

CONTACT

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

JANUARY 1969



a transformed army sergeant

spiritual renewal for the individual

new look at traveling christians

layman's role in proposed program

Fall Enlargement Campaign Winners

*Sunday
School
Department
Announces*

The Sunday School Enlargement Campaign sponsored annually by the Free Will Baptist Sunday School Department ended October 27, 1968.

The Campaign was entitled "Doorways Unlimited." The emphasis of the Campaign was to organize action groups and get the church engaged in winning souls where they found them and then bring them in.

Increases noted among the winners and runners up in the six different divisions were substantial, according to H. D. Harrison, Promotional Secretary. The winners and their percent of increase over their April, May and June average attendance are as follows:

| | | | |
|-------------|-------------------------|---------------------------------------|----------------|
| First Place | Division A over 300 | Collinswood, Portsmouth, Virginia | 10.6% Increase |
| | Division B 200-299 | First, Spartanburg, South Carolina | 55% Increase |
| | Division C 150-199 | First, Farmington, Missouri | 30.6% Increase |
| | Division D 100-140 | West Side, Midland, Texas | 39.8% Increase |
| | Division E 50-99 | First, Moline, Illinois | 48.2% Increase |
| | Division F 49 and under | Airport Rd. Church, Twin Falls, Idaho | 52.7% Increase |

| | | | |
|--------------|-------------------------|--|----------------|
| Second Place | Division A over 300 | Liberty, Durham, North Carolina | 10.1% Increase |
| | Division B 200-299 | Central, Johnson City, Tennessee | 33.3% Increase |
| | Division C 150-199 | Grant Avenue, Springfield, Missouri | 7.69% Increase |
| | Division D 100-140 | Hilltop, Fuquay-Varina, North Carolina | 39.5% Increase |
| | Division E 50-99 | First, Quincy, Florida | 42.2% Increase |
| | Division F 49 and under | Friendship, Wilmington, North Carolina | 50.0% Increase |

Our 1969 Enlargement Campaign theme will be "Winning With The Word."

A new division will be created for churches whose average attendance is 500 and over. This will make competition more fair and keener. Appropriate awards are being presented to first and second place winners.

Personally

AUTHENTIC EVANGELISM



by Rufus Coffey

Executive Secretary, National Association
of Free Will Baptists

■ THIS IS an age of substitutes. So many artificial foods and products are available that people become so accustomed to imitations they lose their desire for the genuine. This is especially true in the church. It is easy to be deceived by the devil's counterfeits. The Galatian churches had a spurious gospel. In II Peter we read that false teachers pretended to be ministers of God. While guarding against false doctrine, we should likewise be aware of false evangelism.

A knowledge of what constitutes true evangelism will enable us to recognize the genuine. Evangelism is greatly misunderstood and needs clarification. It is related to Christian education, associated with missions, and equated with revival. This general concept, however, often obscures the real meaning. The word "evangelism" comes from two syllables, "eu" (well) and "angellien" (messenger or bearer of a message). Thus, it is one who bears a good message. To the Christian this message is the gospel! It is publicizing the Good News of man's redemption through Christ. It is openly declaring the gospel for the purpose of winning converts. It is confronting men with the claims of Christ so they may be challenged to commit their lives to Him as Lord and Master.

Evangelism is allowing the Spirit of God to use us as instruments to clearly communicate the message of salvation to unbelievers everywhere in order that they may have a chance to accept Christ as Saviour and follow Him in fellowship and service.

Stimulating saints to evangelize by personally bringing lost men into a right relationship with God is revival. Motivating saints to disseminate the Good News to any place where "Christ is not named," or where there is no base of Christian testimony is missions. Nurturing saints to win other souls is Christian education. Unless evangelism is viewed from this complete perspective, we are not experiencing genuine evangelism. No church can claim to be evangelistic if she is not engaged in this total ministry.

It is presumed we are an evangelistic denomination. Let's not kid ourselves. While holding tenaciously to evangelical doctrine, there is evidence indicating we only *pretend* to be evangelistic. Current statistical reports reveal our net membership gain last year was 3,845. Excluding the Maryland Association which officially united with the National Association this year, the average increase was 1.8 members per church during the year. The cold, hard fact is that the sheep are not producing lambs.

We need to rekindle the fires of evangelism. Churches must be mobilized for an aggressive evangelistic thrust. Evangelism is the only means by which the church is perpetuated. Our greatest need is not money, organization, or buildings. Our paramount need is a passion for lost souls. Until we have broken, weeping hearts, we are not evangelistic.

Until our souls are gripped with concern and anguish for the damned, we will continue in a state of apathy. Renewed evangelistic fervor is essential to revival, missions, and Christian education. When the influence of evangelism wains, an over-emphasis is given to organization, education, and social service. These all have a place, but they are not substitutes for evangelism.

Every Christian is an evangel. No one is exempt or excused from sharing his experience. Unless every member is aroused to see his personal responsibility and feels the burden to become a personal witness, we will not have an evangelistic denomination. It takes both perspective and passion to have a balanced program of authentic evangelism.

A WATCHFUL EYE

by Robert E. Picirilli

In Romans 16:17 we read: "I beseech you, brethren, mark them which cause division and offences contrary to the doctrine which ye have learned; and avoid them."

The Greek word translated "mark" is the verb *skopein*. Literally, the word means "to be looking out for." Thayer's lexicon emphasizes that the word is very pointed, meaning to *scrutinize*, to *observe very carefully*. We note also that the tense of this verb form is the tense in Greek that denotes a continuing action; thus the action we are urged to carry out is to be a continual thing.

The idea of the words, then, is that we are to be keeping an eye on those who do not teach sound doctrine. We are to be constantly on the lookout for such men. We should have the eagle-eye out at all times, ready to take note of those who would lead men astray with false doctrine. We should keep them spotted, and then avoid them.

There are some dear folk in our day who tell us that we should always be positive. We should not worry about teachers of false doctrine, they say, but should let the Lord take care of them. Our part should be just to present the positive truth of the gospel, they think, and not expose or denounce false teaching.

But such is not the attitude of Paul. Indeed, he thinks we should have a constant watchful eye out to take note of false teachers. Some people make a mockery of "witchhunting"—as they call it. But, even though we would have to admit that it is all too easy to become overly suspicious, Paul seems to want us to be constantly on guard. And he wants us to be knowledgeable enough to be able to "spot" false teachers and avoid them. "I beseech you, brethren, to be carefully watching for those who will cause divisions and stumbling-blocks contrary to the teaching which ye learned; and avoid them."

RUFUS COFFEY *editor*
JUNE R. CRITCHER *assistant editor*
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CONTACT

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*The story of an army sergeant who
ran the usual gamut of excuses when invited to
church. Later he
grimaced with pain from an incision made during surgery
for cancer. It was his visits to
church following surgery that led to his . . .*

7 tears followed by months of joy

THE BIG army sergeant grinned broadly as I grasped his hand for the first time. He looked well in spite of his year in the jungles of Vietnam. Evangelist Nedo Eaddy was by my side, and we invited him and his wife to the revival services. The friendly sergeant thanked us but ran the usual gamut of excuses and then hurried on with his plans for furlough—fishing.

The next time I stepped forward to shake that hand the scene had changed and so had the sergeant—ward 29 (recovery ward) at Fort Jackson Army Hospital. Sergeant Tucker had just undergone surgery for cancer. The doctor informed the family that he was not expected to survive the operation. He tried to grin broadly in his usual friendly way, but instead he grimaced with pain from the incision that practically circumscribed his whole body.

The following weeks I visited him regularly. For ten days Evangelist Bobby Jackson and I continued to tell the sergeant of Jesus' love and His power to forgive, save, keep, and satisfy.

He was slow to respond, though open and appreciative. Later he was released from the hospital on convalescent leave and began to improve. In appreciation for our visits and concern, he and his wife began attending church. Later, the sergeant and his wife gave their hearts to Christ.

Several weeks later after a Sunday morning message the sergeant stepped out and came down the aisle. I stepped forward with unspeakable joy to grasp his hand again and welcome him into the arms of Jesus. He later told me that he found it harder to take that first step

than to face combat in Korea and Vietnam.

After the crowd had left I went back into the church, sat on the front row, and thanked God for this wonderful experience for which we had prayed. On the altar I noticed seven distinct tears still undried and testifying silently to his sincere repentance. Later I told the sergeant about this experience and recalled that the number *seven* is God's number of completion. He said, "Preacher, God did a complete job at that altar too." I am sure He did for the sergeant lived faithfully for the Lord the last seven months of his earthly life. After following the Lord in baptism, he joined our church, and attended all he could though often in intense pain. He tithed regularly and without compulsion. He witnessed to those who came to visit him. Although too weak to undertake them, Sergeant Tucker made two trips to West Virginia to witness to his lost family. He never complained about his intense pain but rather rested in God's perfect will, testifying that to die like he was now was better than living like he had prior to his conversion.

Several months later—ward 29—same room—I grasped his hand again, and through the long night he suffered as I have seen none other. We prayed and talked of God's will and heaven. He squeezed my hand and early in the morning slipped off to sleep. That night angels came and my sergeant friend was "evacuated" from this battleground to that blessed city of everlasting peace.

As I continue to serve the Lord and rescue others, I often stop and think about the time when I shall enter heaven's gates where a broadly grinning sergeant waits to step forward and grasp my hand and welcome me to our new home.

Before his death, Sergeant Tucker left a letter in his desk. He had given careful

instructions to his wife to deliver the letter to me upon his death so I could read it to the family. This I did the day after his homegoing, and several made their peace with God. I also closed the funeral message with it at Chapel 11 in Fort Jackson, South Carolina, on April 4, 1967. Many civilian friends, about sixty enlisted servicemen, two colonels, and one general heard the letter in its entirety.

". . . My beloved, hear these words good. I wish to meet with all of you in that wonderful city one day, but for us to do this you must call upon the Lord for forgiveness of your sins, and if you will but open your hearts to Him, you will know joy untold or unheard of before. The Lord calls you now. He loves you and wants to save you, but you must meet Him half way. Read His Holy Bible and keep His Word. . . . Fear not for me; I would rather you had joy for me. When I leave here I go to be with Him, for I have opened my heart's door, and He has come in and sat with me for a spell. I shall know no more pain, no tears or sickness, for I'm going to a place that has only joy and rest for me where I can praise His holy name and sing for joy for ever and ever. But, beloved, hear my words: unless you heed the call of my Lord and be forgiven you will know nothing but torment and death. Only those who are in the Lord God shall have everlasting life. . . . I bid you farewell now until we meet again in Him, our Lord Jesus Christ. Blessed be His name and glory to Him who gives life to us if we will only ask Him with all our hearts and minds.

I love you one and all and pray that my prayers will be answered.

Your loving Son, Brother, and Husband; may I meet you all in the Lord Jesus. Amen."

Signed: Paul G. Tucker

*by carroll g. alexander
Pastor First FWB Church
Columbia, South Carolina*

A PRE-SCHOOLER asked his mother, "Mommy, are we live or on tape?" Christians should ask this same question. Is life spontaneous or a dull routine? Jesus Christ is calling individuals to follow Him and recognize His lordship over them. When one determines to make a complete break with sinful habits and acknowledge Christ as his Lord in loving obedience, he then begins to experience revival in his life. This spiritual renewal sets the stage for a life of spontaneity.

Revival is for the individual Christian. Actually, that is the only kind of revival there is. We talk about church revivals, city-wide revivals, denominational revivals, and national revivals. But these only occur when individuals in a particular church, city, denomination, or nation get right with God.

IN II KINGS 6 we read the story of one man, an individual. He was attending Elisha's school of the prophets, and they were in a building program. Other students were there, but there is no mention of them. He was the man who needed a miracle in his life. This story shows God's dealings with one man. We often forget that God deals with individuals. Some say the church is so cold that no

one can receive anything from God. But in Revelation 3:20 Christ said to the Laodicean Church: "Behold I stand at the door and knock. If *any man* hear my voice and open the door, I will come in to him and sup with him and he with me."

Every member of the church ought to live close to the Lord. But if they are not, individuals in that church can be just as close to the Lord as they desire. I do not believe that every member of the Early Church was all he should have been. In Acts 1:15 we read that approximately 120 were gathered in the upper room awaiting Pentecost. Yet there were more disciples than that. I Corinthians 15:6 reveals that over 500 brethren met with Jesus after His resurrection. Where were those other 380 on the Day of Pentecost? We don't know, but they didn't keep those in the upper room from receiving the Holy Spirit.

Relationship to God is a *personal* thing. That is what the Bible means when it says, "No man is able to pluck them out of my father's hand" (John 10:29). Neither companion, nor children, nor co-workers can rob us of fellowship with God. David cried for forgiveness and revival in his own life: "Restore unto *me* the joy of thy salvation and uphold *me* with thy free spirit. Then will *I* teach transgressors thy ways and sinners shall be converted unto thee" (Ps. 51:12-13).

THE MAN IN II Kings 6 was successful for awhile. "They cut down wood." He cut down some trees before he finally failed. It is possible to fail after succeeding for awhile. Paul wrote to the Galatians, "Ye did run well. Who did hinder you that ye should not obey the truth?" Peter sank after walking on the sea. Matthew 14:29 tells us that Jesus is not the only person who has walked on the water. I don't know how far Peter walked, but he was successful in taking some steps. Yet Peter sank after having walked on the water. What happened to him? He took his eyes off Jesus and when he began to look at his surroundings instead of his Saviour he began to sink. Yet he experienced revival and was able to walk back to the boat.

There is a good "Free Will Baptist verse" in Jude 5 which reads, "I will therefore put you in remembrance though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not." They were once saved, but afterward destroyed. One can fail after succeeding.

THE INDIVIDUAL in our story experienced an accident which turned his success into failure. The axe head slipped

off the handle and fell into the creek. Yet the accident was a result of carelessness on his part. Had he soaked his axe in the creek the night before it would not have slipped off the handle.

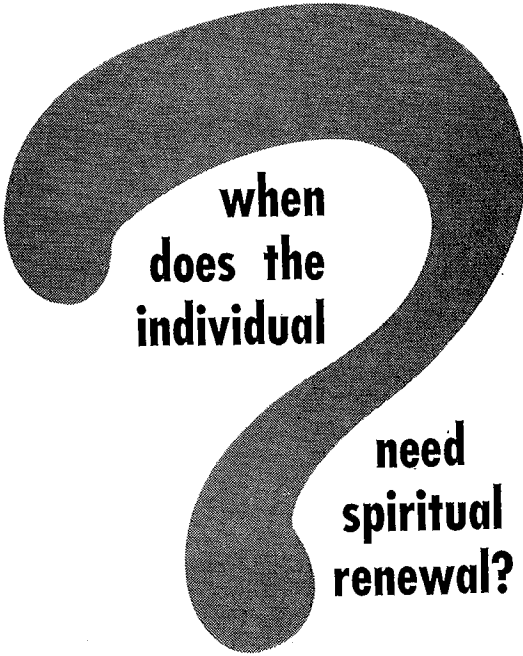
I cannot help but think of Judas who "by transgression fell." Sin is always the reason for falling away from God. Ephesians 5:18 commands us, "Be not drunk with wine wherein is excess, but be filled with the Spirit." Many have known what it is to be filled with the Spirit, but have slipped when sin entered their lives and robbed them of the power of God. I believe the best explanation of what it means to be filled with the Spirit is in Acts 4:31b, "And they were all filled with the Holy Ghost, and they spake the word of God with boldness." A bold witness for Christ is a Spirit-filled witness. But many who have come to church visitation regularly in the past are now ashamed and afraid to do so. Their testimony is silenced on their job because a "slip-up" has occurred in their lives.

This accident left the man with a decision. What should he do? He could have done several things. He could have kept right on swinging his handle as though nothing had happened. He would fool the people around him for awhile. He would have given the appearance that everything was just fine. This is what many people do, I'm afraid. The power of God has slipped out of their lives, but they are unwilling to admit it to God, to others, or to themselves. But that will avail nothing. Jesus said, "If the salt has lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men" (Matt. 5:13).

Samson thought he could accomplish as much with an "empty axe handle" as he had with a jaw bone when he said, "I will go out as at other times before and shake myself" (Judges 16:20). But he soon learned that "his strength had gone from him."

No one is immune to a "slip-up" such as this. Even preachers can swing an empty handle. II Corinthians 3:6 says, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

Another thing this man could have done was change locations. He could have moved to another part of the forest. I think I have detected a lot of this, too. People run from church to church, saying, "The pastor is not spiritual, and the people are not friendly." Soon, however, things are not what they should be at the new church, and they move on to another. Before long they have tried every



when
does the
individual

need
spiritual
renewal?



God works
with individuals
in sending
REVIVAL

church in town, and none is spiritual enough for them, so they just don't go any place. Could it be that such a person is just swinging an empty handle?

The man in our story could have been the best woodsman of all, had the most experience in cutting trees, and had a pure gold axe handle, but nothing will take the place of an axe. Neither can God's power be replaced by anything else.

WE READ THAT the one in our story did not do either of the things mentioned above. The Bible said that he *cried*. There is talk in some circles about too much emotion in our church services, but I really don't believe that is our problem today. I doubt that the average church is "running people off" because of too much weeping. Rather, our lack of tears could reveal our lack of burden in witnessing. The Bible says, "They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5-6). "When Jesus was come near, he beheld the city, and wept over it" (Luke 19:41). Paul described his method of service "with humility of mind and with many tears" (Acts 20:19). The eyes are the springs of the soul. I heard a preacher once say that the person who could read Isaiah 53 without weeping is cold in his soul.

The problem of the individual Christian is hardness of heart. Jesus was not pleased with the hard-hearted after His resurrection (Mark 16:14). David said, "The Lord is nigh unto them that are of a broken heart" (Ps. 34:18). If we want to be near to God, we must have broken hearts.

This man gave the reason for his weeping. He said that the axe was borrowed. He saw a day coming when he must return the axe which was entrusted to him by another. The Christian life is lived and Christian service is rendered because of that which has been entrusted to us by another. "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me" (Acts 1:8). "But as many as received him to them gave he power to become the sons of God" (John 1:12). We will have to answer to God for the way we use that that has been entrusted to us. "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" (II Cor. 5:10).

THE MAN OF GOD asked the young prophet, "Where fell it?" "And he showed him the place." He knew exactly where he had lost the axe head. Let us notice three places where individuals

have lost their relationship with God.

The first is the *love of pleasure*. We are living in a day when men are lovers of pleasures *more* than lovers of God (II Tim. 3:4). Many today fit Paul's description, "Serving divers lusts and pleasures" (Tit. 3:3). When pleasures mean this much to a person he is an idolator. In Exodus 20:45 God describes idolatry, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them." An idol can be a thing in the sky like an airplane or a thing on the earth like a camper, or a thing in the water like a boat. These things are wrong if they mean more to us than God means. Many are unfaithful to church, unfaithful with their tithes, and ineffective in their witness because they love pleasure *more* than God.

Another place where individuals have lost fellowship with God is *love of possessions*. The Rich Young Ruler went away sorrowfully because he had *great* possessions (Mark 10:22). It was not the amount of things he had but their *priority rating* in his life that kept him from Jesus. Christians also can let the love of things steal their love of Jesus.

A third place where many have lost the axe head is in the *love of people*. Jesus said to a man, "Follow me. But he said, Lord, suffer me *first* to go and bury my father." It was the word *first* that showed who was first in this man's life. It wasn't Jesus. It was his father. No one can be a follower of Jesus and put someone else first in his life. Therefore Jesus said to him, "Let the dead bury the dead, but go thou and preach the kingdom of God" (Luke 9:60). Another said to him, "Lord, I will follow thee, but let me *first* bid them farewell which are at home at my house" (Luke 9:61). He was saying, "I have company and they are first in my life." No person, place, or thing can be first in the Christian's life. When it comes first, he needs a revival. When Jesus becomes first again, he has had a revival.

THE MAN OF GOD cut down a stick and threw it in the water and it remedied this man's situation. Jesus is likened to a stick in the book of Isaiah. "And there shall come forth a *rod* out of the stem of Jesse and a *Branch* shall grow out of his roots" (Isa. 11:1). "For He shall grow up before Him as a *tender plant* and as a root out of a dry ground" (Isa. 53:2). "He was cut off out of the land of the living; for the transgression of my people was he stricken" (Isa. 53:8). Jesus came to this world as a rod out of the stem of Jesse, grew up as a

tender plant, and then was cut down as a stick that He might cleanse us from our sins and cure us from our carelessness.

When the stick was thrown into the water the iron swam. A miracle was performed which provided a cure for the man's predicament.

Yet, there was one thing more that had to be done. The man of God said, "Take it up unto thee." "And he put out his hand and *took* it." Even though the miracle was performed and the axe head recovered, the man had to receive it for himself. So it is with forgiveness of sin. The individual must accept the forgiveness which Jesus holds out to him. When individuals get rid of the sin in their own lives, and have hearts of compassion for the lost, then *revival* will come to the church, the denomination, and the nation. "Whosoever will, let him take the water of life freely" (Rev. 22:17).


ABOUT THE AUTHOR

Rev. Thomas is pastor of First Free Will Baptist Church, Denver, Colorado, and is Chairman of the Board of Home Missions and Church Extension.

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glancing around the states



Pleasant Acres F.W.B. Church, New Bern, North Carolina, was built under the leadership of Rev. Gene Outland.



Recently completed parsonage of First Free Will Baptist Church, Albany, Georgia

Rev. John DePriest has accepted the pastorate of Carroll Free Will Baptist Church, Twin Mountains, New Hampshire. DePriest attended Ft. Wayne Bible College. He is married to the former Marilyn Bartlett of Ashland, New Hampshire.

Northeast Association Meets

New England—Highlighting the Northeast Association was a resolution to elect an Historical Commission. Commission will establish a fund for the purpose of restoring the family burial plot of Elder

Editor Coffey recently met with pastors of the Northeast Association. (l to r) Coffey, Herbert Bryan, Mack Owens, Eddie Riddick, and John DePriest.



Benjamin Randall and restore the house where Randall preached his first sermon. The Association convened with Carroll Free Will Baptist Church.

New Work In Atlanta

Atlanta, Ga.—Beginning with a nucleus of three families, Home Missions Board Member J. E. Blanton has begun a mission in this Metropolitan City. **CONTACT** readers are urged to notify friends and relatives in this area of our new work. Rev. Blanton's address is: 3427 Wickham Drive, Decatur, Georgia 30032. Telephone: 284-9021.

Gifts Aid Students

Nashville, Tenn.—Administration of Free Will Baptist Bible College has announced that the school has designated 10% of \$175,000 general fund quota for 1968-69 to be placed in a loan fund for financially handicapped students. This will place more than \$17,000 in low-interest loans at the disposal of students who might otherwise have to drop out of the Bible College because of financial problems.

Projects Receive Good Response

Nashville, Tenn.—Requests urging the adoption of projects to buy furniture for new buildings on our Bible College campus have received good response. Over \$10,000 in pledges and gifts has come in.

Rev. Robert C. Hill has been named assistant to the editor of "Moody Monthly" Magazine.



Projects range in size from \$16 for a single desk to several thousand dollars for lounge furniture and laboratory equipment. Information on the adoption of projects may be obtained by writing the Office of Development in care of the Bible College.

Maryland Association Increases

Comertown, Va.—The Executive Board of the Northern Virginia Conference met in October to organize Comertown Free Will Baptist Church. With 32 members, the young church is averaging over 50 in Sunday School. Included in this group is an aged minister, Rev. G. A. Cave, who has been preaching the gospel 55 years and is still active in the ministry. Property has been purchased and plans are being made for the erection of a building. The addition of this new church to the Maryland State Association makes the total number of churches 15.

Albany Parsonage Completed

Albany, Ga.—Recently completed parsonage of First Free Will Baptist Church was built at a cost of \$27,500.00. Constructed of pink brick, the new structure has four bedrooms, foyer, living room, dining room, family room, two baths, kitchen, breakfast room, and double carport. The Albany church had 88 additions last year and averages 250 in Sunday School. Their 1966-67 income was \$24,463.92. This year it increased to \$34,020.00. Rev. Charles O. Hollingshead is pastor.

Hill Accepts Moody Post

Richmond, Va.—Rev. Robert C. Hill, pastor of First Free Will Baptist Church, has announced his resignation to accept a position on the editorial staff of Moody Bible Institute, Chicago. His duties at MBI will be assistant to the editor of *Moody Monthly*, journalism instructor, and he will work in public relations. During his six-year pastorate here, Mr. Hill has directed three building additions to

the church plant and received 122 members into the church. The Hills will be living in Wheaton and will attend the Free Will Baptist Church in the area.

Hudson's Schedule Released

Amory, Miss.—Evangelist Van Dale Hudson has released his 1969 revival schedule, which goes through November 22, 1969. Those wishing a copy of the schedule of meetings may write him at: 102 Tubb Road, Amory, Mississippi 38821.

Mississippi Quarterly Meeting Slated

Columbus, Miss.—The Northeast Mississippi Quarterly Meeting will hold its first session January 11, 1969, at Hollis Chapel Church here. Morning session begins at 10 o'clock. Each church affiliated with the Northeast Association is expected to send its pastor and delegates to the session. Rev. E. H. Brock, pastor of Beech Springs Church, is moderator.

Pastorate Available In Texas

Victoria, Tex.—Rev. Eugene Richards has resigned as pastor of our Free Will Baptist Church here. Ministers interested in pastoring this church may contact Mrs. Jackie Lehr, 402 Dover, Victoria, Texas 77901, or phone 575-8660.

Dedication of Pleasant Acres

New Bern, N.C.—Pleasant Acres Church had its beginning in July, 1956. Under the leadership of Rev. J. C. Griffin, 17 persons met for prayer and planning sessions. Organization service for the church was held November 1, 1956, with 25 charter members. Groundbreaking services were held in the spring of 1957, directed by Pastor T. O. Terry. Another building program was launched by the church's present pastor, Rev. Gene Outland, in June, 1967. Dedication of the new sanctuary was realized several months ago. The congregation is experiencing remarkable growth.

Outreach Extended In South Carolina

Georgetown, S.C.—Reports of progress were given at the recent South Carolina State Meeting. State representatives, meeting with West Side Free Will Baptist

Church, expressed gratitude to God that the Southern State is giving more to foreign missions than ever before. Four new missions have been established in the state, while two more are in the planning stage.

Student Dies From Injuries

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Missions Response Gratifying

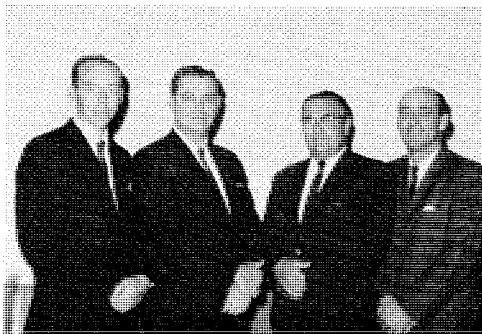
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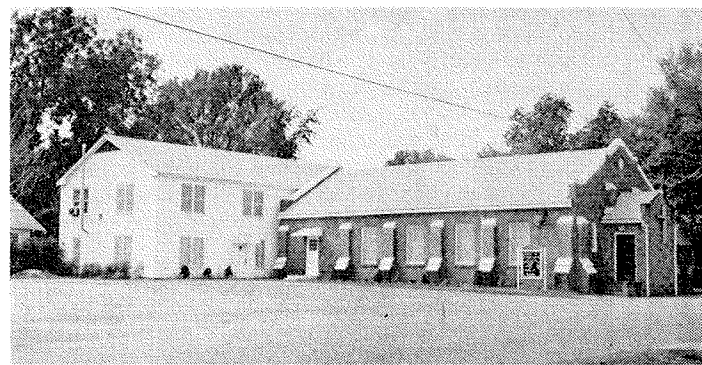
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Newly elected officers of the South Carolina Association (l to r): J. B. Smith, Promotional Secretary; Ansel Smith, Clerk; Hoyt Powell, Assistant Moderator; and Norwood Gibson, Moderator



Building was recently purchased by congregation of Free Will Baptist Church, Monroe, Louisiana. Rev. Stanton White is pastor.



Projects range in size from \$16 for a single desk to several thousand dollars for lounge furniture and laboratory equipment. Information on the adoption of projects may be obtained by writing the Office of Development in care of the Bible College.

Maryland Association Increases

Comertown, Va.—The Executive Board of the Northern Virginia Conference met in October to organize Comertown Free Will Baptist Church. With 32 members, the young church is averaging over 50 in Sunday School. Included in this group is an aged minister, Rev. G. A. Cave, who has been preaching the gospel 55 years and is still active in the ministry. Property has been purchased and plans are being made for the erection of a building. The addition of this new church to the Maryland State Association makes the total number of churches 15.

Albany Parsonage Completed

Albany, Ga.—Recently completed parsonage of First Free Will Baptist Church was built at a cost of \$27,500.00. Constructed of pink brick, the new structure has four bedrooms, foyer, living room, dining room, family room, two baths, kitchen, breakfast room, and double carport. The Albany church had 88 additions last year and averages 250 in Sunday School. Their 1966-67 income was \$24,463.92. This year it increased to \$34,020.92. Rev. Charles O. Hollingshead is pastor.

Hill Accepts Moody Post

Richmond, Va.—Rev. Robert C. Hill, pastor of First Free Will Baptist Church, has announced his resignation to accept a position on the editorial staff of Moody Bible Institute, Chicago. His duties at MBI will be assistant to the editor of *Moody Monthly*, journalism instructor, and he will work in public relations. During his six-year pastorate here, Mr. Hill has directed three building additions to

the church plant and received 122 members into the church. The Hills will be living in Wheaton and will attend the Free Will Baptist Church in the area.

Hudson's Schedule Released

Amory, Miss.—Evangelist Van Dale Hudson has released his 1969 revival schedule, which goes through November 22, 1969. Those wishing a copy of the schedule of meetings may write him at: 102 Tubb Road, Amory, Mississippi 38821.

Mississippi Quarterly Meeting Slated

Columbus, Miss.—The Northeast Mississippi Quarterly Meeting will hold its first session January 11, 1969, at Hollis Chapel Church here. Morning session begins at 10 o'clock. Each church affiliated with the Northeast Association is expected to send its pastor and delegates to the session. Rev. E. H. Brock, pastor of Beech Springs Church, is moderator.

Pastorate Available In Texas

Victoria, Tex.—Rev. Eugene Richards has resigned as pastor of our Free Will Baptist Church here. Ministers interested in pastoring this church may contact Mrs. Jackie Lehr, 402 Dover, Victoria, Texas 77901, or phone 575-8660.

Dedication of Pleasant Acres

New Bern, N.C.—Pleasant Acres Church had its beginning in July, 1956. Under the leadership of Rev. J. C. Griffin, 17 persons met for prayer and planning sessions. Organization service for the church was held November 1, 1956, with 25 charter members. Groundbreaking services were held in the spring of 1957, directed by Pastor T. O. Terry. Another building program was launched by the church's present pastor, Rev. Gene Outland, in June, 1967. Dedication of the new sanctuary was realized several months ago. The congregation is experiencing remarkable growth.

Outreach Extended In South Carolina

Georgetown, S.C.—Reports of progress were given at the recent South Carolina State Meeting. State representatives, meeting with West Side Free Will Baptist

Church, expressed gratitude to God that the Southern State is giving more to foreign missions than ever before. Four new missions have been established in the state, while two more are in the planning stage.

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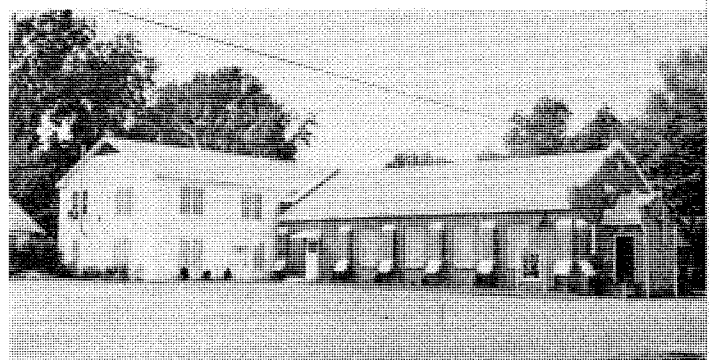
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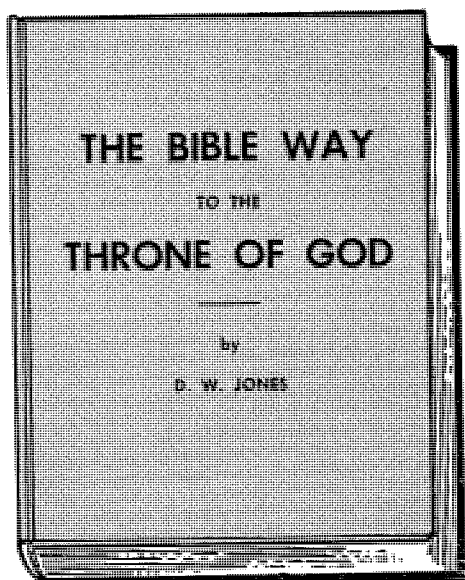


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THE BIBLE, including both the Old and New Testaments, was written by holy men of old who were inspired and directed by the Holy Spirit to write God's revealed and complete to man—also, all of man's duty to God. Known as the Holy Scriptures, they contain all that is necessary for man to know and all that man can know concerning God's plan of salvation.

"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16). So, dear reader, I beg you in the name of Truth to not look for a direct revelation or information concerning the salvation of your soul from any source other than the Holy Scriptures lest you get sorely disappointed. The Scriptures teach that there is one God who is the Creator and Governor of heaven and earth and all things that they contain. The Scriptures teach that God is all-wise (knows all things), all-powerful (can do all things), all-present (everywhere), all-good (always does the right thing). There is not another being in the universe that can claim these attributes.

There is none like Him, no not one.

Dear reader, let us here state one great truth: anything being taught with reference to the plan of salvation that is not in keeping with these four attributes of God is dangerous falsehood and should be avoided. Please remember this statement. You will need it later in the study of this work.

The Scriptures teach that man was created upright and had no desire to do the things that were contrary to God's holy law until the serpent beguiled Eve in the Garden of Eden. She tempted Adam and both the man and woman violated for the first time God's holy law. As a result they fell from their state of uprightness and became guilty sinners before God. The human race that followed took upon itself the nature of its sinful parents. All who come to the years of knowledge, or accountability, find themselves lost sinners in the sight of God.

"What then! are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin" (Romans 3:9).

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Romans 3:19).

Let us here state that no individual person is a sinner before God until he has followed the tempter in the footsteps of his sinful parents and as an individual has broken God's law.

Editor's Note:

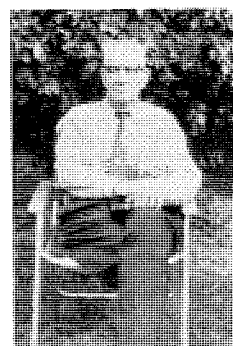
This sermon has been selected not only because its content is good, but also because of its historical interest. The sermon was first printed in a little booklet about 40 years ago, and recently "discovered" by our denomination's moderator.

The sermon was written by the Reverend D. W. Jones, of the Little Brown Creek Association of Free Will Baptists, in northern Mississippi. Brother Jones was born in 1893, married in 1915, and "ordained to preach the gospel in Free Will Baptist churches" on January 18, 1920. He has 14 children, and presently resides with his son, Reverend D. W. Jones, Jr., of Route 1, Paden, Mississippi.

Brother Jones pastored many churches in the Little Brown Creek Association, including Pickwick, Mt. Pisgah, Little Brown, Macedonia, Fellowship, Burcham Chapel, Antioch, New Lebanon, and Poplar Springs. Once he even pastored a Methodist church for a year, when they could not get one of their own men!

When asked about the 40 years of his ministry, Brother Jones expressed regrets that he had not kept a record, though he was sure he had "baptized hundreds." As he puts it: "Most of the churches at this time just had service once a month. Because preachers were very few at this time, I had three and four churches at the same time, traveling over two hundred miles to some churches. It has been a life's work, of which I have received untold blessings from the Lord. I have met and made friends with many people, and have performed many marriages and held many funerals. I have also been teaching sacred music, and mingling my voice with thousands of people of God. This work I did in a day when the churches had not learned to care for the financial needs of their pastor. I have done this work and have at the same time engaged in manual labor to feed and clothe my wonderful family of children. I have nothing to complain of, but am only thankful to my Heavenly Father, who gave me the strength to endure."

Brother Jones is now "retired," but he spends much of his spare time in his own woodworking shop. He still leads singing for his church services. He says: "I still intend to do all that is in my power to promote the gospel and the work of the church which I love with all my heart."



Therefore, those who die in infancy, though having the inherited nature of sin, are not guilty, but are in a sound, or safe, state. Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

Paul declared in Romans 7:9, "For I was alive without the law once, but when the commandment came, sin revived and I died," which was the same as to say, "I was not guilty until I became a personal transgressor of God's law."

Now, since death to the body is the lot of all mankind, and death to the soul (or spiritual death) is the lot of all who transgress God's law, and since man has no power over natural or spiritual death, then a remedy for this sad plight of mankind is left to the mercy of an all-wise, all-good, all-powerful, and all-present God. God prepared the remedy without any help, counsel or influence outside of Himself. Therefore unto God belongs all the credit, praise and glory for all the good that comes to the human family as a result of this remedy. As we have before stated, this remedy must in every respect be equal to its founder in all His being and attributes—which mark Him as being the only perfect being in the universe.

Since He is all-wise, He knew the effect that the fall would have on every member of the race. Having all-power, He was able to prepare a remedy sufficient to save every member of the race. Being all-good, He could not discriminate between the members of the race since they were all under condemnation from the same cause. Being everywhere, there is no location on earth where man can be beyond the saving power of the omnipotent hand of God.

Now there are two outstanding facts taught in the things that have so far been said which we believe to be the Word of God rightly divided. The first is that every soul that is saved from sin and finds welcome at the right hand of God will do so as a result of the unlimited mercies of God. And their lips and their tongues shall sing praise to Him for this mercy while eternal ages shall roll on.

Second, those who fail to reach this blessed state will do so as a result of their failure to comply with the conditions of this remedy that the all-perfect God has set up. This remedy is set forth in the Bible in the Person of Jesus Christ which is in reality God Himself in a human body dying on the cross for the sins of the world.

THE SCRIPTURES can be better understood and appreciated when one thinks of God, Christ and the Holy Spirit as one God—God the Father as Creator and Governor of all things, God the Son as Redeemer and Saviour of fallen man, God the Spirit as reprover, guide, leader and sanctifier of men—yet as one God creating, saving and guiding the human race. It is clearly taught in the Scriptures that Christ and the Holy Spirit were in the beginning with God and were equal in every divine perfection with Him. So let us examine the Scriptures for the real foundation and cause of man's eternal damnation.

"And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:33).

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live" (Ezek. 33:11).

"Behold all souls are mine; as the soul of the Father, so also the soul of the Son is mine: the soul that sinneth, it shall die" (Ezek. 18:4).

Seeing then that it is the individual sin that condemns there must be an individual application of the remedy in order that the person condemned may be saved. So our next step is to examine the Scriptures as to how the remedy must be applied.

Jesus said, "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3).

"And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30).

"But without faith it is impossible to please him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6).

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

So we learn from these texts that there are three things that are absolutely essential to the saving of a soul: grace, faith and repentance. And in the absence of either there can be no salvation. We have before shown that the grace of God is sufficient to save any or all of the human race. "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). Since grace is the saving agent and grace is the gift of God and grace appears to all men, then it is a proven fact that no one will be lost for the lack of grace or a purchasing cause of salvation. If you would know the real cause of man's condemnation, read Isaiah 59:1-2: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that He will not hear."

SINCE SIN is the hindering cause, our next step will be to find God's way of removing the cause. We have before shown from Acts 17:30 that God has commanded all men everywhere to repent. And we are sure that it is agreed by all intelligence that to repent is to turn away from sin or to get from behind or from under the cause that separated between God and the lost sinners.

It has also been shown from Hebrews 11:6 that without faith it is impossible to please God or impossible to come to Him. And faith in God means to place one's trust or confidence in God or to depend upon Him for salvation.

Now some would raise the question as to which comes first, faith or repentance. Our answer to this is that faith and

repentance as taught in the Bible in connection with salvation are synonymous terms expressing the same or nearly the same idea. And one of these conditions cannot exist without the other—which means that a person cannot repent toward God without believing, trusting, or having faith in God. Neither can he have true faith in God and at the same time have a stubborn or impenitent heart toward God.

So the whole plan of salvation when summed up and simplified means a soul convicted of sin casting himself upon the mercies of God who alone is able to save and who has pledged Himself in His eternal Word to save every soul that comes to Him in this way.

In Romans 5:1-2, when Paul was speaking to the church, or to the saved, including himself, he said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." They had once been condemned. They had gained access or admittance into the grace of God and had gained that access by faith. They were saved and happy and were rejoicing in the hope of the glory of God.

So we have shown that the world by sin is ruined, that God Himself prepared a remedy, and that this remedy is as big as the world. It is as big as God Himself, for it was God who died. This remedy is founded upon the grace of God which is unlimited. It is applied through faith and repentance which cannot be had separately. It is applied without any outward or visible act of the person being saved. So salvation is by grace through faith. It is not of works. In reality it is the work of the Holy Spirit upon the heart of the sinner through, and not separate from, the Word of God.

When this takes place it means that the sinner is born again—born of the Spirit, born of God, born from above, born into eternal life, lifted from sin, saved from sin, passed from death unto life, resurrected, raised from the dead, made alive unto God, made an heir of God and joint heir with Christ.

The born again person is baptized not of man in water into a visible body, but of one spirit which is the Holy Spirit into one body, which is the body of Christ. Without one single outward act upon his part he is in every respect a child of God, and God is his Father. He now for the first time in his life has a right by the Word of God to pray and call upon God as his Father. How can an intelligent mind conceive of an alien sinner without faith in God with a stubborn will and an unrepenting heart praying to God for salvation or any other blessing? It just can't be done.

When Christ set the example by which men should pray He began with the words "Our Father"—therefore, one cannot pray as Christ taught men to pray until he has accepted God as his Father and has become a child of God by faith. So it is a Bible fact that every outward act of worship or service performed by man acceptable to God must be performed by His children who have faith in Him. That which is without faith is sin.

WE WILL now refer to some of the things being taught with reference to the plan of salvation which we believe are contrary to the teachings of the Holy Scriptures when rightly divided and rightly understood. In so doing, we hope we stay free from hatred and denominational prejudice insofar as we feel the will of God and the standard of right will permit.

To say that Christ did not die for the sins of all the races is an attempt to limit the grace and mercy of God to part of the race. The grace and mercy of God are as great as

(Continued on page 16)

woman to woman



by CLEO PURSELL

A New Decade

A SATELLITE pointed its TV camera lens downward, and for the first time in history photographed Planet Earth spinning in space. The blue-green-brown-white globe camouflaged the pulsing life below. No man could be seen, neither animal, road, village nor city. With only one year remaining in our present decade (the '60s), perhaps we all are wondering what will take place in the 1970s as the Earth goes round and round in space, each day one revolution on its axis, each year one complete circle around the sun. The '50s and '60s brought rapid, bewildering changes that affected the way we live and the way we work. We can only guess at the profound changes the next ten years will bring. Here are some interesting predictions from *Changing Times* that will interest women:

- In the 1970s there will be a net gain of 3,000,000 to the population. By the late '70s total births will be higher than they have ever been—probably over 5,000,000 babies a year. At the beginning of the decade, 48 of every 100 Americans will be under 25.

- Refrigerators, infrared ovens and "flashfreeze" units built into the kitchen, floor coverings, floors that need no waxing, scrubbing, painting or washing will make life easier for the housewife. Bathrooms converted into "health care centers," including saunas, steam baths, sunbathing facilities, and exercise space. Automatic medical diagnostic and check-up techniques. Reliable drugs to control fatigue, alertness, mood, personality. Longer life expectancy. More women will choose medicine as a career.

It is certain the 1970s will have far-reaching effects on your life and mine—for better or for worse. Nothing is said, however, about how these changes will affect the inner, or spiritual man. One thing is certain—it will not be easy to maintain a strong, unwavering faith amidst the doubt and fear; to witness to a skeptical generation; nor to fight against prejudice, temptation, sorrow, and all the other forces that oppose us. As we face

'69, the last of the '60s, we join with Charles W. Anderson in the thoughts expressed below.

A "Scrappy" New Year

"A happy new year? Yes, indeed, we wish you a happy new year. But happiness, real happiness, after all is that which follows the successful outcome of a tough struggle. We all must meet some sort of opposition, and often it is that the strongest opposition comes from ourselves!

"So we are wishing you a 'scrappy' new year, and the heart to meet it and wade right through it with banners flying. For it takes fortitude and good old courage to win. We wish you happiness—yes—but not the sort of happiness that just happens; we wish you the happiness you earn by tackling and overcoming obstacles, from succeeding in spite of difficulties, from getting to where you want to be, by sheer ability and dogged determination."

New Auxiliary Materials

Just off the press are WNAC's new secretary's record book, individual report slips, and treasurer's record book (a simplified book to record an entire year's receipts and disbursements). All three are correlated for efficient record-keeping for Woman's Auxiliary Groups. Record books are \$1.50 each. Report slips are 85¢ per hundred.

WNAC is busy stocking new materials for your women's groups. This means heavy printing expense plus increased costs in paper, mailing supplies, and postage. If your auxiliary has not sent in your offering for *WNAC Emphasis Month*, we will appreciate your early response. Send for our free program kit, *Focus on Woman's Auxiliary*, which contains program booklet, attractive poster, and offering envelopes.

Ring in the New

Do you need some new ideas for your young people's New Year's Eve social?

Why not welcome the New Year with a party packed full of fun, and ring in the New Year at the close of the party with a worship service?

Invitations may be made from bell-shaped white paper on which the following verse is written in red ink:

The belles of church
Are asking the boys
To a New Year's event.
Time Date Place

Bell Quiz (Each answer deals with a bell)

1. Name of a flower 2. Name of a city
3. Music makers 4. Name of a country
5. Tower in a church 6. Hotel employee
7. Popular young lady 8. Loud roar of an angry animal 9. Something worn around the waist 10. Name of inventor of the telephone.

Answers: 1. bluebell 2. Belgrade 3. Swiss Bell Ringers 4. Belgium 5. belfrey 6. bellboy 7. belle 8. bellow 9. belt 10. Alexander Graham Bell.

Decorate the room with strings of red and white cardboard bells and crepe paper streamers mingled with tiny bells and oriental chimes that tinkle. A concealed electric fan will help keep the bells tinkling all evening.

Bell Sing-Song

Arrange for a period of singing. Choose songs, carols, hymns which include "bells." *Refreshments* could be simple—hamburgers, cookies in shape of bells, and cokes. *Watch Night Worship* could be based on Philippians 3:13. The New Year will come to us only a day at a time! If each day is lived right, the whole year will be right; if every day is a failure, the year will be a failure.

GEM

A sign in the lobby of Camp Hill High School in Pennsylvania reads:

"As long as there are mid-year and final exams, there will be prayers in our school."

Thank you for your

cooperative giving

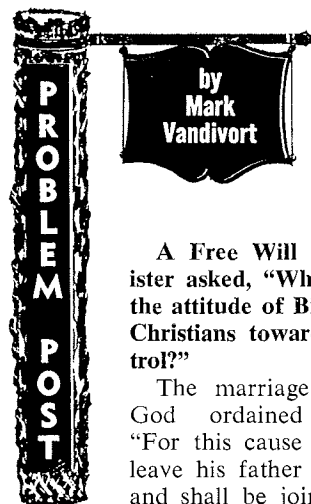
GIFTS FROM THE CHURCHES EFFECT A WORLD-WIDE MINISTRY

NOVEMBER, 1968

| | Nov. 1968 | Nov. 1967 | Year to Date | Designated |
|---------------------|-----------|-----------|--------------|------------|
| Alabama | \$ 97.27 | \$ 46.25 | \$ 4,108.05 | |
| Arizona | — | — | 923.05 | |
| Arkansas | 1,042.38 | 725.99 | 7,987.53 | |
| California | 155.35 | 333.09 | 4,963.40 | |
| Florida | 249.92 | — | 5,009.73 | |
| Georgia | — | — | 2,013.60 | |
| Idaho | 36.39 | 93.52 | 230.59 | |
| Illinois | 1,150.25 | — | 8,078.98 | |
| Indiana | — | 66.00 | 477.05 | |
| Kansas | — | 127.20 | 759.21 | |
| Kentucky | 101.23 | 135.69 | 1,837.71 | |
| Louisiana | — | 61.20 | 99.39 | |
| Michigan | 896.56 | 648.80 | 3,333.45 | |
| Missouri | 2,201.70 | 1,887.82 | 21,750.44 | |
| New Jersey | — | 21.00 | 74.00 | |
| New Mexico | 52.18 | 90.37 | 699.18 | 52.18 |
| North Carolina | 144.79 | 239.86 | 1,888.55 | |
| Ohio | 5.00 | 164.38 | 2,682.13 | |
| Oklahoma | 1,103.60 | 1,415.74 | 16,131.05 | |
| Tennessee | 118.64 | 184.14 | 3,071.07 | |
| Texas | 142.08 | 199.58 | 1,484.16 | |
| Virginia | 810.00 | 559.80 | 6,144.29 | |
| Washington & Oregon | 39.80 | 354.89 | 791.56 | |
| Wisconsin | 20.00 | — | 120.00 | |

COOPERATIVE DISBURSEMENTS

| | | | | |
|-------------------------|------------|------------|-------------|----------|
| Executive Department | \$2,737.61 | \$1,544.63 | \$29,930.17 | \$ 17.18 |
| Foreign Missions | 1,876.22 | 2,133.06 | 22,366.43 | 13.67 |
| Bible College | 1,619.40 | 1,544.63 | 18,976.99 | |
| Home Missions | 1,114.52 | 1,176.86 | 13,237.69 | 8.94 |
| Church Training Service | 564.99 | 735.54 | 6,673.11 | 5.53 |
| Superannuation | 283.51 | 220.66 | 3,280.60 | 3.78 |
| Master's Men | 170.89 | — | 1,902.23 | 3.08 |



A Free Will Baptist minister asked, "What should be the attitude of Bible-believing Christians toward birth control?"

The marriage union is a God ordained institution. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (Ephesians 5:31). I believe the decision whether or not to exercise the use of birth control should be a mutual agreement between husband and wife. Husband and wife should seek God's will for their home as to the number of children they should bring into the world. I believe God expects us to consider the spiritual, physical, and psychological well being of husband, wife, and children. "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Hebrews 13:4).

Many ask, "Is smoking a sin?" In my opinion, the smoker is gambling the health of the body God has given him. I recall a heart breaking scene I observed at a cancer hospital. A man in the TV lounge appeared to be in extremely great pain. I attempted to talk with him but it was very painful for him to talk. A few minutes later in his ward I was told that the man had undergone lung cancer operation. He spent most of each night screaming in pain. In the next bed was a man afflicted with throat cancer. I shall not mention the ghastly details.

As I left the hospital, grateful for the cool night air that struck my face, I thought of the screams, the desperate look in the man's eyes, the painful expression of his face when he inhaled his cigarette smoke. I reasoned, "Yes, smoking is sin. A smoker gambles with his health and life." No smoker has assurance that he will not cripple the temple of the Holy Spirit (1 Corinthians 3:16).

I believe many non-smokers also may have personal habits that could be harmful to the body and a hindrance to one's personal testimony (Colossians 3:17). "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith" (Hebrews 12:1b-2a).

religious news



FROM AROUND THE WORLD

Christian Endeavor Society Congratulates Member Nixon

COLUMBUS, Ohio—(EP)—The International Society of Christian Endeavor has congratulated Richard M. Nixon on his election as President.

The Rev. Christian A. Tirre, executive secretary, hailed the President-elect as "an outstanding Christian Endeavor alumnus" in a telegram.

During his youth, the President-elect was very active in Christian Endeavor work, attending state and county conventions in his native state of California.

Arkansas Anti-Evolution Law Ruled Unconstitutional by Court

WASHINGTON, D. C. (EP)—The U.S. Supreme Court ruled unconstitutional an Arkansas law which forbade the teaching of any theory that man evolved from other species of life.

In a unanimous decision the Court said that when the state enforced the 1928 law it was not being neutral with respect to religion and ostensibly was showing favor toward fundamentalist points of view on the origin of man, taught by a literal interpretation of Genesis.

Catholic-Protestant Collaboration on Increase in Bible Work

NEW YORK (EP)—Increasing collaboration between Protestants and Roman Catholics in Bible translation and distribution was forecast at a meeting of the Advisory Council of the American Bible Society.

Father Louis F. Hartman, C.S.S.R., executive director of the Catholic Biblical Association, told the traditionally Protestant society that he "could see no reason" why Bible translations developed by one branch of Christendom could not also be used by the other.

"I would be happy to see the Today's English Version in the home of every Catholic—and have him read it," Father Hartman said. He referred to the modern language translation of the New Testament produced two years ago by the American Bible Society under the title, "Good News for Modern Man."

Nixon on Talk of Religion: A "Quaker-like" Reticence

NEW YORK (EP)—President-elect Richard M. Nixon has a Quaker-like reticence about talking about religious faith and, according to evangelist Billy

Graham, has been fearful that some people would interpret his church-going during a campaign as a political bid for sympathetic public reaction.

Mr. Graham, a friend of Mr. Nixon for 20 years, commented on the President-elect in an interview carried on the CBS radio network program, "World of Religion."

In discussing the "deep religious roots" of Mr. Nixon, Mr. Graham cited the religious approach of Presidents Eisenhower, Kennedy and Johnson to their high office.

Jazz Worship Services Held During WCC Symposium

NEW YORK (EP)—A congregation of Protestant laymen from the metropolitan area differed sharply in their response to a jazz worship service at the Inter-church Center.

The noon service was part of the all-day symposium for laymen called by the World Council of Churches to discuss the implications of its Fourth Assembly at Uppsala.

For some, the first shock came as they entered the Norman Vincent Peale chapel and were confronted with a bass fiddle, a jazz drum set and a grand piano silhouetted against the granite altar.

Some of the congregation—largely an "over-50" age group—looked on with obvious interest. Others sat rigid in disapproval. When it was all over, a few worshippers dashed for the doors as though fleeing desecration. But a sizeable group moved forward to cluster around the musicians and express appreciation.

United Methodist Church Membership Now 10,990,720

EVANSTON, Ill. (EP)—The membership of the United Methodist Church in the U.S. is officially 10,990,720, making it the nation's second largest Protestant denomination, according to statistics released here by its Council on World Service and Finance.

Included in the total are membership figures as of May 31, 1968, for the former Methodist Church and as of Dec. 31, 1967, for the former Evangelical United Brethren Church. The churches merged in April.

The denomination is second in members to the Southern Baptist Convention which last June listed 11,142,726 members.

Which will break first? LOCKING THE CROSS AND THE SICKLE

Recently the inauguration of Communist-Christian dialogue begun in Denmark early in 1968 was heralded as one of the year's most significant religious stories.

The item was correctly tagged "significant," but we wonder which side has the most to gain, which the most to lose.

This question brings to mind a statement by Li Wei Han, Red Chinese strategist regarding the "counter-revolutionary Church." He stated, in a message quoted by the Mindszenty Report:

"We shall be able to destroy the Church. But if we were to attack it frontally and strike it overtly while we are still ill-equipped and have not educated the masses properly, the only result would be to give the Church a greater sway over the masses. . . . The line of action to be followed consists of instructing, educating, persuading, convincing, and little by little awakening and completely developing the political consciousness of Catholics by securing their participation in study circles and political activities.

"We must set about the dialectical struggle within religion through the work of our activists. We shall progressively replace the religious element by the Marxist element, we shall gradually transform the false conscience of the (Church) to the true conscience, so that they will eventually come round to destroying, by themselves and for themselves, the divine images which they had themselves created.

"This is our line of action in the struggle for victory against the counter-revolutionaries. . . ."

The plan has been used successfully in China, Czechoslovakia, Rumania, Poland, and Cuba. Since it has worked before, there is no doubt why the thrust of the Marxists in America today is toward dialogue, toward a false common ground of humanism.

We don't see a Communist under each piece of shrubbery or necessarily in high places of American government. But we do read rather clearly the intent of the Red side when they openly push the subject of dialogue. If conversation is what each side wants, then the parties must have a common terminology. But Christians have none with dialecticians who proclaim peaceful coexistence while insidiously subverting a nation.—NBR

A Cup of Water to Traveling Christians

TEN OF US drivers were moving some heavy machinery out of West Virginia one winter when a snowstorm forced us to spend two weeks at a hotel. A minister stayed every Saturday and Sunday nights at the same hotel. He knew we were away from home, but not once did he invite us to his church. He would speak and then pass on by. I wanted (but just never could get the courage) to walk up to him and ask, "Mister, may I please come to

your church
Sunday?"

As I talked with the drivers, some would say, "I used to go to church but missed a few times and then got out of the habit of going." What a fruitful ministry the minister at the hotel may have had had he shown the slightest bit of concern by inviting them to church!

Perhaps this minister shared the same feeling expressed by other Christians: truck drivers' uniforms are not designed for church wear. True, truck drivers

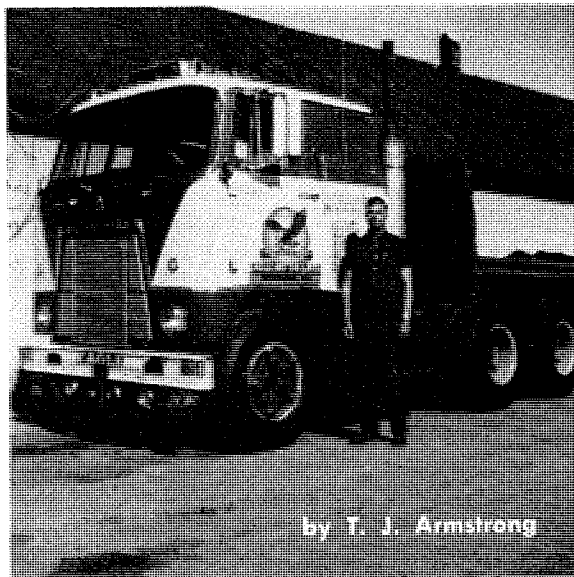
cannot carry suits and ties in their trucks and keep them in very good shape. I believe Christians should welcome anyone who enters the doors of the church regardless of the type of clothing he wears—as long as it is clean.

If your church is interested in helping travelers, you could have several posters printed and post them in truck stops and other locations where travelers are apt

to stop. This type of invitation is much more personal than the *welcome sign* near the city limit.

If your job takes you away from your church for any length of time, long or short, you understand the burden of my heart. Being deprived of fellowship with God's people is like traveling through

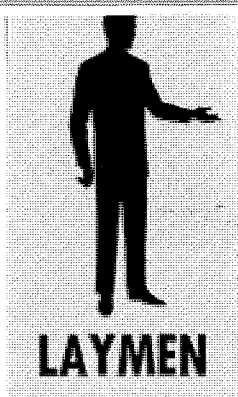
the desert without water. Perhaps your church will extend its outreach to men whose jobs require traveling—and thus give a cup of water in Jesus' name.



by T. J. Armstrong

ABOUT THE AUTHOR

Mr. Armstrong is a member of Pearce Chapel Church, Smithville, Mississippi. He drives for Eagle Motor Lines, Birmingham, Alabama.



HOW

LAYMEN

CAN HELP MINISTER'S RETIREMENT PROGRAM

LAST MONTH we began a long term development of an insurance program and retirement fund for our ministers. We noted that after years of delay we now have a proposal that permits us to start. It provides us with a strong base for future development of an adequate retirement fund. It hurdles the three obstacles that have prevented us from beginning before: lack of funds, lack of information, and lack of control.

We saw too that this program is a two-way street. It will make possible a badly needed census and a full-time administrator, provided by the Life and Casualty Insurance Company, who will devote a portion of each working day to making our national office more responsive to your needs.

We need to see further how laymen can help move this program toward fruition. This will be principally by helping overcome the third and last roadblock to success—lack of control. By describing the mechanics of the program you will see how you can play a role in making this program successful.

Each state will be divided into districts of approximately equal church population. A statewide meeting will be held in a central location. Led by the State Executive Secretary and a chosen State Lay Leader, it will be attended by at least one minister and one layman from each district. Delegates will

complete the insurance applications, learn how to complete them for others, make commitments or pay premiums as the case may be.

Each delegate will return to his district and set up a meeting to be attended by the minister and one member of the Master's Men from each church in the district. Completion of applications, etc., will follow the state meeting procedure. It will then be the duty of the lay delegate to this district meeting to enroll other members of Master's Men in his home church. Those who do not make a five dollar commitment will ask other laymen who do not belong to the Master's Men to participate, thereby giving all churchmen the opportunity to share in this venture.

Whether the minister pays for his own program or not, the church handles the transaction directly with the national office. Also, the layman's pledge should be to his home church, and the church includes it in the budget.

The individual reports completion of his contacts to the church, the church reports to the district delegate, and the district delegate reports to state.

Now you can see that getting this program started will help us all to become involved. You notice also how full cooperation in carrying out the mechanics of this program will draw clergy and laity closer together. Indeed, even if the compelling needs that have prompted us to start this program did not exist, the promotion of greater unity and fellowship might be sufficient reason for carrying out the initial series of state, district and local meetings that are required. Several years from now the work and sacrifice needed to start and develop this program will be faint but happy memories. To be candid at this point we do not so much as hint that it will be easy to begin. The program is well planned so it can move forward in an orderly, efficient manner. But that will happen only if a sufficient number devote enough time and energy to carry out the roles that must be played.

Birth and growth are never without pain. But let us begin and see whether we cannot enjoy the growing pains by keeping in mind the long-term goals to be achieved and the very real benefits that will accrue to our Association even in the short run.

Within a few weeks, organization of the enrollment or census phase will begin. We anticipate an enthusiastic response from our laymen.

BIBLE WAY

(Continued from page 11)

God Himself who knows no limits. To say that baptism in water by the hands of man is essential to salvation is an attempt to place the means of salvation in the hands of a frail, dying, erring mortal man and to locate it to those places on earth where there are plenty of water and preachers.

To say there is any saving merit in the prayers or ceremonies said by any priest, pope or prelate is an attempt to place the power and honor that belongs to God and God alone in the hands of sinful man. Or to say that any act performed by the alien sinner, or any other person in his stead, is essential to his salvation is an attempt to make salvation by the works of man and not by the grace of God.

In conclusion, I wish to say to the unsaved who may chance to read this article that there are three and only three things that are essential to the salvation of your soul.

The first and greatest of these three is the grace of God which is already complete and waiting to save your soul. The remaining two are faith in God and repentance from sin. You need not worry as to which is first. Both take place when you are born of the Spirit of God. In closing, I wish to say in the spirit of prayer—may this be comforting to the children of God and instructive to the lost and erring, and in this way be a blessing to mankind and uplifting to the cause of Christ. Amen.

SPECIAL STUDY COMMITTEE

REACHES AGREEMENT

"Once the delegates recognized a common ground for agreement, it was just a matter of establishing a framework in which everyone could stand."

DELIBERATIONS got under way at the Free Will Baptist National Offices December 2 on the controversial doctrine of the perseverance of believers. It ended the following night with a unanimous agreement. The Executive Committee and 44 representatives from 23 states along with approximately 110 visitors, resolved the issue under a five-point statement, suggested by Dr. Robert Picirilli, Moderator of the National Association.

The agreement came after free and harmonious discussions in which participants presented various views. A sweet spirit of fellowship prevailed throughout the meeting. The turning point toward full accord came midway through the meeting in a statement by Rev. Roy Rikard of Cramerton, North Carolina. "I wonder," Rikard said, "could it be inserted just at the bottom of the Treatise, 'we believe and teach that if a man dies living in open and rebellious sin, he can not go to heaven?'"

"Once the delegates recognized a common ground for agreement," Executive Secretary Rufus Coffey said, "it was just a matter of establishing a framework in which everyone could stand." Late that afternoon key delegates decided the entire group could accept a view similar to Mr. Rikard's suggested statement. Minutes later, Dr. Picirilli submitted his views including a possible five-point basis of agreement.

Reassembling for the concluding debate and voting after the Tuesday evening meal, the Rev. Lonnie DaVoult of Oklahoma City, Oklahoma, moved to add the five-point proposal to the Treatise as an appendix. This motion was unanimously adopted.

The action of the group served to keep the Treatise statement as it presently is with an appendix providing needed clarification. Delegates instructed by their states not to change the Treatise, having voted to that end, were then free to vote with other state representatives to accept the following five-point appendix:

1. We believe that salvation is always a present possession of an individual by faith in the Lord Jesus Christ as his Savior. This we hold in distinction from those of any group who may teach or imply that salvation depends on human works or merit.
2. We believe that a saved individual may, indeed, in freedom of will, cease to trust in Christ for salvation and once again be lost. This we hold in distinction from those of any group who may teach or imply that a true believer may not again be lost.
3. We believe that any individual living in the practice of sin (whether he be called "backslider" or "sinner") must be adjudged by that evidence to be lost should he so die in his sins. This we hold in distinction from those of any group who even appear to suggest the pernicious doctrine that a man may live in sin as he pleases and still claim heaven as his home.

4. We believe that any person who has sinned (again, whether he be called "backslider" or "sinner"), and in whose heart a desire arises to repent, may do so and be restored to favor and fellowship with God. This we hold in distinction from those of any group who might appear to teach that a final apostasy comes to any child of God who sins.
5. We believe that a person's eternal destiny depends on whether he dies regenerate or unregenerate. This we hold in distinction from those of any group who teach that salvation is by works, or that regeneration does not occur until after death.

THE REPRESENTATIVES met as a committee on instructions from the National Association at the annual convention in Oklahoma City last July. On the verge of lengthy debates regarding a recommendation brought to the National Association by the Oklahoma State Association, the body voted to appoint a representative committee to meet and seek a solution to the issue. The following recommendation was the basis of the committee's discussion.

- I. "We recommend to the National Association that Article 3, Chapter 18 in the National Treatise which deals with footwashing be changed by deleting the following words: 'and reminds the believer of the necessity of a daily cleansing from all sin.'
- II. "We recommend that the following statement be placed in the Treatise: Titled: Backsliding and Apostasy, 'A person who has been regenerated or born again and is living in unconfessed, unforgiven sin is rebellious to the principles of the Kingdom of God and His righteousness, therefore, is a backslider in a lost condition who must repent and be restored to a right relationship with God or be eternally lost. We recognize according to Hebrews 6:4-6 that it is possible for a person to get in a condition that he could never return to Christ. This we believe is apostasy. However, we also recognize that a regenerate person can fall into sin, be in a lost condition, and still not be an apostate. This person through repentance can be reconciled to God.'

Prior to voting on the Treatise statement of perseverance, the committee declined to accept the recommendation on footwashing, leaving the Treatise statement as presently worded.

Contentions surrounding the doctrine of backsliding and perseverance of the believer were presented to the committee by several delegates including Rev. Roy Rikard of North Carolina, Rev. E. E. Morris of Oklahoma, Rev. Wade Jernigan of Arkansas, Rev. Leroy Forlines of Free Will Baptist Bible College, Rev. Lonnie DaVoult of Oklahoma, and Dr. Robert Picirilli.

"Apostasy," Mr. Rikard declared, "is an abandoning of what one believed in as a saint . . . to forsake, desert, or quit."

(Continued on page 18)

by Jim Jones

It means 'sliding back from.' I can not tell you," he said, "when a man commits apostasy, but I can tell you when he's backslidden by his fruit. . . . And it does not happen overnight."

Arguments surrounding man as a free moral agent were primary factors to Rev. Morris. "Man is a free moral agent before and after his conversion," he contended. "Apostasy is the act of abandoning what one has hereunto professed or adhered to. An apostate is one who has forsaken his faith, one who has renounced his profession after being in the holy order. All manner of sins can be forgiven," he continued, "except blasphemy against the Holy Ghost . . . Why did God give a law to His erring children? (So) man can return."

SEVERAL state associations had sent resolutions to the committee urging that the proposed change of the Treatise not be made. The Ohio State Association had previously taken action supporting the changes recommended by the Oklahoma State Association.

Rev. Jernigan questioned the trend of discussion at one point. "You're asking us to compromise our doctrine," he asserted. He stated a saved man can commit apostasy and can not return. A man, however, who is in a backslidden condition, living in open sin and has a rebellious attitude toward God, can repent and return. But if that man dies in that position, he contended, he is eternally lost. He was willing to discuss the issue, but emphasized the problem was not in terminology, as some seemed to believe, but in doctrine.

Rev. Forlines, in clarifying his views which he said many people had evidently misunderstood, declared: "I believe that a person is saved by faith and that he's kept by faith . . . (saving faith) . . . the kind of faith that changes a person's life, a faith that regulates a person's life . . . the kind spoken of in James 2. I believe that a saved person does obey, but I do not believe that his obedience is the reason he is saved. . . . If a person does not manifest a change in obedience, he does not have saving faith."

On the question of living in sin, Forlines pointed out that he has never believed that a person living in sin, who dies while doing so, can go to heaven. "I do believe that Christians *commit sin*," He said, "I do not believe that Christians *practice sin*. A sinner is a person who lives in sin. I commit sin, but I do not practice it. Part of our differences are because of misunderstanding," he said. "I have a heart that has a passion for holiness, I can not be accused of being soft on sin."

Other delegates participated in the discussion, repeating some arguments previously presented, adding their views, and explaining their desires for continued unity of Free Will Baptists.

Toward the end of the discussion, Dr. Picirilli summarized the several views before presenting his own. "The controversy over the backslider," Dr. Picirilli pointed out, "has mostly resulted from misunderstanding. It appears the main factors involved are four:

1. A lack of full understanding about the real variety that exists within the scope of the Free Will Baptist denomination.
2. A degree of misunderstanding of one another's position.
3. A failure to clearly distinguish all terminology, especially the distinction between the basis and the evidence of salvation.
4. A neglect of the doctrine of chastisement."

"We may as well face it," he said, "we do not cross every 't' and dot every 'i' just exactly alike. We can walk together by recognizing that we're not all exactly alike, by not trying to force a rigid conformity, and by knowing the difference

between the things over which we have to separate and the things that we can live with.

"One fellow says that as a Christian he has not sinned in 20 years. Another person says that he is lost every time he sins. Another believes that apostasy can be remedied. Another says that you apostatize by dying in such and such a condition while others say that even though you are not lost every time you sin, you are if you die without asking forgiveness. One says that regeneration can be repeated. Another says that you are only lost if you die, but you're still a child of God as long as you live. Another says the explanation is that you're in the Kingdom until Jesus returns and separates the tares from the wheat. One says you're a child of God as long as you have faith; another says not even one sin can be committed in faith, and so you lose faith every time you sin. One says you're either spiritually dead or spiritually alive and that's all there is to it. Another says there's a difference between regeneration to spiritual life and being raised to spiritual life . . . We can never have full agreement on all details.

"There are some basic agreements that we all have as defined in the limits of the Treatise that we should not allow to be confused by false or vague reporting of the issue.

1. We all agree that Calvinism (the doctrine of eternal security) is a hurtful doctrine.
2. None of us teaches this doctrine.
3. All of us teach that a believer may, if he chooses, leave Christ, return to his sins and be lost again.
4. None of us teach a man may die in his sins and yet be adjudged as having gone to heaven.
5. In all of this, we are operating within the carefully defined limits of the Treatise, and in all of this, we are preserving the basic doctrine of freedom of will and conditional salvation as opposed to the Calvinistic determinism."

"I'm persuaded," he declared, "that we have to be clearer in distinguishing between the basis of salvation and the evidence of salvation. That's basically where our problem lies.

"The basis of salvation is never a man's way of life, but his faith. An individual both gets saved and possesses salvation at any present moment by faith. . . . Salvation has no basis in human merit, but only in the merit of Christ with whom we are in union by faith."


Picirilli went on to discuss the Scriptures' truths about how a man's salvation is evidenced. "In his daily living," he said, "a Christian does not *practice sin*."

"What about the backslider (one who has professed salvation and for a time has given evidence of salvation but who has returned to the open practice of sin)? What happens if he dies in that condition? There is one answer by human judgment: If that person is living in sin, he must be adjudged as lost by us.

"Those on one side of this issue," he summarized, "have been really trying to stand firm for something that's very dear to them, and that is the doctrine of salvation through faith apart from works. Those on the other side have been trying to stand for something that's very dear to them, and that is the teaching that you don't give assurance of salvation to a man who's living in sin and dies that way."

Picirilli went on then to present his five points that could serve as guidelines or a framework for all views and still maintain a clarity.

The report assembled by the large representative committee will go to the National Association as a recommendation for the body to adopt. If it carries, it will be added as an appendix to the Free Will Baptist Treatise to clarify the present statement on perseverance.



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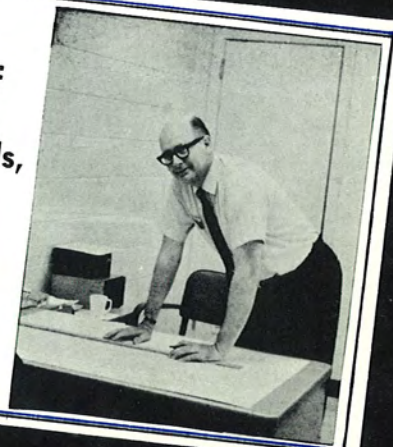
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a report to thoughtful laymen . . .

how well do you pay your minister?



Other professional people set their own fees. The minister, however, must look to lay leaders for a judgment of his financial worth.

HAVE YOU ever wondered how your minister is making out financially? If he's like the average in 15 major denominations, he's not so well off. For example, the median income for other salaried professionals is just under \$11,000.* But for ministers, with equal or greater educational background, it's slightly over \$6,000.* Your minister may be receiving more than this. But is he being compensated according to his training and experience?

One of the reasons that ministerial salaries remain as low as they are is that many laymen reflect the man who said, "After all, he's not in this work to make money—it's supposed to be a 'calling.' Besides, he has sources of income not available to laymen like me." Let's set the record straight:

Wedding, funeral and other fees are not large. The median annual total is \$89. Many do not accept fees at all.

Church business costs are often charged against his salary. Official travel in his car costs ministers more than \$600 a year, on the average.

"Donations" in kind are negligible. Some rural churches make such donations. Most do not.

Salary increases are often withheld "until the church building debt is paid." This additional forced contribution can be as large as the pledge of the church's most affluent member.

"The adequacy with which a church supports its minister is the measure of the seriousness with which it takes its mission," according to a national church organization. A major reason that the community does not always take the church more seriously is that laymen do not always take their responsibilities seriously.

The minister has been called "the last unorganized man." He trusts the Christian spirit and fairness of his people. As a responsible layman, have you measured up to that trust by bringing this matter to the attention of the right people?

If not, will you do it soon?

**Salaries quoted are from a recent tabulation of the U.S. Dept. of Labor. Median clergy salaries consist of cash salary plus \$1,800 for housing, utilities and fees, less \$600 for non-reimbursed automobile expenses.*

Permission granted by Ministers Life and Casualty Union of Minneapolis, Minn.