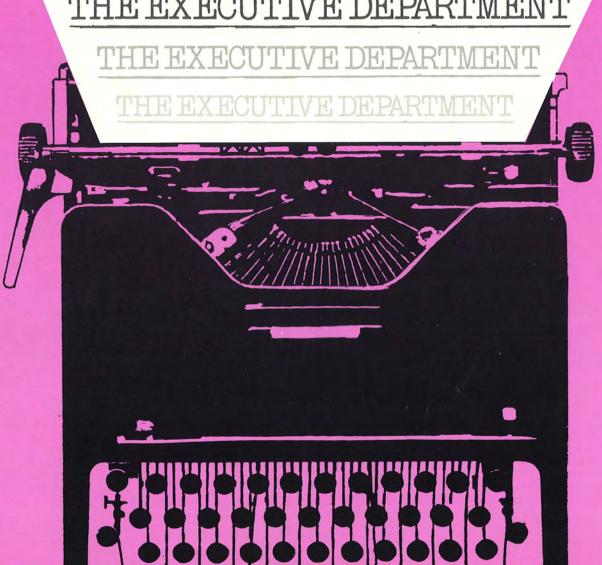
MAY 1970

contact

E EXECUTIVE DEPARTMENT

THE EXECUTIVE DEPARTMENT



the executive department is your department

Putting the interests of Free Will Baptists into action is our responsibility.

Supporting these interests is the responsibility of everyone.

Join with us in the cause of Christ.

viewpoint



by the Executive Secretary Rufus Coffey

A KEY TO FELLOWSHIP

The church, as the body of Christ, is a united fellowship. Every believer is a component of the whole. As a member of His body we are all responsible to maintain spiritual harmony. Many passages warn against disrupting the fellowship of the saints. Others admonish us to be of one accord.

Just as governments have laws, and games have rules, God has given certain inexorable principles for preserving unity. Any violation of these standards may mar our fellowship. An understanding of one foundational principle is of particular importance to fellowship.

It is found in II Corinthians 6:17, where we read, "Be ye separate." This is a positive command. It does not mean isolation. It means that God has marked out fixed boundary lines and we are to stay within them.

An understanding of separation will enable us to maintain a harmonious spirit of fellowship with God and fellow believers. What are the scriptural guidelines for determining the basis of separation?

First: We are to separate from the evils of this world. The word "world" in John 7:7 refers to the organized world system whereby Satan controls unbelieving mankind. The Satanic principles of power, greed, selfishness, pleasure, fame, dominate this world order. Heavenly citizens are not to love or be conformed to this world.

Christians are to live differently while walking "in" the world. A believer is not "of" the world. In contact with the world, Christians may be friend non-believers in order to win them. Care must be taken not to become contaminated by following the customs and habits of the world. The attractions, appeals, and prejudice of the world are to be resisted.

Jesus, our example, mingled with winebibbers and sinners. Yet He was holy, blameless, undefiled and separate from sinners. He never adopted their ideas and values.

Second: We are to separate from those who have erred in doctrine. We are taught in II John 10, 11 not to fellowship with religious infidels. A clear line of demarcation exists between those who deny Christ and those who defend Him. There is absolutely no basis for recognizing, cooperating with or collaborating with false prophets or apostates.

Rather than supporting them or helping their cause, we are to refuse to fellowship with modernists. Anyone seeking a compatible relationship with these wolves in sheep's clothing compromises the cause of Christ and are partakers of their evil deeds.

Third: We are to separate from professing Christians who live wickedly. According to I Timothy 6:3, 5, 11, 20; II Timothy 3:1-5 and I Corinthians 5:9, 13 we are to shun those who advocate or live in open sin. Immoral, unholy men are to be excluded from church fellowship by expulsion.

Fourth: We are to separate from a brother who deliberately disobeys the Word of God. Paul instructs us in II Thessalonians 3:6, 14, 15 to disassociate from a fellow believer who refuses to heed God's commands and Christ's admonitions.

Fifth: We are to separate from brethren who create division. From Romans 16:17, 18 we learn that those who cause dissension are to be avoided when they oppose or distort doctrinal truths. We must not be deceived by slick tongue arguments but reject heretics (Titus 3:10). A heretic is a factious and contentious person. Anyone producing a schism by misinterpreting scripture or deviating doctrinally, forfeits the right of fellowship.

The purpose of separation is not simply withdrawal. It is a disciplinary measure to correct and restore the one who through error has disrupted the fellowship.

Regrettably, the Biblical principle of separation has been neglected, ignored or abandoned. It is no longer the norm for most church members. Because of this waning emphasis on this Biblical truth, we must carefully study this facet of truth and teach it continuously. A neglected truth soon becomes a lost truth. The whole counsel of God is to be proclaimed and obeyed. Separation is not optional. We must put it into practice. When a believer fails to live a scripturally separated life, the church is responsible to take further disciplinary action.

Separation is essential to the purity of the church, an effective witness to the world, and the strengthening of our fellowship.



A LETTER FROM THE EDITOR Jim Owen Jones

Old-timers have been known to look with disgust on today's world, saying that if a man doesn't leave this world a better place in which to live than he found it his life is wasted. Christians add another viewpoint, that if a person's life has not brought glory to God it is worthless. Both views have the same outlook, that man was meant to live for others and that he is a robber if he doesn't. This is what stewardship is all about, giving of oneself to God and man.

The articles in this issue of **Contact** speak to various points about steward-ship. The first is about the Executive Department of the National Association and its ministry in behalf of 200,000 Christians. It is what we call an organizational story, describing its make-up and its functions, and how it implements denominational affairs. The second article is about the stewardship of the local church and its obligations to its members, the lost world, and to its denomination. The third article points men to the Second Coming of Christ and the importance of working for His return.

We do not intend for these stories to be taken lightly. They are heavy reading, to be sure, but they deal with serious business, and they all involve the giving of one's life to Christ and His work. They are meant to inform readers that man is obligated to give himself to God and to man, that the affairs of the denomination are designed to provide this involvement, and that we don't have long to do the job. This is the message of Contact.

job. This is the message of **Contact**.

One department has been added to **Contact**: "Christian Doctrine." This is the first phase of a long-planned expansion program for the magazine. As the economical picture improves, other departments will be added, utilizing the services of an increasing number of writers. We urge our readers to write us.

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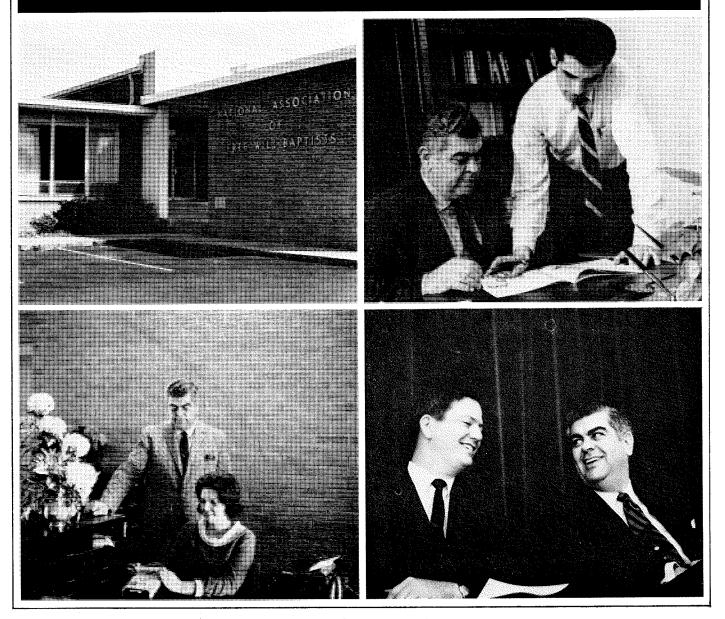
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CREATED TO SERVE



(Top right) Rulus Coffey, executive secretary, and Jim Jones, administrative assistant.
(Lower left and right) Coffey and receptionist, Rita Wenning; Dr. Robert Picirilli, moderator, and Coffey.



THE EXECUTIVE DEPARTMENT

CREATED TO SERVE



Secretary-Wilma Jones

G OD'S BLESSINGS upon Free Will Baptists have been clearly evident. Since 1935 when the National Association was born, strong, dedicated men of God have labored and sacrificed to extend the denomination's outreach throughout the United States and around the world. God has enabled these men and women of faith and vision to do cooperatively what ordinarily would have taken years to accomplish single-handedly. For instance, in 1935 the newly organized denomination had no foreign missionaries, no colleges, no youth program and no national organization. Remnant Free Will Baptist movements were struggling to survive.

On November 7, 1935, at Cofer's Chapel Free Will Baptist Church in Nashville, Tennessee, representatives from two groups of Free Will Baptists joined forces. A flickering flame suddenly burst into fire. The existing foreign and home missionary work of Free Will Baptists was adopted, as was the Woman's National Auxiliary Convention. A joint educational committee laid plans for a Free Will Baptist Bible College. Soon the National Sunday School Convention was organized and by the late 1950's this organization was replaced by a vibrant department that promised to give Free Will Baptists its own Bible-centered literature. By 1963, it became evident that the denomination needed a youth program. The Church Training Service Department provided this new thrust to enlist young people in Christ's work and to offer an effective leadership program. During the decade of the '60s, two other departments were created -the National Laymen's Board and the Department of Retirement and Insurance which replaced the Superannuation Board.

So in a short span of 35 years, the Free Will Baptist denomination has grown into an organization of eight national departments, 26 state associations, 2,200 churches, almost 4,000 ministers, and a total of 105 missionaries on the home and foreign fields. The denomination now has three Bible colleges with over 700 students enrolled. Several Bible institutes and Christian day schools are in operation. The annual budget totals approximately two and one half million dollars.

This phenomenal growth has not been accidental. God has used faithful Free Will Baptist men and women to further His earthly kingdom. Through it all, each department of the National Association has shared a particular burden of responsibility. Having a vital role in the development and guidance of the denomination, and caring for the business and public relations affairs of the association, is the Executive Department.

The Executive Department, since its establishment in 1941, has been primarily an administrative and service organization. It functions under the General Board to carry out directions, plans and goals of the National Association. It also offers ways for improving and advancing the denominational outreach. Working with a small staff, the Executive Department is charged with the responsibilities of administering and implementing the affairs of the National Association, promoting the total ministries of the denomination, representing the National Association officially in organizational, governmental and legal matters, correlating the various ministries of the national departments so that they may function smoothly and independently of each other, teaching stewardship and encouraging systematic support of each department through the Cooperative Plan or by direct giving, and providing information relating to the progress and work of the denomination.

The actual work of the department—those everyday details that seem innumerable—range from receiving and disbursing of funds to arranging for the National Convention. The areas of responsibility may be described as follows: The department's first job is to see that all business of the National Association is accomplished. This includes handling the financial matters of the National Association, carrying out special projects of the National Association, publishing various denominational materials including Contact (the denominational magazine), the Free Will Baptist Treatise (which contains a compilation of faith and practices), Free Will Baptist hymnbooks, and other promotional materials. Additional business includes arranging special meetings and general supervision of denominational affairs. An important part of this business includes answering daily inquiries about the denomination and its people.

Second, the office seeks to correlate the many ministries of the denomination to prevent needless over-

lapping, helps with legal, governmental, insurance, or domestic problems, and promotes the overall work of the denomination.

Third, the Executive Office supervises the National Office facilities where the national departments are located. This includes maintenance, cleaning, storage, mail service and management. The Executive Secretary works closely with department heads to see that the plant is in order, and plans with them any needed improvements or expansion.

Fourth, the Executive Department is a voice of the National Association, presenting the views, doctrines, practices, and ministries of its 200,000 members. This responsibility of representation takes executive personnel across the country, attending denominational, governmental, and religious organizational meetings.

The people involved in the ministry of the Executive Department have to play heads-up ball in the daily work of the office. One mistake, one oversight or neglect can alienate many people. The wrong word, a lack of knowledge of denominational affairs, or failure to keep accurate records, files and documents—any of these may cause difficulties for the National Association. They must strive to remain dedicated to their work, and to the Lord.

The Executive Secretary administrates, supervises, and generally oversees all the work of the Executive Department. He is particularly vulnerable to criticism, for the work of the department is ultimately a reflection on him. His job is to manage office and business affairs, promote the total work of the denomination, arrange for the national convention and expedite its program, and promote stewardship among the members. He attends as many local meetings of the denomination as he can to inform members of what is going on in the denomination and to encourage and challenge them in their service to God.

The Administrative Assistant in the Executive Office functions in numerous capacities. His main ones include editorship of the denominational magazine and general office supervisor. Additional duties include keeping files and records; seeing that the National Office plant is functioning smoothly; checking mail services for efficiency; and making sure all correspondence is handled promptly. He prepares office materials, arranges for called meetings, and represents the National Association in press matters. He does research, prepares promotional materials, oversees the writing and production of general denominational publications, and works to expand the ministry of Contact magazine, the official publication of the denomination. To keep readers informed of denominational ministries, it publishes news concerning peop'e, churches, Christian schools and denominational events. With a circulation of more than 7000, it is estimated that the magazine reaches 20,000 readers regularly.

The secretary functions as both a personal secretary to the Executive Secretary and as bookkeeper. She keeps files, transcribes dictation and answers assigned correspondence. As bookkeeper, she keeps seven separate financial accounts for the department. These include executive office, general fund, the National Office building fund and plant fund, the National Convention, Contact, the Cooperative Plan, and the special projects fund. She also keeps all records and documents pertaining to the affairs of the National Association.

The receptionist for the National Offices is employed by the Executive Department. She also serves as circulation clerk for *Contact* magazine. In this capacity, she receipts and bills all subscriptions, and keeps the names and addresses of the circulation list accurate. As receptionist she greets the visitors and handles all telephone calls at the communications center of the National Offices while attending to numerous details.

A separate phase of the Executive Department work is Executive Church Bonds, Inc. Set up to advise and provide a plan of church financing, this office has helped more than 175 churches build new centers for worship and training.

The director of Executive Church Bonds, Inc., working under the jurisdiction of the Executive Committee, negotiates, arranges, and supervises all church bond programs. All transactions, promotion, and correspondence pertaining to the company is handled by him. He employs whatever personnel is needed to see that the work of the company is carried forward. His functions include all that is necessary for an efficient and effective operation.

The ministries of the Executive Department are in direct relationship to the ministries of the local church, the district and state associations, and all national departments. All functions of the Executive Department are designed to facilitate these bodies in ministering to a lost world and specifically to edify Christ's Church on earth.

Consequently, this department seeks to promote and implement denominational affairs at all levels without interfering in the business of those bodies. It serves to complement their ministries.

The outreach of the Executive Department, then, is primarily to the denomination and its members and the organizations that comprise the National Association.

Administrating denominational affairs is a solemn responsibility. It is done in the fear of the Lord. No human program can supplant the power of God. While many denominations are seeking substitutes for the departed glory, Free Will Baptists seek a fresh touch from heaven and the fullness of His blessings in order to build a church that glorifies the Saviour. The apostle Paul stated in Romans 11:13, "I magnify my office." The area of work performed by the Executive Office deserves the same attitude.

STEWARDSHIP IN THE LOCAL CHURCH

by Damon Dodd

THE RESPONSIBILITY of the local church in the matter of stewardship is abundantly evident in the Old and New Testaments: In the Old Testament Israel would be our best example.

God chose Israel out from among nations of the world to bear testimony to Him before the other nations round about. He endowed her with all the riches and blessings in the form of promises and covenants that she needed in order to bear this light before the darkened nations of the earth. He placed a hedge about her to protect her. He promised to bless all who blessed her and curse all who cursed her. When Israel was true to the Lord, He more than fulfilled His promises. He magnified her before her enemies and she became the dread of all those heathen nations. When she entered into the Promised Land under the command of Joshua, she won the first victory with great ease because she carried out to the letter the instructions from the Lord. She had been a good steward.

Soon Israel began to lean upon her own rod and staff and drifted away from a life of dependence upon the Lord to a self-sufficient, proud life of her own. Then God had to visit judgment upon her as a nation because of her failure to be a good steward. In the second and third chapters of Amos, the Lord cries out against the nation Israel for her sins and judges her as a nation. In chapter three, verse one, the Lord says, "Hear this word that the Lord has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore, I will punish you for all your iniquities."

Finally, as a judgment for the national sins of this great nation, God let them be taken into captivity and bear the awful judgment of servitude to a foreign, wicked king. The Lord Jesus himself spoke of judgment upon the national life of Israel when He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would

not! Behold your house is left unto you desolate" (Matthew 23:37.)

The New Testament gives a perfect example of the stewardship responsibility of the local church. In Revelation when the Lord had John write to the seven churches he pointed out to them their failures and warned them of impending judgment unless they repented. Certain things had been committed unto these churches, which were local churches in Asia, but they had failed to be good stewards of those things and were in danger of judgment.

Ephesus had not been a good steward of the fervent love which the Holy Spirit once engendered in their hearts. Their love had waned and this was a thing for which they were responsible. The application of this fact is simple. If a church experiences a revival and love for God becomes warm and fervent, then it is our stewardship responsibility to keep this fervency of spirit.

The church at Sardis had not been a faithful steward of its spiritual life, but had instituted a system of works for spirituality. The admonition to this church was to "Remember therefore how thou hast received and heard, and hold fast, and repent . . ."

The Laodicean Church had failed in its stewardship because they had become lukewarm, indifferent, unconcerned, no passion for souls, and counted their assets in terms of material prosperity, numbers and outward pomp.

These scriptural illustrations substantiate the claim that corporate groups have stewardship responsibilities as well as individuals. No doubt, God has visited judgment upon many of our own churches because of their failure to be good stewards of that which He had entrusted into their care. Our line of reasoning is that the stewardship responsibilities of the local church are just as great as that of the individual.

Since this is true, the question arises, what are the stewardship rsponsibilities of the church?

Stewardship of the Gospel

By the stewardship of the gospel we mean the responsibility that rests upon those who have received the blessings of the gospel to those who have not received them. This responsibility has been committed to all the disciples of Christ both individually and collectivety. The Lord Jesus has imparted unto the church a message that the world does not have, but needs.

1. Unique Message

It is unique in the sense that it does things that no other message is able to do. The gospel message is the only message that can make over men's lives. We may educate people, give them better living conditions, higher wages with fewer hours to work, better medical care, and do many other things to improve their social conditions; but all these fail to meet the real need of men. So the church has been made the steward of the gospel of Christ. In accepting this unique privilege, we must also be willing to accept this unique responsibility.

2. A Message of Power

Of no other message has it been said that it is the power of God unto salvation to everyone that believeth. Paul declared in Romans 1:16 that he was not ashamed of the gospel of Christ because it was the power of God unto salvation. The Lord Jesus also referred to this power in giving the Great Commission. In Matthew 28:18, He said, "All power is given unto me in heaven and in earth: Go ye therefore, and teach all nations." It is definitely intimated here that the message they were to impart to all nations would be empowered by God Himself and would accomplish His purpose. So the Church has been made steward of a message which is unique and powerful. It has power sufficient to transform the lives of the most sinful men. It has power to bring peace to the most troubled heart. It has power to bring order out of chaos. If this unique, all-powerful message has been committed exclusively to the Church then tremendous must be the responsibility the Church bears to the world that has never heard its message.

3. Message for All

This message which has been imparted to the Church is a universal message. No group of people has an exclusive claim to the message. It was never intended that one segment of society should benefit from the gospel

while another did not. The stewardship responsibility of the church will never be satisfied until every man and woman in the world has had the privilege of hearing the gospel story. Mark 16:15, "And He said unto them, Go ye into all the world, and preach the gospel to every creature."

Stewardship of Life

Not only has the gospel been entrusted to the care of the Church to be propagated among all peoples of the earth but into her care has been committed the lives of those who have been saved through its ministry. The responsibility of the church does not cease when we have won men to Christ, but it must institute such a program that will utilize all the life of those who become Christians. We will use John as an illustration of what we mean. John has heard the gospel and has believed on the Lord Jesus Christ as his Saviour and joins the church. John is a young man of great talent and has great possibilities to make good in the world. He has a lot of drive that an intelligent, robust young man might be expected to have. He has ability to lead men. He has ability to make money. And now John is saved and is a member of our church. Does the responsibility of the church cease when John has been saved and becomes a member? By no means, but it is the responsibility of the church to train John and show him that his life belongs to the Lord and that his whole personality must be used to glorify Him. He must be taught his responsibilities in regard to life in every phase. When he becomes a businessman earning money, he must be taught by his church what his responsibilities are in regard to money. He must be taught from the Word of God what his responsibilities are in the use of his talents. He must be taught that the proper use of his time is a thing for which he is accountable to God. He must be taught that he is a steward of his emotional life, and must love the Lord with all his heart, soul, mind and strength. His church must teach him to be a good steward of his body, for the Lord wants us to commit our bodies unto Him as living sacrifices, holy and acceptable. John's church is responsible to help him realize that his whole life belongs to the Lord and that life is not divided into the secular and sacred but that all life is sacred if we are Christians. So then the two-fold responsibility of the church is to win the soul to Christ and to utilize the life for Christ. The church is the institution which welcomes, nourishes, serves, protects, and develops the life power of the Christian religion.

If we meet these responsibilities, there are four definite results we may expect issuing from the proper teaching of stewardship in the local church. They are as follows:

1. Money

We cannot hold the truth that money is a loan from God and must be used in strengthening the individual life and for extending the kingdom without something extraordinary happening. It is the duty of the church to help its members establish a system of proportional giving. When every member of the local church is worshipping the Lord with his gifts on the first day of the week in proportion as the Lord has blessed him, the church will not only have sufficient money to carry on its program but will also be deepened in its own spiritual life. The blessings which are received in the worship of God with our money is two-fold. It brings blessings to the giver and to the one who receives the benefit of the gifts.

But each church must guard closely to see that its local program does not absorb too great a percentage of the gifts received from its members who worship God with their possessions. In other words the church that teaches its members to be good stewards of their money must also be a good steward of the money received from its membership. Many local churches have been far too careless in the expenditure of that which comes into their possessions. The church must accept most seriously the obligation of spending that which has been sanctified in worship unto God. The church that is careless and thoughtless in the use of the money entrusted to it may expect its members also to be careless with the use of their money.

2. Leadership

The proper emphasis upon stewardship in the local church will also unlock a vast reservoir of leadership which has never yet been used in the work of God. When time and talents are recognized to be a loan from God, men then begin to ask how they can use those talents and that time for the benefit of God's work in the world. Many who have tried to avoid duties and responsibilities in the church when they come to recognize God's ownership of their lives then count it a happy privilege to do whatever they can for Him. Isaiah, no doubt, recognized God's ownership of his life when he said, "Here am I; send me." Every church needs all the leadership that it can possibly have. It is a most difficult task to find those who are willing to accept responsibilities. But when we have been successful in teaching men that they are stewards of their time and talent then they willingly accept responsibility.

3. Missionary Zeal

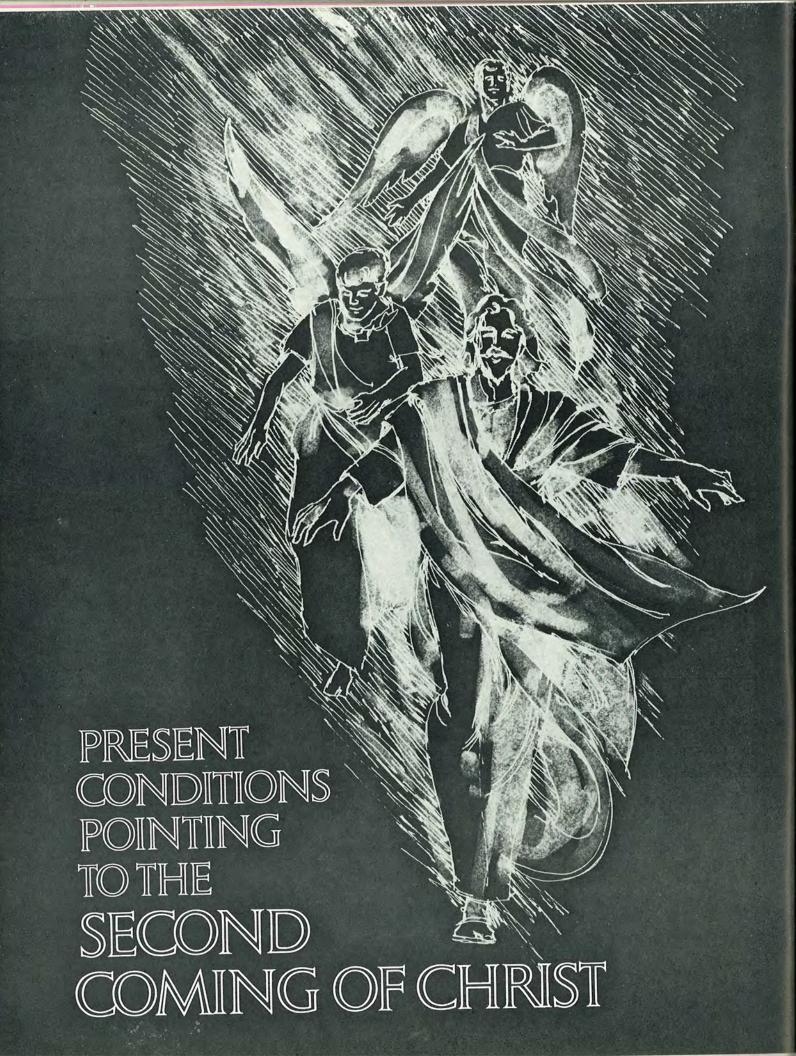
The local church that properly emphasizes stewardship will see the benefits in a consecrated membership. When we have once recognized the Lord as the owner and giver of life and all its possessions and that we are obligated to give back to Him all that we have, then we recognize that our lives are not our own. Recognizing that we are not our own, but that we belong to God we then seek His will for our lives. In seeking His will for our lives some will be called as missionaries, ministers, and into other phases of Christian service. What a mighty hour it is in the church when its young people recognize the holiness of a life's work and some of them pledge to devote their lives to Christian service. I am told of one church which has a remarkable map in its vestibule. It is a map of the world upon which are seventy-one colored pins marking the place of service of young people from that church who are laboring as ministers, missionaries, or in some other phase of full-time Christian work. Seventy-one young people from that one church are in China, India, Africa, South America, and across Continental United States. How was it accomplished, you ask? It was accomplished by an emphasis upon the stewardship of all of life, an emphasis which has been regular, systematic,

The church is possessed of a mighty storehouse of money, time, and talent in the lives of those who at some hour have united with its fellowship. Much of that treasure is now undeveloped and unused, but this need not continue to be true. A broad and continuous emphasis upon Christian stewardship will transform any organization and unlock the doors to a vast storehouse of unused love and service. It is an established fact that if a local church properly teaches the stewardship of life, there will be going from its fellowship young men and women into various phases of definite Christian service.

Reprinted from Damon Dodd's book, All of Mine for Him, published by the Free Will Baptist National Home Missions Department, c. 1954.

About the Author

Rev. Damon Dodd is pastor of the Homerville Free Will Baptist Church, Homerville, Georgia.



This is the first of a two-part article on the Second Coming of Christ. It was taken from a message presented by Rev. George Lee in the pulpit of Donelson Free Will Baptist Church January 4 and 11.

by Rev. George C. Lee

WE ARE well into the first year of the new decade of the 70's. What does it hold for us? What may we expect as we anxiously look toward the tomorrows?

During recent years we have been to'd that there are no longer any absolutes or positives. The intellectual man says, "thou shalt not, ordinarily," or, "thou shalt not, except under certain circumstances." Professor Altizer has made his famous pronouncement that "God is dead!" The Beatles have declared that "we're more popular than Jesus Christ." Dr. Charles Polling has told us that most young men in college training for the ministry do not want to go directly into the pastorate or evangelism and its related fields but instead want to enter special areas such as psychology and pastoral counseling. We are living in a day when sacred things are being "put down" and de-emphasized.

In keeping with what the Bible says we must look for certain trends that will help us understand what is happening. Therefore, we look for the following to come to pass.

A Widespread Apostasy

When one reads the writings of the Apostle Paul he cannot help but be drawn to the great emphasis he places on the character of the "last days." In his first letter to Timothy he wrote "that in the latter times some shall depart from the faith . . ." (I Timothy 4:1). In his second letter-he said, "the time will come when they will not endure sound doctrine . . . and they shall turn away their ears from the truth . . ." (II Timothy 4:3-4). One would have a difficult time in proving that the things Paul was referring to are not with us today.

As one contrasts what the Scriptures say and at the same time reviews carefully the religious news scenes, he begins to recognize what is happening. Denominations and churches that have stood for the faith for many years are now denying their heritage and selling out for a hand full of beans and a bowl

full of pottage. Are we to throw our hands up in futility and reason that there is nothing we can do? Not at all. When one sees false prophets with their philosophies of error that our Lord warned us about, our attitude ought to be one of resolute determination. Paul's advice was "Hold fast the form of sound words. . . ." Get a good grip on truth and hang on tenaciously to God's sound word of admonishment.

Antediluvian and Sodomite Conditions

When Adam and Eve partook of the forbidden fruit and plunged the world into sin they separated man from God. As man departed from God his sense of responsibility departed also. There was no guilt of sin. He became obsessed with sin, self and sex. Therefore, God rained judgment down upon him.

Jesus spoke of this judgment and said, "As it was in the days of Noah, so shall it be also in the days of the Son of Man" (Luke 17:16). In a sense things will be normal. For example, routine matters as eating, marrying, drinking, selling, planting and building will continue. But upon looking to the Genesis account of those days one finds that "the earth was filled with violence" (Genesis 6:11), and that the wickedness of man was corrupt.

In the last few years we have seen anarchy, rebellion, and violence. Some of the patterns and corrupt tendencies set in motion by the fall of Adam and Eve are still with us today. We have seen our morals collapse and fall around us in shambles. We have heard the call from the so-called enlightened society for a new code of morals to cover us. We have been exposed to the "new morality."

Many of our cities have what is called the "adult movie houses." On their screens free love is graphically depicted in vivid detail and in blazing color with full stereophonic sound.

Several Nashville, Tennessee-area pastors surveyed local bookstores several weeks ago and discovered some very alarming facts. In book distribution centers, drug stores and in drivein markets, magazines which we considered to be very harmful and dangerous to the morals and welfare of the people, particularly the youth, were readily available. The portrayal of violence and sadistic excesses in these publications were exceeded only by sensuous exhibitionism of sex behavior of the most debased sort. Although we were aware that this situation has gradually become more acute in recent months, we were appalled by the things we saw and read. No attempt is made, it appears, to restrict the sale or distribution of these books and magazines regardless of age or sex.* What we would classify as diviate sexual behavior and pornography blatantly pictured can be had for a meager price by anybody. The prurient instincts of the young and impressionable are in a very subtle manner seduced and it is so skillfully done that an air of sophistication is attached to the whole thing. Our impressions were that we have even surpassed Sodom in sordidness, if that is

Pornography has become big business in America. In a nation founded by puritans, a huge and shadowy industry has been developed, devoted to the exploitation of sex.

Using the techniques of modern business, including mass production and mass distribution, the pornography industry makes a wide variety of books, magazines, movies, records, and photographs that graphically depict sexual acts. Its customers are millions of Americans every week.

The annual volume of the pornography business is difficult to estimate. Some observers have said two billion pieces; most experts put the figure near five hundred million. Five years ago there were about 90 theaters around the U.S. showing "sexploitation" movies or "skin flicks." Today, there are more than 600, and the number is growing

^{*}Editor's Note—About two months after this sermon was delivered, two officials of the bookstore were arrested for selling pornographic literature of unredeemable nature.

weekly. The "adult bookstores" have enjoyed similar prosperity. There were only nine such stores in Los Angeles a few years ago, and most of them were on Main Street, which is similar to New York's 42nd Street. Today, Los Angeles has more than 90 bookstores catering to sex, and 20 of them are in the suburban San Fernando Valley. Six new stores have opened in Houston in the last year. Atlanta has more than a dozen, and New York, which with Los Angeles produces almost all the pornography in the country, has more than 200. Nashville's store opened last year. This is all a part of the conditions that are predicted to exist in the last of the last days.

Persecution to Come

We probably do a new believer an injustice when we paint a beautiful, rosy picture and explain to him how happy he is going to be when he tries to live for the Lord. Somehow we leave the impression that when a person is saved, it is like a giant spiritual tranquilizer and immediately all his problems magically disappear. The opposite is often true.

The Savior pointed out in unmistakable language that His followers were going to face strange opposition. He told His disciples, "ye shall be hated of all nations for my name's sake" (Matthew 24:9-10). Mark recorded, "for they shall deliver you up to councils" (Mark 13:9). He further added that the disciples would be brought before rulers and kings for being followers of Christ.

Persecution began with the early believers and continues today. Paul went before Felix and Agrippa. History records an endless chronicle of martyrs who sealed their testimony with their blood. In recent years we have been keenly aware of the bloody purges of Christians in China, Burma, Russia, Germany, South America and other places. Free Will Baptists will remember that some of our preachers and laymen went to the execution wall in Cuba in recent years. Such conditions will always prevail as the giant pieces of God's great puzzle are fitted tightly together.

Famine, Pestilence and War

When we observe false teachers, racial hatred, anti-Semitism, religious apostasy, famines, earthquakes, constant wars and rumors of wars, and are aware that Jesus predicted that

these specific conditions would be intensified before His return, we cannot help but be impressed with the imminency of His coming.

"Ye shall hear of wars and rumors of wars... for nations shall rise against nations.... all these are the beginning of sorrows" (Matthew 24: 6-8).

Though famine has always stalked the countryside, it would appear that in recent years the provision of adequate food for the world's rapidly expanding population has become an almost insurmountable problem. We are familiar with the teeming thousands of China, Africa, and India who are starving to death daily. Everyday 10,000 people starve to death. The U.S. Secretary of Agriculture recently said, "The world will literally run out of food by the mid-1980's." We understand that the majority of the world's population goes to bed at night with the pangs of hunger. Our great storage bins of the Midwest that we used to boast about could not sustain nor help appreciably the wants of the globe. Hunger has become a way of life for millions of people.

Historians tell us that in man's recorded years of history only a handful have been free from war. When one hears the news reports there is always the sad commentary of deaths in Viet Nam, Laos or some new area of fighting around the world.

Spiritual Coldness

Jesus said, "The love of many shall wax cold" (Matthew 24:12). In His last message to the church at Laodicea He said, "Thou art neither cold not hot . . ." (Revelation 3:15). Paul relates that the last days will have a form of godliness but in reality shall finally deny the power thereof.

When one goes out into extremely cold weather he immediately feels its chill. A similiar spiritual coldness can be felt when one sits in some modern day church services. The form is there. The ritual is present. The hymns are properly sung. The building is neat, attractive and clean. The sermon might even be inspiring. But there is a cool air of formalism. The chilling winds blast out across the portals of the soul. You are not blessed. The spiritual deep freeze is real. No concern, no emotion, no love, no tears, no pity, no repentance, but instead an indifferent attitude of "what have I done?" It so much as says, "We don't need the old fashioned gospel message. We need new wells to drink from. We'll dig from the new

wells of modernism and formalism. We'll dig some new wells of psychology and psychiatrics and programs and pushing and promotion and organization and new morality!" Jesus said it would come to pass. And it has.

Return of the Jewish People to Palestine

The Old Testament is abundantly filled with Scriptures that seem to teach that many of Israel's dispersed thousands will one day make their way back to the land of their beginning . . . the land God gave to them.

Isaiah said "He shall . . . gather the dispersed of Judah from the four corners of the earth" (Isaiah 11:12). Jeremiah mentioned, "And I will gather the remnant of my flock out of all countries" (Jeremiah 2:3). Amos said, "And I will bring again the captivity of my people."

Today there are about 13,000,000 Jews in the world. In 1948 only a handful were in Palestine but in May of that year, after 2,000 years in non-existence as an official state, they were reorganized and accepted as a member of the United Nations. For a while, over 100,000 a year were going back to this area. Today there are approximately 2,300,000 Israelites in Palestine.

Any orthodox Jew will say that he has a yearning desire, an almost insatiable compulsion to return to his homeland. Israel has fought and won two wars, for all practical purposes, with the Arabs and Egyptians. Every day, this tiny nation seizes the large, bold, two inch headlines with their feats. They have been most successful in battle, though often quite unpredictable in strategy. When Israel won the "miniwar" and were able to occupy that part of the holy city long held by their foes, the one-eyed general and Minister of Defense, Moyshe Dayan said while kneeling at the wailing wall, "We are here never to depart."

There Will Be Great Fear

Our Lord told us that in that day, "Men's hearts shall fail them for fear" (Luke 21:26). The Amplified New Testament says, "Men will be swooning or expiring with fear and dread and apprehension and expectation of the things that are coming on the world."

It is sobering to consider the potential destructive power resting in the hands of unsaved men. Dr. Harrold Urey, Nobel prize winning scientist, said, "I am a frightened man! All the

(Continued page 16)

religious world news

Space Odyssey Ends In Prayer Vigil

(EP) With a searing, angry arch across the sky, a crippled space craft brought three stalwart airmen home April 17 to a world united in prayer for their safety.

President Nixon led prayers in the White House for Commander James Lovell Jr. (Episcopal), John Swigert (Catholic), and Fred Haise Jr. (Methodist) aboard Apollo 13 which suffered a power failure April 13 enroute to the moon.

While the trio struggled to keep their craft on course, Dr. J. Leonard Swigert, father of the command module pilot, said in Denver: "I'm just praying that he's doing everything that can be done and that the Lord will help him out in some way."

Archbishop Arthur Buchanan announced in Dublin that the Protestant Cathedral of St. Patrick's would stay open on the eve of the splashdown for a vigil for the safe return of the three

Approximately 100 Israelis gathered at the Wailing Wall in Jerusalem for a special service to pray for the astronauts.

San Francisco Mayor Joseph Alioto asked city residents to join him at Grace Cathedral for ecumenical services for the astronauts.

Thousands of tourists and Romans joined in prayer with Pope Paul VI in St. Peter's Basilica for those "daring men still in danger."

A socialist editor in Europe called the moon "a hunk of rock" when compared to the three men and demanded, "Bring back our brothers!"

Evangelist Billy Graham said never had so many people at one time prayed more for a single event in history.

It may take months of astute technical sleuthing to analyze the detailed records and discover what caused the mysterious explosion aboard Apollo 13. But its immediate effect was to unite the people of the watery planet in a spectacular way for three brothers of the human race. President Nixon proclaimed April 19 a special day of prayer and thanksgiving.

"If I ascend up into heaven . . . even there shall thy hand lead me, and thy right hand shall hold me."

Found: One Lost Day

(EP) God's Word need not be called on the carpet by science, but when it was, recently, apparently the Scriptures helped set an aerospace computer straight.

In Green Belt, Md., space scientists were checking the position of the sun, moon and planets to discover where they would be a century or a millennium from now, according to President Harold Hill of the Curtis Engine Company in Baltimore.

"We have to know this so we don't send a satellite up and have it bump into something later on in its orbits," he is quoted in *Truth and News*, published by the Huffman Church in Birmingham.

The computer measurement, properly programmed, scanned the centuries back and forth until suddenly a red signal brought it to a halt. Maintenance crews were called, but the computer was given a perfect bill of health. What could be wrong?

"We have found there is a day missing in the elapsed time," the scientists admitted. They tore their hair in utter frustration, the report goes, until one remembered a Bible story in Joshua. His associates found the story of the sun standing still "pretty ridiculous" and asked him to prove it. He did, by reading the tenth chapter of Book of Joshua. "The sun stood still and the moon ceased . . . and hasted not to go down about a whole day."

The computer went to work again, found the missing moments to be 23 hours and 20 minutes—not enough for an entire day. Forty minutes were still missing.

Another reading of Joshua 10:13 provided the answer: "... about (approximately) the space of a whole day." But what of the 40 minutes?

Again the Bible provided the clue in II Kings 20. Hezekiah, on his death bed, was visited by the Prophet Isaiah who predicted his recovery. Hezekiah did not believe him and asked for a sign as proof: "It is nothing for the sun to go ahead 10 degrees, but let the shadow return backward 10 degrees." Isaiah spoke to the Lord and He brought the shadow 10 degrees backward. Ten degrees is exactly 40 minutes!

Declared the editor of Evening World, a newspaper at Spencer, Indiana: "Our God is rubbing their noses in His truth."

McIntire's 'Victory March' Stirs Emotions

Washington, D.C. (EP)—Thousands of conservative Christian people gathered here April 3, to march in protest against President Nixon's handling of the Vietnam war.

"This is our day!" declared the Rev. Carl McIntire, organizer of the "March for Victory" parade. To hippie-type hecklers it was cause for shame.

Washington Police Chief Jerry V. Wilson set the number of marchers at 10,000 to 15,000. Federal Park Police estimated about 40,000 but McIntire stated 50,000 marched.

Many of the marchers held Bibles and sang hymns. The event was billed as a demonstration for military victory in Vietnam—an answer to last fall's anti-war marches which drew some 250,000 people in a November Moratorium Day protest.

Comment was slim by other Christians in the country. Many unsympathetic to the cause took the opportunity to jab the demonstrators.

"It used to astonish me that professedly religious people could display so much hostility and prejudice," said one New York columnist. "It no longer does for I have read three or four articles of late—including one in the current issue of *Psychology Today*—citing research studies that show churchgoers, particularly fundamentalists, to be more prejudiced than non-churchgoers."

Pennsylvania Votes \$23 Million For Non-Public School Aid

Harrisburg, Pa. (EP)—Pennsylvania's legislature has approved a \$23 million program of state aid to parochial and other private schools for the school year, almost five times the \$4.8 million allocated last year.

Most Roman Catholic schools are in financial distress and the measure is expected to alleviate this condition somewhat, and in some cases preclude the closing of certain schools.

\$2.5 Million For Gutenberg Bible

New York (EP)—A rare-book dealer here has purchased a Bible printed by Johann Gutenberg and has put it up for sale at a price of \$2.5 to \$2.75 million

Hans P. Kraus declined to say what he paid for the two-volume Bible bought from Arthur A. Houghton Jr.

The Bible, one of the 13 Gutenberg Bibles in the U.S., came here from England in 1951 as a newly rediscovered prize which had dropped out of sight since 1824.

The first book to be printed from movable type, issued between 1450 and 1455, was described by Kraus as a "dream book which only a small number of private collectors could ever boast of owning. It's a monument of printing—the first book of the Western World, never surpassed, or even equaled. Money falls each day, but this will stand forever."

Bob Jones Book Tells Ian Paisley Story

Greenville, S.C., (EP)—A new 22-page book by Bob Jones University Press is titled, Northern Ireland. What is the Real Situation?

The author is Ian Paisley, controversial figure of North Ireland. He allegedly "describes the basis of the enmity, the plan of the strategy and the objective of the victory."

The fiery minister is one of the leaders in the movement to keep North Ireland free from union with the Republic of Eire.

Thoughts On 2000 A.D. Church

Miami (EP)—"The institutional church of A.D. 2000 will not be recognizable by any of today's standards," says Roland W. Tapp, religious book editor for the Presbyterian Church.

The church will have been split by a fundamentalist-liberal fight with the trend toward Catholic-Protestant merger polarized around these two philosophies, the editor said.

Quoted in *The Journal* here, Tapp predicted that though total church membership will have decreased, those members remaining will be more knowledgeable and committed.

Tapp predicts also that by 2000 there will be no Sunday morning worship service and sermons will be passé . . . Churches will no longer be big "church plants" and will have given up their tax exempt status . . . integration of minorities in all churches will be a fact

... breakdown of authority, both personal and doctrinal, will be more apparent... there will be few "segregated men's and women's groups, he believes, and some people will belong to more than one church. Most church members will be psychologically 45 years of age or older but paradoxically college students and young adults will show increasing interest in religion—especially Christianity. Foreign missions, Tapp said, will be less emphasized, probably replaced by Peace Corps type of action.

Revivals Prove Themselves In Texas Churches

Pasadena, Tex.—Revivals and preaching evangelism proved themselves here during the first week in March, according to a report by Bob Bell, religion editor of the *Nashville Banner*.

At the First Baptist Church in Pasadena, a suburb of Houston, a one-week revival resulted in 861 professions of faith out of a total of 1,500 decisions for Christ. Evangelist James Robinson

of Hurst, Texas, said that 95 per cent of the professions of faith were by people between 15 and 25.

Robinson had completed a revival only two weeks earlier in the Dallas suburb of Irving where 708 made professions of faith. That was believed to be an all-time high for a one-week revival in a single church, until the Pasadena revival.

"Weather was terrible, with rain and thunderstorms each night, and the largest attendance came during a tornado alert," the *Banner* report said. Revival attendance averaged above 2,500 per night, and two nights recorded more than 3,000. The church auditorium seats only 1,700. So when the Rice University football team came over for a visit, they had to sit on the floor in front of the auditorium. Closed circuit television was installed so that two neighboring buildings could be used for overflow crowds.

Robinson is booked for a city-wide revival in April at Waco's 8,500-seat auditorium.

CHURCH DEDICATED

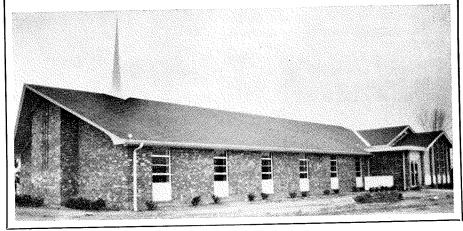
West Calvery Free Will Baptist Church, Smithfield, N. C.

Organized-1961

This church built its first unit in 1963, under former pastor, Rev. Wingate Hansley. The new sanctuary, valued at \$75,000, was dedicated March 22, 1970. Speaker for the dedication was Rev. Rufus Coffey. Completed facilities worth \$95,000. It is fully air-conditioned with wall-to-wall carpeting. It includes a sanctuary that seats 350, baptistry, dressing rooms, two multipurpose rooms, nursery with audio-visual, complete Sunday school intercom system, pastor's study, office, fellowship hall and 12 class rooms.



Carl Brown and Gilbert Williams present a \$1000 Bond to Pastor Thomas Lilly in behalf of church members as a gift of appreciation.



denominational news

Homes of Clergy May Be Added to Tax Rolls

Nashville, Tenn.—Metro Director of Law Charles E. Griffith III told Assessor Clifford Allen here in mid-April that the homes of clergymen probably could be put on the property tax rolls but that legal action to do so should begin with the assessor.

Parsonages were exempted taxation in metropolitan Nashville by a state legislative act in 1964. Some action would have to be taken through the courts, according to Griffith, to strike down the tax-exemption law on parsonages as unconstitutional before they could be placed on the tax rolls. Griffith told Allen that his office would provide the assessor legal assistance if he decided to make the attack.

According to a constitutional provision, "All property, real, personal or mixed shall be taxed, but the legislature may except . . . such as may be held and used for purposes purely religious, charitable, scientific, literary, or educational. . . ."

For the court to determine that the act is constitutional Griffith said, it would have to find that parsonages are not used primarily for sleeping, cating, entertaining friends and other related purposes as are homes of other citizens, but are used for purposes set out in the constitution.

The legal director said that his department "has serious doubts as to whether" the chapter of the act in question "could withstand an attack in the courts under Section 28 of the Tennessee Constitution."

Call-a-thon Nets \$15,000

Nashville, Tenn.—The third annual foreign missions Call-a-thon netted nearly \$15,000 according to an unofficial tally of offerings reported by phone April 19.

The amount is a 50 per cent increase over last year's \$10,000 mark. The Call-a-thon registered reports of offer-

ings from about 290 sources in 24 states.

The largest contribution came from the Unity Free Will Baptist Church, Smithfield, N. C. The pastor, Rev. Ronald Niebruegge, reported the \$722 offering.

A mission about six months old contributed \$25. Rev. Bob Francis, home missionary, is pastor of the mission in St. Paul, Minn.

NAE Meet Seeks Authority Of United Witness

Kansas City, Mo. (EP)—Evangelicals must return to the absolutes, unpopular though they be, the president of the National Association of Evangelicals told more than 1,000 people gathered in Kansas City for the agency's 28th annual convention April 7-9.

Dr. Arnold T. Olson, completing a term as top officer of the organization serving 39 smaller denominations and a constituency of some 3 millon people, struck a note of crisis and challenge in his keynote address to which the varied elements of the three-day program clung in tenor and message.

"The greatest need of the church is revival," said Dr. Stephen Olford, minister, Calvary Baptist Church of New York City. He called for attention to divinely ordained conditions revealed in Psalm 24: "physical chastity, moral purity, and spiritual honesty."

Dr. Carl Lundquist, president of Bethel College and Seminary in St. Paul, Minn., said Christians who expect to serve this generation effectively must discover the "simultaneity of living in two worlds at once."

Youth was represented as collegians took charge of an evening session, bringing the Christian side of the "mod" generation to the sometimes shocked attention of delegates. Delegates agreed the scene was a different sort than the familiar one portrayed on TV screens. "If this is the next generation, I have no fear for the Church, or for the nation," said a California minister.

A petite Vietnamese nurse received

the key to the host city from the Honorable Clark A. Redpath, mayor pro tem of Kansas City. Mrs. Guyen Thi Khang is head nurse of the Hoa Khanh Children's Hospital in Saigon, a 120-bed facility recently transferred to the World Relief Commission by the U.S. Marines Force Logistic Command.

A panel of broadcasters shared innovative techniques of communicating to youth in the broadcasting media at a workshop. Heard also was a vital testimonial by "Miss Teen U.S.A.," Sydna Bunton of Kansas City; Dr. William R. Bright of Campus Crusade for Christ who noted that demonstrators are turning Christianity into a revolutionary cause; and Dr. Clyde W. Taylor, general director of NAE who declared the social upheaval currently rending America is spiritual hunger and that the special brand of Christians known as "evangelicals" know where the spiritual food is to be found.

Dr. Hudson T. Amerding, president of Wheaton College, was elected president of NAE. Other officers elected were first vice-president, Dr. Myron F. Boyd, bishop, Free Methodist Church; second vice-president, Dr. G. Aiken Taylor, editor, *Presbyterian Journal*; secretary, Dr. Cordas C. Burnett, president of Bethany Bible College; treasurer, Mr. Frank Nicodem, president of Central Security Insurance Company.

During the three-day convention, 13 commissions, four affiliates and working committees of the National Association of Evangelicals met in public sessions, workshops, panel discussions and business meetings.

Church Sends Pastor on Holy Land Tour

Tulsa, Okla.—Trinity Temple Free Will Baptist Church, 4928 East Latimer, Tulsa, Oklahoma, sponsored a Bible Lands Pilgrimage for their pastor and wife, Reverend and Mrs. Melvin Bingham, March 12-21. They reported "a very spiritual and exhilerating experience in visiting the places where Jesus and his disciples were."

christian doctrine

INTRODUCING ...

This issue marks the beginning of a new, monthly column in *Contact* magazine. Written by Rev. Leroy Forlines, the column is designed to bring a new dimension to the magazine. It will provide the reader with a backlog of definitions and organized notes in the field of Christian dogma, and could serve as a supplement for future installments after this series is terminated. This page may be torn out and placed in a notebook as reference material.

We hope this will be only the beginning of valuable studies in Christian dogma for *Contact* readers. We hope to expand the column to a more informative department on contemporary developments in theology and related fields.

We welcome this authoritative author to *Contact's* staff of contributing writers.



The Author

Rev. Leroy Forlines, B.A., M.A., B.D., is theology and Bible instructor at Free Will Baptist Bible College. His writings have appeared in numerous Free Will Baptist quarterlies and periodicals. His published works include booklets entitled, Orthodoxy, Modern Trends and Free Will Baptists (1957); The Doctrine of Perseverance (1959); and Issues Among Evangelicals (1968). He is a member of the Theological Liberalism Commission of the National Association of Free Will Baptists.

The mention of the word "theology" creates such responses as: "That's too deep for me." "I am not a theologian." "That's just for preachers." "That's

just for men." When viewed as a highly specialized field of study, these remarks may be valid to some people. However, in the general sense of the word theology, every Christian is a theologian. "I am saved," "I believe in God," "I believe in Jesus Christ as my personal Savior," are all theological statements. We cannot have Christianity without theology.

In the factory, on the farm, around school or wherever one may be, there are certain words that are frequently used that are not commonly used outside that particular area of experience. Anyone entering these areas must become familiar with these terms. The same is true of theology.

Some theological terms such as trinity and incarnation are not Biblical words. Others such as justification and sanctification are found in the Bible. Theological terms are frequently heard in sermons and occur often in Christian literature. A handy dictionary of terms will prove to be helpful. One of the aims of this column will be to provide such. As time goes on, other points of theological interest will be discussed.

Definitions are usually given according to an alphabetical listing of terms. However, in view of the importance that organization has to theology, the divisions of theology will be given and the terms for each division will be defined. The outline of divisions along with the terms defined can be used as a guide to a more detailed study of the ology.

The overall outline is given below. The definition of terms will appear in future columns.

Outline of Series

- I. Introduction (Prolegomena)
 - A. Theology
 - B. Bible Doctrine
 - C. Systematic Theology
 - D. Biblical Theology
 - E. Bible Exegesis
- II. The Doctrine of the Scriptures (Bibliology)
 - A. Revelation
 - B. Inspiration
 - C. Plenary Verbal View
 - D. Dual-authorship
 - E. Dictation View
 - F. Dynamic View
 - G. Illumination View
 - H. Intuition View

- III. The Doctrine of God (Theology)
 - A. The Non-moral Attributes
 - 1. Eternity
 - 2. Immutability
 - 3. Omnipresence
 - 4. Omnipotence
 - 5. Omniscience
 - B. The Moral Attributes
 - 1. Holiness
 - a. Righteousness
 - b. Justice
 - 2. Love
 - a. Mercy
 - b. Benevolence
- IV. The Doctrine of Man (Anthropology)
 - A. The Image of God in Man
 - B. Trichotomy
 - C. Dichotomy
 - D. Creationist View of the Origin of the Soul
 - E. Traducianism
 - F. Views of the Effect of Adam's Sin on the Race
 - 1. Natural Headship
 - 2. Federal Headship
 - 3. Pelagian View
 - 4. Arminian View
 - 5. Mediate Imputation View
 - V. The Doctrine of Christ (Christology)
 - A. Incarnation
 - B. Immaculate Conception
 - C. Peccability and Impeccability
 - D. Views of Atonement
 - 1. Moral Influence Theory
 - 2. Governmental Theory
 - 3. Satisfaction Theory
- VI. The Doctrine of Salvation (Ecclesiology)
 - A. Repentance
 - B. Saving Faith
 - C. Justification
 - D. Sanctification
 - E. Regeneration
 - F. Adoption
 - G. Perseverance
- VII. The Doctrine of the Church (Eschatology)
 - A. Church (Its various uses)
 - B. Baptism
 - C. Lord's Supper
 - D. Feet-washing
 - E. Congregational Church Government (others also)
- VIII. The Doctrine of Last Things
 - A. Amillennialism
 - B. Premillennialism
 - C. Postmillennialism
 (Several words related to these would be discussed.)

ommer

by Cleo Pursell



Although Mother's Day was not celebrated in the United States until 1907—the year Anna M. Jarvis arranged a special church service in Grafton, West Virginia to commemorate her own late mother and other mothers of the community—few realize that Mom had her own special day several thousand

Researchers tell us that in ancient Rome, "Mother's Day" wasn't celebrated on the second Sunday in May, as it is today, but usually fell on the middle

Every day was "Mother's Day" for moms of ancient German tribesmen who considered all women divine—and sometimes regarded mothers as living goddesses!

The English have been honoring Mom for more

than 500 years with "Mothering Sunday."

According to information from the National Committee on the observance of Mother's Day, the up-to-date version of the holiday is celebrated not only in the United States, but in far-flung places in Mexico, Canada, South America, China, Japan, and Africa.

While Mother's Day is a time for honoring all mothers, it can also be a time of rededication on the part of the mother. An unknown author expresses this spirit of dedication of motherhood:

I will do my part to make our home a happy

place of work, play, love and worship.

I will keep a sense of humor and learn to laugh, even at myself, making it a habit to exercise my smiling muscles more and my tear ducts less.

I will give religion an important place in my heart and in our home, with definite time for Bible

study, prayer, and family worship.

I will seek to understand and enjoy our children and to appreciate each one for what he is and for what he can do.

I will never punish to relieve my inner feelings but rather to bring good into the lives of our chil-

I will lead them to an appreciation of beautiful literature, music, art, and the world of nature.

I will lead them to appreciate and befriend people of all races, to live above pretty grievances and neighborhood gossip.

I will take time to read, talk, and listen to our children, and to answer honestly all their questions about life. I will do all I can to prepare them for happy, useful living.



from the Greek New Testament



by Robert Picirilli

Romans 12:8 says, concerning one who gives, that he should give "with simplicity."

The Greek word translated simplicity is haplotes. A long time ago Trench pointed out that the original meaning of this word is "without folds." That is not hard to follow, for a piece of paper that is folded up may have more to it than meets the eye, and my be quite complicated. But a piece of paper that has no folds is open to the eyes of all. Nothing is hidden nor is the paper anything more than what is obvious and apparent.

What does this mean, then, about "giving with simplicity?" Simply this: the kind of giving which pleases and serves God is that which is open and above-board, simple and uncomplicated. In other words, there is no hidden motive folded up from

sight where others cannot see.

It would be easy to think of an example when giving was not "with simplicity." We recall that Ananias and Sapphira brought a gift to the church, but Peter, with the help of the eyes of the Spirit, saw that there was a hidden motive folded up in the gift. Ananias and Sapphira were misrepresenting the truth about their gift, and were expecting to gain praise to satisfy their selfish spirits. Thus their giving was quite complicated; there were many "folds" in their actions, among which were hidden motives. They were not giving "with simplicity."

It is possible there is yet another implication in the meaning of "giving with simplicity." That which is not folded up is open. Perhaps Paul also means for us to understand that giving should be from an open heart, in other words a heart that is open to and moved by the needs of others. If this is true, then open giving is also liberal giving; it's free from the restrictions of necessity and obligation.

So it happens that another New Testament passage about giving uses this same Greek word. That is Second Corinthians, chapters eight and nine, when Paul is urging the Corinthians to give toward the collection he was taking up for the saints in Jerusalem. In 8:2, the word haplotes is translated "liberality," in 9:11 "bountifulness," and in 9:13 "liberal." In all three of these verses, the word could well have been translated by simplicity or openness, and the meaning would still be the same.

Thus, giving with simplicity is giving from an open heart: no secret motive hidden, and no selfish restraint to hinder free response to the needs of others.

(Continued from page 10)

Perhaps there is a connection to that state of mind in Revelation 21:8 where John refers to "the fearful," that is, those who are afraid to trust Christ and believe in Him for their personal salvation. He is speaking of that perfect love, the love of Christ that can cast out fear. Don't be afraid to trust Jesus. He is our only hope.

This spirit of fear is ultimately consummated in the Scriptures describing the cry of all men to the mountains and rocks: "Fall on us and hide us from the face of Him who sits on the throne, and from the wrath of the Lamb; For the great day of His wrath is come and who shall be able to stand" (Revelation

6:16-17).

We have approached a point where there is no turning back. The only hope for the world is an individual returning to the Lord Jesus Christ.

FBI Director J. Edgar Hoover says, "It is high time that Americans take a closer look at what is happening to the nation's moral standards.

"We do not have the courage to stand in conflict with the mad rush for material wealth, indulgence and social

prestige.

"We are condoners and appeasers of a practice which we distrust and disapprove" he said. "Many persons are so preoccupied with selfishness and greed they no longer know-nor care for that matter-where honor stops and dishonor commences. But the danger does not stop at immorality alone. Some theorists suggest our moral standards be scrapped for a less restrictive code by which our moral derelictions can be justified. Such thinking is a flight from responsibility and an accelerant to further moral decadence. If the destruction of our great nation were the goal of these advocates they could not devise a better means to achieve it."

And that's the way things are early in 1970. And it doesn't look too good. It is a troubled world we are living in. Revolution and riots are over the earth. Lawlessness is ascending. But we must confront the fact that there's something blowing in the wind and it all points toward the return of the Lord.

The effect that these things should have upon every believer should be profound. Our lives should be moulded around the prospects of His coming for us, and around Him, our Savior. To know Jesus Christ is to know life and how to prepare for that great and terrible day of the Lord.

One may ask, "I believe in God, isn't

that enough?" No, there must be a personal acceptance of Him as Savior and Lord. Jesus came to reveal God the Father.

A number of years ago a certain graduating class in a college in the East decided they would have a class reunion after 20 years. Five, ten, fifteen and finally the twentieth year rolled around and the day of the reunion. It was determined that everyone should stand and be recognized. Without telling his name each member spoke and immediately was recognized as the group in unison called his name. Finally the last class member rose to his feet and spoke. Silent whispers could be heard over the audience for they could not identify this speaker. In fact, after he concluded his remarks, the feeling was generally held by most of the class that this man was an impostor and was not really a member of the class. Perhaps it was a prank. After all it did seem that he appeared to be much older than the rest and his hair was graying. After the class gave up trying to discover who he was, the speaker made a gesture toward the door. Immediately the door swung open and in walked a tall, dignified, handsome young man. The audience took one look at the young man as he walked in the banquet area and instantly recognized the speaker. When the group saw the son, they recognized the father.

This is the real purpose of life. We know the Father through His Son. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not His son into the world to condemn the world but that the world through Him might be saved." (John 3: 16-

17). 🗆

Next month, the last of this two-part article will discuss the signs surrounding the Second Coming of Christ.

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California		184.88		173.42		472.29		2.00
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			\$	7,460.72	\$	26,070.16	S	1,378.26



ANNUAL CONVENTION of the NATIONAL ASSOCIATION OF FREE WILL BAPTISTS!

Fresno, California, July 13-16, 1970

CONVENTION HIGHLIGHTS

SUNDAY: 8 p.m.—Teen Hour (Teens in Action for Christ)

MONDAY: 1 p.m.—Bible Bowl (1st round) Tic Tac Toe (1st round)

TUESDAY: 8 a.m.—Youth Competitive Activities

9 a.m.—WNAC Convention

5 a.m.—WNAC Fellowship Breakfast

THURSDAY: 7 a.m.—Laymen's Breakfast

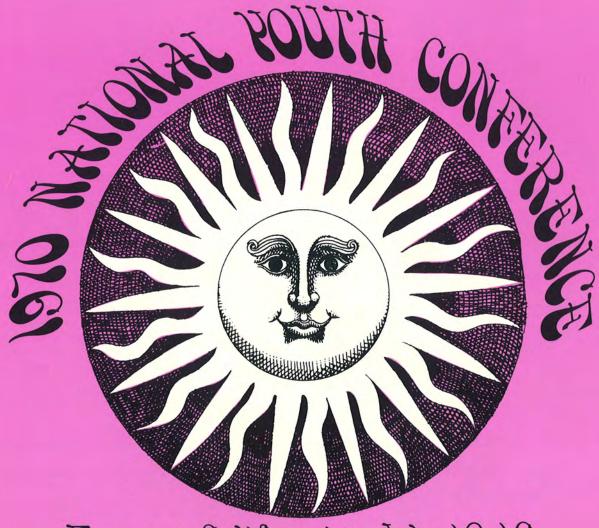
THEME: "Thy Word Is Truth"

Make your reservations through this one central office:

Fresno Convention Center c/o Mrs. Rexene Waters 700 M. St. Fresno, California 93721

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Important: All delegates representing a state, district association, or local church must present this form properly signed to be registered.



Fresno, California, July 12-16

Free Will Baptist youths are looking forward to four exciting days at the National Youth Conference.

- The conference opens Sunday evening with a service planned with and for the youth.
- National play-offs in Bible Tic Tac Toe and Bible Bowl begin Monday afternoon. Other competitive activities will be on Tuesday.
- * Social activities are planned each eve-

ning after services, including a Spanish banquet.

- * TAC, Teens in Action for Christ, will involve many youths in Project LIFE, a ministry of teen-to-teen witnessing.
- * An excursion through California's forests will focus on the theme, "All things were made by Him" (John 1:3a). Hundreds of California Free Will Baptist teens extend a personal invitation to you to meet them in Fresno for a wonderful time of inspiration and fellowship.

Make your reservations through this one central office:

Fresno Convention Center c/o Mrs. Rexene Waters 700 M. St. Fresno, California 93721