

JULY, 1970

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Of The National Association  
Of Free Will Baptists

## TOGETHER





# Oklahoma Bible College

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- ★ Providing a Christian Environment for Study and Relaxation
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because  
there  
are those  
who  
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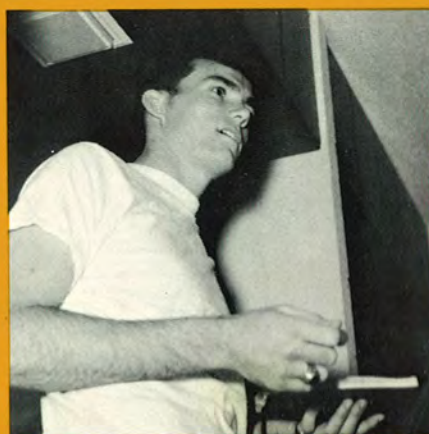
A private organ student practices a lesson.



The expanding library affords adequate space for study purposes.



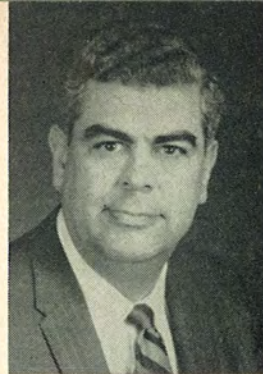
The 36-acre campus is located 2½ miles south of Moore alongside Interstate 35.



Evening devotions are a vital part of campus life.



by the  
Executive Secretary  
Rufus Coffey



## REASON AND RESPONSIBILITY

In times of stress, the ability to think clearly becomes more difficult. When faced with forces of conflict, the rule of reason is not easily applied. But if chaos is to be averted, reason must prevail.

Our country's turmoil reflects the tragic results of irrational action. Reaction and rebellion have displaced reason. Radical pressure groups create animosity through agitation. Our society is being polarized by extremists who exploit the fears of people.

This divisive spirit that is so prevalent throughout our nation also affects the life of the church. God's people are beset by factious elements who oppose the Establishment. They create havoc by sowing discord among the brethren.

While Christ is preached, it is out of envy and strife, causing consternation in the camp. But we must not be dismayed. If Paul had to contend with those who were schismatic in the church at Corinth, we are not to be surprised when "neo-factionalism" raises its ugly head again.

Thayer, in his *Greek-English Lexicon*, describes a factionalist as one who "courts distinction; desires to put one's self forward; has a partisan spirit which does not disdain low arts." We may conclude, therefore, that a factionalist has a high opinion of himself. In quest of recognition, he advocates a party spirit with himself as chief. This is, of course, at the expense of fragmenting the body of Christ.

This is apparently of no concern to one who usurps power rightly belonging to the Church. By assuming the role of an authoritarian, he arrogantly scorns and intimidates those who do not consort with him. The convictions of others are disregarded. Cloaked in a robe of Pharisaical piety, he looks with disdain on those who are not in agreement with his dogmatism.

Parading as gallant "knights of faith," these contentious crusaders rend the household of faith with their reckless sword. Forgetting that the Bible teaches separation and not segmentation, carnal division is brought about by the cunning, unscrupulous tactics of these professed "defenders of the faith." Obviously, they ignore the warnings against contention and strife (James 3:14, 16; II Cor. 12:20; Phil. 1:16, 2:13).

It seems to matter little when a factionalist causes confusion. He is not content until a crisis is created through controversy. His delight is in dissension and denunciation.

The scriptures clearly teach that the Church is not to tolerate those who stir up strife, division and dissension (Romans 16:17). The purity of the Church can be maintained, not only by avoiding doctrinal deviations, but also antagonists who fracture the fellowship of a group.

The malignancy of factionalism is perilous. It must be resisted lest the church be further fragmented by splinter groups. Misguided zealots who fight their brethren instead of the enemies of Christ reveal an absence of spiritual perspective and motivation.

The Apostle Paul requested prayer that he might be delivered from "unreasonable men". This ought to be the prayer of every Christian. Contention and turmoil are destructive. Reason is constructive and conciliatory. It is time to promote confidence, good will and hope. Rivalry is unscriptural and deplorable. We are not competing. We have a common heritage, a common cause, a common objective. As we stand together, undivided, we can solve any problem that may confront us.

Wisdom decrees reason — reason demands responsible action.





## A LETTER FROM THE EDITOR

Jim Owen Jones

The threads of Free Will Baptist history run far back into American heritage. Benjamin Randall, the organizer of the northern line of Free Will Baptists (1780) in New Hampshire, was converted to Christ through the preaching of famed Evangelist George Whitefield. Mr. Whitefield had been preaching throughout all the colonies, having arrived on this continent from Ireland in 1739. Benjamin Franklin was intimately acquainted with this itinerant preacher, since he was the printer of his sermons and journals. Franklin said Whitefield used to pray for his conversion but never had the satisfaction of believing that his prayers were heard. Nevertheless, Franklin thought highly of the evangelist, and said that he could articulate his words so perfectly that he was heard at a great distance.

We can be grateful that Randall heard Whitefield's words, for his conversion and subsequent ministry led to the establishment of the Free Will Baptists of the North.

While this strong denomination eventually merged with the Northern Baptists in 1910-11, remnants did remain to join the Palmer (southern) movement in 1935 to form our own National Association. In 1961, having had two decades of growth and solid development, the denomination lost many churches and thousands of members when the North Carolina connectional group disagreed with the Association's policies of congregational government.

Now another crisis faces us, but this time the issue centers around our attitude toward and principles of cooperative evangelism. In overcoming this potential divisiveness, it is essential that we stand together in faith, work, worship and fellowship. Hence, the cover treatment, **Together.**

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# TOGETHER

## IN FAITH, WORSHIP, FELLOWSHIP and WORSHIP

by Rufus Coffey

**T**HE RESPONSIBILITY for carrying on God's work in this dispensation has been committed to the local church. Believing the total task can be carried out best through a united effort, churches voluntarily band together to extend their witness "into all the world." The underlying principle, therefore, for maintaining a denominational alliance is the conviction that more can be accomplished by working together than independently.

The local church, while composed of individuals, is a community of baptized believers bound together by a common faith, worship, fellowship, and work. Although denominationalism is sometimes spoken of disparagingly, it is simply a term denoting the name or characteristics of a group who hold to the same views or interpretations of scripture.

The name "Free Will Baptist" identifies us as a denomination which is linked together by a "like faith and practice." Like most denominations, we exist for the express purpose of assisting our churches to fulfill their responsibility and to extend their outreach.

Our denomination is not to be equated with the church. It is a service agency of the church, a channel for transmitting the message of salvation to the world. It is an organization through which the church functions, but it is not the whole church. In reality, the National Association of

Free Will Baptists is a cooperative effort to promote the common goal of world evangelism.

Through representative processes on the district, state and national levels, a concerted effort is made to elicit, combine and direct the resources and energies of God's people toward advancing the whole cause of Christ. Departments engaged in missions, Christian education, youth training and Biblical education have been established to aid the ministries of the local church and to provide a more effective witness for Christ to the world.

Congregations, as autonomous bodies, are free to manage their own affairs under the Lordship of Christ. But through our National Association churches may corporately act in matters of mutual concern. Recognizing Christ as our only head and the Bible as our final authority, this association further enables us to express common views and establish common policies. To help us maintain a distinct understanding of our faith and practice and to help us preserve doctrinal purity, we have published a *Church Covenant* and a *Treatise* to be used by every church member.

Through fellowship with other like-minded believers we are inspired and challenged to express our concern and compassion for lost souls. We acquire a sense of destiny by being involved in the action that is essential to carrying out the great commission.

As we meet periodically to seek a corporate understanding of God's will and to establish by mutual agreement procedures for achieving our common objectives, it is a humbling, and awesome experience to sense the need of responsible action and Christian integrity.

Christian integrity is that quality of Christian character which enables honest men to sincerely strive for unity and purity in the church. Where integrity prevails, spiritual insight and discernment will be evident. Men will recognize that the denomination is an agent to serve the churches. The strength and weaknesses of the denomination will be properly evaluated. Denominational integrity will not allow a sectarian spirit to dominate. While holding to cherished distinctives, we will recognize that fellowship is not exclusive; we are only part of the church universal. We will recognize that loyalty to Christ and His Word always takes precedence over human organizations.

As we fellowship with others who hold to the Lordship of Christ and adhere to the truth of God's infallible revelation, there will be a manifestation of unity which Christ prayed for in John 17:21-23. Only the Holy Spirit can produce the spiritual cohesion that glorifies Christ.

Dr. Donald Lawson, professor at Bethel College, has said, "Sometimes denominations are mere glue factories, trying to manufacture some sticky substance for holding the church together. But the spirit, not the denomination, and the fellowship which the spirit generates makes us love people we don't like, accept people with whom we don't agree, and join with those who may act differently."

Out of this spiritual bond will come unity without uniformity and concord without conformity. An appreciation for differences of other people will help us to accept diversity without division.

To be sure, differences will develop. Disputes are inevitable, but those persons with integrity will exercise moderation and tolerance when no scriptural principle is violated. Respect for the rights of others will cause us to place principle above personalities.

When error in the church becomes an issue, integrity  
(Continued on page 14)



# CONVENTION PREVIEW

*A glance at what is expected at the  
34th annual convention of the National  
Association of Free Will Baptists*

by the Editor

**T**HE CALL to worship will go out to approximately 3,000 people assembled in the Convention Center auditorium Monday night, July 13, launching the 34th annual convention of the National Association of Free Will Baptists.

With the strike of the gavel, delegates, ministers and visitors from most of the 39 member states will attune themselves to messages of inspiration, business, youth activities, and fellowship for three days.

Four outstanding speakers will address the crowd of Free Will Baptists from Monday evening to Thursday noon. The Woman's National Auxiliary Convention will turn its attention toward forming a stronger support base for missions and toward action on a study of its overall program. Approximately 1000 youths will engage in contests, share in fun and fellowship each evening, and seek to develop their witness for Christ through project LIFE, a door-to-door witnessing campaign.

Convention business is expected to take on unusual import with reports of phenomenal growth in several denominational ministries, and with proposals for record-breaking goals. Some philosophical overtones about world evangelism today are expected to permeate the convention mood.

Denominational involvement and cooperation with other Christian groups have been brought into question from time to time. The issue may come to the floor again in the form of questions, proposals, or points of information, all having to do, more or less, with resolving the dilemma of what should be the extent of the denomination's participa-



Convention Headquarters  
Del Webb Towne House

tion in other evangelical concerns. Discussion is essential for the sake of understanding and denominational unity.

It is imperative that men in the place of leadership exercise restraint, patience, and clarity in open discussion. Above all, we should involve ourselves in prayer for providential guidance in our decision-making.

The Board of Retirement and Insurance will make its first report to the National Association. This new board needs moral encouragement, prayer, and financial support during these formative years. All the boards are expected to report significant progress and development this year.

Boards of the National Association will vacate numerous positions. The General Board will have 11 vacancies to fill; the Bible College Trustees will have three; and the Foreign Missions board will have two. All other boards and commissions will have one each.

Preliminary observations of departmental reports, the denominational mood, and Free Will Baptists' interests in youth indicate that several areas will need philosophical as well as realistic consideration in convention business sessions. These areas center primarily around our seriousness of intent in world evangelism, utilization of and outreach toward our youth, mobilization of our laymen, and our singularity of purpose as a denomination of 200,000 believers.

Whether our ministers and laymen can get together in like mind and purpose, whether our estimated 110,000 youths will ever be effectively reached and trained, and whether we as a denomination will ever set our eyes on the same path remain to be seen. Perhaps this convention will set us aright.



## National Youth Conference

CALIFORNIA YOUTH are hosts for the fourth National Youth Conference at Fresno, July 12-16. Hundreds of young people will travel from many areas of the nation to join the Californians for the exciting and inspirational four-day conference.

Action will get underway for the youth and their sponsors on Sunday evening, July 12, at 8 o'clock. This opening service at the Convention Center Theatre will feature a choir of California youth, other special music, scripture and testimonies from teens, and a message by Evangelist Ken Riggs. The message will be taken from the conference theme, "All Things Made By Him".

Inspirational activities of the conference in addition to the Sunday evening service include a prayer meeting on Tuesday morning conducted by the youth expressly for themselves and a general rally for all youth on Tuesday afternoon. The message at this service by Reverend Eugene Waddell will focus on personal witnessing, thus introducing the purpose of Project LIFE. Teens participating in Project LIFE on Wednesday will knock on doors seeking to witness to other teens about Christ. The four preaching services of the National Association are also included as a part of the National Youth Conference program.

Bible Bowl and Bible Tic Tac Toe teams swing into action for their initial rounds on Monday afternoon. All competitive activities—Sword Drill, Declamations, Bible Bowl, and Bible Tic Tac Toe—will be concluded on Tuesday morning. Recognition and awards will be given to contestants on Tuesday evening during the worship service of the National Association.

Social and fellowship activities will be provided for the youth Monday and Wednesday evenings after the service. This year the decor and atmosphere will be Spanish-Mexican. A portion of the ballroom in the Del Webb Town House will be gayly decorated to provide a gathering place for the young people from 9:30 to 11:00 p.m. Special music and other program features will add to the enjoyment of the fellowship hour. On Tuesday evening from 9:30 to 11:00 a fiesta banquet will be held with missionary Sam Wilkinson as guest speaker.

There will be special activities for the younger children on Tuesday morning and Wednesday afternoon. An excursion to the city park and zoo is planned as the children's special event on Wednesday afternoon. A trip to King's Canyon for older youth is planned for Wednesday afternoon if a sufficient number want to go. All social activities are planned to help our youth enjoy fun-filled hours in a Christian manner.

## WNAC Convention

CALIFORNIA AUXILIARY WOMEN join the WNAC officers in welcoming every Free Will Baptist woman to the 35th annual session of the Woman's National Auxiliary Convention, July 13-14, in Fresno, California.

Activities will begin Monday at 7:30 a.m. with the executive committee breakfast and business session, in the Riesling Room of the TowneHouse Hotel. The WNAC executive committee will be joined at 1:00 p.m. by state presidents and field workers in the Cabernet Room for discussion and fellowship.

Of special interest will be the report of the study committee. This committee was appointed in 1967 to make a long range study of the Woman's Auxiliary work. The purpose of this depth study was to enable the organization to function more effectively as a Christian witness in today's changing world. The committee is enthusiastic about the proposed changes in the plan of work and urges each state to have a representative present for this important meeting.

Missionary Daniel Merkh, Nantes, France, will be the keynote speaker for the convention which will convene Tuesday at 9:00 a.m. Recent, phenomenal growth has been experienced by the Merkhs in their work in this difficult field. A visual presentation on France will be shown.

Helen Sanders, who has had a very successful ministry with Ladies' Bible Classes and other related church activities of the church in Waipahu, Hawaii, and Aileen Calvery, longtime missionary to Hokkaido, Japan, will also speak. Other missionaries home on furlough will appear on the program under the direction of missions chairman, Joanne King.

A special treat will be music by California Christian College and members of the church in Hawaii. Bob Followill will serve as song director; Nadine Followill, pianist; and Mary Alice Bridgman, organist.

A memorial service will be conducted by Miss Mary Ruth Wischart for Mrs. J. L. Welch (Miss Mary), pioneer Woman's Auxiliary worker. Mrs. Welch organized the first Ladies' Aid Society in Cofer's Chapel, Nashville, Tennessee, in 1907 and was instrumental in the organization of the Woman's National Auxiliary Convention in 1935.

The WNAC Fellowship Dinner which has previously been held on Monday afternoon will not be until Tuesday afternoon, enabling more to attend.

Vonette Bright, Arrowhead Springs, California, will speak at 5:00 p.m., in the Burgundy Room of the TowneHouse Hotel. Mrs. Bright, wife of Dr. Bill Bright, founder and director of Campus Crusade for Christ, is a dynamic speaker and soul-winner.

The dinner will be open to all who wish to attend. Tickets are \$4.50 each, (including tax and tip), and may be ordered from WNAC, P.O. Box 1088, Nashville, Tennessee 37202.

**VOLENA BRIGHT   DANIEL MERKH   AILEEN CALVERY   HELEN SANDERS   EUGENE WADDELL   KEN RIGGS   SAM WILKINSON**





For study and use by forward looking church leaders  
planning to meet the needs of tomorrow.

# GENERAL TRENDS IN THE WORLD AFFECTING THE WORK OF THE CHURCHES

\*Compiled by Albert McClellan

*Editor's note: The Southern Baptist Convention's '70 Onward Committee compiled an extensive report from a survey of 600 Baptist leaders. It is reproduced here in part.*

THE NEW TESTAMENT CHURCHES, whose accomplishments are so vividly recorded in the Acts of the Apostles, faced a world situation unlike any that has existed at any other time. It was a world dominated by the Roman Empire, yet largely influenced by the Greeks. In fact, in many areas Greek was the prevailing language. It was a world that largely centered in the Mediterranean Sea. Spain and England were barbaric countries. Germany was a forbidden hinterland. The times were dominated by many religions and vast religious superstition, and torn with open immorality. Judaism, as well as Christianity, was fighting for its life.

The early Christian leaders were alert to these conditions and adjusted their teaching and preaching to meet them. One example is Paul's sermon on Mars Hill and another is John's witness from Patmos. They were intelligent leaders who knew how to present the gospel cogently in keeping with the world views of their day.

Can the latter day disciples of Christ do any less? Must we continue teaching and preaching in keeping with pre-war and pre-recession conditions, when these conditions have radically changed? The answer is that today's Christians must be as alert in their times as Paul and John were in the Roman world.

## PART I

### BASIC PHILOSOPHICAL TRENDS

#### Materialism and Secularism

*Definition.* There is a resurgent tendency for the world to be dominated in its thinking and acting by non-religious and non-Christian values. Contemporary secularism not only rejects these values, but feels compelled to attack them.

*Scope.* Pragmatic philosophies . . . materialistic influence . . . scientism . . . purely materialistic stand of value . . . logical positionism . . . aggressive atheism . . . elimination of re-

\* Albert McClellan is program planning secretary, Southern Baptist Convention Executive Committee, Nashville, Tennessee, and general chairman of the '73-'79 Planning Project. Reprinted by permission from The Baptist Program August-September 1969.

quired prayer in schools . . . Sunday as a workday . . . emerging non-Christian points of reference.

On November 10, 1619, Descartes caught a glimpse of a new civilization with a scientism free of moral value judgments and for 350 years this dream has been on a collision course with faith and religion. The zero hour is almost here. It is now the temporal vs. the spiritual world, the world of Descartes against the world of Jesus Christ.

In less than two decades the moral pendulum has swung from censorship against strong by-words in newspapers and movies to openness of profanity and obscenities even on family television.

*Possible implications for the churches.* This general trend may require the churches to:

1. Examine carefully and objectively the impact of secularism on the life and work of the churches.
2. Find ways to use the secular side of the members' lives for witness to Christ.
3. Local members to examine themselves to see how they are controlled by secular motives, goals and standards.
4. Take a hard critical look at any process or method that some leaders want to adopt in the churches with the view to discovering whether they violate basic Christian integrity, compromise the convictions of the churches or suggest implications that will destroy the churches.
5. Introduce into the curriculum materials and processes that will enable churches to identify secularism and to understand its processes.
6. Recognize the materialistic threat to the churches that leads them farther and farther from the spiritual purposes and structures established by Christ.
7. Give strict attention to the danger of themselves becoming carbon copies of the world.
8. Help church members rediscover the true meaning of success.
9. Help show scientists and free thinkers there is not a conflict between science and religion.

#### Changing Moral Values

*Definition.* There has been a decided shift in American moral values, mostly related to the place and practice of sex. These are fostered by leaders ranging from men who openly argue for uninhibited hedonism to sophisticated philosophers who argue a new morality based on a relativistic ethic.

*Scope.* Exploitation of sex . . . technological changes in contraception . . . working wives . . . equalization of the sexes . . . loss of parental authority . . . youth rebellion . . . relativism . . . permissiveness . . . increased illegitimacy . . . shift of moral leadership outside the churches . . . moral



revolution . . . relative morality . . . efforts to legalize abortion.

*Possible implications for the churches.* This general trend may require the churches to:

1. Provide more material in church libraries such as pamphlets, films, books, etc., for use by parents and church groups.
2. Help parents accept responsibility for the sex education of their children.
3. Make clear the biblical reasons for purity of life and conduct.
4. Provide opportunities for churches, parents and youth to work together to correct some of the unfortunate contemporary dating habits.
5. Provide an atmosphere that will make it possible for mature Christians to talk together sensibly about such problems as birth control, abortion, artificial insemination, early marriages, etc.
6. Determine their attitudes toward public school programs of sex education.
7. Intensify courses in such subjects as marriage, family life, moral conduct, etc.
8. Sponsor institutes for training leaders and teachers who can help clarify issues in the area of morality.
9. Determine the role of censorship in a free society.

## Changing Role of the Family

*Definition.* In this century the family has undergone a series of revolutions. The first when the family escaped the clan of the larger family in the rural setting, the second when the father became so involved in his work that family management was turned over to the mother, the third when television took over as family monitor and teacher, and now when mothers may go to work and the children are left to the instructions and disciplines of their peer groups.

*Scope.* Disintegration of traditional family patterns . . . growing number of broken homes . . . interfaith and interracial marriages . . . erosion of family authority . . . parental delinquency . . . alcohol and divorce . . . working mothers . . . free love . . . early marriage . . . every member belongs to a different community.

In 1870 women comprised only 14.8 percent of the working population in the USA. By 1950 this figure had risen to 27.5 percent and by 1967 to 35.1 percent.

*Possible implications for the churches.* This general trend issue may require the churches to:

1. Recognize that the church and the home are laborers together in the work of the Lord.
2. Provide materials in regular programs and in the church to help parents and children shape a happier, more productive home.
3. Stress the need for adequate sex education from the parents' perspective.
4. Provide conferences and forums for family groups of all ages to deal with special age-level family problems.
5. Insist that pastors deal effectively from the pulpit with family life, presenting a clear biblical view of the family.
6. Counsel with youth about dating problems.
7. Stress the right of the members of the family to be themselves.
8. Recognize the problems of single adults and provide for them.
9. Avoid programs that fracture the family into too many class groups within the churches.

## BASIC ENVIRONMENTAL TRENDS

### Increasing Awareness of Pluralistic Society

*Definition.* Pluralism is that condition of a society where a variety of cultures, social patterns, religious views and races exist intermingled in the same social and economic setting.

*Scope.* Many different races live in our urban centers . . . Baptists no longer exist in the simple rural Anglo-Saxon society of the past . . . there is great diversity of people making up most of our churches . . . we have a new society of many different elements . . . suddenly the one world of Protestantism has vanished . . . we can see rising pluralism in the action of the courts on such issues as religion in the public schools and censorship.

*Possible implications for the churches.* This general trend issue may require the churches to:

1. Objectively study what it means for a church to live in a community of other churches and religions.
2. Clarify and communicate distinctive Baptist ideas so that laymen can teach them to other laymen in their daily work.
3. Find ways to cooperate with other Christians without compromising distinctive character or reducing the effectiveness of the work of the Lord.
4. Help members to see the proper relationship between personal conviction and tolerance.
5. Avoid temptation of becoming provincial by joining with other Baptist churches in great areas and world enterprises.
6. Recognize that there are great differences even among Baptist churches.
7. Study the losses of Baptists to other denominations with the view to correcting reasons for these transfers.
8. Re-emphasize the biblical revelation as the basis of authority for both church and individual members.
9. Avoid assuming that the Christian values system now permeates the whole of society.

### Change to an Urbanized Society

*Definition.* For hundreds of years man has lived close to the soil as hunter and farmer. Until World War II American society was largely dominated by rural life. Beginning with World War I and accelerated in World War II families have moved into the cities until today about 90 percent of all Americans live in an urban setting.

*Scope.* Conflict of rural image with urban fact . . . leaders are enlisted from rural oriented background . . . traffic jams . . . development housing . . . apartment house living . . . rootlessness . . . lost feeling of community congestion . . . ghettos . . . loss of stabilizing social structure . . . strip cities . . . loss of identity . . . slums . . . inner city . . . political leadership still dominated by minority voters in rural areas.

*Possible implications for the churches.* This general trend issue may require the churches to:

1. Develop their programs to fit the urban situations in which they exist.
2. Not forget that thousands of people still live in the open country and small towns and must have traditional programs.
3. Remember that moving to the city does not necessarily eliminate the rural point of view.
4. Recognize that the strategy of the city calls both for the local congregation and the work of the association.



5. Recognize that the cities of America may be wrong in their present structures, and that instead of attempting to adjust our forms to them that they challenge the city to change to a more workable human structure.
6. Recognize that there is a great difference in the points of view of people newly moved to the city and their children reared in the city.
7. Study seriously the impact of the city on church life.
8. Keep working until the apartment house dilemma is solved.
9. Recognize that all cities are different, and that a strategy for one is not a strategy for another.
10. Involve themselves in social change in order to leaven for Christ the new worlds of tomorrow.

## PART II

### SIGNIFICANT SOCIAL TRENDS

#### Mounting Racial Tensions

*Definition.* Since 1954 the United States has been caught in a racial revolution. While all minorities are involved the focal point which had for many years been developing is the American Negro. It appears now that integration, formerly thought to be the focus of the revolution may only be an episode in the tremendous upheaval of the races.

*Scope.* Growing black nationalism . . . increasing prejudice . . . riots . . . vandalism . . . blocks of people as pressure groups . . . increasing integration . . . demand of minorities for equality . . . the power of sub-cultures . . . Black power . . . Negro leadership in the physical sports . . . inability of the churches to find their voices on racial matters . . . erosion of the heart of society . . . inability of man to control his emotions.

Negro family income in 1967 was 50 percent of white family income.

Unemployment among black people is twice as high as compared with white people.

In 8 out of 12 large cities segregation of residential areas increased from 1960-1967.

The Negro protest movement is now more powerful than ever.

*Possible implications for the churches.* This general trend may require the churches to:

1. Face seriously and honestly the biblical teachings on relation of the races.
2. Take seriously the biblical doctrine of man.
3. Refuse to let present radicalism of some minority groups keep them from doing what they ought to do for the healing of racial tension.
4. Recognize that every congregation that claims Christ as its head should accept all for worship whom he would accept.
5. Deal meaningfully with the problems of racial tension in the study groups of the churches.
6. Assume their rightful place as the healing peacemakers where deep schism has developed.
7. Recognize fully their biblical roles as reconciliators of the estranged and alienated.
8. Admit prayerfully and sincerely that there are problems of racial tension present in the attitudes of many members.

#### Increasing Crime and Delinquency

*Definition.* The increasing permissiveness in society, implicit approval of violence by some leaders, insufficient money for trained dedicated policemen have greatly increased the latent inclination of many people toward criminal acts.

*Scope.* Lack of respect for authority . . . increasing crime among younger children . . . increasing juvenile delinquency . . . disregard of constitutional rights . . . riots.

Crime increased 11 percent from 1965 to 1966; and from 1960-67 while the population was rising about 10%, crime rose nearly 90%.

Nearly half of all persons arrested for serious crimes in 1967 were under 18 years of age.

*Possible implications for the churches.* This general trend may require the churches to:

1. Develop a more serious attitude toward the moral and religious education of their youth.
2. Create in their members an awareness of the seriousness of the crime problem by making information available in literature and church libraries.
3. Emphasize the importance of the Christian home and the parent's responsibility for the moral and religious education of youth.
4. Plan into the church curriculum courses on the importance of law and order, and the relation of justice to order in times of revolutionary change.
5. Become better acquainted with court procedures such as probation, parole, suspended sentences, etc.
6. Encourage members to become acquainted with courts, jails, detention homes, etc., and to provide ministries for those homes.
7. Study continually the criminal trends of one's own community.

### KNOWLEDGE TRENDS

#### Increased Importance of Education

*Definition.* Since 1957 the year of the first Russian satellite, the educational values of America have greatly changed. Standards have been raised, subject matter has been greatly intensified even in lower grades; the desire for personal excellence has risen on the part of many, opportunity for higher education has broadened and unprecedented sums of money spent for education.

*Scope.* Longer school year . . . precedence of school work . . . government spending on education . . . better preschool education . . . secularization of education . . . competition for grades and scholarships . . . increased technology . . . decline of the humanities . . . new values taught in schools . . . adult education . . . continuing education . . . sex education in schools . . . needs for retraining . . . international students . . . secular schools . . . academic freedom . . . lapsed education . . . ideological conflict in education . . . hostility of higher education toward churches in some quarters . . . anti-intellectualism among some church leaders.

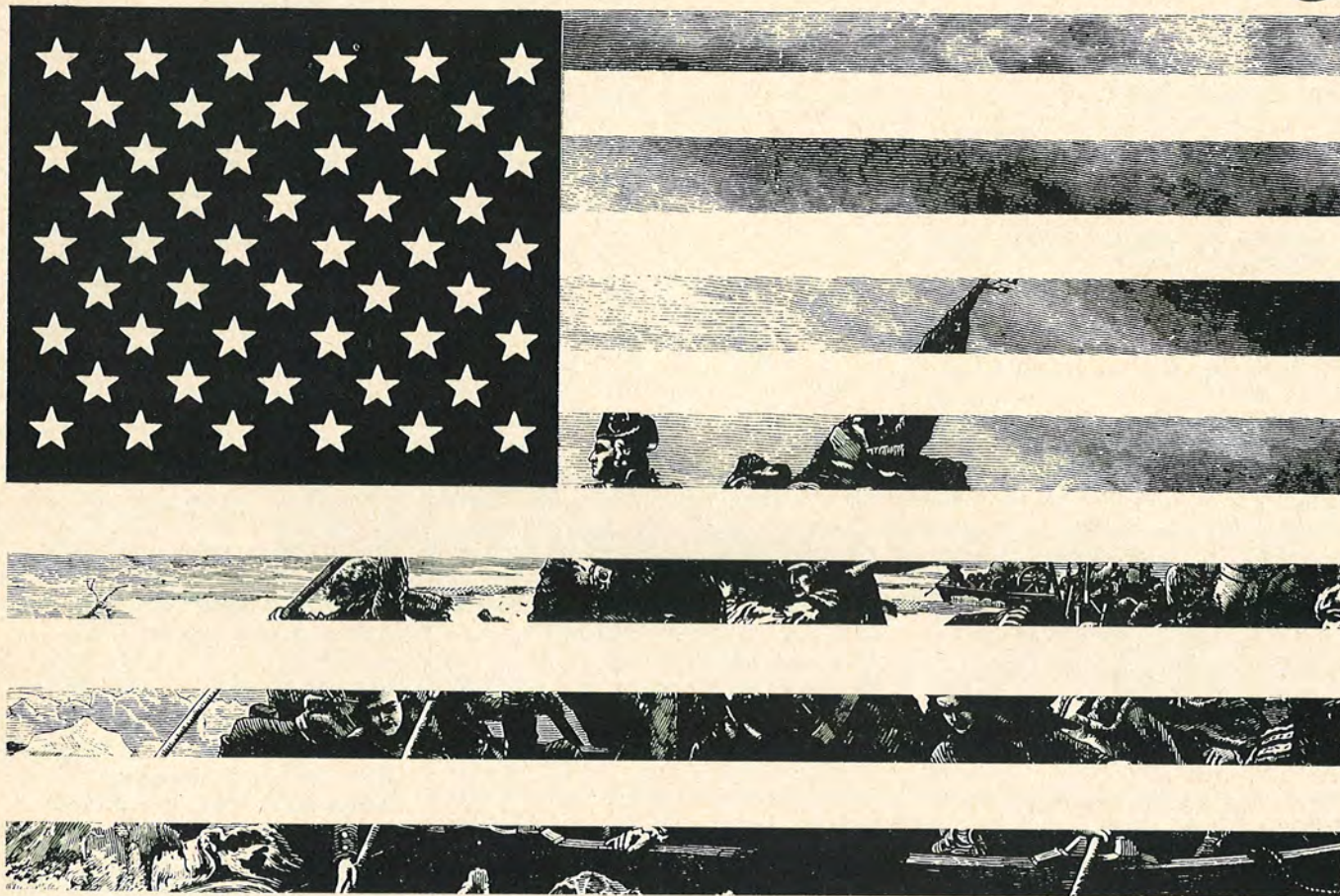
*Possible implications for the churches.* This general trend issue may require the churches to:

1. Face up to the inadequacies of their present religious education programs.
2. Recognize the importance of strong vigorous educational programs for youth at the same time they are being exposed to accelerated education in the public schools.
3. Refuse to support inferior education when offered by

(Continued on page 14)



# The Dedicated Americans<sup>★</sup>



*What has it cost you personally to be an American?*

By J. EUGENE WHITE

HAVE YOU ever wondered what happened to those men who signed the Declaration of Independence?

Five signers were captured by the British as traitors and were tortured before they died. Twelve had their homes ransacked and burned. Two lost their sons in the Revolutionary Army, another had two sons captured. Nine of the 56 fought and died from wounds or hardships.

What kind of men were they? Twenty-four were lawyers and jurists. Eleven were merchants, nine were farmers and large plantation owners, men of means, well educated. But they signed the Declaration of Independence knowing full well that the penalty would be death if they were captured.

They signed and they pledged their lives, their fortunes, and their sacred honor. Carter Braxton of Virginia, a wealthy planter and trader, saw his ships swept from the seas by the British navy. He sold his home and properties to pay his debts, and died in rags.

At the Battle of Yorktown, Thomas Nelson, Jr., noted that the British General Cornwallis had taken

over the Nelson home for his headquarters. The owner quietly urged General George Washington to open fire, which was done. The home was destroyed and Nelson died bankrupt.

Francis Lewis had his home and properties destroyed. The enemy jailed his wife, and she died within a few months.

John Hart was driven from his wife's bedside as she was dying. Their 13 children fled for their lives. His fields and grist mill were laid waste. For more than a year he lived in forests and caves, returning home after the war to find his wife dead, his children vanished. A few weeks later he died from exhaustion and a broken heart.

Such were the sacrifices of the American Revolution. These were not wild-eyed, rabble-rousing ruffians. They were soft-spoken men of means and education. They had security, but they valued liberty more. Standing tall, straight, and unwavering, they pledged: "For the support of this declaration, with a firm reliance on the protection of the Divine Providence, we mutually pledge to each other, our lives, our fortunes, and our sacred honor."



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# religious world news

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## Hand-hewn Timber May Be Noah's Ark

Mt. Ararat, Turkey — Embedded in glacial ice 14,000 feet up the side of a high mountain in Eastern Turkey is a large mass of hand-hewn timbers.

A team of American scientists and explorers flew to Turkey in June to determine whether the mysterious pile of wood could be the remains of Noah's Ark.

Four circumstances encourage the team to believe that the expedition may be something more than a wild-goose chase:

—The site is Mt. Ararat, specifically identified in Genesis 8:4 as the place where Noah's Ark came to rest as the waters of the Great Flood began to subside.

—The wood has been identified as white oak, and no white oak trees grow within 300 miles of the mountain.

—Scientists at the University of Bordeaux in France and the Madrid Institute of Forestry in Spain have concluded from the amount of Lignite, the degree of petrification, and the cell structure of the wood that it must be about 5000 years old. (Radio-carbon tests in U.S. laboratories, however, suggest that the wood came from trees that grew from 100 A.D. to 600 A.D.)

—Chemical tests have yielded evidence that some of the wood had been water-proofed with bituminous pitch.

"There seem to be only two logical possibilities," said Rennie Noobeer-gen, a member of the expedition.

"Either we must assume that some ancient people went to a great deal of trouble to hand-hew timbers, haul them 300 miles overland, and carry them 14,000 feet up the side of a mountain in order to erect a building for some purpose; or we must conclude that a gigantic flood deposited a large, ship-like object on the mountain."

The latter hypothesis is suggested not only by the presence of pitch in the timbers, but also by the fact that there are many references in Middle Eastern History and literature, dating back to the time of the Babylonian Empire, to the presence of a ship-shaped structure near the crest of the 16,945-foot Mt. Ararat.

Following clues given in these ancient references, explorer Fernand Na-

varra in 1955 discovered a mass of wood embedded in a glacial ice pack at the 14,000-foot level of Mt. Ararat. He estimated at least 50 tons of wood were visible through the ice. It appeared to be organized in a bow-shaped structure, and included hand-hewn timbers 150 to 200 feet in length.

In 1969, a privately financed U.S. foundation called Search sent Navarra back to the mountain with diamond-tipped boring tools to obtain samples of the wood. These are the samples that have been tested at scientific laboratories in Europe and America.

Gilbert H. Grosvenor, late editor of the *National Geographic Magazine*, once remarked, "If the Ark of Noah is ever discovered, it will be the greatest archeological find in human history and the greatest event since the resurrection of Christ; and it will alter all the currents of scientific thought."

*Editor's note: Ralph A. Lenton, project manager of Search Foundation, showed a film of Navarra's 1955 and 1969 expeditions to Mt. Ararat to Evangelical Press Association editors. He also had a sample of the wood. It appears most convincing. We will keep you informed.*

## 'Frankfurt Declaration' Explodes As Revolutionary Missions Document

Washington, D.C. (EP) — A missionary document called the "Frankfurt Declaration" has been drafted by leading German scholars to call Christian people back to their God-given tasks.

Released in the June 19 issue of *Christianity Today*, the seven-point declaration represents a major, biblically oriented attempt to bridge a widening gap in the Christian world between churchmen who emphasize personal salvation and those who stress social action.

"We refute the identification of messianic salvation with progress, development, and social change," the statement says.

"We do, however, affirm the determined advocacy of justice and peace by all churches . . . and we affirm that 'assistance in developments' is a timely realization of the divine demand for mercy and justice as well as of the command of Jesus: 'Love thy neighbor.'"

The declaration was drafted by Dr. Peter Beyerhaus of the University of Tübingen. It was refined by a group of theologians at a meeting on March 4 in Frankfurt and signed by professors from 11 German universities.

Dr. Donald A. McGavran, Dean of the School of World Mission, Fuller Theological Seminary, urges Christian leaders and laymen to write their missionary societies urging acceptance of the declaration.

The theologians affirm that "Jesus Christ our Saviour, true God and true man, as the Bible proclaims him in his personal mystery and his saving work, is the basis, content and authority of our mission. It is the goal of this mission to make known to all people in all walks of life the gift of his salvation."

The 2,300-word statement records opposition to a modern trend toward secularization of the gospel which has been encouraged by the ecumenical movement.

## Latin American Literature Campaign Draws 33,700 Letters

North Hollywood, Calif. (EP) — Letters postmarked from villages high in the Andes Mountains and widely scattered Amazon communities are among more than 33,700 written responses to a printed witness of Jesus Christ now being distributed by Brazil, Peru, and Mexico Every Home Crusades — the name for World Literature Crusade's systematic proclamation programs on national education.

To initiate this response, 58,413,530 pieces of literature were distributed.

WLC President Jack McAlister says that evangelical nationals in the midst of rapid social change are attracted to the mobility of the Every Home Crusade witness.

Every Home Crusades now active in countries where one-third of the world's people live are all directed and staffed by nationals, McAlister said. Every printed witness contains a reply form to request a free Bible correspondence course. National Christians of every denomination volunteer to do the systematic distribution. During the mopping-up stages of the operation, paid distributors are employed to reach isolated homes and communities.



## **Supreme Court Upholds Church Tax Exemption**

Washington, D. C. (EP) — The U. S. Supreme Court, in a 7-1 decision, upheld the principle of tax exemption on property used exclusively for religious purposes.

In the majority opinion, Chief Justice Warren Burger, noting that a complete separation of church and state is impossible, said the most important aspect is that there exist "no real connection" between tax exemption and the establishment of religion.

He said that tax exemptions are not the type of sponsorship of religion prohibited by the First Amendment of the Constitution.

The lone dissenter was Justice William O. Douglas, who held that while the current involvement of government in religion may seem negligible, he expressed fear that it is "a long step down the path" to government establishment of religion.

## **Pray For Captive Missionaries, C&MA Reminds Friends Of Five**

Toronto, Ont. (EP)—During the Annual General Council of the Christian and Missionary Alliance May 13-18, President Nathan Bailey released a statement concerning three missionaries captured in 1962 and two others taken by Viet Cong in 1968.

Briefly, his extensive report indicated that the missionaries are probably alive, being pressed into medical service by the North Vietnamese.

North Vietnamese leaders declare that there is religious liberty in their country and that missionaries are taking part in religious services.

## **Roman Catholic Population Drops —First Time In Century**

Los Angeles (EP)—A dramatic drop in the ranks of Roman Catholics amid a general rise in population figures was discovered to be taking place in the U.S.

It is the first time in a century that the Roman church has indicated a population loss in this country.

The statistical summary also revealed declines in the number of priests, nuns, seminarians, seminaries, schools, students and public school children receiving religious education.

## **Senators Launch New Attack On Alcoholism**

Washington (EP)—Three U.S. Senators have proposed legislation "for an unprecedented, massive, across-the-board federal attack on the problem of

alcoholism" according to a report from the Senate Special Sub-committee on Alcoholism and Narcotics.

Sen. Harold E. Hughes (D., Iowa), chairman of the committee, introduced the "Federal Alcohol Abuse and Alcoholism Prevention, Treatment, and Rehabilitation Act of 1970" in the U.S. Senate. He was joined by Senators Jacob K. Javits (R., N.Y.) and Frank E. Moss (D., Utah).

Some 25 other Senators have added their names as co-sponsors of the bill.

Hughes told the Senate that alcoholism is "a killing illness that is as widespread and familiar as the common cold," yet it is "the nation's most neglected and costly illness."

He continued: "The latest estimates indicate that nine million Americans suffer from the compulsive over-use of alcohol. I personally believe the number is much greater than that. It is also estimated that alcoholism costs our society from four to seven billion dollars in economic waste annually."

Pointing out that alcoholism is now the fourth major killing disease, Hughes added that "its impact in terms of wasted lives, broken homes, destruction of youth, and general misery is beyond any calculation."

## **Lutherans Note Membership Decline**

Minneapolis (EP)—For the first time since it was born a decade ago, the American Lutheran Church has noted a decline in baptized members.

An ALC report here issued by Secretary Arnold Mickelson noted that membership on Dec. 31, 1969 was 2,559,558 compared with 2,576,105 a year earlier.

The number of congregations at the close of 1969 was 4,848, a drop of 32 from the previous year.

Mergers of congregations and dissolution of local churches in rural areas with declining populations accounted for most of the losses, Mickelson said. The number of clergymen increased by 66 to a total of 6,009, the report said.

## **News Briefs**

Dr. Frank Laubach, famed "apostle to the illiterates," died in Syracuse, N.Y. at the age of 85 on June 11. Through his "each one teach one" approach to literacy, untold numbers of persons around the globe learned to read. Dr. Laubach began his missionary career in 1915 with the United Church of Christ in the Philippines.

★

A. A. Allen, evangelist and faith healer, died June 11 in his hotel room

at San Francisco of an apparent heart attack. More than 30 years ago at the age of 29, Allen became a traveling evangelist, joining first the Assemblies of God, then striking out non-denominationally.

*Editor's note: According to radio commentator Paul Harvey, Allen died of acute alcoholism.*

## **'Silent Majority' Forcing Changes In Television's Religious Programs**

Radnor, Pa. (EP)—Anger and financial revolt of the "religious silent majority" in America against recent trends toward "secularization" of churches, is reportedly leading to a major shift in religious TV programming.

More emphasis will be placed on spiritual concerns in future programs and less on social activism, according to a prediction carried in the June 13 issue of *TV Guide* magazine.

"The somewhat dizzying charge that God, above all, is missing from religious programming is coming from some of the most important church leaders in America," notes Edith Efron of *TV Guide*, "and particularly those who have the ultimate responsibility, either as producers, consultants or approvers for the religious shows we see on TV."

## **Bible Now Written In 1,413 Languages**

New York—At least one book of the Bible had been published by various organizations in 1,413 languages, at the end of 1969, according to a report by the United Bible Societies released here by the American Bible Society.

This represents an increase last year of 21 languages in which one book or more of the Scriptures had been published for the first time.

## **Americans United Score Lodge Vatican Appointment**

Washington, D.C. (EP)—"An egregious violation of this nation's tradition of separation of church and state and a false appeal for Catholic votes by President Nixon."

That's how Glenn L. Archer, executive director of Americans United for Separation of Church and State, described President Nixon's appointment of Henry Cabot Lodge as his personal representative to the Vatican.

"(It) is another of those unwise moves which brings the Nixon Administration into ill repute," Archer charged. "Administration spokesmen gave solemn  
(News continued on page 16)



# denominational news

## Former Missionary Accepts Post At Foreign Missions

Nashville, Tenn.—Bill Jones, foreign board member and former missionary to the Ivory Coast, was employed as director of communications during the annual board meeting, May 18-22.

The decision to employ Jones followed the resignation of Jerry Ballard, who has served in the position since 1961. The board extended its commendation and appreciation to Ballard for "nine years of faithful service to the department."

Jones, who officially assumes responsibilities on July 1, served as a missionary to the Ivory Coast from 1958 to 1969. As a linguist, Jones put into writing the Agni language and translated much of the New Testament into that language.

Since his return to the States, he has served in administrative and teaching positions at Oklahoma Bible College. In July 1969 Jones was elected a member of the board of foreign missions by the national association.

He returned to his studies at Oklahoma City University and received the M.A. degree in the field of language arts in May 1970.



**BILL JONES**  
Accepts communications post at Foreign Missions.

## Kentucky Church Burns

Greenup, Ky.—An invitation extended by a 14-year-old girl to a Free Will Baptist evangelist to conduct a revival in a one-room country school led to the birth of Raccoon Free Will Baptist Church, Rt. 2, Greenup, Kentucky, in the spring of 1947.

Recently the congregation and community were saddened by the loss of the church building by a fire of undetermined origin.

The 14-year-old girl, Miss Anna Lee Snoddy, later attended Free Will Baptist Bible College and became the wife of Rev. Carroll G. Alexander. The evangelist was Rev. Horton Davis.

Although small, the church played an important part in the denomination. Since 1951 when a visiting speaker from Missouri challenged the members to support foreign missions, an offering has been received every Sunday for that purpose. Eventually, all the 5th-Sunday offerings were designated for this fund. For the past five years 10 percent of all regular offerings have been sent to Free Will Baptist Bible College.

Among its members that have been active in the National Association have been G. E. Ratliff, a layman, formerly of Ashland, Kentucky and now retired in Pompano, Florida; and Rev. Robert L. Shockey, promotional secretary of the National Home Missions Department, a former pastor of the church.

The congregation is planning to rebuild as soon as possible. The building was insured but only for a small part of the cost of rebuilding. Any congregation or individual wishing to help rebuild this church may send gifts to Raccoon Free Will Baptist Church, Mrs. Roy Snoddy, Rt. 2 Box 83, Greenup, Kentucky 41144.



**Raccoon Free Will Baptist Church**



**Aftermath of a fire**

## Bible Colleges Produce Record Number Of Graduates

Nashville, Tenn.—Two Free Will Baptist Bible colleges graduated a total of 64 students in closing exercises in May. Free Will Baptist Bible College in Nash-

ville turned out a record 51 graduates in commencement services May 17-21. Oklahoma Bible College graduated nine May 15.

At FWBBC, 41 students received B. A. degrees, seven received three-year Bible diplomas, and three received Business Certificates.

Speakers for the FWBBC commencement exercises were Rev. Luther Gibson and Dr. LaVerne Miley, medical missionary to Ivory Coast, West Africa.

Two students, Lynn Miley and Patsy Vanhook, graduated with the highest four-year average for the class of 1970 and were elected to Delta Epsilon Chi, an honor society of the Accrediting Association of Bible Colleges. Lynn's average for his college years was 2.92. Patsy's was 2.71. A straight-A average is 3.0.

Nine graduating sophomores heard Dr. W. R. Corvin, president of Oklahoma City Southwestern College, discuss the role of a Christian college in today's educational world during Oklahoma Bible College's commencement service May 15.

The graduating group, who were presented their Associate in Arts degrees by OBC President J. D. O'Donnell, became the fourth class to be awarded



**Graduation Day at FWBBC**



**Lynn Miley and Patsy Vanhook**



their junior college degrees from this Free Will Baptist institution.

Miss Sue Mullins of Alma, Okla. was honored four times for her outstanding contribution to college life during the awards ceremony. She was presented the Editor's Medal for her service as editor of the college yearbook, was selected by the faculty to receive the Most Outstanding Student Award, received the Best All-Around Student Award (for girls), and received the Key Award which is presented to the sophomore who has maintained the highest grade point average for the year.

Andy Percy of Hackett, Ark., also was selected as the Best All-Around Student (for boys). The Freshman Academic Award went to Mrs. Janie O'Donnell of Norman, Okla. Ken Sluder, Garden Grove, Cal., was recognized for his service as the 1969-70 Student Body President.

### Call For Pastor

The First Free Will Baptist Church at Grants, New Mexico, has issued a special call for a pastor.

Interested persons may contact Miss D. Bell, clerk, 733 Clovis St., Grants, New Mexico 87020.

### Mass Choir to Sing at the National Association

Fresno, Calif.—A mass choir made up of people from across the Free Will Baptist denomination will sing at the Tuesday evening session of the National Association this year. The choir is sponsored by the Church Music Fellowship and will be composed of those who attend the Music Fellowship meeting and other members of the organization. The group will rehearse as a part of the program of the CMF meeting, which will be Monday afternoon at 1:30.

All who are interested in church

### A Letter From The Editor

(Continued from page 2)

To help bring into focus the need for our close scrutiny of the church and world evangelism, we are also reprinting part of an extensive study performed by a Southern Baptist committee. We believe this study is important and applicable to our own denomination.

We have appropriately included in this issue an article on part of our American heritage (page 9) which may bring to your attention the fact that patriotism is both dear and costly. As an historically rich denomination, we have obligations to God and country, and for the world's sake, as well as our own, we ought to work at world evangelism together.

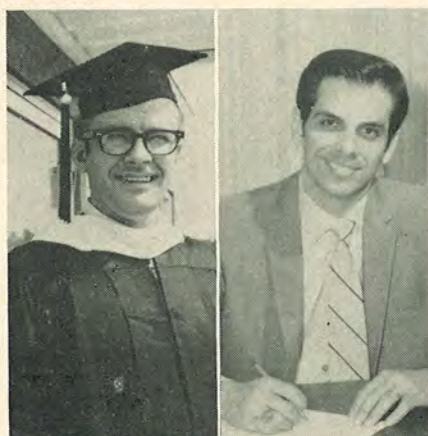
music are invited to attend the meeting and participate in choir rehearsal for the Tuesday evening service.

### Contact Editor to Move to NAE

Nashville, Tenn.—Jim Owen Jones, administrative assistant to the Executive Secretary and editor of *Contact* magazine, has resigned his post to assume editorial duties at the National Association of Evangelicals in Wheaton, Ill., Sept. 1.

The 27-year-old journalist will be editor of *United Evangelical Action*, the official publication of NAE with a circulation of 12,000, and *Profile*, a newsletter with a circulation of 165,000. He will be in charge of promotional and informational material for the two and one-half million member organization, working under former Free Will Baptist Executive Secretary, Dr. Billy Melvin.

He is the brother of Bill Jones, newly-appointed director of communications for Free Will Baptist Foreign Missions.



Reeds Gets MA Jones to NAE

### Reeds Receives Master's Degree

Nashville, Tenn.—Rev. Roger C. Reeds, general director of the Free Will Baptist Sunday School Department, received the Master of Arts degree in teaching from Middle Tennessee State University May 30th.

Reeds was one of 48 students graduating with honors in a class of 650. His degree program consisted of a major in English and a minor in education. He holds the Bachelor of Arts degree from Free Will Baptist Bible College.

*Editor's note: We congratulate Rev. Reeds on his accomplishment. It is indicative of a willingness to increase his effectiveness in his position. He has doubled his work load for the past two years in order to acquire this additional education.*

*Other Free Will Baptists received graduate degrees this year. Our best wishes and congratulations extend to all of them.*

### Sunday School Department Sets Fall Enlargement Campaign

What the church is doing today affects the next generation. Will the youth of the evangelical church grow up trained that Christianity is passive, not active? Will they easily discharge their obligations of the Christian life by only attending church on Sunday, hearing the message from God's Word, and never giving out to those around them? By the example of the adults, are youth learning the New Testament pattern of ministering to persons whom they meet each day—as a normal part of their lives? What will be the pattern of the coming generation of evangelical churches?

*Living is . . . Making Him Known* is the theme for this year's Fall Sunday School Enlargement Campaign. This program is designed to provide challenge and method whereby the individual Christian may be an effective witness of those things which he possesses as a child of God.

*"Living Is . . ."* speaks of the day-by-day routine of life. Living at home, on the job, at the grocery store, at school, at play, in the neighborhood . . . Is it more than mere existence? Yes it is abundant living.

*"Making Him Known"* challenges each Christian to true New Testament Christianity. We are able to make Him, who gives purpose to our living, known in the everyday contacts.

The enlargement campaign will begin on Sunday, September 6, and continue through Sunday, September 27, 1970.



On May 17th, the Cramerton Free Will Baptist Church celebrated its 25th Annual Homecoming under the leadership of Rev. Roy L. Rikard. More than 400 attended the anniversary dinner.

(Photo—left to right) Rev. Roy Rikard, Mrs. Roy Rikard and Mrs. Marie Patterson, one of the 18 charter members.



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# christian doctrine

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by Leroy Forlines



Soundness of Christian doctrine requires soundness of one's view of the Bible. If we are to have assurance of our Christian beliefs, we need an authoritative source for our beliefs. It is our conviction that in the Bible we have such an authority. When a weaker view of the Bible is taken, there is no real ground for assurance, and the way is open for error and unbelief. In order that we may be alert on this subject, it is good that we understand some of the terms that are used.

## II. The Doctrine of the Scriptures

### A. Revelation

To reveal means to uncover or to make known. When we speak about God's revealing Himself, we refer to His making Himself known. Without such a move on God's part, all truth about Him would remain covered.

There is a revelation of God outside the Scriptures which is available to all men. This we call natural revelation. It is referred to in Psalm 19:1-6 and Romans 1:20. God reveals Himself in the created order, man's moral constitution, and in history.

Natural revelation is not sufficient for man, especially in view of sin and the need of salvation. God has given us special revelation in the Bible in order that we may understand more about Him and what He expects of us.

In the Bible, God revealed Himself by speaking to and through the Bible writers. In doing this, sometimes He spoke directly, and sometimes through dreams and visions. Sometimes extensive use of symbols was made. At other times God revealed Himself through His miraculous deeds.

The highest revelation of God came when God sent His Son in the flesh to live among men, to die, and to be raised from the dead.

### B. Inspiration

Inspiration refers to the activity of the Holy Spirit in working upon and through the Bible writers enabling them to give us an accurate transmission of what God chose to reveal through them (See II Peter 1:21).

### C. Plenary Verbal Inspiration

This view contends that inspiration is "plenary"—full and complete, and "verbal"—extending to the words used. This means that the Bible is the inspired, infallible, inerrant Word of God.

### D. Dual-Authorship

Dual-authorship means that the Bible had both a divine and a human authorship. The human author's personality and vocabulary are seen in his writings. The writer's writings are sometimes referred to as his own. All of this means that the writers were authors, not mere secretaries. The Holy Spirit worked to give us the message of God and guarantee that though it came through human authors, it is without error.

(Continued from page 3)


demands we stand firm on the Word of God. It will give courage to resist heresy and compromise by contending for the faith once delivered to the saints.

Integrity will motivate us to seek truth in all matters. Before passing judgment, facts will be gathered and carefully weighed in order to make the right decisions. Facts will be considered in their total perspective rather than in one's own frame of reference. We will not be hasty in jumping to conclusions or prone to believe some rumor without substantial evidence.

Concern for the welfare of the whole body of Christ will be of utmost concern in seeking a proper solution to a problem. Motives will be examined and restraint will be exercised in pushing one's own desires. Self interests will be crucified. When our ideas are rejected we will not be frustrated, resentful or contentious.

When guided by integrity, Christians will not resort to unscrupulous, unethical tactics to achieve their purposes.

Present uneasiness and future uncertainties make it imperative that we move forward together in a spiritual offensive. Only a united denomination can serve as a vanguard against satanic forces.

We are each responsible to see that the unity of the spirit is maintained by closing ranks and standing shoulder to shoulder. In the words of Paul, found in Philippians 1:27, we are to strive together side by side in one spirit and one mind. In this age of diminishing loyalties to Christ and His Church, we need a wholesome realistic unity. Denominational integrity will provide a greater framework for cooperation and a new dimension of fellowship. 

(Continued from page 8)

their own colleges.

4. Provide continuing education opportunities for church staff and denominational leaders.
5. Insist that pastors and other church leaders take truly professional attitudes toward their church education responsibilities.
6. Join with other churches in the community to sponsor special forums on subjects of timeliness in the life of the community, such as family life, crime, narcotics, alcoholism, etc.
7. Prepare for radical changes in the public school year and curriculum that will strike most cities by the late 1970's.
8. Take the lead in meaningful adult education, especially in subjects related to its purposes.
9. Major on reaching educational leaders for Christ thus infusing the decision-making processes with the Christian spirit.

END

### E. Dictation Inspiration

This view reduces the human writers to mere penmen or secretaries. The Bible is viewed as a product of divine dictation to the writers. It is accepted as an infallible, inerrant authority. The problem with this theory is that it fails to adequately deal with the evidence of Scripture that favors viewing the writers as authors. It fails to explain why the writing of the writers reflect different personalities and vocabularies. This view has never found wide acceptance.



## comment

by Cleo Pursell



"Then the chief captain came, and said unto him,  
'Tell me, art thou a Roman?'  
He said, "yea.'  
And the chief captain answered,  
'With a great sum obtained I this freedom.'  
And Paul said, 'But I was born free.'"  
Acts 22:27-28

Both Paul and the chief captain were proud of their Roman citizenship. Paul was glad to be a Roman without accepting Roman morals or condoning its paganism. He could say, "I am a Roman" with the mingled emotions of honest pride and sincere humility.

We as Americans can be proud of our citizenship—for the freedom and blessings that are ours. We should thank God for our heritage of courageous, God-fearing ancestors who fought for this country's freedom and who gave us a Declaration of Independence with God at its heart.

Many lives have been lost and great sums of money spent to preserve our freedom of speech, of religion and of the press. Freedom is a precious thing, and we are responsible for the way we use it. Peter exhorted Christians to "live as free men, yet without using your freedom as a pretext for evil; but live as servants of God."

Christian freedom does not allow us to write obscene literature, or anything that will harm another. It does not entitle us to the right to use cutting remarks or foul language. Christ freed us to forgive and to love one another. Neither does Christian freedom allow us to yield to the pleasures of a sinful world.

Sleene Stallion, born and reared in New York City, had many problems and difficulties that confront a youth in a biracial background. But in working out his problems, this young man chose to use the weapons of love, patience, kindness, and understanding, rather than anger, hostility, self-pity, or resentment. His philosophy is reflected in his poem:

"I can disturb the peace of all,  
With every hate I feel,  
With every hurt I inflict,  
With every grudge I bear,  
With a derogatory word,  
With a malicious motive,  
With a spiteful act.  
Unless there is peace in my heart,  
There is no peace in the world.  
World peace starts with me!"

## gems

from the Greek  
New Testament

by Robert Picirilli



"Pray without ceasing"—thus reads I Thessalonians 5:17. But what does it mean?

There are some who teach that it means to be actually praying 24 hours every day. They give the impression that a Christian ought to work toward the goal of continuous prayer around the clock.

Such a view sounds very ideal, and I'm quite sure all of us need encouragement to pray more than we do. But at the same time, I'm not at all convinced that such a goal of *continuous* prayer is either (1) really possible to achieve, or (2) what Paul meant.

Let's take a look at the Greek word translated "without ceasing." It is *adialeiptos*, and is used five other times in the New Testament. In Romans 1:9, Paul says he prays for the Roman Christians "without ceasing." In Romans 9:2, he says he has "continual" sorrow in his heart for unsaved Israel. In II Timothy 1:3, he says he prays for Timothy "without ceasing." In I Thessalonians 1:3 and 1:13 he says he remembers the Thessalonians in prayer "without ceasing," and also that he thanks the Lord "without ceasing" that they received his preaching as truth.

What do we learn from these other uses of *adialeiptos*? Well it so happens that they each mention an *unceasing* prayer for a *specific* request. So, if we must use I Thessalonians 5:17 to mean 24-hour-a-day praying, then these other verses will also prove 24-hour-a-day praying about each specific request! And, obviously, that won't work. If Paul had prayed every minute of every day for the Romans, he wouldn't have had any time to pray at all for the Thessalonians.

Then what does the word *adialeiptos* mean? The word itself is made up of three parts. The *a* on the front is the negative which means "without" or "not." The *dia* is a preposition that means "though" or "between." And the *leiptos* is from a word that means to leave something out, to omit something. So the conclusion is this: *adialeiptos* means "without omissions between." And what that means is simply *without lapses*, thus: regularly, consistently.

What Paul was saying, then, was just this: Pray without lapses. Don't let lapses occur in your prayer life; pray habitually, regularly, consistently. In just this very same way, he could say to Timothy, to the Thessalonians, or to the Romans, that he prayed for *them* regularly, consistently, without lapses.

If we have prayer lives that involve us in vital prayer that is habitual, regular, and consistent, we need not worry that we fall short of making prayer our conscious 24-hour activity.



(Continued from page 11)

assurance that no move of this kind was to be made.

"The Vatican is neither fish nor fowl. It claims to be a church when this serves its purpose and a state when that seems advantageous," Archer said. "The facts are that it is a clerical-political amalgam."

The observer said "most Protestants and many Roman Catholics will view this appointment cynically as an obvious political ploy."

Father Robert A. Graham, S.J., admitted that Mr. Nixon will get no particular thanks from Catholics and no credit from Protestants. But he explained that the paths of the U.S. and the Holy See cross in many places (Vietnam, Latin America, the Middle East, Eastern Europe), on many moral issues. He said U.S. Presidents are inclined to make contact with the pope to dramatize their own good intentions.

#### Lost: One Found Day

The discovery in Biblical passages of 24 hours reportedly lost in the computation of cosmic time may not be as simplistic as believed by many. Furthermore, the story reported by many publications recently (including *Contact*) about scientists "discovering" a lost day at Green Belt, Md., has been brought into question.

A story reported in the May issue of *Contact* quoted Harold Hill, president of the Curtis Engine Company in Baltimore, as saying that a curious missing day in cosmic time was accounted for in Joshua 10:13 and II Kings 20.

While the veracity of the Bible account in Joshua 10 and II Kings 20 can not be doubted, there has been doubt raised concerning the authenticity of Mr. Hill's story which was adapted from one of many talks he had given on the harmony between the Bible and the world of science. Earle West, an Indianapolis, Indiana minister, speculates that Mr. Hill got his basic story originally from Harry Rimmer, *The Harmony of Science and Scripture* (1942). Rimmer told of a book by "Professor C. A. Totten at Yale, which gave an account of the work of Totten's colleague in which the earth was found to have been 24 hours out of schedule." It is true that NASA scientists make use of planetary positions as necessary in the determination of space-craft orbits on computers. But the data is much more complicated. The effects of epic events such as leap year, Babylonian Calendar, sequential perturbations, etc.,

all add to the problem of lapsed time and are considered in the development of long term computer programs. Scientists are limited somewhat in that many of their calculations terminate with Babylonian Calendar events (6000 years ago), but this has not given programmers any unexpected difficulties as they chart the course of the stars in planning orbits of space craft.

Those of us who have seen the Biblical accounts of creation, history and prophetic events proven in the life of man time and again nevertheless believe that given enough data and time to unravel the mysteries of the earth, man will inevitably discover that indeed "the sun stood still and the moon ceased . . . and hasted not to go down about a whole day," and that indeed Isaiah commanded the sun to go backward 10 degrees (40 minutes).

#### Home Missions Board Adds Two Couples To Field Staff

Nashville, Tenn.—Two new couples were approved as home missionaries at the annual meeting of the National Home Missions Board in May.

Rev. and Mrs. Jerry Barron were appointed to the western part of Mexico and Rev. and Mrs. Rogers McCarty were appointed to Yarmouth, Nova Scotia, Canada. The Barrons will enter language school in September and the McCartys will arrive on the field in July. Both couples are on itinerary work. The Barrons are natives of California; the McCartys are from Arkansas and Michigan.

Rev. Harry E. Staires of Blackwell, Okla., was recognized by the Board for his 25 years of service. He has served as secretary-treasurer and as chairman several times.

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### COOPERATIVE PLAN OF SUPPORT

May, 1970

#### RECEIPTS:

STATE	May 1970	May 1969	Yr. to Date	Designated
Alabama	\$ —	\$ —	\$ 2,261.26	\$
Arizona	—	—	1,004.63	
Arkansas	1,012.72	1,039.24	3,645.73	
California	548.77	536.52	2,715.60	133.46
Florida	327.62	76.73	799.91	
Georgia	438.76	612.49	2,067.84	
Idaho	21.08	24.80	165.89	
Illinois	999.84	1,233.01	4,262.24	
Indiana	—	60.91	—	
Kansas	—	119.00	517.00	
Kentucky	266.94	52.67	1,135.72	
Maryland	45.00	—	90.00	
Michigan	552.92	571.27	1,486.56	15.00
Minnesota	22.66	—	64.50	
Missouri	2,418.37	2,633.80	11,007.88	
New Mexico	68.71	—	68.71	22.90
North Carolina	—	108.34	424.27	
Ohio	6.00	—	996.46	
Oklahoma	2,205.63	1,897.92	10,031.50	25.14
Tennessee	249.47	27.00	1,153.34	
Texas	—	155.07	565.75	
Virginia	25.54	16.81	101.66	
Washington	49.86	68.15	115.22	
Wisconsin	—	10.00	—	
West Virginia	25.00	75.00	50.00	
<b>TOTAL RECEIPTS</b>	<b>\$9,284.89</b>	<b>\$9,318.73</b>	<b>\$44,731.67</b>	<b>\$196.50</b>

#### DISBURSEMENTS:

Executive Dept.	\$3,398.99	\$3,178.71	\$16,549.58	\$ 25.14
Foreign Missions	1,915.07	1,964.50	9,307.40	72.82
Bible College	1,718.07	1,845.14	8,140.66	37.82
Home Missions	1,144.09	1,163.78	5,519.46	37.82
Church Training Service	582.92	614.00	2,814.21	11.45
Retirement and Insurance	285.72	307.00	1,356.17	
Laymen's Board	171.43	184.20	774.52	
Commission on Theological				
Liberalism	57.15	61.40	258.22	
Sunday School	11.45	—	11.45	11.45
<b>TOTAL DISBURSEMENTS</b>	<b>\$9,284.89</b>	<b>\$9,318.73</b>	<b>\$44,731.67</b>	<b>\$196.50</b>





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in the heart  
in the home  
in the community  
in the church

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- To promote Christian fellowship
- To provide leadership for the local church
- To assist in proclaiming the gospel of Christ
- To promote and sponsor Boys' Camps that are Christ-centered

The Master's Men is a service organization, offering a means of activating and motivating men for Christ.

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