



# contact

Of The National Association Of Free Will Baptist

JUNE 1971





***DON'T FORGET!***

## **To Pray for the National Association**

**Nashville, Tennessee**

**July 12-15, 1971**

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## **To Send Your Pastor**

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## **To Send a Delegate**

Every local Free Will Baptist Church is reminded that it can have a part in decision-making at the national level. Each local church is entitled to one delegate to the National Association that meets July 12-15.

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## **To Make Reservations**

At press time the Capitol Park Inn has no more reservations available for the National Association. The Hermitage Hotel has only a few rooms with two single beds available; their other rooms are filled.

Please be sure to list second and third choices on your reservation form. This may save valuable time later. **YOUR FIRST CHOICE WILL BE GIVEN TO YOU IF THAT HOTEL STILL HAS ROOMS AVAILABLE AT THE TIME THE RESERVATION IS RECEIVED.**

Send reservations direct to Housing Bureau, P. O. Box 2591, Nashville, Tennessee 37219.

See the April issue of CONTACT for a complete listing of convention facilities.



# VIEWPOINT



by the  
Executive Secretary  
Rufus Coffey

## A CALL TO PRAYER

**P**RAYER is the greatest privilege of a believer. By it finite man finds access to the presence of an infinite God where he communes with His Creator and makes known his requests. This communication with God is the most complete act of devotion. It is not only the voice of faith expressing one's desires; it is an experience of fellowship with the heavenly Father. It is the reliance of a trusting soul upon God's omnipotent power to grant the petitions that are in accordance with His perfect will.

Prayer is the most important activity of the Christian life. As water for a fish, as light for a plant, or as oxygen for a fire, so is prayer for the child of God. It is the indispensable breath and life of the soul.

Prayer is the greatest force in the world. It touches the heart of God and unlocks the door of His spiritual treasure-house. It opens the windows of heaven from which manifold blessings are poured forth. Phillip Brooks said, "Prayer is not taking hold of God's reluctance, but it is taking hold of His willingness." Through the power of prayer the Red Sea was divided; a river of water flowed from a flinty rock; the sun stood still; the mouths of lions were muzzled; the elements of nature were restrained; doomed cities were delivered from destruction; the sick were healed; the dead were raised; demons were cast out; prison doors were opened and the fires of revival were kindled. More things are wrought by prayer than we can imagine. E. M. Bounds says, "Prayer can do anything that God can do."

Although prayer is the appointed means of divine blessings, it is the most neglected thing in our Christian experience. Prayerlessness is the reason for every failure. Every spiritual defeat can be traced directly to a breakdown in prayer life. Prayerlessness cripples and paralyzes the

believer and renders him useless to God. One cannot neglect prayer without suffering a serious loss. It is the Christians' greatest shortcoming. Samuel recognized this fact and pleaded,

*"God forbid that I should sin against the Lord in ceasing to pray for you."*

This is why God's people and the church need to be constantly reminded, encouraged and motivated to pray. This is vital if the Christian is strong, vigorous and fruitful. A life saturated with prayer is the key to a vital relationship with God and an effective witness to the world.

Throughout history, God's people have resorted to prayer. The many exhortations to pray in the Bible reveal the necessity and value of prayer. Jesus was a man of prayer; He lived in constant communion with God; every decision was preceded by prayer. The apostolic church relied heavily upon prayer. Repeatedly we see believers turning to prayer in the midst of difficulties. The greater the trials the greater the prayer and the greater the victories. The first believers prayed ten days, preached a few hours and three thousand converts were added to the church.

The present day church could well follow their example. The need is not for more schemes, more novel methods, or more sensational devices. The pressing need is the power of God. This will come only when the church prays more fervently. The church today needs to hear anew the urgent call to persevering prayer. The Lord spoke to Jeremiah and said,

*"Call unto me and I will answer thee and show thee great and mighty things which thou knowest not."*

His promise was not only to answer the prophet's prayer but also to reveal hidden truths that had previously been beyond his understanding. The church as a whole has never fully understood the possibilities of prayer. So little is known about intense, prevailing prayer in the spirit. Few Christians today have come to grips with God in agonizing, persistent, believing prayer. Critical national and international problems make prayer imperative. The low spiritual state of the church makes prayer even more essential. Prayer is the remedy for the moral and spiritual degradation of society. It can save our nation from disaster. It can save our homes from destruction, save our churches from dying, and produce a spiritual awakening that will turn the hearts of people back to God. Prayer can revitalize the life of our denomination.

The present need is for men and women to plead earnestly with God in order to prove that prayer is the way to live victoriously in every circumstance of life. It is the power by which the church can conquer every foe until our Lord shall come again to subdue all things unto Himself.

# Preview

Two very important matters are discussed in this month's CONTACT. One article deals with the matter of compromise. The article shows that compromise can only lead downward.

Dale Burden's report on the drug dilemma should cause every parent to be concerned. Free Will Baptist families are not immune to the evil of drug abuse.

Against the background of these two articles is the preview of the National Association, which meets July 12-15 in Nashville, Tennessee. Every church try to send a delegate to this important convention. Every church should also consider sending its pastor to the convention. Many churches pay all of the expenses for their pastor and his wife to attend the National Association each year. This is a wise investment for any church. A preacher will be a better pastor for having attended the convention. A church expects its pastor to be well-informed on many subjects, especially denominational matters. The church has a right to expect that of its leader. By sending its pastor to the National Association the church will be insuring itself that its preacher is informed on matters which concern Free Will Baptists.

Churches should also urge Free Will Baptist youth to attend the National Youth Convention which begins July 11. This year's program is designed to challenge our youth. When young people are busy working for Christ, they have no time to get into trouble. The youth of our land can also reach many people that would never respond to the witness of an older adult. Send your young people to the convention so that they will be able to do a better job in witnessing for Christ.

Many who read this column will not be able to attend the National Association. However, everyone can do something to assure the success of the convention; everyone can pray. Pray that God will marvelously bless the convention this year. I believe that God has a very special work for Free Will Baptists to do. May the National Association of 1971 be instrumental in helping us to do that work.

# contact

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JUNE 1971

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# COMPROMISE

## The Road of

## Rebellion and Ruin

*(A study in Nehemiah tracing the destruction of the fruits of revival — from revival to ruin by the route of compromise.)*

**G**OD'S work of evangelism and missions is so important that we must use any and every means to get the job done. This sounds good — even zealous. It is a sentiment frequently expressed by many who mean well. None can dispute the urgency or importance of God's work in this hour: but, is it true that any method or means is fine if we are seeking to do God's work? I think not. The Bible answer has been the same in every age, "God's work must be done in God's way." The book of *Nehemiah* furnishes but one of many examples of that truth.

Nehemiah had his heart broken by God over the sins of his people, and God used him to do the impossible. In fifty-two days the broken walls of Jerusalem were restored — in spite of severe opposition from without and discouragement within. More than that, Nehemiah, along with Ezra, was an instrument in God's hand in stirring the hearts of the people to real revival — a deep awareness of sin, confession of guilt, mourning for sin, and renewing of Covenant vows.

How did Nehemiah do it? He did it God's way! He prayed before he began, and he prayed all along. He worked hard. He planned and organized. He involved every man who would take part. He stood firm against all opposition and leaned continually upon God. Perhaps most significant of all, he was true to the principles revealed in Holy Scripture. As Zerubbabel before him (Ezra 4:3), he denied any place in the work to those who were defiled by disobedience to God (Nehemiah 2:20). Not only were these men denied any place in Nehemiah's ministry, he even refused to "dialogue" with them (Nehemiah 6:2). He knew them to be both his enemies and the enemies of God, thus he acted accordingly.

Nehemiah further revealed his faithfulness to Biblical principle when he was setting the priestly families in order (Nehemiah 7:64-65). No doubt there was a need to have as many priests as possible, but Nehemiah rejected those who failed to meet Scriptural requirements. Their genealogy, their spiritual credentials, must be clear, or they would be rejected from the service of God. In these things Nehemiah obeyed God and honored His Word. It was not the easy way nor the popular way, but the fruit was revival.

By the time you finish reading chapters eight through twelve you feel as if the blessings of God will surely continue forever upon these people. But in a decade Jerusalem has



by Ralph Hampton



fallen from the high plain of revival to open disobedience. The Temple is profaned by sinful men. The priesthood is defiled by forbidden marriages. The people no longer attend or support the house of God. Sabbath is flagrantly violated. Many are corrupted by unscriptural marriages. How could it happen? How is it that a people go from revival to open rebellion in a decade?

What the enemies of Nehemiah — and of God — could not do by discouragement, intimidation, or violence was achieved by compromise. Compromise occurred at the very top. Men of authority and position were not convinced that God's work must be done God's way. His way is a way of division. They preferred "unity" and "friendship."

Eliashib the high priest was a compromiser (Nehemiah 13:4). His folly led him to prepare an apartment for Tobiah the Ammonite right in the temple of God! Now Eliashib did not suddenly stoop so low: For some time he had manifested a kindly, sympathetic spirit toward Tobiah. No doubt he was at the very least in sympathy with the nobles who had earlier sought a conciliatory dialogue between Nehemiah and Tobiah (Nehemiah 6:18-19). Even more revealing is the fact that he had already received Tobiah into his family by marriage. Both Tobiah and his son Johanan had taken wives of priestly families. This is compromise at the very top!

Eliashib's perversity is more clearly seen when we recall where he found space for the apartment he gave Tobiah. He took the rooms set aside for the keeping of the meal offerings, the incense, the temple vessels, and the tithes of corn, new wine, and oil which were brought for the Levites (Nehemiah 13:5). Both the work and the word of God were trampled under foot by the man who should have been a champion for God. "Brother Tobiah" is brought into the fold, and there is nothing to defend against. Interestingly enough, there is little visible work of God left either.

The compromising ministry created confusion and emptiness in the house of God. The people ceased bringing their tithes and offerings for the support of the work. No wonder! It is hard to believe this is God's work. A compromising ministry will always defile and destroy the work of God, scattering the sheep of the flock. Other priests and Levites apparently lacked the courage to challenge a compromising leader. Instead they turned to secular employment and left the people to wander in sin and confusion.

Set adrift by a sinful ministry the people moved toward gross sin. Sabbath desecration was common. Goods and products were produced, harvested, sold and bought on the Sabbath. Until Nehemiah returned, none raised even a voice, much less a hand to stop it. Nehemiah clearly puts the blame on the nobles, the lay leaders of the people (Nehemiah 13:17). They too are compromisers. Back when Nehemiah was openly contending with Sanballat and Tobiah they were carrying on a dialogue with the enemy (Nehemiah 6:18-19). They felt that Nehemiah should extend the hand of brotherhood to this "good man." The road of compromise led them from the dialogue of a "good-neighbor policy" to openly condoning and profiting from sin in Zion!

Inevitably, the people followed the lead of their compromising leaders. They forsook the house of God. Many took wives from Ashdod, Ammon, and Moab. The results were chaotic as well as sinful. Such sins were the very sins that had provoked God to judge their fathers. Even a

grandson of the high priest defiled himself in this way by marrying a daughter of Sanballat the governor of Samaria.

Zion came to this wicked state of affairs by compromise. Compromise is no accident. The enemy clearly had a policy, a conspiracy which sought compromise on the part of God's people. Both Sanballat and Tobiah sought and made marriages with priestly families. There were those in Zion whose minds and hearts were filled with fleshly ambitions and fears who craved the recognition and approval of the world. They were eager to extend the hand of compromise to the enemy of God. Zion was brought to the verge of ruin. Only a courageous Nehemiah prevented ultimate disaster by standing firm on the Word of God.

It is still courting disaster to seek dialogue and compromise with the ecumenical Tobiahs and Sanballats. Now as then they seek to devour the people of God by their unholy alliances. The only Biblical course — the only sensible course — is to treat them for what they are, the enemies of God and His people. May God give us the good sense and courage of Nehemiah — the sense to see that compromise is sin, and the courage to denounce both the enemy and those who would compromise with him.

*Ralph Hampton is a professor at Free Will Baptist Bible College.*



#### SPECIAL CONVENTION PRICE ON TWO-YEAR RENEWALS

CONTACT announces that a special subscription rate of two years for five dollars will be in effect through July 15, 1971. This represents a saving of one dollar. The special price is good for both new and renewed subscriptions; however, the price applies only to two year subscriptions. The price for one year remains at three dollars. Save now during the limited time of this offer. You may renew regardless of your present subscription expiration date.

# THE DRUG DILEMMA

by Dale Burden

**A**T the call of the President of the United States about eighty church leaders representing almost as many different denominations met at the White House March 26, to consider the growing problem of drug abuse. It was my privilege to represent our denomination. The meeting brought to focus in my mind the crisis our country is facing in this field. We were told by one of the spokesmen, Mr. John Broger, that this problem is "the greatest crisis we've faced in a thousand years". The most frustrating thing about it all is that no one seems to know just what to do about the problem. This is the drug dilemma.



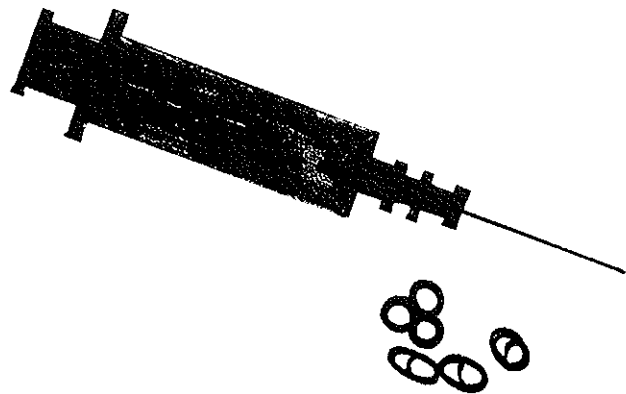
## Just how bad is the problem of drug abuse?

There is no way to know just what percentage of the population is using drugs. But all who know the situation are convinced the percentage is staggering. One of the spokesmen told me that he believed at least fifty percent of our young people are using drugs. "You mean fifty percent of them have experimented with them one time?" I asked. "No, I mean they are repeating the experience," he answered. If this be true — and this man seemed to know what he was talking about — Christian workers need to become concerned about this sin and how to cope with it.

Drug abuse is found in every stratum of society. There was a day when it was confined to certain disadvantaged groups. This is no longer true. People of all classes are misusing drugs. The pattern of drug abuse is rapidly changing in our nation. Some of them are probably right near you.

## Why do people take these drugs?

Those who have studied the situation offer a combination of reasons. Many take them to try to acquire a different feeling, to evade frustrations, to lessen depressions or feelings of alienation. It is an effort to escape from themselves and from life as they know it. "The advertising of our age sets the stage for this. Making the connection between the two, Senator Frank Moss recently noted "... the message (says) that pills turn rain to sunshine, gloom to joy, depression to euphoria, solves problems, dispels doubts. Not just pills;



## Drug Dilemma

cigarette and cigar ads; soft-drink, coffee, tea, and beer ads — all portray the key to happiness as things to swallow, inhale, chew, drink, and eat.” (Changing Times — Jan. 1971).

To the Christian looking at the drug culture, it is clear that people take them because of the spiritual vacuum in their lives. Over and over again we were told at the conference that the problem of drug abuse is a spiritual one. This ought to move the hearts of those that know Christ. It is a call to us for help. President Nixon noted this. Speaking in very subdued and emotional tones, he told us that our young people are turning to drugs because “they are dissatisfied with this world”. He pointed to the fact it was a spiritual need — “a need only you can fill” — pointing to the preachers seated before him.

## What is the government doing about the problem of drug abuse?

Let me say that I believe they are sincerely trying to solve the situation. I was impressed with their sincerity, far more than I really had expected to be. They are not in the dark. For instance they have made the connection between rock and roll music and the use of drugs — a connection some of us have been trying to point to for the last several years.

They are working diligently in the area of trying to prevent drugs from coming into this country from overseas and the Latin-American countries. They can tell heroic stories of men who have given their lives in efforts to crack down on the illicit drug traffic. Their efforts are commendable, but by their own testimony they are not getting the job done. Although they are intercepting more and more of the drugs, they are conscious that much of it is getting by them and being filtered into the veins of the young people of this nation.

In addition to cracking down on the flow of the drugs, the government is investing much in the study of the problem. Yet, there was the constant repetition, “We simply do not have the answer!” A Chaplain who had worked with a number of addicts in Southeast Asia frankly confessed that all of the treatments they had used in the past were proving of no value in the problem of drug abuse. He noted that it is a great problem among the servicemen in Viet Nam. He mentioned that it was going to take more than psychological therapy to meet the challenge of drug users.

We were told that the government was ready to throw its full resources into solving this problem, but the opening minutes of the conference contained the statement that the solution of this problem “is probably out of the reach of the government”. The very purpose of the conference was to alert Christian leaders that they might see the problem and try to help solve it. This writer is completely convinced that the only real answer to the drug is *Christ Himself!*

## What can we do about the drug problem?

First, we can get informed about the subject. Many of you have met folks that are taking drugs. You may not have recognized it. Until we learn to recognize them we cannot help them. We need to recognize that this issue is a moral issue and like all other moral questions, you do not simply tell the person, “Don’t do it,” but you must tell them why it is wrong. Many of those using drugs feel that they are harming no one except themselves. Much material has been published that questions whether drugs are really damaging. The purveyors of such material have done a great disservice to our younger generation. We need to help our young people see what the drugs will do to themselves and to the society in which they live. Moreover, we need to make them see that drug abuse is a sin for it abuses the body that God has given them. Space is not available here to point out all the reasons that drug abuse is a sin, but let us simply say that most of the arguments that show that fornication is a sin also prove drug abuse is a sin. (See I Cor. 6:17-20). The drug abuser is a slave to sensation and needs to be told that he is a spiritual being and cannot live on merely fleshly sensations. He needs to be told the facts about drug abuse medically, economically, and spiritually. He needs to be told that the answer to the emptiness of his life is Jesus Christ. He needs to be shown by the adults that there is a life worth living in the Lord Jesus. Almost every one of us is going to meet someone on drugs in the weeks just ahead. The answer to the drug dilemma is in the Christian’s hands. May we not dodge our responsibility.



*Dale Burden is pastor of Fairmount Free Will Baptist Church, Norfolk, Va.*





## THE HEART THAT BURNS WITH HOLY FIRE (Luke 24:32)

- I. IT IS A WARM AND CHEERFUL HEART.
  - A. It puts zeal in one's testimony, ambition in his work, and ardor in his preaching.
  - B. It warms and cheers the hearts of one's companions and friends (Luke 24:33-35).
  - C. It warms the environment, both in the pulpit and in the pew — the singing, the praying, and the preaching too.
- II. IT IS A BRIGHT AND SHINING HEART.
  - A. It shines with Christ-revealing light — light that influences others to glorify "our Father which is in heaven" (Mat. 5:16).
  - B. It shines with Christ-like beauty in the lives of those who preach the gospel of peace and bring glad tidings to those who are lost (Ro. 10:15).
  - C. It gave angelic beauty to Stephen's face as he stood falsely accused before his enemies (Acts 6:15).
- III. IT IS A PURE AND COMPELLING HEART.
  - A. It is pure in its motives, aspirations, ambitions, and desires.
  - B. It assures the one in whose breast it burns of his future state and standing before God (Mat. 5:8).
  - C. The fire in his heart compelled Jeremiah to witness for the Lord when he was discouraged to the point of despair (Jer. 20:9).



## **gems**

from the  
Greek New Testament

*by Robert Picirilli*

**C**LEAR knowledge about the meaning of a certain word in Greek often aids in the understanding of many New Testament passages. One example of this has recently come to my attention.

The word is *paideuo*, which originally means "to train by discipline." One place where this word (in noun form) occurs is Ephesians 6:3, when Paul encourages us to bring up our children in the nurture of the Lord. Actually, the word *nurture* — as we use it in modern English — is misleading and certainly not strong enough.

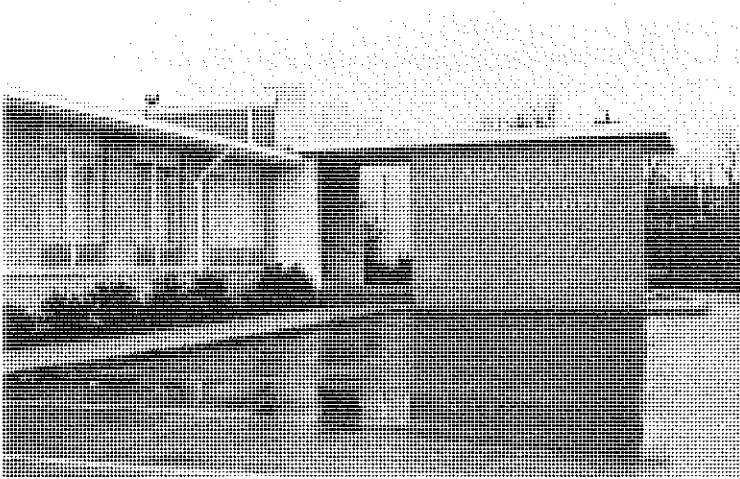
What Paul means is that we should apply training discipline to our children. You see, whenever we, by any means of persuasion or force, cause anything to respond in a directed pattern rather than an uncontrolled one, we are "training" it by "discipline". For example, a young fruit

tree, left alone, may grow in all sorts of crooked ways. But when we use a stick or wires to make it grow straight according to our own conception of how it should grow, then we are applying "training discipline".

This is what Paul means we should do for our children. And this will include both positive (directive) and negative (punishment) measures of discipline. Whippings are certainly a part of this corrective discipline. Indeed, in Luke 23:16 and 22, when Pilate says he will "chastise" Jesus and release him, he uses this same verb *paideuo*, and it is clear what kind of discipline he had in mind! The other gospels tell us that he "scourged" him.

This case in Luke shows us that the word *paideuo* can be used when pure punishment is involved, even without any idea of training. Such is the case in First Timothy 1:20, where Paul speaks about a couple of men who have "made shipwreck" of faith and whom he has delivered to Satan "that they may learn not to blaspheme." This almost sounds as though an apostate can be recovered, contrary to Hebrews 6:4-6. But the word translated "learn" is this same verb, "to be disciplined". What Paul expects, then, is that they will be scourged, chastised, whipped, disciplined for their blasphemy. They will "learn" all right, in that they will learn what happens to those who blaspheme the truth. But they will probably not be recovered from their departure from the faith.

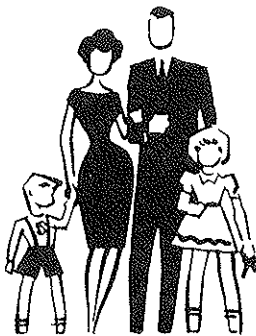
# PREVIEW of the



*Guided tours through the National Offices Building*



*Dr. Laverne Miley*



The theme of the 35th Annual Session of the National Association of Free Will Baptists when it convenes in Nashville, Tennessee, on July 12-15, 1971, will be "O Lord, Revive Thy Work." Headquarters for the Convention is the Hermitage Hotel. Youth activities will be headquartered at the Sheraton Hotel, and children's activities will be at the Noel Hotel. The General Board will meet Monday, July 12, at eight A.M. in the Iris Room of the Hermitage Hotel.

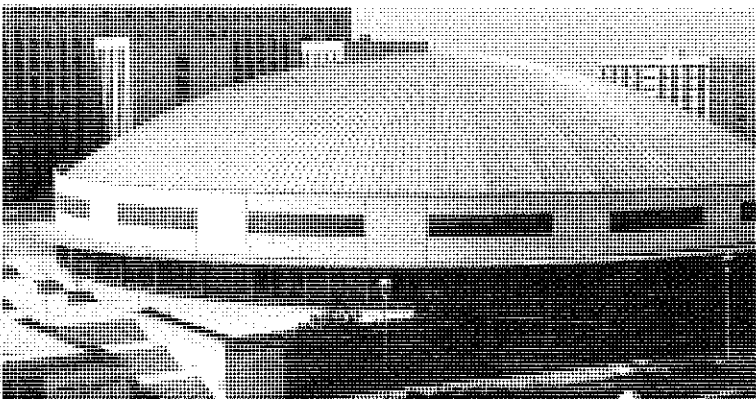
The keynote message will be delivered Monday evening by Rev. Fred Warner, pastor in Conway, Arkansas, and Promotional Secretary of Arkansas Free Will Baptists. Rev. Herman Hersey, well-known pastor in Garner, North

Carolina, and Director of the Department of Retirement and Insurance of the National Association, will be the main speaker on Tuesday night. The missionary speaker on Wednesday night will be Rev. Larry Powell, missionary to the Virgin Islands. The last message of the Association will be brought on Thursday morning by Rev. Richard Cordell, pastor of the Woodbine Church, Nashville, Tennessee.

Several special functions and dinners will also be held during the four days of the convention. The WNAC Fellowship dinner will be Monday afternoon at five in the Ballroom of the Hermitage Hotel. The Board of Retirement and Insurance will conduct a workshop on Tuesday afternoon. A Pastors' Dinner is planned for Tuesday afternoon at the new dining hall of Free Will Baptist Bible College. Dr. Laverne Miley will be the speaker. Tickets for the dinner will be \$2.75 each.

The music program of the convention will be under the direction of Mr. David Randlett, head of the music department at Free Will Baptist Bible College. The Bible College Choir will be featured during the Association.

*Municipal Auditorium*





# National Association

Frances Gardner Hunter, author of three best selling books, "God is Fabulous," "Go, Man, Go!," and "Hot Line to Heaven," will be speaking at the WNAC Fellowship Dinner, Monday, July 12, at 5:00 p.m. in the Ball Room of the Hermitage Hotel.

Mrs. Hunter is a business woman, wife, home-maker, mother, and is listed in "Who's Who in American Women." She has the ability to generate fantastic responses in people; has an infectious humor, yet is one of the most serious down-to-earth speakers the Gospel has ever had.

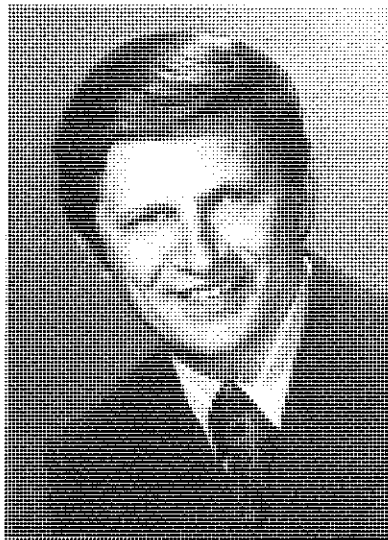
The WNAC Convention will be held in the Nashville Municipal Auditorium, Tuesday, July 13. Morning devotions will be brought by Mrs. Geneva Poole, returned missionary to Brazil. She, with her husband, Bobby, were appointed missionaries in 1960. She is the mother of two sons.

Mrs. Brenda Spruill, daughter of missionaries Luther and Helen Sanders, Waipahu, Hawaii, will bring the afternoon devotions. She is a student at Free Will Baptist Bible College and was recently nominated to the office of field worker for WNAC.

A historical pageant, depicting Free Will Baptist women in missions since the 1800's will be presented at 11:00 a.m. Tuesday, July 13. Written by Mrs. Genevieve Waddell, the pageant will honor pioneer women in the Women's Auxiliary work, and highlight WNAC's 36th anniversary.

A missionary hour in which numerous returned missionaries will participate will be held Tuesday morning also.

*Frances Gardner Hunter*



*David Wilkerson*

The National Youth Conference begins on Sunday night July 11, at War Memorial Auditorium. The program will feature the Volunteers Chorus, and Speaker David Wilkerson.

Bible Tic Tac Toe and Bible Bowl will begin Monday afternoon. All competitive activities will be completed on Tuesday.

Tuesday night's youth banquet will feature the Peace Makers, Panamanian Duet, and special guest, Don Lonie.

Wednesday morning Don Lonie will again speak. The Conquerors will present an exciting program Wednesday afternoon. After service Wednesday night there will be a large outdoor singspiration.

Other program features for teens include social activities in the evening, outstanding program specialists at various times, and opportunity for personal witnessing.

In addition to group meetings for all



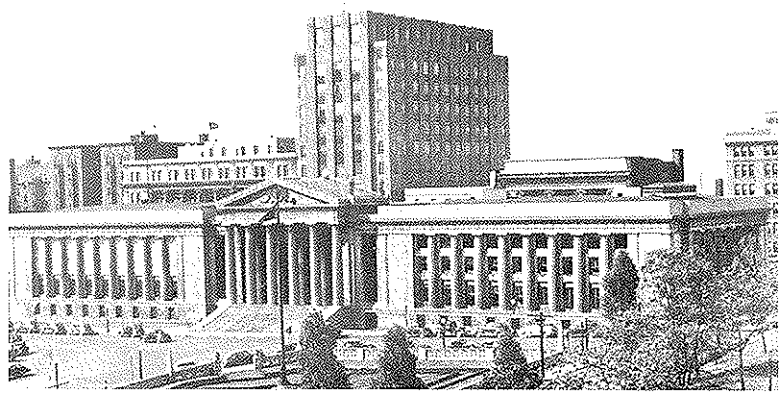
*Wesley Calvary*

young people, there will be special children's programs. Song fests, flannelgraph, object lessons, stories, games and lots of fun will be included in these programs.

Wednesday afternoon Missionary Wesley Calvary and his talking doll, Kari-Chan, will delight the hearts of the children with their special program.

All ages must register to participate in any of the National Youth Conference activities. Registration is \$2.00, Banquet 4.50, and Children's Party 2.00. Pre-registration will be open until June 30.

*War Memorial Building*



FREE WILL BAPTIST



newsfront



Lonnie and Bernice Palmer

### PALMERS RETURN HOME

Rev. and Mrs. Lonnie Palmer and family arrived in New York on Wednesday, May 19, on furlough from the Ivory Coast. The Palmers have completed two terms of service as missionaries in Africa. They are looking forward to a time of rest. Friends are reminded that their account is a deficit account and needs much more support. CONTACT trusts that this deficit will soon be erased by concerned Free Will Baptists.

### GLEANERS TRIO ON SUMMER TOUR FOR BIBLE COLLEGE

The Gleaners Trio, students from Free Will Baptist Bible College, will be visiting 11 eastern states this summer, holding services representing the school. The group will begin their tour in Illinois, Michigan and Indiana, then move through states farther south.

Singing with the group are Carolyn Daniel, a junior from Royal Oak, Michigan; Mary Nell Lanier, also a junior from Leary, Georgia; and Phyllis Little, a sophomore from Newport News, Virginia. Claudia Bland, from Greenville, North Carolina, will provide piano accompaniment for the trio. Various members of the Bible College's faculty and staff will travel with the Gleaners to direct their services.

Claudia Bland (standing), Carolyn Daniel, Mary Nell Lanier, and Phyllis Little.

### BIBLE COLLEGE GRADUATES 41

Thirty-seven students walked across the platform in Free Will Baptist Bible College's Memorial Auditorium on May 13, clasped Dr. Johnson's extended hand, received Bachelor degrees from Dean Charles Thigpen, stood while registrar Robert Picirilli placed the graduate's hood across their shoulders, and then moved to various posts of Christian duty across the denomination. Four more received the school's Christian Worker's Bible Diploma and Business Certificate.

Graduation exercises climaxed a week of commencement activities on the Bible College campus. The Reverend Randy Cox, pastor of the First Free Will Baptist Church in Columbus, Mississippi, opened the eventful week on Sunday, May 9, with the Baccalaureate Address. On Tuesday evening two plays, "Daniel and The Tempter" and "Release," which were given on the school's recent Drama Tour was presented for students and guests on campus. The 1971 Choir Tour program, "Now Sing We Joyfully," was given on Wednesday evening.

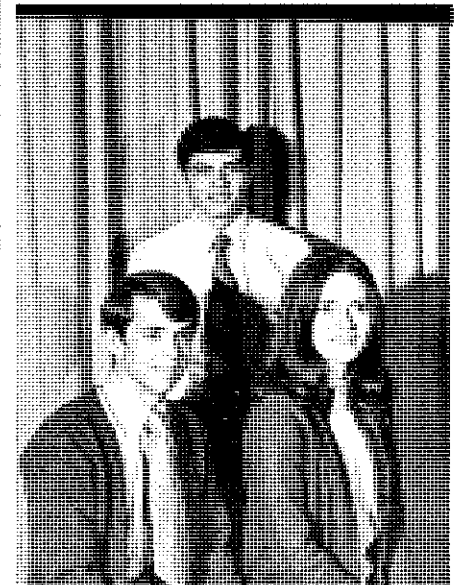
The Reverend William Henry Oliver, a Free Will Baptist preacher, experienced educator, and newest member of the Bible College faculty brought the Commencement Address on Thursday morning, May 13, bringing the week's activities and the 1970-71 school year to a close.

### OHIOAN CHOSEN STUDENT BODY PRESIDENT

In recent elections, the students of Free Will Baptist Bible College chose Peter Wilson, an honor student from Toledo, Ohio, president of the school's student body. Other officers elected were Vice President Jon Thigpen, Nashville, Tennessee; Secretary-Treasurer Sheila Reid, Glennwood, Arkansas; and Chaplain Billy Hanna from Florence, South Carolina.

The new student officers will direct student body activities at the Bible College for the 1971-71 school year.

Jonathan Thigpen, Peter Wilson (standing), and Sheila Reid.





## HOME MISSION INFORMATION

Reverend Homer E. Willis, General Director of the Home Mission-Church Extension Board, National Association of Free Will Baptists, released the following information at Nashville on May 12, 1971.

Reverend E. B. Ledlow of Decatur, Alabama, has been employed in a newly created position as Field Missionary. His primary duties will be supervision of the missionaries working in North America and survey work for new church extension projects. Mr. Ledlow has been with the Home Mission Board for the past six years in the capacity of home missionary and during this time organized and built churches in Montgomery and Decatur, Alabama.

Reverend and Mrs. Sunny Ray Wenning have been appointed as missionaries to Christiansted, St. Croix, Virgin Islands. Mr. Wenning is a native of Ashland, Kentucky, and Mrs. Wenning is from southern Illinois. They are graduates of Free Will Baptist Bible College.

Mr. and Mrs. Charles Francen were approved as missionaries to San Juan, Puerto Rico, and will work in a Christian day school in that city. They have previously been employed at Free Will Baptist College, she as Librarian and as Christian Service Director. The Francens are natives of California.

Reverend and Mrs. Jesse Dunn were approved as church extension workers to Boise, Idaho. Mr. Dunn is a graduate of California Christian College and is a member of the Free Will Baptist Church in Fresno, California.

The missionary dinner will be held July 14 at 5 p.m. in Nashville for the home missionary family. This dinner will be in connection with the National Associational Meeting.

Miss Sandra Bazen of Pamplico, South Carolina, and Miss Pam Orr of Roan Mountain, Tennessee, were approved as summer missionaries to work in the Laverne area of Tennessee.

The biannual training school for home missionaries, office staff and missionary candidates will be held in Nashville the week of August 14-18, 1972.

The theme for the home mission endeavor for the calendar year of 1972 will be "Our world-wide witness will only be *lengthened* when our home base is *strengthened*."

Reverend and Mrs. Jerry Barron are graduating from language school May 28 and plan to be on the field of Guadalajara, Mexico, shortly after that.

The Anchorage, Alaska, church has

started a new mission in Eagle River, Alaska, about fifteen miles from Anchorage.

Dates for the next nation-wide evangelism conference, sponsored by the Home Mission Board will be at the Woodbine Free Will Baptist Church, Nashville, November 10-12, 1971. Speakers which have already been confirmed are Reverend Gordon Sebastian, Mr. Keith Kenemer, Mrs. Mabel Willey, Mr. Wally Beebe, Pastor Richard Cordell, Mr. Bob Followwill and Reverend Rupert Pixley.

Reverend Harvey Aguirre, working with Latin Americans in Houston, Texas, will graduate from Houston Bible College this month. He and Mrs. Aguirre plan to continue their work in Houston.

Miss Sharon Roberts of Blaine, Kentucky, formerly employed with Ashland Oil, Inc., has been employed as general bookkeeper for the Home Mission Board.

Reverend and Mrs. Roy Thomas and their children have a few open dates for special services during the summer. If you would like to have Brother Thomas visit your work, you should contact him at once.

## DUNCAN FAMILY ENTERS GOSPEL MUSIC FIELD

The Duncan Family of Tampa, Florida, announce that they are entering a full time ministry in the field of Gospel music. They are available for singing dates for any day of the week. For additional information on the Duncan Family write to The Duncan Family, Route 2, Box 293, Tampa, Florida 33610, or call 813-626-0850. If there is no answer call 813-988-5504.



The Duncan Family



## OLDEST FREE WILL BAPTIST

Mrs. Martha Anderson, affectionately known as "Mother Anderson" is possibly the oldest living Free Will Baptist. She is possibly the oldest member in the number of years of continual membership. Mother Anderson was born December 6, 1866, in a log cabin at Drakes Creek, Arkansas. She was born the year after her father returned from the Civil War.

Mother Anderson was saved and joined the Free Will Baptist Church in 1883 and has been a member of the Free Will Baptists since that time. She has been a member of Southern Oaks, formerly Central Avenue, Free Will Baptist Church of Oklahoma City since 1941. While recent events may be a bit "hazy," she can readily recall events of 50 or 75 years ago. Mother Anderson recalls moving "to the other side of the Boston Mountains" when she married Mr. Newton Anderson in 1884. They moved to a farm in Indian Territory near Ada in 1905. Her husband died in 1935, and from that time she devoted her life to her church and her family.

Her last big "birthday party" was given her by her church on her 100th birthday. She is now 104 years old.

## SEXTONS BEGIN ITINERARY

Rev. and Mrs. Don Sexton, recently appointed missionaries to France, have begun their deputational ministry. The estimated monthly support needed is \$1425.00. The total cost of maintaining a missionary couple on the field includes personal allowance, housing, travel expense, language school tuition, children's education allotment, medical allowance, and other benefits, such as social security.

A graduate of Free Will Baptist Bible College, Brother Sexton also attended Austin Peay College in Clarksville, Tenn. He has been actively involved in state and national work. He has served six years as the Tennessee State Moderator and has been on the National Executive Committee for the past four years. His pastoral experience includes pastorates for the past twenty years in Kentucky, Virginia, and Tennessee. In his last pastorate, he established a mission church in Chattanooga, Tennessee.

Mrs. Sexton, Billie Jean, is from Virgie, Kentucky. She has taken an active part in the local church and youth activities. She attended Free Will Baptist Bible College and has been a dental technician for eight years.

The Sextons have two children, Kyle and Donna. Kyle, a former student at Free Will Baptist Bible College, is now enrolled at the University of Tennessee in Chattanooga, and Donna has enrolled at Hillsdale Free Will Baptist College in Oklahoma.

When their monthly support along with an initial fund of \$10,000 is underwritten, the Sextons will be able to leave for the mission field.



## MISSIONARIES WELCOMED HOME

When Bobby and Geneva Poole with their two boys stepped off the plane Sunday, May 2, at 2:30 p.m., it was the end of almost 24 hours in a plane or airport that had started in Campinas, Brazil. They had completed their second term of missionary service. They were looking forward to a year of sharing and of refreshing for a better ministry in the future. And as they stepped off the plane, they recognized in a very real way they had not been alone in Brazil.

An estimated 300 Free Will Baptists crowded the waiting room at Delta Airlines. Only the immediate family and pastors representing about a dozen area churches were able to go out on the ramp and greet Bobby and Geneva. But as the missionaries walked into the terminal, they also walked into the crowd. Signs greeted them reading, "Welcome home to the Poole Family", "Heads Church welcomes the Pooles", "God bless the Poole Family — Welcome home — Good Springs." And Bobby and Geneva did feel welcome.

Behind them lay ten years of missionary service. Language learning, pioneer ministry, church development, training leadership. Victories and defeat had left their marks on both body and soul. But it was joy in the Lord that was seen as the Pooles greeted family and friends.

Bobby and Geneva will be living in South Carolina during this year's furlough. Bobby expects to greet many Free Will Baptists who have shared in the work in Brazil as he ministers during deputation this year. He hopes to share what God has done in the "giant" of South America with as many Free Will Baptists as possible.

## O'DONNELL RESIGNS

Dr. J. D. O'Donnell has announced his resignation as President of Oklahoma Bible College. Following is a copy of his resignation.

"For six years now I have worked at Oklahoma Bible College for the advancement of Christian education. From temporary quarters the College moved to its new campus during those years. Great strides have been made toward accreditation. Those years have seen the College make great steps forward in its total program. This has been made possible by the cooperation of Oklahoma Free Will Baptists as well as by those in surrounding states. Though I realize the work has just begun, I now feel that my part in the task has been completed. I am therefore submitting my resignation to the Board of Trustees to be effective June 30.

I wish to express my thanks to the Board for its faithfulness, to my staff for its diligent and sacrificial labors, and to all our people across the states who have joined us in this venture by prayer and financial support.

The plans for me and my family are indefinite at the moment. We will be continuing in some phase of Christian service wherever the Lord leads. We request your prayers as we leave the College and move into a new work.

My successor at Hillsdale College, as the school will now be called, will have my support and prayers. I trust the College has a great future and that what we have all dreamed for it will be realized."





## religious newscope

### NAE CONVENTION

WHEATON, ILL. — The president of the National Association of Evangelicals said that the 29th annual convention of N.A.E., which convened in Los Angeles the week of April 20, may be one of the most significant that the three-million-member organization has ever had.

Dr. Hudson T. Armerding, president of N.A.E. and president of Wheaton College, pointed to serious social problems in the nation and the need to bring the Scriptures to bear on contemporary culture, in a taped interview that went out to a hundred radio stations across the country recently.

"We are living unexamined lives," he said, "and I think it is up to the National Association of Evangelicals to help the Christian community focus the truths of the Bible on some of the current issues so that there can be a greater degree of obedience to what the Word of God teaches."

Armerding said that the government and the family have both been brought into question recently, and that the Bible ought to be applied very directly to questions surrounding these issues.

The nationally-known educator and evangelical leader was one of seven major speakers at the convention. Sharing the platform with him during the three-day conclave were Dr. Billy Graham, Dr. Harold Lindsell, Dr. Charles Blair, Dr. Edward Hill, Dr. B. Edgar Johnson and Dr. J. Sidlow Baxter.

### NAE RESOLUTIONS

LOS ANGELES, Calif. — The three-million member National Association of Evangelicals declared abortion to be "morally wrong" except to safeguard the mother's health or in the cases of pregnancies resulting from rape or incest, during its annual convention here April 20-22.

The resolution represented one of the first collective statements by a conservative Protestant body on abortion in recent years. The only major Protestant churches speaking out

on the issue have been liberally led denominations that have favored liberalization or repeal of abortion restrictions. The Roman Catholic Church has remained opposed to abortion for any reason.

In other resolutions, the convention condemned homo-sexuality, endorsed President Richard M. Nixon's troop withdrawal program from Viet Nam, and offered cooperation with responsible environmental solutions.

In a resolution on the purpose and funding of evangelical Christian higher education, the NAE voting body affirmed full support of evangelical Christian colleges and called for a Congress on Christian Higher Education for the purpose of reinforcing the strategic role of the evangelical Christian college in the mission of the church, guaranteeing its existence, and ensuring its integrity.

A resolution on the Frankfurt Declaration by leading German churchmen applauded their efforts and intentions, while carefully recognizing differences with regard to sacraments and baptism. The resolution called for increasingly closer fellowship.

A resolution on evangelism and Key 73 urged evangelicals to rally in the spirit of Key 73 and to pray for every effort to reach men for Christ.

On an important and far-reaching statement on parental responsibility in education, the NAE delegates reminded "all Christian parents, legislators and educators that God has given rights and responsibilities for education to parents. We thus assert our conviction that legislative safeguards for responsible pluralism in education must be provided. We also believe in the right of Christian parents to establish Christian schools that educate their children with a philosophy and pedagogy consistent with their Christian faith." The resolution said the NAE will give all possible counsel and support to those who work to keep the focus of education in the hands of the parents.

The group of resolutions represent some of the most far-reaching and significant moves of the National Association of Evangelicals in asserting its position on social and political matters.

### BLACK PASTOR SPEAKS AT NAE

LOS ANGELES, Calif. A black pastor from the Watts area of Los Angeles called on the predominantly white National Association of Evangelicals to match the black militants in commitment and boldness.

Disassociating himself from the arrogance that has characterized many of today's militant movements, Dr. Edward Hill, minister of Mount Zion Baptist Church and director of World Christian Training Center in South Los Angeles, called on delegates to N.A.E.'s 29th annual convention to exercise "spiritual boldness in storming the gates of evil."

Hill, speaking on the subject "The Church under Orders" declared, "We're ordered by the Lord to be conservative in our adherence to biblical truth, liberal in demonstrating our Christian love and in our involvement in current issues, and militant in going forth with message of Jesus Christ."

The noted Negro leader made no pretense in declaring himself a conservative in allegiance to the written Word of God. "Conservatives should be proud to wear the label," Hill said. "Don't take anything away from the Bible and don't add anything to it."

"The world needs a converting confrontation with Jesus Christ," Hill emphasized, "and only people with conservative views of Scripture can offer that." Hill announced that he had no faith in either the right wing or the left wing. "They both flap off the same bird," he said.

"Another order for the Church is that we be liberal," Hill declared. "Being conservative and liberal is not an either/or matter. We're to be both."

Hill challenged the common usage of the term liberal as applied to people who do not believe in the inerrancy of the Bible. "Preachers who don't believe the Bible aren't liberals," he suggested. "They're lost. The Bible word for them is 'apostate'."

Calling for militancy in fulfilling the Lord's command to "preach the gospel to every creature," Hill described the militant as one who goes forth challenging what is wrong in the world but with willingness to give his life for his cause if necessary.

The black leader spoke to a crowd of nearly 1,000 clergymen and other Protestant leaders attending the Wednesday evening session of the N.A.E. convention in Los Angeles.

# christian doctrine

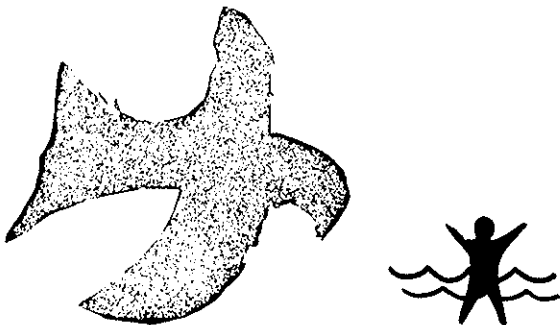
by Leroy Forlines

**E**CCELESIOLOGY is a word made up of two Greek words meaning a study of the church. This division of theology concerns itself with such matters as church ordinances, the nature of the church, and church government. In this day of increasing attack on the institutional church, this doctrine becomes increasingly important.

## VII. The Doctrine of The Church

### A. Church Ordinance

Free Will Baptists believe in three church ordinances: baptism, the Lord's Supper, and Feet-Washing. There is no Biblical definition of a church ordinance. This means that we must first decide what the ordinances are and then prepare our definition. We consider Baptism, the Lord's Supper, and Feet-Washing to be church ordinances. The three of these have two things in common: (1) Each was instituted by Christ to be administered by the church. (2) Each is a visible rite that symbolizes Christian truth. We conclude that a church ordinance is a visible rite instituted by Christ to be administered by the church to symbolize Christian truth.



### B. Baptism

Baptism is a symbolic rite in which the believer is immersed in water. Being immersed and raised symbolizes the truth of the death, burial, and resurrection of Jesus Christ and our identification with the death, burial, and resurrection, thus making them ours. Baptism in the name of the Father, Son, and Holy Spirit indicates acceptance of the truth of the Trinity. Baptism is not mere submission to immersion in water. It is submission to immersion as a means of acknowledging one's faith in the death, burial, and resurrection of Christ and the Trinitarian view of the Godhead.



### C. The Lord's Supper

When the believer partakes of the Lord's Supper, he gives public testimony to the fact that he believes that Jesus Christ's death on the cross paid the penalty for our sins. The bread and the cup are symbols of the broken body and shed blood of Jesus Christ. It is designed to call to our remembrance the truth of the atoning value of Christ's death.

We reject the Roman Catholic view of transubstantiation which considers the bread as being the actual body of Christ and the wine as being the actual blood of Christ after being blessed by the priest. We reject any other view that tries to make the bread and cup more than symbols.

The communion service should be observed with reverence and meditation on the cross. It should be preceded by self-examination, but no sincere Christian should deny himself of this blessing.

### D. Feet-Washing

When Jesus laid aside His garments, girded Himself with a towel, and washed His disciples' feet, we are reminded of the self-emptying of the incarnation mentioned by Paul in Philippians 2:5-8 (John 13:4-5). When Jesus washed His disciples' feet, it seems that a symbol of spiritual cleansing was also involved (John 13:10-11). These truths come to our minds when we think of Christ's washing the disciples' feet. But in our washing one another's feet, it is the truth of being servants one of another that is symbolized (John 13:14). We are saying that we can be counted on to practice Christian love by helping one another (John 13:35).







## words for women

Mrs. Geraldine Hall teaches English at Free Will Baptist Bible College.

"Rid me, and deliver me from the hand of strange children . . . that our daughters may be as corner stones, polished after the similitude of a palace." (Psa. 144:11,12). Recently this passage impressed me as it never had before. It bought to my mind a beautiful picture, a picture of womanhood - pure, clean, wholesome - as foundation stones.

We have heard statements concerning the influence of women in our society. "The hand that rocks the cradle rules the world." "As the women go, so goes our nation." If this be true how important it is that they be delivered from the strange children (children of the world) so that they may be proper cornerstones.

The dictionary says that a cornerstone is (1) a stone uniting two masonry walls at a intersection, (2) a stone representing the starting place in the construction of a building usually carved with the date, (3) or something that is essential, indispensable or basic. As our daughters take their places in their own homes, they are the unifying force. The father may be the head, the spiritual leader, but the mother is the unifying force. Our daughters are the foundation stones or beginning stones; they are the essential part. How important it is that they love and obey God.

They should be "polished after the similitude of a palace." Even though we may not have had the experience of having tea with Queen Elizabeth, we

have an imaginary picture of a palace. We see a magnificent structure with luxurious furnishings and ornaments, and in spite of the glitter, underneath there is that quality of royalty. There is that polish. When I think of polish, I think of refinement - graciousness, charm, poise, gracefulness - all those qualities that we used to think of as being feminine. But in this age of Woman's Lib, when our daughters are trying to become sons and our sons are trying to become daughters, these qualities seem to be obsolete, not relevant to our age. Our daughters seem to be obsolete, not relevant to our age. Our daughters seem to have a distaste for all those feminine qualities, which really embrace all that we are, all that we do, all that we say, and we could even add all that we think, for eventually our thoughts will manifest themselves in deeds.

Matthew Henry says, ". . . when they are graceful and beautiful both in body and mind they are then polished after the similitude of a nice structure." What a treasure!

Albert Barnes in *Barnes Notes on the Old Testament* gives an additional thought concerning this all-important cornerstone. The polishing carries with it the idea of a stone being cut as an ornament. We all understand something of the skill and work which are involved when a beautiful ornament emerges from a crude stone. A rough place is chiseled away here and another there until we have the finished product. The product is not finished overnight. The process is so gradual that we may not realize that it is taking place, but after a lifetime of allowing the Holy Spirit to chisel off this rough place and that, our daughters are presented faultless before the throne. Shouldn't this cause us to cry: "Lord, rid us of the strange children (the world and all its influences) so that our daughters may be beautiful in body and mind?"

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## The History Corner

by Mary Wisehart and Robert Picirilli

**M**RS. Pinkie Christian, of Ashland City, Tennessee, recently shared with us an old preacher's diary which runs from 1809 to 1843.

The preacher was Robert Heaton (later Eaton), and the research we've done seems to show clearly that he was a free-will Baptist. At first, he was reporting to the South Kentucky and Nolin, Kentucky Associations of "Separate Baptists", but he and his church later identified themselves with the Concord Association in Middle Tennessee - the Association out of which the present Cumberland Association of Free Will Baptists was formed in 1843.

The diary contains a list of persons baptized, received, and

dismissed, by date; churches constituted, etc. The first entry is this: "August the 22, 1809 was the first time that Robert Heaton stood on the stage to endeavour to preach the gospel & to spread the tydings of salvation & on the 10 day of May in the year of our lord 1812 was ordained & authorized to preach the gospel & to administer the ordinances of the house of the lord." (His spelling has been reproduced as it is.)

One thing of interest is the frequent reference to negroes. In the list of those baptized on July 25, 1813, there is added, at the end: "& negro Sam". For May 26, 1819, we have: "Baptised Negro Janey a servant of Jackey Drakes."

Some entries are especially moving, like this one: "Sister Hanah Criddle Died February the 23-1816 leaving behind her a disconsolate companion with three little babes."

Some are humorous: "received Brother George Allin by letter in May 1818 but neglected to put it down till now." And we cannot help wondering about the story behind this entry: "May the 1-1819 received Sister Boldry in fellowship who had bin expelled not acording to gospel."

## BIBLE COLLEGE PLANNING CAMPUS TOUR

Visitors to the National Association of Free Will Baptists, convening in Nashville July 12-15, will be invited to take a special tour of the Free Will Baptist Bible College campus, Public Relations Director Paul Ketteiman has announced. Plans are being made to provide buses to transport visitors to and from the campus following afternoon business sessions. The purpose of the tours is that many of the 5,000 Free Will Baptists expected at the convention might see first hand the campus of their denomination's school and the results of God's blessings on it over its 28-year ministry.

## "Living Is . . . Marching For Christ" WINNERS

We increased our record of Free Will Baptist churches participating in the Spring Enlargement Campaign by 16% over any previous attendance campaign. The increases in attendance also set new records. The net increase in average attendance of those churches reporting was 43.4%.

### First Place Winners

| Division | Church                             |
|----------|------------------------------------|
| A        | Liberty — Durham, N.C.             |
| B        | Collinswood — Portsmouth, Va.      |
| C        | Grace — Greenville, N.C.           |
| D        | Woodbine — Nashville, Tn.          |
| E        | Loudendale — Charleston, W. Va.    |
| F        | First — Salina, Ks.                |
| G        | Garden Heights — Sand Springs, Ok. |
| H        | First — Newbury, Vt.               |

### Second Place Winners

|   |                               |
|---|-------------------------------|
| A | —                             |
| B | Fairmount Park — Norfolk, Va. |
| C | Welch Ave. — Columbus, Oh.    |
| D | Central — Johnson City, Tn.   |
| E | Rouge — River Rouge, Mi.      |
| F | Joy — Tarboro, N.C.           |
| G | Trinity — Muskogee, Ok.       |
| H | Portland — Portland, Tn.      |

A General Electric cassette is being awarded to each of the first place winners.

A General Electric Show 'N Tell is being awarded to each of the second place winners. There seems to be an increased interest in the use of such national contests to increase enrollment and challenge greater participation of Sunday school personnel.

Details will be released soon on the national "In With People" Fall Enlargement Campaign.

## OHIO GROUP FIGHTS ADVERTISEMENT OF FILTHY MOVIES

The Pine Creek Quarterly Meeting of Free Will Baptists in Ohio at their meeting in February 27, 1971, passed a resolution that called for the rejection of ads of R and X rated films by the PORTSMOUTH TIMES. The Quarterly Meeting represents 21 churches and 43 ministers.

(Editor's Note: All churches and individual Christians need to join the fight against the smut and filth that the film and publishing industries are peddling today under the guise of entertainment.)

## RECORD NUMBER OF BIBLES DISTRIBUTED

NEW YORK, May 13 — A new record has been set by the United Bible Societies in the number of Scriptures distributed throughout the world in a single year. Worldwide distribution by the fellowship of 50 national Bible Societies reached a total of 173,478,568 Scriptures in 1970, according to the annual report released by the Board of Managers of the American Bible Society at the Society's annual meeting here today.

The new record represents an increase of 28,177,702 over the previous year.

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

### COOPERATIVE PLAN OF SUPPORT April 1971

#### RECEIPTS:

| State          | April<br>1971 | April<br>1970 | Yr.<br>to date | Design.     |
|----------------|---------------|---------------|----------------|-------------|
| Alabama        | \$ 1,043.64   | \$ 1,054.99   | \$ 2,168.57    | \$ —        |
| Arizona        | 485.40        | —             | 1,165.36       | 485.40      |
| Arkansas       | 665.79        | 507.70        | 3,101.60       | —           |
| California     | 1,082.37      | 579.12        | 2,997.39       | 358.26      |
| Florida        | 147.41        | —             | 1,861.54       | —           |
| Georgia        | 459.20        | 399.42        | 1,869.46       | —           |
| Idaho          | 126.28        | 42.16         | 355.06         | —           |
| Illinois       | 1,062.96      | 705.52        | 2,973.03       | —           |
| Kansas         | —             | 135.00        | 501.55         | —           |
| Kentucky       | 205.11        | 288.01        | 753.19         | —           |
| Maryland       | —             | 45.00         | —              | —           |
| Michigan       | 451.19        | 225.00        | 1,221.87       | —           |
| Minnesota      | 50.83         | 18.14         | 168.18         | —           |
| Missouri       | 2,093.92      | 2,240.80      | 9,110.12       | 2,093.92    |
| North Carolina | 100.39        | 249.08        | 455.66         | —           |
| Ohio           | 412.37        | 285.26        | 1,265.20       | —           |
| Oklahoma       | 2,162.21      | 1,841.71      | 8,800.41       | 19.08       |
| Tennessee      | 85.27         | 451.58        | 790.95         | —           |
| Texas          | 141.29        | 276.01        | 425.06         | —           |
| Virginia       | 36.98         | 32.12         | 151.67         | —           |
| West Virginia  | 25.00         | —             | 125.00         | —           |
| Totals         | \$10,837.61   | \$ 9,376.62   | \$40,260.87    | \$ 2,956.66 |

#### DISBURSEMENTS:

|                                    |             |             |             |             |
|------------------------------------|-------------|-------------|-------------|-------------|
| Executive Dept.                    | \$ 3,416.75 | \$ 3,166.56 | \$13,152.33 | \$ 474.28   |
| Foreign Missions                   | 2,351.04    | 2,021.98    | 8,592.37    | 876.02      |
| Bible College                      | 2,119.23    | 1,822.67    | 8,000.27    | 723.05      |
| Home Missions                      | 1,492.21    | 1,213.99    | 4,881.25    | 610.19      |
| Church Training Serv.              | 630.42      | 606.01      | 2,492.67    | 136.56      |
| Retirement & Ins.                  | 463.35      | 303.03      | 1,767.53    | 68.28       |
| Layman's Board                     | 292.46      | 181.77      | 1,095.89    | 45.52       |
| Comm. on Theological<br>Liberalism | 72.15       | 60.61       | 278.56      | 22.76       |
| Totals                             | \$10,837.61 | \$ 9,376.62 | \$40,260.87 | \$ 2,956.66 |

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 3 choices!*



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 player combination-automatic  
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 1 C-30 missionary cassette 3.98  
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**\$99.95**

**GENERAL ELECTRIC M8350**  
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**PLUS**  
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 1 C-30 missionary cassette 3.98  
**\$ 73.89 value**

**\$64.95**

**GENERAL ELECTRIC M8420**  
 ac/dc cassette recorder-player  
 combination \$ 44.95  
**PLUS**  
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 1 C-30 missionary cassette 3.98  
**\$ 63.87 value**

**\$51.95**

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## CONTACT

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# WHY HAVE A CHURCH?

**A** sick, decaying world has the audacity to ask, "Why have a church?" Others are saying, "Jesus, Yes! Church, No!" There are a legion of reasons why such conditions exist but all of them hinge upon the failure of the church to obey the express purpose of its being. The church has come to have many functions, but its mission is the same as when it was first commissioned: "To reach the lost at any cost!"

Of all the myriad functions within the framework of the church, the evangelization of the world is primary. All others become secondary to this one central aim. Sunday schools function in "teaching them to observe all things whatsoever I have commanded you" (John 28:20). Training Service is useful in making us "prepared unto every good work" (II Tim. 2:21). Prayer meeting (if we have *prayer* meeting) is Christian obedience to the Lord's teaching of prayer. Other meetings enrich us in Christian fellowship, but our mission is to "save the lost." If evangelism is not the primary function of Sunday school, training service and prayer meeting, we are failing in our mission.

Jesus announced that His only purpose in coming to earth, ministering to the needs of men and His awful agonies on Calvary was to accomplish His primary mission: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). All of His other ministries were supportive to this. If the primary thrust of the church is not centered in seeking the lost, then the church is missing its aim.

Modernism, liberalism, neo-orthodoxy or neo-evangelicalism are merely terms concocted to say that churches have either quit, refused, failed or softened their message in proclaiming that sinners are lost and that Jesus saves.

Does your church have at the very heart of all its services the aim of Christ to "seek and to save that which was lost?" Does every Sunday school lesson aim at saving a soul from sin? Does training service aim at reaching the lost for Jesus Christ? Does your preaching aim at proclaiming the good news that Jesus saves sinners? Is the burden of your prayer meeting that the church may be the instrument of the Holy Spirit in redeeming lost souls? If not, the church has no right to exist. On the other hand, if we are faithful in all these we are eloquently answering the query, "Why have a church?" If our church is on course we are refuting the errors of some institutional churches which have given rise to the cry "Jesus, Yes! Church, No!" If your church is not being blessed, check your evangelistic fervor.

by Jerry Dudley

