

JUNE 1970

contact

Of The National Association
Of Free Will Baptists



THY WORD IS TRUTH

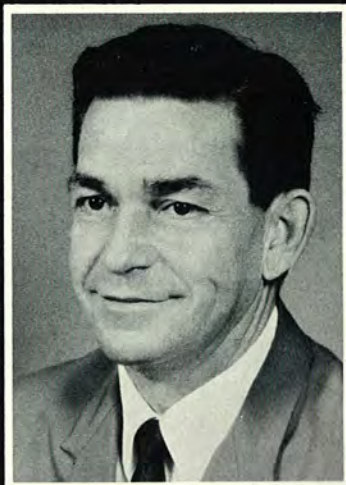
**THIRTY-FOURTH
ANNUAL CONVENTION**
of the
**NATIONAL ASSOCIATION
OF FREE WILL BAPTISTS!**
Fresno, California - - July 13-16
THEME: "Thy Word Is Truth"



REV. HENRY LITTERAL
Message: "The Provision of Truth"



DR. J. D. O'DONNELL
Message: "The Power of Truth"



ARCHIE MAYHEW, MISSIONARY
Message: "The Proclamation of Truth"



REV. J. E. BLANTON
Message: "The Pathway of Truth"

by the
Executive Secretary
Rufus Coffey



SHOULD FREE WILL BAPTISTS COOPERATE WITH LIBERALS?

Jesus warned that while men slept, Satan sowed his tares. Like Rip Van Winkle, many Free Will Baptists have been asleep to what has taken place on the religious scene during the past score of years. A new religious ideology has been spawned which W. A. Ashbrook describes as "a movement born of compromise, nurtured on pride of intellect, growing on appeasement of evil and doomed by the judgment of God's Holy Word."

Identified as "new-evangelicalism," it is not a new doctrine or a new organization, but rather a *new mood*. Those who have embraced this way of thinking have adopted a new philosophic approach to make Christianity "more relevant to the political and sociological realities of our time," according to Dr. Vernon Grounds in *Christian Life Magazine*.

This mood continues to spread and insidiously gains support of many unsuspecting Bible believers. As the momentum of this movement grows, it behooves us to consider some basic premises upon which this school of thought is built. Proponents of new-evangelicalism openly repudiate fundamentalism. They castigate fundamentalists for a rigid code of conduct. Sensual pleasures, such as dancing, movie going or card playing is spoken of lightly, if not sneeringly.

Doctrine has been minimumized. Especially is this true in regard to the church and eschatology. A reinvestigation and redefining of Biblical inspiration is advocated. One of the reasons for this is the attempt to accommodate the findings of modern science to scripture. This dangerous position weakens faith in God's Word which I dealt with in the March issue of *Contact*.

The failure to practice Biblical separation is one of the most subtle perils of this movement. It is weakness in this area that has created so much confusion, conflict and controversy especially among Free Will Baptists.

The Bible teaches specifically, "have no fellowship with the unfruitful works of darkness, but rather reprove them." Again in II John 9:11, we are to refuse to associate with those who deny the doctrine of Christ. If we fail to adhere to this teaching, we are an accomplice to the evil deeds of

Christ-denying infidels. Yet through the practice of *cooperative evangelism*, many undiscerning Christians are drawn into common cause with apostates unwittingly. This shift in methods of evangelism to cooperate with liberals, false religionists and false prophets, stems from the philosophy that the end justifies the means and a strategy of trying to infiltrate the modernist denomination rather than obeying the Biblical admonition "come out from among them and be ye separate".

An attitude of rapprochement with liberals has caused serious repercussions among Bible believers. Through dialogue, new-evangelicals engage in the exchange of ideas with those who blaspheme the name of Christ. Another reason for justifying this policy of compromise is the Calvinistic doctrine of eternal security. Because of this theological persuasion, new-evangelicals have no compunction about sending converts back to liberal or Roman Catholic churches to be nurtured under a hireling shepherd.

The paramount question is, "Shall we obey God's Word?" The basic issue is obedience to the plain commands of the Bible.

New-evangelicals talk a lot about love, but are quick to offer stinging criticism at those who are conscientiously obeying God's Word or point out the principles and practices of disobedience by others. The proof of true love is *obedience*, "if ye love me, keep my commandments."

While seeking to win men to Christ by speaking the truth in love, we must firmly oppose the error which they embrace.

It should be clearly understood that new-evangelicals are not liberals or unbelievers. They are Christians who subscribe to an orthodox creed, but compromise the truth of God through collaboration with the enemies of Christ. When the line of demarcation is broken with liberals, I believe it paves the way toward becoming ensnared in the ecumenical web which is being spun by the National and World Council of Churches. It is my conviction that Free Will Baptists should not embrace this spirit of compromise and disobedience to the scriptures by cooperating with Liberals.



A LETTER FROM THE EDITOR

Jim Owen Jones

Controversy surrounding the ambiguous ideas of neo-evangelicalism and cooperative evangelism, coupled with unfounded criticisms about men and movements of our time have circulated throughout the Free Will Baptist denomination for months. Some of this is a reoccurrence of internal feuding that began years ago but which still confounds the spirit of harmony and progress that ought to characterize this denomination.

We direct your attention to the editorials in the May and June issues of **Contact** and to an article, "Experience versus the Word of God" in this issue for information on the topics: neo-evangelicalism and cooperative evangelism. Another article and an editorial dealing with these subjects are tentatively scheduled for the July issue.

Meanwhile—amid much controversy and confusion about who or what is neo-evangelical and who is guilty of disobedience and why if and when he practices cooperative evangelism—we ought to keep in mind these thoughts that I found in Joseph Siess' book, **Letters to the Seven Churches**:

There is not a thought in the heart that escapes the watchful eye of Jesus. A tear that gathers silently in the eye or falls in regret over past follies; bitterness that swells in the soul or gratefulness to God for life and happiness; unjust condemnation of a brother or praise for his worthy deeds; a repentant heart or the burden of a sin—all these are swept with lightning's flash into the ear and understanding of the divine Savior.

To everyone His word is, "I know thy works." There is nothing hid from Jesus—our trials and hardships, our weaknesses and struggles, our honesty in things for which others blame or censure, our real motives and endeavors which

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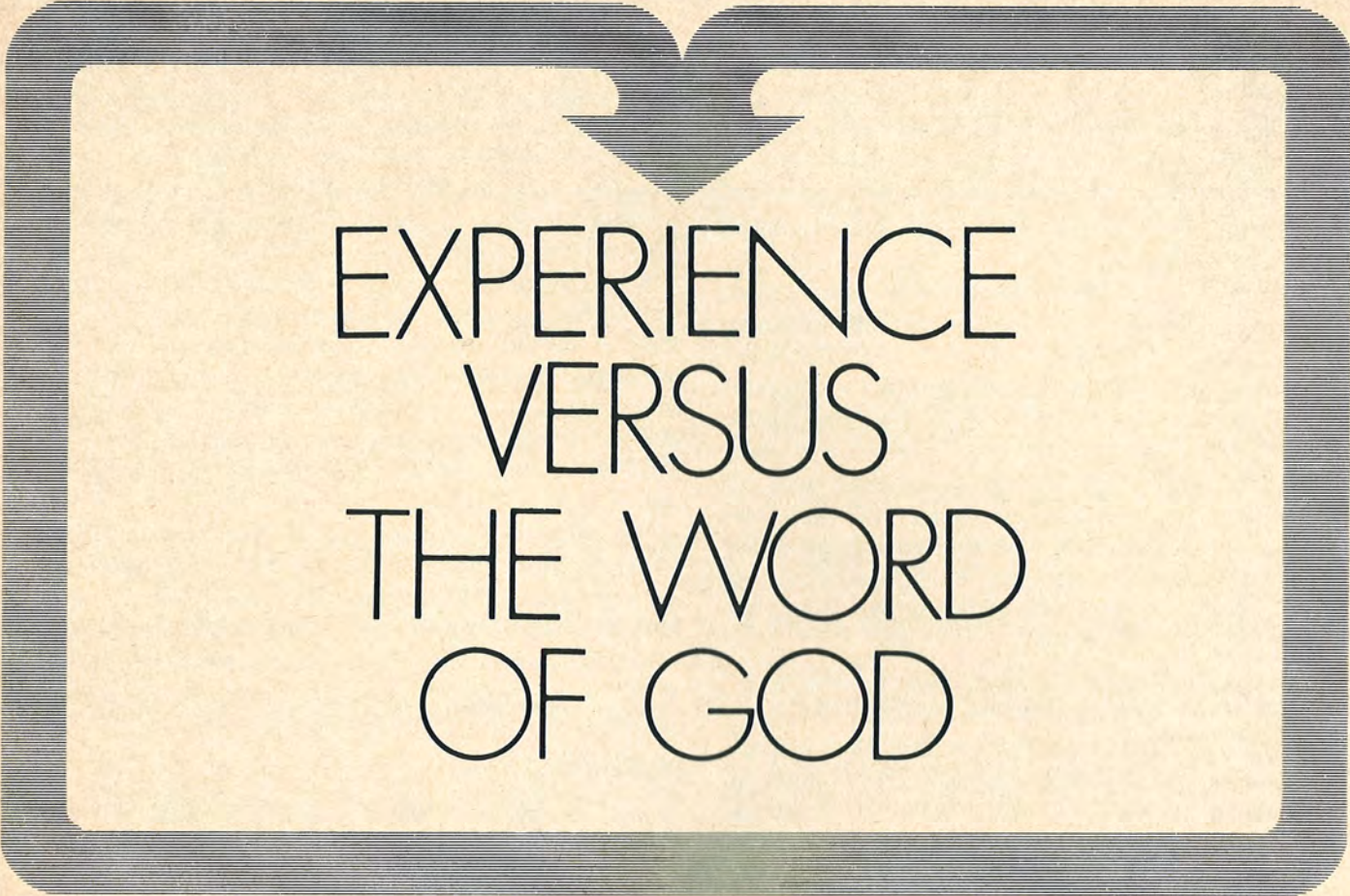
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contact

JUNE 1970

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EXPERIENCE VERSUS THE WORD OF GOD

by Dr. Robert Picirilli

WHAT STANDARD do you use to evaluate men and movements: A feeling based on experience? Or the Bible? Many of the problems we face in today's Christianity are the result of tension between these two. Sometimes we make the mistake of interpreting Scripture by our experience; we ought always to interpret our experience by the Bible.

What it all boils down to is simply this: do you believe the Bible is God's unerring authoritative message to us, or not? If you do, then all life's experiences must be brought into subjection to and evaluated by His Word, not vice-versa.

There is much confusion today among God's people. Men with vastly differing philosophies all claim to be of God. Exponents of various sorts of methods—even diametrically opposed ones—all claim to be servants of God. All kinds of views of doctrine and morality circulate under the banner of "Christianity." Many movements, regardless of how conflicting, claim to be motivated by the Spirit of God.

What happens is that we hardly know what to believe or whom to trust. If you try to believe in every person who appears sincere, you will wind up believing in confusing, contradictory ideas. If you try to have confidence in every movement that claims to be (and even *appears* to be) Spirit-motivated, you will wind up

giving the Spirit credit for opposing Himself!

The truth is that we must have something solid and authoritative as a basis of judgment, or flounder in hopeless confusion. The Bible gives us such a standard, as long as we are willing to take its clear teachings at face value and not try to qualify its objectivity by our own subjective, experiential opinions.

It would not be practical to attempt to deal with every possible illustration of the kinds of problems we now face. But here are a few illustrations.

The Problem of Spiritual Phenomena

We are frequently asked about such dramatic demonstrations of the "Spirit" as speaking in tongues. A few years ago, I was preparing for *Contact*, an article about tongues, stressing Second Corinthians 14, the only passage in the Bible *evaluating* tongues. There is no doubt that the tenor of this passage is to play down this gift. Paul makes it plain the gift neither edifies saints nor convicts sinners, and was given primarily as a "sign" against the unbelief of Israel.

Now no Biblically-minded person can fail to acknowledge that this is the Lord's own inspired attitude toward tongues, but one of our leaders said to me: "Have you actually talked with some of these who are experiencing the gift of tongues?" I answered that I had

not. "Well, I have," he said, "and they've got something. You ought not write against it without examining it firsthand."

Needless to say, I went on with the article. You see, my brother's problem was that he was impressed by what he considered the spirituality of the pentecostal folk he was acquainted with. And he let that experience mold his thinking.

"But," you say, "I know some fine pentecostal people who are fine Christians!" Sure, I do too; but their emphasis on tongues is simply not Biblical. So I'd rather trust God's Word than experience. Several months after I'd written the article, I read an interesting news report in *Christianity Today* concerning an outbreak of tongues among Catholics at Notre Dame!

Needless to say, the article made me even more certain that tongues are not of God, but the only thing that had kept me straight all along was the definite conviction that the *Bible's* estimate is the right one and should not be tempered by "experience."

The Problem of Who's a Christian

Mentioning Catholics reminds me that there is much confusion in today's church world about whom we should regard as Christian. Once again, the confusion results from substituting experience for the simple authority of the Bible.

Take Roman Catholics, for example. Not many years ago, no evangelical protestant regarded Catholics as Christians, other than admitting there could always be some saved *in spite of* the teachings of their church. But today you hear a lot of talk about "devout Catholics." "I know many Catholics whose lives are so good that they *must* be Christians!"—this is what many say.

We used to rejoice when a Catholic got saved. And usually he didn't need much urging to leave the Roman church. No wonder, for according to the Biblical teaching the doctrines of Catholicism are those of a corrupt, false religion. But you see what has happened: we allow their apparent "piety" to pull the wool over our eyes—once again substituting a feeling based on experience for the authority of Holy Writ.

The same thing applies to a lot of modernists. Not long ago I heard an interesting paper devoted to the idea that evangelicals ought to accept the Danish existentialist philosopher Kierkegaard as a conservative Christian. Every now and then you'll read about the piety and devotion of an Albert Schweitzer or of such a man as E. Stanley Jones. Mind you, not a one of these three would even want to be called an "evangelical" Christian; but some folk are impressed by their deeds instead of examining their fundamental beliefs in the clear light of God's revelation. A tremendous amount of harm is resulting from this confusion in the church.

The Problem of Method

Perhaps the most confusing problem on the current church scene is that of method. A popular philosophy today appears to be that we should judge the method by the results it yields. Well now, everybody has to be pragmatic to a degree, but when the method adopted violates Scripture we should reject it regardless of our own experiential observation of the results.

Cooperating with such non-Christians as modernists and Catholics such as in cooperative evangelism is one kind of method we often hear advocated today. "We know they're not true Christians, but we'll get to reach more people and get more souls saved this way"—that's the way the argument goes. But God loves souls more than we do, and still the Bible forbids our yoking together with unbelievers!

The Scriptural attitude toward false teachers is so consistent and apparent that no one can be justified for missing it. Sit down with your Bible, if you're really interested in this, and read through *all* the epistles noting every reference to false teachers. Then measure a movement by this *Scriptural* revelation rather than by experiential opinion about apparent results!

The Problem of Doctrine

Another source of trouble is the frequently-expressed sentiment that *doctrine* doesn't matter. "The badge of a Christian is *love*," they say. But John spoke about "love in *truth*," and the two cannot be divorced.

It matters what you believe, and you'd better determine your doctrine by the Bible, rather than subjective experiences. Several years ago, a person very dear to me said something like this: "I know the doctrine of eternal security is right because I didn't use to believe it, and didn't want to believe it, but the Lord taught it to me on my knees with my Bible."

So now what should *I* do? Should I say to myself: "Now I *know* this person is a Christian, and loves God (I was sure of that); so this doctrine must be right!"

No, that's not what I should do. I *have* to judge the doctrine, not by the person's sincerity, but by what the *Bible* teaches. Else I would be hopelessly lost, shifting doctrines with every new acquaintance in whom I came to have confidence.

Not every person who is fully committed to the Bible will necessarily wind up with identical doctrines on every minor (or even major) detail. Interpretations by sincere Christians differ. But every person must determine that his decisions on doctrine will have to be made on the basis of the *Bible*, and not by subjective experiential observation of the lives of others regarded as sincere.

The Problem of Right and Wrong

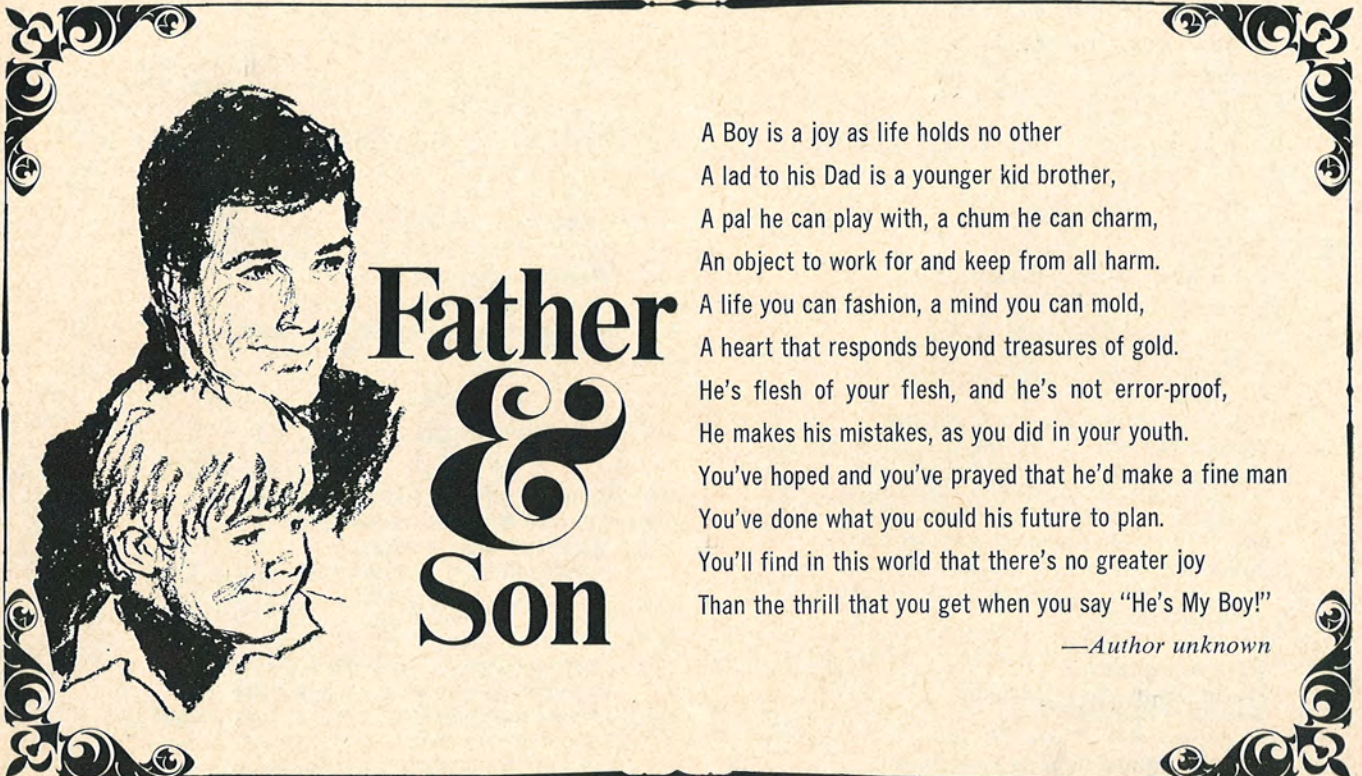
Perhaps the world has never seen the "church" speak with so many contradictory voices about morals. One

(Continued on page 14)

How to Bring Down A Son or Bring Up A Son

1. Provide him with plenty of free spending money.
 2. Permit him to choose his own companions without restraint or direction.
 3. Give him a housekey and allow him to return home at any hour of the night.
 4. Make no inquiry about where and with whom he spends his leisure hours.
 5. Make him understand that manners make a good substitute for morals.
 6. Let him expect pay for every act of helpfulness.
 7. Let him spend his church-time hours on the street instead of in church.
 8. Be careful never to let him hear you pray.
1. Make home the brightest and most attractive place on earth.
 2. Make him responsible for the performance of a limited number of daily duties.
 3. Never punish him in anger.
 4. Do not ridicule his conceits, but talk frankly on matters in which he is interested.
 5. Let him invite his friends to your home and table.
 6. Be careful to impress upon his mind that making character is more important than making money.
 7. Live uprightly before him at all times; then you will be able to talk to him with power.
 8. Be much in prayer for his spiritual growth.

—Selected



**PROGRAM OF THE 34TH ANNUAL SESSION OF THE
NATIONAL ASSOCIATION OF FREE WILL BAPTISTS**

Fresno Convention Center, Fresno, California, July 13-16, 1970

THEME: "Thy Word Is Truth"

CONVENTION HYMN: "How Firm A Foundation"
ORGANIST: Teddy Wilbanks
PIANIST: Nadene Followwill
NURSERY: Convention Center
CONVENTION OFFICE: Convention Center
PRESS ROOM: Convention Center

MONDAY / July 13

- 7:30 WNAC Executive Committee Breakfast
Riesling Room—Del Webb Townehouse
- 8:00 General Board Meeting
Chablis Room—Del Webb Townehouse

Afternoon

- 1:00 Registration: WNAC, National Association, and National Youth Conference
Convention Center Auditorium
Bible Bowl and Tic Tac Toe Contests
Convention Center
- 1:30 WNAC Executive Committee, State Presidents, Field Workers
Cabernet Room, Del Webb Townehouse
General Board
Chablis Room—Del Webb Townehouse
Music Fellowship
Plaza Room—Del Webb Townehouse

Evening

- 7:30 CONVENTION ASSEMBLY
Convention Center Auditorium
Call to Worship: Wade Jernigan
Topic: "The Provision of Truth"
Scripture: John 17:17
"Sanctify them through thy truth: thy Word is truth."
- 7:35 Worship through singing: I. L. Stanley
- 7:40 Association called into official session—Waldo Young, Clerk
Introduction of Moderator, Dr. Robert E. Picirilli
Report of Committee on Committees
Appointment of WNAC Committees
Welcome from California State Association—Edward Johns
- 8:00 Get Acquainted Time
- 8:10 Convention Offering
Special Music—CCC Quartet
- 8:20 Worship through the Word
Messenger: Rev. Henry Litteral
- 9:00 Session Recessed (Exhibit Area Open)

TUESDAY / July 14

- 8:30 Registration
Convention Center Auditorium
- 9:00 Pastor's and Laymen's Seminar
Chablis Room
WNAC CONVENTION
Convention Center Auditorium
- 12:00 Free Will Baptist Bible College Alumni Luncheon (to be announced)

Afternoon

- 1:30 Board of Retirement and Insurance Information Meeting
Cabernet Room—Del Webb Townehouse
- 5:00 WNAC Fellowship Dinner
Burgundy Room—Del Webb Townehouse

Evening

- 7:30 CONVENTION ASSEMBLY
Convention Center Auditorium
Call to Worship: Bobby Ferguson
Topic: "The Power of Truth"
Scripture: John 8:32
"And ye shall know the truth, and the truth shall make you free."
- 7:35 Worship through singing: Fred Hall
- 7:40 Presentation of Awards—National Youth Contest Winners
- 8:00 Convention Offering
Special Music—Music Fellowship Choir
- 8:10 Worship through the Word
Messenger: Dr. J. D. O'Donnell
- 8:50 Session Recessed (Exhibit Area Open)

WEDNESDAY / July 15

- 8:30 Convention Prayer Time—Rupert Pixley
Convention Center Auditorium
- 9:00 CONVENTION ASSEMBLY
Worship through singing—Malcolm Fry
- 9:05 Moderator's Message: Dr. Robert E. Picirilli
- 9:20 Seating of Delegates
- 9:25 Progress Reports of National Departments
Church Training Service—Samuel Johnson
Executive Church Bonds, Inc.—Francis Boyle
Executive Department—Rufus Coffey
Foreign Missions—Reford Wilson

- Free Will Baptist Bible College—Dr. L. C. Johnson
 Home Missions and Church Extension—Homer E. Willis
 Laymen's Board—Ray Turnage
 Retirement and Insurance—Herman Hersey
 Sunday School Department—Roger Reeds
 12:00 Session Recessed for Lunch (Exhibit Area Open)

Afternoon

- 1:30 CONVENTION ASSEMBLY
 Worship through singing: Malcolm Fry
 Devotional thought and prayer: Andy Lay
 1:45 General Board Report
 1:50 Business
 3:30 Adoption of Budgets
 4:00 Partial Report of Nominating Committee and Election of all Board Members
 4:20 Session Recessed

Evening

- 7:30 CONVENTION ASSEMBLY
 Call to Worship: Joe Ange
 Topic: "The Proclamation of Truth"
 Scripture: I Timothy 2:4
 "Who will have all men to be saved, and to come unto the knowledge of the truth."
 Worship through singing—Malcolm Fry
 7:40 Convention Offering
 Special Music—Jane Randlett
 7:50 Introduction of Missionaries
 8:00 Congregational Song
 8:05 Worship through the Word
 Messenger: Missionary Archie Mayhew
 8:45 Missionary Offering
 9:00 Session Recessed (Exhibit Area Open)

THURSDAY / July 16

- 7:00 Laymen's Breakfast
Burgundy Room—Del Webb Townhouse
 9:00 CONVENTION ASSEMBLY
 Worship through singing—Bob Followwill
 Devotional thought and prayer—Lester Horton
 9:15 Report of WNAC
 9:20 Report of Commissions
 —Historical
 —Theological Liberalism
 9:35 Report of National Youth Conference
 9:40 Report of National Association of Evangelicals
 —Dr. Billy Melvin
 9:50 Miscellaneous Business—Report of Committees
 10:25 Intermission
 10:40 CONVENTION ASSEMBLY
 Call to Worship:
 Topic "The Pathway of Truth"
 Scripture: Psalms 86:11
 "Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name."
 Worship through singing—Bob Followwill
 Convention Offering
 Special Music—Fred Hall
 11:00 Worship through the Word
 Messenger: Rev. J. E. Blanton
 11:40 Placement Committee Report for 1973 Convention
 11:45 Nominating Committee Report and Election of Officers
 12:00 Adjournment

**Program of the 35th Annual Session of the
 WOMAN'S NATIONAL AUXILIARY CONVENTION
 FRESNO CONVENTION CENTER, FRESNO, CALIF.**

Theme: Ministering Unto Christ

Watchword: "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me" (Matthew 25:40b)

Theme Song: "All for Jesus"

MONDAY / July 13, 1970

- 7:30 WNAC Executive Committee Breakfast
Riesling Room, Townhouse Hotel
 1:00 - 3:00 State Presidents, Field Workers, Executive Committee
Cabernet Room, Townhouse Hotel

Afternoon

- 1:00 Registration—Mae Sheehan
Lobby, Fresno Convention Center

TUESDAY / July 14

- 9:00 Presiding—Georgia Hill
 Singspiration
 Song Director—Bob Followwill
 Pianist—Nadine Followwill
 Organist—Mary Alice Bridgman
 9:10 Ministering Unto Christ in Hawaii—Helen Sanders
 Special Music—From Hawaii
 9:30 Welcome—Marie Roberts
 Business Session
 9:50 Visual Presentation—"Fifty Million Frenchmen"
 Jerry Ballard
 10:15 Ministering on the Mission Fields
 Joanne King
 10:40 Recess (exhibit area open)
 10:55 Worship through song
 Offertory
 Special Music—California Christian College
 "Our Vocation—the Work of the Ministry"
 Dan Merkh, Missionary to France
 12:00 Recessed for lunch

Afternoon

- 1:30 Worship through song
 Ministering in Japan—Aileen Calvery
 1:45 In Memoriam: Mary Welch
 Mary Ruth Wisehart
 2:00 Business Session
 Reports of committees
 3:30 Final adjournment
 5:00 WNAC Fellowship Dinner
 Vonette Bright—Speaker
Burgundy Room, Townhouse Hotel
-



SIGNS
POINTING
TO THE
SECOND
COMING OF CHRIST

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

THE PHARISEES also with the Sadduces came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is read. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matthew 16:1-3)

The Jewish people possessed the Law and the Prophets but did not fully understand them. Jesus spoke plainly to them, but their senses were dulled. Though they knew what the prophets had written they were blind to their truths. They asked for a sign or miracles. Jesus told them the only sign He would give them would be the sign of the prophet Jonah (Matthew 12:39-40). So it is in our day.

John wrote in Revelation 22:20, "I come quickly." The belief in the imminent coming of the Lord Jesus is being proclaimed boldly by many today. We should remember that His second coming will be as real as his first coming.

At the first coming of Jesus, gifts of gold, frankincense and myrrh were presented to Him. Gold was a symbol of a king; frankincense represented His intercession; and myrrh represented death and suffering. At His second coming, the myrrh will be missing, for He will come with death and suffering behind Him. At His second advent Jesus will be without the burden of our sins, in contrast to His bearing the sins of many at His first coming. In humility he originally came. Now He shall come with great glory and majesty.

Often the return of our Savior is rejected because some have felt that the things written about it are too fantastic or too fanatical. However, Paul commended the church at Thessalonica for their belief in His return.

The time element surrounding these events is most intriguing. For example, the Pharisees demanded of Jesus, "When shall the kingdom of God come?" (Luke 17:20) Even His disciples said: "Tell us, when shall these things be?" (Matthew 24:3) They said: "Lord, will thou at this time restore again the kingdom to Israel?" (Acts 1:6) People have historically been very

concerned about the setting of dates for His return.

What about "date setting?" A group known as the Millerites said Christ would return in 1844. The Adventists tell us that on that date Christ left the mercy seat and went to the inner sanctuary where He is putting the sins of the saints on the scape goat.

A parallel movement sprang up in England, known as the Irvingites. These people taught that Christ would return in 1847, and that the son of Napoleon was the Antichrist. When the news reached them of his death, the movement began to wane. The Russelites, after many attempts, finally set 1914 as the year of His return. Their successors, known today as Jehovah's Witnesses, still cling to that date, asserting that the promised millenium began then but that most people are too blind to recognize it.

Then, is one justified when trying to set dates for this important event? Jesus said, "But of that day and that hour knoweth no man. No, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is" (Mark 13:32-33).

Then, what should be our attitude about His coming? The wisdom of the ages is to find out which way God is going and move with Him. Therefore, let us observe some of the specific signs to accompany the return of the Lord for His saints.

Perfect Numerals

If one reckons that there are approximately 4000 years from Genesis through the Old Testament, and that since the beginning of the New Testament there are about 2000 years until the present, and if there is to be a thousand-year or millennial reign, then the total number of years would be 7000. Of course, this is purely speculation, but it is most interesting that the number "seven" is the number that is used by the Lord and is generally regarded as His number of perfection. Now, we would not for a moment suggest the time of His return. However, it is most intriguing that the Lord took six days to make the earth and all things and on the *seventh* day He rested. There were *seven* clean beasts that entered into Noah's ark. For *seventy*

years Israel was in captivity in Babylon. There were *seventy* leaders of Moses' helpers. There are *seventy* weeks mentioned by Daniel in his book of prophecy. The Lord sent out *seventy* disciples. There were *seventy* members of the Jewish Sanhedrin. Jesus speaks to the *seven* churches of Asia Minor. In the book of Revelation we read about the *seven*-sealed book, *seven* trumpets, and the *seven* vials. There are *seven* days in a week. There are *seven* planets in our solar system: Mars, Saturn, Pluto, Jupiter, Venus, Neptune and Earth. There are *seven* continents: Antarctica, Asia, Africa, Australia, Europe, North and South America. God always works in His own time and way but these facts are food for thought.

The Jewish People

God is not through with the Jewish nation. Throughout the centuries they have served as a barometer for future events. Paul asks, "I say then, hath God cast away his people?" (Romans 11:1) He answers his own question by saying, "God forbid." The eleventh chapter of Romans deals with Israel's future and in no uncertain terms reveals that God is going to use Israel for His glory and that as a nation she will accept Jesus as Savior.

Ezekiel 38 and 39 tells of the coming regrouping of Israel and the consummation of the ages with battle. For a number of years, literally thousands of Jewish people have been returning to Palestine, the land of their destiny. God placed this desire within them.

The goose and the golden egg are in that land. For example, the Dead Sea, 48 miles long and 10 miles wide, covers 405 square miles. The lowest elevation in the world is in the Dead Sea, which is 1,286 feet below sea level. It is six times as salty as the ocean. It contains sodium chloride, magnesium chloride, potassium chloride, calcium chloride and magnesium bromide. These minerals are sources of potash, bromide, table salt, gypsum and are worth untold millions of dollars.

The entire area of Palestine covers 7,984 square miles with 265 miles north to south and 70 miles east to west. Two million Jews live there.

In May 1948, Israel raised its flag,



a six-pointed Star of David, centered between horizontal blue stripes on a white field. After 2,500 years without a central government, they declared themselves a nation, and the desert began to "blossom as a rose."

Ezekiel, chapter 36, says, "For I will take you from among the nations, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean . . . A new heart also will I give you. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God." In the light of the prophetic Scriptures, the presence of the Jews in Palestine today is of tremendous significance, even though they have returned to the land in unbelief. According to Ezekiel 36:24-28, it is *after* the return of a remnant that the nation of Israel will be converted to Jesus Christ, and will begin to live for God's glory.

It is here that many scholars believe the final overthrow of the armies of Russia will take place. Chapters 38 and 39 (Ezekiel) give a clear description of the crushing defeat they will receive. That this passage deals with Russia seems clear both from the linguistic considerations and from the geographical locations of that country as the great power directly to the north of Palestine. When Israel shall be dwelling securely in the land with apparent peace and safety, then Russia will come down upon them. Keep your eyes on Israel.

The Peace Sign

"For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child" (I Thessalonians 5:3). Mankind has always searched for a constant peace, but he has been unsuccessful. In fact, since the time of our recorded history there has been less than 50 years of sustained peace without a war of some kind.

When Paul spoke of peace he did not mean there would be peace, but rather he referred to man's search for it. Jesus said, "Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass but the end is not yet. For nation shall rise against nation and kingdom against kingdom (Matthew 24:6-7). Jesus was stating that man will, in the last days, be discussing peace. He will bring it before the conference tables of the world. Peace now! Peace now!" This is the cry from every television newscast.

However, those of us who know Jesus Christ realize that there can be no peace in one's heart nor among the nations of the world until the Prince of Peace is received into lives of men.

Ptolemy, the Greek astronomer, thought the sun revolved around the earth. He based his calculations on that theory. But it resulted in confusion. Everything was out of place. In the 14th century Copernicus made his calculations with the sun in the center. The answers then fell into place.

Nothing in this world will ever fall into its proper place, nor will order come out of confusion until the Prince of Peace returns and establishes His kingdom among men.

Lawlessness Sign

"For the mystery of iniquity (lawlessness) *doth already work*" (II Thessalonians 2:7). The world is plagued by three evils: First, there is communism. Today 37% of the earth's land area writhes under the tyrannically ruthless heel of the godless, Russian Red Bear. Over a billion people are slaves to this philosophy of life. Communism is anti-God and anti-Christian. We ought to oppose it, for it attacks the very foundation of our faith. There is no room for compromise.

In May, 1919, at Dusseldorf, Germany, The Allied Forces obtained a copy of some of the "Communist Rules For Revolution." Now, 50 years later, the Reds are still following these rules.

We quote from the Red Rules:

- A. Corrupt the young. Get them away from religion. Get them interested in sex. Make them superficial; Destroy their ruggedness.
- B. Get Control of all means of publicity, thereby:
 1. Get the people's minds off their government by focusing their attention on athletics, sexy books and plays and other trivialities.
 2. Divide the people into hostile groups by constantly harping on controversial matters of importance.
 3. Destroy the people's faith in their natural leaders by holding the latter up to contempt, ridicule and obloquy.
 4. Always preach true democracy, but seize power as fast as possible.
 5. By encouraging government extravagance, destroy its credit, produce fear of inflation with rising prices and general discontent.

6. Ferment unnecessary strikes in vital industries; encourage civil disorders and foster lenient and soft attitudes on the part of government toward such disorders.

7. By spacious argument cause the breakdown of the old moral virtues, honesty, sobriety, continence, faith in the pledged word, ruggedness.

C. Cause the registration of all firearms on some pretext, with view of confiscating them and leaving the population helpless."

Second, there is juvenile delinquency. This age has been characterized by parental neglect which has bred juvenile anarchy. Drugs, pot and man's sinful nature have teamed up for a most potent blow upon those that we love most, our youth.

And thirdly, we include defiance of law. We have observed the eroding of our precious right of protection from lawbreakers. In some areas personal safety is impossible because the breakdown is so widespread. There were the riots in the streets in Watts, Detroit, Chicago and other cities in the last few years. Literally millions of dollars worth of property was destroyed. And it appears that this is not all over. In fact, it will probably grow worse, continuing to infect our society. The spirit of lawlessness will head up when the antichrist comes to the earth. The peoples of the earth will proclaim the antichrist to be God, make a covenant with him and so sell their souls to eternal Hell. The Psalmist said, "The Kings of the earth set themselves and the rulers take counsel together against the Lord and against the anointed . . ." (Psalm 2:2).

The Moral Sign

To see the total picture during the "last of the last days" you might look to II Timothy 3:1-13. There Paul paints a most vivid picture.

There are so many areas that one could cover in this line of thought that it would be impossible to describe many of them in the space allotted here. We will confine our remarks primarily to that which is happening in the church.

As the age draws to a close, we see many of our historic virtues slipping away. For example, Paul warned the church at Corinth and Rome about the sins of sexual perversion. Yet today there are churches openly defying what the Word of God has to say about such things. For example, in recent months,

(Continued on page 16)

denominational news

Contact Wins Best Denominational Periodical

Washington, D.C.—*Contact* magazine, official publication of the National Association of Free Will Baptists, was judged the best denominational periodical of the year and won two second-place awards at the 22nd annual convention of the Evangelical Press Association here May 11-13.

Contact was one of nine magazines which won the top award as "Periodical of the Year" in their respective field among 74 entries. In addition, the publication placed second in the general article category of the "Higher Goals in Christian Journalism" section of the three-phased contest. *Contact* won another second-place award in the "Most Improved Format" section.

It was the first time in *Contact's* 16-year history that the magazine has received an award, and is the first Free Will Baptist publication to win three awards in a single contest. Jim Owen Jones is editor.

Also winning a second-place award was *Heartbeat* magazine, edited by Jerry Ballard, of the Free Will Baptist Foreign Missions Department. Its entry was a two-color cover in the "Higher Goals" contest. *Heartbeat* has won an award in eight of the nine years it has entered the EPA contest.

CBMC Contact, official organ of the Christian Businessmen's Committee International, was judged the overall "Periodical of the Year" among all entries.

Other magazines winning a first place award in their respective field in the "Periodical of the Year" contest included *Cable* of Overseas Crusades, Inc.; *Spirit* of the Lutheran Church, Missouri-Synod; *Impact* of the Conservative Baptist Foreign Missions Association; *This Day* of the Lutheran Church, Missouri-Synod; *CBMC Contact*; *Collegiate Challenge* of Campus Crusade for Christ; and *Leader Guidebook* of the David C. Cook Publishing Co.

First place winners in the "Higher Goals" contest were *Collegiate Challenge*; *Youth in Action* of the Free Methodist Church; *Decision* of the Billy Graham Evangelistic Association; *World Vision* magazine; *Campus Life* of Youth for Christ International; and *The Navigator's Log*.

The United Missionary Church's *Emphasis* magazine was selected as the "Most Improved Periodical."

Public Announcement

The following statement is published at the request of the Executive Committee of the National Association of Free Will Baptists as a public announcement for Free Will Baptists. It concerns the selection of a speaker for the 34th annual convention in Fresno, California, July 13-16.

Explanation by the Executive Committee concerning the Wednesday evening speaker at the National Convention.

In the fall meeting of the Executive Committee, plans for the National Association session of 1970 were made, including the selection of speakers. Traditionally, the committee itself names three of the speakers and depends on the directors of the two missions departments to recommend a missionary speaker for the Wednesday evening service.

That tradition was followed this year. The speaker recommended to us was Dr. Stan Mooneyham of World Vision. The committee passed a motion "to accept the recommendation of the missions directors," for the Wednesday night service. Since the committee could have rejected the recommendation and made another selection, the committee consciously bears responsibility for inviting the speaker.

The two missions department heads have now submitted a letter to the Executive Committee asking that the invitation to Dr. Mooneyham be withdrawn. These brethren have explained their reasons as follows:

"You are no doubt aware that an element within our association and allied interests outside are vigorously attacking the integrity of Dr. W. Stanley Mooneyham and the invitation extended by the Executive Committee for him to address our national meeting in Fresno, July 15. These forces have created an atmosphere of contention and divisiveness that seriously threatens the unity and stability of our denomination and poses grave threat to

the home and overseas ministries which we represent.

"When the Executive Committee sought our recommendation for speaker at our annual missions night, we recommended Dr. Mooneyham because of his proven stand for Christ and the cause of world redemption, his long familiarity with and personal involvement in the missionary ministry of his denomination and his deep understanding of the current picture in missions throughout the world. We also remember the unusual outpouring of the Holy Spirit when he last addressed our association in 1962. And we know that Dr. Mooneyham's interest in accepting the invitation to speak would be to have a spiritual ministry among us again.

"However, we are charged with the administration of the missionary ministries of our denomination, and this is our primary concern. We feel that the present situation seriously threatens the continued effectiveness of our world evangelistic outreach. The real victims of continued discord within our ranks will be those faithful servants who labor sacrificially to take the gospel to the millions who still have not heard the name of Jesus or understand the meaning of His atoning work at Calvary. In this sense, the eternal destiny of souls is vitally involved in this matter.

"Therefore, for the sake of denominational unity and the souls who depend on our missionaries for the Light of the gospel, we respectfully request that the Executive Committee withdraw its invitation to Dr. Mooneyham to address our convention and do so with appropriate explanation for the situation that has made this necessary. We sincerely regret that the environment created by those opposing his speaking militate against his having a spiritual ministry among us at this time."

Since our desire was, and still is, to respect these brethren's recommendation for the missions service; since our original action provided that we accept their recommendation; and since we believe they are acting out of genuine concern for the spirit of the Wednesday night service, a service which is traditionally a highlight and climax of the annual session, we have concurred in their request to withdraw the invitation to Dr. Mooneyham.

We sincerely regret the confusion that will inevitably result from this reversal, and we likewise regret the uncharacteristic carelessness and un-Christian attitudes which have played a part in this matter. But we agree with the observation of the missions directors that a point has now been reached where the spirit of the missionary service would be destroyed as a result of the opposition toward Dr. Mooneyham's speaking. We urge our people everywhere to call on the Lord for His power to make the service a blessing.

Columbus, Mississippi First Church Completes Building Program Of \$141,609

The First Free Will Baptist Church of Columbus, Miss. moved into its new 410-seat sanctuary here in February after completing a building program of \$141,609 that included a new sanctuary and remodeling of facilities. Dedication speaker was Rev. Paul Kettman, a former pastor.

The new and remodeled facilities provide 31 teaching areas and three assembly areas. Pastor Randy Cox, in his sixth year at the church, said, "We are asking the Lord to make us good stewards in fully utilizing this physical plant to evangelize our city and the world."



Oklahoma Stirs Youth With Music Festival

Tulsa, Oklahoma—More than two hundred youths from junior high to college age were drawn to the Lawnwood Free Will Baptist Church here April 14 in happy response to a call for the first state-wide music festival.

Youth choirs from churches across

the state participated, and were rated on a five-point scale similar to a grading system. After their individual performances, the entire group rehearsed en masse under the direction of Mr. Don Clark, music instructor and choir director at Oklahoma Bible College. The group taped several arrangements.

The music festival grew out of an idea conceived by officers of the National Music Fellowship to stimulate state-level interest. Consequently, the state organization, the Oklahoma Music Fellowship, planned the festival program.

The National Music Fellowship is a Free Will Baptist organization of persons engaged in religious music activity. Ted Wilbanks, vice-president of NMF, says that "it's main purpose is to give those who are interested in church music an opportunity to fellowship and share their common interest." The organization is encouraging the formation of more state and district music fellowships.

Nashville Youths Hold Walk-a-thon for FWBBC Building Fund

Nashville, Tenn.—Nearly a hundred youths braved the drizzling rain here April 25 to walk 15 miles to the Free Will Baptist Bible College campus, thereby earning \$2,200 for the college's building program.

Paid on a per mile basis, the determined youths, all from Nashville-area churches whose Church Training Service groups sponsored the event weaved their course from the Donelson Free Will Baptist Church on the eastern outskirts of Nashville, across interstate highways and residential areas, to the campus on the west side of town.

After the six-hour ordeal, the walkers were welcomed on campus by a school official and given refreshments in appreciation for their labors.

North Carolina State Association Elects a Layman as Moderator

Fayetteville, N.C.—A layman was elected to the post of moderator for the North Carolina State Association here May 4-6. Mr. Jack Forlines, a federal employee of the Agricultural Stabilization and Conservation Service of Garner, brother of Free Will Baptist Bible College instructor, Rev. Leroy Forlines, is also national chairman of FWBBC's "Dollars from the Scholars" fund-raising campaign.

Other officers elected at the state meeting include Rev. Milton Hollified, assistant moderator; Rev. Gene Outland, clerk; and Rev. Dean Dobbs, treasurer.

Ballard Resigns Post At Foreign Missions

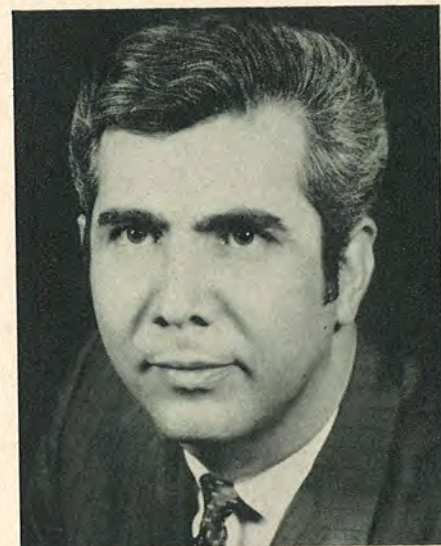
Nashville, Tenn.—Jerry Ballard, director of communications for the foreign department for nearly a decade, will leave that post July 31 to become director of communications for World Vision International.

During his nearly 10 years with the department, Ballard developed a media-oriented informational program including the award-winning magazine *Heartbeat*. He has produced two motion pictures and 11 sound/color filmstrips in addition to three major works on mission philosophy and policy. On the overseas scene, he has stimulated development of communication ministries especially in Africa and Latin America. He is currently writing the biography of the late Senior Missionary Thomas H. Willey, Sr.

The text of Ballard's resignation statement, submitted to the foreign board in session in May, is reproduced here in part:

"It is with the mixed emotions of sadness and victory that I find it necessary at this time to present my resignation as director of communications for the board of foreign missions effective July 31, 1970.

"I thank God for placing me here during the most exciting ten years in the history of the foreign ministry of our denomination. And I thank Him for the caliber of men He has given me to work with . . . on the board, in the home office and on the fields. The mutual respect and genuine oneness of the Holy Spirit that has prevailed will always characterize my memories of this period in my ministry."



Ballard

religious world news

Gallup Poll: Stiff Sentences Urged For Drug 'Pushers'

Princeton (EP)—More than 40 per cent of Americans believe "pushers" of heroin or marijuana should receive jail sentences of 10 years or more, according to a recent poll. However, the public's attitude toward drug users was more lenient.

Gallup Poll interviewers, working in more than 300 selected localities across the nation, asked 1,551 persons what they thought should be the appropriate jail term for offenders over 18 years of age.

Four categories were cited: For persons caught taking heroin or having it in his possession; for a person who sells or "pushes" heroin; for a person caught smoking marijuana or having it in his possession, and for a person who "pushes" marijuana.

On the sale of heroin, 43 per cent favored sentences of 10 years or more for pushers, while 24 per cent called for life imprisonment and 10 per cent suggested two to five-year terms. The death penalty was recommended by 4 per cent and medical help suggested by 1 per cent. For users of heroin, a total of 26 per cent recommended jail sentences of 10 years or more, while 42 per cent backed penalties of less than 10 years. Medical aid for users was recommended by 12 per cent of the respondents.

Budget-Cutting Southern Presbyterians Hope to Maintain 400 Missioners

Nashville (EP)—The world mission board of the Presbyterian Church, U.S. (Southern) is seeking a "modern miracle"—of a financial nature—to keep its missionary force from falling below 400.

A special committee was named to seek a way to bridge the gap between a 1971 budget which will support only 353 missionaries and the goal of 400.

Not since 1925, except in wartime, has the board fielded fewer than 400 missionaries. The peak was 567 in 1965.

Presbyterians Report Membership Decline

Atlanta (EP)—For the first time in more than a century, membership in Presbyterian churches and the number of

churches dropped during 1969, spokesmen for the denomination reported.

There were 34 fewer congregations at the close of last year than there were a year earlier. A net loss of 4,256 communicants was reported.

Dr. J. Sherrard Rice, secretary of Christian witness of the Board of National Ministries, attributed the decline in churches to mergers made over the past year.

Lead Crime Fight, FBI Agent Tells Church

Seattle (EP)—Churches must provide the leadership to help curtail the nation's soaring crime rate, a special agent of the Federal Bureau of Investigation told a Pacific Northwest Restaurant Convention.

J. Earl Milnes in charge of the local FBI office, said that if more people would follow the teachings of the churches the country would be a better place in which to live and "a lot of money" would be saved in fighting crime.

"We have always had criminals and we will always have them," he said, "but the disturbing thing to me is we have developed the attitude of forgetting and forgiving, hoping it will go away. We have to restore the deterrent effects so that marginal people start obeying the law . . . we have let too many people lead us around by the nose."

He said the right to protest should be exercised within the framework of the law.

Predicts Computer Service For Churches

Wayne, N.Y. (EP)—Information and specific data on biblical questions will soon be available to churches for instantaneous reference.

So predicted Dr. Walter R. Martin, director of the Christian Research Institute here.

Speaking to an assembly of preachers at the State Conservative Baptist Association, Dr. Martin said that by the end of 1971 some 40,000 documents, articles and books relating to specific areas of discussion about the Bible will have been programmed into an information retriever.

Colleges and theological seminaries will share the service with churches for a nominal cost, Dr. Martin explained.

U.S. Supreme Court to Hear Appeal on D.C. Abortion Law

Washington, D.C. (EP)—The U.S. Supreme Court, by agreeing to consider the constitutionality of the District of Columbia's abortion law, has declared itself a party to the increasing national concern over abortion.

Three state legislatures—Hawaii, New York, Maryland—recently enacted new statutes substantially relaxing prohibitions against abortions. Maryland's new law, one of the most liberal ever considered, has yet to be approved by the state's governor.

The District of Columbia law, which prohibits abortions except where the mother's life or health is endangered, was declared unconstitutional last year by the U.S. District Judge.

Warning: Chain Letters Are Illegal

It has been brought to our attention that chain letters are circulating in the mails, more heavily concentrated in the North Carolina area.

According to the United States Attorney General, a pyramidal chain letter (which involves several persons sending an amount of money to the person whose name appears first on a list which is subsequently sent to a number of other persons) is a form of interstate lottery, and therefore illegal. Persons participating in chain letter mailing are violating a federal law and can be prosecuted.

(Continued from page 2)

others do not understand. All these are known to the loving Savior who can be touched with the feeling of our infirmity and gives us sufficient grace for all things.

Jesus Christ speaks consolingly to the Marys that weep over their sins, notes the secret devotions of the Nathaniels under the fig tree, commends the faith of the crippled ones who struggle amid the jostling crowd that they may but touch the hem of His garment.

The God of Abraham, David and Paul the Apostle has made it evident in a thousand blessings upon Free Will Baptists' ministries that His commendations will one day be ours. But His honest love may yet find it necessary to say to us as He said to the church at Ephesus: "Nevertheless, I have somewhat against thee."

christian

doctrine

by Leroy Forlines



This is the second of a continuing series of installments dealing with terms in Christian doctrine. Readers are reminded that this column, if one should choose to keep a notebook or file, could be developed into a handy reference supplement for Bible study. (See May Contact, page 14.)

Before one enters a study of theology or Christian doctrine, some basic observations must be made. In theology books this division is called "Prolegomena." In a less technical study it would be called "Introduction." Listed below are some definitions of terms pertinent to introductory observations.

I. Introduction

A. Theology

The word "theology" is made up of two Greek words, *theos*, which means God, and *logos*, which means Word, discourse, teaching, etc. Thus, theology means the study of God.

In the broad sense theology means the study of God and His relationship to the created order and its inhabitants, especially man. In the narrow sense it means the doctrine of God, and refers to that division of theology in which a study is made of the nature of God.

B. Bible Doctrine

Bible Doctrine refers to a topical arrangement and study of the basic Christian truths which make up the content of our faith and the foundation for our worship and practical living. It seeks to answer the question: What does the Bible teach concerning these topics or doctrines?

C. Systematic Theology

Systematic Theology covers the same areas as Bible Doctrine, but goes further. It seeks to answer the questions "Why?" and "How?" For example, Bible Doctrine seeks to answer the question: What effect did Adam's sin have on the race? Systematic Theology goes further and seeks to answer the question: Why did it have this effect on the race?

The aim of Systematic Theology is not only to study the various doctrines, but to see how these doctrines fit together to make us a systematic body of truth. The whole is more than the sum total of the parts. For example, it is only when the parts of an automobile are put together that they make a car. A knowledge of doctrines separately considered is not enough. We must see them fitted together into a systematic whole. Systemization of knowledge is the crowning act of one's studies.

D. Biblical Theology

Biblical Theology refers to a branch of theology, not merely to the fact that it is based on the Bible. It traces the development of a doctrine in the Bible. It may be of the Old Testament, New Testament, during a particular period of history, or in a particular author's writings. An example would be to trace the revelation of the Messiah in the Old Testa-

(Continued from page 4)

"bishop" says this and another says that. Even within evangelical circles men are generally agreed that careless behavior is creeping into the church.

The reason? Simply that, once again, we are going by subjective judgment based on feeling and experience rather than the unchanging morality of the Bible. We seem to think that our "sincerity" will get us by, or that we can judge better about our times than God could. So we constantly reinterpret our standards of dress, for example, and let the Bible's "modesty" go by unheeded.

"Well," we say, "so and so practices this and I'm sure *he's* a good Christian!" But what does the *Bible* say? That's what we ought to go by. And until we recognize that the Bible presents God's absolute, unchanging principles of morality, we will be lost in uncertainty and confusion.

Conclusion

I would be the last one to say I have all the answers. Not even the Bible covers every kind of situation we face, although it does give principles that we ought to be able to apply to most situations. Naturally, on a debatable subject about which the Bible gives no firm word we will have to go on experience.

But when the Bible speaks clearly, we sin in substituting our own judgments. There are going to be more and more confusing problems facing us in the years to come. What about this man or that man? Shall we adopt this program or that one? Should we identify with this movement or that? Will this method or that be useful?

Unless we commit ourselves unreservedly to the Bible's teaching, we will be adrift on a sea of confusion without a certain compass. May God help us Free Will Baptists—even if it causes us to have to go it entirely alone—to make such a commitment.

And a final word. The biggest problem of all is that far too many of us are not qualified to evaluate things in the light of Biblical teaching simply because we are not thoroughly-enough acquainted with the Book! Far too often we see only a text here and there and never see the whole. It behooves us, who believe that the Bible is a book to be lived under, to learn it well enough to live under it. □

ment. One would organize these in the order in which they occurred, and then notice how the picture had more details added as time went on.

E. Bible Exegesis

The word "exegesis" comes from a Greek word meaning explanation. Bible Exegesis refers to Biblical Interpretation. It is sometimes used synonymously with Bible Exposition. However, Bible Exegesis usually refers to a more detailed study. Exposition is usually more involved than exegesis in comparison with other passages, and in making practical application of the moral and spiritual truths of the passage.

comment

by Cleo Pursell



Although it is strictly American in origin and only 60 years old, the Father's Day rite of sending a greeting to Dad is now practiced on six continents, a study shows.

The overseas observance of Father's Day, according to Robert Broderick of Hallmark's international division, has come about only in recent years with the vast growth in global communications. Here is how the day originated:

The story begins back in the late 1890's. One night a grief-stricken father set with bowed head in the front room of his farmhouse in the rolling hills of the Big Bend River near Spokane, Washington. His six small children were with him. They understood little about death and kept looking toward the door, expecting their mother's return any moment, but she had just been laid to rest. That night as the father put his children to bed, he became both mother and father to his five sons and one daughter.

Years later, that little girl, grown to womanhood, became Mrs. John Bruce Dodd. In 1910, after her father's death, Mrs. Dodd attended a Mother's Day service one Sunday and heard a minister praising the mothers of the world. Instinctively she thought of her father, the only mother she remembered. She asked herself: "Why only Mother's Day? Why not Father's Day?" And so she set aside the third Sunday in June in memory of her father. Thus "Father's Day" was born.

This father, whose life inspired the observance of "Father's Day," was a simple man of God, who lived by the Golden Rule. His daughter said: "He entertained the minister, never borrowed, taught us not to borrow, and objected if my petticoats ever showed or if the floors and walks were not as clean as a whistle."

News of "Father's Day" spread. Mrs. Dodd received letters from all over the world. The spirit of the day touched hearts in faraway lands.

Father's Day sentiments tend to be more serious in other countries, according to Mr. Broderick. Possibly because fathers are "less permissive." American cards are lighthearted and sometimes even mildly derisive. A typical sentiment reads:

"Dad, how you've worked and slaved for me all these years! When I think of the money you've spent on education, music lessons, paper clips—I get all choked up and can only say . . .

'May it go on forever!'

gems

from the Greek
New Testament

by Robert Picirilli



The other day a student asked me a question I couldn't answer (which isn't the *first* time that's happened). I think I can, now, and once again the key came from an analysis of the Greek.

The question concerned the meaning of John 20:17, when Jesus forbade Mary in the garden with the words: "Touch me not; for I am not yet ascended to my Father." Many people have pondered these words that seem to say Mary could *not* touch Jesus. Later, of course, Jesus invited Thomas to touch Him. Was there, then, some *secret* ascension of Christ on the resurrection day which came between His talks with Mary and Thomas, and which preceded the *public* ascension from Olivet?

In checking the original, I found that the command, "touch me not" was a prohibition of *continuous* action. The Greek tense of the verb "touch" (*haptomai*) in the verse is the *present* (imperative) which refers to *linear* (continuing) action. On many occasions, in the New Testament, such a prohibition of continuous action means to *stop* doing something already being done. For example, in Luke 8:49, the messenger from home tells Jairus: "Your daughter is dead now; stop troubling the Master."

The likelihood, then, is that John 20:17 means: "Stop touching me," with the idea that Mary was already clinging to Jesus and He was asking to be released. We have no trouble picturing the emotionally overwhelmed Mary as eagerly embracing and clinging to the Lord. Jesus asks her, gently of course, to let go. But why? His reason is, "I have not yet ascended to my Father." We usually fail to note, however, that the reason continues: "and go tell my brethren that I am going to ascend to the Father." The reason, then, was not so much that His unascended body should not be touched, but that He had something urgent for her to do.

In other words, what Jesus was saying to Mary might be paraphrased thus: "Mary, let me go, now; I have to go to my Father, soon, and there are things that must be accomplished first. We cannot tarry here. I have something for you to do; go tell the disciples that I must soon go back to the Father. Get this word to them right away to meet me in Galilee" (the angel had already told her to give this message to the disciples—*Mathew* 28:7—and she was delaying).

Seen from this point of view, which I believe to be correct, we no longer need the doctrine of *two* ascensions; Jesus was simply referring to the one public ascension that would occur from the Mount of Olives a short time later.

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regional and national church groups, especially those connected with the United Church of Christ, have begun to call for more dialogue concerning homosexual relations between consenting adults.

On the west coast there is a church known as the Metropolitan Community Church that is openly identifying itself as a church for both male and female homosexuals. Its founding about two years ago reflects both the growing willingness of American homosexuals to assert themselves as a distinct minority group and the emergence of a more liberal attitude toward homosexuals among religious groups. The church has over four hundred members.

The Apostasy Sign

Perhaps what has happened to our morals is not as bad as that which has happened to our theology. We would hate to decide which is worse. Perhaps one bred the other.

Peter wrote, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts" (II Peter 3:3). They used to be on the outside of the churches looking in. Today they sit on the front pew, stand behind the pulpit, writing literature and directing the denominational machinery of many millions of "duped" souls.

Several years ago, the Gallop Poll released this survey about ministerial students they had surveyed. The article was carried in *Red Book* and received widespread circulation. Of the young men (in training for the ministry) they surveyed, only 26 per cent of them believed the Bible is the Word of God. Only 25 per cent believed in the Virgin Birth. Only 5 per cent believed the Genesis account of creation while 24 per cent believed in the miracles of the Bible; 11 per cent believed in Hell or Heaven. Now, while we are reasonably sure that no fundamental Bible college or seminary was included in that poll, it does help you understand what has happened in the world of Christianity in recent years. Our basic foundation has been chiseled away.

A few years ago a book entitled, "*A Church Without God*," by Ernest Harrison, an Anglican Priest, openly stated that there is no God, speculated on Jesus' sex life and whether Jesus became intoxicated, rejected the notion of life after death, and said the story of the Resurrection is a myth. And yet the author believes that the church has a mission and that Christians can shed their traditional beliefs to build a new, constructive, and forward-looking the-

ology of man.

In Texas, Madelyn Murray O'Hair has started a religion for atheists. She will be her church's bishop, her husband will be the official prophet and Mark Twain will be its first saint.

We need to be faithful in spite of what comes. Our mission is to "do the work of an evangelist." Jesus said, "Let not your heart be troubled," and we believe this is applicable here. We should keep in mind that this world is not our home.

There are many aspects about the future that we cannot understand. We cannot all agree as to what shall be. But we are agreed that He is coming, and that is the most important thing.

"He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11-12).

Those who trust Christ may live in the daily expectation of the Lord's return. Every Christian can have the hope that he will be among that company of believers who will never need

to go through the experience of dying. "We shall not all sleep," wrote Paul. "Then we who are alive and remain shall be caught up together with them . . ." (I Thessalonians 4:17). □



The Author

Rev. George C. Lee is pastor of Donelson Free Will Baptist Church, Nashville, Tennessee. He is a member of the National Sunday School Board.

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COOPERATIVE PLAN OF SUPPORT APRIL 1970

RECEIPTS	April 1970	April 1969	Yr. to Date	Designated
State				\$
Alabama	\$ 1,054.99	\$ 768.07	\$ 2,261.26	
Arizona	—	567.26	1,004.63	
Arkansas	507.70	242.40	2,633.01	
California	579.12	602.34	2,166.83	150.06
Florida	—	151.27	472.29	
Georgia	399.42	—	1,629.08	
Idaho	42.16	—	144.81	
Illinois	705.52	442.00	3,262.40	
Kansas	135.00	88.80	517.00	
Kentucky	288.01	365.42	868.78	
Maryland	45.00	—	45.00	
Michigan	225.00	252.00	933.64	
Minnesota	18.14	—	41.84	
Missouri	2,240.80	1,748.27	8,589.51	
North Carolina	249.08	162.08	424.27	
Ohio	285.26	301.11	990.46	
Oklahoma	1,841.71	1,733.04	7,825.87	
Tennessee	451.58	245.48	903.87	
Texas	276.01	89.27	565.75	
Virginia	32.12	34.00	76.12	
Washington	—	—	65.36	
West Virginia	—	—	25.00	
Wisconsin	—	10.00	—	
Totals	\$ 9,376.62	\$ 7,802.81	\$35,446.78	\$150.06
DISBURSEMENTS				\$
Executive Department	\$ 3,166.56	\$ 3,041.47	\$13,150.59	
Foreign Missions	2,021.98	1,483.71	7,392.33	68.35
Bible College	1,822.67	1,402.18	6,422.59	40.86
Home Missions	1,213.99	936.77	4,375.37	40.85
Church Training Service	606.01	532.86	2,231.29	
Retirement and Insurance	303.03	238.06	1,070.45	
Laymen's Board	181.77	125.82	603.09	
Commission on Theological Liberalism	60.61	41.94	201.07	
Totals	\$ 9,376.62	\$ 7,802.81	\$35,446.78	\$150.06

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