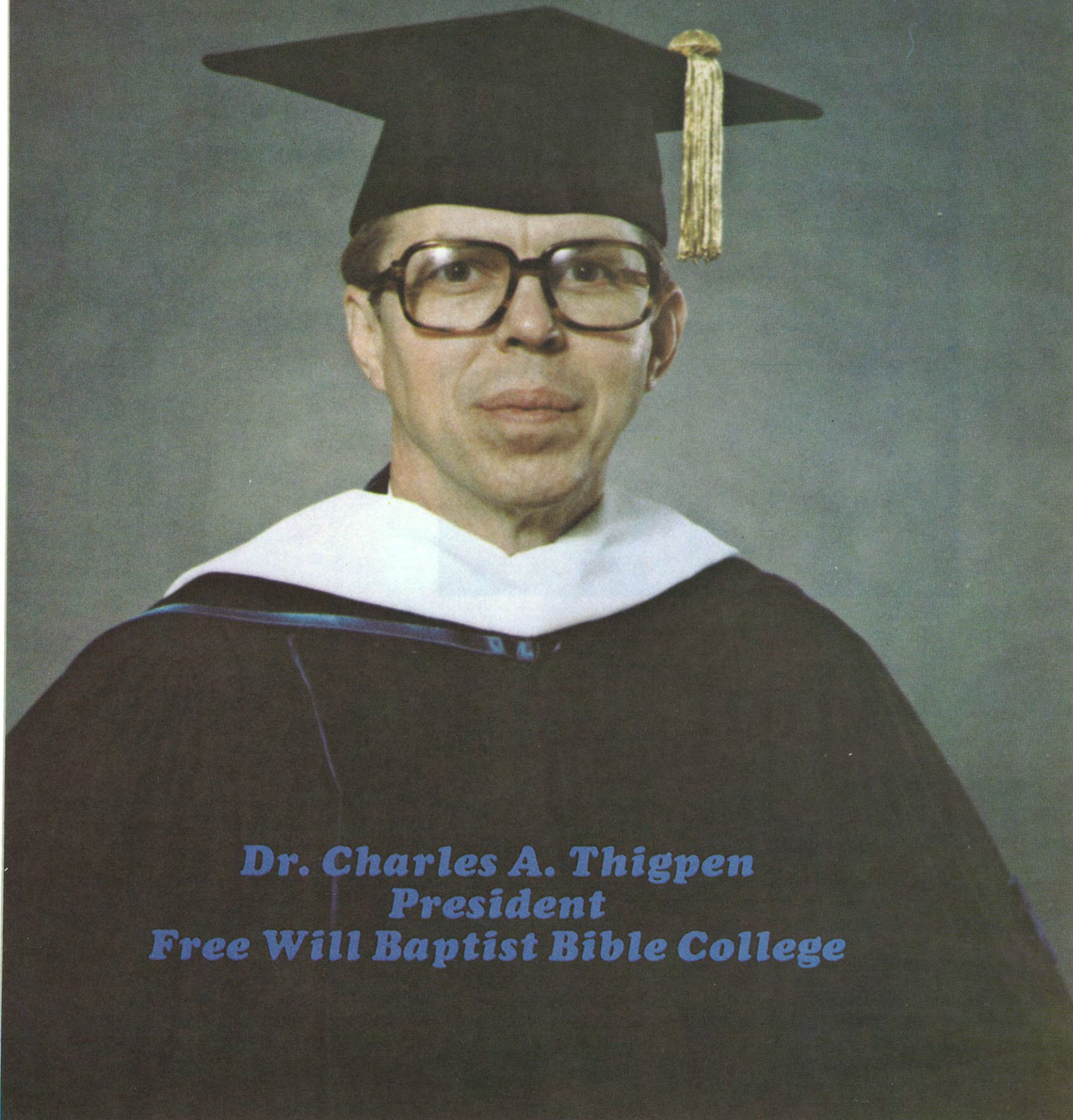


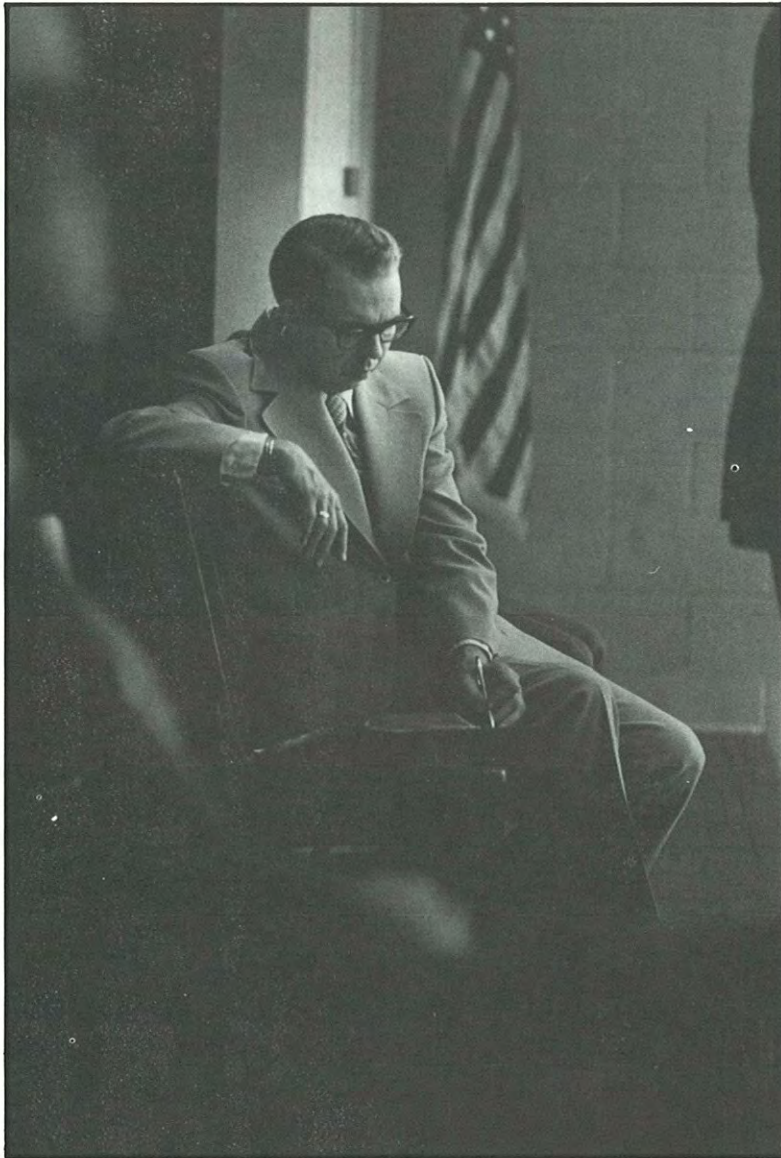
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OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

OCTOBER, 1979



Dr. Charles A. Thigpen
President
Free Will Baptist Bible College



The man who waited quietly for 28 years has been sent to the front of the class.

The Time is Now

By Jack Williams

Charles Thigpen was a college professor by the time he was old enough to vote.

Free Will Baptists have not had an educator this century who paid academic dues more regularly than the articulate, 53-year-old Free Will Baptist Bible College president.

Thigpen developed survival skills at both faculty and administrative levels after joining the staff in 1948.

On June 1, 1979, Dr. Charles A. Thigpen changed the title on his office door and became the college's third president in 34 years.

He will have been president of Free Will Baptist Bible College four months by the time of his formal inauguration October 2. But that's all right, he's accustomed to waiting.

He matured with the school. Thigpen barely turned 22 when he and his wife, Laura, were whisked from Bob Jones University and named to the FWBBC faculty. He continued five years as a peach-fuzz dean of men, registrar and teacher before a brief stint in Michigan where he pastored until his permanent Nashville move in 1957.

Many fine things can be said about Charles Thigpen, but perhaps

the finest is something he said about himself in an interview last year: "I learned to stay in my position."

He probably meant by that that he stoically took orders from the president, suggestions from the board and flak from students, faculty and alumni. He meant he never disagreed publicly with the president or the board in 28 years. Yes, a man who can say that has learned to stay in his position.

But to hundreds of students and alumni, his statement means something else entirely. To them, Charles Thigpen personifies the dignity of a college administrator. Without fail and under all circumstances, Thigpen wore the academic robes.

He never forgot he was the college dean. Others occasionally opted for casual attire and attitude, but Thigpen clothed himself in duty and responsibility. Because he never forgot who he was, neither did the denomination.

THE PROFESSIONAL SIDE

If grueling preparation and on-the-job-training ever molded a man for a greater role, Charles Thigpen is that man. Quietly, unostensibly the South Carolinian disciplined himself in technical skills necessary to excel in the academic world.

He gradually rose to exchange his bachelor's hood for doctoral chevrons. In an incredible display of self-control and sacrifice, he went summers to graduate school and enrolled for more graduate courses while teaching—slowly accumulating credits toward a master's degree, then a second master's degree and finally becoming one of the first men in the United States to earn the professional doctor of arts degree.

Thigpen paid the price. There's his Spartan-furnished Nashville home, heart surgery in August, 1976, and an almost 30-year delay between his first degree and his doctorate—no small feat in itself for a man burning with enough competitive fire to win the highest degree in his field in 1955 instead of waiting until 1975, because the denomination needed him more in the classroom.

The American Association of Bible Colleges, national accrediting agency for institutions like FWBBC, quickly recognized Thigpen's commitment to quality. The organization strives for excellence and insists on strenuous evaluations of member institutions to insure high caliber instruction. Since 1974 Thigpen has served as member and chairman of AABC's prestigious Accrediting Commission.

THE PREACHER'S CALLING

Students know this slender man as the all-business, college administrator who walks three miles every morning before breakfast.

But their parents know him as a gracious house guest and one of the most imitated preachers in the denomination. There are some people who will tell you that Charles Thigpen's preaching belongs in a class by itself.

His sermons trail sawdust, delivered in a style that is at once both homey and polished. Thigpen talks with the ease and aura of trustworthy Walter Cronkite. But when he really slips into his preaching frock, he stuns hearers the way he combines the timing and diplomacy of Paul Harvey with the holy warmth of an old time brush arbor pulpiteer. He whirls his voice like a Dodge City gun-slinger grabbing leather—no wasted motion and right to the point.

Thorough academic preparation with its rigid discipline marks Thigpen as one of the most well prepared men to grace a pulpit. He's a hard man to ignore.

It was Thigpen the 28-year-old preacher that delegates elected moderator of the National Association of Free Will Baptists in 1954, a position he filled six terms.

He laughs, "I had never moderated any meetings more complicated than a local church conference when I was elected."

With his typical flair for preparation, Thigpen confided, "I immediately enrolled in a parliamentary law course taught by a lawyer in order to become proficient."

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Thigpen could not be satisfied closeting himself behind booklined walls. His calling as a minister drove him beyond the classroom to the people, the churches. His name is attached to numerous reports of national boards and committees. He wasn't after recognition by doing that; it was just the real man inside the dean's armor.

Rather matter of factly, he pans, "I have never sought position or title. I can find satisfaction without either. I can serve anywhere God puts me."

THE PROPHET'S INSIGHT

Charles Thigpen is a man of decision. While he is not overwhelmed by the tyranny of the immediate, he has learned the expediency of being decisive. He knows how to make the hard decision, is willing to do so and then stand by his choice. Accountability is a long-time companion.

He's a man who can keep a confidence. Case in point: When Thigpen agreed to this interview last fall, he declined to identify his successor in the dean's office, although he knew the name and also knew this article wouldn't be published until months after the public announcement was made.

Like the gentleman said, he learned to stay in his position.

Dr. Thigpen has some very definite ideas about the future of FWBBC. You can't co-pilot as long as he did without drawing up your own flight plan.

Burgeoning interest in the proposed graduate school evoked his candid, "There *will* be a Free Will Baptist graduate school. Timing is my only problem. I am aware of the 1980 target date, and we're moving in that direction. But we cannot lower our standards here in order to build a graduate program."

Thigpen believes FWBBC will expand. "We have to grow, in fact. We're gearing for that now. Local church ministries hold the key to our growth. We can't train them if our churches don't reach them."

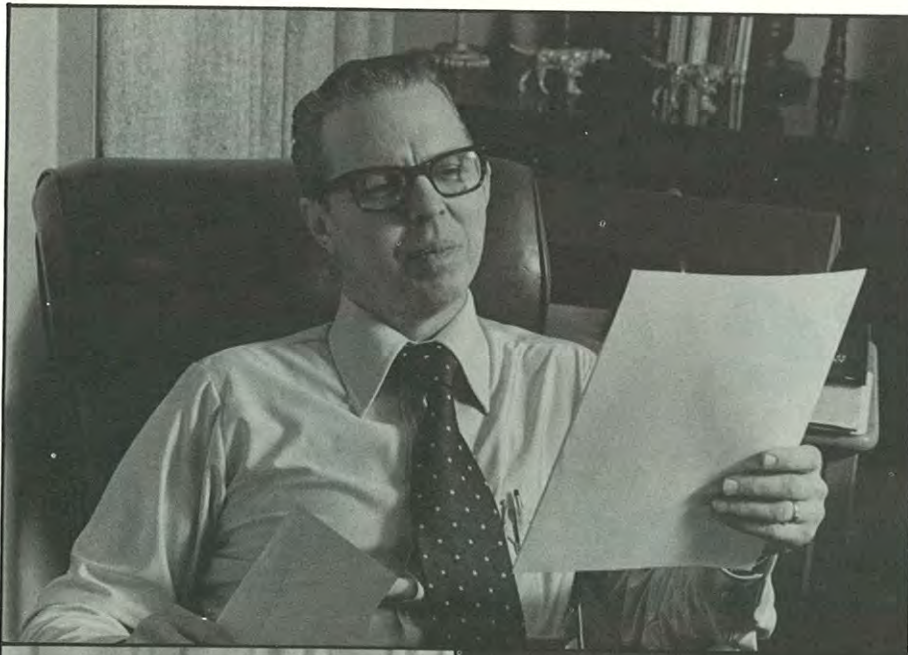
Since the college has drawn criti-

**"God has a timing
that must be
respected . . ."
—Charles Thigpen—**



cism concerning its teacher training curriculum, Thigpen addresses the issue, "Our teacher certification

program was organized for laymen. We must turn out more trained laymen. We'll concentrate in this area.



“... he never forgot who he was, neither did the denomination.”

Our main thrust in this program will always be preparing workers for church vocations.”

The new president says he would like to visit one mission field each year in an effort to do a more realis-

tic job preparing missionaries. He also wants to personally “get into our churches and hear from them.”

Thigpen says “intensify” will characterize his work. He sees no change in the basics at FWBBC. His goal is to “do what we do better.” He sees a shift from the college’s pioneering spirit in education to one of consolidation and beefing up current programs.

He will keep his hand in the classroom on a limited scale, because “the classroom is where it is in a college.”

Thigpen doesn’t flinch when he concludes, “Our denomination is a product of this school by and large. We would not have fulfilled our purpose if you couldn’t find our graduates in places of leadership. The product shows far more about the school than any other one thing.”

THE PRESIDENT’S REQUEST

The new president asks that Free Will Baptist people do three things:

“First, pray believingly. Pray for the college like you pray for our missionaries. Then, promote. We need our people to really promote the school. Finally, to provide financially.

“We’re asking this not for ourselves, but for our sons and daughters. They are our greatest possession.”

Charles Allen Thigpen, the man who learned to stay in his position, has different leadership strengths than his predecessor at FWBBC. He will now have a chance to harness those strengths.

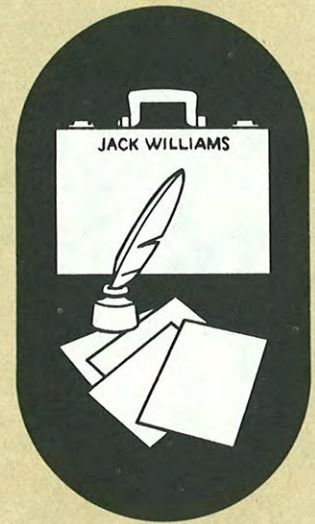
We may see a new dimension in Thigpen, a dimension obscured by two decades of dean’s responsibilities.

His respect for the position he holds and the fact that he has walked his entire adult life down corridors scrutinized by a denomination of 225,000 people have tempered him for the presidency at Free Will Baptist Bible College.

Thigpen said it best, “God has a timing that must be respected.”

The time is now. The man is Charles Thigpen.

Hail to the new chief! ▲



The Kerosene Cross

Neo-Nazi Klansman David Duke headquarters his Knights of the Ku Klux Klan in Metairie, Louisiana, and claims the flaming cross as the sign of white supremacy.

Duke and upstate rival Bill Wilkinson from Denham Springs spar with Tuscaloosa, Alabama, Imperial Wizard Robert Shelton for territorial bragging rights in the bed-sheet brigades of the new Klan.

The Invisible Kingdom, as Klan traffickers refer to themselves, is hardly a kingdom at all. It's a fraternity of hate staining the pages of American history since 1865.

Flaming kerosene-soaked crosses, pointed hoods and white-robed night riders—it all began when Lt. General Nathan Bedford Forrest, the Klan's first Imperial Wizard, gathered a half-dozen Confederate veterans near Pulaski, Tennessee, to terrorize blacks and "keep them in their place." To the

Confederate hero's credit, he disbanded the KKK horsemen 14 years later, revulsed by senseless mutilations and rampant destruction.

But hatred resurrects itself, especially racial hatred.

UNDER THE SHEETS

Can the Klan and Christianity coexist under the sheets? We have numerous churches flourishing in Klan-infested communities. What happens when the Church and the Klan clash? And such confrontations are inevitable. Do we call it a social problem and side-step the odious cancer, or do we lift the sheet and name the sin?

It doesn't take a Wall Street analyst to understand that the Klan's gun-toting Wizards bootleg a malevolent gospel that's as out of place as cyanide in a day-care center.

The Klan and the Gay Liberation Front have this much in common—they're both deceitful and dangerous.

Remember a few years ago when homosexuals pled for "understanding and tolerance"? Well, they got it and now they're more militant than ever, insisting not on equality but preferential treatment as an abused minority.

Like the Gays, the KKK's aggressive hate doctrine pushes for the same thing. Today, they march in our streets. Tomorrow, they'll parade in our courts.

Spite groups always know how to milk the constitution, intimidate local officials, and bend every law while loudly squawking about being harrassed. Citizens who live near Klan klaverns can tell of unrelenting pressure exerted by racism.

In some areas it's dangerous to oppose the Klan publicly in 1979, for the same reason it was dangerous to oppose Nazism in 1939. Hate cannot allow the one thing it must have to exist—tolerance.

Don't be deceived that Klanners are just "good old boys". Good old boys don't jackboot into town brandishing sawed-off shotguns, bayonets, clubs and spewing abusive

language. Author William Bradford Huie charged in 1968 that the present-day Klansmen "come from a generation that loves guns . . . and they've got to feel superior to something." As one federal official in Alabama succinctly appraised the Klan's bent toward violence, "You don't need many people to shoot a gun."

With the influence of men like former naval cryptographer Bill Wilkinson, articulate LSU graduate David Duke—who plans to enter 12 presidential primaries—and tire-salesman Robert Shelton, the Klan urges us to think their sheet-justice is respectable and their racial hatred as American as baseball.

The very use of the words "white supremacy" betrays the Klan. Today they hate blacks. If they win that one, who's next . . . the Jews?

DELOUSING THE CHURCH

We open doors to the Ku Klux Klan mentality when we grin at racial slurs in our churches. At the same time, we're embarrassed at the ugly blotch of racism in Acts 10 and Galatians 2. The saint of God cannot robe himself in KKK idiocy.

We pick up prejudice like lice—without even trying. Delousing ourselves is a process and an attitude. It's time we deloused our vocabularies. Our hearts. Our churches. Every instance of racism among the godly wounds our consciences and stokes the kerosene crosses for Klan renaissance.

We're resolution-prone each year at our state and national conventions. Many of our resolves are much ado about trivia. Perhaps it's time to put teeth in a resolution and pass a strongly worded statement denouncing American predators like the KKK.

Then let's trumpet from our pulpits that God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

This is too important to postpone. Our nation is long overdue for a siege of militant truth and love and mercy.

What better way to douse the kerosene crosses? ▲

Light on Life's Questions . . .

By Wade T. Jernigan

QUESTION: *My son died at age four. Will he always be a four-year-old in heaven?*

ANSWER: David, upon the death of his son said, "I shall go to him, but he shall not return to me" (II Samuel 12:23). The king was most confident that he would see the child again, but he does not state that he would see him as a child. Some people think heaven will be a gathering of families into family reunions, but that comes more from the song book than from the Bible.

One New Testament verse gives some idea what individuals shall be like when they get to heaven. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is" (I John 3:2).

John's statement, "it doth not yet appear," gives the Bible student to understand that none will be as they are. His statement, "we shall be like Him," yet leaves one wondering. But this much can be gathered. When Christ appears, all believers will be like Him. To be like Him and to have our loved ones like Him should be reassuring and comforting.

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.

SIZING UP



THE SOAPS

By Martha Everson

By 11:30 every morning—Monday through Friday—many TV sets zero in on the first of the daytime serials. From then until 2:30 p.m. others will tune in to watch their favorite actors dramatize programs from regular soaps to modern disco types that appeal to all ages and both sexes. Some shows have grown from their original 15 or 30 minutes into 60-minute programs.

Even in public places most of the available TV sets are tuned in to soaps. Patients in doctors' waiting rooms sit entranced as they strain to hear every word.

Customers and employees in stores run to TV departments to catch their programs.

Conversations center on them, and students schedule classes around this current pop phenomenon. Some soap addicts refuse to answer their telephones and neighbors do not visit during these hours. Everywhere people are told to Shhh-h-h! so no one will miss anything. Soap mania is sweeping our country.

WE HAVE A PROBLEM

Although people give different reasons for the soaps' appeal, most seem to feel they need an excuse to watch. Those who say soaps are "just escapism" hurriedly explain that they are no

worse than today's dirty novels.

Fans who claim "they portray real life" think for the most part soaps are bad and grossly exaggerated. The "lonely" viewers go on to say soap watching often prevents their doing more important things. Many hasten to add that they are always busy doing other things while they watch these programs.

Almost all agree that soaps are not good for children or immature adults because of their possible bad influence on the individual viewers as well as on their home. Yet in spite of these reservations and guilt feelings, many Christians continue to watch them daily.

There are alternatives to spending five afternoons a week viewing TV serials that are mostly

fantasy featuring coarse blown-out-of-proportion situations set in uncommon affluence and intrigue and promoting an unacceptable way of life embracing immorality, a lack of ethics, suggestiveness and violence.

Soap watching is a common pastime that demands serious reconsideration on the part of Christians who unsuccessfully try to meet their needs and fulfill their interests through following these programs. Most realize that soaps are not the answer, but just do not do anything about it.

While many could help themselves, some need the help and encouragement of others. Think what it could mean to a church that helps its members utilize time spent watching soaps. Think what it could mean to those Christians to become involved in activities that meet their needs and help the church, too.

KICK THE SOAP HABIT

With this in mind, let's list some of the reasons Christians give for watching soaps and look for some alternatives.

Many say "I watch them just while resting or relaxing". Could not this time be better spent in listening to tapes and recordings of the Bible, good music, Bible studies or some other useful program of study recommended and/or made available by the church?

To those who claim "escapism", could a good book or magazine not serve better? Or what about outdoor activities—recreation, walking, gardening or exercise?

"I watch them for the fashions and the house decors. They are so good—always the newest and best!" others respond. Could not more knowledge of these be gained through home economists in county extension service programs? Or workshops and short courses offered in the community? Or even by watching the educational network's programming on these subjects?

What about starting some personal or church-related projects

along these lines? Arts and crafts always go over big in young people's groups, children's activities and VBS. Teen-agers are interested in fashions and interior design.

Probably the most common reason given is "But they're true to life". In a recent column titled "Soaps as Real Life Just Do Not Wash", Erma Bombeck tells how she handled her college student son who kept insisting that soaps are true to family situations:

I began to watch the soaps and decided to give my son the soap-opera home he had never had.

When he dropped by a couple of days later and asked why he had no clean socks, I smiled and said, "Have you ever seen Erica on her knees shaking the static electricity out of two mismatched socks? I also don't cook, make beds, take out garbage, sew or shop. I just touch up my lipstick and look worried."

When he responded, "Okay, you made your point. How about writing me a check for my housing and tuition next quarter?", to his amazement she answered, "Your father and I have discussed that and frankly you haven't been carrying your share of the problems lately, so we're just writing you out of the series."

Really, couldn't more help for real life situations be found in Bible study, reading, studying good books on marriage and family living and counselling with another Christian or professional counsellor?

"They help me combat loneliness," another says. Have you asked your pastor or someone else in the church for suggestions to help share your time with others who are lonely or who need help? What about corresponding regularly with missionaries, telephoning and visiting sick people and shut-ins, evangelistic visitation, volunteer work in the community—everything from helping with small children to hospital and nursing home work?

"But my health is not good enough to get out. I'm a shut-in myself, and I watch soaps out of boredom," others claim. Why not let your pastor or the proper person know you are available and willing to set up a telephone ministry for your church?

There are church and Sunday School projects for the pre-schoolers that you could do at home for the teachers and help tremendously. You could supervise special missionary projects or review and recommend study course books for the various auxiliaries of the church.

Another groups says "I just love drama. I watch soaps because I really enjoy the acting." Could you use your interest to get your church interested in drama? Volunteer to teach church drama as an elective course and work on useful skits and plays for church activities, or get involved in a community drama group.

Yes, there are alternatives to sitting passively glued to daytime serials 20 hours every week. And Christians need to carefully examine this area of life—weighing the choices: Will they spend time fantasizing day after day watching programs that are trite, repetitious and generally promote an unacceptable way of life or will they discipline themselves and utilize this time for Christ and His kingdom?

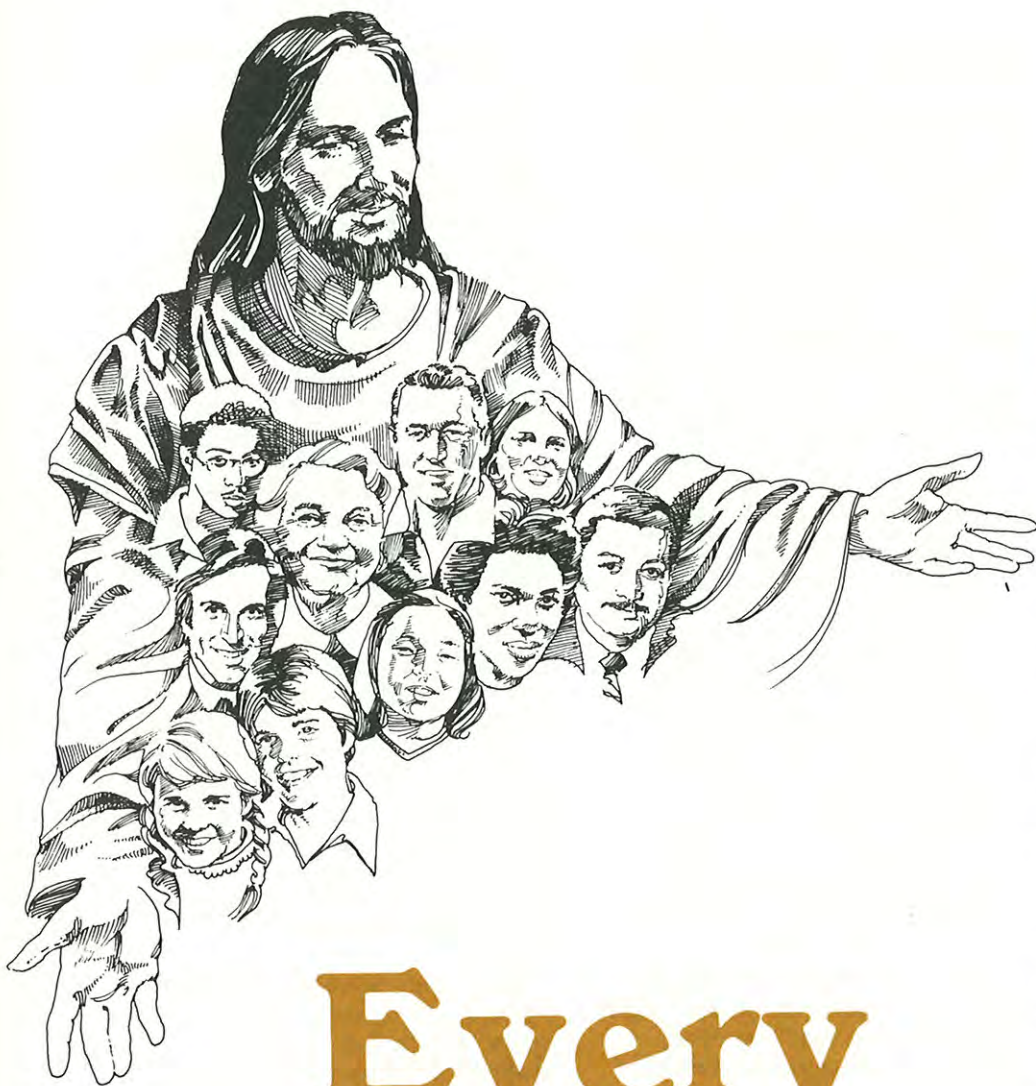
Churches must face up to this problem. Encourage your soap opera fans through a positive program of alternate activities. Help them meet their needs and develop new interests.

ABOUT THE WRITER: Martha Everson has been a Christian 40 years. She resides in Colquitt, Georgia. Mrs. Everson is the state Field Worker for the Georgia Woman's Auxiliary. ▲

DON'T MISS

**Tested By
Buffalo**

(page 16)



By James H. Cox, Jr.

Under the Old Covenant Jehovah had His house and His priest who served Him in this house. The Aaronic priesthood ministered in the tabernacle. The church in the New Testament serves both purposes, being both His house and His holy priesthood.

Peter said that we are a holy priesthood and a royal priesthood (See 1 Peter 2:5,9). John also asserted the fact stating we are "kings and priests unto God and the Father" (Revelation 1:6).

In the Old Testament there were many priests but only one high priest who entered into the holiest each year. It was a hierarchy over the nation with the high priest at the top.

The New Testament declares Christ to be our high priest (See Hebrews 4:14). We are priests and Jesus Christ is our high priest. Every saved person in the present age is a priest unto God.

Old Testament priests came to their position by birth. They were born into the priestly family of Levi. The New Testament priests are also born into a family. The new birth brings us into the family of God as heirs and joint heirs of Jesus Christ.

Striking similarities are observed between the Old Testament priesthood and the New Testament believer-priest. The Old Testament priest was sanctified or set apart both by birth into the priestly family and by the fact that he was inducted into the priestly office.

At the beginning of his ministry he was ceremonially cleansed by bathing (See Exodus 29:4). He experienced partial cleansing by washing his hands and feet before going into the tabernacle. This was the reason for the existence of the brazen laver (See Exodus 30:18-21).

Every Man A Priest

Washing at the brazen laver occurred each time the priest entered the tabernacle for service. Cleansing and sanctification was further accomplished by anointing the priest with an oil of holy ointment.

Wholly cleansed at the moment he is saved (See Colossians 2:13), the believer-priest is set apart unto God. He is set apart by his new birth into the family of God. No one enters the New Testament priesthood without a genuine, born again experience with God.

On the other hand, every born again person enters the priesthood and thus assumes the responsibilities inherent in the position. As

able unto God, which is your reasonable service" (Romans 12:1).

According to New Testament order, the priestly service of sacrifice is threefold: a) the dedication of one's self which Paul declares "reasonable service"; b) the sacrifice of substance (See I Corinthians 16:2); c) the sacrifice of the lips (See Hebrews 13:15).

Not only are New Testament priests concerned with sacrifice but also with worship. It is both a privilege and a duty to participate in public worship and private devotions.

To truly worship we must be a separate people. Scripture teaches that we must come out from among the world and be separate.

example of Jesus (See John 17), Epaphras (See Colossians 4:12) and others in laboring in prayer for others.

At least to a degree, the believer-priest concept is eroded today. We repeat, the believer-priest has both responsibilities and privileges. Pastors are not panaceas for totally solving our problems and completely taking care of us in spiritual matters. Each one has areas of personal responsibility because each one is a priest in his own right.

Good preaching cannot totally satisfy our needs for wisdom, knowledge and inspiration from the Word. We must study and mediate. The personal study and the preaching combine to quench our thirst for the Word of God.

It is good for others to pray for us. Still, we spend time before the Lord. The scripture says, "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

Someone else cannot build your relationship with God.

The priest was looked to as a person of learning, maturity and devotion. As priests we must possess and exemplify these qualities. Surely the Lord has commanded these things of us, and we will be richer for allowing ourselves to become what God wants us to be.

It demands devotion and discipline to reach the pinnacles God has provided for us. He will help us attain new dimensions if we diligently seek His will for our lives.

The concept of the priesthood of each believer has gone begging in recent years. It is a sober, humbling thought that Christians are God's priests who must minister before God and to our fellow man.

Sanctification, spiritual growth and service are not simply rhetorical terms to decorate sermons, but are biblical concepts which should be treasured by those who value instruction from the Lord.

ABOUT THE WRITER: James H. Cox, Jr., is academic dean at California Christian College, Fresno, California. ▲

"We may not substitute for another person in salvation. Nor may we be converted by someone else repenting for us."

Old Testament priests were required to be cleansed through a partial bathing at the brazen laver before each priestly service, so should we continue to repent and confess our sins as taught by John (See John 1:9).

Joshua commanded the people to "sanctify themselves" (See Joshua 3:4) and the Lord would do great wonders among them. Perhaps if we concern ourselves more with cleansing and sanctification we will see the Lord doing greater things in our midst.

Peculiar to the New Testament priest is that he willingly dedicates himself to God. The New Testament priest offers no efficacious sacrifices, but Paul said, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy accept-

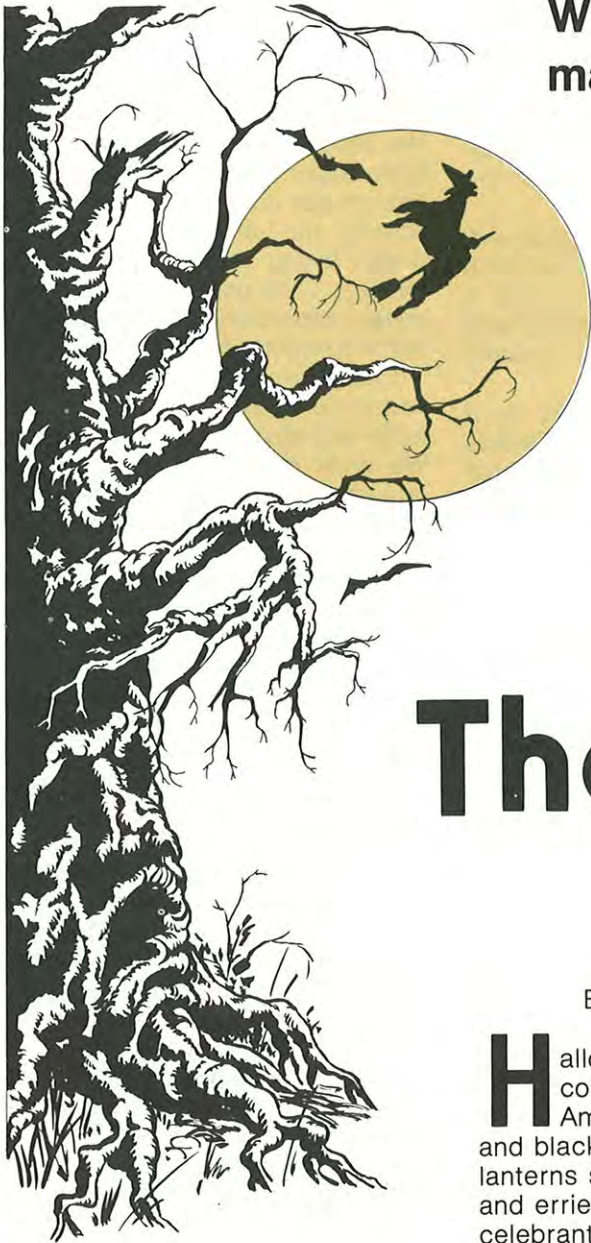
There is a real need for all Christians to live a separated life, that is, a life apart from sin and sinful associations.

Another concern of the believer-priest is intercession. The Old Testament priest made intercession. The Lord Jesus, our high priest, makes intercession. So, also, should we as priests intercede in behalf of others.

The veil of the temple was rent when Christ died. Therefore we have access to God through the blood of Christ and are privileged beyond the Old Testament priest in that we may enter at will and with boldness into the holy of holies to minister in intercession (See Hebrews 10:19-22, I Timothy 2:1).

We may not substitute for another person in salvation. Nor may we be converted by someone else repenting for us. Yet, we should follow the

Is Halloween more 'trick' than 'treat'?
Who started all the jack-o-lantern and
mask wearing business?



Rip Off Those Masks

By J. D. O'Donnell

Halloween is one of the most colorful observances in American life. Bright gold and black colors prevail. Jack-o-lanterns shining in the dark night and eerie masks worn by celebrants put everyone in a spooky mood on that night.

But from what sources do all these things come with their harvest scenes, ghost stories, apple bobbings, and trick or treats?

Halloween, believe it or not, got its name as a Christian religious observance. But hold on. There's more to the story of this special day celebrated each year on October 31.

PAGAN BEGINNINGS

On this day ancient Druids celebrated the day of Saman. It was thought by them to be the

day when the Lord of Death gathered the souls of the wicked who had died during the previous year.

The theme of harvest comes to us from the Druids and the Romans in honor of Pomona, the goddess of fruit. This celebration was brought to Britain from Italy during Roman occupation of the land.

The Celts had two main festivals—May Day, the beginning of summer, and a festival on the last day of October observing the eve of the Celtic new year and the end of summer. This was a fire festival connected with the return of their herds from pasture and the practice of divination in association with the dead. The souls of the dead were supposed to revisit their homes on this day.

To these people November ushered in the darkest and most barren half of the year. Sinister

significance was attached to this night with its ghosts, witches, hobgoblins, fairies and demons.

In Ireland they believed gnomes and leprechans came out at night. The Celts believed evil spirits walked about. The children of the Scots put cabbages around their doors and windows so the fairies would bring them a new brother or sister.

At Samhain the harvesters killed the corn spirit at the reaping of the last sheaf. This protected them from demonic influence. It was a time to placate the supernatural powers which were thought to control the processes of nature. Fire rites, divinations, funerary practices and masquerades—partly serious, partly frivolous—were involved in this day as it became a folk observance.

The date was counted a favorable opportunity for divinations concerning marriage, luck, health and death. In Scotland games were played to find out who would marry, in what order the young people would marry and the name, hair color and occupation of the future spouse.

Apple bobbing began here. Apples and sixpence were placed in a tub of water. A person who extracted either from the tub with his mouth without using his teeth or by pinning it with a fork was destined to have a lucky year.

Young women would sow hemp seed on plowed ground at midnight while repeating: "Hemp seed I sow, who will my husband be. Let him come and now." Looking over her left shoulder, she might view her future husband's apparition.

In another game, corn was winnowed with a sieve or winnowing fan. After performing this three times, the figure of the future spouse was supposed to appear in the barn.

In England the night was a time for mischief. Tiresome tricks were performed that had no underlying purpose, meaning or history. The English boys would wear girls' clothing and the girls would wear boys' clothing. Wearing masks, they would go from house to house begging soul cakes.

At Zara in Celtic Ireland an open air parliament met every three years. Their laws were renewed. Genealogies and other annals were written up. They sacrificed to their gods, the victims being consumed in the fire. The people extinguished all household fires and paid a tax to rekindle them from the fire of their god.

The jack-o-lantern, symbol of Halloween, started as a hollowed out turnip and later a pumpkin with a lighted candle to scare evil spirits away from their homes. Its name is thought to have come from the name of a nightwatchman.

An Irish legend told of Jack—too wicked for heaven and expelled from hell for playing tricks on the devil—who would go from house to house soliciting food for the village Halloween festival in the name of the ancient god of the Irish clergy. Prosperity was promised to cheerful givers; threats were made

"The jack-o-lantern . . . started as a hollowed out turnip with a lighted candle to scare evil spirits away from their homes."

against the tight-fisted.

The Irish built huge bonfires on hilltops to encourage the waning sun and to provide a warm welcome for visiting spirits and ghosts who walked that night. In some observances in the British Isles stones, vegetables and nuts were cast into the bonfires to scare away any spooks in the vicinity.

These occasions furnished fortune telling props. A pebble flung into the fire, if no longer visible the next morning, was an omen that its flinger would not survive the year. If they exploded in the flames, nuts cast into the fire were hints of a quarrelsome marriage. It was called Nutcrack Night in North England.

Around these bonfires the fore-runner of the ghost story arose. The people would tell of their experiences with odd noises and strange flutterings. The trembling shadows and mystic practices made it an eerie night.

Things related to this night suggested the supernatural. The Scots believed children born on Halloween had a special faculty of perceiving supernatural beings and conversing with them.

CHRISTIAN ADAPTATIONS

Halloween gets its name from its Christian association. In the seventh and eighth centuries, it came to be observed as the eve of All Saints' Day which was set on November 1. This was a day set aside to honor all saints, especially those not honored on other special days.

First celebrated on May 13, 610 A.D., as the Feast of All Holy Martyrs, it was gradually extended to honor all saints and finally changed to this day. Roman Catholics are required to attend mass on this day and refrain from all unnecessary servile work. Thus the name is from All Saints' Day or Ailhallows' Eve (eve of all the holy ones' day).

The event was scarcely observed in America until around 1850. Irish influence introduced their secular customs then. These became popular in the latter part of the 19th century. They included overturning sheds and outhouses, breaking windows and other general damage to property—sometimes severe.



RIP (From page 13)

The observance of Halloween has always been associated in the popular imagination with the prevalence of supernatural influences. The religious connection is almost completely overlooked. The average American probably has no concept of a religious connotation.

Halloween is clearly a relic of pagan influences. Trick or treat, the jack-o-lantern, the harvest motif, the masquerade—all are of pagan origin.

Have we transformed all these into something Christian? Definitely not. Are they mere harmless secular observances?

In light of the rise of the occult, demon possession, witchcraft, fortune telling and other interest in the supernatural, Christians should abstain from all association with such Satan-related concepts and practices.

Christians, rip off those masks!

ABOUT THE WRITER: Dr. J. D. O'Donnell is president of Bethel Bible Institute, Paintsville, Kentucky. ▲

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HEAVEN'S VIEWPOINT

A Christmas Program
By Mae Fry

By Marjorie Cooney

Among the problems the Church faces today, probably the greatest and largest looming on the horizon is the "UN" problem.

This problem presents itself like a chameleon, in many different colors and guises.

You say you've never heard of the "UN" problem? Well, I'm really surprised! Surprised that in all of our chatting and open discussion about today's multitude of troubles, we haven't discovered it yet.

Perhaps you call it by some other name: Satan's tactics, the rat race, the busyness of life.

One of the symptoms of the "UN" syndrome is the UN-bended knee. This is a curious ailment indeed because it is always in company with a hardened, UN-compassionate heart. What a combination! Much more complicated than mere hardening of the arteries.

Praying on bended knees may strike us moderns as a bit "out of it." We think it is more sophisticated to pray standing up, or sitting—or even "on the run." We say that God can hear us anywhere, anytime, in any position of prayer. Very true. But kneeling in prayer indicates to me an earnestness, a sincerity, a reverence and humility which is lacking in our spiritual environment.

I've a panicky feeling that our UN-compassionate hearts are a direct result of our UN-bended knees. Little or no time spent on our knees in the secret place alone with Him.

Another aspect of the UN-problem is the UN-read Book. We read, oh yes, we read, but what in our reading takes priority? I often feel convicted about the fact that I spend more time reading the newspapers, some of the latest fiction, much of the church's literature, but my Bible is . . . WHERE IS IT? Ah, there it is, under a pile of the children's school textbooks, which I just must keep up to date with.

Oh, yes, I have my private devotions, and we have our family altar, and they are blessed times together, but we don't have or take the time for anything but superficial Bible study. Many times we have to

How to Cope With . . .

The Un-problem

depend on the Sunday morning sermon as our Bible study for the week . . . if we manage to attend church on Sunday.

And that brings me to another aspect of this syndrome: UN-attended church. How many people insist they are affiliated with a certain church—yet they seldom or never attend (except possibly Christmas and Easter.) And how often does some small excuse keep us away from God's House? We're on vacation, it's too hot—or too cold—or wet, the church has no air conditioning, we have company, we're not feeling quite up to par . . . We say that we can worship God anywhere—it doesn't have to be in church. But we forget that it is being with others that strengthens and encourages our faith.

From time immemorable Christians have had a gathering-place, the tent-church, the Temple, the catacombs, private homes, cathedrals, small country churches.

Then when church is UN-attended, the tithe tends to remain UN-paid. But when we fail to keep up to date with the tithes the church treasurer is UN-able to pay the bills. For the church, like all the rest of us, has expenses, come holiday or catastrophe. Our support of the church program, and even our love for God can be measured by the dedicated wallet.

Burdened with all the foregoing troubles it is not surprising that

there is a widespread UN-concern for the lost. When is the last time we became UN-comfortable about the needs and concerns of those who know not Christ as the Answer? We let the lost go their way and we go ours, UN-cared for, UN-prayed for, UN-rescued from an UN-godly way of life. There is an UN-preparedness for grabbing the opportunities that the Lord places in front of us. There is an UN-loving of the sinner. He is UN-apologetic in his boldness, but we Christians are so often UN-confident in our approach.

More hearts pine away in secret anguish from UN-kindness from those who should be their comforters than from any other calamity in life.

The UN-realized Cross of Christ is really at the core of this whole problem. Perhaps, too, an UN-believing heart, in spite of all the UN-adorned sermons, the thoughtful celebration of the Lord's Supper, and our UN-denial of the truth of God's Word.

The UN-syndrome doesn't have to be a terminal illness. With much UN-sophisticated prayer and UN-solicited seeking of God's face, all those UN-shed tears of true repentance will wash away all the UN-wanted emotions which are hindering us.

Then we will be fully equipped to go out to lick the UN-problem in the Church and an UN-believing world.

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

By Bill Jones

The alarm clanged Joe out of his restless sleep at 6 a.m.—one-half hour earlier than usual. As his wife Jill automatically swung her legs to the cement floor, she asked, "What time is it?" then hesitated as she remembered. She looked at Joe with more than a little fear in her eyes.

Joe shut off the alarm and stood up with an excitement compounded of fear and the unusual. For this was the day he had determined to follow and kill the "bewitched water buffalo".

Life in West African tropics demands readjustment for the American. It is more than lack of telephone or electricity or purified water. It is a climate that is either wet-hot or dry-hot. It is either a dust that hangs in the air or rain that churns holes in roads and moves bridges downstream.

The dry season (December through March) includes a wind—the hamartan. Much like the Texas norther and the Southern France mistral, the hamartan cracks the skin and blows disease and death off the Sahara desert to the jungle regions of West Africa.

Though boredom is a constant danger, involvement in the lives of the Heelos assures breaks in the sameness of routine living. It was one of these events that had drawn Joe and Jill into their superstition. A buffalo had left the plains and come to the cleared fields of the forests. There he stepped into a trap the Heelos had set for smaller game. That spelled trouble for Kwaku, the owner of the field and for others in the Heelo village of Koundiri.

Joe and Jill Boyd had lived in Koundiri six years. They learned the Heelo language and attempted to communicate the message of Christianity. But they had only limited success. The Heelos were animists. At the northwest corner of their village was the most famous fetish of the area—a tree with roots growing down from the lower limbs to the ground.

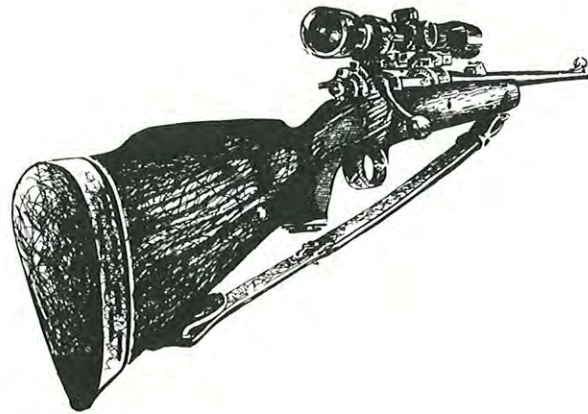
The result was a maze, now filled with skulls of sheep and even cows, as well as feathers and chicken bones. The people of Koundiri were convinced their fetish (named by them "Koubijo") was the one powerful force for their well being.

But the Koubijo failed to protect Kwaku and his field of peanuts and yams. The buffalo destroyed almost the entire field before he stepped into the trap. The teeth of

Only, he was no longer trapped! In his fury, he had jerked the anchor of the trap loose, and waited for those he considered to be his tormentors. As they turned the corner, he charged.

Kwaku's weapon was an old, homemade 12-gauge shotgun. He had shot it a few times and killed a monkey. He was nervous, however, and needed the extra encouragement his friends provided. He really didn't know how to

Prize winning short story in the 1979 writers' contest sponsored by Sunday School and Church Training Department.



the trap broke the skin on his leg but failed to break the bone. The pain maddened the buffalo, and when Kwaku showed up, he was ready.

This was Kwaku's second time to the field. He heard the buffalo earlier and returned to the village for a gun and help. Now with his two best friends—Kwadjo and Kouassi—he turned the last crook in the trail and facing him was the buffalo.

use the gun nor how to kill a buffalo. And when the animal charged, he panicked.

He ran for the nearest tree, to the left of the trail about 20 feet. Kwadjo ran the opposite way. Kouassi turned to run back toward the village. That was the wrong direction.

Kwaku reached the tree, and clambered up to some low branches. He turned and his horrified eyes photographed the

buffalo knocking Kouassi down and beginning to savage his helpless body with head, horns and hoofs. Kwaku had managed to hold on to the shotgun and now he raised it, pointed it quickly and pulled the trigger.

The shot only finished what the buffalo had started on Kouassi. His body went completely limp and the buffalo turned and limped off. Kwaku finally climbed down and joined Kwadjo at Kouassi's body.

Kouassi was dead from the shotgun blast. But the story the two survivors told on their return to the village was not accidental gunshot wound. It was a detailed account of how Kouassi changed into a buffalo until the trigger was squeezed and then his bloody body was all that was left. The buffalo was cursed. Anyone who tried to shoot him would in reality kill the individual with them.

Tested By Buffalo

"Kwadjo," he hollered as he got close, "did you see the buffalo change into Kouassi when I started to shoot?"

"Ohh! So that was it." Kwadjo nodded his head with complete understanding. Everybody knew there was a certain curse that changed the person cursed into the likeness of an animal. Then when someone shot at what looked to them to be an animal, they actually killed the person.

The story spread to neighboring villages so that everyone stayed home until they were assured the buffalo had returned to his grasslands. Everyone except Joe.

Joe happened to be in the village when Kwadjo and Kwaku brought in Kouassi's body. Kwadjo explained in graphic detail what happened. Joe recognized two things. It was the wrong kind of gun with which to hunt a buffalo

and if someone didn't do something quickly, the pain-maddened buffalo could do much damage.

But who?

He talked it over with Jill later.

"Somebody has to go kill him, Jill. Kwadjo is as good with a gun as anyone else in the village, so no one from here is going. And with that story, I don't think anyone from anywhere else will go!"

"But, Joe," Jill responded.

"Surely somebody will do something."

"I'm afraid not. I have a good mind to try it myself."

"Oh, no." Jill actually stood up in her agitation. "Now Joe, you have always said you weren't a hunter. Oh, no. Not you!"

"It isn't that big a deal, Jill. I've used guns since I was 10. Larry left his 30-30 here last week when he went to Adigras (the coastal town). I could take that and a couple of the guys in the village, catch up with him, and put him out of his misery." Joe sounded as if he had convinced himself and plans were final!

Jill hesitated and then in a very serious tone said, "Joe, if you really think you should, then I'll say no more. But I'm scared to death to even think of you getting out there."

Jill visualized what the buffalo could do to her Joe, and she didn't like it. It showed in the concern lines between her eyes and the straightness of her lips. Joe considered a moment, then with that "Oh, well, what's the difference," he grinned at Jill.

"I think I'll do it, Honey." He watched her return his grin and continued, "That buffalo is probably already home and I'll just get sore feet. But, you never know, something good might come of it."

Now, a restless night behind him, but a good breakfast inside him, Joe started to the village. He wore his best walking boots, comfortable, loose fitting jeans and a long-sleeved shirt. He needed sleeves to ward off branches and underbrush they would be walking through. Jill had fixed a back pack



TESTED (From page 17)

out of a sleeping bag that was wrapped around extra food and filtered water bag.

The 30-30 lay across his arms. He had looked it over last night and become familiar with the safety, ejection procedure and aim. There was a four-power scope mounted on the barrel, but it folded over so he left it on. He knew the scope would interfere in close range shooting and the hinge was a real boon. He discovered one other thing—Larry had left only four shells with the rifle!

Kwadjo agreed to accompany Joe, but he had serious reservations. He was really afraid that when Joe fired at the buffalo he might be the one shot. But curiosity won out. Could the white “pastor” really kill this cursed buffalo?

He had heard strange things about them. Like, they had pills that enabled them to learn things. He asked Joe one time for a pill so he could learn French, but Joe looked at him strangely and assured him he had none.

One other villager agreed to accompany them. Yao was 47, ancient among a people who rarely lived beyond 45. Disease and a tough life used up the people quickly. Yao was a Christian—one of the few in the village—and he felt responsible for this white American who had come to their country. So, though he disappeared, he determined to go with this young man, even in his foolishness.

They left the village at 8:15, walking by the fetich tree and out along the trail that led to Kwaku’s field. The sun was already hot, but the huge trees would provide a cooling shade throughout the day.

The rain forest of Africa is not trees spaced in swinging vine patterns. Rather, it is a tangled mass of unruly underbrush with tall trees rising about it. The human arm works constantly to keep underbrush cut back from trail and field.

As they entered the forest, Joe was struck again by the hugeness of the forest and its lack of noise. When he first arrived, he had been surprised by two things—the darkness of night and the quietness of the forest. No machine clank. No purr of distant engine.

A cathedral quiet, but not one that soothed, for all around, there were battles for survival. Insects attacked plants. Birds and animals attacked the insects. Larger animals attacked the smaller. But

Yao trailed the other two. He was along to pick up the pieces and grumbled heartily to himself under his breath. He would much rather be back in the village with his wife and newest baby. Neither Kwadjo nor Yao had a gun. This was one condition Joe laid down when he agreed to go. They were to run for a tree and not worry about trying to kill the buffalo (or him).

Kwadjo had told Yao to choose a big tree. “You remember,” he

“... the buffalo licked all the flesh off his feet with his rough, raspy tongue!”

it was done quietly, with only a few exceptions. The quiet of the forest is conducive, not to worship but to fear.

From the moment they left the village, each man prepared for an unexpected confrontation with the buffalo. Joe, with the 30-30 carried across his chest, was in the lead. The scope was folded back. His thumb was on the safety release, his finger on the trigger. He could swing the barrel around, sight and fire quickly.

He had never faced a charging buffalo before. In fact, he had never faced a charging anything before. He wondered abstractly what he would do, then shrugged the thought aside, concentrating on the path ahead.

Kwadjo followed him by about six feet. He watched the forest on both sides of the path and listened for any sound of the angry animal. It was said that when buffaloes knew they were being followed, they stop by the side of the trail and ambush the hunters. Kwadjo believed it and moved very carefully.

said, “what happened to Adingra last year. He climbed a little tree and the buffalo could reach his feet. He licked all the flesh off his bones with his rough, raspy tongue!”

Yao did remember and almost backed out.

They arrived at Kwadjo’s field at nine o’clock. It had taken them longer because of their extra care in stopping and listening.

“Here is where I set the trap,” Kwadjo said, pointing to an uprooted place. “And over there is where the buffalo trapped Kouassi when I tried to kill him. But after he changed back to a buffalo, he ran off over that way.” He pointed north, along another path that intersected the one they were on.

“Where does that path lead?” Joe asked Kwadjo.

“To the field of our neighbors,” Yao broke in. “It is the only trail in the forest that leads to the next village.”

“How far?” Joe asked.

“To the fields? About five kilometers. We had fields of peanuts and ignames down the path last

year but changed this year because the earth did not produce well," Yao continued.

"So the buffalo could be on the path or in any of the abandoned fields or even in the next village." Joe seemed to be talking to himself. He pursed his lips, considering the alternatives for a moment, then looked at Kwadjo and Yao.

"He could be anywhere. So be careful. And remember, get up a tree fast when and if he charges."

Kwadjo and Yao looked at each other and nodded. They needed no reminder in the elemental art of self-preservation.

"Why are you doing this?" Kwadjo turned around and was looking at Joe.

Joe considered a moment, then replied simply, "To help out."

With that, the three moved off cautiously, still single file, still in the same order. Four hours later, they found him.

Joe had heard a sportscaster describe a charging linebacker as a "rushing bull". He imagined a huge, ungainly guy that succeeded by sheer strength. But he found he had been deceived. A charging bull or buffalo are two of the most terrifying and coordinated sights one can ever see.

They were about to arrive at an abandoned peanut field. The trail they were following straightened out to skirt the edge of the field, and Joe could see ahead a full 50 yards. His view was obstructed on either side by weeds and brush that had taken over the abandoned field. Kwadjo heard the buffalo before anyone saw him.

"Monsieur Joe!" he whispered urgently.

Immediately Joe implemented what he had planned over the past 24 hours. He never looked around, for his ears now identified the movement of the buffalo. He put his right knee on the ground, his left elbow on the other for support.

The rifle barrel came up naturally and locked onto the movement and noise. He flipped the safety and waited for the animal to show himself. He

reminded himself of two things—no, three. He only had four shells. The first three to the heart, between the front legs, and the last one a head shot. If he was still coming, make like Tarzan for the trees!

Suddenly, 40 yards down the trail, the buffalo's head appeared. He caught a glimpse of Kwadjo and Yao breaking for the trees, lowered his head and charged. The ground shook and Joe was tempted to think of a time when he watched the inauguration of a new tribal chief. The drums had throbbed until his own insides were beating the same measured beat.

But this was real! Joe got off one shot before the buffalo charged. It was a good one, but the buffalo's mind was single track and he came on. The second shot was a miss as the buffalo jerked. The third must have hit close to a big bone as it caused the buffalo to stumble.

When Joe looked through the sights for his last shot, the buffalo's head completely filled the image. Later they calculated the buffalo was less than 30 feet when Joe shot him in the head. The buffalo stopped as if he had hit a baobab tree. The earth trembled as he fell.

Joe had difficulty getting up. His muscles seemed frozen. He was still there, kneeling, when Kwadjo and Yao ventured out of their tree. Yao took his machete, sharpened to a shaving edge, and sliced the animal's throat. As blood gushed out, Kwadjo gave a victory yell and joined Yao in bleeding the animal—already thinking of the feast they would have.

Joe finally stood, placing the rifle butt on the ground as a crutch. He knew he had come close to death that day, but he knew also he had done what was necessary. He remembered the stories of others who had undergone tests—Abraham, Moses, Job, some prophets. While theirs were different, he could sympathize with them and experience a new assurance that would be good in the days ahead.

The feast was all that Kwadjo expected. Jill didn't really care for

the taste of the buffalo meat, but managed to swallow a little to please Joe. The feast was almost finished when Joe got his reward.

"Pastor Joe," the chief of the village was sitting next to Joe, "all my village and I would like to become Christians!"

Joe turned in surprise. "Why?" he asked.

"For many years we have listened to what you said," the chief replied. "You have said many good things. But before, you were not like us. Your skin is different. Your tongue is thick so you cannot speak our language like us. And you are rich. But today, you have become one of us in our need."

"Your God did what Koubijo could not do. He told you the truth and you showed the truth to us. We understand now. We want to learn and follow your God!"

ABOUT THE WRITER: Bill M. Jones pastors Calvary Free Will Baptist Church, Norman, Oklahoma. ▲

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FAREWELL RECEPTION LIONIZES COFFEY

NASHVILLE, TN—Colleagues, business associates and guests from 10 states overfilled the new conference room at Free Will Baptist National Offices, August 9, to attend a catered reception honoring outgoing Executive Secretary Rufus Coffey.

National Association Moderator Bobby Jackson who was secretly jetted in from North Carolina to orchestrate the two-hour function, laced his 15-minute tribute to Mr. Coffey with testimonials and quiet humor.

Jackson called attention to action during the July 15-19, National Convention which met in Charlotte, North Carolina, when 4,500 Free Will Baptists saluted Rufus and Maude Coffey with roses, a commemorative plaque and a standing ovation.

As a parting gesture of appreciation for 12 years as denominational standard-bearer, the Executive Committee presented Reverend Coffey an engraved, gold watch. Moderator Jackson said, "Most employees work 25 years to earn a watch like this. Rufus Coffey worked twice as hard in 12 years. He certainly deserves this gold merit."



Guests—including Rev. J. L. Welch who baptized Mr. Coffey—reminisced emotionally with the Coffey family. The Coffeys moved to

Norfolk, Virginia, August 16, where they now pastor Bethany Free Will Baptist Church.



1. *Presentation by Bobby Jackson.*
2. *Rufus & Maude Coffey honored.*
3. *J. L. Welch reminisces with Coffey.*
4. *Reception Guests*



FREE WILL BAPTIST

newsfront

ARKANSAS WANTS 1984 NATIONAL CONVENTION

FORT SMITH, AR—Elated officials reported 766 registered for the 82nd session of the Arkansas State Association in Fort Smith's Municipal Auditorium, August 14-16. Delegates voted to ask for the 1984 national convention to meet in Little Rock.

A state-wide retirement program for ministers and full-time Christian workers to be financed through Co-operative Plan funds was approved. Only churches supporting the Co-operative Plan can participate in the program according to Promotional Director David Joslin.

In other action, uniform questionnaires for ordaining ministers and deacons were adopted. The state Executive Board's report stipulated that due to economics "unless financial conditions improved significantly within the next quarter, the Bookstore Manager's position would be terminated within 60 days." Lewis Campbell manages the Christian Supply Store, Conway.

Delegates tabled until the 1980 session a motion to change the state association meeting time from August to the first week of June.

Controversy surfaced Thursday morning regarding auxiliary organizations—specifically Woman's

Auxiliary and Master's Men—meeting in conjunction with the annual state association. A motion demanding that all subordinate auxiliaries conduct their meeting in conjunction with the state association was postponed indefinitely.

One minister then called for a "vote of confidence or no confidence" concerning Promotional Director David Joslin. Delegates voted their confidence in Joslin's leadership, although a vocal minority logged "no confidence" opposition.

State Master's Men President Wendell Leckbee reported that 95 men participated in their annual gathering which met concurrently with the state association. National Master's Men General Director Loyd Olsan was presented a 22-man charter from Vista Free Will Baptist Church of Van Buren, the largest charter in Arkansas.

Woman's Auxiliary registered 177 for their one-day session. President Genelle Scott announced a \$1,000 silver dollar offering by the ladies. Missionary Vada Lee spoke three times. The women also unveiled a 12-page booklet, "25 years of Memories", the history of Arkansas' State Woman's Auxiliary.

FWBBC MEETS \$25,000 CHALLENGE IN 13 DAYS

NASHVILLE, TN—Development Director Ronald Creech raised \$25,000 in gifts and commitments to Free Will Baptist Bible College in less than 13 days, July 19-31, in response to a businessman's challenge who said he would match the amount if Creech met an August 1 deadline.

The challenge arose after FWBBC alumni had given or pledged \$17,000 to the college during the July 15-19 National Convention in Charlotte, North Carolina. This left \$60,000 to be raised in the school's current Debt Retirement Campaign. The Free Will Baptist businessman, who prefers anonymity, had already pledged \$10,000 on the drive. The \$25,000 raised, matched by the businessman, brings the campaign to within \$20,000 of completion.

To meet the offer's deadline, Creech held a dinner at the college on one day's notice and invited all the employees of Free Will Baptist departments in Nashville. After explaining the opportunity to some 90 "family members" who were present, he received their gifts and pledges of nearly \$19,000.

The balance of the \$25,000 came from other friends who heard of the challenge and wanted to help meet it.

Concerning the victory, Creech said, "I have never been so happy at the response of our people in so short a time to such a tremendous challenge. God bless them everyone."

JUNIOR CHURCH PUPPET RECREATES 100 YEARS

COTTONWOOD, AL—While adult members celebrated Howard Grove Free Will Baptist Church's 100th birthday July 22, in a nearby sanctuary, "Grandpa History"—an elderly puppet with a flowing, white beard—gathered all the children into the Howard Grove Log Cabin Church and told youngsters the basic points in the Church's history.

Youngsters met across the road from the church and tried to keep cool as they imagined what the church founders endured in a crowded log building.

Pastor Terry Beck turned Sunday school time into a history lecture hall as Wayne Love recounted to teens and adults the church's progress from a log building in 1879 to its present comfortable facilities.

Former pastors S. E. Newberry and S. T. Shutes gave testimony to God's goodness preceding the morning message by North Carolina Minister-at-large Guy Owens. Owens concluded a week's revival preaching Sunday morning.



newsfront

(continued)

WEST VIRGINIA PLANTS BIBLE INSTITUTE

CHARLESTON, WV—Delegates to the West Virginia State Association which met in McCorkle, West Virginia, June 8-9, endorsed a report by its Christian education committee calling for a Bible institute to open this fall for the state's 180 churches.

The three-man Institute Committee named 41-year-old Iowa Home Missionary, Bill Adkisson as institute general director.

Adkisson, Missouri native, announced that West Virginia Bible Institute will be based in Charleston, the state's capitol city. The Institute will function as a mobile outreach offering two study formats initially.

Adkisson related, "We plan one-night-a-week institutes lasting 12 weeks and five-nights-a-week institutes. Both of these will offer credit toward a degree or diploma."

WVBI will be administrated by its three-man Institute Committee and operated through the General Director. Presently serving on the Institute Committee are Pastor Russell Wright of Ansted Free Will Baptist Church, Ansted; Pastor Dan Kelly of First Free Will Baptist Church, Charleston; and layman James Vallance of Huntington.

CAROLINA CHURCH CONDUCTS CENTENNIAL DEDICATION

DAVIS, NC—Davis Free Will Baptist Church, Davis, celebrated its first 100 years in the Lord's service during a two-day gathering August 4-5.

Pastor Glenn Thomas scheduled former pastors as guest speakers for all regular services. The centennial celebration began Saturday night following an all-afternoon barbecue. Former pastor Henry Van Kluyve, director of deputation for the Foreign Mission Department, preached the first message.

Sunday activities included a morning sermon by T. O. Terry. The 2-4:00 p.m. Sunday afternoon slate featured the church history, special recognitions, more messages and focus on state and national ministries. Dr. Roger Reeds, director of the Sunday School and Church Training Department, gave the final sermon in a 7:30 p.m. "old-fashioned" service.

At the close of the evening session, Pastor Thomas led the congregation in dedication of a 1,500 square foot activities building.

The church's oldest active member is 95-year-old Maggie Willis, member for 78 years. Eight former pastors of Davis Church are still living.

DIRECTORY UPDATE

PASTORAL CHANGES

ALABAMA

E. B. Ledlow to Cordova Church, Cordova from First Church, Billings, MT

ARKANSAS

Glen Faulkner to New Sulphur Church, Prairie Grove

CALIFORNIA

Dave Molter to Bell Gardens Church, Bell Gardens

GEORGIA

Mike Creech to First Church, Thomaston from Fellowship Church, Flat River, MO, as associate pastor

ILLINOIS

Bill Fulcher to Bethel Church, South Roxana from Panama as missionary

INDIANA

Randy Bryant to First Church, Fort Wayne

MICHIGAN

Pete Minor to Grace Church, Taylor

MISSOURI

Tim Eaton to Victory Church, Kansas City

NORTH CAROLINA

Billy Bevan to Hilltop Church, Fuquay-Varina from Tupelo Church, Tupelo, MS

OKLAHOMA

James Crowe to Northside Church, Broken Arrow

Larry Tuttle to North Heights Church, Sapulpa from Lewis Avenue Church, Tulsa

OHIO

Greenville Thompson to Wakefield Church, Wakefield

Howard Kimble to Union Church, Wheelersburg from Brush Creek Church, Naples, KY

TENNESSEE

Bob Breeden to Richland Church, Nashville from Linneus Church, Houlton, ME

Allen Presley to Valley View Church, London from First Church, Adrian, MI

TEXAS

Larry Cox to Faith Church, Wichita Falls from First Church, Bowie

OTHER PERSONNEL

Rodney Whaley to Victory Church, East Wenatchee, WA, as minister of music and youth from Central Church, Royal Oak, MI



Pastor Joe Grimm (L) of Fellowship FWB Church, Nashville, Tennessee, gives \$1000 check to missionary Ralph (Buddy) Bell.



Currently . . .

By
JACK WILLIAMS

The **Indiana Koscuisko County Association** of Free Will Baptists will celebrate its 25th Anniversary, October 12-13. The conference meets at **First FWB Church, Wabash, IN**. The special celebration will mark 25 years of growth during which the association multiplied from one church to 16. Richard Adams from Elizabethton, TN, will speak during the Friday and Saturday services.

Librarian **Carol Wilson** says more than 400 books, tapes and records have been cataloged in the library at **Bloss Memorial FWB Church, Arlington, VA**. Book and tape recommendations are found weekly in a section of the church bulletin. **Murray Southwell** pastors.

B. K. Johnson wrote the most persuasive essay in the "Father of the Year Contest" in **Baldwin Park FWB Church, Baldwin Park, CA**. It took six paragraphs in the church newspaper to list all the reasons why his father should win the award. He convinced the judges. Pastor **Robert Riddle** says Mr. **James Johnson** received a \$25 gift certificate at a Bible bookstore.

They really do believe in excitement at **Calvary Fellowship FWB Church, Fenton, MO**. Pastor **Jerry Norris** provided a list of the Top 10 events during the past year. In November the church voted to call a full-time pastor and also paid off an \$8,600 loan. Five months later, in April, their congregation gathered in a \$21,000 Miracle Day offering. Over the 12 month period they received 84 new members.

The **Walter Summerlin** family has moved to **Charlottesville, VA**, in a joint project with the National Home Missions Board and the Virginia State Missions Board, in order to start a new Free Will Baptist Church. Naturally when starting a new work, there are a great number of needs. Bro. Summerlin confirms that some needs have already been met. He has a bus, communion set, pulpit furniture and desk for the church office. Do you know anyone living in the Charlottesville area? Send names and addresses in care of Walter Summerlin, to P.O. Box 1088, Nashville, TN 37202.

Pastor **Jim Summerson** of **Faith Church, Milan, IL**, called to say he baptized 22 in the new baptistery on July 1. Jim was elated to report he was getting behind in his baptizing. He had 12 more ready for the baptismal waters.

It's something of a tribute to their physical stamina when **Ben and Genelle Scott**, who labor in **First FWB Church, North Little Rock, AR**, tell of not missing a youth camp in 30 years. Arkansas has one of the most outstanding youth camp programs in the nation. The Scotts are a vital part of that ministry.

A new addition was dedicated at **Sophia FWB Church, Sophia, WV**, on June 24. Former pastor **Wade Webb** spoke at the occasion as well as two young ministers who were instrumental in nurturing the church—**Rodney Skeens** and **Bill Sitton**. **George Smith** pastors.

Everyone at **First FWB Church, Hazel Park, MI**, pitched in for a mortgage burning and victory celebration dinner September 9. Pastor **Johnnie Floyd, Jr.**, says, "For the first time in many years our church is debt free."

And here's another youth camp hero. When the traditional trophies for most outstanding this and best that were distributed on the last night of camp in **California**. **Petaluma FWB Church** pastor **Carl Young** was called to the platform. He was given a standing ovation and presented a 25-year plaque for working with youth camps in the state.

Friends of **Bethel Bible Institute, Paintsville, KY**, met at the Wise Cafeteria in Prestonburg during the Kentucky State Association. Highlight of the occasion was President **J. D. O'Donnell's** announcement that \$43,000 had been given in gifts to the work of the school in the last nine months. O'Donnell analyzes, "This is probably the greatest single financial undertaking of Kentucky Free Will Baptists in any similar period of time in their history."

According to pastor **Willie Justice**, the first phase of new facilities for **First FWB Church, Florence, SC**, is well under construction. The new location is a 12½ acre site located three miles west of their present location. The new temporary auditorium will have a seating capacity of 500, and 20 Sunday school rooms.

Any pastor who records 18 decisions for Christ in one month is certainly eligible for at least one good victory shout, but when those 18 salvation decisions are registered in a field surrounded by stony ground, the pastor is eligible for a double portion. That was the case during the month of June at **Calvary FWB Church, Pocatello, ID**. The exuberant pastor is **Harley Bennett**.

The **Western Carolina FWB Rest Home** in **Candler, NC**, now has a Wurlitzer piano,

courtesy of **Guy Ward** and his mother, **Mrs. L. J. Ward**. The piano was given in memory of Mr. L. J. Ward. The Wards are members of **Canton FWB Church, Canton, NC**.

Pastor **Raul Castillo** informs us that **First FWB Church of Hialeah, FL**, is in the process of buying a building in which to worship. Castillo and other members of the congregation fled Cuba in 1966 to escape the Castro regime. This is an opportunity for **CONTACT** readers to assist in underwriting a greatly needed work among this Spanish speaking population near Miami.

An eight-mile walk-a-thon for missions at **Spencer Road FWB Church, Spencer, OK**, resulted in a \$500 commitment to **Mike and Deleen Cousineau**, missionaries to **Africa**. **Waldo Young** pastors.

First FWB Church, Fayetteville, AR, conducted a summer revival with **Thomas Brown** as evangelist. What made Brown an unusual evangelist was the fact that he is also a member of the Arkansas Razorback football team. A local television station found out about the revival effort and taped the Friday evening service. Pastor **Ernest Johnson** says approximately 30 minutes of the taped worship service was used on Fayetteville's channel 29.

They still have two-week revival meetings in West Virginia, at least that's the story from pastor **Noah Adkins** of **Laurel FWB Church, Wayne, WV**. Some 25 were saved and baptized with 13 taking membership with the church.

Uncle John Henson began his preaching ministry at **Sousannah FWB Church, Culloden, WV**, 49 years ago. This past July 1, Bro. Henson made his annual trek back to the Sousannah Church to remind himself and the congregation of God's goodness. **Vallas Bell** pastors.

After groundbreaking ceremonies for a new church in late April, pastor **Bernard Thrash** and members of **Cedar Grove FWB Church, Parkersburg, WV**, have proceeded with construction. The basement is complete and other work continues.

Members of **Union Arbor FWB Church, Beckville, TX**, are in the process of building a new sanctuary. What prompted the action was the sale of their old church property and a subsequent move into Beckville. **Lee Roy Anderson** pastors.

There is at least one happy man at **Grant Avenue FWB Church, Springfield, MO**. His name is **Gary Raney**. Until recently Mr. Raney



spent 20 hours each week making tapes of church services for community use. Now thanks to a new tape duplicator, tapes can be obtained almost immediately. **Millard Sasser** pastors.

Seventeen-year-old, **Mark Dubose** was killed in a one car accident May 26, near **Vernon, AL**. Mark had been a Christian just over two months. He had become active in church visitation and soul winning and participated regularly in a radio broadcast sponsored by **First FWB Church**, Vernon, AL. Pastor **Thomas Scott** says that Mark graduated from Vernon High School on May 25. On May 26, he was killed. Mark Dubose did not live long for the Lord, but he lived well.

First FWB Church, Cushing, OK, was granted a license to operate a day care center. The facility opened August 27. **David Archer** pastors.

Members of **Verdella FWB Church, Ianta, MO**, dedicated a new educational building this summer. **Leroy Blankenship** pastors.

Never has a Minister of Music and Youth had such a display of devotion just to get him moved. Young people of **Victory FWB Church, East Wenatchee, WA**, participated in a "slave sale", whereby they sold themselves for a day's work. All this was done in order to raise \$800 moving expense for **Rodney Whaley** the new minister of music and youth. The slaves have been freed from bondage and Mr. Whaley is a Washington resident. **Lewis Perry** pastors the enterprising youth.

Services were conducted on the lawn of Jackson County Courthouse in **Marianna, FL**, July 30 through August 3. **Arnold Woodlief** did the preaching which resulted in four decisions for salvation and seven rededications.

During the first seven months of 1979 members of **Mt. Olive FWB Church, Guin, AL**, gave an average of \$1,100 per month to missions. **Woodrow Matthews** pastors.

A Moderator's Plaque was presented to **Bill Evans** in appreciation for three years faithful service as moderator by the **Missouri State Association** at their June meeting. The State Association also adopted a \$170,000 Cooperative giving budget.

CONTACT congratulates **Woodstock FWB Church, Woodstock, OH**. The congregation voted to call a full-time pastor effective June 1. Pastor **Donald Hix** has baptized eight converts and received eight new members since then.

When **Walter Minor** and his family left **Gateway FWB Church, Virginia Beach, VA**, they took with them the hearts of the people. Bro. Minor and his family moved to Michigan to pastor. Members of Gateway showed their esteem and appreciation for the Minor family by giving them \$1,300 during a reception. One family donated a 1972 station wagon. **Dale Burden** pastors.

And then there's the story of the cassette tape deck that got stolen almost before it was used. The place was **Tupelo FWB Church, Tupelo, MS**. A new cassette tape deck installed on Saturday night was used Sunday morning and stolen Sunday afternoon according to **Dwight Whitworth**, music and youth director.

Something new has been started at **Cordova FWB Church, Cordova, AL**. It is a ministry for senior citizens. The groups name is "The Senior Disciples". To be eligible for membership persons must be 62 or older. They meet each first Tuesday of the month for food, singing, testimonies, fellowship and excursions. **E. B. Ledlow** pastors. ▲

By Leroy Forlines

PART XIV

There can be no doubt about it—the Bible teaches that we should have high standards and deep convictions. At the same time, we must avoid both legalism and license.

The case for high standards, while necessary, has become increasingly difficult. One chief concern has been how do we succeed in teaching high standards to teens?

Many are of the opinion that young people are repelled by high standards. They seem to think the way to teach and hold young people is to either weaken or ignore standards. Examination of the churches with the most young people attending proves that high standards do not have to be a hindrance to reaching and keeping teens in church.

In teaching convictions we must keep in mind the age groups to which we are speaking. Standards should not differ for age groups, but we must remember that each age group has its own set of needs and problems.

The teen years are critical in a person's life. They are transition years.

During early childhood, the child is more dependent upon parents. Parents make most of the child's important decisions.

PROJECT 20,000

Project 20,000 is a venture by the Master's Men Department to raise \$20,000 by the end of 1979.

Since the Master's Men Board hired a director in September 1975 the work has continued to grow at a steady, healthy pace. We are under the firm belief that Master's Men has proven its worthiness and thus we solicit your support. Your help is needed to raise \$20,000 so we can meet our budget.

Our source of financial support is from our dues, co-operative receipts, and gifts. We have raised our dues to \$5 per year per member: now we need your help.

Two basic means of raising our financial support are being carried on at present.

LAYMAN'S DAY—This year we have sent out letters to all our pastors encouraging them to not only observe "Layman's Day" but to take an offering for our department on October 14th. The first letter was dated August 15th, a follow-up letter was sent on September 17th.

PRAYER BREAKFAST—We are in the process of organizing area wide Master's Men Prayer Breakfasts. The breakfasts will serve a two fold purpose: promote Master's Men and thereby increase the chapters and membership; plus raise funds for our general fund.

Will YOU join with us in PROJECT 20,000 so we can carry on with our mission of "Activating Men for the Master." If you have any questions or if you would like to schedule a breakfast, please let us know. Send inquiries to: Master's Men Dept; P.O. Box 17306, Nashville, TN 37217.



God Likes Teens

But during the teen years a change from dependence upon parents to independence occurs. Part of being an adult is making your own decisions. This does not mean you cannot receive help from anyone else, but it does mean that as an adult others do not make your decisions for you.

As teens take on more responsibility in decision making, parents decrease their part in helping teenagers make their decisions. This is a hard time for both parents and teens.

Parents find it difficult to decrease their part in the decision making process for their teen sons and daughters. The sons and daughters, both want and do not want their parents to continue helping in their decisions. They have not grown completely out of dependence, and they have not grown completely into independence.

The desire of teen-agers to begin making decisions coupled with the reluctance of parents to let them creates tension. Tension is normal and to be expected. However, if the situation is not wisely handled, it will result in rebellion which can have very serious results.

Parental authority is to be respected, but at the same time parents are not to exercise a harsh, rigid, unbending authoritarianism.

Paul must have had teen-agers especially in mind when he said, "And, ye fathers, provoke not your children to wrath..." (Ephesians

6:3). Also, when he said, "Fathers, provoke not your children to anger, lest they be discouraged" (Colossians 3:21). It takes wisdom and patience to be parents of a teenager.

We do not just preach standards and values to teen-agers; we also teach them. Teen years will prepare the young person for adulthood only when he learns to think for himself during those years. We must appeal to him as one who thinks and explain why some things are right and others are wrong, and why some things are good and others are bad.

The painful part about it is that we must leave them some room to make their own decisions even though they differ from ours. The truth about it is that sooner or later they will make their own decisions, whether we let them or not. If we try to force agreement, we may lose communication with our sons and daughters.

It is important to handle differences in such a way that parents and children will not have a communication breakdown. Also, it is important that parents not simply correct, but, that they communicate approval. Parental approval is very important to teen-agers.


It is critical in teen-age years that people other than parents uphold right values to teens. When parents come on too strong, teen-agers tend to feel that their transition to independence is threatened.

They wonder if they believe certain things simply because their parents do, or whether they believe them for their own reasons. When they hear others supporting Christian values and convictions, they do not have the same fear that they are not thinking for themselves. For this reason, it is important that convictions be taught to teens by someone other than parents.

One of the important factors in communicating standards and values is other teen-agers. Teens hate to be different from other teens. This problem is taken care of when there are well-liked teen-agers who are living by high standards. This is particularly helpful when these teen leaders reach out and receive others into their fellowship. People are influenced in life by those who pay attention to them.

One of the great needs of teen-agers is to believe they are important to adults. We show them that we feel they are important when we are interested in them. When the right kind of people show an interest in teen-agers this influences them for good.

To show interest means interest in things which teens like. This includes school activities, camp and hobbies as well as spiritual matters. We show these interests not necessarily in some official way, but in our casual contacts. ▲



I Know A Woman

By Sandra Lambert

I know a woman who allows her daughter to wear a bikini to the city swimming pool, unknown to her preacher husband. He teaches the biblical reasons why Christians should not go mixed swimming.

I know a woman who drinks alcoholic beverages before her four children at family gatherings. She doesn't want her relatives to think that she is different. Her husband was a licensed minister.

I know a woman who often takes her two children to a Saturday matinee while her husband is at work. He is a deacon.

I know a woman who buys cards for her two boys to play with. Her husband gambled before he was saved. On Sunday nights they prefer a card game to church services.

I know a woman who wanted to lose weight so she started smoking cigarettes. Her husband had struggled for a long time to quit smoking, but he was overcome when she took up the habit. He used to be a radiant Christian.

I know a woman who complained about attending Woman's Auxiliary meetings once a month, yet she goes weekly to a club to help her lose weight. Her backslidden husband used to go to church.

I know a woman whose every action shows that she knows God. The words that come out of her mouth and the way she walks and sits reveals her Father. She always dresses feminine because she knows God can say: "I know a woman . . ." He really knows.

Which type woman would you like to pattern your life after?

Woman, how can you please God, obey Him and submit to His will if you turn your back on the standards of the man He gave to you for a life companion, or if you are a bad example to him?

As Christian women we need to learn to yield to authority so we can be a delight to those around us.

Proverbs 31:23 reads: "Her husband is known in the gates, when he sitteth among the elders of the land."

How is your husband known?

Is he a henpecked man with a bossy, complaining, conniving, overbearing, sneaking whining female?

Or is he recognized as a man whose heart safely trusts in you?

Remember that God can say, "I know a woman . . ."



OUR READERS COMMENT

TAKES ISSUE WITH "DRESS"

In the July issue of CONTACT I read the article "Yes, Dress Matters". But after reading it twice, the conclusion seemed to be "It doesn't matter very much". We who know God are obligated to treat the question of dress in the same way God deals with it in His Word.

Deuteronomy 22:5 and I Corinthians 11:1-16 clearly deal with the same principle—distinction between the sexes. When those distinctions are not contended for God speaks of "abomination" and "shame".

In our area women donned slacks simultaneously with their exits from their homes and upon entrance into the coarse atmosphere of factories during World War II. Womanhood in the USA has since followed a trend which has undermined the home and finally brought us to ERA.

How we dress affects how we think, even about ourselves. The unisex and homosexual upsurge didn't rise like a mushroom. Rather, society produced a climate for it.

About the similarities between men's and women's slacks: slacks, the traditional apparel of men in the Western world for centuries, and slacks which women wear look very much alike to me.

If it were no more than a matter of taste or preference we ought not to waste space writing about it. But when we produce masculinity where God put femininity, we sow what we don't want to reap.

Robert Helms, Pastor
New Life Free Will Baptist Church
Evansville, Indiana

EMBARRASSED BY INTERVIEW

I have never been so embarrassed of Free Will Baptists as I was when I read "Meet Bobby Jackson" (July Issue).

Who in the world ever thought to ask such a tacky, chauvinistic question as "How did you deal with overly affectionate sisters on these extended revival tours?" What sort of scoop was the interviewer looking for?

Are we to believe that Free Will Baptist women are adulterously smitten by the visiting evangelist? If the inclusion of this question in the interview were not so tacky, it would be funny. I am disappointed that Rev. Jackson dignified the question by answering it.

On the lighter side—I read the tribute to Rufus Coffey and was impressed. A very nice way to show appreciation for a man who has done so much for so many.

Verla Fletcher
Norwalk, California

"NO MERIT" TO INTERVIEW QUESTION

Until the July issue I had nothing but praise for your magazine. It has always met my expectations. I yet have nothing against the two featured personalities in the last issue, but come now—devoting half an issue to two people comes off questionable and a bit overmuch.

Which Playboy prodigy composed the interview questions for Bobby Jackson (surely it wasn't a staffer)? Better assign him/her Jimmy Carter next—and don't forget to ask about the overly-affectionate female campaigners. (Why, I'll bet some of them are even Christian "sisters.")

I found the question insulting, degrading and totally without journalistic merit, not to mention rather presumptuous. If I ever "Meet Bobby Jackson" I'll be sure not to extend my hand with a too-friendly smile on my face, thank you.

I'll say this—the man's delicate answer to the Barbara Walters' probe was in good taste.
Connie D. Bomar
Colvis, California

AGREES WITH EDITORIAL

Thank you a thousand times for "The Pale Pulpit"! It's one of the best statements of its kind I've ever read. How very accurately you described the situation: "Most pulpits—Free Will Baptist included—are busy swatting flies while lions prowls our communities in a reign of terror"! I wish I had said that.

As you rightly affirmed, "Pale pulpits cast no shadow." If preachers would heed your advice—really apply themselves and claim the Lord's Word without apology, the world could be turned upside down. I am firmly convinced.

Thank God for your boldness. Thank you for writing your conscience. Thank you for making me take a closer look at my own witness.

Tommy Manning, Editor
The Free Will Baptist
Ayden, North Carolina

APPRECIATES FUNDAMENTAL APPROACH

We are very grateful for a fundamental magazine like CONTACT. We like the fundamental authors and the various subjects covered. We are praying that you will continue to grow and publish good Christian material that uplifts and exhorts Christians everywhere.

Keep up the good work.
Debra Motte
Victory Free Will Baptist Church
Columbus, South Carolina

HISTORY CORNER

Thank you, Rev. Carroll G. Alexander, pastor of Columbia Free Will Baptist Church, Columbia, South Carolina, for sending the following Minutes to the Free Will Baptist Historical Collection:

South Carolina Conference
(1971-77)

South Carolina State Association (1974-75)

For the South Carolina Confer-

ence, the Historical collection still needs all minutes before 1924, plus 1925-30, 32, 36-39, 41, 52, 55.

For the South Carolina State Association, we still need 1945, 71-73, 76 to present.

Are any of these Minutes on your bookshelves or hidden away in your attic? You can help us piece together the Free Will Baptist story—do it now!



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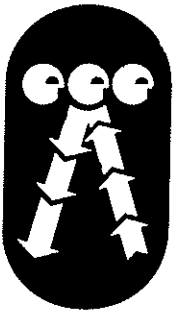
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Christmas

Our solution for your uncle who has everything or the friend who's out of town . . .



NEWS OF THE RELIGIOUS COMMUNITY

RELIGION, SAYS CONSTITUTION EXPERT, DOES NOT ENJOY ABSOLUTE PROTECTION

LOS ANGELES (EP)—Neither the establishment nor the free exercise clauses of the First Amendment offer absolute guarantees against government interference with religion, says an attorney active in the Christian Legal Society.

Robert L. Toms, a Los Angeles executive committee member of the Society's Center for Law and Religious Freedom, made the point in a paper presented to the Pasadena Bar Association. "The establishment clause cannot prohibit an indirect benefit to religion, nor can the free exercise of religion be without restraint," he said. "Because of this gray area, some confrontation appears inevitable."

Mr. Toms cited four occasions that usually trigger state involvement with religious organizations: church property disputes, organizations engaging in activities licensed or regulated by the state, dissolutions of non-profit corporations and cases of wrongdoing or violation of the "public trust."

The question therefore "is not whether the state has a right, but what this right consists of, and how it may be limited," he said. Mr. Toms noted that appellate courts have held that "a religious group may not claim the protection of the First Amendment with respect to its purely secular activities."

COURSE ON OCCULT RETAINED OVER A MINISTER'S PROTEST

WATERVILLE, ME (EP)—The local school here declined to take action on an Adventist minister's request that a course on "mysteries and the supernatural" be dropped from the junior high school curriculum.

The Rev. Lee Welkley, pastor of the Blessed Hope Advent Christian Church, objected to the elective mini-course on the grounds that exposing youngsters to the occult is unwise. "We're living in a day when there is a lot of renewed interest in the occult," the minister said, "and I feel that to whet an appetite on the junior high level is unnecessary and unhealthy."

The school board turned down the minister's petition primarily on grounds that removal of the course might be "intense censorship."

MINISTER LINKS MEMBERSHIP DECLINE TO PRACTICE OF EXCLUDING CHILDREN

NASHVILLE (EP)—Churches that segregate children and adults during worship often experience membership declines, while those that encourage all ages to take part in worship generally enjoy growth, says an Australian minister who has studied children's ministries in his country.

"The common denominator in sick and dying churches was that children were consistently segregated and sent off to another place," said the Rev. Stan Stewart, a minister in the Uniting Church in Australia. He reported his findings to a United Methodist Conference on Ministries with Children here.

"I am not preaching a Gospel of children, but I question whether the Gospel can be heard in congregations that refuse to allow the children's presence," the Australian minister commented. He warned that "unless young children are made welcome in worship services, babies and toddlers included, they will never see themselves as part of the whole congregation."

ESCAPES AND ASSAULTS DOWN AS RELIGION SWEEPS PRISON

WASHINGTON (EP)—Three-fourths of the inmates in Lorton Reformatory, the District of Columbia's prison in Fairfax County, Virginia, have embraced either Christianity or Islam in the past three years, according to the Washington Post.

"From one end of the . . . prison complex to the other, prisoners can be found praying, singing gospel songs, holding Bibles or Korans, and greeting each other with 'praise the Lord' or 'as-sasalaan-al-aikum,'" said reporter Joseph D. Whitaker.

The article said that since the religious revival began, escapes from Lorton have dropped to zero and assaults of other prisoners and guards have been significantly reduced.

"There is no question that we are better able to control the institution now that so many inmates are involved in religious activities," Director of Corrections Deibert Jackson told the Post. "But we are still operating a prison, and as far as I'm concerned the trend toward religion could reverse at any time."

Some prison officials and inmates are reportedly skeptical of the conversions of many Lorton residents. The Post quoted Eddie Lester Smith, serving a life plus 53-year sentence, as saying: "What the people on the outside see is a lot of Lorton inmates who seem to be interested in religion. Inside, we know that a lot of inmates get involved with a religious group to keep from being sexually harassed or to possibly plan a way to get out of prison."

ADOLESCENT SUICIDE, SAYS WRITER, IS MAJOR PROBLEM OF NEXT DECADE

NEW YORK (EP)—Leading mental health experts consider the increasing problem of adolescent suicide one of the major challenges of the coming decade, says a new Public Affairs Pamphlet by Arthur S. Freese.

"The statistics are startling," said Mr. Freese, a medical writer. He said one estimate shows that about 400,000 young people from age 15 to 24 attempt to commit suicide each year and more than 4,000 succeed.

Suicidal teenagers in the United States come from all economic groups, from all levels of education and every social class, from every ethnic and racial background, Mr. Freese said. He said health experts agree that suicides and suicide attempts are cries for help, usually preceded by early warning signals which people can learn to detect. Studies show at least 75 percent of suicide victims give warnings.

The problem of suicide is complex and difficult to handle, partly because it is still the subject of severe social taboos, Mr. Freese said. He noted that suicidal death is often concealed by certifying physicians and the victims' families. The "hush-hush" attitude toward suicide makes it difficult to discuss with potential suicide victims, he said.

BRITISH BAPTIST PASTOR SHOCKED AT MONEY FOR AMERICAN CHURCHES

ATLANTA, GA (EP)—A British pastor who has been on a two-month visit to the United States says he doesn't know how American Christians can justify the money they spend on churches.

It is "iniquitous" and "a horror" to spend up to \$5 million for a church building, said the Rev. Derek Keenan, pastor of Hawkwell Baptist Church in Rockford, England, and unpaid executive secretary of a 20-church Baptist union in his city.

"I cannot see how anyone can justify spending that sort of money in this needy world for three hours a week," he commented in an interview with Baptist Press, news service of the Southern Baptist Convention.

Describing huge church buildings as "millstones," Mr. Keenan said, "As the paint chips off, we decorate the millstone again. The bigger it is, the heavier it weighs. The buildings are soaking up our resources, our money, our time, and we need to be free of the encumbrance." He concluded that "for a Christian trying to live a Christ-like life, it's hard to cope with the subtleties of affluence."



O'HAIR 'IN GOD WE TRUST' SUIT FAILS IN HIGH COURT

WASHINGTON (EP)—The United States Supreme Court announced here it will not hear atheist Madalyn Murray O'Hair's challenge to the constitutionality of the motto "In God We Trust" on coins and currency. The high court's action marks the final defeat of the Austin, Texas-based O'Hair's efforts to remove the slogan.

The challenged slogan has appeared on United States coins for more than a century and on all currency since 1955, when former President Dwight D. Eisenhower signed into law a bill requiring that it be used. Over the past 17 years, Mrs. O'Hair has come to the Supreme Court challenging the constitutionality of various religious practices in public life.

VINS CHARGES KGB INFILTRATION OF CHURCHES

HOUSTON, TX (EP)—The Soviet Secret police (KGB) has attempted to infiltrate Baptist and other Christian churches in Russia, and to blackmail Christian leaders to work for the Communist government within the church, Russian Reform dissident Georgi Vins charged here in a news conference.

The KGB planted electronic "bugs" in the homes of Reform Baptist leaders to learn church plans, added Vins, a major speaker at the 122nd meeting of the Southern Baptist Convention at the Summit. Ironically, the electronic devices were made in the United States and sold to the KGB, he claimed.

During the 90-minute news conference, translated by Peter Deyneka, Jr., of the Slavic Gospel Association in Wheaton, Illinois, Vins displayed photographic evidence of torture of Russian Baptists and other Christians in the Soviet Union. About 40 Russian Baptists are now in prison in Russia for their faith, he said, adding that in the last 10 years, at least 10 Russian Baptists have become martyrs, tortured to death while in prison for their faith. Vins said he was not beaten while in prison, but he was interrogated and oppressed psychologically.

POLICEMAN/MINISTER SUSPENDED IN LATEST HASSLE WITH FORCE

MINNEAPOLIS, MN (EP)—Al Palmquist, who became nationally known as the police officer of The Minnesota Connection, has been suspended from the force. His suspension has set off a brisk dispute between rival factions of the Minneapolis police department.

Chief Elmer Nordlund said Officer Palmquist, after returning recently from a six-month leave of absence, had fallen into his old habits of spending too little time on police work. Mr. Palmquist took the leave of absence when he was challenged for spending virtually fulltime working with Midwest Challenge, a Christian ministry to drug addicts and teenage prostitutes.

Officer Palmquist claims that he is now under fire because he "knew too much" about alleged corruption in the police administration and city government. Police Capt. Gordon Johnson, who was police chief in a prior administration, agrees that the minister/cop was "set up."

SINGER OPENS NEW CENTER TO COUNSEL HOMOSEXUALS

MIAMI BEACH, FL (EP)—A counseling center for homosexuals founded by singer Anita Bryant is expanding its facilities and opening a larger center in Hollywood, located in Broward County.

According to the counseling director, David Renfro, the center has counseled some 500 "gays" in the past seven months, including those who reached them by mail and telephone.

According to Miss Bryant, who successfully spearheaded campaigns against gay rights ordinances in Dade County and in many United States cities, the center was established in response to more than 1,000 letters she received from homosexuals asking for aid. In her opinion, "Homosexuality is a spiritual problem. We'll never turn anyone away, no matter what they believe."

HUMAN BARRICADE KEEPS ROLOFF'S HOMES OPEN

CORPUS CHRISTI, TX (EP)—Clutching Bibles and hoisting huge American and Texas flags, about 300 supporters of Brother Lester Roloff prevented state officials from closing the evangelist's youth homes June 21.

The supporters formed a human barricade outside Roloff's People's Church adjacent to two of the youth homes while 200 youths waited in the church. After the barricade formed, state officials failed to appear to enforce a judge's order to remove the youths.

"The governor called . . . and he assured me there would be no breaking through of people lines or breaking down of church doors," said Ben Gallant, a Corpus Christi businessman and Roloff supporter.

Roloff has been held in contempt by a Texas judge for his continuing refusal, on religious grounds, to allow state welfare workers to license and inspect the three homes he owns and runs in Texas. State Agencies have asserted that teen-age residents at each of the three homes have been subjected to various kinds of mistreatment, including regular beatings and other physical punishment.

Roloff was asked whether he expected to be arrested. "I'm ready," he said. "All my people are ready." Defiant to the last, Roloff, a radio evangelist with a large national following, declared: "There will be snowballs 50 feet high in hell before I ever take a license. The license is Russian, it's Communistic."

USUALLY PLEASANT FIRST CONTACT CALLED KEY TO CULT ATTRACTION

STANFORD, CA (EP)—A former member of the People's Temple said many people are "totally sucked in" by cults because the public is so uninformed about how cult groups recruit and hold members.

"Your first encounter with a cult group is going to be a very pleasant experience," said Jeannie Mills, who with her husband and five children were members of the cult headed by the Rev. Jim Jones from 1969 to 1975.

She has since established the Human Freedom Center in Berkeley, which assists former cult members to readjust to living in society. She was at Stanford University recently to lecture to a psychology class.

Mrs. Mills said what she saw at first at the People's Temple was "a loving, integrated group of people. They were saying things we wanted to hear. They spoke out about the Vietnam War and prison conditions. They got involved with all the things that white, middle class Americans didn't want to get involved with."

New cult members feel that for the first time in their lives, they are totally secure, she said. They have no sexual problems, no problems making friends and no need to compete. ▲

COMING NEXT MONTH . . .

- How Christian is Psychology?
- From Overalls to Tuxedos
- You Can Enjoy Thanks-Living
- Liberated at Last!



By Robert Picirilli

The first three articles in this series introduced the fruit of the Spirit as the essence of spiritual growth. From now on, each article will deal with an individual fruit.

One of the words in Galatians 5:23 is meekness. But there is another one of the Christian graces that must be studied first: humility. Colossians 3:12 urges us to put on "humbleness of mind."

We do not hear much about the value of humility. We *do* hear—even in Christian(?) circles—about how to be number one, think big, win through intimidation, promote ourselves. But the Bible honors humility.

The word literally means "low-mindedness." Humility is a lowly view of oneself, a sense of personal unworthiness toward God and man. Trench defined it as "the esteeming of ourselves small, inasmuch as we *are* so; the thinking truly, and because truly, therefore lowly, of ourselves."

Then humility is the right attitude toward ourselves, and the only right attitude for anyone is a lowly one. When Galatians 6:3 says, "If a man think himself to be something, when he is nothing, he deceiveth himself," every person is meant (cf. Romans 12:3).

Many Scriptures speak of humility. In the New Testament alone, study Matthew 11:29; 18:4; 23:12; Luke 14:11; 18:14; II Corinthians 11:7; Ephesians 4:2; Philippians 2:3-8; Colossians 3:12; James 4:6,10; I Peter 5:5,6.

In five of these references we are told that God will exalt those who are humble. Twice we read that "God resists the proud, but gives grace to the humble."

Philippians 2:3-8 is especially helpful, giving us both a definition

and an example. The definition is: "In lowliness of mind let each esteem other better than themselves" (vs. 3). The next verse tells what that will mean. Then Paul gives us the best example ever, in the humility of Jesus. The lowly mind we are to have is the mind He had when He "made himself of no reputation"—literally: He emptied himself (of all personal concerns). Thus thinking nothing of himself, He became a servant of men and died for us.

Does that mean we must speak so softly people will have to strain to hear? That we go about whining that we are no good? Does a humble preacher publicly remind his audience that others could do better?

Humility isn't any of these things. Genuine humility will be appreciated and attractive, not calling attention to itself. Toward God, humility means one is conscious of his need

for and dependence on God. He knows he deserves nothing good from God, and he is grateful for the mercy and grace God shows him.

Toward others, humility means one does not feel he deserves any certain kind of treatment. He is not "sensitive" about what others do or say, and does not find it hard to forgive. He appreciates and graciously accepts what others offer. He forgets his own "rights" when the welfare of others can be better served.

Humility is, after all, the lesson of the footwashing. One who is not humble, who does not think lowly of himself, will not likely understand.

How can one develop this fruit of the Spirit? The suggestions in the previous article may help. The formula is the Bible, plus prayer, plus obedience. ▲

Humility

THE FRUIT OF THE SPIRIT

PART IV

CONTACT

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Remember — November Is NATIONAL HOME MISSIONS MONTH



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