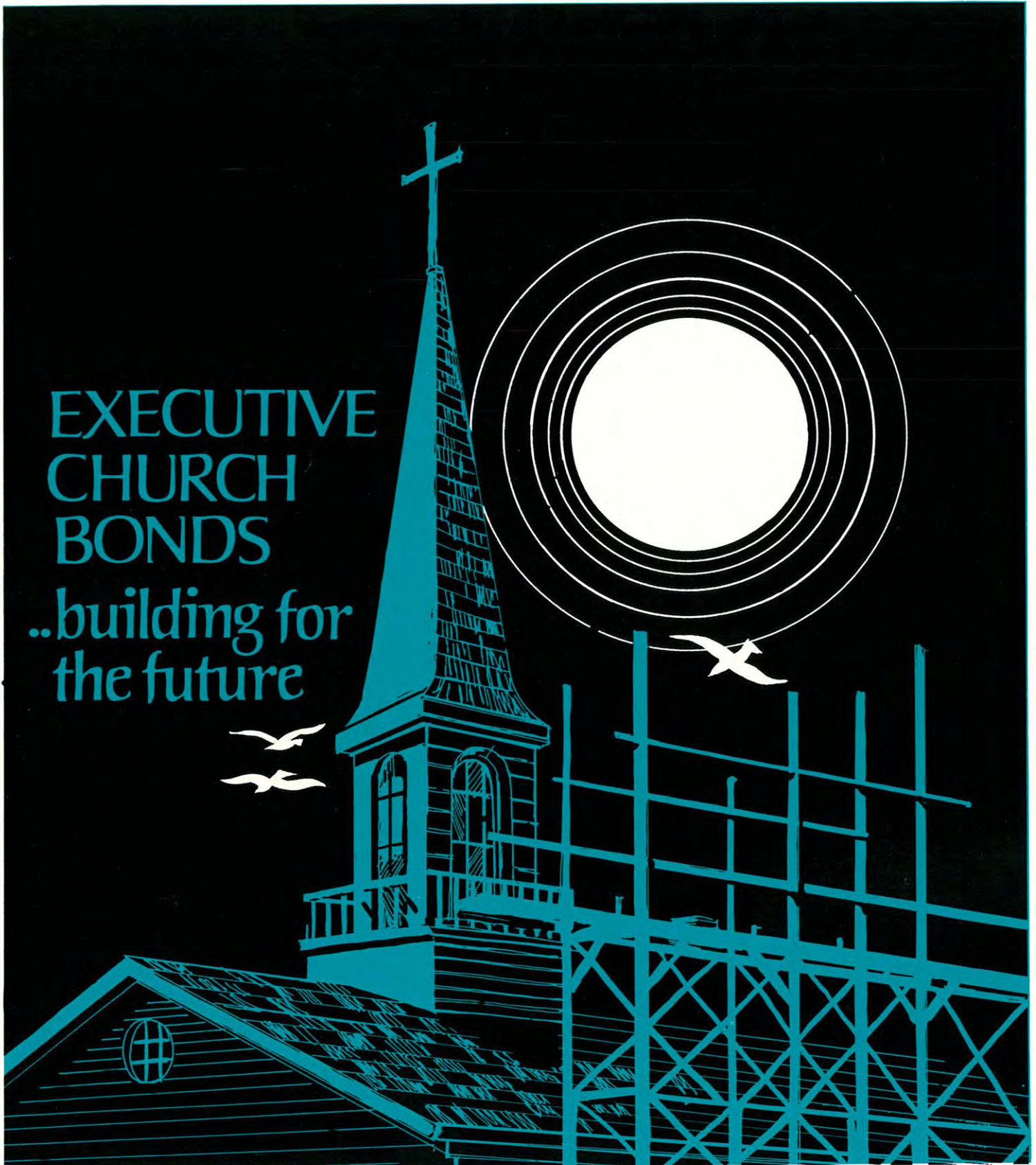


MARCH 1970

contact

Of The National Association
Of Free Will Baptists



EXECUTIVE
CHURCH
BONDS
..building for
the future

Executive Church Bonds, Inc.

Executive Church Bonds, Inc., through their experienced representatives will assist your church in the following ways:

1. Arrange a meeting with the pastor, church officials and membership to present our program in complete detail.
2. Make a complete study and analysis of your church potential by our staff and recommend the amount of bonds that can be safely issued.
3. Set up all necessary arrangements with your local bank to serve your church as depository and paying agent for the bonds and interest coupons.
4. Secure a plan from your local bank or some other lending institution whereby those desiring to purchase bonds through a savings plan can buy bonds immediately.
5. Furnish all bonds, amortization and maturity schedules, savings arrangements, documents, all program and sales promotional literature necessary for a successful bond campaign.
6. Give personal care and attention to the organization and supervision of every detail in your program to insure the utmost success. The amount of time devoted to each program is determined by the size of your church membership and the amount of the issue.
7. Adjust the entire program to suit the needs of your local church whether you have 50 members or 1,000 affiliated with your church.
8. Service your church bond program through the years and prepare for subsequent bond issues to meet the needs of future expansion at a minimum cost.

EXECUTIVE CHURCH BONDS, INC.

P.O. Box 1088

• Nashville, Tennessee 37202

• Phone 244-3470 (615)



SCRIPTURE AND SOPHISTRY

The battle of the Bible is perennial. In every age attacks have been made against the scriptures that have resulted in divided opinions. Even though bewildered and dismayed by perplexing problems, we can not stick our heads in the sand as the proverbial ostrich and ignore the nagging questions that affect our Christian faith and life.

We recognize with Peter, "Some things are hard to be understood." Rather than twisting the scriptures to our own destruction as do unlearned and unstable people, we seek through prayer further illumination by the Holy Spirit. It is inevitable that finite minds will encounter difficulties in comprehending infinite truths. In spite of some difficult passages of scripture, the Bible is a full, complete and accurate record of the words which God, through the superintendency of the Holy Spirit, originally gave to human authors. These men were so clothed and guided by the Spirit that they expressed in exact words the truth which God wanted to communicate. This God-breathed book was given without error and it constitutes the authoritative, infallible revelation of God to man.

Regrettably, an element in the evangelical ranks do not subscribe to this inerrant view of the scriptures which Jesus held. Under the guise of intellectual scholarship, a new school of thought has been spawned. In attempting to reconcile the Bible with contemporary theories of science, a new attitude is taken. Rather than holding to the fundamental view that the Bible is without error, some evangelicals are making concessions to accommodate the alleged "findings" of modern science. It appears this new effort to fit faith with science is more plausible to these people than the historically valid record of creation in Genesis.

Dr. Charles Woodbridge in his book, *The New Evangelicalism* and Robert P. Lightner in another book, *Neo-Evangelicalism*, sites numerous references to this perilous, insidious trend to sacrifice the doctrine of inerrancy for the sake of science. The publication of a commentary by the Southern Baptist Sunday School Board espousing liberalism further attest a willingness to discard the abundant evidence of the verbal, plenary inspiration of the scriptures for a supposedly more favorable, rational view of science.

Free Will Baptists need to become aware of this deviation from the doctrinal truth of Biblical infallibility. We must not be deluded by an attitude that it can't happen to us. Three things seem needful in preventing this subtle, fallacious reasoning of the Sophists from gaining a foothold on our denominational fellowship.

First, we must reaffirm in no uncertain terms our faith in the Bible as being factual, reliable and infallible. Our confidence in the authoritative Word of God can only be manifested by a decisive stand for inerrancy. Next, we must refute false doctrine regardless of who embraces or advocates it. Unless we are willing to relentlessly oppose error, our resistance will be meaningless. We can be proud that the National Association has not hesitated to take a stand in matters of faith and practice when the occasion demanded. Finally, we must recognize the battle of truth must ever be fought. We must continuously be on guard lest we be deceived and many be swept away from their moorings by shifting theological currents. By rejecting any liberal aversions to verbal inspiration we will be victorious in the battle of the Bible!



A LETTER FROM THE EDITOR

Jim Owen Jones

It is all too easy to lean back in our leathered, reclining chairs and in our piety boast that church members need not spend their money on comfortable accommodations for worship.

We admit that we like for our children to have pleasant surroundings for their Bible study. We grin sheepishly that it is sort of relaxing to have at least sufficient lighting, air conditioning, and acoustics to facilitate a more effective worship service. And that fellowship hall comes in only too handy during those Friday morning prayer meetings, as do other modern conveniences in today's churches.

Let's be realistic. Most people will not come to our little church in the wildwoods anymore. Maybe a return to a good old-fashioned dinner-on-the-ground-near-the-old log church building type of togetherness would do most of us some good, but in our haste to "bring them in" we have developed a system of church worship that demands workable, comfortable surroundings.

Our church buildings have become more than just worship structures. They are centers of Bible learning, complex teaching methods of audio-visual and electronic display, informal fellowship, group meetings such as vacation Bible school, teen meetings, and they house facilities for nurseries, day-care schools and large church libraries.

Executive Church Bonds, Inc. was formed because denominational leaders saw many churches with inadequate facilities that needed assistance in raising funds for a building program. The agency has done a commendable job. This issue of CONTACT takes a close look at this increasingly valuable ministry.

This Month in Contact Magazine, Vol. XVII, No. 5

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EDITOR: JIM OWEN JONES

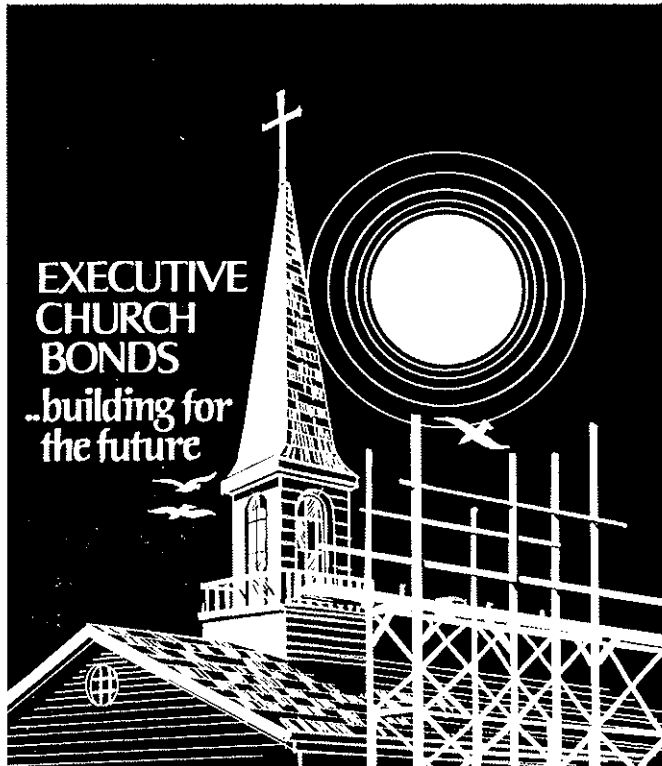
CIRCULATION: RITA WENNING

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Official publication of the National Association of Free Will Baptists



State of Tennessee Charter of Incorporation

Be It Known, That Ralph Staten, president; W. Stanley Mooneyham, vice-president; Billy A. Melvin, secretary-treasurer; and members Othel T. Dixon, Rufus Coffey, Lonnie Davault, J. B. Chism, Robert Picirilli or their successors are hereby constituted a body politic and corporate, by the name of and style of Executive Church Bonds, Inc., a division of the Executive Department of the National Association of Free Will Baptists, 3801 Richland Avenue, Nashville 5, Tennessee,

for the purpose of providing churches of the Free Will Baptist denomination and others with materials, printed or otherwise; to issue their own serial building bonds for improvements to their churches and related properties; to assist them in successfully carrying out a bond selling campaign among their members and interested friends of the church; to provide individual churches with plans, promotional ideas, architectural advice and information as they may become available; to provide an office for said corporation in connection with and under the jurisdiction of the Executive Department of the National Association of Free Will Baptists and to operate as a non-profit service agency to churches . . .

WHEN THE National Association of Free Will Baptists approved in 1961 the incorporation of Executive Church Bonds, many churches were suffering

under adverse economic conditions. They needed to build and expand their facilities to make room for new members. The existence of some churches was threatened by decreasing membership as their facilities depreciated and they had little hope for rebuilding. Members had to dig deep into their pockets just to keep up their monthly bills, and the possibility of new construction was out of the question.

Amid an economic boom in the late 1950s and early 1960s, many churches could not get financial assistance without paying exorbitant interest rates. In some cases, churches could not get loans through banks. The very thought that five families like those of the Trinity church in St. Louis could negotiate a \$25,000 building project and support a full-time pastor was imaginary. The idea that a church could completely finance and equip a mission merely by small investments was not practical.

The ministry of Executive Church Bonds has not alleviated all the problems of Free Will Baptist churches, but it has helped about 175 of them build to three and four times the normal size its members ordinarily would have attained. Many of them paid off their debts and rebuilt again and again as membership increased. All this—amid increasing inflation and tighter money.

Executive Church Bonds is the realized ministry of several men who foresaw a great service to the denomination's struggling churches. Extremely productive under its first director, Bob Hill, Executive Church Bonds helped numerous churches in its first year, churches that had long awaited professional assistance and were ready for such a program. Hill worked out of his pastorate at Trinity Free Will Baptist Church in Nashville, Tennessee, and later moved into an office at the old Free Will Baptist Headquarters on Richland Avenue. After his departure, Jackie Creech, serving as interim director, supervised numerous bond programs and kept the concept alive. When he left in 1964, full responsibility fell to the then executive secretary, Billy Melvin.

Requests from churches across the country increased until it became necessary to hire a full-time director. For five years Francis Boyle had conducted programs as a West Coast representative from his California pastorates in Garden Grove and in Sherwood Forest Free Will Baptist Church. He had initiated 20 bond programs for Executive Church Bonds and he knew the conditions that had to be met to establish an effective ministry. He accepted the position of director of Executive Church Bonds in January, 1967.

He revamped the system of the office, making it an independent organization under the jurisdiction of the Executive Committee, slightly modifying the program, and arranged for financial protection for emergency needs by the establishment of a reserve fund. During his first year, \$550,000 worth of bonds were issued in 17 churches. That rate practically doubled in 1968, with 27 programs totaling more than a million dollars. Again

his work increased his third year with 28 programs issuing \$1,295,000.

About 70 per cent of the bonds sold have been bought by members of the churches issuing the bonds.

"Most of the churches I go into," Boyle said, "do not believe what potential they have until they really get into the program. People often look upon a bond program as just another way to give or get money. Actually, it is an investment. They are putting their money in a savings, in a sense, and the church is able to use the total sum invested to finance its construction and pay interest to the bond holder."

Boyle is approaching his 100th program in May. His total programs will reach four and one-half million dollars by summer, making an impressive sum of \$8 million worth of bonds issued since Executive Church Bonds began.

"The fact of the matter," Boyle declares, "is that practically all of the programs I have handled are designed to meet the churches' most essential needs. None are extravagant. And most financial agents I have talked to find it unusual that none of our programs have failed to be carried to satisfactory completion."

Boyle's fastest selling campaign in his eight years of ministry with the company was at Bakersfield, California where \$60,000 worth of church bonds were pledged in less than 50 minutes. Boyle had presented the program and asked the members to engage themselves in 24 hours of prayerful meditation before making their decisions. When they assembled again, 44 members bought the entire sum of bonds. \$41,000 was collected in cash and checks," Boyle said. "We financed the remaining part of the bonds, and went fishing the next day."

The largest bond program Boyle has held was a \$440,000 program issued in two campaigns at Oklahoma Bible College. The first phase, issued by Executive Secretary Billy Melvin, totaled \$140,000. The second phase under the direction of Boyle totaled \$300,000. Another Free Will Baptist school, California Christian College, carried out a \$50,000 campaign with Executive Church Bonds in 1965. The young college had moved to its present Fresno location and needed to finance an expansion phase.

"The savings to our people are usually one half or less of the cost of a normal bond issue (through broker dealership)," Boyle explains. "We haven't had to register the bonds, so far; our overhead is extremely low; and we can afford to pass the savings on to the churches."

Boyle has three field men to help him: Jerry Rhoades in Tulsa, Oklahoma; James Murray in Oklahoma City; and Claude Hames in Bakersfield, California. These men provide assistance for local areas of their state.

"In our average programs, about 80 per cent of the bonds are issued during a three to five-day period," Boyle says. "Once the members recognize that they are

investing their money so that it will earn them interest and that they are not just giving it away, they usually make the investment in their church bonds. And the earning power of the bonds is greater than a savings account or most other types of investments."

One of the most difficult parts of a bond program, Boyle admits, is the legality of issuing bonds in certain states. Few states are liberal with a church-related bond agency since it offers their residents an interest-free outlet for financing public construction. This means that banks do not make a profit except to the extent that church members must borrow the money. In addition, the organization does not provide a profit-making business for any loan companies and commissions within the state. Much groundwork is required to get through legal questions of the states, and each state usually has a different set of requirements for bonds. An attorney in the state is frequently employed to negotiate the legalities.

The potential ministry for Executive Church Bonds is unlimited. Even with many of the churches that have already sponsored building programs, there will be more expansion phases since membership usually increases multi-fold because of the enthusiasm and momentum gained in a building program. Hundreds of churches continually need reconstruction or new buildings. And more important, those pastors who supervise a bond program are discovering unlimited possibilities of building new missions through this method.

"We are finding that we don't have to promote the program," Boyle says. "It is almost like a revival when a church decides to build, because that tells them that their church is going to grow, and more important, they *want* it to grow."

"For that reason," he explains, "this ministry is having a tremendous effect on our denomination. The people decide to build, they buy the bonds, and as soon as they see that the thing is going to become a reality, they pitch in voluntary labor and supplies to cut down costs, and the first thing you know their membership has increased to a point that they have to build again. I've seen this happen over and over."

"The whole matter," he continues, "boils down to enthusiasm and excitement generated when members see they *can* do things for God in a personal way, without endangering the financial security of their family."

"A church facility, after all," Boyle explains, "is a secondary ministry. Why build if otherwise? This ministry enables our churches to house, teach, and train Christian workers. I have seen this process carried out repeatedly from the smallest church to a large college program."

That was the way it was meant to be in 1961. More than 175 churches can testify to the vision of those denominational leaders who saw them struggling to stay alive only nine years ago.

NEW BUILDINGS FOR BETTER MINISTRIES



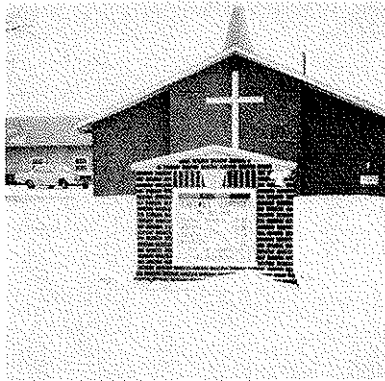
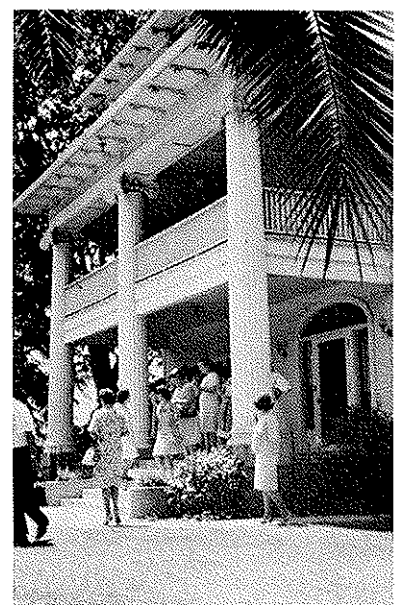
BY FRANCIS BOYLE

Contact magazine asked Executive Church Bonds for a cross-section report on the building programs resulting from its ministry. These churches depicted here responded within 10 days to a request for pictures and information.

Francis Boyle, director of Executive Church Bonds, Inc.

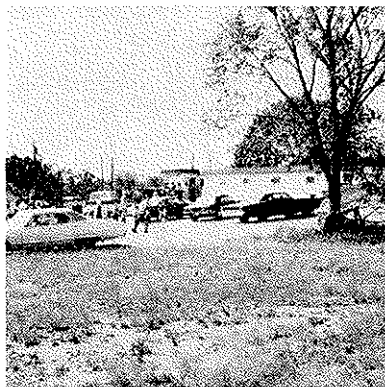
CALIFORNIA CHRISTIAN COLLEGE

Organized in late 1950s
\$50,000 Bond Issue
A \$50,000 bond issue was used to acquire a four-acre site in 1965. This land had a two-story mansion (see photo), a house used for the men's dormitory, and two temporary buildings. The mansion was used for the girls' dormitory and classrooms, and administrative offices. Since then, the school has purchased surrounding properties and remodeled a large structure used as a chapel, kitchen and dining room. In 1969 Rev. Wade Jernigan became president.
Address:
4881 East University Avenue
Fresno, California 93703



FIRST FREE WILL BAPTIST CHURCH OF DECATUR, ILLINOIS

Organized—May 11, 1960
\$20,000 Bond Issue
An educational building was built for this 10-year-old church under the leadership of Rev. Wallace Malone. Rev. Jim Summerson took the pastorate in June, 1969: "Attendance and offerings both went up immediately after building. Attendance a year ago was 85, it is now about 130."
Pastor: Rev. Jim Summerson
Address: 2709 N. 27th Street
Decatur, Illinois 62526

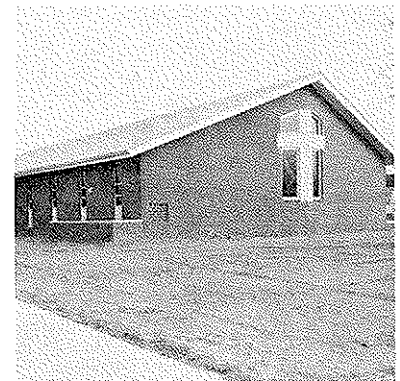


FIRST FREE WILL BAPTIST CHURCH OF DESOTO, MISSOURI

Organized—June, 1967
\$25,000 Bond Issue
Members used a \$11,500 bond issue to purchase one and one-half acres on which to build the first unit of a full-size structure. This unit is a basement that seats 175 with eight classrooms. A second phase is in the planning stage. \$13,500 in bonds have already been issued for the financing.
Pastor: Rev. Charles L. Miller
Address: 306 Moulton
DeSoto, Missouri 63020

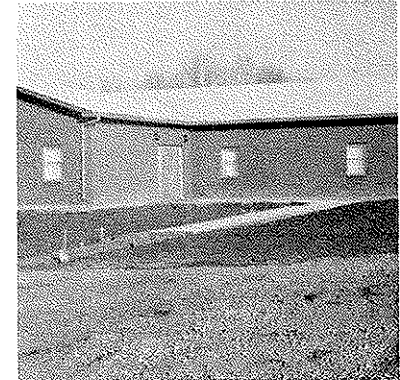
FIRST BIBLE FREE WILL BAPTIST CHURCH OF NEW CASTLE, INDIANA

Rebuilt—March 1968
\$100,000 Bond Issue
The church erected a new building that includes an auditorium which seats 300, a complete nursery department, overflow room and pastor's study. A basement divided by folding doors accommodates 13 classrooms.
Pastor: Rev. Bill Gardner
Address: 23rd and Spring St.
New Castle, Indiana 47362



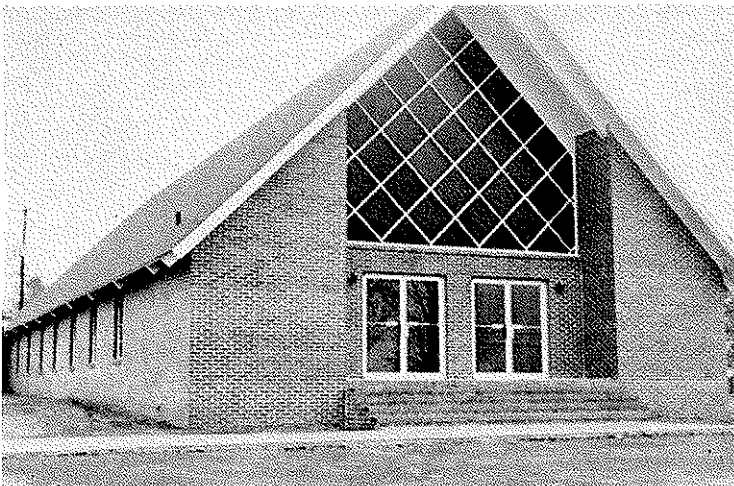
FIRST XENIA FREE WILL BAPTIST CHURCH OF XENIA, OHIO

Organized—July 1967
\$20,000 Bond Issue
Through mostly volunteer labor, the church building was constructed by November, 1969. It contains 32,000 square feet, has six classrooms, pastor study, and sanctuary seating about 200 people. Church is situated on a five-acre lot.
Pastor: Rev. Orvel Roberts
Address: 4446 Patterson Road
Dayton, Ohio 45430



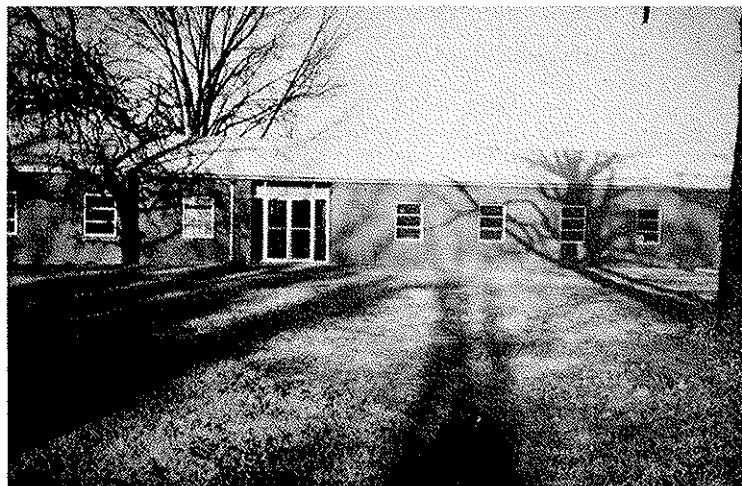
WINFIELD FREE WILL BAPTIST CHURCH WINFIELD, ALABAMA

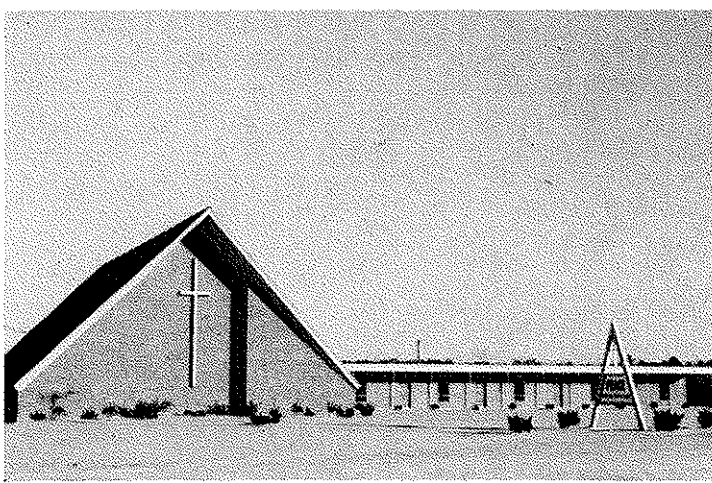
Rebuilt—February, 1968
\$60,000 Bond Issue
With a \$60,000 bond program, the church purchased 17 acres and built a sanctuary that seats 360. It has nine classrooms, a kitchen, pastor's office, and fellowship hall with 6,800 square feet of floor space.
Pastor: Rev. William E. Atkinson
Address: P. O. Box 724
Winfield, Alabama 35594



BESSEMER CITY FREE WILL BAPTIST CHURCH OF BESSEMER CITY, NORTH CAROLINA

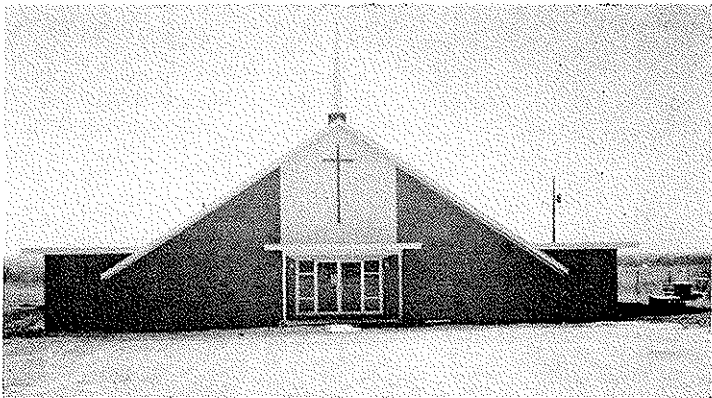
Organized—September, 1967
\$25,000 Bond Issue
Less than ten months were required to raise this mission into an organized church. Having purchased a lot in November, 1967, the group issued \$25,000 in bonds to finance one unit of their church. This unit now houses a temporary auditorium and classrooms.
Pastor: Rev. Lee Whaley
Address: Bessemer City, North Carolina





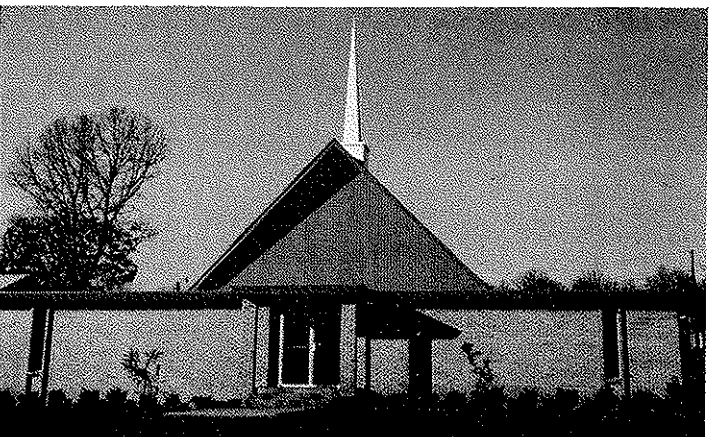
PEACE FREE WILL BAPTIST CHURCH OF WILSON, NORTH CAROLINA

Organized—June 9, 1962 \$120,000 Bond Issue
 Congregation was formed in a one-room building in Wilson, N. C. following a revival led by Rev. Gordon Sebastian. Rev. Frank Davenport assisted in organizing.
 Rev. Don Pegram was pastor for the first four years and the church grew to 150. Sebastian became pastor in 1966, and two years later the church called upon Executive Church Bonds to help finance a building program. Under a \$120,000 program, a new church was erected on a six-acre site. In the first five nights of the campaign, \$100,000 worth of bonds were sold. Congregation moved into the new building Dec. 14, 1969 and attendance immediately increased. Plans are in discussion stage for the second phase of the three-phase building program. Attendance February 15 was up to 371.
 Pastor: Rev. Gordon Sebastian
 Address: 509 Harrison Drive
 Wilson, North Carolina 27893



FIRST FREE WILL BAPTIST CHURCH OF PURCELL, OKLAHOMA

Organized—June 12, 1952 \$35,000 Bond Issue
 Members issued \$35,000 in bonds in the first night of the campaign in July, 1969 to relocate. New building just completed has 5,200 square feet of floor space. Sanctuary seats 225, has 14 classrooms, an office and study. When the building program began, Sunday school average was 90 and offerings totaled \$850 a month. During the last two months, Sunday school average is 130 and offerings have doubled.
 "Thank God for such marvelous blessings," reports Rev. Gayle Gardner. "Souls are being saved and missionary giving increases monthly."
 Pastor: Rev. Gayle Gardner
 Address: 629 Monroe
 Purcell, Oklahoma 73080



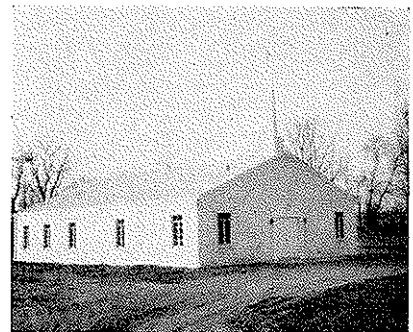
FIRST FREE WILL BAPTIST CHURCH OF JACKSONVILLE, ARKANSAS

Organized—Jan. 1962 \$20,000 Bond Issue
 A new sanctuary was built in 1969, and church reports a steady growth.
 Pastor: Rev. Chester Weir
 Address: 2311 Green Acres Rd.
 Jacksonville, Arkansas 72076



HENDERSONVILLE FREE WILL BAPTIST CHURCH OF HENDERSONVILLE, TENNESSEE

Rebuilt—February, 1968 \$30,000 Bond Issue
 "Without the bond program we could have no building now in which to worship."
 Pastor: Rev. John Lindsley
 Address: New Shackle Island Road, Hendersonville, Tenn.



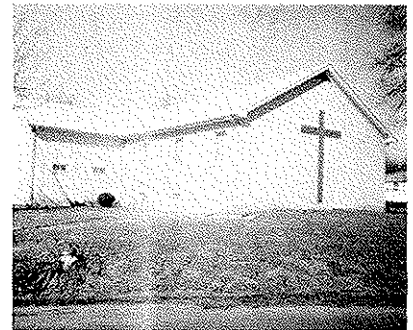
FIRST FREE WILL BAPTIST CHURCH OF NORWALK, CALIFORNIA

Rebuilt—October, 1962 \$45,000 Bond Issue
 With mostly volunteer labor, members built this new sanctuary after purchasing property. Rev. Edward Johns was pastor at the time.
 Pastor: Rev. John T. Staggs
 Address: 11242 Ferina St.
 Norwalk, California 90650



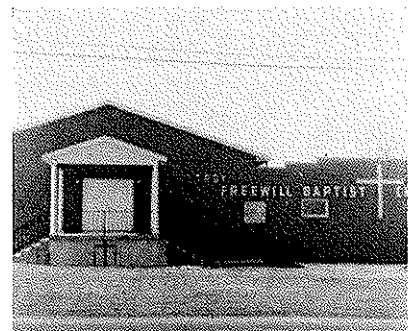
McMINNVILLE FIRST FREE WILL BAPTIST CHURCH, McMINNVILLE TENNESSEE

Organized—April, 1964 \$15,000 Bond Issue
 With a \$15,000 bond program in May, 1967, members built a split-level structure that includes a sanctuary that seats 165 and a full basement that includes seven classrooms.
 Pastor: Rev. Kenneth W. Kirby
 Address: 413 N. Warren Street
 McMinnville, Tennessee 37110



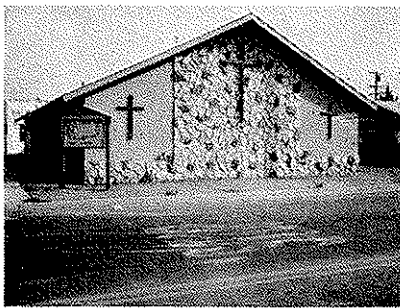
TROY FREE WILL BAPTIST CHURCH, OHIO

Organized—1967 \$20,000 Bond Issue
 The three-year-old congregation erected a new 250-seat sanctuary with a \$20,000 bond issue. Church now averages more than 100 in Sunday school.
 Pastor: Rev. James A. Blair
 Address: 2482 South County Rd. 25A, Troy, Ohio 45373



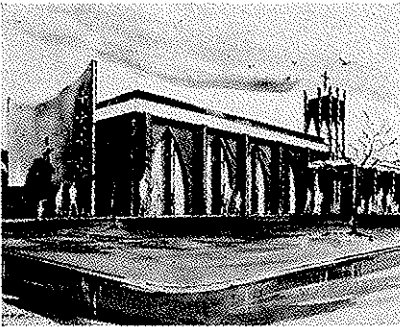
FIRST FREE WILL BAPTIST CHURCH OF NORTH LITTLE ROCK, ARKANSAS

Relocated—May, 1969 \$85,000 Bond Issue
 Through an \$85,000 bond program, the church purchased a two and one-half-acre site and erected a new building that includes an auditorium which seats 240 with 16 classrooms and an office.
 The church has experienced a 25-per cent increase in attendance since occupancy August 1. Attendance average is 122.
 Pastor: Rev. Ken Doggett
 Address: 2001 Parkway Drive
 North Little Rock, Arkansas



EXETER FREE WILL BAPTIST CHURCH OF EXETER, CALIFORNIA

Organized—Sept. 4, 1947
\$45,000 Bond Issue
The church issued \$45,000 in bonds to erect a new sanctuary that will seat 400 persons.
Pastor: Rev. Clifford Mullins
Address: 230 W. Palm St.
Exeter, California 93221



VIRGINIA BEACH FREE WILL BAPTIST CHURCH, VIRGINIA BEACH, VIRGINIA

Rebuilt—May, 1969
\$100,000 Bond Issue
Their new chapel and educational facilities will accommodate about 250. Plans are to occupy new building by Easter.
Pastor: Rev. Fred A. Rivenbark
Address: 210 S. Witchduck Road
Virginia Beach, Virginia 23462



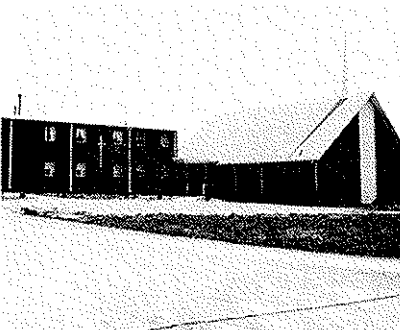
PARIS FREE WILL BAPTIST CHURCH, PARIS, ARKANSAS

Organized—May 12, 1963
\$15,000 Bond Issue
Church issued the \$15,000 in bonds in July, 1969, and built 37-by 87-foot auditorium. Attendance is now up to 81.
Pastor: Rev. Bob King
Address: 205 East Wood Street
Paris, Arkansas 72855



AIRPORT FREE WILL BAPTIST CHURCH OF TWIN FALLS, IDAHO

Rebuilt—April, 1966
\$10,000 Bond Issue
Under leadership of Rev. Orville Carpenter, this church built a new sanctuary on a \$20,000 bond program.
Pastor: Rev. Milan J. Ruble
Address: Route 1
Twin Falls, Idaho 83301

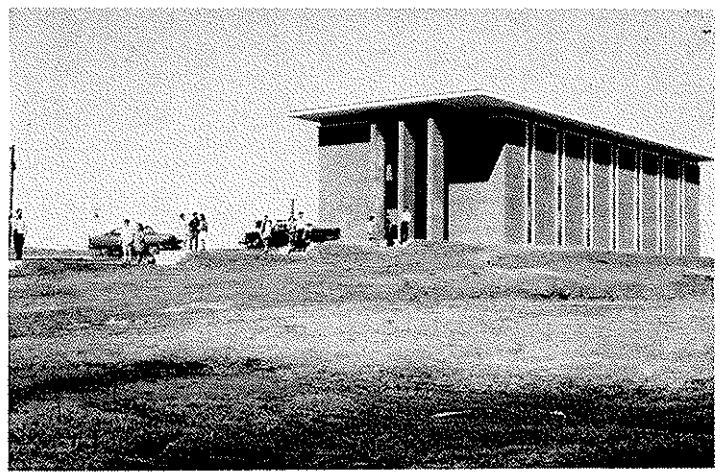


DONELSON FREE WILL BAPTIST CHURCH NASHVILLE, TENNESSEE

Organized—April 24, 1955
\$115,000 in total bonds issued
The first unit built was a full basement with classrooms. Executive Church Bonds issued \$50,000 in B bonds to build the auditorium in 1962. A third phase added a two-story educational unit in 1968 for \$65,000 in C bonds.
Pastor: Rev. George C. Lee
Address: McGavock Pike at Knobdale Road
Nashville, Tennessee 37214

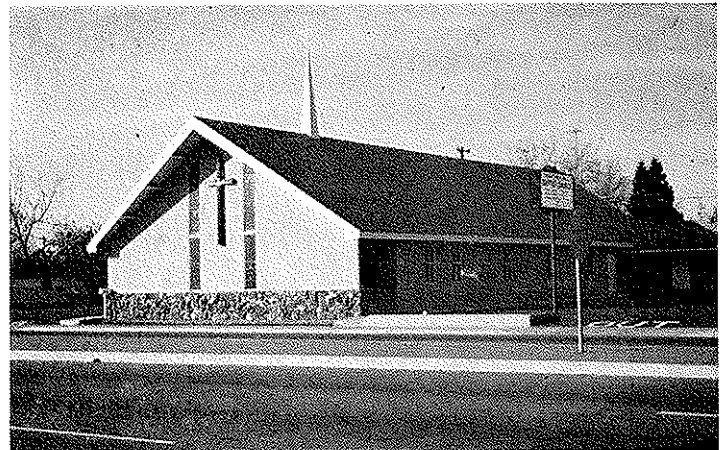
FIRST FREE WILL BAPTIST CHURCH OF GLASGOW, KENTUCKY

Organized—November, 1963
\$35,000 Bond Issue
Church began with 11 charter members and pastor, Rev. Calvert Morgan. Rev. Eugene Workman took the pastorate in 1964, and the church purchased a two-acre tract in 1965. Rev. George Crisp assumed pastorate in 1968.
Church issued \$35,000 in bonds to construct a new sanctuary with a full basement. Sanctuary seats 240. Membership has grown to 91. George C. Cooper, layman, was instrumental in the organizing and the building of the church.
Pastor: Rev. George Crisp
Address: Route 2
Glasgow, Kentucky 42141



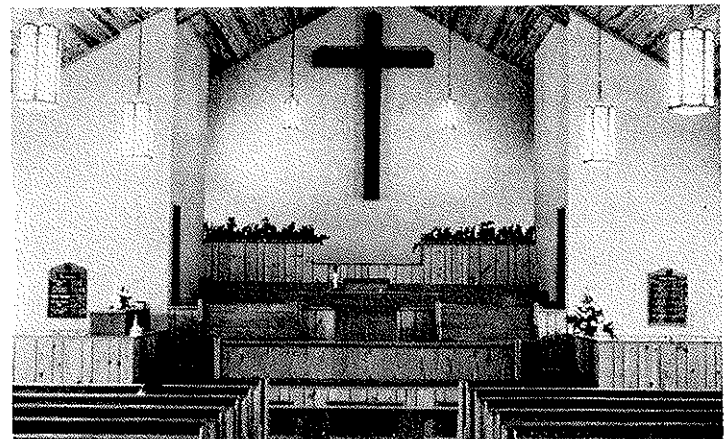
OKLAHOMA BIBLE COLLEGE

Relocated on new campus—1966
\$144,000 Bond Issue
Oklahoma Bible College began its first classes in Tulsa in 1959. The school moved to the camp grounds of the South Grand River Association near Wagoner a year later, and again in 1961 it was moved to Oklahoma City. Classes were held in the Northwest Free Will Baptist Church and later in Capitol Hill Free Will Baptist Church. A successful fund-raising campaign enabled OBC to purchase a 36-acre tract of land near Moore, Oklahoma in 1964, and the school moved to the new site in 1966.
All five buildings on the OBC campus were erected from funds raised through the sale of church bonds through Executive Church Bonds, Inc. Four buildings were constructed during the first phase of the program and have housed the college since it moved to the new site. The fifth building (men's dormitory) was built from funds derived from the second issue of bonds (\$300,000) and has been occupied since January, 1969. It has 28 dorm rooms, a lounge area and counselor's apartment.
Dr. J. O. O'Donnell is college president.
Address: P. O. Box 343
Moore, Oklahoma 73060

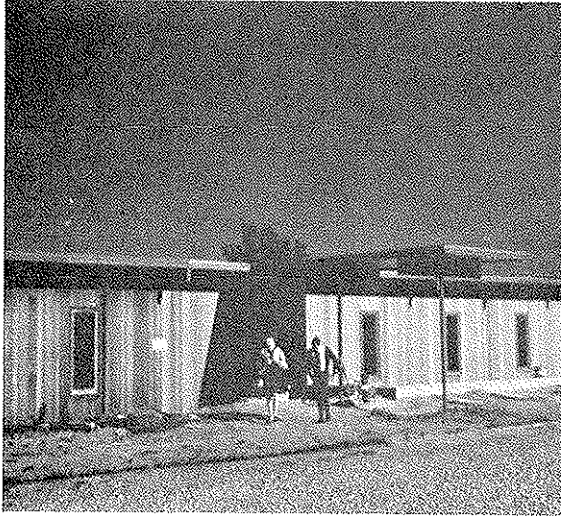


FIRST FREE WILL BAPTIST CHURCH OF BAKERSVILLE, CALIFORNIA

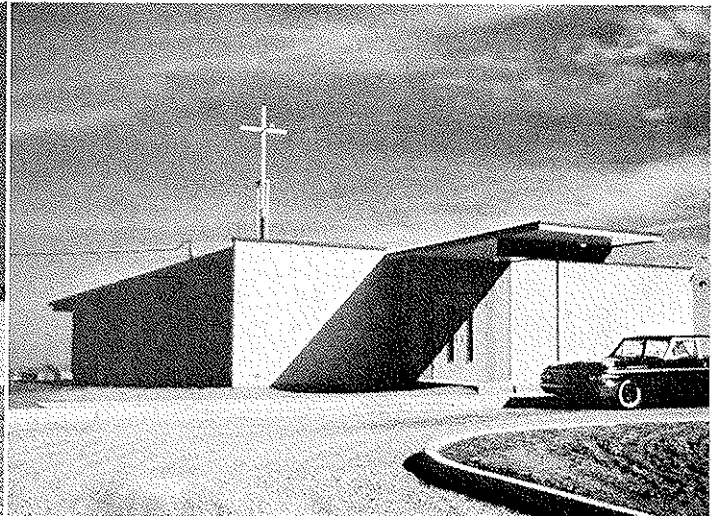
Rebuilt—Nov. 1965
\$60,000 Bond Issue
The entire \$60,000 worth of bonds were sold to 44 members in 50 minutes. The new sanctuary seats 350.
"Since we built the new sanctuary," says Rev. Claude Hames, "our income for the church has almost doubled. We are able to give more to outside causes than ever before. Above our regular payments, we have retired about \$1500 in additional bonds. We had a record attendance last year with an average of 209."
Pastor: Rev. Claude Hames
Address: 2236 E. California Avenue
Bakersville, California 93307



TRINITY: A CHURCH THRICE BUILT



Second Unit built in 1964



First Unit built in 1963



Construction—1969

Completion—March 1970



It took the Missouri State Highway Department to get St. Louis's Third Free Will Baptist Church moving. But as a result, the inner-city congregation merged with the Southside Free Will Baptist Church and five suburban families began a mission on the outskirts of the city. After nine years this former mission has grown into a quarter-million dollar complex of two educational units and an ultra-modern sanctuary.

The 20-year-old Third Free Will Baptist church was averaging about 115 in Sunday school when the order came in January, 1960, to relocate. The property was marked for highway construction. Fortunately, the church was only three miles from Southside Free Will Baptist church, and members could conveniently merge with that congregation. Southside's own pastor, Rev. Roger Reeds, who now directs the National Sunday School Department, had recently left to take that position in Nashville, and the Third church's pastor, Rev. Rolla Smith, had become head of the Foreign Missions Department. Rev. Russell Spurgeon, therefore, had served only two years as pastor of the Third church before it was notified to move.

The decision to merge left the Southside church free to select a new pastor, and the five suburban families called Spurgeon as pastor of their new mission in a rapidly developing suburb of St. Louis called Bridgeton.

The tiny congregation promptly acquired four acres of choice site after financial and property arrangements were made with the merged congregation. So, in June, 1962, six families—comprised of 13 adults and five children, including the pastor's family—held their first service in the garage of the chairman of the deacon board. They immediately voted to issue \$25,000 in first mortgage bonds for the first unit of their building program. Bob Hill, of Executive Church Bonds directed the program. The building, now valued at about \$40,000, is a redwood and brick structure with cathedral glass. Groundbreaking was held in August, 1962, and by January the group had occupied the new building. Dr. W. S. Mooneyham, former executive secretary of the National Association of Free Will Baptists, dedicated the structure in April, 1964.

By the time the first educational unit was dedicated, Sunday school attendance had increased to 65. Another unit was planned and the church issued \$20,000 more in bonds. In August, 1964, they had the groundbreaking, and six months later they occupied the upper level of the two-story structure. Increasing membership, by this time up to 130, forced early completion of the lower level by spring, 1966. Dr. Billy Melvin, another former Free Will Baptist executive secretary and now executive secretary of the National Association of Evangelicals, dedicated the second educational unit. The cost of this second structure was about \$24,000, but is now valued

at about \$47,000. By the fall of 1967, both units had reached their saturation point and attendance leveled off.

Trinity church took another giant step in January, 1969, with a near unanimous decision to build a two-level sanctuary to seat 500 people. They called upon Francis Boyle of Executive Church Bonds to present a program of \$150,000. Part of this was to pay off A and B bonds as well as to finance the new building. The bonds were acquired in July with \$80,000 of the total amount pledged by the members and a total of \$116,000 worth sold in the first five days, and groundbreaking was held in August. Dedication by Dr. Robert Picirilli, moderator of the National Association of Free Will Baptists, was set for March 15.

Trinity's sanctuary is a block and brick construction with an open-deck arched roof, featuring stained glass on the sides and a faceted glass window behind the pulpit. Uniquely designed on a 51 by 84-foot foundation, the sanctuary bulges in the middle to just over 80 feet wide, permitting the baptistry and choir sections on opposite sides to set at an angle facing toward the congregation. The front of the church, then, is actually v-shaped. The pews of the church are of mahogany wood with cushioned seats and backs, and the back side of the pews are covered with a beige fabric. The sanctuary is fully carpeted in turquoise.

All three units are adjoined on both levels. Designed by Paul F. Rich of Springfield, Missouri, they provide a total of 10,800 square feet of educational space besides the sanctuary. The lower level of the sanctuary unit has a small private prayer chapel. Parking space, now only half paved, provides for 100 cars. A softball field is situated on the opposite end of the property from the church.

During the week, a day-care nursery is operated for 35 children and is licensed by the state.

Trinity's members value the total property now at about \$320,000, but their costs were only \$216,000. They were able to save \$104,000 by supervising their own construction of the second and third units.

What has all this money and activity produced? In less than eight years, six families had grown to a membership of more than 150. Three large buildings were financed, whose worth has increased 65 per cent since their completion, a day-care nursery is operated, and Trinity church has become a living organism in a growing community that needed a witness. In their own way and with their own talents, they gave until their giving was multiplied.

Rev. Russell Spurgeon said of his congregation:

"I would attribute the progress of a church to a group of dedicated laymen who believe in the philosophy that one who attempts great things for God can expect great things from God."

action:stateside

Critcher Resigns CTS Editorship

Nashville, Tenn.—June R. Critcher resigned as editor-in-chief of Church Training Service publications Feb. 27.

The young housewife and mother of two has been editor of adult publications since they were begun in 1962 and as editor-in-chief for three years. She has been responsible for developing the curriculum for publications from the junior to the adult levels since their beginning.

Mrs. Critcher, now enrolled in graduate school at Middle Tennessee State University, will continue to write for CTS on special assignment.



June Critcher (center) in one of many CTS planning sessions.

Campaign Director Announced At FWBBC

Nashville, Tenn.—Evangelist Jack Paramore, director of the Free Will Baptist Bible College Office of Development, has announced the appointment of Jack Forlines, a North Carolina layman, as national chairman of the "Dollars From the Scholars" campaign. The campaign is a development office drive to encourage Free Will Baptist Sunday schools to raise one dollar for each student enrolled for the Bible college building program.

Mr. Forlines, brother of FWBBC theology professor, Leroy Forlines, serves on the state's executive committee. Associated with the North Carolina State Agricultural Stabilization and Conservation Service, Forlines is a graduate of East Carolina University and the father of four children.

Foreign Missions Increases Giving In 1969; Home Missions Sets Record

Nashville—The Free Will Baptist Foreign Missions Department just missed its 1969 goal as it picked up more than \$78,000 over last year's receipts, and the Home Missions Department broke all of its records by jumping to a \$30,000 increase over last year.

The Home Missions and Church Extension Department set a record of \$184,783.39 in giving for 1969, far exceeding 1968's state receipts by more than \$30,000.

The 1969 state quota of \$180,000 was exceeded by \$4,783.30. Previous year's receipts fell \$19,000 under the 1968 goal of \$173,440.

Fifteen states went over their quota. Tennessee led all other states in giving with \$28,330.51. Oklahoma followed with \$24,048.66; Missouri, \$16,327.55, and North Carolina, \$15,180.93.

Per capita giving to home missions was 99 cents.

An increase of \$78,335.13 in financial gifts received during 1969 over the past year still left Free Will Baptist Foreign Missions nearly \$7,000 short of its projected income.

With the 1969 budget set at \$611,308.36, receipts totaled \$604,419.32. During 1968, accounts missed the budget mark by \$55,000.

The 1969 increase in giving compares favorably with 1968's increase of only \$7,123.81. Yet, the increase of \$82,975.94 during 1967 remains the record.

1969 December receipts of more than \$70,000 is the largest amount ever registered for one month.

North Carolina led in giving again this year with \$78,073.44. Tennessee was second with \$76,716.36, and Michigan, third with \$66,305.15. Oklahoma ranked fourth with \$53,804.98 and Missouri fifth with \$44,826.37.

Eleven states plus Canada exceeded their quotas last year, compared to only five the year before. They were Alabama, Kansas, Kentucky, Michigan, Mississippi, Missouri, North Carolina,

Oklahoma, South Carolina, and Tennessee.

Per capita giving was \$3.27, compared to \$2.80 in 1968. New Mexico led with \$15.98 followed closely by Iowa at \$15.94, then Michigan at \$13.29, North Eastern Association at \$8.73 and Kansas at \$8.11.

OBC Missionary Conference Held March 18-20

Moore, Okla.—Oklahoma Bible College's annual missionary conference was held March 18-20, featuring four speakers representing the home and



Top: Mrs. Mabel Willey, Bill Fulcher
Bottom: Jim Combs, Robert Shockey

foreign missions departments of the National Association of Free Will Baptists.

Speakers included Mrs. Mabel Willey, wife of the reknown missionary to Cuba, the late Thomas H. Willey; Jim Combs, missionary to Brazil; Bill Fulcher, former missionary to Uruguay; and the Reverend Robert Shockey, field representative for the Home Missions Department.

the religious world

Chain Revival Sweeps Christian Colleges

Last November, students at Free Will Baptist Bible College experienced a definite revival, according to numerous sources on campus. Reports of revival cropped up almost simultaneously from other Christian colleges in other states, all of them indicating a deep, "straight from the shoulder," very real revival. Since then, still more reports have been published in periodicals and sent out by news sources telling of sporadic, independent, campus revivals.

Only recently, the following release was sent to CONTACT, and is published here in hopes that readers will become involved in prayer for an even wider revival, even on secular campuses, throughout the nation's populous cities, and around the world.

(EP)—The February 3rd chapel period had begun as many others before it, with several of Asbury College's 1,000 students selected to offer a word of testimony in Hughes Auditorium.

When the 50-minute service ended many students still were on their feet waiting to speak. A faculty member walked to the microphone and suggested the singing of a hymn of dedication. Approximately half the student body moved to the altar during the hymn, and the marathon 185-hour spiritual revival was on.

Students from the Wilmore, Kentucky school traveled across the country to share the blessings and the fire began to spread. In Azusa Pacific College, Azusa, Calif., an Asbury student simply shared with the school what was happening in Kentucky and suddenly the 850 undergraduate students felt the strange conviction that Holy Spirit power had gripped their campus.

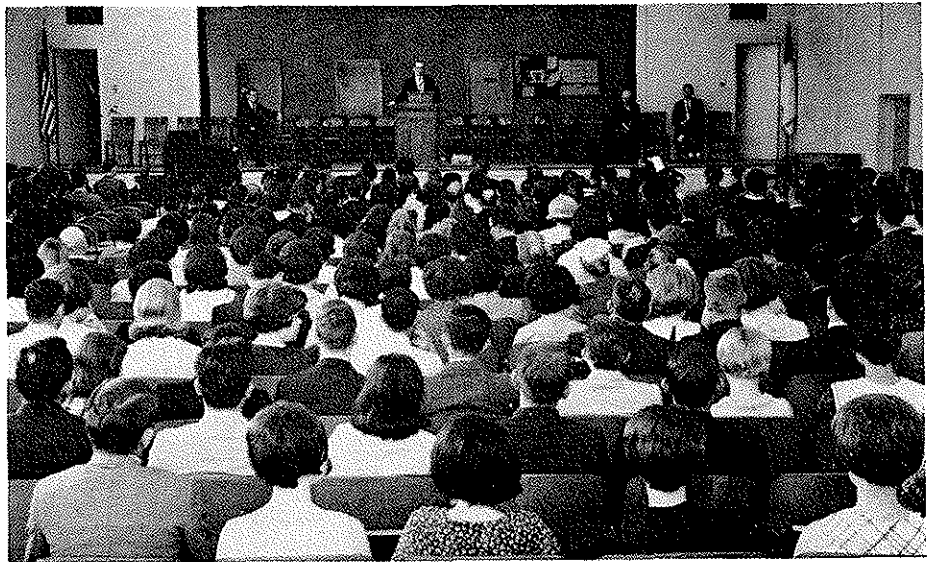
Like fire on the prairie, the revival burst on other campuses including Taylor University, Upland, Ind.; Pasadena College, Calif.; Bethel College,

Mishawaka, Ind.; Bethel College, St. Paul, Minn.; Olivet Nazarene College, Kankakee, Ill.; Bernard College, University Park, Iowa; Malone College, Canton, O.; Roberts Wesleyan, North Chili, N.Y.; Spring Arbor College, Mich.; Ft. Wayne Bible College, Ind.; Oral Roberts University, Tulsa; Georgetown College, Ky.; Eastern Mennonite College, Harrisonburg, Va.; Marion College, Ind.; Canadian Bible College, Regina, Saskatchewan; and Canadian Nazarene, Winnipeg, Manitoba.

Trailer Communications Center Dedicated

Whittier, Calif. (EP)—A 31-foot trailer equipped as a communications center was dedicated here by Moody Institute of Science in celebration of its 25th anniversary.

The trailer serves as a prototype in a pilot program which introduces the concept of applying modern trailer technology and the latest advances in communications for the missionary



Free Will Baptist Bible College students in conference on campus.

During the first six days of the revival at Asbury, 59 colleges and churches in 16 states invited students to tell the "Asbury story." For Wheaton it was 1938, 1943 and 1950 all over again. One fellow testified, "It's a second orientation week; everything is fresh and new and just beginning. But it's better . . . it's re-orientation."

Dean Custer Reynolds at Asbury explained the administration's decision to resume classes by saying that the revival was "a mountain top experience, but we cannot live at the mountain top."

task throughout the world, a spokesman said.

Dr. Irwin A. Moon, MIS manager, created the concept and is directing the program. It features an all-weather rear projection system, Mobilux, which can be mounted on top of almost any vehicle for showing a film. It can be erected by one person in a few seconds. Other features: a complete tape recording facility, a filmstrip projector, and a complete set of "Sermons from Science" films and filmstrips produced by MIS.

(Continued on page 16)



The Cell Movement, Creative or Cancerous?

This article was selected because of the constructive guidelines suggested for home Bible study groups. Viewed in its proper perspective as a supporting ministry of the local church, the home Bible study movement could be a vast potential means of enlarging the church outreach.

A SECOND-GENERATION member of the church writes to her parents that she has come into new blessing and with it new freedom through a small cell group. Especially did she find emancipation from a lot of handed-down "don'ts" through studying the books of a recent popular writer.

Since there was no one in the group with enough spiritual maturity to sort out the sense from the nonsense, they apparently swallowed it all. Naturally the result was equally a mixture of good and bad. On the plus side it does seem, her parents report, that she has taken hold of God in a new way and has swung out into Christian service with new enthusiasm.

Without any doubt many who are loyally in the church are trying doggedly to follow a way for which they have little heart. The restrictions seem stuffy and repressive, while the privileges do not excite them. No bell of authenticity rings within. Some people are as enslaved by the law as any ancient Israelite, and in their struggle to keep their "religion" by keeping the rules they are as legalistic as any Pharisee. The Pharisee didn't enjoy his religion, either.

It is a delight to see young adults suddenly break into song. Somewhere they discover Jesus in His beauty, and begin to open their inner selves to Him. Frequently these days this is being brought about in small groups, meeting in close fellowship for prayer and study.

Actually, of course, many of these spiritual misfits, who have had more of a cultural religion than a personal faith, are just coming into a valid experience of regeneration. In a few cases the breakthrough may be into total dedication. In the process, they are discovering that reality is in Christ, not in certain externals which they had always imagined to be the essence of true religion. Understandably, they now feel like people just out of prison.

This is all to the good, provided these excited discoverers don't throw out the wheat with the chaff. A lot of people need to learn that a vital Christian life is far more than simply going to church. But the pendulum is swinging from one error to its opposite when the church begins to be discounted as superfluous baggage.

As incalculably helpful as the cell group may be, it is—and has always been—a fertile seedbed for tares. This was true with the early Quakers, and also with the German Pietists. The theological term for a particularly hardy "tare" is antinomianism—that grace dispenses with law.

Contributing to this strange susceptibility to lawlessness is a distorted view of Spirit-guidance, which so exaggerates the importance of the individual that he considers himself independent of all other guidelines or bonds, including those of the church.

This is individualism gone wild. It is in religion what

anarchy is in society. When these twin "tares" are permitted to take root, they choke out the values of the cell movement, and as a result what often starts well ends in moral and spiritual disaster.

Finding God in a new way in a close-knit fellowship is a wonderful adventure. It can also be a heady experience. The more intimate the group becomes, and the "deeper" in spiritual matters it believes itself to have gone, the headier it can be.

Under the intoxication of feeling divinely favored these people may become an easy prey for all sorts of delusions. The group becomes exclusive, then smug. Its members see themselves as the "in" group. In their intimate "confessions," and artificial, pumpprimed "honesty," they develop a morbid pleasure in self-exposure.

Reserves may be broken down too completely, with a possibility that either a violent rupture or a swift erosion of elementary morality will be the consequence. This, too, of course, will be in the name of religious freedom. Such was the history of some of the "perfectionist" (not Wesleyan) groups of the nineteenth century. Fervor degenerates into fever, and spirituality subtly slips into carnality.

It must be re-emphasized that the danger implicit all along is the infatuating fallacy that because Christian experience is more than rule-keeping, it is beyond rule-keeping; that because the center of gravity has shifted from law to love, the law need no longer be observed.

This is an old illusion, and keeps bobbing up in odd forms and places. Always in its wake are fanaticisms and irregularities, if not rebellions and immoralities.

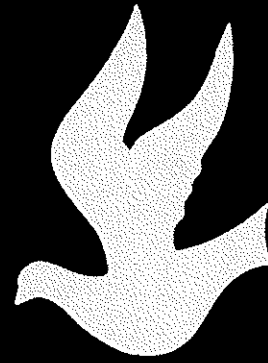
Hence the small-group movement which should be to the church a much-needed blood transfusion can so easily, if not guided by a strong hand and sound sense, become a destructive leech. Or, to use a different figure, the "cell" can prove cancerous instead of creative.

John Wesley got the most out of his class meetings and minimized the hazard by building in from the start a strong discipline. Care should be taken in the selection of leaders, the balancing of personnel, and perhaps regrouping when a cell begins to show signs of becoming too ingrown.

Let's not fight the cell movement. We should rather try to foster it for the spiritual growth of our people. But let us be on guard against its perils, especially in some of the more dangerous forms being popularized today. So-called "sensitivity training," for instance, under a carnal leader can be the devil's highroad straight to the pigsty.

Maybe we can beat the devil "to the draw" by healthy cell groups, led by truly Spirit-filled people. But to be healthy they must not be independent of the church—certainly not anti-church—but organically within the church, under the wise and sympathetic guidance of godly pastors.

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FATHER TELLS OF SON'S DEATH

By Reverend Lawnie Coffman
South Heights Free Will Baptist Church
Searcy, Arkansas

The following account appeared in the January issue of the *Arkansas Vision*, a state publication of Arkansas Free Will Baptists. It is reprinted here—its moving reflections untouched.

Ricky was born at Searcy, Arkansas, March 13, 1956 and went to be with the Lord November 28, 1969, at the age of 13 years.

In answer to many of Ricky's and my friends' questions as to what happened, I must relate the tragic time. Rick, three boy companions, his brother-in-law, Dr. A. K. Busby, and I were enjoying a wonderful deer hunting season together. Having killed three nice bucks the day before we were returning near daybreak Friday morning.

As Rick and I walked out to our deer stands together and talked, he carried my rifle while I loaded his 20-gauge shotgun. Then he carried his gun, pointing it to his left side a few steps behind me. Suddenly, I heard two fast shots behind me. I turned to see what had happened and saw Ricky tumbling into the old road ditch. His right foot had slipped and as his gun butt hit the ground, his hand had pressed the safety off and pulled the trigger that sent a load of buckshot in the right side of his mouth and out above his left ear. His reflex pulled the trigger again but this shot went wild. As I held Rick in my arms, I thought of David. I can not bring him back, but I can go to him.

Dr. Busby, who was only a few steps away, ran to see if he could help, but I told him it was no use. As a totally disabled veteran having been wounded in combat four times and being used to ministering to sick and dying people for 20 years, I have seen many people die, but it

is so different when you hold your only son in your arms and watch him die.

But then I think of my beautiful memories of his boyhood and how he rejoiced when he became a Christian at a youth camp at Conway at the age of 10 years and the thrill of baptizing him at the church. On days that he would go to the church early on Sunday morning we would have prayer at the altar. He would ask God to "help Daddy to preach good" and that "someone would accept Christ that day." Each week he would hope that he would be selected to lead the devotional the next Wednesday night. He loved to lead singing and pray the dismissal prayer and would ask to sit on the stage with me as I preached. When I had to be gone in revival he would sometimes go back to the vestibule and shake hands with the people as they left the church as I did when I was there.

I am going to miss Rick along with his many friends, but a little poem came to me:

A precious link is missing from our happy band,
But a golden chain is forming in a better land.

It was comforting to see more than 50 ministers and 100 sprays of beautiful flowers at his funeral. Ricky loved beautiful flowers. If you have a little boy, take him to church and help him to accept Christ, for God might send for him early in life. *Revelation 14:13* "Blessed are the dead which die in the Lord. They rest from their labors and their works do follow them."

comment

by Cleo Pursell



gems

from the Greek
New Testament

by Robert Picirilli



In a small country school, we are told, there was an unruly group of boys who caused teacher after teacher to resign. In desperation the school board hired the huskiest man they could find, but to no avail.

One day the board received an application from a lady who stated that she would like to teach in this school. The board thought it useless to consider her but the chairman decided to interview her. Something about her warm, friendly manner caused him to reluctantly consent to her taking the school.

When the boys learned they were to have a young woman teacher, they laughed and made plans to scare her out of the school the first day. They entered the room boisterously, tripping each other and making coarse jokes as they took their seats.

James, the leader of the gang, took a slate out of his desk and glancing insolently from time to time at the little teacher, drew a bold caricature of her. He then passed it on to the boys near him.

The teacher ignored the incident but asked James to remain after school. He walked arrogantly up to the desk. The teacher took a book out of her desk and handing it to the big rough boy said with a warm smile: "James, I want you to take this book home with you. Read it and make sketches of the characters in it as you think they might look, and bring them with you tomorrow."

James worked far into the night and the next morning he handed the drawings to the teacher. Telling him to pin them all on the blackboard for the school to see, she stood beside the board, and explained the good points in each. She finished by praising his gift of drawing.

From that day James was her champion, and the boys falling in line with their leader's example, helped to hold the discipline of the school to a high level.

But James proved not only to be clever with his pencil; he also disclosed a gift for writing poetry. Who of us has not smiled and perhaps wept a bit as we read the simple, touching poems of James Whitcomb Riley?

All of this came about because a little Indiana school teacher manifested sympathy, friendliness, and understanding to those about her.

We may not possess **outstanding** talents, but if we cultivate the fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (Galatians 5:22, 23)—we may benefit both ourselves and others.

In John 13:23 we read that John was **leaning on Jesus' bosom** during the last supper. The next verse tells us that Simon Peter asked John to find out which one of the disciples Jesus had been referring to as the one who would betray Him. Then the 25th verse says that John, **lying on Jesus' breast**, asked Him the question.

What do these two phrases about John mean? In the English they both seem to mean the same thing, but in Greek the meaning is obviously different. The first phrase refers to John's position throughout the supper. The word "leaning" in Greek is a verb with continuing action. It is the word that is frequently used in the New Testament which means to recline for a meal. (The very same word is translated "sat at meat" in Matthew 9:10.) When people ate in those days, they did not sit up straight at a table as we do, but lay down on individual "couches", propped up on one elbow with their heads near the table. When verse 23 says that John was "in Jesus' bosom", it means that he was next to Jesus at the table so that if you stood at the foot of the table and looked down toward the faces of those who were eating, you would see John's head just in front of that of Jesus' so that John was actually eating in the area in front of Jesus' chest, but not actually in contact with Him.

It is a different matter, however, when we come to verse 25. The verb **lying** means "to lie back upon", and in this verse it refers to a single action rather than a continuing posture. In verse 23 the word **on** is the Greek preposition that can mean "in the area of", but in verse 25 it is an entirely different Greek preposition which means "upon".

The point then is that all during the meal John was reclining right next to and very close to Jesus, but when he asked the question, he leaned his head back upon the upper part of Jesus' chest in actual contact so that he could speak softly without being overheard. In John 21:20 the words are exactly the same as they are in 13:25 so that they, too, refer to the moment at which John leaned back upon Jesus' chest to ask his question.

The following is a list of memberships:

Southern Baptist Convention	11,330,481
United Methodist	10,990,720
National Baptist USA, Inc.	5,500,000
Episcopal	3,373,890
Lutheran Church in America	3,279,517
United Presbyterian U.S.A.	3,222,663
Lutheran—Missouri Synod	2,781,892
National Baptist of America	2,668,799
The American Lutheran Church	2,576,105
Churches of Christ	2,400,000
Church of Jesus Christ of Latter-day Saints	2,180,064
United Church of Christ	2,032,648
Orthodox Archdiocese of North and South America	1,875,000
Christian Church (Disciples)	1,592,609
National Primitive Baptist Convention	1,465,000

By major groups:

	churches	membership
Protestant	288,539	70,396,454
Roman Catholic	23,781	47,873,238
Jewish	4,700	5,780,000
Eastern Church	1,352	3,526,068
Old Catholic, Polish Catholic	435	793,876
Buddhists	59	100,000

(Continued from page 11)

NCC Yearbook of American Churches Says U.S. Membership Up 1.6 Per Cent

Nashville, Tenn.—Church membership in the United States was up 1.6 per cent in 1968, according to the 1970 *Yearbook of American Churches*. The figure was taken from the last year for which statistics have been compiled. The total is 128,469,636 reported by 226 religious bodies. It compares with the previous year's total of 126,445,110. The yearbook is published by the National Council of Churches.

Editor Constant H. Jacquet, Jr. emphasized that statistics are the best available, but are subject to three problems: some incomplete; categories not always comparable from one communion to another; and statistics are both current and non-current.

According to the yearbook, 63.1 per cent of U.S. population is now church-related, compared to 63.2 per cent the previous year. Church attendance continued to decline, from high of 49 per cent of adults in 1958 to 43 per cent in 1968. The Gallup Poll recently showed that figure to have fallen to 42 per cent in 1969.

Contributions from members of 52 U.S. Protestant groups were listed at \$3,580,185,239, with per capita giving for full or confirmed membership listed at \$95.31. (Free Will Baptists' per capita giving in 1969 was about half of this amount.)

For the first time, the yearbook includes the Roman Catholic directory. Catholic membership was up 404,905 to a 1969 total of 47,873,238. It was the smallest increase recorded during the past 25 years. The hierarchy in 1969 lists 280 members, up 13 over the previous year, while ordained priests showed a decline of 183 to 59,620. Roman Catholic educational institutions dropped by 470 from 1968, leaving 13,428, including seminaries, colleges, universities, high schools, elementary schools, and small institutions.

Out of that \$3.5 billion Protestant contribution, \$2.9 billion went to congregational finances and \$725 million to benevolences (or 20.27 per cent of total). Comparisons between membership statistics are not meaningful because definitions of membership vary greatly. Catholics count all baptized individuals including infants, while the majority of Protestant bodies count those received at baptism, usually around the age of 13, omitting most children.

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

January, 1970

RECEIPTS:	Jan. 1970	Jan. 1969	Yr. to Date	Designated
STATE				
Alabama	\$1,206.27	\$ 899.60	\$1,206.27	\$
Arkansas	579.58	308.66	579.58	
California	432.12	218.21	432.12	
Florida	63.22	90.34	63.22	
Georgia	697.69	1,255.46	697.69	331.61
Idaho	21.70	—	21.70	
Illinois	874.58	556.90	874.58	
Kansas	—	151.00	—	
Kentucky	177.09	372.33	177.09	
Michigan	167.50	543.20	167.50	
Missouri	1,637.83	1,500.98	1,637.83	
New Mexico	—	68.38	—	
North Carolina	2.00	157.87	2.00	
Ohio	290.20	267.22	290.20	
Oklahoma	1,830.60	1,573.37	1,830.60	
Tennessee	162.00	205.24	162.00	
Texas	207.72	94.29	207.72	
Virginia	20.56	1,312.33	20.56	
Washington	22.45	116.03	22.45	
West Virginia	25.00	—	25.00	
Wisconsin	—	10.00	—	
TOTALS	\$8,418.11	\$9,701.41	\$8,418.11	\$331.61
DISBURSEMENTS:				
Executive Department	\$3,264.05	\$3,176.05	\$3,264.05	\$
Foreign Missions	1,694.57	2,089.46	1,694.57	194.61
Bible College	1,567.15	1,949.54	1,567.15	75.00
Home Missions	956.02	1,238.46	956.02	42.00
Church Training Service	502.25	654.86	502.25	20.00
Board of Retirement & Insurance	241.13	328.43	241.13	
Laymen's Board	144.69	197.64	144.69	
Commission on Theological Liberalism	48.25	66.97	48.25	
TOTALS	\$8,418.11	\$9,701.41	\$8,418.11	\$331.61

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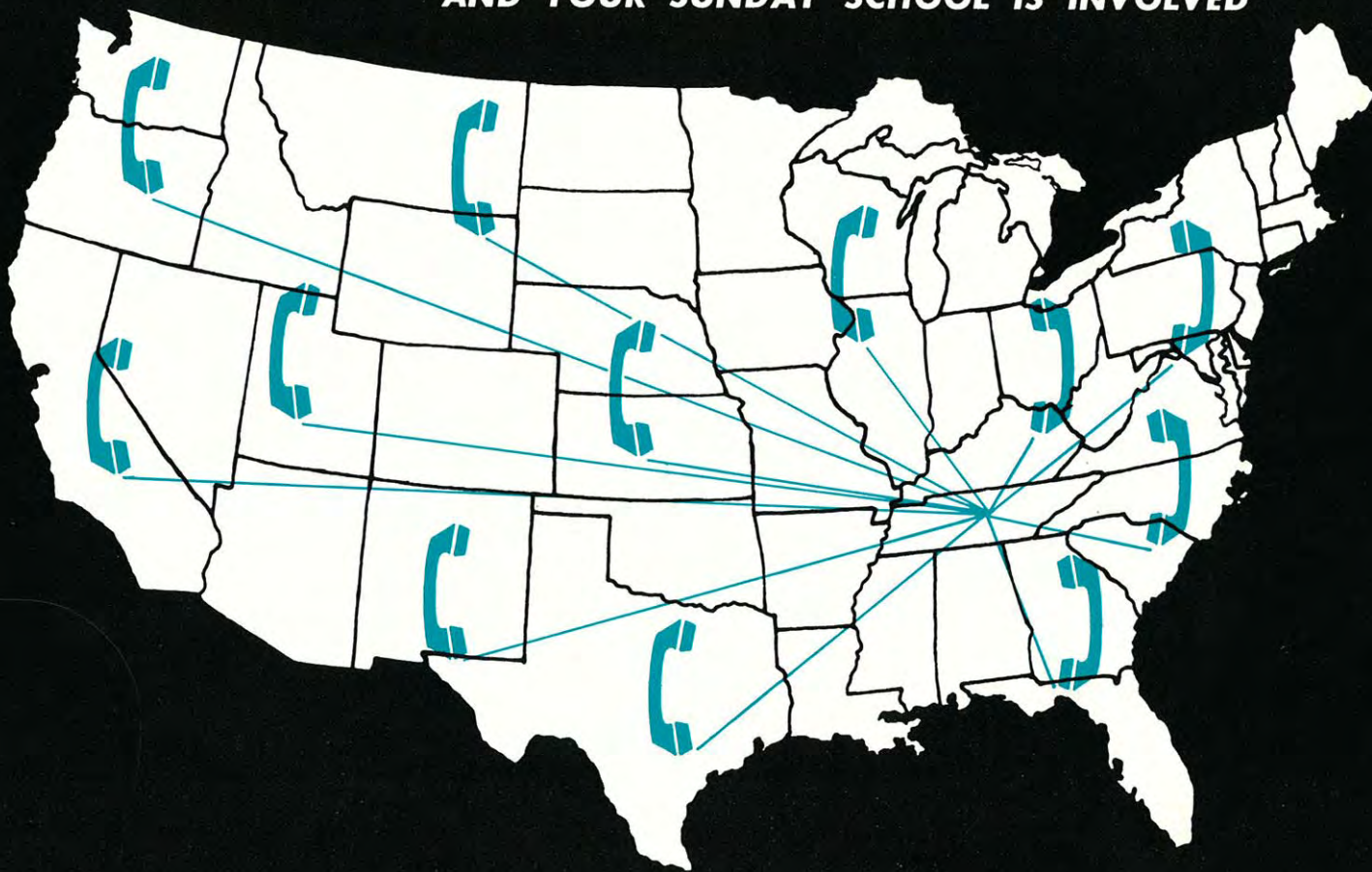
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CALL-A-THON

**APRIL 19 IS FOREIGN MISSIONS SUNDAY
AND YOUR SUNDAY SCHOOL IS INVOLVED**



Every Sunday School in the denomination may participate in the annual CALL-A-THON campaign for missions on April 19.

The goal is every Sunday School giving its total offering on that day to Free Will Baptist Foreign Missions.

Here's what you can do:

1. Make sure your Sunday School is involved!
2. Give generously in your Sunday School offering on April 19!
3. See that amount of the total Sunday School offering on April 19 is phoned into the foreign missions office between the hours of 2:00 and 4:00 p.m. in your time zone April 19! Staff members will be waiting for your call at telephone number 615/244-3470.

CALL-A-THON / APRIL 19 / CALL 615-244-3470 COLLECT