

Contact

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FWBBC '82



This article was adapted by Jack Stallings from a sermon he preached at the 1978 National Convention in Kansas City, Missouri.

The Church—

Active

In

Worship



For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—I Corinthians 6:20—

By Jack Stallings

The worship of God is the highest activity to which man can aspire or of which he is capable, the central purpose of life which God in His creative plan has given him. Man was created to worship God.

Therefore, worship is the central, unifying concept of the Christian life. Every aspect of life, every action we take, every thought we think, everything about us should reflect the attitude of worship.

In the strictest sense, worship is pure adoration, the lifting of the heart to God in contemplation of His holy perfection. In a broader sense, though, worship also includes those actions which grow out of a heart attitude of worship.

Properly motivated actions, in themselves, can be acts of worship to God.

Thus, to be truly "active in worship," one must have the proper combination of inward attitude and outward acts.

"Active in worship" ought to describe our lives, and is descriptive of a church which is truly pleasing to God.

It seems that we have almost forgotten this. We have all sorts of purposes for coming to church.

One comes to count the children as they get off the buses; another comes to teach Sunday School. But our one purpose in coming to the Lord's house and being united together as a congregation should be to lift our hearts together in worship.

That simple, basic fact is now overshadowed and overlooked. We're meeting together for all sorts of purposes other than that central purpose of uniting our hearts in worship.

Man's Highest Duty

Worshipping God is man's highest calling. In Matthew 22, a lawyer asked Jesus, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matthew 22:36-38).

What is the central concept of the Christian life? What is the most basic thing that God requires of mankind? It is that we love the Lord God, that we worship Him with all of our heart, with all our soul, and with all our mind.

How do we know that? Because that's what Jesus said in Matthew 22.

The worship of God is our highest duty here on earth. The last part of Psalm 29:2 tells us to "worship the Lord in the beauty of holiness." Again we read in Psalm 99:5, "Exalt ye the Lord our God, and worship at his footstool; for he is holy."

That's from the Old Testament, but the concept is the same in the New Testament. The omniscient God who gave us the Bible knew as much when He gave the Old Testament as He did when He gave the New.

Moving to the book of Revelation, we discover that not only is worship commanded while we are here on earth, but it is also the only activity that continues in exactly the same terms, under exactly the same circumstances, in heaven (cf. Revelation 19:5-7a). Scripturally, the highest activity in which a human being can engage is the worship of God.

Danger Of Marthaism

As important as it is, not even Christian service takes precedence over the worship of God. Consider Luke 10:38-42. If you had Mary and Martha in your church, you would probably feel more kindly toward Martha than Mary.

Many Marys could sit in our churches and we would not even know their names. Martha would be more geared to the 20th century churches than Mary. Martha was a go-getter. She was a doer. She was a go-out-and-get-them-and-bring-them-in type. Martha got things done. It was she who invited Jesus to come into her home.

But while Martha was careful, troubled, and cumbered with much service, she was upset that Mary could be engaged in such impractical activity as sitting at the feet of Jesus when there was work to be done.

Our age might well be considered the age of *Marthaism*. We're careful, we're troubled, we're cumbered about with much service, but we're leaving out our most pressing and fundamental duty: the worship of God with our whole heart, soul and mind.

It is characteristic of our attitudes that we have time for business, but not for worship. We can't sing all the verses in a hymn anymore, because we are in a hurry. We've got to get on to more important things. We're building, growing, planting so much that we do not have time for worship.

Christians seem convinced that since worship activity is pleasant rather than unpleasant, it must not be worthy or important. Simply to come together, enjoy one another's fellowship and unite our hearts in praise to God, somehow is just not a fitting motive, is not worthy of a truly dedicated Christian.

We ought to be out there doing something, knocking on doors or some such thing. We feel guilty when we simply come aside and lift our hearts to Him. Nothing could be more wrong!

"Martha" types take all the joy out of Christianity. It's a drudgery to be a Christian the way they preach it. There's no thrill, no glory in the kind of Christianity which preaches nothing but work, work, work, and keep your nose to the grindstone.

And Marthaism is not pleasing to God either. It is only as our service is an outgrowth of our worship that it is either valuable or pleasing to God.

Assures Proper Motives

The worship of God is the key to the maintenance of proper motives in our Christian service (I Corinthians 10:31). Everything we do must be done to the glory of God, and if it is done for any other purpose, it has absolutely no eternal significance.

In fact, most of the time it constitutes sin. God is angry with us rather than pleased with us. That position is put very clearly in Matthew six. Everything we do is to be done as if nobody

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WORSHIP (From page 3)

were watching but God.

We need to develop the attitude toward God that a dating couple has when they only have eyes for each other. That's what the true worship of God in the heart is: that we think of no one but Him. Everything that we do is done as unto Him and for His approval, because we love Him and desire to please Him.

Service rendered for any other reason is not worship of God. It is meaningless and God considers it sin. It is hurtful; it is negative; it tears us down rather than builds up. Everything we do, every program we institute, every decision we make ought to be made on the basis of whether or not it glorifies God.

It ought to be noted here that this line of reasoning is in no way intended as an excuse for laziness or inactivity. It is, rather, a call to rethink our actions and redirect them all to the glory of God.

One of our biggest problems today is with motives. It is easy to turn something good into something bad. One of the terrible characteristics of sin is that it is not only evil of itself, but it also has the power to pervert that which is good, to take something beautiful and make it despicable.

We can take the most central activities of our Christian service and make them sinful in God's sight by perverting them through false, human, proud motives rather than making them a part of our worship.

Key to Holy Living

The worship of God is the key to holy living and the maintenance of the standards of Christian separation. When a man in worship comes into the presence of the God of Heaven, he becomes immediately and painfully aware of his own sinfulness (Isaiah 6:1-5).

The reason why Christians today are ever more worldly in their habits and ever less separated in their attitudes is that they have no direct, personal contact with God in real worship.

Their flippant, "I don't care" or "I don't see anything wrong with it" or "I don't feel convicted about it" would become, "Woe is me, for I am a man of

unclean lips and I dwell in the midst of a people of unclean lips," if they once entered the presence of God.

So many Christians worry about "style" and "the crowd." We don't have to go along with the style if we've been in the presence of God. When you go into God's presence, He sets the style. Whatever He thinks, whatever He wants—that is the style.

In the monarchies of Europe, the style was the whim of the king. The way the king dressed was how everyone else dressed. If you and I center our minds and hearts on the King, we will be less concerned with what everyone else is saying and thinking.

We could then put into practice, "Be not conformed to this world, but be ye transformed."

Keeps Theology Straight

Worshiping God will not only keep us straight in our lives, it will keep us straight in our theology (John 4:24). When men who know God refuse to worship Him in the fullness of that knowledge, the knowledge itself soon becomes corrupted and eventually is completely lost (Romans 1:21, 25, 28).

Men who refuse to worship God soon forget even the basic knowledge they have of God. If we who know the truth do not practice it, if we do not regularly approach God and worship Him in spirit and in truth, the knowledge of that truth—our orthodoxy—will soon begin to slip from us.

False doctrine and apostasy will not prevail where men actively worship and love the God of the Bible. They will not go into modernism or liberalism, will not deny the Bible, nor fall for all the new "isms" and ideas.

When men are nothing but robots and have left off the real meaning of their actions and are simply going through patterns and forms, it is only natural that they reassess their position. We must guard against that.

We must fight to maintain the truth. We must practice it. And we must worship God in His truth that we fight to preserve and maintain. If we leave off worship, truth will soon be gone as well.

It is only in the vacuum of a worshipless heart that error and apostasy flourish. It is only after men have forsaken the fountain of living waters that they feel the need to hew them-

selves a cistern, a broken cistern that will not hold water.

We cannot afford to leave the worship of God out of our churches. We cannot leave it to the liberals. There is a danger there. The liberals emphasize worship, but there is no worship there, for the spirit and the truth are lacking. The Holy Spirit has long ago departed those premises.

"Ichabod" is written on the door of many churches that were founded by people who loved God, because their children and grandchildren left off the worship of the true God.

We cannot leave worship to the Charismatics. What passes for worship among them is a vain, self-gratifying emotionalism. It brings no change in the life, and no glory to God. And for many, the Charismatic error is a reaction against the lack of true worship in our churches.

We must not dismiss worship as impractical and non-productive. True worship of God is the core of all our practice, and it is that worship of God in spirit and truth that empowers our activities to produce lasting spiritual results.

True worship of God in the hearts of our people *must* be our primary objective. Apart from it, all other objectives are empty, meaningless and sinful. True worship of God in the heart is God's primary objective for His people.

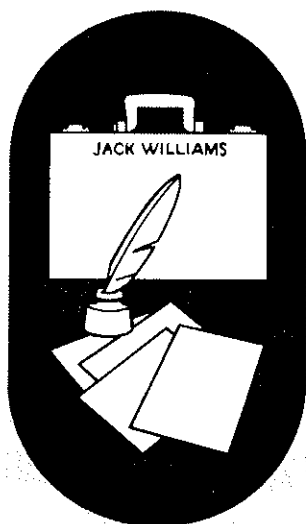
"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23).

What does God want from you? The worship of your heart. ▲



ABOUT THE WRITER: Reverend Jack Stallings pastors Collinswood Free Will Baptist Church, Portsmouth, Virginia. This sermon was preached in 1978 at the 42nd annual National Convention which met in Kansas City, Missouri.

Briefcase



They taught me a new song my first year at Free Will Baptist Bible College. At the time I thought it somewhat presumptuous for the opening stanza of the college alma mater to suggest that God's Nashville address was 3606 West End Avenue.

But two decades later, I'm not so sure it was presumptuous after all. Fact is, I've come to believe that "Within these halls we love so well, God (does) dwell in majesty."

Given enough time, any denomination's educational institutions should touch the entire movement. That goes double for Free Will Baptists. FWBBC's influence casts the longest shadow among denominational agencies. Check the evidence.

The FWBBC Alumni Association totals 4,523 strong, including more than 500 ministers. This speaks well of the school's commitment to train local church leaders.

But where the college has touched the denomination most dramatically is its 40-year track record training home and foreign missionaries and extending horizons in both church planting and worldwide evangelism.

We have 95 home missionaries now serving; 43 of them prepared at FWBBC. That percentage escalates with foreign missions. Of 157 foreign missionaries who have and are serving, 144 studied at FWBBC. With these statistics in hand, it is beyond me how anyone can seriously question the

school's vision and commitment to missions, strong local churches, and evangelism.

More to the point—a 30-year analysis (1951-1981) of national leaders revealed that 26 of 43 national association officers were FWBBC alumni. The same analysis showed that of 197 national board members for the Foreign Missions, Home Missions, Bible College, Sunday School and Church Training, and Retirement Departments, no fewer than 91 were FWBBC alumni.

And pushing further—a five-year survey (1975-1980) of FWBBC students who completed the new Teacher Education program verified that of the 54 who were teaching anywhere, 48 were employed in Christian Schools, and six in public schools.

Through 1981 (including student fees), the denomination has pumped over \$22 million into the 9.6 acres and 19 major buildings which comprise the Nashville campus. With this long-term investment at stake, we are well advised to be careful stewards and not throw the baby out with the bath water in a moment of recklessness.

Let's not kid ourselves about it; severe criticism has hamstrung the college for three years. Some of that criticism is warranted, but much of it is just plain fussiness.

Be that as it may, we can't exempt any denominational agency, including FWBBC, from criticism. Honest grouching is still the prerogative of the constituency.

It doesn't take a Ph.D. to spot the difference between constructive criticism, which is always appropriate, and malicious criticism which is never appropriate. When FWBBC needs its ears thumped, interested parties should take a number and line up outside the president's office.

Criticism is like fire. A little in the right place gives light, but a lot in the same place burns down the house.

If admitting loyalty to and pronouncing a blessing on FWBBC is offensive, then so be it. How in the world can we

be anything but pleased as punch with that which we ourselves have built? The college is as much an indispensable part of the woof and fabric of Free Will Baptists as the Cooperative Plan and Sunday School literature.

There is another point of view, however. Some brethren have announced plans for a new college on the east coast to meet needs which they feel are not being met. Is there room for another college? Is there sufficient need to justify another college? In my opinion, the answers to both questions are yes and yes.

It is plainly unrealistic to insist that FWBBC, Hillsdale FWB College and California Christian College are meeting all educational needs of Free Will Baptists. We're too diverse for that, and it's time we came to terms with the fact.

Nobody should oppose the birthing of a new school—if it's consistent with the Free Will Baptist *Treatise* and true to the Bible. We don't need just one more school; we could use a half dozen more. The needs among us are such that they won't all fit into our present educational setup. This should not be viewed as a problem, but an opportunity.

Each college must fill its distinctive role. But let's not forget that the fountainhead of them all is FWBBC, and that to a large extent, what we have accomplished as a denomination since 1942 began in the FWBBC classrooms.

Is FWBBC still worthy of your confidence and support? Let me put it this way . . .

For the past 18 years, my wife and I have cultivated and pruned a little brown-eyed Free Will Baptist. On August 21 we will bundle her clothes and dreams in the back seat of our car, prayerfully drive her across town, and commit her future to our friends at Free Will Baptist Bible College.

I want my daughter to sing the same song I learned 20 years ago and discover for herself that "God dwells in majesty" at 3606 West End Avenue. ▲

God,



and Me

By Margrette E. Hughes

Eighteen years ago, when I first came to Free Will Baptist Bible College, I had just spent the most miserable year of my life. I had gone to a college near my home, because it was near my home, knowing that it was not God's will for me.

If you have lived any time in known disobedience, then you know what I mean when I say miserable. Not a day went by that I was not convicted of my disobedience. Finally, I said yes to the Lord and came to Free Will Baptist Bible College.

Only the Lord and I knew how happy I was. The joy of obedience was just as great as the misery of disobedience. I was so happy that I'm sure at times I came across as being silly and giddy.

My husband expresses it this way, "It's just like pulling into a safe harbor after being in a storm."

It was such a relief not to watch every word I said for fear that someone would make something ugly out of it, not to flinch at the sound of someone taking the Lord's name in vain, no more coughing from smoke being blown in my face, being able to attend a basketball game and

not smell liquor on someone's breath. I had finally found a crowd where I fit!

I learned so much that first year. Everything revolved around the Word of God.

The rules never bothered me. I didn't even mind washing dishes in the cafeteria to help pay my bills. I was happy. I was in God's will and nothing else mattered.

Those three years I spent at Free Will Baptist Bible College were the most important years of my life. In a real sense, they prepared me for the rest of my life. They made me strong enough to weather three years in nursing school and come out with my same faith and convictions.

Little did I know that the Lord was preparing me for another role associated with the Bible College. After graduating from nursing school, I met a young man who was to be my husband. He answered the call to preach and we were married.

I was to come back to Free Will Baptist Bible College. This time as the breadwinner, so my husband could prepare to preach the gospel. The Lord blessed me with a good job. I was asked to teach at the school of nursing from which I graduated.

I was off on weekends, worked the 7-3 shift and at a better salary than the general duty nurse. I was blessed to see another life shaped into the image of Christ through the influence of Free Will Baptist Bible College.

In September, 1981 I returned to Free Will Baptist Bible College again in yet another capacity. My husband was to be working in public relations and I was to open a student health office.

I find that little has changed. The Word of God is still given the central place on the campus. It is still taught as the infallible Word of God. It is still our guide for standards of dress and manner of life.

However, I have seen one change. The students, there are many more of them. They come to us out of a more polluted society, with more problems. More and more come from broken homes, bringing with them the problems that come from broken homes. The faculty and staff need your prayers that they will have wisdom when dealing with these problems.

In a few short years I hope to be associated with Free Will Baptist Bible College in yet another way, as a mother. I have three children. I can think of no greater thrill than to have all my children attend Free Will Baptist Bible College, and no greater disappointment than for them to attend another school.

I know I can safely trust them to this school for the preparation that they will need for life. ▲

ABOUT THE WRITER: Margrette Hughes, B.A., R.N., is director of student health services at Free Will Baptist Bible College. She is married to Larry Hughes, public relations assistant at the college.

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April, 1982

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| Virginia | .00 | .00 | .00 | 2,063.87 | 235.03 |
| West Virginia | .00 | 14.63 | 14.63 | .00 | 182.32 |
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| Bible College | 5,867.15 | 3,104.90 | 8,972.05 | 4,892.92 | 26,077.83 |
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| Master's Men | 106.78 | 1,217.58 | 1,324.36 | 1,313.33 | 5,009.61 |
| Commission on Theological Liberalism | 68.16 | 182.64 | 250.80 | 269.00 | 917.75 |
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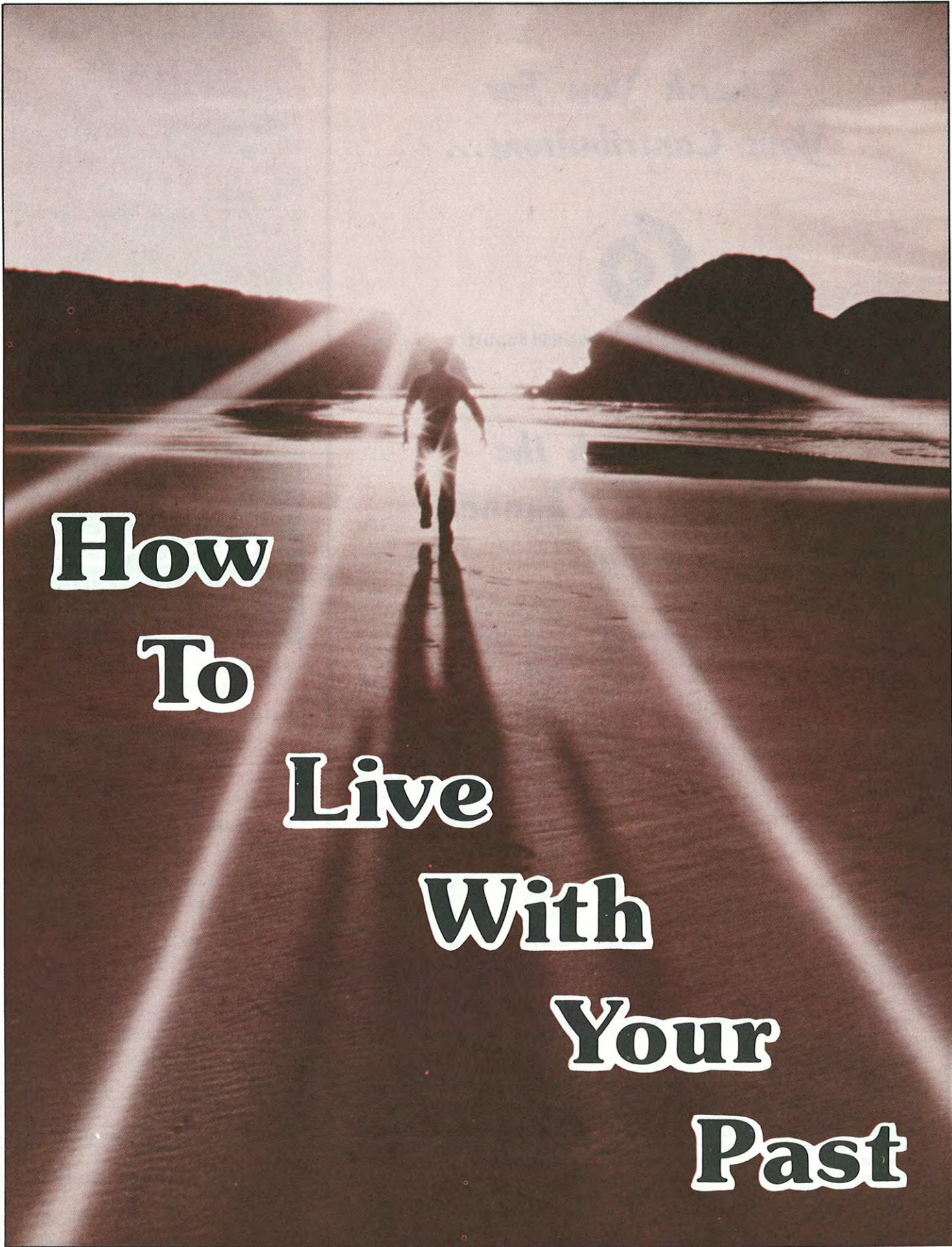
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How To Live With Your Past

8/CONTACT/JULY '82

H. Armstrong Roberts

ous lives for God? They faced them just as we must face them today.

Repent and Confess

There are three steps which, when carried out, give victory over anything that one has to face from the past. These steps are: confess and repent of the sin; believe and be assured God has forgiven the sin; expect and plan for a confrontation with the sin in the future.

True confession and repentance require a correct view of sin. One must realize that sin deserves judgment and demands cleansing.

Also, one must take full responsibility for sin. There cannot be any excuses for the sin or placing of blame on someone else.

David, in the confession and repentance of his sins with Bathsheba, makes this clear when he cried, "*Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.*"

When one confesses and repents toward God with a right view of sin, he has a godly sorrow that causes him to turn away from that sin.

Believe the Forgiveness

Following confession and repentance, one must be truly convinced that the sin or sins committed are forgiven. This assurance that God is keeping His promise and that sin or sins will no longer be held against the person is so necessary.

There can be no victory when faced with past iniquities if there is no assurance that God has forgiven. A constant belief in God's forgiving power is necessary.

John said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." One must believe this. His faith must rest on this promise of forgiveness.

David was assured of God's forgiveness when he wrote, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Men may not forgive nor try to forget, but God does forgive and forget.

Expect a Confrontation

The last step is for one to expect and plan for his past to return and face him. Satan will see that this happens.

Satan is an accuser and a disturber. With these attributes he will take every opportunity to accuse you and bring into your life things which will disturb you. When one is not expecting Satan to do this and not preparing for it, the adversary has the upper hand. This brings defeat in the person's life, which is exactly what Satan wants.

A definite strategy must be made to apply God's truths. One can start preparing for this confrontation with the past by putting into practice James 4:7-8. He advises one to *submit to God, resist the Devil, and draw nigh to God.*

The whole armour of God—belt of truth, breastplate of righteousness, shoes of the preparation of the gospel of peace, shield of faith, helmet of salvation and sword of the Spirit—must be used at all times to quench all the fiery darts of the evil one.

David had a good plan when he said, "Then will I teach transgressors thy ways; and sinners shall be converted unto thee . . . and my tongue shall sing aloud of thy righteousness."

Stay busy in the Lord's work and He will make the bones which were broken to rejoice.

No wrong committed in the past can frighten us if it has been repented of, its forgiveness is assured, and if Satan's bringing it up again is expected and planned for. ▲

ABOUT THE WRITER: Rev. Sam Wilkinson pastors Surrency Free Will Baptist Church, Surrency, Georgia.

By Sam Wilkinson

Did you hear about the football player who was in the most important game of the year? He recovered a fumble and ran toward the goal post. His teammates realized he was headed the wrong way. One of them tackled him just short of the end zone.

At halftime the young man sat alone in the locker room with his head in his hands. Every time someone looked at him or spoke to him he cringed with embarrassment. He was dejected and overwhelmed with his error. The coach announced that all would return to the field and play. The locker room emptied and the young man sat there alone. The coach went to him and encouraged him to return to the game.

"I just can't go back out there and face the other players and all those fans after what I did," whispered the player. With a tone of understanding the coach told him to go play for the game was not yet over. The embarrassed, almost defeated player returned and played a strong second half.

In God's family many members are trying to overcome and live with some wrong doing in the past. They are finding it frustrating, painful, embarrassing. It is a constant thief of their spiritual happiness and power.

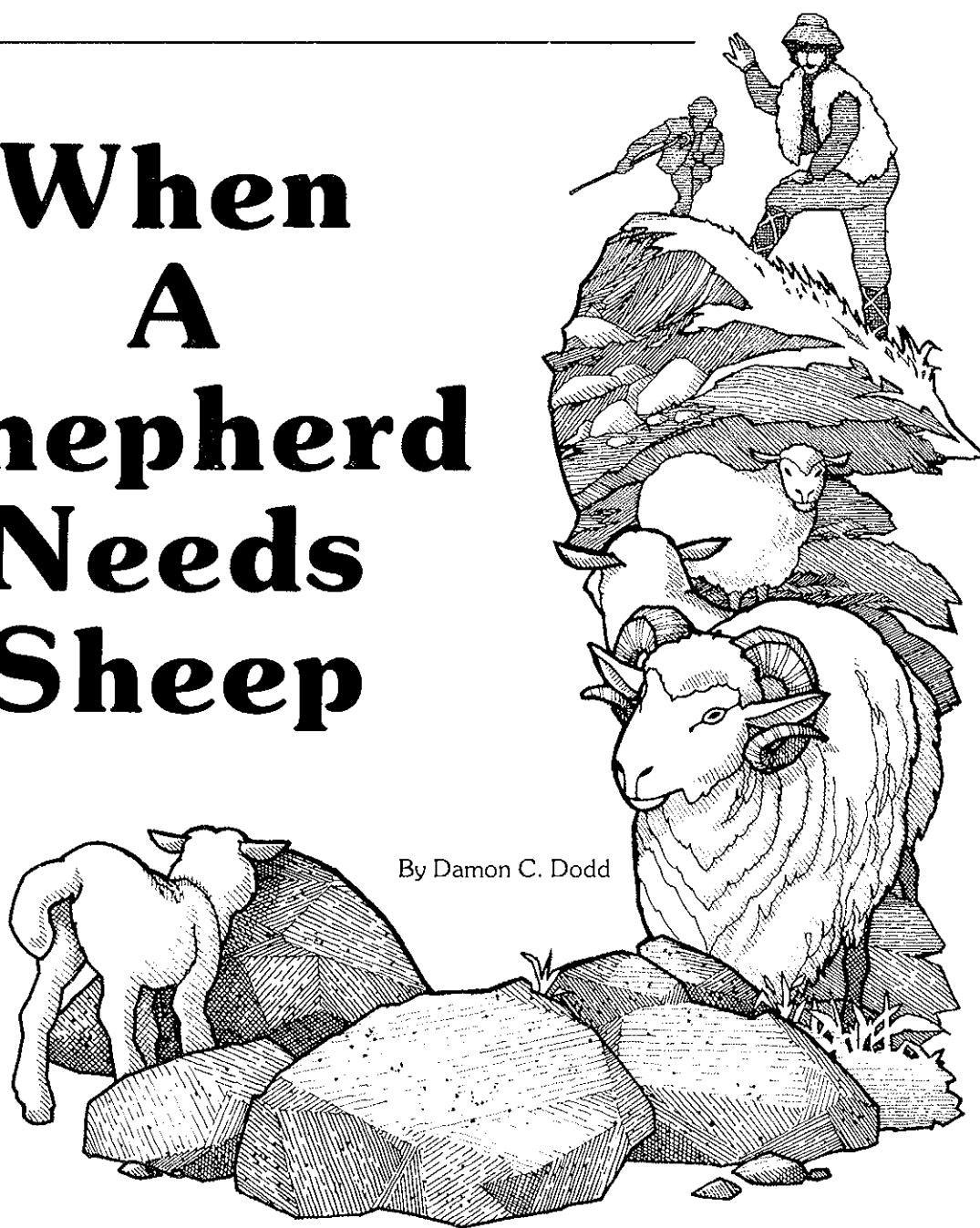
What does one do when he is suddenly confronted with some embarrassing happening from his past? Is there any help for him? Are there any principles in scripture which will help him face a past drug problem, a past jail sentence, a past immorality or any other past sin committed before or after conversion?

God does, in His wisdom, portray in the Bible men who had such problems: David, who ventured into the tragic sins of adultery and murder; Peter, with his denial of the Lord and jail sentences; and Paul, who persecuted the Christians and spent years in jail.

How did these men deal with past sins and go on to fulfilling and prosper-

When A Shepherd Needs Sheep

By Damon C. Dodd



A young man just out of college went job hunting. He carefully prepared a resume' for prospective employers in which he gave pertinent information concerning himself, his educational attainments, character and business references, and personal expectations as to working schedules and salary.

Dressed neatly but conservatively, he set out to check several good leads.

Boldly and confidently he went from place to place, courteously and efficiently stating his purpose for coming and filling out applications for employment at each place.

At about the same time a young minister just out of seminary and seeking employment pursued an entirely different course in finding a position.

He did not go in person to prospective pastorates but rather sought out men in his profession to submit his name to a pulpit committee seeking a candidate. More importantly he had been praying specifically for the Lord to designate the area in which his ministry would be most effective. He confidently and expectantly awaited the leadership of the Holy Spirit in the matter.

Contrast this young minister's experience with that of an older preacher

who decided that he had been in his current pastorate long enough and wanted a change. On his own he made a list of all the churches in the surrounding area without pastors and proceeded to visit each one.

At the close of each service he asked for and received permission to speak briefly, at which time he revealed his reason for being present and requested a meeting with the pulpit committee. His tour was unproductive: the response in each place was, "don't call us, we'll call you."

In each of these three cases there was one thing in common: men seeking employment. The man seeking a

secular job followed accepted procedure in his quest, as did the young minister.

The older minister, even though he should have known better, ignored ministerial ethics governing the seeking of a pastorate, which says in effect, "In the Christian ministry, the man does not seek the position; the position seeks him."

The question arises then: "How shall a shepherd who has no flock, find sheep?"

Trust the Holy Spirit

The first and most important rule to be observed by the minister in this connection is to rely on the leadership of the Holy Spirit. This is the only way by which one can be assured of a useful and satisfying ministry.

A preacher who goes into any field of labor without the clear and definite leadership of the Holy Spirit is endangering spiritually (and many times physically, cf. I Corinthians 11:30-32) not only his own life, but the lives of those whom he would serve.

In this connection the young minister is often perplexed and at a loss to know how to determine the will of God. Romans 12:1-2 gives the biblical answer:

- (1) Present your body to the Lord with no strings attached, spiritually pure.
- (2) Preclude all personal ambitions of a worldly nature.
- (3) Prove God's will for your renewed, rejuvenated, regenerated life.

C. E. Colton answers the question with this observation:

In making known His will to man God has always used human instrumentality . . . In most cases the preacher need not expect God to make known His will by writing across the sky or by giving some fantastic and phenomenal vision . . . Usually God makes known His will through the expressions of others. This being the case, the preacher must learn to ask God for a revelation of his will; then he must look for that revelation in the experiences and movements of men. (*The Minister's Mission*, by C. E. Colton, Zondervan Publishing House, Grand Rapids, Michigan, 1961, pp. 25, 26.)

Press Each Opportunity

While waiting for God's will to be revealed, young ministers should take advantage of every opportunity to preach. Some novices want to start at

the top with a premium salary and all the fringe benefits. Unless opportunities for preaching afford a direct pipeline to such a pastorate, they are not interested.

Just two years ago, a man in his middle 40's, a popular and highly successful high school basketball coach, surrendered to God's call to the ministry. Opportunities to preach opened up everywhere, in other denominational churches as well as Free Will Baptists. He took advantage of every one of them and has been constantly in demand.

In the meantime he and his pastor were praying for God's will to be revealed as to the future ministry of this young minister. Today he is happily settled in the place of God's calling enjoying a fruitful ministry.

Cultivate Friendships

The young minister should cultivate friendships among his fellow ministers, the older ones as well as those of his own age group. In this way he is enriching his own life while at the same time placing himself in a position which could lead to the pastorate.

When a fellow minister is asked to make a recommendation to a church looking for a pastor, he will usually (and wisely so) recommend someone whom he knows well. This is in no sense to be considered "wire pulling" or church politics.

What could be more natural and right than that God should work through preachers to get the proper shepherd and sheep together?

R. N. Barrett, in *Ethics of the Ministry*, says, "It is not improper to ask some influential brother to propose your name, that the church may know who is available . . ." This request is solely for the purpose of getting the individual before the church. The rest should be left entirely to the church and the Holy Spirit.

Many of our states now have Executive or Promotional offices with full-time secretaries. As a rule an up-to-date registry of available ministers is kept in these offices. Churches looking for pastors often seek the cooperation of these offices in securing candidates for the pastorate.

The young minister would do well to submit his name (and if requested, a resume') to the office in his state or the

state to which the Holy Spirit is leading him. At one time the National Home Missions office offered this service also and probably still does.

Build Solid Reputation

What about the older minister who is seeking a pastorate or who wants to change pastorates? Again Barrett writes, "As a general rule after a man has had some experience and has acquired some degree of reputation, his work will speak for itself."

An elderly minister was forced into retirement due to failing health. After a few years of rest and medication, his health improved to the point that he felt led of God to get back into the pastorate. Just a casual word dropped in a ministers' meeting one day was all that was needed. In a few weeks he had several doors opened to him.

This in itself is a testimony as to the value of godly, dedicated and tireless pastoral service. Not only is it blessed of God, it also earns the appreciation and respect of God's people in the churches.

Advancing years do not necessarily make one old. As long as one can stay young in attitude and in heart, he is a candidate for further and useful service. His experience and wisdom are traits beyond commercial evaluation to any church.

A true shepherd, one who truly loves and constantly strives for their best interests, will not be long without sheep. ▲



ABOUT THE WRITER: Reverend Damon C. Dodd pastors New Home Free Will Baptist Church, Colquitt, Georgia. He has written several books including two on Free Will Baptist history—*The Free Will Baptist Story* and *Marching Through Georgia*.



Incident At Walkertown

By Billy R. Maynard

Of all the stories I've been assigned to write as a journalist, none has been more amazing than one told to me by Clyde Baker of Walkertown, Tennessee.

It doesn't matter how I first heard of Clyde or the fantastic tale he swore is true. What does matter is the incredible force which drew me like a magnet to his hometown last summer.

I took the morning train from Nashville in splendid weather. The sun was Easter-morning bright.

Three hours out I spied the decaying, red structure which housed Walkertown's whistle-stop train depot. And there, leaning wearily against the rickety ticket booth, was Clyde McPherson Baker, my link to Walkertown's past.

Introductions were not necessary. As soon as my feet hit the ground, the old man's hand was in mine. We stood staring into each other's eyes. I heard or saw nothing else except the street urchins who scurried past, spraying dust on our shoes.

"You're him ain't ya?" Clyde announced momentarily. It was more of a statement than a question. His blue eyes twinkled with boyish glee although the graying whiskers and arthritic gait placed him well past 80 years of age.

"I'm him, Clyde," I replied, squeezing his bony hand. "I am so glad to meet you at last. I can't wait to hear your story."

An hour later we lingered over lunch at Pigeon Roost Restaurant. Straight across the street stood the ancient and crumbling Walkertown Gazette building—the place where it all started.

"That's where it began," Clyde nodded toward the town's oldest building, two-stories tall with dirty windows and tacky, green cafe curtains. The look of intense nostalgia that gripped his wrinkled face told me it was time to switch on my tape recorder.

"It's still the strangest thing I ever saw," he continued. "I wish I could figure it out. It started with that big ad in The Gazette. Let me see if I can remember exactly how it went . . ."

"Ad?" I attempted to interrupt.

"Hush," Clyde ordered, raising his hand. "I'm thinking."

I decided to remain quiet and simply let Clyde talk to the tape.



This short story won first place in the 1982 Writer's Contest sponsored by the Sunday School and Church Training Department.

"Oh yeah," he went on. "Now I've got it. The advertisement said 'Attention: Residents of Walkertown. Experience a train ride to paradise. Stay in mansion rent free. (Eternal Lease.) Receive cure from all ills. Complete wardrobe furnished at no cost. Train departs Saturday, May 10, 1919 at 1:30 P.M. Tickets may be claimed at train station ticket office, Walkertown.'"

"Well, I'll be . . ." I interrupted. "How did the townspeople react to that?"

"Wait a minute . . . wait a minute," Clyde fired back. "That ain't all. The real puzzler was the fine print at the bottom. It read: 'All tickets prepaid by a friend—the sponsor of this advertisement.'"

"That's really something," I said. "Did anybody believe it?"

"They wanted to," he remembered. "They all really wanted to. I was a boy of 16 at the time. I recall that the papers were all full of war talk and hard times and then this . . ."

My friend became very quiet. A smile flickered across his leathery face as he contemplated the most extraordinary event of his youth.

"That notice was run just about a week before the 10th of May," he went on. "Well, it wasn't two hours after the paper came out until the mysterious ad was the talk of the town."

"How did they react," you asked me. They were divided into about three different groups: The philosophers laughed their fool heads off. Willie Jackson got drunk and shouted the headlines all over town that night.

"The barber shop gang slapped their knees, thinking anybody foolish enough to try to claim a ticket would immediately be labeled a looney."

"Then there were folk who didn't know what to do or how to take it. They were completely frustrated, yearning with all their hearts for one of the tickets, yet forced into doing nothing

by the fear of embarrassment. Those folk just went about business as usual.

"My family was in that group—good, moral, church-going people, afraid of being laughed at, afraid to believe in something too good to be true, afraid . . ."

Clyde breathed a great sigh of regret. His chest heaved laboriously. I waited.

"Of course, that leaves the last bunch, don't it?" he smiled across the table.

"Yes, it does," I answered, allowing him a short break. "The ticket buyers. I suppose?"

Clyde raised a pointed finger for emphasis. "Not buyers, my friend," he clarified. "Claimers. The tickets were bought and paid for. These were they who came to claim all those wonderful promises."

"Tell me about that, Clyde," I pushed. "Did you see the group that went to the station?"

"Yes, I did," he informed me. His voice quaked with nervousness. "I sneaked out of the house that day. I came down here and hid behind the water tank. I knew something unforgettable was about to happen. I had to be near it. I just had to."

"What did you see, Clyde? Tell me what you saw. Did you happen to see one of the tickets?"

"Yes, I did. About 40 people in all came to claim them . . . 40 men, women and children brave enough to defy the whole world, if necessary, for a place on that train."

"They filed up to that window as quiet as a funeral procession. The clerk smiled and gave each of them a small, red pass. My best friend got one. He showed it to me and we were both amazed. His name had already been engraved onto that ticket."

INCIDENT (From page 13)

Clyde's face took on that far-away look again.

"Please go on," I begged. "What happened after everyone received their reservations?"

"They just stood there," Clyde murmured, trance-like. "They stood in total silence, huddled in a tiny group, while all around them, this huge crowd began to form in tight lines along the street.

"Every doubter and scoffer in Walkertown and Clark County had come to ridicule that tiny band of believers when their freedom train failed to show up."

"What about the ticket clerk," I asked. "What was he doing all this time?"

"Well, at exactly 12 o'clock he closed the window and hung out a sign which said: CLOSED. NO MORE TICKETS AVAILABLE. Then he took his place in the group.

"About that time one of the town clowns smarted off about running out of time to get your tickets and where was the train and stuff like that. It was a funny feeling, I'll tell you, all those people standing and staring at an empty train track.

"The air was as tense as a banjo string. Those with the red tickets huddled more closely together. Some were weeping. These were comforted by the pastor of the Baptist Church. He kept telling them to be patient, that it wouldn't be long. He was right."

"The train pulled in!" I finished,

excitedly, putting another reel into the recorder at the same time.

"The most beautiful machine I ever saw," Clyde said, smiling broadly. His eyes lit up as he described the train.

"At first it was just a silver speck on the horizon, then a long, shiny, silent bullet. Finally we could see it clearly, but we had to shade our eyes when the sun bounced off her sides. In just seconds from the moment we spotted her, she glided noiselessly into the station.

"Beautiful! Really beautiful! All chrome and glass—crystal windows, I'm sure. She was at least 300 feet long. She gave one long blast, like nothing I had ever heard before, then you could have heard a feather drop as those people got on board.

"Nobody was joking now. Mouths hung open in disbelief, hats came off in respect, but no one was laughing... except the folk with the tickets. They were shouting and hugging each other... and telling their kin goodbye.

"A few people from the throng in the streets began to crowd around the closed ticket booth. One man pounded on the door, screaming for a ticket. He never got an answer."

"That is amazing, Clyde," I told him earnestly.

"Amazing?" He laughed. "What I am about to tell you now is amazing. It's about the crew on that train. You see, there were these handsome young men with shining faces, dressed in the grandest white suits you ever saw. They came out of the train in droves to

receive the tickets and accompany the bearers on board.

"Then the conductor appeared in the doorway. He wore a white robe trimmed in gold. There was a deadening silence in the whole town as he looked straight into the eyes of the crowd and said seven words that cut our hearts asunder."

"What did he say, Clyde? What?" I asked frantically.

Clyde looked directly at me as he recounted those infamous words with great sadness. "'Depart from me. I never knew you.'" he said. "And that was the last we ever saw of that train and those people to this day."

After hearing Clyde Baker's story, I spent a solid month researching my information. I haunted the "morgue" of every newspaper from Walkertown to Nashville. I became a railroad station "bum," pouring over every logbook and schedule recorded in the year 1919.

The president of the railroad line informed me that there had never been a chrome coach in the history of his company, let alone one with crystal windows, then he laughed at me. My story was rejected by both the Nashville Banner and the Davidson County Gazette.

"Who would believe a tale like that?" they mimicked.

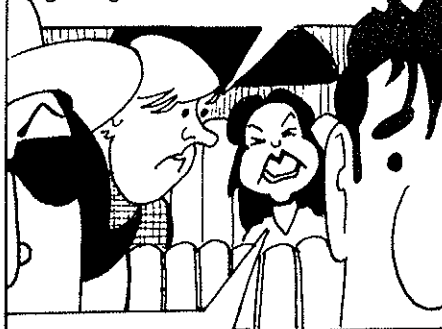
I did. Would you? ▲

F.W.BAPTIST

"How much farther are you going to drive before you stop and get the air conditioner fixed?"

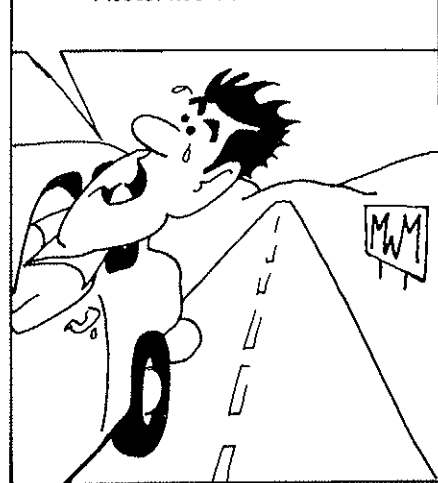


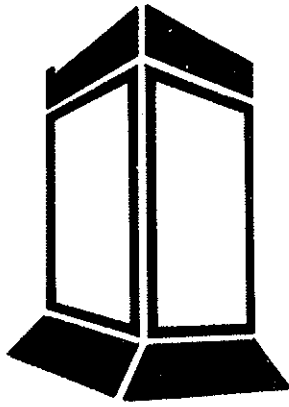
"Cheese and crackers! Cheese and crackers! For the last 200 miles. When are we gonna get some real food?"



"I wish you'd left me at Grandma's. Why are you dragging me to the Convention?"

"Moses! Was it ever like this?"





The Free Will Baptist Pulpit

Leo Potete, Pastor

Peoples Free Will Baptist Church, Justice, Illinois

Making Sin Appear To Be Sinful

Scripture—Romans 7:13

Introduction

In these days there are preachers, churches, even entire denominations who no longer preach against sin to make it appear sinful.

Perhaps if we preached more on the fundamentals of the faith and followed the examples of godly men, we would fare better in our fight against sin.

I. We need to preach and teach more about basic biblical principles.

A. The Reality of Hell

1. Christ preached 56 times on hell, 24 times on heaven. His last sermon was on hell (Matthew 25:31-46).
2. Hell is not only for Satan, but for all who follow him.
3. The Bible describes hell as an eternal, literal and terrible place of torment, where the lost will be separated from God forever.

B. The Necessity of Separation

1. The Bible commands it (Isaiah 52:11; II Corinthians 6:17).
2. The Bible describes it (Deuteronomy 22:5; II Corinthians 11; Psalm 1:1; Proverbs 4:14).
3. The Bible warns of consequences of not being separated (II Chronicles 19:2; I Kings 11:2, 4).

C. The Fear of God

1. Without fear of the Lord, or respect for God, we can't expect to grow into mature Christians (Proverbs 9:10).
2. Fearing God causes men to depart from evil (Proverbs 16:6).
3. Fear those in authority. We would rather run down our leaders than show respect (Ephesians 6:5).

II. We no longer follow the examples of godly men.

A. Nathan who preached to David (II Samuel 12:1-14).

1. He told a king that he sinned. We won't even tell our kids.
2. He made sin appear so sinful that it angered even the sinner (v. 5).
3. He preached it so hard that David could not deny it. He said, "I have sinned" (v. 13).

B. Peter who preached to Ananias and Sapphira (Acts 5:1-11).

1. Made the sin of greed appear to be an abomination to God, a sin which Americans commit daily.
2. Gave Sapphira a chance to confess, just as God gives us a chance (vv. 8, 9).
3. Result made sin appear sinful to those who heard of it (v. 11).

C. Paul who preached to Felix (Acts 24:22-27).

1. Paul feared no man, but let the power of God work in his life, something we're afraid to do today.
2. Paul's sermon:
Righteousness—not our's, but God's.

Temperance—a virtue which Americans have deserted and churches are afraid to teach.

Judgment to Come—people have a fear of the unknown and if the unsaved people of our country knew of their judgment to come, they would surely tremble.

3. Felix's reaction:

He trembled—how many people tremble when we preach?

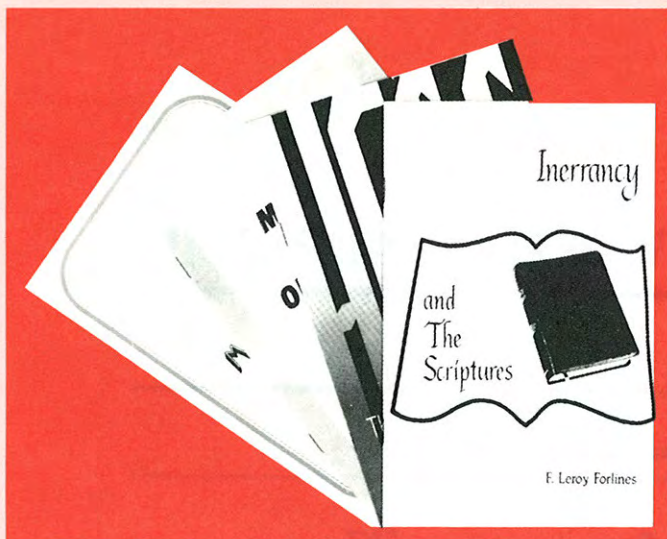
He sent Paul out—preachers today don't get sent away, they run away.

D. Christ who died on the cross.

1. He was stripped naked, that is what sin does to one (John 19:23).
2. He made sin appear so sinful, that God the Father turned His back on Him for three hours (Matthew 27:45-46).
3. He became sin for us and that sin was so ugly that Christ was beyond recognition (Isaiah 52:14).
4. Christ appeared sinful in the sight of God, so that we might appear sinless, if we choose to accept Him as our Lord and Savior.

Conclusion

When we realize how sinful we are in the sight of God, it should make us beg for mercy. We have to accept the fact that when we sin, no matter who it is, or what the sin is, we sin against a God who demands righteousness. ▲



Inerrancy and the Scriptures By Leroy Forlines

After reviewing the doctrine of inerrancy ["When we say that the Bible is inerrant we simply mean that what it affirms to be true is true (p. 15)."] before and during the 1960's, Forlines surveys the current scene.

He identifies four classes of people among those who profess to believe that the Bible is the Word of God. He then establishes the logical and scriptural bases for affirming the doctrine of inerrancy.

Forlines does not flinch when he discusses the problems faced by those who believe in inerrancy. The author makes a strong case for the inerrancy of the scriptures.

Morals and Orthodoxy By Leroy Forlines

The booklet begins with this statement of purpose: "The primary concern in focus is the influence of morals on orthodoxy."

Forlines outlines the change in American society from the days when "orthodox thought . . . served as a curbing influence on sin, even among those who were unsaved." He also acknowledges "significant moral decline in the orthodox churches."

He insists that strong views of holiness and sin are mandatory for maintaining orthodox theology. The author also holds that strong feelings about sin are required for evangelism. "Those who present the gospel must be convinced that God takes sin seriously and that we must take sin seriously."

To maintain orthodoxy and cultivate a higher morality, Forlines suggests, requires a proper view of grace coupled with increased preaching on law. Attention to the message of this booklet will yield a greater concern for the lost and an increased hunger and thirst for righteousness.

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Theological Separation By Leroy Forlines

Leroy Forlines briefly notes the New Testament teaching on separating from heretics. He then examines the current theological scene focusing on Free Will Baptists.

He sees no signs of liberalism ("used here in a broad sense to cover all theologies that fail to give objective authority to scripture") among us. A more likely source of danger to Free Will Baptists stems from Neo-evangelicalism.

The author concludes his brief discussion with seven actions that he feels meet the need of the hour. These might be classified as preventive measures (vigilance) rather than corrective surgery.

The Charismatics and the Ecumenical Movement By Robert Picirilli

Dr. Picirilli's work rests on two basic assumptions. "The ecumenical movement is alive and well." (He cites numerous evidences of the vitality of this movement.) "The 'new' pentecostalism is rapidly gaining strength and respect within the large, main line denominations, including those that are in the forefront of the world-wide ecumenical movement." (The author limits his discussion to charismatic revival within the Episcopal, Presbyterian, Lutheran, and Roman Catholic churches.)

THE RECORD SPEAKS

Free Will Baptist Bible College

On April 12, 1982, a group of men met to lay plans for the beginning of a new college in Free Will Baptist ranks. On some occasions we might greet the announcement as one more step of progress in Christian education. In this instance, however, we are distressed: not so much because a new college is planned as because its founding is being openly presented as discreditment of Free Will Baptist Bible College.

We will try to avoid heated controversy. Anyone who wishes to begin a school has full right to do so, for whatever reasons. Some would urge us to say good riddance: we cannot do that. These are good men, and brethren. We will not oppose them or their school.

At the same time, we cannot be completely silent. For one thing, our people—whose college FWBBC is—have a right to be informed about what is happening and why. For another thing, several charges have been made against us; the April 12 meeting, for example, included several hours of unrelieved criticism of the college by several speakers. We cannot let these criticisms go unanswered. The purpose of this publication, therefore, is to answer the charges and give our understanding of the significance of what is happening.

I. THE BONES OF CONTENTION

We have not been left in doubt as to what they have against us. Both in groups and as individuals they have plainly told us. At the recent meeting, a public statement was distributed (and later widely mailed out); during the week prior to that, a more detailed list was telephoned to the college's dean by three of the leaders. Based on those communications, we respond to the principal charges.

A. *The Church Growth Issue*

Both the published statement and the telephone list begin with this point. The charge is that in the early 70's some of the methods—especially connected with busing—used by growing churches were criticized at the college. The writer of the statement indicates he personally asked Dr. Johnson why "some of the pastors of our larger churches" were not brought to campus to speak. Based on the response, the writer concludes: "It was apparent to me then that we were different in our philosophies concerning building a strong, local, New Testament church."

There are several things to be said about this particular issue.

1. We acknowledge that there was some significant difference of opinion about methods used in promotion. No doubt some of our pastors were hurt by what appeared to be a rejection and ridicule of themselves. We do not think, however, many really feel they were personal targets, and they should not let that be an issue now.

2. We genuinely believe that those who still feel these wounds have remembered this former difference as more serious than it really was. The point is, we were never opposed to the goals, nor to the *method* of bus ministry; we were opposed to *some* of the methods of promotion that were associated therewith. No doubt our concerns about those methods were sometimes exaggerated; but we would still feel that it is appropriate to discuss whether some methods (swallowing goldfish is still remembered as one example) are too fleshly and undignified to be associated with the church. The controversy was certain-

ly not limited to Free Will Baptists, but aroused considerable tension in broad fundamentalist circles. We were not the only fundamentalists concerned. We recall an article ("Visions of Bubblegum") that appeared in a fundamentalist magazine at the time that would still in many ways express the nature of our concerns then.

3. The quoted conversation makes it sound as though we did not have those pastors here, when the very opposite is the case. Nearly every one of the pastors of "our larger churches" was here, at one time or another, to speak. A review of Bible conference speakers for the past 15 years, for example, will show the following names of people associated with aggressive, soul-winning churches: Randy Cox (twice), Gordon Sebastian, Fred Warner, Jim McAllister, Don Pegram (twice), Van Dale Hudson, Jack Stallings, and others. In addition to these, others associated with aggressive evangelism, although not as pastors, have included Bobby Jackson, Willard Wilcox, James Mercer, Roy Thomas, Wade Jernigan, Joe Ange, and others. If any single "philosophy" of church building has dominated the Bible Conference platform, it has been that philosophy.

Or take our fall campus revivals, for another example. Since these started in 1969, only one speaker has not fit this pattern. The names include: Dale Burden, Tom Malone, Bob Shockey, Randy Cox, Dann Patrick, Van Dale Hudson, Guy Owens, Don Pegram, Gordon Sebastian and Fred Warner.

Examples like this could be multiplied. The fact is, *this group has been more represented, by far, than any other group.* (We wonder if our brethren who have levelled this charge against us are aware how often others have privately criticized us as letting them be overrepresented on our platform?)

B. The Evangelism Issue

This issue is really part of the one above; and appears in the distributed statement in these words: "evangelism and soul winning not receiving the same emphasis as they once had."

Our response is quite straightforward: evangelism and soul winning are receiving more emphasis than ever in the history of the college. If our brethren meant that our approach to this emphasis is in some way different from theirs, that would be another thing—and we gladly welcome suggestions. But the charge, as stated, represents radical misapprehension both of what has been and of what is.

From the beginning, Free Will Baptist Bible College has been known for its emphasis on soul winning. No doubt we have not always been as "aggressive" as some would like—perhaps not even as much as we should be. The former president may not have been known as the world's most fiery evangelist (and we don't think he minds such an observation). But he has a warm heart of concern for the lost. He instituted the Christian Service Department, for example, and in many other ways set the tone of the college's interest in souls that has marked its

history. He employed a pastor known for this kind of emphasis to direct the students' involvement in soul winning efforts. That same man, as campus pastor has preached to the students nearly every Sunday evening, often emphasizing evangelism.

The new administration has intensified that emphasis. More has been said by the president, from the platform, about witnessing and soul winning than ever before—including his own personal testimonies and involvement.

Furthermore, the current president inaugurated, soon after his tenure began, a monthly Christian service day in chapel, led by the director of Christian service and usually including either testimonies about soul winning efforts or preaching the soul winning challenge.

Perhaps comparisons are not adequate; even so, we would gladly set the soul winning activity of our student body and staff beside those of any similar sized group. For the seven month period from September 1981 through March 1982, for example, the students alone have "dealt with" 14,610 persons, reported 1,211 of them "saved," 1,463 "other decisions," and distributed 88,493 gospel tracts. More faculty than ever in our history are faithfully involved in such soul winning activities as local church visitation programs.

C. The Strong Local Church Issue

This, too, is intertwined with the two previous issues. We have already quoted from the statement that referred to philosophy concerning "building a strong, local, New Testament church." Some of the speakers at the April 12 meeting and others have charged that: (1) we are not local church committed as we ought to be, and; (2) we do not have the same concept of a strong local church as they do. We respond to these in that order.

1. When our brethren were pressed to illustrate the first aspect of this charge, they pointed out, for one thing, that we have services on campus on Sunday evenings. Thus most of the dorm students go to service there rather than to local churches on Sunday nights. (Married students may go either place, but more go to local churches.) In addition, most dormitory students do not go to local churches on Wednesday evenings, but have, instead, their own society prayer meeting.

Two points need to be made to anyone displeased with this arrangement. First, such an arrangement has characterized the college *all its history*. Years ago, campus services were on Sunday mornings and students went out to local churches on Sunday evenings. We revised that in order to have better local church involvement. But the point is that *there is nothing different from the past as relates to student attendance at local services*.

Second, we believe our arrangement is best for the unique situation of dormitory life. Transportation to local churches has always been a problem. Our students attend far more church/preaching/worship services than

any church member, including daily chapel. The Sunday morning/Sunday night/Wednesday night pattern is maintained throughout.

More than mere attendance at services is involved, of course. In many ways, we have continued to strengthen ties with local churches. For example, in years gone by, there was nearly no correlation between the Christian service activities of the students and the local churches. In recent years, more and more of these assignments have been made in conjunction with local churches: many students' assignments involve such activities as bus visitation, Thursday night visitation, and similar things—not to mention all those who teach Sunday school, supervise CTS groups, and do other similar things. We have worked harder and harder to bring converts into local churches.

2. More subjective is the charge that we do not have the same concept of a "strong, local church" as do some of those planning the new college. This charge, being not easily defined, is also not easily answered. We gather that what is meant is one's concept of the authority structure of a local church, especially as it involves the role of the pastor.

Probably there are some differences in concept over such matters. Some appear to see the pastor as such a strong authority figure that his decisions can never be questioned. This particular concept is one that is often met in the so-called "super aggressive" independent churches. We recall one message by Dr. Jack Hyles who said if he went back home to his church and announced that the Lord had led him to unite with the Roman Catholics, he would expect the chairman of his deacons to stand and say "we're with you, Father Hyles"!

No doubt Dr. Hyles was speaking tongue in cheek. But he also meant to be taken seriously. There are many good students of the Bible, however, who doubt that such is the Biblical picture of the pastor's role. Surely a Scriptural study will support the doctrine of the priesthood of every believer in such a way as to argue that every member of a church interprets Scripture for himself. There is also the "Baptistic" concept of congregational church government which means the body governs itself. At the same time, the pastor certainly is the undershepherd and has unique responsibilities, including an important role in the authority structure.

How all these are put together in any given church is a question students of the Bible do not all agree on. Perhaps the particular "mix" may vary from one situation to another. The college takes no official position in defining such questions, but tries to acquaint students with the different approaches that exist and expects them to be able to search the Scriptures for an approach that is both Biblical and appropriate for a given local situation. Admittedly, most of us do *not* appreciate the "style" of heavy handed authority often associated with the independent churches.

Some of our brethren have sometimes expressed their feelings that the college ought to be identified with "a strong local church" in order to make it as local church oriented as they would like for it to be. The model, in such

discussions, is sometimes said to be a school-church relationship like that of Liberty Schools with Jerry Falwell's church, or Hyles-Anderson with Jack Hyles' church. While we have nothing to say against such an approach, we are aware that we belong to a denomination and not to any one local church. We do not desire that it be otherwise.

D. The Denominational Issue

Since this follows logically what has just been said, we deal with it now. The public statement made no reference to this issue, and we think we can readily see why this would not be publicized. Still, the list given to the dean did include this as one of the "weaknesses" of the college's situation.

The point made was simply this: there is, the brethren said, an "inherent problem" in that ours is a denominational school, a "problem" in that we have to try to please so many different Free Will Baptists, having to answer to the whole denomination, instead of some "pressure group" (their words, not ours). One of the three brethren giving this list went on to say that he recognized that some of the things they differed with us about (see, for example, the standards issue, below) were such that the denomination would not vote with them. He said, of his group, "We are out of step with the rank and file of the denomination."

More will be said about this problem in the concluding portion of this paper. For now, let it be said that, on the one hand, we are, perhaps, more acutely aware than anyone else of the thin line that must sometimes be walked in being answerable to a denomination and to the Word of God at the same time. But on the other hand, the Free Will Baptist people make up a denomination and FWBBC is their college. We are not embarrassed or hindered in being answerable to the denomination as a whole. We are satisfied that the arrangement is both necessary and proper, and we doubt that any different arrangement would be truly denominational.

E. The Standards Issue

In the public statement, this issue appears in these words: "Some teachers seemed to be out of step with the standards and rules of the college," with no examples cited. The list given to the dean was only slightly more specific, indicating that it was more a failure to enforce standards than actually having inadequate rules. The only specific example cited was that "rock music" was frequently reported in the dorms.

Perhaps most people do not know how hard we work on this matter. First, the rock music stations on the radio are outlawed for listening to on campus. Second, while students are permitted to have stereos and tape players on campus, *all* records and tapes must be approved by a staff committee. Then, violations are disciplined. We preach against rock music from the platform, often.

Personal conversations have brought forth other things involved in the "standards" issue. Some are concerned because they have heard we might consider eliminating the rule against mustaches. Actually, there have been more years of our history when we have *not* had such a rule than when we have.

To some, the issue is slits in the hems of women's skirts. We do not allow the slit to come higher than mid-knee, and have had only *very rare* problems with violations. Anyone who will compare the very difficult time we all had in the mini-skirt times of the 60's will know we plainly don't have a problem at all. Apparently some think no slit at all should be allowed.

To others, the problem is the fact that while we do not allow women's slacks, we do not teach this as an absolute moral principle that everyone must practice at all times. Well, we are still one of the *very few* even Christian colleges left that prohibit them.

To others, the problem is that some teacher's son, for example (not one enrolled in the college), may have hair a little longer than campus rules allow. We do insist that faculty keep the general spirit of our rules, but we do not try to make our unique campus life situation apply to other situations where the home and parents have responsibility for people who are not even our students.

These are the "standards" issues that have been mentioned by one or another of these brethren to us—even though there is considerable variance in their own practice on various ones of these points.

Regardless of that, let it be clearly known that we have no ridicule for anyone who upholds high standards of Christian living. We are on that side. We have always been and still are. We have always changed rules, depending on circumstances, and held to basic principles consistently. To "freeze" all rules now would be to change.

We will still hold to the unchanging principles. We are the same people who created the rules that have produced what is called "Bible College standards" all over our denomination (and sometimes ridiculed as such). There is not more than one or two Christian colleges in this country who have as high a set of standards as we do. We like that. We are not going to change it.

F. The Incipient Neo-evangelicalism Issue

This particular point has not been made in the list given to the dean or in the distributed statement. But one of the brothers, acting as unofficial spokesman, indicated to the dean that he and at least one of the others had agreed that this is the bottom line, that there is incipient neo-evangelicalism in the denomination in general and at the college in particular. He made sure we understood that "incipient" means we are not neo-evangelical yet, but that we are headed in a direction that will lead there later.

One item in the list given to the dean may refer to this charge of "incipient neo-evangelicalism." They said we have not taken strong stands on "issues" in recent

years, as in times past. No particular issues were cited as examples.

If it is true that we have not said as much lately about some of the "issues," it is only because we have not thought as much needed to be said. Some battles, once fought, need not be constantly fought. Still, we are always willing to examine whether we are keeping people informed about issues as well as we should. No doubt, eternal vigilance is the price of liberty.

Regardless, we are as concerned about the "issues" as ever. On the subject of "cooperative evangelism," for example, we are as firmly opposed as ever to the linking of orthodox Christians with heretics, liberals, and others to carry out the Lord's work. We are fundamentalists and not neo-evangelicals, and intend always to be. *People at Free Will Baptist Bible College are still the ones who have had the most to say, in the ears of this denomination, about such issues.* Perhaps the brethren have forgotten the various articles in *Contact* about "Issues Among Evangelicals," or about "Orthodoxy, Modern Trends, and Free Will Baptists"; or the fact that one member of the faculty chairs the study commission on theological liberalism and has taken the lead in publishing good booklets about issues—including one of his own on *Issues Among Evangelicals*; or the fact that one member of the faculty has been a leading voice in exposing both the charismatic doctrine and the new ecumenism that is related to it; or the fact that this teacher's "public" letters exposed one who professed not to believe that "the Bible on the table" is the Word of God.

G. The Wine Issue

The latest "issue" in the unhappiness that exists is this one. It has aroused emotions more than anything else. Most of the brothers starting the new school clearly acknowledge that "wine is not the issue"; nonetheless, most of them continue to focus attention on it.

The way this issue is usually stated is simply this, that one (or more) of our teachers teaches that "Jesus made and drank alcoholic beverages." This statement is simply not true, neither grammatically (the words themselves) nor semantically (the meaning conveyed by the words). While we have not the space here to cover every detail of what has happened, we can deal with the important facts.

The teacher in question is Mr. Leroy Forlines, who has taught Bible and theology here over 25 years. What happened was this: in a class (the tape has been played widely) a student asked Mr. Forlines if wine used in Bible days (like the Jewish passover or the wedding at Cana) would have had any fermentation. Mr. Forlines' response was "In my opinion, yes." However, Mr. Forlines went on to make crystal clear that, regardless of what the "wine" included in Jesus' day, *he is committed to total abstinence as the only Biblical position and would not tolerate moderate or "social" drinking.*

Furthermore, and especially important, Mr. Forlines has made it very clear that the level of natural fermenta-

tion involved would not qualify that "wine" as what we mean, in our day, by an "alcoholic beverage"—it was significantly different from the beer, wine, or other alcoholic beverages we know in our day. Mr. Forlines has since issued a clarifying statement making sure everyone knows he thinks it is a sin to drink alcoholic beverages in any amounts.

But Mr. Forlines' view was publicized and branded as heresy, and the fact that he is committed to total abstinence as the Biblical view was not likewise publicized. Thus his words were made to appear to imply one thing when he teaches the same position of total abstinence as his accusers. We think this was very unfortunate.

For one thing, it is misleading to ignore the fact that there are difficulties in interpreting some of the Bible's statements about wine. There are some difficult references to wine (as in I Tim. 5:23; John 2: Deut. 14:26; Gen. 14:18; etc.). Nor does it help to limit the question to what Jesus did, since He is ultimately the Author of the whole Bible: anything Biblical is Jesus' Word. One cannot therefore avoid dealing with the whole Biblical teaching in order to deal with this issue. Sound, fundamental, Bible-believing commentaries and teachers have always known of the problems and dealt with them in varying ways, within a framework of commitment to total abstinence as the truly Biblical practice. Mr. Forlines has not varied from standard, fundamental Bible interpretation; nor has he varied from teaching total abstinence on a Biblical basis. (We recommend, for example, an article by Stewart Custer in the Bob Jones University journal, *Biblical Viewpoint*, entitled "The Wedding Festival at Cana"—which takes the same view as Mr. Forlines does.)

Mr. Forlines has the confidence and support of the administration and faculty of Free Will Baptist Bible College. This does not mean that everyone agrees with his personal interpretation of the wine in John 2, for example. It does mean that we have examined Mr. Forlines' teaching carefully and find he clearly teaches total abstinence, and on a sound, Biblical basis. This is the point that ought to be getting the attention.

Mr. Forlines' view of the wine in the Bible is not the college's view. The college takes no position on whether the "wine" in any specific passage was fermented or not. The Free Will Baptist denomination has no position on such verses either. No doubt most of the "wine" mentioned in the Bible was fermented. One cannot really know exactly what Jesus "made" at Cana, since a supernatural action was involved. But the college does have the same official position as the Free Will Baptist denomination on drinking alcoholic beverages: that position is that not only is drunkenness wrong, so is any consumption of alcoholic beverage, however moderate. Mr. Forlines' teaching is in complete accord with that position; we would not tolerate any teacher teaching (or practicing) otherwise.

As has already been mentioned, many of the brethren accusing us have insisted that the wine itself is not the issue, that the issue is more the way we handled it. The words "recent events that have focused attention on

the matter" in the public statement perhaps refer to this. When the dean was given the list of complaints, this point was emphasized, that it was Mr. Forlines' response to the charge of heresy and his public defense at Bible conference that forced the issue.

In response to this we can only say that we believed then, and believe now, that the charge of heresy was too serious to be taken lightly. If Mr. Forlines were a heretic, that would mean he could not teach at Free Will Baptist Bible College without the college itself being heretical. One of the brethren giving the list to the dean said we should have regarded that charge as nothing more than just that one pastor's unconsidered words and it would have amounted to nothing. Well, perhaps others in the group should have reassured us that this was just one man's words and should not be taken seriously. Instead, we received other letters reciting the same charge, or worse. Other church bulletins took up the charge. Meetings began to be held where Mr. Forlines' tape was played. In other words, the charge of heresy began to resound abroad, and we felt we had no recourse except to permit Mr. Forlines a public statement. He made reference, in that statement, to only one other person, and that person was given full opportunity to respond.

We think it is important that the public know some of the further developments. Three of the brethren who are involved with the new school met at length with Mr. Forlines and others later, during the Bible conference. As a result of those conversations and a clarifying statement written by Mr. Forlines, those three left (at the end of the conference) having agreed (1) that Mr. Forlines' position was not heresy and should be tolerated; and (2) that they would go to the others and try to put the wine issue to rest. They have not fully succeeded and some of them have reversed their decision. Still, it did happen, and it has significance.

H. The Christian School Issue

Everyone will probably agree that if this is not the single most important issue it is at least the one issue around which all the others have focused, the catalyst for dissatisfaction. Both the public statement and the list given to the dean highlight this. The public statement says, "The college, though it has taken a position in support of Christian schools, does not feel as many of us do about important matters that relate to the Christian school movement." These matters are not indicated. The list given to the dean says there is a difference in emphasis and attitudes, but the difference was not indicated.

What it all boils down to, as far as we can tell, is what is called "the mandate position." We all agree that Christian parents have a mandate from God to rear their children in the nurture (discipline, training) and admonition (instruction, teaching) of the Lord. Some of those who are leading Christian schools go a step farther and find in that a "mandate" for Christian schools. They believe, as a general rule (with some exceptions, of course) that Christian parents can only really obey God

in this matter of rearing their children by having them in Christian (rather than in public) day schools. Closely aligned with this is the view that Christians should generally not even teach in public schools, and that the college ought not have state certification as part of its teacher education program.

There are far too many issues deeply embedded in all of this to be thoroughly dealt with here, but we will respond after giving a little background. When we began our teacher education program, we had both a primary and a secondary purpose. Our primary purpose was to train teachers for Christian schools. It still is. Our secondary purpose was to train those who wished to attend here and then teach in public school—and hence our obtaining of state certification. We publicized all of this quite clearly.

At first, the men who are leading the Christian school movement in our denomination agreed with our approach. Gradually, they changed their viewpoint and adopted the “mandate” position outlined above (sometimes called the “conviction” view versus the “preference” view). As they changed they became increasingly dissatisfied with our approach. This dissatisfaction became especially vocal in the last two or three years.

We have tried, without sacrificing our own integrity, to satisfy the complaints. Although we are sometimes accused of having done nothing, we think they have forgotten how many things we have done, short of adopting the mandate position ourselves.

1. We have taken from the catalog the references to our secondary purpose.
2. We have required teachers in the department to refrain from emphasis on the possibility of teaching in public school.
3. We have added to the program a great number of courses designed to meet the special needs of Christian schools, including:
 - Teaching Bible in Elementary School
 - The Child’s Spiritual Needs
 - Phonics
 - Children’s Literature
 - Classroom Management
 - Christian School Curriculums
4. We have eliminated some objectionable courses, like School and Society.
5. We have amended the program to include internship in a Christian day school.
6. We have expanded our library curriculum lab holdings to include the Christian school curriculums, and have required methods classes to include this material.
7. We have made some of the suggested faculty assignment changes.
8. We have increased communication with the Christian

schools in such ways as (1) having a high school basketball tournament on our campus; (2) visiting Christian schools for observation and conversation; (3) instituting a lecture series that provides for a principal of a Christian school to lecture on our campus; (4) hosting an annual principals’ conference that has provided them with our platform.

9. We have hired an experienced Free Will Baptist Christian school principal as a key member of our teacher education faculty.

10. We have publicly rededicated ourselves to preparing teachers to minister effectively in Christian schools.

We are for Christian schools. Not even ten percent of our teacher education graduates have gone to public schools to teach; most go to Christian schools (even though many intended, when they enrolled, to go to public schools). We believe that evidence should speak for itself.

The context for the recent burgeoning of the Christian day school movement is clearly the accelerated changes in public schools, making them increasingly less attractive to Christian parents. Church schools have arisen to provide an alternative at the elementary and secondary levels. We believe Christian parents must carefully consider that alternative. Biblically, the responsibility for the teaching and training of a believer’s children is given to the parents.

So long as our government tolerates the church school as an alternative, we believe the conscientious Christian parent must seriously consider sending his child to such a school and must seriously consider whether he can fully meet his responsibility to God in another way. At the same time, we are not willing to make the decision for the parent. Every Christian parent must, as a believer priest, determine how to fulfill his responsibilities for educating his children, giving careful consideration to all the circumstances. Circumstances vary. Some will not have access to a Christian school, because of location or finances. Not all public schools are equally undesirable. The Biblical test will continue to be whether the parents are rearing their children “in the fear and admonition of the Lord.”

We regard the preparation of teachers for Christian day schools as one of our greatest challenges and opportunities. Not all who prepare to teach will teach in a church school, for various reasons. Not every student will possess the dedication or commitment required to give himself sacrificially to such a ministry. Indeed, many believers are sincerely convinced that the church should not abandon the public schools, that there is a place for some Christians to serve as teachers, board members, or administrators in public schools, and that in doing so they are rendering service to the Lord and to the community as salt in the earth. There is clearly a difference between the parents’ consideration for their children and the prospective teacher’s consideration of a place of teaching. Either way, each individual must decide for himself what he will have to do to obey God in application of Biblical principles.

We cannot, therefore, adopt the position that teaching in public school is no longer a valid occupation for a Christian. But the need for teachers for Christian schools is so great that we must challenge every prospective teacher to prayerfully consider the ministry. We are

committed to providing the kind of atmosphere on campus that will challenge every student to the prayerful consideration of a full-time Christian ministry commensurate with his gifts.

II. THE UNDERLYING ISSUES

Above, we have responded, in some detail, to the charges that have been said to be the reasons for starting a new college. We think we would be remiss, however, if we did not speak, at least briefly, to the point of our own understanding of two deeper issues involved.

A. *Denominationalism vs. the Independent Spirit*

Many of the tensions indicated in part I, we believe, reflect a difference in attitude toward a denominational relationship. We find it very significant that our denominational relationship has itself been made one of the "problems." We do not see it as a problem. Free Will Baptists are a denomination, and there is a very real difference between the way a totally independent church operates and the way a denominational church operates.

Free Will Baptists have a good balance in this matter. On the one hand, we are a "congregational" people. We do not believe in blind denominational loyalty or in the power of denominational machinery to dictate to a local congregation. On the other hand, we are in a denominational framework and can operate within that framework and be true to God's Word. There are schools and churches that think denominational structure is spiritual tyranny; we are not of that persuasion.

We likewise find it significant, therefore, that the new school planned will not be structurally related to the Free Will Baptist denomination in any way. It will be "independent." We do not think the brethren intend, at the present, to start other "independent" agencies like mission boards or publishing houses. But the potential for that is already built in: they have been even more critical of some of our missionaries than of us; they have also succeeded in pressuring the Sunday school board to withdraw from publication a book already printed.

B. *Regulations of Conscience*

One of the underlying issues very much involved in these differences is the question of control of conscience on matters the Free Will Baptist people have not spoken about. Free Will Baptists have always been characterized by diversity in unity. We have agreed on certain basic things, and we have disagreed on various matters of interpretation and conscience. Many examples could be cited: doctrinal ones, like millennial views and different views on

the "backslider"; methodological ones, like programs for church growth; standards issues, like hairstyles and clothes; and so on. In all such things, we have had to agree to disagree, or else those with one viewpoint must separate from those who differ with them.

That is what is involved, at a deeper level, in many of the "issues" discussed above. That is true of the church growth/evangelism issue. The truth is, there are many different concepts about how to approach soul winning and congregation building. We do not need one single "philosophy" on this matter to be the "official" position of the college or of our other departments.

This is very true of the standards issue. The fact that we fundamentalists believe in absolutes does not mean that all "rules" are absolute. The fact that we have "high" standards of dress and appearance at FWBBC, for example, does not mean that the only sincere Christians—in or out of our denomination—are those who practice exactly the same. And the standards of one particular group do not need to be forced on us or the denomination.

This is especially true in the matter of the mandate for Christian schools. There is certainly room in our denomination for those who take a more or less absolute position on the subject—so long as they do not then try to eliminate those who take a milder position. And if that "room" is to exist in our denomination, it must exist at our denomination's college.

Such is the underlying issue, then: whether on matters the denomination has not spoken about we are to have freedom of conscience, without intimidation. All this does *not* mean that freedom is absolute. Liberty has to be restricted to a framework. Here at the college, there is a three-fold framework to work within: (1) the traditional, fundamentalist Christian faith; (2) the historic Free Will Baptist distinctives; (3) the unique emphases of Free Will Baptist Bible College. All teachers here *have* to exercise their freedom within that framework, and are doing so. We do not believe that further "directives" on matters of Christian conscience are needed. Needed or not, they should only be given when a significant majority of the Free Will Baptist people are agreed.

We are aware, and believe the whole denomination should be, that such restrictions of conscience cannot end with directives for the college. Ultimately, every area and department of our work is involved. We also think it prudent to caution that a "directive" made to cut one way one day can be made to cut a different way another day.

IN CONCLUSION

We have tried, in more detail than would usually be expected, to respond to criticism and to give our understanding of the deeper issues involved. We trust this has been helpful. We are ready to answer any questions that may call for further clarification.

We conclude, then, with an appeal and a commitment. First, we appeal to our alumni and friends to help us. Help us in prayer and financial support, and in encouraging our young people to attend Free Will Baptist Bible College. Help us set the record straight wherever there is mistaken criticism. Help us with constructive criticism (we are not above that) and with suggestions for improving your college (it is, after all, that).

We also appeal to those who, in their dissatisfaction with FWBBC, are planning a new college. Our hearts say that we need you with us, instead of in the divided effort you are planning. We do not really believe that our differences are severe enough to merit this taking of separate paths. We want you to be part of us, and us of you, in the mainstream of the life of our Free Will Baptist denomination. If, on the other hand, that is not to be, we plead with you to set forth your own objectives in a positive way, apart from criticism that discredits Free Will Baptist Bible College. That way, we will not have to be on the defensive, answering attacks. We can then have very little, if anything, to say.

We believe that our record speaks for itself. We are the very ones who have been here for years and have made the college what it is—by the grace of God. We are the same people we have been: the same supporters of missions and evangelism, the same upholders of high standards, the same fundamentalists. We have not changed and do not plan to. We humbly believe the record is adequate grounds for the continued confidence and support of our people.

We are just completing our fortieth year. God has been good to us, far beyond our deserving or doing. Most of our missionaries have been trained here. Hundreds of fine pastors have, too, along with denominational leaders, our own faculty, and great numbers of fine Christian men and women who are faithful, in lay capacities, to serve the Lord Jesus.

To God be the glory for all that: if we have played any role in that, it is that we were willing instruments, committed to Him as Lord and to His Word as our rule of faith and practice. We can only commit to being and doing what we have been and done. Most of our graduates live clean, Christian lives, are faithful in church life, desire to win lost people to Jesus, and live by the Book. We intend that the graduates of the next 40 years will have exactly the same testimony.

Additional copies of this report are available.

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Treatment of these two points comprises the bulk of this booklet. Dr. Picirilli's final argument is marshalled in answering the question "Does the charismatic revival serve to promote the cause of ecumenism?"

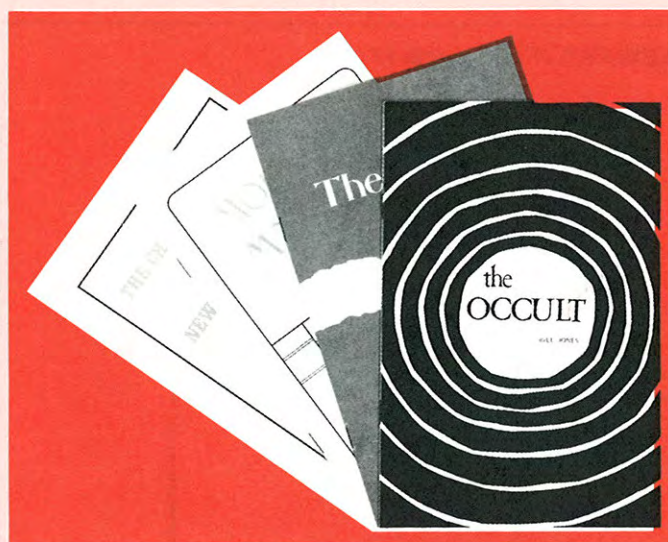
Hell—The Bible's Most Solemn Subject By J. D. O'Donnell

In *Hell—The Bible's Most Solemn Subject*, J. D. O'Donnell delineates the Old and New Testament teaching of an afterlife.

While the New Testament is much clearer on this matter, O'Donnell ably points out an unquestionable belief in life after death on the part of Old Testament saints. In this context he explains the various words translated *hell* in both Testaments. He shows that hell is punishment of eternal duration. As such it is seen as an expression of God's Justice.

He discusses the nature of this punishment. For instance, he addresses the question "Is the fire in hell literal?" He rightly notes that "fire is the most constant image used to portray the punishment and torment of the wicked."

His concluding statement for this section is sobering. "Regardless of whether the fire is literal or not, one law of language needs to be kept in mind; that is a figure of speech is always less intense than the reality. If fire is only a figurative expression for this punishment, then the literal punishment is much more intense than fire. How terrible that must be!" Surely hell is the Bible's most solemn subject.



The Occult
By Bill Jones

The *Occult* examines current interest in the supernatural. Jones takes the wraps off astrology ("a religion of escapism"), spiritualism ("a lie designed by Satan to blind people to the truth concerning God, Christ, and eternity"), palmistry, Satanism, and demons.

He includes a helpful "Glossary of the Occult" to aid one in understanding terms commonly employed in discussions of the occult. The booklet concludes with a bibliography comprised of books and magazine articles which explore the occult in greater detail.

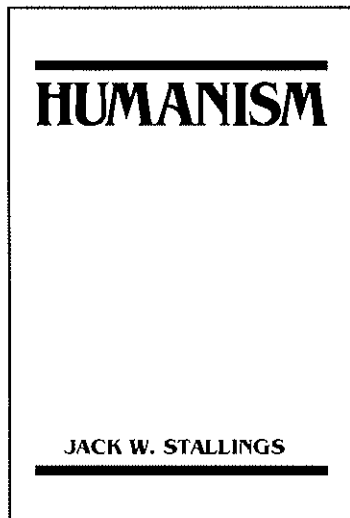
Mormonism—A Religious Blight *Mormon Manna* By Wade Jernigan

Wade T. Jernigan has authored two booklets on Mormonism. *Mormonism—A Religious Blight* is a well documented expose' of Joseph Smith's "synthetic religion." Jernigan gives a thumbnail sketch of two of Mormonism's most important men—Joseph Smith, Jr., the movement's founder and Brigham Young, Smith's successor.

The author devotes a brief section to the Mormons' missionary zeal. The bulk of this work is given to an examination of various Mormon doctrines with special emphasis to their teachings about the scriptures and the Trinity.

Mormon Manna, A Study Of The Mormon Scriptures is a critique of the Mormon holy books showing them to be "revelations of convenience." While *The Book of Mormon* allegedly provides the theological underpinning for Mormonism, it is by no means the cult's sole source of doctrine. Jernigan's treatment of *Mormon Manna* is arranged around the answers to five questions. What caused the "scripture" to be written? By what course (method) did they come? In what does one find them contained? Of what character are the writings? By whom and for what reason have so many changes been made?

BEWARE (From page 17)



Humanism
By Jack W. Stallings

Stallings outlines the historical development of Humanism. An important milestone on this journey was the emergence of the theory of evolution. The author regards Humanism "as the philosophy of evolution."

Humanism "systematizes evolutionary concepts into a far-reaching and comprehensive philosophical system. It gives practical expression to the many implications of evolutionary thought and clearly distinguishes them from Christianity."

Stallings labels Humanism as "the threat to Christianity in the last two decades of the twentieth century." He cites two reasons why Humanism poses a threat. The first is its strength. The second, its doctrine. This ancient philosophy has burgeoned in recent years. In the early 1950's the World Council of Churches identified Humanism as the chief rival of Christianity. It is no less imposing today.

Humanists include college professors and government leaders within their ranks. According to one survey, two-thirds of American college students consider themselves "humanistic."

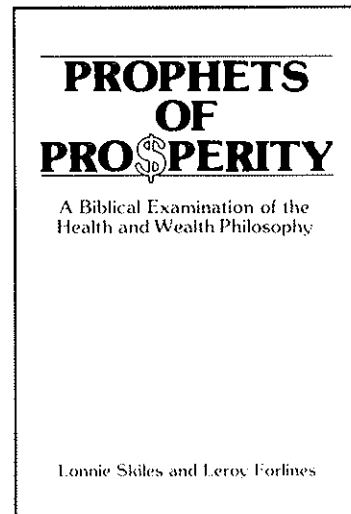
Proponents of Humanism feel "the present age may be characterized as predominately humanistic" Christian writers do not disagree. Francis A. Schaeffer believes "we are indeed very, very far down the road toward a totally humanistic culture."

Abortion, homosexuality, situation ethics, rejection of absolutes, and the acceptance of evolution all underscore the pervasive influence of Humanism.

The author lists eight foundational teachings of Humanism: (1) Atheism. (2) Evolution. (3) A Mechanical View of Man. (4) The All-sufficiency of Man. (5) Man-centered Ethics and Values. (6) Earth-centered Happiness. (7) A Socialist Global State. (8) A Program of Implementation.

The implications of point eight are especially unnerving. Humanism "is not just one of the many theoretical philosophical systems . . . It is a program of action. It is a plan for transforming society."

Humanism by Jack W. Stallings is a frightening look at one of the most widespread philosophies of the day. If it arouses even one believer from his indifference, it will provide a valuable service.



*Prophets of Prosperity—
A Biblical Examination of the
Health and Wealth Philosophy*
By Lonnie Skiles and Leroy Forlines

Prophets of Prosperity—A Biblical Examination of the Health and Wealth Philosophy is divided into two sections. The first, "Modern Trends in Health and Wealth Philosophy," was written by Lonnie Skiles. The second chapter, "The Health and Wealth Promises Under The Scrutiny of Scripture," was written by Leroy Forlines.

Skiles takes note of the prevalence of the health and wealth teaching in contemporary Christendom. He properly assessed the reasons for its popularity when he wrote "When the church loses its pilgrim spirit, it loses its longing for Heaven and develops a taste for this world and the things of this world."

Forlines examines the verses which allegedly teach this erroneous doctrine. He points out a common violation of a basic tenet of biblical interpretation. One cannot ignore the context of scripture if he wishes to arrive at a proper understanding of scripture.

Forlines takes a biblically sound approach to exegesis of the so-called "health and wealth promises." While he acknowledges "Promises can be found in the Word of God," he also warns us "we must be careful that we interpret them in the context of scripture."

Forlines points out that miraculous events in New Testament times were "signs." They occurred for three reasons: "(1) They were performed by Jesus as a sign of God's approval upon Him, His claims, and His message. (2) They were performed by the apostles as a sign of their apostleship. (3) They were performed by the apostles and a few others as a sign of the truth of the New Testament revelation of the gospel and the new relationship of the Holy Spirit to believers."

Miracles are no longer necessary for any of these reasons. Thus, these reasons are not a valid cause for miracles today. Therefore, one should not expect the miraculous in the abundance promised by the prophets of prosperity.

One particular aspect of Forlines' treatment of faith is quite instructive. He distinguishes between specific faith and general faith. "Specific faith is faith in a specific promise of God." "General faith is faith in the goodness of God, the love of God, the mercy of God, the power of God, the wisdom of God, etc., which causes us to cast our cares upon Him (I Peter 5:7) but it does not give us assurance about the exact way God will deal with a matter."

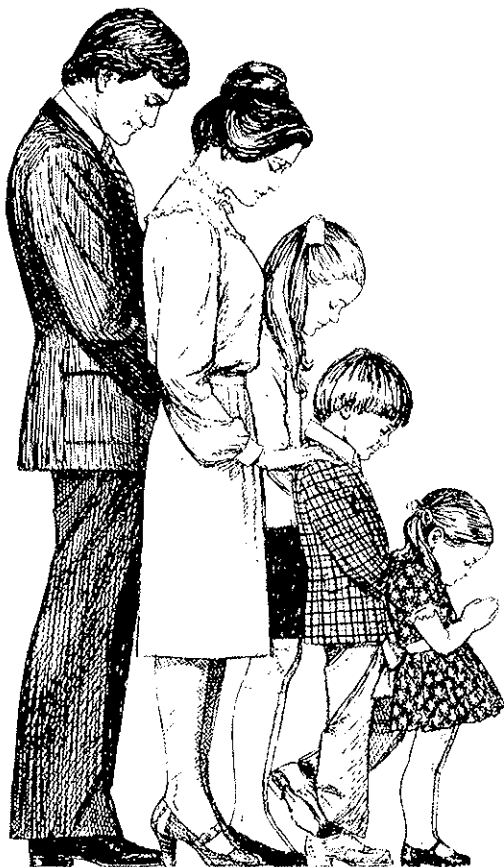
The author cautions that "Answers to prayer must

take place in the framework of God's purposes." He adds "Our lives must be submitted to God so that His purposes can be worked out by whatever means He chooses."

This booklet contains a great deal of wise counsel. Perhaps none is more pointed than this. "God means for the Christian life to be rich with meaning. He wants us to have basic peace and happiness. If we have good health, let us thank God, but let us not judge those who do not have good health. If we do not have good health, let us draw on that all-sufficient grace of God that enables us to be contented regardless of circumstances.

"If we have an abundance of material possessions, let us remember that there are people who are equally as spiritual that have deep financial concerns. If we feel that we have more than our share of problems, let us learn to say with Paul with regard to tribulation, distress, persecution, famine, nakedness, peril or sword, "Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:35, 37). ▲

ABOUT THE WRITER: Reverend Larry Hampton is manager of the editorial division at the Sunday School and Church Training Department. He is a graduate of Free Will Baptist Bible College, Covenant Theological Seminary, and Wheaton Graduate School.



July 11 Day of Prayer for National Convention

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OUR
READERS
COMMENT

DOWN WITH FALSE SUPERIORITY IDEAS

I want to express my appreciation for your forthright stand on current issues. Your recent editorials have been a blessing to me. You may not be there very long but I, for one, applaud your efforts and am looking forward to some more articles.

Christians have enough battles to fight without fighting among ourselves. Satan always knows our weakest point. Mankind seems to have been born with an inane desire to feel superior to someone else. I am not surprised to see this trait raise its ugly head among the brethren. Those who dare to disagree with "us" have to be backslidden and worldly.

If I were ultra-sensitive, I would be suffering from several complexes by now. First, the male chauvinist says he is superior because I am a woman (a short one at that); Second, the Charismatics say they are superior to me because I do not speak in tongues; Third, another Baptist group claims superiority because of my belief in apostasy (they do allow me to be a part of the Body of Christ but not the Bride of Christ, as they are).

And now to top it all, some of my own Free Will Baptist brethren tell me if I don't agree with them on certain issues that they are superior to me. The only thing that prevents me from having a severe depression is that several years ago I recognized the superiority of Jesus Christ and accepted His shed blood for inferior sinners, such as I.

I also agree wholeheartedly with Mr. Woodard's article. I once heard a dear Free Will Baptist preacher say, "Education without salvation is damnation." That thought has stayed with me through the years. Christian Education without a salvation experience will not produce a Christian.

Attending a Christian School without those same standards being enforced in the home (and by the way they are not always the same), will not produce salvation. Christian Education IS important, both in the school but much more important in the home.

I will be praying for all my Christian brethren that we might realize who the real enemy is and quit wasting our ammunition on one another.

Mrs. Robert R. Reeves
Farmington, Missouri

READER SUGGESTS A BETTER IDEA

Let's unstack the National Offices.

After reading your recent article (April) about unstacking the boards, I have come up with this idea. Let's declare all the National Offices vacant.

You see, all the heads of our departments and all their employees live in Tennessee! How awful. This is nothing short of old fashioned denominational politics. I am sure that all of them now think and act like Tennesseans and it is just not fair to the other states.

I say that every state deserves to have a national employee living in their state. This way they will be sure to have someone who thinks like them. (Never mind the long distance drive each weekend to Ohio, Oklahoma, California, Florida and so on—something more important is at stake.)

Sound illogical and absurd? No more than your suggestion of unstacking the boards.

One good thing, if we unstack the National Offices then we would at least get to vote on a new CONTACT editor.

Reverend Dann Patrick, Pastor
Faith Free Will Baptist Church
Goldsboro, North Carolina

'SOUR GRAPES' CAMOUFLAGES TRUTH

"The Taste of Sour Grapes" in the May CONTACT camouflaged the real dispute about the state of affairs at Free Will Baptist Bible College.

May CONTACT refrain from thrashing godly men in the future as these men refuse to worship the "sacred cow" at 3606 West End Avenue.

Reverend Bobby Glenn Smith, Pastor
College Lakes Free Will Baptist Church
Fayetteville, North Carolina

OUR ENEMY IS US!

Thanks for "The Taste of Sour Grapes" which appeared in the May issue.

It seems that our Free Will Baptist denomination is now facing the greatest battle ever against Satan. In times past, we have fought against outside intervention. We stood firm to hold off government money and power from telling us what to do and how to teach.

Now, it seems, the great problem we face is our own "so-called" denominational leaders, who by their own admission, would split the school and the denomination to prove or have their own way.

Can we not agree, in love, to disagree without destroying everything our spiritual forefathers have fought, bled, and died for in order to give us this great denomination?

While I do not totally agree with what Brother Forlines believes on the wine issue, I will defend his right as a Free Will Baptist teacher to teach his view on this subject.

Reverend Edward Hutchinson, Pastor
Route 60 Free Will Baptist Church
Kenova, West Virginia

PASTOR SQUEEZES SOUR GRAPES

Your "Briefcase" article in the May, 1982 issue of CONTACT accurately titled would be "The Taste Of Fermented Grapes" (alcoholic wine). I believe that is the issue from which you derived your "take-off" title.

Your crusade cry for "academic freedom" in "the third danger" is strange. What do you mean? We do not have that now. For example, a professor believing in eternal security cannot remain as a teacher at Free Will Baptist Bible College. Your context use of the term would permit such a professor to stay.

Now, in the name of "academic freedom" (your term), we have at least one professor who says that Jesus made and drank fermented wine, in his opinion. This casts a shadow on the sinlessness of Christ for it makes the drinking of intoxicants the only thing God condones in moderation and condemns to hell for in excess (I Corinthians 6:9, 10; Galatians 5:21).

If this is embraced as a part of "academic

freedom" what next; two Isaiahs, inspiration for certain of the 14 hidden (apocrypha) books, or the Bible as just inspired concepts and not the very word of God?

Before all join in a rousing chorus of "horse laughs," may I suggest you get several church history books that trace the pattern of main line denominational educational institutions. Those dealing with Methodist, Southern Baptist and Presbyterian denominational colleges will serve to document the "Pandora's box" of "academic freedom." "Academic freedom" for these denominational schools was tantamount to complete loss of control.

How much will we write off and/or embrace in the name of "academic freedom?" Think about it.

Reverend Randy Cox, Pastor
First Free Will Baptist Church
Raleigh, North Carolina

DOWN WITH STRAW MEN

I appreciate the timely editorial in the April issue. I am sure it will not win many new friends in some circles. In any case those things need to be said and have needed to be for some time.

It is a shame that some of our men are muzzled by their position and cannot speak out on issues of grave importance without "offending" segments of the denomination, which in turn harms the Bible College and other arms of the National financially. It will take courage to stand true to God's Word and the freedom of grace when issues raised have such spiritual and high emotional impact. May God give the grace needed and discernment necessary to separate truth from chaff.

I became a part of the Free Will Baptist in 1967. Two years later I answered the call to preach and in the intervening years I have seen several straw men erected in the name of spirituality by about the same group of men.

The first was over the priority of Evangelism vs. Edification, then the uproar over "to bus or

not to bus."

The last several years have been taken up with the so-called mandate for Christian day schools. Of course one is not too spiritual to disagree with some of these pets of the more separated.

If memory serves, all of these have been more or less touted as the filling of the gap to halt the downward plunge of America into hell. I find no such promise in God's Word. All of these have a place, but I still think the central goal is win and teach the lost, not be spiritual policemen.

Some may have forgotten that there is strength in numbers as well as unity. If God is to use us we need both to meet the needs of a world system geared to destruction and the downfall of all that is godly.

Reverend Ron Ivey, Pastor
First Free Will Baptist Church
Warren, Arkansas

DISAGREED IN PAST, BUT NOW . . .

Your "Sour Grapes" article could have been called "Sour Stomachs" by the reaction you will receive. Paul's instruction to Timothy to use a little wine for stomach sake will hopefully be remembered by all who are upset.

In the past I have disagreed with you on your stand against associating with other denominational groups and independent churches. But "Sour Grapes" hits squarely at a problem among Free Will Baptists. Until a few years ago I didn't believe it existed, but it is very evident now.

It seems that Free Will Baptists don't want to discuss some of the things other churches and denominations discuss. We have to draw lines and hurl accusations in order to be spiritual. Thought, no matter how small it may be, will not be tolerated.

What is so sad for me is that men I have admired and wanted to be like are now saying believe everything I say and you can be a part of us. They do want power and every year at the Bible Conference the campaign for more power

begins by discrediting someone or something. Where is the unity Paul told us to maintain within the Body?

Now my stomach's upset. Paul, why didn't you tell us what you meant by wine. I need some relief.

Reverend Don Walker, Pastor
Pardue Memorial Free Will Baptist Church
Clarksville, Tennessee

MAGAZINES HAVE A MINISTRY . . .





FREE WILL BAPTIST

newsfront

ANGE LEAVES FWBBC POST

NASHVILLE, TN—Dr. Joseph G. Ange, 59, resigned his position as Free Will Baptist Bible College's Director of Religious Activities effective May 15 to enter full-time evangelism and conference work.

Reverend Ange came to the Bible College in 1972 after 20 years as a pastor of Free Will Baptist churches in Tennessee, North Carolina, and Michigan. He completed 10 years with FWBBC, his original job description finally expanding to include roles as campus pastor and director of Christian service.

"I already have 53 revivals scheduled," Ange confirmed to CONTACT in early May. His previous experience has included 400 revivals in 20 states and four foreign countries.

"I have been three years coming to this decision," Ange reflected. "I'd like to give the next 10 years to evangelism and helping local pastors."

Brother Ange has been a noted church builder in his pastorates—both materially and spiritually. More than 2,000 converts and \$2 million in church buildings dot his background. He also launched daily radio and weekly television ministries. During his pastorate



at Central FWB Church, Royal Oak, Michigan (1957-1966), Sunday School attendance topped 1,038.

In 1964 the Greater Detroit Sunday School Association named Reverend Ange "Pastor of the Year." Bob Jones University conferred the honorary Doctor of Divinity degree on him in 1971.

Dr. Ange's wife, Hazel, will travel with him in the new evangelism outreach. He will be headquartered at 606 McDonald Court, Nashville, Tennessee 37217, Phone (615) 361-6226.

Ange says, "I am willing to serve the Free Will Baptist people anywhere God leads. The size of the church and geographical location makes no difference."

DEPARTMENT ANNOUNCES SPRING SUNDAY SCHOOL CONTEST WINNERS

NASHVILLE, TN—Sunday Schools in 27 states notched victories through participation in the *Soldiers of the Cross* Sunday School enlargement campaign.

Enrollments grew and attendance increased as new prospects were brought under the power of the taught and preached Word.

A net increase of almost 51 percent was recorded by those reporting. Churches reported a 50.76 increase over the fall quarter's average attendance, 1981.

Appropriate awards are being prepared for those first and second place winners listed.

The Fall 1982 enlargement campaign is entitled *Outreach to the Unreached* and will be held October 3-31.

| DIVISION | | CHURCH | CAMP. AVG. | FALL AVG. | AVERAGE INCREASE |
|----------|-----|--------------------------------|------------|-----------|------------------|
| A | 1st | First, Farmington, MO | 688 | 676 | 1.78% |
| | 2nd | (None) | | | |
| B | | (No Entries) | | | |
| C | 1st | Woodbine, Nashville, TN | 433 | 352 | 23.01% |
| | 2nd | Collinswood, Portsmouth, VA | 369.75 | 311 | 18.89% |
| D | 1st | Sunnylane, Del City, OK | 398 | 214 | 85.98% |
| | 2nd | Grace, Arnold, MO | 267 | 206 | 29.61% |
| E | 1st | Cavanaugh, Ft. Smith, AR | 290 | 193 | 50.26% |
| | 2nd | Sulligent, Sulligent, AL | 211 | 155 | 36.13% |
| F | 1st | Ambassador, Cincinnati, OH | 235 | 121 | 94.21% |
| | 2nd | Hazel Dell, Sesser, IL | 169.75 | 105 | 61.67% |
| G | 1st | Sheraton Park, Greensboro, NC | 187 | 89.61 | 108.68% |
| | 2nd | Harmony, Parkville, MO | 108 | 55 | 96.36% |
| H | 1st | First, Vancouver, WA | 63 | 10.8 | 483.33% |
| | 2nd | Gospel Light, Bonne Terre, MO | 52 | 16 | 225.0% |
| I | 1st | First, East Greenwich, RI | 38 | 20 | 90.0% |
| | 2nd | Pilgrims In Faith, Sapulpa, OK | 39 | 24 | 62.50% |

1982 WRITER'S CONTEST WINNERS NAMED

NASHVILLE, TN—The fifth annual Writer's Contest, sponsored by Free Will Baptist Sunday School and Church Training Department, resulted in entries from 10 states in six of the seven categories according to Dr. Malcolm C. Fry, Assistant Director. The follow-

ing are the winners in each category.

This annual contest is not only a help to prospective writers, but may in the years to come prove beneficial to many readers in our denomination. Several of the entries revealed potential in the field of Christian writing.

Short Story

1st Place: "Incident at Walkertown"
By Billy R. Maynard
Pikeville, Kentucky

2nd Place: "James 5 Made the Difference"
By Thelma B. McNew
Nashville, Tennessee

3rd Place: No Title
By Elaine Presnell
Marion, North Carolina

2nd Place: "Naaman"
By I. Bennie Turner
Andrews, South Carolina

3rd Place: "Raptured"
By John Best
Greensboro, North Carolina

4th Place: "In the Wilderness"
By Rebecca Purkey
Chesterfield, Indiana

Play/Skits

1st Place: "Choose You This Day"
Dolores Payne
Ina, Illinois

Tract

1st Place: "The Question of the Wise Men"
By I. Bennie Turner
Andrews, South Carolina

Poetry

1st Place: "Psalm of Eastertide"
By T. O. Davis
Waynesboro, Mississippi

Book

1st Place: "Miracles Unceasing"
By Wanda Reece
Seabrook, Texas

FWB MISSIONARIES HELP INAUGURATE BIBLE PLAZA

ARARAS, BRAZIL—Free Will Baptist Missionaries Ken and Marvis Eagleton were among a group of Christian community leaders who took part in a special Bible Plaza inauguration on April 27 celebrating the 111th anniversary of the city of Araras.



(L) Mayor and Mrs. Valdemir G. Zuntini with Ken and Marvis Eagleton.

The new public plaza is immediately across the street from the Free Will Baptist mission in the Maraba' area of Araras. A special marker engraved with the words "Bible Plaza—Love God above all things and your neighbor as yourself" was unveiled during mid-morning ceremonies.

Araras Mayor Valdemir G. Zuntini, several city councilmen, a member of the State House of Deputies, plus a large gathering of area residents were present for the inauguration.

Among the activities, a short Bible message was given by the representative of the evangelical churches of Araras and prayer was made thanking God for the public recognition of His Word by city officials. The messenger contrasted this occasion of recognition of the Bible with past history when the Bible was burned in the public square.

EXECUTIVE SECRETARY KEYS NEW MEXICO MEETING

ALBUQUERQUE, NM—Free Will Baptist Executive Secretary Melvin Worthington addressed the 14th annual session of the New Mexico State Association April 16-17 in Albuquerque. Worthington spoke twice to the 65 ministers, delegates and visitors on the conference theme "Equipped for the High Calling."

Delegates authorized a committee to revise the state constitution. The committee will report at the 1983 session. In other action, delegates pledged themselves and the eight New Mexico churches to help clear up indebtedness on the church property at Albuquerque where Home Missionary Bill Adkisson ministers.

Rev. Karel Smith was named state promotional officer for New Mexico, replacing Carlsbad Pastor Pat Burtram. Smith plans to start a new church in Roswell. The state Home Missions Board allocated \$1100 to Reverend Smith to assist him in the Roswell project.

Moderator Mack Humbles led the two-day session. Peggy (Mrs. Bill) Adkisson spoke to 25 at the Woman's State Auxiliary banquet on Friday evening.

The 1983 association meets April 15-16 at Faith Memorial Chapel FWB Church, Carlsbad.



Urbana, Ohio Pastor Roger Childers welcomes new members, Nancy Knotts (L), age 99, and her sister Sibie Nichols, age 101. See *Currently* for more information.

FWBBC SMASHES 'WELCOME DAYS' ATTENDANCE RECORD

NASHVILLE, TN—A record 356 prospective students and sponsors attended Free Will Baptist Bible College's spring Welcome Days recruitment drive in Nashville, April 8-10, according to Dr. Charles Hampton, organizer of the semi-annual event.

The previous record was 332, who attended the spring, 1980, Welcome Days. Dr. Hampton noted that most of the visitors came from North Carolina (54), Alabama (41) and Tennessee (40).

Some 96 churches from 20 states sent students to the three-day campus stay. For the first time Welcome Days guests came from Arizona and Wisconsin. The 1982 total included 95 boys, 164 girls, and 97 sponsors.

The Evangel Players gave a special performance of "World Without End" for Welcome Days guests. The College Choir presented their 1982 spring tour program, "Faithful To His Calling." The college's instrumental ensemble also performed for the visitors.

Friday activities included visits to classes, chapel, and interviews with teachers. Sponsors were treated to a



reception, courtesy of the Public Relations Department. The gym and pool were open Friday afternoon and FWBBC students presented a special variety program for the visitors. A pair of evening basketball games climaxed the Welcome Days schedule.

President Charles A. Thigpen, pleased with the response to Welcome

Days, said, "We thank God for the record number who came. It is thrilling to know that there are hundreds of young people who want to learn more about the ministry of Free Will Baptist Bible College."

Welcome Days are scheduled for December 2-4, 1982, and April 7-9, 1983.

CALIFORNIA ACADEMY WINS MODEL STATUS AWARD

SANTA PAULA, CA—The Herman Lewis Christian Academy, operated by Santa Paula Free Will Baptist Church, Santa Paula, has been awarded model status for 1981, according to Principal Marc Hatwig.

The 86-student academy uses the Accelerated Christian Education curriculum. All full-time academy staff members are alumni of California

Christian College, Fresno. Pastor Cecil Spurlock is also a CCC alumnus.

Mr. Hatwig related, "The city accepts and supports our school. We have more applications than we can take."

The academy reports that 70 percent of its students are on the honor roll. Five students have been converted this school year.

The school offers courses for students from kindergarten through the 12th grade. It started with an enrollment of 53.

Mr. Hatwig confirmed, "Our experience with the school has fulfilled our highest expectations for our students."

FWB PASTOR RIDES WITH POLICE

BERKELEY, MO—Police Chief Robert E. Woerther says the year-old Berkeley Police Department's Chaplain Ride-A-Long Program serves as a release valve for the officers, and the fact that the chaplains are there has a calming effect on the officers.

Free Will Baptist Pastor Nick Hollis of First FWB Church, Berkeley, became part of the twice a week program "not to be a psychologist or a crying

towel, but something that was somewhere between the two."

The Berkeley program assigns local pastors to ride in patrol cars and offer counsel and guidance to the officers. Officers, as well as supervisory personnel, acknowledge that the program is beneficial.

Lieutenant Terry Carty said, "I think it's great. A policeman sometimes needs help in a different way than other

persons in the community."

Pastor Hollis remarked that he often has to identify himself as a minister at the scene of a crime since "most people think I am a plainclothes officer."

Hollis says he considers the Ride-A-Long program a part of his regular pastoral duties.

There was a big baptizing at **First FWB Church, Desoto, MO**, in mid-April. Pastor **Charles Miller** baptized 20 people that Sunday. Fifteen of the converts were baptized for neighboring **Richwoods FWB Church**, while another five were baptized as members of First Church.

Two laymen have spear-headed outreach programs at **First FWB Church, Vero Beach, FL**. Laymen **Ken Forbes** has developed a bus route which provides transportation for all services as well as choir practice. Laymen **Larry Bowles** has put together a well organized visitation program. **William Collins** pastors.

Members at **First FWB Church, Auburndale, FL**, raised \$10,000 to pad the pews and carpet the floors. **Phillip Jones** pastors.

Pastor **Glen Faulkner** baptized eight converts at **New Sulphur FWB Church, Prairie Grove, AR**. Apparently the church does not have a baptistry because the church reporter, **Joan Moore**, said, "Even though the water was cold, no one seemed to feel it."

If you are interested in teaching at a Christian School on the west coast, here could be your opportunity. The **Oxnard Christian Academy**, 831 West Seventh, **Oxnard, CA 93030**, needs two teachers for the fall term. The academy uses the ACE curriculum. They have openings for one high school teacher and one elementary teacher. Interested parties should contact **Joseph Govreau** at (805) 487-1717.

The April 23 edition of the **JACKSON SUN**, a newspaper in **Jackson, TN**, spotlighted the counseling ministry of FWB Pastor **Vernon Long**. Rev. Long pastors **Victory FWB Church**. He was interviewed by Sun reporter, **Bettye Anderson**, and quoted extensively in the article.

The past 12 months have been days of harvest at **Porterville FWB Church, Porterville, CA**. One year ago, **Ron Mathis** began pastoring the congregation. Sunday School attendance at that time was 14; attendance now is near 70. During the year, the group has formed a Master's Men Chapter and purchased new sanctuary furniture. **Russ Blackwell** who heads up the junior church at Porterville, was named "Young Religious Leader of the Year" by the Porterville Junior Chamber of Commerce.

The Lord called one of our Kentucky pastors home in February. Rev. **George**

Thomas Pack, 66, had just baptized five people and sat down in his car when he died. Brother Pack was pastor of **Catalpa FWB Church, Louisa, KY**. We salute the memory of Brother Tom Pack and thank the Lord that his passing came while he was in full bloom of his ministry.

John Wallace pastors **Springfield FWB Church, Springfield, OH**. Something happened on Easter Sunday that even the pastor found difficult to believe. One of the faithful workers, **A. J. Dooley**, drove a 66-passenger bus on the Sunday morning route. But when Brother Dooley got to church, he had 91 riders that he had somehow managed to stuff on the bus. Congratulations to this creative layman.

Hazel Dell FWB Church, Sesser, IL, broke their all time attendance record on March 28 when 218 were present for Sunday School. The previous record was 213. Pastor **Jerry Presley** praised the efforts of the three teams of church members who cooperated for the record breaking attendance push.

Don't let anyone tell you that the bus ministry is only for children. The bus captain at **Urbana FWB Church, Urbana, OH**, knocked on an apartment door and invited two sisters to ride the bus to Sunday School. That invitation resulted in the two oldest (as far as we can tell) bus riders in the entire FWB denomination. **Nancy Knotts**, 99, and her sister, **Sibie Nichols**, 101, regularly ride the bus to church on Sundays. Pastor **Roger Childers** said the two sisters united with the church on April 25. Praise the Lord for a bus captain who had the faith to ask the sisters to ride the bus.

Tim and Kathy Coats are summer missionaries to Panama. They were in a prayer meeting service at **Woodbine FWB Church, Nashville, TN**, a few months back when they asked for support during their Panama stay. As the offering was being received, one of the members stood and made an appeal in behalf of the couple. He then said, "Because Tim is a soul winner, we need to give generously, and I will match every dollar that is given tonight." Our readers will be interested to know that the Coats left Woodbine church with over \$1,700 that night. **Jim Walker** pastors.

Pastor **Ron Edgil** has been at **First FWB Church, Flat River, MO**, for nine months now. During that time, the group has begun a tape ministry which reaches into several foreign countries. A one hour weekly Sunday evening radio broadcast has brought positive response. The church voted to hire a full-time associ-

ate pastor, to purchase a new van for multi-use purposes, and is enjoying a flourishing junior church and bus ministry which averages 75.

Evangelist **Bobby Jackson** came to town and conducted a revival at **Pleasant Valley FWB Church, Warren, AR**. When the revival ended, there were twenty new members in the church and numerous rededications. Attendance has surged from 35 to 96 in seven months. **James Mutchler** pastors.

Lamont FWB Church, Lamont, CA, broke a twenty-year attendance record in March when 138 attended services. Then on Easter morning, the record was broken again when 141 came to worship. Pastor **Merel Guess** says that one year ago, attendance was 50. March attendance for the group soared to 115. In the past eight months, more than 15 conversions and baptisms have occurred.

Pastor **George Lee of Victory FWB Church, Goldsboro, NC**, confessed to his people that he couldn't understand why his throat had been sore in recent days. "All I do is preach twice on Sunday, do five radio programs on Saturday, make five TV programs on Monday, sing in several special groups, and conduct the choir. I don't understand it."

The **Atlantic Canada Association** of FWB reports that more than \$10,000 damage was done to their youth camp, **St. John Valley Bible Camp** in March. Vandals smashed windows and furniture in four main buildings including stained glass windows, light fixtures, pulpit furniture, doors, dishes and appliances.

First FWB Church, Garland, TX, plans a special welcome for National Convention early arrivers July 18. Pastor **Jim Mullen** says the church will serve a continental breakfast at 8:30 a.m. in the fellowship hall. Then FWBBC Dean **Robert Picirilli** will teach the Sunday School class. National Moderator **Bobby Jackson** will preach during morning worship. As an added incentive, the **Gospeliers Quartet** will sing during Sunday School and morning worship. Interested persons can pick up maps giving directions to First Church at the convention hotels.

Pastor **William (Bill) Reagan** of **First FWB Church, Morehead City, NC**, has recovered from extensive surgery necessary to save his eyesight. Bill expresses thanks to the many friends who called, sent cards, prayed, or came to visit—especially "the people in Uruguay who prayed daily, visits from folks in Virginia's Tidewater area, and to Pastor and Mrs. **Sigbee Dilda** for repeatedly opening their home." ▲



Green Tree Bible Study

Robert E. Picirilli

I Thessalonians 5:12-28

The Christian's Life In The Church

A lot is packed into this concluding part of I Thessalonians. Some call it a "miscellaneous" section, with so many brief exhortations. But there is a pattern, one that can be seen in terms of the believer's relationship to the local church. (By the way, you will find here the basis for several things in our church covenant.)

Respect for Church Leaders is the subject of verses 12, 13. Note, first, their three-fold "work": they "labor" among believers, a difficult, tiring toil; they are "over" the others, which literally means they "stand before" them as leaders with responsibility; they "admonish" the church in a kind of instruction that literally "puts in mind."

Then note the Christians' obligations to these leaders: to "know" them (to respectfully recognize them because of the place they fill) and to "esteem them highly in love" (a loving regard for and honor of them).

Most important, notice the connection with the last part of verse 13. Only when leaders lead aright and others follow with respect can there be true peace within the fellowship.

Obligations within the Fellowship are dealt with in verses 14, 15. No doubt the leaders just referred to will have special responsibility here, but every believer owes it to every other believer—especially within a local church—to fulfill these duties.

First, the unruly must be warned. "Unruly" means disorderly, out of line. "Warn" is the same word as "admonish" in verse 12. The disorderly need the instruction that will put them in mind of their behavioral duties.

Second, the feeble-minded need comfort. "Feeble-minded" is not used in our modern sense, but refers to the discouraged, those on the verge of giving up. They need someone to rush to their side and give them encouragement.

Third, the weak need support. "Weak" means spiritually ailing, not healthy and strong. "Support" literally suggests holding oneself against someone to help hold them up.

Fourth, all need patience, which means long-suffering. The "all" could include sinners, but the context appears to emphasize the needs of fellow Christians.

Verse 15 sort of sums it all up as seeking others' good at all time, regardless how others treat us. And that

definitely applies to sinners as well as to saints. Even so, the main point of these verses is clear: we need one another in the Christian life. We are in this together, and will make it or fail together.

Constant Christian Attitudes are taught in verses 16-18, three brief commands that are worth volumes. Each one has dual emphasis on a continuing experience, in the action of the verb and in the adverbial phrases that say "all the time."

Be rejoicing at all times (v. 16). This is the shortest verse in the Greek New Testament, but it sure isn't a small truth.

Be praying "without ceasing" (v. 17). This doesn't mean 60 minutes every hour around the clock, but regularly, without lapses in one's prayer life.

Be giving thanks in every circumstance (v. 18)—not necessarily for everything, but for God's goodness and grace that are ours in all circumstances, pleasant or not.

Yes, these attitudes are for individuals, but they are experienced at their best when they are also experienced and manifested in the whole congregation's life.

Response to *Spiritual Manifestations* is the one subject throughout verses 19-22; these instructions, too, have special meaning for the ongoing activities of the local body of believers. In Paul's day, with the New Testament incomplete, revelations for the church were still given to prophets; "spiritual" manifestations, therefore, needed careful testing (and still do; cf. 1 John 4:1).

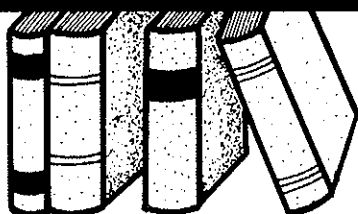
The genuine work of the Holy Spirit should not be quenched (v. 19), nor

should the prophets' messages be "despised" (set at nought, v. 20). Instead, spiritual activity should be tested ("prove," v. 21); that which tests out as good will be held fast (v. 21), but that which tests out as bad will be avoided (v. 22).

How do we test the movements and men that ask us to recognize them as of God? By applying the Word of God to their teaching and practice. And it is our duty to do just that before we follow or support.

The *Conclusion to the Letter* is verses 23-28. First is a closing prayer (v. 23) for their entire preservation, and an expression of confidence (v. 24) that the prayer will be answered. Next are three concluding requests: for prayer for Paul and his helpers (v. 25); for greetings to all believers (v. 26); and for a public reading of the epistle (v. 27). Finally (v. 28), there is a benediction that leaves believers where they must always be left, in the hands of the grace of God. ▲

Top Shelf



Thomas Marberry



Church Growth and the Whole Gospel: A Biblical Mandate, by C. Peter Wagner (San Francisco: Harper and Row, 1981, 208 pp., hard cover, \$12.95).

This book is designed for readers who have a serious interest in the study of missions. It is not designed for the novice but for the student who is acquainted with current trends in missions.

C. Peter Wagner served 16 years as a missionary to Bolivia; he presently teaches in the Fuller Seminary School of World Mission in California.

In this volume, he presents an eloquent defense of the Church Growth Movement which was founded in 1955 by Donald McGavran. The Church Growth Movement presents a somewhat unique approach to missions. It emphasizes the multiplication of local churches which should be controlled and directed by native Christians from the earliest possible moment.

The movement also emphasizes the

use of studies and surveys to determine which groups and sub-groups within a given culture are most responsive to the gospel at a given time. According to this school of thought, missionary personnel should be concentrated among those groups which are the most responsive.

Leaders of the Church Growth Movement stress what is called the Homogenous Unit Principle. By this they mean that in Third World countries, people like to worship with those who share their culture. Therefore, missionaries should start different churches each one working with a particular tribe or ethnic group. Missionaries should not attempt in the early stages to mix people of different cultures within the same church.

The Church Growth Movement encounters criticism from several sources. Some argue that too much attention is devoted to evangelism and counting the number of new congregations. Critics feel that more attention should be given to meeting the social, economic, and political needs of people.

The Homogenous Unit Principle has also drawn criticism by those who feel that it defends racial segregation and racial discrimination.

Wagner defends the Church Growth Movement against these and other charges. He argues that Christians do have a certain responsibility to improve social conditions, but according to the Bible, the primary emphasis in missions should be upon making new converts and founding new congregations.

He defends the Homogenous Unit Principle by saying that Christians should never condone racial discrimination. That is not what the Church Growth Movement wishes to do at all. It is simply recognizing the fact of life that it is easier to win people to Christ when those people share the same culture.

In his book, Wagner effectively analyzes current missions thinking. He interacts with a number of leading authorities in the field. This volume is a little technical. It should be read, however, by missionaries, pastors, mission board members, and others with a special interest in missions. ▲

Jesus Drank Wine— NEVER!

By Joe R. Haas, Sr.

I am *alarmed* that we have preachers and professors in our denomination who believe that Jesus Christ made and drank alcoholic wine.

It is *unbelievable* that as a sin-hating, Bible-believing, fundamental denomination we have not stood firm against this invasion of so-called intellectual thinking.

It is *impossible* to fathom that our denomination has weakened its stand on this issue. In 1946, our denomination was not ashamed to send its protest against alcoholic beverages to the President of the United States.

I am *heartbroken* because some in the denomination where I was saved, called to preach, trained and given an opportunity to serve for 35 years (14 years as a missionary to France) have become tolerant of a belief that our Savior drank alcoholic wine. This belief will lead to acceptance of social drinking and destroy the effectiveness of our movement.

One of the first questions I dealt with in 1968 as a missionary to France was, "What is your stand on drinking wine?" I was in a country where wine was the national social drink. France has the reputation of saying, "We can hold our liquor."

However, the French government spends 42 percent of its total health budget on treatment of alcoholic related illnesses. In France, half the hospital beds are occupied by alcoholics. Each year, more than 22,000 French citizens die of cirrhosis of the liver as a result of drinking. These statistics are documented in "News from the World of Medicine," *Reader's Digest*, August, 1979.

As a missionary, I took the same stand my beloved denomination had taken many years before: we promised by His grace to abstain from all *sanc-tion* of the use and sale of intoxicating beverages.

One has only to read National Association temperance reports to document where our denomination has stood historically. In 1943, we suggested that special studies on the effects of alcohol on the physical, mental and spiritual man be included as a part of the curriculum of our Free Will Baptist school.

In 1945, we urged our ministers to preach uncompromisingly against the use of alcoholic beverages. In 1947, we encouraged our church members, regardless of political party affiliation, to refuse to support any candidate known to favor the liquor traffic. In 1958, we recommended that we emphasize ab-

stinence in our preaching, teaching and living applicable to every member of this association.

In 1960, it was stated, "Whereas the tide of alcoholism is sweeping our nation's capitol and engulfing our youth, we recommend that Free Will Baptists throughout the nation rise up to combat this enemy of the soul and agency of Satan. We should attack alcoholism from the pulpit and by aligning ourselves with organizations that have pledged to bring about defeat of this enemy."

Consistency and common sense demand that in view of temperance reports passed at our National Association, our denomination believes that Jesus did not make or drink wine that had any amount of alcohol in it. It would be impossible for those who hold the view that Jesus made and drank alcoholic wine to preach uncompromisingly against its consumption as set forth in the 1945 temperance report.

When I began to preach against wine in France, I was immediately confronted with the statement that Jesus made and drank wine and if Jesus made and drank wine, it was not wrong for us to drink.

For me to say that our denomination condemned drinking was not enough. To say I had always believed it was wrong would not suffice either. We were mocked for coming to France with doctrines that were American and not biblical.

Because of these confrontations, I had to come up with a biblical message the Holy Spirit could use to convict their hearts of the sin of drinking. As I started my research and study, it soon became evident that uninspired men who wrote commentaries, Bible dictionaries or Bible encyclopedias were divided on this subject. No concrete evidence could be produced by quoting these uninspired writers, no matter how interesting or intellectual they sounded.

With this fact in mind, I looked to God's Word to find the answer. The only inspired writings that Jesus and His followers had were the writings of

the Old Testament. To find out if Jesus made and drank wine, we need to study the Old Testament.

The primary thing to keep in mind is that Jesus obeyed all the commandments His Father gave Him. Jesus said in Matthew 5:17, "... I am not come to destroy, but to fulfil." Because of limited space, I will cite only a few biblical reasons why Jesus could not be the Son of God if He made and drank wine.

Priests in Leviticus 10:8-11 were instructed not to drink wine or any kind of strong drink. The reason God gave was so they could discern the difference between holy and unholy, between clean and unclean, and so that they might teach their children all the statutes of the Lord. Hebrews 4:14 and 8:1 establish that Jesus is our High Priest. Jesus would have violated the vows of a priest set forth in the Levitical law if He made or drank wine.

Proverbs 31:4-5 states, "... O Lemuel, It is not for kings to drink wine; not for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted." In both I Timothy 6:15 and Revelation 17:14, the Bible establishes Jesus Christ as King of Kings and Lord of Lords. To say that Jesus made and drank alcoholic wine would be in direct disobedience to this command. Furthermore, He would not have remained pure and sinless in nature.

Habbakuk 2:15 says, "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!" Honesty and good logic forbid me to believe that Jesus made wine with alcoholic content and gave it to the wedding guests at Cana when the scripture says, "Woe unto him that giveth his neighbour drink."

Many more references could be given, but if the Bible speaks clearly in just one verse, we are obligated by our commitment to God to accept, believe and practice what is written.

The New Testament associates Jesus with wine in five passages.

1. The Parable of the Wine and Wineskins (Matthew 9:17; Mark 2:22 and Luke 5:37-43).

These references have nothing to do with drinking wine, but instead teach us that the new life in Christ cannot be put in the old life of sin. We are new creatures in Christ.

2. Jesus Accused of Being a Winebibber (Matthew 11:19).

"The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners."

To accept that Jesus was a winebibber would be to accept the words of the enemies of Jesus who said in John 7:20 and John 8:48 that He had a devil.

3. Jesus Making Wine at the Wedding in Cana (John 2:3-10).

The first part of this article explains why it could not have been alcoholic wine.

4. The Lord's Supper (Matthew 26:27-29; Mark 14:23-24 and Luke 22:17-20).

When Jesus instituted the Lord's Supper, the Bible never used the word *wine* but was careful to record that it was the fruit of the vine.

The fruit of the vine was not fermented wine but pure grape juice which Moses calls the "pure blood of the grape" (Deuteronomy 32:14). The Lord did not violate the Bible by using fermented wine to commemorate His pure blood shed at Calvary.

5. Jesus On the Cross (Mark 15:23).

Alcoholic wine was offered to Jesus when He was crucified on the cross. Jesus, in His suffering for our sins, refused wine so that He could offer His Father a life that was never marred by disobedience to His commands.

According to the Word of God, Jesus never made or drank alcoholic wine. For anyone to believe that He did discredits the Word of God and lowers Jesus, the perfect Son of God, to the level of sinful man.

May God help our denomination not to be so concerned about defending a preacher, a professor, a missionary or an institution. May we be more concerned about defending the principles of God's Word which always present Jesus as the perfect, sinless, Son of God. ▲

ABOUT THE WRITER: Reverend Joe R. Haas, Sr., is a Free Will Baptist missionary to France.



NEWS OF THE RELIGIOUS COMMUNITY

PARENTS CITED AS CAUSE OF YOUTH ALCOHOL PROBLEMS

NASHVILLE (EP)—A major problem in dealing with alcohol among youth is good Baptist parents who drink socially, a Nashville psychologist and family counselor says. "It's mostly learned at home," Howard Stevens told participants in a session on alcoholism and youth during a national youth ministry conference.

Among youth with alcohol problems, Stevens said personality problems, primarily a lack of self-esteem, is a major factor. Also, he noted many youth begin drinking as part of a desire to assume adult roles and to rebel against authority. "The more rebellious the child, the sooner he'll try alcohol," he said.

Noting that 90 percent of youth have tried alcohol by the time they graduate from high school, Stevens said peer influence also leads youth to experiment with both alcohol and drugs. "There is a peer approval necessity because there is so much self-doubt in this age group," noted Stevens, also an adjunct professor at Belmont (Baptist) College, Nashville.

Stevens said the desire to get high on alcohol is a less significant factor than a so-called need to be more sociable, to deal with frustration and unhappiness or to satisfy curiosity.

Use of alcohol is increasing most rapidly among youth who are failing in the educational system and "those who see no relevance of education to their lives or the problems of the world," he said. Noting there is no single panacea for helping youth with alcohol problems, Stevens urged the youth ministers to become involved in caring ways with young people, to meet their needs for love and self-worth. "We don't give nearly enough psychological nurture to our children," he said.

HINDU ATTACK ON CHRISTIANS KILLS SIX

WORIUR, TIRUCHIRAPALLI, India (EP)—Six Christians were killed on March 1st at Mandai-kadu, India, when police opened fire on several Christian groups, injuring 27 others, according to George Sambandam, Director of the India office of Evangelism to Communist Lands. He said the six deaths were "the most recent sign that Hindu fanatics are mounting a major campaign to make India an exclusively Hindu country."

RESOUNDING RESPONSE PUSHES MODESTO REVIVAL TO 7 WEEKS

MODESTO, CA (EP)—Response to a revival meeting at Orangeburg Avenue Baptist Church in Modesto was so great, the meeting stretched from one week to seven. Just before the final week of meetings, 313 persons had made public decisions to become Christians and the church had baptized 143 of them into membership.

"We have met for five weeks every night, including Saturday night," said church secretary Juanita Jackson. "We didn't give the devil Saturday night either." The schedule was so jammed that one couple, scheduled to be married in the church, incorporated their wedding service into the meeting.

Among those making public decisions were four members of a rock group called The Destroyer. A restaurant owner poured out the alcohol in his establishment and burned his state alcohol license. Members have brought records, posters, rude T-shirts, tapes and magazines and left them on the altar.

Barry Westbrook, the evangelist, is also pastor of Calvary Baptist Church in Ontario, CA, seven hours away. To enable him to maintain his responsibilities there, Orangeburg members went to Ontario in a van with a mattress in it and drove Westbrook back while he slept.

Activity at the Modesto church, with 1,000 members the largest Southern Baptist congregation in the San Joaquin Valley, blossomed into five other area churches when their members began attending the revival meetings. By the fourth Sunday, one of the churches reported its highest Sunday School attendance in 10 years. Two others said their attendance was the highest in five years.

HOUSE BACKS RIGHT TO EMPLOY CHAPLAIN

WASHINGTON (EP)—The House of Representatives recently voted unanimously to reassert its right to employ a full-time chaplain for more than \$52,000 per year. By a vote of 388 to 0, the House reaffirmed its more than 200-year-old tradition of having a chaplain open each session with a prayer. The chaplain is the Rev. Dr. James D. Ford, a Lutheran Church in America pastor; the Senate chaplain is the Rev. Richard C. Halverson.

The practice of paying chaplains in both the House and Senate is being challenged by atheist Madalyn Murray O'Hair. Two years ago, she filed a federal suit saying the use of federal funds to pay the chaplains violated a taxpayer's right to "freedom from religion."

A U.S. District Court judge in Washington originally upheld the Congress' right to hire the chaplains, saying the constitutional doctrine of separation of powers prevented the judicial branch from interfering with the legislative arm.

On March 9, a U.S. Court of Appeals reinstated O'Hair's lawsuit, saying it raises a basic constitutional issue beyond the right of Congress to choose its own officers. The House action showed it did not want judicial interference on the issue.



THE SECRETARY SPEAKS

By Melvin Worthington

The Free Will Baptist *Treatise* serves both as a denominational handbook and a shirt-pocket catalog of the movement's history, covenant, constitution, articles of faith and practices.

The denomination is so structured that the individual Christian is in the middle of an ever-widening circle of influence which ebbs outward from local church to quarterly meeting, to state association, to National Association until it touches the last missionary on the most remote preaching point. Our church covenant pivots around this organizational conduit.

First, the covenant recognizes distinct relationships. Our relationship to the Sovereign is considered bedrock basic above anything else. The covenant starts as it should by showing how we have "given ourselves to God, by faith in Jesus Christ." Nothing else in denominational life matters if we can't claim Blood kin with God.

Considering The Covenant



The covenant confirms that we accept, adopt and adhere to the *scriptures* as our rule of faith and practice. We stand where the Bible speaks in our doctrine and deportment, in our creed and conduct, in our beliefs and behavior.

The covenant binds us to the *saints* in a voluntary but powerful fellowship. We agree to accept Christian admonition and reproof with meekness (and that's hard to do), to watch over one another in love (that takes practice), to be careful of one another's happiness and reputation (that takes maturity) as we endeavor to "keep the unity of the Spirit."

Second, the church covenant recognizes binding *responsibilities* when we unite with a Free Will Baptist Church. The individual is free to fulfill his responsibility through the local church, the local church through the district association, the district association through the state association, and the state association through the National Association.

Separation from all unholy conformity to the world is the absolute responsibility of every Free Will Baptist. If we fail here, we violate a solemn covenant promise.

The same principle applies to our covenant vow to *study* the scriptures. Faithful attendance at the services of

the local church is part of being a Free Will Baptist. In case it has slipped your mind, we all promised not to forsake the assembling of ourselves for church conferences, public worship, and the observance of the ordinances.

Did I mention the responsibility to *support*? As Free Will Baptists, we promise to pay according to our ability for the support of the church of its poor and all its benevolent work. Financial responsibility begins with local church giving and extends through the organization channel to meet the needs of a worldwide program—and it is supposed to involve every Free Will Baptist, not just a spiritual nucleus.

Covenant responsibility reaches out to include *supplication*. Constant prayer is to be made for all men. That means secret prayer, special prayer, steadfast prayer and spiritual prayer is part of the Free Will Baptist birthright. Those who pray are among the first to translate that prayer to effective service in the church and community.

Third, the covenant recognizes certain *realities*. The first reality is that Free Will Baptists are *distinctive*. We are distinctive in doctrine from other groups. We are distinctive in deportment. We are distinctive in that we are a denomination.

Another covenant reality is our *diversity*. While we are distinctive from

other groups, we are also diverse within our own group. This diversity is a strength not a weakness. May God deliver us from rigid conformity, and may we maintain the balance, breadth, beauty and blessing which flow from diversity.

Free Will Baptists are scattered in all parts of the nation and the world, each with particular modes of worshipping, witnessing, walking and working. Diversity brings with it natural and normal differences. No one way of worship or witness is "best." All make significant contributions to the denominational symphony.

Finally, the church covenant recognizes our *dependency*. No Free Will Baptist lives to himself or dies to himself. We are dependent on each other. One person cannot do all that needs to be done, but together the total work can be done.

As we carefully consider our covenant, may we be mindful of the relationships established, the responsibilities embraced, and the realities which exist. ▲

The Secretary's Schedule

- July 1-4** The Atlantic Canada Association
Hartland, New Brunswick,
Canada
- July 9** Cumberland Association
Southern Quarterly Meeting
Laverne FWB Church
Laverne, Tennessee
- July 14-23** National Association
Fort Worth, Texas

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