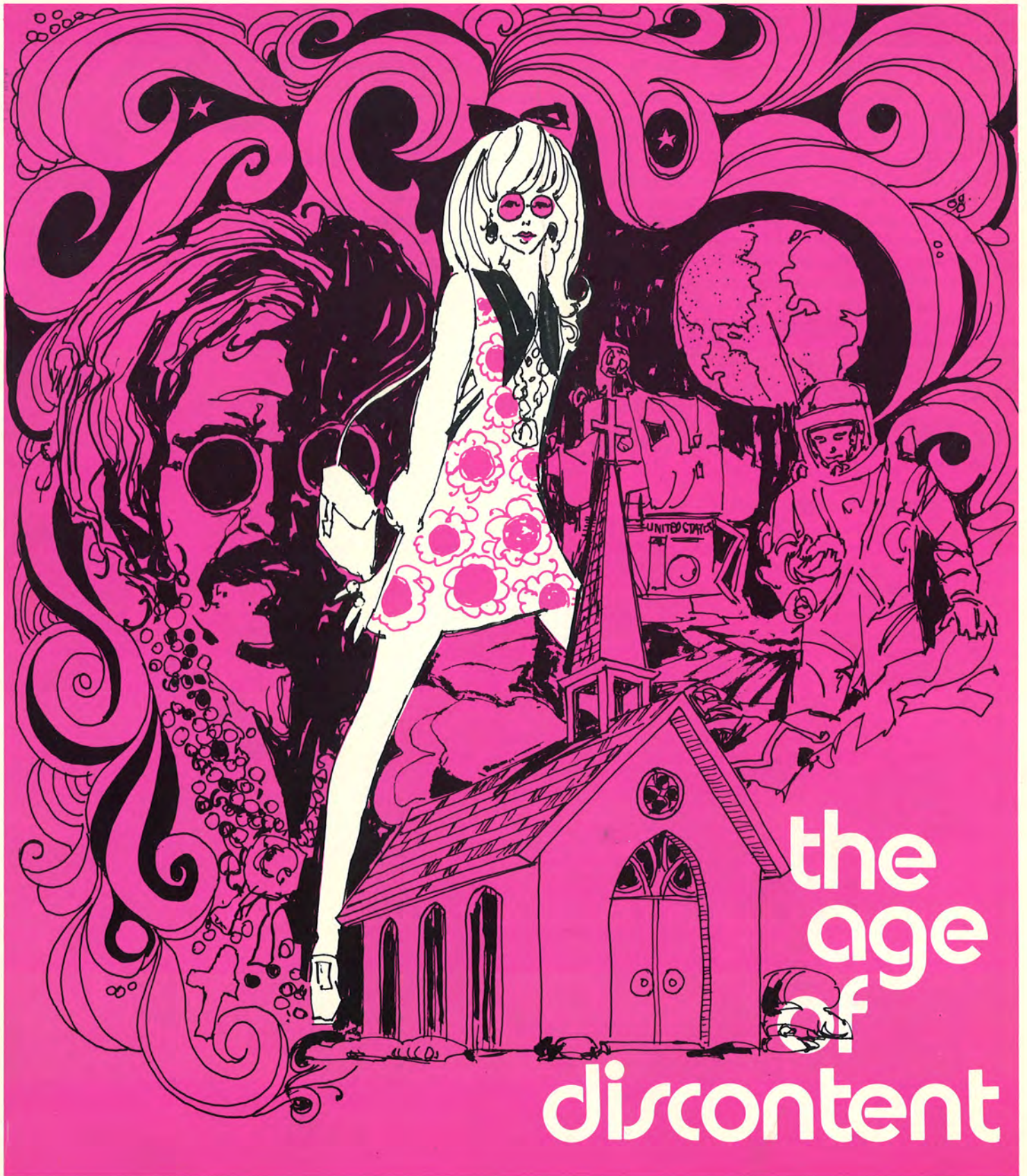
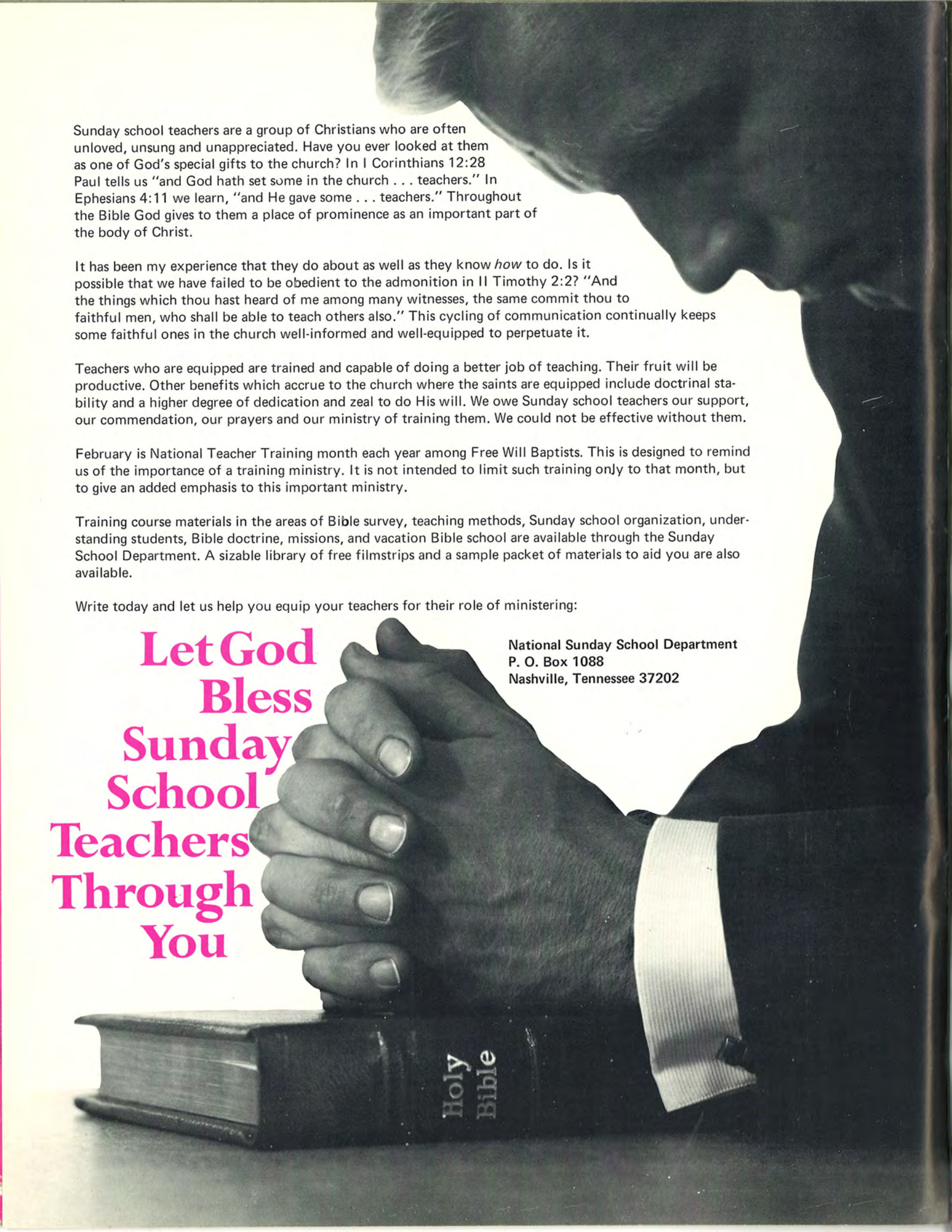


JANUARY 1970

contact

Of The National Association
Of Free Will Baptists





Sunday school teachers are a group of Christians who are often unloved, unsung and unappreciated. Have you ever looked at them as one of God's special gifts to the church? In I Corinthians 12:28 Paul tells us "and God hath set some in the church . . . teachers." In Ephesians 4:11 we learn, "and He gave some . . . teachers." Throughout the Bible God gives to them a place of prominence as an important part of the body of Christ.

It has been my experience that they do about as well as they know *how* to do. Is it possible that we have failed to be obedient to the admonition in II Timothy 2:2? "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This cycling of communication continually keeps some faithful ones in the church well-informed and well-equipped to perpetuate it.

Teachers who are equipped are trained and capable of doing a better job of teaching. Their fruit will be productive. Other benefits which accrue to the church where the saints are equipped include doctrinal stability and a higher degree of dedication and zeal to do His will. We owe Sunday school teachers our support, our commendation, our prayers and our ministry of training them. We could not be effective without them.

February is National Teacher Training month each year among Free Will Baptists. This is designed to remind us of the importance of a training ministry. It is not intended to limit such training only to that month, but to give an added emphasis to this important ministry.

Training course materials in the areas of Bible survey, teaching methods, Sunday school organization, understanding students, Bible doctrine, missions, and vacation Bible school are available through the Sunday School Department. A sizable library of free filmstrips and a sample packet of materials to aid you are also available.

Write today and let us help you equip your teachers for their role of ministering:

**Let God
Bless
Sunday
School
Teachers
Through
You**

National Sunday School Department
P. O. Box 1088
Nashville, Tennessee 37202

personally

RUFUS COFFEY
Executive Secretary



A CRISES OF IDENTITY

We have looked deeply into the past and reckoned the burdens and challenges of the future. We found that the years behind us—years of war, violence, permissiveness, disturbance of our sacred principles of life—have left us with the greatest burden of responsibility ever afforded mankind since Christ instructed His disciples to “go ye . . . and teach all nations.” Not because there appears on the horizon of the future some dark cloud of immediate doom, but because the greatest danger that could confront man and send him into eternal damnation lies within himself.

Men have agreed that the '70s will see a vast research for self-fulfillment, inner peace, and attempts to find spiritual satisfaction in false religions. If he does not find that satisfaction, there will be borne within him a frustration so deep and foreboding that he will lose himself in endless depression and conflict, inward and outward, and ultimately, eternal loss of his soul.

Free Will Baptists have joined together as a national body to bring the message of Christ to the empty people of the world, and in particular for the '70s to reiterate their faith in the authority of God's Word. To frustrate or thwart this purpose is to become as frustrated and confused as are those to whom we minister. And so it becomes a crises of identity—both for those empty people without Christ and for those who are within the body of Christ seeking to fulfill their divine mission of world evangelization. Free Will Baptists are called together as a people whose common faith and doctrine compel them to place their goals in perspective amid a chaotic and runaway world, and to extend the loving message of Christ to that world.

What we do in the '70s may determine whether the Free Will Baptist denomination accomplishes that which its founders intended. The '70s provide us with opportunities for personal witness, foreign missions endeavors, stateside evangelization and church extension, training of youth through leadership and activity programs, Sunday school teaching on a level of quality surpassing any of the past, education of our college students in a Bible-centered program, local church outreach, utilization of co-workers of laymen and laywomen, and vast literature ministries ranging from program curriculum, tracts, and magazines to foreign literature for evangelism and teaching ministries.

Technological developments in communications, printing, and transportation afford us convenient tools. The spirit of the decade provides an ideal time. We are recognizing anew our need of New Testament principles in our witness. There may never be an opportune time for harvest of souls as there is now. Do we have the resources? Do we have the dedication? The '70s hold the answer.

The Editors



A LETTER FROM THE EDITOR

Jim Owen Jones

When I think about the '70s and beyond I have mixed emotions. I'm excited about the prospects of new technology that holds in store for us mortals all kinds of good things. But I'm leary of tribal-like colonies that could give rise to moral problems. And the prospect of more false religions in America, imported from the East, strikes me as sickening as the militants and unprincipled rebels that barged in on American tradition during the '60s. Nevertheless, these things are coming, as sure as are bigger cities and more people and more cars and probably more conflict on all levels.

But at least 20 news magazines and Christian publications and newspaper columnists that have spoken on the issue, view the '70s as a time for spiritual revival. Is this that time that the Bible speaks about when the gospel will encircle the world, reaching into every remote village and in every town and city and through satellites and transistor radios? Is this the calm before the storm? Is President Nixon our last leader to seek peace and national unity? Is the One World Church about to enwrap its vicious tenacles around unsuspecting Christians and nonbelievers?

The character of the '60s and the dilemmas of the '70s is what this issue has sought to describe. Our observations may not agree with yours, but there is a measure of common sense in what we have to say.

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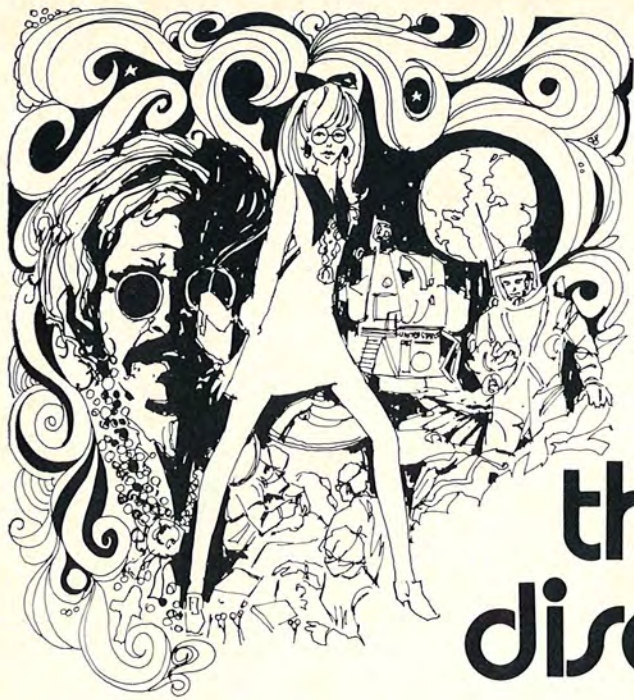
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JANUARY 1970

Official publication of the National Association of Free Will Baptists



the 1960's the age of discontent

by Jim Jones

ANALYSIS of the last decade now belongs to historians. In the wake of its passing, the giant harbingers of commentary have already performed a hasty autopsy in attempts to reason the whys and wherefores of the dubious, divided, discontented, shocking, and sometimes rewarding '60s. In prophetic overtones of wisdom they have promulgated the '70s as an extraordinary decade of human discovery and glorification of pleasure over Puritan duty.

One popular magazine called the '60s a decade of romanticism in which young romantics experimented with a newly found freedom amid their metaphorical and often violent expressions of indignation for the values of adulthood. A leading Christian magazine conventionally described the era with Charles Dickens' contradicting description: "It was the best of times, it was the worst of times . . ." which, of course, is applicable to any decade since every decade has its agonies and ecstasies. A news magazine apologetically offered its reluctance to give character and language to the past and present decade, then went on in a blazing and heavily opinionated account to do just that, thereby dis-sicating its own humility.

Professional publications, innumerable newspapers, and a panorama of rhetoric from religious magazines and ministers to news magazines and columnists have asserted their observations about the whirligig '60s. Some people said that the decade was one of historic accomplishments in space, others saw it predominantly as an age of discovery when man freed himself

from moral tyranny, a few could remember only the festering cities of crime and pollution, still more commentators viewed the era as one of phenomenal prosperity, absurdity, profound obsessions for systems, and cacophonous years of protest, riots and war.

So what has happened in this past decade that leaves us so wordless, so awed by the complexities of the years, so disillusioned with our meager accomplishments, and so optimistic about man's ambitions?

There is an anecdote told by William Saroyan in his book, *The Human Comedy*, about Mr. Ara, an immigrant grocer and his son, John. The boy entered the store with a long face and dragging feet. Everything about him signalled unhappiness. After looking things over and touching most of them, the little boy said, "Papa, give me apple." Mr. Ara chose the brightest red, biggest apple and gave it to the child. The boy took one bite, chewed thoughtfully, and put the apple back on the counter saying, "No want apple." The son continued his tour and returned to say, "Papa, want orange." The father complied, and the boy, having tasted one section of the orange, put it on the counter, "No want orange." Soon, "Papa, want candy." Again, John took one bite and put the bar beside the apple and orange. "Papa, give me banana." Now ready to explode, the father selected the best of the requested fruit and gave it to the boy who took one bite and put the banana on the counter. "No want banana." This was more than Mr. Ara could take. He loved his son but this

was too much. "Apple, orange, candy, banana," he said. "Nobody knows what he wants. He just wants. He look at God. He say, Give me dis, give me dat—but he never satisfied. Always he want. Always he's feel bad. Poor God has got nothing for sadness. He give everything—world . . . sunshine . . . moder . . . fader . . . broder . . . sister . . . onkle . . . cousin . . . house . . . farm . . . stove . . . table . . . bed—poor God give everything, but nobody happy. Everybody like small boy."

If a name can be given to the '60s, and there are several vying for the honor, perhaps the most accurate would be the Age of Discontent.

Definition

IT HAS BEEN said: Dissatisfaction is divine, discontent is diabolical.

Dr. Walter R. Courtenay, three-time winner of Freedom Foundations awards, in a 1967 message to his congregation, presented what time and events have proven to be an accurate account of dissatisfaction and discontent. Dissatisfaction, he said, is a reasonable response to man's innate desire to improve and to build, to advance. Dissatisfaction recognizes the presence of good in life, and of God. It is not blind to values but seeks to upgrade where values are weak, where principles have been abandoned.

Discontent, on the other hand, is an angry response to conditions and situations. Highly emotionalized, paranoid, it blames others for wrongs and fosters unearned equality. It is almost always one-sided and wrong-sided. Its arsenal of weapons includes lies, arson, mur-

der, hate, looting, and a sadistic desire to see innocent people suffer. It breeds carnage, brutality, and immorality of the worst sort. Dissatisfaction, Courtenay asserted, is a searchlight. Discontent is a flaming torch ready to be thrown.

To those who respect the family institution, the inalienable rights of man, the authority of democratic law, the God-given virtues of decency and honor, and the code of Biblical morality, the decade just passed may be considered predominantly as an Age of Discontent.

John F. Kennedy called Americans to patriotic duty in his 1960 inaugural speech: "Ask not what your country can do for you," he challenged. "Ask what you can do for your country." But even the news magazines and endless newsreels from the big television networks had to conclude at the end of the decade that the 10 years had netted only confusion from the contrasting trends: phenomenal prosperity and discovery of poverty and social injustice; the most powerful nation on earth bogged down in a tiny Asian war; man on the moon but cities teeming in pollution and slums; moderately tempered blacks replaced by militants; fashions running the complete gamut of styles from maxi coats to nudity; clergymen participating in revolution that called for the rebellion against the law; hippies appearing religious; white backlash; and middle-class counter-revolutions. It all bordered on insanity and chaos, quite beyond mere absurdity. And the best that one magazine could do in giving character to the decade was to call it one of romanticism, which, amusingly, stretches the imagination.

At best one could conclude, if he refuses to give the era a name, that the '60s gave man the opportunity to use his mind limitlessly in an expedition of discovery.

Man

THE DECADE ushered in Playboy Clubs, discotheques, mini-skirts, topless bathing suits, nudity in fashions, and the "turn on, tune in, drop out" syndrome. Woodstock fashions near the decade's end typified a breed of rebels who had gone so far out in futile attempts to discover meaning in their lives that an assortment of gaps were created between them and the so-called Establishment.

Alcoholism and dope addiction, the use of LSD and marijuana and other

speed drugs, and extreme emphases on sexual freedom represent only a few hobbies of the empty people in the '60s. They slipped into a lower strata of life while trying to pull the Establishment down. Their strata proved less demanding, less narrow, less moral and ethical, less responsible to God and man. It is a strata for those who can not and will not face up to man's task of improving man, making him a productive, useful person. These empty people had their heyday in the '60s. Courts, universities, and political barons moved aside to let them dance their tune. They laid down before army caravans; they littered the city parks with their stench and filth; they made rude and vulgar signs to police; they teased the law and stepped on the American flag; they blasphemed Christ, God and Christianity; they roamed the beaches in the nude and had sexual relations in public; they sat on monuments of great men and their putrid and vile language made servicemen's talk seem like mild colloquialism. Their movement basically grew out of frustrations with America's undeclared Asian war and the frustrations of inequities in Selective Service. But they soon made discrimination in race, employment, and university administration matters of conscience, and by the end of the '60s a simple matter of arrest of Black Panthers for murder was cause for national anger.

While J. Edgar Hoover issued warning after warning about communist infiltration, militant violence, increasing crime rates, and general corruption of universities, the high courts continued to exercise exceptional liberty in interpreting the United States Constitution to the detriment of the very country it is supposed to defend. Landmark decisions struck down codes that for nearly 200 years have kept the U.S. from the throes of discontent and destruction. Some of them included the banning of prayer and Bible reading from public schools, and numerous cases granting increasing liberty to the Communist Party in America and toward militants who advocate the death of American government. Campus revolts across the nation (Berkeley—1964, Columbia and San Francisco State—1968, Harvard and Cornell—1969), draft card burnings, large conspiracy movements, and city riots of massive scales are only a few results of the courts' new code of ethics for America.

The '60s witnessed the horror of

violence extending to its leaders. President John F. Kennedy, his brother Robert, and civil rights leader Martin Luther King all went down under an assassin's bullet.

Not all was bad in the '60s. The decade saw the longest U.S. economic expansion in history, great oil discoveries in Alaska, and tankers the size of the Empire State Building of New York City on the drawing boards to penetrate the great ice packs of the North Seas on a newly opened route.

Television placed several brilliant firsts in the decade with on-camera assassinations, live reports of war, several series featuring blacks, vast improvements in color, electronic video recordings, instant replays, live camera coverage from the moon, and two scorching speeches—one that named television a "vast wasteland" and another that attacked news presentations—that are still emitting controversies.

Science simply outdid itself in the '60s with vast feats in a number of categories: space, rocketry, satellite communications, lasers, genetics, anthropological discoveries, archaeology, photography (in space), oceanography, transportation, and a host of engineering breakthroughs that paved the way for organ transplants (nearly 200 heart transplants since Dr. Christian Barnard's first transplant in South Africa), cryonics (freezing decaying bodies) and mass vaccination.

The last hours of the decade of the '60s saw a wide-scale counter movement in middle-class America fight back at news media, the high courts, and militants. The Middle Americans reacted so decisively, so honestly, that *Time* magazine voted them the "Men and Women of the Year." It defined them as "a state of mind, a morality, a construct of values and prejudices and a complex of fears . . . represent(ing) a vast, unorganized fraternity bound together by a roughly similar way of seeing things."

Environment

IT HAD a late start, but by the end of the '60s ecology had become a major concern of Americans. A dire prediction in the early '60s was that the world, within one generation, would starve itself to death. That, quite happily, did not come true. But the city smog hung more heavily than ever as car pollutants and factory pollutants filled the atmosphere. America's streams, lakes and rivers became more poisoned by waste and various pollu-

tants from factories and residences. The ugliness and stench of city slums grew far worse in the '60s, and man awoke to a terrible nightmare of degradation in the total environment. Even the oceans could not swallow the rubble and filth, and the giant oil spills near Santa Barbara, California—combined with the realization that the huge tankers being built could significantly add to the danger of oil on the high seas—alarmed the public. At the close of the '60s, the dilemmas of the environment suggested that man would be preoccupied with survival in the '70s.

Religion

DIVERSITY, liberalization, internal destruction, division, doubt and fear characterized religion in the '60s. The decade witnessed the greatest disturbance in Christianity and the greatest influx of mini-religions in America in its nearly 200-year history.

Society seemed to be coming apart in the '60s, and a malaise fell over all faiths. Ministers and congregations both were affected. The Gallup poll at decade's end saw church attendance drop to a new low of 42%. Most of the dropouts were the young. Social revolution drummed loudly in the churches of America, calling for social action, reform, and an abandoning of traditional chains. Clergymen strove hard to meet the demands of the ages, to become "relevant" to society's needs, and to abandon the old forms.

For theology, the conflicts of the '60s began with the neo-orthodoxy of Karl Barth, followed by Altizer's "Death of God" movement, and soon the pendulum swung to a theology of hope. It all left theologians somewhat breathless and in what *Christianity Today* calls a "state of combat fatigue."

But the activity of the '60s, as far as religion goes, was not primarily theological. The general character of the decade's religious movements suggests that ministers of all denominations have been trying, as *Time* magazine puts it, "with immense energy and imagination to find new ways to carry God back into the everyday life."

Conduct of churches and clergymen attest to the character of religion in the '60s. Martin Luther King was the first to bring sophistication to peaceful demonstrations by involving the attitude of the church in social revolution. By mid-'60s clergymen were involved in draft evasion, peace demonstrations, and ghetto rebellions. Harvey Cox's

The Secular City, instilled secularity into religious thought in 1965. Joseph Fletcher's *Situation Ethics*, 1966, helped reduce black and white sides of morality to a dirty gray as he introduced to the world his new morality.

Inner-city ministries took on new dimensions in the '60s. A few evangelical ministers have made significant inroads into the seldom-visited slum colonies, but it has been at the expense of much wrangling and bickering about how to go about such a ministry. Some experimentalists are using unorthodox, perhaps workable, methods of reaching minority groups.

Crusades became increasingly popular in the '60s as a means of mass evangelism. Billy Graham crusades broke attendance records at stadiums across the nation and around the world. In the late '60s, congresses on evangelism were held in Asia, Africa, Latin America, and the U.S. to infuse new enthusiasm and unity in the evangelical world. The long-planned Crusade of the Americas involving 24 million Baptists in 32 countries, now half over, has been so massive, grandiose, and historical in size and ambition that it may be years before results are known.

The top evangelical news story of 1969 was the September U.S. Congress on Evangelism at Minneapolis. Reaction from that historic meeting is not complete, and in some camps is quite controversial.

The Catholic world probably took more beatings and suffered more deviousness than any religious group in the world in the '60s. The Second Vatican Council, summoned in 1959 and convened in 1962, set a mood for change within the Catholic church. Differences between the Roman church and the Eastern Orthodox were removed at least as far as diplomacy goes, and by 1969 the Catholic church had set the stage for deeper involvement in the ecumenical movement by its conciliar spirit toward the WCC.

Eugene Carson Blake accomplished a measure of unity in his Consultation on Church Union, and the '60s saw the One World Church foundation being laid.

The concept of denominational structure within many Protestant denominations came under attack in the '60s. It appeared superficially to be mere disagreements about type of structure, but the social revolution and the realization of the lack of individual involvement with God indicated deeper problems. Was the church not relevant to con-

temporary demands? Were members attending only out of habit and tradition? Had the traditional institutional church abdicated New Testament principles of Christian living and evangelism? Were worship services becoming mere allusions to a form of Godliness? They were basic questions facing the church structure.

Foreign missions intrigued the world's masses in the '60s with unprecedented increases in missionary staff, mass evangelization, and production of Bibles and gospel literature. Conferences and seminars brought national Christians together while in the U.S. evangelical leaders sought to upgrade home operations. Numerous first contacts were made with remote civilizations while nationals took over work of missionaries increasingly.

About the only area of Christianity that remained largely unaffected during the '60s was the fundamental, conservative elements located predominantly in the Bible belt of the South. One never read about them in the national news, one hardly encountered them outside their mainstream of thought, and there was always the feeling that one could find them as they were at the beginning of the decade. In a world of change and chaos, that is like going back to the old homeplace. It is a nostalgic feeling, not a progressive one, admittedly, nevertheless, a pleasant one.

Conclusion

THE DISCONTENTED '60s take on new meaning after one looks back over the years. Mr. Ara, the Armenian grocer, was right. Things will not cure man's unhappiness and emptiness. For our own balance and understanding, it is imperative that we distinguish between the dissatisfied and the discontented, and the programs offered by each; between those who advocate a change born of revolution and those who support God's forces of evolution; between those who, under God, seek to build the church and society on rock, and those who for a fast buck and a quickie goal urge us to put our trust in sand.

The future will not be built on sand. It will be built on rock. We must put trust in words that suggest rock-like stability: faith, duty, patriotism, responsibility, purity, compassion, and holy purpose. Jesus said, "By their fruits you shall know them." For that reason, the '60s may well be remembered as an Age of Discontent. ■

By what authority?

By Dr. Robert Picirilli

This article, taken from a speech by Dr. Robert Picirilli at the Denver, Colorado convention of the National Association of Evangelicals, was published in CONTACT June, 1966. Because of the absolute necessity for Christians to reiterate their faith in the authority of the Bible at the beginning of this new decade, and because it takes such an uncompromising and straightforward stand, this article is again presented here as a part of CONTACT's observations on the 70's.

DO WE REALLY NEED AUTHORITY in religion? One frequently hears the need denied, but all such denials overlook one basic ingredient of man's nature: depravity. God warned Adam and Eve that to eat of the forbidden tree would mean death; they ate, and died. The light of God went out in their souls; their powers of reason were seriously distorted; their minds were blinded; unholy passions of the flesh were released to rage unchecked. As the plow point is inclined to pull itself into the soft earth, so man's whole nature was corrupted and came to possess what the hymnwriter calls our "bent to sinning."

Here then is the fact of man's need; and there is great testimony available in the world, enough to convince the most optimistic of "dreamers," that man is unable, in the midst of his depravity, to attend unto religion without authority. The Greeks imagined the existence of many Gods who cavorted and raged and played and sinned, much like men. Thales thought water contained the explanation of ultimate reality; Pythagoras saw deity in mathematical law; Xenophanes decided that God is everything there is. Each philosopher gives an entirely different picture. The situation is the same in the religions: the Buddhist tells us God is this; the Jain that he is that; Islam discovers he is quite another being entirely; and the millions of animists among primitive peoples tender yet another theory. By what possible stretch of human reason and language can it be so glibly stated that "we are all worshipping the same God?" We come back to the ancient pondering of Job, "Canst thou by

searching find out God?" The answer, in all human experience, is emphatically "No!"

Where then is this authority that man so desperately needs? Some would say that the *church* is so constituted as to possess the ultimate authority to direct the Christian's beliefs and life. Pius IX declared: "The Roman Pontiff, when he speaks *ex cathedra* . . . by virtue of his supreme Apostolic authority . . . is . . . possessed of the infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine concerning faith and morals."

Of course, Martin Luther led his generation away from such a concept, and we, like him, are *protestants* against this usurpation of authority by an ecclesiastical and human pontificate. Or have we forgotten the seriousness with which Luther viewed the matter? Erasmus, on one occasion, admitted he was willing to subject his understanding to the Church, even if he did not understand Scripture. Luther ejaculated: "What is that you say, Erasmus? Is it not enough that you subject your mind to the authority of the Scriptures? Do you subject it to the decisions of the Church also? What can the Church decide that has not previously been decided in the Scriptures?" At another place, he said: ". . . the Papacy is a sovereignty that exterminates faith and the Gospel. . . . What we condemn is not the wickedness of the sovereign, but the wickedness of the sovereignty, for it is so constituted that it cannot be administered by a pious, upright sovereign, but only by one who is an enemy of Christ."

Precious Freedom

Therefore we are not inclined to look with sympathy upon those who want to "run" with Rome. Here is an authority assumed, based upon false interpretation of Scripture, usurped, exercised without restraint, turned into dictatorial rule. The precious freedom we now enjoy from such abusive authority was purchased for us with the blood and sweat of heroic Christians of another day; we must not compromise their stand, or lightly and foolishly make their sacrifices vain. I know we do not need to spend our days shouting insults; it is agreed we must

love and try to convert all men. But neither ought we to stand idly by and forget the millions of people who are enslaved by this usurped authority; we ought to try to free them by preaching of the truth. We cannot afford to be naive about the effects of conciliation and sympathetic contact with Rome; there is nothing to be gained by confusion, and everything to be gained from clarity of the issues.

There is another suggested source of authority within the professing "Christian" world that probably presents even more a problem than the Romish position; that is the position of non-evangelical Protestants who claim that the enlightened conscience and *reason* of the individual is the ultimate authority in matters of belief and life. This is an ancient error, as witnessed in the old passage, "every man did that which was right in his own eyes." The core of "liberal" theology is that truth ultimately rests on the judgment of what Schliermacher called the "pious self-consciousness." Let me give you an example of the kind of "pious" double-talk one encounters at the hands of those who enthrone "enlightened reason." C. H. Dodd, in his *Authority of the Bible*, speaking of Jesus, says: "His authority, therefore, is the one and only authority we have declared to be absolute, the authority of truth, the authority of God!" This sounds quite evangelical, but read on: "If by this is meant that the sayings reported as His in the Gospels have this authority, it cannot be maintained. There are sayings . . . which either are simply not true . . . or are unacceptable to the conscience or reason of Christian people. We no longer accept a saying as authoritative because it lies before us as the word of Jesus, but because we are rationally convinced that it is a word of His." We note, then, that the authority he recognizes is not even the authority of Jesus; it is what he calls "the conscience or reason of Christian people." As John Witmer says: "The end result is that the professed authority of Jesus becomes in reality the authority of C. H. Dodd."

It is high time we were aware of the "great gulf" that is "fixed" between liberal and orthodox theology. The modernist recognizes the difference. In the January 3, 1924, issue of *Christian Century*, this was said: "The differences . . . are foundation differences, structural differences, amounting in their radical dissimilarity almost to the difference between two distinct religions." Whenever we deal with those who recognize reason as authority, we are dealing with a religion as different from genuine Christianity as is Buddhism, Islam, or animism.

At this point, let us turn our attention to that source of authority which we recognize. We are not ashamed to own the Holy Scriptures as the only safe and adequate source of authority; we have a high view of Scripture. And we are confident Scripture possesses this authority because Scripture is *God's* Word and so has God's own authority. Nor are we afraid of the clear-cut avowal that

the Bible is either this or it is nothing at all; there is no gray land in between. The Bible's affirmation for itself is everywhere that it is nothing other than the very breathed words of God. It is so filled with such claims from one cover to the next that its whole message is inseparably linked with these declarations; thus if it cannot be trusted when it speaks of itself, it cannot be trusted at all. I only remind you that Peter said "prophecy came not by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Authority Recognized

We do not believe, of course, every caricature of our position as, for example, that each word came by a mechanical dictation. No, we believe "Holy men spoke!" The Scriptures are truly the works of their human authors: they searched for facts, interviewed witnesses, scoured ancient documents, and endured the agony of laborious thought-processes to produce their writings. *But*—they spoke "as they were moved by the Holy Ghost!" The Spirit of God so directed, controlled, superintended these processes that the final product was truly the message of God, word for word. The Bible is the divine-human Book, as Jesus is the divine-human Person. The Scripture is the incarnation of the divine message in human language. It is, almost literally, no less the incarnate Word than the God-man Himself!

It is a wholly false and pernicious distinction that some would make between the authority of God and the authority of the Book, between the Lordship of Jesus and the authority of Holy Writ. Carl Henry puts it: "A conflict over Scripture soon becomes a conflict over Christ Himself. . . . Those who profess to honor Christ but reject the role of Scripture dishonor His view of religious authority." Ramm says: "The only real Christ is the Christ presented in the Scripture. Christ came to that one generation in the likeness of sinful flesh; he comes to every other generation in the garments of Sacred Scripture. The only Christ the church may recognize is the Christ clothed in garments of the inspired apostolic witness."

If this be Bibliolatry, so be it. But this very accusation by the sneering intellectual is a lie, born to intimidate the true Christian. There is no such thing as Bibliolatry! The higher regard one has for the Scriptures, the more subject he is to the authority and Lordship of Jesus; the greater one's devotion to Scripture, the greater his devotion to Christ. Even David said, "Thou hast magnified thy word above all thy name." We do not worship the Bible, but we do worship the God whom we would not know were it not for this precious book. Let it be clearly understood we are devoted to the Christ of the Book. Others may construct "Christs" of their own choosing and fancy; they are all idolators!

(Continued on page 14)



THE 1970'S AN AGE OF CHANGE

by Jim Jones

EVERYTHING was supposed to happen in the '70s. Soothsayers and self-styled prophets, as well as some economists, health and food experts, and sociologists, have repeatedly predicted during the past ten years that earthquakes, famine, disease, pestilence, mass political revolutions, tribalism, and moral decay would characterize the '70s.

On the other hand, scientists, research engineers, and technologists, while displaying their endless futuristic wares, have asserted that the '70s would be an age of space exploration and communication advancement; by the end of the decade medical know-how will have doubled and agricultural advancement will have ushered in "the green revolution."

While we have witnessed some of those marvelous achievements in technology, the Utopian-like dream of optimists is far from reality. If anything, perhaps the world is closer to realizing the horror of mass hunger, disease, barren wastelands, complete abandonment of morality, and world revolution than we would like to admit. We are arriving, sociologists agree, at a period of *real* change.

Basis for Change

IT IS ALL a result of the social revolution of the '60s which threw confusion, wonder, and chaos into American thought. A Harris poll, conducted for *LIFE* magazine recently, revealed that basically, young and old of all walks of life favor the Jeffersonian ideals of green grass and trees, good neighbors, churches, and good schools, and increasing frustrations with war, pollution, and big cities.

But the agreements do not mean coalition. On most of the major issues, many of the young, the black, and the college-educated formed an alliance for change, indicating a growing tolerance—even acceptance—of new values. The status quo group included the older generation, the less well-educated, and the working class. This group, the poll pointed out, will become the minority in the '70s (it represents 55% of the U.S. population now).

Adding to the prospect of change in the '70s is the last decade's religious revolution which helped to upset the national attitude. The traditional churches—Catholic, Protestant and Jew—that so predominated the late 1800s and early 1900s are being tossed about not only by adversaries and "winds" of doctrine, but also by their own constituencies. In addition, there is a resurgence of mini-religions whose advocates seek a transcendental experience and self-discovery.

Giving further reason for disturbing thought about the '70s is the political climate, which was so violent in the '60s. Futurists predict that chaos and more social revolution will change the political profile in the '70s.

The biggest culprit awaiting us in the '70s, according to the testimony of a demographer on a recent nationwide telecast—one of many such testimonies pervading the news media lately—is geometric progression of population. That means that as the population grows, the time required for it to double itself becomes shorter in proportion to the rate of growth. The next decade may be fatal: It took the entire history of the world until the mid-19th century for the population to reach one billion, another 80 years to reach a second, 30 years to reach a third, and at present growth rates mankind will number six billion by the year 2000. And so world population, by affecting directly the food consumption, spread of disease, world economy in land and goods, and increasing greatly the prospects of more social conflict on individual, national and international scales, becomes a major factor—a primary one—in whether dire predictions come true in the '70s.

New Life Styles

FUTURISTS have it that individualism will give way to group behavior in this next decade. New, intimate forms of living will give rise to large, complex apartment dwellings and communes. Already the oldsters of society are being given opportunities to live together (a sometimes pitiful but often necessary way of life) in large

centers. Sociologists say that the idea will be emulated by doctors, lawyers, and different age groups. It is a type of tribalism.

Another behavioral attitude, already expounded by youth in the '60s, will be a continued quest for freedom and withdrawal from reliance on materialism. Ironically, sociologists also see a growth in hedonism—the quest for pleasure. Anthropologists, in giving credence to that prediction—claim that work weeks will become shorter as man seeks self-fulfillment in pleasure and freedom from anxiety. Education for enrichment or amusement, acknowledges *Time* magazine and a host of academic journals, will be as much a way of university life as will career programs. With this change of pace and re-direction of life styles will come enormous expansion in industries and businesses dealing in information, recreation, and entertainment.

The new culture of the '70s will, as usual, be reflected in the arts. Nudity will continue to become commonplace on stage and on screen. It got its foot in the door when the high courts of the land took off the locks. Men have gotten a whiff of sensuousness in concentrated form and there is no stopping. Sodom and Gomorrah may be repeated in America.

Pollution is a great monster of the new decade for Americans. President Nixon is already tackling a host of pollution-related problems. But the monster is much bigger than mere poison in the air. The depredation of the earth and its resources overlaps conservation of land and water, development of agricultural technology and food crop yields, and the extreme possibilities of cultivating the sea's resources. Traditionally, wherever man has been there is a vast wasteland of trash. To hope that the '70s will reverse this trend amid an exploding population is like hoping for a miracle.

Space technology will increase, giving technological benefits to industry. Space travel is enshrouded in NASA's secrecy, but society will become more and more a recipient of new discoveries, ranging from weather data to new materials.

Medicine, experts say, will double its knowledge in the '70s, accompanied by vastly increased numbers of medical personnel, increasing organization, depersonalization of care, rising costs, and continued mal-distribution of health care throughout the world. Moral problems will continue to arise on matters of death, transplantation, and the mind, as will increasing use of drugs (mind-changing). In short, the "Peace I leave with you" of Christ becomes more vital and impressive as the decade advances.

Religious Trends

THE COMPLETE PARADOX of man's behavior in the '70s, admits sociologists as well as some church leaders—outside and inside the evangelical camp—will be a fundamental revival amid a hedonistic world.

The social revolution of the '60s turned man's attention toward his lack of values and his reliance on things outside himself. The result is a feeling of emptiness, a search for meaning. That, coupled with the loosening of church structure, the reform in churches of all faiths, the import of Eastern religions, and the general state of confusion, will make the '70s even more ripe for the harvest of souls than were the '60s. But like all the other quaint and dutiful Americanisms of the past, the institutional church will never be the same.

Priests and Catholic leaders from Rome to America have asserted their increasingly questioning views toward the Catholic church on live media and in the press. That trend will continue, according to ecclesiasts. The Catholic church's influence is not expected to wane even though her priests and members are falling by the wayside by the thousands. Numerous evangelicals—in public forum and in publications—view the Catholic church as a future partner of the World Council of Churches. Both groups will continue, as they did in the '60s, to erase the line between Caesar's dominion and God's.

The decade is expected to see the popular home-study groups thrive in large numbers which in turn will give individuals more desire, more enthusiasm for personal evangelism. At evangelical seminars, the representatives of home study groups, correspondence schools, and progenitors of individual witnessing report record growths in every phase of their ministries. Home and foreign mission agencies are placing renewed emphasis on personal evangelism. The entire concept behind the trend stems from the realization that the church will have to be less organization-oriented and more people-oriented.

Mainstream theology will continue to reflect the liberalization of man and his doctrine as he seeks self-fulfillment, endless pleasure, freedom from anxiety and guilt, and continued self-discovery. The '60s saw this process in "situation ethics," the "new morality," and "existential self-understanding." But more concerned Christian theologians will steer away from this fashion theology in quest for more basic understandings of God's purpose for man and man's behavior toward God.

To the unhappiness of Bible-believing Christians, the decade of the '70s will witness the proliferation of small groups finding inspiration in witchcraft, mystery cults and various eclectic systems of the East. The mini-religions will be completely non-Western in thought and practice. Astrology, numerology and phrenology will also become increasingly popular. All this will be on the rise for the better part of the '70s. It amounts, in an age of frustration, to spiritual *survival*.

The World

Not even the futurists who so gloomily and sometimes so optimistically give character and language to the decade for Americans, are willing to place their reputation on the line and speculate about people and events of the world. About the only thing that is certain is that the population will become critical and hunger and disease will continue to run rampant, especially in Asian countries.

The most unfortunate neglect by several Christian magazines in viewing the '70s was the Middle East crises. At least two very large, evangelical magazines completely omitted Israel's place in the next decade. The Arab-Israeli conflict, viewed by foreign affairs experts as a possible Hundred Years' War (not declared war and not peace), is much more than just a conflict between two countries. Israel's future is snugly enwrapped in prophetic pronouncements that give her first place among all the nations.

Israel's six-day war in 1967 is believed by students of Biblical prophecy to be a part of her fulfillment of God's plan for her as a witness to all nations. Dr. W. A. Criswell, head of the Southern Baptist Convention, said in an article in the magazine, *The Chosen People* (October 1969, p. 15-18), "God says the enemy of Israel is Russia . . . There are reasons why Russia is pouring billions of dollars into the rearmament of the nations comprising The Arab League . . . First Russia is seeking ports for her fleet of warships in the Mediterranean. . . . It has been said that the nation which controls the Mediterranean controls the world. . . . The second reason . . . is that Russia has less oil than it is believed she has.

. . . Current events in the Middle East are all recorded in Ezekiel's prophecy concerning Russia because Russia is fated to play a tremendous but disastrous role in the end time of this age."

Predictions about the rest of the world rest purely on one's view of things, not on trends. The one opinion prevalent among most authoritative sources is that disturbance in the Third World countries (undeveloped nations or groups) will become more boisterous, and the prognosis is for a decade of anarchy and political instability.

Conclusion: The Evangelical Church

THE CHRISTIANS in America, it is said, can expect more personal involvement and less of the "play church" feeling of the past. New Testament church principles may return, affecting the structure of the church as we know it. Small group meetings may replace prayer service, and Sunday night youth meetings may be dropped in favor of more realistic weeknight meetings that will involve youth in practical aspects of Christian living. Sunday school is given very little promise as far as creative shuffling of Sunday morning activities goes. It, too, may be replaced by weeknight home-study groups.

One can not view the '70s, or any decade, without taking a wholistic perspective of God's plan for the Church. Every Bible believer, of course, sees ultimate doom for the unsaved and rapture for the Church. But what happens between now and then is a point of controversy, and always has been. But at least three facts are undeniable, according to the Bible: First, Christ said that the Holy Spirit would remain in the Church until He comes again. The Church will be here, no matter what happens, as will the Holy Spirit. Second, the instructions Christ gave the apostles and disciples regarding the propagation of the Church also apply to us. There are no other rules to go by. The means of salvation, the principles of living a righteous life in Christ, the exhortations to brotherly love and reproof, the necessity of witnessing—all are as applicable to Christians in the '70s as they were when the Church began. Christians will gather in one accord as long as the Church exists on earth, and the '70s can not change that. Third, Christ commanded that His people carry on until he comes again. Famine, disease, social revolution, and all the fads and trends of the '70s will not annul the commandment.

What the Church does in the '70s may be quite an exciting development. It just might be the time when God brings His prophecy into complete fulfillment. One way or another, the '70s are destined to be an age of change. ■

the religious world

CHURCH ATTENDANCE DROPS STEADILY

Princeton, N.J. (EP)—Edging steadily downward from its peak in 1958, church attendance in the United States has dropped again according to the Gallup Poll's 1969 audit of church attendance.

The latest survey shows that 42 percent of the nation's adults attended church during a typical week of 1969, down a point from 1968 and a new low.

Eleven years ago a record 49 percent of adults went to church in a typical week. The previous high, also 49 percent, had been recorded in 1955, the year these Gallup audits were instituted on a regular basis.

The drop in attendance among Catholics has been more than twice that of Protestants.

'THEOECOLOGY' CALLED CHALLENGE TO MAN IN THE SEVENTIES

Los Angeles (EP)—The 1970s have been envisioned as a decade in which mankind can begin to solve present problems and move on to now undreamed-of achievements in the use of the earth.

This hope and challenge was raised by Dale Francis, prominent Catholic author and writer in the Dec. 28 edition of "Twin Circle," the National Catholic Press.

He cited a term "theoecology"—which he coined—referring to the concern for the relationship between God, man, and his environment.

"The polluted streams, rivers, lakes and oceans, the wasted land, the destruction of harmless species of life, are not just a problem on the natural level," Mr. Francis said. "They are a problem on the supernatural level."

"We must come to understand the problem not as just another scientific problem but as one that involves man and God, one in which man is in danger of failing to fulfil

the responsibilities of the dominion over the earth given to him by God."

CHURCH, STATE & PRESS— EPA CONVENTION THEME

LaCanada, Calif. (EP) — Speakers representing the church, the state and the press will be featured at the 22nd annual convention of the Evangelical Press Association in Washington, D.C. May 11-13, 1970.

EPA President Dr. Sherwood E. Wirt, editor of "Decision," said the three-day convention at the Marriott Hotel would feature also practical workshops on such topics as "The Computer as a Research Tool," "Investigative Reporting," "Advertising," "Circulation, Promotion and Fulfillment," "Denominational Magazines," and "Cartooning and Humor in Christian Communications."

Program Chairman for the 1970 spring convention of editors and writers is David E. Kucharsky, Associate Editor of "Christianity Today" in the host city.

EVANGELICAL THEOLOGICAL SOCIETY ELECTS DR. HENRY AS PRESIDENT

Cincinnati (EP)—Dr. Carl F. H. Henry was elected president of the Evangelical Theological Society at the 21st annual meeting here.

The former editor of "Christianity Today" magazine is considered one of the nation's leading evangelical Protestant theologians. He is currently teaching at Eastern Baptist Theological Seminary in Philadelphia.

Cincinnati Bible College was host for the sessions which brought together teachers from seminaries and church-related colleges. Most members were evangelically, or conservatively, oriented.

Dr. Henry said evangelical Protestants in the U.S. are preparing for a major 1973 effort to demonstrate their belief that Scripture is the only and best guide in human relations.

FWBBC ANNOUNCES SPEAKERS FOR 27TH BIBLE CONFERENCE

Nashville, Tenn.—The Reverends Leroy Forlines, Dean Moore, and Milton Worthington will speak at Free Will Baptist Bible College's annual Bible Conference, March 15-19, administrators have announced.

Mr. Forlines, a native of North Carolina, has taught at the Bible college for 13 years. He serves as professor of Bible and Theology and is the school's Dean of Men. He graduated from FWBBC in 1952, has earned degrees at Winona Lake School of Theology and Northern Baptist Theological Seminary, and is working on the ThM degree.

Mr. Moore, pastor of the First Free Will Baptist Church of Richmond, California, attended the Bible college in 1949-50. He is a graduate of Western Baptist Bible College and is working on the Master's degree at California State Teacher's College. He served four years as president of California Bible Institute, now California Christian College.

Mr. Worthington, also a North Carolinian, pastors the Tupelo Free Will Baptist Church, Tupelo, Mississippi. He is a noted evangelist and conference speaker and is a graduate of Columbia Bible College. Other pastorates include churches in North Carolina and Florida.

Record crowds are expected for the school's 27th conference. In the past, attendance at evening services has exceeded 1100. Plans are being made to use a local auditorium to seat evening guests. Day services will be held in the Bible college's Memorial Auditorium. A closed-circuit television system will enable guests to follow services from several points on the campus.

Questions on the conference may be answered and information on local accommodations obtained by writing: Free Will Baptist Bible College, 3606 West End Ave., Nashville, Tennessee 37205.

action:stateside

EXECUTIVE SECRETARY UNDERGOES EMERGENCY SURGERY, RECUPERATING

Nashville, Tenn. — Reverend Rufus Coffey, executive secretary of the National Association of Free Will Baptists, underwent emergency surgery for internal hemorrhaging here Dec. 17 after several hours of treatment failed to relieve his extremely critical condition. He is considered in good condition after three weeks of recuperating at home.

The hemorrhaging, which began during a Christmas program given by the National Offices, was said to stem from an ulcerated condition of several months. Coffey was taken to the hospital the morning after the program, and by 9 p.m. was admitted to intensive care. Doctors ordered emergency surgery the next morning. His blood pressure was said to have dropped as low as 40 during the night and he had been given six pints of blood in less than 24 hours.

Immediately prior to surgery, phone calls went out from the National Offices to California, Oklahoma, and North Carolina in efforts to get out emergency prayer requests to Free Will Baptists in central locales of the nation. Reports were that Coffey's condition was extremely critical and that he was intensely weak for such major surgery.

Hundreds of people gathered in special prayer all across the nation, from the national departments to pastors in several states. Oklahoma Bible College, California Christian College and Free Will Baptist Bible College called special prayer among their students.

Numerous friends waited with Mrs. Coffey at the hospital during the surgery that lasted four and one half hours. Then the report reached them that the surgery was successful. The group bowed in praise to the Lord for granting the prayerful plea of hundreds.

It was the third time in eight months that the 43-year-old father of three has been in the hospital,

the first for an ulcer condition and the second for an emergency appendectomy.

Doctors have ordered Coffey to rest and limit his activity for at least three months.

DR. W. S. MOONEYHAM SPEAKS AT CALIFORNIA CHRISTIAN COLLEGE

Fresno, Calif.—December 12-19 was "Operation—Soul Reach" at California Christian College. More than 30 souls were won to Christ by the students during this time.

Highlighting the week was a special conference with Dr. W. S. Mooneyham, president of World Vision. Dr. Mooneyham spoke four times December 17-18. His subjects were "The Christian Motive," "The Christian Mission," "The Christian Message" and "God's Strategy for World Evangelism."

Overflow crowds heard Dr. Mooneyham emphasize the critical need for more in-depth, expository preaching by today's ministers. He pled for simplicity and authority in proclaiming God's word.

Special music was provided by the Music Department of CCC and included numbers by the College Choir, the Second Milers Quartet, Women's Sextet, and a solo by Mrs. Janis Williams.

GEORGIA STATE ASSOCIATION ELECTS OFFICERS

The Georgia State Association of Free Will Baptists, convening at the Albany Free Will Baptist Church, November 9-11, elected Rev. A. C. Truluck to head its next term of officers as executive secretary.

Other officers elected include Rev. Rolla Smith of Savannah, moderator; Rev. William Travis of Thomas-ton, assistant moderator; Rev. Charles Hollingshead of Albany, clerk; and Rev. Larry Langford of Alma, assistant clerk.

FOREIGN MISSIONS DEPARTMENT GETS MISSIONS HOTLINE

Nashville, Tenn. — "Missions Hotline," a taped telephone news service of the Free Will Baptist Foreign Missions Department, is providing missions news bulletins and urgent prayer requests around the clock.

By dialing 615-242-1771, interested persons can hear two minutes of the latest news and prayer information received from overseas. Cost to the receiver is the regular toll for a station-to-station call to Nashville, Tenn.

Information is updated twice weekly on Tuesday and Friday evenings. However, urgent prayer bulletins pre-empt other messages at any time.

Designed to speed missionary prayer requests to home supporters, the hotline channels news to the nation in a matter of minutes. Events in the States of missions import are also covered.

Henry Van Kluyve, director of deputation of the foreign missions department, urges pastors, missions chairmen and active laymen to take advantage of the service.

"Specific and effective prayer is the need of the hour in our missionary ministry," Van Kluyve said, "and I trust this service will be blessed by God to stimulate fervent, effectual prayer support throughout the denomination for our missionaries in the field."

HUNTSVILLE, TEXAS CHURCH ISSUES URGENT CALL FOR PASTOR

Huntsville, Texas — The Huntsville Free Will Baptist Church in this south-central Texas town of 12,000 has issued a desperate plea for pastoral help.

Huntsville is a college town and presents an opportunity for a wide outreach of the gospel. Any interested persons may write: Mrs. Mollie Edinburg, 211 Avenue K, Huntsville, Texas 77340.

Religion

In

Review

By Norman Rohrer
Director, EP News Service

THE OPPORTUNITIES of 1969—seized or neglected—have cast their long shadow into history and disappeared.

This was the year science gave man the new realm of the moon while on earth the tides of religious impact tugged at an increasingly reluctant society.

The high crest of the early fifties which had swept record numbers of people into the churches became a backwash in 1969 dragging many of them out again. Seventy per cent of adult Americans believed religion was losing its influence on society.

The sweaty Christianity of street protests for civil rights receded somewhat in 1969, turning stronger and stronger against U.S. involvement in the Viet Nam war. Minorities controlled large movements and secured a big share of attention. James Forman of the National Black Economic Development Conference struck a blow to white churchmen from which they never fully recovered, demanding \$500 million in "reparations" for past sins of white Christians against blacks. Most denominations ignored him, but Forman did get at least \$215,000 for his conference.

1969 was a year in which almost everyone seemed to be spending his energies on something that was not his main business. Protestant clergymen raided the offices of draft boards or harbored AWOL soldiers; Catholic priests were preoccupied with thoughts of marriage; the theater and movies gave billing to inter-racial love, homosexuality and nudity; civilians argued and advised on the strategy of war.

The population of the world in 1969 grew by about 2.2

persons per second, 132 per minute, 190,000 per day and more than 1.3 million a week. On July 1 the world's population reached 3.551 billion persons. The first billion mark had been reached about 1800. The two billion milestone had been passed about 1930. World population is expected to pass the four billion mark by 1975.

The year saw a Quaker enter the White House and establish ecumenical worship services.

Famed atheist Madalyn Murray O'Hair was defeated in her first try to prohibit prayers and Bible reading by U.S. Astronauts from being broadcast around the world but she vowed to fight harder.

California survived the predictions of mystics that in April the state would be split from the nation and slide into the sea. Other headline grabbers for 1969: One out of every 50 Americans became a victim of crime; 30,000 in the Orange Bowl supported the teenagers' crusade for decency in entertainment; Southern Baptist youth were told that the U.S. is no longer religion-oriented—not even in the so-called Bible Belt; biological warfare pursuits were officially abandoned by the President; churches were urged to spur road safety; 64 per cent of U.S. adults drank alcoholic beverages; a New York psychologist said people are turning away from belief in God because childhoods are happier and death has lost its sting.

DENOMINATIONS

U.S. Churches owned \$102 billion worth of real estate, but a United Presbyterian education specialist predicted in 1969 that the organizational structures of the churches aren't going to make it to the end of the century. However, long-range prospects for Judeo-Christianity are good, he allowed.

The United Missionary Church and the Missionary Church Association merged to form The Missionary Church. The General Synod of the Reformed Church in America adopted a "Plan for Understanding" which could result in the eventual dissolution of the historic church. Canadian Presbyterians recorded a membership drop and the Regular Baptist Association quit the International Council of Christian Churches led by fundamentalist Carl McIntire.

Although applicants to some seminaries have increased it was the general feeling in 1969 that for most students the church was the last place they wanted to carry out their ministries.

ECUMENICITY

The appointment of a Southern Baptist theologian by Roman Catholics to teach in Rome indicates the giant

leaps ecumenicity made in 1969. The year also found nuns teaching in a Cincinnati Episcopal Sunday school, British pastors swapping pulpits, the half-century-old Associated Church Press conducting a joint convention with the Catholic Press Association, and a Presbyterian-related university and two Catholic colleges in Iowa moving closer toward formal merger. Six top U.S. Protestant leaders were welcomed as "my dear brothers in Christ" by Pope Paul VI in the Vatican. And Roman Catholics joined the executive staff of the National Council of Churches.

About the time Catholics and Protestants began fighting over civil liberties in Northern Ireland Cardinal Cushing in Boston granted his official approval to Today's English Version of the New Testament published by the American Bible Society. And in Latin America evangelicals praised Catholic renewal and called on their brothers to show "understanding and Christian brotherhood" toward the Catholic Church.

EDUCATION

The thrust of religion was felt in the classroom. Here and there local school boards defied the U.S. Supreme Court decree banning Bible reading and prayer in school but the court usually ignored them. A congressman inserted a child's prayer in the Congressional Record each day so school officials in his Indiana district could read it legally on the premises; a New Jersey group arranged for public school prayer before classes officially began.

The hottest school issue of the year revolved around sex education in elementary schools prepared by SIECUS (Sex Information and Education Council to the United States).irate parents rose up in strength to oppose literal drawings and words designed to portray the reproductive process of humans for youngsters in grade school.

MISSIONS

The long arm of missions reached farther and farther around the globe, making an historic first encounter with savage Mayoruna Indians of Peru . . . progressing downriver to contact a new group of Ecuador's vicious Auca Indians . . . raining the message from the skies through radio . . . and scattering the gospel seed in a blizzard of literature.

At least a dozen missionaries were slain by the people they came to bless. In other countries scores were driven out. Ten were deported by the National Parliament of India; an Episcopalian couple in Guyana were withdrawn from a hostile environment; approximately 1,000 members of the Jehovah's Witnesses lost their homes as they fled a Zambia purge; the revival in Indonesia moved quietly ahead and in many wholesome strategy moves all over the globe national Christians replaced missionaries in leadership posts.

EVANGELISM

A poll of evangelical editors voted as the top 1969 news story the late-summer U.S. Congress on Evangelism at Minneapolis. The six-day congress gave evangelicalism a new birth of freedom and unity in America as nearly 5,000 delegates from 95 denominations in 50 states gathered for the effort which grew out of the 1966 World Congress on Evangelism in Berlin.

Four major Billy Graham crusades were staged in New Zealand, Australia, New York City and Southern California at Anaheim. Myron Augsburger introduced the new TV evangelism series "Breakthrough"; John Haggai opened Evangelism International's new training center at Arosa, Switzerland following his large-scale meetings in Indonesia.

1969 found the long-planned-for "Crusade of the Americas" involving 24 million Baptists in 32 countries of North, Central and South America, half over. Evangelists like Leighton Ford, Bob Harrison, Luis Palau, Leonard Ravenhill, "Hermano Pablo," Barry Moore, and thousands more got out the Word for vast audiences.

Evangelism congresses were staged in Spain, the Philippines, Colombia, and Congo while the Baptist World Alliance met in Austria to work out a plan for global evangelization to be carried out by churches of its affiliation by 1974.

NOTABLES

The shuffle of men and positions created interesting patterns in 1969—Dr. Edward L. R. Elson to the U.S. Senate chaplaincy, James Boice to radio's Bible Study Hour, David A. Hubbard to the "Old Fashioned Revival Hour" (now "The Joyful Sound"), W. Stanley Mooneyham to World Vision as president, Sherwood E. Wirt as president of the Evangelical Press Association. . . .

Death in 1969 took such stalwarts as Abraham Vereide, founder of International Christian Leadership . . . R. G. LeTourneau, internationally known manufacturer and evangelist . . . Mrs. Elizabeth Strachan, wife of the late missionary statesman Kenneth Strachan . . . Harold B. Street, former executive secretary of Evangelical Literature Overseas . . . Quaker columnist Drew Pearson . . . Senator Everett M. Dirksen, fighter for renewal of prayer in public schools . . . controversial clergyman James A. Pike . . . and Clarence L. Jordan, founder of an interracial cooperative farm in Georgia.

The year ended with a scramble to find ways of taking the boredom out of Sunday worship, with emergency steps to end hunger, with action to banish pollution of the environment and with less attention to the verbiage of ecumenicism and more casual action. The top executive of the National Council of Churches, in a surprise move, proposed at year's end that the embattled NCC be scrapped in favor of a new "general ecumenical council" embracing all major religious bodies in the United States.

1969—what a year! The swell and swale of religious thought and action pushed and tugged at the people living on the blue-brown wispy agate marble spinning beautifully in an inky black universe. Yet another year the Lord delayed His coming but 1970 gives the opportunity once again to sound the glories forth, earnestly contending for the faith which was once delivered unto the saints.

"When the Son of man comes, shall He find faith on the earth?"

*Four things come not back:
The spoken word, the sped
Arrow, the past life and
Neglected opportunity.*

(Continued from page 7)

Edward J. Young puts it thus: "There is one authority that is infallible. When we turn to it and hear its words, we know that we can believe those words. We can entrust our souls to the Savior of whom those words speak, for those words tell the truth. They will never change; they will never lose their authority; they are infallible. We need not be ashamed of that rich word. The Scripture is infallible, and for that reason, when we turn from the changing scene about us and the shifting sands of human opinion, we may rest secure upon the words which were spoken by Him that cannot lie. Ever before us we may hold the truth which was enunciated by our Lord, 'The Scripture cannot be broken'."

One Authority Infallible

With such a God-breathed, infallible guide, we rejoice, then, that we are possessors of a unique authority that can—indeed that *must*—be brought to bear in every area of our lives, belief, practice, and witness. We have, for example, an authoritative source of doctrine. Quite apart from the confusion of man's multiplicity of philosophies stands an authoritative theology—one built on an assent to God's self-revelation rather than a rational "search" for truth. God forbid that we should build our teaching on the shifting sands of philosophical speculation; we must continue, as did the early church, in the Apostles' doctrine—and their doctrine *is* the Bible.

We also have an authoritative direction for life. The commandments of the Scripture (whether the "ten" or Christ's) are, after all, commandments, not options. Bishop Robinson's book ought to be named *Dishonest With God*. We stand for the authoritative morality taught in God's Book. The "new" morality is only the old immorality.

We have authority for our love; even that is a commandment. In one sense, we are to love all men; in a unique way, one another. God helping us, we must show the world what Christian love, that "seeketh not her own," really is.

We have authority for our discipline as well—an area important for its implications concerning Christian fellowship. Unscriptural fellowship is a problem among evangelicals—some fellowshiping naively with heretics, and others in a spirit of bitterness excluding genuine brethren. We might not all agree on every fellowship question, but let every one be absolutely certain he sincerely seeks the position and attitude of the Bible.

We have authority for our goals. Without elaboration, let it simply be said that the Scripture gives us our mission; we are not left to determine for ourselves worthy ends, nor to discern between primacy among the ends. We are committed to the tasks outlined in the Bible.

But we have authority for our methods as certainly as

our goals. It is not the end that justifies the means: the Scripture gives us both.

What will be our response to such precious authority as we have in the Book? This authority is not just an item for intellectual admiration; it imposes obligation upon us.

For one thing, it means we must speak authoritatively on the issues of our day: the moral, social, ethical, judicial, legislative, educational issues of our times where God has something to say. Indeed, we can speak out on the racial problem, the pornography problem, problems in premarital sex, problems of lawlessness, crime, and punishment; but we must be careful to speak with the authority of the Bible. Harold Lindsell says that "The great lack of our day is the failure of the Church and Christians to make known the relevancy of the Bible to current movements and problems. There is a 'Thus saith the Lord' for a world which faces apocalyptic catastrophe. We need prophets neither of doom nor of gloom. Rather do we need men who know what God has said and who will speak with complete abandonment as prophets of God to the nations." Would God the unregenerate world in every area of life could hear us saying over and over, "The Bible says!" In a way, the people of our day are unconsciously calling for just such an authoritative voice; who knows but that they will react as did those of long ago who were astonished and grateful that Jesus "spoke as one having authority?"

For another thing, it means we must preach an authoritative gospel. The unsaved, uncertain multitudes of our day, caught up in a meaningless existence that leads to doom, must hear us proclaiming the good news of Him who is the Way, the Truth, and the Life. We must be able to preach authoritatively on the one way of salvation, on the One who alone is the solution to man's sin problem, on Him who gives eternal life.

Finally, and most important, it means we must exemplify the authority of Scripture in our lives. When all is said and done, the authority of the Bible is not really a question of dogma, nor an intellectual tenet to be rationally explored and proved. It is a faith to be demonstrated in life. We must, for example, live *in* the Book if it is all that authoritative; but, more important, we must live *under* the Book. What your neighbor and mine need most is not so much to hear us *say* what God has said; it is to see us *show* what God has taught in lives submitted to the authority of the Scriptures.

We are living in troubled times. We enter a new decade now, but not without fear for our way of life. Morals are changing; methods are debated; old goals are being replaced with new ones. Through it all many voices call out to us. There is only one voice that can keep us anchored steadfast to truth. May God help us Free Will Baptists to deepen our commitment to the Bible as the sole source of authority for these days. □

comment

by Cleo Pursell



"No one," said Charles Lamb, "ever regarded the first day of January with indifference."

Celebrating the first day of a new year is an age-old custom. Nearly all peoples have observed the coming of the year. However, the time selected as New Year's Day has varied widely. It has been celebrated as early as September and as late as June.

For many years Jewish people have celebrated their New Year in September or early in October. The special name given this observance is **Rosh Hashanah**, which means "The Feast of the Trumpets."

In ancient China, on the first day of the year, the people cleaned house, paid debts, and closed their shops. Then they shot firecrackers. Today, in Chinatown of any large American city, we see colorful processions and fiery paper dragons breathing good cheer to everyone.

In old Japan, New Year's was a time for everybody to put on new clothes, take three days off from work, and visit their friends. They decorated the gateposts with green pines and bamboo. And over each door would hang red lobsters, crabs, and scarlet tangerines, for long life and happiness.

When the clock strikes twelve on New Year's Eve, we in America may sing "Auld Lang Syne" while in Japan they may be singing "happy Birthday to You"—for the stroke of midnight means it is everyone's birthday!

Italians just consider January 1 as part of their Christmas festival, and revel until **Twelfth Night**, twelve days after Christmas. In France, New Year's Day is so important that adults exchange presents January 1st.

The new year comes to us as a sealed package. Perhaps most of us have received beautifully wrapped Christmas packages with the notation—DO NOT OPEN UNTIL CHRISTMAS. Unlike the Christmas gift, we can't peek inside the new year and see what it contains. We must wait for it to open minute by minute, hour by hour, and day by day. It is a blessing that we cannot foresee the future, for it often holds sorrows and disappointments as well as pleasures and successes. However, we can face the uncertain future unafraid if we will resolve with the apostle Paul to "forget those things which are behind, and reach forth unto those things which are before, and press toward the mark for the prize of the high calling of God" (Philippians 3:13-14).

I said to the man who stood at the gate of the year:
"Give me a light, that I may tread safely into the unknown!"

And he replied:

"Go out in the darkness and put thine hand into the hand of God. That shall be to thee better than light and safer than a known way."

gems

from the Greek
New Testament

by Robert Picirilli



Last month we noted that the Greeks have two words for **love**, **phileo** emphasizing the emotional element, and **agapao** emphasizing the element of will or choice. **Phileo** is used for intimate, personal feeling for a sweetheart, mate, or close friend; **agapao** is used for the love that makes a choice and acts on that basis.

Agapao is the kind of love that always presents a picture of a choice between two alternatives, a decision based on a full consideration of the value and worth of everything involved. Anytime you have this word, you can always feel the demands of love to choose that which is loved in preference to something else.

Whenever these two words come up for discussion, a question always arises about the passage in John 21:15-17, when Jesus asked Simon Peter three times whether he loved him. In the Greek text of these verses, both words for love are used, as follows: When Jesus asks the question three times ("lovest thou me?"), He used **agapao** the first two times, and **phileo** the third time. When Peter answers, he uses **phileo** all three times.

What is the significance of the choice between **agapao** and **phileo** in these questions and answers? Some interpreters think that Peter was answering with the weaker word, but our study last month shows that was not the case. Some think that there is no significance, and that the two words are being used interchangeably.

If there is a difference in this passage, it is probably to be explained as follows. Jesus asks the first time, "Lovest thou me more than these?" and uses **agapao**, thus asking Peter whether he loves Jesus enough to choose Him over other things. Peter answers "I love thee" using **phileo**, implying that he has strong, personal, intimate love for the Lord. Probably he feels his word is better than that of Jesus, for if one has such strong feeling, surely he will choose him if it comes to that.

Jesus repeats the question with the same word, and Peter answers with the same word. Peter is insistent upon his strong love for the Lord. Then Jesus asks the third time and uses Peter's word: "Simon, do you really have such strong love for me in your heart as you insist?" Peter affirms that it is so!

We should not see this as a weaker love that Peter possessed. If he has any failing at all in his choice of words, it is that he is operating more on his strong emotion and feeling than on reasoned will. Jesus is more or less admitting that Peter has the love he expresses, and perhaps gently implying that Peter has not yet reasoned this out carefully nor is aware of the real choices he will ultimately have to make for Jesus.

This series on these two words will be concluded next month.

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November 1969

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Alabama	\$ —	\$ 97.27	\$ 3,777.89	\$
Arizona	—	—	2,224.22	
Arkansas	1,027.95	1,042.38	7,993.38	
California	758.24	155.35	6,237.02	154.47
Florida	—	249.92	1,392.99	
Georgia	—	—	2,644.33	
Idaho	47.20	36.39	197.40	
Illinois	782.87	1,150.25	8,906.87	
Indiana	—	—	231.07	
Kansas	—	—	1,144.10	
Kentucky	—	101.23	2,590.81	
Louisiana	—	—	11.34	
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Michigan	27.57	896.56	3,898.84	
Minnesota	15.29	—	22.12	
Missouri	2,629.00	2,201.70	22,671.34	
New Mexico	—	52.18	181.32	
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Ohio	—	5.00	2,262.93	
Oklahoma	1,978.94	1,103.60	19,263.38	
Tennessee	162.45	118.64	1,610.03	
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Executive Department	\$3,220.16	\$2,737.61	\$34,514.11	\$
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Bible College	1,466.43	1,619.40	17,476.27	59.15
Home Missions	932.78	1,114.52	11,213.91	45.16
Church Training Service	468.31	564.99	5,882.75	
Board of Retirement and Insurance	234.15	283.51	2,912.56	
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You are invited to Hillmont
for Learning and fun

PROGRAM EMPHASIS

Inspiration, instruction and recreation in a balanced program of training is the goal of each session at Hillmont. The thrilling study of God's Word and the recognition of the Christian's responsibility to share the good news of salvation will be the basic core of each program.

MUSIC FOR ALL

Music will play a major role in all sessions. There will be singing around the camp fire of fun songs, choruses and hymns. Those who attend the Engineer and Highlight sessions will receive special music instruction. Musical programs will be presented and recorded.

PRESENTING THE WORD

A variety of special speakers will share with each group. Preaching and all group meetings will be planned according to specific age levels. Classes will be in small groups with emphasis on individual participation.

Particular emphasis will be given to cultivating the habit of personal daily devotions in the life of each camper.

FUN AND GAMES

Recreation in a variety of forms will be characteristic of each session. There will be swimming, archery and other skill sports. Skills in handcraft, nature craft, and camp craft will be taught. In addition to recreational swimming there will be periods of instruction to teach non-swimmers the basics.

LEADERSHIP TRAINING

For the Engineers and the Highlights, there will be opportunities to develop leadership skills by serving as counselor and/or other camp worker under qualified supervision. There will be opportunities to witness by taking part in an outreach ministry. Participants in each of these programs will be totally involved in all of the details of operating a leadership camp.

QUALIFIED STAFF

The program director, counselors, instructors, recreational supervisors, cooks and all other leaders involved will be trained workers. Many of the workers will be college graduates and some with masters degrees. However, the most important qualification for workers at Hillmont Training Center is that each person be born again and be a disciplined follower of Christ.

PLEASE WRITE

Write for additional information and/or application blank for any of the particular sessions of training. Be sure to give the name of the program and whether for boys or girls. Address your letter to CTS Leadership Development, P.O. Box 1088, Nashville, Tennessee 37202.

Leadership Training at Hillmont - Summer 1970

Program Title	Emphasis/Description	Grade Level	Number of Participants	Dates	Registration	Tuition/Lodging/Meals
Hillmont Collegians	The program for collegians is designed to provide courses in Christian Camping for college credit. Program Planning and Counselor Training will be emphasized in the 1970 session.	High School Graduate and above	20 men 20 ladies	Arv. May 23 Dpt. June 6	\$10 Deadline: March 1	\$100
Hillmont Engineers For Boys	A high level leadership training program for teenage boys is provided during the Engineer program. Instruction is complemented with opportunities for involvement in actual leadership experiences.	Senior High School must have completed grade 9	32 Boys	Arv. June 9 Dpt. June 23	\$10 Deadline: March 1	\$100
Arrowhead Camp For Boys	The experience of living in tepees and other Indian style dwellings will be exciting for junior boys. Nature crafts and physical challenges will be provided to help each boy develop new skills.	Must have completed Grades 3 or 4	24 Boys	Arv. June 14 Dpt. June 20	\$5 Deadline: March 1	\$25
Frontier Camp For Boys	An experience in group living in a unique setting will offer many opportunities to grow and mature. Camp crafts will help prepare each boy for exciting experiences in camping.	Must have completed Grade 5 or 6	24 Boys	Arv. June 14 Dpt. June 20	\$5 Deadline: March 1	\$25
Wilderness Camp For Boys	Trail camping and other outdoor living experiences are planned to help each boy develop personal skills in camp craft. Challenges will be given to help each boy grow toward becoming a man.	Must have completed Grade 7 or 8	24 Boys	Arv. June 14 Dpt. June 20	\$5 Deadline: March 1	\$25
Hillmont Highlights For Girls	This is a high level of leadership training designed to develop the talents and skills of teenage girls. Opportunities for practical leadership experiences will complement the instructional sessions.	Senior High School must have completed grade 9	32 Girls	Arv. June 23 Dpt. July 7	\$10 Deadline: March 1	\$100
Arrowhead Camp For Girls	The Indian program will be modified and adapted to provide the girls an exciting experience, but somewhat less rugged than the boys' program.	Must have completed Grade 3 or 4	24 Girls	Arv. June 28 Dpt. July 4	\$5 Deadline: March 1	\$25
Frontier Camp For Girls	This training experience for girls will make greater use of nature and handcraft skills than the outdoor activities planned for the boys.	Must have completed Grade 5 or 6	24 Girls	Arv. June 28 Dpt. July 4	\$5 Deadline: March 1	\$25
Adventure Camp For Girls	Girls will have an opportunity to elect a variety of camping experiences. Skills in quality craft work will be emphasized.	Must have completed Grade 7 or 8	24 Girls	Arv. June 28 Dpt. July 4	\$5 Deadline: March 1	\$25
CTS Leaders	How to build an effective local CTS program will be the major emphasis. Special attention will be given to leaders at each age/grade level. Ideas for programming and promoting will be presented.	Adults	20 men 20 ladies	Arv. August 16 Dpt. August 21	\$7.50 Deadline: March 1	\$50

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