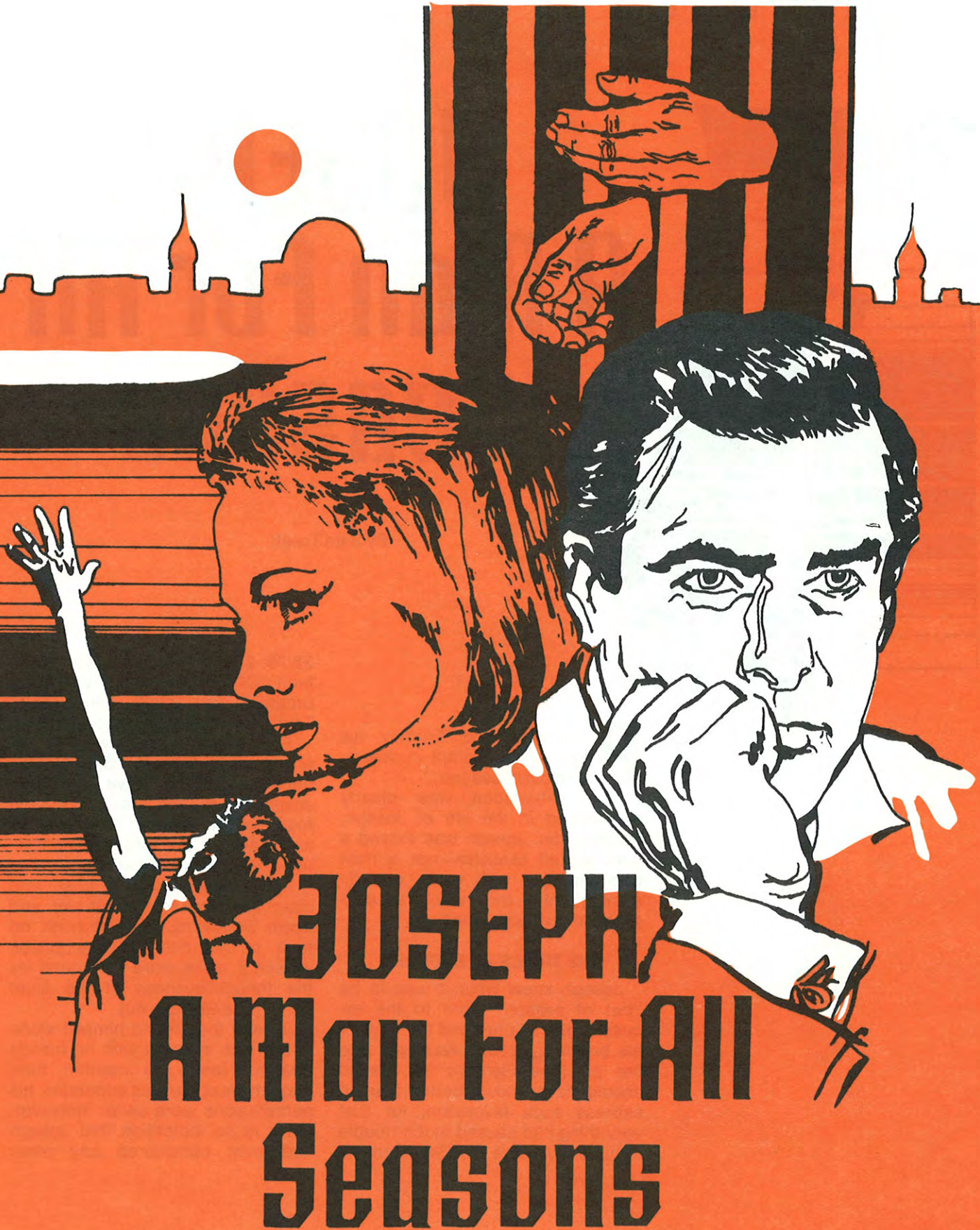


Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

OCTOBER, 1978



JOSEPH
A Man For All
Seasons



JOSEPH

A Man For All Seasons

By Sam Truett

Paul instructed Timothy his son to "be instant in season and out of season."

This exhortation was clearly exemplified in the life of Joseph, Jacob's son. Joseph was indeed a man for all seasons—not a man who changed with every circumstance, but a man who was consistent in every situation.

THE TRIALS HE ENDURED

Joseph knew what it was to be "out of season." Due to the excesses of his father and the envy of his brothers, Joseph was cast into the pit (See Genesis 37). Jacob should have known better than to express such favoritism, for that very thing had caused much trouble in his early home life (See Genesis

25:28; 27:41), yet Joseph was not at fault. Of course, the envy of his brothers was totally inexcusable. Thus began the trials of Joseph.

From the pit Joseph went to the prison (See Genesis 39). Having been sold as a slave in Egypt, Joseph soon became the trusted manager of Potiphar's house. He also became the target of temptations from Potiphar's wife.

Again Joseph lost a coat, and *again* lies were told about him, and *again* Joseph suffered through no fault of his own. In the prison Joseph's trials were worsened by the thoughtlessness of the chief butler (See Genesis 40).

Joseph then found himself alone in a prison in Egypt with no friends and no family to comfort him. Though his purity was admirable, his persecutions were awful. However, there is no indication that Joseph had ever considered any other

course of conduct. He was committed to righteousness—not because it paid good dividends but because it pleased God.

Joseph's trials did not end in prison. He also faced the trials of the palace (See Genesis 41). The promotion he received placed a great deal of power in his hands. Experience has shown that good men who could not be corrupted by envy or enticement have fallen when given an exalted position.

Such was not the case with Joseph. His dedication to righteousness and purity was just as evident in the palace as it had been in the prison.

Through all of his trials Joseph courageously refused to yield to the flesh. He never allowed himself to indulge in self-pity. Seven times the Scriptures record that he wept but never because of his own suffering.

He refused to be ruled by his passions. Given the opportunity Joseph had in the house of Potiphar, a lesser man would have yielded to the appetites of the flesh.

Finally, Joseph did not allow pride to corrupt him. Tragically, many who have passed unstained through pit and prison have yielded to the leaven of pride and been defiled in the palace.

THE TRIUMPH HE EXPERIENCED

But Joseph's life was not all trials. He did experience a great triumph. The dreams of his youth which for years had brought him nothing but grief were finally fulfilled. It is significant to note that the character developed through his trials was clearly displayed in his triumph.

Joseph's treatment of his brothers (See Genesis 42-45) was not designed to satisfy a desire for revenge, but to stimulate the development of the character traits that had been so woefully missing in their lives. It would appear from their reactions that God blessed Joseph's efforts with at least a measure of success. Those brothers who had been so cold and calloused began to show signs of conviction and compassion (See Genesis 44:14-34). Thus Joseph's purity in his triumph equaled his purity in his trials.

The real key to the life of Joseph was his character. It has been said that he ranks with Samuel and Daniel as one of the most spotless characters in the Old Testament.

Joseph displayed the patience of Job and the purity of Daniel, the dependability of Moses and the dignity of Abraham, the cleverness of Jacob and the courage of Caleb. His life demonstrated the rectitude demanded by the law and the righteousness described in the beatitudes.

He was a man of purity and persistence, honesty and humility. He practiced dedication and discipline, and he exercised insight and integrity. He was a faithful man and a fair man—and even though dreams played a significant part in his life, he was never a foolish man.

Perhaps Joseph's character can best be described by two words. The first word is *Christ-like*. Joseph is unrivaled as a picture and type of our Lord. The similarities between the two lives are numerous and obvious. How interesting it is to compare the circumstances of the two lives, but how inspiring it is to compare the character of these two lives!

The second word is *consistent*. Joseph's character did not change with the circumstances. In each of his trials his dedication to purity remained strong. As far as character and integrity were concerned, Joseph was not adaptable but adamant—he did not try to “roll with the punches” but remained true to principle. What a precious jewel is the gem of consistency in the life of the child of God.

The development of Joseph's character is perhaps more interesting than its description. This development was neither enhanced nor encouraged by his environment or the examples of others. He surely had not witnessed very exemplary behavior in the lives of his father and older brothers.

As far as we know, Joseph never experienced any dramatic meetings with God as did Moses and Jacob. We have recorded no great promises to Joseph from God.



Contents

October, 1978

- 2 Joseph, A Man For All Seasons**
Sam Truett
- 5 Briefcase: Apologize—Who Me?**
Jack Williams
- 6 The Folly of Worldliness**
Dale Burden
- 8 Freedom and Man's Will**
Leroy Forlines
- 10 The Armstrong Puzzle**
Carol McGinnis
- 13 The Church Singing Part III**
Charles Hampton
- 15 Here's Your Question**
Wade Jernigan
- 16 Just How Social is Drinking?**
Thurmon Murphy
- 18 Free Will Baptist Newsfront**
- 21 Currently**
- 23 Limping Toward Liberty Part II**
Leroy Forlines
- 24 A Layman Speaks Out**
Cliff Ponder
- 25 Our Readers Comment**
- 26 Tipping the Scales**
Donna Carr
- 28 News of the Religious Community**
- 31 Walls**
Pat Moore

Cover 1: Mike Messer

Editor-in-Chief: Rufus Coffey

Editor: Jack L. Williams

Editorial Assistant: Pat Moore

Circulation: Geneva Trotter

CONTACT

VOL. XXV, No. 10

Published monthly by the National Association of Free Will Baptists, Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$5.00; church family plan, \$4.20 per year; church bundle plan, 38 cents per copy. Individual copies 50 cents each. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved ©, 1978 Member of the Evangelical Press Association.

Granted, he had the dreams of his youth, but even these were not specifically stated to have been messages from God (though, indeed, they ultimately proved to be). Nonetheless, Joseph displayed a character that was of sterling quality.

The revival and rededication at Bethel (See Genesis 35) probably had a positive effect in the life of Joseph. However, there must have been a personal dedication to righteousness based upon a personal dependence upon God. The trials that Joseph endured served to further strengthen this dedication. Without doubt, this dedication to righteousness was the determining factor in Joseph's character.

THE TRUTHS HE EXEMPLIFIED

One noteworthy aspect about the life of Joseph is the truths he exemplified. Numerous Bible truths are clearly illustrated in the life of Joseph.

Where could one find a more perfect illustration of Romans 8:28? The pit and the prison led ultimately to the palace; Joseph's suffering placed him in a position of service. Again, what better example of the Beatitudes can be found outside the life of Christ?

Joseph also shows that the providential guidance of God can be a positive reality in the life of His child, and that a life of purity is a real possibility, even in the most adverse of circumstances.

The life of Joseph sorely rebukes us for our foolish excuses and inexcusable failures. It rebukes our weak commitment to righteousness and our want of real consistency.

At the same time the life of Joseph reassures us. It reminds us that our God will never leave us nor forsake us, that He will supply all our needs, and that we can do all things through Him who gives us strength and enables us to be more than a man for all seasons—He enables us to be godly men in every season.

ABOUT THE WRITER: Sam Truett is pastor of West Calvary Free Will Baptist Church, Smithfield, North Carolina. ▲

'He Spoke With Unquenchable Love...'

By A Brother at Bethel

A few years ago my family and I, after having pertained to various churches, were looking for a church which would satisfy our spiritual needs.

One day while riding in our car we saw a little white chapel protruding from a very small church. I felt a type of calling beckoning me to visit the church. The next Sunday we arrived punctually for the major service.

A handful of people, all of them simple and generous, occupied the church pews. From the first moment we did not feel estranged, for every one was attentive and smiling; they treated us as if we were their own family.

At 11 a.m. the service began. The pastor gave the welcome and announcements. The singing of some beautiful hymns which filled the atmosphere with Christian joy followed and the offering was immediately collected. Afterwards, four young ladies enchanted us with yet another precious hymn.

We felt positively impressed but the most important part of the service, the message, was still to come. The bulletin indicated the name of the speaker: Reverend Eldon Bevan.

I observed him carefully from my seat. He was a middle-aged man with a healthy appearance and certain white hairs dotting his forehead. One could find him a person, only not to be confused, a mixture of goodness, conviction and energy. He was overflowing with spiritualness and the way he preached undoubtedly grew stronger with every word he spoke.

The sparkle in his eyes and the movement of his hands were in harmony with the words that flowed from his mouth, full of an

unquenchable love. His pieces of advice penetrated our minds and made us feel guilty for our misdeeds. At the same time, however, we were forgetting our carnal things and beginning to reach the sublimity of our souls. For this reason we felt a spiritual peace invoked by Christian faith.

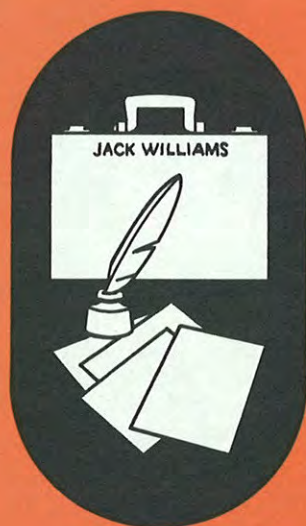
Some cried; others remained absorbed in the thoughts of their own hearts, but shining faces were evident in everyone, each of us knowing that God does exist and that our lives could change if we followed the lovely teachings of the Bible and if, with all the conviction felt in our souls, we received the Lord Jesus Christ as our Savior.

A few years have passed since that day. I feel it would be impossible to enumerate the thousands of words of advice and Christian teachings that we have received in his beautiful messages; moreover, this Church is the product of the love and steadfastness of Brother Bevan, as he likes to be called. Bethel has progressed immensely under his human leadership.

We are indebted to him for the peace and happiness we have at Bethel. As time has passed, his experience and dedication to the Lord causes his presence to be more important and necessary in our Free Will Baptist Church.

Thus it is that, if someday, for any reason he would have to move to some other place, we would strive with all of our strength to keep him with us, abandoning us. I am sure, as all of those at Bethel, that no one, absolutely no one, could ever replace our Pastor, Brother Eldon Bevan.

CONTACT WITH: Eldon Bevan, a pastor of Bethel Free Will Baptist Church, Woodbridge, Virginia. ▲



Apologize— Who Me?

Some men strut like the whole world owes them an apology.

What a strange paradox that many who chalk long years not apologizing to anyone demand it of others for the slightest offense. They may not know much else the Bible says, but they are grandmasters at exegeting and enforcing Matthew 18's famous "If thy brother trespass against thee . . ." section.

Who wants to be around apology addicts and offense finders? They make folks nervous. Like old West gunslingers they notch their sidearms at the expense of the inexperienced and careless. They spot offenses at incredible distances, and once they do bore in on luckless victims with the wild abandon of a Kamikaze pilot hazing an aircraft carrier.

It's almost as if they feel their calling in life is to keep the rest of us on our toes. There is nothing so exasperating as trying to apologize to an "offended pro" who isn't sure your attitude is right while you're mumbling something about being sorry for whatever it was they thought you meant when you said something to somebody else they overheard by eavesdropping.

Shay's nag! Enough already. I'm

tired of being blackmailed into making apologies to sulking souls who are overmuch concerned with face saving. Religious extortion may be harder to prove than other kinds, but it's just as tasteless. Who has time to haul around an updated list of shirt-pocket offenses?

Offending a "little one" (See Matthew 18:6) carries a stern biblical warning. But most who act offended nowadays aren't little ones, they're big ones with adult credentials but juvenile souls. You may know some good people who still play the "I'm offended" game. If you don't mind I believe I'll skip my turn.

He nurses cancer cells who pampers offenses. They have a disconcerting way of turning on the carrier and consuming him. Nazareth was offended at Jesus and threw rocks at His preaching (See Luke 4 and Mark 6). Their offense was unjustified and only served to quarantine their city in sin. What will your infatuation with offenses force you to do one day?

Of course there are bonafide offenses. But you don't have to shoot them with a silver bullet to make them go away. A quiet, humble and sincere application of Matthew 18:15-18 is all the antidote needed. A man's character is never more on display than on those rare occasions when he (a) really does need to apologize for an offense or (b) needs to accept an apology from an embarrassed brother.

To offend others is bad. But why act as if that's the only kind of offense? What about those who offend themselves? Are we as eager to pluck out the roving right eye or cut off the sticky right hand (See

Matthew 5:29-30) as we are to keelhaul a brother? Most of us need to spend more time apologizing to ourselves than we do in extorting confessions from the brethren.

The man who offends God is by far in more serious trouble than he who embarrasses himself or his community. Peter's discovery of this frightening dimension should be lesson enough (See Matthew 16:23). Ultimately, an offense is a stumblingblock, an insult. Just how serious has it become when a man's inconsistencies rise up before God and offend Him?

This world has known nothing but trouble because of one man's offense (See Romans 5:18-19). Because of man's offense Jesus became "a stone of stumbling and a rock of offense" (1 Peter 2:8). Men's offense problems with each other stem directly from their unsettled offense against God.

God has been trespassed against. The apology He required reached beyond words. His actions in the great offense pattern what ours must be. In keeping with Matthew 18:15, He came to the offenders through His Elijahs; some believed and were reconciled. Most were not. He returned according to Matthew 18:16 with His Isaiahs, Jeremiahs and others with the same results.

Then one day God Himself became a man. At Calvary the offenders were forgiven. Now any man who wishes to be loosed from his sinful offenses can be (See Matthew 18:18); Jesus has apologized for all of us.

May we step away and stay away from those who would "make a man an offender for a word" (Isaiah 29:21). ▲



The Folly Of Worldliness

By Dale Burden

On His way to the cross, Jesus paused to pray for His disciples (See John 17). The responsibility for carrying the gospel to the ends of the earth was to fall on their shoulders. They dare not fail. He begged the heavenly Father to keep them from the one thing that would defeat them—worldliness.

Down through the years serious servants of God have realized the most sinister threat to the cause of Christ is worldliness. Love of this world not only keeps many from coming to Christ but causes many like Demas to drop out "having loved this present world" (II Timothy 4:9).

Everyone is aware that worldliness is rampant today. Dirty magazines, dirty music, dirty movies and TV have made adultery and profanity a way of life. Unparalleled

prosperity has made material things available as never before. Millions are selling their souls for them.

A STRANGE SILENCE

No one is blind to the fact that worldliness is taking its toll in even the best of our churches. Yet, there is a strange silence on this subject.

Teenagers drop their Bibles on their dressers beside piles of rock records. Their shaggy hair and sloppy, sensual styles make clear their friendship with the world is what matters most to them even though it makes them the enemy of God (See James 4:4). It's there and we cannot ignore it, be as charitable as we may.

Adults caught up in money-making and materialism—set on getting all the latest "toys of time"—have no time, money or energy left for the Lord's work. We compliment them on their latest raise and promotion, brag on their new houses

and cars, but in our more solemn moments are forced to face the fact they are laying up treasures in this world because their hearts are worldly.

Alas! We witness worldliness even in the ministry. Unnecessary second jobs. Dabbling in distracting sidelines. A craving for financial security and pushing for positions that will guarantee such in future years even at the expense of their ministry.

This is worldliness. Thinking and living like the world. Living for things that feed the flesh and foster pride. That's the Bible definition of worldliness (See I John 2:15-17). We see it but are silent about it—perhaps because we are too much a part of it.

BELIEVERS AND THE WORLD

In John 17 Jesus sets forth the believer's relationship to this world. Basically it is one of being in the world, but not of it. Christ has saved

us out of this world, yet left us in it to minister to it.

The truth we must not miss is there are two worlds and the Christian has been saved out of this one. We are only pilgrims here, passing through on a divine mission. We don't fit. We are the "lonely little petunia in the onion patch."

We are different from the world. That difference is holiness. This upsets the world, resulting in their hatred of us (See John 17:14). The sooner we realize this is our position in this world, the sooner we will quit getting upset because we don't have everything the world has.

God has promised to supply all our needs while we are in this world. That should be enough. He may even give a little extra along the way. If He does, we are to enjoy it (See I Timothy 6:17), but not set our hearts upon it. The danger is not in having a few things, but in the things having us. That's a real danger in an age as prosperous as ours.

TWO BIBLICAL PRINCIPLES

Basically the Bible deals with worldliness in two ways: (1) By making clear the danger (2) By making clear the issues.

The scriptures lay down principles whereby issues can be weighed. On other occasions, the Bible simply names the sins specifically.

Every pastor is responsible to do the same. By his life, his preaching, his earnestness and his example, the pastor is to let his flock know worldliness is a real enemy to their souls. He can point to Bible cases like Lot and Demas, Solomon and Samson to show how good men and godly men can become prey to this sin.

He can show how this sin is robbing Christians and wrecking churches. He can lament the fact that it has even cost preachers their ministry, sending them from their pulpits frustrated and disillusioned after worldliness cost them their power and respect.

The danger of worldliness should be made so real to our people they would shrink in horror from this corrupt world system that has cost so many their souls.

But we must do more than warn of danger. We must deal with issues, especially those that pose the greatest threat to our generation. If we do it scripturally we will lay down the principles.

"The danger of worldliness should be made so real to our people they would shrink in horror"

We will teach that whatever harms your body is sin (See I Corinthians 6:19-20). We will apply that truth and tell our people it refers to liquor, tobacco and drugs. We will teach principles of modesty, femininity and propriety set forth in I Timothy 2:9-10 to govern women's dress. And we will apply the principle and say it means hotpants and halters, mixed swimming and men's clothing.

Is that too plain? Paul would not think so. He laid down principles for us to live by. He said "do all for the glory of God" (I Corinthians 10:31). But he didn't stop with that. He listed sins by name. Check Ephesians 4 and 5 along with I Corinthians 6:9-10 for examples.

The pastor must not ignore his responsibility for dealing with sin. The flock has a right to know where their shepherd stands. New converts must be taught. At first they will not understand all the principles. They must simply be told, as we do our children, "That's a No, No". Later, they will understand why.

That's not legalism. That's the Bible way of dealing with worldliness. Bypass it and you'll build a worldly church.

ONLY ONE CURE

We can warn of worldliness, name sin, lay down all the prohibitions possible and still not cure the worldliness in our churches. This must be done. But this is not all that must be done.

The sin of loving this sinful world can only be cured by finding a greater love. The apostle John gives a choice of two loves—love the world or love the Father. If somehow the love of the Father as revealed at Calvary could capture our hearts, this would cure us from loving the world and its sin that sent Jesus there.

But let's be practical. We cannot turn a button or wave a wand and create this love of the Father in our hearts. How can we have it? What can we do? Only one thing.

We can confess the sin of loving this world too much and Him too little. The Holy Spirit will then shed abroad that love in our hearts (See Romans 5:5). Oh, that this would be worked in us today and we would be freed from the folly of loving this world that shall soon pass away.

ABOUT THE WRITER: Dale Burden is pastor of Fairmount Park Free Will Baptist Church, Norfolk, Virginia. ▲

**We would like
to send you
a copy of**

FREE!

"The State Has Made Your Will"

**To receive this attractive, highly
readable 8-page pamphlet on the
importance of drawing up a will,
please write:**

**Office of Development
Free Will Baptist Bible College
P.O. Box 50117
Nashville, Tennessee 37205**

Rev. _____
Mr. _____
Mrs. _____
Miss _____
Address _____

By Leroy Forlines

In Romans 10:13 Paul said, "For whosoever shall call upon the name of the Lord shall be saved." There are also some other "whosoever" passages (John 3:15, 16 and Revelation 22:17). Two schools of thought have developed around the meaning of these and related passages.

Arminianism says, "Whosoever shall call upon the name of the Lord shall be saved" means that anyone who hears the gospel can respond, and they will be saved if they do respond.

Calvinism says, "Whosoever shall call upon the name of the Lord shall be saved" means that all who call upon the name of the Lord will be saved, but only those whom God has elected (or chosen) can call upon the name of the Lord.

CALVINISM FEARS FREE WILL

The Calvinistic viewpoint works on the assumption that by depravity man is spiritually dead, and that death renders the person incapable of responding to God as long as he is dead. The only solution to this death is regeneration. God has chosen from eternity, for reasons known only to Him, certain ones whom He chooses to save.

At some point prior to faith, in order to make faith possible, God regenerates the elected (or chosen) person. Regeneration makes the person alive so he can believe the gospel. As a response to preaching the gospel the regenerated person will believe and be saved. The act of the will is so much the result of regeneration and the work of the

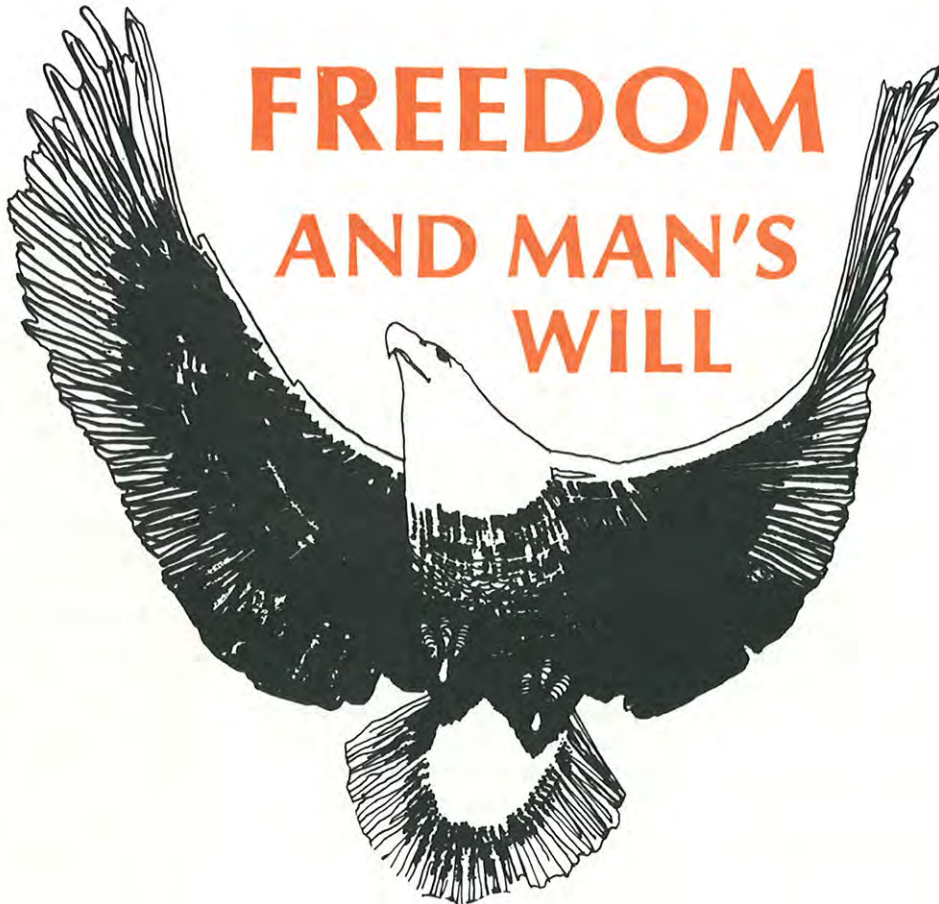
Holy Spirit that it is not really the person's own response, but a gift of the Holy Spirit.

The Calvinist is afraid that if man truly believes as a condition of salvation that salvation would be by works rather than grace. They believe that their approach is essential for three reasons: (1) to maintain the doctrine of total depravity, (2) to protect the doctrine of God's sovereignty, and (3) to protect the doctrine of salvation by grace.

Many people think that Calvinism is no longer an active teaching except with regard to the teaching of once saved always saved. It is true that it is seldom heard in local churches or over radio or television. However, Calvinism is still held to by Conservative Presbyterians, Dutch Reformed, Grace Brethren, Primitive Baptists and others.

Some Calvinists would openly deny freedom of the will. Others would claim to believe in the freedom of the will, but would seem to deny it by their doctrines of

FREEDOM AND MAN'S WILL



depravity, election and sovereignty.

While Calvinism is very active in the theological world, its full scope of teaching is not openly proclaimed on a very wide scale. However, when Free Will Baptists originated in America, Calvinism was freely and openly taught by most churches in America including most Baptist churches.

The early preachers who were the founding fathers of the Free Will Baptist movement began to openly declare that anyone who heard could respond and be saved. This caused them to be branded as "Free Willers". This put them in a minority position. Many struggles ensued before the movement became firmly established.

ARMINIANISM EXPLAINS FREE WILL

If a person clearly affirms the doctrine of freedom of the will, this places him in the Arminian school of theology. Many among us have some hesitation about adopting the name Arminian. Most Arminians have believed in a second work of grace. Some have needed a stronger view of depravity. Perhaps the best way to describe Free Will Baptist is to refer to us as modified Arminians.

The doctrine of freedom of the will rests firmly in the fact that man is created in the image of God. According to Colossians 3:10, the image of God in man embraces a rational likeness. According to Ephesians 4:24, the image of God in man embraces a moral likeness. The one word that embraces rationality and morality is the word "person". God is a personal being; man is a personal being. A person is one who thinks, feels and acts. He thinks with his mind, feels with his heart, and acts with his will.

To question the freedom of will of an unsaved person is to question his personhood. Is fallen man less than personal? Personality is the way a person thinks, feels and acts. Man's personality was affected by the fall. The pattern of fallen man's thinking, feeling and acting is no longer in the likeness of God.

However, man did not lose his ability to think, feel and act in the fall. If this had been the case, fallen

"Freedom of the will must not be understood as absolute freedom, but freedom within a framework of possibilities."

man would have become sub-personal. The will of man is no more affected than his mind and heart. We are to think of the mind, heart and will of a person as a functioning unit.

I think the question should be restated. Instead of asking whether man has a free will, we should ask is man a personal being? Does he retain his personhood after the fall?

I want to affirm the position that man does retain his personhood after the fall, and thus has a free will. Actually, the question of whether man has a free will is the same as asking whether he has a will at all.

It is easy to oversimplify what is meant by freedom of the will. Freedom of the will does not mean that forces or influences cannot be brought to bear on the will. In fact it is the very nature of a person to be subjected to influences and respond to influences.

If we want to move a physical object we bring the necessary force to bear on the object and it moves. In such cases, the force is the cause and the moving is the effect. In personal relationships an appeal is made to a person to get a response. In personal relationships we think in terms of influence and response rather than cause and effect.

Freedom of will does not mean that the forces or influences that are brought to bear upon the person or his will cannot be a determining factor in the path of action he chooses. It does mean that the forces or influences cannot guarantee the action of the will.

Freedom of the will must not be understood as absolute freedom, but freedom within a framework of

possibilities. We are not free to be God or to be an animal. Freedom of will for a human being is limited to the framework of the possibilities of human nature. In the full span of human experience there are five basic frameworks of possibilities.

FREE WILL'S FIVE FRAMEWORKS OF POSSIBILITIES

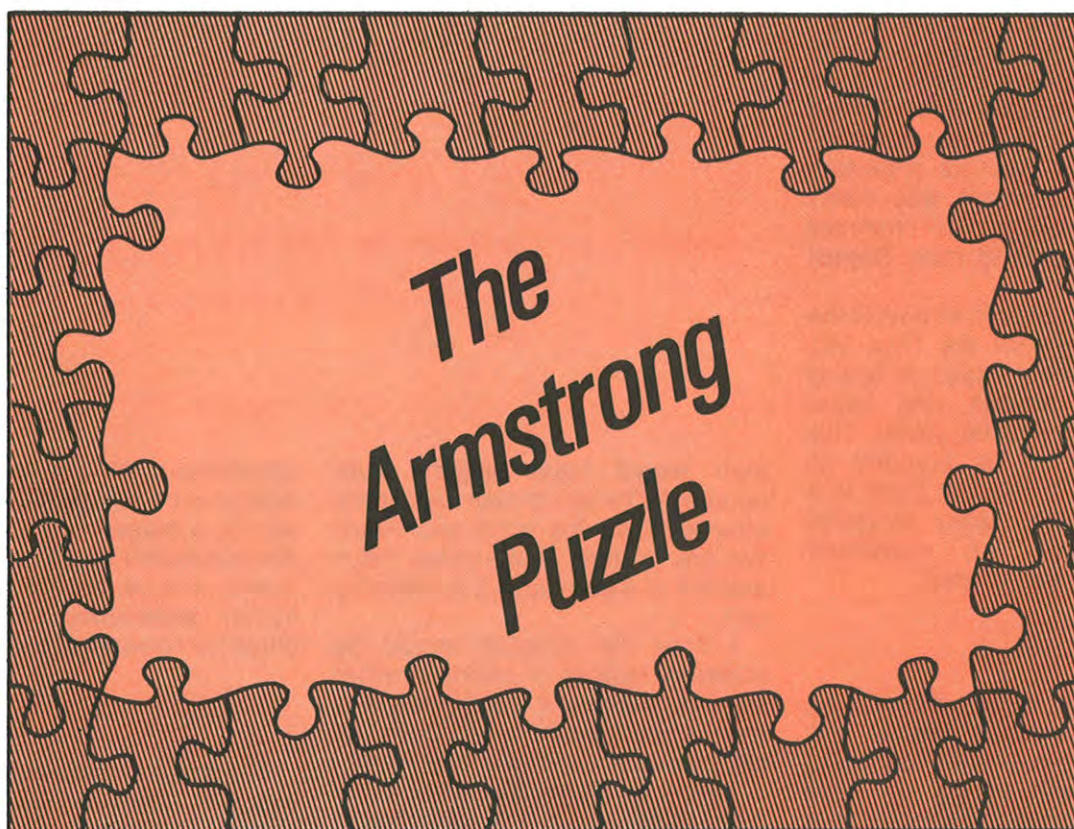
The first framework of possibilities was with Adam and Eve before they sinned. They could either remain in the practice of uninterrupted righteousness, or they could disobey God and sin.

After they sinned they entered the second framework of possibilities. This framework of possibilities no longer included the possibility of uninterrupted righteousness (See Romans 8:7-8). The same is true of an unsaved person now. It does not belong to the framework of possibilities for the sinner on his own with no Divine help to respond to the gospel (See John 6:44).

The third framework of possibilities in human experience is made possible by the work of the Holy Spirit with the sinner when the gospel is preached (See John 6:44). The influence of the Holy Spirit working in a person's heart when he hears the gospel, if not resisted, brings about a framework of possibilities in which the person can say either yes or no to the gospel.

Though the sinner cannot say yes without the work of the Holy Spirit, if he does say yes, in a real sense, his action is his own. To deny that a person's actions were his own because he was responding to an

(Continued on page 12)



By Carol McGinnis

EDITOR'S NOTE: Since this article was prepared for publication in CONTACT, Garner Ted Armstrong, heir-apparent to the Worldwide Church of God, has been excommunicated by his father, Herbert W. Armstrong. The younger Armstrong has announced the formation of his own denomination called the Church of God International.

Perhaps you've heard the radio program. Aired on more than 400 radio and TV stations worldwide, "The World Tomorrow" has been called "the most widely broadcast religious program in existence." Each week millions hear preacher-commentator Herbert W. Armstrong discuss the Armstrong version of the Bible and current events.

Perhaps you've seen the magazine. THE PLAIN TRUTH, subtitled 'A Magazine of Understanding,' is distributed free via newstands, supermarkets, and mail to over two million readers worldwide.

Perhaps you've heard of the college campus. Located in Pasadena, California, the lavish Ambassador College has radio and TV facilities superior to many commercial stations, a press covering a city block and a \$10 million concert hall.

Perhaps you've heard of Herbert W. Armstrong's Worldwide Church of God.

Begun in the early 30's, the Worldwide Church of God (WCG) boasts membership today of over 60,000 and an annual income of over \$60 million. The WCG claims to be the one true church preaching the one true gospel.

Yet inconsistent would be the best word to describe this unusual cult. There's one standard for those in control and another for lay members. Many doctrines have been modified or abandoned in the past six or seven years, and founder Herbert W. Armstrong (HWA) is the author of many false prophecies.

Joseph Martin Hopkins writing in CHRISTIANITY TODAY said that one of the greatest changes in Armstrongism is their concept of church government. In 1939 HWA denounced church government, saying its source was Satan. Today HWA has supreme authority over his church. The WCG is rigid, authoritarian and governed from the top down.

Among HWA's many false prophecies was his prediction that the United States and Britain would fall in 1972. In the 1967 edition of his book THE UNITED STATES AND BRITISH COMMONWEALTH IN PROPHECY he gave details of the fall and said these events would occur in the next four to seven years. After 1972, when the United States and Britain had not fallen, he substituted the word "several" for "four to seven" in the new edition of the book.

HWA has predicted Christ's return not once, but three times. When Christ didn't come in the 30's, he changed the date to the 40's, then again to 1975.

Many faithful WCG members postponed dental work, sold homes and canceled college careers, so they could give more money to their church. Now many of these people are poor, and HWA excuses his mistakes by saying God called him to be an apostle not a prophet.

One of the most controversial doctrines of the church dealt with divorce and remarriage, re-

ferred to as D and R. Basically, the teaching was that Scripture does not provide for divorce no matter what the circumstances.

Second marriages were labeled adulterous and couples were forced to split up if they wished to become members of the WCG. Hundreds of families were broken apart before May, 1974, when HWA repealed the ruling. Without apology, his decision came after thousands of members had left the church early that year over various doctrines, including D and R.

*"There is no
eternal hell
No one ever has
or ever will go to
heaven."*

Another of the controversial doctrines dealt with healing. In HWA's 1952 booklet "Does God Heal Today?" trusting in medical science was labeled a sin. Medical science was called sorcery, witchcraft and idolatry by another church writer. Thousands died or were seriously injured from shunning medical help.

Then during the May, 1976, ministerial conference, WCG authorities said it was not "inconsistent with God's concern for physical life" to seek medical help nor was it a lack of faith. It would not stop God from performing a miracle.

Several other doctrines and practices have been changed or modified. Among these:

*HWA claims that the people of the United States and Britain are descendants of the lost 10 tribes of Israel. This was once called the key to interpreting much of biblical prophecy. Now the belief has been deemphasized. Garner Ted Armstrong, HWA's son, told Joseph

Martin Hopkins in a 1973 interview that the doctrine cannot be proven and is not essential to salvation.

*Strict guidelines for clothing, hairstyle and makeup have been abolished.

*Members can now celebrate birthdays. Up until 1975 this was considered a sin.

*Voting was also considered a sin until 1976.

*WCG members are no longer forbidden to adopt children.

The WCG has an annual income of approximately \$60 million, 70 percent of which comes from the tithes of members. Members are required to tithe up to 30 percent of their income (10 percent for WCG operating expenses, 10 percent to finance attendance at annual Feast of Tabernacles, 10 percent every three and a half years to support widows and orphans), plus they must give to regular offerings, holy-day offerings, special emergency offerings, church emergency loans, building fund contributions and Spokesman Club dues. This can add up to approximately 40 percent of the member's net income.

Many members live in poverty while church authorities jet around the world, and spend thousands of dollars on furniture, carpeting and draperies. AMBASSADOR REPORT, an expose' on Armstrongism, claims that 10 personal homes of the Armstrongs and over 10 automobiles are supported by tithes.

Perhaps the latest Armstrong inconsistency has to do with the Ambassador International Cultural Foundation (AICF). Its purpose? The AICF is "dedicated to the expansion of mankind's collective knowledge and appreciation of itself, to the realization of the individual man's full human potential, and to the building of bridges among all peoples everywhere."

It's magazine, QUEST/78, THE MAGAZINE OF HUMAN POTENTIAL is according to CHRISTIANITY TODAY, "a NATIONAL GEOGRAPHIC type of journal of education and culture." It claims to be a magazine



PUZZLE (From page 11)

for people who are sick and tired of reading about how bad the world is and know there is hope for tomorrow.

This seems inconsistent with Armstrongism's message of doom and disaster. The AMBASSADOR REPORT claims QUEST/78's "message of man's hope lying in himself and humanistic philosophy are all diametrically opposite to everything Herbert Armstrong and his son ever preached or claimed to believe in."

It seems HWA would have his followers believe that truth changes, or that perhaps God makes mistakes or lies. But the Bible allows no room for this (See Malachi 3:6). Nor does it condone the activities of false prophets, such as Herbert W. Armstrong.

Armstrongism stresses law-keeping, and although claims originality, is a mixture of doctrines lifted from 7th Day Adventists, Jehovah's Witnesses, Mormons and British-Israelism. Below are some of the WCG's beliefs and practices.

*The only true church is the Worldwide Church of God. Mission: To warn people of impending disaster. Founder HWA, Christ's only true apostle since the first century, has been given the key to interpret Scripture correctly.

*There are two separate individuals in the God-family: the Father and his Son, Jesus Christ. The Holy Spirit is a force.

*Jesus Christ had fallible human nature or sinful flesh. His resurrected body was not the same body that was crucified.

*God intended that man should fall. Salvation is the process by which God reproduces Himself,

creating other human beings who then become members of the God-family.

*Salvation is a six-step process consisting of 1) repentance, 2) faith, 3) baptism by a minister of the Worldwide Church of God, 4) reception of the Holy Spirit, 5) overcoming of sin, 6) resurrection and change into Spirit beings or becoming God. Jesus alone is the only person who has ever been saved.

*Man does not have an immortal soul.

*There is no eternal hell; the wicked will be destroyed.

*No one ever has or ever will go to heaven. Heaven is reserved for the Father and His angels.

*Saturday is the true Sabbath. The seven annual festivals of Leviticus 23 are to be observed. Christmas, Easter, New Year's Day, Halloween and Valentine's Day are pagan and are not to be celebrated.

*Mosaic dietary laws should be obeyed today.

ABOUT THE WRITER: Carol McGinnis is a free lance writer headquartered in Mt. Pleasant, Michigan. ▲

FREEDOM (From page 9)

enabling influence is to misunderstand the very essence of what it means to be a person. Persons operate within the framework of influence and response.

The fourth framework of possibilities is brought about by salvation. According to I John 3:9, it is said of the believer "he cannot sin, because he is born of God." The meaning of this is that he cannot practice sin because of the new birth. As long as a person can be referred to as a born again Christian, it is not in the framework of possibilities for him to practice sin.

Galatians 5:17 also supports the conclusion that the Christian cannot function as if he were unsaved. This does not rule out individual acts of sin, but it does rule out the practice of sin. If a person would commit shipwreck of faith, he would move once again into the framework of possibilities where he could practice sin, but those who remain believers cannot be so deeply and hopelessly

involved in sin so as to be properly understood as practicing sin.

The fifth framework of possibilities will take place in the next life. The Christian will enter a phase where he can practice uninterrupted righteousness, but will not have the possibility of sin within the framework of his possibilities.

It is important that we uphold the personhood of man. If when a sinner believes by Divine help for salvation, his faith is not in some sense his own action, he is less than a person. If the good actions of a Christian are not in some real sense his own, he is less than a person. To be a person means that a Christian is capable of either right action or wrong action.

The fact that a human being is a person means that he is responsible for his actions. The fact that a human being is a person means that he can be appealed to with the possibility of receiving a favorable response.

ABOUT THE WRITER: Leroy Forlines teaches at Free Will Baptist Bible College, Nashville, Tennessee. He writes a regular column for CONTACT. ▲

COMING

NEXT MONTH

- Drifting Toward Euthanasia
- Church Extension and You
- Army of Evangelists
- Christians Suffer Too



How She Sings

By Charles Hampton

PART III

bless, your music must be shared, understood by those who hear. It must be intelligible to be profitable. God's praises are to be celebrated among and by His people as an important part of worship, engaging the hearts of the singers, edifying the saints, exalting God.

AS A CONGREGATION— WORSHIPFULLY

Congregational singing is a distinguishing characteristic of Protestantism, an important expression of the priesthood of the believer. So, the whole congregation *should* take part in hymn singing. Besides, participation brings greater appreciation for music of the church. Moreover, not all the spiritual needs which should be met musically will be satisfied within the spectator.

Some have felt that in these days of special (service) music the choir

has usurped the right of the congregation and we need a new reformation—a reclaiming of the right and obligation of hymn singing for all the people. There is *little excuse* for the person in the pew to refrain from lifting his voice in "joyful noise" to our Lord (not even the "I can't carry a tune" syndrome is acceptable) and *no excuse* for sitting through a service without uniting his heart with others in praise. Most folks who have a song in their hearts cannot (and should not) suppress it. Even if they cannot sing by more technical definitions, I somehow believe God is pleased with their heart attitude and efforts. (I also believe in a volunteer choir for similar reasons.)

Music is as important as any aspect or activity of any church's

In I Corinthians 14:15 the Apostle Paul mentions singing with Spirit and with understanding. In these UN-days, I take that as constructive advice to the church, to every believer.

Sing with the spirit, the breath that God has given you, so that your heart and affections are fully engaged. Sing spiritual, uplifting music. Sing with feeling, with the aim of pleasing God with your praise and adoration, not men. Yet, sing as to be understandable, with understanding.

Sing a message; communicate something worthwhile. To edify, to



SINGING (From page 13)

program and is a valuable means of reaching people and meeting certain needs. Too often the hymn has been used somewhat as the seventh-inning stretch, filler or diversionary tactic to get the folks ready for worship.

If it is not an *act of worship*, we are using far too much time, talent, energy and money on music. If it is an act of worship (and I believe it should be), then it deserves our best efforts.

Realization of the finest potential depends on the attitude of every individual who is sharing in the praise of God. Those who sit "out there" in front of the pulpit should be considered a congregation, not an audience. Just to be awestruck in the presence of God (or in the face of a beautiful special number) is imperfect, inadequate, unworthy worship.

We need to experience an awe of God, but we should also experience praise, adoration, thanksgiving, confession of sins and dedication of our lives to His work. There is no place for shallow, poorly rendered hymns in worship, then.

As our predecessors, we need to give some attention to the musical composition (tune), which speaks to our senses (heart). We should also consider the texts (words) we sing, for these will speak to our intellect (mind) and must provide the message we need to hear. When happily wed, the tune and text will speak to our entire being (soul) and cause us to sit together in "heavenly places" in worship of our Lord.

We should sing unhesitatingly, whole-heartedly as our souls are gripped with the meaning of a hymn. We should allow ourselves to be completely engaged in the expression of our gratitude to God for His love.

There is a place for special (service) music in the worship service, but not to the exclusion or detriment of congregational singing (hymnody). Guidelines for such

contributions by the choir or another group or individual are similar to the statement on worship in hymn singing. Any number that is neither edifying to the church nor magnifying to God is not suitable for use in the church (praise or prayer). The church is no place to exhibit the talents of a self-seeking artist who ignores the needs and interests of the congregation in Christian music.

WITH ZEST OR FEELING

Some Christians have never experienced the joy of really entering into a song service whole-heartedly. Do not let a false sense of modesty or timidity defeat you at this point. Sing with gusto! Sing with emotive force; Christianity has grounds for excitement.

Exceptional music of the church may "engage the mind, set the foot tapping, the body tingling, penetrating to the depths of the soul" (Lovelace and Rice, p. 16). Goosebumps need not be out of place in church.

Good church music should stir the emotions of the Christian. However, we do need to recognize the difference between emotion and sentimentality—the latter tends to be emotion for the sake of emotion; an enjoyment of self rather than God. It is the difference in feeling good and working up a good feeling.

As something of a summary statement for this section, it is interesting to note the instructions of John Wesley to his followers with respect to singing (Lovelace and Rice, p. 151).

Practical Rules to Improve the Singing:

1. Learn these tunes before you learn any others; afterwards learn as many as you please.
2. Sing them exactly as they are printed here, without altering or mending them; otherwise, unlearn it as soon as you can.
3. Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up and you will find it a blessing.
4. Sing lustily and with good courage. Beware of singing as if you are half dead or asleep; but lift up your voice with

strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sing the songs of Satan.

5. Sing modestly. Do not bawl, so as to be heard above and distinct from the rest of the congregation—that you may not destroy the harmony—but strive to unite your voices together so as to make one clear melodious sound.
6. Sing in time. Whatever time is sung be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slow. This drawling may naturally steal on us all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.
7. Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve here, and reward you when He cometh in the clouds of heaven.

IN RETROSPECT

I have tried to examine the 20th century church singing, while sharing a bit of history and philosophy. There are no new ideas here. They are those which have been at the heart of fundamental Christianity through the ages, compatible with warm, evangelistic services and worldwide outreach programs.

Ideally, I visualize a music program for Free Will Baptists which will be instructive, yet expressive of our moods of worship. I see music programs which give opportunity for testimony and participation of the saints while uniting them as one organism and furnishing them with that life-sustaining quality of Church

music. Generally, I see a music program which meets the needs and demands of a strong, vital denomination of believers.

Luther stated, "Music is a delightful, noble gift of God, and nearly related to theology. Next to theology, I esteem and honor music." That is our heritage, then, a music program which compliments the ministry of the Word. Let us cherish and nourish that heritage.

John Wesley was once asked, "How shall we guard against formality in public worship, particularly in singing?" His answer is quite instructive. I share it that it may give some guidance to us today (Lovelace, Rice, p. 26).

1. By preaching frequently on that head
2. By taking care to speak only what we feel
3. By choosing such hymns as are proper for the congregation; generally hymns of prayer or praise, rather than descriptive of particular states
4. By not singing too much at once; seldom more than 5 or 6 verses
5. By suiting the tune to the nature of the hymn
6. By often stopping short and asking the people, "Now! do you know what you said last? Did you speak no more than you felt? Did you sing unto the Lord; with the Spirit and with the understanding also?"

The Christian religion is, and should be, a singing religion. Our God has manifested Himself to us in His creation, in His Son and in His Word. We may rightly praise Him for His creative powers, but we *must* praise Him who know His recreative powers. We have a wonderful legacy in church music, and many reasons to use that heritage wisely, but had we no other reason we have a biblical imperative to sing.

Sing, then, my Free Will Baptist friend. Sing unto the Lord a new song; praise ye the Lord. It is your joyful duty. Let us sing *all*, Worthy is the Lamb!

ABOUT THE WRITER: Dr. Charles Hampton is president of Free Will Baptist Music Fellowship and an instructor at Free Will Baptist Bible College, Nashville, Tennessee. ▲

Here's Your Question!

By Wade T. Jernigan

Wade Jernigan is a well known pastor and evangelist in Free Will Baptist circles. The North Carolina native has begun 16 Free Will Baptist Churches since graduating from Free Will Baptist Bible College. He was president of California Christian College, Fresno, from 1969-1978. He now serves as Executive Secretary, California State Association of Free Will Baptists.

QUESTION: *Why do Free Will Baptists not speak in tongues?*

ANSWER: Scripture's obvious answer to this question is so simple it has been overlooked. Paul stated in the most simple words, "...whether there be tongues, *they shall cease*" (I Corinthians 13:8b).

The question arises, when did the cessation take place? At least a partial answer is found in Paul's words, "For we know in part, (full revelation had not yet come) and we prophesy in part, (without full revelation there could be no complete prophesy) but when that which is perfect is come, (when the fulness of the word had come and been confirmed) then that which is in part *shall be done away*" (I Corinthians 13:9-10).

One should give thought to Mark 16:19-20 and Hebrews 2:3 when establishing the cessation of tongues as well as other early church gifts that were given for signs.

Mark writes of "confirming" the gospel, while the writer of Hebrews writes of the gospel being already "confirmed". From the time of Mark's "confirming" to the time of Hebrews' "confirmed", the signs that accompanied the Word dropped off. Tongues were such a sign (See I Corinthians 14:22).

Profit can be gained through a study of "cease" (See I Corinthians 13:8), "done away" (See I Corinthians 13:10) and "put away" (See I Corinthians 13:11).

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

alcohol related. Alcohol is a contributing factor in 31 percent of homicides, 36 percent of suicides, 31 percent of non-auto accidents and 75 percent of crimes.

There are an untold number of broken homes, broken lives, broken minds and tormented children that must be included in the tragedy of alcohol. Yes, drinking is social alright, about as social as a rattlesnake; "At the last it bites like a serpent, and stings like a viper" (Proverbs 23:32).

By Thurmon Murphy

In America today the drinking of alcoholic beverages is considered a socially acceptable practice. The businessman is expected to buy drinks for his client at a business lunch. The society hostess is expected to provide drinks for her guests. Drinking has become the social thing to do.

But just how social is drinking? To be social is to be gracious and friendly, to do pleasant things with and for your fellow man. I think that one can readily see that drinking is a very unsocial thing to do. One of the greatest social problems in America is alcoholism. One hundred million people in the United States over 15 years of age drink, and 11 million of these are alcoholics.

Statistics show that 450,000 alcoholics are added to the total each year; 52 percent of the new alcoholics are women. According to the Department of Health Education and Welfare, for every alcoholic, four other persons are affected by their behavior. In one year we are spending in the United States \$35 billion for alcohol, \$500 million for advertising and losing \$25 billion in work time, health and welfare services and property damage.

Alcohol is one of America's leading health problems (some reports now say the number one health problem) and the number one drug problem. America's per capita consumption is about 35 gallons a year.

Each year problem drinkers are involved in one million traffic collisions with more than 28,000 deaths and 500,000 injured. Over 55 percent of all highway deaths are

America's conscience and moral fiber are being swept away in a cesspool of alcohol. If you think things are bad now just wait around for ten years. Department stores, trailer parks and camping grounds, college dining rooms, movie theaters, public parks and beaches, homes for the aged, interstate and commuter buses, hospitals, fast food chains, beauty parlors and churches are all potential new outlets for liquor sales according to Bernard Goldberg, president of American Distilling Company.

One of the great tragedies of our time is the number of young people who are turning to alcohol. Advertising is aimed primarily at the impressionable and immature youth who do not yet fully understand the dangers of alcohol. Alcohol is slyly addictive, and "the chains of habit are too light to be felt until they are too strong to be broken" and one is "hooked."

Surveys show that half of our high school students drink regularly. It is estimated by the federal government that 1.3 million teenagers between 12 and 17 have very serious drinking problems. Stephan Hall, public education officer for the Colorado State Patrol, said, "Our indications are that alcohol is coming back into being the number one priority in terms of the drug culture."

One does not have to become inebriated to feel the ill effects of booze. Many people believe that a can of beer is less intoxicating than the average drink of liquor. But a 12-ounce can of beer, one ounce of 100-proof liquor, and a six-ounce

JUST
SO
IS DRINK



glass of wine are equal in their effect on the body. Even one drink has its effect and the cumulative effects are even greater.

The effect of a drink or two will vary from one person to another because of such factors as body weight, the amount and kind of food in the stomach, fatigue, mood and the amount of fatty tissue in the body.

The effect of alcohol on the human body is not felt until the alcohol reaches the bloodstream. When the alcohol content in the blood reaches 0.05 percent, a person's

HOW SPECIAL DRINKING?



behavior differs from his normal behavior. At 0.10 percent he is considered unfit to drive a car by most states.

In general, after three drinks a person's coordination is impaired, and there is an increasing unsteadiness in his ability to stand or walk. Cells in the outer layer of the brain are affected to the extent that the ability to think and to learn is altered. Inhibitions are lost, and the drinker may talk more freely, feel aggressive or even depressed. It doesn't take but a little to make a drinker obnoxious to a non-drinker.

Can a Christian be a drinker? On this issue Christians fall into two groups: those who feel it is possible to drink in moderation without damaging a Christian witness, and those who hold that total abstinence is the only way to be assured that one keeps himself from the dangers of alcohol and maintains an effective witness. Those who teach moderation use the following arguments:

1. The festival tithe money could be spent for wine or strong drink and consumed by the worshipper (See Deuteronomy 14:26).
2. God provided good things for man, including wine (See Psalm 104:14,15).
3. Jesus turned water into wine at Cana (See John 2:1-10), and drank wine Himself (See Luke 7:33,34).
4. Paul prescribed a little wine for Timothy's stomach problems (See I Timothy 5:23).
5. Deacons must not be "addicted to much wine" (I Timothy 3:8).
6. The traditional view through the centuries has been moderation. John Calvin, John Knox, John Wesley and Martin Luther all drank. They were, however, against the excessive use of alcohol.
7. While the Bible condemns drunkenness and excessive drinking, it does not demand total abstinence.

We wish the Bible said, "Thou shalt not drink!" Nevertheless, there are biblical and moral principles given which, in view of modern conditions, should lead to voluntary abstinence from all intoxicants. Here are some reasons why I personally am against social drinking:

1. Because of the Bible verses that denounce drunkenness and excessive drinking (See Proverbs 20:1; Romans 13:13; I Corinthians 6:10; Ephesians 5:18).
2. Because of the weakness of the arguments used in favor of social drinking.
3. Because of our testimonies (See Romans 14:13-21; I Corinthians 8:8-13). If you want to ruin your

testimony among fundamental, Bible believing Christians, just let them know that you take an occasional drink. You should pay special attention to Romans 14:21, "It is good not to eat meat or to drink wine, or to do anything by which your brother stumbles."

4. Because it makes good sense not to drink. In spite of all the failures on the part of sociologists, psychologists and the scientific world to come up with a cure for alcoholism, there remains one foolproof, 100 percent effective way to avoid the perils of alcohol abuse—never take the first drink!

There are three things that have neither rhyme nor reason, that have never made sense to me: cursing, smoking, and drinking.

5. Because our bodies are the temple of the Holy Spirit (See I Corinthians 6:19,20).
6. Because total abstinence is the best possible example to set for others.
7. Because only a little drink dulls one's senses, warps one's judgment and deadens one's spiritual sensitivity.

We should continue to remind our people of the words of our church covenant, "We promise by His grace . . . to abstain . . . from all sanction of the use and sale of intoxicating beverages. . . ."

ABOUT THE WRITER: Thurmon Murphy is Minister of Education at First Free Will Baptist Church, Dayton, Ohio. ▲



FREE WILL BAPTIST

newsfront

KENTUCKY PASTOR, 36, WITH THE LORD

BOWLING GREEN, KY—Reverend Grant Saverance, 36, pastor of Trinity Free Will Baptist Church, Bowling Green, died suddenly Saturday, August 19, following a brief illness.

Brother Saverance suffered a massive heart attack and cardiac arrest less than two weeks before his death. He had been hospitalized in Bowling Green but was thought to be regaining strength when the fatal reversal occurred.

Funeral services were conducted in Bay Branch Free Will Baptist Church, Timmons ville, South Carolina, August 22. The Reverends Archie Ratliff, Jake Creech and H. Reedy Saverance officiated.

Mr. Saverance pastored churches in Kentucky, Missouri, Georgia and North Carolina. He attended Free Will Baptist Bible College, Nashville, Tennessee, 1960-63.

He is survived by his wife, Carolyn; two children, Deborah (14) and Eddie (9); his mother, Mrs. Louise Saverance; two sisters, Mrs. Judy Thomas of South Carolina and Mrs. Brenda Norris of St. Louis, Missouri.

225 RALLY IN FIRST SERVICES AT VIRGINIA CHURCH

CHESAPEAKE, VA—Great Bridge Free Will Baptist Church, Chesapeake, welcomed 225 to the first service in its new facilities, July 30.

The Great Bridge Church was begun August 15, 1976, by Rev. Charles Brown. Seven months later Brown organized the group with 65 charter members. By September, 1977, a six and one-half acre tract on Mt. Pleasant Road had been purchased and a first-phase building program launched.

Mr. Brown is a 1950 graduate of Free Will Baptist Bible College. His ministry for the past 28 years has been characterized by bold thrusts into local communities. He has pastored in North Carolina, South Carolina, Florida and Virginia.

Prior to leading Great Bridge Church from organization stage through a building program, Brother Brown pastored 13½ years at Collinswood Free Will Baptist Church, Portsmouth, Virginia. Among his several major projects at Collinswood Church was the erection of an 875-seat auditorium.

Brown also led his earlier pastorates at St. Paul Free Will Baptist Church, Elizabeth City, North Carolina, and First Free Will Baptist Church, Jacksonville, Florida, in building efforts. He organized and built the Windsor Park Free Will Baptist Church in Cheraw, South Carolina.



PUBLIC SERVICE COMMISSION REBUFFED AT ARKANSAS MEETING

CONWAY, AR—The 21,000-member Arkansas State Association of Free Will Baptists bared its teeth at Arkansas' Public Service Commission for unfair and excessive electric rates charged by Arkansas Power and Light Company (AP&L) to churches.

AP&L drew fire because of "demand meters" installed on Arkansas churches which automatically dispense electricity at higher rates. Free Will Baptist state officials were mandated to protest the dissatisfaction of the 600 Arkansans attending the 81st annual session at Camp Beaverfork, August 15-17.

Delegates finally decided they had fought sweltering 95-degree weather and tin-roofed, unairconditioned buildings long enough. The 1979 state meeting will convene in Fort Smith's Municipal Auditorium next August. Only token opposition surfaced to the across-state move.

The state executive board was named as five-man committee to submit a proposed standardized questionnaire for ordination guidelines for ministers and deacons. Their report is due at the 1979 session.

Trymon Messer, Associate Director of National Home Missions, keyed both the state association and Master's Men programs. Wednesday night's record \$1,500 missionary offering was divided between Missionary Patsy Van Hook and Arkansas State Missions.

In other action delegates passed an eleventh hour motion allowing Arkansas Youth to raise \$30,000 for a swimming pool at Camp Beaverfork. State CTS Director Jim Pursell reported monthly support of his department in excess of \$1,000 via checkbook plan.

Moderator Carl Cheshire was re-elected. Promotional Secretary David Joslin commended the 227 Arkansas churches for giving more than \$550,000 to denominational causes during the fiscal year.



1,595 PERSONS ATTEND FELLOWSHIP SUNDAY

PEDRO, OH—The fifth annual Evangelistic Outreach Fellowship and Homecoming held at Union Free Will Baptist Church near Wheelersburg, Ohio, on Sunday, July 16, was attended by 1,595 persons. This set a new attendance record for the 121-year-old congregation. Simultaneous services were held in the church sanctuary and in an 800-capacity tent which was set up at the rear of the church building to accommodate the overflow crowd.

Speakers for the day included Dr. Homer Willis, Rev. James Cremeans, Evangelist Calvin Evans and Calvin

Ray Evans. Several singing groups participated in the services.

Rev. Calvin Evans, the church pastor, is also director of Evangelistic Outreach, Inc., which ministers through a weekly radio-television outreach over several stations. This special day was attributed to the radio-TV ministry with many traveling from eight different states to attend. The whole church was involved in making it the most eventful day in the history of Union Free Will Baptist Church with committees working to carry out plans in all areas of the program.

CHURCHES UNITE TO FORM CHRISTIAN SCHOOL

PLEASANT VIEW, TN—Several rural Free Will Baptist Churches in Middle Tennessee in a united effort formed the Pleasant View Christian School. August 21 marked the first day of school for 32 grade schoolers.

According to Ron Parker, pastor of Heads Free Will Baptist Church, Cedar Hill, "What seemed like a dream many months ago has now become a reality. A burden for a Christian School in our area was laying heavy on the hearts of several of the Free Will Baptist pastors as well as many of the laymen in the churches."

The school was incorporated with members of the corporation being the pastor and one lay member of each interested Free Will Baptist Church. Plans are to add a new grade each year until 12 grades are provided.

Each of the four teachers, except Kindergarten, supervises two grades. They are using ABeka curriculum. The fifth and sixth grade teacher, Mr. Jack Saulsgiver, also serves as principal.

The Good Springs Free Will Baptist Church, Pleasant View, is the temporary site for the school. Earl Langley pastors.



Delegates at Mexican National Association

18TH ANNUAL CONVENTION MEXICAN NATIONAL ASSOCIATION

ALTA MIRA, TAMAULIPAS, MEXICO—More than 300 delegates and visitors registered in this city for the 18th Annual Convention of the Free Will Baptist Mexican National Association held July 14-16.

Efforts are continuing to reestablish an institute for the training of local church workers. The move is strongly supported by national pastors.

Delegates to the summer gathering conducted business sessions and worship services in facilities provided by the Free Will Baptist Church of Alta Mira, Tamaulipas, Mexico. Lazaro de la Rosa pastors.



newsfront

(continued)

LOCAL ASSEMBLY SPOTLIGHTED AS CHURCH OF THE WEEK

CAPE GIRARDEAU, MO—Friday, July 13, the Bulletin-Journal, a Cape Girardeau, Missouri, newspaper, featured First Free Will Baptist Church, Cape Girardeau, as "Church of the Week."



The many-faceted church has three distinctive outreaches in its puppet ministry, deaf ministry and Bible Institute which began in September and is open to the public. In less than one year membership at the innovative Missouri church has doubled.

According to Pastor Frank Giunta the church is committed to "the importance of being versatile in service."

Bulletin-Journal officials cited First Free Will Baptist Church as a "strongly fundamental, Bible believing, Bible teaching church which teaches salvation by faith through grace plus nothing."

HORTON HEIGHTS CHURCH CELEBRATES FOUR FREEDOMS

NASHVILLE, TN—Members of Horton Heights Church, Nashville, spent more than five hours July 4 celebrating freedoms. The afternoon-evening activities began with a variety of games on the front lawn, followed by a cook-out.

When the six o'clock service began, members' hearts were turned toward "Freedom in Christ," "Free to Be An American," and "Free to Be Me." The final note of freedom sounded out quite joyfully when God was given thanks for their being "Free from Indebtedness."

On July 17, 1953, 23 interested persons met at Free Will Baptist Headquarters Building to lay plans for establishing a church in West Nashville. Three years later the growing congregation purchased two lots on which the present building was constructed. Under the direction of Executive Church Bonds, Inc., the Horton Heights congregation built a new sanctuary in 1964.

July 4 was indeed a day of joyful celebration as worshipers at Horton Heights Church praised God for who He is and thanked Him for what He has done in their midst.

CONTACT SUBSCRIBER SERVICE

Attach your mailing label to all correspondence.

Mail coupon to:

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

Please check below:

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

Name _____

Address _____

City _____

State _____ Zip _____

() Please send a one year subscription of CONTACT — \$5.00.

() Payment enclosed. () Bill me.

DIRECTORY UPDATE

PASTORAL CHANGES

CALIFORNIA

Clarence Metcalf to Greenfield Church, Greenfield

GEORGIA

Billy Brown to First Church, Eastman

ILLINOIS

David Burgess to Hazel Dell Church, Sesser

KANSAS

Elwin Clifton to Bethel Church, Kansas City

Mike Rhodes to First Church, Emporia

MISSOURI

Jerry McArthur to Hannon Church, Liberal

MONTANA

E. B. Ledlow to First FWB Mission, Billings from First Church, Pleasant Grove, AL

NORTH CAROLINA

Steve Ashby to St. John Church, Goldsboro

Kenneth Deal to Arrington Heights Church, Lexington

OHIO

Jack Henry to Antioch Church, Wheelersburg

OKLAHOMA

Randall Hood to Central Church, Tulsa

TENNESSEE

Burl Brewer to First Church, Murfreesboro

Roy F. Duckett to East Sweetwater, Sweetwater from First Church, Myrtle Beach, SC

E. E. McMillen to First Church, Newport from Mt. Calvary Church, Perryman, MD

Sherman Grace to Pine View Church, Kingsport

OTHER PERSONNEL

Daryl Ellis and David Huett to Trinity Church, Bridgeton, MO, as Minister of Education and Minister of Youth

Phil Davis to Cordova Church, Cordova, AL, as Associate Pastor



Currently ...

By
JACK WILLIAMS

The fall enlargement campaign at **Cross Timbers FWB Church, Nashville, TN**, has taken on a new dimension. The reach out and get more effort is being done in a family context. According to pastor **Garnett Reid**, "Each and every family in our church is encouraged to reach at least one other family for the Lord."

Securing teachers for Vacation Bible School is getting to be more complicated by the year. The innovative **Southern Oaks FWB Church, Oklahoma City, OK**, and its alert pastor **James Puckett** reached into the University of Oklahoma for VBS personnel. **Dr. Ed Blick** lectured two hours nightly on the subject "The Bible, Science and Creation." VBS participants from grades eight through adult status heard Dr. Blick.

Mid-August was inventory time at **College Lakes FWB Church, Fayetteville, NC**. Pastor **Bobby Glenn Smith** and members looked back on a fast paced year which resulted in 38 professions of faith, the church mortgage being eliminated 17 years in advance and a concentrated educational outreach established by the congregation.

Here is a rose for 52 young people and chaperones from **Phillips Chapel FWB Church, Springdale, AR**. The Motel 6 in Conway, AR, sent a letter of commendation to Pastor **Loy Counts** expressing appreciation for the well-mannered, courteous young people who stayed at the motel during Arkansas' State CTS Rally. It is a tribute to any church when the business community recognizes the disciplined life of Christianity even in its young people.

Would you pay four-year-old **Shawn Kesner** \$100 to walk a mile? Somebody did. It was all part of **First Free Will Baptist Church, Fayetteville, AR**, walkathon to purchase new hymnals. Sixteen young people participated in the 12-mile marathon. According to Pastor **Ernest Johnson** the walkers earned approximately \$700 toward the hymnal project.

Attendance has doubled at **Second FWB Church, Lebanon, MO**, since its dedication of new facilities in July of '77. Attendance during the summer months of 1978 soared above the 85 mark. Pastor **Joe Fulkerson** has extended the right hand of fellowship to 34 new members since the church moved to its new location.

CONTACT welcomes the **Hazel Dell Highlights**, publication of **Hazel Dell FWB Church, Sesser, IL**. Pastor **David Burgess** and his staff have begun a snappy book review corner featuring thumbnail sketches of new additions to the church library.

Instead of complaining about the blue Monday syndrome, a number of men at **First FWB Church, North Little Rock, AR**, have initiated a 6 a.m. prayer meeting at the church altar to help Mondays get off to a better start. Pastor **Ben Scott** said that although the earth didn't shake and no instant miracles were witnessed, he knows that prayers and tears are never wasted.

Pastor **John Staggs** and members of **East Side FWB Church, Muldrow, OK**, discovered a delightful way to spend \$7,000 this summer. The money spent is all out front and highly visible where anyone who wants can view the results. The financial expenditure included bricking the parsonage, adding two rooms and installing central air conditioning.

Missionary appointee to Ivory Coast, **Mike Cousineau**, stirred record excitement at **Fellowship FWB Church, Nashville, TN**, during an August Vacation Bible School. Youngsters rallied quarters and dollars during the week until when the five-day session ended more than \$420 was deposited in the Cousineau account. Another \$84 monthly faith pledge commitment followed. **Joe Grimmer** pastors.

Every church must compete with itself for success. Pastor **Homer Young** of **Capitol Hill FWB Church, Oklahoma City, OK**, knows that so he recently presented members with a 10-year financial picture. According to available church statistics giving at Capitol Hill in 1968 was just over \$34,000; in 1977 tithes and offerings had leaped more than 100 percent to exceed \$72,000.

Every Free Will Baptist Church should try this. Pastor **George Smith** and members of **Sophia FWB Church, Sophia, WV**, began a scholarship fund and made it available to any member deciding to attend **Free Will Baptist Bible College**. There may be many Free Will Baptist young people anxious to attend one of our Bible colleges who only need a tug of this sort in order to make that right decision.

More than 1000 **Missouri** youths attended youth camp during the summer months at **Niangua**. Officials report a total of 225 decisions for Christ recorded during the three week session.

Spencer Road FWB Church, Spencer, OK, purchased an additional acre adjoining their present church property. Pastor **Waldo Young** said, "The land is zoned commercial thus it cost us \$20,000, half of which was donated back to the church." Ten thousand dollar donations make land purchases not quite so risky after all.

The daily radio broadcast of **First FWB Church, Desoto, MO**, has been discontinued in favor of a Sunday morning 9:30 broadcast on radio station **KHAD** according to Pastor **Charles Miller**.

A new policy has been adopted by **Mt. Calvary FWB Church, Hookerton, NC**, regarding children under two-years-old in the services. While a nursery is available some mothers do not wish to take advantage of nursery facilities. According to Pastor **Jack Cox** a special "Mother's sitting room" complete with large glass window and installed speaker has been designated for those mothers who have small children and would rather not use the nursery.

Men and boys at **Hamilton FWB Church, Hamilton, AL**, strolled into the auditorium waving claw-hammers and six-penny nails. The uprising was sparked by the arrival of new paneling and carpet. Pastor **W. B. Hughes** led the work crew in a carpet and panel happening.

Pastor **Dale Burden** of **Fairmount Park FWB Church, Norfolk, VA**, announced that all the church properties located on Brest and Argonne Avenues in the city have been sold. The Fairmount Park congregation will be relocated at **Gateway Bible College** property in the spring of 1979. Burden reported that the congregation hopes to have a new auditorium completed by March.

For 37 years **Harold Donahue** worked for **Cannon Mills**. He was also vice-moderator of the Piedmont Association in North Carolina. Brother Donahue has quit his job with Cannon Mills and become the full time pastor of **Clermont Avenue FWB Church, Kansas City, MO**.

Trinity FWB Church, Greenville, NC, and Pastor **Van Dale Hudson** sponsored a one-day Bible Conference September 27. Among the several speakers discussing the theme "Biblical Separation in Our Day" were Alabama pastor **Richard Cordell** and North Carolina minister-at-large **Guy Owens**.

Congratulations to Pastor **Jake Creech** of **Prospect FWB Church, Dunn, NC**. Members presented Brother Creech with keys to a new 1978 Ford. The jubilant pastor reflected, "It was a complete surprise to me. While it was a thrill to receive the car, it was a greater blessing to see the joy of the church as they gave it."

And speaking of automobiles, Pastor **George Lynn** of **Vista Hills FWB Church, Van Buren, AR**, now has the pink slip to a new Chevrolet. Pastor Lynn has had an exciting ministry at Vista Hills Church. Members wanted to express their deep appreciation for his untiring efforts.

Several pastors in northern **Arkansas** have led in launching of a new mission work in the area of **Ash Flat**. Three acres were purchased in the **Green Meadows** subdivision late last spring. More than \$3,500 has been raised toward the purchase price of the land which is \$10,000. Securing land was only



phase one for the visionary Arkansans. Phase two includes a December area-wide saturation evangelism effort. Phase three is a mid-1979 building program to result in a permanent meeting place. Phase four is a self-supporting church. **Johnie Hale** has agreed to serve as pastor of the joint venture work effective December 1.

Camp Beaverfork near **Conway, AR**, was summer home for 781 Arkansas campers. According to state **CTS Director Jim Pursell** attendance increased 244 from 1977, and this is the first year since 1975 to show an increase. Some 160 helpers assisted in camp activities.

Paul Kettman went home happy from **Forest Grove FWB Church**, when members rallied to a Bible College day and presented a \$2,000 gift. Kettman is director of public relations at **FWBBC**. **Douglas Roberson** pastors the **Knoxville, TN**, congregation.

Members of **Guin FWB Church, Guin, AL**, gave and committed by faith promises nearly \$5,000 to Free Will Baptist Bible College in an area wide rally. **Dr. L. C. Johnson**, college president, was in attendance at the rally. **Richard Cordell** pastors.

That just goes to prove that July does not have to be a slump month in Free Will Baptist churches. **Calvary Fellowship FWB Church, Fenton, MO**, received 31 new members into their group in July. **Jerry Norris** is the excited pastor.

In what has been termed a major offensive **First FWB Church, Church Hill, TN**, and Pastor **M. C. Taylor** have launched a 50-day attack on the devil. The attack was launched September 10, and the battle will continue until October 29 when the congregation expects to have 300 attending their services who have been set free from the bonds of Satan.

Missouri Promotional Secretary Clarence Burton helped **Eastern Gate FWB Church, Springfield, MO**, dedicate its new building in June. The group also organized a Woman's Auxiliary with 10 charter members. **Bill Swearingen** pastors.

The 16th Annual session of North Carolina Free Will Baptists honored **Ronald Creech**, director of development Free Will Baptist Bible College, Nashville, TN, with an appreciative plaque. State officials presented the plaque to Mr. Creech in appreciation for 10 years of service as North Carolina state evangelist and promotional director.

First FWB Church, Henderson, TX, and Pastor **Harold Teague** took a giant step of faith and set a \$2,000 goal to help send missionary **Ken Eagleton** back to Brazil. The local church raised \$5,400 almost tripling their original goal!

When 40 Mexican-Americans showed up for a Sunday afternoon preaching service, Pastor **David Trotter** knew that the new outreach of **Faith FWB Church, San Antonio, TX**, was having a degree of success. Trotter and members had begun a work to reach the Mexican-Americans in their community. Although more than 70 attended a Saturday night singing, the greater excitement came when a smaller group took the time to attend the Sunday Bible study.

They think they have a real bargain in **Temple, TX**. Missionary Pastor **Sanford Davis** and the eager congregation of **Lighthouse FWB Church** invested \$10,400 and purchased four acres to be used for church expansion.

While baptismal services are interesting, this one from **Guin, AL**, will long be remembered. It seems that Pastor **Trellis Mayhall** of **Free Waters FWB Church** baptized 11 one Sunday in July. The 85 people attending witnessed an interesting confrontation when Pastor Mayhall carefully baptized one convert who was six feet eight inches tall and weighed 321 pounds.

Cordova FWB Church, Cordova, AL, began a kindergarten and day care for the church and community in August. **Buddy Henry** pastors.

Dr. Roger C. Reeds, director, **Free Will Baptist Sunday School Department**, conducted a Sunday school seminar August 21-23 at **Bethany FWB Church, Broken Arrow, OK**. **Ray Gwartney** pastors.

CONTACT welcomes **The Beacon**, publication of **Beacon FWB Church, Raytown, MO**. Pastor **Roger Harwell** edits the well-illustrated weekly.

"Man of the Year" award in **Canton, NC**, went to Free Will Baptist Pastor **Larry Hughes**. The **Canton Kiwanis Club** made the presentation in appreciation for Hughes 1978 community service through the Haywood County Rescue Squad.

Japanese Pastor **Gombel Uchikoshi** and his family toured the United States in July and August. Mrs. Uchikoshi and her husband sang at the National Association in Kansas City, MO.

They tried to get an evangelist to come for revival meeting but none were able to come on such short notice. However, Pastor **Gordon Sebastian** and members of **Peace FWB Church, Wilson, NC**, really believed they should have a revival whether a guest speaker could be secured or not. They began their own revival without a special speaker or ads in a local newspaper. The results—over 100 teenagers in Sunday school, 50 rededications on two Wednesday nights, 85 on visitation and a surge of growth in the bus ministry.

The big Copperhead Hunt near **McEwen, TN**, ended in July. Pastor **Pat Burttram** of **Pleasant Ridge FWB Church** said children attending the Vacation Bible School collected \$106, most of it in pennies, for the **Allan Crowson** missionary account.

Radio station **WHYD, Columbus, GA**, named **Emmanuel FWB Church** of Columbus their church of the week and furnished nine spot announcements per day as well as a certificate to the congregation.

In what may have been the first such ceremony in a Free Will Baptist Church, **Chaplain James L. Langord** of **Fort Campbell, KY**, administered the oath of office to his brother-in-law, **Kerry Steedley**, who has been assigned as a chaplain to Fort Campbell. Both chaplains are members of Free Will Baptist Churches. The service took place at **Double Branch FWB Church, Hawkinsville, GA**.

James Osborne pastors.

Hillsdale Free Will Baptist College has received an Olivetti S-14 writing system as a gift from Alexander and Alexander, a Tulsa, OK, business firm. The system, an electronic typewriter that permits automatic typing and makes all typing assignments easier, was given through efforts of **Bill Campbell**, an employee of the firm and member of **First FWB Church, Tulsa**.

Dr. Stanley Outlaw, Bible professor at **FWBBC, Nashville, TN**, conducted a five-day teaching seminar at **Shiloh FWB Church, Bristol, VA**, July 24-28. Outlaw taught two courses nightly for use in teacher training. **Walter Statzer** pastors.

The radio ministry at **Fellowship FWB Church, Kingsport, TN**, is a two-dimensional outreach. Each Saturday morning the church has a regular program and then scatters 30 spots in prime time throughout the month. **Winston Sweeney** pastors.

Maranatha FWB Church, Ardmore, OK, has voted to begin supporting the national Cooperative Plan at the rate of \$100 per month. **Leroy Holman** pastors.

A. B. Brown and **Dale Burden** have co-authored a 30-page Recommended Reading List for Christian Workers. Burden is pastor of Fairmount Park FWB Church, Norfolk, VA, and Brown is Dean of Gateway Bible College. The soft bound volume lists a number of major, trusted authors and also provides a list of publishers and authors to be avoided.

Some churches would stop when they reached a monthly faith promise to missionaries totalling \$300. That was not the case with **Centerpoint FWB Church, Vilonia, AR**. When missionaries **Norman** and **Bessie Richards** came for a missions revival, the church rallied to present them with a \$2,000 check. **Sidney Sawrie** pastors.

Tupelo FWB Church, Tupelo, MS, has purchased property adjoining them which contains a two-bedroom house with garage and carport. **Minister of Music and Youth Larry Gunnoe** has moved into the dwelling. The 100 by 100 foot property block was secured under the guidance of Pastor **Billy Bevan**.

Like most pastors who live in parsonages 12 years and accrue no equity for a home, **Trymon Messer** couldn't help but have second thoughts as he prepared to leave the pastorate at **First FWB Church, Salina, KS**, to assume Associate Director duties with the Home Missions Department.

Brother Messer need not have been concerned. As a parting gift to the Messer family, the church presented them with a \$4,000 check to help make the transition from parsonage dweller to home owner.

From the front porch of his new house at 4876 Whittier Avenue in Old Hickory, TN, Trymon sends word, "Those people at First Church, Salina, KS, are the best people in the world." ▲

LIMPING TOWARD LIBERTY

PART II



By Leroy Forlines

Christian liberty must be Christian, not just liberty. But Christian liberty is not absolute liberty. It is liberty within a framework. This framework involves a deep commitment to Christian values and principles. Liberty must never be allowed to weaken or corrupt these values and principles.

In introducing this series on Christian liberty, I made a distinction between soteriological legalism (salvation by works) and ethical legalism (the approach which seeks to express every ethical decision in terms of a law). The concern of this series is to set forth Christian liberty as the correct approach to ethics rather than ethical legalism.

Liberty of the believer is a very important doctrine. However the program of God's priority was given to establishing values and principles rather than liberty. This is seen in the fact that values are expressed strongly in the Old Testament. Furthermore, values and principles are given special attention in the ministry of Jesus. What we now speak of as Christian liberty did not become a reality until the New Testament Church was established.

The point is this. In the program of redemption, for the first few thousand years God stressed the fact that He is holy. One of the main burdens of the Old Testament was

to underline God's holiness. As a holy God He would not tolerate sin. Holiness involves righteousness, justice and dedication to God.

There are four basic values in the Christian system of truth. These are holiness, love, wisdom and ideals. Love is revealed in the Old Testament, but it finds its highest revelation in the New Testament. Wisdom is particularly stressed in the book of Proverbs and continues to be significant in the New Testament. Ideals, relating with excellence, are given attention throughout the Bible.

These values were well established in God's revelation to man long before the introduction of the doctrine of liberty. Certainly, the liberty God grants to a Christian in the expression of these values is not to be used to weaken these values that God spent so long in stressing prior to the introduction of liberty.

We start with a commitment to values and move to the doctrine of liberty, rather than starting with liberty and then seek to find a place for values.

One might ask: Why did God wait so long before He introduced the doctrine of liberty to His people? The answer is that God's people had to be prepared for the experience of liberty. It is like the development of the human personality.

An adult has more liberty than a child. The child's training and experience as he advances toward adulthood prepare him for adult liberty. So it is with the people of

God. The training and experiences prior to the establishment of the New Testament Church was designed to prepare them for liberty granted to those making up the New Testament Church.

God viewed His people as being immature in the days of the Old Testament (See Galatians 3:24). The word translated "schoolmaster" is the word *paidagogos* which means child leader. The *paidagogos* was a trusted slave given charge of the boys in wealthy Greek and Roman homes. He was in charge of the young boys between the ages of five or six to 16 or 17. By calling the Mosaic Law a *paidagogos*, Paul was saying that God viewed His people as being immature when they were under the Mosaic Law.

In Galatians 3:25 Paul speaks about the fact we are no longer under the *paidagogos*. This means as New Testament Christians we are viewed as being mature because we have been delivered from the child leader. (For a more complete discussion of Old Testament believers being considered immature and New Testament believers considered mature see Chapter five in *Biblical Ethics* by Leroy Forlines.)

Liberty is granted to us as New Testament Christians because God views us as being mature as compared with Old Testament believers. The next article will elaborate this point more. ▲

CONTACT

for

CHRISTMAS

the gift that will last

all year

First subscription \$4.50

Second and additional
subscriptions 4.00

() Please send _____ gift
subscriptions.

() Please extend my own
subscription for _____
years.

() I enclose payment of
\$_____ for a total of
_____ subscriptions.

My Name _____

Address _____

City _____ State _____ Zip _____

Send one year of *CONTACT* as my gift
subscription to:

Name _____

Address _____

City _____ State _____ Zip _____

Name _____

Address _____

City _____ State _____ Zip _____

Name _____

Address _____

City _____ State _____ Zip _____

Name _____

Address _____

City _____ State _____ Zip _____

Name _____

Address _____

City _____ State _____ Zip _____

A

Layman

Speaks Out!

By Cliff Ponder

I am concerned about the advances that the charismatic movement is making in our ranks. We have traditionally maintained a conservative, fundamental orientation to the Scriptures. This premise decries the so-called "second workings of grace" which includes the concept of being filled with the Holy Spirit sometime after the conversion experience, a strong emphasis on divine healing as manifested through one medium or healer and the practice of glossolalia or speaking in tongues.

For the past few years, the charismatic movement has infiltrated the ranks of Catholics, Protestants, and now, alas, Baptists. This movement is characterized by small, neighborhood prayer meetings, close association in ecumenical ministerial conferences, joint worship services and a trend to group dramatics and musical renditions as a pretext for worship.

Within the last year or so, a pronounced impact has been made against some of our traditional doctrines, values, positions and practices in the name of "gospel music."

Music now being introduced into our worship services by this movement is reminiscent of the folk ballad: heavily individualized, syncopated and often guitar-accompanied. It emphasizes the "I love Jesus" theme, focuses on the well-being of the individual, and in short lulls the listener into an euphoric high. You feel everything is "beautiful." This is quite similar to the reported high that comes from taking drugs.

Everyone gets involved in choruses, touching and clapping. It is what was called a "happening" in

the 60's and early 70's. It does not generate reverence and worship. It capitalizes on emotion, feeling and involvement. It is highly production, entertainment, program oriented. When it's over you feel like you've seen a show, a program.

Aside from the confusing implication that this is gospel music and is conducive to worship is the damaging and erosive influence the movement is having on the preaching of the Word. This music does not lay a foundation for the subsequent preaching of the Word.

Christian, worship music must unite the souls of the listeners and prepare hearts for the Word of God. It must, if it is good church music, relate to the atonement of Christ, to the love of God and hold God higher than the individual. It must leave in the heart of the listener/singer (long after the last strains of the song have died) the distinct realization of the total salvation plan and ready our hearts for food from the Word.

It is not enough just to feel good after you have sung or heard a song. This erosion of the gospel base injects the music beyond its rightful place and actually infringes on sacred ground. It should not be permitted to happen.

We need to guard against the highly emotional involvement of the charismatic movement. We cannot permit our music to evolve into a "gospel rock" format. We must not infringe on the rightful place of the preached message of God. We must keep decorum in our services, yet keep them alive and vibrant. We need to be strong and exert leadership in these times when it is easier to let others lead.

ABOUT THE WRITER: Cliff Ponder is music director at Petaluma Free Will Baptist Church, Petaluma, California. He teaches a Sunday school class and holds the rank of major in the Army Reserve. ▲



OUR READERS COMMENT

TOO MUCH PERSONAL OPINION

I need more of the Word of God and not so much personal opinion.

Rev. R. J. Reynolds, Pastor
Bethel Free Will Baptist Church
Marion, North Carolina

DISHES WAIT UNTIL CONTACT IS READ

I have just received the July special issue of CONTACT and as usual began glancing through it at the more interesting topics. But after reading the first paragraphs of "Women and the Bible", I gained the courage to give in to my desire and sit down and read the whole thing.

While my baby took a nap all I had to do was let the dishes wait... in order to read the magazine. It certainly was time well used. I am so grateful for the spiritual uplift and challenge as well as the pride I felt in being a Free Will Baptist.

I so appreciate such fundamental teaching of God's Word and enjoy immensely the testimonials. They remind me again that people the world over have that same basic need to be evangelized and that our little corner is not the only one.

Connie Burks
Fayetteville, Arkansas

APPRECIATES EXTENSIVE COVERAGE

Thank you for thorough and excellent coverage in CONTACT. You and your co-laborers are doing a commendable task for Free Will Baptists everywhere who desire to read and know of the activities of our denomination.

Mrs. Agnes B. Frazier
Ashland City, Tennessee

WANTS EXTRA COPIES FOR NEIGHBORS

I have just finished reading my July CONTACT. I'm enclosing a check for five more for my neighbors.

Mrs. Mary Staten
Pocahontas, Arkansas

NEED CHILDREN'S COLUMN

We really appreciate the inspirational and informative articles in CONTACT. We are constantly encouraging our church members to subscribe. It is the most important periodical in our home.

We would like to see a children's column added in the future if this is in any way possible.

Rev. Tom Rolen, Pastor
Stacy Free Will Baptist Church
Stacy, North Carolina

NEED TO SAY MORE ABOUT OLDER PREACHERS

Thank you for "Briefcase" ("We Do Not Want To Retire") in the March issue of CONTACT in favor of all of us soon-to-be ancients.

You did us a tremendous favor in presenting, not only our case on aging, but also our desires to be used for our Lord and our church. I feel that you have rendered an invaluable service to us all and that positive results will be forthcoming in this area.

Do it again! Get some personal expressions from some of the brethren over the denomination as to their ambitions and aspirations in their aging years. From them perhaps our Free Will Baptist people might be able to formulate a definitive program of how to use this potential force of wisdom and experience to a better advantage.

Rev. Damon C. Dodd, Pastor
New Home Free Will Baptist Church
Colquitt, Georgia

MOST PEOPLE PREFER "CURRENTLY"

...I want to compliment you on CONTACT. I especially liked the last copy (July) I received. I think that Currently is the favorite column of most people. We are designed to like gossip I suppose.

Rev. John H. West
Free Will Baptist Pastor-at-Large
Tulsa, Oklahoma

CANADIAN PASTOR WRITES

I like CONTACT and feel "Parable of the Black Samaritan" is Reader's Digest material.

Philip Giberson, Pastor
Primitive Baptist Church
Holmesville, New Brunswick
Canada

"BRAVO", APRIL ISSUE

Bravo! The April CONTACT is the best yet. I especially enjoyed "Vive les Femmes" (editorial) and think that I shall frame it.

I had great fun picturing the "sallying" sheep herders and goat ropers. A point well taken and so vivid.

The whole magazine was worth my time.

Connie Bomar
Fresno, California



FIBERGLASS

- STEEPLES
- WALL CROSSES
- STAINED FIBERGLASS WINDOWS
- BAPTISTRIES
- BAPTISTRY HEATERS



Write for free color brochure

Fiberglass Specialties

A/C 214 657-6524 Box 931 Henderson, Texas 75652



OUR WOMEN SPEAK

Tipping The

By Donna Carr

Balance—we see the law in action watching children see-saw or ride bikes. We struggle in an attempt to make our check-books achieve it; we prepare meals according to its principle, and the advertising media tell us our shampoos and cosmetics must have a proper degree of it. But what is it? We see it, we hear about it, we work for it; but just what is this thing we call “balance”?

Ask a tightrope walker and he'll tell you something about bodily equilibrium, the inner ear and the big toe. Ask a psychologist and he'll say emotional and mental stability. Ask an artist and he'll answer that it is the pleasing harmony of various elements in a painting. Ask a bookkeeper and he'll reply that it is a proportionate equality between debits and credits. Ask a Christian and the shrug of his shoulders will tell you that he doesn't know.

Equilibrium, stability, harmony and equality; balance includes all these qualities, and only when a Christian achieves some level of them will he be victorious in his daily walk with the Lord.

The life of Christ reveals perfect balance. Luke 2:52 tells us that “Jesus increased in wisdom (mental growth) and stature (physical growth) and in favor with God (spiritual growth) and man (social

growth).” If our lives are radiating the nature of Christ, balance will be exhibited in our lifestyles and personalities.

Is there harmony between these four areas—the mental, physical, spiritual and social—in your life? Is there equality, or are the scales tipped in favor of one area at the expense of another?

First of all, let's consider mental growth. In what areas has your knowledge increased in the last six months? When was the last time you read a book for the purpose of learning? What can you do now that you couldn't do a year ago? How much of the newspaper do you actually read, and how well do you listen to and understand the news broadcasts that are continually before you? Are you able to carry on a conversation with almost anyone, or are you often left out because you simply know nothing of what those around you are discussing.

There is so much to know, (and so little time) so get busy. Everyone has room for mental growth. It is a bad reflection on the Christ we love when Christians often seem to be the dumbest people around.

On the other hand there are those who depend too heavily on knowledge, on the wisdom of this world. They find their fulfillment (and superiority) in their keen, rational minds. They become self-sufficient

and proud. Their wisdom becomes the measuring stick for everything else.

Paul warns the Corinthians that “knowledge puffeth up” (See 1 Corinthians 8:1). Today's Christians need to be reminded of this as more and more they rely on their own knowledge and strength rather than God's. In light of man's unused potential and God's infinite wisdom even the most intellectual among us have no room to boast.

A balance is needed between these two extremes. Knowledge is good; mental growth is needful, but it is not to be man's ultimate aim or final authority.

Secondly, Luke says that Jesus grew physically. How do you shape up in this area? (Now you weren't asked “Are you growing physically?” for that is the last thing needed by far too many people!) Your body does not belong to you, and as a steward of the temple of the Spirit of God, how do you measure up?

Do you eat right? Do you supply your body with necessary nutrients? Is gluttony one of your problems? Do you get sufficient sleep and exercise, or do you survive on caffeine and feel winded after one flight of stairs?

Pause for a minute and evaluate the physical side of your life. While it is true that many people emphasize

Scales

and live for only the physical aspect of life, too many Christians are neglecting it and their health and harming their influence in a world starving for a glimpse of true Christianity. There is more to life than eight hours of sleep, three meals a day and a mile jog, but neither is there much life in a person without these.

The third statement made about Jesus was the He "increased in favor with God." Is your relationship with God on the increase or decrease? Do you love Him more now than you did a year ago? Do you know more of His Word? Are you more Christlike in your actions and attitudes? Are you experiencing answers to prayer? Are you a better witness and are you maturing, or are you still a babe in the Christian faith? There is really no middle ground in Christian growth; you either progress or regress. Which is it with you?

It is time for Christians to get down to business in the area of spiritual growth. Study God's Word, pray, attend and take part in church activities regularly. Fellowship with other believers. Read Christian books and put some of those principles into practice. If the world is to love the Christ we claim as Lord, they must see Him in our lives and the changes He has made.

Lastly, God made man a social creature. He created him with the

need to interact and fellowship with others. Are you neglecting this important aspect of your life? Do you take time to enjoy your family? Do you take time to be with and make friends? We live in such a lonely world, and the solution to the problem—people—is all around us.

We really do need interaction with each other to make it. Granted, we are busy, and there just doesn't seem to be enough time for "frivolous" things like socializing. But if you ignore this God-given aspect of human nature, you will suffer for it. Man cannot exist in isolation, and it is a serious mistake to try. It is an unbalanced person who continually keeps to himself, and he is presenting an unbalanced image of Christianity to those looking on.

It is, of course, possible to over-emphasize the social needs of man and neglect other important areas of life while running from party to function to social to fellowship. If you find yourself neglecting your responsibilities trying to keep up with the engagements on your social calendar, perhaps the scales are a bit unbalanced. You and God alone can determine how much is too much in each of these areas; but remember, balance is the key.

ABOUT THE WRITER: Donna Carr is a member of Horton Heights Free Will Baptist Church, Nashville, Tennessee. She is associate editor of Co-Laborer magazine. ▲

BORN AND BORN AGAIN ONE NIGHT

The Doug Henderson family was doubly blessed recently in an unusual way.

With the birth of their third child near, questions were frequent from the other two children. However, this night at bedtime, Kent, age 4, asked a question in a different vein. "Mama, will I go to heaven or hell if my sins are not washed away?" His 8-year-old sister, Kimberly, had been praying regularly for his salvation. Good knowledge became heart knowledge as his daddy took the opportunity to lead him to Christ. He then drifted off to sleep resting in the blessed assurance.

Before morning a new daughter, Katy, had arrived. Kent proclaimed his glad tidings to his grandparents in his own way with, "We have two good newbies at our house." Good news indeed to have one born and one reborn the same night! The Lord ushered the baby into the fold just before he graduated to "big brother."

The Henderson family belongs to the First Free Will Baptist Church, Raleigh, North Carolina.

Don't Miss

"The Armstrong Puzzle"

(See page 10)



ARMSTRONG, EXCOMMUNICATED BY FATHER, FORMS HIS OWN DENOMINATION

TYLER, TX (EP)—Garner Ted Armstrong, who was excommunicated from the Worldwide Church of God by his father, Herbert W. Armstrong, in June, announced here that he is forming a new denomination called the Church of God, International.

In a radio program broadcast on Station WOAI in San Antonio, the younger Armstrong said he will begin his own half-hour radio series and pay the cost of \$150 per program out of his savings.

In the message, Mr. Armstrong read the text of an eight-page letter he has sent to ministers of his father's 65,000-member Church. In the letter, he seeks to counter accusations that have been made against him by his father and other Worldwide Church officials.

The younger Armstrong revealed that he has received a letter from Stanley Rader, his father's confidant and adviser, and alleged that the letter offered him \$50,000 in annual "retirement pay" if he would keep silent about "certain confidential information I have concerning the work."

While charging that he had been "stabbed in the back" by people he had trusted, the younger Armstrong mused that "maybe God wanted to free me from the shackles of monstrous debts, corporate inertia, politics, jealousy, hatred, cynical contempt, greed, ego and vanity."

'GETTING OUT OF LANDLORD BUSINESS,' PASTOR SAYS AFTER NEIGHBOR PROTESTS

HARTFORD, CT (EP)—Angry neighbors dumped bags of garbage outside St. John's Full Gospel Deliverance Temple here to protest the appearance of a nearby apartment house owned by the pastor. Members of the Enfield Street Improvement Association also distributed leaflets to congregation members which said, "Your minister is a slumlord."

The next day, members of the church went to the apartment house owned by the Rev. Thomas Pettaway and cleared the yard. "The church was not responsible for what happened on Enfield Street," Mr. Pettaway said. "I'm getting out of the landlord business. I couldn't keep up with the repairs and can't handle the aggravation."

MEXICAN GOVERNMENT ORDERS 50 RADIO STATIONS TO CANCEL CHRISTIAN PROGRAMS

MEXICO CITY (EP)—Claiming that religious programs swindle the public by promising healing through prayer or miracles, Mexico's Office of the Interior ordered the suspension of religious radio programs on more than 50 stations in Mexico City and throughout the country.

The great majority of Christian programs do not discuss healing. Nevertheless, among those cancelled immediately in the nation's largest city were "Words of Hope," "Luis Palau Answers" and "Good News". Daniel Ost's "Living Water," which does pray for the sick, was also eliminated.

Direct persecution against evangelical broadcasts surfaced more than a year ago, when a number were cancelled by government order, although some were later reinstated by stations that considered the broadcasts of cultural and moral value. There are no Protestant radio stations in Mexico. All evangelical programs are aired on commercial outlets.

KENTUCKY LAW FOR BIBLE READING IN SCHOOL TERMED UNCONSTITUTIONAL

FRANKFORT, KY (EP)—A Kentucky law that requires daily Bible readings in public school classrooms probably is unconstitutional, a legislative committee has been told. A staff study prepared by the Kentucky Legislative Research Commission said the law in question "seems to be in clear violation of the establishment of religion clause of the First Amendment."

The legislature's apparent belief that the statute is valid because it provides that no child shall be required to read the Bible against the wishes of parent or guardian does not meet constitutional objections, the study said. Other laws that came under scrutiny and were found constitutionally deficient involved recitation of the Lord's Prayer, teaching of the theory of evolution and prohibitions against immoral or irreligious books.

The report said the constitutional test on such laws is "that there must be a secular legislative purpose and a primary effect that neither advances nor inhibits religion." Bible reading would be permissible as a history lesson, the study suggested, but would be ruled out if it was a devotional exercise. The same would be true for the Lord's Prayer.

AMENDMENT PLANNED TO FORBID ELEMENTARY, SECONDARY TAX CREDITS

WASHINGTON, D.C. (EP)—Sen. Ernest F. Holling (D.-S.C.) charged here that the Packwood-Moynihan Tuition Tax Credit plan benefitting parents of children attending private and church-related schools would aid "the few at the expense of the many, add a sea of red ink to the federal deficit, and destroy the diversity and genius of our system of public education."

The South Carolina senator announced that when Senate debate begins on the measure he will submit an amendment which would eliminate from the bill "the private elementary and secondary schools, including parochial and sectarian schools."

According to Sen. Holling, "the Senator from New York (Mr. Moynihan) proposes tax credits for private, elementary and secondary education from the assumption that the government has an equal duty to both public and private schools (and he charges) that the 'federal government has systematically organized its activities in ways that contribute to the decay of non-public education.'"

"Let us be clear at the outset," said the South Carolina senator, "that the duty is not equal. The government's duty is to provide public schools. The duty of government to private or church schools is to leave them alone. This is fundamental. Now comes the Packwood-Moynihan plan, and the duty to leave the private (schools) alone is suddenly inverted to the duty to provide for them."

He said that 90 percent of all United States children are educated in public schools "and expand equal opportunity." In contrast, he claimed, "many private schools have been built for the specific purpose of closing the doors of economic and social opportunity. Some people call them 'protest schools,' I call them segregation academies."

VANDALS DAMAGE CHURCH BUSES; PASTOR SEES TIE TO GAY RIGHTS STAND

ST. PAUL, MN (EP)—Buses belonging to Temple Baptist Church here have been damaged by vandals to the extent of \$6,000 in recent months. Temple's pastor, the Rev. Richard Angwin, said the bus vandalism is one of a series of similar incidents at the church since he became involved in his successful campaign to delete homosexual rights provisions from St. Paul's human rights ordinance.

Pastor Angwin said his car has been "chained" (whipped with a chain) by vandals, with damage estimated at \$800. He said the church also has been sprayed with red paint. "Although there's no way we can prove it at this point, there's reason to believe this well could be traced to persons opposed to my activities with the gay rights issue," the pastor said.

U.S. DIVORCE RATE UP 79 PERCENT SINCE 1970

WASHINGTON, D.C. (EP)—For every 1,000 persons who are married and living with their spouses there are 84 divorced persons, according to the Bureau of the Census, United States Department of Commerce.

Since 1970, the bureau reported, the divorce ratio increased by 79 percent, compared with an increase of 34 percent during the decade from 1960 to 1970.

Most of the increase has been among younger couples. The report also noted that from 1960 to 1977 the ratio for divorces among blacks rose by 160 percent and among whites by 136 percent.

DR. SPOCK: WHAT TO TELL YOUR CHILD ABOUT GOD

NEW YORK (EP)—All parents, including those who consider themselves atheists or agnostics, should give their children some religious education, according to Dr. Benjamin Spock, the pediatrician and author. Sunday schools "have much to offer, even in the case of the children of agnostics and atheists . . . as long as the teachers have a positive attitude," he said in the August issue of *Redbook* magazine.

"Judaism and Christianity are integral parts of the history and culture and attitudes of most of the people in the United States," he said, "even of those who have rejected these religions; and it's an important aspect of education to understand our pasts. It's also valuable for all people to be familiar with the biblical stories that their fellow citizens often refer to, and to be familiar with the hymns that are often sung outside churches as well as in them."

Dr. Spock said religions such as Christianity and Judaism have different meanings to children at different stages in their emotional development. He said childhood experiences with religion "contribute to their eventual religious attitudes in adulthood."

CHURCHES MUST COMPLY

WASHINGTON, D.C. (EP)—Churches, conventions and associations of churches, and church agencies and institutions which employ 20 or more persons are not exempted from a recently signed federal law extending the age for mandatory retirement from 65 to 70.

According to congressional staff members in both the House and Senate, churches and church groups are not exempted from the provisions of the law, just as they were not exempted from the previous ban against forced retirement before age 65. Congregations with staffs of 20 or more must comply; the majority of United States churches, with staffs under 20 employees, are not subject to coverage. The next step, congressional leaders promise, is to seek elimination of any age limit for mandatory retirement.



A ONE TIME OPPORTUNITY

Who's Who
Among
Free Will Baptists

• HISTORIC

• BIOGRAPHICAL

• ILLUSTRATED

now off the press

only a small number remain

Order Yours Today

\$24.95 INCLUDES POSTAGE & HANDLING

FREE WILL BAPTIST SUNDAY SCHOOL DEPARTMENT
P. O. Box 17306
NASHVILLE, TN 37217

NEW JERSEY COURT UPHOLDS RENTAL OF SCHOOLS BY CHURCHES IN OFF HOURS

TRENTON, NJ (EP)—The New Jersey Supreme Court has upheld, 5-2, the constitutionality of renting public school buildings to churches and synagogues during weekends and after school hours.

"We hold that religious groups who fully reimburse school boards for related out-of-pocket expenses may use school facilities on a temporary basis for religious services as well as educational classes," the court said.

The decision overturned lower court rulings that the East Brunswick Township Board of Education violated New Jersey law and the United States Constitution by permitting the use of public school buildings by religious groups. The practice has been widespread in the state for a century. The suit involved rental arrangements of several church groups with the East Brunswick Township Board of Education, including a five-year rental period with one group.

There is no constitutional objection to rental of public school facilities to churches, the Supreme Court said, so long as the rental is understood to be temporary while a church sought permanent quarters and provided that rental fees covered maintenance cost of facilities and services used.

'MAIL ORDER RELIGION' TARGET OF TIGHTENED TAX EXEMPTIONS

ALBANY, N.Y. (EP)—The New York State Assembly has passed a bill designed to deny religious property tax exemptions for sects such as the Universal Life Church, which appear to exist largely to provide tax exemption for members.

Universal Life Church members, who may become "ministers" of the California-based sect by applying for mail order ordinations, have claimed religious tax exemption for their personal properties.

The new Assembly bill revises the state's real property tax law to provide religious exemption only for property held "in trust by a clergyman or a minister for the benefit of members" of his church. The exemption is allowed for "any officer of a religious denomination" under the existing law.

Sponsors of the bill said it would not affect "legitimate" established Churches because such Churches hold their property in trust for members and would qualify under the new law for property tax exemption.

CHURCH-STATE TAXATION STAND NEEDS STUDY

FORT WORTH, TX (EP)—Southern Baptists should form a committee to study the taxation aspects of their long revered position on separation of church and state says T. B. Maston, retired professor of Christian ethics at Southwestern Baptist Theological Seminary.

Maston, one of the Southern Baptist Convention's most respected Christian ethicists, said in an article distributed to Baptist newspapers that a growing "taxpayers' revolt" may cause the government to look to now tax exempt properties as a possible additional source of income. He said taxation of church property not directly used for worship or education is possible in the future, but not "probable."

Still, he said, Southern Baptists should "take the initiative," and he urged the SBC Executive Committee to name a study group by the time of the SBC annual meeting in June, 1979, to review the entire theory of separation of church and state. "If we don't do it," Maston said, "governments on the state, local and possibly national levels, may take a good hard look at tax exempt property, and rightly so."

Tax free holdings of churches, hospitals, universities and other benevolent institutions have contributed to fiscal disasters, Maston said, like that in New York City, where 41 percent of the real property is exempt. He feels that all income producing auxiliaries of the church should be taxed. Even, local churches, whose only property is a building for worship and education should voluntarily pay something to local and county governments for police and fire protection, he said.

Without it, citizens who aren't Christians, who aren't members of our churches, are carrying the load," he said, "and that's not right."

SMITHSONIAN SUED TO PORTRAY BIBLICAL ACCOUNT OF CREATION

WASHINGTON, D.C. (EP)—The Smithsonian Institution, financed largely by United States taxpayers, is being sued in an attempt to force the directors to portray the biblical account of the creation as well as scientific theories.

Dale Crowley Jr., executive director of the National Foundation for Fairness in Education, and the National Bible Knowledge Association are bringing suit.

They are asking a federal court judge to order a cutoff of federal money being used for a display about evolution.

There is constitutional prohibition, they said, against state support for the church. "The evolutionary theory of the origin of man and of all plant and animal life is hostile to religious beliefs," the suit claims.

BAPTISTS RALLY TO AID CONGREGATIONS WHICH LOST CHURCHES THROUGH ARSON

WASHINGTON, D.C. (EP)—Georgia Southern Baptists rallied here to rebuild two churches burned to the ground by three drunken teenagers.

About 250 men and boys pitched in to rebuild two of four black churches burned by white youths who say they were drunk and high on beer and marijuana at the time.

One of the boys, a 17-year-old, worked all week with his father on the project. "I did wrong," he said, "I don't remember much about what we did that night, but I want to do what I can to make things right."

The black congregation at Mulberry Baptist Church unanimously passed a resolution forgiving the boys and asking the local court to be lenient with them.

Albert Rucker, chairman of the board of deacons at Mulberry, said, "Our church teaches love. How can we teach and preach love and forgiveness if we don't demonstrate love and forgiveness to these young boys?"

PROFESSOR BELIEVES STRONG CHINESE CHRISTIANS IN U.S.

MILL VALLEY, CA (EP)—A prominent author of Chinese Christian literature believes the cream of all Chinese Christians in the world is now living in the United States.

"If we can mobilize these Christians in America they will assert a great influence not only upon the churches back in Asia and China, but will have an impact on the Christian movement in North America," says Samuel Y. C. Tang, associate professor of Old Testament interpretation and Hebrew at Golden Gate Baptist Theological Seminary.

Tang says mission work in China before communists took power in 1950 was oriented more toward social ministries than in building a strong church. "But after the communist takeover when they were forced out of mainland China to Hong Kong, Taiwan and other Southeast Asian countries, the missionaries began exerting more power toward training leadership in the Christian movement, and the church became very strong," he says.

McCALL'S MAGAZINE SURVEY OF WOMEN: 90 PERCENT BELIEVE IN GOD, 67 PERCENT PRAY DAILY

NEW YORK, NY (EP)—A survey by McCall's magazine, based on a record 60,000 responses from women readers, reports that 90 percent of the women participating believe in God, 80 percent believe in soul that survives death and 67 percent pray daily.

However, only 17 percent identified organized religion as "the principal influence of their morality" and only six percent cited their church or synagogue as having "major responsibility" in shaping their moral outlook.

The report on McCall's survey of religion and morality was carried in the May issue. The editors said the "outpouring of mail" that came in response to the questionnaire was greater than in any previous survey. ▲



WALLS

By Pat Moore

Annie was the youngest of seven children. Well-loved by her father and brothers and sisters. Whenever Annie wanted anything she would crawl in her daddy's lap, hug and kiss him, say "I love you, Daddy," and the world was hers.

Sometimes her brothers and sisters were jealous. Even so, they'd ask her for help.

"Annie, we want to go to the farm. Ask Daddy, please." Or "Annie, ask Daddy for some money to go to the store. He says yes to you." She always did their bidding, yet walls were being built between her and her brothers and sisters.

Annie's love for her father grew. He was so good and kind. Always giving. Annie grew too.

As children do, Annie grew too quickly. Her father's lap didn't seem quite as inviting to her. Love was there, only the outward display lessened.

Annie's name was even shortened to Ann, by everyone except her daddy. She'd always be his baby, his Annie.

Ann and her dad would still talk. He still gave—often too much to suit others of her family. But the talks grew shorter and Ann asked for less.

A wall was being built.

Ann changed. She received a new life. A new life in Jesus Christ. Ann's dad had never received new life. For her, talking to him about Jesus was awkward, even though she wanted to more than anything. She didn't quite know how to stop construction of the wall.

Once her dad opened a way for her to talk. "Annie, how have I failed my children?"

"Oh Daddy, you haven't. Except, except you won't go to church with us. You're not a Christian. That's the only way." What a blunder! The wall grew.

The talks ceased. Ann and her dad could sit in the same room for hours and never say a word to each other. But they still loved. He still gave. And the others were still jealous. Walls being built, always the walls grew.

One last time Dad gave Ann her chance. She took her Bible and read scripture to him. Tears flowed down

his cheeks. He was torn between his love for Ann and his hold on the world.

"Daddy, you need Jesus."

"I know, but not yet, Annie, not yet."

"Daddy, there may not be time. The time could all be gone."

"Someday, Annie, but *not yet*."

After his refusal, Ann was afraid to talk to him again. Afraid he'd just say no. The wall was almost finished.

Time sped by. Ann's daddy went to bed one night and he didn't wake up again. Death seemed unreal to Ann until she went to the funeral home and saw him. Then she knew—he was really gone. Annie's love was gone. The wall had been completed.

The wall between Ann and her brothers and sisters crumbled that day. No more need for jealousy, only a need for love and comfort.

Ann will never see her father again. The completed wall is impenetrable. One wall completed; one wall in ruins. Death taught a lesson and the wall in ruins will never be rebuilt. ▲

CONTACT

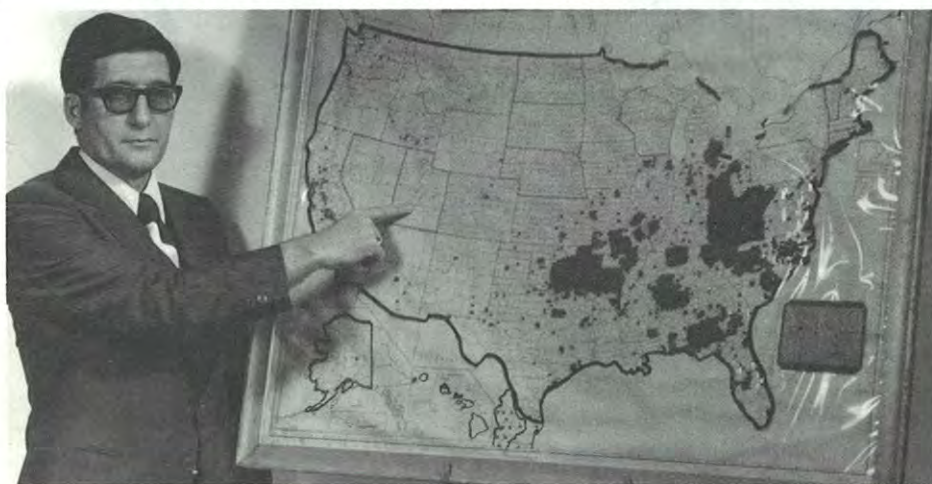
P. O. Box 1088

Nashville, Tennessee 37202

Second class postage paid at Nashville, Tennessee

November Is NATIONAL HOME MISSIONS MONTH

"We've Talked About It. Now Let's Do It!"



Will You Help?

- * Give whole offering November 19
- * Have walk-a-thon
- * Adopt special projects
- * Share missionary prayer cards and maps
- * Fill quarter folders
- * Sponsor Home Missions Rally
- * Honor departed loved one by Living Memorial gift
- * Organize calling committee to remind members of Home Missions Sunday

We challenge your church to give the whole offering on National Home Missions Sunday and challenge you as individuals to give a whole week's pay! These offerings will help build Free Will Baptist churches across America.

November 19: National Home Missions Sunday



HOME MISSIONS BOARD

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

P. O. BOX 1088, NASHVILLE, TENNESSEE 37202