

A black and white photograph of a forest path. Sunlight filters through the trees, creating a dappled light effect on the path and the surrounding foliage. The path leads into the distance, flanked by tall trees. The overall mood is peaceful and serene.

AUGUST, 1977

contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

“...Where the Spirit
Of the Lord Is
There Is Liberty.”

EXTERNALS OR INTERNALS: What is Christian Living?

PART I

By Robert E. Picirilli

We are hearing an increasingly vocal warning that an expression of concern about "standards" reflects and nurtures an external Christianity, which at the same time hinders the development of internal Christian character. There is a danger that the argument could degenerate into a shouting match, with one side castigating the other as legalists and being denounced in return as libertines. We can do without that.

There is a difference between internal and external Christianity. One might show a scrupulous concern for rules and regulations and never have the spirit of those laws in his heart. Jesus exposed just such a thing in His frequent rebukes of the Pharisees. Outside, they were attractive, appearing righteous to men; within, they were full of the

dead bones of hypocrisy and sin (Matthew 23:27,28). Keeping all the standards about external behavior never makes one a Christian.

But there is a fundamental flaw in some of the criticism levelled against "standards" about men's hair length or women's skirt length (to mention 2 of the most irritating examples). That flaw shows up whenever anyone implies that there is a tension between internal and external Christianity. The assumption seems to be that these are opposed to each other, that we have to choose between them.

This either-or mentality is not convincing. We do not have to choose between outer conformity and inner character. We can be concerned about both the outward man and the inward man. One need not be either

a legalist or a libertine.

All too often, the critic of "standards" ridicules those who emphasize them and says he is concerned about internal virtues. His ridicule of a brother's honest convictions and his implication that the brother isn't concerned about the inner man serve simply to cut off helpful communication. The issue hardens; sides are chosen, and a power struggle follows.

Wouldn't it be more helpful for us to see what we can learn from each other? To explore the reasons some rules are good as well as the ways we can nurture inner character? Why not "both-and" instead of "either-or"?

After all, we don't have to choose between the external and the internal in other matters. Take the ordinances, for example. The foot-washing is an external illustration about inner humility; we say *both* are important. The same thing applies to the commandments. Jesus knew that mere outward avoidance of adultery is not enough, and so He condemned lust in the heart, too. Aren't *both* necessary?

Sure, we must be keenly interested in the development of inner Christian character instead of merely external conformity. But we should also be keenly interested in the development of a careful and cautious observance of any standards that contribute to the welfare and witness of the individual or the Christian community.

THE NECESSITY OF EXTERNAL RULES

On the one side then, the fundamental question is whether any rules about external practice are necessary. When the question is put that way, surely everyone will answer yes. Any organized community, whether a nation or a city or a college, has to have some laws. Such laws will require the keeping of the letter even though the spirit and purpose of the law are much more important.

The traffic on some city streets, for example, has to stop for other streets whether other cars are coming or not. The intent of this rule is safety, not an artificial hierarchy of streets. The person who has this

spirit of the law within will drive safely and avoid accidents at intersections.

Is that enough? As long as he avoids accidents, is he free to run red lights when other cars are not near? The policeman says no; we have to enforce the rules at all times. Good habits must be

developed. Laws and policemen have to deal with the community as a whole and not make individual, subjective exceptions. (Even though I know very well that I can drive safely at 75 MPH!)

Sometimes at 2:00 a.m. when the

(Please turn to page 4)

Contents

AUGUST, 1977

- 2 **EXTERNALS OR INTERNALS: WHAT IS CHRISTIAN LIVING?**
Robert E. Picirilli
- 6 **ESCAPING THE LION**
R. Eugene Waddell
- 8 **CULTURE OR CUSTOM: DO THEY REIGN?**
Susan Burgess
- 12 **WHEN DID YOU LEAVE YOUR WIFE?**
Ed Dayton
- 14 **LAW OR LIBERTY?**
E. T. Hyatt
- 17 **SOWING SPIRITUAL SEEDS IN LITTLE LIVES**
Mary Napier
- 18 **FREE WILL BAPTIST NEWSFRONT**
- 21 **THEOLOGICAL CONSERVATISM VITAL TO
DENOMINATIONAL ROOTS**
An interview
- 26 **CURRENTLY**
Jack L. Williams
- 28 **THE LOCAL CHURCH ON REVIEW (Part XI)**
Leroy Forlines
- 29 **NEWS OF THE RELIGIOUS COMMUNITY**
- 30 **WHO AMBUSHED WHO'S WHO?**
Jack L. Williams

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EXTERNALS OR INTERNALS (Cont. from page 3)

town is dead, it seems silly to stop for a red light. Even so, the community's need for that rule about externals is not at odds with the need for an internal commitment to safe driving. We don't need "either-or"; we need "both-and." If we ever found that people were not developing an inner concern for safety, the solution would not lie in eliminating the rules but in some added instruction.

Jesus did not ridicule or eliminate the rules about externals that the Pharisees observed ever so carefully. He just said they had left undone the weightier matters. He did not object to the fact that they were clean outside; He just wanted them to purify the inner man, too.

THE RELATIONSHIP OF COMMUNITY STANDARDS

Some of the criticism about external "standards" reflects shallow thinking about the importance of rules. We hear said, for example, that we ought to treat everyone as an individual. But it isn't that simple; the community has needs and rights, too. We have not learned much about the submission of the individual believer to the conscience of the church, but that is a real part of the New Testament picture of church life. Granted, if every believer automatically possessed a mature, Bible-informed, inner concern for the needs of others, maybe no Christian "standards" would ever have to be defined. But experience teaches us that this is not the case. Then while we work for the developing of that inner spirit that requires no legislation, we still have to have some rules for the benefit of the whole community.

External observance of rules does not guarantee Christianity within. There is a difference between rules about externals and the intents of the heart, both negatively and positively. Negatively, sin always consists in the intention and motive of the person. To illustrate, it is not a sin to plunge a knife into another person. Not when the act is considered apart from the motive.

Doctors plunge knives in people, but to help. Murderers, however, do so to hurt, and their purposes make them sinners in doing so. What is in the heart makes sin, sin. Jesus made this plain as day: "Not that which goeth into the mouth defileth a man; but that which cometh out of

THE VALUE OF EXTERNAL PRACTICES

Why then do we need rules about various external matters? Probably the most important reason is that Christian life is essentially a disciplined life. This discipline is in scriptural terms self-discipline; and this

A man's hair length does not make him a Christian. If hair is 2 or 10 or 20 inches long, the person's character is not changed thereby.

the mouth . . . those things . . . come forth from the heart" (Matthew 15:11,18).

Just so, on the positive side external observances do not justify or purify; what is in the heart makes righteousness, righteousness. In the same analytical way as illustrated with the doctor's knife, one can correctly say that a man's hair length does not make him a Christian. If hair is 2 or 10 or 20 inches long, the person's character is not changed thereby. When one's hair touches his collar, no magical electricity is generated that somehow short-circuits his Christianity. Hair length is an external matter, a physical thing. The difference between a haircut and spiritual reality is obvious.

But this recognition does not preclude the need for rules about hair length. If the length of a man's hair has any significance at all for anybody—and can anyone doubt that it does—then rules about hair length may well be needed and wise. And then such rules ought to be debated solely on the grounds of the wisdom or need of one particular rule or another and not on the grounds that external rules are automatically bad or hinder inner spiritual development.

self-discipline must be looked at from 2 points of view. First, looking within, self-discipline is a necessary attribute of the Christian life for one's own good. The Bible presents self-discipline as one of the Christian graces produced as the fruit of the Spirit (Galatians 5:22,23) or as one of the ingredients of Christian growth to be added to faith (II Peter 1:5-7).

Then self-discipline is a part of this inner character of the Christian we are all interested to develop. Self-discipline necessarily includes willful control of externals in favor of the primary goals of one's life and service. As Paul puts it while discussing self-discipline in I Corinthians 9:4-27, "I keep under my body." Developing self-discipline is certainly in harmony with the desire for internal Christian character, and rules about externals are intended to help develop self-discipline.

One can argue, of course, that imposed discipline is not self-discipline. But at least an intelligent argument can be made that many are helped to learn self-discipline as a result of discipline imposed on them. Some seem to think that outgrowing an imposed, external discipline will lead to an

undisciplined life. That isn't so; maturing beyond the need for imposed discipline is marked by a self-discipline imposed from within.

Self-discipline must also be looked at from a second point of view: the Christian's self-imposed limitations for the sake of his service to others. Some have said that we have overused this principle, this restricting of one's liberties for the sake of the consciences of "weaker" brethren (Romans 14; I Corinthians 8-10) or of the unsaved (I Corinthians 10:27 ff). But the real danger is usually the other way. Often there is almost no genuine submission to this principle among Christians.

EXAMINATION OF SCRIPTURAL PRINCIPLES

Careful study needs to be given to I Corinthians 8-10 and Romans 14:1-15:7 whenever questions about externals are raised. There are 3 types of believers in these passages. First were the so-called "weak" brethren, who were overly scrupulous about certain externals, food and drink and observance of days. Second were the so-called "strong" brethren, who had such liberty in Christ that all things were lawful. But third were the truly mature believers, like Paul, who knew they *could* do certain things and yet happily *restricted* their liberties for the sake of the weaker ones.

The ones in the "strong" group are always in the greatest danger, not only of disregarding the welfare of their brethren but also of risking their own spiritual welfare. True, Paul has some important things to say to the "weak" group, especially in warning them against judgmentalism. But he says much more to the "strong" group, urging them not to sin in flaunting their freedom. I Corinthians 6:12 probably reflects the bold claim of the ones who proudly styled themselves "strong." "All things are lawful," they said. "Yes," says Paul, "For me too. But some lawful things sure aren't expedient (an emphatic understatement!), and some may bring you under the power of sin." We must not think that freedom and self-discipline are opposed to each

other.

The more mature Christian servant must learn to forgo liberties for the sake of his ministry, not to mention his own soul's welfare. God is pleased when His children refrain from exercising some "right" in order to avoid offending or identifying himself with Satan's crowd or purposes. One primary purpose for rules about certain externals is to instill a regard for this principle.

Rules about hair length come in this category. Can anyone deny that certain extremes of hair length for men reflect the values and philosophy of the individual? There is no question that many conservative-minded people, Christians and unbelievers, are antagonistic to "long hairs." One does not read many daily newspapers without coming across some account of a disturbance caused somewhere in a school, factory, store, a branch of the service, or on some ball team about hair length. Right or wrong, such conservative-minded people have a problem, and the mature Christian servant accepts their problems. Hair that is too long will cut the Christian off from them. Consequently, the mind of Paul, who was made all things to all men, was to forgo one's liberty to wear longer hair for the sake of others' conscience.

At this point, someone is sure to think, "But hair length just isn't all that important!" Well and good, the one who is "strong" enough to realize it isn't all that important is the very one who bears the greater responsibility for the conscience of others. He who knows it isn't important will not mind wearing a neat and moderate haircut for the sake of the "weak" who think it is so important.

A very real part of our problem at this point is that our society has taught us well to be individuals and to stand up for our rights. The biblical teaching about the disciplined life is just the opposite.

PART II
Next Month

ABOUT THE WRITER: Dr. Picirilli is registrar at Free Will Baptist Bible College, Nashville, Tennessee.

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- Externals or Internals - Part 2
- Ministering to the Military
- The Children of God Movement

ESCAPING THE LION

By R. Eugene Waddell

RO-AA-R-R-R!
"What was that loud noise, Mama?"

"Oh, that's the lion. But don't be afraid. He's in a cage behind some heavy bars and can't get out to hurt you."

I'll never forget as a 6-year-old boy how frightened I was when I first saw that lion. As he paced up and down, it was obvious to me that he was seeking any little opportunity to get out and eat me.

The restless spirit and the ravenous appetite of the lion, Peter says, should remind believers of the

devil (I Peter 5:8). This fallen angel, whose doom is already pronounced, is seeking to drag as many souls as possible to hell with him. He exempts no one. No home, no child or no life is off limits. Satan will destroy it all if he can.

Since Christians have to contend with such a deceptive and deadly foe, they need to know something of his strategy. Do not be ignorant of Satan's devices (II Corinthians 2:11).

IMPRESSIONABLE YOUTH

Daniel chapter one reveals 7 different tactics the devil used in attempting to destroy Daniel and his 3 friends. Satan first tempted the boys while they were young, probably teenagers.

I watched Bob gently tie up the tender branches of a dwarf fruit tree. He was forcing the limbs to

grow in an unnatural pattern by tethering them to a wire. Bob knew that when the tree was grown it would permanently keep this abnormal shape. Likewise, the devil is seeking through sinful habits to reshape young lives as he wants them.

FALSE FREEDOM

Satan's next tactic was to exploit the fact that the youths were separated from the wholesome influences of their homes and religious environment. When Daniel arrived in Babylon, 500 miles from Jerusalem, he could have said, "Now that I am away from my

family, I am free to be *me*."

Jesus told of a young man who succumbed to this temptation. The prodigal son who went to a far country exercised his freedom by throwing away his fortune, but he finally ended up in a pigpen.

SUCCESS SYNDROME

Satan's third approach appealed to the young men's natural desire for material success. By 600 B.C. Babylon was the "in" place. It was the Big Apple, a swinging metropolis of 1¼ million people. Herodotus, the 5th century Greek historian, wrote that Babylon was surrounded by walls 350 feet high and 87 feet thick. One hundred bronze gates swung open every morning to welcome traders from all over the world. Fifty beautifully kept broad (150 feet) boulevards divided the city into squares. The Euphrates River snaked its way through the middle of the city. The Babylonians were proud of their man-made mountain which was artistically terraced and covered with shrubs and flowers (the Hanging Gardens).

Ashpenaz, the director of Babylon's royal training institute, projected, "Young men, you have the high honor of being chosen by his Royal Highness Nebuchadnezzar to serve in his court. If you successfully complete this training program, you will be given jobs in the government. You will rub shoulders with the elite. You will be counted among the wise men. You have an unprecedented opportunity for success."

When Daniel objected, no doubt Satan whispered, "But if you don't cooperate you may not get the opportunity to witness to the king." Little did the devil realize that God planned to place Daniel in the highest circle of government for the next 70 years.

NAME CHANGING

The tempter's fourth twist was to alter the boys' characters by changing their names. The Jews placed a great deal of emphasis on the meaning of one's name. The prince of the eunuchs took these young captives who had been dedicated to Jehovah and reconsecrated them to Babylonian idols. Daniel's name was no longer to be

"God's Prince" because Ashpenaz named him "Belteshazzar" for the Babylonian idol, "Bel's Prince." Hananiah's name no longer meant "Mercy of Jehovah" but "Shadrach, Command of the Moon God." Mishaël's name was changed from "Who Is Like God" to "Meshach, Who Is Like Aku, the Moon God." And Azariah, "Whom Jehovah Helps," was renamed "Abednego, Servant of Nebo (the son of Bel)."

Even today the devil is giving teenagers nicknames which have unwholesome connotations, such as *Redneck, Dopehead, Junky, Hooker, Hustler, Turkey, Nigger, Honkey*.

EDUCATIONAL BRAINWASHING

The fifth attack was to reshape the thinking of Daniel and his friends. Satan attempted to brainwash them into believing and behaving like Babylonians. Babylon was the fountainhead of idolatry. Built on the site of the original tower of Babel, this city possessed more than 50 temples to idols.

Just as Satan tried to force Moses into an Egyptian mold through "higher education," he tried to squeeze Daniel into becoming an idolatrous Babylonian. Today Satan is using the same tool—the educational system. He succeeded in getting the Bible and prayer out of public schools and brought in drugs and violence.

A high schooler in the south complained to his parents that most students smoked pot on his bus on the way home each day. Bus thugs threaten to "get any kid who rats to the narcs." A gang of rebels intimidated another young man into stealing money from his parents and giving it to the gang to keep them from beating him. Many educators are giving such people an excuse for such animal behavior by brainwashing them into believing the theory of evolution.

Satan is determined to capture America through her schools.

DEADLY COMPROMISE

Satan's sixth trap was compromise. He started out by pushing Daniel and his friends to give in on relatively minor issues. He began with Daniel's diet. The old deceiver may have sneered, "You are not in

Jerusalem now. It's impossible to expect these people to observe the rituals required by your kosher appetite. You know there is no harm in drinking a little wine. Don't be so peculiar."

Today the devil is selling the same approach. But compromise on minor matters opens the door to giving in on major matters. The young person who begins walking the road of compromise by smoking cigarettes is soon told that there is no more harm in smoking pot than in smoking tobacco. A certain Christian young lady loved to go skating. A young man enticed her into dance skating with him. Eventually this dancing opened the door to an immoral life.

Another Christian girl felt that she could date the unsaved in spite of God's warning, "Be not unequally yoked together with unbelievers." After all, she did not plan to marry him just because she wanted to date him. But soon she found herself so deeply involved emotionally that she could not break away; so she married the sinner and backslid herself.

TIME TRAP

The final element in Satan's scheme was time. The Hebrew's initiation period was to last 3 years. Sweeping changes can occur in 3 years. Three years in a godless secular university can transform a Bible-believing young person into an agnostic. Three years in a sin saturated environment can demoralize a clean thinking person into a reprobate. But in spite of all these concerted efforts by the devil, Daniel and his friends remained true to God.

God be thanked! There still are many young people in America today who are standing firm. Many who, though bombarded by the propaganda of Babylon, have purposed in their hearts not to defile themselves. They, like Daniel, can anticipate that God will use them as instruments of righteousness in the midst of a degenerate society.

ABOUT THE WRITER: Mr. Waddell is pastor of Cofer's Chapel Free Will Baptist Church in Nashville, Tennessee. This article is an adaptation of a sermon he recently preached at the Cofer's Chapel Church. ▲

SUSAN BURGESS

What did Martin Luther, Francis of Assisi, Benjamin Randall and Jonathan Edwards have in common besides their obvious masculinity and religious dedication? None of them ever wore a necktie. Even in the pulpit neither the fiery Edwards nor austere Randall ever donned a tie, for the necktie was not invented until the mid-1800's.

Currently, that superfluous appendage is required to be tied about the neck of every fundamental evangelist before he steps to the pulpit. Thus, the culture and fashion of the 19th century still affect the dress and spiritual standards of religious people in the 1970's.

Many other examples show how mere fashion sways dress and hair standards. In some instances this undue influence even overshadows

the interpretation of Scripture. For example, I Corinthians 11:14 states, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" During Paul's lifetime men's hairstyles were relatively short, though never clipped with electric shears, and continued so until the mid-1600's. Then the new longer hair styles were constantly abused by theologians until longer hair was sanctioned by the church in 1692.

THE HISTORICAL PERSPECTIVE

Thus, a portrait of Benjamin Randall in the 1700's shows the revered founder of Free Will Baptists with hair which covers the collar and flips up in back—a style that 10 years ago could have only been called a woman's. Because his hair was not off the collar, does that mean he discredited the passage in I Corinthians 11? Not at all, he was just conditioned to wear longer hair after over 100 years of the fashion. Compared to women's hair that had

never been cut, his was short. Compared to the crew cut of the 1950's, it was long.

In the same chapter of I Corinthians, verse 15, the woman is exhorted to have long hair for "a glory to her" and "for a covering." Since Eve until the end of World War I, women were true to that admonition. The adage concerning hair was "the longer, the better." However, the adventurous spirits who bobbed their hair in the roarin' 20's were branded as loose and wicked and sometimes even rejected by their family circles. Are women who wear their hair short today doing so in a rebellious attitude and fit only for abandonment? Obviously they are not. Women have found over the past 50 years that shorter hair is easier to manage.

If Benjamin Randall and short-haired Christian women were and are only following the dictates of fashion and convenience, then the judgments on longer-haired males today must be carefully considered.

CULTURE OR CUST

Perhaps the Christian young men who resist the barber's close shears are doing likewise. Can it be that in 2077 all conservative ministers will sport longish locks? If this fashion trend runs as long as previous ones, they very well may.

Another example of the effect of culture and fashion on Scripture interpretation centers around Deuteronomy 22:5, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."

Actually during Bible times men and women wore basically the same type of clothing. *Ungers Bible Dictionary* specifies concerning women's clothing, "The difference between the dress of men was small, consisting chiefly in the fineness of the materials and the length of the garment." This clothing included a tunic, girdle and cloak. The women also wore the long since abandoned veil. These styles continued on through the Imperial Roman Empire and varied only in that the young wore short tunics and the old wore long.

However, in the 1300's a slow revolution of shorter tunics on men burst into an eye-popping scandal. Although many have crusaded under the banner of misconception that women initiated the mini-skirt, in reality men were the first to be so indecently exposed.

By 1364 (almost exactly 400 years before woman wore her first mini-skirt), the masculine overgarment reached only to the hips where

*During Bible times men
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it met a vast exposure of hose-covered legs. In describing the horrors of a young man's stooping in such a costume, the 1367 Mainz *Chronicle* exclaimed, "How incredibly disgraceful!" In 1967 many a preacher justly bombasted young women with the same words.

Another possible misconception of *who first wore what* surrounds the pantsuit, which consists of a pair of long slacks and a long jacket. In today's society many costumes of both sexes are depicted by such a definition.

A glimpse into the history of full-length trousers reveals facts which may shatter long-held illusions. Over the years in the western world, the mini-skirt for men gradually evolved into something like bloomers and then into kneepants worn with knee-length jackets. But the reference work *Two Centuries of Costume in America* by A. M. Earle asserts, "... it is somewhat amusing to be told by careful students that trousers were first assumed for general wear, not by men, but by women." It certainly is amusing to learn that during the French Revolution women donned trousers

in the early 1790's. It was a little nearer the turn of the century that men began wearing long pants. By 1811 the pantsuit was in vogue for women. It consisted of trousers edged in lace and a buttoned jacket of matching fabric reaching to the knees.

Although women's pantsuits met with little opposition at that time and disappeared from the fashion scene quickly, the *men's long pants* were resisted and detested by multitudes. Dukes were barred from ballrooms, and once a male relative of Mrs. James Monroe was refused admission to the White House during her husband's presidency—all for wearing long instead of knee-length pants. An old Quaker preacher, Jonathan Kirkbride, complained to his deathbed of having to wear long trousers because they "felt so slawny" when they flapped about the ankles!

As a result of these startling glimpses into history, a piercing question must be posed: Are pants actually women's garments which have been usurped by men—or are they perhaps indigenous to both sexes? If the latter be true, today as



OM: DO THEY REIGN?

CULTURE OR CUSTOM

(Cont. from page 9)

in Bible times the distinct cut and design of materials satisfy the differences called for in Deuteronomy 22:5.

THE RELEVANCY PRINCIPLE

All such disputes over hair length and appropriateness of clothing and other cultural debates have wasted innumerable hours and occupied unearned but prominent positions in Christian literature, sermons and theological arguments. Chrysostom, who was known as the "Golden Mouthed" church father during the post-Apostolic era, has one distinguishing trademark prevalent in practically all his sermons. He constantly reprimanded preachers for wearing sandals and makeup. Since these problems are not widespread among the clergy today,

ever did. On the other hand, some are obviously immodest to the point of brazen indecency.

Nonetheless, a common principle is inherent in a few of the styles, and that is dress length. Many grandmothers and great grandmothers remember being fearful of showing a delicate ankle. Several decades later the knee was considered the pivotal point on which modesty turned. Upon the advent of the mini-skirt, the bare knee seemed a reasonable compromise. After the passage of time and dollars, fashion designers did what hours and hours of preaching failed to do: They simply designed calf-length dresses, and women bought them. It is an unfathomable law of societal interaction that men, women and children will follow the dictates of fashion to a very noticeable extent. Whether it is more immodest to expose the ankle or the knee hinges on which generation is exposing.

include one more drop of modesty to cover any slight impressions.

To this bare minimum, the Christian must add or loosen enough clothing sufficient to discourage lust. James 1:15 says, "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." It not only brings death to the "luster," but also often to the "lustee"—both spiritual and physical. Basically, a woman has 2 responsibilities for avoiding enticing clothing: first, for her own safety, and secondly, to prevent the conception of sin in a man's heart. David would have been much less tempted to commit adultery with Bathsheba if she had been sitting on her roof dressed in her regular long gown and veil instead of taking a bath.

The same holds true for men. Tight and revealing clothing can produce lust in a woman's heart. Each has responsibility to the other. Of course, some cases of enticement may be unintentional and unavoidable. Therefore, the burden of guilt must be placed on the one who sins and not on the innocent.

There are other forms of immodesty besides lack of covering. These include improper attire on decorous occasions and flashy, superdude costumes. In 1 Timothy 2:9 women are instructed to be modest, "... with shamefacedness and sobriety; not with broided (braided) hair, or gold, or pearls, or costly array; But... with good works." The woman's outstanding feature should be good works, not expensive clothes, jewelry or twice-weekly creations of the hairstylist.

Nevertheless, a person may be decently and inexpensively dressed and yet not be proper. There are occasions when modest sportswear or work clothes are not appropriate. One of these places is the church service. However, what constitutes sportswear and workclothes differs from locality to locality. The dress code must be customized in each local church. Many faithful saints of God have a pair of Sunday overalls which they wear to church every service. To them, they are dressed in what others in different areas might consider a business suit. After

*The preferences of one believer
cannot be applied as moral
convictions for another believer.*

much of the import of his sermons is lost to us. Chrysostom could have saved his breath and ink and let time and changing fashions solve the incongruous situations. Only Chrysostom himself knew why preachers should not wear sandals when everyone else was wearing them anyway.

In similar instances in more recent years, speakers have expounded on the horrors (fleeting or enduring) of the hoop skirt, wig, hobble skirt, mini-skirt, slacks, hot pants, long hair on boys and girls, the "beehive," corsets and the bustle. The majority of these notorious evils have been taken care of by time and are nothing more than laughing stocks now. The ridiculousness of most such fashions certainly has nothing to do with Christian spiritual growth today, and it is difficult to see how some

THE MODESTY PRINCIPLE

If, however, all these fluctuating standards are based on nothing more than culture and fashion, upon what sensible, spiritual foundations can guidelines be set? First of all, in the midstream of any society, no matter how decadent, there is a touchstone for *modesty*. In the current age that touchstone is admittedly rather bare.

Starting with the general concept of modesty, the Christian must unflinchingly adhere to this standard and add to that idea enough to be on the safe side. In other words, the major importance of modesty is one's testimony to the unsaved. A Christian must at the very least meet the criteria for modesty expected by the unregenerated. Since this concept of the world's opinion can only be based on impressions, it is wiser to

all, office workers generally wear to church the same type clothing they wear to work each day of the week.

The point is that there must be respect for the house of God; one goes there attired in a spirit of reverence and honor. For many Christians this includes wearing *their* best clothing. For those whose best and most appropriate are not overalls or pantsuits, it is irreverent to attend attired in such. However, no one's best should be judged by another's possessions or ideals.

THE CONSCIENCE PRINCIPLE

The second concept to consider in determining guidelines for dress standards is the sometimes nebulous, sometimes distinct *conscience*. The growth and development of an individual conscience is dependent on its care and feeding. Children brought up in a Christian home and saved at an early age generally have a different set of values and a stronger, more well-developed conscience than persons saved in later years who have not been so privileged. For instance, a child who has never been taught that wearing shorts is immodest and has been dressed in them since toddlerhood is unlikely as a teenager to feel any guilt or recognize any of the implications of wearing such attire. Therefore, it is unfair to berate young Christians for wearing immodest clothing in the first place. Instead, they should be instructed and educated about the possibilities of instigating sin.

Also, the conscience of a Christian is dependent upon the Holy Spirit's guidance. The guidance is evident through the "still small voice" and through the Holy Scriptures. Hearing the quiet, unobtrusive voice sometimes pivots on one's upbringing and past practice in listening. As 1 Timothy 4:2 indicates, it is quite possible to sear the sensitive surface of the conscience with the hot irons of neglect and rejection.

Knowing man's ability to destroy this inherent sin-inhibitor, God provided a permanent record of admonitions in the form of the Bible. These piercing words penetrate the heart and mold the lives of those who heed them. However, as

discussed earlier, there is a definite possibility of Scripture interpretation being clouded by experiences and culture. Therefore, express care must be taken to arrive at the *principle* taught in each passage, and then the principle can be applied to the current situation.

For example, considering the small difference between men's and women's robes in Old Testament times, there must also be a more far-reaching principle taught in Deuteronomy 22:5. This verse demands not quantitative difference but *attitudinal difference*. Men who prefer women's clothing and vice versa have homosexual tendencies. They are transsexuals whose inclination and dress invite the sin of homosexuality. Often such practices related to idol worship in Moses' day. Thus, these tendencies and practices must be avoided.

Because of radical insistence on obedience to misapplied Scripture, other passages with equal stature are ignored. In the same chapter, Deuteronomy 22:11 prohibits the wearing of a garment woven of more than one fabric, such as woolen and linen. Most Christians today own garments composed of 65% polyester and 35% cotton or wool. Obviously, that is not a sin. This biblical regulation was given to insure practical care of garments because woolen and linen materials cannot be laundered in the same way.

Similarly 1 Peter 3:1-3, "Likewise, ye wives, . . . whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel . . .," has been interpreted by some groups to mean women should not wear any jewelry. They have ignored the further admonition to not be adorned in the putting on of apparel either. Here again, the principle is what is important: Do not over-emphasize the outward appearance.

Nonetheless, the Scriptures do explicitly exhort Christians to holiness, sobriety and modesty in numerous instances. (See Leviticus 12:45; Proverbs 22:11; Philippians 4:8; 1 Timothy 2:9,10; 3:2; 4:12; Titus 1:8, 12; 2:2-7,12,14.) Through these Scriptures the Holy Spirit can speak

on specific situations to individual believers.

THE TOLERATION PRINCIPLE

Regardless of guidelines developed, standards applied and consciences adhered to, there will always be disagreement among sincere Christians—not because some are reprobates, heretics or fanatics but because people are *individuals*. God created each individual to be unique; thus it is difficult for any 2 believers to concur in every area of Christian conduct, especially if they have different cultural backgrounds.

The treasured moments when parents first lead a child in sacred ventures of faith and obedience, the carefree teenage days when a child develops his own spiritual judgment and thus becomes adult, and the trembling attempts when a young adult turns parent and earnestly seeks to guide a new life in God's way—these are the experiences which mold each life and influence it until death.

Therefore, there should be no disputes and schisms over experiential standards and related actions. *The preferences of one believer cannot be applied as moral convictions for another believer.* Rather Christians must let love for other believers and tolerance of their opinions create a fertile atmosphere for spiritual growth and reproduction.

Since culture, experience and personality have affected scriptural interpretation and religious practices through the ages and into the present, Christians should not apply arbitrary standards which are relevant only to certain time periods and geographical locations. Eventually all conflicts regarding who can wear what, where and how long may be resolved. But it is doubtful. So with sound, biblically based judgement, each individual must work to fashion his own God-honoring, Christ-exalting life-style and attire.

over who wore what first and who gets to wear it now, let us hope no one claims the mini-skirt!

Susan Burgess, editorial assistant, is a member of Woodbine Free Will Baptist Church in Nashville, Tennessee. ▲

WHEN DID YOU LEAVE YOUR WIFE?

ED DAYTON

Bill Lawrence is 38 years old. He has a pretty wife and 2 beautiful children and is considered one of the outstanding pastors in his city. Bill and June were married while Bill was still in seminary. Their first child was born during his senior year. June never completed her college education but took a job to help Bill through seminary. Bill is an effective preacher and is greatly respected by both his assistant pastor and the congregation. He works hard on his sermons. His church is growing.

Bill's wife will leave him next week.

Bob Ramsom is the executive director of Christian Commitment Abroad, which he founded 22 years ago. He has traveled all over the world and is a much sought-after speaker. After a shaky start, CCA began to grow rapidly about 10 years ago. Much of its growth is due to Bob's high level of commitment and his willingness to give himself unstintingly to the work of Christ.

Bob doesn't know it, but he left his wife 8 years ago.

Where Are You?

Where are you as a Christian Leader? Where does your commitment lie? Could it be that you too are

one of those, perhaps without even knowing it, who has left his wife?

How do you sort it all out? Where do your Christian priorities lie? How does one find a balance between commitment to the task and commitment to one's family?

In the March, 1973, *Christian Leadership Letters*, 3 levels of Christian commitment or 3 levels of priority were simply stated. They are as follows:

- First—Commitment to God and Christ
- Second—Commitment to the Body of Christ
- Third—Commitment to the work of Christ.

We picture these as foundation stones, one built upon another. We begin with the initial commitment to God through His Son. But the visible evidence of this vertical relationship with God is found in this second priority of horizontal relationships with the sons and daughters of God. The Bible calls us away from a Western individualism back to a biblical corporate unity. It is on this foundation and within the framework of this body-like relationship that the work of Christ is to be carried out. "It was he who 'gave gifts to men' He did this to prepare all God's people for the work of Christian service, to build up the body of Christ" (Ephesians 4:11,12, TEV).

These priorities cannot be exclusive of one another. All 3 are needed. One of the *conditions* for effectively carrying out the *work* of Christ is the relationship that exists within this body. "If you have love for one another, then all will know that you are my disciples" (John 13:35, TEV).

Where Is Your Wife?

We are addressing ourselves here as Christian leaders and especially as married men. Where does your wife fit in these priorities? Certainly of all the relationships described in the Bible, the highest and most mystical is the relationship found in marriage. Paul could only compare it to the relationship of Christ and His Church (Ephesians 5:21-33). The disruption of this relationship can have tremendous spiritual consequences. Peter tells us that interruption of the relationship can even interfere with our prayers (1 Peter 3:7).

Is your ministry as a Christian leader built upon a foundation of a strong marriage relationship, or does it move forward in spite of that relationship?

What About Your Calling?

Some of us immediately respond in our own defense, "But this is the ministry to which God has called

me! My wife understands that. That's one of the sacrifices that we are making together."

Perhaps that is true. But perhaps that is *your* view of the situation, and although it may be outwardly shared by your wife, perhaps inwardly (consciously or unconsciously) she feels quite differently.

Too often the Christian wife is put in the position of appearing to oppose the will of the Lord if she does not feel at ease with the circumstances within which her husband is moving. Many men and women marry before they have a clear picture of the ministry to which they (or he) may be called. Too often they overlook what the Spirit may be saying to *her* and what gifts God may have bestowed upon her.

It's An Uphill Battle.

The wife of a dynamic pastor or Christian leader is in an uphill battle for survival as a person. Many times she has sacrificed herself and her own education only to see her husband be educated right out of her intellectual life. The public affirmation that comes to him and the sense of accomplishment that he feels in pursuing his career can only be shared by her in a second-hand way.

Of course, there are many husband/wife teams who really *are* teams. They truly have had a common call to the work for which the husband may be employed. They see themselves as sharing a joint ministry. But for many this is far from the case. And as the initial intensive occupation with raising a family and "becoming established" is exchanged for the changing realities of midlife, many wives of executives (Christian and otherwise) begin to wonder whether this is all there is to living. Many conclude that it is not.

Gail Sheehy in her book *Passages* (Dutton, New York, 1976) gives us another dimension of the problem. Adults, like children, go through different crises (passages) in life. "Life begins at 40" is true in different ways for men and women. Often it signals a divergence of common interests which can put severe strains upon a marriage if the reasons for them are not understood.

How Do You Stand?

Here's a little test for you to take.

- () I usually take work home at night.
- () I haven't had a date with my wife in 2 weeks.
- () I don't have a date with my wife listed in my appointment book.
- () I usually work away from home more than 10 hours a day.
- () We have had 2 fights in the last 2 weeks.
- () We haven't had a fight in 5 years.
- () I have 4 or more years education than my wife.
- () We married before I was called to my present task.
- () Our youngest child is 16 to 20.
- () My wife hasn't been on a trip with me in 4 years.
- () Most of our social relationships are at my work.
- () We've been married 15 to 20 years.
- () The family dinner is often interrupted by phone calls for me.
- () My wife has little understanding of how my organization works.
- () My wife has had no additional formal education since we were married.
- () My wife does not have any career plans outside of our marriage.

If you answered yes to most of these questions, perhaps you've already left your wife or are in the process of leaving her.

What Can You Do About It?

For each of your answers above, ask yourself, "What does this mean?" This question may suggest to you some steps which you could take immediately.

Start asking your wife for dates, just you 2 together. Use them to explore how she feels about what she's doing and what you're doing. For example, share your appointment books and calendars together. What do you jointly think about the way you're spending your time? Who have you been with? Who are your friends?

Ask her to evaluate how she sees you spending your time. What does she picture you doing? For each item does she feel it's too much, too little, just right?

Make a list of your individual and

joint commitments, commitments to things like work, children, friends, the bank, church, whatever. Are you committed to different or similar things?

Try to fantasize what you believe would be the very best situation for you as individuals and as a couple 10 years from now. Where would you want to be living? What would you be doing? What would your relationships be? What are your wife's gifts? What is her calling? Where do her gifts and calling fit into the picture for the future? Together set some long-range goals for your life together and for your individual development. Decide on some immediate steps to meet those goals.

Consciously reschedule your life in terms of leaving blocks of time available, unscheduled. Use these to give yourselves more time together, to be more able to respond to each other's needs. Most of us can't instantly change our lifestyles, but we can plan to become free of some future responsibilities.

Prayerfully consider whether you really do believe that the priorities suggested above are biblical and operative in your life. God's work *will* get done without you! God is really not nervous about the future. Isn't He much more concerned with what you *are* than what you accomplish, and isn't what you are demonstrated by the relationships that you have? And isn't the most profound of those relationships the one that you have with your wife?

Have you left your wife?

We pray she will take you back.

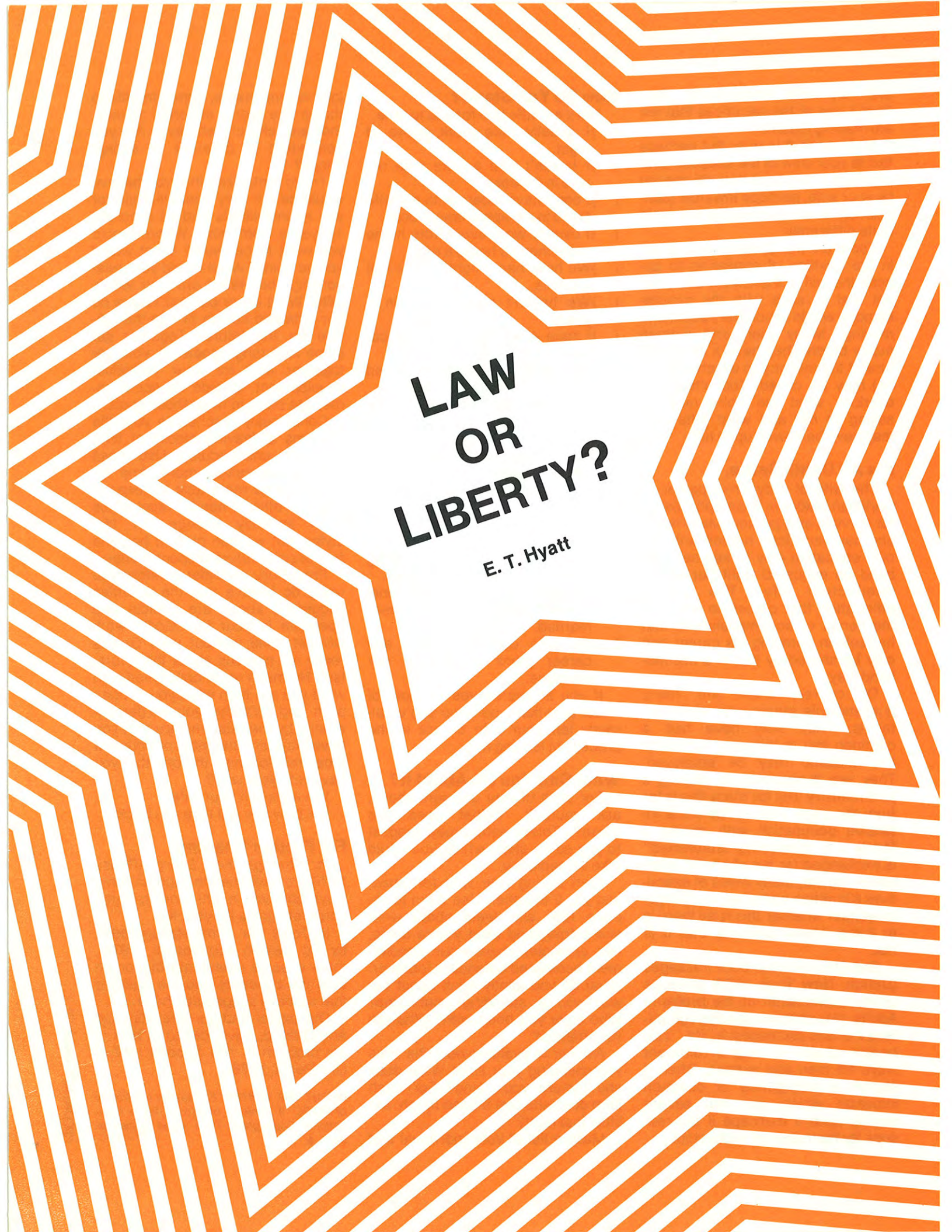
For Further Reading

In *Strategy For Living* (Regal, 1976) we have tried to suggest some ways how you might work towards corporate goals for your life.

In *Tools For Time Management*, by Ed Dayton (Zondervan, 1974), there is some useful information on both the concepts and the practice that we have suggested above.

Our pastor and his wife, Ray and Ann Ortlund, have looked at part of the problem in *The Second Half of Life* (Regal, 1976).

ABOUT THE WRITER: Ed Dayton is director of MARC, a ministry of World Vision International. Copyrighted 1977. Used by permission. ▲

The background of the entire page is a complex, repeating geometric pattern of orange and white lines. These lines form a series of interlocking, jagged shapes that resemble a stylized, multi-pointed star or a series of nested chevrons. The pattern is dense and covers the entire surface, creating a strong visual rhythm.

LAW OR LIBERTY?

E. T. Hyatt

Twentieth century Christians tend to look at *law* and *liberty* as if they were opposing forces acting on their lives. The reasoning goes something like this: "I am a Christian and am under grace not law. Since I am not bound by the law, I have no obligation to anything or anyone except Christ." The opposite extreme retorts: "Yes, I am saved by God's grace, but because of what Christ did for me I am obligated to live as close to God as I can. Therefore, I will not. . . ."

Usually at this point a long list follows of do's and don't's that the Christian should or should not practice. There is truth in both statements. The main emphases, however, are misdirected.

PAUL AND THE LAW

The apostle Paul in his letter to the Galatians dramatically states that liberty is freedom from bondage: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1). This is especially true concerning that form of bondage known as law or legalism.

In 57 A.D. a group of teachers taught that the Gentile believers in Galatian churches needed to adhere to the strict codes of the Mosaic Law. Paul rejects the error and writes in explicit terms that for non-Jewish believers to place themselves under the ritual requirements of the law, in this case circumcision, would be to

place themselves under the curse of the law as well. This would not be freedom but a yoke of bondage.

Is Paul proposing that the law is bad or even useless? No! To the contrary, he declares that *in Christ* the Christian obeys the law and need not be concerned about its curse because Christ has already paid the penalty and suffered the curse.

How then is the law to be viewed? The law is not something to be thrown away like an old used tire, rather the law is a school teacher (Galatians 3:24). The truths, principles and disciplines learned from the law are to be remembered and used for the Christian's benefit as he grows to maturity in Christ. Just as Christians today are members of the New Testament Church but still recognize the Old Testament as authoritative, so also as partakers of God's grace they are likewise disciplined by God's law.

How then can the law be bondage? The law is bondage when it is observed for its own sake. When a law of any kind, civil or moral, is obeyed only because it is the law or when the law becomes more important than the people it governs, the people are in bondage. It is from this and more that Christ came to give liberty.

PAUL AND LIBERTY

There are 3 major aspects of liberty: *freedom from the law, freedom from sin and its consequences, and freedom to enjoy a personal relationship with God.*

The first and best known dimension of liberty is freedom from the law. This is evidenced quite routinely in American life. Retirement is looked forward to as a time of freedom from the decades-long pursuit of working for a living. Weekends are often viewed as a time of freedom from the drudgery of life's daily pressures. Similarly, the New Testament, especially Galatians, portrays the believer as free from the drudgery of law keeping. Galatians 5:13 affirms that believers are not to use this liberty as an occasion to the flesh. This means, of course, that Christians are not to break the law.

In what sense then are they free from the law? First, there is freedom from the "curse of the law." It must be remembered that a law is incomplete unless it has a statement of penalty. The first law recorded in Genesis warns that if this law is broken, death will be the penalty. No culture on earth is completely without law. Laws often take different forms, but without the influence of Christianity they are based more on power structure than morality. However, each culture has its own ideas of what is proper conduct, and any variation from it is punished.

Second, Christians are free from the ritual demands of the law. Believers are not required to blindly follow a set of prescribed rules and regulations in the vain hope of appeasing some hateful god who is just waiting for the careless to fail so he can punish them.

Instead of the curse of the law, Christians can substitute the grace of God demonstrated in love by the sacrifice of Jesus Christ His Son, who died on a sinner's cross in the sinner's place. Instead of the ritualistic performance of certain duties and obligations to soothe the wrath of a vengeful god, the redeemed have the privilege of freely serving the God who by His own example taught them how to live in the world. The one escape from the law was death. In Christ death is not an escape from life but a doorway to eternity.



LAW OR LIBERTY

(Cont. from page 15)

Another major aspect of liberty is freedom from sin and its consequences. Paul in Romans 6:17,18 gives thanks to God because by the grace of God men no longer are the servants of sin, but by yielding to the will of God, they are now servants of righteousness. No longer is it necessary to suffer the inner conflict described in Romans 7:15-24. But believers can exclaim as Paul does in Romans 8:2 that Christ Jesus has made us free from the law of sin and death.

This also frees the believer from an accusing conscience and the wrath of God as Hebrews 10:22,27 summarizes. Christians no longer tremble under the condemnation of God as the unbeliever does, but now they can boldly stand in His presence and make their requests known, not to a fearful God but to a loving Father.

The Christian is also delivered from the tyranny of the devil. Satan's hold was broken at Calvary. Believers are no longer terrorized by what he might do. James 4:7 encourages his readers to resist the devil and watch him flee as they submit themselves to God. As Moses resolved in the 91st Psalm, God's children no longer need to fear the terror by night or the arrow by day because the Lord is their refuge.

The third bulwark of liberty is the freedom to enjoy a personal relationship with God. Christians are no longer blinded by sin and worshiping an unknown god as were the men of Athens (Acts 17). Christians have the privilege of worshiping the true God.

Further, they now have the freedom to do what is right and acceptable in the eyes of God. As sinners they were aliens, strangers, enemies of God, hopelessly lost and incapable of doing anything pleasing in God's sight. Now because of Christ believers are sons of God, members of His household.

Finally, now that they are free and not in slavery, alive and not

dead, prosperous and not persecuted, sons and not strangers, Christians are free to inherit His promises for the elect. As His children they can share in all that He has and enjoy His presence both now and forever.

That is liberty!



Thank You for Your Gifts to the...

COOPERATIVE PLAN OF SUPPORT June, 1977

RECEIPTS:

State	June '77		June '76	Yr. to Date
	Co-op	Design.		
Alabama	\$ 348.45	\$	\$	\$ 1,102.87
Arizona	29.20	(29.20)	146.03	250.16
Arkansas	2,401.75	. . . .	1,311.72	12,282.07
California	740.70	. . . .	673.56	4,873.08
Florida	16.66	. . . .	798.84	99.96
Georgia	. . . .	. . . .	230.31	1,079.70
Idaho	. . . .	. . . .	. . . .	196.59
Illinois	. . . .	. . . .	250.00	6,201.35
Indiana	. . . .	. . . .	. . . .	100.00
Iowa	246.53	. . . .	. . . .	1,651.35
Kansas	257.22	. . . .	376.70	574.08
Maryland	171.08	. . . .	75.00	535.64
Michigan	535.24	. . . .	. . . .	1,035.20
Mississippi	103.01	. . . .	54.10	649.76
Missouri	4,065.31	(4,065.31)	3,549.83	23,870.50
New Mexico	. . . .	. . . .	. . . .	292.77
North Carolina	125.00	(50.00)	125.00	872.97
Northwest Assoc.	140.97	. . . .	. . . .	482.47
Ohio	. . . .	. . . .	. . . .	5,176.84
Oklahoma	9,033.18	(8,880.45)	10,838.73	27,449.14
Tennessee	726.01	. . . .	687.94	5,817.19
Texas	100.00	. . . .	419.94	1,405.01
Virginia	20.20	. . . .	40.93	148.21
Virgin Islands	93.00	. . . .	109.00	558.00
West Virginia	37.78	(37.78)	. . . .	184.11
Totals	\$ 19,191.29		\$ 19,687.63	\$ 96,889.02

DISBURSEMENTS:

Executive Office	\$ 7,020.16	\$(1,595.78)	\$ 6,334.17	\$ 41,449.06
Foreign Missions	4,410.54	(4,226.86)	4,739.77	19,440.76
Bible College	2,409.59	(2,231.75)	2,508.63	12,041.60
Home Missions	2,374.67	(2,250.29)	2,570.39	10,547.41
Church Training Serv.	1,261.50	(1,155.88)	1,364.07	5,768.17
Retirement and Ins.	1,052.81	(968.32)	1,121.91	4,868.02
Layman's Board	509.73	(485.10)	571.93	1,927.62
Commission on Theo- logical Liberalism	133.41	(129.88)	139.24	554.34
Other Ministries	18.88	(18.88)	337.52	292.04
Totals	\$ 19,191.29		\$ 19,687.63	\$ 96,889.02

ABOUT THE WRITER: Mr. Hyatt, a layman, is registrar at California Christian College, Fresno, California. He has earned a master's degree from Mennonite Brethren Biblical Seminary and is pursuing further graduate studies at California State University, Fresno. He is a member of the Memorial Free Will Baptist Church, Fresno. ▲



OUR WOMEN SPEAK

Sowing Spiritual Seeds in Little Lives

By Mary Napier

Years ago as the youngest child of a poor family in the hills of Arkansas, I had an experience that was to give me direction in working for the Lord in later years. My mother, who had to work so hard to help my daddy provide only the barest of necessities for 6 children, lodged a large thorn in her hand while working in the field one day. As was common in those days, little attention was given to what was considered only a minor injury. But as the days passed, the wound failed to heal. Eventually my mother became quite ill from the apparent infection.

Finally, an old country doctor was called to come from quite a distance. Although we had nothing to pay him, he conscientiously attended to my mother's medical needs and continued coming until she was recovered. It was on one of these visits that he brought me a beautiful doll. Seeing our poverty, his kindly heart had been inspired by Christ's love to care for our needs and even more. His kindness thrilled

the heart of a little 6-year-old girl who had never hoped to own such a lovely doll.

I cherished that doll as no other toy I might have ever possessed. But as I grew into maturity, even more precious than the doll was the memory of that kindly old doctor who cared enough to see that a little girl was made happy. I've never forgotten his kind deed. Because of that experience I am convinced that the things done for young children are never forgotten by them. By impressing upon their young hearts the kindness and love of our Lord Jesus, I believe I can have a profound influence on the future lives of children when they are confronted with the decision of taking Christ as Savior and Lord.

With this conviction on my heart, 13 years ago I began inviting young neighborhood children (ages 3-12) into my home each Saturday morning to hear the Children's Bible Hour radio broadcast from Grand Rapids, Michigan. Prayer and Bible study has always been a part of this hour-long gathering, which I conclude by serving refreshments.

Over the years I have been encouraged to see children eagerly participate and be blessed by my efforts in supplying spiritual seed in their productive little lives. I am also blessed to see those children of yesteryear who have grown into young manhood and womanhood still endeavoring to serve God as they begin their families. They still remember and express their appreciation of "Granny's" Children's Bible Hour.

If I have helped in any way to point them to following Christ, to God be the glory—and many thanks to a kind old doctor who taught a very special truth to a little girl.

ABOUT THE WRITER: Mrs. Napier is a member of Greenland Memorial Chapel Free Will Baptist Church, Greenland, Arkansas. She is a Sunday school teacher and an active member of the Woman's Auxiliary. ▲



FREE WILL BAPTIST

newsfront

PLENARY VERBAL INSPIRATION OF SCRIPTURES AFFIRMED IN TEXAS ASSOCIATION

CORPUS CHRISTI, TX.—The Texas State Association of Free Will Baptists, meeting in the 63rd session on June 9, 10, passed a resolution citing the plenary verbal inspiration of the Scriptures as the association's official position. Prompted by a problem concerning a Medessa District pastor, the state meeting refused to seat the entire Medessa delegation until the matter of inspiration was resolved on a local level.

The Texas State Executive Committee was instructed to guide a settlement before the national convention in Detroit, Michigan.

State Executive Secretary Jim Williams has resigned to go as a missionary to Mexico. Allen Moore, formerly pastor of the Denison, Texas, church and now serving a congregation in Blackwell, Oklahoma, was elected to replace Williams. Earl Scroggins retained his position as state moderator for 1978.

SEATTLE HOSTS NORTHWEST ASSOCIATION

SEATTLE, WA.—First Free Will Baptist Church of Seattle hosted the annual Northwest Association May 13,14. Seventy-four registered for the 2-day meeting. Fred Dellinger brought the opening message from Isaiah 6. John Warren addressed the Saturday morning session concerning the church covenant.

Del Barrett was elected to the Missions Board; John Warren, to the Credentials Board; Joan Warren and

Bernard Roberts, to the Youth Camp Board. The Association chose Del Barrett as General Board member to the National Association.

Cooperative giving was allocated in the following proportions: 40 percent (Northwest Missions), 30 percent (National Co-op), 25 percent (Operational Fund), and 5 percent (Youth Camp Fund). Support for the Omak Church was discontinued.

Officers for 1978 are Moderator Lewis Perry, Assistant Moderator Bernard Roberts and Secretary/Treasurer Shelby Farmer.

COOPERATION SEEN IN MICHIGAN STATE MEETING

WOODHAVEN, MICH.—Between 200-250 Michiganders heard reports praising the extensive cooperation in recent months as the Michigan State Association finalized its preparations to host the national convention in Detroit in July. Moderator J. B. Varney led the June 17,18 session at Woodhaven Free Will Baptist Church. Varney was re-elected to the chair for 1978.

Delegates were informed that a new editor is being sought for the state paper, *The New Morning Star* (Revisited). Former editor Jay R. Overman has resigned to accept a position with Salem Bible College, Salem, Florida.

Special recognition was given to Miss Sheila Williams, Child Evangelism Fellowship missionary to Quito, Ecuador. Miss Williams receives 95 percent of her financial support from the Woodhaven Church. Some discussion centered on renting different facilities for the annual youth camp.

COMMITTEE APPOINTED IN WEST VIRGINIA TO PROBE COLLEGE POSSIBILITIES

CHESAPEAKE, W.V.—A 3-man committee, chaired by James Vallance, was appointed at the 31st annual session of the West Virginia State Association to investigate the feasibility of establishing an institution of higher learning in the state. Dan Booth and Russell Wright will serve with Mr. Vallance. This committee is charged with the responsibility of bringing an outside resource person into the state for 4 to 6 weeks to coordinate their study.

First Free Will Baptist Church of Chesapeake hosted the June 10,11 conclave. Delegates voted approval of a revised constitution and bylaws for the state association. Officers for next year are Moderator Carl Vallance, Clerk Norwood Webb, Promotional Director Billy Samms. Carl Vallance was elected as national General Board member.

CHARISMATIC MOVEMENT RAPPED BY MISSOURI ASSOCIATION

SPRINGFIELD, MO.—A large gathering of Missourians adopted a position paper decrying the infiltration and divisiveness caused by the modern charismatic movement. Delegates to the Missouri State Association met in Grant Avenue Free Will Baptist Church June 7-9 to conduct annual business for the association.

The anti-charismatic vote was necessary to clarify the position of Missouri Free Will Baptists and "to convey in everyday layman's language what we . . . believe . . ."

Missouri joined several other state associations in commending singer Anita Bryant for her stand against the gay liberation movement. A retirement village project was returned for more study. Bill Evans moderated the session.

The state Woman's Auxiliary met concurrently and voted \$2,000 for home missionary Bob Francis, who will be laboring in Minnesota. This project is called "Francis to the Field." Francis recently left a pastorate in St. Louis to serve in St. Paul.

KENTUCKY FREE WILL BAPTISTS INVITE 1981 NATIONAL CONVENTION

PAINTSVILLE, KY.—Delegates to the 38th annual session of the Kentucky State Association voted while in conference June 18 to invite the 1981 National Convention to Louisville. Meeting at Southside Free Will Baptist Church, Paintsville, Moderator Powell Collins guided the capacity gathering into adoption of a program encouraging each church to give \$75 over the next 2 years in order to defray the expected \$7,000 expense Kentucky will incur while hosting the giant conclave.

A bylaws committee appointed in 1976 presented a new set of bylaws for approval. The report was tabled until 1978 so that local churches could further study the proposals. A resolution was passed urging that the Treatise carry a statement affirming that the Free Will Baptist denomination does not believe in women preachers.

The 1978 session will meet with the Brush Creek Church, Naples, Kentucky. Officers elected to positions for 1978 were Moderator Powell Collins, Clerk Lewis H. Dotson, Promotional Secretary Charles Stapleton, and General Board Member Wayne Mead Jr.

VIRGINIA MERGES BIBLE CONFERENCE WITH STATE ASSOCIATION

COEBURN, VA.—Virginia Free Will Baptists incorporated a one-day Bible conference with their annual state association June 16,17. The special Bible emphasis is an effort to promote a more meaningful fellowship at the yearly gathering.

Three men spoke during the all-day preaching program on June 16. They were James Earl Raper (Free Will Baptist Children's Home, Greeneville, Tennessee), Ken Riggs (Free Will Baptist Bible College, Nashville, Tennessee), and Galen Dunbar (pastor, Bethany Free Will Baptist Church, Norfolk, Virginia).

Don Hanna moderated the 1977 session at Bull Run Gap Church. Attendance was lighter than expected.

WOODBINE CHRISTIAN ACADEMY RECEIVES ACCREDITATION

NASHVILLE, TENN.—Woodbine Christian Academy, sponsored by the Woodbine Free Will Baptist Church, received notification June 14 that the school was accredited for grades kindergarten through 12. This accreditation was accorded by the Accreditation Committee of the Tennessee Association of Christian Schools.

The Tennessee Association of Christian Schools was granted the privilege of setting up guidelines to regulate schools affiliated with the organization by the General Assembly of the State of Tennessee in March, 1976. That action was included in a bill which prohibited regulation of church-related schools by state and local school boards.

The Tennessee organization sought passage of this bill to assure that in the future the State Board of Education or local boards of education could not regulate the selection of faculty or textbooks or the establishment of curricula in church-related schools. This bill gives church-related schools in Tennessee freedom from interference at the state and local level which many church schools in other states do

not enjoy. However, the Tennessee organization has rigid requirements for its affiliates; thus outside interference is not necessary.

Eligibility for accreditation by the Tennessee Association of Christian Schools is equal to and in some areas more demanding than the requirements of the State Board of Education, according to Stephen Ange, principal of Woodbine. One requirement is that the school must be at least 3 years old. Woodbine Christian Academy was established in 1970.

In June, 1977, the first 5 graduates from the high school program of the academy participated in commencement exercises. A total of 286 students were enrolled this past school year in grades kindergarten through 12. Enrollment is expected to be near 350 in the fall.

Because of the passage of the bill by the General Assembly last spring, this accreditation is recognized by state law and assures full transferability of Woodbine Christian Academy students and recognition of graduates at state colleges and universities.

The Rev. Elro Driggers is pastor of the sponsoring church.

ILLINOIS STATE ASSOCIATION CHANGES CONVENTION DATES

SOUTH ROXANA, ILL.—Delegates to the 1977 Illinois State Association, while in session June 17,18 at Bethel Free Will Baptist Church, voted to change the time of their annual meeting to a spring date. Beginning with the next session, the annual conclave will be held the first Friday and Saturday of March. The 1978 session will convene at First Free Will Baptist Church, Johnston City.

Clint and Lynette Morgan, missionary appointees to Ivory Coast, West Africa, are \$4,000 closer to sailing for their field as a result of

action taken at the Illinois meeting. The state association voted to take from its coffers \$1,000 to be placed in the couple's account. The Illinois Woman's Auxiliary Convention presented them with a check for \$3,000 and also adopted the Morgans and the Dennis Teagues as their 1977-78 project.

Moderator Larry Montgomery and assistant moderator John Hollis will retain their positions for the coming year. Ed Shrum was reelected as clerk of the association, and Wallace Malone will continue to represent the state on the General Board of the National Association.



FALL SUNDAY SCHOOL ENLARGEMENT CAMPAIGN THEME ANNOUNCED

NASHVILLE, TN.—“Forward to Victory,” the theme of the annual Fall Enlargement Campaign sponsored by the National Sunday School Department, was chosen to further enhance the challenge to enroll one million in Free Will Baptist Sunday schools by the year 2000. One year has passed since General Director Roger Reeds gave this enrollment challenge at the national meeting in Tulsa, Oklahoma.

The 1977 fall campaign begins Sunday, October 2, and continues through October 30, 1977. Churches, for purposes of friendly competition, are grouped in different divisions, based on their average Sunday school attendance for the months of March, April and May, 1977. New missions not in existence this past spring will use their attendance average for August. Sunday schools obtaining the greatest percentage of increase over this figure will be declared winners.

According to Harrold Harrison, manager of Promotion and Sales Division of the Sunday School Department, the short-range objective is to double the Sunday school enrollment by 1980. Therefore, campaign materials offer tools by which pastors and lay leaders may enlarge enrollment and enhance soul-winning opportunities.

One of these tools is a joint project of the Sunday School and Home Missions Departments. Called “Attack,” this plan has been field-tested in more than 200 churches with good success. It comes complete with instructions, forms and strategies for success. It may be utilized by a church of any size. Mr. Harrison stated the principles contained in the plan may be used again and again with substan-

tial success.

Division A over 500 average
Division B 400-499 average
Division C 300-399 average
Division D 200-299 average
Division E 150-199 average
Division F 100-149 average
Division G 50- 99 average
Division H under 49 average.

Entry blanks should reach the Sunday School Department no later than September 30, 1977. The deadline for reporting the net increase is November 11. Full details are available by writing the Sunday School Department, P.O. Box 17306, Nashville, TN 37217.

ESTABLISHED CHURCH EXPANDS EDUCATIONAL FACILITIES

BONNE TERRE, MO.—The congregation of the Aulsbury Chapel Free Will Baptist Church, one of Missouri's older congregations, gave evidence of new growth with the dedication of recently constructed educational facilities Sunday, May 1. The dedicatory message was delivered by Clarence Burton, Missouri's promotional director.

The addition is fully capreted and paneled. With the completion of the new building, the facilities now include 10 classrooms, nursery, church office, library, fellowship hall, and an auditorium that will seat approximately 150.

In the course of the dedication Pastor Earl Ames noted that the church was organized following a protracted meeting in May, 1889. The first church building was constructed in the fall of 1890. An addition to that building was made in 1955.

JOHNS AND ROLEN ELECTED IN CALIFORNIA

BAKERSFIELD, CALIF.—The California State Association elected the Rev. Edward F. (Butch) Johns and Mrs. June Rolen to unprecedented ninth-year terms of office as moderator and clerk/treasurer respectively. These long tenures for Johns and Rolen have given the California State Association stability and efficient continuity.

California's 34th annual session met at First Free Will Baptist Church in Bakersfield, June 16-18. Three new board members were elected to the California Christian College Board of Trustees: John Young Sr. (layman), Vernon Jones (layman) and Cecil Spurlock (pastor). Delegates voted that *The Voice*, official publication for the state, be published quarterly.

The 1978 session will meet in Fresno with the Memorial Free Will Baptist Church.

NORTH CAROLINA VOTES QUOTA SYSTEM TO UNDERGIRD PROMOTIONAL DEPARTMENT

RALEIGH, N.C.—Delegates to the 15th annual session of North Carolina Association of Free Will Baptists adopted a quota system to stabilize the financially plagued state promotional department.

Meeting at First Free Will Baptist Church in Raleigh on June 13, 14, pastors and lay delegates alike struggled more than an hour in discussions before reaching the near unanimous decision to allocate each district association a share in Promotional Department expenses. The Executive Committee was counseled to continue the Promotional Department. No replacement was named for outgoing promotional man Ronald Creech.

A strongly worded resolution passed commending singer Anita Bryant for her work against the gay rights activists and denouncing homosexuality.

CONTACT probes current theological trends in interview with commission members Robert Picirilli, (l) and Leroy Forlines (r).



Theological Conservatism Vital to Denominational Roots

Q. Mr. Forlines, when was the Commission on Theological Liberalism established and why?

FORLINES: It was established in 1959. The Commission on Theological Liberalism was brought into existence because several denominations in this century have departed from a conservative or fundamental position in theology. So the commission is to alert our denomination on various trends, particularly trends that seem to be influencing or affecting Free Will Baptists.

Q. To the knowledge of either of you, was there some particular problem facing our denomination at that time?

FORLINES: That was the time when the issue of cooperative evangelism was still strong. But Dr. Picirilli was more active in the association at that time than I was. I assume his comments would be of greater value.

PICIRILLI: I don't think a particular issue as such made people feel a great need for a study commission on theological liberalism. It may be that if we went back and figured it out, we would find the starting of this coincides with the concern that existed at that time about some



**THEOLOGICAL
CONSERVATISM**
(Cont. from page 21)

possible trends at Mount Olive College before the division came with the North Carolina State Convention. But I think it was more a general concern to be sure we never would go liberal and that our people would stay well informed and thus forearmed against various kinds of doctrinal heresies, including theological liberalism.

Q. Mr. Forlines, you mentioned that one of the purposes of the commission was to alert to any dangers of departing from a fundamental position. How would you define the term "fundamentalism"?

FORLINES: I think of fundamentalism as a commitment to the fundamentals of the faith, not just simply affirmation of them but a serious commitment and willingness to take a defense of them. Involved in this are such issues as the inspiration and inerrancy of the Scriptures and the doctrines relating to Christ, such as His virgin birth, deity, full humanity, sacrificial death involving substitutionary atonement, bodily resurrection and second coming.

A fundamentalist would in all likelihood reject theistic evolution. While some people who call themselves evangelicals go along with theistic evolution, I think most people who consider themselves fundamentalists would reject theistic evolution.

Q. Your definition has dealt with the doctrinal side of fundamentalism. What about the attitude of the fundamentalist?

FORLINES: Some of the connotations that go along with the term "fundamentalism" as used by some people, I personally do not use. Some people think of a fundamentalist as a person who is very rigid and ugly in his approach. Some of them may be, but I don't see anything inherent in the movement that requires such an approach.

The critics try to pick out all the bad things that are going on among people who call themselves fundamentalists and then make that a part of the definition. Perhaps some of



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those problems exist among fundamentalists. But I couldn't accept the problems as part of the definition.

Q. At the past several National Associations, the commission has sponsored seminars and provided publications dealing with cults, such as spiritism, Mormonism, Herbert Armstrongism, etc. Do the commission members feel the cults are the greatest threat to Free Will Baptists, or is there a greater threat of doctrinal error from within?

FORLINES: The cults have received a limited emphasis in the presently available literature. Cults do pose a more direct threat at the present time to our people than liberalism. If we ever went in any direction as a denomination, we would not become a cult because cults as a rule lead people out of denominations. They do not take them over. Whereas the liberals try to work from within and infiltrate and take over.

Q. As a theologian do you feel the Free Will Baptist denomination is drifting toward liberalism?

FORLINES: I do not think we are in any immediate danger of going liberal even though we need to be constantly on the alert. The degree of alertness that we have among us is one of the reasons we don't have any immediate danger of actually going liberal. Now a liberal may rise in our midst. But I don't think he will carry any wide influence with him, and he would be dealt with.

Q. What is the most crucial theological issue you see facing Free Will Baptists today?

FORLINES: The most important issue relates to biblical inerrancy. However, that does not affect any considerable number of people in our denomination. Personally, I think there is adequate concern to deal with the issue. We ought to be concerned about it. We ought to state our position clearly and take appropriate action. But I don't think there is enough problem at present to push the panic button and become very alarmed.

PICIRILLI: I agree with Brother Forlines that the inerrancy of the Scriptures is an especially crucial matter. Some sort of action is necessary that simply makes it plain that Free Will Baptists do not want to tolerate any variance from fundamental, orthodox Christian doctrine on the very important subject of the nature of the Scriptures. It is especially important in the years ahead that we have a clear commitment to sound doctrine about the nature of the Scriptures. That always seems to be the kind of issue that simply paves the way for other deviations later if it isn't dealt with firmly and effectively when it is brought up.

However, a lot of other things will cause more Free Will Baptists to be lost to us doctrinally than outright liberalism at least in the immediate future. I think there are real dangers in many of our churches from the Charismatic Movement. This commission has given some attention to that.

Right now an issue that concerns me even more than outright liberalism is the tendency to drift toward carelessness about behavior

and conduct. Some problems that exist in the area of moral behavior probably come before doctrinal problems do. The commission has given some good attention to matters along this line.

FORLINES: I want to comment on convictions and standards and how they relate to theology. Ultimately they involve the doctrine of atonement. I wish somebody would do a historical study on the doctrine of atonement like Dr. Harold Lindsell did on inerrancy in the book, *The Battle for the Bible*. I believe a weakness is prevalent, not so much in supporting false theories of atonement as in having an undefined theory of atonement. By that I mean something that says Jesus' death is in some way responsible for our salvation but falls short of any real in-depth theological exposition of the death of Christ, such as the statements, "Jesus saves"; "Christ is the answer"; or "Jesus died for our sins."

In a way I like the statement "Christ is the answer" because it is true, but I don't like the emphasis sometimes given because it pictures Jesus as the great problem solver, which is like saying Jesus is the great psychiatrist. He may be the great psychiatrist, but He is more than that. He is the one who paid the penalty for our sins on the cross in order that God might forgive our sins and remain holy, according to Romans 3:25,26.

These inadequate explanations of atonement are paving the way for an ultimate rejection of the doctrine of atonement. I don't mean to leave the impression that every time a preacher preaches a sermon and mentions the death of Christ he has to give a full exposition of atonement. But I do believe it ought to be explained often enough that people will be very clear on the subject.

I think that wherever people take clear, strong positions on hell and atonement, it isn't too hard to get men to see the doctrine of the inerrancy of Scripture.

Q. Mr. Forlines, how is the Commission on Theological Liberalism supported?

FORLINES: We get a certain percentage through the Cooperative

Some people think of a fundamentalist as a person who is very rigid and ugly in his approach.

Plan. We do, of course, sell the booklets published by the commission, but at present we have basically sold them at cost. When anybody buys as many of 50 of each, they get them at less than wholesale prices. But we try to charge enough to be basically reimbursed for printing costs from the sales of material. Other expenses, like expenses for commission meetings, come through the Cooperative program.

Q. Do you meet regularly at a certain time each year?

FORLINES: Usually we meet in the fall so that if we want someone to write for the commission, it gives time to plan it. But we may not meet every year.

Q. How many members are on this commission?

FORLINES: There are 5 of us: Wade Jernigan, Dean Moore, Mark Vandivort, Bill Jones and I.

Q. What is the latest publication from the Commission on Theological Liberalism?

FORLINES: The 2 for this year include one by Bill Jones on the occult and one on Mormonism by Wade Jernigan. We are considering one on Transcendental Meditation, hopefully for 1978. We will know at



our next meeting whether we will be able to complete that or not.

Q. Dr. Picirilli, where are the materials for the Historical Commission housed, and are any arrangements made to protect them?

PICIRILLI: The materials that are gathered by the Historical Commission are housed in a room, especially identified as the Historical Collection, in the Free Will Baptist Bible College Library in Nashville, Tennessee. These materials are cataloged, and the references are put on file cards so they can be examined in a meaningful and orderly way according to subject. The materials that are perishable are protected in various ways. The minutes are bound, for example, when we get complete sets together. Some old papers and such items that are falling apart are laminated at the Tennessee State Archives downtown. Locked cases are used for the shelving of materials that are cataloged in the collection so that they are not subject to easy theft or damage.

Q. How does the commission obtain the various items?



PICIRILLI: We depend mostly on people giving us things. That isn't very dependable unless we actually make specific efforts in certain places to find those items people have and then to persuade them to give them to us. There is not a lot of volunteer contribution.

Since we don't have any money to sponsor particular trips, while I am in a given area for other reasons, I may spend some time visiting preachers or folks who are thought to possess material data. I try to find out where they are and try to persuade folks to donate items to the Historical Collection. Usually I am interested in finding the minutes of the local association or old issues of various Free Will Baptist papers and publications that might be of interest to the Historical Collection.

We have not spent much money for the purchase of materials. Occasionally, we have found in used booksellers' shops or other sources some items that people who were not Free Will Baptists were offering for sale. In a few instances we have purchased those materials because there was just no other way we knew of to get the same materials.

Q. *From what source do these funds for purchasing come?*

PICIRILLI: In all instances where money is involved, the Free Will Baptist Bible College has itself spent the funds to purchase materials, to pay for the binding of minutes or for the lamination of papers, to pay for the things that are done to house the collection, or to pay the librarian's salary for cataloging. So the Bible College is actually funding the work of the Historical Collection since the collection resides in part of the college's library holdings.

We are beginning to have a little money of our own now. We do not get any funds from the Cooperative Plan as a matter of regular commitment. However, at least one state, West Virginia, is designating a few dollars every month. So we are getting something like \$3 or \$4 a month through the Cooperative Plan. That is gradually accumulating. We have gotten a few dollars royalty from our only publication. Now we may have something like \$40 or \$50 in the bank.

Q. *What is your only publication?*

PICIRILLI: Last year to coincide with the American Bicentennial observance, we published the book, *A History of the Free Will Baptist State Associations*. The various state organizations that make up the National Association are included. Volunteers in several states wrote brief histories, not of the entire Free Will Baptist work in that state but of the state organization.

It is the first publishing venture of the Historical Commission and was published by an arrangement with the Sunday School Department, who is selling it and paying us royalties just as it would to an author.

Q. *Does the Historical Commission consider that this first publishing venture has laid the groundwork for a more comprehensive Free Will Baptist history to be published later?*

PICIRILLI: Yes, in a way it is laying the groundwork for other publications that we trust will follow. Some years ago there was a great deal of talk about publishing a new history book that would replace the last book that was published on the subject, which was by Brother Damon Dodd and which went out of print some time back. In fact, the Executive Committee tried to make some specific decisions about getting a new book published. I was one of those involved in some of that discussion and decision making.

But the more I became involved, the more I came to realize we aren't ready to write a history book that would represent any new research. Any existing book we have could be rewritten, newly edited and published. Perhaps that would be something wise to consider for the immediate future. What we came to realize was that necessary additional materials have not been collected to make that kind of original research possible. Consequently, what we are really trying to do at the present time is expend most of our energies on getting together the kind of materials that are needed to ultimately make fresh, intensive historical research necessary.

Along the way as various kinds of publishing projects seem to suggest themselves to us like this one last year, we probably will continue to

sponsor them.

Q. *You spoke about permanently preserving these materials. Has any consideration been given to microfilming these materials so they can be used by the students and general public?*

PICIRILLI: The materials can now be used by the students and general public. These materials are available for the same kind of use as anything else the library has under supervision and care, of course. There won't be enough use given to any of the historical materials for a long time that will actually cause the materials to be worn out or destroyed by use.

Ultimately, microfilming will have to be considered and done. At this point there is a much greater need to expend both our energies and whatever funds we have to obtain materials than to make long-range provisions for microfilming.

Q. *Most Free Will Baptists agree that the heritage of our denomination goes back to 2 different sources, the Randall movement and the Palmer movement. Why does the Palmer movement have almost a total lack of historical records in contrast to the Randall movement?*

PICIRILLI: One of the reasons is that the history of the Randall movement in the north was well recorded. Records were carefully kept and preserved because the Randall movement was better organized and, of course, had many educational institutions. One of the things an educational institution does is preserve and collect records and publications. The history of the northern movement has often been well researched and written up. A researcher could still learn some things, but most of it is there.

In contrast to that, however, in the southern line of Free Will Baptists, which we often call the Palmer movement, there was never as much organization. No educational institutions lasted for any length of time. Consequently, many records simply have not been kept; what has been kept has not been collected together. No historians have done really intensive research into the history throughout the southern movement; therefore, the history of

the southern movement has never been as well written as the history of the Randall movement.

However, even though it is true that we usually trace our roots back to 2 different sources, just the little bit of historical research I have had time to do convinced me this is by far an oversimplification. Many other sources of Free Will Baptists have origins that were completely unrelated to either the Palmer or Randall movement. Here in Middle Tennessee, for example, the first Free Will Baptists were known as Separate Baptists. I doubt they had any relationship to the Palmer, Randall or any other movement. I am sure there are various other areas where the origins are completely indigenous.

Q. What do you consider to be the most valuable item in the Historical Collection?

PICIRILLI: That is a hard question to answer. The 2 things I think are the most important and emphasize the most are minutes and issues of Free Will Baptist papers. We have a few quite old books and some old issues of papers. The oldest things are connected with the Randall movement. I consider them less important simply because they are easier to get since such things are readily available in the historical collections of the Northern or American Baptists and in other places.

Therefore, to me the most important items are those that have only recently been dug out, especially those relating to the Palmer movement or other areas in the more southern United States. One of the things I am proudest of is the complete set of the issues of Missouri's *Free Will Baptist Gem*, which is one of the 2 most important Free Will Baptist papers of any long publication years. Closely parallel to that are the issues in the 1920's and '30's and on up to the present of *The Free Will Baptist*, which is published in Ayden, North Carolina. This paper is the oldest and single most valuable publication in our denomination as far as historical purposes are concerned.

I am also proud of some very good collections of minutes. In certain instances an individual has

collected several minutes and deposited those with the collection. We have very old minutes from a few places. In some associations we have almost complete sets. These are some of the things I think are most valuable.

Q. Earlier you spoke of seeking materials while visiting certain areas. What other efforts are being made to obtain materials at this time?

PICIRILLI: My greatest concern right now is that we make every effort to persuade people to place materials in the Historical Collection. It is pathetic, tragic and sad that so little materials have been collected in spite of the various efforts we have made.

In some cases people have materials on hand. However, they feel

those materials are precious to them and don't want to part with them. I can understand that feeling; perhaps I can understand it better than most since I am involved in this kind of work.

But I also know that the only way anybody can actually guarantee his precious materials will be saved is by donating those materials to the Historical Collection. That way they will be saved permanently after he is dead and gone; and they will actually be useful to the very people, that is the Free Will Baptist denomination, that he loves.

ABOUT THE PERSONS INTERVIEWED: Leroy Forlines and Dr. Robert Picirilli are instructors at Free Will Baptist Bible College, Nashville, Tn.

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By
JACK WILLIAMS
Editor

On June 19 the men at **Central FWB Church, Huntington, West Virginia**, turned the tables on the ladies. A large attractive advertisement appeared in the local papers declaring, "Daddy is king." During the morning worship services, every father in the Central Church was honored. Recognition was given to fathers who had the oldest child present, the youngest child present and the most children present. A special award was given to one member as father of the year. **Carl Vallance** pastors.

The **College Lakes Challenger** is the church publication from **College Lakes FWB Church, Fayetteville, North Carolina**. **Pastor Bobby Glenn Smith** wrote recently that the College Lakes Church stands for the "old time religion." He defined old time religion as "a belief in the inerrant Word of God. God used men to write the Bible so it would be a flawless book. It is also a belief in the literal 6-day creation recorded in the Bible. Organic evolution, which is taught in the majority of the schools and colleges, is contrary to science and Scripture." Worship attendance is averaging in the 170's.

Down in **Rocky Mount, North Carolina**, at **Grace FWB Church**, **Pastor Robert Durham** posts attendance statistics on the scoreboard. The scoreboard now shows Sunday school attendance 312, morning worship attendance 298, evening worship 167, and Wednesday worship 120. The church is expecting 100 students to register in the fall for Grace Christian School. Books and materials are already beginning to pour in for use next year.

The **Van Dale Hudson** family was honored by **First FWB Church, Amory, Mississippi**, recently. While Van Dale has been doing evangelistic work the past 10 years, his family has labored with the Amory Church. The Hudsons were presented a plaque commemorating his work and a silver service for the entire family as a token of the church's love and appreciation. Evangelist Hudson is now pastor of **Trinity FWB Church, Greenville, North Carolina**. As the church was bidding farewell to the Hudsons, **Pastor Danny L. Dwyer** extended a warm welcome to **Sterl Paramore** as he joined the Amory Church staff for summer internship. Sterl, who is an upcoming junior at Free Will Baptist Bible College, will concentrate in the youth ministry primarily.

Pastor James O'Dell, Bear Point FWB Church, Sesser, Illinois, believes he has the most cooperative group of members anywhere. To back up that claim, he had 16 members who volunteered to clean the boys' dormitory at youth camp on a Monday evening. His weekly paper, *The Bear Point Review*, carried a very special thank you to these hardy volunteers.

For the first 5 months of 1977, the regular giving at **Northwest FWB Church, Oklahoma City, Oklahoma**, has broken all records. **Pastor James Murray** is urging his people to continue making pledges for missionary endeavors.

Tremendous crowds and outstanding preaching highlighted a revival with evangelist **Bobby Jackson** in **East Side FWB Church, Elizabethton, Tennessee**. **Pastor Richard Adams** reported that one lady brought 80 visitors during the week.

Christian camping in the **Hamilton, Alabama**, area got a real boost recently when **Hamilton FWB Church Pastor Bonnie Hughes** wrote that Christian camping is more than just camping. Camping has been a part of the human race almost since the beginning of time. Some believe Adam and Eve were the first campers. By the time of Abraham people were roaming the earth and living in tents. Mr. Hughes concluded Moses was the camp director of the greatest camp in history, some 2½ million Israelites. Jesus also adapted many of the open-air techniques in His teaching. The Christian camping movement is designed to make campers become aware of the presence of the Creator in a new and beautiful way.

Rev. Frank Sells, noted Bible teacher, addressed the Sunday School Council at **Bethany FWB Church, Norfolk, Virginia**, on Friday, June 10. Sells spoke on "How to Communicate Our Message to Others." **Galen Dunbar** ministers at this church.

First FWB Church, Shelby, North Carolina, is experiencing a steady increase in attendance. The church began a new bus route, organized a choir and added new pews to accommodate the people. Assistant minister **Fred S. Knapp** says, "We are determined to become the friendliest church in Cleveland County because a friend is someone who can and will lead the lost to Christ." **Jason Salyer** pastors.

A new column, called "Family of the Month," is appearing in the **Shiloh FWB Church** newsletter. Each month a special family or member will be highlighted. The column will develop a deeper appreciation of members for each other as facts about backgrounds and contributions to the church and community become evident. **Walter L. Statzler** pastors the **Bristol, Virginia**, congregation.

Absenteeism is dangerous. **Pastor Richard Cordell, Guin FWB Church, Guin, Alabama**, assured his people that when a person misses 3 Sundays in a row, he is in serious trouble of becoming a victim of absenteeism. Cordell further concluded that some who were reading the *Midweek Messenger*, in which this article appeared, had no doubt become so weak they did not have enough resistance to get out of bed on Sunday morning. Others had grown so weak that they could not leave their easy chairs on Sunday evening to make it to church.

Here is a good solution to a sticky problem. Members at **First FWB Church, Garland, Texas**, are urged to join in the project, "Send a Kid to Camp." Every church faces this dilemma when youngsters get ready to attend youth camp; somebody cannot afford to go. To avoid the embarrassment of having to say one has no money, **Pastor David Archer** is encouraging members to invest in this special fund. The pastor feels that for a \$14.50 investment some young boy or girl's life will be changed.

The congregation of **Victory FWB Church, Springdale, Arkansas**, will soon be worshiping in their new church. Construction began immediately after the ground-breaking services May 8. The new building is located on 4 acres of land in the southern part of the city. **Bobby Shepherd** pastors.

The radio ministry of **Grant Avenue FWB Church, Springfield, Missouri**, must be meeting a need for an anonymous donor who recently gave a TEAC cassette tape deck for use in this outreach. **Pastor Ted Wilbanks** said the equipment is valued at approximately \$500.

The **Reverend Calvin Evans** has resigned the pastorate of **Union FWB Church, Wheelersburg, Ohio**, to devote his efforts to full-time evangelism through **Evangelistic Outreach, Inc.** headquartered in **Pedro**. When Mr. Evans assumed the pastorate of the church 6 years ago, it was with the understanding he could continue to direct the evangelism outreach which he had founded earlier. Evangelistic Outreach embraces not only a far reaching radio ministry but also a weekly television service which is syndicated through a cable TV network system. Together these programs now reach an audience in 25 different states.

The congregation of the **First FWB Church, Dickson, Tennessee**, has officially occupied the first phase of their new church facilities. The first worship service in the octagon-shaped structure was held Sunday morning, June 12, with 148 in attendance. The auditorium is presently equipped to seat 200 but can accommodate 350 with additional church furniture. The building is located on a 10-acre tract on Highway 96. **David Hicks** pastors.

Ben Scott gets up early in the morning to find new ways of telling people they weren't in church the previous Sunday. His midweek news carried the following item: "Someone predicted there would be as many as 200,000 people at the lake for Memorial Day Weekend. That is 199,889 more than we had in Sunday school. We had a good day though and thank the Lord for those who are here. We started the day with Master's Men Breakfast and program; 21 came for the 7:00 meeting." Brother Scott is pastor of **First FWB Church, North Little Rock, Arkansas**. All of Pastor Scott's people were not down at the lake, however, for during the month of May several of his people were tithing. This Arkansas church gave nearly \$600 to outside causes in that 31-day period.

The **San Angelo FWB Church, San Angelo, Texas**, is actually a mission less than 6 months old. Its pastor **Gary Tune** recently challenged the people to purchase the Boyd Street Baptist Church, which is relocating. The building will be available in late August or September. The property includes the 10,000 square foot building, parsonage and 5 extra lots immediately across the street. All sanctuary and classroom furniture, except new folding chairs, piano and PA system, would be left for the San Angelo Church to use. Asking price for the property is \$50,000. Pastor Tune knows his people have a problem with that amount of money, but he is asking them to pray for God to make the difference. Perhaps **CONTACT** readers will join the San Angelo Church in this prayer request.

The **Temple FWB Church, Winter Garden, Florida**, recently installed new pews and carpet. They borrowed \$5,000 and agreed to pay it off within 5 years. Pastor **Cecil Williamson** reports that the loan was paid in full in 6 months. The church is pushing ahead in other organizational areas as well. A Woman's Auxiliary and Master's Men chapter are now realities in the church.

First FWB Church, Chipley, Florida, celebrated its homecoming and 25th anniversary on May 1. All former pastors were invited to attend the homecoming. Tapes were sent from Rev. W. B. Hughes and Rev. H. D. Harrison, and letters were sent from Rev. Robert Crawford, Rev. Charles Hollingshead, Rev. Luther Burns and Rev. Ed Cook. Eight charter members testified of the Lord's blessings over the years. **Bud Hill** is pastor.

Pastor J. C. Morgan and the **Lawnwood FWB Church, Tulsa, Oklahoma**, are painfully aware of America's mobile society. Lawnwood's June 8 midweek reminder listed 14 families who were moving from the Lawnwood area. Some were moving out of state; some were moving within the state, but all were moving away.

They really know how to divide up an offering at the **Sylvan Park FWB Church, Nashville, Tennessee**. The June 5 offering totaled \$896.53. That's when the widespread interest in giving to many different sources became evident in this church. In addition to general fund gifts, moneys were designated to a cassette ministry, a benevolence fund, and adopted missionaries. Pastor **Bob L. Jones** and his members are serving notice that they have a world vision.

The entire youth choir of **West Tulsa FWB Church, Tulsa, Oklahoma**, made the trip to Detroit, Michigan, to compete in the National Youth Conference. In order to help itself, the youth choir sponsored a parking lot sale July 9 at the church. On July 10 **Pastor Connie Cariker** led the church in receiving a special offering in order to pay the expenses of chartering a bus. However, the trip for the choir was not all work and no play because on the return leg from Detroit, the choir made a lengthy stopover at Six Flags Over Mid-America in St. Louis, Missouri.

It looks like **Bill Van Winkle** has been doing his homework again. In his midweek bulletin, *The Reminder*, Pastor Van Winkle informed the **First FWB Church, Berkeley, Missouri**, that the Missouri State Association was now over and he and his family were attending youth camp. Rather than run the risk of being called out of camp on some minor matter, the pastor kept one of his men on duty to answer pastoral calls during the week. Other pastors might profit by taking notice of Brother Van Winkle's plan. An alert layman on duty could handle most difficulties that arise and allow the pastor and his family a much-needed, carefree week at youth camp.

During April, 9 new converts were baptized and 15 members added to the roll of the **Oak Park FWB Church, Pine Bluff, Arkansas**. **Ken Doggett** pastors.

Dr. Charles Thigpen, dean of **Free Will Baptist Bible College, Nashville, Tennessee**, spoke June 12 at **Fellowship FWB Church, Kingsport, Tennessee**. Pastor **Winston Sweeney** reported that Dr. Thigpen delivered a tremendous message. The Fellowship Church is praising God for their missions giving. Almost 25 percent of total receipts coming into the church are paid out to foreign and home missions. This does not include money spent on radio time or sent to FWBBC. This group of believers operates on the principle that a church is not great because of the amount of money received but because of the amount of service rendered to people in Christ's name. Sunday school attendance is up an average of 20 over last year. Pastor **Sweeney** emphasized the goal for Fellowship Church this year is 50 new families. That average would mean a new family in the church every week.

A summer missionary in an inner-city church in Kansas City, Missouri, is the title that best describes **Andrea Smith** of **First FWB Church, DeSoto, Missouri**. According to **Pastor Charles L. Miller**, Andrea has moved to Kansas City to conduct backyard Bible clubs and vacation Bible schools during the summer.

Every Sunday school student at **Trinity FWB Church** on Father's Day was asked to write a short article entitled "My Dad's the Greatest Because" or "My Dad is Special Because." Everyone was invited to either bring a dad or adopt a dad for special services that day. "Bring a Dad" Sunday was highlighted by an all-fathers choir during the morning worship service. **Russell Spurgeon** is pastor of the **Bridgeton, Missouri**, church.

Yorktown FWB Church, Star City, Arkansas, has averaged 173 for the past 6 weeks. According to **Pastor Bill Whiteaker**, the increase is credited to the weekly visitation

program under the direction of Sunday school superintendent **James Ashcraft**. During the past year, 53 new members have been received with 28 baptisms.

Over 350 youth and counselors converged on **Decatur, Illinois**, and the **First FWB Church** to celebrate the Illinois State Youth Conference in May. Pastor **Larry Nix**, who celebrated his first anniversary with the church on June 12, highly commended his church staff for their effectiveness and efficiency in coordinating food services and other aids during the conference.

June 20-24 was a special CB emphasis at **Cofer's Chapel FWB Church, Nashville, Tennessee**. Each evening from 7:00 to 8:45 p.m. the familiar CB "10-4" was heard in groups of toddlers, teens and adults. In CB communications the term "10-4" means "message received and understood." This special vacation Bible school theme would be interpreted as "God's message received and understood." **Eugene Waddell** is pastor.

The youth choir of **First FWB Church, Albany, Georgia**, toured Tennessee recently and presented a musical program at various churches. The 46-member choir, called The New Light Singers, is directed by **Vernon Whaley**. Bus driver for the touring choristers was none other than the pastor himself, **Dr. Melvin Worthington**.

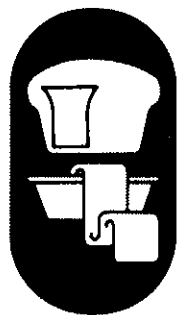
Capitol Hill FWB Church, Oklahoma City, Oklahoma, is using the follow-up lessons from the National Home Missions Department for young Christians. A free home Bible study is provided for anyone interested in pursuing a systematic approach for Christian growth. Visitors who desire home Bible studies are invited to call the church. A capable Bible teacher will be sent to spend 30 to 60 minutes each week in their homes discussing the lessons. **Homer Young** is pastor.

The number of books in the church library for the **First FWB Church, Moore, Oklahoma**, now exceeds 600. New books are being added to this collection on a regular basis. On the shelves are books which will aid teachers in Sunday school and CTS as well as books designed to promote Christian growth and provide reading enjoyment, according to **Pastor Dan Farmer**.

Free Will Baptists now have an official witness in **Mount Vernon, Missouri**. On March 12 the Mount Vernon mission was organized into the **First FWB Church**. The 18 charter members called **Rev. James McCully** as pastor. The group will be affiliated with **Missouri's Indian Creek Association**.

A special observance commemorating the final payment on the **Belton FWB Church, Belton, Missouri**, was observed Sunday, May 8, following the morning worship service. Pastor **Bill Christenson** and members of the congregation placed a plaque at the corner of the church which gives the date on which the church was erected and the date on which the last payment was made on the structure.

Some churches call pastors who can write. The **Victory FWB Church, Goldsboro, North Carolina**, did. Their pastor **George C. Lee Jr.** recently authored 3 booklets, "The Problems of the Preacher," "America's Greatest Need" and "Potpourri." The latter is a collection of Lee's writings over recent years.



CHRISTIAN DOCTRINE

The Local Church on Review

PART XI

By Leroy Forlines

In a recent article I discussed the worldwide responsibility of the church. One of the problems that presents itself when promoting the worldwide responsibility of the church is the question of the standing before God of those who have never heard the Gospel. Some people cannot conceive of God condemning a person to an eternal hell who has not heard the Gospel. It seems to them that God would be unjust in taking such action.

If the Bible did not furnish an answer to the question of whether the heathen are lost, it would be understandable that there would be a difference of opinion. It is understandable that one who has not examined the biblical teaching on the subject may not think that the heathen are lost. However, an examination of the biblical teaching should settle the question with certainty.

One important observation that must be made is this: If the Bible is to be used as an authority for truth,

it must also be used as an authority for deciding what is error and for determining the consequences of that error. If we accept the authority of the Scriptures for establishing the truth of the Gospel, we must also accept what it says about other religions. There can be no question about it. The Bible condemns all religions outside Christianity as being false.

The voices of the Old Testament prophets are in one accord in condemning every religious development that arose outside of the biblical revelation. This condemnation extended to all religions outside Israel and every religious development in Israel that was not based on biblical revelation.

The New Testament is unquestionably clear in saying that men's destinies are determined by whether they believe in Jesus. According to John 3:18, to fail to believe in Jesus is to be "condemned already." According to John 3:36, the

unbeliever is said to be abiding under the wrath of God. Jesus declared, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Peter explained concerning Jesus Christ, "...there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). In Acts 17:30 Paul called upon his hearers to repent of their idolatry, "Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man [Jesus Christ] whom he hath ordained..." (Acts 17:31).

If we let the Bible decide truth, salvation is by faith in Jesus Christ. If we let the Bible decide error, every religion outside of Jesus Christ is false. If we let the Bible decide the consequences of error, all who are unbelievers (regardless of the form of their unbelief) are condemned to an eternal hell.

In the next installment I will discuss the grounds of the heathen's accountability before God.



NEWS OF THE RELIGIOUS COMMUNITY

PRIVATE SCHOOL TAX DEDUCTIONS, CREDITS URGED IN CONGRESS

WASHINGTON, D.C. (EP)—Legislation has been introduced in the House of Representatives and Senate which would provide for either a tax deduction or tax credit to parents of children attending private and religion-related schools.

Rep. James J. Delaney (D-N.Y.), chairman of the House Rules Committee, has submitted a bill (H.R. 3403) which would allow a "tax deduction" of up to \$1,000 for tuition paid to elementary, secondary or post-secondary institutions for a taxpayer, his spouse or his dependents.

Instead of this deduction, taxpayers could take a "tax credit" of no more than \$250 per person under Mr. Delaney's bill.

Sen. John Tower (R-Texas), chairman of the Republican Policy Committee, is the author of a similar measure.

He notes that while affluent Americans can exercise their parental rights to guide the education of their children, poor and middle-income families have only a "hollow right" on the precollegiate level where, in contrast to the situation in higher education, no financial assistance has been provided.

CAMPBELL'S FINDS ITSELF IN THE SOUP FOR ROLE IN SPONSORING TV VIOLENCE

CHEVY CHASE, MD. (EP)—A vice-president of a company listed high among sponsors of violent television programs conceded here that citizen pressure forced the company to rewrite its policy.

John Preston, vice-president for marketing for Campbell's Soup, Camden, New Jersey, said that the company was "offended and shocked" by its rank of 11th among top corporate sponsors of violence on TV programming. "I think you'll see less violence on television this year."

Mr. Preston appeared at the Chevy Chase Baptist Church in a debate with Ted Carpenter, director of the National Citizens' Committee for Broadcasting, which did the ranking.

Editor's Note: Advertisers WILL respond when positive criticism is offered.

ANITA BRYANT'S ANTIGAY FORCES STRIKE BACK

MIAMI, Fla. (EP)—Southern Baptist singer Anita Bryant, whose vehement antigay rights activities almost cost her a television talk show, has struck back, forcing a special election at which voters will decide the fate of a law prohibiting discrimination against homosexuals.

Miss Bryant, a runner-up in the 1959 Miss America contest and an orange juice promoter, spearheaded the petition drive exhorting the Dade County (Miami) Commission to revoke the month-old ordinance. The commission voted 6 to 3 to authorize the special June 7 election at an estimated cost of \$400,000.

The commission acted after Miss Bryant's group, called Save Our Children, Inc., presented 64,000 signatures—only 10,000 were needed—demanding that the commission either repeal the ordinance or call a referendum at which a simple majority could uphold or reject it.

"By its action today, the commission for better or worse has made Dade County a national battleground in the fight for civil rights of parents and their children," Miss Bryant said. "Homosexual acts are not only illegal, they are immoral. And through the power of the ballot box, I believe the parents and the straight-thinking, normal majority will soundly reject the attempt to legitimize homosexuals and their recruitment plans for our children."

The publicity resulting from her stand earlier appeared to have cost her a potentially lucrative job hosting a daytime television sewing show, but the sponsor, the Singer Company, later resumed contract negotiations with her. Some homosexual rights activists proponents have tried without success to persuade the Florida Citrus Commission to drop Miss Bryant as a spokesperson for Florida orange juice.

Homosexual rights activist Bob Kunst said his supporters were "absolutely positive" about winning the election. "We are making this an issue of human rights. The government belongs in the sunshine, not in peoples' bedrooms."

Miss Bryant has said that unless revoked the ordinance will allow homosexuals to teach in public schools, providing unhealthy "role models" for impressionable youngsters.

"I am accountable to God first," said Miss Bryant. "Those who do not share in my conviction may continue to blacklist my talent, but with God's help they can never blacken my name."

PASTORAL CHANGES

ALABAMA

Milton Gann to Liberty Church, Vernon from First Church, Panama City, Florida

Tom Scott to First Church, Vernon from Cowarts Creek Church, Ashford

ARKANSAS

Ed Mazingo to Trinity Church, Milo

Bethel Garner to Ola Church, Ola from Lamb Church, Danville

CALIFORNIA

Cecil Spurlock to Santa Paula Church, Santa Paula from Airport Road Church, Twin Falls, Idaho

INDIANA

Tom Young to First Church, Bunker Hill from assistant pastorship of church

OKLAHOMA

Clarence Hearron to Calvary Church, Norman

TENNESSEE

Tommy Street to Oak Grove Church, Charlotte from Free Will Baptist Mission, Wheeling, West Virginia

OTHER PERSONNEL

ILLINOIS

Ken Driggers to First Church, Decatur, as assistant pastor from pastorship of Goodwater Church, Newton, Alabama

NEW YORK'S BAN ON 'MAIL ORDER' MINISTERS SPURS \$1 MILLION SUIT

SACRAMENTO, CALIF. (EP)—The Universal Life Church, which claims to have ordained more than 6 million "ministers" by mail, has filed a \$1 million suit against New York City for refusing to allow mail-ordained ministers to perform marriages.

The suit was filed in U.S. District Court here by the Rev. Kirby J. Hensley, a one-time Baptist preacher who founded the mail order operation in 1962 at his home in Modesto. He now calls himself "bishop" of the church.

Mr. Hensley charged that New York City officials "arrogantly" defied a federal court ruling by refusing to acknowledge the credentials of Universal Life ministers. Named as defendants were New York City, Deputy City Clerk Herbert Ryan and the city's Corporation Counsel.

The suit also called on the Sacramento Court to enforce its own March, 1974, ruling which recognized the Universal Life Church as a genuine church whose clergy are entitled to all ministerial privileges.

RELIGIOUS COMMUNITY (Cont. from page 29)

RUMOR FLOODS FCC WITH LETTERS

WASHINGTON, D.C.—There is no petition before the Federal Communications Commission to restrict religious broadcasting according to a recent announcement. However, sincere (and misguided) Christians have flooded the FCC with 4 million letters and petitions protesting such alleged restrictions.

There was a move at one time to restrict new religious broadcasts, but it was rejected 2 years ago.

Editor's Note: The number of letters received indicates Christians can and should speak up about issues affecting the church. But the true facts should be in hand before protesting. The number also indicates there must be more people concerned about the future of religious broadcasting than about keeping the doors of local churches open, according to the average attendance figures of many congregations.

CHURCH TAX EXEMPTION ABUSES SCORED BY GUNN

WASHINGTON, D.C. (EP)—Andrew Leigh Gunn, executive director of Americans United for Separation of Church and State, has announced that his organization is considering legal action to try to curb abuses of religious tax exemptions.

"We are particularly concerned," Mr. Gunn told the Western Pennsylvania United Methodist conference, "about the abuses generated by mail order operations which sell ordination certificates for small sums and encourage people to claim tax exemptions for homes in which they may or may not hold occasional services."

"Americans United is opposed to the granting of religious tax exemptions to persons or establishments that do not perform religious functions."

He said some taxing authorities around the country have been granting tax exemptions without attempting to find out if the exemption claims are legitimate. Americans United opposes government definition of religion or the mission of any religious body.

"Government may not discourage or prevent the formation or operation of a new religious group, but the use of religion as a front for a tax dodge must not be allowed," Gunn said.

LEGALIZED GAMBLING DESTROYS SOCIETY'S VALUES

WHEATON, ILL.—America's interest in gambling is like a faltering romance," says Harvey Chinn, pastor of Faith United Presbyterian Church in Sacramento, in a recent issue of *Action* magazine. "Lawmakers are caught between a need for more revenue and common sense about increased social costs that inevitably arise out of expanded gambling," Chinn added. "Affluence, apathy, judicial leniency and deteriorating public moral standards have all contributed to growing interest in gambling. One national news magazine stated that gambling is taking on a new air of official acceptance."

Behind the glitter and tinsel, Chinn says, lies the sober truth that gambling destroys the highest values of society. Connecticut Governor Ella Grasso stated, "What comes to the state in the way of revenue is minimal when compared to all the social problems that are generated." These social problems include higher welfare costs, an unstable work force, increased crime, corruption of officials and the disintegration of the home.

"Gambling makes the poor poorer, depresses legitimate business and distributes existing wealth on an unequal basis," Chinn said.

According to Chinn, churches should band together if they want to effectively oppose alterations of state laws that will escalate gambling. A local congregation can do little by itself to combat the financial resources, experience and muscle of professional gamblers.

"The Church needs to pursue a 4-pronged attack: constant education on how gambling destroys the fabric of society, legislative efforts to defeat gambling proposals, vigilance to see that antigambling laws are enforced, and Christlike compassion for the gambling addict," Chinn concluded. Pastor Chinn has been active for a number of years in antigambling lobbying work in California.

FAMILIES HIT BY PROBLEM DRINKING UP 50% IN TWO YEARS, GALLUP SAYS

PRINCETON, N.J. (EP)—A new Gallup Poll shows that the number of families troubled by problem drinking has increased 50 percent since 1974 and that the number of women drinkers have increased by 8 percent.

The survey also revealed that the proportion of male drinkers remained the same as in 1974-77 percent of all adult men. Nationally, 71 percent of all adults said they drink, the largest percentage of drinkers tabulated since Gallup began its survey in 1939.

According to the latest poll, 81 percent of Roman Catholics and 64 percent of Protestants said they used alcohol. Alcohol was also used by 79 percent of Easterners, 77 percent of Westerners, 74 percent from the Middle West and 57 percent of Southerners.

BRIEFCASE

WHO AMBUSHED WHO'S WHO?

By Jack L. Williams
Editor

Sometimes even a good idea gets pushed back into the underbrush and forgotten. Such is the apparent fate of Harrold Harrison's promising *Who's Who Among Free Will Baptists*, a massive project launched in early spring, 1976. Mr. Harrison and the

Have you prayed
today for our
missionaries?

Sunday School Department are gamely trying to produce a volume along the lines of the old *Free Baptist Cyclopedia* published in 1889. Just for the record, that 1889 venture is now a collector's item among Free Will Baptist history buffs.

The Free Will Baptist *Who's Who* was to have been available in Detroit at the 1977 national convention. Alas, the entire project has fallen on hard times. Harrison anticipated some 1,500 biographical entries would be submitted. Then 2,000 copies of the 750-page, hardbound reference volume would be printed. To this date only about 400 of the data collecting questionnaires have been returned. The publication date has been moved forward to July, 1978, and that is firm.

In a recent conversation *CONTACT* had with *Who's Who* editor, Harrold Harrison, he assured that come what may by way of response or lack of it, *Who's Who Among Free Will Baptists* will be off the press by convention time '78.

All this, of course, prompts some raised eyebrows: To wit, has someone ambushed the *Who's Who* project? Is there yet time to rally and make this endeavor a truly memorable event in Free Will Baptist publishing history? What can be done to dispel the prophets of doom and chase away the goblins, both real and imagined?

THREE CRITICISMS

Three major criticisms have surfaced. They deal with the name, the price and the idea of "buying" one's way into the book. Some have felt that a bit of low-keyed snobbery was practiced by titling the proposed book *Who's Who Among Free Will Baptists* and informing prospective buyers they had been "chosen" for inclusion in the volume. Talk of screening committees secretly culling all but an elite crowd from the book is unfounded. There is no screening committee closeted away somewhere snickering at your questionnaire. The "chosen" in this case is very simple to explain; all Free Will Baptist ministers and full-time



Christian workers were chosen for inclusion in the *Who's Who*. There was never the intention to honor a few by inclusion and embarrass the rest by exclusion. Rather the intent was to form a resource reservoir for historical and practical purposes.

Admittedly, the name *Free Will Baptist Encyclopedia* would have been a more accurate description of the project and also much less intimidating to the ear than *Who's Who Among Free Will Baptists*. But since a rose by any other name smells the same, designate this project whatever we will, it is still an encyclopedic volume.

The \$24.95 price tag is prohibitive no doubt about it. The sheer expense has frightened the women, the children and the faint-hearted from an investment. However, not one thing can be done about that matter. And to be honest, the Sunday School Department may have to drink branch water in order to hold production costs to the original figure. Their estimate for the big book was based on a 1977 production schedule. The publication date is now 1978, a year later and that much higher. So the book may prove to be quite a bargain anyhow. Mr. Harrison confirmed that

the prepublication price of \$24.95 will be honored.

"Do I have to buy one to be included in it?" No. Frankly though, the idea is sound. However, a person can in fact be included in the *Who's Who Among Free Will Baptists* without the \$24.95 outlay. Be that as it may, 2,000 copies are to be printed. Somebody must buy as well as be included.

THE CASE FOR A FWB WHO'S WHO

Free Will Baptists number about 230,000 in the National Association. Churches are numbered at 2,419. What this means is that only one Free Will Baptist in each 100 could be included in the book. There is simply no more room. That's less than one copy of the book per church if 2,000 are bound. Going with the membership ratio, only 33 copies of *Who's Who* would be in California; only 146, in Oklahoma; 166, in North Carolina; or 67, in West Virginia.

Every Free Will Baptist pastor or evangelist who labored in the denominational ranks back to 1935 should be listed. Full-time laypersons are also included. All existing colleges and Bible institutes need a historical sketch describing them. Very possibly the history of each state association needs to be excerpted and included. Imagine the aid a volume like this could give a church that is looking for a pastor. Members could turn to the alphabetical listing and see at a glance a black and white photograph of their prospective preacher and facts concerning his family background, pastoral experiences and educational achievements.

Who's Who Among Free Will Baptists is an idea whose time has come. It is one of the largest publishing coups attempted by Free Will Baptists in 100 years. The project must go to press no later than April, 1978. This practical, historical document may well come to be as valuable to the denomination's future as the *Free Baptist Cyclopedia* is to its past.

Here's my \$24.95; put me in the book. ▲

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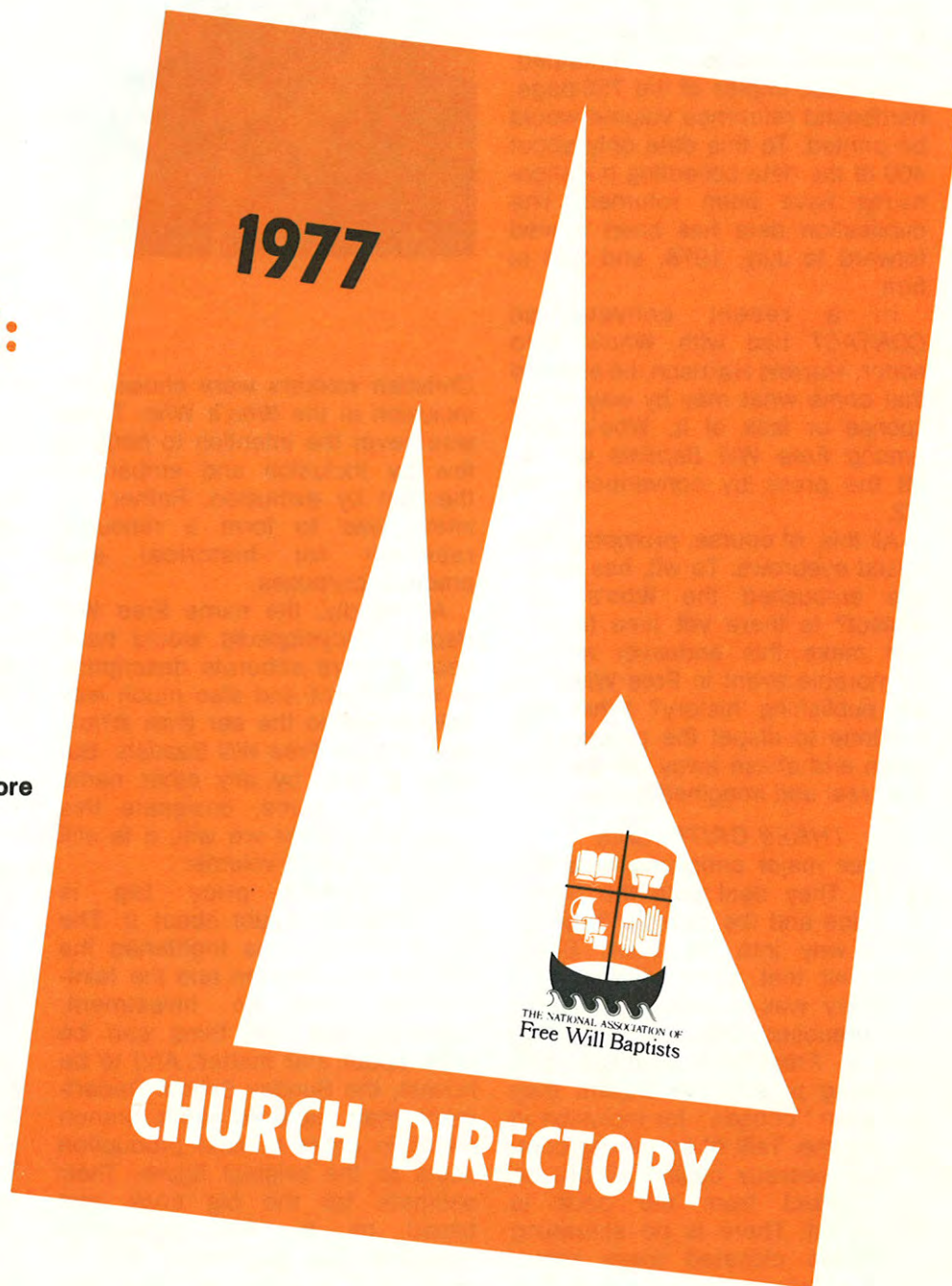
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