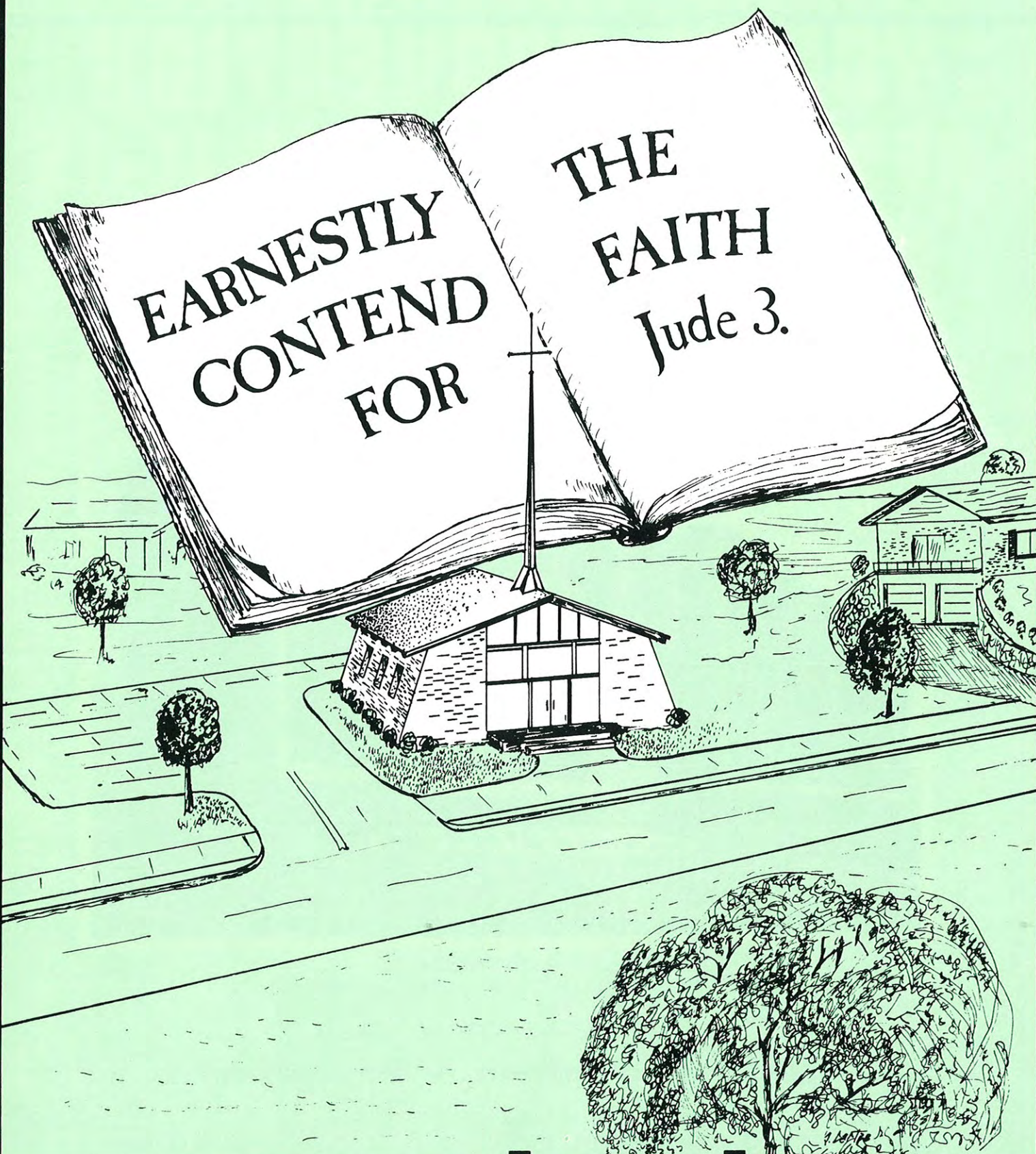


March 1971

EARNESTLY  
CONTEND  
FOR

THE  
FAITH  
Jude 3.



**contact**

Of The National Association Of Free Will Baptists

# ATTEND THE NATIONAL YOUTH CONVENTION NASHVILLE, TENN. JULY 11-15



SHERATON HOTEL  
YOUTH CONVENTION HEADQUARTERS

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THE NATIONAL ASSOCIATION HEADQUARTERS HOTEL IS THE HERMITAGE HOTEL.

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A LIST OF ALL HOTELS AND MOTELS WILL BE LISTED IN THE NEXT ISSUE OF CONTACT.

# Viewpoint

CHAMPIONS OF THE FAITH

by the  
Executive Secretary  
Rufus Coffey

In every age of her history the church has been plagued with infidelity and a proneness to depart from Christian principles. This age is no exception. The seed of error is ever present. Satan is continually sowing weeds among the wheat.

The Church must constantly be alert to the possible dangers of unbelief infiltrating her ranks. If Peter, Paul, Jude and other great defenders of the faith have been unable to prevent the entrance of error or keep the church pure, it is doubtful that we can be any more successful. But we can do all in our power to expose error, withstand the work of Satan's emissaries and warn our brethren of the peril of being deceived.

Jude exemplifies the duty and manner of combating pernicious apostates. Although he did not call names, he clearly described the practices of deceitful workers so they could be easily detected. Some basic principles are also set forth to help Christians resist error while remaining faithful to the Lord.

Intending to write a treatise on the common salvation, news came to Jude that Satan had subtly smuggled some spurious leaders into the church. Wearing a cloak of profession, they had slipped in the side door unnoticed and were spreading their licentious doctrine. Because of this insidious infiltration of infidels, Jude was disturbed. He grasped his pen and wrote with a sense of urgency in order to counteract these counterfeits who were contaminating the church. The theme of his letter was "earnestly contend for the faith."

The word "contend" has been variously translated to catch the different shades of meaning. A literal interpretation of Jude 3 might be expressed as follows:

"It is necessary that I write and urge you to join in and carry on a real hard fight for the faith."

Another alternate reading could be:

"I cheer you on to put up a vigorous defense of the faith." The basic thought is the guardianship of the faith is entrusted to the saints. They are to fight the good fight of faith." In this struggle to preserve the faith, they are not to retreat but stoutly resist apostasy.

"The faith" is used 18 times in the New Testament to describe the complete body of Christian doctrine. It is the sum total of the fundamental teachings of Christian beliefs. "Watch ye, stand fast in the faith," Paul admonishes. Again he says, "Examine yourselves to see if you be in the faith."

As Paul was "set for the defense of the gospel," (Phil. 1:2), it is our duty to "stand fast in the faith." If we maintain the purity and integrity of our faith, we must hold

to the historic position of Christian doctrine. In a day when foundational principles are being assaulted we are to withstand any attempt to dilute or change the truth. "The faith which was once delivered unto the saints" must not be compromised.

Advocates of "the new morality" or "situation ethics" are not new to the church. Jude had to contend with ungodly, permissive teachers in his day who brought in false doctrine and corrupt practices. These religious fifth columnists were intolerable. He did not condone, cooperate or collaborate with them. He denounced their ungodly conduct, gross immorality, blasphemous language and rebellion. God's righteous judgment was pronounced upon them. In condemning their wicked practices Jude's objective was to win if possible these adversaries of righteousness while preserving the faith of those who might be misled (Jude 22, 23).

Contending for faith is not being contentious, (2 Tim. 2:24). We are taught to "speak the truth in love" rather than engaging in bitter, scathing, personal attacks with harsh, abusive language. G. Campbell Morgan said, "There is an anger against impurity which is impure; there is a zeal for orthodoxy which is unorthodox, and a spirit of contending which is in conflict with faith."

Free Will Baptists can be humbly grateful that we are not confronted with any threat of false teachers who are perverting the faith. We are concerned, however, about the church universal. We also recognize that we are not immune to an eventual attack. As Christian soldiers we must know how to wage a holy warfare which will enable us to resist and overcome the enemy if an authentic call to arms is ever needed.

Jude reminds his readers (Jude 17) that the presence of false prophets was no surprise. The apostles had warned of them beforehand. The duty of a good minister is to instruct and warn of those who betray the faith, (1 Tim. 4:1-6; 2 Tim. 1:5; 2 Peter 2:1-22; 1 John 2:18-26).

Paul instructs Titus, (1:9-14), to "hold fast the faithful word", refute unsound doctrine and rebuke the deceivers. In 2 John we are specifically commanded not to receive an infidel who denies Christ. We are not to fellowship with him, make common cause with him, give him honor or Christian recognition.

Christian soldiers must be taught, prepared and ready for warfare at all times. If we adhere to the basic principles of our spiritual warfare we will honor the Lord as true champions of the faith.



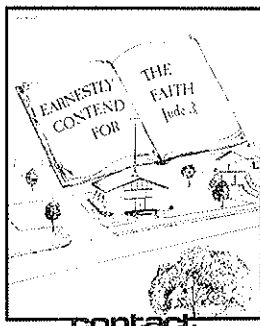
### NEW EDITORIAL ASSISTANT

Milton Crowson has been named as editorial assistant to Rufus Coffey, editor of CONTACT. He has assumed this responsibility on a part time basis.

Mr. Crowson, a faculty member at Free Will Baptist Bible College, is a 1960 graduate of the Bible College. Before coming to the Bible College in 1968 he had pastored churches in South Carolina, Tennessee, and Alabama.

### THANK YOU FOR WAITING

Due to unavoidable circumstances the last several issues of CONTACT have been very late. CONTACT regrets this delay in publication. Thank you for your patience and understanding during this time. We are happy to announce that the April issue will be published on time.



# Contact

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*Prize Winning Sermon*

# THE WORD FOR THE WORLD

by Dennis P. Wiggs

The leaders of the country served and worshipped idols. These false gods led the people into licentious dances, prostitution, the sacrificing of children, and immorality. Lawlessness abounded, even to the extent of assassinations.

The year of 700 B.C. The problem: The Word of God was hidden and the house of God neglected. Matthew Henry wrote of that time: "It was no marvel that the people were so corrupt when the book of the law was such a scarce thing among them; where that vision is not the people perish." Sin flows like water when God's law is neglected or hid.

In B.C. 639 God raised up a young man who was disgusted with children being offered as human sacrifices. He deplored the human bodies of men and women being used as means of prostitution, immorality, and perverted sex acts just to satisfy some image of a false god. Young Josiah, king of Judah, "began to seek after the God of David his father," records II Kings 22.

Josiah proceeded to cleanse and repair the temple. He was blessed with trustworthy and faithful leaders and workers. As Hilkiah, the high priest, labored he "found a book of the law of the Lord by Moses." The volume was delivered to King Josiah. Shaphan, the secretary of the state, read the Word of God to his leader.

God's Word was powerful, alive, and sharper

than a two-edged sword. The mirror of the law of God revealed Josiah as he really was. In spite of his reformations, he still recognized his sinful condition, the transgressions of the people, and the wrath of God. The conviction of the law of God drove the king to his knees in repentance. This true repentance resulted in a renewal of the covenant with God and a renewed concern for the things of the Lord. God's Word met the need of the hour.

The year is 1971. The leaders of our country enjoy their sin. The false gods of prosperity, sex, alcohol, and fame drive the people of the land to perform ungodly, immoral, wicked acts they know should not be conducted. Lawlessness abounds, even to the extent of assassinations.

The problem: The Word of God is hidden and neglected. As in the days of Josiah, so in our day, there is a dearth in the land. There is a spiritual famine everywhere. The one cure to our illness is hidden.

The Bible, God's inspired Word, lies on pulpits, in drawers, on shelves, in libraries, and even is carried in the hands of a few. But, this life-giving Book is usually used as a good luck charm or a book to swear by or a reference volume. Quite often the Bible becomes a file cabinet where pictures, letters, and important documents are stored for future reference. As in 700 B.C., so in 1971 A.D., God's Word, though at our finger-tips, is hid and neglected. The result: a lawless, sinful, ungodly, lost world.

But, the Word of God has met the need. Still, the Word of God can meet the need. When Josiah

heard the reading of the law of God, which was probably a copy of the five books of Moses, he became aware of his sinful condition. "The entrance of the Word gave light," and the king saw himself in the light of God's standards. Thank God for Hilkiah and Shaphan who took the once-hidden law of God to their king! They could have been like so many modern-day preachers—fearful of what the church members might think or do if the true Word is presented. But, no, these two men boldly revealed what they found. Our pulpiteers need this boldness. Paul told them to "preach the Word." Failure to obey this command is causing professing Christians to suffer from malnutrition. Church members have gotten milk, peaches and cream so long from the pulpit that many members are so spiritually sick they cannot recognize sin even when it comes to church. As in the days of Josiah, we have our idol gods. Evangelist Bobby Jackson wrote: "The Romans worshiped a god named Bacchus. You probably wouldn't know Bacchus. He was the god of wine and strong drink. Today he's "Four Roses," "Three Feathers," "White Lightning," or "Stumphole." Multitudes bow at his shrine and sell themselves body, mind, and soul to this god of alcohol. They had another god named Plutus. This was the god of wealth and material possessions. Today he's George Washington's picture on a dollar bill. Men spend their time and energy in his service and go to hell for the god of money. Judah had gone so far she sacrificed her children in the fire to Molech. We have so departed from God that our children are sacrificed on the altar of our selfish lusts in the fires of juvenile delinquency."

Josiah became aware of his sin when he heard the law of God read. "By the law is the knowledge of sin." The preaching of the Word of God without compromise is necessary in our day. America and the world needs to hear the Word of God. We must be made aware of our sinful condition.

A proper awareness of sin produces a spiritual awakening. Josiah saw himself as he really was and repented. He received the Word; he repented. The need of the hour is the Christian's response to the condemnation of sin in the Word of God. Too often our churches are filled with deaf ears and cold hearts. Believers sit in pews and lifelessly hear messages but they fail to heed the warnings of the Bible-centered address. These messages must be received, repentance outwardly expressed, and lives changed. As we are made aware of our sinful condition, then, and only then, will we see a spiritual awakening that is so desperately needed. This awareness comes from hearing and heeding God's holy Word.

Third, the world needs the Word not only to make us aware of our sin and to cause a spiritual awakening, but also to produce spiritual life in sinners who accept the Gospel message. "Faith cometh by hearing, and hearing by the Word of God." God's Word must be proclaimed for the salvation of the lost sinner.

Ministers and missionaries have preached too long reformation, rather than regeneration or repentance. Pulpit subjects such as civil rights, social acceptance, better living conditions, and peace on earth have taken the place of the redemption of man by his acceptance of Jesus Christ as personal Saviour. The social gospel has hidden the Word of God. Matthew Henry comments that in Josiah's day surely there were many "who used all the arts they could to get that book out of the hands of Josiah." The liberal minister knows the power of God's Word; therefore, he does all he can to degrade, neglect, or misuse it.

The world needs the Word to convert sinners and change their lives and futures. Walter A. Maier records this incident to illustrate the power of the Word of God: "Charles Darwin was a British Scientist who did not believe in the Bible. About a hundred years ago he was traveling around the world. While in the southern part of South America he met natives who were very wicked and savage. They were so cruel that Darwin said they were beyond the reach of civilization. Thirty-seven years later a missionary began to learn their language and preach Christ to them. The change in the lives of these natives was surprising. They became 'new creatures' in Christ. In was so noticeable that Charles Darwin, although not a Christian, sent money each year to the missionary to further the work." This is why the world needs the Word of God. Its message of Christ Jesus first condemns, then converts, and then changes.

Finally, born-again believers must acknowledge the need of the world for the Word of God. Too long have heathen tribes waited for the Scriptures in their own language. Too long have the unsaved sought peace when there is no peace in idols, images, and false gods. While Americans enjoy comfortable pews, climate-controlled buildings, and padded altars, the average person upon the face of this earth knows nothing about the saving grace of God and eternal life through Jesus Christ. Believers must acknowledge man's spiritual need and then accept the challenge to reach the unsaved at any cost. We are stewards of the life-giving Book that can meet the spiritual need of a starving world.

After Josiah received the once-hidden book, he responded with remorse and repentance. Furthermore, he reacted with compassion for his people. His missionary heart brought revival to the people as they made a covenant with God. God's Word was responsible for this great spiritual awakening.

Oh, how we need what Josiah experienced! Let us remove the Bible from the shelf. Examine its convicting, converting, correcting contents. Respond to its demands. And, without fail, let us share this precious Word with a waiting world.

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*Bro. Wiggs is the pastor of the First Free Will Baptist, Charleston, S.C. He preached this sermon for "Denominational Bible Day."*

Free Will Baptists are united around the conviction that the Bible is the inspired, inerrant, and authoritative Word of God. Once the question "What saith the Bible" is answered satisfactorily, we have no other choice but to apply its precepts to every situation we face. The question before us is, "What does the Bible say to us on the subject of theological separation?"

In Rom. 16:17 Paul says, "... mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Again in II Cor. 6:14 we read, "Be ye not unequally yoked together with unbelievers." In the same passage Paul says, "Wherefore come out from among them, and be ye separate, saith the Lord . . ." (II Cor. 6:17). Paul used very strong language in Gal. 1:8-9, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed . . . if any man preach any other gospel unto you

tion of the body's resurrection. Most of Galatians warns against the heresy of adding to Christ the works of the law as the basis for justification. Paul had no place for fellowship with such teachers. Much of Colossians warns against heresy. Many warnings concerning false teachers are woven into the Pastoral Epistles. Hebrews is written to keep converted Jews from departing from the faith and going back to the dead works of the law. The Epistles of John furnish some of the clearest warnings against false teachers found in the New Testament. Chapter two of II Peter and the book of Jude both use very strong language in warning against false teachers.

A key word with many today is "relevance." They say, "Let's make the gospel relevant." Frequently one gets the impression they are talking about remaking the gospel rather than showing how it relates to the modern scene. However, since relevance is a good word, let us ask, "What is the

# THEOLOGICAL SEPARATION

*by Leroy Forlines*

than that ye have received, let him be accursed." Paul said to Timothy, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness . . . from such withdraw thyself" (I Tim. 6:3, 5). This admonition was repeated in II Tim. 3:5. After describing the morally corrupt conditions of the last days, Paul indicated some of these would "have a form of godliness," that is they would be identified with the church. But Paul charges, "from such turn away." Titus is exhorted not to spend much time trying to convert heretics. "A man that is an heretick after the first and second admonition reject" (Titus 3:10).

The Apostle John also warns against fraternizing with false teachers. He said, "If there come any unto you, and bring not this doctrine (of Christ), receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds" (II John 10-11).

We need to consider also why so much of the New Testament is written to combat heretical doctrine. Jesus' most stinging rebuke was addressed to the Pharisees. Although they held many orthodox doctrines, it is a mistake to compare them with modern fundamentalists. It would be better to compare them with cults. Jesus said of them, "Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer them that are entering to go in" (Matt. 23:13). Jesus amazed the people with His compassion for sinners (Luke 15:1-2). But when it came to religious teachers who confused the way of life for people, He used His strongest language (Matthew 23).

Much of Paul's teaching is written to correct or warn against heretical teaching. First Cor. 15 deals with the ques-

tion of these New Testament facts to Free Will Baptists in 1971?"

Can anyone doubt these passages teach us to take a forthright stand for the fundamentals of the faith and that we cannot cooperate with, fellowship with, or approve those who deny these fundamentals? It may well be that some who take this position can be justly criticized for the way they go about it. Yet we cannot let somebody else's mistake keep us from fulfilling our God-given responsibility.

John tells us "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). We cannot shirk this responsibility by referring to the words of Jesus, "Judge not, that ye be not judged" (Matt. 7:1). While believing all Scripture is the Word of God, we dare not cancel out one passage with another. John tells us to "try the spirits." We are to conclude that "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God . . ." (I John 4:3). He tells us "whosoever transgresseth and abideth not in the doctrine of Christ, hath not God . . ." (II John 9). Quite clearly John is telling us that one who rejects the Biblical teaching concerning Jesus Christ is in reality an unbeliever. He is not saved. If he claims to be a preacher or teacher he is preaching another gospel—a gospel that will not save. Therefore, these people are the ones "to avoid," "to be not unequally yoked together with," "to come out from among," "to let them be accursed," "from such to turn away," "after the first and second admonition to reject," "to receive them not into your house" (probably the church meeting in one's house, that is, not to receive them as a

Christian teacher, not to give Christian approval to them) and "not to bid them God speed."

How does this apply to Free Will Baptists in 1971? To my knowledge not a single minister in our denomination could be considered liberal. No minister's orthodoxy is in question. Thus, the question of separation from heretics would for us be avoiding the wrong kind of contact with those outside our denomination. If we extend Christian fellowship, Christian approval or Christian cooperation to any of these in a religious endeavor, we disobey Scripture. One area where we need to be alert is in the matter of ministerial associations with heretical ministers as members. Another area is cooperative evangelism efforts when heretical ministers are involved in the sponsorship, serve on committees, and are given Christian recognition publicly during the campaign.

We dare not advocate a policy of isolation that cuts us off completely from all true believers outside our own ranks. We must avoid, however, Christian fellowship with unbelievers. Also, our fellowship with other believers must be conducted in such a manner that it will not lead us to compromise or endanger our denominational distinctives and heritage.

The major task of Free Will Baptists as it relates to theological separation and the Scriptures is that we continue to maintain our doctrinal purity. To preserve this doctrinal purity our approach must be determined by the situation we face. If a few houses in our area have burned, we do not call the fire department and ask them to make a thorough search for our house and then hose it down inside and out just in case there might be an undetected flame somewhere. We may, however, cautiously search to correct any existing fire hazards, and install a fire extinguisher or an alarm system.

## LIBERALISM

Some denominations are filled with liberalism and neo-orthodoxy. Orthodox members have felt compelled to withdraw from them because they considered it hopeless to try saving them; and to continue would compel them to cooperate with unbelievers and thus disobey Scripture.

These men have usually taken one of two approaches: (1) They have participated in a break that formed a new denomination. (2) They have blamed denominational organizational machinery for the growth of false doctrine in their former denomination. These men are critical of denominations and have chosen to establish independent churches.

Anyone acquainted with the background of these denominational splits can in some cases have a sympathetic appreciation for the action devout men felt compelled to take. In fact, some such approach would seem to be Scriptural. But Free Will Baptists cannot take our cue from these men because we face an entirely different situation.

Before these men withdrew, their denominational schools had suffered a serious degree of doctrinal contamination. Liberals were teaching in their Bible classes and preaching in their pulpits. Their missionary programs were beginning to suffer from liberal infestation.

No such conditions exist among Free Will Baptists. The orthodoxy of our schools is without question. No liberal pastors stand in our pulpits. No liberal missionaries serve on our mission fields. We are not suffering from any oppressive denominational machinery.

Not only can we make this appraisal of our denomination, but also say we are not very susceptible to liberalism. What I

am going to say now is at the risk of being misunderstood, but I say it because I think it is an important and significant factor in assessing our own condition. Liberalism grows only where there are a significant number of churches in the higher echelons of society. It thrives better among the wealthy and the highly educated.

We have only a sparse sprinkling of such people among us. We do not have a single church which has a majority of such people in its membership. We have come a long way in the past few years, but we still do not have enough wealth and advanced education among us to make us susceptible to liberalism.

Remember it takes a liberal school to produce liberal pastors. We do not have such schools. If one from our midst attended a liberal school and became known, we have many dedicated men across our denomination who would not rest until he either denounced his liberalism, or was defrocked. But just suppose he went undetected, unchallenged; what would happen to the church he pastored? There would probably be a few who would stick by the pastor, but the majority would either quit attending church or go somewhere else. The church would dry up. Our people are not conditioned to buy liberalism. If for some reason we had a number of liberal ministers to invade our pulpits, they could cause us to dry up and die as a denomination, but they could not make us become a thriving liberal denomination, at least not any time soon.

## NEO-EVANGELICALISM

One other movement that has developed in about the last twenty years requires our attention. This movement is frequently called Neo- (or new) evangelicalism. Since no one wishes to wear the label, it is a little difficult to identify. However, there are clearly two basic schools of thought among evangelicals today. One movement stresses theological separation; the other stresses infiltration of liberal movements. The movement stressing *separation* is Fundamentalism. The movement stressing *infiltration* is Neo-evangelism.

The basic aim of Neo-evangelicalism is to bring revival to the world and put evangelical thought into the mainstream of world thought. They propose to communicate the gospel in every area of life; this is evident in their social emphasis. They are seeking to draw-up a blueprint for a Christian world or a Christian society, and, at least to a significant degree, put it into effect. I may be over-simplifying, but it helps one to see the basic thought of the movement. When they talk about social responsibility, they are definitely talking in terms of a plan for reshaping society and to bring about an evangelical work order rather than a compassionate concern for one's neighbor, the poor, and people of other races.

Since the major concern of this article is with theological separation let us examine the Neo-evangelical view. Whereas the cry of Fundamentalism has been that there is a point reached where separation is required, Neo-evangelicals take a milder approach. The key word is dialogue. It is not the intent of Neo-evangelicals to give full recognition to liberalism. (Liberalism as it is used here is used in the broad sense to cover all the new-theologies that fail to give objective authority to Scripture). But the Neo-evangelical is not as firmly convinced as the Fundamentalist that the liberal is not a Christian. He may think some of the rank



liberals are not, but he is frequently inclined to believe some of the milder and more pious ones are Christians. But whatever his viewpoint, he does not *denounce* the liberal. He chooses the approach of dialogue.

He praises the good points in the liberal's theology and then proceeds to point out its inadequacies. He leaves no doubt concerning the inadequacy of liberalism and the superiority of evangelicalism. However, the question of what it is inadequate for is usually left unanswered. One gets the idea that it is inadequate for Christian growth and is not very effective for evangelism. But the implication that it is inadequate to bring salvation and is being used of the devil to damn men's soul is missing from Neo-evangelical writings.

What has been the practical effect of Neo-evangelicalism? First we must recognize there are Neo-evangelicals who hold unswervingly to the fundamentals of the faith. Failure to recognize this is a gross injustice to these men. But there is another side of the story. The sad fact is that many Neo-evangelicals question the inerrancy of Scripture. Some accept theistic evolution and others have a favorable attitude toward it. Many have real concern for unorthodox doctrine. They are engaged in religious cooperation with liberals. A general spirit of compromise prevails on the part of many.

The question now is "Where do Free Will Baptists stand on the issue of Neo-evangelicalism?" To say we have no reason for concern at this point would indicate a lack of knowledge or willful blindness. On the other hand, to say we have reason to be alarmed also indicates a lack of acquaintance with the facts. The overwhelming majority of our ministers either believe in, or if they do not have a deep conviction, they practice theological separation. The exceptions usually involve participation of a few in ministerial associations where liberals hold membership or they participate in cooperative evangelism. In almost every case of cooperative evangelism, it is a matter of participating in a group sponsoring some evangelist who is not our own, where liberals also participate. Apparently a few have been intrigued by the broader aspects of Neo-evangelicalism. It is difficult to say exactly how much they have been influenced. These ideas have certainly not gained any popularity among us. They have been met usually with either opposition or indifference. I would say that any effort to advocate any of these ideas has been discouraging to those advancing them so far as results are concerned.

## THE NEED OF THE HOUR

What is the real need of the hour for Free Will Baptists so far as theological separation is concerned? We need to be informed and alert, but not unduly alarmed. To use the illustration of the fire danger, we need some fire extinguishers in case a blaze should appear. We need to be alert to the dangers that could start a fire and take preventive measures. The situation does not call for courageous men to risk their lives and turn the hoses on a burning building, hoping to stop the blaze before the entire house burns. The day may come when such action will be necessary. If it does, I believe we have some men who will risk their own necks in order to stop the blaze. But the time for this type of action is not upon us.

Some brethren see the situation as being far more acute than I do. I believe, however, the analysis given here will help them to re-evaluate their thinking, I grant that under-action

is dangerous, but so is over-action. People would not have much respect for fire departments if they should hear loud sirens, see a number of firetrucks, and a host of firemen spraying water on a building when all that is necessary is a \$4.95 fire extinguisher in the hands of a housewife. The person who enters a theological fight with an over-estimation of the situation, and thus with far more alarm and zeal than the occasion calls for, actually creates a sympathy for the person, organization, or cause which he attacks. He only defeats his own cause. He enhances his opponents cause and hinders the possibility of success by those who more accurately assess the case and the approach needed to correct it.

We always need to be vigilant in the matter of doctrinal purity. Other denominations may have a need that calls for more fierce action, but for us I think the need can be met as follows:

1. We need more preaching that positively sets forth the fundamentals of the faith. Dangers of heresy should be pointed out, but we must keep in mind that we are preaching to friends of the true doctrines, not opponents. Too many times laymen hear ministers preaching to slay giants which they hardly know exist.

2. We need more writing on these same doctrines. We have people who can write if they receive adequate compensation, and if these writings can be distributed effectively.

3. We need more explanation given to our people on the theological issues of the day, particularly on Neo-evangelicalism and its many facets. Again we have people who can do this, but it requires a great deal of research and equitable remuneration. Also, this whole effort, even if there was a follow through, would be a failure if our people are not encouraged to read more and think about what they read. As a member of the Theological Commission, I was personally disappointed by the response of the denomination to the booklets *The Scandal of Christianity* by J. D. O'Donnell and *Issues Among Evangelicals* by the writer. If I were not personally involved, it appears that I might never have heard of them. I am not asking for sympathy, but trying to make a point. These issues take study, thought and response. Are we ready as a denomination to do this?

4. We must ask God to help us have the right combination of convictions, love, and wisdom. We must be respected for the way we conduct ourselves if we expect to be respected for our convictions.

5. We need a revival of holiness. You may wonder why this is mentioned in a paper on theological separation. Compromise on holiness and sin prepares the way for compromise in doctrine. If Christian living is not taken seriously, theology will not be taken seriously, a sound theology must be based on a sound view of holiness and sin. This last point creates my greatest concern for Free Will Baptists is this period of our history.

I hope we can, within our denomination, come to understand and appreciate each other better in relation to theological separation. Mature discussion of apparent differences will help us discover that most of the differences were merely apparent. In turn we will be strengthened by standing united to do the will of God.

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*Bro. Forlines teaches Bible and Theology at Free Will Baptist Bible College, Nashville, Tenn.*

## A LEADER'S REPORT

by Bill Jones

Na-Co-Me is a camp located just off Highway 100 about 70 miles south of Nashville. It was here on March 5-7, 1971, that the Foreign Missions Fellowship of Free Will Baptist Bible College sponsored a retreat. About 150 students, faculty members and missionaries gathered for two days in inspiration and information.

The camp is located in the Tennessee hills, nestled in more of a hollow than a valley. In March the trees are still without leaves, the winds are cold, and it often rains or snows. But it is still one of the most beautiful spots in Tennessee. And the rain or snow, the cold winds and the bare trees do not make an impression on the students who go for something far more than scenery.

The camp personnel provided a hearty meal Friday night, then everyone gathered for the spiritual food. Students opened up the meeting by discussing different aspects of the theme of the retreat from Ezekiel 22 where God said, "I sought for a man . . . to stand in the gap." Students spoke of the crisis in Ezekiel's time and the divine dilemma, the need for a man to intervene. Judy Smith spoke on the seeking shepherd, and Gary Madray concluded with the man God found.

Sunny Wenning, a Home Missions appointee to the Virgin Islands, spoke of their call to the Virgin Islands and what they plan to do when they get there. Veteran missionary Paul Woolsey, who spent the years 1947 to 1952 in northern India, spoke on the gap in India. Wesley Calvery concluded the evening with a Bible message.

Wesley, because of his emphasis on youth, was able to communicate extremely well with the students. Singing in Japanese while playing on his autoharp, he was able to communicate at the same time his love for the Japanese and his love for all people. Some things that he said will always be remembered, especially, as many of the students have testified, that they would like to use their inabilities as well as their abilities. Wesley pointed out that Mr. Woolsey, who was present in the meeting, was one example of a man having to use his inabilities as well as his abilities. He had to overcome a speech defect to become an instrument of revival, an instrument of reaching out, an instrument as a pioneer missionary.

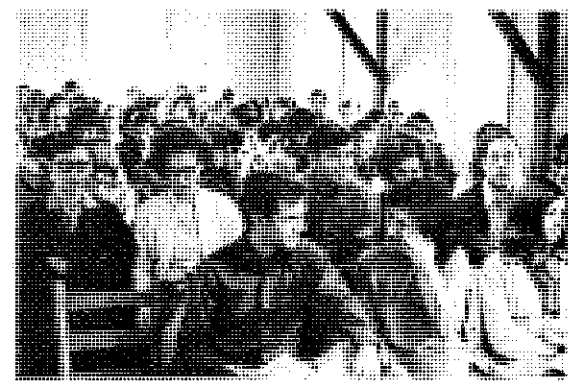


# MISS RETI 19

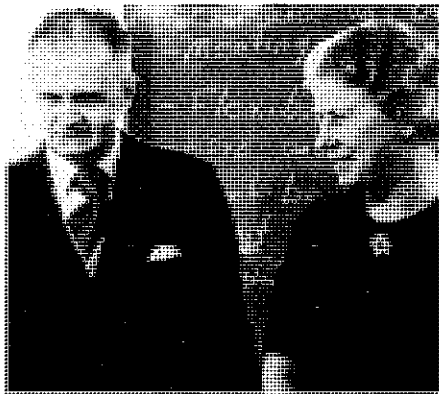


Saturday Tom Willey got to tell about the gap in Panama. Tom also made an impact on the students through his enthusiastic preaching, his enthusiastic singing, and through the way he talked to the students. They were able to respond to the voice of the Lord and talk to Him. Tom had the concluding message Sunday morning. In the message he shot straight from the hip, saying, "Because the Lord knocked Paul off his horse doesn't mean He will kick you in the seat of your Mustang." And, "The Lord's will works when we work at it." He added, "Live as if today is your last day on earth, and plan for the next fifty years." The students appreciated his telling it like it is, and Tom appreciated his relationship with the students that allowed him to tell it like he thought it was.





# MISSIONS RETREAT 71



But it seemed that the retreat centered in many ways around the senior missionary, a man who had gone from east Tennessee to northeastern India. Later he tried to get into Pakistan but failed, so he returned to east Tennessee and continued his ministry as a school teacher and principal. Paul Woolsey, a man who overcame many disabilities and turned them into abilities for the glory of the Lord. His humor, his wit, his readiness to interact with the students was appreciated by all. And all could see that he was an excellent example of a man whom God used.

Miss Barnard and the officers of Foreign Missions Fellowship chose Na-Co-Me as a special place for the retreat. It is a place where the students, faculty and missionaries could get out and get alone with God, a place where God could be very real. As one of the students said, "I sensed the presence of God from the very beginning." God did speak to the students and the results in the students' lives will be felt around the world in the decade to come.

## A STUDENT'S VIEW

*by Tom Piotti*

This was my second mission retreat. I feel that this retreat was a greater blessing to me than the first. I learned several basic facts that were of particular importance to me.

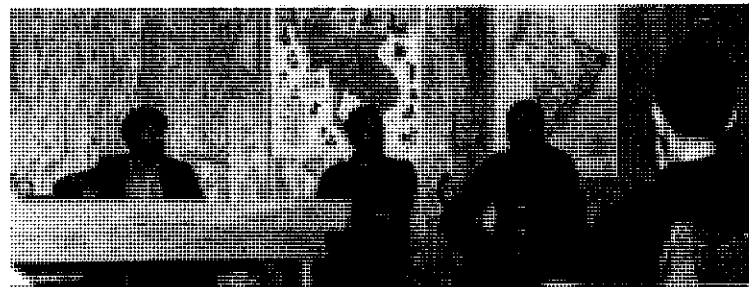
First, I feel that the missionaries had pointed out our relationship to God. This is the KEY factor in our lives as Christians. As Brother Woolsey stated, "God calls every Christian to be a full-time Christian." So I asked myself the question, "How?" The answer God gave me was to stay close to Him through prayer and Bible study.

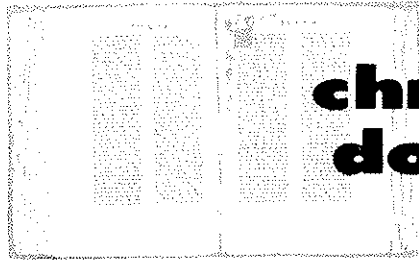
Another truth I learned was how we were to present the message of the gospel. There are three things that the people in this world are looking for in the Christian witness. Brother Calvery pointed out the need to be honest not only with others but with ourselves; to be energetic; and to be humble. "Be glad when they're glad, and weep with them. But not crocodile tears. Let it be the real thing."

The mission field is to be our home. The house is to be a place of refuge. The missionary wife should keep her home in this way. In the case of the single missionary, however, he also should have a home, a place of refuge and fully dependent upon the Lord as a true close friend with whom any problem or joy can be shared. As Mrs. Willey said, "Nothing happens by accident in the life of a Christian—not an accident an incident."

Tom Willey pointed out we have to be motivated. His last message presented four tremendous truths. They are: (1) Who can know God's will? His Son. (2) What is God's will? Go work. (3) When? Today. (4) Where? His vineyard. This is what the Christian life is all about.

In summary; the theme of the Retreat became a realization to me. "I sought for a man . . . to stand in the Gap." Ezek. 22:23-30. The first gaps to be filled are the ones in our lives: Then and only then can the gaps both in the United States and the world be filled. Can we honestly say "Lord let me stand in the gap"?





# christian doctrine

by Leroy Forlines

*This doctrinal study is continued from last month's Contact.*

## C. Peccability and Impeccability

These words are used in a study of whether it was possible for Jesus to sin. *Peccability* is the view that teaches that Jesus could sin. *Impeccability* is the view that teaches that Jesus could not have sinned.

There is a division among Christians concerning this subject. The Bible teaches that Jesus did not sin, but it does not say directly whether He could. A person answers this question by reason. Those who believe that Jesus could sin believe that He could not have been genuinely human without the possibility of sinning. Those who say He could not sin say that the union of the divine and human natures in Christ was such that it would be impossible for the human nature to sin without the divine nature sinning. The divine nature could not sin. Therefore, it is concluded that He could not sin.

## D. Views of Atonement

### 1. Moral Influence Theory

This is the view that is usually associated with liberalism. According to this view, there is nothing in the divine nature that would require God to punish sin. No place is given for the eternal punishment of the wicked. God is interested in moral improvement on the part of man. Jesus died on the cross, not to pay the penalty for man's sin, but to show man that God loves him, it is God's way of telling man that there is no sin to be punished before he can return. This demonstration of God's love is supposed to have a heart-moving effect on those who believe in Christ. This is supposed to be a strong moral influence upon them to make them live a better life.

This view has been considered heretical by fundamental Christians.

### 2. Governmental Theory

Atonement is necessary, according to this view, to maintain God's government. Sin will be punished in hell, not because of something in the nature of God that demands it, but as a moral force to keep people from sinning. There is no absolute necessity for sin to be punished. Effective government must be maintained even if it does involve punishing sin-

ners by sending them to hell. However, if a way can be found that will maintain effective government without punishing sin, the penalty can be set aside and the sinner can be freed.

Those who hold this view do not believe that Jesus suffered the penalty for sin. Rather, His death was a revelation of God's determination to punish sin if the sinner does not repent. If the sinner looks to Jesus, Jesus' death becomes a moral force that brings about repentance by convincing Him that God will send him to hell if he does not repent. In view of the fact that he has repented, God is able to set the penalty aside.

The purpose of God's government is to protect and provide for the general welfare of his creatures. The penalty for sin is necessary only as an aid to this end. It is felt that this purpose of government is accomplished when the death of Christ brings the sinner to repentance. Therefore, it is felt that the penalty can be set aside for those who believe in Christ without doing injury to God's government.

### 3. Satisfaction Theory

The adherents of this view take the position that the demand of God's justice that sin be punished is an absolute must. God cannot set the penalty aside. It must be paid. Hell is not merely a provision for effective government; it is a demand of God's holy nature. God could manifest His love in saving sinful men only by first paying the penalty for man's sin. On the cross Jesus suffered the full wrath of God for man's sin (Isa. 53:6; I Pet. 2:24; Gal. 3:13; and II Cor. 5:21). Jesus suffered as much on the cross as sinners will suffer in hell. Jesus suffered punishment by God (Isa. 53:10) for our sins. It was far more than the punishment inflicted by the Roman soldiers.

Jesus also fulfilled God's demand upon us of absolute righteousness by living a completely righteous life. When a person believes in Jesus as His Lord and Savior, he receives the death and righteousness of Christ as his own. Thus, the demands that God makes upon us are completely satisfied. Most Bible-believing Christians who have made a study of atonement have taken this view.



## words for women

Brenda Sanders is a junior at Free Will Baptist Bible College and has been appointed Field Worker for the WNAC.

"Just looking, thank you." I think I say that every time I go into a store. It seems as though a clerk always comes up to help when I really don't want to buy and when I do—no one is around. Sound familiar? Last summer I enjoyed browsing at Ala Moana Shopping Center—the largest in the world since "just looking" is a favorite pastime of mine. I have often walked down the mall, looking in all the shops for two city blocks, and if anything caught my eye I would go in to investigate.

I mentioned to Mom that evidently it was important what was put in the store window and how it was displayed for that really made me go in or stay out. This reminded her of what Dr. Bob Jones Sr. (Founder of Bob Jones University, Greenville, South Carolina) had said to them as students: "Christians, never forget that you are show window material." Would a shopper after seeing you, desire to come in and look more into Christianity? I find I ask myself that question just about every day now. In fact I have a little sign on my mirror that says "Show Window Material?" This serves as a constant

stimulus for me to look and act my very best.

I think back to some of my disastrous days of High School when I would oversleep and rush to school—a big MESS! I was no more show material than a muddy pig. In each display window, the arranger takes special pains just to place a background drape so each fold is right and only the store's top quality is seen. Are we always so careful?

The physical nature of the showcase is not the only important area considered. Notice the store windows in your town. They are well-lighted; light comes from within. Our light should also shine just as radiantly. Looking at the sign on my mirror a couple of weeks, I realized that it was a "double-barrel" question. I had been so concerned about my physical appearance that I forgot to check my "lighting". My Dad is pretty good with electricity. Talking to him about the lights in our new church I found that they involve a complex system of wiring. If one wire is disconnected, the lights will not work.

So it is with us. How often have we let that patience "wire" snap and speak harshly. Perhaps the "wire" of kindness was loose and we missed an excellent connection of showing the true Christian spirit. We Christians possess Christ and therefore have the "Light of the World" in us to radiate as much brightness as we will permit. Let us be careful and determine that we will be conscious of the quality of Christianity we display to the world "shoppers." Remember that with the gang, on a date, at church, school, home or even shopping—we are SHOW WINDOW MATERIAL.



## gems

from the Greek New Testament

by Robert Picirilli

In Second Peter 3:12 we are informed that we ought to be "looking for and hastening unto the coming of the day of God." What does this expression mean?

The first verb, the one translated "looking for" is, in Greek, *prosdokao*, and it is used also in verses 13 and 14. This repetition shows that Peter wanted it emphasized. The other uses of this word in the New Testament are helpful to note: it is used twelve other times, all in Matthew, Luke, and Acts. Eight of these twelve uses are when someone's coming is awaited. No doubt, then, the word is especially appropriate as Peter uses it, of the attitude of awaiting an expected arrival. *Expecting* might be a better translation than "looking for".

The second verb, translated "hastening unto," is

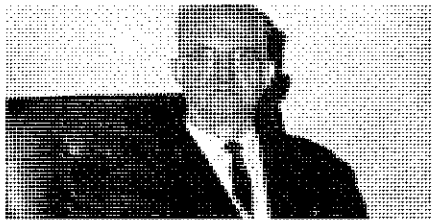
*spseudo*; and there is a conflict of opinion about its meaning here. The word is used elsewhere six times in the New Testament, all by Luke (Lk. 2:16; 19:5, 6; Acts 20:16; 22:18); and in all these there is the idea of one who hurries to do something.

There are two opinions sometimes given to Peter's words: (1) that it means we can "hasten" the coming of the Lord, thus actually helping Him to come sooner; (2) that it means we are to be "in a hurry for" the coming of the Lord, thus being "eager" or "zealous" for that day.

The latter meaning is the more likely one, considering all the other uses of *spseudo* and considering all that we are taught about God's appointed time. This is also substantiated by a use of this same word in the Greek Old Testament where it means to be "eagerly desiring" righteousness and parallels "seeking" justice (Isa. 16:5).

Thus the idea of Peter is that Christians ought to be expecting and eagerly desiring the coming of the day of God. We also note that both of these verbs are put in the tense in Greek that means continuing action, and so we are not just occasionally to have such attitude, but constantly. This ought to be the daily habit and practice of our lives, to be expecting and eager for the day of God to come. And if we are such persons, we will do exactly what Peter says in verse eleven, have holy ways of living and practice godly deeds.

## TENNESSEE FREE WILL BAPTISTS TAKE THE GOSPEL TO JAMAICA



FREE WILL BAPTIST

Beginning on Jan. 18, 1971, a group of Free Will Baptist ministers, accompanied by two lay members and one Southern Baptist evangelist, conducted revival services for one week in several locations on the island of Jamaica.

The group, Rev. Herman Clark, Midway Tenn., Rev. Roscoe Higgins, Erwin, Tenn., Rev. David Patterson, Unicoi, Tenn., Rev. Hal Kirk, Mohawk, Tenn., Rev. Edward Young, Newport, Tenn., Rev. Billy Deason, a blind Southern Baptist evangelist of Lancaster, S.C., and Mr. and Mrs. Robert Harer, lay members from Newport, Tenn., worked as a team in co-operation with Rev. Wesley Green, a pastor connected with the Jamaica Baptist Union Churches. The services had been arranged by Rev. Young when he made an earlier trip to Jamaica.

The group held services in churches, in community centers, and in the open air. The eagerness of the Jamaicans in receiving the Gospel is reflected in the number of decisions. Over 600 people made first time decisions during the week with as many as 60 in one service. Large numbers attended all the services. Ask the group left the Jamaicans pleaded, "Please come back!"

## PASTOR RETIRES AFTER 40 YEARS IN THE MINISTRY

Rev. Carl R. Osborne, pastor of the West Wayne Free Will Baptist Church in Wayne, Michigan, retired on January 1, 1971. Rev. Osborne had been pastor of the church for nine and one half years. During that time the Lord blessed the church with a new auditorium, which was finished in 1968.

Rev. Osborne has pastored sixteen different churches, has helped to build four new auditoriums, and has helped in organizing several others.

The Osbornes are planning to return to their home in Unicoi, Tennessee, which they left in 1956.

## \$12,000 RAISED AT BIBLE COLLEGE LAYMEN'S DAY

More than 135 pastors and laymen attended the National Laymen's Rally on the Free Will Baptist Bible College campus February 19 and raised more than \$12,000 to date for the school's building campaign. The rally was sponsored by the Office of Development for the purpose of reviewing the accomplishments of the current campaign and acquainting laymen with future projects.

The laymen were welcomed to Nashville and to the Bible College by Executive Secretary Rufus Coffey and President L. C. Johnson. Many indicated that it was their first visit to the school. Development Director Jack Paramore then led in a complete review of the campaign.

## HOST STATE COORDINATOR APPOINTED FOR CONVENTION

Rev. Harvey Hill has been appointed Host State Coordinator for the National Association which convenes July 12-15. All committees have been appointed and are functioning to promote a great convention.

## DENOMINATIONAL LEADERS CONFER IN ANNUAL PROMOTIONAL MEETING

More than 40 state and national leaders met January 4-7 at Hillmont Camp near Nashville, Tennessee, to consider ways and means for deepening the spiritual life and advancing the work of Christ among Free Will Baptists.

One day was devoted to the need of revival and how to bring about revival. Rev. Raymond Riggs, Dr. J. D. O'Donnell, and Rev. Jack Paramore were the principal speakers on the subject. The speakers and participants in panel discussions noted the urgent need of revival today. Free Will Baptists must experience revival in order to experience significant growth.

Rev. Herman Hersey, Rev. Leroy Forlines, Rev. Roy Thomas, and Dr. Robert Picirilli focused attention on separation. Principles of Biblical separation, separation from the world, and theological separation were carefully studied.

The head of each National Department shared information relative to his ministry. Facets of the work of state leaders were also discussed.

A work shop on "Principles of Editing and Layout" was conducted by Bill Jones and Jim Lauthern.

The meeting was one of the most effective meetings ever held by denominational leaders. It helped to bring about understanding on relevant issues and mutual problems. The 1972 meeting is scheduled for January 3-6.



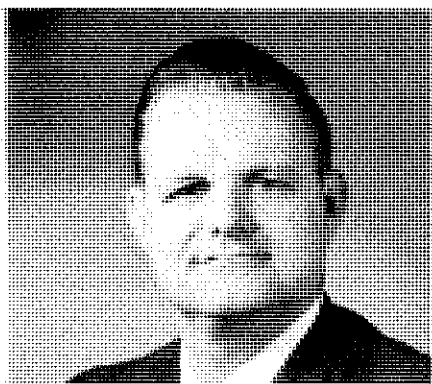


# newsfront

## DISCOUNT FOR CHURCH LIBRARIES

In order to encourage more of our churches to start a library, the Randall Book Store offers a 20% discount on all books purchased for this purpose.

All orders must be clearly marked, "For Church Library" in order to qualify for this discount. A free brochure entitled, *Start A Church Library*, is available through the Sunday School Department.



## PASTOR RE-ENTERS FIELD OF EVANGELISM

Rev. Eustace Riggs has announced plans to re-enter the field of full-time evangelism June 1, 1971. He will pastor the Randall Memorial Free Will Baptist Church in Memphis, Tennessee, until that date.

Brother Riggs is a graduate of Free Will Baptist Bible College in Nashville. He began preaching at the age of 16 and has had twenty-two years ministerial experience. For eleven of those years, he was a full-time evangelist traveling throughout the eastern half of our country. He has also held pastorates in Alabama, Missouri, Kansas and Tennessee.

He may be contacted at the following address until June 1st: 3082 Brookdale, Memphis, Tenn. 38118. After that date, his permanent address will be: Rt. 2, Guin, Alabama 35563.



## SUCCESSFUL REVIVAL IN VIRGINIA

Rev. Lester Horton, of Fairfax Station, Virginia, announces a successful revival with the Elkton, Virginia, Free Will Baptist Church. There were 44 decisions during the 16-day meeting with sixteen baptisms. The church is less than one year old.

## COLLEGE ESTABLISHES MAJOR LOAN FUND

A major student loan fund has been established by the Free Will Baptist Bible College. In cooperation with a Nashville bank, a substantial amount of funds are now available to help students who need financial assistance. In making the announcement, treasurer E. B. MacDonald, states that many young people of our denomination, who might not otherwise be able to afford a Christian education, will now be able to attend Bible College.

In addition to funds available through established scholarship funds listed in the College Catalog, a student may borrow up to \$800.00 per year to cover cost of tuition and fees.

There are two programs of repayment. In the preferred program or short-term plan the student can borrow what he needs for the year. The loan is then repaid as he works during that school year.

A long-term program is available for those who cannot manage a short-term arrangement. This loan will be financed at current interest rates, with the Bible College paying half the interest while the student is in school. Three months after leaving school, the student would begin repaying his loan. For those who attend two years or less, the loan is to be repaid within 36 months. Those who attend longer than two years have up to 60 months to repay the loan.

Though the new fund is substantial, the Business Office notes that nearly one-third of the fund available has been applied for by students requiring financial aid. Any prospective student who anticipates a need for assistance should write the Bible College at once to request a loan fund application.

## VACATION BIBLE SCHOOLS

Two months of 1971 have come and gone and Vacation Bible School is just around the corner. No doubt many have already begun to prepare for VBS. This is a time when you can share in a special way with our missionaries by prayer and gifts. The deficit accounts are: Mack Owens, Rogers McCarty and Jim Nason.

Today the task of world evangelism is urgent. Population increase is adding 45 million each year to the world's population. False religions, sects and isms are abounding and are militant and missionary.

All are crying to the church of the Living God to speed the message of redemption to every corner of the earth in this generation. We challenge you to take up the armour of our God and take your place in this great army of missionaries. Without continued prayer and financial support the missionaries cannot do the task that is set before them.

"... How shall they hear without a preacher and how shall they preach except they be sent?" (Romans 10:14, 15).

It is suggested that you pray and ask God's guidance as to where He would have you use your VBS offering this year; hopefully, many will again give to the National Home Missions in North America.

## CHANGE ANNOUNCED IN CIRCULATION DEPARTMENT

CONTACT announces the appointment of Miss Edith Walker to the Circulation Department. Miss Walker was a business major at Cheatham County High School in Ashland City, Tennessee. She is an active member of Mt. Zion Free Will Baptist Church where she teaches a class of junior boys and girls.

## CABIN BUILT BY CTS

The CTS of Grant Avenue Free Will Baptist Church in Springfield, Missouri, recently built a cabin at the camp near Niangua, Missouri. The cabin was built under the direction of Bro. John Atkins, who has since moved to Alabama. CTS attendance is averaging 100. Rev. Bill Adkisson is pastor.

*Bro. Adkisson in front of the cabin.*



## CALIFORNIA MINISTER FINISHES SUCCESSFUL PASTORATE

February 28, was the last Sunday of the pastorate of Rev. E. B. Condit at the Free Will Baptist Church in Campbell, California. The Church had dinner followed by a time of fellowship.

During the 4½ year pastorate of Bro. Condit there were 180 conversions and rededications with 78 joining the Church. The Sunday School, which more than doubled, won two National Awards, second place in Division E, 1967, and First place in Division G, 1970.

The church also experienced much material growth. The offerings more than doubled and the value of the Church property tripled. An educational building was erected, the sanctuary was enlarged and redecorated, the parking lot was paved, an organ was purchased, and a pastor's residence secured.

Truly the Lord has blessed Rev. Condit's ministry in Campbell. Rev. Condit has stated that he is available for a pastorate wherever God may lead. He may be contacted at 171 Hollis Ave., Apt. 2, Campbell, California.

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## THE NATIONAL CONVENTION IS A FAMILY AFFAIR

Nashville, Tennessee—A record number of laymen and their families are expected to attend the 35th annual session of the NATIONAL ASSOCIATION OF FREE WILL BAPTISTS, July 12-15, Nashville, Tennessee. This will present many with the first opportunity to see the National Office facilities and the operations of the National Departments. They can also visit the Free Will Baptist Bible College campus where almost 500 students are trained annually. It will be of special interest to see firsthand the progress of the current Campus Development Program.

Each local church is reminded to send a delegate to the National Convention where this representative can have a part in policies and decisions that affect the denomination's future.

The WOMAN'S NATIONAL AUXILIARY CONVENTION will meet in conjunction with the National Association. Also running concurrently will be the NATIONAL YOUTH CONVENTION. Free nursery facilities will be provided for small children.



# religious newscope

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## DIM VIEW OF CARBON-14 DATING

CALDWELL, Idaho—It's doubtful that radioactive decay systems such as Carbon-14 uranium to lead, potassium to argon, will continue to be used to date the age of things.

So writes a chemist in the Feb. 15 Bible-Science Newsletter. Dr. Earl Hal-lonquist of Vancouver, B.C., says that the Keilor skull is supposed to be 200,000 to 300,000 years old and yet Carbon-14 claims it is only 8,500 years old and that "they are having trouble with Carbon-14 dating because they find that even today the ratio between Carbon-12 and Carbon-14 is not constant—off as much as a third.

He said that reports are coming in "thick and fast" from Norway, Germany, France and even Russia showing that the potassium-argon and uranium-lead radio-active dating methods that have been used to give ages to the rocks of millions and billions of years are known to be only a few hundred years old.

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## CHURCHES PUSHING ASIDE THE ELDERLY, FAILING IN SERVICE, CONSULTANT SAYS

ATLANTA—Older people are being pushed aside by American churches in their zeal to win young people, a consultant for two retirement groups contended here. Mrs. Esther Stamates, a consultant to churches and religious organizations, said churches are doing little to utilize the time and talents of older members.

"Many older people feel rejected," she said, by the very churches they helped to build." According to Mrs. Stamates older people often are looked upon as being senile, poor and of little value to the church. This image is so prevalent that many older citizens have begun to believe it too.

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## STEWARDSHIP INFORMATION AVAILABLE

The Louis Neibauer Company announces the publication of SALT, a bi-monthly newsletter which will serve as an inspirational meeting ground for the preparation of effective stewardship programs for the local church.

SALT, which stands for Stewardship, Aids, Literature, Training, is an inter-denominational publication geared to aid congregations to have effective year-round programs of stewardship education, tithing, and deferred giving.

For further information write Louis Neibaur Co., Inc., Jenkinton, Pa. 19046.

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## BAPTIST POLL SHOWS CLERGYMEN, TEACHERS BACK DEATH PENALTY

NASHVILLE—The majority of a cross-section of Southern Baptist ministers and Sunday School teachers approve of the death penalty for persons convicted of murder, according to a recent Baptist VIEWpoll survey.

The poll revealed that 66.3 per cent of the pastors and 56.2 per cent of the teachers participating endorsed capital punishment for convicted murderers.

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## PROTESTANTS ARE BIBLE READERS

PRINCETON, N.J.—A Gallup Poll shows that seven in every ten Protestant adults (72 per cent) say they have read some part of the Bible at home within the last year, with the King James version preferred by the ratio of about 3 to 1 over more recent versions.

In another phase of the survey, only about a fourth of all persons interviewed said they had read a book during the month prior to being interviewed.





**MINI  
MESSAGE  
&  
Outlines**

*I. J. Blackwelder*

**GOD'S CALL TO REPENTANCE**  
(Acts 17:31-34)

- I. THE URGENCY OF IT—He NOW commands.
- II. THE SCOPE OF IT—to all men everywhere.
- III. THE REASON FOR IT—the judgment day.
- IV. THE ASSURANCE OF IT—the resurrection of Christ.
- V. THE RESPONSE TO IT—Some mocked, some halted, and some believed.
- IV. THE ONLY ALTERNATIVE—Repent or perish.

**THE RESURRECTION OF CHRIST**  
(Rev. 1:18)

- I. THE IMPORTANCE OF HIS RESURRECTION
  - A. The resurrection of Christ was an integral part of redemption; therefore, had He not been raised to life again, His death upon the cross would have been null and void (1 Cor. 15:17, 18).
  - B. By His resurrection Christ became “the first fruits of them that slept”, and is God’s guarantee of the bodily resurrection of all mankind (1 Cor. 15:20-23; John 5:28, 29).  
The resurrection of Christ assures the living saints of an instantaneous and glorious physical change when He comes again (1 Cor. 15:51-53).
- II. THE MYSTERY OF CHRIST’S RISEN BODY
  - A. It was miraculous in its movements. With no regard for gravity, it appeared here and there, even through closed doors, and then vanished in the twinkle of an eye (Mat. 28:9; Luke 24:15, 31).
  - B. It was familiar in its appearance. Thomas recognized it immediately as the body of the crucified Christ and refused any further evidence that his Saviour and Lord was alive again (John 20:26-28).
  - C. It was marvelous in its composition. Its veins contained no blood, yet, the glorified material was tangible flesh and bone (Luke 36-40).
  - D. Its adaptability was amazing. Despite the immortal and eternal character of His risen body, Jesus ate fish and honey in the presence of His bewildered disciples (Luke 24:41-43).

## **The History Corner**

by Mary Wisheart and Robert Picirilli

Two of our older men in the Cumberland Association (Middle Tennessee) have recently contributed their old minutes to the historical collection, Jim Reding and John L. Welch. As a result, we now have a complete set of minutes for the Cumberland Association since 1924. 1924 was the 81st annual session of the Cumberland, which means that the association dates back to about 1844! We would like to secure the complete set from the beginning.

We do have 1915 and 1919, and it is interesting to note that, in those two years, the Cumberland was calling itself “Free Will Christian Baptists.” We

understand that this addition of “Christian” lasted only a few years and was an attempt to offset the influence of the Campbellites. An 1883 minutes of the Union Association, in East Tennessee, used the term “Free-Will Baptist Churches of Christ”—probably for the same reasons.

All this helps us understand why the Stone Association of Tennessee, which was formed from two such groups merging, has, until this day, kept the name “Free Will Christian Baptist Church of Christ”! (By the way, the 1915 minutes show that “corresponding delegates” were sent from the Cumberland to both the Eastern and Western Divisions of the Stone Association, and the Western Division of the Stone Association sent a nice letter of greeting to the Cumberland.)

And there’s an interesting reference in the 1883 minutes referred to above: several publications are endorsed, among them “The Evening Star, at Bakersville, N. C.” Does anyone have any knowledge of existing copies of this paper?

# Who Needs The Executive Department?



## NEW FIELD WORKER FOR WNAC

Mrs. Cleo Pursell has announced the appointment of Miss Brenda Sanders as Field Worker for the WNAC. Miss

Sanders, a junior at Free Will Baptist Bible College, is the daughter of Rev. and Mrs. Luther Sanders, home missionaries to Hawaii. She is engaged to Mr. Wayne Spruill, also a junior at the Bible College. Their wedding date will be June 19, 1971.

Miss Sanders is anxious to meet and be of service to the women of the denomination. She is available now for speaking engagements. She can be contacted at the WNAC office in Nashville

**WHO NEEDS THE EXECUTIVE OFFICE?** Is there any reason for the executive office to exist? Does it perform any useful task or have any purpose for existence?

**WHO NEEDS THE EXECUTIVE OFFICE?** The various national departments need the Executive Office. It is the one office that is given the responsibility to promote all phases of the denominational work—not just one department. Through CONTACT it publicizes the work of all departments.

**WHO NEEDS THE EXECUTIVE OFFICE?** The church that wants to use a bond program to finance a building program needs Executive Bonds, a part of the Executive Office.

**WHO NEEDS THE EXECUTIVE OFFICE?** The church member that wants his gift to his local church to be tax deductible needs the Executive Office. This office supplies the government with a list of Free Will Baptist Churches affiliated with the National Association. The Internal Revenue Service uses this list to determine those gifts that are tax deductible.

**WHO NEEDS THE EXECUTIVE OFFICE?** The National Association needs the Executive Office. The Executive Secretary has the responsibility of handling hundreds of details in arranging convention facilities and in publicizing the Convention. The Executive Office is also given the task of publishing reports and minutes of the National Convention.

**WHO NEEDS THE EXECUTIVE OFFICE?** The Denomination as a whole needs the Executive Office to represent it with other religious bodies and the various branches of the government. Requests for information arrive almost daily.

**WHO NEEDS THE EXECUTIVE OFFICE? WE ALL DO! LET US SUPPORT IT SO IT CAN DO AN EVEN BETTER JOB! ARE YOU SUPPORTING IT WITH YOUR GIFTS?**

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

### COOPERATIVE PLAN OF SUPPORT

February 1971

#### RECEIPTS:

State	February 1971	February 1970	Yr. to date	Design
Alabama	\$	\$	\$ 1,124.93	\$
Arizona			417.64	
Arkansas	890.63	996.59	1,768.53	
California	549.12	507.44	1,249.00	167.78
Florida	804.71	224.19	1,141.78	
Georgia	380.33	398.70	863.15	
Idaho		36.31	80.33	
Illinois	836.61	833.13	1,037.92	
Kansas	247.00	185.00	247.00	
Kentucky	267.78	55.77	501.35	
Michigan	28.50	382.14	631.37	
Minnesota			55.43	
Missouri	2,284.54	2,917.05	4,818.45	2,284.54
North Carolina	150.55	86.20	269.25	
Ohio	269.86	15.00	394.21	
Oklahoma	2,021.95	2,312.56	4,916.53	
Tennessee	172.12	156.69	455.70	
Texas			192.81	
Virginia	40.17	23.44	71.74	
West Virginia	50.00		100.00	
Totals	\$8,993.87	\$9,130.21	\$20,337.12	\$2,452.32

#### DISBURSEMENTS:

Exec. Dept.	\$3,480.41	\$3,284.04	\$6,441.07	\$496.64
Foreign Missions	1,767.85	2,079.83	4,395.46	705.20
Bible College	1,600.40	1,581.90	4,251.16	542.27
Home Missions	993.35	1,126.90	2,268.88	410.24
Church Training Serv.	504.78	551.34	1,334.33	149.00
Retirement & Insurance	359.11	285.67	927.19	74.48
Laymen's Board	227.56	165.40	573.02	49.67
Comm. on Theological Liberalism	60.41	55.13	146.01	24.82
Totals	\$8,993.87	\$9,130.21	\$20,337.12	\$2,452.32

# CALL-A-THON



April 18

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# How Can I Get to Heaven?

## HOW TO ENTER HEAVEN!

The Bible gives a simple answer to this question. "But as many as received him (Jesus), to them gave he power to become the sons of God, even to them that believe on his name: Which were *born* (There is that word again. This is the problem. How can one be born again, from above, spiritually?) . . . of God" John 1:12, 13.

Evidently, the way to be born of God, is to receive His Son, Jesus Christ.

## HOW DOES ONE RECEIVE JESUS?

"Except a man be born again," Jesus said, "he cannot enter into the kingdom of God" John 3:3, 5.

Entrance into heaven depends upon an experience. Jesus referred to this experience as a new birth. The door to heaven swings on the hinges of this new birth. It is an absolute necessity for anyone to enter the kingdom.

## HOW THEN DOES ONE HAVE THIS EXPERIENCE?

Christ cleared this up. He said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Revelation 3:20.

Outside the door of your heart, Jesus stands and knocks. The knob is on the inside. He will never force His way into your life.

You must open that door, and invite Him to come in.

This is the way to heaven. Open your heart to Jesus. When He comes in, you are born of God. When you are born of God, you may enter the kingdom of heaven.

By Bobby Jackson