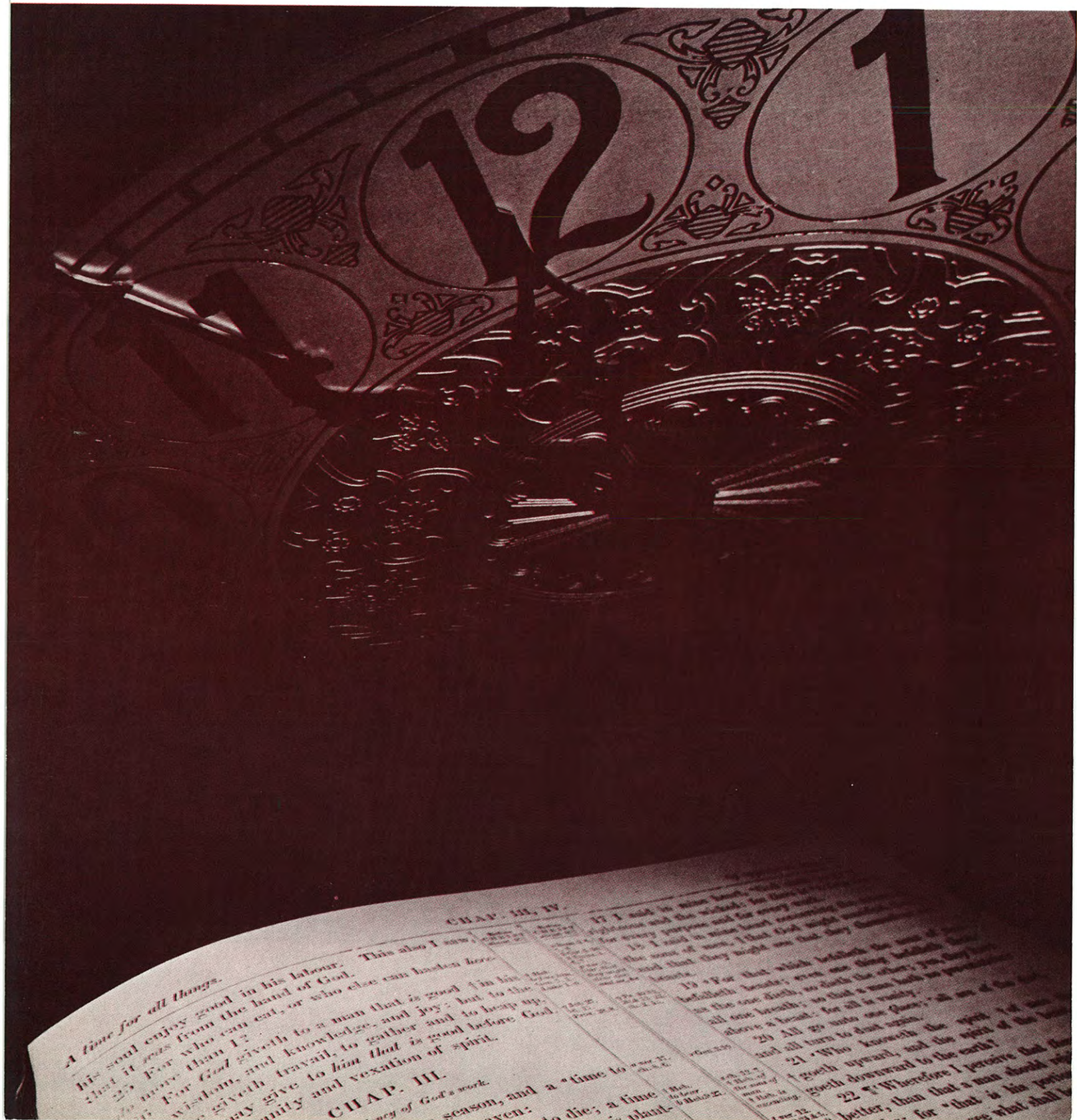


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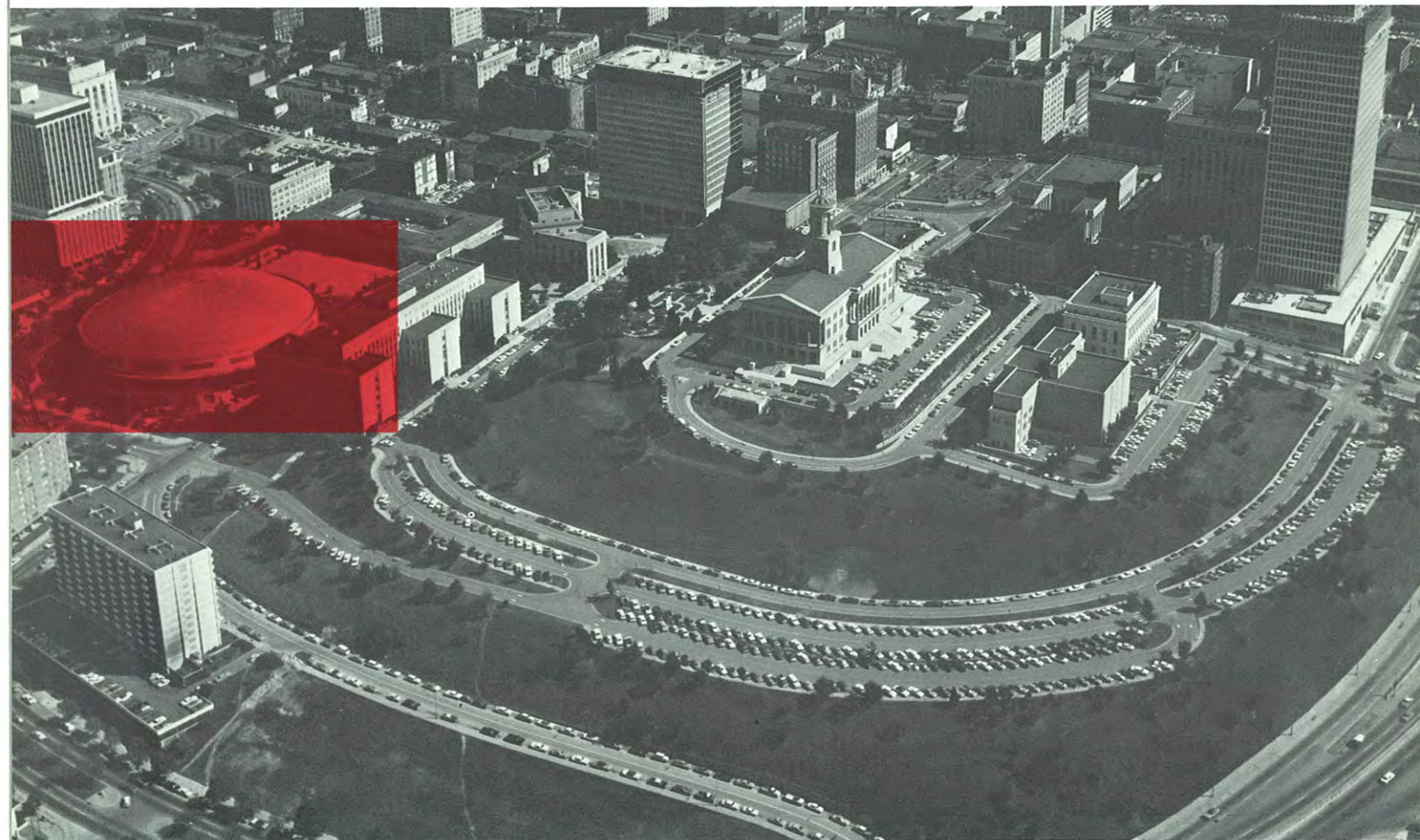
JANUARY 1971



Plan Now...

Attend the 35th

Annual National Convention



Nashville, Tennessee
July 12-15, 1971

viewpoint

REVIVAL TIME

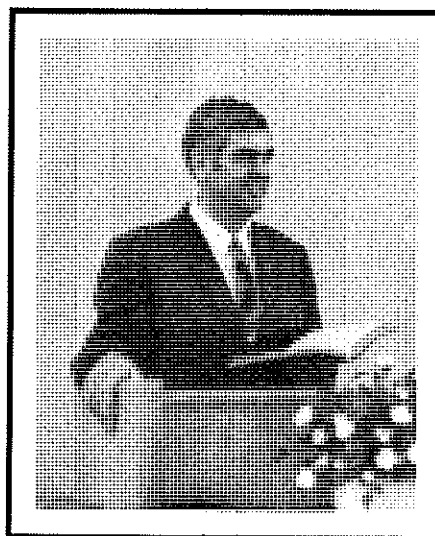
IF THERE WAS ever a time for God's people to cry unto God in the Words of the Psalmist—"Wilt thou not revive us again: that thy people may rejoice in thee?"—it is the day in which we live. It is a time to seek the Lord until He comes and reigns righteousness upon us. The sound of a clarion call to revival is desperately needed in these critical times.

Revival is a supernatural manifestation of the spirit whereby God quickens and imparts new life to His people. It is a mighty spiritual upheaval which revolutionizes, rejuvenates, and revitalizes the life of the church. It is an awakening of God's people to their sinfulness and their need of restoration to His favor through genuine repentance. Real revival is not confined to scattered localities. When it breaks out, it sweeps like a prairie fire throughout the church. Such revival is needed among Free Will Baptists as this decade unfolds.

The reason for renewal is obvious. The spiritual life of our churches is waning. Moral standards are sagging. Convictions are declining. Evidence of holy living is missing. Apathy paralyzes many churches and little concern is manifest for the spiritual pall that has settled upon us. It appears that little effort is made to combat growing worldliness. Christians engage in all sorts of questionable amusements without rebuke and censure. The voice of the prophet is muted.

Barren altars reveal a dearth of soulwinning efforts. It reflects an absence of evangelistic ardor and a lively personal witness. Too few have a burden for the lost. With all of our church activity the minimal results reveal impotence, powerlessness and prayerlessness.

Charles Finney states in his book, *Revival Lectures*, that a revival is needed in a church when: "(1) There is a lack of brotherly love among Christians. (2) When there is dissension, jealousies, and evil speaking among members. (3) When there is a worldly spirit in the church. (4) When members find themselves falling into and condoning gross sin. (5) When there is a spirit of controversy in the church. (6) When the lost go on to hell without any



by the
Executive Secretary
Rufus Coffey

great concern. When we get concerned about revival and mean business with God, He stands ready to pour out His blessings (II Chronicles 7:14).

Our basic need is not more organization or better programs. We can devise ambitious plans for worthy enterprises which hopefully would increase our impact upon the world but plans, objectives and efforts without divine anointing and Spirit Empowerment bear no fruit or produce no harvest. Genuine heart felt revival is the urgent need. God can save us from the contamination of these times. He can sanctify our lives and invest us with new power. He can give us a new moral tone and a new spiritual quality. Only as God moves upon us can we become a vital, vibrant, virile, victorious church.

Revival, however, is costly. If we sincerely want revival we must pay the price. It will cost tears, extended periods of agonizing prayer, fasting and self-abasing humiliation. We must be willing to confess and repent of every sin that blocks the blessings of God in our life and His refreshing presence. A holy desperation and heart-yearning for the fullness of His spirit must be desired. Unless there is a new dedication and longing for His inner purifying power which purges out the works of the flesh our efforts to spark revival will be futile. Although a sweeping revival usually begins with a faithful few who get right with God and mean business there is a sense in which accumulative effort of all believers is needed. When large numbers get concerned God will work in a greater way. As David prayed for revival (Psalm 85:1-6) and as Habakkuk prayed for revival (Habakkuk 3:1) may we earnestly beseech God to send revival to Free Will Baptist in these times. To pray for revival effectively one must experience revival in his own heart. The sum total of such an experience in the individual life will result in a flood tide of revival throughout the denomination.

A new year is beginning. How do we approach it? There are many obstacles, yet many opportunities in this year for our denomination and for us as individuals. Look at the past. Receive instruction from personal mistakes. Gain insight from the failures of others. Look at the present. There are many things that need our immediate attention. We must not let present opportunities pass by. Souls are dying today without Christ. Look at the future. The future belongs to those who will plan for it and trust God for the results. Face the new year with the confidence expressed by Paul that "... we are more than conquerors through him that loved us" (Romans 8:37).



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Editor-in-Chief	Rufus Coffey
Circulation	Patricia Driggers

Published monthly by the National Association of Free Will Baptists, Post Office Box 1288, Nashville, Tennessee 37201. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$12.00; 3 years, \$36.00. Single copies, \$1.00. Second class postage paid at Nashville, Tennessee. Copyright privileges secured © 1970, Member of the International Press Association.

"The son of Man shall come in His glory Before Him shall be gathered all nations: and He shall separate them one from another These shall go away into everlasting punishment: but the righteous into eternal life,"
Matthew 25:31, 32, 46.



THE COMING JUDGE

by Graeme Savage

THE RETURN of the Lord Jesus Christ in power and great glory captures the imagination of believers and unbelievers alike. Millions are thinking, talking, and speculating about this coming event. Some heretical cults have made their particular interpretation of this important Biblical doctrine the corner-stone of their teachings. Although much of what they teach is false and fanciful it reveals the widespread interest in this doctrine.

It is interesting to hear unconverted people discussing the various theories associated with the promise of our Lord's coming again. Could it be possible that this results from the fact many Christians and preachers have forgotten the Lord's return is directly related to the central message of the gospel? Instead of being entertained and amused by clever theories, they need to be confronted and convicted by the truth of the word. This Gospel emphasis must remain central if we understand the promise of the Lord's return.

The coming again of the Lord means absolutely nothing to another group. Among this number are the majority of ministers and members of denominations who have carelessly sold their doctrinal birthright for a mess of meaningless pottage. Their theological interpretations are a variety of intriguing

but actually meaningless views: Common to each is the attempt to explain away the Lord's return. This should not be surprising, for each system aims at making man feel self-sufficient without a need for God's intervention or assistance. This approach actually leaves no room for the Lord's return and must be rejected. This process has continued over the decades, and the result is devastating. Multitudes within these denominations are completely asleep and blindly unaware that, "if the blind lead the blind, both shall fall into the ditch," (Matthew 15:14).

But what saith the Word of God? The Bible tells us three things about Christ's coming.

The Reality of His Coming

"The Son of Man shall come in His glory," (Matthew 25:31).

Let man say what he will; the record is clear. The modernist, the liberal, the new-orthodox, the existentialist, may deny it, but Jude speaks of such as "clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame" (Jude 12, 13).

Regardless of what these false teachers preach the witness against them is too strong.

First, we have the witness of the Lord Himself. Who dares contradict Him who is "the truth," (John 14:6)? In the same passage we are reminded that He speaks with the authority of eternal Deity. He also says, "I will come again." Nothing could be easier to understand. When Jesus says "I" there is no reason to be confused about who is speaking. He further states, "I will," and this, too, leaves no room for speculation." "I will come" is plain enough for a child to understand. "I will come again." For the second time Jesus affirms. "I have come once, I am with you now, I will come again." While some philosophical and pseudo-theological minds have difficulty comprehending this wonderful truth, most people readily understand that Jesus meant exactly what he said. The promise of His return was vitally real to Jesus. He said, "The Son of Man shall come in His glory." When He came the first time His radiant glory was veiled, and "He was despised and rejected of men." He has revealed, however, that when He comes again, we shall see Him as He is. All His glory and majesty will be unveiled for everyone to see. "Every eye shall behold Him."

To this witness we add that of the angels, "This same Jesus, which was taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven," (Acts 1:11). Man in his complacent stupor may deny the truth, but the angels in Heaven unshamedly proclaim their faith in the Lord's return. Let some preacher stand in his little pulpit and say, "He will not come," and ten thousand times ten thousand angels will shout back the confident proclamation, "He will!" Let one self-centered sinner console himself with the thought, "He will not come," and the Heavens will resound with the shout, "He will!"

Consider further the witness of the apostles. Peter said to the Jewish council, "We are witnesses of these times, and so is also the Holy Ghost, whom God hath given to them that obey Him," (Acts 5:32). Paul writes, "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and the trump of God . . ." (1 Thess. 4:16). "The Lord Jesus shall be revealed from Heaven with His mighty angels" (2 Thess. 1:7). Peter realized that with the passing of time some would openly and defiantly deny this teaching, "Saying, where is the promise of His coming," (2 Peter 3:4, 5). Knowing that the Word of God is true in every detail, he confidently stated, "The day of the Lord will come."

There is no doubt about this wonderful fact. The Lord Jesus is coming again. Those who love the Lord live in confident expectation of His coming at any moment. The Bible not only speaks of the

reality of His coming, it reveals why.

The Reason for His Coming

"Before Him shall be gathered all nations: and he shall separate them one from another," Matthew 25:32.

All men of every nation will stand before the Lord. All will give account to Him. Some attempt to separate the judgment of the nations from the judgment of individuals. Such an interpretation breaks down completely in Matthew 25:46, "These shall go away into everlasting punishment, but the righteous into eternal life." This statement can only apply to individuals. Surely no one would suggest that God offers eternal life to any nation, except as each individual within the nation heeds the gospel and receives Jesus Christ as Savior.

Some liberals would have us believe Matthew 25:31-46 teaches salvation by works—be charitable, kind, nice to your neighbor, and you will be all right—they say. But this is a complete distortion. This passage is a practical commentary on John 13:34, 35, "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one to another." When the Lord speaks about, "The least of these, my brethren," we need to keep in mind that he has explicitly stated who His brethren are: "Whoever shall do the will of My Father in heaven, the same is my brother . . ." (Matthew 12:50).

Jesus is speaking, in Matthew 25, of people who manifest the quality of life which he expects to find in a redeemed, born-again Christian and those who fail to demonstrate that quality of life. He also reveals that at the time of His return He will make a final separation. On one side will be placed those whose lives demonstrate the reality of their faith and conversion; on the other side will be placed those who fail to measure up to this requirement.

In Matthew 13:40-43 we read, "So shall it be in the end of this world, the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them that do iniquity; And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Those who heard the Lord were left in no doubt; the reason for His coming again was to bring judgment—to separate those who are born again from those who have rejected the Gospel, (cf. Matthew 13:47-50).

Paul also understood and presented the return of the Lord in this manner. Notice his two statements side by side, (1 Thess. 4:16-18: II Thess.

1:7-10). The first has to do with the saved, the second with the lost. This claim is supported by Paul's words in Acts 17:31, "Because He (God) hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained." Notice the emphasis, a day, singular. Paul preached this in his sermon on Mars Hill only a few days, or weeks, after writing his Epistles to the Thessalonians (cf: 1 Thess. 3:1, 2). Paul expected the Lord to return in glory and power with His holy angels, and at that time, that day, all men of all nations would stand before Him to give account for their lives and to come under His just judgment. Later Paul re-emphasizes this truth, "I charge thee before God and the Lord Jesus, who shall judge the quick and the dead at His appearing," (2 Timothy 4:1).

With this, all the scriptures agree. When the Lord returns the opportunity to repent will have passed forever and the door of grace will be closed by the patient and just hand of God. Jesus, who came first as Savior, will come the second time as judge! He and He alone will sit on that judgment throne, "for the Father judgeth no man but hath committed all judgment unto the Son," (John 5:22). The basis of that judgment will be each person's relationship to Jesus and the evidence of that relationship in a transformed life marked by true love and the desire to glorify Jesus in all things.

Many will hear Him say on that day, "Depart from me, I never knew you." Others will hear "Come ye blessed children of my Father, inherit the kingdom that is prepared for you." This moves us to the final thought.

The Result of His Coming

"These shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:46).

For many people the result of the Lord's return is almost too horrible to contemplate. Yet, they deliberately choose to go the way which leads to everlasting punishment. God in His Word warns against the danger of going into the awful darkness of Hell. The apostles warned and pleaded with people to give up their sin and escape such judgment and punishment by receiving Jesus as their Savior.

But many people do not seem to care. They are not moved. They will not listen. They hurry on in sin—on to the moment when they will inevitably stand before the judge. Then they will face the stunning realization of an empty, meaningless life of sin and rebellion. They will be compelled to admit the perfect justice of the sentence, "Depart from me, ye cursed, into everlasting fire prepared for the

devil and his angels," (Matthew 25:41).

Paul presents a similar challenge, "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power," (2 Thess. 1:7-9).

O that men would heed the warning! O that unsaved people who are interested in various theories concerning His coming could see what it means for them; O that Christians would accept the truth and do their utmost to win the lost to Jesus before it is too late.

But there is another side of this truth, and that is the glorious hope for the Christian. To such there is the promise of Jesus, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," (Matthew 25:34). "I will come again and receive you unto Myself; that where I am, there ye may be also," (John 14:3). "Beloved, we are now the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is," (1 John 3:2). This is the glorious hope and destiny of the true believer: "He shall come to be glorified in His saints . . ." (2 Thess. 1:10). This is the hope and destiny which we all can share.

The promise of the Lord's return is a call to the sinner: Get right with the Lord now, before the opportunity passes. The Christian is challenged to get busy in the harvest fields of the world and win the lost so they, too, can share our eternal hope and live in expectation of our coming Lord.

"The hour is coming, in the which all that were in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). We shall all stand before the judgment seat of Christ. What will the verdict of the judge be?



Rev. Graeme Savage, Pastor
Clovis Free Will Baptist Church
Clovis, California

The Way To Revival Among Free Will Baptists

by Jack Paramore

IN PSALM 80:3 the psalmist pleads, "turn us again, O God, and cause thy face to shine, and we shall be saved." Since this prayer is repeated twice more (Ps. 90:7, 19), it is evident that he was greatly concerned about the spiritual restoration of his people to the favor of God.

God's displeasure is reflected by the fact he did not hear the prayers of the people. He also sent bread of affliction and tears of heartache, (Ps. 80:4, 5). In desperation the psalmist prays that his people might be turned back to God. A corporate return was needed on the part of all the people. In verse 18 he entreats the Lord with a burdened heart to "quicken us" or "revive us". The yearning of this man for a revival among his people reflects the desire of my own heart for Free Will Baptists.

Revival presupposes a departure from God, a decline in dedication, an entering into sin. It implies that interest in the Lord's work is waning, that excitement is diminishing, and discouragement has set in. Many sleep as the need increases. The first step toward genuine revival is to arouse the saints and show them plainly the need.

Do we realize the need in our world, in our denomination, in our churches, in our lives? Without going into detail about prevalent world conditions, let us take a close, honest look at ourselves. I do not mean to be unfair or unduly critical. I do not mount a judicial bench and point at others, but many things concern me greatly.

RECOGNIZE THE NEED

I am concerned about our denomination. Other great organizations have arisen and fallen through the years. Who would have predicted 75 years ago that Methodism, so ablaze with evangelism, would see the day when 52 percent of its ministers would publicly state that they no longer believe the fundamentals of the faith—or the Presbyterians, who produced the greatest evangelists of the past generations, would tolerate liberalism—or the huge Southern Baptist Convention would experience such furor as we have witnessed in the past two years over the literal interpretation of the Word of God. What can Free Will Baptists do to prevent internal deteri-

oration? An honest look at our world is alarming to many. And I approach this question with an ache in my heart.

We show discontent with the old paths. The rally cry of the revolutionaries in our society is "change". Burn down the buildings. Destroy the institutions. But change those things that are distasteful or to which the "now generation doesn't relate." I say, we see this in the world—we hear it in our denomination. Perhaps we hear it faintly, but we hear it. More and more revival campaigns are criticized and some churches talk of discontinuing them altogether. We hear statements like, "Pulpit preaching no longer relates to the people of our day, especially our young people." "We're losing our teenagers," others passionately lament and use their conclusion to justify "new methods." So the tested and successful paths are being forsaken by some who now search for something better. While our youth look for reality, the adults, themselves, are unsure and frustrated. No wonder we are in such a mess. Middle-aged church women try to compete with teenaged girls to see who can wear the tightest and most revealing skirts. Ordained men in the pulpit spend hours at the hairdresser's having their hair styled. Meticulously they shape their sideburns and select the most recent fashions so as to "relate" with young people who sit on the back row giggling at his foolishness. In an effort to "relate", they have become repulsive showing no stability or genuine piety. Subtly, but in many little ways, discontent shows through and revival tarries.

In addition, we fellowship freely with those whose lives and practices are questionable to say the least. Individuals are what they have been becoming and the company one keeps influences his ideas, opinions and attitudes. The meetings we attend, the personalities we admire ultimately, perhaps subconsciously, determine what kind of person we are. A man who spends lengthy periods of his time fellowshiping or hobnobbing with unsaved people will become a less devout Christian and lessen his Christian influence. A man who belongs to a social club such as the blasphemous and erroneous organization known as the Masonic order will be affected by that relationship regardless of how good a

Christian he was to begin with. The kind of relationship we have with unbelievers is the point. To enter a bar, sit on a stool and tell drunkards they are going to hell is one thing but to go in and hobnob with the barkeeper as a colleague or cohort is something else. To preach to sinners while keeping a safe distance as we are instructed in Jude is correct. To yoke up with them is forbidden.

We have a tendency to talk the language of the liberals or the secular world. Many are unaware that terms such as "relate," "up-tight," "turn-on" are used by those who are bent on change and revolution. These terms increasingly appear in our literature and periodicals. To adopt one's language, could in part, indicate an adoption of his ideas as well. It is difficult to deal with trends in our denomination because today they are in the embryonic stage. There is no blatant modernism yet. That monster has not reared his head for he is the adult breed and raised through compromise and drift. You can deal with the full-grown problem better than with the infant because the issues are then so clear that anyone can see them. But when a denomination has gone that far, it cannot be saved. Not one has ever been turned back to a conservative position. While we still have a chance, we must take measures to prevent spiritual or theological decay in our denomination. The only hope is revival and the first step to revival is an awakening to realize the need.

SOUL SEARCHING AND PRAYER

I am concerned about our churches. A denomination is what her churches are. The thing disturbing me is that most of our churches can only manage to hold their own. Some are smaller than ever and only a few are enjoying a healthy growth. We are hardly growing on a national scale. To say the times in which we live are not conducive to evangelism is not quite correct. It is perhaps true that getting people to church and converted is more complex and difficult, but the fact is some churches in America are baptizing more converts and experiencing phenomenal growth. This is not only true of churches outside our denomination, but within our ranks. For the first time in my life some Free Will Baptist churches win souls every week and baptize regularly. This is encouraging but it is the exception rather than the ruling principle in our work.

Do our churches minister to the spiritual needs of their communities? Can we say they do when most of our churches, even though they have been in a small town for years, have never been heard of by the majority of the population of that town? You know I'm not exaggerating. I've tried to find too

many churches through the years only to discover that the policemen and firemen whose business it is to know their cities have great difficulty giving helpful directions. The man on the street can't help at all. A church cannot minister to people when the people do not even know it is around.

The answer to this problem is revival that will set men on fire and get them involved in the Lord's work, body and soul. And the way for our people to have revival is to spend some time in soul-searching and prayer out of which would come new dedication, zeal and power.

I am concerned, last of all about our people, for what are our churches but the people who make them up? There is a definite change in the behavior of our people. There is a change in manner of dress. More and more we see mini skirts and generally less modest clothing. I am afraid the typical member of our churches attends movies and dances just as unchurched people do. There is a general let-down in standards. Some change is inevitable, but where do we draw the line? How long will it be before we draw no line at all? The Presbyterians and Methodists have recently voted in favor of moderate drinking. Will there ever come a day when we follow suit?

STRONG BIBLE PREACHING

The only way to stem the tide is revival. Morals cannot be legislated. The conscience must be probed and the tested way to do this is through strong preaching of the Word of God. I take issue with the proponents of home Bible study groups who think this method will build strong Christian character and bring revival. It may help in a few cases, but shooting firecrackers is no substitute for thunder. The way to revival is through strong Bible preaching by anointed men of God.

Just as great sweeping revivals have always been ignited by prayer so have the fires of revival been fanned by earnest, red-hot, passionate preaching. We need a revival that will restore a moral consciousness to our people. There must be a fearless preaching of sin and the calling of men to repentance if revival breaks out. People will never face the stark reality of sin unless it is thundered in their ears. If our preachers will courageously cry out against sin, the consequent wrath and judgment of God and call upon our people to repent, all the powers of hell can not prevent revival fires breaking out within our denomination.

I believe three things—an awakening to recognize the need, soul-searching that men might have power with God, and strong Bible preaching by spirit anointed men of God—point the way to Free Will Baptists having revival.



**SALEM CHURCH REPORTS
STEP OF FAITH**

The Salem Free Will Baptist Church of Salem, Missouri, voted on December 6, 1970, to maintain a full-time ministry. The Reverend Max Courtney was re-elected pastor.

Reverend Courtney reports that the church has grown since taking this step of faith, with one saved and two rededications. "God has blessed us financially and permitted us to pay off our church in full," he says. "We are now out of debt and can use God's money to better advantage."

**700 FREE WILL BAPTISTS
WELCOME AYCOCKS
HOME FROM BRAZIL**

Some 700 Free Will Baptists welcomed Brazilian missionaries Bobby and Sue Aycock home on December 13. The crowd gathered at the Raleigh-Durham Airport, near Raleigh, North Carolina, waving banners to let the Aycocks know it was good to have them back.

The crowd represented 25-30 congregations in the mid-state area. Fourteen churches had raised cash gifts for the Aycocks totaling \$1,616.53. This amount brought the missionary's account out of the red and over \$1,000 into the black.

As Aycock faced the crowd, confronted by the banners and television cameras, he said, "I didn't expect this many people to be here—my words are gone . . . Bless your hearts. We're glad to see you. We're glad to be back in the good old U.S.A., and especially in North Carolina."

The rally was promoted jointly by State Evangelist Ronald Creech and the Reverend Frank Davenport, pastor of Aycock's home church in Goldsboro.

Before leaving the airport, the missionary told reporters, "It kind of did something to our hearts to leave them (friends in Brazil). We hope to be here not more than a year before we'll be able to return."

**BIBLE COLLEGE HONORS
RETIRED LIBRARIAN,
DEAN OF WOMEN**

Free Will Baptist Bible College officials observed December 8, 1970, as Appreciation Day for two retired staff members. Former Librarian, Mrs. J.P. Barrow and retired Dean of Women, Mrs. J.E. Simpson, were honored in a special chapel service held in recognition of the outstanding contributions these faithful Christian servants have made to the school.

Mrs. Mary Ruth Wisehart, speaking for the faculty, staff, administration and students, termed Mrs. Barrow our "First Lady of the Books" and described her personal sacrifices during 20 years of devoted service. Dr. Robert Picirilli, Bible College Registrar, paid tribute to Mrs. Simpson. He recalled her motherly care for the hundreds of girls entrusted to her keeping during the 17 years she occupied her post of duty.

A silver tray, engraved in honor of the occasion, and a corsage were presented to each lady. The three women's societies on campus also presented bouquets of long-stemmed roses.

Dr. L.C. Johnson closed the service with personal words of appreciation for Mrs. Barrow, Mrs. Simpson, and many others whose often unrecognized contributions have made possible Free Will Baptist Bible College's worldwide ministry.

**DEAN OF WOMEN HONORED
IN BIBLE COLLEGE
SCHOLARSHIP**

An annual scholarship, in honor of Mrs. J.E. Simpson, Free Will Baptist Bible College's retired Dean of Women, has been established by Dr. and Mrs. Jackie Simpson, alumni of the school.

The scholarship will be awarded each February to a deserving junior or senior student to be selected by the administration. Other requisites for the award are that the student has been enrolled at the Bible College for at least

three semesters, that he have a quality point average of at least 2.0 ("B"), and that he manifest true Christian character. The amount of the scholarship is \$100.

Dr. and Mrs. Simpson are both graduates of the Bible College and are now living in St. John's, Newfoundland, Canada, where Dr. Simpson teaches at the University of Newfoundland. The Simpsons are not related to Mrs. J.E. Simpson.

**"CARNIVAL OF PRETENSE"
ENJOYS WORLDWIDE
DISTRIBUTION**

"Carnival of Pretense," the film produced by Ken Anderson in cooperation with Free Will Baptists in Brazil, has enjoyed world-wide distribution and many conversions have been reported. The Portuguese version has been shown in Portugal and Brazil, with Free Will Baptist missionaries in Brazil reporting several saved.

Spanish prints are being used in Chile, San Salvador, Peru, Puerto Rico, Mexico, Dominican Republic, Venezuela, Bolivia, Ecuador, and Spain. Versions in other languages have been distributed in Sweden, Canada, New Zealand, South Africa, East Africa, Germany, Australia, Scotland, France and England. In a concerted effort, "Carnival of Pretense" was shown in every evangelical church in the country of Yugoslavia.

This international distribution has been made possible by International Films, a subsidiary of Ken Anderson Films.

FUTURE NATIONAL ASSOCIATION

The largest attendance ever recorded is expected at the 35th session of the National Association of Free Will Baptists, July 12-15, 1971. Meeting in Nashville, Tennessee, where the National Association was organized in 1935, the annual convention will draw pastors,

delegates, and visitors from most of the 40 states where Free Will Baptist churches are located.

In order to lay a solid foundation and give a renewed spiritual thrust for a decade of church growth, the convention theme is "O Lord, Revive Thy Work."

In addition to this National conclave, the Woman's Auxiliary Convention will meet on Tuesday, July 13. Also, running simultaneously with these two conventions will be the National Youth Conference. Sam Johnson, director, is planning for a record number of youth to participate in the activities, contests, social functions, and special sessions scheduled for the conference which begins Sunday night, July 11.

All sessions will be held in the Nashville Municipal Auditorium, except for some youth activities. Plans are being laid to entertain 5,000 representatives from across the nation and several foreign countries.

RUSSELLVILLE CHURCH COMPLETES ADDITION

The First Free Will Baptist Church of Russellville, Alabama, completed an educational annex recently and is growing, reports the Reverend Malone Cobb, pastor. The church membership has reached 248.

The church moved to its present location on the four-lane U.S. Highway No. 43 By-Pass five years ago. Under the leadership of their former pastor, the Reverend Milton Crowson, they built a \$50,000 plant on the main highway. When Brother Crowson joined the faculty of Free Will Baptist Bible College in 1968, the church called Brother Cobb as pastor.

Brother Cobb says, "Under the leadership of the Holy Spirit, we expect a continual growth for the glory of God."

Russellville Church



PEACE CHURCH OFFERS 8 PERCENT ON BONDS

The Peace Free Will Baptist Church, a mission work being established in Indianapolis, Indiana, is selling registered church bonds at 8 per cent interest. For information contact the Reverend Wayne Phillips at 317-787-0649.

ROY THOMAS NAMED HOME MISSIONS DEPUTATIONAL MISSIONARY

The Department of Home Missions and Church Extension has recently announced the hiring of the Reverend Roy Thomas to the post of Deputational Missionary. Reverend Thomas succeeds the Reverend Bob Shockey, who has returned to the pastorate.

Brother Thomas graduated from Free Will Baptist Bible College in 1960, moving to Nashville from Artesia, New Mexico. He pastored the First Free Will Baptist Church of Springfield, Tennessee, and Shady Grove Free Will Baptist Church in Clarksville, Tennessee. In 1961 he went to Denver, Colorado, under the Home Missions Board to begin a church for Free Will Baptists. In his ten years there, he built a strong work that he now leaves thriving.

A member of the Home Missions Board since 1963, Thomas has served since 1966 as its chairman.

He will be moving with his wife, Pat, and his two children, Patsy, 15 and Mark, 12, to Nashville to take up his new post March 1.

Concerning Brother Thomas, the Reverend Homer Willis, General Director of the Home Missions Department says, "I am delighted to have Roy join the Home Missions staff. His primary duties will be promoting missionary conferences, missionary revivals, evangelism conferences and fund raising."

Roy Thomas



Johnnie Land

ST. LOUIS PASTOR ENTERS EVANGELISTIC MINISTRY

The Reverend Johnnie Land, former pastor of the Fourth Free Will Baptist Church of St. Louis, Missouri, has announced his return to the work of full-time evangelism. He has been preaching for 19 years and has held nearly 200 revivals.

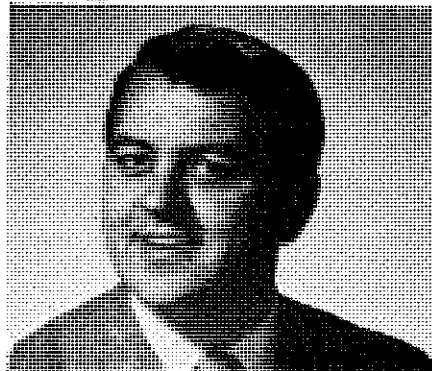
Brother Land may be contacted by writing: 3935 Miami St., St. Louis, Missouri 63116, or by phoning 772-5088.

KEN RIGGS COMPLETES BOOKLET ON ASSURANCE

The Reverend Ken Riggs, noted Free Will Baptist youth evangelist, has recently finished a 32-page booklet on the assurance of salvation entitled, "You Can Know." This well-written little pamphlet abounds in Scripture and contains such chapter titles as "Authority of Scriptures," "Advocacy of the Savior," and "Abiding of the Spirit."

The booklet is available at 25 cents per copy, plus postage. Orders of 10 or more will be billed at 20 cents per copy, plus postage. To order, write: Ken Riggs, 3808 Central Ave., Nashville, Tennessee 37205.

Ken Riggs



**NORTH CAROLINA PASTOR
SUFFERS HEART ATTACK**

The Reverend Tommy Godley, pastor of the First Free Will Baptist Church of Kannapolis, North Carolina, had little to rejoice over on Thanksgiving Day. He suffered a heart attack that day, was confined to the hospital in Concord, N.C., and was told that he would not be able to resume preaching before March. Even then, his activity will still be limited.

Brother Godley, a native of Macclesfield, N.C., graduated from Free Will Baptist Bible College in 1961. He has successfully pastored several churches.

He requests prayer for a speedy recovery, and, in spite of it all, is thankful for the goodness of the Lord.

**NORTHEASTERN ASSOCIATION
ACCEPTS NEW CHURCH,
ORDAINS MINISTER**

The Northeastern Association of Free Will Baptists convened recently in Twin Mountain, New Hampshire, in the Free Will Baptist Church of Carroll. Eight churches were represented and seven ministers reported.

The Reverend Rogers McCarty, a graduate of Free Will Baptist Bible College who is now beginning a new work in Yarmouth, Nova Scotia, under Home Missions sponsorship, was

Seven ministers were present at the annual meeting of the Northeastern Association. They are (1 to r): Don Hanna, Linneus, Maine; John DePriest, Twin Mountain, N.H.; James Nason, Orono, Maine; Mack Owens, Newbury, Vermont; Brevard Berry, Orr's Island, Maine; Bob Breeden, Littleton, N.H.; and Rogers McCarty, Yarmouth, Nova Scotia, Canada.

**LIFE OF BENJAMIN RANDALL
REPUBLICATED BY
NORTHEASTERN ASSOCIATION**

The Free Will Baptist denomination is rich in its historical heritage. Knowing that our people appreciate this heritage, the members of the Historical Committee of the Northeastern Association of Free Will Baptists have recently republished the book, *The Life of Elder Benjamin Randall*, by John Buzzell. The book was first published in 1827 and is principally taken from documents written by Randall, himself.

The book is available for a limited time at the reduced rate of \$2.50 per copy. Orders may be placed with the Historical Committee, P.O. Box 168, Newbury, Vermont 05051.

ordained to the ministry.

The Free Will Baptist Church of Newbury, Vermont, pastored by veteran home missionary, the Reverend Mack Owens, was received into the Association.

The Association is making plans to celebrate its 10th anniversary next May when it will convene with the First Free Will Baptist Church of Linneus, Maine.

Officers of the Northeastern Association are: Wayne Golden, Clerk-Treas.; Bob Breeden, Examining Committee; Dale Mitchell, Youth Director; Brevard Berry, Asst. Moderator; Mack Owens, Historical Committee; James Nason, Camp Director; Gerald Winn, Moderator; and Don Hanna, Camp Committee.



**53 SAVED IN
WICHITA REVIVAL**

There were 53 saved in a recent revival in the Westside Free Will Baptist Church of Wichita, Kansas, according to the Reverend Jack Ledbetter, pastor of the church. The faithfulness of several members who brought more than 20 visitors each during the services assured large crowds each night. The Reverend Kenneth Frisbee of Akron, Ohio, was the evangelist.

Brother Ledbetter says, "The day of revival is not over. If we pay the price, God will touch souls and bless in a great way."

**TENNESSEAN HONORED FOR
HALF-CENTURY OF
AUXILIARY SERVICE**

Mrs. G.T. Hunt, a member of the Good Springs Free Will Baptist Church of Pleasant View, Tennessee, was honored recently for 50 years service to the Woman's Auxiliary. A plaque commemorating the event was given to her by Auxiliary President Mrs. Ruth Felts.

Mrs. Hunt first joined the auxiliary on November 27, 1920, at the Oaklawn Free Will Baptist Church, where her father, the Reverend W.B. Davenport, was pastor. She served in the auxiliary of the Bethlehem Free Will Baptist Church, and has worked for the past 20 years in the Good Springs Church.

Pastor and Mrs. John Gibbs took part in a ceremony celebrating Mrs. Hunt's 50 years of service to her auxiliary. Presenting the plaque is Mrs. Ruth Felts, auxiliary president.



February: National Teacher Training Month

February is national Teacher Training month in our denomination. Our pastors are increasingly aware of the critical need for trained leadership in the church, especially for those who seek to teach the Word of God.

Never before in the history of our nation has so much emphasis been placed upon education. We demand trained leadership and teachers in our secular educational systems, and rightly so. Can we afford to turn our children and young people over to untrained teachers in the Sunday school? Are not spiritual values eternal?

Psychologists and educators tell us that by the time a child is five years old his basic habits, attitudes, personality traits and character have been set as though in concrete. How very crucial then are these formative years. The preschool child spends only five hours a week in the church if he is there for Sunday school, church, CTS, evening worship and mid-week prayer service. This is only 3% of the 168 hours in a week.

If valuable spiritual impressions are to be made on his life we ought to insure that he is exposed to the most consecrated, competent and capable teachers and leaders that we can supply.

Insist that your teachers and leaders receive regular training. Your Sunday School Department exists to assist you in this area. Plan now for a leadership training course in your church. Reach to

teach then teach to reach. That is God's plan. We can do no less! Write for help.

TRAINING LEADERSHIP

Many of our churches conduct at least an annual leadership training course. This is a good *initial* step. There is more involved, however, in leadership training than just telling workers what they need to know. The powers of mental retention and recall are very limited when the learner has been involved only in a "telling" experience.

He needs to be *shown* what he is to do. The process of training can only be complete when the learner becomes personally involved in *hearing, seeing, saying, and doing*. Remember there must be activity if there is to be learning. This activity must be at least in the area of the mentality. Learning is greatly enhanced and solidified when there is personal involvement on an intellectual, emotional and physical basis.

Practice teaching is an excellent way for a teacher to train. Place a cadet teacher under the supervision of an experienced teacher and let him learn through observation, evaluation and practical first-hand experience. This was Jesus' manner. He taught the disciples theory; He gave visual lessons, but then He sent them out to practice what He had taught them.

Did you ever hear of a person

taking swimming lessons by correspondence? To be sure you could learn some basics of swimming by correspondence, but I doubt that you would ever learn how to swim that way alone.

MOTIVATING LEADERSHIP

Like begets like. The place of leadership does not necessarily belong to one because of his position. Some people in places of leadership are only "followers out front." The place of leadership rightfully belongs to those who know where they are—those who have devised a plan to get to where they are going and are able to persuade others to go along with them. Thus the role of leadership is in reality attained by *performance* and not by position.

A good leader is one who motivates others through encouragement rather than criticism. Too many of our workers lack self-confidence because they have been clubbed and browbeaten for so long. Give credit where credit is due can help to build self-confidence.

Personal example is a powerful teacher and motivator too. Dr. Howard Hendricks said, "If we want to get our people to bleed a little then we will have to hemorrhage." Seek to cultivate strong person-to-person relationships in places of leadership. Be not desirous of vain glory. Is there a limit on what we could accomplish in the area of leadership training if we did not care who received the credit for it?

Where do *teachers and other leaders* come from? Right there in your church. Many diamonds in the rough lie undiscovered right in your own "grandstands." Go find them and train them. Happy Hunting!

Harrold D. Harrison is National Director of Teacher Training for the Sunday School Department.



religious newscope

Norman Rohrer, Director
EP News Service

WITH THE UNROLLING of God's prophetic scroll, the year 1970 has run its course and passed into history. A new gain of 72.6 million people were added to the global community on the watery planet this year—a greater increase than during any other year in history.

More than half the people born since Adam were alive in 1970. Each purchased the opportunities of this year for his Creator or squandered them in selfish, futile crusades.

Trends

For every religious movement to the right this year one could be charted heading left toward secularism. Worship was characterized increasingly by non-institutional or anti-institutional movements. But despite the restless urge for change the church by and large played it safe.

This was the year in which more G.I.s. lost their lives in Vietnam while ministers and physicians at home routinely approved the destruction of life by abortion.

The government's Commission on Pornography recommended the repeal of all adult censorship. Homosexuals and lesbians enjoyed increasing recognition by religious groups and society. Citizens in several states found themselves without any laws whatever to ban X-rated movies. A staggering increase of drug abuse was recorded, forcing churches to search harder for a challenging alternative to the "religion of drugs" in reaching young advocates of the psychedelic culture.

Members of the Lutheran Church in America adopted a liberalized sex ethic as a basic policy. So did the United Presbyterians.

Satanism reared its ugly head higher in 1970 amid an explosion of interest in

"mystery trips" through fortune telling, yoga, astrology, black masses, demonology and drugs. People searched desperately for all kinds of person-changing experiences.

Chaplains invaded industry in 1970 to help people with spiritual problems right on the job; clergymen rode along in police cars; Christian houses flourished among the young; "Moral Advance" was founded by Christian Freedom Foundation; Intercristo harnessed the computer to match people with missionary opportunities; the Satellite Christian Institute opened, marking a whole new idea in Christian leadership training; Food for the Hungry was launched against the outrageous spectre of starvation in the midst of plenty; and President Nixon declared that the United States is able to give the world "spiritual leadership and idealism" that some other nations cannot. The year closed with thousands of young people on their knees in prayer at the 9th triennial Inter-Varsity Christian Fellowship missionary convention in Urbana, Ill.

Church and State

While citizens burned the flag, marched in protest, or registered in other ways their grievances with the current regime, Christianity still remained a strong influence on the men who govern the United States.

The Supreme Court refused to hear Atheist Madalyn Murray O'Hair's bid to ban religious practice among astronauts in space; the 9th U.S. Circuit Court of Appeals turned down a challenge to rule against the constitutionality of the national motto, "In God We Trust"; the Post Office Department announced new regulations cracking down on obscene materials; three U.S. Senators proposed

legislation for an "unprecedented, massive, across-the-board federal attack on the problem of alcoholism"; the U.S. Supreme Court, in a 7-1 decision, upheld the principle of tax exemption on property used exclusively for religious purposes; and the government kept many religious periodicals in business by holding the line against a move for increased postal revenue.

Denominations

Membership in churches and synagogues of the U.S. totalled 128,469,636—up slightly in the downward trend from peak church attendance in 1958.

This was the year in which churches geared to social action lost ground while soaring enrollments were recorded by conservative denominations who saw their job as "preaching the gospel." Seventh-day Adventists led in per capita giving (\$351 each), with the Evangelical Free Church of America second with an average of \$307. First Baptist Church in Hammond, Ind., claimed its 11,348 Sunday school attendance was the world's largest.

Blame for the decline among churches seeking to be "relevant" was laid to many reasons. Blamed also were religious indifference, affluence, urbanization and population mobility. The American Lutheran Church said mergers of congregations and dissolution of local churches in rural areas with declining populations accounted for most losses in that denomination.

The United Church of Canada reported losses in membership, total number of persons under pastoral care and income. The denominational paper, United Church Observer, reported that the church's Sunday schools were "dying" and that, at the present rate of decline, few would be able to stay open more than five years. Attendance has plummeted to its lowest point in the history of the church.

The United Presbyterian Church opened its 182nd General Assembly with reports of declines in total membership and in number of churches. And for the first time in a century, a drop in the ranks of Roman Catholics, amid a general rise in population figures, was discovered.

Merger talk remained strong in 1970. Committees were formed by members

of The Wesleyan Church and the Free Methodist Church to discuss a merger. "Presbyterian Church (U.S.A.*)" is the tentative name for a proposed merger of the nation's two largest Presbyterian denominations—the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. (Southern). Disciples announced plans to develop a common 200-acre campus with Roman Catholics for joint facilities to accommodate their theological facilities.

Overseas, a major step in the ecumenical movement was made with the announcement of merger by the World Alliance of Reformed Churches and the International Congregational Council. The new organization will result in the 59 million-member World Alliance of Reformed Churches.

The Inter-faith Committee for Religious Careers opened a drive to solicit recruits for ministerial positions but poor pay, uncertainty about their roles in a changing society, conflicts with church authorities, and lack of encouragement from people in the pew were driving more and more pastors from the pulpit. The salary of ministers in 20 major Protestant churches was still far below that offered by most other professions.

Unless a wave of evangelical renewal sweeps over Protestant Christianity, present-day churches may become spiritual ghost towns, Dr. Carl F.H. Henry told the American Baptist Convention in Cincinnati. "It is not credit to churches to keep up venerable traditions that now accommodate the indifference of multitudes to the Gospel when there are more vital ways of enlisting them," he said.

Education

Two dominant issues on the educational scene, from a religious viewpoint, were prayers in public schools and federal aid to parochial education.

While a former president of the Baptist World Alliance called the seven-year debate in Congress over legislation to permit prayer in public schools a "waste of time," a Massachusetts woman was sentenced to jail for 60 days for crusading to put prayer back into Brockton schools. The American Civil Liberties Union stood ready in every state to take court action against prayers in schools. In Netcong, N.J.,

voluntary pre-session prayers were even outlawed despite the approval of the local school board.

Delegates to the 22nd national Conference on Church and State were advised in Detroit that the U.S. Supreme Court never said a student may not pray, but only that the school may not make the student pray. In Leyden, Mass., a court ruled that public school children may continue reciting classroom prayers if their teachers do not take part.

Despite the Administration's lean toward widening of federal aid to parochial schools, the "parochiaid" drive lost its steam in 1970.

For the first time in its century-long history, the University of California at Berkeley introduced religion as an academic discipline. The move illustrated that although prayers in public schools are few, there is more talk than ever about religion.

Other highlights in education during 1970: All-white congregations in Mississippi opened their own schools rather than integrate. A Chicago theologian observed that among students, it's now the college professor, no longer the clergyman, who has "sold out to the establishment." A North Carolina father went to jail for five days rather than allow his daughter to be bused out of his neighborhood to achieve integration in another school. Christian higher education was involved generally in a fight for survival. Six Episcopal theological seminaries were closed. The former Conwell Theological Seminary in Philadelphia became the first religious school founded by and predominantly for black students.

Press

The religious press in 1970 was in trouble. A survey of 10 major denominational periodicals indicated that all but one of the magazines suffered circulation losses. Church memberships were down, circulation had dropped, advertising was scarce, printing costs were skyrocketing and postal rates increasing. Meanwhile, those raunchy, dirty, misspelled little underground sheets were flourishing!

While the Associated Church Press reported that its membership suffered circulation declines for the second straight year, most member periodicals

in EPA were not complaining. Of the 122 periodicals reporting circulations, 77 showed an increase since 1967, 13 remained the same, and 32 had recorded a small drop.

This year saw the completion of the New English Bible. A preacher's magazine titled MSS (for "Master Sermon Series") made its appearance in Detroit. Decision, publication of the Billy Graham Evangelistic Association, stood at the top of the pile with 4,000,000 circulation. Ken Taylor finished his final volume in the Living Bible paraphrases—the Living History of Israel.

Missions

For the first time since the 1930s, the number of Protestant missionaries from North America declined. The year began with 33,289 Protestant missionaries from North America serving abroad, according to the Missions Advanced Research and Communication Center (MARC) of World Vision International.

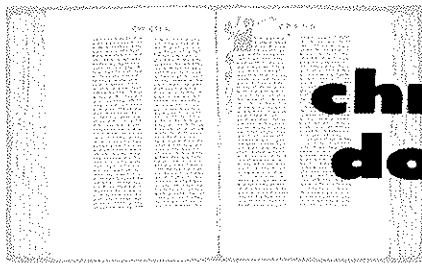
Though workers were fewer, giving increased—up 81 per cent from 1959 and up nine per cent from 1967 to an estimated \$345 million. The trend toward indigenous ministry may suggest the beginning of a radical change in how North American Protestants overseas carry out their work, according to MARC.

Many nations initiated squeeze plays against missionaries in 1970. Nigeria chided Western Christians for taking sides with the rebel Biafrans. The Japanese could not guarantee to permit the Far East Broadcasting Company to broadcast from Okinawa when the island is returned in 1972 (forcing FEBC to arrange transfer to Korea). During the year some 20 missionaries were ejected from Algeria. Militant extremists in the North India state of Orissa succeeded in marshalling sentiment against Christianity and in passing anti-conversion laws. Greece prosecuted evangelicals and Czechoslovakia cracked down hard on the church.

A statement by a West German missions leader that the role of the white missionary is finished was challenged by TEAM associate director as he introduced 72 new missionary candidates.

1970 recorded Asia's biggest "Bible

(con't on page 16)



christian doctrine

by Leroy Forlines

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

IV. THE DOCTRINE OF MAN

G. Views of the Effect of Adam's Sin on the Race

1. Natural Headship

According to this view the race is charged with the sin of Adam because the race was in Adam when he sinned. Being in Adam is considered the basis for identifying the race with the guilt of Adam's sin. Each member of the race inherits guilt, condemnation, and depravity from Adam.

2. Federal Headship

Advocates of this view are of the opinion that God made a covenant with Adam. In this covenant, eternal life was promised to Adam and all his descendants if he obeyed through a certain period of time. If he disobeyed, he would be guilty, condemned, and depraved, and so would all his descendants. As a result of Adam's sin every member of the race is charged with Adam's sin, is condemned, and depraved, not because they were in Adam, but because Adam as their representative in the covenant sinned.

3. Pelagian View

This view sees the only effect of Adam's sin as

being that of a bad example. There is neither guilt, condemnation, nor depravity passed on from Adam. Each member of the race is born as pure as Adam. Sin is purely an individual act.

4. Arminian View

Though this view is frequently called the Arminian view, many Arminians do not adhere to it. The race is said to receive depravity from Adam, but not guilt. A child is considered innocent before God until he reaches the age of accountability and sins in his own person. His depravity causes him to sin at this time.

5. Mediate Imputation View

This view denies that the race is charged with the guilt of Adam's act of sin. The race receives depravity from Adam. God condemns this depravity. All are guilty because of Adam, not directly by being charged with the guilt of Adam's act of sin, but indirectly by being held guilty and condemned because of the depravity received from Adam. Some people have confused this view with the Natural Headship view.

Observations:

Natural Headship and the Arminian views are views commonly accepted by Free Will Baptists. Free Will Baptists agree that those who die in infancy go to be with Christ. Those who follow the Arminian view would base this conviction on the innocence of the infant since he is not considered guilty of Adam's sin and has not yet sinned in his own person. Advocates of the Natural Headship view believe Adam's sin guilt was passed on to infants, but the atoning work of Christ removes this sin for infants. One view considers infants *innocent*. The other view considers infants *saved*.

The History Corner

by Mary Wisheart and Robert Picirilli

This will serve to introduce you to a new column. As many of you know, we are at work on research for a new book on Free Will Baptist history. During the course of our study, we will have a column in *Contact* which will mention various interesting items and raise questions you readers can help us with.

For example, a dear lady in Bob Ketchum's church at Owasso, Oklahoma, has recently made available to us, for copying, some early minutes of the "Territorial Association of Free Will Baptists." This was, we are told, the second oldest association in Oklahoma. As you can see from the name, the association was formed when Oklahoma was not yet a state, but was officially known as Indian Territory. In these early minutes, all addresses are identified as "Muldrow, I.T.," "Talequah, I.T.," and so on. The

name "Oklahoma" is not used at all.

We have copies of the minutes of the first five annual meetings of the association, and of the twelfth annual meeting. If any of you know where we might get in contact with other early minutes of this association, please let us know.

The minutes of the first annual meeting of this "Territorial Association" begin: "August 30, 1894.—According to previous arrangements, we Free Will Baptist ministers and deacons and delegates from the different churches in the Cherokee and Choctaw nations met at the time and place appointed, at Nubbing Ridge school house, for the purpose of organizing a territorial association of Free Will Baptists." We would like to know where "Nubbing Ridge" school house was located.

One particular item we want to know more about is this: in the minutes for 1905, several "denominational" papers are recommended, including "The Pickwick Messenger of Tennessee." If any readers have had any contacts with such a magazine, please let us know.



words for women

Maurine Lee is the wife of Rev. George C. Lee, pastor of Donelson Free Will Baptist Church, Nashville, Tenn.

AT THE BEGINNING of each new year most of us think of the days which lie ahead and wonder what they hold for us. However, I cannot help but feel a touch of sadness as I go from room to room and take down the old calendars to replace them with new ones. Those days are as old friends who will always hold a place in my memory. It causes me to stop to recall Moses' admonition to Israel to "Remember . . ." Many times he charged them to remember the past blessings of the Lord and the commands of the Lord that they might prosper and be happy. Moses wrote God's words in a book and charged the people to keep it as a witness of God before them (Deuteronomy 31:24-27). He knew they were apt to forget.

As a year passes on we try to keep accurate records of how our income is spent so that we will have them for income tax purposes. We carefully file receipts and keep all cancelled checks. At the end of the year we go through these and pull out the ones which will substantiate "deductions." Without these the tax problem would be even greater because we forget many details. These records are also a constant reminder of our stewardship. A glance over the records of the year will show if we have been wise with that which God has given.

Moses commanded that the people remember the blessings of the Lord that they might learn to trust Him completely. When the house is not as clean as we would have it to be, or the work is not finished as fast as we would like it to be, there comes the temptation to grumble and complain. Why don't we keep records of our grumbings as well as of the special blessings from the Lord? A review of the record at the year's end would reveal whether we had kept His Word before us.

For me, the thrill of putting out a new calendar means that God is giving me another chance.

It was the late King George VI who made the following words of M.I. Haskins famous—

"And I said to the man who stood at the gate of the year: 'Give me a light that I may tread safely into the unknown.'

And he replied: 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.'"



gems

from the Greek New Testament

by Robert Picirilli

HE CAME UNTO his own, and his own received him not"—thus reads John 1:11. But there is something important about this verse that escapes the reader of the English.

The trouble is not that the King James translators goofed. Their translation is accurate enough, as far as it goes. The point is that there is a little matter of Greek gender involved here that doesn't show up in the translation.

You see, the Greeks make a great deal more of gender than we do in English. Every noun or adjective is either in masculine, feminine, or neuter gender. And the difference between these is what is important about this verse.

The words "his own" occur twice in the verse, but they are not quite the same. "His own," in Greek, is one single adjective, *idios*, used with the definite article. And the difference is this: the *first* time the words are *neuter*, while they are *masculine* the second time.

When we read "he came unto his own," the words are *ta idia* (neuter plural). And when the verse says "his own received him not," the words are *hoi idioi* (masculine plural). So the reference of the words is not the same in the two phrases.

We might well read the words this way: "He came unto his own (things), and his own (people) received him not." Does this rendering make any sense in the context? It certainly does, because if you will read the previous verses in the chapter, you will find they have been speaking about the fact that Jesus was the Creator of the universe: "without him was not anything made that was made."

Indeed, verse three specifically says: "All things were made by him" and verse ten says: "He was in the world, and the world was made by him." And so John says "He came unto his own."

In other words, Jesus, the Creator of all things, the whole universe, came into His own created world. But His own people—His own nation, God's chosen Israel, the people of His mother, Mary—did not accept Him!

What a contrast this is between the world He made and the people of His choice! And what a wonderful addition John makes when he says, next, that all who *did* receive him became children of God.

(con't from page 13)

boom." Bible sales worldwide were up. Correspondence courses and radio broadcasts flourished in countries otherwise inaccessible. Expo '70 opened the door of witness to some seven million Japanese and world's fair visitors.

Typical of many nations, the Congo announced that more white technical assistants would be welcomed but that white missionaries could no longer dominate the scene. Christian business men quietly went about initiating business enterprise in underdeveloped areas as an aid to missions. In country after country, missionary personnel turned over complete administrative responsibility to national staff members.

Race

Although progress was made in race relations during 1970, the weapons and voices of black militants were by no means silent. Clenched fists were raised by Afro-American students as their leader Jeff Thomas led in prayer at the Southern Baptist Convention in Denver. Muhammed Kenyatta, leading blacks seeking "reparations" at Swarthmore Presbyterian Church in Pennsylvania, threw Communion bread and wine on the floor. Black Evangelist William E. Pannell told a gathering of evangelical historians in Washington, "We have got to dehonkify history." Mormons admitted that church doctrine did not teach Negroes were under a curse, that the ban against Negroes in the priesthood was mere tradition.

On the positive side: Bi-racial greeting cards were selling big as blacks relaxed and began laughing at themselves. Church members in Houston and Birmingham forced showdowns on integration. Urban Ministries, Inc., the first predominantly black-owned publishing company, was organized in Chicago primarily to produce interdenominational Sunday school literature.

The events of 1970 will be interpreted according to the prejudices of all who read them. It will surely be remembered by all as the year of the worst disaster in living memory when tidal waves in East Pakistan took the lives of perhaps 150,000 people and when earthquakes killed some 30,000 people in Peru. It was the year a scientist created a living and repro-

ducing cell . . . the first man-made gene . . . and found the "center of creation" among the Milky Way. This was the year of Women's Lib, the formal search for Noah's Ark, and the blessed campus revivals originating at Asbury Theological Seminary.

1970—a year that could happen only once. If there are any tears in heaven it will be for lost opportunities, for the time spent in neglect of God. But the measured cadence of the calendar moves on to a new year with its promise of hope.

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT November 1970

RECEIPTS:

	November 1970	November 1969	Yr. to Date	Design.
	\$	\$	\$	\$
Alabama			4,508.98	
Arizona			1,307.95	
Arkansas	1,501.77	1,027.95	7,810.51	
California	1,075.03	758.24	6,295.77	136.38
Florida	166.46		1,372.98	
Georgia	625.60		4,746.17	
Idaho	73.72	47.20	523.78	
Illinois	1,781.33	782.87	9,365.79	
Indiana	99.26		240.92	
Kansas	135.90		1,473.80	
Kentucky	330.92		2,589.74	
Maryland		45.00	90.00	
Michigan	177.84	27.57	2,413.91	
Minnesota	46.42	15.29	269.85	
Missouri	2,486.20	2,629.00	24,030.83	2,486.20
New Mexico			146.17	
North Carolina	112.02	250.32	1,129.31	
Ohio	93.92		2,446.77	
Oklahoma	2,086.89	1,978.94	21,679.67	44.36
Tennessee	216.91	162.45	2,360.80	
Texas	122.36	261.89	1,244.26	
Virginia	28.55	23.20	238.62	
Washington		47.74	115.22	
West Virginia			75.00	
Totals	\$11,161.10	\$8,057.66	\$96,476.80	\$2,666.94

DISBURSEMENTS:

Exec. Dept.	\$ 2,830.02	\$3,220.16	\$35,823.32	\$584.84
Foreign Missions	2,790.08	1,548.51	20,076.80	775.57
Bible College	2,398.81	1,466.43	17,530.74	561.45
Home Missions	1,630.53	932.78	11,949.83	420.80
Church Training Service	787.05	468.31	5,903.29	162.14
Retirement & Insurance	393.61	234.15	2,882.43	81.07
Laymen's Board	241.50	140.49	1,694.34	54.05
Comm. On Theological liberalism	89.50	46.83	587.03	27.02
Misc.			29.02	
Totals	\$11,161.10	\$8,057.66	\$96,476.80	\$2,666.94



*"Living
Is...
Marching
For
Christ"*

"Living is . . . Marching For Christ" is the theme of the Sunday school spring enlargement campaign.

Dates for the contest are March 7-March 28. This contest is open to all Free Will Baptist Churches. Winners will be those with the largest percentage of gain over the fourth quarter, 1970. There are eight divisions. YOUR church can win the first prize in your division of a G.E. Cassette Player-Recorder and tapes, valued at \$75.50. Second place winners will receive a \$39.98 Show N Tell.

Send for your entry blank and additional information NOW from:

Free Will Baptist Sunday School Department
P. O. Box 1088
Nashville, Tenn. 37202

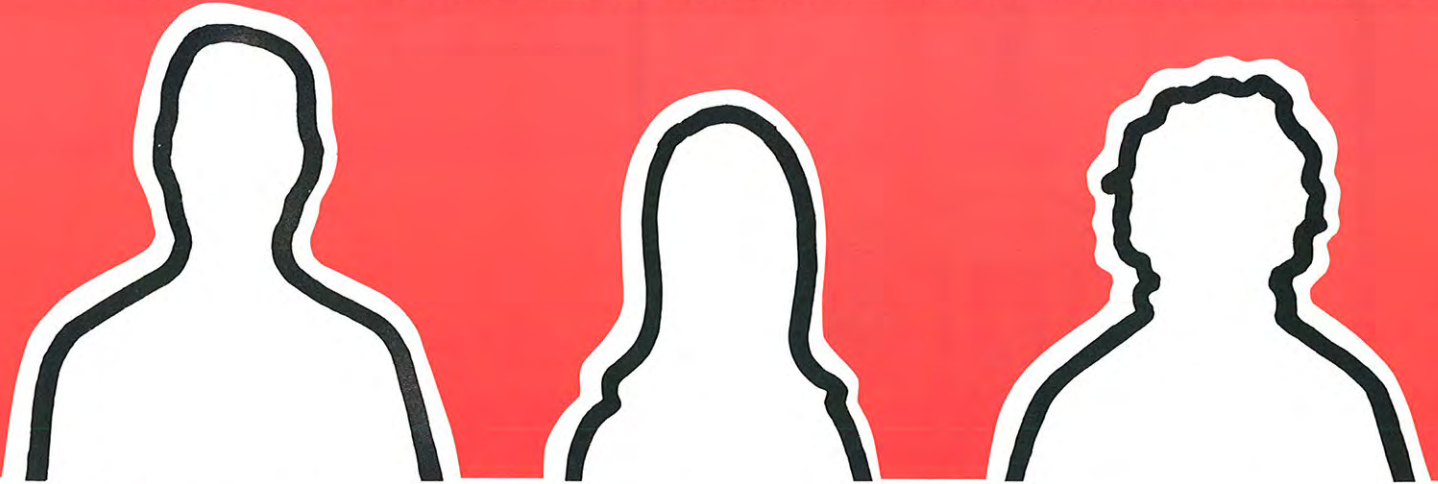
CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second-class postage paid at Nashville, Tennessee

WHO THEN CAN BE SAVED?



SAVED? Why, I've never drowned." This was the response of a teenager when asked if he were saved. To be saved means that one has realized he is a sinner, has repented of his sins, and has received Christ as his Savior. It is being adopted into the family of God and becoming a child of God.

Sadly many do not know they can be saved and have forgiveness of their sins. When the disciples ask "who then can be saved?" Jesus gave the answer by actual examples.

On one occasion a wicked, adulterous woman came to Jesus. Jesus exposed her life and unsuccessful marriages. She was convicted and converted. The wicked can still be saved today.

On another day a wealthy young man came to Jesus to discuss religion. Although sincere, he was not saved. Jesus told him of the cost of following Him, but the young man refused. It's true, he evidently was not saved, but the truth is, he could have been. Wealthy people today can be saved if they will trust Christ.

A wandering prodigal boy left home and became a hippie of his day, but he repented and returned back to God. The wicked, the wealthy, and the wandering can still be saved today.

One more class that includes all of us is "Whosoever." The Bible says, "For whosoever shall call upon the name of the Lord shall be saved." (Romans 10:13) You may not be morally wicked, wealthy, or wandering, but *you* are included in whosoever. You can be saved now by repenting of your sins and receiving Christ as Savior.

Ken Riggs

