

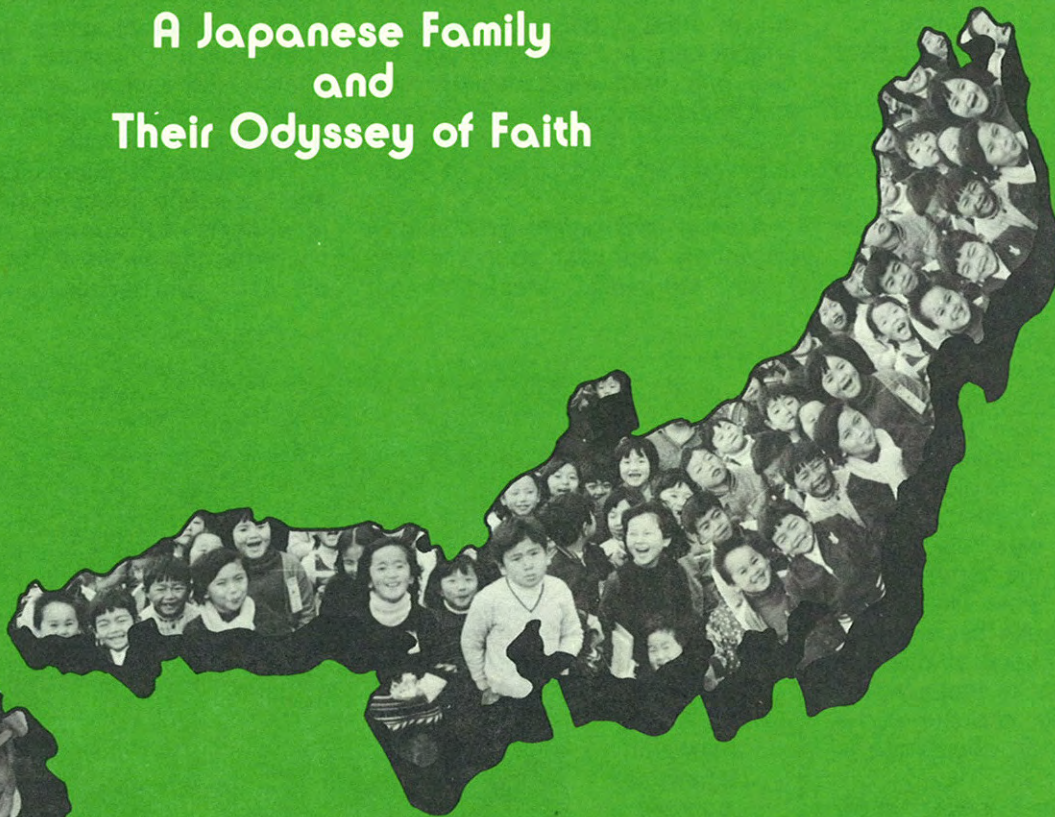
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March 1978

Decision in Sapporo

A Japanese Family
and
Their Odyssey of Faith



Decision in Sapporo

Masatoshi (Gombe) Uchikoshi

“**S**ay, Friend. Let's have a drink together tonight.”
“O.K., but I don't have any money”

“Don't worry. I have several empty bottles from the other night. If we sell them, we'll have plenty of money. So it's all right.”

This dormitory conversation between me and a friend occurred during our junior year of college. Shortly after entering Hokkai University in 1964, I began to drink. Four friends and I spent a lot of time partying and drinking. Once I fell down the stairs from the second floor of the dorm. However, I was so drunk at the time I didn't even realize what had happened.

Even though I was this kind of person, God gave me the opportunity to read the Bible. As I was reading it, God spoke to my heart, saying, “Gombe, I know all that you are doing!” He spoke these words to me three times, and the words caused me to do an about-face in my life.

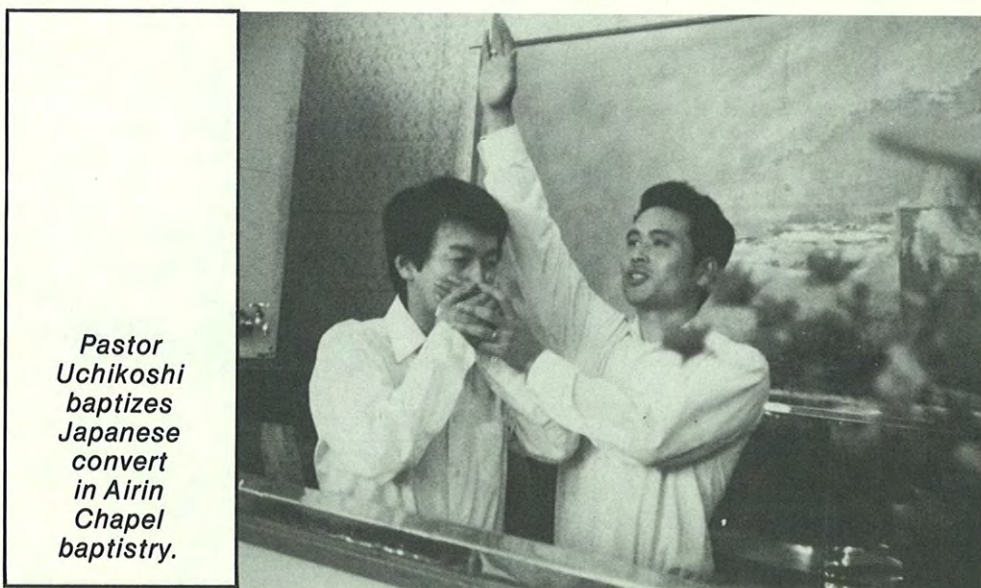
Why? Because I never knew before that there was Someone who knew everything I was doing. I followed through with baptism on March 26, 1967.

After graduation from the University in 1968, I got a job with the largest bank in Hokkaido. I was the only one from my university who was able to pass the test for this job. At the time I didn't know why, but later realized it was a part of God's plan for me.

A short time before graduation I began my four-year courtship with Taiko Morimoto. Most of our

courting was done by mail since we lived in different cities. We were both young Christians then and shared with each other the ups and downs of our faith, trying to strengthen each other's faith.

Taiko was 2½ years older than I, and according to the Japanese way of thinking we normally would not have married. However, in 1970 we did marry, and because we shared a



*Pastor
Uchikoshi
baptizes
Japanese
convert
in Airin
Chapel
baptistry.*



Children eagerly concentrate in Sunday school.

common faith in the one true God, we could make our marriage work. We are still thanking God for our marriage.

FRUSTRATING A BANK PRESIDENT

After working in the bank four years, God started to speak to my heart again. Now He was saying, "Surrender all your time to me. Give me your all." At the same time Taiko and I were using an autoharp and ventriloquist's dummy to do evangelistic work at rest homes and orphanages. Consequently, we didn't listen to God's words. We thought we were already doing enough for God.

One morning, though, as I was going to work, I saw some flowers along the road. They brought to mind the passage in Matthew 6:26-34. "Consider the lilies of the field... even Solomon in all his glory was not arrayed like one of these..." Yes, God supplied for the flowers of the field. God showed me that I really didn't trust in this kind of a God.

When I returned home, I told Taiko that I had decided to submit my life completely to God. Taiko surprised me by saying, "I already know it. I've known it since this afternoon. God spoke to me through His Word."

Quickly, we each took our own Bibles to compare passages and discovered that God had spoken to us at different places—I on the way to the bank, she at home working—from the same passage of Matthew 6:26-34.

"Praise the Lord!" I thought. "There's no mistaking it. God surely is leading us."

Now I understood why God had permitted me to work at the bank. Through this employment we would be able to save money to enable us to go to America for the schooling and preparation I now felt I needed.

Soon the Lord opened the way through Larry Condit, a short-term missionary to Japan who now pastors Capital Free Will Baptist Church, Sacramento, California, for us to attend California Christian College (CCC).

Certain that God was leading us to CCC, I gave my resignation to the bank in December of 1971. The president of the branch office where I worked talked to me about my reason for leaving.

"Is the salary too low?" he asked. "If it is, we will give you a raise. If there is a personality conflict, we can work on that."



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DECISION (from page 3)

But when I explained that it was God's will for me to leave, he could not understand.

LEARNING GOD'S HARD LESSONS

The year 1972 saw Taiko, our 4-month-old son and me arriving in California. We didn't have sufficient English ability for school, *but* we did have *faith*. The studies were difficult of course.

But understanding sermons in English was also very difficult. The Holy Spirit spoke to my heart especially through two messages—one by Rev. Adrian Condit, pastor of Village Chapel Free Will Baptist Church, Ceres, California, and the other by Rev. Rufus Coffey, national executive secretary. In spite of the language problem, God gave me the blessing I really needed.

One day while we were attending CCC, our money ran out along with our food. So I prayed. Why did I

pray? I John 3:22 says we receive whatever we ask. The first day I prayed for miso soup and rice. The second day I thought, "This is America, not Japan." That day I prayed for coffee and bread.

The third day after having received nothing, I looked again to I John 3:22 but read the whole verse. Then I understood. God will hear our prayers if we keep His commandments and do what pleases Him. God was trying to tell me something by His silence.

That same day Mr. Darwin Kelton, a music teacher at CCC, invited me to his office. When I opened his office door, I saw two doughnuts on his desk. I was really happy. He ate one and gave the other one to me. It was delicious!

When I returned home, I told my wife how good the doughnut was. Taiko said only this: "Your child is hungry too, you know."

Then I realized why God had not answered my prayer. I didn't love my wife and child as much as I loved myself. I prayed and asked God to forgive me. Then I asked Taiko to forgive me. With God's love she was able to do so. Again I realized how wonderful it was for a couple to share the same faith. With God's lesson came His provision.

Another time we were out of

"The first day I prayed for miso soup and rice. The second day I thought, 'This is America not Japan.' That day I prayed for coffee and bread."

everything but rice. We had no meat or vegetables. However, with faith Taiko cooked the rice, and the three of us sat down around the table to give thanks in obedience to I Thessalonians 5:18. Our prayer ended as a knock came from the door. We opened the door to find the dean's wife standing with a plate of hot fried chicken in her hands. God's timing is always perfect.

In May, 1974, after many more times of trials and blessings, I was

Photo below is Airin Chapel in Sapporo where Gombe Uchikoshi pastors. Church youth center is located on left and sanctuary facilities to the right.



graduated from CCC. It was only by the grace of God and by the prayers of brothers and sisters in Christ that it was possible.

SHOULDERING THE SAPPORO PASTORATE

We returned to Sapporo, Japan in June, 1974, where I became the pastor of Airin Chapel. While still in America, I had prayed and asked for God's leading in the matter of becoming the pastor of that church. When I left California, after talking with many pastors and friends, I still didn't have assurance of God's will. Our route home took us by Hawaii, where I had opportunity to speak with an Arkansas layman Mr. Bob Partee. He advised me to become pastor. He felt the assurance would come later.

Through the trials God gave peace to me and the confidence that God had indeed led me to Airin Chapel to work. I finally realized why God wanted us there. The Lord wanted to train and discipline me. I thank God that He makes His will known to us and leads us (Proverbs 16:9).

We had five candidates for baptism last December. Two of them were Mr. and Mrs. Yama. Why did they first come to Airin Chapel? In May, 1977, the parents of our Sunday school children came to observe the Sunday School classes. About eight parents who were not Christians came—one man and seven women. I talked with and witnessed to the man. The next Sunday he brought another couple with him to church. When I saw the husband of this couple, I was really surprised.

"Isn't this one of my college classmates?" I thought. I realized that he was. It was Mr. Yama. A short time later we started having a home Bible study in Mr. Yama's home.

During this time I learned that he suffered from encephalitis (inflammation of the brain). His is an inoperable case that will bring death after a time of convulsions.

When I first met him, his face was clouded with gloom. But now he has found a new faith in Jesus Christ and is ready to be baptized as a testimony of his faith. The other day he



Taiko Uchikoshi teaches children's class.

prayed this prayer: "Lord, I thank you for this disease. If it had not been for this, I would not have believed in God."

What a tremendous faith he has to be able to give thanks for this! I thank God for the opportunity of being his pastor and seeing his faith.

In addition, the man who first brought Mr. Yama has moved to Kitahiroshima. Although he is not a Christian yet, he attends the Kitahiroshima Chapel where the Jerry Banks are working.

From June, 1974, to December, 1975, there were 11 people who became Christians at Airin Chapel. However, I still didn't know why God sent me there. Then, in 1976 a serious problem arose. There was much confusion in the church over the problem. Some people began to harbor mistrust in the pastor. I felt as if I were standing alone.

During this time I received a letter from a friend who wrote, "Gombe, be God's man." Through this letter I received new strength from God (Proverbs 18:24).

In the fall missionaries Jim McLain and Dale Bishop gave me some advice. "Check your own life. See if sin is there." Of a certainty, I realized I didn't have enough love

for the church people. I went to the church leaders, and with tears repented my attitude. Peace returned to the church. Then I realized the truth of Job 42:5,6.

Since these problems began, the average attendance has held at about 40. We can only attribute this blessing to the goodness of God.

In 1977, the previous year's problem remained with us, but in spite of it God blessed and six people became Christians, four of whom were baptized at Easter.

The weekly schedule of activities at Airin Chapel is full. Monday through Saturday we have prayer meeting at 6:30 each morning. Two days a week Taiko leads women's home Bible study. On Tuesday evenings missionaries Dale Bishop and Mirial Gainer hold English classes at the church, and Mr. Kitazawa leads the class on Thursdays. Taiko teaches English to children on Saturday afternoons. I guide home Bible studies at different hours three days a week as well as preaching Sunday morning and having Wednesday prayer meeting and Bible study.

Our special outreaches at Airin Chapel also include tract distribution on Sunday afternoons and coffee shop evangelistic meetings Friday nights. The Gospel Sounds, a singing group made of Mr. Hirabuki, Miss Yokota and Dale Bishop, assist the deacons and Miss Saito, a graduate of Tokyo Christian College who is the pastor's assistant and an evangelistic worker, in presenting the Gospel to patrons of the coffee shop.

Since November, 1977, revival fires have burned. The people of the church have started praying. The result has been repentance and greater devotion of themselves to God. We ask prayer that the fire will not be extinguished. (See I Thessalonians 5:19.)

I don't know how the Lord will lead from now, but I want to do His will, to be His vessel, and to be used of Him.

ABOUT THE WRITER: Gombe Uchikoshi is pastor of Airin Chapel Free Will Baptist Church, Sapporo, Hokkaido, Japan. Mr. Uchikoshi is a graduate of California Christian College, Fresno. ▲

IS THE IRA FOR YOU ?

By Herman Hersey

The Employee Retirement Income Security Act of 1974 provides for what is commonly known as the IRA—the Individual Retirement Account. Radio and television carry many advertisements from banks and insurance companies telling about the advantages of opening an IRA account. This account is available to anyone who does not have a regular pension plan at his place of employment.

The advantage of an IRA plan is that the money is tax-sheltered. This means the depositor does not have to pay income tax on the money deposited until it is withdrawn.

How does the IRA affect the Free Will Baptist pastor and lay employee of a church or denominational agency? Does it affect the denomination's pension plan?

Our Free Will Baptist pension plan offers participants the choice of either a tax-sheltered plan, a nontax-sheltered plan or a combination of both. A combination of a tax-sheltered and a nontax-sheltered plan is most flexible. An IRA account does not have this flexibility. The pension reform law does not regulate church plans. This is why we are able to offer the combination to our pastors and other personnel.

Under our plan contributions made by the employer (church) are considered "designated money." The Board of Retirement holds these funds in trust until needed by the pastor or his family. Any tax due is payable when the minister or his family receives the funds. Money the pastor contributes is not tax-sheltered. He pays taxes on this as regular income. He is also taxed every year on the earnings of this portion of his retirement account.

But pastors say they want to contribute to a tax-sheltered fund. How can this be done? It is very simple. The church can pass a resolution amending the budget to decrease the pastor's salary by a certain amount. Then the church treasurer should send this amount to the retirement plan in the pastor's name.

It must be remembered, however, that even in a tax-sheltered program, taxes must be paid in the future. Many Free Will Baptist pastors do not need the advantages of a tax shelter. Their income is not that great. Also, with the liberal deductions that the internal revenue regulations allow a minister, taxes are not a problem to some pastors.

Suppose a pastor needs \$30,000 to \$40,000 at retirement to purchase a home. Withdrawing this substantial amount in cash puts the pastor at a disadvantage in an IRA plan. The entire amount is taxable that year. If, however, he takes tax-sheltered money as a monthly

annuity, the tax would be spread out through the years.

There are advantages in having a nontax-sheltered program. The problem of withdrawing large amounts has already been discussed. Another advantage is that in our plan, the pastor may borrow on the money he has contributed. After three years as a continuous participant, he may borrow up to 40% of the amount that he has deposited. The amount he may borrow increases 5% a year until a maximum of 75% is reached.

Another advantage is that the participant may withdraw the funds he has contributed. It is his money; he can do with it what he will. As with all pension plans, there is a forfeit for early withdrawal. A retirement

"Our denomination's pension plan gives all the advantages of an IRA account—without its disadvantages."

plan is not a savings and loan. Every time funds are withdrawn, a penalty is imposed.

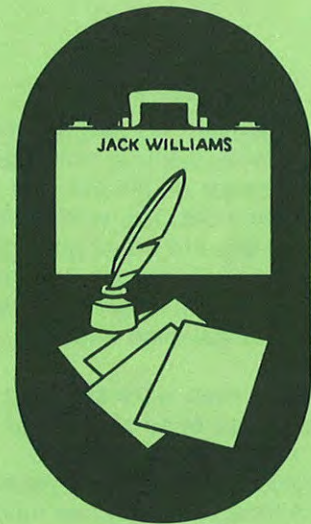
Under our plan, there is 100% forfeiture of the earnings if he withdraws within the first five years of participation. After five years he will receive 25% of the earnings. This increases 5% a year until after 20 years as a continuous participant or age 62, whichever ever comes first, he may withdraw 100% of his deposits together with the earnings.

Money that the church deposits in our plan cannot be withdrawn by the pastor until death, disability or retirement. This "designated money" must be spent for the purpose it was designated; that is, for retirement income.

There is no limit to what may be deposited in our pension plan as there is in the IRA. The amount

(continued on page 12, column 3)

We Do Not Want To Retire!



Old cars and old preachers share a common virtue. No one is afraid to scratch their paint or wrinkle their fenders because it's what's under the hood that counts anyway.

Unlike aging preachers, most old cars never seem to lose their value. Somebody always wants them for something. Perhaps the denomination should lock its doors half a day and take a gerontology inventory.

Is it time to have a Free Will Baptist garage sale and dump the patriarchs at a reduced rate on the open market? This being the no deposit/no return era, do we also toss away the pop-top preachers?

Are old (whatever age that is) preachers nonessentials? What does a denomination do with its aging warriors? There will always be a few who travel the evangelistic circuit like Arkansas' Herman Lewis and Ohio's Andrew Workman. John West in Oklahoma has his *Optimism* publishing outreach and pastor-at-large credentials. North Carolina's L. R. Ennis died at 81 while holding the reins in two pastorates last year.

But only one man can edit *Optimism*. Few churches hire 80-year-old pastors. And the market for old-time evangelists is narrow. That leaves several hundred—and the list grows larger each day—proven elderly ministers who are standing in an open door all dressed up and nowhere to go. Nobody loves preaching like an old preacher. And in many cases nobody can preach better than old preachers.

Is the answer to build a retirement

village and dry-dock the old battle-ships? Have they been alive too long and outlived their usefulness? First they took our churches; then they took our time; and now they take our energy to watch over them. Out of step are they? Fossilized relics from a long forgotten age? *Absolutely not.*

Some wish to call the old guard the Lord's reserve—a noble and worthy idea. But God places no one in reserve. The harvest is so urgent that every reaper is pressed into service until the Lord calls the laborer and gives him his hire. God is holding no one back for a rainy day.

It is worth saying again that God tends to be color blind when it comes to age and a man's usefulness. Or at least that's the way it seemed when 80-year-old Apostle John wrote five New Testament books or when 120-year-old Moses wrote the Pentateuch or when Paul the aged (65 at least) wrote to Philemon or when David the psalmist was writing, "I have been young, and now am old . . ." (Psalm 37:25).

Has God ever declared a man of social security age obsolete? We read from a Bible written by old men about a God who calls Himself the Ancient of Days. Then we gaze across a generation of venerable gray heads and tell fully armored veterans of the cross they are not again to lead or teach or rescue.

The irony of it all is that in 20 years some of these same old

preachers we refuse to use now will be canonized and quoted in Free Will Baptist annals as great authorities. Must they die before their worth is recognized?

Last October one of these flickering lamps wrote to me. He was fast closing in on 65. Speaking for what he called the social security age Free Will Baptist pastor, he said:

We do not want to retire! We have some good years left yet which we would like to place at the disposal of our denomination. We have valuable experience gained over the past 30 or 40 years together with the wisdom of maturity which we feel could be used to a good advantage.

These men would be happy to serve smaller churches who are struggling financially. They would make excellent second men in large churches to head up hospital visitation, soul-winning outreach to the elderly, counseling, etc. Old godly preachers are no threat to a pastor. To the contrary they are an arsenal of wisdom.

One clear-minded older preacher wrote recently:

I do not intend to quit just because I'm drawing a Social Security check. God called me into the ministry for life, and by His help and grace, I intend to make it a lifelong work. I'm sure I echo the sentiment of the majority of my older brethren.

An old Free Will Baptist preacher wept alone last night. Did you hear him? ▲

By Robert Morgan

About 61 AD Paul seemed to realize that time was no longer on his side, for he was growing old. The work had become too big. He could no longer bounce back so quickly from the whippings and midnight escapes. The thrill of traveling had long since left.

Younger men were standing where he had once stood, and some were preaching untrue doctrines, threatening his years of work. Although he still had much to do, he undoubtedly saw the end rushing towards him with unstoppable force and fearful speed.

Many men grow tired and depressed at this time in life, and the great Apostle Paul was not immune to these temptations. Satan sought to disturb his heart. Prison and death were waiting in the future, and from the past many were attacking his name and work.

It was during this time that he sat down and wrote two very personal and informative letters to his young friend Timothy. Both letters were written within a span of four to six years. In them Paul seemed to be aware of two great truths which Isaac Watts captured in two hymn stanzas:

Time, like an ever-rolling stream
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come;
Be Thou my guide while life
shall last,
And our eternal home.

Paul was not depressed. The truth he knew saved him from the temptations he felt. He told Timothy, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (I Timothy 6:6-8). He had shortly before told the Philippians something similar: "I have learned, in whatsoever

state I am, to be content" (Philippians 4:11).

It seems that Paul knew this secret which cats curled by the hearth and cattle grazing in the field have learned better than we have: Contentment is learned and acquired, not bestowed in the womb.

THE COMPLEXION OF CONTENTMENT

But to acquire contentment, we first need to know its features. How do you recognize contentment? What is it?

Well, it doesn't look like the children of Israel. They weren't content. Although the Lord was taking them from slavery and bondage to milk and honey, they found one thing after another to complain about. "When the people complained, it displeased the Lord" (Numbers 11:1).

And so do we! We scarcely have to try. We complain about our health, the weather, the church, our jobs, our friends, our enemies, and (at least indirectly) our Lord. V. Raymond Edman observed that the discontentment of Israel



Contentment

Is A

Woolly Face

disregarded the Lord's presence, despised His promises, and discounted His provision (*The Disciplines of Life*, chapter 22).

Discontentment is sin.

But neither does true contentment look like happiness. You can't be happy all the time, but you can always be content. The wise preacher wrote, "There is . . . a time to weep, and a time to laugh; a time to mourn, and a time to dance" (Ecclesiastes 3:4). But he never said, "There's a time to be discontent."

The Christian is to always possess that deep, surging joy. While he can't always possess a flashing and obvious happiness, he can joyfully maintain a dashing and obvious contentment.

Nor does true contentment look like complacency. It is not a hat pin to stick in every ambitious balloon. You can be content as vice-president, yet still aim to be president. You can be content with two children, yet still plan to have eight. You can be content to win second place in a contest, but still try next year to win first.

When the children of Israel finally thought about contentment in Joshua 7, it was the wrong kind. They had just bumped into a problem and lost their confidence. They said, "Oh, if only we had been content to have stayed in the wilderness."

The Lord has plans, goals and ambitions for us. It is not ambition that enslaves our hearts, draws our attention away from God and brings discontentment. Godly ambitions bring contentment, not anxiety.

Nor is true contentment ignorance. Americans were content with black-and-white TV's until they heard about color ones. But biblical contentment is of a stranger, better variety: It can't be shaken in the least by knowing how much it doesn't have.

Nor is true contentment the absence of problems or the presence of paradise. Paul claimed, "I have learned to be content in any situation." This kind of contentment does not say, "I'll be content when . . .," or "I'll be content

"True contentment is found, not in having everything you want, but in not wanting to have everything."

if . . ." It says, "I'll be content now."

Fanny Crosby, the great hymn writer, was blinded when six weeks old by a country doctor who thought he was treating her with eyedrops. Of all her poems and hymns, the one I like best was written when she was only eight years old.

Oh, what a happy child I am,
Although I cannot see!
I am resolved that in this world
Contented I will be.

How different was one of godly Lord Congleton's kitchen servants who remarked one day, "Oh, if I only had five pounds, I would be perfectly content." Congleton heard the remark and, thinking he would like to see a perfectly contented person, gave her a five-pound note. She thanked him with great emotion.

As he left the kitchen, he paused outside the door to see if she would say anything. She did. As soon as she thought he was gone, she began to complain, "Why on earth didn't I say 10 pounds!"

Hebrews 13:5 teaches, "Let your life be free from the love of money, being content with what you have. For He Himself said, 'I will never leave you nor forsake you.'"

True contentment is found, not in having everything you want, but in not wanting to have everything.

True contentment looks like the homely face of that woolly, wobbly creature in Psalm 23 who said, "The Lord is my Shepherd; therefore, I have everything I need." True contentment is that unshakable inner satisfaction,

security and sufficiency that comes from having everything you need—and knowing it. You know the Lord has supplied all of it and that He always will.

THE CONNECTION OF CONTENTMENT

Just what connection do we have to this supernaturally wonderful and exclusively divine sort of contentment? It is in the presence, promises and provision of God through Jesus Christ.

The Lord said:

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things will be added unto you, Matthew 6:26,31-33.

He meets all of our physical needs, but there's more. We need forgiveness, and He said, "I have power on earth to forgive sins."

We need inner peace, and He said, "Peace I leave with you . . . Let not your heart be troubled or afraid."

We need eternal life, and He said, "Everyone who believes in Me has eternal life, and I will raise him up on the last day."

We need purpose, and He commanded, "Go into all the world and make disciples."

We need comfort, and He said, "Be of good comfort."

We need protection, and He promised, "No one will ever snatch you out of my hand."

(continued on page 15)

Holy Bible

**THIS
BOOK
IS
INSPIRED**

By Stanley Outlaw

A few months back some colleagues and I attended a guest lecture at Middle Tennessee State University. The dean of Harvard Divinity School was lecturing. One statement which the renowned dean made particularly caught my attention. He said there should be no question concerning the propriety of women bishops or preachers today since Paul stated in Galatians 3:28, "There is neither male nor female: for ye are all one in Christ Jesus."

Aside from the fact that such an interpretation totally ignores the context of the passage, I asked the Dean how he correlated his view with the same apostle's clear admonition, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Timothy 2:12).

This so-called scholar's answer was, "Oh, that was Paul's thinking at an earlier point in his life. The passage in Galatians reflects the more mature thinking of an older and more experienced man."

I refer to this incident, not to discuss women preachers, but to emphasize the importance of a proper attitude toward the Scriptures as the Word of God. The dean of Harvard Divinity School uses the Bible only when he feels that it proves a point he wants to make. If he does not like what it says, he finds some feeble excuse to disregard it. Unfortunately, this approach is becoming more and more popular, even among some so-called evangelicals.

Inspiration Taught In Scripture

In attempting to counteract such a growing deterioration in attitudes toward God's Word, perhaps we should reexamine the meaning of *inspiration*. What does the Bible teach about itself in this respect? Paul states in II Timothy 3:16, "All

Scripture is given by inspiration of God. . . ." The word here translated *inspiration* is the Greek word *theopneustos*, literally meaning "God-breathed." This statement identifies the *source* of Scripture.

Perhaps the most essential part of a person is his breath. This declaration was the strongest way in which the writer could say that the Scripture was essentially a part of God Himself.

II Peter 1:21 states, "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." This passage too refers to God as the *source* of Scripture. But it also speaks of the other element necessary in the communication of God's written Word, the human element. The Greek word here translated "moved" literally means "being carried along." This obviously describes a rather strong influence by the Holy Spirit on the writers of Scripture.

"If the writers err in matters of science and history, how do we know they can be trusted in matters of faith?"

Does this influence, however, merely touch the thoughts of the writers, or does it reach every word which they wrote? From a logical standpoint such a question does not fully make sense. Thoughts are made by words. How could God insure the proper thoughts without influencing the very words which create those thoughts? As illogical as it may be, some try to maintain this distinction. However, it would certainly be impossible for the Scriptures to be the very *breath of God* and for the Scripture writers to literally have been *carried along* by

the Holy Spirit without determining the words themselves.

Notice Paul's thinking on this point in Galatians 3:16 when he says, "He saith not, And to *seeds*, as of many; but as of one, And to thy *seed*, which is Christ." Paul makes an important doctrinal point on the basis of the fact that the word *seed* in this Old Testament quotation (Genesis 13:15) is singular rather than plural. The great apostle believed that *words*, not just thoughts, are inspired.

Plenary Verbal Inspiration Specified

With the above statements of Scripture in mind, the following is presented as the definition of inspiration:

Inspiration is the special act of God through the Holy Spirit upon the writers of the Holy Scripture which enabled them to record every word without error or omission, while at the same time revealing their own character and thought pattern.

This view of inspiration has been commonly referred to as *Plenary Verbal* Inspiration; that is, *every word* inspiration. Since Christians commonly accepted this view of inspiration until recent years, it was only necessary for one to say that he believed the Bible to be "inspired" if he wished to identify himself as a Bible-believing Christian (which is, of course, the only kind there is).

It is obvious that the *Plenary Verbal* definition includes the ideas of infallibility and inerrancy in regard to every word of the Bible. There have been some in recent years, however, even in the so-called evangelical camp who have balked at the words "infallibility" and "inerrancy" while claiming a belief in inspiration. Those who express such a view seem to be anxious to point out supposed errors in the Bible. They claim that the Bible can be trusted in matters of faith but not so much in matters of fact, particularly the subjects of science and history. They tend to glorify the



INSPIRATION (from page 11)

human element in the composition of the Scriptures and to play down the divine.

Furthermore, they argue that a few errors regarding secular matters should not bother us as long as we believe the essential truth of the spiritual message. What does bother us is that such a low standard should be expected from God's Word, a lower standard indeed than would be accepted in our judicial system. In a human court a witness's testimony can be rendered useless by proving that he has a tendency to lie or make mistakes in judgment. Can less be expected of that body of writing which claims to be revelation from God?

If the writers err in matters of science and history, how do we know they can be trusted in matters of faith?

Source Of Evangelical Error Exposed

When evangelicals manifest such a low view of Scripture, they reflect the influence of the neoorthodox and liberal school of thought. In fact, most evangelicals who maintain such views have attended colleges or seminaries where the liberal and neoorthodox view was prevalent. One of the best known representatives of neoorthodoxy, C. H. Dodd, writes:

All this means further that we must always allow for limitation and error in the prophets. It should hardly be necessary to state so obvious a proposition, but the doctrine of inspiration has been so confused by the demand for inerrancy that it is necessary. No one not blinded by a superstitious bibliolatry could possibly accept for truth, as they stand, many elements in Old Testament prophecy (*The Authority of the Bible*, by C. H. Dodd, published by Nisbet, p. 127).

Young evangelicals sit at the feet

of such neoorthodox teachers. These students accept such views with little or no scrutiny since they are presented as the most advanced scholarship and since in most cases no opportunity is given to hear the opposing view.

Scriptural Infallibility Required

Conservative Christians cannot afford to forsake the doctrine of Plenary Verbal Inspiration, including the important elements of absolute inerrancy and infallibility. In a recent book which has caused quite a stir among evangelicals, *The Battle for the Bible*, Harold Lindsell declares:

It is my contention that once biblical infallibility is surrendered it leads to the most undesirable consequences. It will end in apostasy at last. It is my opinion that it is next to impossible to stop the process of theological deterioration once inerrancy is abandoned. . . .

No matter how sincere a man may be, and however carefully he guards against further theological concessions, they are inevitable once inerrancy is given up. . . . I am saying that whether it takes five or fifty years any denomination or parachurch group that forsakes inerrancy will end up shipwrecked. It is impossible to prevent the surrender of other important doctrinal teachings of the Word of God when inerrancy is gone.

(From *The Battle For the Bible* by Harold Lindsell, copyright ©1976 by The Zondervan Corporation. Used by permission.)

May God help us as Free Will Baptists to maintain a strong, clear position on this important issue—perhaps the most crucial issue facing the church today. Other denominations are being torn apart over this matter. Let us take a firm and constant stand to prevent the development of the malignancy within our ranks.

ABOUT THE WRITER: Dr. Stanley Outlaw is a Bible instructor at Free Will Baptist Bible College, Nashville, TN. ▲

IRA (from page 6)

deposited may increase or decrease from time to time at the option of the pastor.

The flexibility of having funds tax-sheltered or not or a combination of both is a great advantage to the pastor. A pastor may be in position to contribute more to his retirement account at one time in his ministry than at another.

As he moves from church to church, deposits to his retirement account will vary. Having a combination of both plans gives the pastor greater control over the funds and more flexibility in planning for his later years.

More is involved in planning for retirement than simply having a retirement fund. The pastor's earning ability at retirement, his insurance, his housing—all of these things need to be taken into consideration.

Our plan offers good annuity options. The pastor may elect to receive up to 100% of the funds in cash. Or the balance could be paid to him or his beneficiary as long as either lives. The amount of this monthly payment will depend upon his age at retirement and the amount of money that he has in the fund.

Our denomination's pension plan gives all the advantages of an IRA account—without its disadvantages. It also gives the opportunity of making contributions that are not tax-delayed.

Investigate the Free Will Baptist pension plan, and let us explain its provisions in greater detail. We want to help you plan for a successful and fruitful retirement.

ABOUT THE WRITER: Herman Hersey is director of the Board of Retirement and Insurance, Nashville, TN. ▲

EVANGELISM CONFERENCE APRIL 24-26

First Free Will Baptist Church
Farmington, Missouri

STANDING ON THE PROMISES



By Everek R. Storms

The holy Scriptures contain a grand total of 8,810 promises. How do I know? I counted them.

All my life I have seen various figures quoted as to the number of promises in the Bible. The one most generally given is 30,000.

Since this is a round number with four zeros to it, I have always been a little suspicious about it. Furthermore, since there are only 31,101 verses in the Bible, it would mean that there would be practically one promise for every verse.

I do not guarantee my count to be perfect, but it is the most accurate I know of.

The Bible contains eight kinds of promises. God has given 7,487 promises to man. This is about 85 percent of all the promises in the Bible.

There are almost 1,000 instances recorded—991 to be exact—in which one person makes a promise to another person. This is some 11 percent of all the promises in the Scriptures. An example is the promise made by the Chaldeans to

King Nebuchadnezzar: "Let the king tell his servants the dream, and we will shew the interpretation of it" (Daniel 2:7).

There are also 290 promises made by man to God. The majority of these (235) are to be found in the Psalms; such as, "O Lord, open thou my lips; and my mouth shall shew forth thy praise" (51:15).

There are promises that were made by angels. Most of these (23) are found in Luke. One example is the promise made by the angel to the women at Jesus' tomb: "Behold, he goeth before you into Galilee; there shall ye see him" (Matthew 28:7).

There are actually nine promises made by that old liar, the devil; e.g., "All these things will I give thee, if thou wilt fall down and worship me" (Matthew 4:9).

Two promises were made by an evil spirit. "Then there came out a spirit, and stood before the Lord, and said, I will entice him..." (II Chronicles 18:20,21).

There are also two promises made by God the Father to God the Son, and one made by a man to an angel.

One of the 66 books of the Bible has no promises at all—Titus. Seventeen others contain less than 10 promises each. Even such an outstanding book as Ephesians has only six promises.

The New Testament has 1,104 promises; the Old Testament, 7,706. This means that seven out of every eight promises are to be found in the Old Testament. You cannot afford to skip the Old Testament when you read your Bible.

Isaiah, Jeremiah and Ezekiel have over 1,000 promises each—a total of 3,086 in the three books or more than 1/3 (35 percent) of all the promises in the Bible. Most of them are of a prophetic nature: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

Many verses have more than one promise. Here is a verse with four: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).



Another verse has five promises: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished" (Isaiah 51:6).

The chapter with the most

“. . . seven out of every eight promises are to be found in the Old Testament.”

promises is Deuteronomy 28. These 133 promises refer to the blessings and cursings God promised the Israelites when they would reach Canaan, according to whether they would obey or disobey His commands.

A somewhat similar chapter is Leviticus 26, which has 94 promises—¾ of all the promises in the book.

The most outstanding chapter as far as promises are concerned is Psalm 37. Practically every verse in it is a most precious promise. Here are some of these 43 wonderful promises:

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (verse 4).

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (verse 5).

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace" (verse 11).

Last year I read the Bible through for the 53rd time; but the time I read it counting the promises was one of the most precious. Time after time I have had to agree with Solomon: "There hath not failed one word of all his good promise" (I Kings 8:56).

The question as to which are the greatest promises is one about which there would be a difference of opinion. But if I were permitted to claim only six promises, I would choose the following:

The promise of salvation: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

The promise of the Holy Spirit: "Ye shall receive power, after that

the Holy Ghost is come upon you" (Acts 1:8).

The promise of answered prayer: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

The promise of temporal help: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

The promise of sustaining strength: "As thy days, so shall thy strength be" (Deuteronomy 33:25).

The promise of heaven: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

Yes, God promises to save and sanctify us, hear us when we pray, provide us with food and clothing, give us enough strength for each day, and eventually take us to heaven. What more can we want? If we had no other promises than these six, how good God would be to us!

The promises are ours for the asking—7,487 of them made by God Himself. They are waiting for us to test and prove them. We go to church and sing, "Standing on the promises," but most of us are simply sitting on them!

We are living in perilous times. Recent developments in many lands emphasize this only too clearly. But the reply Judson gave his mission board when they inquired about the prospects for the future in Burma is still true for all of us: "The future is as bright as the promises of God."

You can count on the promises of God. Why not try some of them and see for yourself?

ABOUT THE WRITER: An active layman in the Missionary Church, Dr. Storms is the author of five books and has had more than 600 articles published in Christian magazines. He lives in Kitchener, Ontario. This article was prepared for the Evangelical Press Association. ▲

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COOPERATIVE PLAN OF SUPPORT

January, 1978

RECEIPTS:

State	January '78		Jan. '77	Yr. to Date
	Co-op	Design.		
Alabama	\$ 568.20	\$. . .	\$ 742.56	\$ 568.20
Arizona	165.47	(165.47)	. . .	165.47
Arkansas	1,364.67	. . .	1,482.45	1,364.67
California	772.83	. . .	808.17	772.83
Florida	16.66	. . .	16.66	16.66
Georgia	343.91	(80.00)	225.26	343.91
Hawaii	100.00	. . .	. . .	100.00
Illinois	1,522.11	. . .	1,399.86	1,522.11
Iowa	182.70	. . .	399.11	182.70
Kansas	171.94	. . .	43.47	171.94
Maryland	40.00	. . .	169.56	40.00
Mississippi	100.81	. . .	67.72	100.81
Missouri	3,917.20	(3,917.20)	. . .	3,917.20
North Carolina	274.15	(54.00)	125.00	274.15
Northwest Assoc.	56.82	. . .	. . .	56.82
Ohio	645.54	. . .	10.00	645.54
Oklahoma	5,057.59	(4,840.64)	3,594.17	5,057.59
Tennessee	1,089.91	(363.69)	557.14	1,089.91
Texas	335.17	. . .	276.44	335.17
Virginia	27.83	. . .	54.63	27.83
Virgin Islands	144.00	. . .	96.00	144.00
West Virginia	19.15	. . .	28.33	19.15
Interest	398.69	. . .	. . .	398.69
Totals	\$ 17,315.35		\$ 10,096.53	\$ 17,315.35

DISBURSEMENTS:

Executive Office	\$ 6,467.41	\$(1,184.33)	\$ 6,917.58	\$ 6,467.41
Foreign Missions	3,822.97	(3,154.51)	1,140.56	3,822.97
Bible College	2,377.79	(1,727.35)	518.44	2,377.79
Home Missions	2,086.60	(1,603.72)	622.12	2,086.60
Church Training Serv.	1,146.06	(754.39)	360.36	1,146.06
Retirement and Ins.	950.26	(636.90)	286.50	950.26
Layman's Board	368.11	(276.71)	187.53	368.11
Commission on Theological Liberalism	96.15	(83.09)	49.28	96.15
Other Ministries	. . .	. . .	14.16	. . .
Totals	\$ 17,315.35		\$ 10,096.53	\$ 17,315.35

CONTENTMENT (from page 9)

We need Divine companionship, and He said, "I am with you always, even to the end of the world."

THE COLLECTION OF CONTENTMENT

But how do you gather contentment? If the complexion of contentment is the woolly face of the sheep and the connection of contentment is the strong face of the Shepherd, then the collection of contentment begins when the woolly face of the sheep looks into the strong face of the Shepherd and says, "He is my Shepherd."

By that, of course, he really means, "I am His sheep." That's commitment. You can't say, "The Lord is my Shepherd," until you say, "The Shepherd is my Lord." True contentment comes to our hearts when our hearts come to true commitment.

That was Paul's great secret. He said, "I have learned to be content in whatever state I'm in. . . . I can do all things through Christ who strengthens me."

That involves making Jesus Christ the Lord of our hopes, homes and habits. It involves following His guidance daily and trusting Him with our problems. It involves daily communion with Him in prayer and the Scriptures. It involves finding His promises and trusting them.

John Bunyan composed a lovely picture of contentment. As the pilgrims traveled, they spied the shepherd boy in the valley of humiliation. He was feeding his father's sheep, and in spite of his rough clothes he had a fresh, well-favored countenance. As he sat by himself he sang:

I am content with what I have
Little be it, or much;
And Lord, contentment still I crave
Because Thou savest such.

That's contentment! That's commitment! And that's wonderful!

ABOUT THE WRITER: Robert Morgan is pastor of Harris Memorial Free Will Baptist Church, Greeneville, TN. ▲



ANOTHER WORD



By Andy Lay

Ever since God pronounced the curse upon man's disobedience in the Garden of Eden, death has stalked the human race. Its mysterious fingers tingle the thoughts of rich and poor, educated and uneducated, kings and peasants, the well-known as well as the recluse.

What lies beyond the grave? Is death the end? Or is there a better life? What relationship will the after-life have to life as we now know it? Human minds have struggled with these and similar questions since man has been on this planet.

Our generation like all those before it will end with an obituary. But we children of this scientific age are not content with mere idle speculations or the supposings of gray-haired philosophers; so we have our researchers. We pay them well as we gobble up their books and articles and swallow their "evidences" no matter how absurd. We

seemingly have an insatiable appetite for knowledge about the beyond.

One doctor sold his writings on the premise that he had *weighed* the human soul. By placing dying patients on a very delicate scale, he observed a minute decrease in weight as death came and the soul took its flight.

One of the most noted authorities on the subject is a Chicago psychiatrist Dr. Elizabeth Kubler-Ross. She is convinced "beyond a shadow of a doubt" that there is life beyond the grave. Her belief is based on her own "out-of-the-body" experiences.

She describes her experiences as "voyages out of space and time, where she would experience a variety of bizarre phenomena: a whole bunch of beings working on her body, the ability to leave and return to her body at will, the death of her patients, strange voices, vibrations, clairvoyance, traveling at the speed of light, age-regression

hypnosis, even her own birth" ("Bizarre Spiritism Molds Kubler-Ross Attitudes Toward Death and Dying," *Evangelical Newsletter*, Volume 4, Number 20, October 7, 1977).

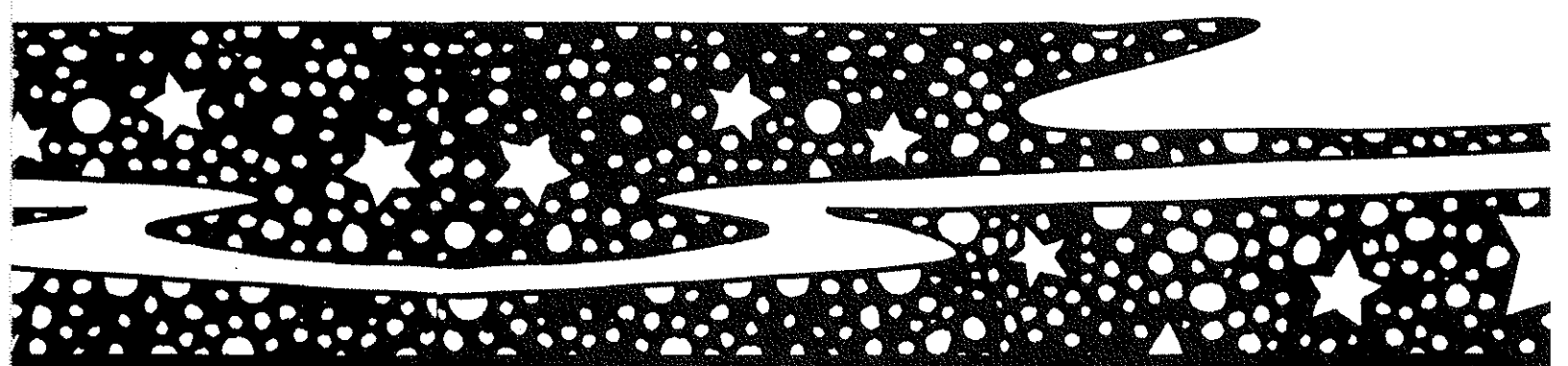
Life After Life and other books have also made Raymond Moody a thanatological expert. His celebrated research has concluded (in the words of Mark Albrecht) "that death is the final phase in the glorious evolution of each individual, and that rewards, happiness, fulfillment, and reunion await almost everyone regardless of their beliefs and behavior on earth" ("Making Sense Out of the Life After Death Craze," *Evangelical Newsletter*, Volume 4, Number 21, October 21, 1977).

LIFE EXISTS SOMEWHERE ELSE

It does not take a theologian to realize that even scientific researchers have gone far afield from the truth about the subject revealed in the Word of God. Indeed it seems



LD IS WAITING



the Bible has been totally ignored by modern authorities.

But why should we ignore the Bible? For those who want to talk about scientific research and documented evidence, the Bible tells about a Man who died, laid in a grave for three days, and then came back to life again to have His experience attested by more than 500 people (1 Corinthians 15:3-7).

Furthermore, this God/man has spoken a great deal on the subject of death. *Naves Topical Bible* lists more than 13 pages of Scripture verses on the subject.

However, not even this mass of material answers all our questions and satisfies all our curiosities. But it does give sufficient knowledge for us to intelligently prepare for our own deaths and have a reasonable understanding of what our loved ones experience when they die.

Is there life beyond the grave? The Bible clearly declares there is. In the most complete passage on

the subject, Luke 16:19-31, we get a glimpse into the after-death existence of two individuals.

Lazarus was a godly man on earth. Luke 16:22 says when he died, he "was carried by the angels into Abraham's bosom." The other man, unnamed in Scripture, was a godless, self-sufficient, self-centered man in his earthly life. The biblical record says he was buried, "And in hell he lift up his eyes, being in torments" (Luke 16:23).

No "soul sleep" is indicated here. Apparently the consciousness of both these men continued on after the death of their bodies. The Scriptures sometimes quoted to substantiate the doctrine of "soul sleep" no doubt are referring to the "sleep" of the body until resurrection day. (For example see Job 14:12 and Ecclesiastes 9:5.) But the consciousness of the human spirit continues to function even in death and beyond. (Would that not deter most suicides if it were widely known?)

CONSCIOUSNESS SPANS BOTH WORLDS

What is life like beyond the grave? The man who was wicked on earth experienced torment. He is quoted as saying, "I am tormented in this flame." He first pled for relief for his own misery, but when that was denied, he expressed concern for his father and five brothers still living on the earth. He asked that a messenger be sent to warn them "lest they also come to this place of torment" (Luke 16:24-28).

Lazarus, the godly man, is described as being comforted (Luke 16:25). The Bible contains the testimony of many godly men who looked forward to their lives after death. The Apostle Paul spoke of his death as gain and far better than earthly life. He said he had a "desire



WAITING (from page 17)

to depart, and to be with Christ" (Philippians 1:21-23).

The Psalmist declared, "Precious in the sight of the Lord is the death of His saints" (Psalm 116:15).

The sage Job testified, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another: though my reins be consumed within me" (Job 19:25-27).

Will we know people there that we have known in this life? A clear-cut answer to that question is not contained in Scripture. Some take I Corinthians 13:12 to be describing our knowledge in the afterlife: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

When David's infant son was ill, David mourned and fasted. But when the child died, David ended his mourning. In reply to those who questioned him about his actions, he said, "Now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (II Samuel 12:23). David apparently had hope of seeing his son again and knowing him as his son.

Relationships will differ in the life beyond from those we know now. For example, Jesus said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage" (Luke 20:35).

This does not mean that our fellowship and communion with our

earthly husbands and wives will be any less intimate than our earthly fellowship. Many earthly hindrances to close fellowship will be forever removed there.

CONTACT WITH THE DEAD IS FORBIDDEN

Is it possible for a mortal to contact and communicate with the dead? Again, the Bible does not give a clear-cut answer to that question. In I Samuel 28 we read an account of Saul, the backslidden King, attempting to communicate with the prophet Samuel, who before his death had been a counselor of Saul. Saul attempted this communication through a spiritist medium who lived at Endor.

The biblical account records a conversation between King Saul and a spirit that both Saul and the medium believed to be Samuel. Some scholars contend that the spirit that communicated with Saul was only a demon spirit impersonating Samuel. However, the message the spirit gave Saul seems to have come from God.

Modern day spiritists dogmatically acclaim that it can be done. The conversations Bishop Pike supposedly had with his son who had committed suicide some months before were widely publicized.

Whether or not such is possible, the Bible very clearly forbids the godly from becoming involved in such practices. Deuteronomy 18:10-12 says, "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord."

*"Our generation
like all those
before it will end
with an
obituary."*

One important question remains: How shall I prepare for my death?

"It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). In other words, eternity will begin for each of us with an evaluation or judgment of our earthly lives by the Judge's prescribed criteria.

What will be the basis of that judgment? The answer is found in Revelation 20:12, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

The "books" and the "book of life" and our works will form the basis of that judgment. Some commentators have suggested that the "books" refer to the books of the Bible, God's revealed will for mankind. They may also include the "book of remembrance" referred to in Malachi 3:16 where our deeds are recorded.

The "book of life" is God's record of who has accepted Jesus Christ as his personal savior and repented of his sins. Revelation 20:15 says, "And whosoever was not found written in the book of life was cast into the lake of fire."

Let me encourage you to accept the Bible's revelation of the future life as the only God-given authority on the subject. If you are not prepared for death, place your faith in Jesus Christ and repent of your sins. Will you do so today?

ABOUT THE WRITER: Andy Lay is pastor of Evangel Free Will Baptist Church, Webb City, MO. ▲

*"One doctor sold his writings on the
premise that he had weighed the
human soul."*



FREE WILL BAPTIST
newsfront

**DR. DANIEL PARKER ELECTED PRESIDENT
OF CALIFORNIA CHRISTIAN COLLEGE**



FRESNO, CA—California Christian College Board of Trustees has announced the appointment of Dr. Daniel W. Parker as college president. He assumed presi-

dential duties February 17 after the resignation of former president Wade Jernigan.

Dr. Parker has served as dean of student affairs at CCC since 1975. Parker brings a background steeped in academic and administrative training to the president's office. He taught elementary school with the Bureau of Indian Affairs, Kayenta, Arizona, 1964-67. He functioned as director of university housing from 1967-69 at the University of Wisconsin-River Falls. Later, 1970-73, Dr. Parker was elementary principle teacher for Butte County, Idaho.

The 45-year-old Oklahoma native

has earned degrees from Oklahoma State University, University of Oklahoma, Free Will Baptist Bible College and Northern Arizona University. He earned his doctor of education degree from University of Idaho in 1972.

CCC's new president said, "Our priority consideration must be working toward accreditation with the American Association of Bible Colleges." The college plans student recruiting outreach in western states.

Dr. Parker has pastored four Free Will Baptist churches: Straight Street Church, Norman, Oklahoma (1961-62); First Church, Henderson, Texas (1962-64); Airport Road Church, Twin Falls, Idaho (1973-75); and Harmony Church, Fresno, California (1977-78). He resigned the Harmony Church February 19.

Dr. Parker and his wife Juanita reside at 4864 East Normal Avenue, Fresno.

**BURGLARS HIT OKLAHOMA
BOOKSTORE, STATE OFFICE**

OKLAHOMA CITY, OK—Burglars plundered the Oklahoma Book and Bible Supply Store on the night of December 29. The same intruders made a shambles of the Oklahoma State Office by dumping file and drawer contents in the floor. Both facilities are housed at 4801 South Walker in Oklahoma City.

Bookstore manager Ray Martin and Oklahoma Executive Secretary Lonnie DaVoult surmised the prowlers forced open an upstairs window.

DaVoult said, "They took from the state office a cassette duplication

machine, dictating machine and two calculators. They took from the bookstore about \$200 in cash and checks and their stereo sound system."

There seemed to be no pattern in the random burglary. The thieves left more expensive machines than they took. All of the coin change (about \$20) was untouched.

DaVoult indicated the offices had insurance to cover incidents like the dual December burglary. Efforts have been made to bolster security at the bookstore and state office.

**MARCH BRINGS
SUNDAY SCHOOL SPRING
ENLARGEMENT CAMPAIGN**

NASHVILLE, TN—Free Will Baptist Sunday School Department Director of Sales and Promotion Harrold Harrison reminds the denomination that March 5-26 are annual Spring Enlargement Campaign days. "Always Abounding" is 1978's campaign title.

Theme verse is I Corinthians 15:58: "Therefore, my beloved brethren, be ye steadfast, unmovable, *always* abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Campaign logo, the rising sun, was adopted for two reasons. (1) The context of the verse selected for the theme is the resurrection. The rising of the sun each morning speaks symbolically of the resurrection. (2) The rising sun also speaks of the coming of the Son of Righteousness, the Lord Jesus Christ. It is hoped that the symbol selected will constantly remind those participating in the campaign of the resurrection and the second coming of Christ.

Mr. Harrison stresses that the six keys to success in this enlargement campaign are information, cooperation, prayer, promotion, competition and follow-up. Any Free Will Baptist church regardless of Sunday school size is eligible to compete in the 1978 Spring Enlargement Campaign.

1977 MINUTES MAILED

NASHVILLE, TN—Minutes of the 41st annual session of the National Association which met in Detroit, Michigan, July 17-21, 1977, were mailed to district clerks in December.

If national Minutes have not arrived in your area yet, please contact your district clerk to see if distribution was handled properly. District clerks should write or call the Executive Office if 1977 Minutes have not been received.



LAYMEN CELEBRATE VICTORY WITH CHURCH DEDICATION

MASCOUTAH, IL—The dreams and aspirations of a small group of Illinois laymen became reality Sunday, January 22. After 4½ years of believing God, working diligently and giving sacrificially, they dedicated a new church building to the Lord in Mascoutah.

Mr. and Mrs. Dempsey Tucker had a deep concern to start a Free Will Baptist church in their city. In June, 1973, they spearheaded a mission effort by gathering interested friends in their home for prayer and discussion concerning this faith venture.

God answered prayer and sent Nick Hollis in August of that year to pastor the mission church. A meeting place was secured. The congregation grew. On March 10, 1974, the First Free Will Baptist Church of Mascoutah was organized in a house that had been purchased and adapted to the young congregation's needs.

However, these believers were not content to sit back and revel in exclusive fellowship or initial accomplishments. They dared to



believe God for greater things. And God rewarded their faith.

Three acres of land were purchased in a prime location. Under the leadership of Melvin Knott, who was called as pastor in November, 1975, the laymen proceeded with construction of a church building that would not only accommodate their needs but also enable them to reach more people for Christ. The church had won the Illinois State Enlargement Contest in 1976-77. Consequently, there was pressing need for larger facilities.

When the people gathered to celebrate the completion of the new

building project, it was a time of praise and victory. The building, which will accommodate more than 200 people in the sanctuary, has an appraised value of \$200,000. Much of the work was done by men and women of the church.

Rufus Coffey, executive secretary of the National Association of Free Will Baptists, conducted dedication services. He expressed praise and gratitude for the missionary vision of Mascoutah's deeply committed laymen who shouldered the tremendous undertaking with undaunted faith.

DIRECTORY UPDATE

PASTORAL CHANGES

ALABAMA

Ken Driggers to First Church, Montgomery from Goodwater Church, Newton

ARIZONA

Dan O'Donnell to First Church, Tucson from First Bible Church, New Castle, Indiana

ARKANSAS

Jerry Burriss to First Church, Booneville
Darrel Selvey to Holman Church, Lamar

FLORIDA

Gerald Fowler to Piney Grove Church, Chipley from Faith Church, Manchester, Tennessee

GEORGIA

Jerry Wishum to First Church, Tifton from New Bethel Church, Sylvester

ILLINOIS

Tag Kilgore to First Church, Mt. Vernon

NORTH CAROLINA

Earl Sutton to First Church, Washington from Calvary Church, Georgetown, South Carolina

OKLAHOMA

Ollie Wright to Hillcrest Church, Wagoner from First Church, Denver, Colorado

Richard Gallant to Poteau Church, Poteau from First Church, Cushing

C. E. Campbell to Chickasha Church, Chickasha

Floyd Ferguson to Hilltop Church, Wewoka

SOUTH CAROLINA

Wade Conger to Jefferson Road Church, Sumter from Townley Church, Townley, Alabama

Harry Cooper to Tabernacle Church, Coward from Windsor Park Mission, Cheraw

Bob Burke to First Church, Kingstree from Five Points Church, Pinetown, North Carolina

Dave Nobles to Hearon Circle Church, Spartanburg

TENNESSEE

Robert Bryant to First Church, McMinnville

TEXAS

Dannye Potter to West Side Church, Midland

OTHER PERSONNEL

Richard Barnes to Tippetts Chapel Church, Clayton, North Carolina as assistant pastor

Kevin Francis to West Tulsa Church, Tulsa, Oklahoma as music director

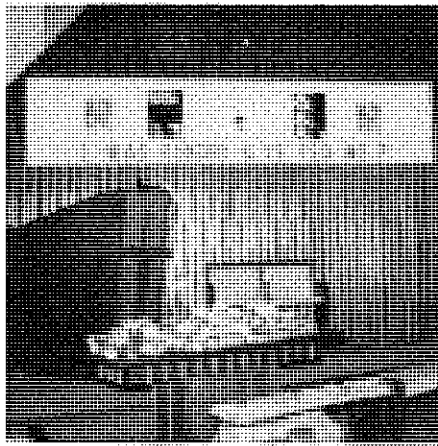
Kerry Lawson to Grant Avenue Church, Springfield, Missouri as assistant to the pastor

MISSOURI CHURCH STRIKES BLOW AT WORLD HUNGER

BRIDGETON, MO—Trinity Free Will Baptist Church, Bridgeton, Missouri, declared its 10-week-long crusade against world hunger a huge success on November 20, 1977, as church families broke open more than 200 Love Loaves. Literally hundreds of quarters, dimes, nickels and pennies spilled into their harvest, burgeoning the Love Loaf offering to \$1,200.

Pastor Russell B. Spurgeon says Love Loaf proceeds were dispersed to combat hunger through two organizations. Trinity Church sent 50 percent of the funds to Free Will Baptist Foreign Missions Department and 50 percent to World Vision International, originator of the Love Loaf program for emergency relief work.

The Love Loaf project was initiated by Trinity as a direct means to help feed starving masses in the world's disaster areas. Church families placed Love Loaf containers on their dining room tables



as prayer reminders. Every family member was encouraged to contribute coins regularly toward famine relief.

Pastor Spurgeon says, "The program was successful because it gave our church families a new awareness of world need as well as an opportunity to do something about it. It costs World Vision \$15 to feed a hungry family of five for a month. We feel that we have done something important."

MARATHON MISSIONARY CONFERENCE SATURATES NORTHWEST ALABAMA

GUIN, AL—More than 80 missionary services in 11 days blanketed northwest Alabama between the Mississippi state line and Birmingham January 22-February 1. Areawide conference coordinator Richard Cordell, pastor of Guin Free Will Baptist Church, Guin, said 15 congregations participated in the annual missionary blitz.

Many people braved snow-covered highways and streets to share in 1978's "The Field Is The World" theme taken from Acts 1:8. This year's thrust included both foreign and home missionaries, executive personnel from both missions departments, and a missions instructor from Free Will Baptist Bible College, Nashville, Tennessee.

Every church had at least five missionary services, and some had six. In addition special services were arranged during the Jasper Association quarterly meeting at Winfield on January 28.

NASHVILLE CHURCH PACKS UP AND MOVES

NASHVILLE, TN—Trinity Free Will Baptist Church, Nashville has moved to 3409 Brick Church Pike. The new building which was purchased from the Parkwood Church of Christ has a spacious auditorium that seats 400. There are 21 classrooms in addition to a fellowship hall, kitchen and pastor's study.

Dedication services were conducted on January 22. Present and former members as well as numerous Nashville area guests attended the first services and stayed for an open-house inspection of the new facilities.

Dr. Roger Reeds, Trinity pastor, says the church will open a day-care center at its new location. The center is being readied to meet all state regulations. Interest in a day-care outreach has been a longtime goal of the congregation.

Trinity Church was for many years located at 324 Cleveland in Nashville. That property is being sold.

BANNER YEAR BUOYS HOME MISSIONS BUDGET

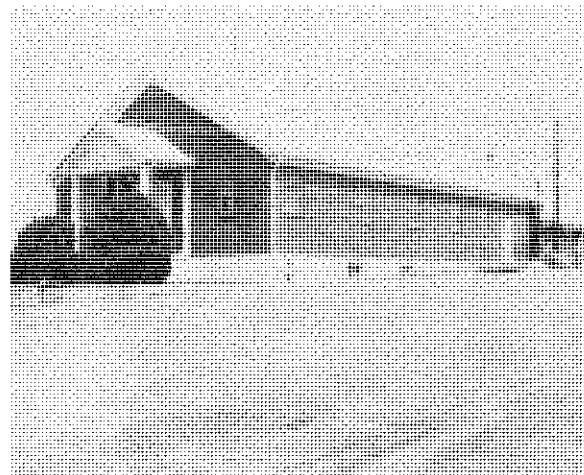
NASHVILLE, TN—National Home Missions Department Director Bob Shockey reported a record-breaking financial increase for 1977. In mid-January Shockey confirmed, "God has given through our people the greatest amount ever received by National Home Missions, \$702,578.44." The 1977 income figures exceed 1976 totals by some \$131,000, the largest increase for one year ever experienced by the department.

The Home Missions Department not only reached its projected 1977 budget of \$696,000 but surpassed it by \$16,578.44. Director Shockey said, "We have a lot of people to thank for this year."

Eight states led the denomination in home missions giving: Oklahoma (\$99,705.15), Tennessee (\$75,642.64), North Carolina (\$62,587.52), Missouri (\$54,142.43), Alabama (\$41,789.59), California (\$34,831.91), Illinois (\$32,535.66) and Ohio (\$30,872.78).

It took 28 years for the Home Missions Department to reach the first \$100,000 income year, then eight years to reach \$200,000, and two more years to reach \$300,000 annual income. In 1975 receipts soared over the \$500,000 mark. The 1976 total was \$571,000. Then came 1977 with its horn of plenty.

More than 40 missionary families are supported by the department. Outreach stretches into 27 states, Mexico, Puerto Rico and the Virgin Islands.





Currently . . .

By
JACK WILLIAMS
Editor

First FWB Church, Monett, Missouri, is a congregation of book pushers. The January issue of *The Monett Evangel* dedicated more than half of its four pages to the special library emphasis. In less than one year First Church's library has grown to over 200 volumes. Many books have been donated.

Pastor **Dr. James T. Davis** indicates the books cover a wide subject area. Special attention was given to gathering books to aid Sunday school teachers and other church officers who must instruct. The library is well stocked with concordances, Bible dictionaries, commentaries, and visual aids. For the past six months the pastor's sermons and special music have been recorded on cassette tapes and placed on reserve in the library. And just to keep everything on the up-and-up, all rules applying to the operation of the library were printed and distributed.

CONTACT welcomes *The Voice*, publication of **Jefferson Road FWB Church**, to its growing list of "Currently" resource data. **Wade Conger** pastors the **Sumter, South Carolina**, congregation.

Here's a church that welcomes January with a big smile. **Heads FWB Church, Cedar Hill, Tennessee**, started January off right with 10 baptisms on January 1. Financial officers followed this with a report that income for the final quarter, 1977 showed a sizable increase, and 15 percent of this went to outside causes. The majority went to missions. Finally, Pastor **Ron Parker** received word that a sign had been donated to the church to place on land which was purchased for a recreation area.

The spiritual arm of **Fellowship FWB Church, Kingsport, Tennessee**, reaches all the way into **Mexico**. This Tennessee congregation sent word to the **National Home Missions** office that they will completely underwrite the salary of **Institute of Gold** instructor **Jesus (Chuy) de la Rosa**. The group accompanied that notification with a cash offering in excess of \$500. **Winston Sweeney** pastors.

Just for the record Pastor **George Lee, Victory FWB Church, Goldsboro, North Carolina**, now knows for sure that people still listen to their radios. Pastor Lee was quite surprised when over 150 listeners responded with Christmas cards to his radio broadcast, which covers most of eastern North Carolina.

Many who wrote expressed appreciation to the church for providing the program. One such letter came from an elderly, blind amputee. She had a teenage granddaughter write the letter. Responsibilities as well as privileges are involved in the radio ministry. Congratulations to Pastor Lee for his fine broadcast.

There are church bulletins, and then there are church bulletins. One real eye-catcher which appears regularly in *CONTACT*'s mailbox comes from **First FWB Church, Albany, Georgia**. The beautiful four-color design is the brainchild of minister of music **Vernon Whaley**. This particular bulletin is distinctively identified as both Free Will Baptist and First Church, Albany. It has a picture of the church building, the national emblem, and the pastor's and minister of music's names. Now that your curiosity is aroused, perhaps Pastor **Melvin Worthington** will be swamped with requests.

Time out to pay a compliment to **East Nashville FWB Church, Nashville, Tennessee**, and Pastor **Ken Riggs**. Their fresh, clean and brand-new monthly paper, *The Intercom*, is one of the most attractive publications printed by a Free Will Baptist congregation. The first edition of *The Intercom* carried a feature article boosting **Free Will Baptist Bible College's** role in the denomination.

The **Wayne County Press, Fairfield, Illinois**, has its eye on **Blue Point FWB Church, Cisne**. The press published an article concerning the deaf ministry in the Blue Point Church. The church has attracted five deaf pupils and made arrangements for a Sunday school class for them. **Christina Taylor** teaches the Sunday school class. **Karen McCann** interprets for the church services and is assisted by **Connie Hilliard, Sunny Wenning** pastors.

Even churches, hallowed and well used as they are, become laden with age and need a physical uplift. That is why Pastor **Bud Hill, Chipley FWB Church, Chipley, Florida**, led his congregation in complete renovation of the church sanctuary. The remodeling process included new sanctuary furniture, carpet, sound system, wall covering and ceiling.

Pastor **Ben Scott, First FWB Church, North Little Rock, Arkansas**, says that his congregation won some battles and lost some battles in 1977, but the church went beyond all expectations in financial undergird-

ing. The congregation averaged over \$800 weekly in offerings, totaling more than \$42,000 for the year. Of this amount, some \$7,500 or 18 percent of the total income was given to denominational causes. This Arkansas church has learned to put its treasure where its heart is.

Pastor **Don Cox, Bixby FWB Church, Bixby, Oklahoma**, will verify that selling out isn't always bad. The congregation has sold their old church building and purchased a new bus for special duty. Says preacher Cox, "Things are really moving in Bixby."

Gene Jackson has his hand on the religious community's pulse in **Bristow, Oklahoma**. Jackson has been elected president of the Bristow Ministerial Alliance. He also pastors **First FWB Church, Bristow**.

Longtime teacher training captures the spotlight at **First FWB Church, Berkeley, Missouri**. Pastor **Bill Van Winkle** never lets his people forget it is their responsibility to be able to teach what they have been taught. As a part of the continuing education of teachers in the local church, the Evangelical Teacher Training Association course, "Old Testament—Poetry and Prophets," is being taught to acquaint instructors with Old Testament literature.

It is not at all unreasonable for pastors to prepare well-written editorials for their weekly publications. Pastor **Fred Warner, First FWB Church, Russellville, Arkansas**, takes advantage of his church's bulletin service. Pastor Warner writes an "Issues and Answers" column on a wide range of provoking topics.

The word is out: 1978 is the year of soul winning. That banner was blazoned across the front page of **Fairmount Park FWB Church's** publication, "The Arrow." Pastor **Dale Burden** and the Tidewater congregation have adopted Matthew 4:19, "Follow me, and I will make you fishers of men," as their verse for 1978.

The **Norfolk, Virginia**, group is taking very seriously their commitment. As Pastor Burden wrote, "Already we are having more people reaching out to lost souls than we have ever had before. Our hope is that every believer in this church this year will catch the vision that God can use them to head off perishing souls from hell."

Pastor Burden also claims the altar at his radio broadcast is at least 45 miles long. Recently a couple who had been listening to his radio program for three years decided to attend services at the local church in person.

Maybe no one will ever find out for sure, but if the trend in Free Will Baptist churches

to save postage on Christmas cards and give the postage money to missionaries becomes extremely widespread, both home and foreign missionary coffers should burgeon.

One of the biggest 1977 stories to come out of **North Carolina** originates in **Greenville**. All the area Free Will Baptist churches united for a pre-Thanksgiving service on November 23. More than 630 Free Will Baptists heard **Parkers Chapel FWB Church** Pastor **Ted Reynolds** deliver the union message. The group gave \$420 for the North Carolina state missions project in **Reidsville**. **Trinity FWB Church** Pastor **Van Dale Hudson** wrote, "We all agreed that this should be an annual event in the future."

Did you vote? The ballots were sent in late December and early January. **Larry Hampton**, editor of publications for **Church Training Service Department**, has almost completed a nationwide survey dealing with the CTS curriculum. **CONTACT** will post the results of the CTS survey as soon as they are available.

Home missionary **Robert Helms** sends word of two firsts at **Evansville, Indiana**. The first convert of the new mission, **Amy Groeninger**, has been baptized. Then three students from **Free Will Baptist Bible College** came to preach a December 2-4 revival. Five young men responded to seek God's leadership in their lives. A record crowd of 47 attended on December 4. The three ministerial students speaking were **Charles Davis**, **John Reed** and **Jim McNeil**.

They also believe in tandem evangelistic teams in **Florida**. **First FWB Church, Winter Haven** scheduled a revival and missionary conference February 19-26. The speaking team included **Dr. Joe Ange**, director of religious activities at Free Will Baptist Bible College; **Tommy Willey Jr.**, working with Spanish-speaking people of Miami and Central America; Missionary **Ken Eagleton**, Brazil; and **Patsy Van Hook**, missionary to France. **Robert Owen** pastors.

Pastor **John Gilliland**, **Hollywood FWB Church, Hollywood, Florida**, announces that a statewide health insurance program, designed specifically for Free Will Baptist pastors and other employees, has been developed in Florida. The health insurance program was presented at the Florida State Association which met at **Salem Bible College** in November.

Satilla FWB Church, Hazelhurst, Georgia, may be the only church in the world that conducts memorial services on Christmas Day. But that is precisely what Pastor **Thomas M. Parrish** reports took place. On December 25 members of the congregation gave a special memorial offering for building projects that exceeded \$1,300.

"This Is Your Life, **Jack and Freda Day**." **Black Oak FWB Church, Niangua, Missouri**, made this presentation a part of their homecoming day. **Carl Layman** served as master of ceremonies. Brother Day's call to the ministry, his first sermon and totals of number of conversions at Black Oak Church were cited.

Missouri hasn't joined the church-a-month club, but they almost have. **Mount Olive FWB Church, Doniphan** was organized in November. Pastor **Bill McClintock** writes that as soon as the new building is completed and occupied, the official name of the church will be **Lingo FWB Church**. Less than a month later in December, **Faith FWB Church** was organized in **Fair Grove, Missouri**. They elected Rev. **James Crawford** pastor. Missouri's newest Free Will Baptist church conducted services for the first time on January 1, 1978. It is the mission in **Moberly, Missouri**. **David Kirby** pastors.

Dr. Robert Picirilli, registrar, **Free Will Baptist Bible College**, reports that 132 students completed the fall semester on the dean's list. Eight students finished with straight A's. Another 124 maintained a B average for the 18 weeks of study. The honor students include 23 seniors, 42 juniors, 21 sophomores, 44 freshmen and 2 special students.

Have you been on a trip to the Holy Land? Do you ever wonder what to do with all those slides you took? You might follow the example of **Berean FWB Church, Independence, Missouri**. Pastor **Dennis Bowman** says the church started a series of studies on the Holy Land and related areas on Wednesday evenings. They not only had map studies but also a slide presentation on each area.

Want to know how to get good mileage out of your pastor? Contact **First FWB Church, Seattle, Washington**. They somehow have managed to persuade Pastor **Millard Sasser** not only to conduct regular prayer meeting services but also to travel 20 miles away to nearby **Tacoma, Washington**, for home Bible studies and prayer meetings. This is for the benefit of members who live in Tacoma. It is also an outreach to win others in the Tacoma community.

The next time you are passing through **Rocky Mount, North Carolina**, drop by the pastor's study and ask Pastor **Glenn Hill** to show you the plaque presented him by the Rocky Mount FWB Church. Pastor Hill has served a decade in this church. Deacon **Luke Smith**, acting on behalf of the congregation, presented Brother Hill with the plaque.

If there is such a thing as saying something very positive in a negative sense, this excerpt from **Lawnwood FWB Church** bulletin does the job. Pastor **J. C. Morgan** reports that on January 8 Sunday school attendance at the **Tulsa, Oklahoma**, church was positively terrible. As a matter of fact, there were 111 absentees. That's the negative aspect. The positive aspect is this: Lawnwood Church had more people absent than some churches have in total membership. Pastor Morgan says, "I believe we can rise above this thing. The Bible says the prayer of faith shall save the sick, and the Lord shall raise them up."

Some organizations hold prayer retreats; others conduct planning seminars. **Trinity FWB Church, Bridgeton, Missouri**, had a happy combination of both. February 17 and

MEMORIAL GIFTS

Many Free Will Baptists honor departed friends or loved ones by sending memorial gifts to the ministry of the Board of Retirement. An appropriate card will be sent to the family of the one you honor.

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18 church officers, council and board members, and superintendents met at Camp Mihshka. Their objective was to develop a plan they could implement to both evangelize and disciple during the upcoming year. But it was not an exclusive officers' club only. All members were invited. **Russell Spurgeon** pastors.

March is miracle month at **West Tulsa FWB Church, Tulsa, Oklahoma**. Pastor **Connie Cariker** in his 17th year as the church shepherd says he and his congregation are trusting God for \$15,000 toward a building project. The 31 days of March are the short



CURRENTLY (from page 23)

harvest season they have selected. To show their faith, a miracle rally is scheduled at nearby Chandler Park April 9, where according to the pastor, "We will rejoice at this rally for the things that God did for us in miracle month."

Mr. and Mrs. **Earlie Peel** have a new white family Bible. It was awarded them on Christmas Day when they captured first place in the **Piney Grove FWB Church, Chipley, Florida**, attendance contest. The award Bible was one incentive to see who could bring the most members of his immediate family to worship on Christmas Day. Pastor **Gerald Fowler** indicates the Peels brought 17 members of their family to worship.

Faith doesn't mind waiting a year. That was the case when **Lynn Wood** of **First FWB Church, Salina, Kansas**, studied communication with the deaf. For 12 months she gave herself to hours of practice and memorization. Then she prayed that God would send a deaf person to the local church. Three Sundays later a young deaf woman came through the efforts of the Attack Program. Guess who led her to Christ? The next week her new convert brought a friend. Lynn Wood won the friend to Christ. Pastor **Trymon Messer** says, "We now have a small deaf ministry, and we are trusting God to allow it to grow."

Hats off to Pastor **Rue Dell Smith** and **New Hope FWB Church, Merriman, Kansas**. This congregation has a strong children's church averaging about 30. They have paid more than \$4,000 in outstanding bills from the

previous year, and they averaged in the 90's for Sunday school. But this is not why **CONTACT** suggests hats off. The attention grabber in this Kansas town is that Pastor Smith led the church in voting to raise missions giving to 25 percent of the church's income.

The number 13 does not frighten members of **New Hope FWB Church, Fredricktown, Missouri**. Thirteen is their average membership for the past quarter. The church has been able to purchase 2 1/2 acres and a school building. The church uses the school building in which to worship and has moved its trailer parsonage onto the property. **Edwin Baine** pastors.

There is more than water in the baptistry at **First FWB Church, Youngstown, Ohio**. Pastor **Bill McCarty** reports that a local Christian artist has just finished a beautiful painting for the church baptistry.

Take heart, ladies. There is a pastor in Ohio who is not afraid his John Wayne image will suffer if he identifies with the woman's auxiliary. Pastor **Robert Adkins, Wakefield FWB Church, Wakefield, Ohio**, organized a woman's auxiliary, and 20 women joined immediately.

The **First FWB Church, Rittman, Ohio**, has started a 10:00 a.m. prayer meeting for members who because of shift work must miss the regularly scheduled prayer meeting. **Ralph Griffith** is the thoughtful pastor.

A little child shall lead them, and that is exactly what's happening at **Shiloh FWB Church, Bristol, Virginia**. Pastor **Walter Statzer** says that during November, 34 children had perfect attendance, and 25 brought visitors. How's that for putting pressure on the adults?

A 325 percent increase in attendance would bless any pastor's heart. It's no wonder **Jim O'Donnell** is smiling. He pastors **Community FWB Church, Portland, Oregon**. The congregation increased from 8 to 34 before the first of January.

Free Will Baptist churches across the United States used **Mae Fry's** Christmas play, "Baby Randall, Be Alive," during the Christmas season: But the **Woodbine FWB Church, Nashville, Tennessee**, may have the advantage over everyone. Mrs. Fry not only is a member of that church, but she also directed her Christmas program for the benefit of the congregation. **Elro Driggers** pastors.

Wayne Spruill has been promoted to manager of the **Shipping Division** of the **National Sunday School Department, Nashville, Tennessee**. He continues to serve as manager of **Randall Bookstore**. **Barbara Foster**, new bookstore clerk, is making sales while Wayne is stationed at the Sunday School Department office building.

The **Georgia State Youth Conference** met at **First FWB Church, Albany**, February 24-25. This year's theme was "Your Reasonable Service." **Ted Wilbanks**, pastor, **Grant Avenue FWB Church, Springfield, Missouri**, keynoted the two-day session. Other program participants included **Leroy Cutler**, pastor, **Immanuel FWB Church, Jacksonville, Florida**, and **Vernon Whaley**, minister of music, and Dr. **Melvin Worthington**, pastor, of the host church. ▲

GOD GIVE US MEN

By Dale Burden

Across America and around the world the church of our Lord is weakening for lack of strong men. We have people of both sexes in greater numbers than ever. But where are the men? Where are those specimens of masculine Christianity with the manly characteristics God says He wants His leaders to have?

America is dying for lack of leadership. We have brilliant politicians—people who are masters at deciding which way the crowd is going, then running around and getting in front in order to proclaim themselves "leaders." But where are the statesmen, the men who believe something and stand for it at all costs? Real men are not only scarce in government but in every segment of our society, especially in the church.

The insipid, sissy, effeminate styles of the past few years have done more than affect our haircuts. They've affected our hearts! It's no longer popular to look like nor act like a man!

Notice the TV and movie heroes. They're everything but manly. Disgusting as they are to us, they have infected the very atmosphere of our age so drastically that if we are not careful, all of us can be victimized by their styles and thinking.

All the wonderful graces (softness, daintiness, etc.) with which God has endowed womanhood are marvelous in women. Someone needs to speak out more for these virtues and exalt them for our godly ladies and head off the lesbian-oriented women's libbers.

But what are graces in women become weaknesses in men. We need some men of courage with steel in their spines in this age of compromise.

Reprinted from *THE ARROW*, January 12, 1978.

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SIN CHALLENGES THE CHURCH

PART VI By Leroy Forlines

In this series I have been pointing out that when dealing with sin in the church our concern must issue from both holiness and love. Because of holiness we are interested in judgment. Because of love we are interested in redemption. Because of holiness we discipline, rebuke and warn. Because of love we seek to restore the one who has sinned.

Up to this point in this series, we have stressed the concerns of holiness. At the same time we have stressed the fact that in the New Testament discipline, rebuking and warning of those in the church were always accompanied by a concern for the restoration of the fallen church member. This article begins a discussion on what is involved in trying to help those who have sinned.

As I deal with various problems, I am not going to become involved in a question of whether such people are saved or lost. In the first article of this series, I pointed out that part of the problem with sin in the church is that some people in the local church are not saved. I am simply referring to them as church members. I have already dealt with the problems of discipline. Now I want to elaborate on what is involved in helping them reestablish themselves.

First, we must not restrict our attention to condemning and criticizing such people. It is easy to condemn and criticize. It requires no special skills. It is not always easy to help. It may be complicated for many reasons.

The first complication in this matter of helping the fallen is the

fact that we may be misunderstood. Jesus was criticized because He ate with sinners (Luke 15:1,2). We must not enter into a relationship with people that implies approval of their sin, but at the same time we must not abandon them. To totally reject and abandon a person is to give him an added kick down the road to destruction.

Those who are going to be deeply involved in restoring fallen people *must* live lives beyond reproach. When we give attention to the fallen, we run the risk of being misunderstood. We must live holy lives that stop rumors which would falsely accuse us of sin or compromise.

In lending this helping hand, we must always be on our guard lest we fall into sin. I think this is what Paul is talking about in Galatians 6:1 when he said, "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

I am aware that most commentators understand the last part of the verse to mean that we need to avoid being overly critical because it could happen to us. However, in my opinion Paul is telling us that we need to consider ourselves lest in the very attempt to restore a fallen person we fall into his sin with him. The person who is still having to struggle to be victorious over alcohol may have to let those who are stronger go to the rescue of another who has fallen victim to alcohol.

To help the fallen may mean that we try to help restore those who have been guilty of despicable sin. We see this in I Corinthians 5:1-13

where Paul deals with one of the most obnoxious sins. The man was guilty of incest with his stepmother. In I Corinthians 5 Paul recommends that such a person be dismissed from the church. In II Corinthians 2:6-8 Paul recommends that the church receive this person back. He goes so far as to say, "I beseech you that ye would confirm your love toward him."

In cases like this, we may be tempted to say, "Get out of here, and never show your face again." However, such an approach is not the Christian approach. We labor to restore those who are guilty of obnoxious sin.

Some situations are very complicated because of the controversy and misunderstanding that surrounds them. For example, the problem of divorce and divorce and remarriage is a difficult and explosive issue. This is especially true where ordained persons are involved. Because of the complications that surround this issue, those who either fall into sin along this line or become a helpless victim may be almost totally rejected by the church.

We must uphold sound convictions, but at the same time we must minister the redeeming and restoring grace of God to those who have fallen into sin. It is understandable that those who are weak and inexperienced would not attempt to become involved in trying to restore some cases, but there must be those in the church who equip themselves to help the difficult cases. We dare not write off and abandon those for whom Christ died.

Take a Seat, And Let's Talk

Effective Biblical Counseling: A model for Helping Caring Christians Become Capable Counselors by Lawrence J. Crabb Jr. (Zondervan, 1977, \$5.95) is reviewed by Lewis Campbell, manager, Christian Supply Store, Conway, Arkansas.

In a day when psychological hang-ups are becoming the style and seemingly everyone has personal problems of one kind or another, it is not unusual to see a counseling book on the shelves of a Christian bookstore. It is not even unusual to see a psychiatrist or psychologist use biblical terminology in his practice. It has apparently become the vogue to form some mixture of religion and psychology into a philosophy of counseling that is at times not an honest representation of religion or psychology.

Dr. Lawrence Crab, however, has taken a unique departure. A licensed practicing psychologist, he

has started with the biblical definition of man, made discipleship the goal of counseling, and subjected current and historical psychological writing to what Robertson McQuilkin calls the "functional control of Scripture."

Dr. Crab has developed a counseling model that is founded on the inerrancy of Scripture and makes full use of secular counseling thought to the extent that this agrees with the scriptural analysis of man and his need. *Effective Biblical Counseling* details Crab's personal counseling theory and then compares that theory objectively with the major schools of secular counseling, as well as in some cases with other Christian counselors.

The real meat of this book is part two as Crab peers into man's basic nature in light of the Bible. He shows how man's depravity has frustrated his basic need for security and significance. He goes on to say that these needs can only be adequately met when one realizes the fullness of justification by grace through faith.

However, he states that this realization is the beginning, not the

end of man's striving toward emotional stability.

He goes from that discussion into an excellent chapter on motivation and personality structure. This chapter is probably one of the best analyses of the Christian's two natures from a purely practical, not theological, perspective.

In part three he shows how problems develop and the effect of self-centered thinking. He shows how the Holy Spirit and the Word must change these processes to rectify either emotional problems and/or behavioral difficulties.

The final section of this book is a practical treatise on how these theories can be put into practice in a local church situation. Different levels of counseling are carried on: first, on the level of friendship; later, on the teacher-student relationship; and still later, in the area where someone in the church, perhaps the pastor or some other staff member, is trained to handle delicate problems, such as suicidal tendencies, etc.

Some may criticize this book for its simplistic answers. Perhaps the author could have performed a real service by going into detail, showing how his principles would work in specific counseling situations. This work is by no means exhaustive. Hopefully Dr. Crab will expand on some of his ideas in later books.

It is refreshing to see a book written in layman's language that faces head-on the apparent contradiction between Christianity and psychiatry and takes a solid stand for the biblical view of man. Yet this book does that without being belligerent and negative toward the humanistic psychologist with whom Dr. Crab disagrees.

For the person who wants to make a significant effort to untangle the everyday concerns in lives of others while ministering in the framework of a fundamental, evangelistic church, this book is a must. ▲



FLYING FORTRESS

By Hetty Chapman

Perhaps, like me, you have had your share of hospital beds. They are, generally speaking, narrow, hard, very starchy and highly antiseptic.

However, the last hospital bed I occupied, although somewhat antique, was unique. It had an air mattress fed with a mile of green tubing and was propelled by a huge motor under the bed. This bed actually *breathed*. Snug and cosy for two months, I escaped the rigors of one of the worst winters on record.

That bed carried me to and from surgery three times (three "new parts" and doing fine, thank you!). It stopped breathing upon its return twice. After investigation the staff discovered that the bed had dropped a bolt. Another time for three days the motor was silently reposing in a supply closet.

I realized the mattress was beyond repair when it began to sound as if air from several bicycle tubes was escaping. This air mattress was gratefully replaced.

As flowers were not permitted in the surgical ward, my bed became highly decorated with cards and novelties from friends. Often I looked up at the attached rod where miniature baskets of violets and

daffodils hung. One wintry day a friend brought in a small urn covered with tiny snow-coated pinecones. These little thoughtful acts brought brightness into that otherwise stark room.

Then one day I realized this bed could not only breathe, but could *fly*.

Two nurses brought me back from therapy and were in the process of raising the bed when the button stuck.

"Wait!" I called. Too late, they were already through the door. Then I felt one bed leg lifting off the floor. "Oh no!" I panicked. ("Never shout, 'Help!'" a nurse told me the first day. "Shout, 'Nurse!' or some other strong, speedy summons, but never shout for help.")

But now I did what came naturally. "Help!" I shouted. "Help!" That bed was fast becoming a *flying fortress* preparing to eject its cringing cargo. "Oh! my incision," I prayed.

A little nurse darted in from the hall. She grabbed the bedecked post and vainly tried to right the bed.

"Help! Help!" she called. No less than six people were in that room in a few instants. One patient across the hall even got out of bed. An orderly sized up the situation. One leg of the bed had gotten caught on the tubing. This was quickly rectified. Thankfully all my stitches were intact.

I watched all the buttons very carefully after that!

Home at last, I looked over all my little treasures. The miniature urn above my bed, I discovered, had a cherub on top, complete with harp and halo.

"Tell Sarah," I remarked to my husband Scotchy, "I didn't know I had an angel above my head, but considering the antics of that bed, I am sure of it now."

Of all places, one should feel very secure in a hospital. But Satan hates God's redeemed ones so much that he will try to put an element of fear into any situation. How thankful we need to be for our Lord's ministering spirits who foresee dangers and troubles that we do not and who deliver and keep us in all our ways as God directs. "For he shall give his angels charge over thee, to keep thee in all thy ways" (Psalm 91:11).

(I recently flew via jet plane after many years of being grounded. Even though I had gone through months of apprehension beforehand, the takeoff was so delightful and reassuring that I mused, "This is no big deal; nothing at all like the 'Flying Fortress.'")

ABOUT THE WRITER: Mrs. Chapman is a frequent contributor to this magazine who bases most of her writing upon personal experience. She is primarily confined to her home in Norfolk, Virginia, because of a physical affliction. She is a member of Bethany Free Will Baptist Church in Norfolk. ▲



WARNS AGAINST DECEIT OF DEATHBED ANECDOTES CHALLENGING BIBLE

DOWNERS GROVE, IL (EP)—Dr. Phillip J. Swihart has warned that anecdotes about out-of-the-body experiences by those clinically dead and restored to life challenge major doctrines of the Christian faith and should be viewed as a false gospel.

The executive director of Midwestern Colorado Mental Health Center, writing in *The Edge of Death*, published by Inter-Varsity Press, said the stories of thanatologists Raymond A. Moody Jr. and Elisabeth Kubler-Ross, telling of "dead" people who converse with a "being of light" should be questioned. It is not correct, he said, to assume everyone will be accepted into a peaceful, harmonious afterlife, regardless of prior actions or beliefs.

He stressed that the Bible teaches the uniqueness of Jesus Christ and that salvation comes by grace through faith. The popular out-of-the-body experiences, he says, can be attributed to Satan who masquerades as an angel of light.

ORDER'S FUND-RAISING DIRECTOR INDICTED ON 60 COUNTS OF MISAPPROPRIATING FUNDS

BALTIMORE, MD (EP)—A special grand jury here has indicted Father Guido J. Carcich, SAC, the ousted fund-raising director of the Pallottine Fathers in Baltimore, on 60 counts of misappropriating the Roman Catholic order's funds and one count of obstructing justice.

Atty. Gen. Francis B. Burch of Maryland charged that Father Carcich "used the money of the Pallottines for his own use and the use of others," including the purchase of a \$52,000 New Jersey residence for a niece. The priest will be arraigned in Baltimore on January 24. He is expected to enter a plea of not guilty.

ANITA BRYANT TOPS GOOD HOUSEKEEPING POLL

NEW YORK, N.Y.—(EP) Singer Anita Bryant, who took a stand against placing homosexuals in strategic places of influence in public schools, tops the list of most admired women in the *Good Housekeeping* poll of readers.

MASS EVANGELISM HELD INEFFECTIVE IN PROMOTING CHURCH MEMBERSHIP

PASADENA, CA (EP)—Two studies conducted by the Institute for American Church growth here indicate that mass evangelism is not an effective method of promoting increases in church membership.

Separate studies of the effects of a 1976 Billy Graham crusade in Seattle and the "Here's Life, America" campaign held in several cities by Campus Crusade for Christ found that relatively few of the people who indicated that they had made "decisions for Christ" followed up on those decisions by joining local churches.

The study of the Graham crusade's results found that more than 53 percent of the decisions registered were by Christians "rededicating" their lives to Christ. Of the nonchurchgoers who made "decisions for Christ," nearly 85 percent did not join churches.

Of the hundreds of thousands of "decisions" registered by the Campus Crusade effort, 97 of every 100 were never incorporated into a church.

Dr. Win Arn, president of the Institute for American Church Growth, noted that the study of the Graham crusade's effects also found that more than 8 of 10 of the persons who had joined churches after attending the crusade already had friends or relatives attending the churches they joined.

LUTHERAN YOUNG PEOPLE 'TURNING CONSERVATIVE'

MINNEAPOLIS, MN (EP)—Lutheran youths are "turning conservative," according to a Lutheran official who has participated in congresses with thousands of them.

"They are getting so conventional it is almost embarrassing," said Dr. Charles Mueller, Washington, president of the Southeastern District of the Lutheran Church-Missouri Synod.

Dr. Mueller was interviewed when he came to address the Minneapolis Lutheran Youth Congress, which drew a record 2,700 youths and adult advisers during the Christmas-New Year's school recess.

"The moral values of today's youth are in many ways superior to those of their parents," Dr. Mueller said. "They believe in the virtues of their grandparents rather than those of their parents."

In the interview, Dr. Mueller, a so-called "moderate" in the Missouri Synod, said he has no intention of joining other "moderates" and leaving the Synod.

PLANS ADVANCE TO TEACH ABOUT RELIGION IN SCHOOLS

WASHINGTON, D.C.—Plans to expand the scope of the National Council on Religion and Public Education (NCRPE) were begun at the seventh annual meeting here, according to James E. Wood, Jr., newly elected vice president of the organization.

Wood reported that NCRPE appointed a special committee to study the establishment of regional units throughout the nation to advance the inclusion of religion studies in the public school curriculum. Joseph Forcinelli of the Harvard University School of Education is the chairman.

NCRPE is composed of a board of directors of responsible educators, clergy-persons and interested persons and organizations. The purpose of the Council is "... to provide a forum and means for cooperation among organizations and institutions concerned with those ways of studying religion which are educationally appropriate and constitutionally acceptable to a secular program of public education."

The expansion of NCRPE activities is designed to increase contacts with local, state and regional groups involved in religion studies on public education, Wood said. Increased participation by teachers and administrators in teaching about religion in public schools is one of the objectives of NCRPE, he continued.

NURSE THWARTS HOSPITAL'S ABORTION PROGRAM

MINNEAPOLIS, MN—Because one Christian nurse demonstrated the courage of her convictions a large city hospital was forced to curtail its schedule of abortions on demand.

Julie Turnquist, RN working in surgery at Deaconess Hospital in Minneapolis, presented to her supervisor a statement in which she respectfully refused to assist in or set up for the performance of abortions. A dozen other nurses joined her in signing the statement. As a result the hospital cannot schedule the large number of abortions which doctors request, due to the shortage of nurses to assist in them. Only a few are scheduled for medically necessary reasons.

One doctor who regularly performs abortions on demand in her office angrily confronted Nurse Turnquist about her stand, hinting that she might be asked to resign. Turnquist assured the doctor she was not fearful of that. "I do not judge you but respect you and your position," she said. "But I have strong convictions about this based on Scripture. Scripture tells us God planned our lives before we were formed in our mother's womb, and that some day we will all bow and acknowledge Him as Lord. Quite frankly, I am concerned about you."

The doctor averted her eyes, murmured, "I know it," and walked away. She later responded to the nurse's invitation to discuss the matter further.

Turnquist is a women's representative for The Navigators.

CARTER EMPHASIZES IMPORTANCE OF CHURCH-RELATED COLLEGES

WASHINGTON, D.C. (EP)—President Jimmy Carter took a strong stand here on the place of church-related colleges in American life, especially in the teaching of moral values.

Carter met in the Roosevelt Room of the White House with 20 representatives of 17 major denominational groups involved in Christian higher education. Ben C. Fisher, executive director of the Southern Baptist Convention (SBC) Education Commission, coordinated the group, which represents about 75-million church members in their sponsoring denominations and about 800 colleges and universities of the total of 3,000 higher education institutions in the nation.

"It is important that you use me and my name as an endorsement from the people of our country for the contribution that has been made, is now and will be made to our nation," Carter told the group.

COMMUNITY'S POPULATION: 467; SUNDAY CHURCH ATTENDANCE: 850

PRINSBURG, MN. (EP)—This west central Minnesota community of 467 persons is an unusual place.

It has no beer parlors, no liquor stores, no dance halls and no billiard parlors.

The only school within the city limits is the Central Minnesota Christian School, and there is only one church, also Christian Reformed.

The church has 850 members. (Many live outside the community limits.) The pastor estimates that 95 percent of them attend Sunday morning services. About 80 percent are back for the Sunday evening services, he said.

FEW SWEDISH ADULTS FOUND TO BE REGULAR BIBLE READERS

STOCKHOLM, Sweden (EP)—Only two percent of adult Swedes under age 39 read the Bible with any regularity, according to sources at the Church of Sweden here.

This is quite a turnabout, according to John Fredrik Ivarsson, head of the Church's Verbum Publishing House, because 100 years ago you could tell a person's education by his knowledge of the Bible.

He reports that the Bible is virtually ignored in the public schools in Sweden though there is no law against religious instruction in the country.

TEACHER INVENTS 'GLORY'—BIBLE GAME

CLEVELAND, TN (EP)—Christine Stewart, a former public school teacher and specialist in memory techniques, has written a new Bible game called "Glory," published by the Carroll Printing Company located here.

Mrs. Stewart, wife of the senior artist at the Church of God Publishing House, Chloe Stewart, developed the game while teaching "Learning God's Word" at the North Cleveland Church of God.

TV'S CRY, 'WHERE DID VIEWERS GO?' DRAWS A REPLY FROM BAPTIST LEADER

NASHVILLE, TN—One reason for the reported decline in the number of homes following television is "the unappealing combination of mediocrity and immorality" found in many current programs, according to a Southern Baptist leader.

"When will the networks finally tune in to the American people?" said Harry N. Hollis Jr., director of family and special moral concerns for the Christian Life Commission. "What millions of viewers want is programming that is morally responsible."

Mr. Hollis discussed the alarm which hit the television industry following recent Nielsen and Arbitron ratings showing an average through percent decline in the number of homes using television.

Broadcasting magazine said the reported decline has caused a furor in the industry which "may be without equal in recent TV history," with broadcasters and advertisers frantically trying to determine reasons for the decline.

Some industry sources believe the decline resulted from a statistical measurement fluke and is not real, according to *Broadcasting* magazine. Other sources blame the practice of "stunting"—infusing special programs and mini-series into viewing hours—which is said to confuse viewers to the point where they don't know what to watch on a regular basis.

MOUNTING DEBTS BESIEGE MAN 'SHUNNED' BY CHURCH

CARLISLE, PA (EP)—A man who has been "shunned" by his family and former church for the last five years has lost his farmhouse and 100 acres of property because of mounting debts.

When Robert Bear, 48, was excommunicated from the Reformed Mennonite Church in 1972 for questioning church doctrine, all members of the church here were ordered to refrain from socializing or doing business with him in the future. The "shunning" requirement also applied to Mr. Bear's family.

His wife Gail has supported the church's doctrine, saying that her first loyalty was to God, not her marriage. Mrs. Bear takes care of the couple's six children in nearby Brandtville.

Mr. Bear filed a civil suit against the church and two bishops charging that the "shun" destroyed his family life and ruined his farming business. The Pennsylvania Supreme Court ultimately dismissed the case on grounds that a court cannot interfere with the free exercise of religious belief.

SUPERIOR COURT JUDGE OPENS ALL SESSIONS WITH PRAYER

ASHEVILLE, NC (EP)—After inviting those who didn't wish to stand in prayer to step outside, a Superior Court judge opened a court session here with a prayer.

Judge William Z. Wood said he doesn't believe the U.S. Constitution prohibits prayer in the public schools any more than it does in court, despite U.S. Supreme Court rulings to the contrary.

Assigned to preside over court here for a few weeks, Judge Wood said it would be his practice to open sessions with a prayer. He invited those not wishing to participate to step outside while the prayer was recited. No one left the courtroom.

EASTERN RELIGIONS SEEN THRIVING BECAUSE OF WESTERN VACUUM

WETZLAR, West Germany (EP)—The "sudden interest in Eastern religions which is found in Europe today is a cause for concern," says the acting president of the Evangelical Alliance of Sri Lanka.

R. E. Abraham, in an interview with *Idea*, periodical of the German Evangelical Alliance, warned young people against the "machinations" of Indian gurus.

When these men came to the West, they were "almost unknown entities" in the East, he said. But outside their own country, their teachings have reached "epidemic proportions" only through "a smattering of Hindu philosophy, a good gab and an efficient agent."

Abraham attributes the spreading of Eastern religions like Transcendental Meditation to the fact that "institutionalized religion" has lost its power in the West to keep young people "within the Christian fold."

MINISTERS' MARRIAGES SEEN SUFFERING MOST

MINNEAPOLIS, MN (EP)—Pastors of churches are twice as likely to have marital problems as difficulties with their congregations, a study for the American Lutheran Church indicated.

A minister's wife, the survey concluded, is likely to find marital aggravations nearly twice as often as a pastor.

The 225-page report, "Pastors in Crisis," was written by Dr. Jean J. Rossi and Dr. William J. Filstead of Behavioral Consultants, Inc., in Des Plaines, Illinois.



PREACHER CARRIES A LOADED GUN

PINEVILLE, KY (EP)—When deputy sheriff Lewis Jennings grabs a prisoner by the arm and leads him away, chances are the two are not bound for jail but for church.

Jennings, pastor of Mt. Zion Baptist Church, Brodhead, and a staff member at Clear Creek Baptist School here, works with inmates at Chenoa Forestry Camp, a minimum security penal institution near Pineville. He became interested in providing activities for the prisoners but learned they could not leave camp unless in the custody of an officer.

Jennings solved that problem by being sworn in as a deputy sheriff. He takes the men to church gatherings, civic clubs and other functions in the course of his work.

COUNTY TAX ATTORNEY OPPOSES EXEMPTION FOR PTL NETWORK

CHARLOTTE, NC (EP)—Mecklenburg County Tax Attorney Charlin Wade says the PTL (People That Love) evangelical television network should not be exempt from taxes.

He told Mecklenburg County Commissioners that since PTL is not "a congregation, parish, mission or similar local unit of a Church or religious body," it should be required to pay taxes.

At the same time, Mr. Wade stressed that he was not charging PTL with fraud. "I hope it doesn't get to the question of whether we like or don't like PTL," he said.

Although PTL has announced plans to build a university and now conducts Sunday school classes and church services on its property, the county tax office contends that these are "clearly incidental to the main purpose of the corporation, which is to air its programs through the television media."

As a result, the county commissioners are asking the State Property Tax Commission to revoke PTL's tax exemption.

AMERICANS IGNORANT OF THEIR FAITH, SAYS PHILIPS U PROFESSOR

ENID, OK (EP)—American Christianity is composed of people who generally have become illiterate of their faith, says the Rev. Joe R. Jones, dean of the graduate seminary of Philips University.

"In my judgment," he said, "the church has fallen on hard times because it has gradually but definitely become illiterate in the faith. So many Christians are unacquainted with biblical literature that the language of faith has become hollow and empty to them."

CHURCH OF GOD FIGHTS TV VIOLENCE

CLEVELAND, TN (EP)—The Church of God, Cleveland, Tennessee, has mailed more than 200 letters advising sponsors to withdraw advertising from 10 TV shows or face a million-member congregation boycott.

The church surveyed more than 5,000 families in the fall to determine the best and worst prime-time TV shows, based on their treatment of violence, sex, alcohol and drug use, profanity and portrayal of family life.

The 10 worst shows in order they found to be CBS's "Maude," ABC's "Soap," CBS's "All in the Family," ABC's "Three's Company," ABC's "Baretta," CBS's "M.A.S.H.," ABC's "Redd Foxx," ABC's "Charlie's Angels," CBS's "Jeffersons," and CBS's "Kojak."

ACLU WARNS SCHOOLS AGAINST USE OF SEASONAL RELIGIOUS SYMBOLS

PROVIDENCE, RI (EP)—The Rhode Island affiliate of the American Civil Liberties Union has sent to public school principals throughout the state a listing of religious symbols that it says should not be permitted in public schools.

The list includes crosses, creches, menorahs and Christmas trees, and was sent out at the request of an unidentified public school administrator.

The ACLU recommended that "more neutral symbols of a season, such as greenery, ivy, pine boughs, holly, poinsettias and snowflake silhouettes" be used in classrooms.

COMPLETE BIBLE PUBLISHED IN HINDU KINGDOM OF NEPAL

KATHMANDU, Nepal (EP)—Nepal, the world's only Hindu kingdom, now has its first complete Bible in Nepali, the kingdom's official language.

A special thanksgiving service was held here recently by members of the nation's tiny Christian minority to mark the occasion of the new publication.

The New Testament has been available in translation since 1821, but the Old Testament was last translated and printed in Nepal in 1914. There were fewer than 10 copies of the Old Testament surviving in the country.

COURT ORDER BARS PREACHING BY AMERICAN BAPTIST PASTOR

WESTFIELD, NJ (EP)—A court has ordered the pastor of Bethel Baptist Church here to stop preaching after church members complained that the pastor had criticized members from the pulpit and neglected parish duties.

The suit against the Rev. Miles J. Austin charged that he "started preaching the gospel in such a manner as to become offensive to various members of the congregation and began throwing out slurs from the pulpit, slandering the parishioners by name and criticizing the deacons."

Mr. Austin reportedly told parishioners frequently that they should not own such things as Cadillacs or split-level homes, according to the suit lodged by members.

BAPTIST PREACHER STARTS DAY WITH VISIT TO CORNER BAR

CHATHAM, IL (EP)—A Southern Baptist pastor here sometimes begins his day with an early morning visit to a local bar—not for a drink but to make contacts to win converts.

"In all my ministry, I've stopped in local taverns to meet people, to drink coffee, to make myself visible in the community," said the Rev. D. L. Scott of First Baptist Church.

First Baptist is one of four Illinois churches listed among the 425 "fastest growing" Southern Baptist Convention congregations in the U.S.

TRENDS OF RELIGION IN U.S. CITED TO CLERGY BY DR. MARTY

ROCKFORD, IL—Religious books on airport newsstands, the Gallup polls, the charismatic movement and the spread of Eastern religions indicate that Americans are, by and large, a religious people, Dr. Martin E. Marty told a group of pastors here.

Indeed, he said, the country is experiencing religious revival. And, although the revival will run down, Americans are likely to continue to be religious in some form, he said.

"The public has convinced itself that it's interested in religion in fresh ways," said Dr. Marty, a church historian, an associate editor of *The Christian Century* magazine and a University of Chicago professor.

American religion in the future could veer toward absolute individualism in which each person has his own private mix, "suit yourself" religion, he said. That is more of a problem for the evangelical than is secularity, and makes it much more difficult to present the Christian Gospel to people, he held.

Did you miss
"Contentment
Is a Woolly
Face" on page
8?

COACH OR QUARTERBACK?

By Malcolm C. Fry

Pastor Brown fell heir to an unburied corpse—the adult CTS group of his new pastorate. Buzzards were already circling for the main course before he unloaded his furniture.

Now Pastor Brown was not one to be outdone. He rather liked the challenge of seemingly insurmountable odds. Being highly creative, he designed an ingenious plan to resurrect the cemetery-bound adult CTS group. Those who were alive and remained gathered to regroup and comfort one another. Pastor Brown decided to invent a new and sensational curriculum.

"That's it!" he thought, "A new, capitalizing study series." So they all agreed that the answer to their Church Training Service crisis was a new curriculum.

For a whole year the imaginative scheme worked. They studied some necessary and provocative topics. They plunged into basic beliefs and distinctives of Free Will Baptists, death and the Christian life, spiritual gifts and the Charismatic Movement, etc. Pastor Brown worked himself ragged being creative. How the group enjoyed the studies, especially when Pastor Brown did all the preparation.

Pastor Brown finally wised up after the first year. He was committed to the principle of pastors' equipping the saints. But that meant the group should be advancing. So he proceeded to drop subtle hints about their role in leadership. Their first response was, "But we don't have the training and ability you do."



Pastor Brown was too perceptive to fall for that line again. Naturally he was better trained, but he realized and said: "I'm a coach, not a quarterback!"

Other groups in the church needed organization. His schedule enlarged, but not his creative mind. After all there is a limit in spite of one's insatiable desire to be an "answer man."

It often seems so difficult to learn the lesson of delegating responsibility and authority to others. Even Moses had to learn this lesson from his father-in-law Jethro. (See Exodus 18.)

"Out of the mouths . . .?" Lo, and behold, a new convert to Christ and to the Free Will Baptist church pointed the way out of an apparent dilemma. He and the pastor were discussing the fate of their Church

Training Service group. Each agreed it needed a vitamin shot—perhaps a new topic—something sensational.

All he did was ask one question. "Pastor, don't Free Will Baptists have some kind of printed resources to help us?" Of all the nerve! Didn't he think Pastor Brown knew what was going on in his own denomination?

The next day Pastor Brown rummaged through his desk to find the latest CTS catalog he had received weeks (or was it months) previously. He was always receiving something from the National CTS Department in Nashville, Tennessee; so he had fallen into the habit of either completely ignoring the material or at most giving it a token glance and then laying it aside until he had to clean out his desk drawer.

To his chagrin, there was the answer. Nestled in the print and pictures was a list of resources offered to help the local CTS. Creative, professional, doctrinally sound materials were available for students and leaders alike. There they were, and there was his church and its anemic CTS.

It took a year, but what an eye-opener. As pastor, he was to coach not quarterback.

Sometimes pastors make a similar mistake to that of Pastor Brown's only it encompasses the entire CTS program. The materials and answer to their dilemma were there all along right in their own denominational backyard!

ABOUT THE WRITER: Dr. Fry is director of Church Training Service Department, Nashville, TN. ▲

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