

WOMEN'S DORMITORY AND CAFETERIA

Contact

of the National Association of Free Will Baptists

FEBRUARY 1971



ATTEND THE 35TH ANNUAL NATIONAL CONVENTION!
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HEADQUARTERS HOTEL INFORMATION

Free Will Baptist National Convention

July 12-15, 1971

Hermitage Hotel 231 Sixth Avenue North Nashville, Tennessee	Rates:	Single	\$ 9.00
		Double	14.00
		Twin	16.00
		Triples	18.00
		Quads	22.00

- Note: 1. Children under 12 are free when occupying the same bed as their parents.
 2. Any roll-away bed used is \$3.00 extra.

Free Will Baptist Youth Convention

July 12-15, 1971

Sheraton Motor Inn 920 Broad Street Nashville, Tennessee 37203	Rates:	Single	\$13.00
		Doubles	17.00
		Triples and Quads	5.00 per person

WRITE THE HOTELS DIRECTLY FOR RESERVATIONS.

NOTE: Plans are being made with Eastern and American Airlines for special flights and charter flights at drastically reduced rates. If interested please write *Contact* today for further information.

viewpoint

SHORTCOMINGS OF SECULAR EDUCATION

Most Christians have not stopped to analyze what has happened to public education. A subtle force, known as "secularism", has invaded the public school system and threatens to destroy its very foundation. Not only does it affect our schools and society, but the influence of our homes and churches is being undermined.

Secularism simply means "without God." It ignores truth relating to spiritual matters. It seeks to separate from education any religious duties or instruction. Omitting consideration of spiritual truth deprives the student of a very essential element in education.

Man, created in the image of God, is composed of body, soul and spirit. Endowed with the capacity to learn, he is responsible to gain knowledge and to utilize it for the glory of God. For this reason the whole man must be educated. To neglect one part is like pouring water on the stems and blossoms of a plant instead of the roots.

Yet the secularists have profaned our educational system by excluding from their teachings man's relationship and responsibility to God. Professing to teach without bias and claiming neutrality by taking no position with regards to Christian truth, secular education permits everything else to be taught but Christian ethics. When we pause for reflection it is clear that if public schools avoid what may be regarded as religious truth then the student will be subjected to the influence of those who believe the least.

This is utter folly. It is discrimination in reverse to take tax dollars from good Christian people and



by the
Executive Secretary
Rufus Coffey

subsidize irreligion. To remove all spiritual content from classroom instruction discussion is sub-standard education.

God is eliminated from secular education because it is basically atheistic or agnostic in approach. In this booklet "Education and the Christian Faith" John F. Blanchard, Jr., Executive Director for the National Association of Christian Schools, states that "American secular education in its philosophy and psychology is in fundamental agreement with the underlying principles of Communism. Its differences are only in techniques."

The inductive, scientific approach of the modern secularist is to accept only those facts which are in accord with human reasoning or can be observed or experienced. Because God cannot be placed in a test tube or dissected in a laboratory, He is left out of education.

This is preposterous! God is the supreme fountain of wisdom. He is the revealer of truth. He has revealed himself in nature, in the person of His Son and in His Word. Education which ignores this fact and places human rationalism above divine revelation is a farce.

The basis of true education is to relate all truth to the One who is Truth. In Christ are hid all the treasures of wisdom and knowledge.

Paul warned the saints at Colosse against the perils of philosophy and humanistic education without Christian values. (Col. 2:8). We ought to heed this admonition today and beware of the adulterated seed of humanism which has been substituted

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Contact

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preview

This issues features Christian Education. With special emphasis on Bible college education. The first feature article shows that education must have a purpose in order to be worthwhile. Another shows the cost to Free Will Baptists. The reward for a Christian education is also presented. Although Free Will Baptists support several educational institutions, only one is supported, owned, and controlled by the National Association—Free Will Baptist Bible College in Nashville. The fruit of FWBBC can be seen in every area of our work in the local church, in denominational offices at every level, on the mission fields, and in the classrooms. Without the personnel that have gone forth from the Bible College, where would we be today? May we support our schools even more so that they can do an even better job in the future.

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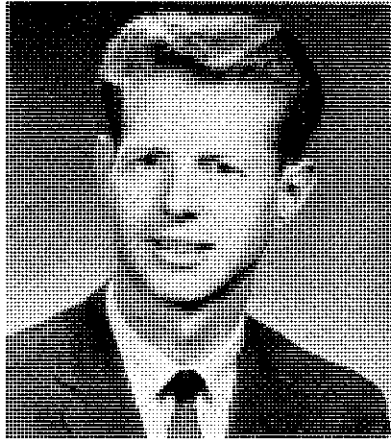
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Circulation		Fernie Griggs

COVER: Architect's Picture of the new dining hall and women's dormitory under construction at Free Will Baptist Bible College in Nashville. The building, which will provide dining facilities for over 400 people at one time on the lower level and provide housing on the three upper floors for 154 girls, is schedule to be completed in early summer, 1971.



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Dr. Douglas J. Simpson

Education with a Purpose

A growing conviction among many people today is that life has no real purpose. Since they feel no reason to live, we are, as Huston Smith noted, witnessing:

... one of the greatest ironies of history: The century which (in the West) has conquered disease, erased starvation, dispensed affluence, elongated life, and educated everybody has generated... the gloomiest depiction of the human condition ever rendered. An occasional Greek wondered whether it might not have been better never to have been born, but an ingrowing pessimism seems to characterize most of our writers. Almost unvaryingly they depict a world that is meaningless or absurd. (Condemned to Meaning, pp. 13-14)

One of the main contributors to the "meaningless theory of existence" has been secular educational institutions. Appropriately, these institutions are now reaping the consequences of their own philosophies. Their students often cry for courses that are relevant, that meet their needs. Not having followed the ancient maxim "Know thyself," many leaders in these educational institutions do not know man's deepest needs. The cries of students are in vain.

A few institutions, however, are not plagued with teachers and students who see no reason for living. These schools are operated by people who know that trying to live by bread alone ends in a vain, empty life. This education, with a Christian purpose helps keep life from being vain and boring.

Yet, anyone who has attended any kind of school knows at times things get boring. Sometimes the subject seems irrelevant. Dull teachers don't help matters, either. If the subject isn't dry and the teacher isn't perfecting his cure for insomnia, then the student's preoccupation with another matter may cause boredom in the classroom.

The most important causes of boredom, nevertheless, are not the dull teacher, the preoccupation of the pupil, and the so-called irrelevant subject. Instead, it is the more vital factor mentioned earlier. T.S. Eliot, one of the most famous poets of the twentieth century, often referred to this factor. In his poem "The Hollow Men" he implied that boredom in all facets of life is due to having no real reason for living. Many is empty, hollow, without any sustaining reason for living or is stuffed with an artificial reason for living. When life has no ultimate meaning, education can have no ultimate purpose. Boredom in education, then, is a natural consequence of boredom in life.

"Why doesn't life have meaning for most

people?" Eliot answered this question by saying life has no meaning for most people because they do not base their lives on Christian revelation, especially upon two doctrines: the incarnation of Jesus Christ and the sinful nature of man.

The major reason for lack of faith in these two doctrines, according to Eliot, is man's desire to think highly of himself. Eliot spoke through one of his characters, Sir Henry Harcourt-Reilly, in *The Cocktail Party* on this theme:

Half of the harm that is done in this world
Is due to people who want to feel important.
They don't mean to do harm—but the harm
does not interest them.

Or they do not see it, or they justify it
Because they are absorbed in the endless
struggle

To think well of themselves.

In order to think well of themselves, Eliot says, people usually deny their sinful natures. To believe that one is sinful causes one to think seriously about heaven and hell "which flesh cannot endure." (*Burnt Norton*)

One of the most popular means, Eliot thought, that people employ for denying spiritual realities is to claim science disproves Christian truths. He observed, however, that science has no method by which it can test spiritual matters; therefore, science cannot disprove Christianity. Instead, Eliot said we say science refutes Christian ideas because of "our preference of unbelief that has made illegitimate use of science" (Religion and Science: A Phantom Dilemma, "*The Listener*, VII (March 23, 1932), 429).

The steps of societal decay, as Eliot saw them, are therefore as follows: first, man feels guilty as a sinner. Second, man tries to avoid his guilt feelings by looking for a way to deny spiritual truths. Third, he often makes an illegitimate use of science in order to try to prove that he is not a spiritual being. Fourth, if he thinks very much about the meaning of life, he asks, "What am I living for?"

What am I living for? No answer is forthcoming when someone thinks there is very little, if any, difference between himself and the animal kingdom. Yet man can hardly bear the boredom of a life without God and without an ultimate purpose. To avoid this boredom, Eliot states, man normally tries to find a purpose for living in sensual pleasure, materialistic ambitions, or both.

These avenues to a meaningful life prove exciting and challenging at first. They may even partially satisfy a person for years. A lifetime, on the other hand, devoted to these activities can only end in disappointment. The person who examines his life after having satisfied merely his physical needs can only conclude "all is vanity" (Ecclesiastes 1:2).

The cycle man goes through, according to Eliot, is from guilt to denial of one's sinful nature to boredom is sensual and material pleasures back to boredom or dissatisfaction with life. If a person has no reason to live and no cause to fight for, edu-

cation—like the other experiences of life—cannot be vitally interesting, except as a temporary means for escaping his boredom.

Although Eliot did not share all the convictions of Bible-believing Christians, he had some interesting and valuable insight into present-day religious and educational problems. His views may, at least in part, explain why students say education does not meet their needs and is, therefore, irrelevant. His ideas also give some understanding of why many people say they are disillusioned with the materialistic philosophy of life and why others are becoming so passionately involved in seeking a cause to fight for, such as racial, political, social and moral freedoms.

As interesting as these insights may be, the Christian needs to turn his attention to a pertinent question for himself: Does education have to be boring and meaningless? The answer depends somewhat on the context in which the question is asked. If one means does *public* education have to remain separate from the *Christian* meaning of life, the answer is obvious. Although it is possible to conceive of public education in the United States returning to Christian foundations, such is highly unlikely. As Newfoundlanders say, "Pigs may fly, but they are very unlikely birds."

Perhaps the most we can hope for is that public schools will live up to what they profess; that is, that schools will be places where *all* views are given a "fair" treatment. Some public institutions, naturally, live closer to their "profession of faith" than do others.

Conversely, this question can be asked in a Christian context. A partial reply to the question is contained in the introductory remarks; nevertheless, the question merits further attention. A frank answer suggests that under the best conditions education will at times be boring. Being in a Christian school does not automatically mean students will sit on the edge of their seats all day long. But if education is continually boring, it has ceased to be *Christian*. Christian education cannot be continually boring because *Christianity* is vitally concerned with the fundamental issues, needs, and interests of life. Christian education has an ultimate purpose!

Some of Eliot's observations about the reasons for the lack of meaning in secular educations have implications for an institution intending to be Christian. He said secular education is boring and meaningless because: (1) it is not based on the Scriptures, (2) it denies or ignores man's sinful nature and spiritual needs, (3) it has tried to cultivate a life of purpose based upon sensual pleasure and materialistic fulfillment, and (4) it has eventually questioned whether life has any meaning at all.

The basic implication for a Christian school from Eliot's observations is that it needs to be firmly based upon the Scriptures. Hardly any school claiming to be Christian would disagree with this idea. Application of the principle is another matter,

however, Moreover, the idea is such common knowledge that Christians are often in danger of ignoring it or at least in danger of failing to see its profound implications.

One of the purposes of Christian education is to enable believers to evangelize and to edify others and, thereby, permeate society with the Christian philosophy of life. But society cannot be penetrated, much less permeated, with Christian ideals until Christians have become steeped in the Scriptures. If this is to be done, the Christian school must do more than offer courses in Bible. Indeed, it must do more than give pre-eminence to the Bible in its curriculum. A diligent effort must be made to train each student to *study*, not just read, the Scriptures on his own. If a student is taught to develop habits of independent and intensive Bible study, a Christian school has led him to one of—perhaps, *the*—most important practices of his life. By this process of study, each student learns throughout his life more and more about the specific purposes of the Christian life and, in particular, of *his* Christian life.

To the degree that the Christian school is successful in this realm, it makes education and life meaningful. As a result, the Christian can *attract* others to Christ by his purposeful living, *direct* others to Christ by his knowledge of the Gospel, and *build up* others in Christ as a result of his understanding of how Christian truth is related to the total needs of man.

The balanced Christian life, then, is the best guarantee against a person wondering if life has any purpose and resorting to materialism as a way of escape from boredom. Balanced believers are rare finds, however. A few more years may make them extinct if Christian schools fail in their mission. Yet the few balanced Christians who now exist have an almost overwhelming task. The same few have an almost overwhelming opportunity, too. Perhaps never before have men known so many things while so doubting their meaningfulness and possessed so much while having so little of value. The uncertainty and emptiness of the times in causing some people to search for the true meaning of life. Someone will be around to share the meaning of life with those who seek if Christian schools educate laymen and ministers to find purpose for living in a Person, Jesus Christ.

Dr. Simpson is an assistant professor at the University of Newfoundland, St. John's, Newfoundland, Canada. A native of Morehead City, North Carolina, he is a graduate of Free Will Baptist Bible College and holds Ph.D. degrees from Bob Jones University and the University of Oklahoma. He taught at Free Will Baptist Bible College and the University of Oklahoma before going to Newfoundland.



"THE COSTS"

The cost is not always measured in dollars and cents.

Paul Ketteman

Maintaining Free Will Baptist Bible College is expensive business for the churches of our denomination. But Bible College education does not simply cost an impersonal denominational organization. It costs everyone involved. The list grows as you consider all that is involved in providing and obtaining an education. The individual student, his family, his local church, the administration, faculty and staff of the College, and the entire denomination share in the costs.

To become a qualified, adequately-trained servant of Jesus Christ the student who attends Free Will Baptist Bible College must make some personal sacrifices. Approximately 32% of the students at your national college are married. Many of these

married couples left the security of good jobs with retirement programs, credit unions, social security benefits, and hospitalization or life insurance. Some sold their homes and are spending the money on their education. One young father told me that he sold his business, his home and moved his family to Nashville by faith. Another quit his job as fireman in the city where he lived. He works as a butcher in one of the local groceries to meet the needs of his family. Still another gave up his job as a long distance truck driver, rented his home and moved to Nashville.

To think of sacrificed security is one thing, but to see the whole family joyfully yield itself to the will of God is quite another. Who can know the spiritual battles these men and scores of others like them have fought in the lonely hours of dark nights.

Their families have sacrificed, too. The student's wife often works outside the home to provide sufficient income for life's essentials—luxuries are forgotten during these years at college. Children give up their schools, friends and the opportunity to see grandpa and grandma weekly. This adjustment to new surroundings while learning to do without is not always easy for a child.

To say the local church misses young men like these is a real understatement. Some were Sunday school teachers; some served on the deacon board; others worked as an usher, or visited regularly visitation night. All of them faithfully supported the church with their prayers, presence and finance. It cost their local church when they left the community. Their pastor has had to look to someone else to become his Aaron or Hur.

Bible College education costs the faculty, staff and administration, too. The life of those who labor at the Bible College is divided between the hundreds of young people who are being trained. When Free Will Baptist Bible College began, there were very few preachers in our denomination who held college degrees and no Ph.D.'s or Th.D.'s among our clergy.

Today, ministers at Free Will Baptist Bible College are among those who have sacrificially qualified themselves to do the job God called them to do. Most of them could go down the street to a secular college or some business concern and obtain a job—in many instances the same work they are presently doing—that would pay them one-half again as much as they are presently paid. In most instances we are talking about men who are at the peak of their earning capacity. Yet they willingly sacrifice the best and most fruitful financial years of their lives to do their jobs here at the College. Adding to their financial sacrifice is the task of getting still more training to do an increasingly effective job while the increasing demands of a maturing family place still further strain on the purse strings. In the future there will be only meager assistance toward their retirement.

Single students also make great sacrifices. Numerous young people give up opportunities to attend various secular colleges and universities that

entice them with scholarship offers, free tuition and other advantages. Since 1942, when the College began, more than 100 choice young people have committed their lives to the mission fields of the world. A number have given up opportunities for wealth and greatness in order to enter this field of service.

One couple visits the grave of their first daughter in India, just a part of their sacrifice to carry out or Lord's command. Another couple wrote recently, "Since Christmas three of our families left for the mainland . . . All three of the men had accepted Christ at our church during the past year and what a blessing it has been to see them grow and mature in the Lord . . . This makes us realize the uniqueness of our ministry . . . We bring them to Christ, build them up in Christ and send them forth to work for Christ. Only in eternity will we know the far reaching results of our work here." Only eternity will enumerate the willing sacrifices that have been made by this able, qualified couple as they have sought to do the will of God. They learned to accept sacrifices through their experiences as students during early days at Bible College.

We must include the Free Will Baptist denomination among those who bear the cost of Bible College education. Every student attending Bible College is a liability to the denomination while he receives training. The small rural church, as well as the large metropolitan one, contributes regularly to continue the daily classes for hundreds of young people.

The faculty and staff cost our denomination manpower. Local churches help finance this work while they carry on building programs and other denominational programs. Many individual laymen without praise or recognition have sacrificially given again and again to sustain the local church's program with Christian education as a sizeable part of its budget.

One local church gives \$300 monthly; another small group of people sends \$10 each month. Still another with a membership made up of transient people has for a number of years strongly supported Free Will Baptist Bible College with \$200 per month and special offerings at various times through the years. Another large rural church has been consistently among the top ten church givers to the College for several years. God has blessed churches which have so liberally kept this life-stream of Christian education flowing in the veins and arteries that give life to our denomination's service.

Christian education is probably the most expensive work modern-day Free Will Baptist's have undertaken. But it is paying tremendous dividends. Giving to it guarantees spiritual fervor and zeal to our churches. Without instruction there can be no vision! Without a vision the people perish!

Paul Kettman is Public Relations Director, Free Will Baptist Bible College.



The Pay-off of Christian Education

Jack L. Williams

Christian Education has come into its own.

And investments and returns of our colleges engaged in Christian student development reflect it. Current growth is dramatic evidence of maturity and diversification in Free Will Baptist educational institutions.

Results educationally have been phenomenal. Heavy investments and ambitious goals will make this outgrowth even greater in the future. Yet the surface has only been scratched.

Specifically, one may ask what the values and benefits of Christian education are to the individual, the denomination and the cause of Christ. What *do* we get in return for our investment?

The Student

Bible college training *provides a student and escape from the spiritual welfare dole.*

He is no longer limited to second hand third rate hand-outs doles to him by dusty sermon books, pulpy "Christian" magazines and outdated church programs. He learns how to "put away childish things" and lay hold on God's treasure chest in the Bible. The distance between the spiritual welfare dole and spiritual maturity and manhood is decidedly not a milkrun but a hard-fought, up-hill, against-the-grain struggle. We have been spoonfed until gathering our own spiritual food has side-tracked and capsized some potential spiritual fathers.

Each student who gives himself to his studies and his Lord can expect to emerge from Bible college with *maneuverability and flexibility.* He will be equipped to stand in today's treacherous uncertainties, a thinking Christian, properly trained. Unlike the stereotyped college rebels who are confined to their own set of rules and non-rules, the Bible college trained student is down-to-earth, capable, adaptable and reliable. He has had OJT (on the job training), not merely classroom theory. His very calling has thrust him into society and its problems while he lays his own life's foundation on the time-tested principles of scripture. He does not run aground in the shallow superficiality of church-anity nor does he flounder in the wallowing waves of "philosophy so called." The Bible college grad should be capable of floating on a heavy dew or

ploughing through the seas of theological controversy.

Along with agility, the Bible College program is primed to produce stability in every student.

The effective Christian must learn to stand, where to stand, when to stand, how to stand, on what to stand, how long to stand, and why to stand. Stabilization amid fluctuation is a fundamental objective. Each student enrolls with the wonderful work of grace, salvation, already under way, but we need the disciplined heat of Bible College to refine, strengthen and stabilize the willing Christian. The student must take some bold steps in personal habits, study habits, and financial management. Casualties? Oh, yes, there is a big drop-out rate, but the alumni of Bible colleges are unmatched in willingness, consistency, and performance for His glory. Spartan standards in college enable students to absorb the shocks of harsh realities after graduation and act as a protection from the sinful environment in the world.

They have seen themselves under the glare of God's revealing light and have no misgivings about the deceitfulness of human nature nor the sufficient grace of God. They harbor no secret doubts about final authority in their lives. Any who felt otherwise disappeared somewhere between the entrance exams and the graduation tassel.

The most frequently heard expression among Bible college grads is "I found God's will in Bible College."

"But can't I find God's will without being in Bible College?" someone justifiably asks. Of course, many have. But, tragically, multitudes have not and have aimlessly squandered talents, abilities, potentials. No greater satisfaction comes to man than the satisfaction of realizing God's will for his life and then doing his best with all his energy to fulfill that will. No longer is the student concerned only with the modern adventure of superficial freedom, careless irresponsibility, and unlimited rights. He has found more than any of the frustrated men separated from God and trying to impose order on the personal chaos they have created. In an educational setting with direction and spiritual meaning he has found his life's purpose. God's will for the *here and now*, gives the student assurance that he

knows where he stands with God and where he is to serve among his fellowmen. You cannot be sure of the latter unless you daily renew the former.

The Denomination

Christian education furnishes the denomination a *cutting edge with a Free Will Baptist slant*.

Make no mistake on this point. We fully intend to graduate students who are proudly and unapologetically Free Will Baptist. While sharpening the mental and spiritual swords of students, our Christian education institutions are inoculating them against betraying their denomination. Students are told and then told again that the Free Will Baptists have provided their institutions of learning. It was a Free Will Baptist preacher who presented Christ to them. Free Will Baptist parents keep them in school. Students are challenged with the thought that their denomination owes them nothing, but they owe it everything. We simply do not intend to have our schools breed and graduate Calvinists or any others who do not represent Free Will Baptists.

Convinced that they are Free Will Baptists, students and alumni of Free Will Baptist educational programs become a *ready reserve resource reservoir*.

They are a living support system for every phase of denominational work. Free Will Baptist grads are tailor-made for our denomination. Any foreign missionary who arrives on any field does so *via* one of our Free Will Baptist colleges. Many of our home missionaries receive their missionary vision in a Free Will Baptist college. Many of our national, state, and local leaders have had the opportunity of study in a Free Will Baptist classroom. These men and women who have persevered in study together find it easy to work together, bound to one another with a common background.

We say *ready*, because they are prepared by training. We say *reserve* because they are a stock-pile, a nest-egg from which the denomination may draw talents to supply needs. We say *resource*, because they are multi-prepared, venturesome, enterprising—an asset to the denomination. We say *reservoir*, because like most reservoirs, they did not just happen—Foresight, design, and hard work make them possible. Christian education insures a maximum of results with a minimum work force.

Christian education with its serve now, but prepare for tomorrow design affords the denomination a *potent long range strike force*.

The highly-literate finely-cultured society of the '70's demands a knowledgeable leadership. Our colleges build workers who have the long look, the expanded view. Christian education takes the inherent characteristics, talents, and abilities of the Christian, places them under an academic magnifying glass to water, cultivate, and thoroughly weed. In the demanding college framework, the molding for life-time service is accomplished. These students should emerge more broad-shouldered than their predecessors, able to handle greater loads and assume greater responsibilities.

With the advantages of an emerging group of well-versed veterans from our Bible colleges, the Free Will Baptist denomination can expect to be able to start earlier, go farther, arrive quicker, stay longer, and accomplish more than our forefathers. To do less with the advances we have made on the strength of their sacrifices is a sacrilege to their memory. If we do less, it is to our shame; if we do more, it is to His glory.

Opportunities once still, suddenly come searching for a prepared man. Task, not yet apparent, are silently waiting for the right man some tomorrow to accomplish them. Colossal problems will stalk the church, and we must have our Paul Palmers and Ransom Dunns in the next decades to answer and analyze, and simplify them.

As is true with every long range strike force, a well-trained, well advertised, strategically placed Free Will Baptist college graduate can serve as a deterrent to some dilemmas. A strong mobile army is rarely tested; a vicious watchdog scarcely ever attacks an intruder—his very presence is the ounce of prevention, though he is immensely qualified to administer any needed pound of cure. Our denomination by virtue of the clean living and pure doctrine of strong men developed in Christian educational institutions may never have to face some crisis.

The Cause Of Christ

Although I have an impassioned love for my denominational heritage: still everything achieved through my church is for *Him* and *His* cause. Christian education benefits the cause of Christ.

Education yields to the cause of Christ a growing army of *aroused men, committed men, armed men, cultivated men, able men, compassionate men*.

Christian educational institutions are training more men than ever before in the history of Christianity. It is for the King that they have kept their bodies in subjection, sharpened their axes, grown skillful in handling the sword, and envisioned "His name among all nations."

Many noble Free Will Baptist ministers and laymen have not had the advantages of Bible college training, yet they serve and serve well. These unsung heroes have fought the major battles of Christian education for us, and the benefits we now reap come from the precious seed they have sown. If they had been given our opportunities, they would push on to do more and greater things. Educated they were and are. Communities and cities took note of them that "they had been with Jesus." These men by their labor of love have placed on our younger, inexperienced shoulders the mantle of Elijah. Brethren, the hour is come; the responsibility is ours. Can we, as they so majestically did, make "the iron swim"?

Jack L. Williams, Dean California Christian College, Fresno, California.



words for women

Genevieve Waddell is the wife of Rev. Eugene Waddell, pastor of Cofer's Chapel Free Will Baptist Church, Nashville, Tenn.



gems

from the Greek New Testament

by Robert Picirilli

AMERICAN WOMEN have come a long way. Yet our female society claims 2,000,000 alcoholics, 1,250,000 drug addicts and over 6,000 suicides a year. But the search for happiness continues. A surprising number of those women who read books on inner peace are saved, but their joy depends entirely on their successes: a new dress, a fancy hairdo, a husband's compliment, or Junior's grades. They are victims of their circumstances, not victors over them.

Rags to riches. You can go from spiritual rags to riches by admitting your soul's poverty. As a side benefit, because you're God's child, He will provide your material needs, too. This assurance eliminates one of the usual worries in the average home.

The tamed ones. The Women's Lib Movement is composed of crippled neurotics who demand equal rights while their hen-pecked husbands are home eating Alka-Seltzers. But the woman whose spirit has been tamed by the Holy Spirit is in subjection to God, first, and then to her husband. True, Spirit-led submission crowns a woman queen for every day.

Have mercy on me. Does your life touch some lonely woman who longs to see even a little drop of mercy? God has shown great mercy to you. In return, offer Christian kindness to your family and neighbors.

Purity. Even some Christian women are guilty of impure talk, especially among close friends. Remember that the tongue gives outward expression to inward thoughts. Many frustrations are simply outward symptoms of impure, guilty thoughts which the Lord alone has power to remove.

Peacemakers. President Nixon will probably not invite you to help him solve the Viet Nam crisis, but you can assume the role of peacemaker in one of the world's greatest battlefields—your home. Parent-child and brother-sister problems are your specialty. Most importantly, you are a peacemaker when you try to reconcile others to Christ.

Persecuted. You aren't suffering physical persecution today but you bear the brunt of community jokes because you're "different". Your family's standards don't fit in with the "now" generation. And your flesh persecutes you daily as you try to crucify it again and again. But you find that in doing this, you have real blessedness. Your joy sets you apart from the defeated Christian woman who hasn't yet found victory in Christ.

OUR RECENT Sunday-school lesson on John 4 reminded me that there are several things about the account that become much clearer if the original Greek is studied.

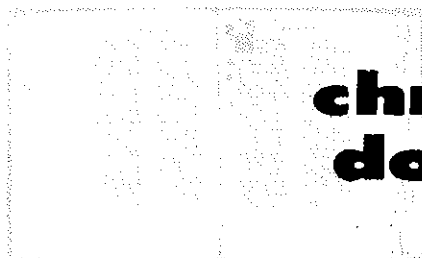
For example, in verse 12, the woman asks "art thou greater than our father Jacob . . . ?" We might wonder just how she meant this: what was her attitude toward what Jesus has said up to this point? It helps to know that, in the Greek, the question is worded in such a way as to show she expected a *negative* answer to her question. "You aren't greater than our father, Jacob, are you?" She might well have had a trace of sarcasm in her voice as she spoke to this strange Jew who seemed to think he could give her better water than Jacob!

Look also at verse 14 where Jesus speaks of a "well of water springing up into everlasting life." The figure of a "well" somehow throws us off track. Actually, back in verse 11, the word "well" is used once: it is the Greek word *phrear*. But here in verse fourteen it is an entirely different word: *paga*. This word is actually a "fountain" or "spring". What Jesus is saying is that the Spirit of life he gives is like a mountain spring or artesian well that bubbles up from the ground in an ever-flowing stream.

Verse 15 is also interesting, in that the woman's use of tense shows exactly what appeals to her. She says: "give me this water, that I thirst not, neither come hither to draw." And all three of these last verbs are in the Greek's *linear* action, referring to continual repetition. What she is saying is this: "give me this water so that I won't have to keep getting thirsty nor keep coming back here to keep on drawing water from the well." You can actually feel her tiredness at the daily trip. You can also see that she hasn't yet grasped what Jesus is really telling her: she just wants to escape that troublesome, tiring, daily ritual.

One more glance is especially helpful, this time in verse 27 where we read that the disciples, arriving, were amazed that he was talking with "the woman". But the Greek does not have the article "the". The point is that they were surprised that he would tarry in public conversation with *any* woman—it just wasn't customary in those days. Naturally they didn't know anything about her reputation, and so that has nothing to do with their surprise.

Isn't it interesting to note that Jesus, who might have found so many excuses, witnessed anyway?



christian doctrine

by Leroy Forlines

When Jesus asked His disciples, "Whom do men say that I the Son of man am?" (Matthew 16:13), the answers varied. This has been the case in the history of the church. The right answer to this question has been the mark of true Christianity. The wrong answers have identified their proponents as heretics.

V. THE DOCTRINE OF CHRIST

A. Incarnation

Incarnation is the theological term used to refer to the union of the human and divine natures in Jesus Christ. The divine nature of Jesus has always existed. The human nature of Jesus had a beginning. It had its beginning with the miraculous conception and virgin birth.

In the union of the divine and human natures, the natures were not mixed so as to make Jesus a cross between God and man. Rather, Jesus is fully God and fully man. A study of the Gospels leaves no

doubt about either the humanity or the deity of Christ.

While there are two natures in Christ, the human and the divine, there is only one person. Jesus never spoke of Himself as "we", but "I". If the two natures had made Him two person. He would have spoken of Himself as "we".

Though Jesus' human nature had a beginning, it will never cease to be. Jesus will always be both God and man.

There were three basic purposes accomplished through the incarnation. (1) Jesus revealed more fully the nature of God. (2) Jesus became our Kinsman Redeemer. It was only by becoming our kinsman that He could redeem us (Lev. 25:47-55). (3) Because of His humanity He is a compassionate highpriest (Heb. 2:17; 4:15).

B. Immaculate Conception

By the immaculate conception of Christ is meant that He was conceived with a sinless human nature. This was achieved by the miraculous act of the Holy Spirit. As a result of this Jesus did not have a sinful nature.

The Roman Catholics go a step farther and teach the immaculate conception of Mary. Thus, they believe that Mary was sinless. They think this was necessary for Jesus to be sinless. If this reasoning were true, Mary could not have been conceived sinless unless her parents had been sinless. The Bible does not teach the immaculate conception of Mary, nor that she was sinless. We believe in the immaculate conception of Christ, but not of Mary.

The History Corner

Mary R. Wisheart & Robert Picirilli

On February 3, 1908, the State of Tennessee recorded a charter for Free Will Baptist University of Nashville. This university was to grant degrees in arts and sciences and the professions. This charter still exists as evidence of the vision of a man called Dr. Dell Upton.

In 1906, according to J. L. Welch, Dr. Upton came to Nashville for the first time to attend the Eastern General Conference held at Cofer's Chapel Free Will Baptist Church. He was invited to preach during the session, and the people of Cofer's Chapel were so impressed by his message that they invited him to come as pastor.

In 1907 he returned to Nashville as pastor of Cofer's Chapel. At that time he was probably in his early forties. He had an amazing vision and zeal for the Lord's work.

December 17, 1907, he organized the women of his church into a Ladies' Aid Society. Under his direction and encouragement, these women published a paper, *The Record*. He had a vision of what education could do for Free Will Baptists. So great was his feeling about an educational institution that he located property on Monroe Street in North Nashville.

Money was scarce, however, and interest low. Free Will Baptists had a mistrust of education. Dr. Upton became discouraged and left Nashville about two years after he came.

But he left his witness. The Free Will Baptist national college is in Nashville. No doubt the strong women's organization in the Cumberland District of Tennessee has its roots in that women's group organized and encouraged by Dr. Upton.

We know that he was married and had no children. He came to Nashville from Leon, West Virginia and returned there. The last piece of preserved correspondence available now is a letter to the Welches dated June 14, 1921 and postmarked Leon, West Virginia. We understand that he had the titles of D.D. and LL.D., although we do not know what institution conferred these degrees.

We should like to have more information about the Upton family, what Free Will Baptist group he was connected with in West Virginia, and what schools he attended.

Continued from page 1

for the good seed of education which takes into account that "the fear of the Lord is the beginning of wisdom."

Secularism has been weighed in the balances and found wanting. It has produced a society which is devoid of moral values. The absence of basic principles such as modesty, integrity, respect for authority, loyalty and reverence contradicts the arrogant assumption that secular, non-committed and objective studies are good education. When moral and spiritual values are divorced from the learning process it is an inferior education.

To offset the rise of this "new paganism" we need first of all to pray for revival in the educational world. The world by wisdom knew not God; therefore, it is going to take a spiritual revolution to change the hearts of those who have by-passed God. Unless God in His mercy and providence sends revival there is little hope of redeeming our public schools from the inroads of an educational philosophy that disregards Christian values and convictions.

To withstand secularism we need secondly a strong Christian witness on the campus. On a recent flight I started to witness to a college girl sitting next to me only to learn I was too late—her roommate had already won her to Christ. She is now studying the Bible consistently with several hundred other Christians on this state school campus. Another Christian coach on a secular campus told me of seeing an atheist saved for whom he had been praying since last fall when he joined the team.

We have been prone to abandon the secular campus. They have been lost by default. Let us not forget that Christian conversion is the solution to worldly ideologies. Both Paul and Apollos were products of great universities who utilized their training for the glory of God when they found Christ. It is distressing that so few of our churches have any contact with the college community near them which presents one of the greatest missionary challenges in the world.

To combat secularism, we need last of all, to strengthen our existing Christian schools. These schools are "boot camps" to train warriors. Many of tomorrow's battles for God will be won or lost by the soldiers who are now preparing for service on the Christian campus.

But we must not be content with delaying tactics or rear guard action. Secular education must be confronted with a vital, viable force. Christian institutions of learning provide a powerful force for keeping alive the Biblical viewpoint and the interpretation of the Christian way of life to students in the midst of a multitude of human ideas and opinions. They provide a balance for the confusion which has resulted from secularism by presenting stable values and moral ideals. The Christian school provides the atmosphere where man's reason and God's revelation meet in a glorious marriage of faith and truth.



**MINI
MESSAGE
&
Outlines**

I. J. Blackwelder

This feature is the first of a series designed to furnish the framework for messages, devotional talks, and Bible studies for laymen as well as for teachers and ministers.

THE DIMENSIONS OF GOD'S LOVE
(John 3:16)

- I. GOD'S LOVE IS AS HIGH AS HEAVEN
 - 1.. It is higher than the first heaven, where the clouds are (2 Cor. 12:1, 2).
 2. It is higher than the second heaven, where the heavenly bodies are (2 Cor. 12:2).
 3. It is as high as the third heaven, where the throne of God is (2 Cor. 12:3, 4).
- II. GOD'S LOVE IS AS DEEP AS HELL
 1. It is deeper than sin (1 John 2:2).
 2. It is deeper than death and the grave (1 Cor. 15:54, 55).
 3. It is as deep as hell itself, for, while His body lay intact in the tomb, His soul went to hell for all who believe on His name (Acts 2:25-31).
- III. GOD'S LOVE IS AS BROAD AS THE WORLD
 1. It is broader than any chosen nation (Ro. 3:9, 21, 22).
 2. It is broader than the most refined civilization on earth (Ro. 10:11, 12).
 3. It is as broad as the most remote habitation of the human race (Acts 17:24-30).
- IV. GOD'S LOVE IS AS LONG AS ETERNITY
 1. It will endure after temporal things will have passed away (1 Cor. 13:8-13).
 2. It will endure after the heavens and the earth will have been destroyed (2 Peter 3:10-12).
 3. God's love will endure and be shared with His people while they reign with Him for ever and ever (Rev. 21:3; 22:4, 5).

THE NEW BIRTH
(John 3:1-12)

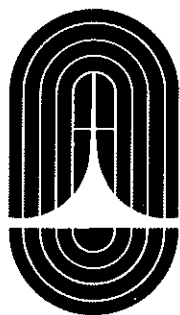
- I. THE MUST OF THE NEW BIRTH
 1. To know who Jesus really is.
 2. To see the kingdom of God.
 3. To enter the kingdom of God.
 4. To understand spiritual things.
- II. THE MYSTERY OF THE NEW BIRTH
 1. Strange in its operation.
 2. Positive in its results.
 3. Baffling to natural minds.
 4. Heavenly in its manner.
- III. THE MEANS OF THE NEW BIRTH
 1. Made possible by grace (Eph. 2:8).
 2. Initiated by the Word (Ro. 10:17).
 3. Experienced by faith (1 John 5:1).
 4. Witnessed by the Spirit (Ro. 8:16).

FIVE ATTRIBUTES OF GOD'S LOVE
(John 3:16)

- I. IT IS MEASURELESS IN DEGREE
"For God so loved . . ."
- II. IT IS UNIVERSAL IN SCOPE
"For God so loved the world, . . ."
- III. IT IS SACRIFICIAL IN DESIGN
"that he gave his only begotten Son, . . ."
- IV. IT IS IMPARTIAL IN APPEAL
"that whosoever believeth in him . . ."
- V. IT IS ETERNAL IN EFFECT
"should not perish, but have everlasting life."

THREE GREAT SUPERLATIVES
(Psalm 119:11)

- I. THE BEST THING—"THY WORD"
 1. It is better than gold and sweeter than money (Psalm 19:10).
 2. It is the most assuring message that we may proclaim (Is. 55:11).
 3. It provides the greatest protection against the wiles of the devil (Eph. 6:10-17).
 4. It supplies the best sermons for any preacher (2 Tim. 4:1-4).
- II. IN THE BEST PLACE—"MY HEART"
 1. The heart is the best place for God's Word, because it is what He observes to judge our motives (1 Sam. 16:7).
 2. It is the best place for God's Word, because it is the source of the spiritual temperature of our entire being (Jer. 20:8. Luke 24:32).
 3. It is the best place for God's Word, because it is the seat and center of our emotions (Mk. 12:30-31).
- III. FOR THE BEST PURPOSE—"THAT I MIGHT NOT SIN AGAINST THEE"
 1. If the Word is in our heart, it will remind us of our duty to obey God's laws (Mat. 22:34-40).
 2. It will remind us of what is good and acceptable in the sight of the Lord (Mic. 6:8).
 3. It will help us to do unto others as we would have them do unto us (Luke 6:27-31).
 4. It will prepare us for every good work and Christian service (2 Tim. 3:16-17).



BIBLE COLLEGE TO SPONSOR CHOIR AND DRAMA TOURS

During mid-semester break, March 18-28, two student groups from Free Will Baptist Bible College will be touring churches of the denomination. The College Choir will carry their 1971 program, "Now Sing We Joyfully Unto God," into Michigan. The 35-voice group will be under the direction of David Randlett.

A second group will visit North Carolina and Virginia with the school's first Drama Tour. A company of 14 students, under the direction of Joseph

Jones and Mrs. Charles Thigpen, will present two plays each evening in the churches. The first play, "Daniel and The Tempter," depicts the relevancy of Biblical standards in meeting the social and moral problems faced by today's young people. "Release," which concludes the program, describes what might have happened when Barabbas, the murderer and rebel, learned that Jesus was to die in his place.

Each of the touring groups will hold 13 services while on the road.

BIBLE COLLEGE ENROLLS 470 FOR YEAR

Forty-six new day students enrolled on January 5 as the Bible College began its second semester. Joining 389 students who were in school first semester, they boosted the 1970-71 day school enrollment to 435. Including Evening School registrants and those who attended the 1970 Summer Session, this brings the total Bible College enrollment to 470 for the current school year. This is only slightly below last year's record enrollment of 480.

By classes, the students this year numbered 164 freshmen, 137 sophomores, 67 juniors and 38 seniors. Twenty-nine enrolled as Special Students.

The Registrar's Office also announced that within this year's student body are 142 ministerial students and 36 studying for missionary service.

HOME MISSIONS REPORTS PROGRESS IN THE ISLANDS

National Home Missions Director Homer Willis and Home Mission Board Vice-Chairman J. E. Blanton visited Puerto Rico and Virgin Islands in December and report that the churches there are doing well.

The Reverend Fred McCoy has established a work in San Juan, Puerto Rico, and is presently having a good ministry among the Spanish-speaking people there. Blanton, who preached in the San Juan Church at a Sunday evening service, reports that the attendance was good. McCoy plans to extend his ministry to include services in English in the near future.

In the Virgin Islands, the Reverend Larry Powell has planted a prospering work in Christiansted, St. Croix. Willis, who spoke to more than 100 gathered for Sunday morning services, says, "Larry has done a great job in building the congregation in the Islands and is now engaged in building the House of worship." Willis also reports that both of these Home Missions works are in need of additional support.



NORTH CAROLINA CHURCH PRESENTS PASTOR WITH NEW CAR

Members of the Prospect Free Will Baptist Church, Dunn, North Carolina, have found a new way to show how much they appreciate their pastor. Recently they gave the Reverend Bill Robinson a new automobile.

Members of the church report that Robinson's ministry in Dunn has been rewarding and that the car was given as a token of their love and appreciation for their pastor's devotion and hard work since coming to the Prospect Church.

Meeting place and congregation in St. Croix, Virgin Islands—Reverend Homer E. Willis in pulpit.

Left to right: Director Homer E. Willis, Pastor Larry Powell and board member, J. E. Blanton—St. Croix, Virgin Islands.

500 ATTEND NORTH CAROLINA CHURCH DEDICATION

The Reverend Robert Durham, pastor of the Grace Free Will Baptist Church, Rocky Mount, North Carolina, reports an attendance of more than 500 people on January 24, when he dedicated the new church auditorium. The Reverend Roy Rikard brought the dedication message. Attendance at the church one year earlier was 173.

Durham reports that the church is presently running four buses and that riders recently doubled in one two-week period.

A number of first-time decision, rededications, additions to the church have been recorded in recent months. Says Brother Durham, "This shows how God is willing to bless if people work, pray, and give Him the glory."



NORTH CAROLINA FREE WILL BAPTIST SEES 100 YEARS

Mrs. Sinda Hawkins, the last of 17 charter members of the First Free Will Baptist Church of Marion, North Carolina, celebrated her 100th birthday on Christmas Eve, 1970. She attended the church when it was organized on October 7, 1929, then called the St. Paul's Free Will Baptist Church.

Mrs. Hawkins attended the church regularly until she suffered a stroke four years ago. Since then she has been able to go to church only occasionally in her wheelchair.

She remembers as a child walking two miles to attend "a little Baptist Church on the upper end of town."

Mrs. Hawkins had three daughters and three sons, with two daughters and one son now living. She also has 16 grandchildren, 37 great-grandchildren,

and 14 great-great-grandchildren. May God bless her with continued health that she might see many more.

LONNIE GRAVES ANNOUNCES PASTOR'S SCHOOL

The Fellowship Free Will Baptist Church, Durham, North Carolina, will sponsor a two-day Pastor's school, the Reverend Lonnie Graves has announced. North Carolina preachers have been invited as guests of the church for the meeting, March 29-30.

In addition to Graves, speakers will include Rev. Bob Shockey of Ashland, Kentucky; Rev. Ronnie Dail, director of the church's bus and visitation ministry; and others.

Among the subjects to be discussed are "Sunday School Organization," "Effective Youth Programs," "Effective Soul-Winning Programs," and "The Teaching Ministry for Adults."

The Fellowship Church is carrying on an outstanding ministry in Durham and averages over 1,100 per Sunday.

TEXAS CHURCH ADVANCING UNDER NEW PASTOR

The Reverend Glenn Hood recently assumed the pastorate of the Westside Free Will Baptist Church in Midland, Texas. Under his short ministry, eight have been saved, 12 made rededications and 24 been added to the church. Hood also reports that two 16-year-olds—Danny Potter and Randy Hood—have begun preaching.

SANDERS REPORTS HAWAII CHURCH GROWING

In a recent letter, the Reverend Luther Sanders, pastor of the Waipahu Free Will Baptist Church, reported on the work's progress during 1970. He reports 95 decisions—22 for salvation, 52 for consecration and 21 for membership—were made in the church. The Sunday school average attendance was 130 for the year.

The Hawaii church has also maintained interest in other works, including Good News Clubs for children, an active Master's Men group, and a women's Bible class taught by Mrs. Sanders.

MISSOURI MINISTER CALLED HOME

The Reverend Homer Smith, a pioneer Missouri preacher, died at the age of 73 on Tuesday, January 19. Among the children who mourn his passing are Rev. Rolla Smith of Savan-

nah, Georgia; Genelle Scott, wife of Rev. Ben Scott of Jonesboro, Arkansas; Homer Smith of Tempe, Arizona; and Mrs. Jean Tinker of LaHabra, California.

Smith pastored the Mountain Valley Free Will Baptist Church for 27 years. He performed 142 weddings, conducted 515 funerals and baptized hundreds of converts in the clear streams of the Missouri Ozarks.

CONTACT acknowledges the selfless service of this Christian servant and extends sympathy to his wife and children.

MRS. WHALEY TURNS PAIN TO PRAISE

Ethel Whaley, wife of the Reverend Lee Whaley, former missionaries to Alaska, has been strictly confined for six and a half years with a malady known as Lupus. During this time, her constantly cheering testimony has flowed in ever-widening circles from her sick-bed in Bessemer City, North Carolina, where her husband pastors, on to Nashville, Tennessee, where her two sons attend Bible College, and all across the denomination. In spite of almost constant pain, she continues to manifest a spirit of joy and contentment in the will of God.

CONTACT solicits the prayers of God's people for Sister Whaley. If you have a moment, write her at Box 296, Bessemer City, North Carolina.

FUNDAMENTAL LEADERS PLAN EVANGELISM CONGRESS

A number of prominent Christian leaders, including Dr. John R. Rice, Dr. Bob Jones, Dr. Jack Hyles and Dr. Lee Roberson, met recently in Murfreesboro, Tennessee, to lay plans for an International Congress on Evangelism to be held in a major U.S. city in about a year.

The meeting, which they declared would be open to all Bible-believing, fundamental Christians, will have a three-fold purpose:

"To positively present the message and methods of Biblical Evangelism and the efficacy of the gospel of individual regeneration, as opposed to modern ecumenical evangelism and the so-called social gospel, which is not a gospel.

"To challenge Christians everywhere to dedicate themselves anew to an all-out effort to utilize Biblical evangelism on every front, using every legitimate modern technique without changing or diluting the message.

"To call for the implementation of II Chronicles 7:14."



religious newscope

CRISWELL SEES CHURCHES IN SURVIVAL FIGHT

FORT WORTH (EP)—The churches of Christ are facing floodtides with threaten to engulf them at a time when they have become tools of left-wingers who deny basic doctrines of faith. Dr. W.A. Criswell, minister of Dallas' First Baptist Church, made the remarks to the Texas Baptist Evangelism Conference. "More than 100 years ago, 25 percent of the population was evangelistic Christian," he said. "Today less than eight per cent are. By 1980 there will be only four per cent and by the year 2,000 there will be less than 2 per cent." He said Christianity is a dying witness, "and we're living to see it die. If we are to survive and live, the church must become authentic, authoritarian, absolute and apocalyptic."

McINTIRE PURCHASES BUILDINGS

Collingswood, N.J. (EP) Radio preacher, Carl McIntire has purchased a sizable piece of land at Cape Canaveral, Florida. The land is to be turned into a "Freedom Center." The Center is to be a year round Christian conference and freedom center, retirement complex and four year liberal arts college. Included in the purchase were the Boeing Building, Hilton Hotel, Chrysler Building, and the Cape Kennedy Convention Center.

SUNDAY LAW

New York, (EP) It is against the law to sell "unnecessary" items in New York city on Sundays. Merchants in busy Times Square ignore the law and calmly pay the fines imposed upon them. It is claimed by businessmen that they need Sunday business to survive.

Such things as foods, beer, drugs, newspapers, flowers, gasoline are some of the "necessary" items in question. The fines range from \$5 to \$25, depending on the judge.

(Ed. Note: One of the principles of God's Law is that Sunday be a day of rest. It is the Lord's Day. Rome fell because of a violation of this principle.)

AUTHOR CHARGES LIBERAL CHURCH SPREADS VIOLENCE

NEW YORK (EP)—The public has a right to know how the ecumenical wing of the Protestant Church in America has played a major role in the spread of violence and revolutionary activism, says the author of a new book. Will Oursler, reporter, lecturer and broadcaster who presently serves as president of the Overseas Press Club, exposes churches, clergy and church spokesmen in his book, *Protestant Power and the Coming Revolution* (Doubleday). To be released Feb. 5, the book cites the role liberal Protestant churches, including the United Presbyterians and United Methodists, have played in encouraging and even tutoring young people in deliberate acts of civil disobedience in every section of the country. Oursler also details in his book examples of what he terms the new "evangelism of violence"—church involvement with SDS Weathermen in the Chicago riots; the new "religious sex"; the use of profanity and obscenity in church educational publications.

REDUCED RATES FOR CLERGY STILL APPLY, RAILROADS SAY

NEW YORK (EP)—The Eastern Clergy Bureau of the Eastern Railroad Association has announced that most major lines will continue to offer 25 percent reduced fares to clergymen in 1971. The special rates are available for all ordained or licensed clergy, nuns, seminarians and missionaries, according to Harry Schulte, manager of the Eastern Clergy Bureau. He said some 2,000 clergy have bought coupon books for the year. The books—containing 50 coupons which can be used to buy reduced tickets—are issued upon an application fee of \$14 each. Applications for the coupon books have been declining each year, Mr. Schulte reported. He said 4,000 were sold last year and 8,000 the year before. "About 30 years ago, we used to seek 50,000—at \$2 a book," he recalled. Clergy wishing to receive reduced fares for travel outside the Eastern area would have to apply to clergy bureaus in those districts for information on reduced rates.—

NEW JERSEY STRIPS SHELTON OF ACCREDITATION

TRENTON, N.J. (EP)—Degrees held by graduates of Shelton College are worthless, following state action stripping the liberal arts institution of its power to award them. The Rev. Carl McIntire, head of the small Bible school, vowed a court fight charging discrimination by the New Jersey Board of Education at the end of 15 years of controversy swirling around the school in coastal Cape May at the southern tip of the state. The state board said the school did not meet educational standards. The decision, which the state said was without precedent, is effective at the end of the current academic year. In McIntire's view, the move is "a liberal frameup and premeditated murder of a Christian college." He plans to appeal to the state Superior Court at once. New Jersey says the school is ridden with "substantial academic deficiencies coupled with a lack of institutional integrity and administrative competence."

DRAFT DODGERS DEFENDED

New York, (EP) Dr. Eugene Carson Blake, WCC General Secretary, states that American draft dodgers in Canada are political refugees and therefore need help. The executive officer was defending the Council's fund-raising drive on behalf of the Americans abroad. The plan calls for the raising of \$70,000 a year for three years with the money to be dispensed by the Canadian Council of Churches.

AMERICANS UNITED SUES KENTUCKY PAROCHIAID

WASHINGTON, D.C. (EP)—Americans United for Separation of Church and State have filed suit challenging the constitutionality of providing teachers to parochial schools at public expense. The January 18 suit in Federal District Court of Eastern Kentucky will test an agreement by the Beechwood Independent School District in Ft. Mitchell to supply two teachers to Blessed Sacrament Parochial School, a church school operated by the Roman Catholic Church. The suit charges that the practice violates the United States Constitution by involving a public body, the board of education, in the affairs of a religious institution, and by subjecting citizens to "taxation for the support of religion or religious educational institutions."—

POSTAL SMUT BAN IS KILLED

Washington, D.C. (EP) Post Office officials can no longer block or detain mail to dealers in "obscene" materials, by action of the Supreme Court. In the court's opinion, to block or detain is a form of censorship forbidden by the First Amendment to the U.S. Constitution. Justice William J. Brennan, Jr., quoting Oliver Wendell Holmes, said, "The United States may give up the Post Office when it sees fit, but while it carries it on, the use of the mails is almost as much a part of free speech as the right to use our tongues."

WAR ON SIN

Sierra Madre, Calif. (EP) The city council here approved the first reading of an ordinance specifically prohibiting any individual or business firm from engaging in any activity open to the public where intentional nudity would be exposed. The ordinance further bans showing in any medium, live or film, actual or simulated, sex, sadism, or masochism. The "sm ban" applies to performances offered to the public with or without admission charge.

STUDENTS PRAY FOR RELEASE OF PRISONERS

(EP) Students of Asbury Theological Seminary have launched the "Prisoners Prayer Partner Program". Under the direction of Dr. Thomas A. Carruth, the students are issuing Prayer Partner cards to citizens throughout the country encouraging prayer and publicity as instruments to soften the Communists' attitude. It is their objective to secure the release of all American servicemen imprisoned by the Vietnamese.

NEW YORK REPORTER URGES RETURN TO BIBLE

NEW YORK (EP)—McCandlish Phillips, a New York Times reporter, calls for a national return to the Bible as the Word of God. In his book, *The Bible, the Supernatural, and the Jews* (World) the evangelical newsman warns that a continued drift from Biblical standards will ultimately make the nation ripe for dictatorship. "The present tragedy of America is that it has long left the truths of the scriptural faith on which many of its founders stood, and to which a majority of the people at least gave assent," Phillips says.

WOMAN CLAIMS SHE IS JESUS

Oklahoma City, Okla. (EP) Janie E. McKinney has filed a suit in federal court to prove she is Jesus Christ and that she is not insane. Miss McKinney names Evangelist Billy Graham, Oklahoma City pastors Herschel Hobbs, and Hugh Bumpas as her defendants. She claims that Graham is Luke, Hobbs is Paul, and Bumpas is Peter. (Ed. Note: "For many shall come in my name, saying, I am Christ: and shall deceive many", *Matthew 24:5*).

TEXTBOOK UPHOLDS GENESIS

Grand Rapids, Mich. (EP) A biology textbook which upholds the Biblical story of Creation been published by Zondervan Publishing House. "Biology—A Search for Order in Complexity" was prepared by the Creation Research Society of Ann Arbor and is "committed to full belief in the biblical

record of creation and early history." The 548-page book is aimed at both public and non-public schools.

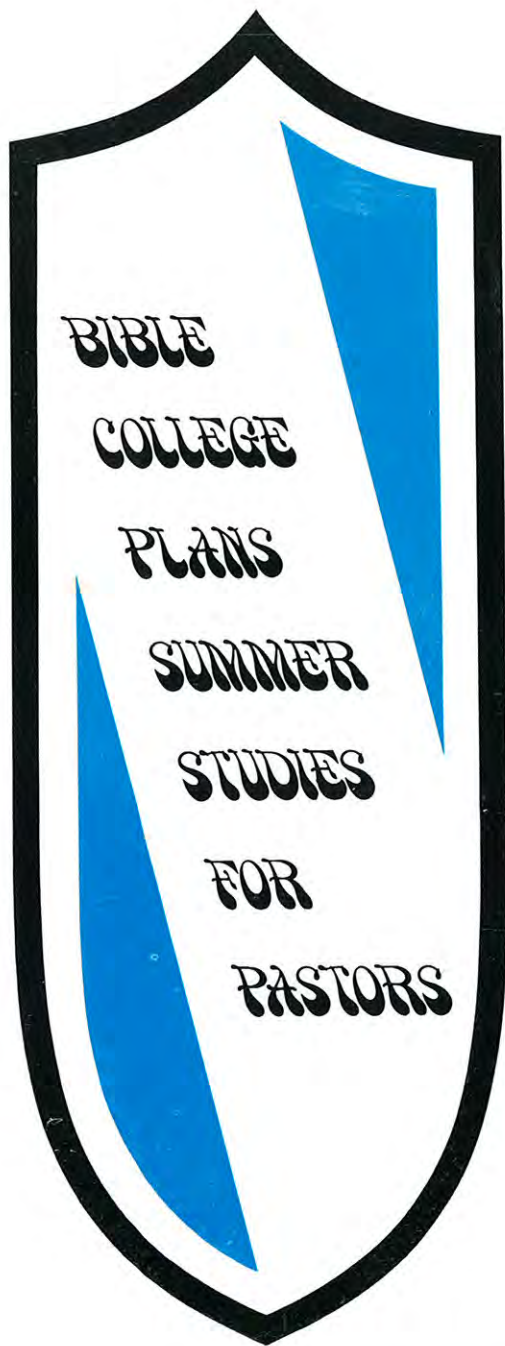
CHRISTIAN SCHOOLS ON THE INCREASE

Wheaton, Ill. The Christian School movement has experienced a 15% increase for the third consecutive year. Sixty-two thousand pupils are enrolled in 345 elementary and secondary schools located in 40 states and 35 countries. The expanding interest of overseas schools for missionary children is indicated by the 46 schools in 35 overseas location. Dr. John Blanchard, Executive Director of the National Association of Christian Schools, states: "Our schools emphasize spiritual impact and academic content and our efforts to deal with social, racial, political and denominational problems are developed with Biblical discernment. Many parents desire this balance of education for the benefit of botheart and mind."

THANK YOU FOR YOUR GIFTS TO THE

COOPERATIVE PLAN OF SUPPORT
January 1971

RECEIPTS:	January 1971	January 1970	Yr. to date	Design
Alabama	\$1,124.93	\$1,206.27	\$1,124.93	
Arizona	417.64		417.64	417.64
Arkansas	877.90	579.58	877.90	
California	699.88	432.12	699.88	174.48
Florida	337.07	63.22	337.07	
Georgia	482.82	697.69	482.82	
Idaho	80.33	21.70	80.33	
Illinois	201.31	874.58	201.31	
Kentuck	233.57	177.09	233.57	
Michigan	602.87	167.50	602.87	
Minnesota	55.43		55.43	
Missouri	2,533.91	1,637.83	2,533.91	2,533.91
North Carolina	118.70	2.00	118.70	
Ohio	124.35	290.20	124.35	
Oklahoma	2,894.58	1,830.60	2,894.58	22.93
Tennessee	283.58	162.00	283.58	
Texas	192.81	207.72	192.81	
Virginia	31.57	20.56	31.57	
Washington		22.45		
West Virginia	50.00	25.00	50.00	
Totals	\$11,343.25	\$8,418.11	\$11,343.25	\$3,148.96
DISBURSEMENTS:				
Exec. Dept.	\$2,960.66	\$3,264.05	\$2,960.66	\$573.78
Foreign Missions	2,627.61	1,694.57	2,627.61	893.07
Bible College	2,650.76	1,567.15	2,650.76	689.03
Home Missions	1,275.53	956.02	1,275.53	558.17
Church Training Serv.	829.55	502.25	829.55	248.79
Retirement & Insurance	568.08	241.13	568.08	103.50
Laymen's Board	345.46	144.69	345.46	55.08
Comm. on Theological Liberalism	85.60	48.25	85.60	27.54
Totals	\$11,343.25	\$8,418.11	\$11,343.25	\$3,148.96



Free Will Baptist Bible College administrators have announced that the school's 1971 Summer Session, May 17-28, will offer several courses of particular interest to pastors. Up to three semester-hours of credit may be earned among the five courses to be offered.

Studies will be available in Biblical Ethics, Pastoral Leadership, The Book of Acts, Church Drama, and The Distinctives and History of Free Will Baptists. Total cost for registration, room, board, and tuition for three semester-hours is \$109.

Since it will only be necessary to be away from home one weekend, pastors should give strong consideration to the possibility of taking advantage of the Summer Session program.

THE FOLLOWING CLASS SCHEDULE WILL BE OBSERVED:

- | | |
|---------------|---|
| 8:00 – 9:15 | Free Will Baptist Distinctives and History (2 hrs.)
Biblical Ethics (2 hrs.) |
| 9:15 – 9:55 | CHAPEL |
| 10:00 – 11:15 | Acts of the Apostles (1 hr.)
Pastoral Leadership (1 hr.)
Church Drama (1 hr.) |
| 11:20 – 12:35 | Free Will Baptist Distinctives and History (Cont.)
Biblical Ethics (Cont.) |

For more information, write:

Free Will Baptist Bible College

3606 West End Avenue

Nashville, Tennessee 37205

CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second-class postage paid at Nashville, Tennessee

PEACE

Peace. The most sought after goal and the most talked about word in our troubled times. Regardless of political or theological opinions, everyone desires peace. From the beginning of history men have constantly pursued this elusive quality called "peace." This desire is expressed in the familiar priestly benediction in Numbers 6:24-26, "The Lord bless thee, and keep thee: The Lord lift up his countenance upon thee, and give thee *peace*."

In spite of man's quest for peace, hardly a century has passed when men were not at war somewhere. Mankind has a false idea of what constitutes peace. The weeping prophet Jeremiah cried out in the bitter days preceding the Babylonian captivity of Judah, "They have healed the hurt of the daughter of my people slightly, saying Peace, peace, when there is no peace." Man's idea of peace is most often totally external, merely a matter of not being engaged in open conflict. The crowded mental and penal institutions, the rising suicide rate, the racial turmoil, the broken homes, and in general, the multitudes of miserable men and women who have more, but enjoy it less than any generation in history—all give ample evidence that peace must be an internal quality coming more from a spiritual, moral, and mental experience than from a physical victory. In fact, Isaiah, the prophet, declared that true peace is absolutely impossible for those who fail to understand this when he said, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isaiah 57:20, 21).

"How can I have this peace that men love so dearly, and have fought and died for, and yet for some reason have failed to obtain?" Isaiah give us the answer, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Again the prophet declares, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Thus true peace comes only from God, from following God's instructions fully.

Some 700 years after Isaiah's day, God sent his own son into the world to make peace possible, peace which comes only *from* God when one has made peace *with* God. Specifically, Jesus, declared in John 16:33 to His own disciples, "These things I have spoken unto you, that *in me* ye might have *peace*." Notice those two little words, "in me." Today you *can* have real peace in your heart, a peace that remains even in the midst of war, by simply asking Jesus Christ, God's son, to forgive your sins and come into your heart.

by Stanley Outlaw