

AUGUST 1970

# contact

Of The National Association  
Of Free Will Baptists



## Montgomery County's Bible Clubs



# THESE ARE CHAMPIONS



## 1970 WINNERS

### NATIONAL YOUTH CONTESTS—FRESNO, CALIFORNIA

These young people were first-place winners in national contests at Fresno, California, July 12-16. Contests included the Bible Bowl, Bible Tic Tac Toe, Sword Drill, Declamation and Essay.

#### ADVENTURERS

Essay: Melody Layton, Tulsa, Oklahoma  
Declamation: Alan Rogers, Tulsa, Oklahoma  
Sword Drill: Laura Harper, Norman, Oklahoma

#### HERALDS

Essay: Ricky Bagley, Clayton, North Carolina  
Declamation: Teresa Barbour, Dunn, North Carolina  
Bible Tic Tac Toe: Kent Hubbard, Vickie Usery, Marilyn Combs, and Ron Hovis, all of St. Louis, Missouri

#### CRUSADERS

Essay: Michael Barton, Savannah, Georgia  
Declamation: Debbie Jernigan, Fresno, California  
Bible Bowl: Mike Tunnan, Randy Lock, and Kenny Morris, all of Norman, Oklahoma

## 1971 NATIONAL YOUTH CONFERENCE

The 1971 National Youth Conference is set for Nashville, Tennessee, July 11-15. That means that you can start now to prepare for the conference. If you want to be a part of the contests during this conference, you must check with your local Church Training Service sponsors and begin your preparations for local and state contests.

### A GOAL OF 2,500

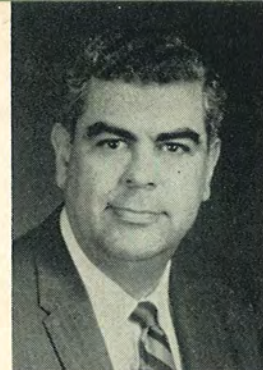
The National Church Training Service Department has announced a goal of 2,500 young people at-

tending the 1971 session. Plans are already being made for Bible Bowl, Bible Tic Tac Toe, Sword Drill, Declamation and Essay contests. CTS leaders are planning the youth activities, counting on you to be a part of a record-breaking seventh annual National Youth Conference. For more information on how you can participate, write:

**Church Training Service Department  
P. O. Box 1088  
Nashville, Tennessee 37202**



by the  
Executive Secretary  
Rufus Coffey



## RESTORING AUTHORITY

President Nixon, in his recent news conference, handed blame for student dissent and unrest back to college authorities. In a national news magazine article, a college president asserts that administrators have failed to use proper constituted authority to combat campus disorder promoted by radical minority groups.

The academic community is not the only area of society to suffer from a default in responsibility. The state, the home and the church are experiencing a continual waning of authority. Amid the uncertainty, turmoil and confusion of our times, an authoritative voice is desperately needed to preserve the existence and integrity of the basic institutions of society. The prevailing mood appears to be summed up by the words, "every man did that which was right in his own eyes." Having lost a sense of right and wrong, we live in a time when there are reputedly no absolutes. With no guideposts in the desert sand of shifting secular thought, man is searching for direction, purpose and meaning in life. He is at the point of exhaustion as he faces the vanishing illusions of his own mind.

In spite of all of man's achievements in science, education and technology, his problems have multiplied. Despair and frustration have resulted because man is incapable of controlling his increasing dilemma. When tension and conflicts develop, there is a tendency to blame someone else for one's own failures.

The state, however, is powerless to help its citizenry resolve the problems unless there is submission to authority. Rebellion is the resistance of authority. This leads to anarchy. Declining authority, resulting in breakdown of law and order in our nation, has brought us to the brink of self-destruction. Disdain for authority has contributed to the growth of crime and lawlessness.

Many voices are echoing that America is ripe for dictatorship! Why? Is it because people feel that only a totalitarian ruler can restore authority and reverse the present trend? As long as privileged groups practice civil disobedience and assault authority without fear of consequences then justice and authority is mocked. It is also

a mockery of God when laws are disobeyed under the guise of religion. The true Christian citizen will obey the laws of the land. He will support his country and respect governmental authority (Romans 13:1-7; Titus 3:1).

Disrespect for one's country and national discord indicates that regard for home authority is missing. Authority finds its roots in a well-disciplined home as the basic element of society. The communal life of hippy culture is only one symptom of declining respect for home life. A general attitude exists that children should be permitted to decide for themselves. This is utter folly. A return to parental authority and imposed discipline is essential to character building, the preservation of moral values, and the sanctity of the home. Children must be taught to respect and to respond to authority. Learning to trust parents to communicate what is best for them is vitally needed among youth. Where no rules, guidelines or parental control exists, we find confusion and unpredictable behavior. Parents are to be kind and loving, but at the same time firm and demanding.

The lack of submission in the home reflects the loss of authority in the church. Waning authority in the nation and home may be attributed directly to declining authority in the church.

The church sets the spiritual standard for the home and nation. It is the salt of society. When the church holds high, Biblical standards and proclaims them authoritatively, the home and nation is elevated. The church must lead the way to spiritual and moral values. In these times of uncertain sounds a dynamic voice is needed to speak with authority and sound doctrine, producing the fruits of righteousness.

It was said of Jesus, "He taught them as one that had authority." Paul spoke with authority and he directed Titus to "speak . . . with all authority."

A return to authority is possible by heeding God's voice. He has spoken to us by His Son and in His Holy Word. He still speaks through those who faithfully proclaim, "thus saith the Lord!" A restoration of Biblical authority is urgently needed to preserve the institutions of society from further chaos.





## A LETTER FROM THE EDITOR

Jim Owen Jones

"When we are out of sympathy with the young," said one George McDonald once upon a time, "then I think our work in this world is over."

Despite the negativisms that confront us these days about our youths, there arise occasionally those movements that lift us up, that make us recognize again that God does work among us to bring into being His own spirit-filled reservoir of young talent.

The cover story in this issue is such a movement. Born of pure love and selflessness, the movement began with the conversion of a criminal-minded youth, and enjoys unusual growth among young people to this day. It is presented in **Contact** because it concerns a Free Will pastor who was caught up in the movement, and because it should be the story of every county in every state in which Free Will Baptists work. The story includes only the essentials of what really happened. The writer did not have time nor funds to trace the story's intricate and exciting developments from beginning to end. But it does offer hope to those who are sympathetic to the 100,000 youths of the denomination.

The Hillmont story in this issue reveals a certain characteristic of the Hillmont engineers, whose training included the supervision of younger boys.

The third story in this issue is about Jake Gage, a veteran minister whose days of preaching have become almost legendary. His story, no doubt, is repeated over and again in the lives of many Free Will Baptist pioneers.

The three stories offer a measure of contrast—the young and the old. The glorious fact is, however, that the old merely sets the young in motion. We hope that will always be true—until the work is really over.

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# contact

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# Montgomery County's Bible Clubs



By Jim Jones

YORK, PENNSYLVANIA had been torn by riots one year before. Sniper fire and burning had taken several lives and had injured many more during the week-long street confrontation between rioters and the national guard. Policemen had been shot, firemen stoned, and innocent citizens had become victims of stray bullets, rocks, and home-made bombs. An entire row of buildings had blazed in racial fury one night, as a girl slumped to the ground from two sniper bullets in the back. Harold Witmer, returning home with his family to his hometown, found his sister permanently paralyzed from the waist down, her spinal cord numbed by the bullets.

The summer of 1970 held imminent danger for York citizens. Race riots were expected, and city officials moved to ward off the formidable summer hate. Teen Encounter, Inc., a small youth evangelism group requested and received permission to conduct a city-wide campaign of person-to-person evangelism. Director Bill Shade had approached the mayor with the prospect, knowing that the city had never permitted the use of a sound truck and was reluctant to permit open-air meetings. The mayor not only granted a permit for the group to use a sound truck and hold night rallies, but also issued directives granting the young people the use of the city auditorium for a giant, closing rally, and granting a parade permission for a march from a local high school to the auditorium. Shade was ecstatic. City officials had showed their confidence in the work of the youths despite the impending racial crisis. Shade needed manpower for the evangelistic coup.

When the Teen Encounter director called Harold Witmer in Clarksville, Tennessee, the request for help seemed comparable to asking a robbery victim to put up bail for the robber. Witmer's sister was paralyzed for life because of what had happened in York. Now he was to be a Jonah to the Ninevites.

"My friend in York had heard about our Bible clubs in Montgomery county high schools," Witmer recalls. "He also knew of our street evangelism program from which these clubs were started. Our teenagers are experienced in person-to-person witnessing, and Bill wanted our help in

Youths from Clarksville Bible Clubs witness to York, Pennsylvania teenagers.

his campaign." Witmer's bitterness toward the rioters could not match his love for the souls of men. In fact, the possibility of the Clarksville teens being involved in a city-wide evangelistic campaign was thrilling. He immediately launched a drive to gather the youths for the 600-mile trip.

Witmer's favor toward street evangelism was the result of his own youthful experience in delinquency when he roamed York's streets, in frequent trouble with the law. His conversion came one night when his curiosity led him into York Gospel Center, a little white church which was filled that particular evening with the happy voices of people singing. Although he was a changed young man, his chances for a good job were slim. Having completed only the fourth grade, he could not read or write.

"God," he prayed one day, "if you'll teach me to read, I'll give you my life." He joined the U.S. Army and was assigned to Ft. Campbell near Clarksville, Tennessee. His great-grandmother was a full Cherokee Indian, and Witmer credits his Indian-inherited determination and discipline for his high school education in the army. Indeed, God had taught him to read. By now Witmer's enthusiasm for soul-winning gave him a desire for complete commitment to Christ. With the help of other veteran soldiers, he began a Christian Servicemen's Center in Clarksville. But Witmer was anxious to do more, to carry his growing enthusiasm into the streets, to begin youth centers and to set up a chain reaction that would lead to a movement. At this point, time was his biggest frustration.

Divine Providence intervened. A Clarksville businessman ventured into Campus Crusade's Chattanooga, Tennessee meeting one day and suddenly saw the meaning of the dedicated Christian life. He told Witmer of his experience, and the two set out to begin a new movement of evangelism. The two men set up a booth at the 1966 Montgomery County fair to provide a means of contact to the masses of the area. The booth attracted young Jerry Stephen, a delinquent of a sort whose criminal record included knifings and the shooting of a policeman. He was impressed with Witmer's message about Christ, and later introduced the





*(Continued from page 3)*

man to his gang. They were not impressed. Their ridicule of their leader turning "softie" compelled him to go after Witmer with a knife. But his confrontation in Witmer's car that night only served to expose his real weakness—his need for Christ. He was converted right there. Jerry Stephen later served three years in Viet Nam and now, though he can't read or write, is embarking on an ambitious plan of going to a Bible college.

A third man joined Dickson and Witmer in their youth movement—James Yeatts, a service station attendant, whose conversion experience at work one Sunday morning in 1965 "made him a free man."

The success of the booth at the fair had given Dickson and Witmer confidence. Now, with Yeatts, they were ready to expand their efforts. They contributed \$50 each to rent an old grocery store in downtown Clarksville, and set up the Boy's Challenge Center in November, 1967. Their aim was to witness to the boys on the street, take them into the Center for training, and send them out to win others to Christ. Within six months, 56 roughnecks had accepted Christ as their Savior.

One of the first toughs to be converted on the street was Richard Hadden, 18. He met Glenn Davis, manager of the Christian Servicemen's Center which Witmer had begun, and Davis invited him into the Center.

"I didn't know anything about Jesus Christ," Hadden recalled, "but they told me about Him. At first I thought they were crazy, but then I began to believe. I asked forgiveness of my sins, which were many, and Jesus came into my heart. I know I was saved." Hadden had spent



Person-to-Person evangelism in the York campaign took on a New Testament spirit of Christianity. A 90-year-old man hears the gospel (bottom photo).



five years in Partlow State School of Corrections at Tuscaloosa, Alabama.

Jackie Robinson, 14, was acquiring a record with the law until his conversion Oct. 16, 1967.

"I was saved at Mr. Yeatt's home," he said. "He read John 3:16 to me." Robinson said he brought three more youths into the Challenge Center and after learning of Christ, "we all got down on our knees in worship. It was a wonderful feeling."

Sonny Wise, 16 at the time, was on probation for minor scrapes with the law when he heard the Word of God preached at Hillcrest Baptist Church and became converted. He started attending the Center and soon joined other boys to help Yeatts rennovate the building.

As the reputation of the rehabilitating success of the boys spread throughout the community, requests began pouring in from local churches and civic groups for the boys to speak. They acquired a working knowledge of the salvation verses of the Bible in a two-night-a-week study session at the Center, and went back out on the streets and through the community to win other teens. Within the first year, more than 100 boys had experienced new life at the Center. Witmer and others, by this time, had started another Boy's Challenge Center at New Providence, a small community near Clarksville on Highway 41A.

At one time, as many as five of the youths attending the centers were on probation from Jordon, a correction school for boys near Nashville, Tennessee. Bruce Bowman, Jordon's counselor of the Division of Juvenile Probation, became "amazed at the transformation of the boys whose outlook on life had been changed completely."

Besides the Bible study sessions, the boys held a youth

rally at their center on Saturday nights. They began inviting their girl friends to the rally, and it wasn't long before the name of the Boys' Challenge Center had to be changed to Teens' Challenge Center.

"The centers were going great," Witmer exclaimed. "They operated financially entirely on a faith basis. Numerous times local businessmen would become impressed with the work of the centers and their effect on the community, and would contribute large sums of money. One man came by one day to help us rennovate our second center, and after two days of working with us, he asked me how much money did we think it would take to put the building in shape. I told him and he later gave us a check for \$7500."

The teens attending the rallies at the centers carried their contagious enthusiasm for personal evangelism back into their public schools and won other students to Christ. By the fall term of 1968, the spontaneous reaction had grown into a Bible club movement in Montgomery County. The person-to-person influence ranged from roughnecks to school leaders, from boys on the streets to sons and daughters of men in high positions in Clarksville and at the Ft. Campbell military base.

"Sonny Wise, came to me one day," Witmer recalled, "and asked if the kids could start a Bible club in Clarksville High school. I said I had never been in a high school before and didn't know how they would accept such an idea. We checked with the principal, and he gave his permission. The club was formed, and began functioning just like any other school club, with the same privileges and responsibilities."

That was in the fall of 1968. Sonny's girlfriend, mean-



Hippie youth  
impressed by  
the gospel.





A crowd of about 1000 marched to the Saturday night youth rally, climaxing the York campaign.

while, began circulating a petition at the new, ultra-modern Montgomery County High School, and soon had 40 names. The students needed a sponsor to complete their preparations for forming the Bible club.

Jesse Webb, a Free Will Baptist pastor in the community who teaches American History at the high school, was caught by surprise when the students requested his services as sponsor.

"I was pleasantly surprised," Webb explains. "I had no idea what the Bible club was to do, nor did they. But they wanted one. 'If other clubs can function in the school,' they asked, 'why couldn't a Bible club?'" The students made their point, and their request was approved. But the enthusiasm at Montgomery County High School waned in its first months.

The leaders of the club seemed nominally interested, Webb recalled. But then one day things changed. The song leader, Galen Black, had led a pretentious sort of Christian life. One night, after riding around, he noticed his dad's sign in the garage—"Prepare to meet God." His dad was a Christian and had been active in witnessing. Galen was disturbed by the sudden thought of death, and that night, he prayed at his bedside and found new life. The next day he told everyone at the school. Others started giving their testimony in the Bible club meetings, and the club mushroomed in membership.

Meanwhile, a black pastor, Jerry Jenkins, asked Harold Witmer about the possibilities of starting a Bible club at predominantly black Burt High School. The two men visited the principal there, explaining to him what the Bible clubs were doing, and asked permission to form a club. Even though the Supreme Court decision on prayer in public schools had just been handed down, and the school boards were cold to the idea of religious movements in public schools, permission was nevertheless granted, since two other clubs were already functioning and no complaints had been offered. Students from the two high schools' Bible clubs went over to Burt High School to help organize the new group.

Students from the three schools began visiting the Teen Challenge Center rallies and carrying their contagious soul-winning enthusiasm into the streets. All three clubs began to organize special projects to raise funds for new

programs ranging from camping to visits at Bible colleges. The clubs sponsored school assemblies, inviting well-known persons from across the nation to speak. Paul Anderson, the world's strongest man, was a popular guest. In his performance, he would drive a large nail through a two-inch board with his bare hand. He would lift a 240-pound weight above his head with one hand and lift a table with eight men standing on top from off the floor.

Gospel films were shown regularly at the Bible club meetings. On one occasion, about 150 students attended a film showing. Witmer and Webb stood outside the room during the invitation given by a student leader, and counseled with those who accepted the invitation.

At the end of the first year, the movement had grown so much that Witmer had to write 15 Bible colleges seeking summer help. Only one responded—Southeastern Bible College in Birmingham, Alabama. Three students from the college joined the Challenge Centers to help in administration and in the camping programs: Darnell Bickle, Frank Rodriguez, and Mike Alexander. Their duties ranged from Bible study and counselling to administration of specific programs of work and recreation. A fourth student, Janie Sitton of Clarksville, joined the Center as office manager.

In March, 1969, Witmer and his workers took 23 youths to Southeastern Bible College's annual youth conference. The trip resulted in the college sending gospel teams to Clarksville to promote the youth centers.

Out of these visits to Bible colleges have come decisions for full-time Christian service. At least four boys have announced their call to the ministry, and several have expressed their desire for a Bible college education.

Like the juvenile courts, the high school principals in which the Bible clubs functioned saw lives changed as a result of their outreach. Paul Hughes had lived the life of a thief around school, taking more than \$2000 worth of property. He heard the plan of salvation presented one day in the Bible club, and was converted. He returned all the property he had stolen. Any doubts that the principal may have had about the value of the Bible clubs were completely removed.

The Teen Challenge Centers begun in 1967, coupled with the work of the three Bible clubs in 1968 and 1969, presented a solid background of person-to-person evangelism for the Clarksville youths. The outreach of the ministries had ranged from roughnecks on the streets to school leaders. The youths presented an ideal resource of manpower for Director Bill Shade in the York campaign.

On June 13, Witmer and his partners arrived in York with 20 teens.

"I don't have to tell you that there is an element of danger involved in an operation like this," Shade had written Witmer. "Let's agree together that God will have His hand upon the whole situation and use it for His glory that this city shall not soon forget the impact that will be made upon it."

During the first two days of the campaign, the youths struggled to transform their faith into action. During the mornings they had prepared their literature for distribution, and then they went out along the city's streets in a personal witnessing effort during the afternoon. One group set up a literature display table and tract distribution center on Continental Square during shopping hours. But things didn't seem to move, and the leaders wondered if the people were afraid of a possible riot, or if the youths

*(Continued on page 14)*





by Bill Jones

## JAKE GAGE: LEGEND OF A MINISTER

JACOB GAGE, at age 79, weighs 190 pounds, and is five feet, nine inches tall. The day I talked with him, he had on a blue suit with a blue shirt and cuff links. Glasses and a slight tremble were his only concessions to weaknesses of the flesh. His stature, I found, was merely the reflection of the man.

Jake was born third of nine children, the oldest boy, to Jerry and Margaret Gage February 5, 1891, in Madison county, Arkansas. At age 20, he came to Oklahoma, soon after his marriage. His dad was a Methodist circuit-riding preacher, and Jake had had plenty of contact with preachers. But for two reasons, he became sour toward them: preachers would stay with his folks, and it fell to Jake to haul water for them—a particularly hard chore on the hot summer afternoons. The spring of water was “down the holler about a half or a quarter,” and that meant many weary steps with a bucket of water for a young boy who would much rather have been playing ball or just loafing. Also, Jake had to wait until the preachers finished eating. He would “get so hungry (he) would be left-handed,” and then arrive at the table to find most of the food gone. Jake formed an opinion about these preachers that was not favorable at all.

He says he knew even before he was saved that he would have to preach. But he didn't want to become like “those preachers he knew.” So it was not until 1932, at age 41, that he was saved. He was living south of Salina, Oklahoma, when he attended a Pentecostal Holiness revival meeting in the Big Brewer Schoolhouse.

“I heard a dear old lady praying for me,” he recalls. “Later she gave her testimony. Well, this got me under conviction. I returned home and tried to pray, but somehow just couldn't get

through. I went over to my neighbor's,” he continued, “and there in that neighbor's horse lot, I finally prayed through. I got up and shouted all over that place. My neighbor's wife came to her door thinking something had happened. She saw me and said, ‘Ole Jake's drunk—but on new wine.’”

Jake says that the devil tried to talk him out of preaching—reminded him he had only a fourth grade education. He told the devil he already knew that! He went to church, taught Sunday school and led testimony meetings. When a neighbor became seriously ill with tuberculosis, Jake “stayed with him until I got him saved.” This neighbor asked Jake to preach his funeral when he died. He did, and that was his start as a preacher—1935.

A school house between Salina and Sallisaw was the site of Jake's first revival.

“Men and women had little else to do,” he remembers, “and they came to church back then. I preached two weeks and had 35 conversions.” People left their moonshining and gambling, and Jake baptized them—having never been ordained.

Somehow, he found out he ought to be ordained, so he went to the district association, requesting ordination. The other preachers had disliked his baptizing without having been ordained. Jake stood and said, “I did baptize some people and admit I broke your rules, but I didn't know it was wrong.”



Then he started to leave. Brother Dixon stood and said, “Wait a minute. Brethren, let's ordain him.” They did—in 1938.

Jake felt the Lord had called him as an evangelist, and for the next seven years he preached across a 50-square mile radius in Madison and Carroll counties in Arkansas, in every schoolhouse and church he could find. Since then, he has preached in 126 churches in Oklahoma, Arkansas, California, Missouri, Idaho and New Mexico. He has preached with Holiness preachers and in Presbyterian churches. At the end of one revival, he baptized 65. He stood in gravel to do it, and when he finished his feet were sore with blisters. In one community in Arkansas, his message won all but two people to Christ. He has seen saloons closed and families get together. The secret? “I stayed with 'em 'til I won 'em.”

One of Jake's sons, Howard, resigned the pastorate of a growing church to go to Africa, at age 51. I asked him about the reason for his dad's success. His response: “Dad preached Bible doctrine. He read the Bible by coal oil lamp summer and winter. He practiced and preached what he read. He was one of the first to preach that a church ought to take care of their pastor and that a pastor ought to prepare himself. He was interested in the youth and helped them. Then, too, Dad believed God, and when he felt God had told him to do something, his faith was just big enough to make him go out and do it!”

On these modern times Jake's thoughts are somber. He sees people  
(Continued on page 16)

★ Photo above shows an old-fashioned Sunday dinner which characterized Jake Gage's generation, and at bottom left are Mr. and Mrs. Gage.



# RESPONSIBILITY GOES TO CAMP

## Hillmont Engineers Learn a New Dimension of Leadership.



by Samuel Johnson

*Hillmont is a 157-acre camp 40 miles west of Nashville. Development of the national camp began three years ago. Director Sam Johnson has designed programs for youth of all ages, providing a full range of learning experiences including Bible study, crafts, denominational ministries, games, and a variety of specific work assignments. Hillmont has also been the site of weekend retreats for camp leaders and special adult groups. This story is about the Engineer Camp, a leadership program for young men of high school age.*

**S**HARING best describes the living-learning-training sessions provided by CTS in its Engineer program this summer at Hillmont Assembly. The session this year was shorter than in previous years, but the growth and development of the senior high boys enrolled as Hillmont Engineers added an important quality.

The boy's program at Hillmont for 1970 was structured in such a way as to bring the Engineers to camp several days ahead of the younger boys. During this period, the young men received special training in counseling and

camp craft skills, and also engaged in Bible study and other inspirational activities for their personal development.

A portion of the initial training period was devoted to daily preparations of outdoor camping. Working in crews the Engineers prepared camp sites to be used later in the program. They set up new facilities and checked older facilities, making them ready for use. What was done by the Hillmont Engineers could be done in most camps at the beginning of each season.

The Engineer program was opened only to senior high boys who were Christians and demonstrated qualities of leadership. The younger boys were campers from a variety of backgrounds and experiences. In the 1970 program there were three divisions of regular campers: Arrowhead Camp for boys who had completed the 3rd and 4th grades; Frontier Camp for those who had completed the 5th and 6th grades; and Wilderness Camp for boys out of the 7th and 8th grades.

Each camp site was different and distinct from the other, separated by wooded areas. The Arrowhead Camp, characterized by an Indian theme, had teepees set up for sleeping quarters. The boys prepared a fire ring and a stack of wood for use in evening camp fire devotions. Even though much of the work on the campsite was done prior to their arrival, the younger boys did much to improve the appearance of the campsite, such as outlining trails with rocks. Several nights during the camp week, campers slept in the





tepees and some meals were also prepared in the Indian Village.

The Frontier Camp took on an atmosphere of an early American army post. A long fort-like fence provided a screen for the tent sites which were constructed in the edge of the woods. Regular army style tents were used and members of each tent group constructed an area for outdoor cooking, campfire devotions, and other activities. Tents and other equipment in the camp area were in place before the younger campers arrived, but there was still plenty to do for the campers to improve the general appearance. The involvement of the younger campers in working at their campsite was a planned activity to teach such valuable lessons as cooperation, initiative, respect for property, and appreciation for what God has given man.

Very little was done ahead of the arrival of the campers for Wilderness Camp. A site was selected, general areas were marked, and basic preparations were made. In other than these preliminary steps, the campers were totally involved in the operation. Campers in the Wilderness simply lived out in the woods at the fork of two streams with the stars for a roof. A fire circle was made for holding campfire devotions and other activities. Each squad had a fire area for cooking and smaller group activities. The boys learned and practiced camp craft skills.

The bunkhouse and kitchen facilities of the main building provided the central area of activity for all campers. The

boys hiked to this building for some of the more formal activities such as Bible study and preaching. An outdoor chapel planned for the future will enable even more of the activities to be in an outdoor setting. One or two meals each day was provided in the dining hall, but future plans and preparations will enable the campers to do more outdoor cooking. (Any part of the 1970 program at Hillmont could be done in a district or state camp. If you do not own a camp site, why not ask for permission to use someone's farm that has a wooded area?)

The significant dimension in this year's camp program was the training of the senior high boys in the Engineer program. These boys took the campers to the outdoor camp sites. Each Engineer was given the opportunity to serve as a leader of three or four boys for the week. An adult staff provided for large group sessions such as preaching and missions classes, but all other activities were lead by Engineers. Missionary Sam Wilkinson (pictured above left) served as camp pastor and messenger for the 15-day session.

This opportunity to acquire a sense of responsibility and to share their trust in Christ with the younger boys added maturity to the Engineers. In the evaluation session a couple days after all the younger campers had left, it was thrilling to observe how well the older boys had shared what they had learned with the younger boys. The result was that the older ones now had even more to share because they had grown in the Lord.



# denominational news

## Free Will Baptists Defend Leaders, Approve \$2,400,000 Budget

Fresno, Cal.—Both the general board and the voting delegates of the National Association of Free Will Baptists came to the defense of their denominational leaders at the 34th annual convention here July 13-16, passing resolutions that absolved them from charges of “moving toward heretical doctrine” and leaning toward “neo-evangelicalism.” Voting delegates also approved national department budgets totaling nearly \$2,400,000, elected 11 new board members and re-elected four National Association officers during the four-day meeting.

A resolution coming from the executive committee to the general board Monday, July 13, got easy passage after minor additions, and was presented to the national body on Wednesday as part of the general board's report.

The resolution defended denominational leaders from attacks charging the leaders with theological compromise and softness toward liberalism. It named among the attackers of the denominational leaders, “particularly . . . Bobby Smith, Billy Baugham, Bob Jones and Bob Jones III.”

Bob Jones and Bob Jones III are

the president and vice-president, respectively, of an interdenominational university in Greenville, S.C., Smith and Baugham are graduate students in the university and both are Free Will Baptists.

The students, with the approval and support of the Joneses, have charged the denomination and some of its leaders with leaning toward heretical doctrine or the so-called neo-evangelical mood. The charges were made in correspondence widely circulated within the denomination.

Among those leaders specifically mentioned in the resolution are the heads of the denomination's national departments, Free Will Baptist Bible College officials and World Vision International President Dr. W. S. Mooneyham. Dr. Mooneyham is a former moderator and one-time executive secretary of the National Association of Free Will Baptists.

The statement reaffirms the delegates' “wholehearted commitment to the fundamentals of the Christian faith in general and to the Free Will Baptist denomination in particular, and likewise our stalwart opposition to all forms of false doctrine, including Modernism, and to all philosophies which soften resistance to false doc-

trine, including Neo-evangelicalism.”

Another resolution, this one submitted to the voting body by the resolutions committee, reaffirmed the denomination's belief in the plenary verbal inspiration view of the Bible. The motion to accept the resolution was made by Dr. Mooneyham, who has been called by Dr. Bob Jones III “a spokesman” for new evangelicals who, it is said, are “soft” on the authority of the Bible.

**(Editor's note. Both resolutions appear in full on these pages.)**

Dr. Robert Picirilli retained his position of moderator of the National Association, and Dr. J. D. O'Donnell, assistant moderator, Waldo Young, clerk, and Jerry Dudley, assistant clerk, were also re-elected. Picirilli was widely praised for his “superb job of moderating the convention.”

Eleven new board members were elected to fill expiring and vacated terms of the standing boards. Chosen to succeed themselves on the Board of Trustees of Free Will Baptist Bible College were Marvin Howard of Virginia, Damon Dodd of Georgia, and Luther Gibson of Missouri. Gibson has been on the board since 1948. Ted Wilbanks of Oklahoma City, Okla., was elected to the Board of Church Training Service; John Edwards of Dothan, Ala., was elected to the Board of Home Missions; and added to the Board of Foreign Missions were Gene Rogers of Oxnard, Cal., and James Murray of Oklahoma City. O. B. Everson of Georgia remained on the Laymen's Board; Galen Dunbar of North Carolina was elected to the Sunday School Board, and Ernest Harrison of Tulsa, Okla., and Bill Evans of Farmington, Mo., were placed on the Board of Retirement and Insurance.

A highlight of the convention came Wednesday night during the missionary service with about 100 persons, including youths and adults, making decisions for Christ. Several expressed their desire to become missionaries. Prior to the message by returned missionary from Ivory Coast, West Africa, Rev. Archie Mayhew, missionaries from both the home and foreign fields were introduced to the crowd of about 2000.

Mayhew told the audience that the reason people are not burdened for others is because they are looking on

Executive Committee of the National Association of Free Will Baptists for 1970-71 (left to right): Willie Justice; Van Dale Hudson; Waldo Young, clerk; Nuel Brown; Dr. Robert Picirilli, moderator; Don Sexton; Dr. J. D. O'Donnell, assistant moderator.





their own things rather than on the things of others.

**"When they took Jesus' robe away from Him," he said, "He gave us a robe of righteousness. When they gave Him vinegar to drink, He gave us Living Water, and when they gave Jesus death on the Cross, He gave us eternal life."**

National awards were presented Tuesday night to winners of the Bible Bowl, declamation, Bible Tic Tac Toe, sword drill and essay contests. The competition involved winners of state contests held earlier in the year.

The National Youth Conference kept nearly 500 youths busy in contests, a Spanish banquet, after-worship fellowship gatherings, Project LIFE and an excursion trip. It was kicked off Sunday night by a program of music, testimonies and a message by Rev. Ken Riggs. The California Youth Choir and a male quartet from California Christian College preceded the address. Evangelist Riggs told the crowd of about 700 that God is still in control of the world, and that Christ can be experienced for "our sustenance . . . our spiritual strength in this day of turmoil."

Rev. Eugene Waddell of Nashville, Tenn., addressed about 300 youths and adults in a youth rally on Tuesday afternoon in which part of the contest finals were held. The address focused on the purpose of Project LIFE, a door-to-door teen evangelism campaign.

A highlight of the Youth conference was the Spanish banquet Tuesday night after worship services, featuring Missionary Sam Wilkinson as speaker. Other guests at the banquet included Wilkinson's wife, June; Mrs. Pearl Williams of Oklahoma who made most of the Spanish decor for the banquet, including pinatas and about 500 sashes; and Dr. W. S. Mooneyham.

The Woman's National Auxiliary Convention heard two outstanding speakers during its Tuesday program and approved a major study submitted by a special study committee that, in effect, streamlined the WNAC. Missionary Dan Merkh, home on furlough from Nantes, France, addressing the group Tuesday morning, said that pastors are to "perfect the saints" by training them in the Christian life and then stepping aside so they can exercise their faith in everyday life. Merkh's discussion of the mission work in France met with wide acclaim among the 500 persons attending that service. Mrs. Vonette Bright, wife of Campus Crusade founder Bill Bright, told a

crowd of 250 at a dinner hosted by the WNAC that God needs men and women who are available to Him for His working His will in their lives.

The report of WNAC's study committee was approved by the delegates. Essentially, the changes to go into effect July 1, 1971, include fewer officers for local organizations, no standing committees (except the executive committee), a new emphasis on mission action through the formation of mission study groups, action groups, and prayer groups, a centralization of two or more auxiliaries within a church, a simplified record and report system, an achievement guide used by the executive committee, emphasis on effective study, and an emphasis on church participation in auxiliary programs.

Mal King, district attorney for Ventura County, California, spoke to 100 laymen and pastors at a Tuesday noon luncheon on the campus of California Christian College. He stressed the need for personal witnessing in a spirit of love on the part of laymen.

Three other speakers, besides May-

**Superintendent of the Year: Harvey Crane, division A, Central Free Will Baptist Church of Royal Oak, Michigan (left); Howard Martin, division E, Woodbine Free Will Baptist Church, Nashville, Tennessee. Not Pictured: Landon Piercy, division B, Fairmont Free Will Baptist Church of Norfolk, Virginia; Thurmon Pate, division D, Cofer's Chapel Free Will Baptist Church, Nashville, Tennessee; A. M. McAllister, division G, First Free Will Baptist Church, Deerfield, Florida; and Don Gobel, division H, Gospel Free Will Baptist Church, Haysville, Kansas. (No entries in divisions C and F.)**



hew who spoke on Wednesday night, addressed the convention during the four days. Rev. Henry Litteral of Ohio, in the opening assembly Monday night, said that the character of God is evident in the Word. God's Word is a supernatural Book, he said, and we ought to recognize it as Hope for the hopeless.

**Dr. J. D. O'Donnell, president of Oklahoma Bible College, told a crowd of about 2000 Tuesday night that "we are facing either revival or the Second Coming of Christ."**

"Christians today are infants," the college administrator said. "There is insufficient knowledge about Christ and the truth of the Word of God. This has created a lack of missionary zeal . . . we have a mammoth church in the world today, but little Christianity."

Asking the crowd of delegates, ministers and visitors, "Is revival of the power of Truth possible in this age?" O'Donnell went on to point out that the apostles, living amid a corrupt Roman Empire, saw revival of God's Truth, that during the dark Middle Ages there was Martin Luther's Great Reformation, that during the American Colonial Period the great evangelists saw revival sweep the country, and that after the Civil War when man's hope was darkened and his religion dead, the old pioneers' proclamation of the Word of God brought another revival. He concluded that revival of God's Truth is possible today.

To enhance the power of truth, he said, we need a revival of authorita-

**Layman of the Year: Harold Hashimoto receives award from Masters Men Director Ray Turnage.**





(Continued from page 11)

tive preaching of God's Truth, a revival of optimism, expectancy and excitement about Christ's return. He said that the responsibility of the Great Commission is "ours."

**Rev. J. E. Blanton of Georgia** told the assembly gathered for the last service of the convention Thursday morning that pastors ought to search their own hearts to see if they are what they profess to be. Touching on current issues of the denomination, the young mission pastor and state leader tactfully rebuked men of his profession who engage in improper conversation and hold sinful attitudes. He exhorted the delegates and ministers to hold to the principles of God's Word in their everyday life.

About 2500 persons attended the convention, representing six foreign countries, two territories, and about 45 states. Visitors, ministers and delegates were able to view 21 booths of displays of Christian ministries. The large exhibit hall near the auditorium provided ample space for the crowds. The Del Webb Townhouse one block from the Convention Center was the convention headquarters.

The National Association will convene in Nashville next July. Officials are expecting five to eight thousand persons to attend. The 1972 convention will be in Fort Worth, Texas. Delegates this year voted to hold the 1973 meeting in Macon, Georgia.

#### **RESOLUTION OF THE RESOLUTION'S COMMITTEE**

##### **I. RESOLUTION ON THE BIBLICAL POSITION OF FREE WILL BAPTISTS**

WHEREAS, Satan has always delighted in attacking and seeking to undermine the truth of Biblical inerrancy, and,

WHEREAS, there has been a recent uprising of assaults upon the complete trustworthiness of the Scriptures, and,

WHEREAS, there are those in other church groups, schools and denominations who follow the pernicious folly of discrediting the Old and New Testaments, and,

WHEREAS, Free Will Baptists are not immune from Satan's attacks and some may be vulnerable and thereby fall into the grievous error of questioning Biblical authority,

**THEREFORE BE IT RESOLVED,**

1. That we go on record and assert for all to know that we hold unwaveringly to the truth that the Bible, both the Old and New Testaments, is

plenary (fully, completely) verbally (in every word) inspired of God and therefore is totally free from all error in the whole and in every part.

2. That we pledge ourselves anew to a complete confidence in the total inerrancy and infallibility of the Word of God and yield ourselves afresh to its absolute authority over our lives.

II. WHEREAS, past history has revealed that it is impossible to prevent, within limits, differences of opinion among Free Will Baptists, and,

WHEREAS, quite often those who hold differing opinions feel duty bound by conscience to voice their convictions, and,

WHEREAS, at times this also involves the criticism of individuals, and,

WHEREAS, this creates the constant possibility of division if not properly handled, and the danger of costly compromise if not permitted,

**THEREFORE, BE IT RESOLVED:**

1. That we learn to respect, or at least tolerate, within limits, differences of opinion.

2 That we express our convictions and discuss our differences with the conviction demanded by our conscience, the love generated by a warm heart, the accuracy demanded by honesty, and the wisdom brought about by Christian maturity.

3. That we learn the power of Christian unity, and that we avoid division where the fundamentals of the faith and essential morality are not involved.

#### **RESOLUTION OF THE GENERAL BOARD**

**Submitted in a Report to the  
National Association of  
Free Will Baptists**

**July 15, 1970**

WHEREAS, there have been unfair and unknowledgeable attacks made, in re-

cent months against many of our denominational leaders and officials, particularly by Bobby Smith, Billy Baugham, Job Jones, and Bob Jones

#### **III. THEREFORE, BE IT RESOLVED:**

A. That we express our strong disapproval of the attacks themselves, of the methods that have been followed in pursuing these attacks, and of the influences from outside the denomination that have involved themselves;

B. That we express our confidence in the doctrinal stand of our denomination and of its leaders, being particularly confident that the denomination is not moving toward either heretical doctrine or the so-called "neo-evangelical" mood;

C. That we likewise affirm our confidence, in particular, in the denominational leaders who have been attacked, including Bible College officials, the Executive Secretary, and the heads of several departments, particularly of the two missions departments, the Sunday school department and Dr. W. Stanley Mooneyham.

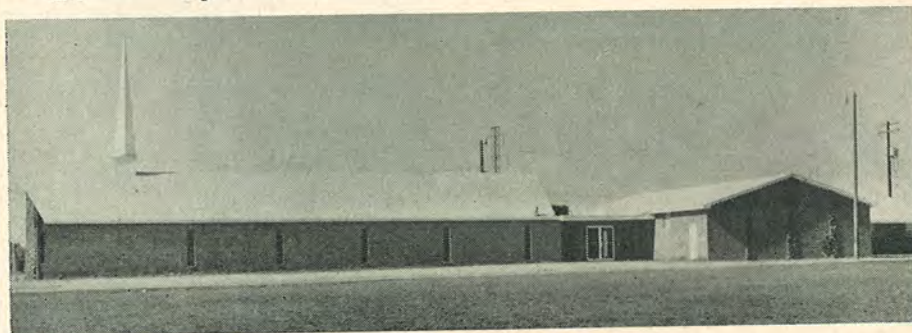
D. That we express our disappointment in the seriousness with which these attacks have been rewarded, observing that they could not have created the problem they have had they been ignored;

E. That we reaffirm our wholehearted commitment to the fundamentals of the Christian faith in general and the Free Will Baptist denomination in particular, and likewise our stalwart opposition to all forms of false doctrine, including modernism, and to all philosophies which soften resistance to false doctrine, including neo-evangelism.

#### **Spencer Road Free Will Baptist Church of Oklahoma City, Oklahoma**

Spencer Road Free Will Baptist Church was organized in 1959 with 31 charter members. In 1961 the members purchased land and built their first unit. A new sanctuary was built in 1969, through a \$70,000 bond issue with Executive Church Bonds, Inc.

Rev. Waldo Young is Pastor.





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# religious world news

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## Idaho Representative Would Tax Liquor To Rehabilitate Drunks

Nampa, Idaho—To operate a proposed rehabilitation center for alcoholics and dope addicts, Democratic Candidate William H. Burley (State District 13) wants to levy a tax on liquor.

"Why should a non-drinking man be taxed to repair the damage caused by an industry from which he derives no benefit whatsoever?" Burley asked.

## Court Rules Killing Of Unborn Not Murder

San Francisco—The killing of a viable, unborn child is not murder under current state law, the California Supreme Court has ruled here.

Considering an unusual case of an Amador County man and his divorced, pregnant wife, the court ruled 5-2 that the viable fetus—one with a substantial chance of life—could not be considered a "human being" as defined in murder statutes.

The case involved an estranged husband who beat his former wife in such a way that the fetus she carried was destroyed.

## Survey Charts Trends In Christian Camping

Glen Ellyn, Ill.—All-year camping is increasing, according to a joint survey of 373 camps in United States and Canada by the Christian Camping International and Scripture Press Foundation.

Practically all camps have had camping programs in the summer, the report said. But in recent years the number of camps with camping programs in other seasons of the year has been increasing.

In 1964 about a third of the camps had camping programs in autumn, winter, and/or spring; in 1969 about half had camping in one or more of those seasons; and in 1974, according to camp directors' plans, about two-thirds of the camp organizations will be conducting camping activities in those seasons of the year.

The average number of spiritual decisions per camp in 1969 was 263. Half the decisions recorded were for salvation, a third were dedication for life service in Christian work, and the remainder were for assurance of salvation.

## Ockenga, Criswell Issue Call For Jerusalem Prophetic Conference

Philadelphia—Asserting that events of our day clearly parallel those described by the Bible as preceding the close of the age, a prominent clergyman and president of a theological seminary have issued a call for a Conference on Biblical Prophecy to meet in Jerusalem next year.

Dr. Harold J. Ockenga, president of Gordon-Conwell Theological Seminary and Dr. W. A. Criswell, retired president of the Southern Baptist Convention, have issued the call for the Conference to meet June 15-18, 1971.

Five goals of the Conference are:

1. To provide a basis for directing attention to the Biblical view of the closing days of the world.
2. To re-assess the fact of the risen Christ's literal return, to a society which asks, "Where is the promise of His coming?"
3. To give direction to the youth of the world in their apocalyptic preoccupation with the occult, ecology, and hedonism.
4. To encourage Christian witness through a fresh awareness that we must soon give account for our stewardship.
5. To focus the serious attention of men everywhere on the Bible's message for the whole human race in our critical times.

Chairman of the Program Committee, Dr. Carl F. H. Henry, Professor of theology at Eastern Baptist Seminary and founding editor of *Christianity Today*, says, "This Conference could be the last great opportunity that evangelical Christians have to witness to the world on this subject."

## Five-Year Evangelical Free Church Program Would Mark 200th Anniversary of U.S.

Green Lake, Wisc.—A vigorous five-year program for 1971-76 to tie the 200th anniversary of the U.S. to a strong spiritual advance was outlined here by the president of the Evangelical Free Church of America at its 86th general conference.

Dr. Arnold T. Olson, re-elected to a seventh three-year term as denominational head, proposed the 14-point outline stating that "in times of deep dis-

tress, our country has turned to God in repentance and He has responded with seasons of spiritual revival."

In other convention activity, 12 Bible quiz teams converged on nearby Ripon College for the finals of the Free Church Youth Fellowship competition in Bible learning and memory . . . the 76-year-old Ministerial Association of the denomination welcomed 47 new members . . . and Premier Harry E. Strom of Alberta, Canada, challenged members of the Christian church not only to voice their convictions but also to become active in the political areas of their communities.

A resolution regretted action by President Nixon to appoint a representative to the Vatican and urged him to reconsider so as to keep church and state separate.

**Conservative Baptists Move To Consolidate Home, Foreign Missions**  
San Jose, Calif.—In their 27th annual convention here, June 24-30, Conservative Baptists took initial action for consolidating their home and foreign mission agencies.

Representatives of the foreign mission society directed their board and administrative staff to "actively work toward such consolidation of their organizations and operations as will bring about the most efficient, economical and effective fulfillment of their mutual ministries."

Some 2,000 registrants participated in the five-day convention hosted by the San Jose Civic Auditorium for a program with the theme, "Always Abounding." Plans formulated by delegates from all over the world will help guide the 1,200-church association for the coming year.

## Crime Up By 13 Per Cent

Washington, D.C.—During the first quarter of 1970 serious reported crime in the U.S. jumped 13 per cent compared to the same quarter in 1969.

The FBI's uniform crime reports showed that the beginning of a decline marking President Nixon's first year in office reversed itself in 1970. Crime rose only 10 per cent in 1969.

Geographically, the reports showed that crime increased 17 per cent in the North Central and Southern States, 15 per cent in the Western States and 4 per cent in the Northeast.



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# christian doctrine

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by Leroy Forlines



*The following is a continuation of last month's outline on the doctrine of the Scriptures.*

## II. The Doctrine of the Scriptures (continued)

### F. Dynamic Inspiration

According to this view, dual-authorship is accepted, but inerrancy is not extended to the whole Bible. The Bible is considered as an infallible authority on matters of faith and practice, but not on other matters such as history, geography, etc. This view has been accepted by those who feel that science and the Bible are not in agreement. They feel that this enables them to accept the findings of science on matters like evolution and the flood, and still hold to basic Christian doctrine. Staunch conservatives have rejected this view, and consider it as a threat to sound doctrine. It is felt that it opens the way for more compromise. The history of schools that have accepted this view bears out this fear.

### G. Liberal View of The Bible

The common agreement among liberals or modernists would be the reflections of the authority of Scripture both in matters of faith and practice and in historical, scientific, and geographic matters. The Bible is thought to contain many wonderful teachings, but it must be studied critically in order to separate the good from the bad.

The more rank liberal view may be referred to as the intuition view. The writers are supposed to have possessed a superior insight into spiritual matters and, thus, wrote from this natural ability, but there was nothing to keep them from setting forth the errors of the times and their own thought.

Other liberals have held what is called the illumination view. According to this view, God quickened their religious abilities. Every believer receives this divine aid, but some more than others. The Bible writers were in the latter category. This gave a special worth to their writings, but it did not make them infallible.

This view fails to make a distinction between illumination and inspiration. Illumination, when properly understood, refers to that aid the Holy Spirit gives to the believer to enable him to understand the Word of God.

The liberal view is both inadequate and dangerous. Views of this kind that have been taught in many seminaries in our country account for much of the unbelief and confusion in the church world today.

### H. The Neo-Orthodox View of the Bible

According to this view, God is so "wholly other" (totally different) from man that there can be no content revelation. There is no divinely communicated message. In Jesus Christ, God revealed Himself, but not anything about Himself.

(Continued from page 6)

just simply had to get used to the town and the new environment. So they parked the sound van, set up chairs and tables, and gave out refreshments to relax the tension a bit. It worked. Soon people of all ages started stopping by for chats and found themselves confronted by the question: "Do you know Christ as your personal Savior?" Souls were getting saved, and the campaign took on new enthusiasm. At night, the young people took the van into the troubled spots where, a year before, houses had burned and people had been injured. Black Panther leaders were converted, and Hippies, in their long, shaggy hair, sagging jeans and with long poles with frog gigs on the end, prayed as a young Christian boy put his arm around the leader. Local churches began to help the youths, and the city began to feel a warm spirit of love and enthusiasm. Before the week was over, 333 people had discovered a new life in Christ on the street. Many others had been won in local churches during the week.

To climax the campaign, the youths staged a march with 1000 joining in—blacks, whites, young, and old. The Saturday night rally closed the week-long crusade, and York's city officials noted the change. They opened the city's parks to Teen Encounter to begin open-air meetings regularly, and promised further help. York's 1969 riot was not to be repeated this year.

"I have some good news for you," wrote one young girl from York to the Clarksville youths soon after the campaign. "Thursday, when I was downtown, I walked through the square. Tom, a guy that got saved last week, asked why we weren't at the square. Every hippie asked me why we didn't do it every day of the year. That shows God is going to save them yet. Five people had Holy Bibles and were reading them, too. A few hippies were reading St. John. Isn't it great? Everyone in York is talking about how wonderful it was that people were getting involved with Christianity. I think it is about time, too. A lady (21) said to me, 'Aren't you the girl that led my niece to the Lord?' I wasn't the one, but God gave me an opportunity to tell that lady about Jesus. She didn't make a decision, but I gave her my name and address and phone number, and she said she'd call me if she wanted to accept Christ. We had prayer and I know God is going to save her. Please pray!" . . .

"I just had devotions. I was reading Luke 6:27-38. It is a very good lesson. It teaches love for enemies . . ."

The young girl didn't know it, but she probably touched a tender spot in Harold Witmer's heart. ■

*The complete story of the Challenge Centers and the Bible Clubs is told in the book, THE FANATICS, by William H. Corley, to be released in late 1970.*

The Bible is a witness of the fact that God has revealed Himself through Jesus Christ and will reveal Himself, but the Bible is not a revelation of God, nor does it contain a revelation of God. In some sense, the Bible becomes the Word of God when God speaks to the reader.

This view is very difficult to comprehend. It can only be understood by one who has an adequate background and has done extensive reading on the subject. However, one thing is clear. It offers no written authority by which one's religious beliefs can be declared true or false.



## comment

by Cleo Pursell



A deacon in one of our churches devoted many years of his life trying to keep a struggling, rural church going. He worked in an oil field and as he neared retirement age, he and his wife built a beautiful, spacious home in town. They planned to spend the remainder of their lives near their married children and their families and work in the church in town.

One day the ominous wail of an ambulance siren filled the air. A few moments later our phone rang. A nurse, calling from the hospital, informed us that our friend had been killed in a freak accident. As my husband rushed to the hospital I paced the floor and prayed, "Why Lord, Why?"

The wife of the deceased questioned, "When we have tried to rear our children to love and serve God, and have been faithful to the church—why?"

A few words scribbled on the back of a Christmas greeting card informed me that Mary, a dedicated, loving young woman and mother of three, had incurable cancer. The doctor had given her only two months to live. Again I questioned, "Why, Lord?"

A letter informed us that Don, a young man who attended our church on the West Coast had sacrificed his life in Viet Nam. "It's real hard for the family," the letter read, "he is the first child out of 12 they have had to give up."

My life is but a weaving  
Between my Lord and me;  
I may not choose the colors,  
He knows what they should be;  
For he can view the pattern  
Upon the upper side,  
While I can see it only  
On this, the under side.  
Not till the loom is silent  
And the shuttles cease to fly  
Shall God unroll the canvas  
And explain the reason why—  
The dark threads are as needful  
In the Weaver's skillful hand  
As the threads of gold and silver  
In the pattern He has planned.

—Author Unknown

## gems

from the Greek  
New Testament

by Robert Picirilli



What does Ephesians 4:9 mean when it says that the Lord Jesus, who ascended into glory, is the same as He who first "descended into the lower parts of the earth?" This last phrase, *the lower parts of the earth*, has caused considerable problems of interpretation.

At least there is one interpretation which we might miss without considering a specific point of Greek usage. The word *earth* is, in Greek, in the genitive case. And it so happens that often in Greek a word in the genitive is really a synonym for the word it modifies—another way of saying the same thing. So, if this is the way the genitive is being used here, then the statement means that "the earth" is "the lower parts" to which Jesus first descended. (In English, we sometimes use an "of" phrase this way, as in "the city of Nashville," when Nashville is the name of the city.)

According to this interpretation, then, Paul is referring to Jesus' descent to these lower parts known as the earth. Thus the reference is to His incarnation, and not to something that happened to Him at His death. In John 3:13, Jesus says of Himself: "no one hath ascended into heaven, but he that descended out of heaven"—a statement that would be saying exactly the same thing as Ephesians 4:9.

Although this interpretation just given is the one I personally prefer, there are at least three other interpretations. One of these recalls Psalm 139:15, where David refers to his own conception "in the lowest parts of the earth." Here the phrase obviously means a woman's womb, and there are interpreters who feel this is what Eph. 4:9 means. Thus, the verse would still be referring to Christ's incarnation, even though the phrase itself would have a slightly different reference.

Another interpretation of Ephesians 4:9 recalls another Psalm. In Psalm 63:9, "the lower parts of the earth" clearly means the grave, the place where the bodies of the dead are placed and become "a portion for the foxes." If this is what Ephesians 4:9 means, then the *death* of Christ is referred to rather than the incarnation, and the phrase itself refers to His burial.

A final interpretation explains that "the lower parts of the earth" mean "the lower parts in the earth" (and the Greek genitive *can* mean this). According to this, the reference is to Hell, and thus the idea would relate to the so-called "descent into Hell" of Christ at His death.



(Continued from page 7)

today as Gospel-hardened, more concerned about material and secular values than spiritual.

"They feel like if they go to church on Sunday morning," he says, "they've really done something."

Jake has not gotten rich as a preacher. One time during the Depression, he preached revivals for eight straight weeks. For that, he received \$18 in pennies, nickels, dimes and quarters.

"Looking back, I suppose it wasn't right," Jake reflects, "but I also recognize that the people didn't know better in those days." He wore out his clothes and shoes, but how many were born into the Kingdom during those days of preaching!

I asked Jake what was the biggest temptation facing preachers today. His response: "Women. The way women dress and act. Too many preachers are losing their soul by yielding to lust." What about Christians? "Money. People make a lot of money and get independent. They don't feel they really need the Lord."

But Jake would not turn back the pages of time. He has walked, rode mules, rode in a Model T, a new car and a plane. He recognizes the advantages of progress and the inevitability of change. He just wants people to stay true to God in the midst of progress and change.

Jake learned mostly by experience. He performed a wedding ceremony for a young couple, only to learn when he took the license to the courthouse that he had been in the wrong county and the marriage was not valid. He had either to lie on the marriage license or go back and perform the marriage again. He went back, told the couple, took them into the right county and performed a legal ceremony. Maybe it was because he did learn mostly through experience that Jake developed great compassion, straight-forwardness and common sense. Like his recognition of changing times.

"The Gospel is the same, it never changes. But people have. They are so different that the 'ole' ways won't work anymore. I preach the same as I have always preached, but this wouldn't work in a lot of places. 'Course, some places haven't changed as much as others. I still go back to Arkansas every summer for two or three revivals."

Jake left full-time evangelism and started a church outside Pryor, Oklahoma. At that time, there was no church building in the Grand River Association. Jake and others built one

and during his eight years there, the church grew to be the largest in the association. From there he went to Lowery, Oklahoma and organized a church with nine members. He stayed nine years and attendance reached 130. From there he went to Pryor where, for six years, he helped the church grow. It is now one of the largest churches in Oklahoma.

Jake "retired" after resigning as pastor in Pryor. This meant that he went back to conducting as many revivals as his health would permit. And in his 75th year, he saw 90 souls walk the aisle for Christ in his meetings.

That Jake has had successful evangelistic and pastoral ministries is a matter of record. Looking back, he sees in his mind once again the men and women falling at an altar of prayer to confess their sin; he sees people like "birds perched on a bridge" watching while he baptizes person after person,

his bare feet sometimes on gravel, sometimes squishing mud up through his toes; but overshadowing all this to him is a sense of having done God's will and looking forward as did Paul to that "crown of righteousness" from God.

What would Jake say to the younger preacher? Well, he is "worried about 'em." He fears that "some of them are gonna' quit." He knows that a preacher has to have results and that they are having little success. His advice? Depend on God! "Get as much education as you can, but depend solely on God. Keep a strong vision of what the Lord wants done." The death of many churches in his own association, he says, is a result of a lack of vision.

As we walked out to the car on that day I saw him, I sensed a voice of determination. I suppose that's the way it was when Jake first set out on his ministry.

## Thank You for Your Gifts to the . . .

### COOPERATIVE PLAN OF SUPPORT

June, 1970

#### RECEIPTS:

| STATE                 | June 1970         | June 1969         | Yr. to Date        | Designated      |
|-----------------------|-------------------|-------------------|--------------------|-----------------|
| Alabama               | \$ —              | \$ —              | \$ 2,261.26        | \$              |
| Arizona               | —                 | —                 | 1,004.63           |                 |
| Arkansas              | 546.40            | 653.12            | 4,192.13           |                 |
| California            | 178.73            | 822.02            | 2,894.33           | 150.03          |
| Florida               | 139.58            | 105.98            | 939.49             |                 |
| Georgia               | 586.06            | —                 | 2,653.90           |                 |
| Idaho                 | —                 | —                 | 165.89             |                 |
| Illinois              | 718.68            | 653.89            | 4,980.92           |                 |
| Kansas                | 157.00            | 177.00            | 674.00             |                 |
| Kentucky              | 287.13            | 137.77            | 1,422.85           |                 |
| Maryland              | —                 | —                 | 90.00              |                 |
| Michigan              | 219.00            | 181.00            | 1,705.56           |                 |
| Minnesota             | 25.70             | —                 | 90.20              |                 |
| Missouri              | 1,927.63          | 2,005.98          | 12,935.51          |                 |
| New Mexico            | —                 | —                 | 68.71              |                 |
| North Carolina        | 129.09            | 124.18            | 553.36             |                 |
| Ohio                  | —                 | 310.00            | 996.46             |                 |
| Oklahoma              | 1,699.74          | 2,250.60          | 11,731.24          | 25.15           |
| Tennessee             | 169.30            | 76.86             | 1,322.64           |                 |
| Texas                 | 182.50            | 221.78            | 748.25             |                 |
| Virginia              | 27.87             | 26.54             | 129.53             |                 |
| Northeast Assoc.      | —                 | 40.77             | 115.22             |                 |
| West Virginia         | —                 | —                 | 50.00              |                 |
| <b>TOTAL RECEIPTS</b> | <b>\$6,994.41</b> | <b>\$7,787.49</b> | <b>\$51,726.08</b> | <b>\$175.18</b> |

#### DISBURSEMENTS:

|                            |                   |                   |                    |                 |
|----------------------------|-------------------|-------------------|--------------------|-----------------|
| Executive Dept.            | \$3,278.26        | \$3,285.89        | \$19,827.84        | \$ 25.15        |
| Foreign Missions           | 1,209.66          | 1,440.28          | 10,517.06          | 60.01           |
| Bible College              | 1,093.57          | 1,352.77          | 9,234.23           | 45.01           |
| Home Missions              | 735.38            | 853.23            | 6,254.84           | 45.01           |
| Church Training Service    | 356.60            | 450.16            | 3,170.81           |                 |
| Retirement and Insurance   | 178.32            | 225.08            | 1,534.49           |                 |
| Laymen's Board             | 106.97            | 135.05            | 881.49             |                 |
| Commission on Theological  | —                 | —                 | —                  |                 |
| Liberalism                 | 35.65             | 45.03             | 293.87             |                 |
| Sunday School              | —                 | —                 | 11.45              |                 |
| <b>TOTAL DISBURSEMENTS</b> | <b>\$6,994.41</b> | <b>\$7,787.49</b> | <b>\$51,726.08</b> | <b>\$175.18</b> |





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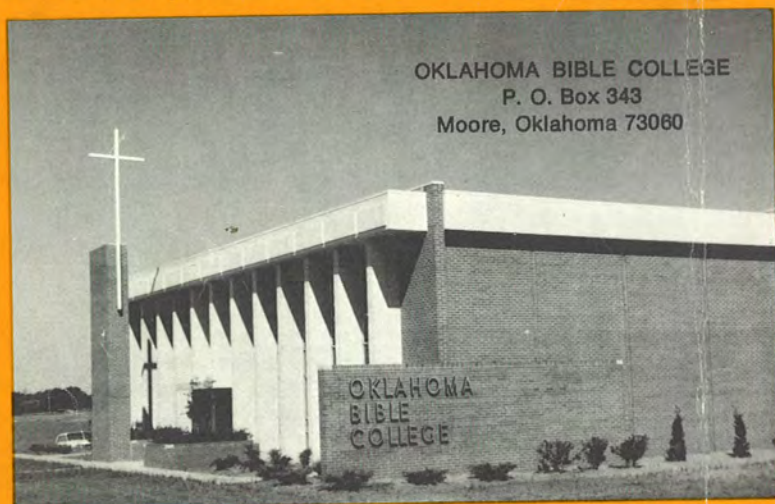
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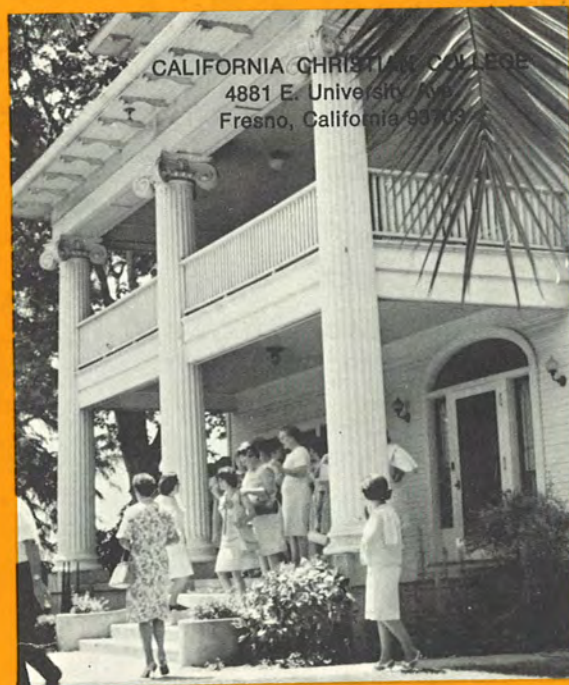
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