

**Involvement:
Kanawha County, West Virginia**

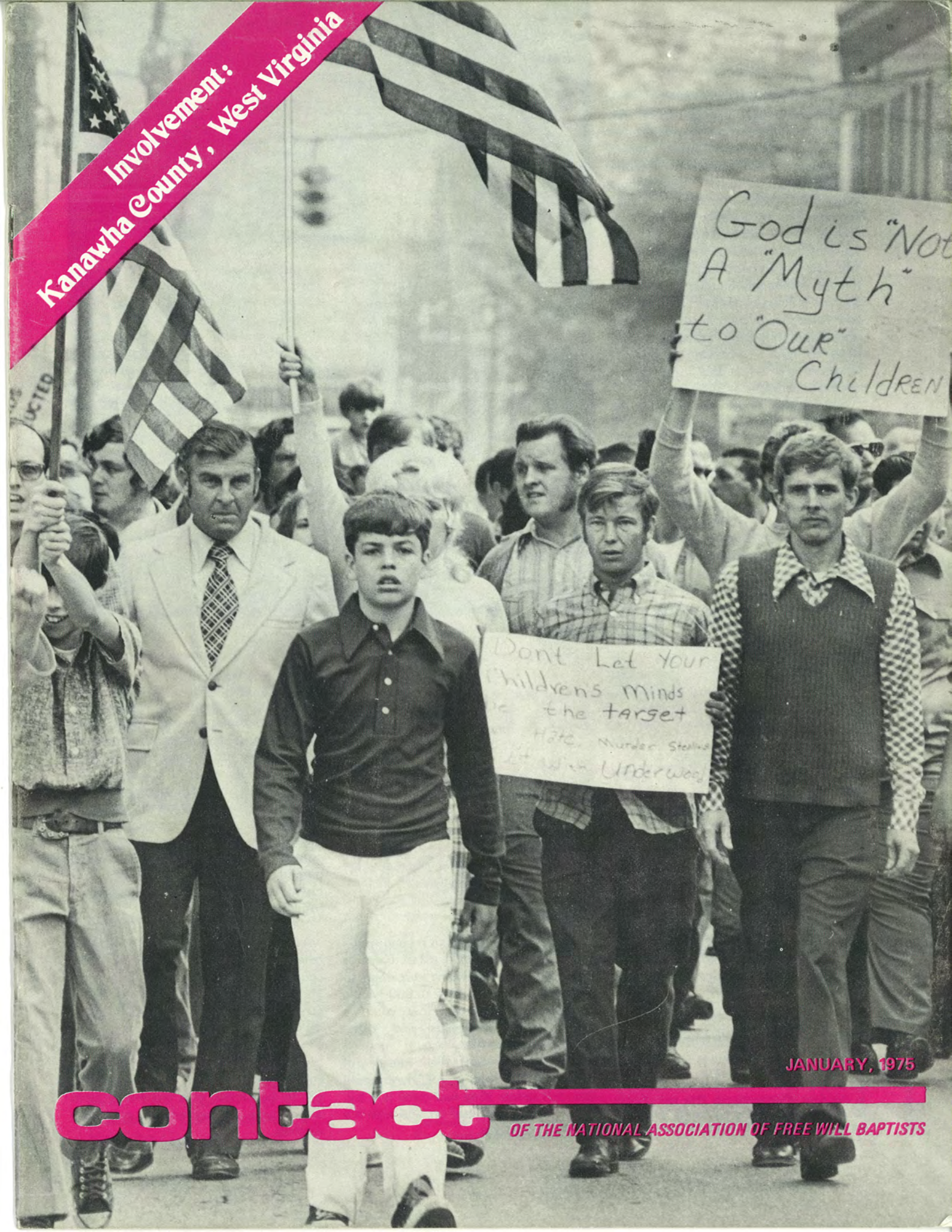
God is "Not
A "Myth"
to "Our"
Children

Don't Let Your
Childrens Minds
be the target
of Hate, Murder Stealing
and Lies Underway

JANUARY, 1975

contact OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

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The books were kept in storage until November 8 when the Kanawha County Board of Education approved a compromise plan aimed at ending the turmoil. Under this plan, with two exceptions all basic and supplemental English texts were returned to the classrooms. The two exceptions were placed in school libraries, where students are only to be allowed to use them with written permission from their parents. Two guidelines were adopted which provide that no student is to be required to use any books objectionable to his parents on moral or religious grounds, and that no teacher is to be authorized to "indoctrinate" a student to follow moral or religious beliefs objectionable either to himself or to his parents.

The reasons given by protestors for opposing the textbooks are not just a couple of high-sounding generalizations. Some of the specific offences of the textbooks which have been cited are given below:

1. God's Word is treated as a myth. (The account of Daniel in the lion's den is given equal standing with the fable "Androcles and the Lion.")
2. God is blasphemed. (Consider the quote: "Picture Jehovah striding through the hall... call him a fool.")
3. The notion that honesty is always the best policy is ridiculed. (For example, one exercise says, "Tell when it is right to lie.")
4. The American flag is valued at about the level of a teacup. (One book implies that the flag when torn may be thrown away or trampled underfoot as a wasted, broken cup.)
5. The threat of Communism is played down. (One source says there is no real Communist threat in America today — there are fewer Communists today than thirty years ago.)
6. Obscene passages are included. (It would not be in keeping with the intent of this magazine to include examples of the vulgar language found in some of the texts. Much of it is the gutter type which one would expect to find among the pornographic materials of an adult book store. Such an example is *Sexus*, a paperback book by Henry Miller, discovered by a concerned parent being used in 10th grade classrooms of Dunbar, West Virginia, High School.)

7. Passages are printed from the pens of avowed racists and revolutionists, such as Rap Brown and Eldridge Cleaver.

(Proponents of the textbooks claim that these are arguments taken out of context, failing to realize that there are some people who cannot justify such inclusions in any context.)

The issue is a lively one. If there are some about Charleston still undecided, there are several from other areas of the nation who have definite feelings. Many have come to assert their feelings on special aspects of the book issue. Some have put on armbands identifying their home states and marched with local protestors. The Reverend Carl McIntire has visited the area to determine the nature of the conflict firsthand. Robert K. Dornan, head of Citizens For Decency Through Law — an anti-pornography group, has spent considerable time in Charleston trying to help win the conflict from his particular viewpoint. Mel and Norma Gabler have come from Longview, Texas to look into the situation from the standpoint of textbook revisions. Christians, the Gablers were active in a successful venture of this sort in Texas, and have since been devoting full time to textbook scrutiny, helping communities like Kanawha County get the type of books they want.

This sort of union has characterized the protest. As another example, consider the involvement of miners. Mining is a major source of income around Charleston. Miners are sometimes thought of as rough, hardy stock, given to a bit of vulgarity. Surely a bit of obscenity in a text could do nothing more than spice up the reading — it could not hurt the children. As are many generalizations, this one is sorely lacking. First, some of those miners are Christians. Moreover, many who may be rough, unsaved men are still concerned about their children; what they hear, what they do, where they go, what they

read — especially in school textbooks. So the miners stayed out of the mines for three weeks to thirty days in Kanawha County and neighboring areas to take part in this protest.

The National Education Association (NEA) has been in town to study the situation. The concern of NEA is that the educators get a fair deal, presumably. Representatives of the Ku Klux Klan have reportedly come to size up the situation, though there is some uncertainty as to their interest in the case.

Not everyone wants to get involved, though. A survey taken by *The Charleston Gazette* revealed that of 386 people questioned, about 41% opposed the textbooks, about 27% favored them, and 32% were undecided. Those who opposed, did so on the basis of content such as, antireligious attitudes, obscene, immoral language, bad grammar, passages against law and order, and outright poor taste. The "undecided" included those who had not made up their minds, those abstaining because they had no children in school, and those who simply were not concerned about the issue. Hopefully, this number did not include many of the approximately 700 Free Will Baptists of Kanawha County. Those favoring the texts were generally siding with the educators — they felt that the professionals ought to know best what is needed by students. (Some parents are still not willing to concede that point.)

As a participant in this textbook protest, Rev. Hall feels that he has done what needed to be done — he has gotten involved and encouraged his church family to do so. He uses his midweek reminder (newsletter) to speak on this and other issues to his people. They have been urged to take an active part in elections, to vote judiciously. [At one point he printed in the church newsletter how he planned to vote, based on his best information, a move



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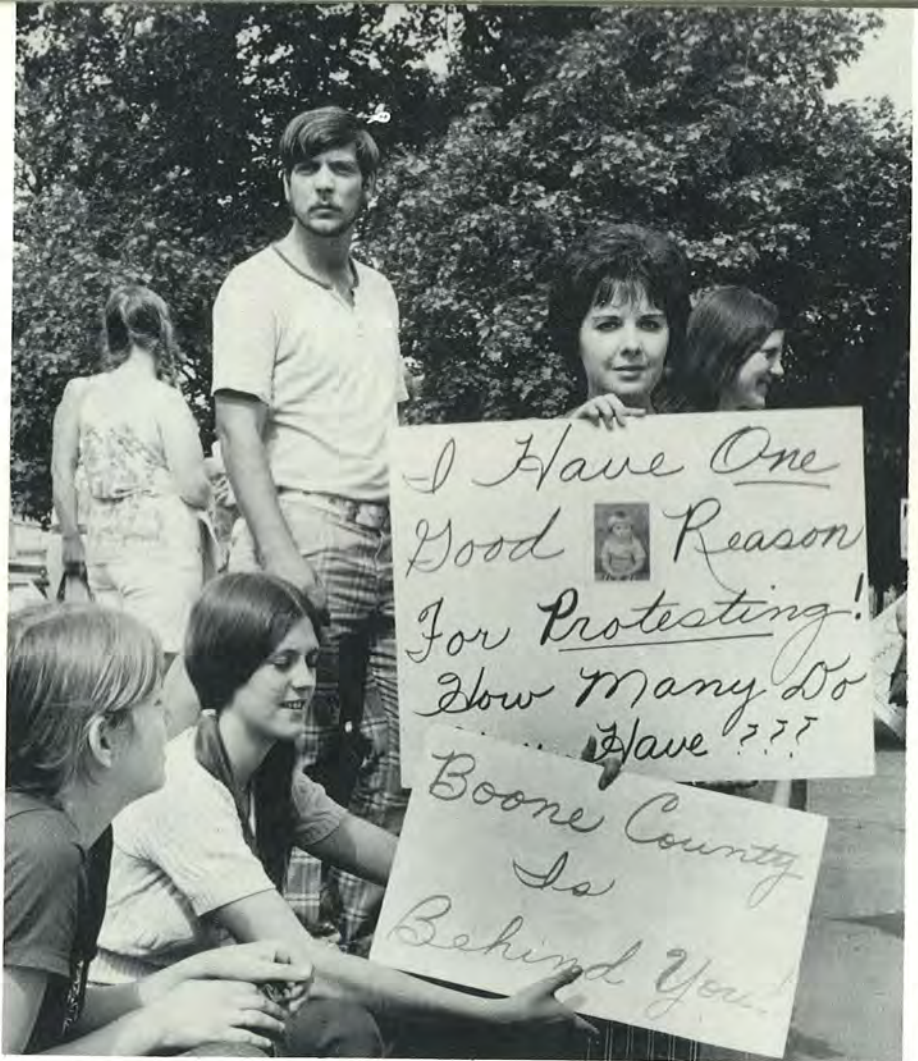
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by Charles E. Hampton

Few could have foreseen the extent of the involvement the community of Charleston, West Virginia would experience when Kanawha County School Board member Alice Moore began to thumb through proposed textbooks in the summer of 1974. Mrs. Moore, wife of a Church of God minister, was disturbed by what she saw. She shared her concern with other people in the community, and they, too, were aroused. Others began to read and voice disapproval. In spite of such opposition, however, the board voted three to two to purchase a 325-title language arts basic and supplemental textbook package for \$400,000.

Undaunted, those opposed to the textbook purchase continued to work. The result was a united effort by many citizens of Charleston and neighboring areas to prohibit the use of the purchased texts in Kanawha County Schools. An observation by Mrs. Moore, a concerned parent-school board member who was elected because of her stand against sex education in public schools, initiated a sizeable protest which has been supported by several pastors of fundamental churches in the



Charleston Gazette Photos

THE TEXTBOOK CONTROVERSY OF KANAWHA COUNTY

area. One such pastor is Rev. H. B. (Burt) Hall, pastor of the Loudendale Free Will Baptist Church at Charleston.

ABOUT THE WRITER: Dr. Hampton teaches in the field of education at Free Will Baptist Bible College, Nashville, Tennessee. He earned his doctorate at the University of Texas.

It is easy for one to sit by and watch others act while he talks about issues, or rationalizes that he has no idea where to begin. There are about 240,000 people in Kanawha County. How could a handful of preachers and other interested parties arouse enough concern to mount a meaningful campaign. To their credit, they would not quit before they had given it a try. They met an issue head on, and with it a measure of success.

Now, the textbooks in question were considered quite innocent by some educators and board members, even "provocative, stimulating, delightful" by one textbook selector. Why, then, have some of the citizenry gotten so disturbed? Are they cranks looking for a cause to champion? Is there any substance to their allegations that the texts are un-American and anti-Christian, with obscene, immoral passages, as well as poor grammar in some instances? Anyway, should parents be too disturbed if their children are taught unpatriotic, irreligious concepts?

Many parents around Charleston were concerned. When the texts were received, one-fourth to one-third of the county's 45,000 students were kept home from school at one time, and a conservatively estimated 6,000 adults gathered to march in protest. The superintendent declared a two-day break from school to allow things to cool down a bit. The books were carted off to be stored in a warehouse until some type of agreement could be reached.

THE TEXTBOOK CONTROVERSY OF KANAWHA COUNTY

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which has caused his mailing permit to come into jeopardy.] During this particular campaign, parents were asked to boycott the schools, and the reasons for doing so were furnished. Rev. Hall is of the opinion that ignorance of a situation could be one of the worst enemies, saying that parents do not generally know enough about the schools their youngsters attend, the texts they use, nor how they use them.

True, many things of a regrettable nature occur during times like this when feelings run high. There have been several incidents around Charleston which could have been very tragic: shootings, at least one beating, dynamiting and firebombings. To date few of these incidents have produced major injuries, and no children have been hurt. Some have set forth the idea that things have gone beyond a textbook protest; that, perhaps, we are witnessing a reaction to deeply-felt frustrations by some Kanawha County parents, born of arrogant disregard of their values. Commenting on the issue, an editor of the Wall Street Journal noted "...the working class is not going to put up indefinitely with sophisticated scorn of its values. It might help defuse similar situations if the educated elite were to recognize that, in spite of the inarticulate and excessive nature of the protest, the Kanawha County parents had a point."

In fairness, those who favor the texts feel that there is principle on their side, too. School Board President Albert Anson, Jr., feels that more un-Americanism has been caught by the youngsters from activities around Charleston in six weeks than could be taught in twelve years. True to the public school philosophy, Superintendent Kenneth Underwood and others feel that presentation of such materials violates no personal

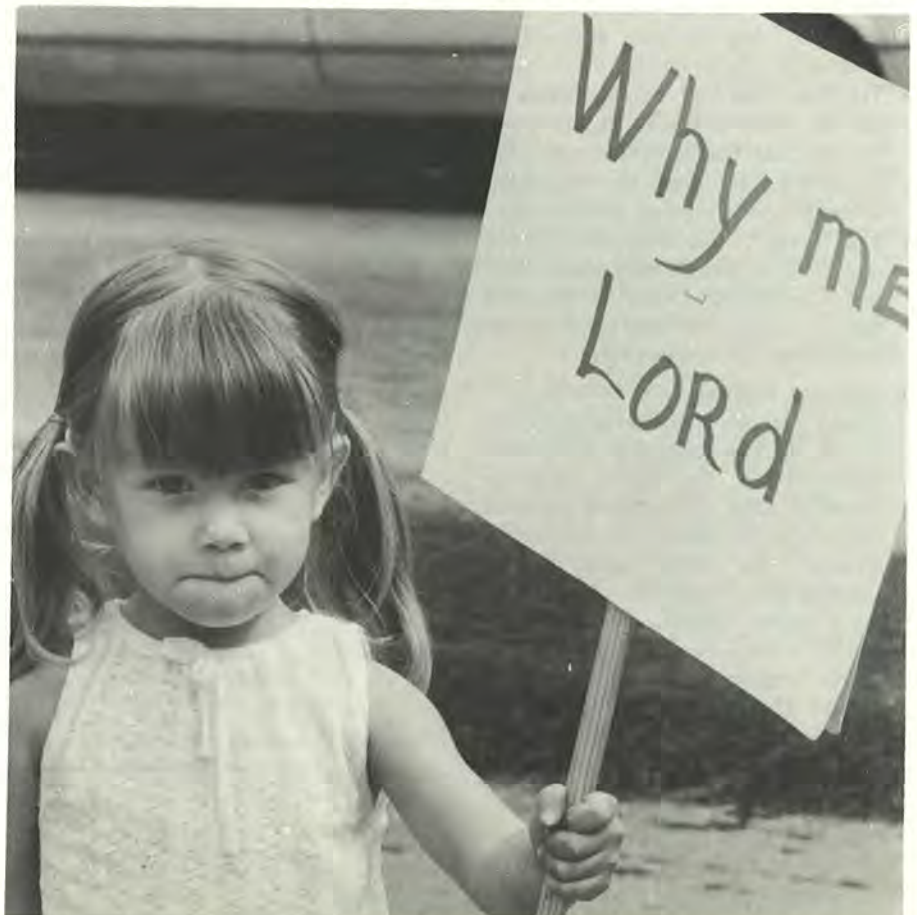
convictions, if they are not made compulsory reading. They hope to present options to all students, and feel that protestors would remove one option for students whose parents favor the textbooks should the protestors accomplish their objectives. (Note: Mr. Anson and Dr. Underwood have resigned.)

Has anything really been accomplished? Though the issues are far from settled, at least one community has been informed of its citizens' feelings on an issue. A school superintendent who did not expect to retain his job beyond spring has resigned, a school board president has resigned, and a judge was voted out of office. However, these may be the only tangible manifestations just now of the effect the protest has had on life in Kanawha County. Though a suit was filed for contributing to the delinquency of a juvenile through obscenity in the schools against the superintendent and three board members, it is doubtful the case will come to trial. They were arrested and then released under \$500 bonds, and little has been heard about it since. The latter represents another dimension: according to Mr. Hall, there is a news and TV blackout of the situation by local media, perhaps in hopes that a problem ignored will disappear. News

items that are received locally originate from outside the state. The board's compromise plan was not acceptable to the protestors, which has led to continued demonstrations. Many could be seen marching recently as their fellow citizens went about Christmas shopping.

Some parents and church leaders feel that the only real answer to Charleston's problem is the establishment of Christian schools. As a result, several churches have been considering such an undertaking, and three have already implemented such a plan. Since the people who supported the protest have not won a clear-cut victory, should they conclude that they have labored in vain? Hardly! Though future board decisions may yet have to be made, perhaps court decisions, and a long struggle lie ahead, as of right now folks across the nation know that one group of citizens has stood for something it believes in. These people are not cranks; they did not have to look for a cause, it was thrust upon them. They simply had convictions they felt were worth defending, so they got involved. That is a victory in itself. It is doubtful that they need our sympathy, but it would be comforting to know that some Free Will Baptists, some Christians around the nation were supporting them with their prayerful concern. △

EDITOR'S NOTE: It is recommend that concerned parents invest 35 cents to obtain a copy of "Parents Revolt: When Textbooks Are Propaganda" by William P. Hoar for a good treatment of the textbook problem. Order from: American Opinion, Bellmont, Massachusetts 02178 or American Opinion, San Marino, California 99108.



During the height of the textbook controversy, a Charleston, West Virginia pastor shared these reasons with his congregation for asserting that the National Council of Churches had aided in polluting the textbooks.

Corrupters of Christian Heritage

By Burt Hall

Corruption abounds in religion, morals and politics. The organization which has been used most successfully to corrupt our Christian heritage is the National Council of Churches (N.C.C.)

The N.C.C. has been a CORRUPTER OF FAITH through the NEW THEOLOGY. Read II Peter 2:1,2 — "False prophets . . . false teachers among . . . bring in damnable heresies, even denying the Lord that bought them . . . many shall follow . . . the way of truth shall be evil spoken of." These words, written 1900 years ago, pretty well describe the leaders of the N.C.C. The liberal preachers of the N.C.C. teach that the study of space has made God homeless; the study of biology shows that He did not make man in seven days; the study of history shows the Bible to be a human book and therefore not infallible; and that the history of science shows that man can

do almost anything without meeting God.

If modernistic churchmen had gathered their own following, erected their own buildings, and raised the money to finance their opposition to Christianity, it would have been bad, but to be tolerated in a free land. But these men have infiltrated churches, denominations, and institutions that were built by the sacrifice of godly people.

The N.C.C. has corrupted some of the most precious and essential items of Christianity. *They have perverted the Bible itself through their copyrighted Revised Standard Version (R.S.V.).* This translation removes the great virgin birth prophecy from Isaiah 7:14. It robs Christ of His deity in passage after passage. The translation reflects the *unbelief* of the translators.

One of the most far-reaching activities of the N.C.C. has been its opposition to the American tradition of prayer and Bible reading in our schools. America is already reaping a harvest of increased lawlessness, crime and juvenile delinquency, and confusion. As prayer and Bible reading go down, crime and delinquency go up.

The N.C.C. has been a CORRUPTER OF MORALS through the NEW MORALITY. The N.C.C. published the book *Called to Responsible Freedom, Meaning of Sex in the Christian Life.* The booklet throws away the standards of Christ and the Bible. It argues for illicit sex activities outside the marriage bond. On page 9 it says that the old

way, the old standard, is misguided and wrong. Page 11 says that what justifies and sanctifies sexuality is not the external marital status, but what the participants feel toward each other in their hearts. Such teachings to young people open the gate to all kinds of looseness which will break hearts, break up homes, and fill the divorce courts. The book is full of rot and corruption.

These men have rejected the Bible; their thinking is thus corrupted. "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty [sex freedom] they themselves are servants of corruption . . ." (II Peter 2:18,19).

The N.C.C. has been a CORRUPTER OF OUR FREEDOM through PRO-COMMUNISM. Herbert A. Philbrick, counter-spy for the F.B.I., observed communist strategy for nine years. He wrote: "The communists have made great advances in their use of clergymen . . . virtually no communist nor communist-front activity takes place without ministerial and church support, sponsorship or participation. Most of the persons involved — in the pulpit, in publishing, in the training of ministers — have been duped . . . but it will come as a jolt to many Christians to discover that some members of the clergy are not dupes but hardened

ABOUT THE WRITER: Mr. Hall is pastor of the Loudendale Free Will Baptist Church of Charleston, West Virginia. He is an alumnus of Free Will Baptist Bible College, Nashville, Tennessee.



CORRUPTERS OF CHRISTIAN HERITAGE

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communists who are completely loyal to Russia. I am not guessing about this. I saw those ministers in action — ruthless communist leaders, prostituting the Christian ministry to the evil ends of atheism and oppression. They knew exactly what they were doing. They were clergymen because it suited their purpose and that of their superiors to be clergymen."

WHAT ABOUT FUNDAMENTALS?

Forgetting the liberal N.C.C. clergymen, what about the so-called fundamental, Bible believing, Bible preaching men of God, who have not cried aloud against the textbooks of the public schools. Isaiah 56:10 says: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."

"There are some truths which are so obvious that for this very reason they are not seen or at least not recognized by ordinary people. They sometimes pass by such truisms as though blind and are most astonished when someone suddenly discovers what everyone really ought to know." These words were written by Adolph Hitler in an essay entitled, "Nation and Race." The essay is found in one of Kanawha County School's controversial textbooks, *Essays in Generalization*, (1, E. Graham Ward, James Moffett, senior editor, Houghton Mifflin Co.).

WHATS HAPPENED, AMERICA?

We have heard the questions asked, "What has happened in America?" "How could this happen to us?" The answer to the first question is simply that the Communists have been working night and day to destroy Capitalism with much success. According to the principles of Carl Marx, Capitalism can be defeated by:

1. Abolition of God and religion
2. Abolition of all family relations
3. Abolition of patriotism
4. Abolition of private property
5. Abolition of the right of inheritance
6. The establishment of communal life

In answer to the question, "How could this happen to us?", the secret is found in the statement by Adolph Hitler. The Communists have made "obvious" their intentions to enslave America. Nikita Khrushchev informed the citizens of America that their children would be slaves of Communism. Joseph Stalin said, "The youth will decide . . . if we can destroy national pride and patriotism of just one generation, we will have killed the country . . ."

HOW CAN THIS BE ACCOMPLISHED?

Notice the "Communist Rules for Revolution," a document that was captured by the allied forces in Dusseldorf in May, 1919. This document sheds a great deal of light on what is taking place today in our country.

A. Corrupt the young, get them away from religion. Get them interested in

sex. Make them superficial, destroy their ruggedness.

B. Get control of all means of publicity and thereby:

1. Get people's minds off their government by focusing their attention on athletics, sexy books and plays, and other trivialities.
2. Divide the people into hostile groups by constantly harping on controversial matters of no importance.
3. Destroy the people's faith in their natural leaders by holding the latter up to contempt, ridicule and obloquy. (*Watergate? Agnew? Nixon?*)
4. Always preach true democracy, but seize power as fast and as ruthlessly as possible.
5. By encouraging government extravagance, destroy its credit, produce fear of inflation with rising prices and general discontent.
6. Foment unnecessary strikes in vital industries, encourage civil disorders, and foster a lenient and soft attitude on the part of government toward such disorders. (*Not so soft on anti-textbooks protestors!*)
7. By specious argument cause the breakdown of the old moral virtues: honesty, sobriety, continence, faith in the pledged word, ruggedness.

C. Cause the registration of all firearms on some pretext, with the view of confiscating them and leaving the population helpless. (*We have gun registration!*)

The Communists have played by the rules and appear to be winning. It is true that they are in the minority in America; but they were in the minority in Russia, China and Cuba when they took over.

It is obvious that our morals are lower than ever before; it is obvious that the majority of our school teachers are behind the majority of the Board of Education who favor the textbooks. It is obvious that the textbooks are anti-God, anti-family, anti-American. It is also obvious that many citizens of Kanawha County have not bothered to find out for themselves the truth about the textbooks. "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." Jonah 1:6

OUTLOOK

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PROMOTION:

Does It Glorify God?

By Bobby Jackson

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

The simple, direct dictionary definition of the word *promote* is — "To contribute to the progress, development, or growth of; further, encourage. To work in behalf of; advocate actively. To seek to make successful, as by advertising . . ."

If "to work in behalf of; advocate actively" is promotion, then all that is done to spread the gospel is promotion. Every book, tract, pamphlet that is printed and distributed; every magazine, newsletter, bulletin, information sheet mailed out; every newspaper ad, revival handbill, church letter; every witness given by word of mouth — invitation extended, lesson taught, sermon preached — all of this is to contribute to the progress and furtherance of the gospel of Jesus Christ.

Certainly this must be legitimate and for the glory of God.

The problem, therefore, with promotion is not whether it is right or wrong. The controversy is in the area of what is promoted, why it is promoted, and how it is done.

WHAT TO PROMOTE

According to Acts 5:42 and Acts 8:4 the early Church "actively advocated" Jesus Christ, as He is presented in the Word of God, the Savior of sinners. If promotion is to "contribute to the growth of," they evidently were great promoters.

Committed to us is the greatest message on earth. Jesus Christ came into this world, lived, died, arose, ascended, and is coming again to save men from their sins. We must work to spread this message.

WHY PROMOTE

Biblically, all that we do is to ultimately glorify God. Yet, in presenting the gospel, we must move men. Even in preaching, men must be moved to act. Motivation is necessary. Promotion is to motivate people to live and labor for the glory of God. How then may people be motivated?

HOW TO PROMOTE

What motivates a man? Recognition, remuneration, reward? His good, his family's good, his fellow man's good?

"But all of this is so selfish and unspiritual," someone says.

That may be. But did you ever suggest that a man be saved in order to miss hell and go to heaven? Isn't that a bit selfish?

Maybe not. A man may also glorify God by going to heaven and worshiping Him forever. Romans 8:28 says that all



PROMOTION: DOES IT GLORIFY GOD?

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things work together for good to them that love God. Should a man love God for his own good? Does not this glorify God? Man's eternal good and God's glory are not incompatible. These do not conflict. A man may be saved for his own good and God's glory.

Did you ever explain to a man that the responsibility for the spiritual condition of his wife and children rests on his shoulders and that He should be saved so his little boy would have a Christian daddy? Is this selfish and unbiblical?

Possibly not. The Bible says, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 5:4). "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel" (1 Timothy 5:8). May a man not be motivated by concern for his family and still glorify God?

"But to motivate men by appealing to recognition and reward is most selfish," someone suggests.

In Jesus' parable of the talents, to the faithful servants, the Lord said, "Well done, thou good and faithful servant [that is recognition]: thou hast been faithful over a few things, I will make thee ruler over many things [that is remuneration]: enter thou into the joy of thy Lord [that is reward]" (Matthew 25:21).

Jesus said, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold and shall inherit everlasting life" (Matthew 19:29).

Paul said, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10).

"But this was not Paul's motive for labor," someone says.

Read verse nine, "Wherefore we labour, that, whether present or absent, we may be accepted of him."

John said, in reference to the Lord, "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:12).

"But this is the Lord rewarding men hereafter," you say.

Are you suggesting that it would be a sin to reward men on earth, but not a sin in heaven? Or, that the Lord may do it and it not be wrong, but if it is done by men in the name of the Lord it is wrong?

Since God's moral nature is what it is, surely anything that is morally wrong now will be wrong forever. Anything morally wrong for men is morally wrong for God.

Therefore, it is difficult to prove that reward is morally wrong or is in conflict with the glory of God.

Children are rewarded with compliments for a job well done. On a report card, an "A" is a reward for superior work.

Is it wrong for those who labor faithfully in the work of the Lord to be recognized and complimented for that labor? Perhaps not. This may honestly be for the glory of God.

METHODS OF PROMOTION

One important matter left to consider is the methods used in promotion. The purpose of this article is not to justify every promotional drive put on by everybody. That would be impossible. One is hard put to go to the Bible and prove or disprove all church programs, organizations, and methods.

Everything is so much more complex than it was in the days of the early church. This may be bad; yet it is evidently a fact. Television, radio, newspaper, even busses, did not exist in Paul's day. They probably didn't have bubble gum, so it would have been no issue then either. No one can prove that Paul gave chewing gum to the children he met on the streets of Corinth. He did say, however, "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (1 Corinthians 10:33). What is involved is left to speculation. Notice the verse does follow the exhortation to "do all to the glory of God." Evidently, "seeking the salvation of many" does glorify God.

The Bible does give us principles to help determine our methods and

programs. In the light of some of these principles, let's examine three basic types of programs used in promotion — chance, competition, reward.

One type of promotion, and possibly the least used, is *chance*. This is when the lucky person finds a prize under his seat, or his name is drawn from a box, etc. This may be so akin to gambling it would be impossible to justify Biblically. Gambling is wrong, in the church or out. Bingo in the church basement or betting on horses is seeking to make gain at another's loss, without labor. The Bible teaches, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Ephesians 4:28).

In addition to conflict with this Bible principle, the game of chance is probably the least effective in motivating men. Games which are more chance than skill or ability don't excite me. The roll of the dice, the flip of the coin, the turn of the card is poor motivation to work. The principle may be altogether wrong. If so, it is difficult to justify such games even when played for fun.

"Oh, but you see, some things that are wrong in the name of the Lord are not wrong for recreation," somebody argues.

How do you separate the Lord from recreation? Especially since Paul said "do all to the glory of God."

This is not to argue whether games of chance for fun, with no money involved, are right or wrong. It is simply difficult to separate games played at home from those at a church social, youth meeting, college dorm, or Sunday school promotion.

Anyway, when winners and losers are determined by chance, men are least motivated. Aside from right and wrong, it is poor promotion.

Another type of promotional program is *competition*. There are some good arguments that the competitive motive is basically wrong. It may be impossible to justify Biblically, even with Paul's references to the Greek games — the running of the race, striving for the mastery, the winner receiving the crown.

If, however, competition is morally wrong, we must eliminate the grading system from our classrooms, the sports events from our recreation, and free enterprise from our economic system.

"Oh, but competition is not morally wrong in education, recreation, and business. It is wrong in religion because it exalts self and builds egos," one says.

Does competition not exalt self and inflate egos in sports, and learning, and business? How many times have you heard "to the Christian, life is not divided into the secular and the sacred. To those who serve the Lord everything is sacred and nothing is secular?"

Let's be consistent. Competition is competition wherever you put it. Its effect on the individual ego is the same. If this effect is morally wrong, then it is wrong in every area of life.

For the purpose of this article, the moral issue of competition is not the point; it does motivate men to produce.

However, in church promotion, it is not as productive as *reward* for labor.

The situation in the typical church is this. Ten per cent of the people don't need motivating. They are self-starters. Something in them keeps them going. In their personality, character, spiritual growth, or whatever, there is motive enough. These work without programs.

Ten per cent of the others cannot be motivated. No amount of promotion will move them to produce.

That leaves 80 per cent who can be and need to be motivated to work.

The problem with competitive promotion is that the prize is always won by one of those self-starters in that top 10 per cent. How many times has the same person, one of about a dozen, won the competition. So, every time a contest is announced, the average fellow says, "Mary Jones will win that. So there is no need of my trying." The 80 per cent does not even get involved.

So, if your purpose is to move the majority to work, competition fails to accomplish that.

This is why *the best type of promotional program is one that rewards the individual for his own labor, aside from competing with anybody.* Everybody who works receives his own reward. More people will participate in

ABOUT THE WRITER: Mr. Jackson is a full-time evangelist residing in Greenville, North Carolina. He entered the evangelistic field in 1954 upon graduation from Free Will Baptist Bible College. He also holds a graduate degree from Bob Jones University.

the program and much more can be accomplished in the work.

What is a legitimate reward that can be given to the worker for his labor?

It may be material — a Bible, book, record, etc.

"That would be wrong," someone argues, "next time they'd be giving away bicycles, televisions, used cars, even money."

Is it morally wrong to receive material remuneration when the work is for the Lord?

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?"

"Say I these things as a man? or saith not the law the same also?"

"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"

"Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope."

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

"If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ."

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?"

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

— 1 Corinthians 9:7-14

Most of God's servants are not hirelings. They could be making more money in other employment. If a man labors full time, or part time, at spreading the gospel, winning souls, it is not unbiblical nor morally wrong for him to receive material benefit from that spiritual labor.

Then, if a man puts in forty hours working for the Lord in a six-weeks campaign to spread the gospel and win people to Jesus, is it morally wrong for him to receive material reward for his labor for the Lord?

Surely not. If a church could send out one hundred workers to spread the gospel and give each one of them \$2.00 per hour for the hours he spent on the job, there would be no more moral wrong in that than giving a church secretary \$2.00 per hour to work in the office ten hours each week.

Material gifts for labor in spiritual service are not morally wrong.

Then, the reward may simply be recognition. Most folks who receive the little gifts aren't interested in the gift anyway. It is the recognition. They already have six Bibles; they don't need another.

"But recognition is wrong," you say.

How many times did Paul call the names of those who had assisted him in the Lord? Think of the compliments he gave to those who had made spiritual contributions to his ministry.

Consider all the crowns to be given when Jesus comes.

Remember the Bible says, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

Complimenting folks for work they do is not morally wrong, nor unbiblical. Yet it is a reward and does motivate men to work.

Finally, the reward may be the spiritual good the individual receives from his labor. After all, men grow spiritually by exercise. There is also some personal satisfaction in a job well done.

Even if you believe all reward is wrong and men should labor for the joy of labor itself, then the joy of labor is a reward. If men labor solely for the glory of God, then the knowledge that God is being glorified is a reward.

It appears then that the most Biblical and effective programs to motivate men in the work are those that offer the individual reward for his labor in the vineyard, apart from competition or chance.

In conclusion, consider the original question: Promotion — Does it glorify God?

If you promote the right person, the Lord Jesus Christ, and His gospel, for the right purpose, the salvation of sinners and edification of saints for the glory of God, with the right programs — the offer of reward to the individual for faithful service — then promotion may certainly glorify God. ▲

THE CHRISTIAN AND POLITICS: SHOULD THE TWO MIX?

By Delbert Akin

The success of the American political system of a representative type democracy depends upon the involvement of individual citizens in helping to elect qualified, capable officials to every elective office. This involvement should start with the city offices and carry on through the county, state, and national levels of government. It may take on the form of becoming a candidate; more often it will simply be the matter of getting involved actively in campaigning for someone who is a candidate. The surest way to destory the present political system in this country is for its citizens to lose

interest and fail to take an active part in every election. (Check your own voting record for a start.)

In the recent elections of 1974, I sensed a greater need to become involved in the politics of campaigning than I have ever experienced in the more than 25 years I have been a qualified voter. As a Christian and a minister, I believe, more than ever, that I must *help* candidates get elected to office who can and will restore honor, respect, and decency to this nation's government. I do not mean to imply, as some have indicated to me in recent months, that *all* present office holders are crooked and dishonest and should be replaced. This is not true. But I fear that more and more people are becoming indifferent and unconcerned

about this vital issue of electing the right candidates. Because of this, too many officials have been elected who feel no responsibility to uphold honesty and respect in government.

CHRISTIAN CANDIDATES NEED HELP

A good Christian candidate is often poorly supported. He usually does not have the financial backing sufficient to advertise and promote his candidacy. He lacks workers who will take time to boost his campaign. Many people are reluctant to come out in the open and help such a candidate, because they fear that to actively support any candidate will mean a loss of a friendship or some important contact who is supporting a different candidate, or that some valuable customer might be offended. Consequently, these reluctant folk seek to stay completely neutral, withholding their much needed support except, perhaps, for a secretly cast vote which is usually too little effort to get the right candidate elected.

It is a certainty that the honest candidate cannot get elected without support. His support must come from those who believe in him and in his Christian ideals and principles. He needs more than vocal support from his friends and others who think as he does. His light will shine no farther than the strength of the power base that seeks to put him in office.

BAD CANDIDATES GET HELP

The dishonest, unscrupulous candidate seems to have no problem getting help and support in his campaign. Those self-seeking citizens who are looking for favors and special

NO THREAT TO TAX DEDUCTIONS SEEN

WASHINGTON, D.C. (EP) — Fears that Congress will cut off income tax deductions for gifts to churches, missions and Bible colleges persist, even though the rumors are groundless.

"This is a strange phenomenon that is a little difficult to understand," W. Barry Garrett, information services director for the Baptist Joint Committee on Public Affairs, told EP News Service.

"Just who is behind this sustained effort to scare the churches, in spite of all the efforts of Congressmen, our office and others to convey the facts in this

situation, has been impossible to trace. Why this 'scare' continues is beyond me."

No, Congress is not about to remove the tax deductibility of contributions to churches, schools and other public charities, the Baptist Committee reported.

And no, Congress is not about to discontinue the provision for the tax-free housing allowance for ministers.

In the words of a highly placed member of the staff of the House Committee on Ways and Means, such proposals in this Congress "are dead, cold and buried."

treatment from the candidates they support and elect are motivated by their own greed and selfishness to get involved.

The individual who seeks office in order to further his own interests is not intimidated or offended when supporters bind him with campaign promises which promote their own interests.

As citizens who hold Christian principles supreme, we must work harder to encourage friends and associates who are capable and qualified to seek these elective posts to do so. Then we need to help them get elected to offices which are often held by selfish and dishonest men.

MOTIVES ARE QUESTIONED

I am concerned that a great number of people are fostering the idea that a person has to be motivated by greed or favoritism when he seeks a political office or if he actively supports someone who does. This kind of thinking can utterly destroy our political system. It will eventually cause anyone who sincerely and honestly desires to serve his fellow countrymen in a public office to turn away from the task of seeking to be elected. This will just open the way for dishonest individuals to hold any office they desire.

PERSONAL INVOLVEMENT

Last summer I decided to break out of my own apathy toward active campaigning. The County Commissioner's office in our district was open and the incumbent had told me that he was not going to seek re-election. I approached a friend of mine about filing for the post and promised my support if he decided to seek the office. Sometime later he came to inform me that he had decided to run and would like my support. I kept my promise and worked in his campaign by serving as chairman of a citizen's committee organized by his supporters.

I was elated by the reaction of almost everyone who talked to me about my "getting into politics." I must admit I was fearful that members of my congregation who were supporting other candidates in the race might be offended. I felt certain, however, that anyone who would let such an important matter break up a relationship was not much of a friend in the beginning. Although the candidate I

supported failed to get elected, I have a satisfied feeling of knowing that I was involved and doing something about getting good men into office. (I am grateful that another good man in the race was elected, and I intend to support him.)

There are other ways open for the Christian to support, encourage and influence those who hold political office. When important issues are at stake, let your elected representatives know where you stand. Letters, telephone calls, or visits to your representatives will always have an effect on his decisions.

I recently had a state representative from my home district call me about an issue which involved the legalizing of gambling in our state. He wanted me to know that some were putting pressures on him to vote against his own moral principles. He felt inclined to let me know that he was not going to change his convictions even if it meant that he would not be re-elected. I appreciate this type of representation. I intend to give my wholehearted support to this kind of representative.

I think it is time that we as Christians become involved to the point that we will find out about the candidates seeking public office and *help* elect those who will uphold Christian principles. Don't take second hand information. This is dangerous. Preferably, find out for yourself, but if it is not possible, accept the endorsement of a responsible group. When you are sure about the candidate, work actively to put him in office. Indeed, if the people of this country who believe in decency and honesty in government will get involved, many of the problems we have had to face in the past few years will be eliminated in the future.

I do not feel it is necessary to become a "politician," in the strictest sense of the word, in order to do what I have suggested in this article. All one needs to do is become interested enough to study the issues, then become acquainted with those who hold public office and those who are seeking election. The issue is simple — get involved. Don't wait until a few days before an election. Do something now!

ABOUT THE WRITER: Mr. Akin is pastor of the First Free Will Baptist Church, Ada, Oklahoma. He is a member of the National Home Missions Board. △

Corrupted Law Brings Corruption to Grace

Part III

By Leroy Forlines

Our interest in this series of articles is to defend the fact that the interests of grace cannot be preserved if the interests of law are not preserved. In elaborating on the relationship between grace and law, the beginning point is the need of grace. The need of grace originates out of the requirements of law. Law requires righteousness. The failure to live up to the righteousness required by the law placed fallen man under judgment (Romans 3:19). The righteousness that the law required was an absolute righteousness. Once a person has sinned, it is utterly

CHRISTIAN DOCTRINE

impossible for him to produce absolute righteousness.

God must punish sin. If He did not, He would compromise His holiness. *That* He cannot and will not do. His wrath is irrevocably against sin. Fallen man is in a predicament for which he has no solution (Romans 3:20; Ephesians 2:8,9; and Titus 3:5). Law must be satisfied. Nothing short of grace could possibly solve his problem.

The need of grace originates in the demands of God's law upon the sinner. The need is there whether he recognizes it or not. However, it is only when this need is recognized that the sinner can and will respond to God's provision. Law must be presented along with the Gospel. There is no experience of grace unless there is first an experience with law. The message of law must produce conviction before salvation can be experienced.

If we do not have a clear view of law and a strong interest in it, we will fail to convince sinners of the seriousness of their predicament. Our message will fail to produce conviction. We must proclaim the moral standard and the moral concern of law. To fail to do so is to fail to prepare the way for grace. △

VIRGINIA CHURCH EXPERIENCING GROWTH IN CONVERTS AND MEMBERSHIP

MARION, VIRGINIA — The Adwolfe Free Will Baptist Church has been characterized by an increase in converts and membership during the 15-month ministry of Pastor John E. Floyd, Sr.

Since August, 1973, when Brother Floyd became the first full-time minister of the congregation, 79 converts have been baptized with 11 more awaiting baptism, 107 have been received into the church membership, and the average Sunday school attendance has risen from 58 to 150. During this time a three-bedroom parsonage with a full basement was constructed by the men of the church. With the exception of \$3,500, this parsonage debt has been erased. Tithes and offerings now average about \$450 weekly in contrast to less than \$100 weekly a year ago. The church also has purchased a new organ, with most of the \$2,200 cost being underwritten by the Ladies Auxiliary of the church.

Under the leadership of Brother Floyd, a minister for the past 39 years, the Adwolfe Church is taking on a new dimension in the eyes of its membership and its community. The 67-year-old minister especially praises his Lord for the 103 men who have accepted the call to the ministry under his preaching. One man has accepted his call to the ministry since Brother Floyd arrived at Adwolfe Church. Brother Floyd said many years ago he asked the Lord to let him live long enough to see 100 men enter the ministry under his leadership.



FREE WILL BAPTIST

newsfront



JOINT MISSION PROJECT FORMALLY ORGANIZED

JENKS, OKLAHOMA — Eighteen months after Rev. David Sutton and his family began services in the Jenks Odd Fellows Hall, a new building to house the Jenks Free Will Baptist Church was constructed and the congregation formally organized. The dedication of the new building preceded organizational service last March 10. The church was formally organized October 20, with 50 charter members.

The Jenks work was begun in April,

1973 as a joint project of the Oklahoma State Mission Board and the National Home Missions Department. The congregation compiled an average Sunday school attendance of 72 in October. A record Sunday morning worship attendance reached 102. The Church Training Service averages 35 in attendance. A Woman's Auxiliary has recently been organized in the church.

Located at 919 West 96th Street, the Jenks Free Will Baptist Church was constructed for approximately \$75,000. The construction costs were kept at a minimum because the men of the church did most of the work. The temporary sanctuary will seat approximately 150 people. With a cathedral ceiling, the area is designed to be converted to educational space when such a need arises. The present facility affords five classrooms, a pastor's study, nursery, kitchenette, and rest rooms.

Pastor Sutton feels that the church will be able to become self-supporting in the very near future. The Jenks church is the second work currently sponsored by the State Mission Board and the National Home Missions Department. A third joint project is scheduled for Enid, Oklahoma.

ARKANSAS CHURCH SETS ATTENDANCE RECORDS

REYNO, ARKANSAS — The largest attendance ever recorded in Reyno Free Will Baptist Church was reached October 6, 1974 when 227 people attended the special Senior Citizens Day. The entire month of October reflected the largest monthly attendance in the history of the church with an average of 184 in Sunday school.

Each Sunday of the month was given a special emphasis, with October 6 being Senior Citizens Day; October 13, Youth Emphasis; October 20, Old Fashioned

Day; and October 27, Reunion Sunday. According to J. M. Eddington III, a member of the church, the membership used personal invitation and letters to publicize the special emphases. Throughout the month posters were also used in strategic locations in this North Central Arkansas town of 500 population. The church is the largest one in Reyno.

Rev. Ken Dotson is the new pastor of this church.

CHURCH PERSONNEL CHANGES

These changes in Free Will Baptist pastoral and other church personnel are provided by CONTACT Magazine as a service to its readers. No personnel will be listed as having left a place of service until he is called officially to serve with another congregation.

PASTORATES

ALABAMA

Tom Young to Brookwood Church, Brookwood

ARIZONA

C. A. Newman to First Church, Phoenix from Community Church, Galloway, Ohio

ARKANSAS

Early White to Sutton Church, Pocahontas

FLORIDA

David Williford to Holly Grove Church, Marianna from Union Hill Church, Slocomb, Alabama

Roger Duncan to First Church, Tampa from First Church, Kissimmee

David England to New Hope Church, Plant City, from First Church, Sparta, Tennessee

KENTUCKY

Lowell Webb to First Church, Paintsville

MISSISSIPPI

Jack Stallings to Martin Hill Church, Booneville from Community Church, Miami, Florida

Danny Dwyer to First Church, Amory

A. F. Ferguson to Fellowship Church, Richton from Murry Spur Church, Spiro, Oklahoma

Glen Batten to First Church, Pascagoula

OHIO

Harold Young to Free Will Baptist Mission, Lancaster

TENNESSEE

Gary Lovitt to Pleasant Ridge, McEwen from Flat Woods Church, Powells Valley

Jim Dunlap to First Church, Oak Ridge from First Church, Tampa, Florida, where he served as Music Director

VOLUNTEER STATE ELECTS FIRST FULL-TIME PROMOTIONAL DIRECTOR

KINGSPORT, TENN. — With 633 people registering and the election of the first full-time promotional director, delegates and visitors to the 37th annual Tennessee State Association of Free Will Baptists participated in two "firsts" while in session November 11-13. The Fellowship Free Will Baptist Church here hosted the event.



GIBBS

The Reverend John Gibbs, pastor of the Good Springs Free Will Baptist Church at Pleasant View for the past 6 years, was chosen as the state's promotional director. Gibbs, a native of St. Louis, Missouri with 14 years of pastoral experience, was recommended for the position by the state's Executive Committee. The Free Will Baptist Bible College alumnus recently led the Good Springs congregation in the construction of a new \$175,000 church facility. He sees the immediate goal of his promotional role as "an effort to unify the work of Free Will Baptists across the state." The Tennessee State Association is comprised of 6 associations, 176 churches with 21,715 affiliated members.

During the first year, the state promotional office will work from a temporary location in Nashville while Mr. Gibbs seeks to determine the best location in the state for a permanent office. Mr. Gibbs, his wife, Doris, and two children will reside in Nashville during the first year.

With a record opening night attendance of 550, the Reverend Lonnie Graves from Durham, North Carolina, delivered the first convention message. Other speakers included National Home Missions Director Robert Shockey, the Reverend Joe Ange of Free Will Baptist Bible College, and Robert Bryan, lay missionary to Ivory Coast, West Africa. The convention program also included a pastoral breakfast and two workshops, and the annual session of the Tennessee Woman's Auxiliary.

The 1975 meeting will convene with the Central Free Will Baptist Church, Johnson City.

FALL SUNDAY SCHOOL ENLARGEMENT CAMPAIGN ATTRACTS FIRST INTERNATIONAL ENTRY

NASHVILLE, TENN. — For the first time, a foreign Sunday school was among those competing in the annual Fall Enlargement Campaign sponsored by the Sunday School Department. Entries from 26 different states and the country of Brazil were received in the Department's "Enlarge Your Vision" enlargement campaign.

Bobby Poole, missionary to Ribeirao Preto, Sao Paulo, Brazil, increased his average Sunday school attendance by

120.35% but he did not place in his division, according to Harrold Harrison, manager of the Promotion and Sales Division of the Sunday School Department.

Sunday schools reporting their results scored a net gain of 42.16% over their April, May, June, 1974 average attendance.

The winners in the various divisions are as follows:

Division	Church	Apr.-June Avg.	Camp. Avg.	Increase
A	1st Welch — Columbus, Oh.	565.9	858	51.62%
B	1st First — Florence, Ala.	491	599	22%
	2nd First — Bakersfield, Ca.	435	501	15.17%
C	1st Woodbine — Nashville, Tn.	372	489	31.45%
	2nd First — Dothan, Ala.	327	418	27.83%
D	1st West Tulsa — Tulsa, Ok.	244	345	41.39%
	2nd First — Salina, Ks.	238	336	41.18%
E	1st Victory — Goldsboro, N.C.	166	251	51.20%
	2nd Cramerton — Cramerton, N.C.	196	230	17.35%
F	1st First — Farmington, Mo.	129	222	72.09%
	2nd First — Glasgow, Ky.	127	197	55.12%
G	1st Temple — Greenville, N.C.	53	190	258.49%
	2nd Immanuel — Durham, N.C.	66	158	139.39%
H	1st Eastside Mission — Houston, Tx.	20	76	280%
	2nd FWB Mission — Kankakee, Il.	5.8	16.5	182.05%





MISSISSIPPI CHURCH DEDICATES NEW PARSONAGE

SALTILLO, MISS. — Sunday, October 27, 1974, climaxed six months of labor with the dedication of the parsonage of the Beech Springs Free Will Baptist Church.

The Reverend Earl Langley, who assumed the pastorate of the church February 3, 1974, moved into the new home in August while the outside finish work was still being completed. The house consists of approximately 2,100 square feet of living area and includes a two-car garage in the basement. Mr. Langley reports that the majority of the work was done by the members of the congregation.

First begun as a union church before the turn of the century, Beech Springs Church later became a part of the Free Will Baptist denomination. Their current Sunday school attendance now averages 99 and C.T.S. attendance is averaging 38. The church has an active Woman's Auxiliary and Master's Men chapter.

The Saltillo community is near the city of Tupelo.

BIBLE COLLEGE ACCREDITING AGENCY 'COMES OF AGE' IN MOVE

CHICAGO (EP) — The American Association of Bible Colleges gained greater recognition in the inner councils of higher education Jan. 1 when it became a participating member of the Council on Postsecondary Accreditation (the new name of the merged Federal Regional Accreditation Commission on Higher Education and the National Commission on Accrediting).

Dr. John Mostert, executive director of AABC, told representatives of the 65-member association here that the move "brings AABC into a closer relationship with other agencies, both institutional and specialized."

He further stated that with the new associations the Bible College comes of age and assumes its rightful place among institutions of higher learning.

Free Will Baptist Bible College, Nashville, Tennessee, is a member of the AABC.

FRESNO CHURCH OBSERVES "LONNIE ROLEN DAY"

FRESNO, CALIF. — Sunday, October 6, 1974, proved to be a special day for Lonnie Rolan, pastor of Fresno's Memorial Free Will Baptist Church. Mr. Rolan had overlooked the nearness of the 20th anniversary of his ordination to the ministry, but members of his congregation were aware of the date. It was for this reason that they surprised their pastor with a special tribute in observance of his ordination anniversary.

The speaker for the special occasion was Dr. Wade P. Jernigan, president of California Christian College. His text, Lonnie Rolan's life verse, was Galatians 2:20. Various individuals that Rolan led to the Lord were in the service. Also present were the couple whose wedding was the first he performed and his latest newlyweds.

The tribute from the Memorial Church included a plaque and a check for \$721 representing a love offering for their pastor.

Mr. Rolan was ordained to preach October 10, 1954. Since that time he has ministered to five congregations. Memorial Church, which was organized in August 1955, is situated on a 2½ acre tract and affords excellent facilities for worship and training in this California community.

46 FREE WILL BAPTIST LEADERS ATTEND SEMINAR

WHITE BLUFF, TENN. — Forty-six leaders from 21 states shared in the denominational leadership seminar at Hillmont Retreat Center, December 3-6. The annual event offered 6 workshops and 6 papers all designed to aid the leaders in their denominational work at the state level.

Dr. Olan Hendrix returned for a second time to conduct a day-long seminar on "Management and Communication." Two years ago the Director of the American Missionary Fellowship, headquartered in the suburbs of Philadelphia, spoke on various phases of management and returned to this session by request.

The Executive Office of the National Association of Free Will Baptists hosts the annual seminar.



INDIANA STATE CTS LEADER, Greg Hanson, and Oklahoma's Executive Secretary, Lonnie DeVault, left, seem intent on the discussion at hand during the leadership seminar.

200,000 MORE

Free Will Baptists

by 1984

OUR READERS COMMENT

PRAISES BETHEL'S LENGTH OF WORSHIP SERVICES

Your article on the Hampton, Virginia church, "Bethel Moves Up and Out." [June, 1974] was very interesting. You left out, however, one factor. Rev. Gene Parisher does not hold his people in lengthy services. He lets the people out on time.

Many churches have long services... starting at 7:30 p.m., lots of congregational singing, long messages, and drawn out invitations. People do get weary at the end of the day. A shorter service leaves time for Christian fellowship or getting children into bed before 10:00 p.m. for those who don't live as near as the parsonage. Long services tend to keep many home on Sunday and Wednesday nights.

You can almost set your watch by Rev. Parisher. We need more Free Will Baptist ministers like him who know what to preach and when to stop. Amen!

EDITOR'S NOTE: Normally, unsigned letters are not used in this column, but, since this letter expressed praise for a church and the pastor's judgment, it is being shared.

CONTACT GETTING BETTER

CONTACT is a good magazine and getting better all the time. It is a real joy to read it and learn... what God is doing through Free Will Baptists. The extended format is very informative...

Kenneth Walker
Home Missionary
Mobile, Alabama

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

November 1974

RECEIPTS:

State	Nov. '74		Nov. '73	Yr. to Date
	Coop	Design.		
Alabama	\$ 21.70	\$...	\$...	\$ 2,541.29
Arizona	...	...	...	852.56
Arkansas	2,617.59	...	...	13,850.16
California	719.25	...	56.50	6,190.17
Florida	1,133.54	...	1,702.01	8,901.64
Georgia	283.16	...	645.46	2,347.27
Idaho	11.11	...	...	440.99
Illinois	...	...	1,182.63	11,181.59
Indiana	...	...	...	578.78
Kansas	...	...	135.60	1,929.83
Kentucky	40.43	...	...	212.93
Maryland	13.00	...	50.00	592.43
Michigan	39.50	...	...	168.48
Minnesota	...	...	39.00	173.85
Mississippi	123.59	...	35.60	917.91
Missouri	2,870.00	(2,870.00)	3,640.67	33,052.85
New Mexico	...	...	...	66.24
North Carolina	75.00	...	125.00	1,450.18
Northwest Assoc.	...	...	58.27	95.51
Ohio	657.61	...	20.00	9,474.36
Oklahoma	4,396.56	(4,312.29)	448.89	36,503.19
Tennessee	1,566.69	...	495.24	4,860.70
Texas	264.79	...	227.41	1,721.07
Virginia	27.55	...	25.55	482.42
West Virginia	...	...	10.00	57.33
Wyoming	25.00	...	...	225.00
Totals	\$14,886.07		\$8,897.83	\$138,868.73

DISBURSEMENTS:

Executive Office	\$ 1,727.26	\$ (920.38)	\$1,070.47	\$ 48,993.58
Foreign Missions	4,111.00	(2,334.24)	2,521.26	30,548.16
Bible College	3,076.49	(1,275.57)	2,248.20	20,218.88
Home Missions	2,480.16	(1,229.68)	1,439.53	17,602.38
Church Training Ser.	1,674.83	(640.38)	737.22	10,176.56
Retirement & Ins.	1,173.93	(484.30)	554.25	7,256.79
Layman's Board	508.47	(232.69)	257.61	3,107.61
Commission on Theo- logical Liberalism	129.42	(60.54)	69.29	835.79
Miscellaneous	4.51	(4.51)	...	128.98
Totals	\$14,886.07		\$8,897.83	\$138,868.73

FEBRUARY IS TEACHER TRAINING MONTH

FOR MATERIALS AND SUGGESTIONS, WRITE:
Sunday School Department / P.O. Box 17306 / Nashville, Tennessee 37217



WORDS FOR WOMEN

One Day at a Time

by Mary Neal

How many times I have said, "I'm just taking one day at a time." We come to the end of one week and the next week is already too full. In a time when everyone is in such a hurry to get somewhere, to do something, the Christian is challenged to continue to live in a Christlike manner, following our Saviour's example each day.

Not knowing what tomorrow may bring into our lives - happy surprises or sadness - gives us an opportunity to exercise our faith. The apostle Paul in Acts 20:22 says, "And now, behold, I go . . ., not knowing the things that shall befall me." Living one day at a time, we can trust the Lord for the future. If we depend on Jesus to help us daily, regardless of our responsibilities, our Saviour will give an unlimited supply of wisdom and strength.

Back in the month of September, my husband was asked by his company to go to another state to work for three

months. Many times, in the twenty years of our marriage, he has been sent away from home to work for two or three weeks, but never for three months. More than half of that time has passed, as I now write this. I praise God for His faithfulness during this time. He is watching over our family each day, is taking care of us because we are his own. Psalms 121 is very precious to me because of the wonderful promises, "My help cometh from the Lord" and "The Lord is thy keeper." He takes care of each today, so we have no need to worry about tomorrow.

A little song our junior choir sings says, "Why worry when you can pray, trust Jesus, He'll be your stay. Don't be a doubting Thomas, trust fully in his promise." That really thrills me.

Richard DeHaan in one of his Daily Bread devotionals said, "One of the kindest things God ever did was to put a curtain over tomorrow."

The following poem is very special to me and always blesses my heart when I read it.

TOMORROW

God is in every tomorrow. Therefore I live for today, Certain of finding at sunrise Guidance and strength for the way, Power for each moment of weakness, Hope for each moment of pain. Comfort for every sorrow, Sunshine and joy after rain.

God is in every tomorrow, Planning for you and me, Even in the dark will I follow, Trust where my eyes cannot see, Stilled by His promise of blessing, Soothed by the touch of His hand. Confident in His protection, Knowing my life path is planned.

God is in every tomorrow Life with its changes may come, He is behind and before me, While in the distance shines Home! Home where no thought of tomorrow Ever can shadow my brow, Home - in the presence of Jesus Through all eternity - now.

Exchange

ABOUT THE WRITER: Mrs. Neal is a member of the First Bible Free Will Baptist Church, New Castle, Indiana, where she directs the choir. Δ

What News The Morning Star Tells!

by Robert Picirilli

The Morning Star was the main paper published by the northern Free Will Baptists (Randall movement). The Historical Collection has just come into possession of a couple of issues dated in 1835. These issues are identified, by the way, as volume ten, and so the paper must have got started about 1826. It continued to be published at least until 1910-11, when that branch of the denomination merged with the Northern Baptists.

Elsewhere in the issue, further information about Brother Philips is found. He was a member of a Free Communion Baptist Church in Plainfield, N.Y., and had been pursuing studies at Hamilton Institution. He was going out under the Free Will Baptist

board, but "it is expected that our Free Communion Baptist brethren will contribute to our funds the greatest part of what is needed for his support." The editor added, "We rejoice at the addition to our number of missionaries,

HISTORY CORNER

and especially at the delightful union this enables us to form with our Free Communion brethren."

On an entirely different subject, another notice carried in this issue catches attention:

NOTICE

This certifies that I have given my son James, a minor, his time, to

act for himself as he sees fit. After this date I shall not call for his wages, and shall pay no debts of his contracting.

Benjamin W. Randall attest, Joseph Glidden Joseph M. Dudley New Durham, Aug. 11, 1835.

And, by the way, several sources have corrected some mistaken information reported in an earlier "History Corner" column. Though Kenneth Wuest certainly taught at Ayden, he was evidently never a member, personally, of the Free Will Baptist denomination.

The issue of August 19, 1835, contains some interesting things. You may know, from Miss Barnard's book,

LET'S GET INVOLVED! (Cont. from page 20)

Two other aspects of involvement are explored via promotions — busing and political campaigns. The “going thing” among some churches of recent years has been the bus ministry. It has revitalized many “dying and dead” churches. However, this type of involvement has also brought controversy, especially with respect to the question whether the use of gimmicks is Biblically acceptable. The subject is investigated by Evangelist Bobby Jackson. An Oklahoma pastor shares in his article why he feels we, as Christians and Free Will Baptists, ought to be more actively involved in supporting deserving political candidates. Mr. Delbert Akin experienced first-hand such involvement this past election by campaigning for a man he felt met the criteria necessary for his support as a pastor.

May these examples of involvement challenge us as Christians to speak up for, and to get involved with, those causes we feel will be in keeping with our Christian testimony and the betterment of the community in which we live. △

His Name Among All Nations, that the northern Free Will Baptists had an excellent missionary work in India, and that Jeremiah Philips was one of the leading figures connected with that mission. Well, this issue of *The Morning Star* contains a notice of the ordination of Philips:

At a meeting of the executive committee of the F.W.B.F.M.S. held at Dover, N.H. Aug. 11, Br. Jeremiah Philips was unanimously accepted as a missionary to Orissa, to sail with brethren Noyes & Sutton, about the 15th Sept. next.

The ordination of Br. Philips is to take place, by Divine permission, at Plainfield, N.Y. on Wednesday, Sept. 2nd, at 10 O'clock, A. M. Elders Sutton, Lake Phelps, Hunt, & Co. are expected to take part in the services. △

what's your problem?



By R. Eugene Waddell

QUESTION: *What, if anything, can be done about a pastor who transfers to another church after being dismissed or after resigning because of serious charges of misconduct?*

ANSWER: Since your letter was sent, our National Convention has adopted the following resolution dealing with ministerial discipline. I believe if these suggestions are followed, we can avoid some of these harmful situations.

Be it resolved:

1. That our churches be requested to follow the Scriptures and the Treatise when any need for discipline arises.
2. That churches exercise wisdom in calling a pastor by properly investigating him.
3. That associations carefully check the credentials of ministers who transfer from another association before receiving a minister into fellowship.
4. That each district association be requested to publish in their state association paper the names of any ministers whose credentials have been revoked.

QUESTION: *What do you think about deacons baptizing? A deacon in a church near us baptized a man recently and some of the people are upset. The deacon said that since the church is without a pastor right now he felt it was his duty to baptize this man. Please give us your opinion.*

ANSWER: I'm glad souls are being saved in that church. This is the type of problem I like to discuss.

First, I would not be too harsh on the deacon. Even if he has overstepped the responsibility outlined in the treatise, let us not be too quick to condemn.

However, I would point out the position of our treatise: "Baptism is administered by an ordained minister to the individual as soon as possible after his conversion." (*Treatise of the Practices of Free Will Baptist*, p. 51). I would urge him to try to obtain the services of an ordained minister in the future. For one thing, it will be a blessing to the church by promoting harmony. I believe any Free Will Baptist preacher I know would gladly help a neighboring church by baptizing their converts. But, if no minister is available and baptism is required, I believe baptism administered by a deacon should be considered valid.

We need to pray for churches like this one that God will send them an ordained pastor soon.

**DOUBTING IS MORE THAN
UNCERTAINTY, IT INVOLVES DOUBLE JUDGMENT.**

THE SIN OF DOUBTING

Part I

By Dr. Robert Picirilli

"If one of you is lacking in wisdom," says James, "let him be asking from God, the one who gives to all openly and does not chide, and it will be granted him. But let him be asking in faith, nothing doubting..." (James 1:6).

This marvelous instruction, certainly intended by James and the Spirit as an encouragement to pray, sometimes turns out to be for some a source of discouragement instead. We are occasionally told that the slightest doubt of whether God will answer our prayer will guarantee that He won't. And who of us can claim ever to pray with nothing less than one hundred percent certainty?

I don't think James' words were intended to be taken that way, and I find that a closer inspection of the verb "doubt" is helpful. The Greek word so translated is *diakrinomai*, a compound formed from *dia*, "two," and *krino*, "to conclude, judge, reach an opinion, discern."

Literally, then, this word translated "doubt" means to have divided opinion, to exercise double judgment. That's a much more serious problem, you see, than mere uncertainty, even though uncertainty is always a kind of indecision. The context of James' words helps us understand better just how serious a kind of double judgment he had in mind. Perhaps "vacillation" would catch the key idea. A "double-opinioned" man finds himself caught in the valley of decision, halting between two opinions. He thinks one way and then another. He commits himself now to one view, only to follow shortly with another alternative.

James 1:8 adds some more description about this same man: he is "double-minded," "unstable in all his

ways." The same *dia*, meaning "two," shows up, in Greek, on the word "double-minded." Here is a man suffering from two minds at once.

gems

from the
Greek New Testament

Actually, the Greek word is "double-souled" rather than "double-minded": his problem reaches into his very heart and inner being. Mere doubt — as we view it — is therefore not what James is condemning. He is

condemning instability, double-mindedness, double judging, vacillation, indecision.

Verse 6 pictures the condition of that man's inner being as like a wave of the sea when it is driven by the winds and tossed helplessly back and forth, back and forth. Such a man need not think he will receive anything from the Lord, for he hardly knows whether to ask at all. One minute he thinks he wants this, another he does not. One minute he feels he can honestly ask for this from the Lord, and the next he questions his own motives in the asking. Such vacillation, such indecision, such lack of single-minded commitment are certain to doom his prayer.

James 2:4 may throw one more glimmer of light on the world. There the very same Greek verb is used, translated in the King James "partial." In that place, James warns against treating the rich one way and the poor differently. That action, you see, shows the use of a *double standard of judgment*, a kind of discrimination that reflects inner conflict and hidden motives. Next month's column will expand on this aspect of the problem of the man whose prayers are unanswered because of his double-mindedness. △

Page 1

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SPORTS, SPECTATORS AND SUPER SAINTS

By Executive Secretary
Rufus Coffey

Waves of excitement enveloped football fans as another round of bowl games commenced. And with Super Bowl '75 another grueling football season comes to a climax. Along with baseball's world series, this electrifying event becomes a sports spectacular of the year.

What can we learn from these sporting events which arouse so much interest and attention of people across America? Just as Bible writers used public games to illustrate spiritual truths in their day, we too can draw some vital lessons from contemporary sports.

In many ways we find a close parallel between a modern ball club and the manner in which the church functions. Interestingly enough, action in the stadium aptly portrays the life and experiences of saints in the church.

Similar Roles

Like a ball team, a typical church has a few star players, a group of supporting teammates who fill positions of less glory and some back-up players on the benches who play supporting roles. Even though relatively few team members actually engage in action, a great host of spectators sit in the grandstands and watch. While not directly involved, they identify with the players and consider themselves ardent team supporters.

To be sure, a great number of sports enthusiasts faithfully support their team with hearty shouts as they cheer their favorite players on to victory. We also find in the crowd, however, some highly vocal fans who delight in attracting attention to *themselves*. They rend the air when the team is winning. But when the tide turns and someone fumbles the ball, they quickly shout their disapproval. Or they protest vehemently when they do not agree with the decision of the officials. Many stamp an angry verbal foot when the call does not suit them. This has happened too many times in church life.

When the team encounters difficulties and appears to falter, fans quickly question the manager's strategy, blame the players and abandon their team. Whether in church or in a stadium, interest in and support of the team are measured by the number of fans who do not show. Loyalties as thin as mosquito wings fade when the team experiences a losing streak. Fickle sports fans freeze into a chilling mold of disgust and withdrawal. But is this not true of some church members?

Team Effort

During times of defeat the church, like a sports team, needs spirited cheerleaders and enthusiastic band members to cheer and beat the drums in order to boost sagging spirits. But a still greater need is for more Christians to rally with a genuine team spirit. Onlookers need to come out of the bleachers and get involved in the action on the playing field. Too many believers are content to sit on the sidelines, afflicted with the paralysis of complacency, and observe while others vigorously engage in service. Satisfied to sit and watch, they refuse to share the rigorous demands of those who play on a winning team. Their mute attitude reflects a frost-bitten heart of apathy. They are swift to criticize, but slow to become personally involved.

A game is never won by onlookers in the stands. The team needs well-disciplined, highly motivated and strongly determined and dedicated team members, glued together by involvement which keeps them playing regardless of the odds. But the mood and attitude of spectators has a decided affect on players and the outcome of a game. If the team's attention is diverted from the goal by distractors in the stands, the players will hardly play with bulldog tenacity.

When one's favorite team wins a championship, how sweet the victory! How exciting to see a winning team with loyal supporters! But even more

thrilling is the ministry of a totally involved church. One in which the sleeping sensibilities of believers have been awakened. One in which all members eagerly play the game rather than remain spectators removed from active participation.

Total Involvement

Progress in the church, like the success of the team, depends upon the degree of involvement and wholehearted support for the total cause. This is the reason a larger number of team members must become involved in personal evangelism and world missions if we expect to triumph over the forces of paganism. More young people must be enlisted in the service of Christ to gain the victory over radical movements. More Christians are needed to utilize their diversity of gifts in building up the body of Christ in order to produce a dynamic, virile force which prevails against demonic powers. A greater degree of involvement in stewardship is essential to win over selfishness and eliminate wasting resources.

Involvement splits dynamic Christian living right down the middle and pushes unconcern and indifference away. Involvement means a total abandonment of self interest; the rearrangement of priorities and a willingness to forego comfort, pleasure and selfish desires; a life commitment to Christ; the expansion and development of His Church.

Involvement recognizes that each team member plays a different position. Each one fulfills a separate function. Yet, the team plays together as a single unit. With proper coaching each individual player learns to complement the playing skills of the other teammates — thus producing a winning team.

No one likes to lose. Everyone likes to win. Why not make 1975 a year to champion the cause of Christ by building super spiritual churches with *every saint totally involved!* ▲

VIEWPOINT

CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

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010375CCCC000TXP JNSJMWNJCA
MR JIM OWEN JONES
5703 RICHMOND AVE
LUBBOCK TX

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LET'S GET INVOLVED!

By Eugene Workman

Several years ago a young woman was attacked and murdered in New York City Central Park in full view of a number of people. No one made an effort to stop the attack. When asked why, most onlookers simply said they didn't want to get involved.

Today, many so-called fundamental Christians refuse to get involved. They do this by placing their membership in large churches in order to become lost in the crowd; by refusing to get acquainted with their neighbors; by keeping silent on community and national issues where the Christian viewpoint should be influential; and by overemphasizing evangelism to the neglect of the physical needs of mankind locally and worldwide.

Christians need to do more than say, "Isn't it a shame," when statistics reveal the crime rate has risen in their local community; when they see television shows that are in such poor taste, even to the point of vulgarity; when they hear about physical needs among those who live within shouting distance of many Free Will Baptist homes and churches, and in places around the world where natural disasters such as famines, hurricanes, and wars have left devastated living conditions.

Therefore, the purpose of this issue is to arouse within Christians the desire to get involved.

Involvement is a multifaceted word. In seeking to develop this theme, three aspects of the word are examined.

A prime example of getting involved has been demonstrated since early summer in Kanawha County, West Virginia. This is the area where the textbook controversy has claimed national attention. The Reverend Burt Hall, pastor of the Loudendale Free Will Baptist Church at Charleston, has been involved in the effort to remove the

questionable textbooks from public schools. Members of his church and other Free Will Baptist churches, as well as other conservative, Bible-believing Christians, have been trying to correct a situation which they feel is detrimental to the educational processes of their children. Using published sources and personal interviews with Mr. Hall, we have tried to compile information to enlighten the readers of our denominational magazine concerning this controversy. Perhaps this will make each reader more aware that the same situation may exist in his local school system.

(Continued on page 17)

Currently . . .

By
EUGENE WORKMAN
Administrative Editor

