



# WAR: THE CHRISTIAN PERSPECTIVE

**contact**

Of The National Association  
Of Free Will Baptists

APRIL 1973





By Floyd Wolfenbarger

There is an uneasy silence as the minister stands to console a weeping mother, a brother, two sisters, and a fiancée. What can he address himself to? John Jones, age 19, former CTS president, honor student, and member of student council, now lies motionless in the flag-draped coffin. He died in the interest of national defense. He gave his life for "God and country." The minister speaks: "No soldier ever starts a war — he only gives his life to it. Wars are started by you and me, by bankers and politicians, excitable women, newspaper editors, clergymen and congressmen with the vertebrae of putty. It is the poor kids in the street who pay the price."

Every Christian who has any degree of concern for others has encountered times when he asks God, "Is there really any purpose or reason for fine young men to die?" He may search the Scriptures and discover that it is not easy to find God's answer to the question "Is war ever right?" The Scriptures, especially the Old Testament, seem to depict war as a tool

that God permits or even directs. No serious student of the Bible can discount the fact that war was a part of God's planning. Those who hold a premillennial view, as many Free Will Baptists do, regard war as a vital part of God's purpose in the future (Rev. 19:11-16). At the same time, however, the Bible also emphasizes the ideal of non-violence. It is impossible to be a "war hawk" in light of New Testament passages that project Christ's ideal of peace. (See Matthew 5:38-39, 43-44, 26:52, Romans 12:18).

#### WHO IS THE TRUE PACIFIST?

If these passages which seem contradictory are inspired — and they are — what should the Christian view on war be? For some, the answer is pacifism. There must be a distinction here between true and false pacifism. Many claim to be pacifists only because it sounds noble or is a cover for cowardice. A speech made in Berlin in 1933 by Adolph Hitler offers a good example of pacifism of the feigned type. "War! It would settle nothing. I am not so senseless as to want war. We want peace and understanding, nothing else. We will give



## WAR — THE CHRISTIAN PERSPECTIVE



our hands to our former enemies — we are helpers!" Any schoolboy realizes in light of history that Hitler's pacifist philosophy was a facade.

The true pacifist does not permit his view to make him de-Christianize those who differ with him. He must not be confused with anti-war activists. The true pacifist is non-violent and will not inflict damage to others in person or property. The true pacifist applies these principles to all situations. There is no sense of self-defense. He pits his ability to bear suffering against his enemies' ability to inflict it. He considers himself to share in Christ's suffering. He is patriotic. Unlike many fakes, the true pacifist is a law abiding citizen who loves his country. Some say he is unwilling to die for his country; in reality, he is unwilling to *kill* for it.

All of the principles of the true pacifist are noble. They are easy to support from an ethical and moral standpoint; however, the pacifist overlooks the basic fundamental that nations are comprised of men who are not *ideal* but *depraved*. Therefore the principle of "turn the other cheek" is effective in an individual sense yet is impractical and unrealistic on an international scale. In other words, the doctrine of non-violence is *interpersonal*, not *international*. The pacifist further has difficulties with much of the Scripture. He sets forth noble principles but he has a problem with the Old Testament (e.g. I Samuel 15:3).

#### WHAT IS THE JUST-WAR THEORY?

The Christian who does not want to tread on the dangerous ground of tampering with plenary inspiration must find an alternate view. For a great many evangelicals the answer is the "just-war" theory. Solomon's wisdom applied to the question says there is "... a time to love, a time to hate; a time for war, and a time for peace." This view shares with pacifism a hatred for war. The proponents of this view agree that war is in every sense despicable.

Former President Eisenhower said, "I hate war as only a soldier can, only as one who has seen its brutality, its futility, its stupidity." Hell is a despicable, evil, brutal and horrible place, but God's sense of justice has created it. It is horrid but necessary. So is war. The supporters of just-war hate war and killing as much as God hates to see sinners reject Him and be cast into hell.

Although most evangelicals would adhere to the just-war theory, many are uncertain as to the principles which must be applied. It is not always easy to justify a war from a biblical approach. It is calculated that man has had over 14,500 wars with only 10 years of peace. Were all of these wars just? Indeed not. In fact, many wars which the Church supported were unjust.

The longest war in history was the Crusades. This war promoted slave-trade, feudalism, and was calculated to fill the coffers of the dying Holy Roman Empire and the Roman Catholic Church. The war lasted for the incredible length of 195 years. Religious leaders, in that case, were not a valid resource for determining the justice of a war.

**ABOUT THE WRITER:** After having pastored in Oklahoma, Mr. Wolfenbarger returned to his native Ohio where he pastors the First Free Will Baptist Church in Springfield. He has studied at Free Will Baptist Bible College, Nashville, Tennessee, and Hillsdale Free Will Baptist College, Moore, Oklahoma.

#### IS WAR EVER JUSTIFIED?

What general principles, then, can one apply? Thomas Aquinas offers the Christian some wisdom. "For a war to be just, three conditions are necessary — public authority, just cause, right motive." To this should be added Augustine's postulate, "But those wars also are just, without doubt, which are ordained by God Himself, in whom is no iniquity, and who knows every man's merits." This addition offers light on the destruction of the Amelekites because God found their "cup of iniquity to be full."

As an exercise of conscience, the Christian must view wars of the past with these conditions in mind. Our constitution supports the condition of public authority. No war is just if the people are not willing. No man has the right to declare war without public support. In our country the public authority reserves the right to declare and wage war to Congress. However, public authority alone does not justify war. It must meet the other standards to be categorized as just.

In 1898 William Randolph Hearst, a newspaper tycoon, sent Frank Remington to Cuba to paint pictures of the oppression of Spain on Cuba. He expressed a desire to see a war between the United States and Spain. Remington replied that he had found nothing to warrant a war with Spain. Hearst said, "You furnish the pictures, I'll supply the war." The real cause of the war was the desire of some Americans to control the Philippines. That's right. The Spanish-American war was fought for and in the Philippines. The newspapers sparked public arousal but that still did not justify the war.

War must have a just cause. Most obviously, defense from an oppressor is the most common just cause given. Many Christians feel that this defense should include our allies. We should not stand by idly while Nazism, Facism or Communism oppresses our friends. It is difficult to get a true biblical perspective on this since the New Testament is silent and the Old Testament forbids alliances with pagan nations.

Perhaps we should not only protect our allies, but we should also be cautious in making treaty agreements. In the 1965-66 Kashmir war we had treaties with both India and Pakistan. Now they are both rather cold to the United States. By far, the largest number of wars have been fought for the wrong cause — colonization.

In addition, the Christian must look at motive. "Is our involvement to be in the best interest of the whole world?" Motivation can often be greed, pride, or envy — all these are abomination to God. Biblically, just-war benefits the whole world, not just one administrator or monarch. Some say war is good for economy. That is another case of wrong motive.

The responsibility of the Christian is to promote Christianity in the world. If a time of war arises, he cannot lay Christianity aside. He must question whether the cause and motive for war is consistent with God's justice. It may mean a willingness to lose our lives to stop an oppressor like Hitler, Mussolini, or Stalin. The Christian then must view war as a terrible plague on mankind which should never be employed without just cause and motive. At the same time, however, he finds war is sometimes necessary, inevitable and in keeping with God's justice. ▲

# Man's Wrath Opens Door To Gospel Witness

**Unless the Church of Jesus Christ acts now  
to help Bangladesh, hard-core Communists from China  
could easily snatch opportunities right out of our hands.**

By Trula Cronk

The birth of a nation is exciting, tragic, frightening, and awe inspiring. Bangladesh emerged as the culmination of a twenty-four year struggle, the last thirteen years waged under a military dictator.

British India's East Bengal became, at independence, the eastern sector of Pakistan, but it was an artificial arrangement from the beginning superimposed by political and religious forces with little regard to the Bengali character.

Separated from West Pakistan by a thousand miles, differing culturally, linguistically, and economically, the Bengalis looked more to Calcutta for their cultural life than to Islamabad. Racially, the West Pakistani is a tall warrior, a desert type, while the small dark skinned Bengalis incline more to poetry, art and philosophy.

In spite of this diversity, the Bengalis had hoped that the Islamic religion would be common bond enough for building a prosperous future. But as they watched their appalling human condition deteriorating steadily, they soon realized that they had exchanged one set of exploiters for another.

## CULTURAL THREAT LEADS TO MASSIVE EXODUS

The first big showdown came when the West tried to impose the Urdu language on the East. The Bengalis reacted with riot and bloodshed. They were also able to resist the effort to cut them off from books and films printed in West Bengal. Though they were able to resist this threat to their culture, they were not so successful in the economic field. Most of the foreign exchange and national revenue was earned in the East but the lion's share of it was spent on industrialization of the West along with the majority of foreign aid.

Feeling more and more like a vassal state, the Bengalis began an agitation for greater autonomy led by Mujibur Rahman and the Awami League. When the dictator finally conceded to their demand for a popular election many were surprised, but they were not surprised at the result of the elections which Mujib's party won by an absolute majority. Clearly Mujib had a people's mandate to form the new government. This the dictator would not concede. Instead, he moved his army in, arrested Mujib, accused him of treason, shipped him off to the West where he was tried in secret and condemned to die.

Before his arrest Mujib had called on his people to fight and die for the restoration of their basic rights. They did both when the dictator unleashed

his reign of terror in an effort to wipe out the Awami League. Ten million people were able to flee the country, while another twenty million, unable to get out, ran from village to village to escape the butchers' knives.

## FREE WILL BAPTISTS MINISTER TO SUFFERING REFUGEES

In the meantime, from the other side of the border, with mounting concern and frustration, we watched the refugees arriving in India. At first they arrived with their movable possessions, but soon they were arriving without even shirts on their backs, often with untreated wounds, and with dysenteric fevers raging in their hungry bodies. They kept coming, some in shock, terror still in their eyes from what they had seen. Mothers and fathers, old and young, had seen their sons shot and their daughters molested, had their babies thrown into the air for target practice and had seen whole villages burned and the survivors buried alive.

The young men would deposit their women and children, and their old, and return to the fight. As we watched truck loads of them leaving to join the Mukti Bahini, I was saddened by a keen sense of waste because at that time few of us watching from the sidelines thought that the ill-fed, ill-clad freedom fighters could defeat a military dictator and his

*ABOUT THE WRITER: For 25 years, Mrs. Cronk has served with her husband, Dan, as a Free Will Baptist missionary to India. Now home on furlough, Mrs. Cronk is teaching in the Woodbine Christian Academy, Nashville, Tennessee.*

American equipped army. But who can predict the resistance of the human spirit when it is driven against a wall?

In spite of her own poverty, India made a magnanimous effort to give food and shelter to all who came. Her best was inadequate, to be sure, especially in the monsoon downpours. And the suffering of the refugees, though much described, can never be fully told.

Recovering from the shock of such an avalanche of human need, we plunged in to add our mite to the relief of suffering. By joining efforts with other volunteers we were able to assist in a medical and child feeding program. Frightening as it was, it was a rewarding experience. As we slogged around in the mud of pouring rain, splattered by the diarrhea and vomit of a cholera epidemic, trying to bring relief in our little bamboo makeshift "hospitals" and distribution centers, we heard many times, "The Christians love us."

The same scene was being enacted by dozens and dozens of such teams all around the border and thousands upon thousands saw the love of Christ in action. Many saw first-hand the difference in the services offered by Christians and that by other agencies. Though the medicine and food came from the same warehouses, the *spirit of giving* was different when it was done in the name of Christ.

#### GOD AT WORK IN NEW NATION

Victory did come after three million people died in the struggle. What does it all mean? The eighth most populous state in the world is born — a nation of villages without shops, of villagers without houses, wells without drinkable water, fields without grain, banks with no money, roads without bridges, factories with wrecked machinery and without raw materials, children without schools, people without clothes, without tools — 1300 people per square mile, with little to develop but rice crops.

The obstacles to building a nation appear insurmountable without massive

outside aid. Already the Awami League begins to splinter and lose the unity forged by war and suffering. Young people are becoming impatient with the government's inability to cope adequately with the gigantic needs.

Can we see the hand of God working? I think we can. Pakistan was the largest Moslem state in the world. Now Bangladesh is second only to Indonesia in number of Moslems. *The wrath of man has led to a secular state.* Mujib founded his nation as a democratic secular state where no one religion shall enjoy any exclusive privilege.

Political turmoil in Indonesia a few years ago was instrumental in a great awakening in that country and many thousands of Moslems have turned to Jesus Christ. Is there a discernible crack in Islam's eastern wing?

#### OPPORTUNITY CONFRONTS THE CHURCH

In Bangladesh a new opportunity confronts the Church. Many Christian young people came out to serve in the camps. Other teams have gone into Bangladesh on short term assignments to build houses, dig wells, and perform menial tasks in the name of Christ. Others have gone to distribute tracts, gospels and Bibles to millions who never would have heard except for the *wrath of man* which opened the door. God will, no doubt, call many of these young men back to Bangladesh to spend their lives witnessing among Moslem people who might otherwise never have heard the name of Jesus.

But the time to help Bangladesh is now. The state is a socialistic democracy, not a Communist one, but because of extreme poverty and massive problems, radical youths and hard core Communists from China could easily snatch the opportunity right out of the Church's hands unless she acts immediately. *Opportunity does not wait.*

"Surely the wrath of man shall praise thee" (Psalm 76:10). ▲

## OUR READERS COMMENT

Dear Friend In Christ:

I praise God for the F.W.B. CONTACT. We are praying for God to bless and use it.

I have a comment about a letter you had in the Feb. issue on Tongues. The gentleman said he was hurt by your article because it was offensive to his friends in other churches. I think it is time we took a stand against false doctrines. The Bible teaches we should not be yoked with unbelievers. If we are going to be Free Will Baptists, then we should stand against doctrines that are not backed by Scripture. I am afraid that there are many, as this man, that worry too much about hurting some one and yet hurt Christ by patting the devil on the back. The article on tongues was a blessing to me and the church. May we ever stand for right and fight evil for Christ.

Too many call themselves F.W.B. and yet do not know what we believe. God help us to teach and preach so that we will have mature Christians and fewer babes — with gray hair.

Under the Blood,  
Rev. James Shields, pastor  
Philadelphia F.W.B. Church  
Folkston, Georgia

Dear Brother Gene:

I appreciated the opportunity to write the article in the February issue of Contact. . . . However, I do feel that one thing needs to be corrected at least for the record in the "About the Author" section on the same page with the article. You stated that Brother Alexander was a member of my church. He is not a member of my church, although he helped organize it. He is a member of Sweet Gum Grove Free Will Baptist Church. I felt that you would like for this to be brought to your attention. . . .

Thanks for giving me this chance to write about a man that I highly respect and love.

In Christ,  
Dave Nobles  
Greenville, N.C.

#### CONTACT

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# Amnesty: Something For Nothing?

## An ex-Air Force officer looks at the controversy surrounding the proposal to grant amnesty to draft dodgers.

By Alton Franks

Controversy over whether to grant amnesty to the young men who fled the country rather than serve in the Viet Nam Conflict, which is described by many as an unpopular war, continues its rampage. Many arguments, pro and con, continue to vie for the victor's crown. One argument supporting amnesty contends that the deserters were exercising their rights and they should not be punished. That's a pretty good argument, but what about the law of the land? Is there no punishment for disobedience? If one law is allowed to be broken and amnesty granted for it, would there be no end to lawlessness? How long will it be before we look lightly on murder, rape and robbery? Consider our courts and the leniency that has permeated them in recent years. Who dares to walk down a dark street at night alone — or even with a companion?

After traveling over half of our world during my 20-year career in the Air Force, I believe I understand the reasons these discontents are wanting to come home. They have discovered, to their surprise, that there really is no place as good as the U.S.A. and that there are freedoms found here that are not found in any other place in the world. Sure,

America has its problems and faults, but they are not nearly as great as some of the other countries in which I have lived.

Interesting light is shed on the subject of amnesty in *Collier's Encyclopedia* (Vol. 1, page 505). Amnesty is "an act of Sovereign Power granting oblivion to or general pardon for past offenses. It is similar to but not precisely the same as pardon. Amnesty obliterates even the legal memory of the offense. Pardon remits punishment. Amnesty is usually used to excuse political offenses."

It is interesting to note that amnesty even blots out the legal memory of the offense or act. Pardon simply cancels punishment or a payment or price. Christ paid the price for the sinner's pardon. "...If the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward" (Hebrews 2:2), then when we transgress the law of the land should we not likewise be punished? Is it right for the persons who fled rather than serve their country to get off scot-free when our POWs paid the price for what they believe in? Instead of refusing to fight against Communism's invasion, our POWs obeyed the law by submitting to the draft or volunteer army. There men suffered because of what they believed in, or shall I say, paid the price for their pardon or amnesty.

One might even say our fighting men paid the price for that individual who chose not to go, but instead fled to another country. Our servicemen fought for that freedom of choice also. If anything is worth taking that strong a

stand for, it is worth paying the price for. Thus I say, let the draft dodgers pay the price by confinement if they want to come back. Then they can join our POWs in affirming "I really believed in what I did." Otherwise I see them as *wanting something for nothing*.

Some of us, young and old alike, have grown up with the ideas that the world (or our Government) owes us something just because we are here — not by our choice but someone else's. We see children wanting things now that it has taken Mom and Dad years to get. Many older people crave more and more material things while starving spiritually.

Our salvation did not come cheap. The most precious jewel in heaven, Jesus Christ, the Son of the living God, was given for our redemption. Our freedoms did not come cheap either. All freedoms were fought for and were not granted on the basis of amnesty being given to a group of discontented people.

What position can the Christian take on this issue? It seems to me that this crucial issue needs Divine enlightenment. The enlightened Christian conscience needs to submit to the Holy Spirit's direction — in developing attitudes toward draft dodgers and in establishing conviction regarding amnesty. Do we grant amnesty because we "forgive 70 times 7"? Or do we pardon *after* the guilty has paid the price for his crime?

At the time of this writing, with the POWs coming home, the passage of an amnesty bill seems utterly impossible. As I talk to people daily, I see patriotism soaring higher than it has in several years in America. And for the first time in years, I believe that if our President grants amnesty to these deserters the so-called "silent majority" will cry out as never before.

My conviction is to let the draft dodgers pay for their desertion. If we continue to give free loaders something for nothing, our *freedoms*, for which a tremendous price was paid, will become inactivated. God forbid that this should ever become so! ▲

**ABOUT THE WRITER:** Mr. Franks returned to his native Oklahoma upon retirement from the Air Force in 1971 and presently resides in Moore. He is currently teaching in a vocational training school. He and his family are active members of the First Free Will Baptist Church of Norman.





July 8-12  
Macon Coliseum  
Macon, Georgia



## NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

### FEATURES

The 37th annual convention of the National Association of Free Will Baptists will be hosted "southern style" by the 11,478 members of the Georgia State Association in historic Macon . . . The format of this annual conclave has been changed to include two additional times of worship making a total of six inspirational messages to be delivered to the 4,000 anticipated delegates and visitors . . . An emphasis will be made to involve a greater number of laymen in the activities of the convention . . . There will be something for everyone: competitive activities for youth, a participating workshop on church extension for pastors and laymen, a Sunday school seminar, a W.N.A.C. sponsored session stressing an increased missions outreach in the local community . . . Banquets for the youth, pastors, Woman's Auxiliary members, alumni of Free Will Baptist Bible College . . . Breakfast meetings for the laymen, National Music Fellowship members . . . Exhibits from the national offices as well as other Christian ministries . . .

### CONVENTION THEME

"Discipleship:  
The Church's  
Responsibility"

### SPEAKERS

**GALEN DUNBAR**  
Pastor, First FWB Church  
Hazel Park, Michigan

**JAMES DENTON**  
Pastor, Hilltop FWB Church  
Fuquay, North Carolina

**BOB KETCHUM**  
Pastor, Owasso FWB Church  
Owasso, Oklahoma

**CLAUDIE HAMES**  
Pastor, First FWB Church  
Bakersfield, California

**DON PEGRAM**  
Pastor, First FWB Church  
Newport News, Virginia

**KENNETH DOGETT**  
Pastor, Fellowship FWB Church  
Flat River, Missouri



Dunbar



Denton



Ketchum



Hames



Pegram



Doggett

**NATIONAL ASSOCIATION OF FREE WILL BAPTISTS**  
**APPLICATION FOR HOUSING RESERVATIONS**

**Macon, Georgia**

**July 9-12, 1973**

Please fill out form completely and mail to:

**F.W.B. Central Housing Bureau**  
**Chamber of Commerce**  
**P.O. Box 169**  
**Macon, Georgia 31202**

ALL RESERVATIONS MUST BE CLEARED THROUGH THE F.W.B. CENTRAL HOUSING BUREAU. Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms requested. If it is necessary for

you to cancel a reservation, please notify the Housing Bureau promptly. At least four choices of hotels/motels are desirable. Reservations will be filled in order of receipt. Make your reservations before June 27, 1973. Confirmation will be sent to you after May 1, 1973.

**ACCOMMODATIONS DESIRED:**

**RATE DESIRED**

_____ Room(s) for one person (one full size bed)	\$ _____ to _____
_____ Room(s) for two persons (one full size bed)	\$ _____ to _____
_____ Room(s) for two persons (two double beds)	\$ _____ to _____
_____ Room(s) for ( ) three or ( ) four persons (two double beds)	\$ _____ to _____
_____ Room(s) with twin beds for two persons	\$ _____ to _____
_____ Suite-Parlor and ( ) one bedroom ( ) two bedrooms	\$ _____ to _____

HOTEL OR MOTEL	1st choice .....	3rd choice .....
	2nd choice .....	4th choice .....

Planned arrival date .....	time .....a.m..... p.m.....
Planned departure date .....	time .....a.m..... p.m.....

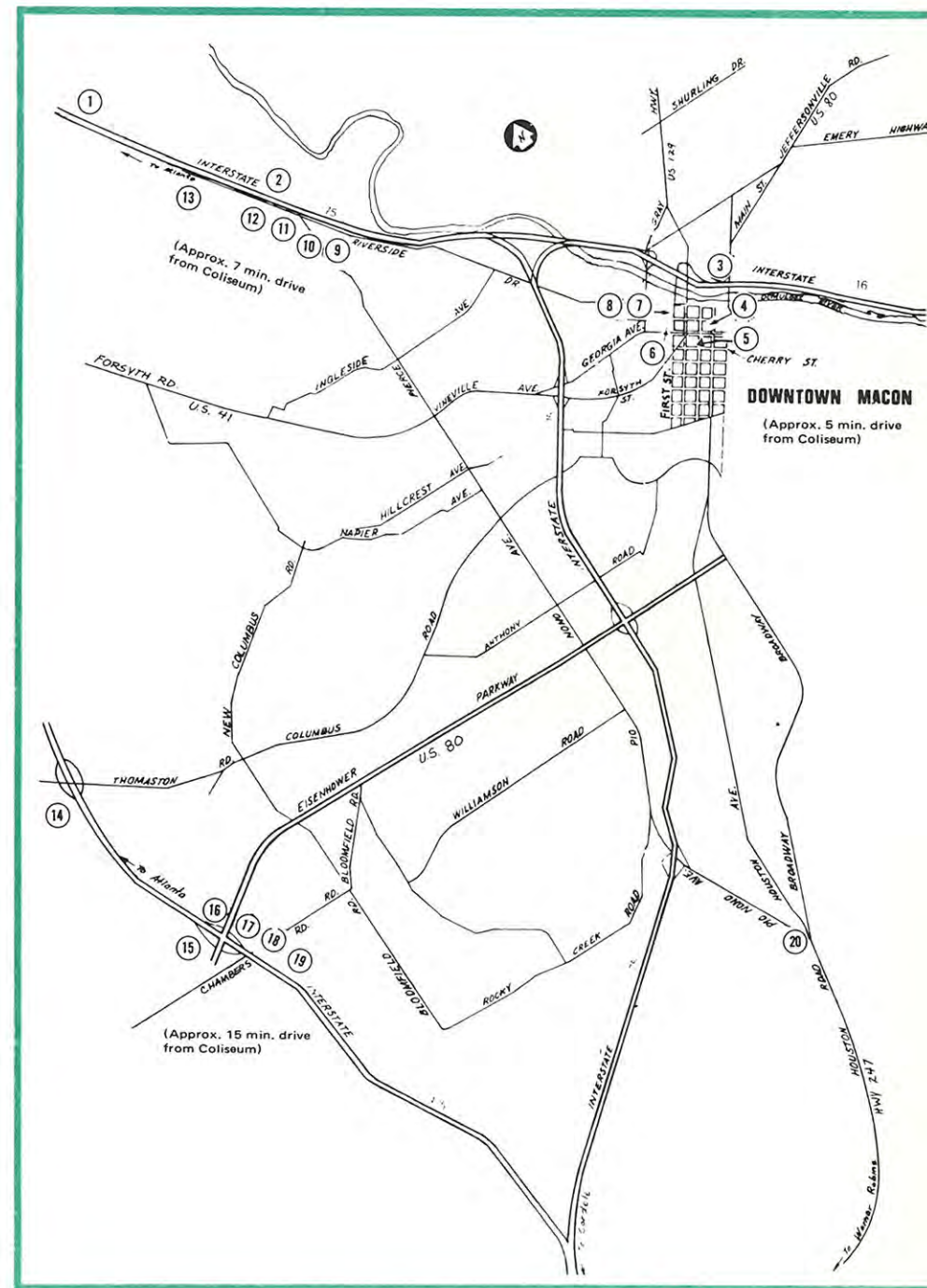
NAMES OF OCCUPANTS	Street	City	State	Zip
1 _____				
2 _____				
3 _____				
4 _____				
5 _____				

(Names of all parties must be listed. Please print names and complete addresses.  
We cannot confirm unless rooms requested balance with number of persons listed.)

SEND	Name _____
CONFIRMATION	Address _____
TO:	City _____ State _____ Zip _____



HOTEL / MOTEL	SING. (1 per- son)	DBL. (1 bed, 2 people)	DBL.-DOUBLE (2 beds, 2 people)	TRIPLE (2 beds, 3 people)	QUAD (2 beds, 4 people)
1. MACON TOURIST INFORMATION CENTER					
2. SHERATON MOTOR INN (W.N.A.C. Headquarters; Children under 18 free when with parent in same room)	\$12	\$15	\$18		
3. MACON COLISEUM					
4. TOWN PAVILION OF MACON	\$10	\$12	\$13	\$ 3 ea. extra person	
5. DEMPSEY MOTOR HOTEL	\$10	\$14	\$16	\$ 4 ea. extra person	
6. MULBERRY STREET METHODIST CHURCH (Youth Fellowship / Competitive Activities)					
7. MACON HILTON (Headquarters Hotel; Children under 17 free when in same room with parents.)	\$15	—	\$20	\$23	\$26
				(Rollaway — \$6 extra)	
8. HOLIDAY INN DOWNTOWN	\$11	\$14	\$16.50	\$ 3 ea. extra person	
9. RAMADA INN NORTH	\$12	\$15	\$18	\$ 3 ea. extra person	
10. HOWARD JOHNSON'S NORTH	\$12	\$16	\$18	\$ 3 ea. extra person	
11. ALPINE LODGE		\$13	\$15		
12. HERITAGE MOTEL	\$10	\$12	\$14	\$ 2 ea. extra person	
13. AMBASSADOR MOTEL	\$ 8	\$10		\$13.50	\$16
				(5 people — \$18)	
14. TRAVELODGE	\$10	\$12	\$15	\$ 3 ea. extra person	
15. HOWARD JOHNSON'S WEST	—	—	\$18	\$ 2 ea. extra person	
16. RAMADA INN WEST upstairs	\$10	\$15	\$16	\$ 2 ea. extra person	
downstairs	\$12	\$15	\$18	\$ 2 ea. extra person	
17. HOLIDAY INN WEST	\$12	\$16	\$18	\$ 3 ea. extra person	
18. DAVIS BROS. MOTOR LODGE (Free Breakfast every morning for every guest) upstairs	\$ 8	\$12	\$14	\$ 4 ea. extra person	
downstairs	\$ 9	\$14	\$16	(12 years or older)	
19. TOWN & COUNTRY MOTEL	\$ 8	\$10	\$12	\$ 2 ea. extra person	
20. MAGNOLIA COURT	\$ 7	\$ 9	\$11	\$ 2 ea. extra person	





## NATIONAL DEPARTMENT ESTABLISHES FULL-TIME OPERATION

NASHVILLE, TENN. — The Department of Retirement and Insurance will become a full-time service agency to the people of the National Association in mid-June according to an announcement from the Board of Retirement and Insurance.



HERSEY

The Reverend Herman Hersey, who has served as director of the department on a part-time basis for the past four years, was named to become the first full-time director. The Herseys will move to Nashville in June and he will

maintain a permanent office in the National Office Building.

Having served on the Sunday School Board for the past ten years, Mr. Hersey is no stranger in the work of the denomination. He presently chairs the Sunday School Board.

Mr. Hersey, who has pastored the Garner Free Will Baptist Church in Garner, North Carolina, for the past eight years, stated that the participants in the retirement plan now number 237 with assests of almost \$200,000. He stated the increased participation was due mainly to the realization of church leaders of the existing need to provide pension and retirement insurance for their pastors and church related employees.

With the establishment of a full-time operation, the department will extend its outreach to include a ministry to senior citizens.



FREE WILL BAPTIST

**newsfront**

## SAN JUAN'S ENGLISH-SPEAKING CHURCH ENJOYING SPIRITUAL AND NUMERICAL GROWTH

SAN JUAN, PUERTO RICO — Attendance at the English-speaking Free Will Baptist Church in this fast-growing Puerto Rican city has risen from eight the first Sunday of January to a high of 60 on March 4, 1973.

Entire families stationed at the nearby Buchanan Army Base are now attending the church as a result of a revival which swept the army base according to Missionary Pastor Fred McCoy. Souls continue to be saved in each church service as well as in prayer meetings being conducted on the base by Pastor McCoy. Mrs. McCoy is also leading Bible study groups on the base.

Tithes and offerings in the English-speaking church have increased from \$7.25 each week to a record high of \$195.36 the first Sunday of March. Faith promises to world-wide missions have risen from \$5.00 each month to \$45 monthly.

E. B. Ledlow, Director of Field Personnel for the Home Missions Department, reported following an official visit with the McCoy's in early

March, that Puerto Rico is now open to the Free Will Baptist witness. As many as ten couples could be strategically located on the island to begin new works.

Larry Powell, former home missionary to the Virgin Islands, has been appointed by the Home Missions Board to assume the responsibilities of the English-speaking church in San Juan so that McCoy may devote his ministry to the Spanish-speaking church. Powell is presently in the states conducting itinerate services.

## "OUTSTANDING LAYMAN" BEING SOUGHT

NASHVILLE, TENN. — The National Layman's Board is seeking candidates for the 1973 Layman Of The Year. The honor is annually announced each July during the Master's Men's breakfast at the National Association.

The deadline for receiving entries for this recognition is May 1, 1973. All entries should be sent to the National Layman's Board, P.O. Box 1088, Nashville, Tennessee 37202.

The recipient must be a member of an officially organized Master's Men chapter. The nominating chapter or church should furnish the Board with a resume of their candidate containing the following information: name, age, birthplace, church affiliation, offices held in his church and Master's Men chapter, vocation, accomplishments and any other pertinent information which might aid the Board in making their selection.

## THOMAS H. DIXON, 85, WITH THE LORD

MUSKOGEE, OKLA. — The Reverend Thomas H. Dixon, a Free Will Baptist preacher and church organizer, went to be with the Lord on February 14, 1973, at the age of 85. He leaves his wife, Mary Jane, six sons and five daughters. Son O. T. pastors the First Free Will Baptist Church in Norman, Oklahoma.

Dixon organized Hitchita Free Will Baptist Church in 1932 and served as pastor until 1937. In 1939 he organized

First Free Will Baptist Church in Checotah and served as pastor eight years. He organized Harmony Free Will Baptist Church, Hilltop, and was its pastor at the time of his death.

The family requested memorials to the *Reverend Thomas H. Dixon Scholarship Fund* at Hillsdale Free Will Baptist College, Moore, Oklahoma in lieu of flowers.



## MISSISSIPPI STATE ASSOCIATION COMMENDS NAE WITHDRAWAL

PASCAGOULA, MISS. — Delegates to the 1972 annual meeting of the Mississippi State Association of Free Will Baptists, which convened November 10-11, at First Free Will Baptist Church here, in an official resolution commended the National Association of Free Will Baptists for withdrawing from the National Association of Evangelicals.

The annual Bible Conference preceded the State Association. Speakers for the conference were the Reverends Dan Gaskins, Fred Hawkins and J. L. Gore. Associational speakers included the Reverends Randy Cox, Bill Gardner and Thomas Parrish.

The 1973 session will meet at the Martin Hill Free Will Baptist Church near Booneville, Mississippi.

## ALABAMA MINISTER NAMED HOME MISSIONS DIRECTOR

NASHVILLE, TENN. — The Reverend Robert Shockey, who became well known across the denomination during his three year tenure as Promotional Secretary for the Board of Home Missions and Church Extension, has been named by the Board as General Director for that department of the National Association.



SHOCKEY

Mr. Shockey, who is currently pastoring the First Free Will Baptist Church at Dothan, Alabama, succeeds the Reverend

Homer Willis who has served as General Director since September 1, 1956. Mr. Willis tendered his resignation in February during a special called session of the Board. Mr. Shockey will assume his new duties June 1.

A native of Kentucky, Shockey has been involved in the work of home missions for a number of years. He has served as a member of the National Board for seven years. He attended Free Will Baptist Bible College in Nashville, Tennessee.

# what's your problem?



By R. Eugene Waddell

*QUESTION: I've prayed many times but how can I be sure God has forgiven my sins. I've committed some awful bad ones.*

ANSWER: You are just the type of person the Lord is most interested in forgiving. In Mark 2:17, Jesus says, "I came not to call the righteous but sinners to repentance."

If you have repented — that is, renounced your sinful ways — and have come to depend totally upon the Christ Who died to pay for your sins, you may rest assured that He forgives you.

The basis for this confidence rests not on how you feel, but the Book of Christ (Read Ephesians 1:7). The punishment for your sins was completely paid for when Jesus died in your place. God pardons you upon the grounds that the sentence for your crimes against Him has been executed upon Jesus. If you will confess your sins to this Christ, He will forgive (1 John 1:9).

*QUESTION: I've been dating this real groovy guy. My Sunday school teacher says I shouldn't because he isn't a Christian. I told her that I believe I can help him become a Christian by being his friend. Don't you think it's okay to date him as long as I'm trying to win him?*

ANSWER: You should consider your relationship to this young man in the light of 2 Corinthians 6:14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

The Christian has another duty in addition to winning the lost. That is staying separate from sinners. God forbids His people from being associated in any close relationship with the unconverted. The closest of all human bonds is marriage. The Christian who marries an unsaved person is definitely rebelling against this command of God.

Regarding your dating this person, you certainly must consider the evident fact that dating leads to falling in love and falling in love leads to marriage. Of course there is a possibility that you might date him without falling in love and marrying him. But to date an unsaved fellow is to open the door to the possibility of disobeying 2 Corinthians 6:14.

Furthermore, your letter seems to indicate that you are already emotionally involved with the young man. While the Christian should be kind and friendly toward sinners, he should not think that he can win the sinners through compromise. I have noticed that most young people who date the unsaved in order to win them, fail. Some have even backslidden over the love of an unsaved boyfriend or girlfriend. I think your Sunday school teacher is giving you good advice.

*Readers may address their questions to Mr. Waddell at P.O. Box 1088, Nashville, Tennessee 37202. Please limit each question to one specific topic. There will be no personal correspondence regarding those questions which are not used in the magazine. The column will not necessarily be considered the official voice of the denomination relative to the problems involved.*





# The Difference A Card Makes

By June Critcher

Last night my husband and I visited our pastor's normally spirited eleven-year-old daughter who was hospitalized following minor surgery. We had barely asked, "How are you feeling?" when Christi pointed excitedly to her display of get-well cards on the window sill. She quickly asked her dad to hand us the "pickles" card. "And the next one," she suggested. So he picked up the next card. Soon we were handed an array of cards, each having a special meaning to this sixty-pound bundle of bottled-up energy.

As we looked carefully at each card, Christi's eyes twinkled with joy because friends had remembered her with cards. This was the first time since surgery that we had seen her display even a small degree of her usual effervescence. With confinement hanging around her neck like an albatross and her body sagging, Christi's spirit soared each time she talked about a get-well card.

At the opposite end of the age span is a 69-year-old saint of God who met Jesus two years ago. I walked into his hospital room several days ago and noticed how proudly he displayed his cards. Discouragement and loneliness hovered 'round this aging Christian and his wife like the London fog. With no

children to bring joy and comfort during this trying time, each card stood tenderly above his bed as a reminder from a friend: "I love and I care."

The traditional cards — Get Well, Anniversary, Thanksgiving, Congratulations, Sympathy, Thinking of You — have in recent years undergone a dramatic face lifting. More color has been added to the front cover — thus creating a happy feeling for the recipient. When sending a traditional card, it only takes two or three minutes to add that personal touch by writing: "Jim and I are so sorry about your accident. God has placed your recovery heavily on our hearts, and this morning we praised Him for the healing we feel confident He has already begun in your body."

One of the most refreshing additions to card counters is the card with a picture on the front and a blank inside so the believer can share Scripture and personal thoughts with some needy heart. What a joy to receive such a card from a friend with bright, gorgeous flowers on the front and six lines tucked inside: "I awoke this morning thinking how blessed I am that God allowed you to touch my life. Our friendship is certainly not by accident. Today I am a richer person for having known you these past nine years."

And then there is the new line of colorful post cards — some the regular size, and others an inch or two larger. Many of these post cards are imprinted with very meaningful messages. There is just enough space on the back to assure some troubled heart: "I want you to know I am remembering you during this crisis."

Stay alert to helpful quotes as you read Christian books and magazines. Copy them on a small pad, and when you send a card to a friend check your "quotes pad" to see if you have one that is appropriate to use in your short note.

Every individual has an intrinsic need for giving and receiving friendship and love. Sending cards in which we write a brief note or Scripture verse is a meaningful way to give friendship and love. Perhaps someone needs your love today. As you send a card, ask the Holy Spirit to pour out His love through you.

The New Testament teaches us to help our fellow believer who is in need. Perhaps there is at least one needy believer within your fellowship — one who needs a note of joy, or comfort, or assurance that you love and understand. A card from you may well mean the difference between defeat and victory, discouragement and joy, sorrow and praise.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40b), declared Jesus. Sending cards is an excellent way to minister to our lovely Lord.

But, you may object, it's such a small ministry. "Life is made up, not of great sacrifices or duties, but of little things," reasoned Sir Humphrey Davy, "in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort." And it was Henry Ward Beecher who said, "Do not be troubled because you have not great virtues. God made a million spears of grass where He made one tree. The earth is fringed and carpeted, not with forests, but with grasses."

Every Christian should naturally emit care and concern for others because he is the recipient of that same love and concern from God. It's when this care and concern emanates from our lives that others discover Christ in us. When we allow the Holy Spirit to create within us an awareness of people — and their needs — then our next move should be genuine expressions of concern for these people. Sending cards and notes is one of the many ways we can express this love and warmth — and a marvelous means of honoring Christ. ▲

**ABOUT THE WRITER:** Mrs. Critcher, the mother of two, is the wife of Harold Critcher, Director of Finance for the Foreign Missions Department. She is an active member of the Horton Heights Free Will Baptist Church, Nashville, Tennessee.



# WHEN FORCES UNITE AGAINST SATAN

"We'll bury you!" predicted Nikita Khrushchev several years ago while visiting the United States. Did he mean Communists would bury us physically? No! Khrushchev's main objective was to destroy our Christian morals, our Christian doctrine, our way of life — by infiltration of our schools, our churches and our labor forces.

Here was a man representing a country that is alien to mankind and alien to God. A country ruled by leaders with no belief in the Almighty. A country with a large population believing that the People's Government is the highest authority.

If communism or any other ism, you name it, were to outwardly do what they are doing inwardly to *our way of life*, they would have a real battle on their hands. The *silent majority* wouldn't be silent any more. But because they are working from the inside and taking their time, their forces continue to gain strength as well as numbers. And the *silent majority* continues to remain silent.

Free Will Baptists are among the *silent majority*. For too many years we have lived in our self-spun cocoons of non-involvement. It is time for us to unite our forces under Christ's command and go to battle against the forces of Satan, clothed in the armor of the Christian.

Rightfully the apostle Paul warned the church at Corinth of false prophets when he said, "And no marvel (marvel not) for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Corinthians 11:14,15).

Satan is cunning. He is deceitful. And the end of his ways is death. Satan has sought for and found his ministers to disrupt the doctrine of Jesus Christ in many denominations. Confusion is one of Satan's most powerful tools. Men have entered churches and denominations under the guise of being "ministers of righteousness" and have led people of little faith down the road to destruction and damnation.

In the August, 1972 issue of *Contact* the reporters of our National Association wrote, "The Free Will Baptist laymen, this practically

untapped reservoir, stepped in and volunteered themselves. They want a greater voice. They should have it. After all, it is not a denomination of 200,000 preachers but of that many laymen from whose midst a few have been called to preach."

Pastor, layman, it is time we joined forces for the Master's work. It is time to organize laymen into Master's Men chapters; not to take the place of our pastors, but to strengthen the pastor's work, to strengthen our churches and denomination and to be spiritually united.

A Master's Men chapter can perform many meaningful ministries for our churches if our pastors and lay leaders



could just put aside their differences (and there are differences). Some pastors think the laymen are trying to take over the denomination and "run the show," when actually the laymen are only asking to be of assistance to their pastors and denomination in ministries that honor Christ. After all, aren't we all "one in the Spirit and one in the Lord"? This oneness of Spirit should characterize all of our endeavors.

If there were a Master's Men chapter in every church in the Free Will Baptist denomination dedicated to Christ as deeply as Communists are dedicated to communism, Satan could be defeated in his plans to destroy this great country.

Our churches need to be united in spirit within the denomination, and God can indeed use our laymen to effect this unity. Brother, there is weakness of the spirit when there are divisions in our churches. "A house divided against itself cannot stand" (Mark 3:25).

If men in the church were united in a Master's Men organization (with the pastor as an ex-officio member of the chapter and all committees), visitation, Christian education, building programs,

Christian literature, Christian fellowship, Bible study, and other ministries and Christian growth experiences could be expanded to God's glory.

A group of dedicated laymen, joined together in a Master's Men outreach, can be an encouragement and a witness to weaker laymen in the church. God can use our prayers to bring immature laymen into a greater "knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Ephesians 4:13).

Our denomination has a greater need today for organizing the laymen than ever before in the history of Free Will Baptists. Under the guidance of the Holy Spirit, a Master's Men organization can become a "watch dog" of a sort, in making sure that Satan doesn't slip into the church under the guise of a "minister of righteousness." When someone seeks to do Satan's will by causing strife, the result is division among the local congregation. Strife has crept into many churches and will continue to as long as Satan is allowed the freedom that he now has. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ" (II Corinthians 11:13).

Pastor, layman, have you joined together and asked the Master to lead you in whether you should charter and unite the laymen of your church? Have you really been honest about it and let the Lord make the decision for you? Or have you decided that it is too much bother and nobody would be interested anyway?

Many Master's Men have invited unbelievers to meetings and the resulting conversions have been marvelous. As high as five entire families have been won to the Lord through the workings of a Master's Men chapter.

The Master's Men organization has the potential of molding and training men for the Master. Pray and let the Master make the decision for you.

If you have information about your local Master's Men chapter that you wish to share or if you need additional information about the Master's Men organization, please write: Master's Men, P.O. Box 1088, Nashville, Tennessee 37202. ▲



## An Open Letter To Free Will Baptists

It has come to the attention of the Board of Home Missions of the National Association of Free Will Baptists in the United States of America that a former missionary, Arthur Billows, is raising money in many of our churches throughout the states. This communique is to inform Free Will Baptists throughout the nation that Arthur Billows no longer represents the Board of Home Missions of the National Association of Free Will Baptists or the Free Will Baptist Association of the country of Mexico.

During the first part of the year 1972, the Board of Home Missions received several signed statements with charges of immoral sins alleged to have been conducted by Mr. Billows. The Board communicated with Mr. Billows and asked him to meet with them to discuss these charges. Mr. Billows refused to come to a meeting to discuss these charges against him.

On June 5, 1972, six members of the Board of Home Missions of the National Association of Free Will Baptists, along with two staff members, went to the Institute of Gold in Monterrey, Mexico, to meet with the pastors of the Mexican churches and a number of young women who had signed statements alleging immoral conduct against them

by Mr. Billows.

The Board realized that these statements were typed in the English language and signed by people who could not read English. To make sure we gave Mr. Billows a fair chance we had Brother Jerry Barron, missionary to Guadalajara, meet with us at the Institute that he might question in Spanish these women about the charges and interpret to us, face to face with them, the alleged immoral acts. During this investigation each alleged charge was affirmed through Brother Barron by the person signing the English typed statements.

That night, June 5, 1972, we returned to the motel in Monterrey and made an effort to contact Mr. Billows to ask him to meet with us to face these alleged charges and to give him an opportunity of denying them. After failing to get Mr. Billows to meet with us, the next day we drove to his home where we tried to prevail with him to let us give him an opportunity to clear himself by facing his accusers. He refused to meet any of the accusers in any type of Christian trial, and told us his resignation to the Board was before us and if we would accept his resignation and leave him alone, he would not bother Free Will Baptists

again. We accepted his resignation and the Monterrey Church where Mr. Billows was a member proceeded to dismiss him from its membership. The Ministerial Council of the National Association of Free Will Baptists of Mexico revoked his credentials of ordination.

The Board of Home Missions feels it is its responsibility because of his efforts in the last few months to raise money through Free Will Baptist churches to further his purposes in Mexico, to let you know that Mr. Billows no longer represents the Board of Home Missions or Free Will Baptists in the country of Mexico and is not a member of a recognized Free Will Baptist church, and in our opinion does not deserve support from Free Will Baptist people.

### BOARD OF HOME MISSIONS, INC. NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Rev. J. E. Blanton, Chairman  
Rev. Gordon Sebastian, Vice Chairman  
Rev. Frank Davenport, Clerk  
Rev. John Edwards  
Rev. James McAllister  
(replacing Rev. H. Z. Cox)  
Rev. Don Pegram  
Rev. Bob Shockey

### PASTORAL CHANGES

The following pastoral changes have been received in the editorial offices of CONTACT Magazine.

#### ALABAMA

Woodrow Matthews to Mt. Olive Church, Guin, from Beacon Church, Raytown, Missouri.

#### CALIFORNIA

Robert Leeds to Taft Church, Taft, from Arvin Church, Arvin.

Ronnie Young to Corcoran Church, Corcoran, from Taft Church, Taft.

L. A. Yandell to Demaree Church, Visalia.

Edward Johns to Greenfield Church, Greenfield, from Corcoran Church, Corcoran.

#### MISSOURI

Jimmie Bundy to Beacon Church, Raytown, from First Church, Fredricktown.

Bill Adkisson to First Church, Cape Girardeau, from South Fremont Church, Springfield.

#### NORTH CAROLINA

Larry Hughes to Canton Church, Canton, from Rock Springs Church, Charlotte, Tennessee.

George Lee, Jr. to Victory Church, Goldsboro, from Donelson Church, Nashville, Tennessee.

#### OKLAHOMA

Robert Hesselmeyer to Lewis Avenue Church, Tulsa, from Cool Spring Church, Norman Park, Georgia.

#### TENNESSEE

Novice Edwards to Richland Avenue Church, Nashville, from Macedonia Church, Monticello, Florida.

#### TEXAS

James Riddick to First Church, Kermit, from Blythe Church, Blythe, California.

## GOD "ENERGIZES" THE BELIEVER

Not long ago I happened to notice the contrast between Ephesians 2:2 and I Thessalonians 2:13. Note particularly the words I have italicized in these verses, as follows. Ephesians 2:2 speaks of Satan as "the spirit that now *worketh* in the children of disobedience." I





## WORDS FOR WOMEN

# With My Song, I Will Praise Him

By Joan Filkins

One of the most precious moments of my life came out of the depths of sorrow when suddenly, without warning, the death angel swooped down and picked out our bubbling, bright-eyed ten year old son, Douglas, one summer day in 1971.

After a sleepless night, I crawled from my bed at the crack of dawn, picked up my Bible and went outside to the picnic table. As the first rays of sun touched its pages I prayed, "Oh, God, as I used to comfort Doug, now comfort me and speak to me through Your Word." It was then that Psalm 28:1, 2 described so perfectly how I felt: "Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle."

Then in verse 7 I read: "The Lord is my strength and my shield; my heart trusted in him, and I am helped.

Therefore, my heart greatly rejoiceth, and with my song will I praise him." Could I *sing*? A lump in my throat blocked any hint of a song. Yet, in those moments I remembered a sermon by a former pastor that emphasized *singing*. He reminded us that if our hearts are in tune with God we will *always* be able to sing.

As I continued meditating, the words to an old song flooded my mind. Slowly I began to hum the melody. Softly the words whispered through my lips: "Some through the waters, some through the flood, some through the fire, but all through the blood; some through great sorrow, but *God gives a song*, in the night season and all the day long." Yes, I could sing! God gave me a song and I praise Him for bringing this truth to my memory at the moment I needed it.

I bowed my head and prayed, "Thank you, God, for doing what you know is best. Now help me to glorify you through this experience." Suddenly my heart was at peace, for once again His precious Word met the great need of my life.

I've never heard the birds sing more sweetly than they did that morning. It seemed they were joining me in song as together we praised God for the victory He gave me over what could have been defeat, doubt and sadness. From the experience, I have had many opportunities to share my faith and witness to God's all-sufficient strength.

"And with my song I will praise Him."

**ABOUT THE WRITER:** Mrs. Filkins and her husband, Howard, recently became the second lay couple to be appointed to serve under our Foreign Missions Board in Ivory Coast, West Africa. They will be houseparents for a dormitory accommodating 18 high school boys at the Conservative Baptist School in Bouake. This is where most of the Free Will Baptist missionary children attend school. The Filkins are active members of the First Free Will Baptist Church in Kirksville, Missouri.

Thessalonians 2:13 speaks of God, "who effectually *worketh* also in you that believe."

Sure enough, the same Greek word is used in these two verses, and it's an interesting one. The word is *energeo*, which is a compound of *en* ("in") and *ergeo* ("work"). Literally, then, this verb means to "work in," to be at work within, to be active within, to operate in. You can see, by looking at this Greek word, that it is the very word from which our English word *energy* comes. Perhaps it wouldn't be far off the mark to say that *energeo* means to "energize," a word which Webster defines as meaning "to put forth energy; to act."

First, let's look at a few other verses in the New Testament which use this very same word, and add to our understanding of it. Romans 7:5, for example, speaks of the "motions" (passions) of sin, which by the law were "operating" so as to bear the fruit of death in the sinner. In 2 Corinthians 1:6, Paul speaks of a consolation which

"is at work" patience in the midst of suffering. In Ephesians 3:20 he reminds us of the "power" that is "operating" within us. In Colossians 1:29, Paul says that God's "activity" is "active" in him in power, and that this is the "power source," so to speak, of his ministry. Galatians 5:6 indicates that "faith is energized by love," a statement that opens up a whole realm of interesting ideas: at least this is true, that faith could never have begun to "operate" within us except in response to God's love manifested in Christ's death.

Look also at James 5:16, where we read that "the effectual, fervent prayer of a righteous man availeth much." The same word *energeo* is the one translated "effectually." What James means is that the prayer of a righteous man has great strength *when it is operating, active, energized*. In other words, when we have prayed aright, we can see our prayers operating, active, at work, and much is accomplished.

With this light, then, let's take another look at the two verses mentioned in the beginning. Ephesians 2:2 says the devil is the spiritual being who "energizes" the unsaved. He acts among them; he is at work, operating from within them. Like a power source that operates some machinery, Satan's activity is powerfully operative in the lives of the unsaved, aiding them in the production of all kinds of disobedience to the will of God.

But the very opposite is true of the Christian, according to 1 Thessalonians 2:13. Another spiritual Being is at work in the believer, God Himself. (By the way, the "which" really ought to be "who" in this verse.) If Satan "energizes" the sinner, God "energizes" the believer. God is at work within His children. A new power source is operating. An entirely new and different way of life is being produced by the activity of God from within the Christian. ▲

**gems**

from the  
Greek New Testament

By Dr. Robert Picirilli



# How Christian Is Your Liberty?

By Leroy Forlines

As a final article in the series on cheap-easy believism, I will discuss the doctrine of Christian liberty. Christian liberty is taught in the New Testament. This doctrine teaches that it is the ultimate responsibility of each Christian to determine his own convictions (Romans 14:5).

A misunderstanding of the doctrine of Christian liberty has afflicted the church with moral anemia. Many take the position that convictions are so personal that the church cannot take an active role in the development of convictions without endangering the liberty of the individual Christian. Some almost go to the point of believing that whatever a person decides is right, is right for him. These misunderstandings of Christian liberty have flooded the church with people who have low standards and shallow convictions.

The point that many seem to miss is this. We are not just talking about liberty. We are talking about "Christian" liberty. Christian liberty immediately places this liberty in a context where sin is taken seriously. Christianity is fighting against sin and for righteousness. To take Christian liberty to mean that a person is at liberty to take sin lightly is to grossly misunderstand it.

There are certain essentials that furnish the context of Christian liberty. These basics cannot be debated without in effect erasing the word Christian and having liberty in the broad sense left. I would list the following as among those: (1) Every Christian should love God with all his heart, soul, mind, and strength (Mark 12:30). (2) Every Christian should love his neighbor (Mark 12:31). (3) Every Christian should hunger and thirst after righteousness (Matthew 5:6). (4) Every Christian should be concerned about his fellow Christian's welfare and for the unity, peace, and harmony of the church (Romans 14:19, 21).

There can be liberty without the above, but there can be no genuine

"Christian" liberty without the four things listed above. We cannot let people who are not experiencing these essentials be the front runners in establishing the moral convictions of the church. Yet, I am afraid this is happening to an alarming extent.

There may be room in the church for some difference of opinion over what is right and wrong. However, that room for difference does not include the basic fact of the four things we have mentioned. We must proclaim these essentials with a holy zeal. They cannot be viewed on a take it or leave it basis unless we want to suffer the consequences. It is only when we love God, love our neighbor, hunger and thirst after righteousness, and have a proper concern for the spiritual welfare of others that we can have "Christian" liberty. Those who have this attitude are not trying to justify sin so they can experience it. They are trying to discover sin so they can forsake it or shun it. They do not have to be struck by God with some serious malady before they can see that something is wrong. They can see because their heart has not blinded their vision. They can hear the quiet voice of God. They can apply the plain principles of Scripture.

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## CHRISTIAN DOCTRINE

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We are plagued today by those in the church who have no convincing love for God, no convincing love for their neighbor, no convincing hunger and thirst after righteousness, and no convincing concern for the welfare of other Christians. These people either see nothing wrong with immodesty, or do not know what immodesty is. They see nothing wrong with camping on the door step of adultery in courtship as long as the act of adultery is not committed. They see nothing wrong with rock and roll music though their "concerts" require tight police control. Frequently, they bring reproach on the church by shoddy management of

financial obligations. The point is this: they only see wrong in the grossest violations of the Ten Commandments. Even that can be taken care of by a half-hearted prayer for forgiveness.

In spite of their gross moral blindness, some of those sing "Oh, how I love Jesus," and talk about winning souls. The words of Psalm 50:16-17 are appropriate for such people: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee."

The church must recognize the rights of those who have the right attitude to develop their own convictions. At the same time, the church must recognize its responsibility to help them develop sound moral convictions. We can never agree on every detail, but we can respect each other's thoughts. We can avoid putting a stumbling block in the pathway of a fellow Christian (Romans 14:13).

When Christian liberty is abused and distorted, it lowers standards. It weakens concern about sin. It hinders real conviction of sin among sinners when they see no significant difference between themselves and many church people. Christians have to take sin seriously if sinners are going to take it seriously. Yet, it must be taken seriously before there can be any real conversion.

When sinners are not stirred to deep conviction over sin, they may decide to satisfy their religious urge by responding to an invitation and giving the right answers to the questions of a personal worker. Under such circumstances they can make a profession of faith, but they cannot be saved.

May God deliver us from the snare of the devil that robs us of deep moral concern. May we have a revival of moral concern so that sinners may so feel the weight of their sins that they may recognize their need of forgiveness and a real change of life from Jesus Christ. Let us pray and labor together to that end.





# Was Lincoln A Free Will Baptist?

By Robert Picirilli

Now and again, among Free Will Baptists, the subject of Abraham Lincoln's religion arises, primarily because we have sometimes been told that he was of a Free Will Baptist background. I was, therefore, interested, recently, in reading a little book I came across entitled *Abraham Lincoln's Religion*, by Richard G. Badger, published in 1909 by the Gorham Press. (Neither publisher nor author had any evident connection with Free Will Baptists.)

The little book is quite inadequate, because no references or evidence are cited for any statements made therein. The serious histories is therefore left without any means of confirming the facts indicated. At any rate, the author is quite sure that Mr. Lincoln was a Christian, that he had a deep personal faith in Christ, and that "his life was

activated by high religious principles." Mr. Badger is aware that Lincoln joined no church; he feels that this reflected Lincoln's distaste for "sectarian differences." Badger mentions the fact that Lincoln attended regularly Dr. Gurley's Presbyterian church during the four years he was in Washington. He also quotes several of Lincoln's sayings, including this one about the Bible: "All the good from the Saviour of the world is communicated through this Book."

## HISTORY CORNER

The most interesting statement occurs on page 17, where Badger says, again without documentation, that Lincoln's "mother and father were Free Will Baptist in Kentucky." We cannot too hastily conclude that these were Free Will Baptists of our own

organizational heritage, because the time referred to was before 1818, and no church of our exact lineage was in Kentucky at that time, so far as we now know. But this column has made reference, earlier, to bodies of "Separate" Baptists in Kentucky during that period of time, known as "free-willers" and sharing our doctrine. Indeed, Free Will Baptists of our own lineage, in the frontier areas of that period, including Kentucky and Tennessee, and probably Missouri and Arkansas, were at one time with those called "Separate Baptists." There is contained, in Separate Baptist literature, the tradition that Abraham Lincoln sent for a Separate Baptist preacher from Kentucky to come to Illinois for his mother's funeral in 1818, and Badger apparently confirms this on page 23 and 24. Identifying the man as a Parson Elkin.

At least, then, it is interesting to consider that Abraham Lincoln was rocked in a Baptist cradle, and a "free-willer's" cradle at that. ▲

# Summer Session

FREE WILL BAPTIST BIBLE COLLEGE / May 21 — June 1, 1973



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**FREE WILL BAPTIST BIBLE COLLEGE**  
3606 West End Avenue  
Nashville, Tennessee 37205





# Wings For Lay Witness

## Colorado Family Plans Penetration of Alaskan Villages with the Gospel This Summer

During his trips to Alaska as a big game hunter, Bob Carr learned much about Eskimo way of life — but more significantly Bob felt God pouring out His love through him to the Eskimos. After several hunting trips, Bob resigned his job as computer programmer with the Martin Company in Denver, producer of the Titan missile. God was showing this First Free Will Baptist Church deacon that He could best use him in sharing His Gospel with Indians and Eskimos.

A licensed pilot, Bob Carr is trusting God to open and lead the way for him to take the Good News of Christ to villagers in the bush country this summer. Many villagers in Noorvik, Selawik, Shungnak, and Allakaket are perishing without Christ. Nearby on the Yukon River are Stevens and Beaver Villages — where villagers are awaiting the glorious news of Christ's saving power. Across the border in the Northwest territory of Canada are needy hearts in the Aklavik and Inuvik villages.

Since September, 1972, the Bob Carr family has ministered to Eskimos and Indians, with their headquarters in Fairbanks. They were recently approved as associate missionaries by the National Home Missions Board.

Through their gospel witness in various villages since September, the Carrs have received numerous invitations to conduct summer Bible schools. Don and his wife, Shirley, will teach Bible classes. Daughter Deborah, age 15, will direct the music ministry, and Robert, their 13-year-old son, will teach crafts. A young Oklahoman and an Eskimo lady will also join this team of lay witnesses during the summer.

The villages that Bob and his family plan to reach for Christ this summer extend along an 800-mile stretch. There are no roads by which they can travel. The villages are accessible only by airplane.

The Lord has made provision for Bob to purchase a new Cessna 180 aircraft for \$27,350 — a substantial savings from the regular \$31,150. The

S&H Green Stamp Company has signed a contract with the First Free Will Baptist Church of Lakewood, Colorado to deliver the airplane for 13,675 books of stamps. The contract calls for the acceptance of any type of stamp as well as cash donations.

Individuals and churches desiring to share in Bob Carr's Alaskan ministry may send stamps to Bill J. Campbell, 944 South Parfet Way, Lakewood, Colorado 80226. Cash donations may be mailed to Bob Carr Airplane Account, Department of Home Missions, P.O. Box 1088, Nashville, Tennessee 37202. Arrangements have been made for the ownership of the airplane to remain in Free Will Baptist missions work. ▲

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

### COOPERATIVE PLAN OF SUPPORT

February 1973

#### RECEIPTS:

State	Feb. '73		Feb. '72	Yr. to Date
	Coop	Design		
Alabama	\$ . . .	\$ . . .	\$ . . .	\$ 941.88
Arizona	96.50	. . .	. . .	96.50
Arkansas	586.04	. . .	737.39	1,808.20
California	793.41	(166.90)	630.03	1,240.36
Florida	888.58	. . .	820.30	2,374.62
Georgia	931.85	. . .	509.40	1,595.87
Idaho	127.12	. . .	42.81	232.75
Illinois	1,250.58	. . .	1,990.39	3,076.10
Kansas	. . .	. . .	180.00	. . .
Kentucky	. . .	. . .	697.59	375.19
Maryland	55.00	. . .	. . .	174.49
Michigan	45.20	. . .	35.66	45.20
Minnesota	41.27	. . .	60.26	73.16
Mississippi	25.00	. . .	125.61	166.08
Missouri	4,097.06	(4,097.06)	2,817.59	5,801.62
North Carolina	75.00	. . .	96.31	330.00
North West Assoc.	. . .	. . .	114.07	. . .
Ohio	50.00	(5.00)	10.00	1,586.40
Oklahoma	402.33	(402.33)	1,865.53	3,484.07
Tennessee	99.81	. . .	259.23	483.58
Texas	129.03	. . .	159.87	458.38
Virginia	52.77	. . .	32.47	210.43
West Virginia	. . .	. . .	. . .	25.00
Totals	<u>\$9,746.55</u>		<u>\$11,184.51</u>	<u>\$24,579.88</u>

#### DISBURSEMENTS:

Executive Office	\$4,216.07	(1,235.63)	\$ 3,150.61	\$ 8,433.37
Foreign Missions	1,906.67	(1,298.24)	2,620.72	5,121.60
Bible College	1,522.72	(922.26)	2,203.52	4,498.20
Home Missions	1,159.21	(775.36)	1,513.32	3,228.39
Church Training Ser.	440.67	(231.47)	751.18	1,442.58
Retirement & Ins.	306.24	(138.88)	544.59	1,088.52
Layman's Board	127.74	(23.15)	312.96	590.17
Commission on Theological Liberalism	67.23	(46.30)	87.61	177.05
Totals	<u>\$9,746.55</u>		<u>\$11,184.51</u>	<u>\$24,579.88</u>



# Horse Sense

by the  
Executive Secretary  
Rufus Coffey



The story is told how a herd of horses once huddled on the plains to protect themselves from wild animals. When they were attacked by wolves, they backed up to each other in a circle and faced the ferocious animals head first.

This proved to be a very ineffective way to fend off the attackers because every time the horses tried to kick, they kicked each other. Finally one horse recognized the folly of such action and suggested that they use some common horse sense. He proposed a better plan by suggesting that they put their heads together and then kick the wolves instead of each other.

Could we not learn a lesson from this parable? So often Christians kick one another instead of fighting the real enemy. Occasionally we hear of deacons kicking the preacher or vice versa. Sometimes church members kick the pastor by incessant fault finding and complaining. Even preachers are known to kick one another.

Irresponsible attacks on fellow Christians fracture the fellowship and hinder the spirit of a united witness rather than advancing the Church and her ministries. Unwarranted assaults on a fellow believer weakens one's own position and destroys respect and confidence in his ability to deal with an issue.

Well meaning "defenders of the faith" do irreparable harm when they assail persons instead of the principles involved in a particular issue. Although it is difficult sometimes to separate personalities from issues, yet, Christian ethics dictate a policy of restraint from unnecessary name calling, the castigation of individuals or the impugning of another's motives or integrity rather than dealing with specific issues.

To lampoon a brother instead of dealing forthrightly with the issue at hand reflects immaturity and carnality. Attempts to intimidate another by caustic, besmirching and sarcastic personal attacks is unbecoming of a

Christian. It only antagonizes and widens the communication gap. "A brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle."

One of the sad commentaries on those who profess to be fundamentalists is the manner in which some of them wage war. With bitterness and rancor, a person is attacked and castigated with a theological label or placed in a particular camp without justification. Such tactics are inexcusable and intolerable. It weakens one's own position regardless of how noble the cause he represents. "Speaking the truth in love," is the guiding principle for Christians to follow.

Another source of haggling and kicking each other stems from the methods used by one person or the other. Disagreements invariably develop over the means and methods employed in trying to get the job done for God. The point of contention revolves around the complaint that a person is trying to do the right thing but he is employing the wrong methods. If one person uses buses and gimmicks, he is going about it in the wrong way. If another uses a professional quartet to draw a crowd, he is resorting to carnal means. No matter how conscientiously one person tries to do what he thinks is right, someone else takes issue and charges that the right end was achieved but in the wrong way.

Because of diverse backgrounds, teachings and dispositions, differences of opinions seem inevitable. If Paul and Barnabas or Peter and Paul differed strongly in matters of their times, we should not be surprised when Christians engage in disputation today. Yet, there is no reason for Christians to allow conflicting ideas about nonessential matters to provoke tensions and disrupt fellowship.

Furthermore, Christians must guard against adopting an extreme or dogmatic attitude. One Christian may feel strongly about some issue as race relations, cooperative evangelism or the merits of being affiliated with some evangelical endeavor, etc. Another may be totally indifferent or else hold an entirely different position.

Accord may be achieved more easily if Christians learn to respect the views of another with whom they differ. An effort ought to be made for each party involved to understand the other person's point of view even if the position is unacceptable to them. This will not solve the problem but it may keep one Christian from shooting at the other from the hip. One person is less apt to criticize another if he knows why the Christian brother acted as he did or the reasons for his position or decisions. The Indian prayed, "Help me not to criticize my brother until I have walked in his moccasins."

Regrettably, Christians are prone to speak too quickly or pass judgment without considering all the facts involved. Usually a matter is more complex than we want to admit. For example, a simple approach cannot resolve the complicated factors related to racial accord. Therefore, we must carefully weigh our proposed solutions to the problem. What may seem to be a satisfactory answer to one person may infuriate the other.

One major reason for in-fighting among believers is that they are not tuned in on the same channel. Because of a different frame of reference, one person views a matter in question from an entirely different viewpoint. Unless we keep this fact in mind, we will assume everyone else should conform to our own viewpoint on a given issue.

But even when a brother takes an unjustifiable position, care should be taken not to overreact to the other person's extremism. Responsible action is much more effective than reaction. Restraint, forbearance and Christian toleration must be developed and maintained. Patience, maturity and respect for the individual conscience of another must be cultivated.

Like the parable of the horses, it would be well for Christians to put their heads together and stop kicking each other. It is not only good Christianity — it is just plain good horse sense. ▲

# VIEWPOINT



## CONTACT

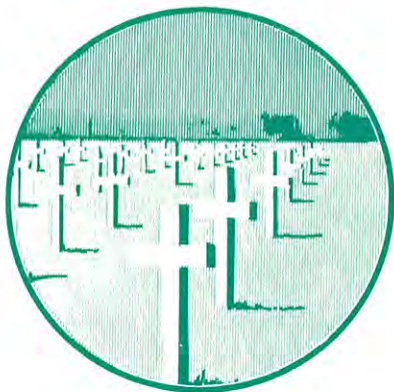
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### NOTES from the Editor

Eugene Workman

It all began over eleven years ago.

But, on January 27, 1973, at 7:00 p.m. (EST) the beginning of the end became effective — the Viet Nam Cease-Fire Agreement was activated. Our POWs were coming home!

It was a time of joy and thanksgiving in homes across the United States. The prayers of many concerned citizens were being fulfilled.

In our own National Offices here in Nashville, the staff members came together to unite their prayers of gratitude.

This war has given us some rather grave statistics. Of the 2.6 million Americans who served their country during this non-declared war, 56,000 servicemen paid the supreme price in defense of "... the land of the free, and the home of the brave." Financially, the war has cost the United States nearly \$135 billion.

The cessation of additions to these already high statistics give Americans another reason to rejoice.

I felt an emotional surge as I watched by TV that first plane of POWs disembark at Clark Air Force Base. There was a lump in my throat as I saw some of them united with their loved ones.

Besides the seemingly good physical condition of most of the returnees, I have been impressed with the number of POWs who publicly have acknowledged that their faith was a sustaining factor during their imprisonment. During the past eleven years, there undoubtedly have been many prayers uttered that God would strengthen the faith of the POWs and protect them during their ordeal.

With the return of the POWs, it is very timely for us to examine the theme of "A Christian Perspective of War."

This is accomplished with an article of the same name. We also examine the subject of amnesty for U.S. draft dodgers and are reminded that from the ravages of a war has come the Church's great challenge to evangelize Bangladesh for the cause of Christ. ▲