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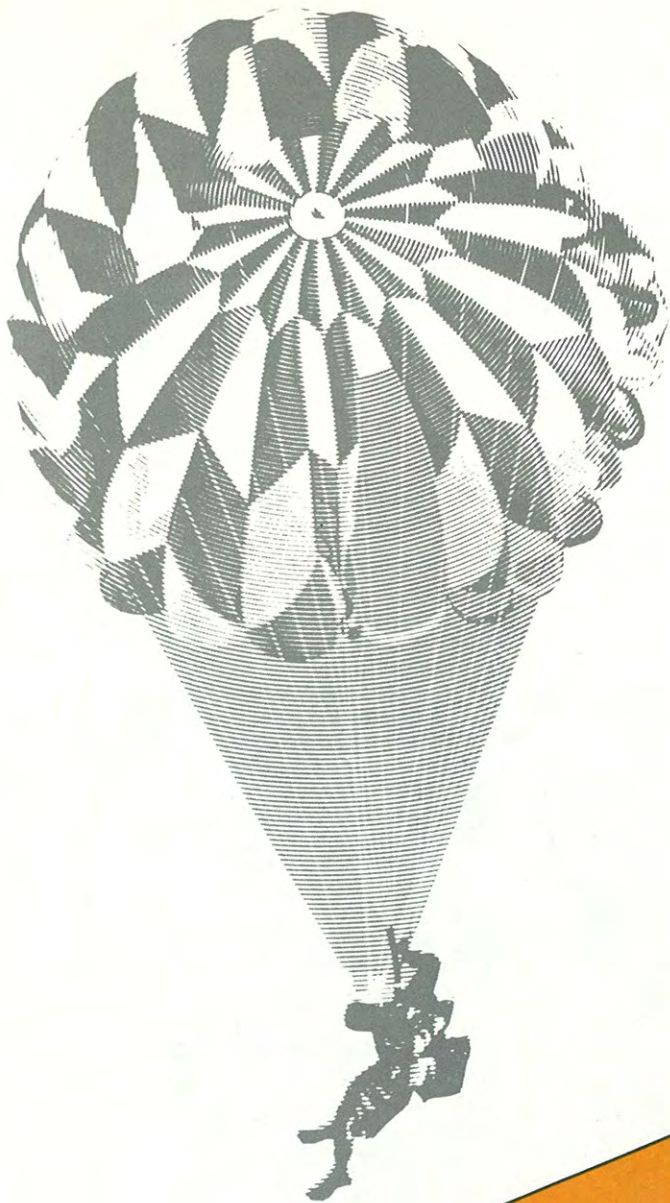
March, 1979

Bail Out! (p. 2)

Jasper's Treasure (p. 12)

Challenge of the 80's (p. 6)

Let's Close the Gay Bars (p. 10)



The 26-year-old bombardier leaped from his dying B-17 into occupied France. Black-shirted stormtroopers loaded machine pistols and waited among the hedgerows 21,000 feet below.

Bail Out!

By Bob Bell, Jr.

The sudden silence was deafening. Peace and quiet—wonderful. For you, the war is over. How nice.

Only a few details to work out.

The blazing B-17, its autopilot not properly set, is flying in ever-descending circles, with me about in the middle of the circles.

The five 1,000-pound RDX bombs have already hit the bridge over the Seine River, but there is still plenty of 130-octane aircraft gasoline in the big wing tanks to make another explosion when it hits.

Everything is slow motion, it seems. But not really.

SIX MILES STRAIGHT DOWN

Bomb drop time at 21,000 feet altitude was about 42 seconds—roughly 10 seconds to the mile or six miles a minute. So I'm moving rapidly for an unprotected human body—OSHA wasn't around in World War II days to prescribe all

its outlandish safety and protective gadgets.

The ground looks familiar, but I've never flown over this area before. Now it comes back, one of the target photos at briefing early this morning—maybe someone else is bombing this one.

Better get out of here. But I'm falling face down. No problem, remember the instructions, just go through the same motions to get on your feet that you'd use if you were standing on your head on the ground.

The guy was right! It really works and now it's feet first. Where's the parachute D-ring handle? Right here on my chest where it belongs. It comes out of its little canvas pocket easily. Be sure to hang on to the D-ring so you can get a caterpillar pin later.

But what happened to the chute? No jolt and I'm still falling. Now that was neat. The canopy is spread overhead and no jerk—my hightop shoes are still on. Now I remember: one of the new chutes with extra length bar-tacked riser straps—the stitching popped as intended, and absorbed the opening shock of the canopy when it slowed me down to 30 m.p.h.

Air Corps chutes were strictly for emergencies—paratroopers used the same 24-foot canopies for back-ups in case their big ones failed.

Whoops! The trees are individual now, so the walk down is about over. The plane crashed a long time ago, it seems, and made quite a blaze over in the little town (Louviers).

Pretty good wind near the ground and I'm drifting toward a metal pump in the middle of a small pasture not too far from the Seine River. We had a water land-

ing earlier, midway between Holland and England coming from our first bombing mission about a month ago.

If I hit that fence around the pump, my legs will be smashed—better go straight in. And it happens about that fast. I'm on the ground but that deep knee bend damaged something. A year later I learn from x-rays that vertebrae have been smashed, but no time for that now.

I'm in occupied France, not too far from the bridge we were bombing, and my chute was seen because I think I heard a few bullets go by while I was up there hanging in the sky.

P.O.W. IN STALAG I

Hedgerows provide the only cover, so into one of them I crawl. Two civilians show up on the opposite side of the little field, but before they can get to me, two German soldiers arrive. Can't let them get to the civilians; they'll find me anyway. The shock is beginning to wear off, and I know there's something wrong in my back.

The two in German infantry uniforms (Wehrmacht) turn out to be Dutch, impressed troops, and like all soldiers, curious about anything new to them.

A pair of SS stormtroopers arrive, but the Dutch are not about to turn me over. I probably wouldn't be writing this if they had.

We're about in midfield, walking back to their command post, when other members of their unit catch up. There's a confab and someone decides it's time to search the prisoner—he should have one of the much-prized American .45 calibre automatics.

Contents

March, 1979

2 **Bail Out!**

Bob Bell, Jr.

4 **Briefcase:**

Our Pastor Resigned

Jack Williams

6 **Challenge of the 80's**

Tom Willey

10 **Let's Close the Gay Bars**

Jack W. Stallings

12 **Jasper's Treasure**

Lorraine Layne

15 **I Love Her—She's My Friend**

Marjorie Cooney

16 **Why a Teacher Education Program?**

Ken Riggs

19 **Free Will Baptist Newsfront**

23 **Currently**

25 **Christian Doctrine Part VII**

Leroy Forlines

26 **One in a Million**

Donna Carr

28 **News of the Religious Community**

31 **Over My Shoulder Part III**

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So I'm standing in the middle of the field with my hands up—for the first time—while the German soldaten starts searching me. He pats my left hip and I remember—it's a pair of cheap Model T slip-joint pliers, but he thinks it's an American pistol. The flight coveralls have slots instead of pockets—the wearer can reach the pockets in the pants underneath, but not someone else.

The German works hard—for a cheap tool that was good only for pulling the cotter keys used to safety bomb fuses! He showed proper disgust, but didn't throw them at me.

And so began my escorted walking tour of western Europe on August 13, 1944. It's amazing how the barrel end of a loaded Schmeisser machine pistol wipes out language barriers.

My "tour of duty" with the Allied Airborne Expeditionary Army, ultimately based in the Allied Airmen's Rest Home at beautiful Barth on the Baltic, gave me my longest stop at one camp in four years of wartime service. You'll find Barth due north of Berlin or Big B, in what is now the Russian Zone of Germany.

Hogan's Heroes has a fine replica of the barbed wire and guard tower scenery, although life wasn't quite like the TV program.

We figured the barbed wire kept the civilians out of Stalag I. It certainly wouldn't have kept us in if there'd been any place to go. And we kept quite a few German soldiers tied down guarding us.

A Presbyterian chaplain from New Zealand turned out to be one of the spiritual anchors of the camp. He'd been caught near Tobruk, North Africa, in the fall of 1941 and could have been repatriated, but he elected to stay in the stalags in order to preach to men.

For many of us it was an excellent decision.

His sermons in the closing days of World War II were along the theme of why we were safely there while others were dead. Sunday by Sunday we never knew whether we'd be starting home or to the gas cars, which at one time were parked on a siding in Barth. The German oberst or colonel destroyed the orders to load us out.

The chaplain said it might be just his Presbyterian predestinarianism, but he figured that God had a special job for each of us, not that we were any smarter, but just that our backgrounds fitted us for particular work.

In the years since, it has been interesting to see how doors of opportunity open and close.

BEYOND THE THIRD REICH

My first postwar employment with a church organization didn't turn out so well. But a job with a daily newspaper proved absorbing for more than 25 years until a change in management closed doors of service just as another opened at a church-sponsored retirement center.

In each of the three jobs I have done pioneering work which makes it satisfying for me. Postwar life has been good to me—a lovely wife, three grown children and one granddaughter already.

There's absolutely no doubt that God has had a hand in it all.

When I got back to the United States in the summer of 1945, a long-time friend who had served as a flight surgeon listened to my overseas story. "Be glad that you got caught," was his comment. "If we'd picked you up after that chute landing, we'd have put you in a body cast and that's where you'd be the rest of your life. It was walk or get shot, so you walked, and that's why you're walking today."

ABOUT THE WRITER: Bob Bell, Jr., served as Church News Editor for Nashville Banner from 1951-1978. Mr. Bell is now communications director for McKendree Manor retirement center in Hermitage, Tennessee. ▲

Our Pastor Resigned

Briefcase



Not everything about short-term pastorates is bad. But we've had the two-year-turnover so long that whatever good it produces is wearing awfully thin.

Nothing bewilders and frustrates a church quite like those three dreaded words racing through the community, "Our pastor resigned!"

We have a problem. It's more pronounced in some areas than others. Is the trouble churches or pastors? Will the vacillating trend continue? Can it be remedied? What can a church do to escape the grip of abbreviated pastorates? Can a preacher addicted to the 24-month cycle learn to nail down his furniture?

This denomination has just under 2500 churches and just over 5000 ordained and licensed ministers. Yet at any one time five to 10 percent of our churches cannot find pastors. Between July-December, 1978, nearly 250 pastors changed churches. That's 10 percent every six months.

WHY DOES IT HAPPEN?

Leading Free Will Baptists, women as well as men, were polled in January concerning why pastors shuffle churches so often. We received some tough answers. It appears everyone knows the problem exists and why, at least to their satisfaction.

Ladies first: "Preachers are hopping around looking for just the right spot where a church will grow and blossom. They're searching for overnight success. Most never find it." Another offered, "Some pastors don't want to lead; they want to dictate."

One more, please, ladies: "Immaturity on the part of preachers. They want better salaries and larger churches but are not willing to sacrifice to get either."

A wise middle-aged pastor suggested, "Some older churches with strong, dominant lay leadership sometimes feel threatened by a pastor and mount a campaign to oust him. Their pastor then looks for cooler waters. He doesn't like controversy or opposition."

He continued, "Often the inexperience of youth is at fault or the immaturity of older preachers who expect to build monumental churches overnight. The pastor who moves a

lot usually demands performance beyond the commitment of his people."

A minister in his late 30's, "Preachers are schooled to run from problems. They're used to moving off and leaving difficulties. Most preachers don't stay in an area long enough to get registered to vote."

One veteran preacher concluded, "It's mental laziness. So much easier to go somewhere else and preach the same sermons. Poor interpersonal relationships cripple some preachers. They can't get along with others. They're insecure and always on the lookout for greener pastures."

"But then, some of our churches are simply not willing for a pastor to stay. They're used to change. They like it and think it's good."

The oldest minister polled, "Young preachers are very idealistic. They dream of setting a church on fire, but reality sets in and they get frustrated and think things will be better if they move. Many haven't realized the difficulty of getting a church going. They can't cope with low pay and old church patterns."

THE INEVITABLE RESULTS

But has rapid turnover and short-term pastorates blunted the denomination?

The answer squints from urban and rural communities where the light has gone out in the eyes of many Free Will Baptist laymen. They've despaired ever having a pastor stay long enough to learn their children's names.

Undeveloped lay leadership is another trophy of whirlwind pastorates. No one to train teachers or instruct ushers or disciple deacons. Potentially outstanding lay soul winners stutter and stammer because pastors don't have time for them.

Many fine laymen feel rejected. They've prayed and asked God for a pastor. But when the pastor arrives "God leads him somewhere else" in 18 months.

Denominational stewardship, what there is, chokes in the dust of musical pastorates. The few shoul-

der staggering responsibility for financing the movement. Most stewardship ground lies fallow inside our church walls.

Outside the church walls short-term pastorates leave fringe area people in hundreds of communities virtually unchurched. The pastor only has time to meet the membership before he is candidating for greener pastures.

WHO HOLDS THE CURE?

Many pastors' dreams are packed in cardboard caskets and buried in parsonage basements. Much-moved preachers often question their self-worth and effectiveness.

All the cards are on the table by now, and they know they're never going to replace Jack Hyles or Jerry Falwell. They see their influence dwarfed, their initiative curbed, their nobler ideals left in U-Haul trailers.

They gaze back across unfinished tasks. The bad habits picked up at 25 have trapped them at 45 with a John Mark reputation of not having gone to the work (See Acts 15:36-38).

Our pastors are calling for help. If some of them don't get relief from the pressure and strain they live under, there'll be more empty pulpits tomorrow.

They need understanding congregations and loving families. They need realistic, ruthless self-evaluation. Many are holding on to a higher calling and asking God if the iron can still swim.

Our colleges and Bible institutes may hold the key. They can provide sound, well-rounded training programs that will both produce balanced pastors and update men struggling with hard-to-manage circumstances.

Oklahoma Executive Secretary Lonnie DaVoult (January, 1979, *Promoter*) editorialized on the same subject, "I wonder if we are trying to bear the burden alone . . ."

A pastor must be his own best friend. Somebody else may help him shuck Saul's armor and find himself.

Yet nobody but the preacher can interpret the dew that God puts on the preacher's fleece. ▲

Hispanic-Americans

Challenge of the 80's



By Tom Willey

When people ask my wife how she likes living in Miami she usually answers, "Fine, I feel like I'm in Latin America."

The same statement could be made about certain sectors of New York, New Jersey, Chicago, San Antonio, Houston, Dallas-Fort Worth, Los Angeles, San Francisco and more. Why? Because as Hispanics become the largest minority in the United States, we are discovering no need to cross an ocean to evangelize people who have a foreign language, culture and way of life.

This is nothing new for our country; it has always been a melting pot. As new waves of immigrants came to our country each contributed to the greatness of this land.

There is one difference with this group. In some areas of our Southwest the Hispanics were there long before the Jones, Martins and O'Learys.

Having been a Free Will Baptist missionary in Spanish America for over 21 years, it is only natural that I should feel quite at home with Hispanics. But my heart is broken as I see our denomination once again losing a tremendous opportunity to reach a people in great need of the Gospel.

In these days of spiraling inflation when we are having trouble sending and keeping missionaries overseas, why not direct some of that energy and effort at reaching this Samaria we have among us?

SAMARIA IS YOUR BACK YARD

According to TIME Magazine (October 16, 1978) 7.2 million Spanish speaking people, mostly of Mexican origin, live in the Southwestern United States. An esti-

mated 1.8 million Puerto Ricans live in the Northeast. Some 700,000 Cubans, refugees from Castro's Communist regime, have flooded South Florida. Another 2.4 million made up of natives of other Spanish speaking countries are scattered among us. This does not include the millions who are here illegally.

My question is this, shouldn't we as Free Will Baptists think long and hard about sending American missionaries to such places as Mexico when we have the second largest Mexican city within our borders (Los Angeles with 1.6 million Hispanics)? Or missionaries to Cuba, when the only city with a larger Cuban population than Miami is Havana? Or missionaries to Puerto Rico when New York City's 1.3 million Puerto Ricans far surpass the entire population of San Juan?

This is not to say we should cease sending missionaries to the

ends of the earth. But why skip our Samaria?

Even beyond this let's think about where you live. Again, according to TIME, there are 23,000 Hispanics in Georgia; 56,000 in Virginia; 36,000 in Oklahoma; 11,000 each in Arkansas and Tennessee; 412,000 in Illinois; 25,000 in Missouri; 84,000 in Indiana; 85,000 in Ohio; 96,000 in Michigan.

This is not to mention the 2.5 million Hispanics in Texas and 3.3 million in California. In all these states we have strong Free Will Baptist churches, and yet we are doing little or nothing to reach this mission field in our own back yard.

Granted there are problems and difficulties not the least of which is prejudice, which unfortunately seems to be as much of a problem with Christians as with those who claim no faith at all.

As with all people, even Anglo-Saxons, there are Hispanics who are industrious, hard workers and there are free-loaders. There are those who are optimistic who will go ahead in life and others who become depressed and never rise above their circumstances.

Many come to America having had every advantage of education, heritage and money. Others are illiterate, on the verge of starvation and with no roots or feeling of belonging. These conditions exist to one degree or another in each Hispanic group depending on their origins.

For instance, the majority of the Cubans were upper to middle class people. Many were professional

and businessmen who fled Communism and have contributed to the economic salvation of South Florida by making it an international trade center for Latin America.

Yet the majority of those who live in the barrios of Los Angeles, Houston, San Antonio, New York and even in the small towns of the Southwest are at the very bottom of the totem socially and economically. This despite the fact that some of their ancestors lived on those very lands long before the Mayflower landed at Plymouth Rock.

Thus when we speak of working with the Hispanics of our country we must take into account these differences. The same policies, goals and methods cannot be used when working with the Mexican-Americans in Texas, the Puerto Ricans in Illinois, the migrant workers of California and the Cubans in South Florida.

WE MADE EARLY MISTAKES

What of the future? According to TIME the national census bureau is projecting that by the 1980's over 19 million Hispanics will live in the United States, thus making them the largest minority.

We as Christians and particularly as Free Will Baptists failed miserably to do anything about taking the Gospel message to the black population of our country in the past and as a result have had years of suffering, hate and fear.

Are we going to bungle the opportunity that we now have to preach the message of free grace,

free will and free salvation to this another large segment of our population?

We lost a great opportunity to have a strong Spanish Free Will Baptist work in 1962. At the time of the great influx of Cubans into the Miami area, among them were at least a dozen Cuban Free Will Baptist pastors and workers some of whom had worked with us for 15 years or more. The Foreign Mission Board was ready and willing to relocate them so they could continue to work with their own people.

Had the Home Mission Board not intervened on the basis that Florida was their jurisdiction and thus brought to a halt all work with the Cuban pastors, we would have thriving churches not only in the Miami area but in all of our country.

Once all financial help was cut off these Cuban pastors had to take secular jobs. As a result we now have only a handful of churches. Several have gone to work for other denominations and in some cases risen to prominent positions. But the majority have remained faithful to the denomination that was willing to help them take the Gospel to their own people so long as they were "over-seas".

HERE'S WHAT OTHERS HAVE DONE

This has not been the case with other denominations. The largest Spanish ministries in our nation are carried on by the Southern Baptists



Pastor Benito Rodriguez (center) installs Master's Men officers at Ebenezer FWB Church, Miami



HISPANIC-AMERICANS (from page 7)

and the Pentecostals. Naturally, when we speak of Pentecostals we are not referring to one denomination but to many splinter groups (though the Assemblies of God make up about half of them).

In the Northeast (New York, New Jersey, Pennsylvania, District of Columbia and New England) there are, according to a recent study, 400 Pentecostal congregations, 30 Southern Baptist, 30 American Baptist, 20 Methodist, 15 Presbyterian, 12 Nazarene, 12 Christian and Missionary Alliance and another 12 assorted Holiness groups.

In the Southeast (the Carolinas, Georgia and Florida) there are about 60 Pentecostal congregations, 60 Southern Baptist, 15 Methodist, 8 Presbyterian, 5 Nazarene, 4 Episcopal, 3 Free Will Baptist, 4 Christian and Missionary Alliance, 3 Lutheran and about 10 more independent groups ministering in an area with almost a million Hispanics.

The Northcentral region (mostly the metropolitan areas of Chicago and Detroit) has about 50 Hispanic Pentecostal groups, 15 American Baptist, 15 Southern Baptist and another 20 groups from other denominations and independents in this area of over a half million Spanish speaking people.

To approximately 3.5 million Hispanics in the Southwest (Texas, New Mexico and Arizona) there are 320 Southern Baptist congregations, about 200 Pentecostal, 100 Methodist, 30 Nazarene, 30 Christian and Missionary Alliance and about 50 other groups (including two Free Will Baptist) preaching the Gospel, to one degree or another.

The state of California with its whopping 3.3 million Hispanics (almost half of whom live in the Los Angeles area) has about 180 Pentecostal groups, 56 American Baptist, 58 Southern Baptist, 28 Methodist, 20 Presbyterian, 20 Nazarene and another 60 smaller groups.

These statistics though incomplete give an idea of what is being

done. Generally, we may say there are less than 2,000 Spanish speaking congregations in the United States ministering to 12 million people. This averages out to about one church or mission for every 6,000 people.

So far we have only been considering those we feel are more or less preaching the Gospel. If we consider the Seventh Day Adventists, Mormons and Jehovah's Witnesses, we must add a large number who are vying for the souls of this needy mission field at our door-step.

There are active groups of every sect you have ever heard of and many you haven't trying to reach this tremendous field.

Naturally, the Roman Catholics claim 95 percent of Hispanics as members of their church. It would be much more accurate to say about 10 percent are practicing Catholics. The fact is until recent years the vast majority of these had been forgotten people.

Unfortunately, much that has been done by the Roman Catholic Church and the traditionally liberal groups began with a social gospel which degenerated into a socialist gospel—a far cry from the Gospel of Jesus Christ.

IT'S NOT TOO LATE FOR YOUR CHURCH

What can Free Will Baptists do at this late date? If we are really

concerned, there are several steps we can take on the local, state and national levels. We need not think of an enormous amount of money. In many areas the work could become self-supporting in a short time.

Several types of Spanish works are in operation in our country, but three are most common. First there is the Spanish department of a predominantly English speaking church, then Spanish missions sponsored by other groups and finally regular Hispanic churches that are independent self-supporting congregations.

SPANISH DEPARTMENT OF ENGLISH CHURCH

The Spanish department of an English church has many advantages in certain areas. This system seems to work better where there is less friction about integration. For instance in some churches in New York and also in Miami, the Hispanic pastor is the assistant pastor and works very closely with the English pastor.

Young people attend the English Sunday school while those who know only Spanish have their own classes. At the 11 o'clock hour the Hispanics meet in the Sunday school assembly hall for worship service while the English congregation meets in the main auditorium. Other activities of the church are co-ordinated so that all are able to participate.



Ebenezer F.W.B. Church, (Little Havana) Miami

A new work of this sort was initiated at First Free Will Baptist Church in Jacksonville, North Carolina. Mike Vera, native of Puerto Rico, is assistant to Pastor

metropolitan ghettos of New York and Chicago this is the most effective type of work as it would be difficult to integrate these areas where the majority of the residents

Pentecostal who causes trouble in the church. So, if a group could just help sponsor an evangelist for a week of meetings it would be a great blessing for some of the smaller groups.

Another way to assist would be to provide a church bus for transportation.

If there are migrant workers camps in your area it could be a good Christian service project to distribute Spanish tracts and even have English services if you have no one who speaks Spanish.

On a state and national level our home mission boards should have a task force to seriously investigate the possibilities of expanding our Spanish work.

We have at this moment a number of Spanish speaking Free Will Baptists who are trained and have had experience in the pastorate. Any of these men could do a good job, but they would have to be convinced there was real interest on the part of our denomination. It would be no problem to have 10 Spanish Free Will Baptist congregations in a year.

What are we going to do? Are we going to obey the last command of our Lord?

Or will He someday say, "I see that you evangelized your Jerusalem and Judea and even the uttermost part of the earth, but why have you ignored your 'Samaritans'?"

ABOUT THE WRITER: Tom Willey has served with Free Will Baptist foreign missions in Cuba and Panama. He currently resides in Miami, Florida, where he helps direct the growing work among Cubans. ▲

"Let's rethink sending missionaries to Mexico when we have the second largest Mexican city within our borders . . . Los Angeles with 1.6 million Hispanics."

Billy Jackson. With the help of missionary Larry Inscow (who happens to be home on furlough from Panama) they began by celebrating a Spanish revival in order to find all Hispanics in the area.

The men discovered there are believers living in the area who are involved in other English churches who would like to take part in a Spanish group. As a result, it was decided to begin a Spanish Fellowship meeting during the week when all of the known believers would feel free to meet. They also taught a Sunday school class in Spanish for the Free Will Baptists and those who are not involved with other churches.

We understand that a similar ministry has begun in Faith Free Will Baptist church of San Antonio, Texas. This type of ministry would not be difficult for any church to maintain.

LOCAL-CHURCH-SPONSORED SPANISH MISSION

The second type of ministry allows a mission board or local church to help support a Spanish speaking pastor to begin a new congregation. Many of these begin in rented buildings and go on to be fullfledged churches. Others are continued as a mission ministry.

This is one of those operations that must be evaluated on its own merits. In areas such as Texas, New Mexico, Arizona and the large

are Hispanics.

SELF-SUPPORTING SPANISH CONGREGATION

The third type work is actually the development of the second when the sponsored congregation prospers enough to secure their own property and support a pastor and the work of the church. In many areas of our country there are large concentrations of Hispanics who have become established and can have their own churches with no trouble at all.

In the state of Texas there is an association of Spanish in the Texas State Convention of the Southern Baptists. There are several entire denominations of Spanish Pentecostals in the Southwest.

One of the strongest Free Will Baptist churches in South Florida is Spanish, the Ebenezer Free Will Baptist Church pastored by Benito Rodriguez. The church operates a full program of activities in addition to sponsoring a day care center and kindergarten that is recognized by the state of Florida.

There are other ways a church or mission board could help even on a single project basis. One of the problems our smaller Spanish churches have is they do not have the funds to even pay the travel expenses for a Spanish speaking Free Will Baptist evangelist for a revival.

They end up inviting some local

"The homosexual must be delivered from the bondage of his homosexuality and not just conditioned to live under it."

By Jack W. Stallings

Let's Close The Gay Bars on Main Street

Is homosexuality an alternative life style, a sickness or sin?

The answer varies greatly depending where one finds his answer. The suddenly prominent and vocal gay movement declares with the gravity of deep conviction that it is a perfectly acceptable and, perhaps, even preferable alternative life style.

The just as suddenly anachronistic psychologists still speak of sickness and maladjustment but with an uncertain reserve not previously characteristic of their manner. They want to somehow accommodate this new challenge from, of all places, their left.

The fundamentalist position that homosexuality is a vile, despicable sin seems too violently reactionary and intolerant to be held by any "enlightened" person of the 20th century. Yet, in spite of all, the fundamentalist answer is the correct one for it is the answer of God's infallible word—the Bible.

IS THE GAY LIFE REALLY BAD?

If one accepts the Bible as final authority, the sinfulness of homosexual practices is obvious. No name comes down from antiquity with more fearful and disgusting connotations than that of Sodom, whose characteristic and fatal sin was that of homosexuality. One cannot read the account (See Genesis 18-19) without sensing the grossness and horror of this sin in God's sight.

The episode of the sojourning Levite's treatment at the hands of the homosexual Gibeonites (See Judges 19) reinforces this impression. Homosexual practices are forbidden and condemned in the Mosaic Law (See Leviticus 18:22, 20:13).

Interestingly, the strongest and clearest condemnations of homosexuality are found in the New Testament. Paul not only condemns homosexuality, he actually portrays it as the extremity of evil toward which man's unbelief and perverse folly lead him (See Romans 1:24-28). He makes it clear that unrepentant homosexuals have no part in heaven (See I Corinthians 6:9,10).

To understand clearly the fact that homosexuality is sin one must understand the true nature of sin. Sin is not simply unacceptable social behavior, it is disobedience to God's holy law in thought, word or deed. It separates man from God's fellowship and places him under God's curse and penalty—eternal death.

That sin is serious business is borne out by the fact that sin is not primarily directed against one's fellow men and their sensibilities, but against God and His absolute holiness. When this is forgotten, men enter a subjective realm where all is uncertain and relative and where nothing can remain absolute or unchallenged.

In such an atmosphere homosexuality becomes wrong only when it "hurts" someone else in a physical and outward way. The truth is that homosexuality is sinful because it is contrary to God's nature as it is expressed in His holy law.

Homosexuality, being sin, is not a "natural" condition. It is not an innate physical or mental trait but rather a destructive tendency and manifestation of depravity. Men are not excused from responsibility for their sins because of the influence of their depraved nature.

The section of the Bible

(Romans 1) which so clearly condemns homosexuality is making just this point. They are without excuse and liable to God's wrathful judgement. The idea that the homosexual is as he is because of a basic innate physical or mental condition must be rejected.

Such reasoning makes God rather than the individual responsible for his sin. This cannot be. James states unequivocally (See James 1:13-15) that God is never responsible for sin or temptation. Sin always grows out of the evil passions of the individual and never from impossible circumstances in which God places a person.

The sexual drive which God has put in man is wholesome and may be integrated into one's life in a way that is perfectly proper and pleasing to God through heterosexual marriage. However, this sexual drive may be perverted and twisted by sinful minds into all sorts of sin both heterosexual and homosexual.

Even secret heterosexual lust within the heart is sin in God's sight and can condemn men to Hell (See Matthew 5:28, James 2:10). Therefore, homosexuality cannot be excused and accepted as an alternative life style on the ground that it is the normal sexual pattern for some people.

WHAT HELP DOES THE BIBLE OFFER?

Does this unyielding position that homosexuality is, indeed, sin condemn all homosexuals summarily to Hell without recourse? No, it does not! Through Christ there is salvation for the homosexual.

Homosexuality is but one of the many outward symptoms of the inward disease, sin. There is an answer to sin and that answer is Jesus Christ. John the Baptist, upon seeing Him, said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Homosexual sin is included in that statement. There is forgiveness and deliverance for the homosexual through the blood sacrifice of Jesus Christ.

This is the key point of the biblical position. The Bible has help for the homosexual—a deliverance to offer him.

The supernatural conversion experience which brings into the life of a sinner the very indwelling presence of God is the answer to homosexuality and every other enslaving, debilitating sin. The liberal and secular world simply does not comprehend this supernatural aspect of the fundamentalist position.

The liberal theologian and the secular counsellor must condone and accept the homosexual as he is because they have no viable means available to change him. In order to "love" the homosexual, they must "accept" him in his present state.

The inherent superiority of the fundamentalist view becomes apparent at this point. The fundamentalist may love the homosexual while hating and refusing to condone or sanction in any way his deviate behavior. In fact, it is his love for the homosexual that makes him hate homosexuality so desperately. He has a supernatural help for the homosexual that he is certain will cure and deliver him.

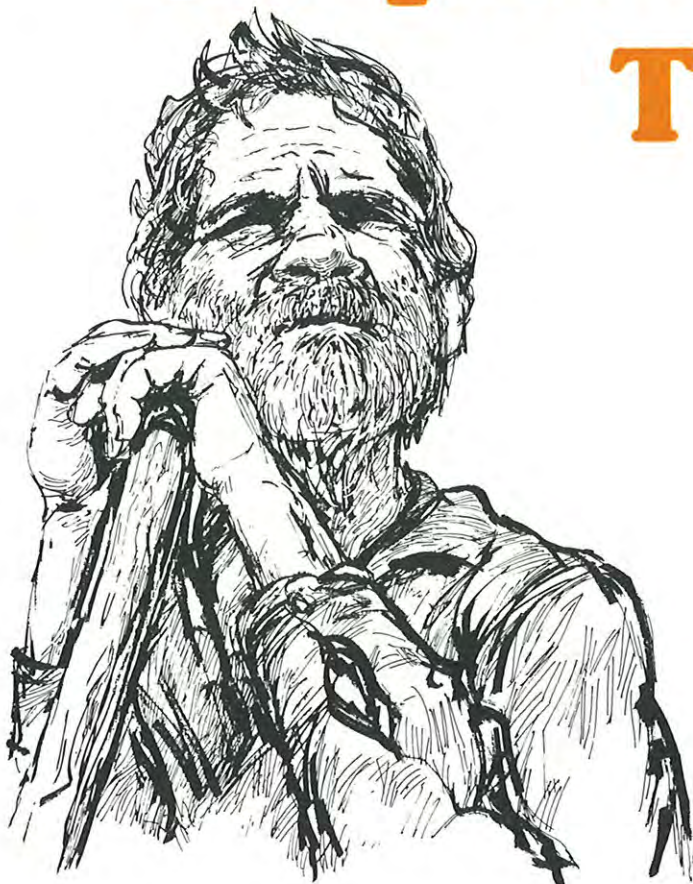
He cannot allow an equivocating diagnosis of the problem to place him in a position where he cannot administer the remedy. Such a course would not be love but a simple lack of moral courage. The homosexual must be delivered from the bondage of his homosexuality and not merely conditioned to live under it.

The world will often misconstrue the Christian's hatred for sin as hatred for the sinner. Therefore, Christians need to do everything possible to demonstrate real love and concern for sinners. However, it must be understood that Christians will always meet opposition when they insist on labeling sin for what it is.

May God grant that we will remain steadfast on this momentous issue "speaking the truth in love" (Ephesians 4:15a).

ABOUT THE WRITER: Jack Stallings pastors Collinswood Free Will Baptist Church, Portsmouth, Virginia. ▲

Jasper's Treasure



By Lorraine Layne

Jasper wasn't as old as he looked. He appeared so because he seldom bathed or shaved.

He lived in the only dwelling on Hurricane Creek which could honestly be described as a shanty. He had built it himself with pieces of scrap sheet metal and bits of charred tarpaper, salvaged from the city dump a mile away.

The dwelling consisted of one and one-quarter rooms into which the five-member Cooper family and Grandpa Murphy squeezed themselves and all their earthly possessions.

The earthly possessions had been gleaned from the treasure troves of the city dump. Jasper and his boy loved the dump. In their many years of trashpicking they had learned several tricks of the trade.

They were always first to meet the early Saturday morning truck from Berkely Heights. That truck was Christmas once a week! They shook their heads in disbelief at the wonderful items some folks threw out in their garbage.

On a *good* day, they might come home with a complete set of tires and wheels (a real find even though the Coopers had never owned an automobile); three empty lard cans and a whole box of baby clothes, just like new.

**The gripping story of faith and
an old Kentucky mountain man.**

Once they were even fortunate enough to get first grabs on a slightly used piano. They pushed it over the rough asphalt all the way home.

Anything salvaged from the dump for which there was no room in the house, and that had been for a long time now, was tossed, stacked or piled in the yard.

The Cooper's yard was simply the packed brown earth at the base of a mountain. Above it, seemingly on a tree limb, two spotted pigs inevitably and precariously clung to the hillside as they rooted out just enough food to survive.

As long as I can remember, the pigs never got any larger. I used to wonder if they died of old age at 40 pounds each. I doubt that the Coopers ever slaughtered them. There would have been no way to keep the meat had they not consumed it all in one day.

Also, slaughtering hogs requires lots of water and the Coopers had no well. Many early mornings my husband and I had seen different members of the family drawing water in a rusty pail from the public creek running alongside the shanty.

It was all very ugly and depressing. For years I gazed at that scene daily from the window of a school bus. After I married and had a job in town, I still had to pass twice a day on my way to and from work.

I finally reached the point I could stare straight ahead and pretend the whole mess wasn't there. If friends asked directions to our house, I always gave them another route hoping they would never discover such an eyesore so nearby.

I never gave a thought to Jasper's soul or those of his wife and children. I suppose I didn't think of them as *people*. It never occurred to me that they talked to or cared for each other, even though the presence of Grandpa Murphy in the house should have told me something.

I regarded them as poor, dirty, uneducated stragglers in a universe a thousand years ahead of

their time. They seemed locked in a time warp. There was no one link between them and the rest of the community. I decided I could deny and ignore their existence.

Perhaps I could have done it for a while longer, but my husband could not. He felt pity for the grimy, worthless old man every time he saw him and "his boy" headed for the dump.

When word came that Jasper or Curly, as my husband called him, had landed a job as apprentice plumber at a hardware store in town, Larry was elated. After that, each time we overtook Curly hitchhiking, we picked him up and gave him a ride.

Pretty soon, he didn't bother starting his morning trips. He just waited for us where his tiny walk-log bridge met the road.

All summer and fall he rode with us, reclining regally in the back seat of our car, grinning from one side of his white-whiskered face to the other. The odor was noticeable even then—a mixture of dirty clothes and dirty body—but with the coming of winter, the forced closing of windows and a heater fan blowing, it became unbearable.

One morning I finally told my husband if he picked up the old man again, I would have to get out and walk.

I anticipated an argument, but none came. Larry actually passed up the poor old fellow, and I'll never know why. I knew then, and I know now, my threatening remarks were not the reason. He never pays any attention to those. He, too, had just had all he could take.

Anyway, we didn't stop at the walk-log. We didn't even slow down. It was snowing, and Curly danced rapidly from one foot to the other to keep warm. His old toboggan was covered with snow, and he blew sharply on his bare purple hands cupped around his mouth.

As we sped past, I had just enough time to witness the disbelief in his faded blue eyes. My very soul melted.

In that instant, I realized Jasper

Cooper had human feelings and emotions. He hurt just the same as I had I been passed by in a winter storm without a word of explanation, by folk I had supposed were friends.

We drove on several miles, too ashamed even to look at each other. All sorts of things were running through my head. I remembered every story I had ever heard about entertaining angels unaware. I remembered "The Christmas Visitor to the Cobbler Shop."

"Just suppose," I thought, "poor old Curly should turn out to be the Lord in disguise." I felt terrible.



As the mountain road became steeper and more treacherous, we lost speed. Soon we were barely crawling up the slick terrain. A car which had been travelling far behind had now overtaken us and was at our bumper. Neither vehicle dared slow down for fear we could never get started up the hill again.

My husband drove cautiously. At the same time he used the rear-view mirror to check the other car's progress. Suddenly, he smiled. "It's John Carpenter!" he reported excitedly, "and he has Curly with him!"

I was pleased, too. John Carpenter was our local Good Samaritan and we were glad he hadn't passed by his neighbor like the rest of us Levites. Still, I wondered how he was coping with the "smell" surrounding him at that moment. Surely it was no worse than the guilt and shame I was experiencing. How I wished we had searched for a better solution to this problem than the way we had handled it.

After long moments, we reached the top of the hill. But just as we relaxed the car skidded crazily, plunging into a ditch. Luckily, we landed clear of the auto following behind. It was able to pass, but we were definitely stuck!

It was a frightening position to be in! If another car came over the



rise accelerating as we had, it would surely crash into us. We couldn't sit there! On the other hand, if we tried to walk we were in danger of freezing.

I didn't know what we were going to do. Then we heard the shouts of help coming back. It was John and Curly. How good they looked to us! But how in the world had they stopped that car on such a glassy, downhill slope!

Larry was already clambering out of our stalled vehicle when they waved him back. "Get in there and drive!" John yelled. "We've got to get you out of that hole before you get hit from behind!"

Curly, looking very worried, raced for the rear bumper, bracing himself for the push. Stripped of all self-respect, I sank deeper into my seat.

After much spinning and shoving we were on our way again, heading for the bottom of the hill as instructed by our benefactors.

On level ground at last, Larry pulled over, got out and flagged the two men, now behind us once again.

Curly rolled down the window. He was sitting up front with John, warming his feet at the heater.

My husband spoke first. "I wanted to thank you, John, and I sure would be happy to pay you, if you'd let me."

John shook his head, waving away the offer as utter ridiculousness.

Curly still had to be dealt with. Larry extended his hand through the open window. Curly reciprocated, placing his cold, work-worn fingers in Larry's firm, young grasp.

"Thanks, Curly," he managed, placing much emphasis on the thanks. I had never heard him more sincere.

They stared into each other's eyes. Enough had been said. Now it was Curly's turn. "That's all right, Buddy. I owed you one."

Oh, coals of fire upon my head! I shivered in my seat. "Jasper," I queried silently, "what other treasures of wisdom have you stored in that white, old head of yours? Do you also know about 'Inasmuch as ye did it not to one of the least of these, ye did it not to me?'" I wondered.

I never had the opportunity to question Jasper about his knowledge of the Bible. He quit working soon after that day on the mountain. The cold weather pained his old legs so badly he couldn't bear it.

Before that winter was over, Grandpa Murphy died in his sleep. The ambulance attendants found his body still lying on the large kitchen table which had been his bed for years. The next spring, Mrs. Cooper also died. In the summer, Curly's boy was caught stealing from a store which had generously offered him employment and was sent to prison.

Curly continued his daily pilgrimages to the dump, now taking along his two girls to cart the loot home. The older girl "took up" with a retarded city sanitation worker and became pregnant. It broke Curly's heart. He became a frequent patient at the local hospital.

Finally, word reached us that both his legs were gangrenous, requiring amputation. Curly refused, preferring death to a life without legs.

My husband and I asked our pastor to go see him, to talk to him about the needed surgery and about his soul. We were wiser now and realized if we could find something in that old man to love, then God must surely love him too.

Curly, as it turned out, surely loved the Lord! Not only did he submit to surgery ending the suicide pact he had made with himself, he also surrendered his remaining years to his Creator.

The old man happily remarried. From his wheelchair on the porch of the first real home he had ever known, he carried on a small lap Bible ministry with the neighborhood children.

But the moment I most like to recall from our experience with Jasper Cooper is one which occurred while he was still in the hospital, preceding surgery on his legs. It was on the eve of the operation. He had sent for us to come. After talking for an hour or so we prepared to leave but were suddenly called back.

With tears in his eyes and looking very weary on the pillow, our new brother spoke to Larry.

"In case I don't get a chance to tell you this again, I just wanted to thank you . . . for sending the preacher, I mean. You know a lot of folk wouldn't have thought I was worth it, but that preacher made me see I've still got it all to gain. To live without legs . . . that's nothing. I can handle it. But to die without God knowing who I am, it scares me to think of it, now."

He was losing more composure with each sentence, but he continued, dabbing at his eyes with a crumpled tissue.

"I've been so happy here in this room since He moved in with me. If I live to go home, I know He'll be waiting there for me, too. And if I die and go home over yonder," he emphasized by waving toward the eastern window, "well, I've got a *real* treasure waitin' for me over there. It'll be like nothin' I ain't never seen before. The preacher read me about it, straight out of The Book."

Tears streamed down all our faces. In one respect it was like that long-ago morning on the snowy mountain as the two men reached for each other's right hand. The old man's hand, gnarled and needle-marked, fumbled nervously for my husband's.

He spoke once more, "Yes, Sir. I sure do thank you and I just want to tell you so."

Larry patted the bony fingers and the pale, wet cheeks. "That's all right, Buddy," he replied. "I owed you one."

ABOUT THE WRITER: Lorraine Layne is a member of Boldman Free Will Baptist Church, Harold, Kentucky. The 36-year-old mother of two daughters attends Bethel Bible Institute, Paintsville. Mrs. Layne keeps books for M & M Toyota, Pikeville. ▲



I Love Her— She's My Friend

By Marjorie Cooney

Our newspapers are full of the racial issue these days. The words racism, prejudice, bigot, are being bandied about freely.

But I wonder: When and where do children learn these destructive attitudes? From their parents? From their peers? From our news media? From TV?

One day I took my five-year-old to the neighborhood park to enjoy the wading pool. The day was gloriously warm and sunny; the pool was overflowing with children of many lands with as many shades of skin. Even in this cosmopolitan milieu, my daughter was bubbling over with the joy of living.

I looked up from my crocheting to see the pool completely empty, except for two little figures right in

the middle of the water. One, like Topsy of Uncle Tom's Cabin fame, a delicious chocolate brown, with pigtails bristling in all directions. One, with blonde hair, creamy skin, gentle blue eyes.

There they were represented: the two extremes of society—innocently chattering away to each other, unmindful of the forces, the contrasts or the differences igniting wrong attitudes; unaware of words like "discrimination" creeping into their everyday vocabulary.

I mused: If only the people in our city could retrace their steps to childhood and relive the wide-eyed wonder, the sweet innocence. If only the love these two so obviously showed each other—standing together arm in arm side by side—could emanate from them like ripples on the water from center to circumference, how different our world would be.

When they separated with one

last affectionate hug and a sweet loving kiss, and we were walking homeward, I asked, "Who was your little friend in the pool?"

"I don't know, Mommy," she airily replied.

"What was her name?"

"I don't know," she replied, "but she is my friend. I love her."

No question of why her skin was a different color. No thought of racial overtones we adults dream up to inhibit relationships. No notice of all these differences. Just two children sharing, playing, learning, showing the mutual affection bubbling up within them.

And I prayed, "Lord, may it ever be so. May our children's love, like ripples on the water, circle out and ever widen to at last compass the world."

This would be true unity.

ABOUT THE WRITER: Marjorie Cooney is a freelance writer who resides in Ontario, Canada. ▲

By Ken Riggs

Why does a college that is basically church structured in its format and Christian in its philosophy begin a Teacher Education program? Part of the answer is found in the *Charter of Incorporation*:

"The purpose of this corporation is the establishment and maintenance of a Bible College devoted to the promotion and impartation of higher Biblical education, and such other education, instruction, and training as may be deemed essential to the equipment of Christian workers, teachers, ministers, and missionaries of both sexes for Christian service"

Attention should be called to two items in the charter. The first is the phrase "... and such other education" The second one is the word "... teachers"

While it may have been in the minds of the incorporators to follow the letter of the law and mean only education and teachers who would be strictly church oriented, the spirit of the law is certainly not in violation for the college to have a Teacher Education program.

The Teacher Education program at Free Will Baptist Bible College is directly related to the inauguration of elementary schools within the framework of many Free Will Baptist churches. The establishment of such schools as an influence is verified by the fact that there were Free Will Baptist elementary schools as early as 1966.

There has been a definite increase in the number of schools established among Free Will Baptists. A study conducted in 1973 revealed there were 14 schools, whereas today there are 23. Other churches are also giving consideration to starting a school.

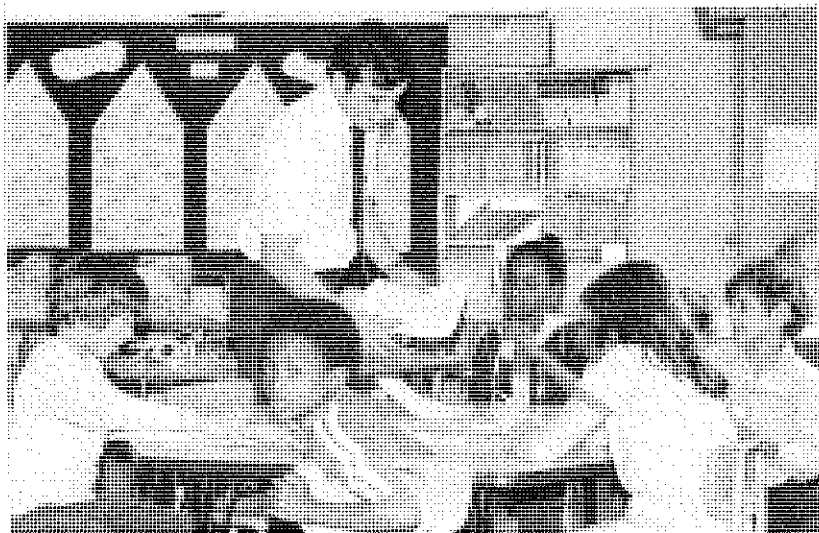


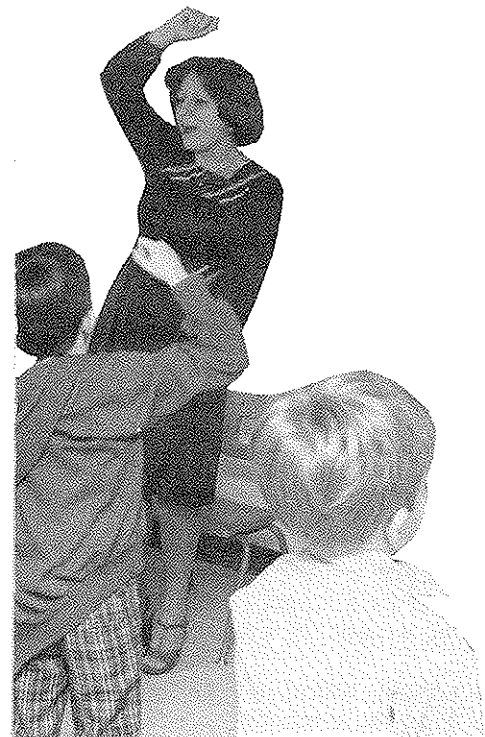
Why A Education

A program of Teacher Education at our college is justified. Of importance now is an evaluation. The graduating class of 1979 will be the fourth class that has taken the complete four-year curriculum. The following questions are the most common ones asked. The answers, hopefully, will help the reader make his own evaluation.

WHAT IS INVOLVED IN THE PROGRAM?

The program itself is a four-year plan of study leading to a degree and state certification. Because of the philosophy and conviction of the college, the student pursuing this course of study must take a double major. That is, a student will major in both Bible and elementary education. The Bible major constitutes 30 hours of credit; the elementary education major constitutes approximately 50 hours of credit.





Teacher Program?

As it relates to the elementary education major, a student will take courses in various methods of teaching such as the teaching of reading, math, science, music and art. Other courses include history, educational psychology, audio-visuals and human growth and development.

An important aspect of the major is a 10-week period of student teaching. Arrangements with various schools in the city of Nashville are made to fulfill this part of the program.

After the successful completion of all courses and student teaching, a graduate is awarded the bachelor of science degree and full certification from the state of Tennessee. The certification itself means that a person is prepared to teach only in the elementary grades. It also means the certification is awarded by the state of Tennessee. However, other states may choose to

recognize and even ratify it.

There are two other programs that constitute a minor in elementary education. In these programs a student takes only 18 hours of education. One program is a minor in elementary education; one is a minor in the foundations of education.

Neither of these lead to certification nor include student teaching. They are good curriculums for a pastor who is considering starting a school but does not wish to serve as principal or teacher.

IS THE TEACHER EDUCATION PROGRAM INCREASING?

The answer to this question is quite simple: Yes. A quick look at the figures presented below will verify this. The chart shows the number of students who were candidates for certification in a given school year, and the type of school that was selected for the purpose of student teaching.

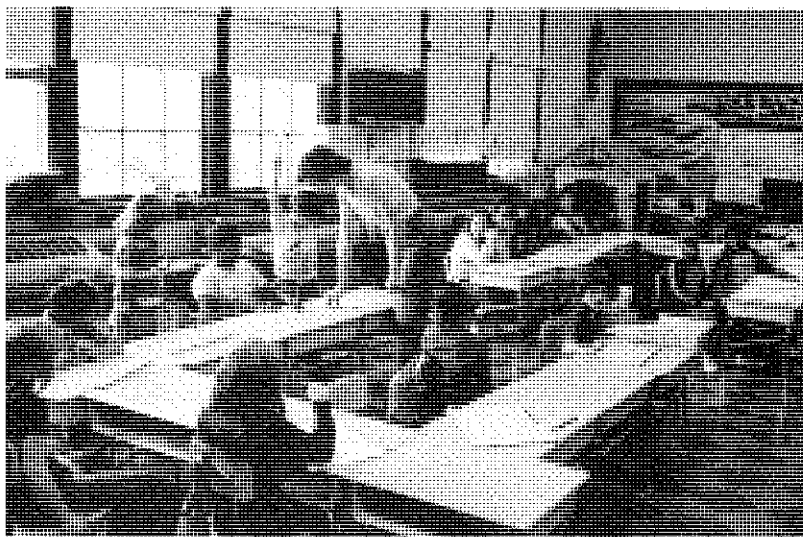
Year	1976	1977	1978	1979	Total
Church	4	6	5	5	20
Public	0	5	8	16*	29
Non-church	4	0	1	1	6
Totals	8	11	14	22	55

**This will of necessity be higher because there is only one Christian School that may be used and it can only accommodate a maximum of six student teachers.*

In four years the enrollment for student teaching has increased from eight to 22. Please understand these figures represent only those who have taken the full four-year curriculum. There have been others who have taken the programs in the minor and/or transferred to other schools.

WILL THERE BE A PROGRAM IN SECONDARY CERTIFICATION?

Time will tell. As the elementary schools within our denomination add grades and reach the high school level, the need for secondary certification will be ap-



TEACHER TRAINING (from page 17)

parent. However, the demand for such a program is not very great at this time.

ARE THOSE WHO ARE RECEIVING CERTIFICATION BEING HIRED TO TEACH?

There have been a total of 32 students graduate with state certification since the inauguration of the program. Of the 32 graduates, 20 of them are presently employed in Christian schools within our denomination. This represents a percentage of almost 63.

There are four graduates presently employed in public schools. This represents a percentage of almost 13. What this means is that of the 32 graduates, 24 of them are employed as teachers, or a percentage of 76.

The other graduates who are not employed as teachers either took other jobs, married or entered graduate schools for further study.

The major thrust of the curriculum at the college is to prepare teachers for Christian Day Schools. The figures reveal that is being accomplished. Of the 76 percent who are employed as teachers, remember that 63 percent of them are in our Christian schools.

Some misunderstood this and reported that 35 percent of our graduates are employed in public schools. Only 13 percent are employed in public schools.

It is also interesting to note that other graduates who have not attained state certification are also being hired to teach. Most of them are being hired to teach in the Christian Schools.

The following chart will give you a picture answer to this question.

	Number of Student Teachers 1976-78*	Employed	Percentage
Church	15*	20	63%
Public	13	4	13%
Non-church	5	0	
Totals	33	24	76%

*One was not certified

*The class of 1979 are not employed yet

What the chart reveals is this: there are more graduates in Christian Schools; while a student may do his student teaching in a public school, his employment is in the Christian school.

Without the Christian schools within our denomination there would be no need for a teacher education program at our college. For that purpose the curriculum emphasizes the ministry of the Christian school. The figures reveal that there are students who want to receive their training here.

The future looks very bright.

ABOUT THE WRITER: Dr. Ken Riggs is director of student teaching at Free Will Baptist Bible College, Nashville, Tennessee. ▲

DIRECTORY UPDATE

PASTORAL CHANGES

ARKANSAS

Fred Eden to Liberty Church, Hatfield

Howard Hensley to First Church, Pocohontas from First Church, Searcy
Russell Johnson to Ballews Chapel, Grubbs

R. H. McCuin to First Church, Charleston from First Church, Fort Smith as Assistant Pastor

Faber Hall to Trinity Church, Hamburg from New Hart Church, Rose Bud
Dwayne Roper to Blackland Church, Oil Trough

Denver Robinson to Slaty Crossing Church, Dardanelle from Smith Springs Church, Morrilton

CALIFORNIA

Lyle Huntley to Clovis Church, Clovis from Orange Cove Church, Orange Cove

GEORGIA

Bill Robinson to First Church,

Savannah from First Church, Columbus, MS

MISSOURI

Nick Hollis to Berkeley Church, Berkeley from First Church, Benton Harbor, MI

Phil Jones to Bethel Church, Festus from Friendship Church, Wilmington, NC

Kent Tallent to Buffalo Church, Buffalo from Columbia Church, Columbia

NORTH CAROLINA

Ed Hill to Peace Church, Washington from Hyde Park Church, Norfolk, VA, as associate pastor

OKLAHOMA

R. D. Hester to Carmel Church, Tulsa from East Tulsa Church, Tulsa

Jerry Woods to Silver City Church, Jennings from Crowder Church, Crowder

Jerry Dudley to Choctaw Church, Nicoma Park from Stratford Church, Stratford

SOUTH CAROLINA

Billy Buchanan to Lockhart Church, Lockhart from First Church, Stanley, NC

TENNESSEE

William Earl Chavis to Mt. Pleasant Church, Joelton

TEXAS

Dennis Haygood to First Church, Odessa

VIRGINIA

Alfred Cates to Faith Church, Norton from Immanuel Church, Winterville, NC

Cecil Presley to Cardwell Town Church, Saltville from Welcome Home Church, Bel Air, MD

OTHER PERSONNEL

Vernon Long to Gateway Bible College, Virginia Beach, VA

Larry Gunnoe to Sophia Church, Sophia, WV, as minister of music and youth from Tupelo Church, Tupelo, MS



FREE WILL BAPTIST

newsfront

BOGGS NAMED NYC COORDINATOR

NASHVILLE, TN—Michael H. Boggs of Columbus, Ohio, will direct National Youth Conference activities July 15-19 in Charlotte, North Carolina, according to NYC Director Malcolm C. Fry. Mr. Boggs is founder and principal of Welch Avenue Christian School, Columbus.



Boggs has been a member of the National Church Training Service Board since 1973 and has been involved in NYC activities since that time.

The NYC keynote message will be delivered by Eugene Hales, pastor of West Duplin Free Will Baptist Church of Warsaw, North Carolina. Hales has pastored West Duplin Church for eight years. He serves as administrator of West Duplin Christian Academy. Mr. Hales is a 1961 graduate of Free Will Baptist Bible College.

The 1979 NYC theme is "Approved unto God . . . and of men," from II Timothy 2:15 and Romans 14:18. Sheraton Center has been designated as Youth Headquarters Hotel.

All activities of NYC '79, except for the keynote service and evening services, will be conducted at Sheraton Center and the Quality Inn. Official NYC '79 Registration Forms are available from the NYC Office, P.O. Box 17306, Nashville, Tennessee 37217.

1978 CHRISTMAS DRIVE NETS \$35,000 FOR FWBBC

NASHVILLE, TN—Students and employees at Free Will Baptist Bible College raised \$35,000 for the school during Christmas holidays, according to Public Relations Director Paul J. Kettman. This is approximately a month's gift-income for the college and doubles the \$17,500 secured in a 1977 Christmas drive.

Members of the college family raised the money in services and through personal contacts. Cash gifts totaled more than \$11,000; checkbooks, \$19,127; and other gifts, \$4,283.

Three students raised over \$1,000 each. Doug Thorpe, a junior from San Jose, California, brought in \$1,108. Martha Alexander, a Columbia, South Carolina senior, was responsible for \$2,000. Terry Walker, freshman, from Georgetown, South Carolina, raised \$2,106.55.

By exceeding the \$25,000 goal set before the holidays, students and employees were treated to a steak supper January 18, courtesy of student Jim Munsey and his father. Munsey, a senior, and the Reverend Howard Munsey, of Morristown, Tennessee, agreed to provide the meat if the goal was met. When the total of \$34,400 was announced at the dinner, Mr. Munsey wrote a check bringing the total to \$35,000.

Kettman hopes for an even better response next year. "Considering that less than 20 percent of the student body brought back gifts, this indicates the tremendous potential we hope to tap," he said. "And as pastors and churches learn more about this drive, I expect the total will continue to climb."

These general fund gifts will help to meet this year's \$425,000-budget.

JONES TO VACATE HILLSDALE POST

MOORE, OK — Rev. Bill M. Jones, president of Hillsdale Free Will Baptist College, Moore, resigned January 22 after eight years as chief administrator of the Oklahoma institution.



Jones announced his decision to Hillsdale's trustees during their yearly organizational session meeting on campus. He said his plans are indefinite. The resignation becomes effective August 1.

"This seems to be a good time for me to leave," reflected the outgoing president, "the future is bright for Hillsdale. We have a stable faculty and a solid academic foundation. I'm quite optimistic."

"I've accomplished what I came here to do," he continued. "But I believe freshness in the president's office is now needed to guide the school into new areas."

A trustee spokesman said the board has initiated plans to secure Jones' successor.

The 42-year-old Texas native was named to the Hillsdale post in 1971. He previously served as a member of the college faculty in 1969-1970.

During Mr. Jones' tenure Hillsdale erected five major campus buildings including a multi-purpose gymnasium, four-plex dormitory, 16-apartment dormitory, a duplex and the president's home. Gift income to the college tripled under Jones' leadership rising from \$93,000 annually to \$270,000.

Prior to his 1971 Hillsdale appointment, Rev. Jones was director of communications for the Foreign Missions Department (1970-71). He first came to national prominence as a missionary to the Ivory Coast (1959-69).

Bill Jones is a graduate of Free Will Baptist Bible College and Oklahoma City University. He attended the Dallas Theological Seminary.



CONVENTION MUSIC TO FEATURE MASS CHOIR, MEN'S GROUP, INSTRUMENTAL ENSEMBLE

NASHVILLE, TN—The 43rd annual convention of the National Association of Free Will Baptists meeting in Charlotte, North Carolina, July 15-19, will spotlight a variety of music including the popular mass choir concept introduced two years ago.

Convention Music Coordinator Blaine Hughes invites those planning to attend the July gathering to join the mass choir. Rehearsal times and music selections are to be announced later in *CONTACT*.

A special men's chorale will perform Wednesday evening during the missionary service. More than 60 men participated in the chorale at Kansas City last July.

An added musical feature for 1979's Charlotte meeting is an instrumental ensemble. The ensemble will perform under the direction of Rodney Whaley during congregational singing and offertories.

Instrumentalists are requested to have three years experience and be ninth grade level or above. Those interested in further information should write:

Mr. Rodney Whaley
Central Free Will Baptist Church
2005 Rochester Road
Royal Oak, MI 48073
Phone (313) 547-7755

HOME MISSIONS DIRECTOR TOURS PUERTO RICO AND VIRGIN ISLANDS

NASHVILLE, TN—Roy Thomas, director of Home Missions Department, left Nashville Monday, January 8 for a three-day whirl-wind tour of mission works in San Juan, Puerto Rico and Christiansted, St. Croix, Virgin Islands.

Thomas, accompanied by his wife Pat, conducted services Monday and Tuesday nights at the church in Round Hill, a suburb of Rio Piedras nine miles from San Juan. Raul Moreno, a layman from Cuba, leads this congregation which has been without a pastor three years.

Most of the eight church families at Round Hill are Spanish. Reverend Thomas addressed worshipers through an interpreter, David Valentin—student at Rio Grande Bible Institute, Edinburg, Texas.

The Thomases conferred Wednesday with St. Croix Pastor Ronnie Dail. The Virgin Islands Church sponsors a 350-student Christian school. The school, with a waiting list of 150, averages six calls a day from parents seeking admission for their children next year.

The St. Croix Church hopes to purchase a 10-acre tract near the school for expansion.

CARIKER, BURDEN KEYNOTE MID-SOUTH PASTORS' CONFERENCE



CARIKER



BURDEN

JASPER, AL—The third annual Mid-South Pastors' and Workers' Conference attracted 700 participants from seven states February 12-14. Keynoting the conference at First Free Will Baptist Church, Jasper; Oklahoma Pastor Connie Cariker and Virginia Pastor Dale Burden preached a double header to the Monday evening crowd.

Six other well-known Free Will Baptist conference personalities joined the keynote speakers to highlight the three-day slate. Four Tennessee ministers—Richard Adams (Elizabethton), Dann Patrick (Memphis), John Gibbs (Knoxville), Herman Hersey (Nashville)—delivered sermons and workshops. North Carolina Pastor Van Dale Hudson and Virginia Pastor Don Pegram shared their specialized ministries.

The conference budget was raised prior to the sessions according to Richard Cordell, coordinator. Participating Alabama churches jointly sponsor the annual meeting and underwrite basic fees.

More than 200 attended a catered dinner Monday. Van Dale Hudson addressed the assembled pastors and various church workers.

Cassette tapes captured all worship sessions as well as workshop/seminars. This year's workshop agenda included data on church finance, senior saints, Christian day schools, soulwinning and Sunday school growth.

A giant Wednesday night rally closed the conference featuring two sermons by Hudson and Patrick as area churches dismissed services and united in Jasper.

**DON'T MISS
"Jasper's
Treasure"**

See page 12.

BIBLE COLLEGE ANNOUNCES SUMMER SCHOOL COURSES

NASHVILLE, TN—Three 1979 Summer School Sessions at Free Will Baptist Bible College, Nashville, will run from May 21–June 22, according to Dr. Robert E. Picirilli, registrar. They will be two weeks, three weeks and five weeks long.

The cost will be as follows:

	2 weeks	3 weeks	5 weeks
Registration	\$ 5	\$ 5	\$ 10
Tuition	37	37	37
Meals	46	77	130
Room	24	40	70

The availability of courses offered will depend on enrollment for each course. Prospective students should contact the registrar's office prior to May 1 for information regarding a particular course.

TWO WEEKS: May 21–June 1 (including Saturdays; 3-hour limit)

General Psychology (3)
Introduction to Music (3)
Christian Counseling (3)
Introduction to Christian Education (2)
Ephesians and Colossians (3)
Interpretive Speech (2)
Expository Preaching (1)
Tennis (1)

THREE WEEKS: June 4–22 (no Saturdays; 3-hour limit)

Introduction to Sociology (3)
Human Growth and Development (3)
Romans (3)
Christian Education of Children (2)
Expository Preaching (1)
Men: Intermediate Swimming (1)

FIVE WEEKS: May 21–June 22 (no Saturdays; 6-hour limit)

Bible Doctrines (6)
World Literature (4)
Homiletics (4)
Advanced Greek (6)
Private Voice (1)
Private Piano (1)

\$1100 RAISED FOR SOUTHEAST ASIAN REFUGEES

BRIDGETON, MO—On Sunday, November 19, the communion table of Trinity Free Will Baptist Church, Bridgeton, was replaced by an eight-foot refugee boat and a large loaf of bread containing 25 pounds of flour.

The plight of Southeast Asian refugees had been laid upon the hearts of the people for the previous 10 weeks. Children, young people and adults streamed down the aisles of Trinity Church to demonstrate their Christian concern for human suffering on the South China seas.

Approximately \$1100 in pennies, nickels, dimes and dollars poured from the miniature 'refugee boats' into the large boat as a visible evidence of the members' love and concern.

Half of the monies given went to help the ministry of World Vision's chartered ship that has been ministering to fleeing thousands these past six months. The other half of the money went to our National Association Foreign Missions Department.

In order to carry out the project, laymen of the church were actively involved: a large banner painted by a church member depicted the flight of the refugee boats; the eight-foot boat at the front of the building was built by one of the staff members and the large loaf of bread was baked by one of the ladies of the church. In addition, small boats for every Sunday school member were made by lay people.

"The active participation of lay people in carrying out the commission of Jesus Christ is the greatest blessing that any pastor can have," stated Russell Spurgeon, pastor.



newsfront

(continued)

CHURCH BUSES VANDALIZED

SOUTH ROXANA, IL—Two juveniles vandalized six buses at Bethel Free Will Baptist Church, South Roxana, December 15. Damages totalled \$800.

According to Pastor Jim Walker, windshields, door windows, tail-lights, headlights and turn signals were broken. Fire extinguisher chemicals were sprayed inside two buses. Police found two small containers of kerosene in two of the buses.

The two juveniles confessed one week later.

However, tragedy was turned into blessing. Some bus workers finding their buses needing repairs on Saturday morning took the initiative and had glass installed in order to use them Sunday. The congregation responded to the news by giving generously towards repairs. After the vandalism was reported in the local paper, some non church members gave money.

Pastor Walker reported, "What I saw in my people after this happening was almost worth having the vandalism."

TRAGEDY AVERTED FOR 13 ABOARD CHURCH BUS

CREAL SPRINGS, IL—Twelve young people and Pastor Ivan Ryan from Arnold View Free Will Baptist Church, Creal Springs, left home to attend the Area Youth Rally 90 miles away at Cisne, Monday night, November 6, 1978. They never arrived.

Miles from the nearest town, on rainslicked Highway 161, the Arnold View bus and 13 riders slid 35 feet into a ditch. The bus continued moving until the ditch forked causing an impact that stopped it.

Pastor Ryan calmed the passengers and checked for injuries. Eight people were later treated for minor injuries at St. Mary's and Memorial Hospitals. Then Ryan left the bus to seek help.

A passer-by stopped and offered assistance. Ryan sent her for the police and ambulance and returned to the bus.

Together the 13 prayed, thanking the Lord for His care. As the prayer ended Nurse Nellie Lidder entered the bus. On her way home from work she'd taken a different route than usual which placed her at the scene of the accident.

Shortly after Nurse Lidder's arrival, the Kell Volunteers appeared. Those needing care were then transported to nearby hospitals, treated and released.



Currently ...

First FWB Church, Winter Haven, FL, hosted its sixth Annual World Missions Revival February 19-25. Speakers included **Raymond Riggs**, Tennessee pastor; **Lynn Miley**, foreign missionary; and **Norlin Jones**, home missionary. The church set \$5600 as a faith promise offering goal for 1979. Pastor **Robert Owen** said the missions revivals have had phenomenal financial growth since 1973 burgeoning from \$321 in faith commitments to \$5500 in 1977.

While some congregations were struggling to escape January depression, members of **Harmony FWB Church, Fresno, CA**, took possession of a 15-passenger Ford van given the church to be used in Sunday school bus ministry. Pastor **Ted Wilbanks** also led the group in adopting a \$43,500 budget for the year. Home Missionary **Mark Vandivort** of Flagstaff, AZ, presented home missions on January 13. **CONTACT** welcomes the **Harmony Newsletter**, monthly publication edited by **Debbie Fox**.

Remember how bad it was in January when all that snow forced some churches to cancel morning services? **First FWB Church, North Little Rock, AR**, was only delayed slightly because of the accumulated snow and ice. Morning worship service was moved to Sunday afternoon at 3 o'clock. Pastor **Ben Scott** saluted his people for their consistent giving toward denominational causes outside the local church. First Church averaged \$137 weekly to outside causes during 1978.

Even Free Will Baptist Hymn Books occasionally wear out. **Jack Nicholson**, member of **Cofer's Chapel FWB Church, Nashville, TN**, has taken it upon himself to repair damaged hymnals. He transports wounded books to his home, cares for them and brings them back in good working condition. Pastor **Eugene Waddell** now has a freshly mended hymnal.

Lowery FWB Church, Rose, OK, is considered a country church but its methods are strictly uptown. Members completed a three-bedroom parsonage at a cost of just over \$25,000. Pastor **Francis Berka, Sr.** smiled, "We only had to borrow \$14,000 for which we praise the Lord."

National Youth Conference

Update

In Spring Quarter issue
of **TEEN ACTION Magazine**

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It wouldn't take very many Wednesday nights like January 10 to draw record crowds in prayer meeting at **Petaluma FWB Church, Petaluma, CA**. When members arrived for Wednesday evening service they found the old church piano removed from the sanctuary and a baby grand installed. One of the church families planned for a long time to make this pleasing contribution for the Petaluma congregation. **Carl Young** pastors.

Tim Pike, member of **First FWB Church, Conway, AR**, won his 10-year perfect attendance pen in 1978. That's quite an achievement for any Sunday schooler but especially one who is barely tall enough to see over the top of the pulpit. **Zane Kirkland** pastors consistent Tim Pike.

The Arkansas ministers' retreat was conducted February 19-21 at **First FWB Church, Searcy, AR**. Speakers for the annual gathering included **Connie Cariker**, Oklahoma; **Ronald Creech**, Free Will Baptist Bible College; and Arkansas pastors **George Lynn** and **Raymond Coffey**.

For a number of years **Demaree FWB Church, Visalia, CA**, has conducted services in an old building constructed approximately 1910. But those days are over. A new sanctuary seating 158 people will be dedicated March 25. **L. A. Yandell** pastors the central California group.

Missions giving during the month of December at **Fellowship FWB Church, Kingsport, TN**, topped \$2700. Pastor **Winston Sweeney** consistently stresses the need to carry the claims of Christ throughout the world to this congregation.

The **West Central Quarterly Meeting of Illinois** scheduled a Bible conference in co-operation with their January 20 quarterly meeting at **Bethel FWB Church, South Roxana**. Four speakers brought messages during the Saturday session: **Gene Norris**, **William Mishler**, **Larry Clyatt** and **Wayne McKee**.

CONTACT welcomes an interesting monthly publication, **Free Will Baptist Outreach**. The Outreach is a product of **Baldwin Park FWB Church, Baldwin Park, CA**. **Mary Spevacek** edits the publication. **Robert Riddle** pastors.

When members of **Mt. Olive FWB Church, Guin, AL**, took a look at their record they

found a pleasantly startling tabulation of mission giving. Since 1973 giving to Free Will Baptist missionaries has increased five fold. The congregation contributed in excess of \$13,000 to missions in 1978. This included monies to 15 missionary families. **Woodrow Matthews** pastors.

Another church producing a church directory listing addresses and phone numbers of members is not particularly unusual. But there is one distinguishing characteristic about the church directory at **Victory FWB Church, Goldsboro, NC**. Pastor **George Lee** says their directory includes a "yellow page" carrying names of firms and businesses owned and operated by members of the church. This might be a good idea for someone else to try.

Free Will Baptist preacher **Arnold Woodlief** conducted evangelistic services at the **Jackson County Jail in Marianna, FL**, December 17-22. Through the time of hymn singing, prayer and reading of scripture, 20 inmates made rededications of their lives to Christ.

In case someone asks, **Phil Clenney**, Sunday school superintendent at **First FWB Church, Blakely, GA**, makes a better cake than Pastor **Roger Russell**. For that matter, so does **Charles English**, young adult Sunday school teacher. Pastor Russell came in a poor third in the big men's cake bake at the church sponsored ice cream social.

Did you ever hear of a church having "prayer prompters"? Pastor **Millard Sasser** sent out a request for 10 at **Grant Avenue FWB Church, Springfield, MO**. By the way, prayer prompters are persons who keep the entire church membership informed about prayer and praise opportunities in the church family. Something must be happening at Grant Avenue when it takes 10 people to keep the congregation informed about prayer opportunities. Let's hope this idea spreads.

Here's one of the most practical ideas of 1979. **Trinity FWB Church, Bridgeton, MO**, sponsored a four week series on usher training beginning in January. Current and prospective ushers participated in the study for this important ministry in the local church. **Russell Spurgeon** pastors.

Lawnwood FWB Church, Tulsa, OK, has initiated a Bible study class for the deaf. **J. C. Morgan** pastors.

If current enthusiasm continues until September, **First FWB Church, Cape Girardeau, MO**, will open the **Cape Christian Academy**. Cash and pledges for the Academy exceeded

\$8,000 in a December rally. **Frank Giunta** pastors.

Thanks to a November attack program initiated at **Highland Hills FWB Church, Greeley, CO**, 22 first time visitors attended Sunday school after one week door-to-door visitation. Pastor **Bob Thomas** said 68 were enrolled in Sunday school the first week.

Bethel Bible Institute, Paintsville, KY, will sponsor a youth camp for Kentucky young people in June. President **Dr. J. D. O'Donnell** said youth and adults will be gathering at Levi Jackson State Park for the five day session. This is another in Bethel's efforts to serve the people of Kentucky and surrounding areas.

'Twas the night before Christmas and all through the house not a creature was stirring except a thief. It was 2 a.m. Christmas morning when Pastor **Bobby Glenn Smith** looked out the parsonage window. The noise he heard wasn't reindeer; the fellow he saw wasn't wearing a red suit. He was an intruder attempting to break in the church through the study window. Mrs. Smith called the sheriff's department, but when officers arrived the culprit was gone. He had damaged an air conditioner in the pastor's office but otherwise left facilities undamaged. Brother Smith pastors **College Lakes FWB Church, Fayetteville, NC**.

Pastor **Rodney Bailey** of **Mt. Zion FWB Church, Joelton, TN**, spearheaded a drive to purchase washers, dryers and dishwashers for **Free Will Baptist Home for Children, Greeneville, TN**. Seven Middle Tennessee churches cooperated in raising over \$3000 for the gifts.

Good Springs FWB Church, Pleasant View, TN, reached into middle Alabama to secure a guest speaker for their Master's Men supper on January 6. **Ernie Winchester**, outstanding Free Will Baptist layman and member of **Forestdale FWB Church, Birmingham**, addressed the assembled men. Winchester is also a high school football coach.

Fairmount Park FWB Church, Norfolk, VA, sponsored a piano concert January 3 by Dr. **Rudy Atwood**. Atwood is best known for his association with the Old-Fashioned Revival Hour program and Dr. Charles E. Fuller. **Dale Burden** pastors.

Santa Paula FWB Church, Santa Paula, CA, recorded 30 conversions in the last five months of 1978. This in itself is enough to merit congratulations. But Pastor **Cecil Spurlock** and members have launched a new



venture. Plans are underway to begin the **Herman Lewis Christian Academy**. Brother Lewis founded the Santa Paula Church more than 25 years ago.

CONTACT welcomes the *Bethel Reporter*, publication of **Bethel FWB Church, Hampton, VA**. Pastor **Gene Parisher** says the church has purchased property adjacent to present facilities and is erecting a metal building to be used as the bus garage. Approximately

\$23,000 is projected to complete purchase of the property and building construction.

A fire blazed through the apartment of **Philip Long**, who works with **Sigbee Dilda** in **Ruth's Chapel FWB Church, New Bern, NC**. Reports confirm that Brother Long lost everything in the fire.

Say pastors, here's another reason to stay a long time in your present location. When Pastor **Clarence Ballew** began his 21st year at **Mt. Pleasant FWB Church, Lexington, NC**, members voted to buy the pastor a new car. It turned out to be a 1979 Mercury Marquis. Heartiest congratulations to a most deserving pastor.

The *CONTACT* staff salutes the **Free Will Baptist Witness, North Carolina** publication, for an article in its December '78 issue. The *Witness* paid tribute to **Paul Ketteman**, director of Public Relations at Free Will Baptist Bible College, Nashville, TN, in an article titled "A Rose for a Pastor's Friend".

The **Board of Trustees** at Free Will Baptist Bible College has approved a major renovation of the Bible College Memorial Auditorium. Treasurer **E. B. McDonald** estimated renovation costs to exceed \$300,000 and take up to a year to complete. Changes in the auditorium will increase its seating capacity by nearly 50 percent to accommodate 640. The building is also slated for air conditioning, a new roof and a brick exterior.

One of the last transactions by the treasurer of **Capitol FWB Church, Oklahoma City, OK**, in December was writing a \$10,000 check to **Hillsdale Free Will Baptist College, Moore, OK**. Members had committed themselves to raise \$6,000 during 1978. The total finally sent exceeded their goal by \$4,000.

Pastor **Jack Cox** says the biggest surprise of his life occurred just before Christmas. The adult Sunday school class of **Mt. Calvary FWB Church, Hookerton, NC**, gave Pastor and Mrs. Cox an all expenses paid trip to the Holy Land.

Brian Gunnels, who was seven in January, was baptized on Christmas Eve. Brian told his father, **Vern Gunnels**, pastor of **Pleasant Hill FWB Church, Pleasant Hill, CA**, "I felt like my heart had a bath." The just-saved seven year old topped it off by saying, "For Christmas this year I gave Jesus my heart."

December 10 was a Sunday that members of **Newark FWB Church, Newark, OH** and Pastor **Floyd Wolfenbarger** are not likely to forget. In addition to averaging over 100 in Sunday school for four consecutive weeks, 14 people came forward for church membership on December 10.

CONTACT welcomes the *Princeton Times*, monthly publication of **Princeton FWB Church, Ontario, CA**. **Wilburn Clark** pastors. **Nancy Miller** edits the publication.

For the past five years, **Fred Warner**, pastor of **First FWB Church, Russellville, AR**, has traveled to the studio of radio station **KARV** every Sunday morning to broadcast his program "The Plumbline Hour." Arrangements have now been made to broadcast from the church.

CONTACT welcomes **Farmington Christian Academy's** publication, *Arrow*.

Twenty-five years ago **Henry Patterson** began pastoring **First FWB Church, Chesterfield, IN**. He's still there. Last month members expressed appreciation to the Pattersons for a quarter-century labor. They collected \$2000 for a trip to the Brazilian mission field. The Pattersons left for Brazil February 20. Brother Patterson started First Church in 1953. There is something to be said for growing up with your church!

Missionary appointees to Ivory Coast **Mike and Deleen Cousineau** were boosted on their way by members of **First FWB Church, Odessa, Tx**. Pastor **Dennis Haygood** says the congregation pledged \$330 monthly to the couple, gave \$1070 to the Cousineau account and another \$513 as a special love offering to be used as needed.

Horton Heights' 1979 Scripture Memory Program includes the 28 commandments of Christ. Before learning the 28 commandments, the group memorized verses emphasizing the importance and purpose of Christ's commandments. A lay member is directing the congregation in saying the commandment each Sunday, giving a one-minute talk on the particular commandment. Persons interested in having a set of the memory verses may write to **Horton Heights FWB Church, 6727 Charlotte Avenue, Nashville, TN 37209** and request a set at no charge. **Harold Critcher** pastors. ▲

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- Convention Housing Forms
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The only way to avoid legalism is to have areas of ethical concern that are not dealt with in terms of law. This means that all ethical concerns would not be covered by the question: Is it right or is it wrong?

It is the limitation of ethical concern to such a question that leads to legalism. If something is morally wrong it is a sin; it should not be done. Thus, to deal with a matter by saying it is wrong is to deal with it in terms of a law. Some things are clearly sinful and should be dealt with by saying, "It is wrong."

However, in my opinion, there are reasons for not doing some things though there is no clear-cut reason for believing such to be a sin. There are reasons for doing some things though there is no Divine command which requires it to be done.

The only way to avoid both long-list legalism and short-list legalism is by having a multiple-value system. To restrict all things to a question of whether a matter is right or wrong would be a one-value system. That value would be holiness (or righteousness). Anything that passed the test of holiness (or righteousness) would be permissible. Anything that failed the test of holiness (or right-

eousness) would be sinful and would thus be prohibited.

If we adopt a multiple-value system, we broaden our ethical concerns beyond whether a matter is right or wrong. To me, all ethical concerns can be covered by a four-value system. These values are: (1) holiness (or righteousness), (2) love, (3) wisdom and (4) ideals.

Holiness is inflexible. To violate it is to commit sin. There is a degree of flexibility in love, wisdom and ideals. Any conflict of other values with holiness is to be settled in favor of holiness.

Love may motivate us to want to help a person obtain food and clothing, but holiness only permits it if it can be done through honest means. Holiness prohibits the Robin Hood philosophy that would rob from the rich to give to the poor.

Wisdom may suggest that it would be good to buy another car, but holiness permits it only if we can make the required payments.

Ideals are concerned with excellence (See Philippians 1:10). We have a right to be interested in the finer things of life only if we can do so without violating holiness.

Holiness asks the question: Is it right or is it wrong? Love asks the question: How may I show my con-

cern? Wisdom asks the question: Is it good judgment? Ideals ask the question: Is it of good quality, or is it in good taste?

Christian ethics is very concerned with love, wisdom and ideals. However, these go beyond the question of right and wrong. Love, wisdom and ideals deal with areas where there is flexibility.

The problem with long-list legalism is that it frequently takes the valid concerns of love, wisdom and ideals and treats them as if they are a matter of right and wrong.

The problem with short-list legalism is that since love, wisdom and ideals cover areas that are not to be described as either right or wrong, it removes these from the area of ethical concern.

By giving strong emphasis to the ethical concerns of love, wisdom and holiness we remove ourselves from both long-list and short-list legalism. We are confronted with many ethical concerns that are not a matter of right or wrong. We have a right to promote our concerns in these areas, but we take a different approach than we do in matters of right and wrong.

The next article will illustrate how the four-value system applies to specific situations. ▲

THE ONLY WAY TO AVOID LEGALISM

By Leroy Forlines

PART VII

CHRISTIAN DOCTRINE



OUR WOMEN SPEAK



One In A Million

By Donna Carr

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jeremiah 1:5).

God told Jeremiah three specific actions He performed before Jeremiah was born: He formed, knew, sanctified and ordained. And God performs these actions, not only for Jeremiah, but for each of us.

First, God forms. To form means to make or create. When I think about making something, I think of sewing because clothes are about the only thing I can make. Sometimes when I sew it is out of dire need. I look in my closet and see a blouse I bought on sale and have never worn because I don't have anything to match it. So I take it to the fabric store with me and match it to some material and make a skirt.

Or sometimes a special event will come up and I'll hunt for just the right thing to wear. As I search my closet everything is too dressy or too casual or too wintery or too

summery. So I go back to the fabric store and choose something appropriate for the occasion.

YOU ARE UNIQUE

In the same way, God made us. He saw a need; He saw a job to be done, and He looked in the closet, so to speak, and had no one suitable. So He made each of us. He had in mind just what He needed for a particular occasion and He formed each of us accordingly. He made every person for a special function.

And then there are times when I sew—not because I desperately need something—but just because I like clothes. I enjoy them. Nice, attractive things are a delight. And for this reason, too, God formed Jeremiah and each of us. He wants to enjoy us.

In Psalm 37:23 we read that God orders the steps of a good man and delights in him. Man was formed for the purpose of bringing delight to his maker. Parents and grandparents know what a joy children and grandchildren are, and in the same manner these little ones give pleasure, we are to give pleasure to God.

When I make an outfit, especially if I've deviated from the pattern or not used a pattern at all, I'm really proud of it. I feel like it is my own unique creation. It's an original.

I think in a similar manner God made each one of us originals. He made each person different; He gave each a unique personality. We are each a special piece of His workmanship with just the right touches to make us like no one else in the whole world.

How comforting to remember that God doesn't make mistakes. I wish I could say the same for my sewing, but I'm afraid I can't. And the back corners of my closet hold the evidence, things that for some reason just did not work out as planned, things I wouldn't wear to a dog fight.

I don't want to be that kind of creation. I don't want to bring embarrassment to my Maker. I don't want to hang in the back of God's closet for years and never be worn. I want to be a useful garment that will bring honor and praise to the master tailor.

SOMEBODY UNDERSTANDS YOU

In addition to forming us, God knows us. The word "know" has several shades of meaning. If I know the answer, I'm sure, positive. I'm 100 percent certain. I know that $2 + 2 = 4$. And there is just absolutely no room for doubt. I am right. My knowledge is complete and perfect.

Then I can know the reasons behind something. If I know the causes, the why's and wherefore's, I have a mental grasp of the situation. I have perception or insight into the matter. This loses some of the all-encompassing accuracy of the first meaning, and implies having a general idea in one's mind. If I know why the Civil War began or why my crop failed, I have a mental awareness of the situation.

And then if I know what's happening, I'm aware. I'm informed. I realize what is going on around me.

Lastly, I can know somebody. Knowing them is more than just recognizing them. Knowing them—really knowing them—means I understand them. I realize why they

behave the way they do. I know what it is that motivates them, what bothers them, what makes them happy. And I can make allowances for their behavior if I know them.

Nahum 1:7 says: "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." His knowledge of us is 100 percent. He has perception, insight, a mental grasp of us. He is informed, aware of everything about us and connected to us. He understands us. And we can take comfort in the fact that God's knowledge is always perfect; it is complete.

About 50 years ago an old man was returning from a day's fishing. He walked down a deserted country road where he came upon a young fellow having trouble with his Model T. The youth checked first to see if he was out of gas. Then he looked at the engine, unable to find the problem.

He was scratching his head in perplexity when the old gentleman came up and asked what the trouble was. The boy snapped that if he knew what the trouble was he'd fix it and get out of there. The older man said that maybe he could help and began putting down his fishing pole and gear.

The young fellow eyed him suspiciously wondering just how the old fisherman thought he could be of assistance. He simply said to him, "Oh, that's all right, I'll handle it." And he stuck his head back near the motor.

The old gentleman sensed his feelings and said, "Young fellow, I can see the problem from here, and I'd be glad to fix it for you if you'd only let me. You see, my name is Henry Ford, and I made that car."

How marvelous that God made us and knows us. He understands just what it is that makes us function.

YOU CAN DO IT

Thirdly, God sanctified Jeremiah. Volumes have been written on this one word, but let's simply say that to sanctify means to set apart, to make holy. It means that God separated Jeremiah, and all of us, for a purpose. "Ordained" carries the idea further. He set us apart and then commissioned each of us with a job

to do. Jeremiah's was the job as prophet.

Whatever yours is—preacher, missionary, teacher, secretary, mother, painter, farmer, businessman—God had that particular job in mind when He made you.

God says I formed you, I knew you, I sanctified and ordained you to be a prophet. And what does Jeremiah say? "Not me, Lord. Why, I can't speak. I'm just a child."

Would God commission Jeremiah to be a prophet if He had not equipped him to be one? Of course not. God goes on to say, "Be not afraid of their faces: for I am with thee to deliver thee. I have put my words in thy mouth."

It's easy for us to look back at Jeremiah and say, "Oh, ye of little faith!" But aren't our excuses just as hollow? "I'm too young. I'm too old. I'm not cut out for that. I don't have the time. I'm too dumb. I'm just a woman."

Whatever our excuses, they do not hold up. God never assigns a job without giving the necessary equipment.

When God made you, He knew what your task would be. He made you with a task in mind.

When I have a formal banquet to attend, I don't make a pair of culottes. On the other hand I don't make an evening gown if I plan to play tennis. I have the purpose of the article of clothing in mind before I begin construction.

And so did God. He knew what each one of us was intended for; He knew the purpose we would serve. He saw to it that we each came equipped with just the right abilities to perform our own special tasks.

Jeremiah rose above his doubts and fears, and with God's help performed the task set before him. So can we. What a joy to realize that God takes a special interest in each of us. He is my maker. He knows all about me. And He gave me the job to do that is just right for me.

Doesn't that make you feel like one in a million?

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



Light on Life's Questions . . .

By Wade T. Jernigan

QUESTION: *If a Christian was depressed or discouraged and decided to end his life by suicide, what would be his standing with God?*

ANSWER: Two words in the question aid in answering. Those words are "and decided". When one decides to end his own life he has made a choice that puts him in a position of being unalterably opposed to some scriptural principles.

Isaiah says that the man whose mind is stayed on God is kept in perfect peace (See Isaiah 26:3). No man could decide to end his life with his mind stayed on God.

Christ declares, "But seek ye first the kingdom of God, and His righteousness and all these things shall be added unto you" (Matthew 6:33). A person could not be putting the kingdom first by taking his life.

Paul records, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Corinthians 3:16). Note also, Romans 6:20 "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Many other principles could be mentioned with which suicide would conflict.

John's words clinch the subject, "... and we know that no murderer hath eternal life abiding in him" (John 3:14). Suicide is murder.

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.

PASTOR CLAIMS A GROUP SPOKE IN 'TONGUES' TO SPREAD SLANDER

MARTINSVILLE, VA (EP)—Four members of the Church of God of Prophecy in nearby Collinsville were convicted of trespassing after the pastor expelled them for allegedly speaking in tongues as a means to slander and frighten other church members.

The Rev. W. S. Kidd, Jr., testified in Henry County General District Court that the four were expelled by himself and the congregation on March 8. The expulsion came after the four were said to be revealing the sins of other church members through the medium of giving prophecies in an unknown tongue during church services.

Mr. Kidd said one of the convicted parishioners, Frances Nunn of Bassett, Virginia, interrupted a service in this manner to tell another congregant that he was about to die.

The Church of God of Prophecy is a Pentecostal denomination and as such regularly permits its members to employ the gifts, among which are various manifestations of glossolalia. Mr. Kidd said this is practiced in his church but he felt the four convicted members had overstepped their bounds and were not religiously motivated. "We do not believe one can speak in tongues when it is slanderous to the congregation."

Attorney Fred Smith, who will appeal the conviction, said, "This is a religious conflict, not a criminal conflict for the courts of Virginia." He argued that the removal of the four from membership denies them of their constitutional right to free worship.

PARENTS LOSE CHILDREN'S CUSTODY ON GROUNDS OF 'DEPRAVITY'

PROVIDENCE, RI (EP)—A Rhode Island couple who published sexually explicit magazines and took pornographic photographs in their home have lost custody of their two children on grounds of "depravity."

Maxillian Leblovic, 35, and his wife, Susan, 31, were charged with 26 violations of the state's pornography law. They were judged "depraved" and unfit to care for their children, Michael, 10, and Shana, 6.

There was no charge of physical abuse or neglect in the case and psychiatric testimony at the trial showed that the children suffered no apparent emotional damage. Family Court Judge Edward V. Healey used a section of the Rhode Island law permitting the state to remove children from parents who commit acts of "depravity."

JEWISH THEOLOGIAN ARGUES GOSPELS MUST BE INTERPRETED LITERALLY

RUSSELSHEIM, West Germany (EP)—Positions were reversed at the recent Jewish-Christian dialogue held at a workshop for 120 teachers of religion in the North-Starkenburger district of the Evangelical Church in Germany. A Jewish theologian from Israel held to a literal interpretation of the resurrection of Jesus Christ, and Christian scholars defended the rationalizing position of the late Rudolf Bultmann's "demythologization."

Dr. Pinchas Lapida, professor of Religious Science and Theology at Jerusalem University, interpreted the resurrection of Jesus as a Jewish faith experience on the background of Jewish tradition—an actual happening, "for without a factual historical event there is no act of faith. Just as there would have been no Judaism without the Sinai event, so there would have been no Christendom without the Easter event."

A factual proof of the reality and fruitfulness of the Easter faith, Dr. Lapida stated, "is found in the explosive spread of Christianity in the populated world, where more than a billion people became Christians." The Israeli theologian offered his view as "a stimulation" for the series of Jewish-Christian dialogues now being held in Germany.

DON'T LINK CULTS, CHRISTIAN AGENCIES, CAMPUS CRUSADE LEADER TELLS MEDIA

SAN BERNARDINO, CA (EP)—Dr. William R. Bright, president and founder of Campus Crusade for Christ International, has warned the news media against confusing "legitimate Christian organizations" with cults like the People's Temple.

Describing the deaths of some 900 members of the cult as "a tragedy that has jolted and appalled the world," Dr. Bright added, "Unfortunately, there seems bound to be some spillover from that tragic event onto legitimate Christian organizations, but it is urgent that the news media do all in their power to avoid damaging valid ministries which have nothing of substance in common with the Jones group or cults in general."

The Campus Crusade leader advised journalists to examine various groups to determine whether they exemplify "dedication to the deity and lordship of Jesus Christ, to the Bible as the revealed word of God, and to a spirit of Christian love."

FUNDAMENTALISTS UNDER FIRE OVER SEPARATION OF CHURCH AND STATE

SILVER SPRING, MD (EP)—The Rev. Andrew Leigh Gunn, 48, has resigned as executive director of Americans United for Separation of Church and State to return to the United Methodist parish ministry.

Rev. Gunn said he had decided to leave after serving in the post less than three years because "I found that the administrative work is not to my liking." Mr. Gunn added that he preferred the person-to-person work that is involved in the pastoral ministry. He had been pastor of Grace United Methodist Church in Gaithersburg, Maryland, before succeeding Dr. Glenn L. Archer, a Free Methodist layman, as head of Americans United in April 1976.

Mr. Gunn reported that while Americans United remains opposed to efforts of the United States Catholic bishops to obtain state aid to parochial schools, the organization now finds itself increasingly opposing fundamentalist Protestants on the same issue.

"There has been a decline in support of church-state separation on the part of some fundamentalist Protestant groups," Mr. Gunn said, citing Jerry Falwell of Lynchburg, Virginia, as one who had supported tuition tax credit measures in Congress in the past year.

The United Methodist minister reported that Americans United has also been at odds with fundamentalists on the issue of state regulation of Christian schools. "Americans United believes that the state does have some right to determine educational standards and that this is not a violation of separation of church and state."

ALC COMMUNICATION EXEC QUESTIONS TV BOYCOTTS, RELIGION PROGRAMMING

MINNEAPOLIS, MN (EP)—A Lutheran communication executive says boycotts of television programs considered offensive have a "dubious influence . . . on networks."

The Rev. John Bachman, director of the Office of Communication and Mission Support of the American Lutheran Church, says "we would prefer that church groups and families watch offending programs together, analyze them and become more discriminating viewers."

Writing in connection with the showing in January of the first program of a four-part ALC television ministries, "We're Number One?" Bachman says it is a "much more positive contribution than boycotts to the problem of offensive TV programming."

He also suggests that much religion programming now on the air is deficient. "Most traditional types of worship-oriented religious telecasts are seen by few of the unconverted. Instead, pious enthusiasts watch one program after another and make contributions which build monuments to media celebrities. These are scarcely outreach ministries."

REV. SUN MYUNG MOON: 'GUYANA REMINDS US WE COULD BE DESTROYED BY A MADMAN'

BOSTON, MA (EP)—The Rev. Sun Myung Moon, controversial founder of the Unification Church, told some 500 scholars attending a Church-sponsored conference here that academic leaders must work together to avoid tragedies such as the mass suicide of cult members in Guyana.

While Mr. Moon addressed the Seventh International Conference on the Unity of the Sciences (ICUS), anti-Moon demonstrators distributed leaflets and picketed outside. Some critics warned of similarities between the Moon religion and the other cults such as Rev. Jim Jones' People's Temple.

Mr. Moon, speaking in English and heavily guarded, gave the keynote address on the conference theme, "The Re-Evaluation of Existing Values and the Search for Absolute Values."

Mr. Moon said, "One reason that the Guyana tragedy frightens so many people is that it reminds us that we, ourselves, could be destroyed by a madman in a position of power . . . Today, all mankind could perish at the push of a button initiating a nuclear holocaust." He said that academic leaders must work together to "restore sanity to our world and the absolute value of existence."

Attending the conference were 500 participating scientists, theologians and philosophers from 57 countries and 100 observers, according to Ted Agres, coordinator of the ICUS. Participants included a number of Nobel Prize winners, including Dr. Eugene Wigner, retired professor of physics from Princeton, chairman of the 1978 ICUS.

VOLUNTARY LUNCHTIME BIBLE STUDY IS HALTED IN SCHOOL

GRANDVILLE, MI (EP)—The school board here has voted to stop voluntary lunchtime Bible studies which came under attack recently by the American Civil Liberties Union. Officials halted the classes fearing a court battle would erupt if they didn't.

The program had been traditional here for the past 23 years. The ACLU argued the classes were illegal as they were conducted on public school property.

Earlier nearby Wyoming also stopped similar classes after getting a letter from the ACLU.

School officials at nearby Hudsonville will meet later this month to consider a similar letter they received.



COURT ORDER HALTS STATE CLOSING OF CHRISTIAN DAY-CARE CENTERS

RALEIGH, NC (EP)—The North Carolina Court of Appeals has stayed indefinitely a lower court order directing 11 church-related day-care centers to obtain state licenses or close their doors. The appeals court continued the order until it can hear and rule on an appeal by the centers. The appeal is not expected to be considered until mid-1979.

The order stays a December 8 ruling by Superior Court Judge Donald L. Smith which allows the state to close the fundamentalist Christian day-care centers that refused to obtain state licenses. Operators of the centers contend the centers are an extension of the ministries of the sponsoring churches and are exempt from state regulation because of constitutional guarantees of religious freedom.

The suit is one of four currently in the North Carolina courts involving attempts by the state to regulate fundamentalist Christian agencies. One suit, also in the appeals court, involved a dispute over the state's right to regulate church-related schools. Another, pending in Wake County Superior Court, involves the state's right to collect unemployment taxes from church-related schools. A fourth is in United States District Court and concerns the state's right to make the schools administer state high school competency tests.

SPAIN NOW OPEN TO BIBLE DISTRIBUTION

BARCELONA, Spain (EP) — After some 40 years of restricting the distribution of the Bible by evangelicals, the Spanish government is now issuing permits to evangelical Christians for the distribution of Bibles and New Testaments in prisons and hospitals.

According to a report of the World Home Bible League's office in Tarrasa near here, 1,054 copies of the New Testament in Spanish were distributed within a week of the receipt of a shipment of 10,000 copies.

100 IN CONGRESS LEAD DRIVE AGAINST IRS RULE ON SCHOOLS

WASHINGTON (EP)—A number of Senators and Representatives have expressed opposition to a procedure by the Internal Revenue Service which would require private, including church-related, schools to enroll a percentage of minority students to retain their tax-exempt status.

During the 95th Congress, some members introduced legislation calling on the IRS not to adopt its "proposed revenue procedure on private tax-exempt schools" which was published in the Federal Register.

A total of 100 Representatives have signed a letter addressed to IRS Commissioner Jerome Kurtz asking him not to promulgate the proposed procedure until Congress has had "a full opportunity to examine all the issues in question." ▲



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COOPERATIVE PLAN OF SUPPORT December, 1978

RECEIPTS:

State	Dec. '78		Dec. '77	Yr. to date
	Co-op	Design.		
Alabama	\$...	\$...	\$...	\$ 1,814.13
Arizona	288.26	...	...	1,462.99
Arkansas	2,409.74	...	1,889.05	31,405.29
California	926.51	(926.51)	993.14	10,140.22
Florida	316.50	(209.84)	16.66	4,216.66
Georgia	642.21	(97.00)	566.89	4,755.81
Hawaii	...	...	...	200.00
Idaho	...	...	...	260.97
Illinois	1,484.07	...	674.89	16,026.63
Indiana	...	...	...	200.00
Iowa	...	...	522.54	2,794.32
Kansas	288.34	...	160.95	1,898.45
Maryland	115.00	...	40.00	1,045.99
Michigan	...	...	65.00	2,451.99
Mississippi	90.08	...	76.82	1,189.41
Missouri	9,797.23	(8,857.56)	5,349.67	65,022.55
New Mexico	130.83	...	...	221.11
North Carolina	154.00	(79.00)	129.00	2,704.93
Northwest Assoc.	...	...	185.93	656.05
Ohio	2,030.00	...	840.00	10,250.42
Oklahoma	9,791.06	(9,760.20)	5,447.44	67,472.92
Tennessee	939.40	(32.50)	1,117.91	12,497.61
Texas	537.04	...	294.25	2,981.42
Virginia	42.77	...	17.90	499.16
Virgin Islands	156.00	...	152.00	1,733.40
West Virginia	...	...	11.07	199.01
Interest	533.46	...	...	932.15
Totals	\$ 30,672.50		\$ 18,551.11	\$ 245,033.59

DISBURSEMENTS:

Executive Office	\$ 5,469.07	\$(2,861.12)	\$ 4,450.76	\$ 75,197.42
Foreign Missions	8,586.55	(6,512.54)	4,750.10	57,282.27
Bible College	5,570.86	(3,552.75)	3,173.75	37,267.91
Home Missions	5,169.68	(3,671.45)	2,664.94	33,458.34
Church Training Serv.	2,138.04	(922.76)	1,582.44	18,693.01
Retirement & Ins.	2,531.88	(1,559.65)	1,333.38	15,668.61
Layman's Board	980.87	(697.30)	475.47	5,828.49
Commission on Theological Liberalism	225.55	(185.04)	120.27	1,537.54
Other Ministries	...	...	...	100.00
Totals	\$ 30,672.50		\$ 18,551.11	\$ 245,033.59

Over My Shoulder

PART III

The War Years

By

L. C. Johnson, President
Free Will Baptist Bible College

The task of establishing a Free Will Baptist College was much larger than an inexperienced young pastor would ever have dreamed. Little did I know about the diversities in doctrine and custom that existed among our Free Will Baptist churches across the United States.

I have felt this was one instance when ignorance of the facts was a blessing to me. Had I realized the true situation in 1942, I do not believe my faith in the movement could have survived.

One thing of tremendous importance to us in those early days was God gave us a student body, even though small, that was easily inspired and accepted instruction with great enthusiasm. They became our best public relations workers.

Brother J. R. Davidson was business manager. I would like to call him the evangelist for the institution. He preached its worthiness across our denomination and helped build the spirit of hopefulness we needed so desperately.

These were war years. Travel was

difficult and uncertain. Young men old enough to be in the armed services had to have a good reason to escape the draft. Brother Davidson rode buses and trains many nights when he had to stand, and was glad for that privilege in order to make appointments.

Those were days when he counted his offerings with the loose change people dropped in the hat, rather than checks and \$20 bills.

While he took care of that aspect of the work, we were busy trying to inspire young men and women who were our students and teach them some of the basics of the Word of God.

In the early 40's a standard of conduct had to be determined for our students and decisions made about the basic structure of the institution—decisions that would determine the course of its future journey.

It seems to me, in retrospect, these decisions were not made out of calculated plans. But rather I would like to think the hand of God was guiding and His spirit was putting thoughts in our minds that we

might never have had if left to our own human reasoning.

We must remember all of this happened not because of experienced administrators, but because of a strong desire to do the thing that would be most pleasing to God and provide our churches with the best caliber of leadership possible.

I must pay tribute to our students of those days. Even though small in number, they had a spirit of enthusiasm and dedication that assured them they were getting the best training anywhere to be found. They were proud of their school, and out of that spirit of loyalty other students were attracted and the student body grew.

In the first few years, it was not determined whether we would go the Bible institute route or the Bible college route. These decisions had to come later.

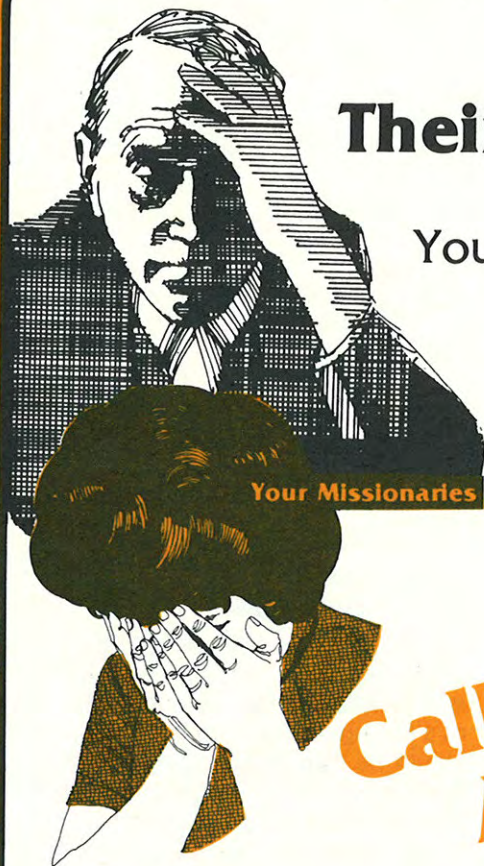
But the institution was now a reality, and a degree of confidence had developed that God was in the movement and that it could succeed. ▲

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