?"

A Sunday school attendance of 217 on November 7 was a high record for the **Canton FWB Church, Canton, North Carolina**, during the ministry of **Pastor Larry Hughes**. The challenge for a high attendance on this Sunday came as a result of a revival the week prior. **Pastor Hughes** also notes that progress is denoted by the improved Sunday school department in the church basement. That area now has wall-to-wall carpet, fresh paint and decor, and an additional 110 new metal folding chairs.

The men of the **First FWB Church, North Little Rock, Arkansas**, were a much sought after commodity during the month of December. The Sunday school teachers and officers designated that month as Men's Month. The goal was to see how many men would be consistent in service and faithful in attendance during that month. **Pastor Ben Scott** stated that if the man took his responsibilities to lead in religious matters in the home as well as attendance at church, the rest of the family would do likewise. **Pastor Scott** recently baptized an 87-year-old man, the oldest person ever baptized by Mr. Scott in his 33 years in the ministry.

Most of the information for this column is gleaned from church bulletins, newsletters and other published sources. Put me on your mailing list. ▲

FLAGSTAFF MISSION BUYS PERMANENT SITE FOR FUTURE BUILDING

FLAGSTAFF, ARZ.— By faith Mark Vandivort has signed contracts for 2 adjacent parcels of land which will provide a permanent site for constructing the future Flagstaff Free Will Baptist church. The 2 tracts total approximately 4 acres of land with frontage on U.S. Highway 89, 4 miles north of Interstate 40 in Flagstaff. The total cost of the 2 parcels is \$16,250 with financing to be carried by the owners.

Prior to his move to Flagstaff in August, 1976, Mr. Vandivort was pastor of the Columbia Free Will Baptist Church, Columbia, Missouri. As is the case with Flagstaff, there was no Free Will Baptist witness in Columbia when he moved there in 1968. He established the church there as a joint project with the Missouri Home Missions Board and the National Home Missions Department.

At the present time Mr. Vandivort is conducting prayer services in his home. Mrs. Vandivort is reaching into the community through a women's Bible club. Mr. Vandivort would like to receive the names of any prospects for this mission endeavor. His address is 6535 North Manor, Flagstaff, Arizona 86001.

GIVING TO OPERATION PARTNERSHIP SHOWS DECEMBER INCREASE

NASHVILLE, TENN. — After a 4-months slackening in contributions to Operation Partnership, the December receipts tallied \$826.02, according to Dr. J. D. O'Donnell, moderator of the National Association of Free Will Baptists. Dr. O'Donnell is voluntarily serving as campaign coordinator. The campaign, which is designed to pay off the indebtedness of the National Offices Building, reached a high for 1976 giving in July when \$5,399.17 was received. In the subsequent months until December, giving had been less than \$400 per month.

Dr. O'Donnell stated that a mailing will be made in early 1977 to encourage those who have not yet made their gifts to the campaign to do so. In many areas of the denomination Gideon's Army members are continuing efforts in behalf of Operation Partnership. Members of Gideon's Army, the organization of over 300 key men and women who have pledged to raise the amount of the indebtedness, were recognized for their efforts during the National Association last July.

Many of the 300 have exceeded their goal of raising \$500 each. If all the members had reached their goals of \$500, the departments housed in the National Offices Building would be free of their monthly payments that go toward this indebtedness.

According to Dr. O'Donnell, many personal pledges have not yet been received. Those who made pledges toward this cause are urged to send them as early in 1977 as possible.



FREE WILL BAPTIST

newsfront

IOWA FREE WILL BAPTISTS GAIN TOP SPOT FOR '76 PER CAPITA GIVING

NASHVILLE, TENN.— For the second consecutive year Free Will Baptists of Iowa led the denomination in per capita giving to the Cooperative Plan of the National Association of Free Will Baptists. In 1976, with only a total membership of 117 in 2 churches, the average was \$19.79 per member. In 1975 the Iowa members gave an average of \$7.37 per member, which was also the high for that year. Both of the Iowa churches were started as missions under the auspices of the National Home Missions Department.

Not only did the per capita giving increase in 1976, but receipts to the Cooperative Plan reflect a 23 percent gain over 1975, according to Rufus Coffey, executive secretary of the National Association. Total giving for the year was \$225,280.80 as compared to \$182,497.47 in 1975.

Mr. Coffey expresses his elation and personal gratitude for all who have had a part in reaching this new pinnacle of Cooperative giving.

Oklahoma continues to hold the distinction as the largest contributor through Cooperative giving in the total amount of dollars. Free Will Baptists in that state channeled \$67,295.41 to the National Cooperative Plan in 1976. This represents an increase of \$13,116.43 above 1975. The second largest contributor again this year was Free Will Baptists of Missouri, who gave

a total of \$50,036.96, which was \$8,445.95 more than they gave the previous year. Arkansas gave \$24,342.19, which was an increase of \$5,978.93 over 1975.

Based on 1976 statistical records, the per capita giving through this worldwide outreach of the denomination is as follows:

STATE	PER CAPITA GIVING
1. Iowa	\$19.79
2. Virgin Islands	16.25
3. Illinois	3.23
4. Missouri	3.16
5. Oklahoma	3.05
6. Kansas	2.89
7. Georgia	2.75
8. Northwest Assn.	2.50
9. Florida	2.19
10. California	1.93
11. Arizona	1.92
12. Ohio	1.47
13. Arkansas	1.27
14. Idaho	1.24
15. Northeast Assn.	.72
16. Texas	.65
17. Maryland	.57
18. Tennessee	.52
19. Indiana	.18
20. Mississippi	.13
21. Alabama	.10
22. North Carolina	.07
23. Virginia	.06
24. Michigan	.04
25. West Virginia	.01

NEW QUARTERLY ASSOCIATION FORMED IN ALABAMA

GADSDEN, ALA.— Lookout Mountain Free Will Baptist Church and the North Gadsden Free Will Baptist Church, both of Gadsden, met December 4, 1976, for the purpose of being organized into the Coasa Valley District Association.

The Rev. Nolan Holland, pastor of the Lookout Mountain congregation, was elected moderator. He says the purpose of this organization will be to form a better fellowship between the members of churches in northeast Alabama, to promote the Free Will Baptist denomination and to save time in travel to another association. There are presently 4 churches in the Gadsden, Alabama, area.

Other officers include Assistant Moderator Jay Mayo, pastor of the North Gadsden Church, and Clerk Barney Chaney.

The Cooperative Plan is designed to distribute funds proportionately to all phases of the denomination's outreach, both at the state and national levels. Mr. Coffey notes that giving to the Cooperative Plan through the National Executive Office does not fully reflect the total amount of giving. Most states keep approximately 60 percent of the funds within the state before sending the other portion to the national ministries. Thus this plan has actually come to be the main means of underwriting state programs. Therefore, Mr. Coffey expresses concern that great care be exercised in seeing that giving cooperatively not be sidetracked from the main objective of reaching beyond the district and state work to a needy world. The plan has proven to be workable, but it needs to be promoted and utilized effectively.

SUNDAY SCHOOL ENLARGEMENT THRUST, FIRST IN EFFORT TO REACH ONE MILLION

NASHVILLE, TENN.— The 1977 Spring Sunday School Enlargement Campaign, entitled "Soldiers of the Cross," is the first of several enrollment drives which will be designed to help Free Will Baptist Sunday schools enlarge their rolls by 800,000 persons by the year 2000. Present enrollment in the denomination's Sunday schools is approximately 200,000.

The challenge to reach one million in Sunday school enrollment by the year 2000 was given by Dr. Roger Reeds, general director of Free Will Baptist Sunday School Department, at the national convention in Tulsa, Oklahoma, last July. A personal interview with Dr. Reeds concerning this outreach was shared in the January issue of *CONTACT* Magazine.

The Spring Enlargement Campaign, which is based on II Timothy 2:3, was written and designed by the Rev. Fred Hall, Chocowinity, North Carolina, who has had wide experience in writing and implementing successful campaigns. The success of the campaign is dependent upon those already in the church who are (1) committed to the task, (2) conformed to the image of Christ and (3) compassionate in their approach. These in turn will "plan the work and work the plan."

The Spring Campaign will begin Sunday, March 6, 1977, and continue through March 27. Sunday Schools which experience the greatest percentage of gain over the 13-weeks average attendance for September, October and November, 1976, will be declared winners. Appropriate plaques will be awarded to those placing first and second in each division.

Each church will compete in a division with other churches of comparable attendance. Therefore, the present size of a Sunday school does not prevent any Sunday school from being eligible to win in its respective division. However, eligibility for winning requires that an entry blank and order be received at the Sunday School Department no later than March 5, 1977. Entry forms and other information were sent to each Sunday school ordering literature.

1976 MINUTES TO BE DISTRIBUTED BY ASSOCIATIONAL CLERKS

NASHVILLE, TENN.— Associational clerks were mailed copies of the 1976 Minutes of the National Association of Free Will Baptists in early December for distribution at the next regularly scheduled session of their respective district associations.

Interested Free Will Baptists are urged to obtain copies of these minutes for their personal use. The minutes contain a listing of all officers and board members of the National Association, delegate registration, proceedings, departmental reports, convention reports and a statistical table.

If any associational clerks fail to receive the minutes for their associations, they should contact the Executive Office, P.O. Box 1088, Nashville, TN 37202.

PROGRAM FINALIZED FOR FREE WILL BAPTIST BOOK DEALERS FELLOWSHIP

NASHVILLE, TENN.— The second annual session of the Free Will Baptist Book Dealers Fellowship will convene for a 3-day meeting at the Admiral Benbow Inn here March 14-16. Representatives from Free Will Baptist bookstores in 10 states are expected to be present for the times of sharing in relationship to the operation and outreach of their respective bookstore ministries.

Mr. Harrold Harrison, manager of the Promotional and Sales Division, Randall

House Publications, is responsible for this year's program. He states the following topics will be discussed during this 3-day session: stocking and selling Bibles, managing cash flow, marketing, financial management, how to "grow" a bookstore, making music ministries maximum, and cashing in on commentaries. Sharing expertise in these areas will be representatives from the Thomas Nelson and Sons Publishers, Broadman Press, Standard Publishing Company, John T. Benson Publishing Company, Baker Book House, and Free Will Baptist's Randall House Publications.

Devotionals will be given by Edwin Bowden, manager of the Missouri's bookstore at Lebanon; Fred Green, manager of North Carolina's bookstore at Durham; and Rufus Coffey, executive secretary of the National Association of Free Will Baptists.

The Rev. Lewis Campbell, manager of Arkansas' Christian Supply Store and chairman of the book dealers fellowship, states that the group will attend the annual Bible Conference at Free Will Baptist Bible College as a body on Tuesday evening.

This year's meeting is being hosted by Randall House Publications, a division of the National Sunday School Department. Last year the initial meeting was hosted by Rev. David Joslin, promotional director for Arkansas State Association of Free Will Baptists, and Mr. Campbell in Conway.

OKLAHOMA'S NEWEST ASSOCIATION BRINGS TOTAL TO 22

CROWDER, OKLA.— Kaimichi Association, Oklahoma's newest and the 22nd district association to affiliate with the state organization, was organized Monday night, October 11, by Executive Secretary Lonnie DaVoult and representatives of the Executive Board of the Oklahoma State Association of Free Will Baptists.

The new association is composed of the Crowder Church, Curtis Butler pastor; North McAlester Church, Jerry Woods pastor; and the Lone Grove Church, Arty Joe Hearod pastor. Officers of the new association include Moderator Curtis Butler and Clerk Wayne Clagg.

NORTH CAROLINA CHURCH DEDICATES NEW BUILDING

KANNAPOLIS, N.C.— On the 53rd anniversary of the First Free Will Baptist Church, formerly known as the Mt. Zion Church, the congregation dedicated a new church plant which replaces their former building, destroyed by fire on September 25, 1975.

Pastor Kenneth Hardison stated the building provides an auditorium which will seat 200 people, nursery, 13 educational classrooms, pastor's study, church office, Sunday school and CTS office, and rest room facilities which are equipped for handicapped persons. The fellowship building, which was a part of the old church

plant but was not destroyed by fire, the new church and the parsonage are all located on 12 acres of land.

From the time of the fire in September until October, 1976, the congregation conducted services in the fellowship building. Even during this period of time, 25 new members were added to the church rolls. Presently the Sunday school attendance is averaging in the mid-80's.

The Rev. Guy Owens, pastor of the Liberty Free Will Baptist Church, Durham, North Carolina, was the speaker for the dedication services.

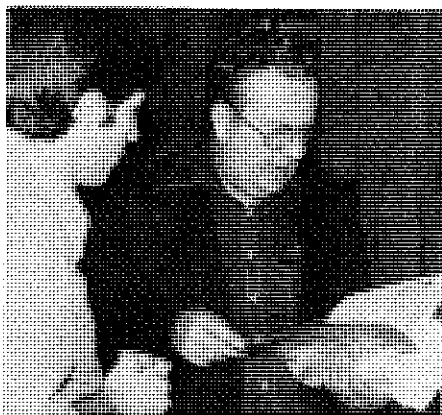


M.I.N.D. MOTIVATOR STIMULATES 1976 LEADERSHIP CONFERENCE REPRESENTATIVES

NASHVILLE, TENN.— Amazing! Fantastic! Terrific! These are some of the words used by the representatives from 18 Free Will Baptist state associations present for the annual Leadership Conference for Free Will Baptist promotional workers after hearing the guest speaker correctly recall a 40-digit number. Mr. Jack Lannom of Motivational Institute for Natural Dynamics headquartered in Nashville presented portions of the M.I.N.D. motivational seminar, which is designed to stimulate one's mind. After the promotional men gave Mr. Lannom the number one time, he correctly repeated the 40 digits backward and forward.

Mr. Lannom spoke to the state leaders in two separate sessions during the conference, December 7-9. Nearly all of the 46 persons registered for the conference were present when Mr. Lannom shared methods for remembering names. He further illustrated the use of the mind in breaking a 4-inch concrete block. Mr. Lannom, who is a Christian businessman-teacher and president of M.I.N.D., also introduced a concept whereby a person could almost instantly recall the major emphasis of every chapter of the Old and New Testament.

Executive Secretary Rufus Coffey introduced the conference theme, "Toward New Horizons," in his address to the group opening night. Free Will Baptist men developed the theme in presentations con-



TALKING CURRICULUM—Ohio's Promotional Director Alton Loveless, right, discusses Church Training Service materials with Guy Tucker, field representative for CTS, during a break at the Leadership Conference.

cerning new horizons in fellowship, Sunday school growth, state leadership, national ministries, evangelism and personal outlook. Mr. Lannom's seminar was "New Horizons in Personal Development."

The conference is sponsored annually by the Executive Office of the National Association of Free Will Baptists for state and national promotional workers in cooperation with the various national departments. The sessions were held at Camp Hillmont, which is located near Nashville at White Bluff.

SACRAMENTO CHURCH ATTRACTS 12,000 VISITORS IN 4 YEARS

SACRAMENTO, CALIF.— Pastor Larry Condit says that over 12,000 visitors have worshiped in the Capitol Free Will Baptist Church of Sacramento during the first 4 years of his ministry with the church. He recently began his fifth year of service with the congregation.

"We have a very unusual congregation in the fact the average person in our church drives 20 miles one way. We have several families who drive even greater distances, 45 miles one way, and are very faithful. To me this is a great blessing to see people believe so strongly in their church," Mr. Condit said that Sacramento has a tremendous freeway system connecting the suburbs and nearby small towns, and thus a commuting church of this nature is possible.

When Brother Condit began his ministry with the church, he came as a joint project worker in cooperation with the National Home Missions Department and the California Home Missions Board. In 1973 the church had a bond program and was able to repay the California Home Missions Board the money it had invested in the property. The church became self-supporting approximately 2 years after Mr. Condit began his labors there.

Presently the church is using a nearby public school for Sunday school space due to the limited number of classrooms in the present building. On a recent fall Sunday there were 211 present for Sunday School. Of that number, 66 were transported on church buses.

In addition to the pastor, the staff of the Capitol Free Will Baptist Church includes Floyd Ash Jr., minister of education, and Art Wren, minister of directed works. Both men are full time in their capacities but serve with partial salaries. Their personal financial circumstances enable them to minister with the congregation under these arrangements. Pastor Condit states that as the church continues to progress, the salaries of these men will be increased. He notes that Mr. Wren's position with the church is unusual in that it enfold the visitation ministry, bus ministry and supervision of all maintenance of the church property including the buses, remodeling projects and other physical improvements.

HILLSDALE COLLEGE RECIPIENT OF MATCHING GRANT FOR DORMITORY CONSTRUCTION

MOORE, OK.— Hillsdale Free Will Baptist College has received a \$60,000 matching funds grant from the Broadhurst Foundation, Tulsa, according to Bill M. Jones, Hillsdale president.

The grant is designated for use on a \$120,000 dormitory housing complex to be built next spring. The project was approved by the Hillsdale Board of Trustees and the Oklahoma State Association of Free Will Baptists in September and October respectively.

"If we raise \$60,000, the Broadhurst

Foundation will match it with another \$60,000," President Jones explained. "Thus, every dollar donated will be worth twice its value to Hillsdale. However, to receive anything from the Foundation, we must raise the full \$60,000."

Announcement of the grant marks a first for Hillsdale since all money raised in the past has been through Free Will Baptist people.

Plans for the housing complex call for 2 buildings that will house 6 to 8 apartment-type units and will in the beginning house single men and women. Following completion of a proposed large dormitory, the apartments will house married students.

"The remainder of the money—an additional \$60,000—has to be raised through special gifts from friends of Hillsdale," Jones said.

Gifts are needed in time for all of the money to be in the bank before April 1, 1977, in order to receive the Broadhurst Grant and complete the housing by August 1, 1977, in time for the fall semester of 1977.

The Broadhurst Foundation is noted for financially aiding Christian endeavors particularly in the field of education. In years past Mr. Broadhurst, who is a Christian, has aided Free Will Baptist ministerial students who were preparing educationally in their own denominational colleges.

FREE WILL BAPTIST MINISTER OF 41 YEARS DIES

MARIANNA, FLA.— The Rev. J. P. Lovering, pastor of the Hickory Grove Free Will Baptist Church, Bascom, Florida, died December 4 at the age of 64. He had been a Free Will Baptist minister for 41 years, ministering in Florida, Georgia, Alabama and Texas. He had served with the Hickory Grove Church for the past 5 years.

Funeral services were held December 6 in Colquitt, Georgia, with the Reverends Fleming McDuffie, Chester Pelt and Buford Pierce officiating.

Among his survivors is his wife Flora Lovering and one daughter, Mrs. Marilyn Richardson, Fort Worth, Texas.

NORTH CAROLINA PASTOR WITH THE LORD

LEXINGTON, N.C.— The Rev. J. P. Langley Sr., pastor of Arrington Heights Church, Lexington for the past 27 years, went to be with the Lord November 10, 1976. Death was attributed to a heart attack.

Funeral services for the moderator of the Yadkin Valley Association were held at the Arrington Heights Church November 12. Officiating were the Reverends Clarence Ballew and Ronald Creech.

Among his survivors is his wife.

newsfront

(continued)

MISSISSIPPI EVANGELIST AND VIRGINIA PASTOR SELECTED AS BIBLE CONFERENCE SPEAKERS

NASHVILLE, TENN.— The Rev. Van Dale Hudson, a Mississippi-based Free Will Baptist evangelist, and the Rev. Galen Dunbar, pastor of Bethany Free Will Baptist Church, Norfolk, Virginia, have been chosen as speakers for the annual Bible Conference to be hosted on the Free Will Baptist Bible College campus March 13-17, 1977. These Free Will Baptist speakers will join selected college staff members in addressing the student body and friends of the college during this 34th annual highlight.

Meeting during this Bible Conference will be the college's Alumni Association. Program plans are now being finalized according to Alumni President Richard Cordell.

Also scheduling a semiannual session is the Fellowship of Free Will Baptist Christian Day School Principals. President Steve Ange says one of the main purposes of the spring meeting is to interview prospective teachers for openings in Free Will Baptist day schools across the United States.

FUND RAISING EFFORTS CONTINUE ON BEHALF OF GEORGIA PASTOR'S LATE WIFE

PERRY, GA.— Fund raising projects continue in an effort to alleviate hospital bills incurred by Mrs. Geraldine Kelley, the late wife of the Rev. Everette Kelley, pastor of the Perry Free Will Baptist Church. She died November 10 after a 2-months battle against a rare disease of the nervous system.

Mrs. Kelley, 48, contracted Guillian-Barre, a disease which temporarily paralyzes the nervous system, on September 7. She spent approximately 2 months in the intensive-care unit of the Middle Georgia Hospital, incurring bills averaging \$1,000 per day. Mrs. Kelley's insurance paid up to \$15,000, but the total bills will exceed \$50,000.

Friends and neighbors are campaigning to raise money to help meet the hospital expenses, but only a fraction of the total charges has been raised. The mission, which Rev. and Mrs. Kelley began, has a total membership of 24 and is able to pay Brother Kelley only \$50 per week. Mrs. Kelley had been the main breadwinner for the family up until the time of her illness.

Accounts have been set up at 2 banks in Macon, where donations will be accepted. Contributions may be addressed to Geraldine Kelley Care Fund, c/o Dwayne Griffin, First National Bank, P.O. Box 100, Macon, Georgia; or Geraldine Kelley Care Fund, c/o Virginia Herring, C & S Bank, West Gate Branch, Macon, Georgia.

ILLINOIS SUNDAY SCHOOL ALLIANCE VOTES TO RELOCATE YOUTH CAMP

BENTON, ILL.— The Illinois Free Will Baptist Sunday School Alliance voted to enter into an agreement with Leslie Enterprises to relocate the Illinois campground to a site of the alliance's choice in exchange for the present property. The action came in a continued meeting of the Sunday School Alliance body on November 13. They had originally met in October for the purpose of considering the alternatives in relation to relocation.

The legal aspects of the relocation project will be worked out between the Sunday School Alliance Board of Trustees and a representative of Leslie Enterprises. The number of buildings, type of construction and size will be negotiated. However, there is a minimum number to be built including a tabernacle; all-purpose building to house dining area, kitchen and gymnasium; boys' dormitory; girls' dormitory; living quarters for the caretaker's family; and retreat facilities to replace the present missionary cabin. These structures

would be constructed by Leslie Enterprises on the site chosen in exchange for the present Free Will Baptist Campground property at Interstate 57 and Route 14 in Benton.

The camp's particular location has become a desirable business site, and it is feared that present and future commercialization will add to the problems of conducting a youth camp. A youth camp spokesman said several of the buildings are in a bad state of repair and several thousands dollars would be required to bring them to the point of compliance with the Illinois code for youth camps. Therefore, the prospect of getting a new camp site with new structures is very inviting. It is speculated that a shopping center will be built on the site of the present campgrounds.

A 5-member Youth Camp Building Commission has been elected to serve with the Board of Trustees to search for suitable property on which to relocate the youth camp facilities. The commission will report its findings and recommendations at a continued Sunday School Alliance meeting in early February. The final decision regarding the site will be made by the body at that time.

TWO HOME MISSIONS CHURCHES OFFICIALLY ORGANIZED, OCCUPY NEW BUILDINGS

NASHVILLE, TENN.— Two Free Will Baptist missions, which were begun as joint projects by their respective states and the National Home Missions Board, were officially organized in November in their newly occupied church facilities. They are the First Church of Mobile, Alabama, and the First Church, Enid, Oklahoma.

In late 1971 the Rev. Ken Walker established a mission point for Free Will Baptists in Mobile. Property was secured in 1973 with the first unit of the church plant being constructed in 1976. Official organization was held November 6 by members of the Alabama State Missions Board. Dedication services were held November 7 with the Rev. Roy Thomas, associate director of the National Home Missions Department, as guest speaker.

The Mobile church became self-supporting January 1, 1977, and assumed all responsibility of supporting its pastor and other outside ministries. The November Sunday school average for the congregation was 43. Membership now stands above 100.

Dedication services for the First Free Will Baptist Church of Enid were also held November 7. Pastor and Mrs. Buddy Drake came to this northern Oklahoma city as joint project workers approximately 2 years ago. For 1½ years the group met in individuals' homes and at the Garfield County Fairgrounds before moving into their new church on October 3. The facility has a seating capacity of 240, 4 classrooms with an overflow for 3 more, a nursery, kitchen, rest rooms and a pastor's study. For the month of November their Sunday school average was 49.

The Enid endeavor is the third project of Oklahoma's Church Extension Program (C.E.P.).

CONTACT Subscriber Service

Attach your mailing label to all correspondence.

Mail coupon to:
CONTACT Magazine
P. O. Box 1088
Nashville, Tn. 37202

Please check below:

- ☐ Change of address. Affix current mailing label; enter new address below. Please allow 4 to 6 weeks.
- ☐ New Subscription. Fill in coupon below.
- ☐ Renewal. Affix current mailing label; check coupon below.

Name _____

Address _____

City _____

State _____ Zip _____

- ☐ Please send a one year subscription of CONTACT — \$5.00.
- ☐ Payment enclosed. ☐ Bill me.



ON THE MISSION FRONTS

Compiled
By Staff

Don and Billie Sexton are still searching for a meeting place in **Nantes, France**. They continue to hold services in their home, but those attending the church are anxious to be in a building of their own. A loan fund for the purpose of securing a building has been established, and several stateside churches and state woman's auxiliaries have adopted this as a project. At a Christmas observance for the children, Don reports there were 48 present including 5 adults who had never before attended the church. Don requests prayer especially for a woman who was attending their fellowship until the officials at the school where her retarded daughter boards told her if she continued to attend the church or invite the church people to her home, her daughter would be removed from the school. There is no other school or institution for the retarded in this city.

Jerry and Janice Banks now feel more at ease among the Japanese people as they minister in **Kita Hiroshima** near **Sapporo, Hokkaido**. They feel there is progress in their work. For the Sunday School Christmas program on December 19, there were 58 in attendance, including 18 mothers. Several new children expressed interest in attending the Sunday school. The Christmas Eve candlelight service attracted 27, and 18 of them were adults and teens, which encouraged Jerry greatly.

The **Rev. Marvin E. McLeod**, missionary pastor for the new Free Will Baptist work began in April in **Griffin, Georgia**, reports that the attendance is averaging 25 in Sunday services. Brother McLeod is interested in receiving the names of any prospects in the Griffin area. He may be contacted at 793 Jay Street, Jackson, Georgia 30233.

Larry and Priscilla Inscoc moved from Panama City to the interior city of **Las Tablas, Panama**, in September. Larry reports an attendance varying from 20 to 40 for the Bible class which he teaches for adults and young people on Sunday mornings. Priscilla is conducting a Bible class for children on Tuesday evenings.

Larry Powell, National Home Missions Board's church extension worker in **McAllen, Texas**, is giving praise for the 3-acre tract the church was given as a site for its future church building. The tract, which is located in the midst of a housing development to consist of 2,000 homes, was given by Dr. Wilford Lee. Dr. Lee is a Free Will Baptist from Oklahoma who now teaches in a nearby university and is active in the work of the new church. At the present time the group is meeting for worship services in the cafeteria of a school near their future church home. Brother Powell reports a high attendance of



Thank You for Your Gifts to the...

COOPERATIVE PLAN OF SUPPORT December, 1976

RECEIPTS:

State	December '76		Dec. '75	Yr. to Date
	Co-op	Design.		
Alabama	\$ 17.18	\$...	\$...	\$ 1,851.47
Arizona	197.20	(197.20)	102.00	1,047.10
Arkansas	1,591.44	...	776.22	24,342.19
California	945.05	...	667.27	9,378.94
Florida	32.26	...	1,626.14	12,763.17
Georgia	234.40	...	222.75	3,241.29
Idaho	...	...	...	337.03
Illinois	1,695.55	...	2,606.37	14,555.26
Indiana	50.00	...	...	288.60
Iowa	...	...	212.84	2,314.86
Kansas	61.66	...	851.40	2,443.02
Maryland	40.00	...	30.00	1,114.58
Michigan	98.64	...	...	194.04
Mississippi	70.55	...	54.00	662.37
Missouri	8,290.23	(8,290.23)	6,706.01	50,036.96
New Mexico	...	...	...	131.66
North Carolina	125.00	(50.00)	200.00	1,716.81
N.E. Assoc.	...	...	...	193.90
N.W. Assoc.	...	...	121.46	763.19
Ohio	...	...	523.00	14,331.84
Oklahoma	9,913.84	(9,876.38)	6,029.97	67,295.41
Tennessee	1,124.05	...	853.08	11,453.61
Texas	...	...	25.00	2,794.66
Virginia	45.39	...	26.89	531.12
Virgin Islands	50.00	...	...	894.00
West Virginia	21.53	(21.53)	...	132.75
Miscellaneous	470.97	...	...	470.97
Totals	\$ 25,074.94		\$ 21,634.40	\$ 225,280.80

DISBURSEMENTS:

Executive Office	\$ 2,706.60	\$ (2,706.60)	\$ 2,157.70	\$ 68,099.71
Foreign Missions	7,546.48	(5,838.52)	6,216.51	51,378.72
Bible College	4,999.88	(3,305.76)	4,579.01	34,788.95
Home Missions	4,289.08	(3,087.57)	3,689.57	29,640.12
Church Training Ser.	2,486.66	(1,501.50)	2,077.10	17,906.47
Retirement & Ins.	2,069.85	(1,281.71)	2,036.13	14,878.13
Layman's Board	772.87	(543.01)	688.02	5,572.95
Commission on Theological Liberalism	192.75	(159.90)	151.36	1,360.59
Miscellaneous	10.77	(10.77)	39.00	1,655.16
Totals	\$ 25,074.94		\$ 21,634.40	\$ 225,280.80

58 in December. Their first services were held October 3 with 33 present. They plan a membership Sunday in early 1977.

Tom and Nancy Hughes returned to **Brazil** in January where they will begin a new work in **Uberlandia** in the state of **Minas Gerais**. This is the Hughes' second term of service. Their oldest son, Tom Jr., will remain in the

states to complete his last 3 years of high school.

Missionary Pastor Thomas Johnson, Grace FWB Church, DeQueen, Arkansas, stated that as a result of the mission's outreach during its first year of existence, 51

(Please turn to page 25.)

Master's Men: New Life After 20 Years



Five years ago death was imminent. Now fresh winds of growth are being witnessed in Free Will Baptists' only national organization for unifying men for the cause of Christ. Loyd Olsan talks about the organization he directs.

Q. *How long has the Master's Men organization been a part of the National Association?*

A. The Master's Men had its conception in Tulsa, Oklahoma, in 1955 when an organization for men was first proposed to the National Association. It was a dream then. The Executive Secretary of the National Association realized the need for organizing men in our local churches nationally. A committee was appointed. In 1956 a report indicating a need for organizing the men for the purpose of direction and guidance was adopted, and the Layman's Board was elected. The dream became a reality almost 21 years ago.

Q. *What was the purpose of organizing the men?*

A. Pastors noticed a lot of men within the churches whose talents were lying dormant because the men did not know how to use them. So the purpose was to organize these men in order to utilize their various talents in furthering the work of the local church.

Q. *The Master's Men enjoyed a period of growth for a time. Then the work became stagnated. At what point did the work begin to pick up again?*

A. There have been 2 major growth periods. The first peak came in 1964. Later the work declined for awhile. Another period of growth began and peaked in 1968-69. Primarily, because of financial problems the work again began going downhill. In 1970-71 Kenneth Lane was elected chairman of the National Layman's Board. As a result of his interest, push, time, energy, and much prayer, the work began an upward trend. As I look at it, if it had not been for him, the work would be dead now. I marvel at the fact that it even survived.

Q. *When did you assume the directorship?*

A. I assumed the directorship in September, 1975. However, I only work part time. I moved to Nashville, Tennessee, upon my retirement from the Air Force primarily to attend college. During the school year I am a full-time student at Free Will Baptist Bible College, majoring in education.

As I explained to the Board when I took the position, my time for travel would be limited mainly

to the weekends during the school year. I try to average at least 20 hours a week in the office at my home. Of course, I have additional weekend trips and things of this nature.

Q. *Who sets the goals and policies for the Master's Men?*

A. The Layman's Board sets the policies. I suggest the goals, which they approve. I simply carry out the policies. As a result of policies, goals are derived.

Q. *Do you anticipate your position being a full-time one anytime soon?*

A. This, of course, is an end goal—to have a full-time director and a staff to handle the work. As it stands, the board has asked me to serve as director. Of course, I have another 2½ years of school. If it is their desire for me to continue, it will be at least 2½ years before we have a full-time director. I certainly feel this is where the Lord wants me to work.

Q. *You are maintaining the office in your home. Is that right?*

A. Yes. One of the problems of having a full-time director is financial. By operating out of my home and also by serving on a part-time basis, I can reduce the cost.

Since our major support comes from our chapters, we will be in a better position financially when we develop more chapters. A lack of financial means is what evidently prompted the resignation of the first director, Ray Turnage.

Within the next year we should be able to move into an office. This means additional equipment will have to be purchased, but these things must first be budgeted.

Q. *You said you felt the work was beginning to be revived again. What do you have in mind for aiding this increased interest?*

A. One thing, which we decided to reinstate while I was a member of the board, is having senators from each state. These senators work with the men in their states to aid local chapters. This practice was successful in the '60's. I am encouraging state senators to look to their district associations for laymen who will work with the



"Within the next year we should be able to move into an office. This means additional equipment will have to be purchased, but these must first be budgeted."

districts. Personal contact is what is needed.

There is no way I can contact all the churches every year. But I can contact many through area-type meetings. Several state leaders have arranged meetings where I can go to a district and speak to representatives from perhaps 20 churches at one time. I also attend several state meetings.

Q. *Can you give us an idea of the growth of the organization in the past 2 years?*

A. I would say that our growth has been between 80-100 percent within the last 2 years. We now have in the vicinity of 157 chapters. In 1976 we had an increase of approximately 30 chapters.

Q. *I have been hearing a lot about Operation Toolshed and Project Bookshelf. Can you tell us about these projects?*

A. These 2 projects were designed to provide a sense of unity among our men where they can feel they are doing something in a united effort. Both projects

benefit missionaries sponsored by the National Foreign or Home Missions Departments and those home missionaries who are sponsored jointly by the state and national mission boards.

Operation Toolshed simply provides all sorts of tools for our missionaries. When we first came up with the idea, we thought that we would provide larger tools to our foreign missionaries, tools that they could use in a particular field, such as electric saws and drills, etc.

Now we even have a request for a chain saw. This might sound trivial, but in Africa, for example, they are not privileged to have the road system we do. As a missionary travels down the road and sees a tree in the way, it is necessary to remove the tree. If he had a chain saw, he could simply and quickly cut up the tree and be on his way.

We have also provided some hand tools for Joe Haas, who is our missionary to France. Rev. Larry Russell, home missionary in Louisiana, has requested some tools. We are working with him to provide tools that the men will need to construct their new church.

Project Bookshelf is different in that as long as funds are available, we plan to semiannually offer books authored by Free Will Baptists. This will enable us to supply all our missionaries, men and women, with books they may not be able to purchase otherwise. We received many favorable comments on our first efforts and are in the process of mailing out our second shipment of books.

Q. *Is there a limit on the number of books a missionary can receive?*

A. They have a choice from the list we send depending upon the amount of money available. On the last shipment they each had an opportunity to select up to \$6 worth of books.

Q. *How often can missionaries request tools?*

A. As funds are available and as tools are needed. Much depends on the funds we have.



MASTER'S MEN: NEW LIFE AFTER 20 YEARS

(Cont. from page 23)

Q. *How are you funded?*

A. These 2 special projects are funded strictly by the Master's Men chapters. This money does not come from our operating expense funds. Our general operating expense comes from 3 sources: from our membership dues, which are \$3 per person per year and are assessed at the local level, from the Cooperative Plan, and from direct contributions. A number of chapters send tithes from their offerings. In addition some associations contribute directly to the Master's Men.

Q. *What do you see as the greatest contribution of a Master's Men group in the local church?*

A. The greatest contribution, of course, is getting our men involved in the work that needs to be done around the church. The primary aspect of our work is simply sharing with other men what the Lord Jesus Christ is doing in our lives.

We are witnesses everyday, whether consciously or unconsciously.

Secondarily, many tasks around the church need to be done, such as maintenance, building projects, cleaning the church, visitation, bus ministry, etc. A number of Master's Men chapters have purchased buses for their churches.

Q. *By what means do you publicize your work?*

A. I edit a quarterly magazine *Attack*, whose purpose is to provide lessons which strengthen our men spiritually. When we speak of witnessing, most people think about just going up and talking with someone concerning salvation. Witnessing is far more than that. It starts with the individual's life. Our magazine's theme for 1977 is on the family and the husband's role as leader of the home.

The magazine's contents can be classified into 4 areas: the program, news from chapters, reports on our national projects such as Operation Toolshed and Project Bookshelf, and articles that stimulate spiritual development. The magazine is included in the \$3 membership fee for each member.

Q. *How many copies do you distribute each quarter?*

A. About 2,500. In addition to the magazine, we print a pocket calendar which lists several items we think our men ought to pray about daily. Also, we emphasize having private devotions by publishing a small devotional guide for the year. This is prepared by one of our board members, Rev. W. C. Combs, who is a pastor in Georgia.

Q. *You mentioned that the devotional guide is prepared by a board member who is a pastor. Why does the Layman's Board have a pastor as a member?*

A. Originally, the Layman's Board was composed of pastors. When the work sank to a low ebb, a group of laymen revived the work. This was when state senators first came into position. At that time the board was changed from all pastors to all laymen. After a couple of years the work again went on a downhill slope.

Because there are advantages of having a pastor's viewpoint, it was recommended that 3 pastors be elected to our board of 9 members. This action came in 1973 at the national convention in Macon, Georgia.

After going back into our history, I found a gap developed between the laymen and the pastors. I believe the gap came because some pastors got the idea that the Layman's Board was just for the guys, and they didn't want to get involved. The laymen got the idea that this was their club, and they didn't want the pastors in it. Of course, this is not the case because a major goal of the Master's Men is to get the men together to assist the pastor. It is a real asset to have these pastors on the board.

Q. *Is your board elected by the body of the National Association?*

A. Yes, the entire Layman's Board is elected by the National Association just like other boards. We give our report directly to the National Association.

Q. *What do you usually do to highlight the Master's Men organization during the National Association meeting?*

A. Our highlight is our annual Layman's Breakfast. We also plan a seminar prior to the business session of the National Association. Another emphasis is our booth. For example, last year we had slides of the work which had been accomplished over the past 20 years since we were celebrating our 20th year as an organization. We distribute various publicity materials, including a sample packet which gives everything one needs to know to start a Master's Men chapter.

Q. *How does a church start a Master's Men chapter?*

A. Really it is very simple. First the men decide they want to band together. They go over the material we send at their request and decide if this is something they want to do. When they meet, the purpose of the Master's Men and some of the details of the duties of the officers, etc. are presented to them. Once

BORN AGAIN?

What is it all about? What does it mean when a person says, "I've been born again"? Does it sound like some kind of religious jargon? The Bible uses the expression several times. If you don't know what it means to be born again, fill out the coupon below and send it in. We'll be happy to explain it to you.

Name _____

Street _____

City, State, Zip _____

Send to:

CONTACT Magazine
P. O. Box 1088
Nashville, Tenn. 37202



"When we speak of witnessing, most people think about just going up and talking with someone concerning salvation. Witnessing is far more than that."

they vote to have a chapter, it is simply a matter of submitting an application to our national office with the membership dues. We in turn send them a charter and put them on the mailing list for *Attack*.

Q. Where can interested men get information about starting a chapter?

A. Write to the National Layman's Board, P.O. Box 1088, Nashville, TN 37202.

Q. You have a Layman of the Year award. How is this selection made?

A. We send out nomination forms to all our pastors. We encourage each pastor to select one of his men who has performed outstanding service and submit his name and qualifications for the award. The returned applications are screened by our board members. They are the ones who actually make the choice based on the information provided by the pastor.

Q. Do you have any set criteria that you ask each pastor to consider?

A. We give them some ideas. Now we are asking pastors to limit achievements to that particular year. In other words, this year the forms will be based on what a layman has been doing in 1976.

The deadline for entries for the 1977 Layman of the Year contest will be April 1, 1977.

Q. What kind of recognition is given to the winner of this contest?

A. Over the last several years the participation has been tremendous. As a result we have named a Layman of the Year and a runner-up. They are presented with plaques and are recognized at our annual Layman's Breakfast at the national convention.

Q. Are the local Master's Men chapters organized at the state level with their own annual breakfasts, etc.?

A. This is beginning to catch on. We have several states who are organized at the state level. Oklahoma and Illinois are the oldest in this particular area. A couple of years ago Arkansas had virtually no Master's Men chapters at all. Today they are the strongest state we have. This is an example of what is going on. Arkansas and several others have Layman's Breakfasts at their state meetings.

Q. Which chapter is the largest in the United States?

A. The largest chapter of 45 members is in Birmingham, Alabama, at Forestdale Church. Rev. Jack Rollins is the pastor. A number of things have caused them to grow: support of the pastor, enthusiasm within the group, and a contest each month with the Woman's Auxiliary to see who can have the most members present at their meetings. They have a trophy which floats back and forth every month. Their effort is to see who can keep the trophy.

This chapter recently led in the purchase of a brand-new car for their pastor. They are now assisting with an expansion program and the relocation of their church. Their accomplishments are just an example of what a Master's Men chapter can do.

ON THE MISSION FRONTS

(Cont. from page 21)

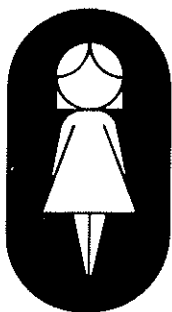
persons found Jesus Christ as Savior. The record Sunday school attendance is 55; however, as of December, 1976, the average is 16. The Arkansas State Missions Board has assisted in the financial underwriting of this project.

Rev. Leland Horton, home missionary with the **First FWB Church, Des Moines, Iowa**, reports that the attendance record was broken October 31 when 107 were present for Sunday school. Brother Horton has been laboring in Des Moines 2½ years.

Dock and Norma Jean Caton have installed a window, knocked out some partitions, and laid carpet in the attic of their apartment building, 2 stories above their flat in **Madrid, Spain**. Now they have an all-purpose room which serves as a study and meeting place for a maximum of 40 people. One of their first gatherings in the recently completed room was a Christmas program for children. There were 33 present for the program, all 6 families from the Catons' apartment building. A visiting evangelical missionary presented a puppet show which was full of the Gospel and complete with "commercials" which presented the Roman Road to salvation. Dock feels this program was a successful icebreaker but plans to move with precision in working with these Spaniards who are receptive but cautious in the transition from Catholicism.

Home missionary **Vergel Maness** reports that the new building of the **First FWB Church, New Castle County, Delaware**, is under roof; the plumbing is in; and the electricity will be turned on by late January if sufficient bonds are placed to allow the purchase of electrical fixtures. Brother Maness and the men of the church are doing the majority of the construction work. The mission gained its status as an officially organized church October 15. This is the only Free Will Baptist church in the state of Delaware and is a member of the Maryland State Association. Pastor Maness states Sunday school attendance is averaging in the 30's at this time.

Rev. Wallace Hayes, founding pastor of the **Fellowship FWB Church, Nashville, Tennessee**, is presently on itinerate in preparation for moving to Lebanon, Tennessee, to begin a church in that town of 15,000 with approximately another 30,000 people living in Wilson County. There is no Free Will Baptist church in the entire county. While ministering with the Fellowship Church, Brother Hayes oversaw the construction of the first 2 units of the building and dedicated the newest educational unit in mid-December. Under his leadership, Fellowship Church was the first Tennessee church to support the Tennessee Cooperative Plan with 10 percent of its income. Sunday school attendance for a recent month averaged 124. At the time of organization in 1972, the attendance was in the mid-30's.



OUR WOMEN SPEAK

“Lovest Thou Me? Feed My Lambs”

By Fleda Snow

“Who are those with thee? And he said, The children which God hath graciously given thy servant. . . . My lord knoweth that the children are tender. . . .” (Genesis 33:5b, 13b).

Young minds and lives are destined to be shaped and influenced by everything and everyone around them. The greatest force upon them should be Jesus, who said, “Suffer the little children to come unto me” (Mark 10:14b).

In teaching children, adults must be extremely careful at all times that their teachings and life-styles correlate. We are living examples. We must love them and be warm and sincere with them, for children are very perceptive. As the poet has so aptly stated, “I’d rather see a sermon than *hear* one any day.” Yet much of the time we are not cognizant of the profound effect that we have upon the lives of these precious souls.

Concerning the circumspect walk of the adult, Dr. Joe Ange, a Free Will Baptist minister, is quoted as having said, “Be faithful! There may be an Apostle Paul sitting around.” How true, a teacher never knows to what extent her contributions may help a pupil to climb in later life.

Too, we should strive to properly shape the lives of young ones through various means: urging a study of the Word, personally reading good literature to them, taking them to hear great preachers, having Christian periodicals in the home, and encouraging participation in varied church activities. In every phase of their pliable lives they should be urged to “. . . walk as children of light” (Ephesians 5:8b).

Remember, also, that as we try to establish holy precepts for others, we must not forget our own children. They are our primary responsibility. Atlanta area evangelist Ed Vallowe charges, “Don’t let someone else rob you of the joy of leading your own children to the Lord.”

It has been stated that a well-known fundamental church in Atlanta, which was acclaimed not long ago as “the fastest growing church in America,” originally received its stimulus for growth through child evangelism classes fostered by 2 of the faithful ladies of the church. Is this not arresting!

Several years ago we moved into a new neighborhood inhabited by scores of children. I felt the need for a Gospel “Good News Club.” Being busy getting settled in the community and caring for my family, I let time slip by as I mused, “I’ll start one later after we become acquainted with the neighbors.” Subsequently, one day I suddenly became tragically aware that most of those children were now gone

from the area. “What a vast opportunity for Christ I have lost,” is all I could remorsefully say to myself.

At our National Association some time later while I was feeling useless and still retaining the lingering pangs of remorse, I was approached by one of our missionaries. Much to my surprise he expressed to me what he termed as my influence on his life many years previously while still a camper.

Shortly after this a Bible college student recounted to me being saved while in my vacation Bible school group. Finally, in order to complete a most beautiful trilogy of spiritual nostalgia, there appeared from the sea of faces in that meeting a prominent young man in our denomination whose musical as well as other abilities are being greatly used by God. This same faithful young servant had also dedicated his life to the Lord’s service in a youth camp with which I was associated.

It seemed all I could do was breathe a prayer of thanks to God for His lifting my spirits through these, for I had little remembrance, if any, of certain aspects of these incidents.

A few decades back a frail and timid 93-pound lad in his late teens was challenged by a faithful minister to “Be a miracle! Be a miracle! Be a miracle!” No one guessed that such a miracle would materialize in the person of that nervous, insecure young man, now known to us and to the world as Dr. Jack Hyles, one of history’s greatest soul winners.

How many “miracles” or “Apostles Paul” our lives have influenced (or missed) will perhaps never be known. Let us affirm this day that we will, with this young cloud of witnesses reading our lives daily, live and act in such a manner that we would be able to say as did the Apostle, “Be ye followers of me.”

ABOUT THE WRITER: An active youth worker for more than 2 decades, Mrs. Snow continues in the teaching ministries of her local church, Decatur Free Will Baptist Church, Decatur, Georgia. Mrs. Snow and husband Chuck are the parents of 4 children. She is a 1960 graduate of Free Will Baptist Bible College, Nashville, Tennessee. ▲



CHRISTIAN DOCTRINE

The Local Church on Review

PART V

By Leroy Forlines

In the previous article I discussed the nature of the leadership role of the pastor and his authority in the light of the Greek words for pastor, bishop, feed (tend), rule and over. It was concluded that the words do not convey the idea of the pastor as one whose word is law or one who has authority over the members like a general does over soldiers. Rather, the leadership of the pastor moves forward on the basis of cultivating and earning the respect of the people.

It will help to further clarify the relationship of the pastor and the members of the church by studying the meaning of preaching and

teaching in the New Testament. There are several Greek words that are translated "preach" in the New Testament (KJV). Two Greek words account for most of the appearances of the word "preach." We will devote our attention to these: *euaggelidzo* and *kerusso*. *Euaggelidzo* occurs 58 times. In most cases it is translated "preach" or "preach the gospel." According to Thayer, it means "to bring good news or announce glad tidings." It is usually used with reference to the Gospel, Jesus Christ, or on a few occasions some other aspect of good news from God to man. The bearer of this good news is called

euaggelistes, which is translated "evangelist" (Acts 21:8; Ephesians 4:11 and II Timothy 4:5).

The word *kerusso* occurs 61 times in the New Testament. It is translated "preach" 53 times. It is also translated "publish" and "proclaim." The participle form is translated "preaches" in Romans 10:14. The one who preaches or makes the proclamation is called *kerux* which is translated "preacher." According to Thayer, *kerusso* means, "To proclaim after the manner of a herald; always with the suggestion of formality, gravity, and authority which must be listened to and obeyed." On the positive side the scope of the content of *kerusso* is much the same as that of *euaggelidzo*. It refers primarily to preaching Christ and the Gospel. However, while *euaggelidzo* deals strictly with the announcement of good news, *kerusso* deals with the negative side. It deals with the necessity of repentance (Mark 1:4 and 6:20).

Both *euaggelidzo* and *kerusso*

(Please turn to page 28.)

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 person will be listed as having left a place of service until he is called officially to serve with another congregation.

PASTORAL CHANGES

ALABAMA

Wayne Phillips to First Church, Enterprise from Peace Church, Beech Grove, Indiana

ARIZONA

Johnny Land to Trinity Church, Phoenix from First Church, Kansas City, Missouri

ARKANSAS

Anthony Lane to Clifty Chapel Church, Huntsville

Andy Percy to Free Will Baptist Mission, Mansfield from Old Reyno Church, Reyno.

FLORIDA

Melvin Sanford to First Church, Scottsmeer from Rosedale Church, Irwin, Ohio

William Compton to Okeechobee Mission, Okeechobee from Damascus Church, Marianna

GEORGIA

William S. Lewis, Jr. to Bemiss Church, Valdosta

ILLINOIS

David Shores to Pleasant View Church, Walnut Hill from assistant pastorship, Blue Point Church, Cisne

James G. Stancill to Immanuel Church, Joliet from Laurel Church, Charlotte, North Carolina

MISSOURI

Troy Burney to First Church, Kansas City from New Home Church, Hartville

Ted Davis to Fordland Church, Fordland, from Southeast Church, Tulsa, Oklahoma

NORTH CAROLINA

Charlie Dixon to Faith Mission, Washington

Larry C. Abernathy to Laurel Church, Charlotte

OKLAHOMA

W. T. Roberts to Cincinnati Church, Tulsa

Jim Christian to Trinity Church, Cushing

Joe Wilson to Central Church, Tulsa

Leroy Holman to Maranatha

Church, Ardmore from assistant pastorship, First Church, Ardmore

C. C. Manes to Faith Church, Vian
Roma Stewart to Lexington Church, Lexington from Tecumseh Church, Tecumseh

OHIO

Roy L. McVey, Jr. to Hillsboro Church, Hillsboro

WASHINGTON

Millard Sasser to First Church, Seattle from Fourth Church, St. Louis, Missouri

WEST VIRGINIA

Tommy Street to Free Will Baptist Mission, Wheeling from Rubyville Community Church, Rubyville, Ohio

OTHER PERSONNEL

ILLINOIS

George Waggoner to First Church, Mt. Vernon as assistant pastor from pastorship Pleasant View Church, Walnut Hill

NORTH CAROLINA

Eddie Hodges to College Lakes Church, Fayetteville as assistant pastor from pastorship Dublin Mission, Dublin, Georgia

CHRISTIAN DOCTRINE

(Cont. from page 27)

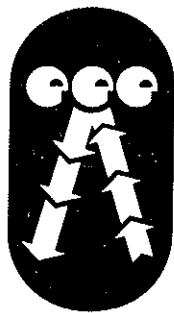
deal with announcing and proclaiming. Reasoning, providing and defending are not involved in these actions. What is declared is declared on divine authority.

Teaching, as used in the New Testament, is broader than preaching. This is true both in its scope and in its approach. The following places where the word *didasko*, which means "to teach," is used will indicate that teaching is broader in its scope than preaching: Matthew 28:20; Luke 11:1; John 14:26 and II Timothy 2:2. Teaching covers the whole scope of Christian truth and responsibility. It would be obvious that teaching involves explaining, discussing, reasoning, defending and proving.

We do not make the distinction today between preaching and teaching that is observed in the New Testament. What we call preaching may involve either proclaiming, as it is used in the New Testament, or teaching, or both.

It is important that we distinguish between the scope of preaching and teaching in the New Testament and the type authority that goes with each. In preaching, one proclaims what he considers to be clearly true based on divine authority. He declares it as truth to be obeyed. In teaching, one seeks to persuade a person that what he says is a correct interpretation of a divine message. In teaching, it is assumed that the person accepts the truth of Scripture. The only question centers around interpretation. The preacher seeks to get a response from a command or invitation. The teacher seeks to get the student to reach an understanding through his own thought processes in the light of the available data.

It is important for us to distinguish what we are to preach with divine authority and that which we are expected to persuade people of through convincing them that we have the true interpretation. A study of the difference between the scope of preaching and teaching in the New Testament will help us make that decision. ▲



NEWS OF THE RELIGIOUS COMMUNITY

UNEMPLOYMENT COMPENSATION IS PAID IF JOB BARS ATTENDANCE AT CHURCH

HARRISBURG, PA. (EP)— If a job interferes with going to church on Sunday—and you live in Pennsylvania—you can resign and collect unemployment compensation benefits.

That was the ruling of the State Unemployment Compensation Board of Review which reversed an earlier referee's decision denying benefits to Florence Miller of Philadelphia, who quit an \$8,000-a-year job as counselor at the Sickle Cell Education & Screening Clinic, Philadelphia, because she was unwilling to work on Sundays since it would interfere with her attendance at church.

According to records in the case, there was no mention of Sunday work when she was first employed; and when Sunday assignments were given to her, she resigned and applied for jobless pay.

CAMPUS CRUSADE EVANGELICAL CAMPAIGN DRAWS THE FIRE OF A CATHOLIC BISHOP

PEORIA, ILL. (EP)— The evangelical campaign, "Here's Life, America," sponsored by the Campus Crusade for Christ, was described by the Roman Catholic bishop here as an "incomplete . . . misleading and mischievous" approach to proselytizing which is "not acceptable in a pluralistic society."

Bishop Edward W. O'Rourke of Peoria, while commending the campaign's participants for their zeal in promoting efforts to bring Christ's message to all mankind, said that in his estimation "the approach reflected in this campaign is too simplistic." He made the charges in an editorial for the *Catholic Post*, Peoria diocesan newspaper.

The bishop wrote, "The Christian call embodies much more than an acceptance of Jesus Christ as our Saviour and an invitation to Him to come into our lives. Jesus established a living Church to instruct us in a far-reaching message of revealed truth, all of which we must believe."

"Those who show interest (in the campaign) are urged to enroll in Protestant Bible study groups," he said. "This is proselytizing. This approach to evangelization is not acceptable in a pluralistic society."

HIGH COURT'S REFUSAL TO REVIEW UPHOLDS MISSOURI'S TUITION AID

WASHINGTON, D.C. (EP)— By a vote of 8-to-1, the U.S. Supreme Court has declined to review a Missouri Supreme Court ruling that upheld the state's tuition aid program covering both private and public colleges.

The Missouri Supreme Court ruled in July that although some beneficiaries attend religiously affiliated colleges, the State Scholarship Program does not violate the constitutional provision on separation of church and state.

Under the Missouri program students may receive up to \$900 per year for tuition and fees, depending on need. Eligible for the grants are students attending 31 private and 26 publicly supported colleges. Among them are some 8,000 students attending private schools.

The scholarship program was challenged by Americans United for Separation of Church and State, Missourians for Public Schools and 2 prominent Baptist clergymen.

BAPTISTS TOLD TV'S 'BAD TASTE' IS TRACEABLE TO PROFIT MOTIVE

MONTGOMERY, ALA. (EP)— Television today is basically "profit-motivated" and not primarily concerned with quality entertainment and communication, a Baptist college professor told a hearing here on TV and morality.

"Anything that keeps up a rating is approved," said Robert L. Perkins, professor and chairman of the University of Alabama's Department of Philosophy.

He told the regional hearing here sponsored by the Southern Baptist Christian Life Commission that "cynical as that may appear, the combination of bad taste and desire for profit are the sources of the bestial sexuality and violence so much in evidence on TV."

"Precious little is ever communicated" via TV, he asserted.

DAILY PRAYER AT PUBLIC SCHOOL DRAWS NO PROTEST IN CHARLOTTE

CHARLOTTE, N.C. (EP)— A simple prayer that may violate U.S. Supreme Court decisions is recited daily by the fourth-grade class at Myers Park Traditional Elementary School here, and the principal says it is done because "the majority of parents who have their children here would prefer that we do it."

Myers Park Elementary is an experimental school which stresses "traditional" learning methods and values. It is part of the city-county public system, but attendance is by the pupils' choice or that of their parents.

The fourth-grade class prayers are said each day as a lunchtime blessing. But Lewis Walker, the principal, said other teachers have held classroom prayers at times since the school adopted its "traditional" type of operation 3 years ago.

U.S. Supreme Court rulings in 1962 and again in 1963 held that any organized prayer in public schools is unconstitutional.

BRETHREN LEADER SAYS OPPONENTS OF WAR MUST OFFER ALTERNATIVES

ELGIN, ILL.(EP)— A peace and international affairs consultant for the Church of the Brethren says those opposed to war must offer positive alternative programs as well.

"It is simply not enough to be conscientious objectors to participation in war," says Rev. H. Lamar Gible. "We must be conscientious advocates of the things that make for peace."

Suggested were rehabilitation work in countries like Vietnam, youth club work in places like Northern Ireland, teaching in an Arab University in Israeli-occupied territory, and a peace coordination as a communication "bridge" in a country threatened by violence.

EVANGELICAL GIVING OFTEN A SCANDAL

WHEATON, ILL. — "Some of the poorest stewardship in all the world is practiced by well-meaning evangelical Christians," according to Dr. Billy A. Melvin, executive director of NAE, in his article, "The Scandal" (Winter 1976, *Action*). "Bombarded by appeals via radio, television, telephone, direct mail and magazines, they give and give with the false assumption that every appeal made in Christ's name is legitimate and worthy of support."

Melvin goes on to say that he believes good stewardship does not stop with writing the check, but includes the responsibility of making sure the gift is given to a worthy organization. "Good stewardship requires giving only to organizations which are fulfilling their announced objectives. If this is not done, there will be an ever increasing flow of funds to unworthy organizations siphoning off millions of dollars every year which could be going to legitimate causes." He cites cases where one organization continued to raise funds for a project long since completed and another that used pictures not at all connected with the organization.

WOMAN LEAVES \$4 MILLION TO AID MISSIONS, SEMINARY AND COLLEGE

PULASKI, TENN. (EP)— A lifelong member of First Presbyterian Church here has left \$4 million for mission work, a seminary and a college of the Presbyterian Church in the U.S.

Mary Wilson White, 89, died in a Nashville nursing home October 18. Under terms of her will, the PCUS General Assembly Mission Board, whose responsibilities include world missions, is expected to receive about \$1.5 million as is Louisville Presbyterian Theological Seminary. Southwestern At Memphis College is to receive about \$1 million. The total estate was valued at about \$5 million. The difference was taken up by bequests to relatives and other causes. During her lifetime Mrs. White made large donations to her local church, seminaries and other religion-related schools.

Mrs. White's husband and 3 children are all dead.

RULES ESTABLISHED FOR FEDERAL 'RUNAWAY YOUTH' PROGRAM

WASHINGTON, D.C. (EP)— Does a runaway, who has voluntarily left home, taken to the streets, maybe even committed a crime, have any rights?

"Yes," said newly published regulations issued by the Department of Health, Education and Welfare (HEW) carefully spelling out a runaway youth's right to privacy.

The Runaway Youth Act, passed by Congress as part of the Juvenile Justice and Delinquency Prevention Act of 1974, provided for runaway houses to give temporary shelter to juveniles who had left home. It also provided for counseling services for youth and their families.

The purposes of establishing runaway houses include helping solve the problems that caused the youth to run away, reuniting the family if that is in the best interests of the youth, encouraging stable living conditions, and helping the youth decide on a future course of action.

ASSEMBLIES OF GOD LEADER SAYS DETENTE WON'T END RED DOMINANCE

SPRINGFIELD, MO. (EP)— Warning that the "hallmark of this age is wrapped up in the concept of revolution," the Assemblies of God foreign missions director says detente would not end threats of Communist dominance.

The Rev. J. Philip Hogan addressed 600 denominational leaders at a 4-day National Leadership Institute here.

"Our society," he said, "is in an advanced state of decomposition," but a sign of hope is that "we live in a world where a lot of irregulars are coming on the scene. They don't know anything about church structure, but they believe it is time to get on with the work of God."

God, he added, is meeting the totalitarian threat with a revival of His Spirit "taking place in the world at the cell level."

He spoke of "cells of charismatic Christians" in the membership of European church bodies.

A new U.S. Assemblies membership total of 850,362 was reported (up 8.3 percent in a year) in 9,140 congregations (a gain of 21). The number of ordained and licensed ministers is 23,223. The denomination's total world membership was put at 6 million.

BEER-DRINKING AGE: SUPREME COURT SAYS OKLAHOMA GIVES WOMEN PREFERENCE

WASHINGTON, D.C. (EP)— The U.S. Supreme Court, by a vote of 7-to-2, ruled that a state may not set different minimum age requirements for selling 3.2 percent beer (alcohol) to men and women.

The court struck down an Oklahoma law which permits the sale of beer to women at age 18 but bars sale to males until they are 21.

Oklahoma had defended its policy on the grounds that statistics proved males aged 18-to-20 pose a greater menace to highway safety than women if they drink beer.

ITALY VOTES CATHOLICISM OUT AS STATE RELIGION

ROME (EP)— The major parties of the Italian parliament have agreed to eliminate Roman Catholicism as the state religion, make religious instruction voluntary and allow defrocked priests to hold state posts.

The 412-31 vote, according to the Associated Press, came on a motion by the Christian Democrats to continue negotiating with the Vatican on revising the 1929 concordat signed by dictator Benito Mussolini and the Church.

Communists, Socialists, Social Democrats and Republicans said more radical revisions might be required but agreed to use the government proposals as a starting point for revising the compact.

EQUAL RIGHTS AMENDMENT REJECTED IN ILLINOIS

SPRINGFIELD, ILL. (EP) — Illinois has rejected ratification of the Equal Rights Amendment (ERA) to the U.S. Constitution for the fifth consecutive year.

The Illinois Senate voted 29-to-22 in favor of ERA, 7 short of the required $\frac{3}{4}$ majority. The General Assembly has rejected the measure each year since 1972.

Illinois had been selected as one of the key states to press for ratification by pro-ERA forces. President-elect Carter had also appealed for passage of the measure in Illinois, and his daughter-in-law Judy came here to campaign for the amendment.

Thirty-four of the required 38 states have ratified ERA to date.

CHARLIE SHEDO TAKES PASTORATE OF MIAMI PRESBYTERIAN CHURCH

MIAMI, FLA. (EP)— Charlie Shedd, noted author, lecturer and teacher of writing, is the new minister at First Presbyterian Church here, the city's oldest established congregation.

Dr. Shedd and his wife Martha are "making themselves at home in the church," according to appreciative parishioners.

The Shedd's moved to Florida from Jekyll Island, Georgia.

CARTER SETS 'WINE ONLY' POLICY FOR WHITE HOUSE FUNCTIONS

NEW YORK (EP)— President-elect Jimmy Carter says he intends to revert to a "wine only" policy during White House entertainment functions.

"That is my present intention. Most of the Presidents have not served hard liquor at receptions," Mr. Carter said in an interview in *People* magazine.

People said "wine only" was the drinking policy at the White House until John F. Kennedy became President.

NEWS OF THE RELIGIOUS COMMUNITY

(Cont. from p. 29)

110 BAPTISTS IN USSR PRISONS AND LABOR CAMPS, MRS. VINS SAYS

WASHINGTON, D.C. (EP)— One hundred and ten evangelical Christians-Baptists are known to be currently incarcerated in prison or labor camps in the Soviet Union, according to Mrs. Lydia Vins, mother of imprisoned Pastor Georgi Vins.

She gave this figure to representatives of Mission Possible Foundation recently in Kiev, as reported in the current issue of the foundation's newsletter, *The Courier*.

Mrs. Vins, whose clergyman husband died in a Soviet labor camp in 1943 at the age of 45, recently visited her son at the Yakutsk, Siberia labor camp. She said she told him good-bye because she never expects to see him again as she anticipates she will be imprisoned.

"I expect to be arrested again any day," she is quoted as saying. "I have been warned by the prosecutor that my time is at hand and I never expect to survive another imprisonment."

Mrs. Vins was released in 1971 after serving a 3-year prison term.

Asked why she will be arrested, she replied, "Because we tell the world the true story of what is really going on over here."

ASSEMBLIES OF GOD ENDORSE FIRST WOMAN FOR MILITARY CHAPLAINCY

SPRINGFIELD, MO. (EP)— The Assemblies of God Commission on Chaplains for the first time has granted ecclesiastical endorsement to a woman for the military chaplaincy.

Gloria Jean Orenge of Fort Worth, Texas, "will receive an early call to active duty in the Air Force," says the Rev. T. E. Gannon, chairman of the Assemblies Commission.

CHURCH OF GOD (ANDERSON, IND.) REPORTS RECORD GIVING IN YEAR

ANDERSON, IND. (EP)— The Church of God (Anderson, Indiana) established a new record high in giving of \$4,423,982 for fiscal year 1975-76, according to Dr. Paul A. Tanner, director of the fund-raising division of the denomination's World Service agency.

The total figure represents a gain of 16.1 percent over the previous year's giving.

East Side Church of God, Anderson, was listed as No. 1 in giving, advancing to that position after quadrupling its contributions to World Service over the past 3 years. ▲

FROM THE BRIDGE



The Shocker of 1976

Guest Editorial

By George Lee

As I mull in retrospect over the shocking events of the past year, I find some outstanding occurrences.

A German woman died during an exorcism; Karen Ann Quinlan refused to die when disconnected from a respirator; Tokyo Rose requested a pardon; Patricia Hearst, freed on bail, became an Episcopalian; and Pastor Charles Blair of Calvary Temple, Denver, Colorado, took the blame for the deception of his associates.

In 1976 atheists set Thursday as their "sabbath." Malcolm Boyd announced, "I'm gay," while Elton John said, "Amen!" Eldridge Cleaver, former Black Panther leader, said, "I'm reborn." Sun Myung Moon declared, "I'm rich."

But the shocker of them all was when Dr. Billy Graham, world-famous evangelist, author and TV minister, declared that it was all right to drink an occasional highball and that he does not believe the Bible teaches "teetotalism." He said, "Jesus drank wine. Jesus

turned the water into wine at a wedding feast. That wasn't grape juice as some of them try to claim" (*News and Observer*, Raleigh, North Carolina, December 28, 1976).

This profound revelation came just in time to encourage millions of borderline alcoholics to believe that just one for the road, especially on New Year's Eve, cannot possibly hurt a thing! No doubt this will also encourage that individual who already has a drinking problem and is trying to conquer it. What about that person who has fought the battle against the bottle but just one drink will set off a chain reaction that will land him on the road again?

For one to reason that an occasional drink is harmless is like reasoning that a cured heroin addict can have just one fix occasionally, and it won't do any harm. It is like telling the converted prostitute that she can apply the tricks of her trade occasionally or that she can have an affair ever so often but cannot get hooked again. It could be compared to allowing a bank robber to stick up a Seven-Eleven Store every now and then but not to hit any big banks or federal jobs.

Does not the philosophy of the potato chip commercial prove the point that you can't always stop with just one? It takes just one drink

to turn some people into wild beasts. One drink calls for a second and third... and on and on it goes. There is no end.

The Old Testament clearly teaches the following regarding the consumption of alcoholic beverages:

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder (Proverbs 23:31,32);

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise (Proverbs 20:1).

These verses of Scripture clearly refute the popular liberal policy of approving social drinking (or that one can sin just a little but must not overdo it).

Several areas of the Bible are seemingly contradictory on the question of wine. An understanding of the original languages is necessary to show there is no contradiction.

Tirosh, meaning "new wine or grape juice," and *yayin*, meaning "fermented wine," are both Hebrew words that are translated simply "wine" in the King James Version of the Old Testament. The New Testament was originally written in Greek. The single Greek word *oinos* represented BOTH grape juice AND fermented wine. Consequently, the King James Version of the Bible used ONE WORD, "wine," to represent BOTH fermented wine AND grape juice. Only the context of the passages in the Old and New Testaments clue the reader as to whether "wine" is to be interpreted to mean fermented wine or grape juice.

Scripture references most often cited in support of moderate drink-



ing are the wedding feast at Cana of Galilee (John 2:1-11); and Paul's letter to Timothy where he suggested that Timothy "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (I Timothy 5:23).

According to Meyer's Commentary, the 6 waterpots of stone which Christ instructed to be filled with water would have held about 160 gallons of wine. This large quantity of wine would seem to condone drunkenness—OR the *oinos* was grape juice! There isn't a single example in the New Testament where Jesus directly sanctioned drunkenness. It would certainly appear to me that the wine developed for the wedding feast at Cana was indeed grape juice!

Paul admonished Timothy to "drink... a little wine for thy stomach's sake." But if the Greek word *oinos* was intended to be translated "fermented wine," this is certainly no justification for social drinking. Very few Christians would object to medicine containing alcohol. Obviously, it was Paul's intent that Timothy use the wine for medicinal purposes.

The New Testament instructs the Christian to be *nephalois*, which was translated from the Greek to mean "sober." Modern Greek-English lexicons translate *nephalois* to mean "free from all wine" (I Timothy 3:2, 11 and Titus 2:3). The Bible consistently condemns drunkenness and teaches the Christian to totally abstain from consuming alcoholic beverages.

Someone may say, "You are too narrow-minded!" That is right: I am because Jesus said, "... broad is the way, that leadeth to destruction, ... and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13,14).

This is what God's Word teaches, and that is sufficient. I do not want to condemn this esteemed evangelist from western North Carolina; but in all sincerity and with great sorrow, I feel that Dr. Graham has done a great disservice to Christians everywhere by making such a statement. In my opinion, many will be swept into the web of the devil because their guards will have been lowered. A haymaker has been dealt them from their blind sides. The devil is an angel of light, and no doubt he is rejoicing in his newfound acceptance.

Our country is literally drowning, not in a torrent of rising water, but in a deluge of beer, wine and whiskey. In view of the fact that there are over 10 million alcoholics in this country, it appears that a concerned Christian should be warning of the ultimate dangers inherent in such misery. Therefore, as a minister I want to do what I can to attempt to set the record straight on this matter.

Mr. Graham is a man whom I have never personally met; but I have admired, loved and respected him and prayed for him many times. He is a fellow minister and, I believe, a brother in Christ; but I seriously disagree with him on this subject. I have been waiting for him to say he has been misquoted or misunderstood, but that statement has not come. We need a moral and spiritual awakening in our nation, but reports of a statement like this one from a Christian leader will not assist in that awakening.

Therefore, I respectfully disagree with Dr. Graham, and I would certainly encourage each reader to move very cautiously in accepting his rejection of "teetotalism." Your hour of decision could become your downfall.

ABOUT THE WRITER: This article was adapted from a radio address which Mr. Lee delivered over a station in Goldsboro, North Carolina. He is pastor of the Victory Free Will Baptist Church of that city and serves on the National Sunday School Board.

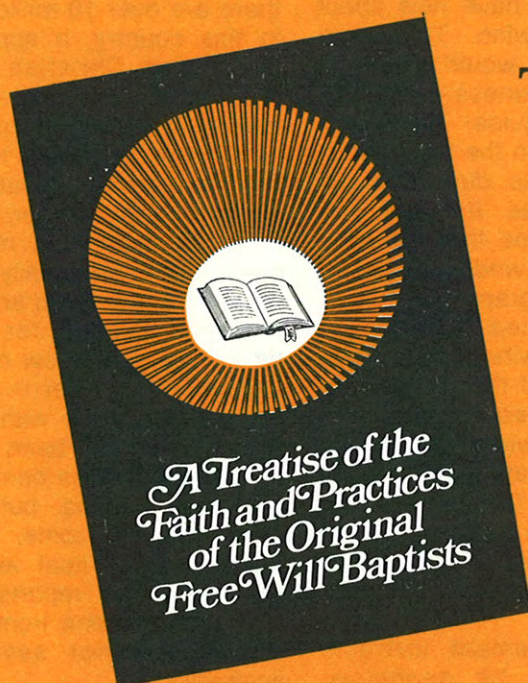
CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second-class postage paid at Nashville, Tennessee

Do you know what the beliefs and practices of Free Will Baptists are?



They are stated in the
newly revised
**Free Will Baptist
Treatise.**

(An Executive Office Publication)

*Available at 50¢ per copy from your nearest
Free Will Baptist Bookstore or from:*

Randall Bookstore

P.O. Box 17306 / Nashville, Tennessee 37217.