

Jesus Christ



is Lord

"God hath made . . . Jesus . . . Lord." Acts 2:36

contact

Of The National Association
Of Free Will Baptists

FEBRUARY, 1972



NOTES from the Editor

Eugene Workman

Change!

Change is one thing many people oppose simply because they do not desire to cease following a pattern to which they have become accustomed.

But at times a change is an improvement. We hope this is true with the changes that have been occurring in CONTACT's circulation department.

Prior to last spring, the mailing plates for our denominational magazine were maintained by our former printer. This arrangement did not prove satisfactory. Numerous inquiries were received as to why CONTACT was still being sent to a former address or why, after subscribing three months ago, had not a single issue been received. So last spring, all mailing files were moved to the National Office building and are now being maintained by a member of CONTACT's circulation department.

Last fall, an intensive comparison of the mailing plates with the subscription cards was begun. During this two month process, approximately 600 discrepancies were discovered. Many subscriptions were being duplicated, some had never been initiated, and many cancelations had never been removed. Many addresses on the mailing plates did not agree with the subscription records.

We trust these discrepancies have been satisfactorily corrected. In an effort to correct our records, it was necessary for us to send some past due renewal notices. We trust this was a one-time effort. Henceforth, we feel that the records can be kept current and maintained properly. If we, because of our human frailty, fail to do so, please help us by notifying our circulation department.

ABOUT THE COVER

This month's cover will be familiar to members of the churches who are participating in the Spring Enlargement Campaign sponsored by our National Sunday School Department. The artwork is used on a number of the pieces of material being used in this promotional program. The material was prepared by Arthur Davenport Associates, Inc.

The month of March has been designated as the time for this special denominational-wide effort to increase attendance in our Free Will Baptist Sunday schools. Full details of the program were released in the January issue of CONTACT.



COMPARING RECORDS in the subscription files with those in the mailing files proved to be a tedious task for Martha Burttram, standing, and Jean Stone who work in CONTACT's Circulation Department.



contact

Official publication of the National Association
of Free Will Baptists

FEBRUARY, 1972

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THE ADVANCE OF FREE WILL BAPTISTS IN 1971

From a human standpoint Free Will Baptists entered the New Year with a halo of glory. All praise and honor belongs to God. But we rejoice that our denomination has just concluded one of the greatest years of progress in recent history.

As we pause to look at the overall accomplishments we notice remarkable gains have been made during 1971. The following list of blessings and victories are just some of the most apparent evidences of growth.

- (1) Foreign Missions giving increased twenty per cent last year. With total receipts of \$816,459.54, the department exceeded its budget by \$141,801.64. The country of Spain was added to the present seven fields of responsibility.
- (2) The Free Will Baptist Bible College commenced its 30th year of operation with a record enrollment of 457. The first phase of the campus development program climaxed at mid-year with the first million dollars having been raised.
- (3) Gifts to Home Missions and Church Extension exceeded all previous records as this ministry continued to expand. More home missionaries were sent out than in any other year since the National Association was organized.
- (4) The largest attendance ever was registered at the National Association. Statistical reports to the National Convention reflected an almost seven per cent increase in membership over the previous year. This was an average increase of five members per church. The average annual gain for the previous ten years had been only one member per church.
- (5) Rapid growth necessitated the Sunday School Department obtaining larger facilities. A quarter million dollars of property was purchased and this department occupied its new quarters in November.

- (6) The Church Training Service Department, the Retirement and Insurance Department, and other phases of our work made great strides. Particularly noteworthy was the record number of 1200 young people who registered at the National Youth Convention. A highly successful youth program continues to gain momentum.
- (7) An increase of eleven per cent giving to the Cooperative Plan reveals continued growth in our stewardship responsibility to the total cause of Christ.

Other intangible factors indicate a greater degree of solidarity, maturity and integrity within our ranks. The impact of the pastor's conferences and the evangelism conferences have been felt in several areas. The Christian Day School movement has begun to catch fire. Local churches in several areas are experiencing rapid growth. Several of our churches now exceed 1,000 in attendance.

How can we account for the outstanding achievements of the year? Are we experiencing revival? How should we evaluate this year of advance?

First, we need to recognize that God is at work among us. These significant gains could not have been made without His blessings. It is true that we have a better organization, more successful promotional programs, better trained pastors and church leaders. But the accomplishments of this past year surpass any human explanation. God has honored the faith, enthusiasm, joy, love and unity of our people. He has answered prayer. The diligent labors of His servants have been rewarded. The work has moved forward primarily because God has been pleased to prosper us.

Secondly, it appears that God has begun indeed to send a spirit of revival among us. The Spirit of the Lord has moved upon hearts. People have not responded because of the human efforts

to motivate and challenge them. I believe the Holy Spirit has enlarged their vision. He has been the real driving force which has prompted our people to act.

Next, we are reaping the benefits of our Christian education programs. Through the influences of our Bible colleges, Christian literature, training programs and the women's work, our churches are producing better disciples. More laymen are becoming involved in the state and national work.

Last, but not least, we are a more informed denomination. As the laity have become more aware of the needs, they have responded in an increasing manner. Communications has brought about a better understanding, and a greater concern for the ongoing of God's kingdom work. This in turn has brought about a greater sense of responsibility to share in the various national ministries.

The unparalleled growth is encouraging and gratifying. Yet, we must not rest upon past attainments or boast with carnal pride in what has been accomplished. We must strive with greater faith to reach higher goals during the year ahead. ▲



EXECUTIVE SECRETARY Rufus Coffey, center, and Roger Reeds, left, Director of the Sunday School Department, engage in an after-session discussion at the National Promotional Meeting with Richard Terry, right, Kansas state clerk, and E. H. Brock, moderator of Mississippi Free Will Baptists.

VIEWPOINT

by the
Executive Secretary
Rufus Coffey

Can The Church Work With The

By Mike Trest

In the course of a typical week here in New York, I meet many people who are a part of the current Jesus Movement. Most of these are college students and many are college graduates. Most are from the West Coast or, at least, have just returned from a visit there. Many take part in the present rebellious youth culture, whereas a surprising number are well tailored suburban types. Some come from families long associated with main-line protestant churches, but most come from Jewish, Catholic, liberal protestant, or non-religious families, in this order. The catalyst which unites these people is a life changing experience with Jesus Christ. They are welded together by the moving passion of "Amazing Grace how sweet the sound, that saved a wretch like me."

In the course of a usual week I also receive several requests like the following:

"As a pastor concerned with the spirit of this age and time, I would like to ask you about the 'Jesus Movement.' What is their reaction to the Institutional Church? Can our fundamental churches go beyond our four walls to minister to these way-out kids? What should our attitude be toward them? How will they react to us? What role should I follow as a pastor?"

In answer to these questions, most pastors have been content to say with Gamaliel ". . . if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it . . ." Acts 5:38-39. If you as a pastor are content with this answer, stop reading this article! Go on to something else. If, however, you have spent many agonizing hours with this problem in prayer and study, or have tried to console a weeping mother whose son or daughter has run off to California — read on. I will try to give the answers as I have received them from my Jesus People friends.

Some preliminary information is necessary to understand the answers which follow. First we must know something about the background of these people before their encounter with Jesus Christ. The most obvious distinction is between those from the large cities and those from the suburbs. Both groups were dissatisfied with life at home, but reacted against different factors. Those from the city reacted against the filth, squalor, and impersonal nature of modern technological America, among other things. Those from the suburbs reacted against the materialistic, phony attitude of suburban life which had placed its proverbial head into a plastic hole, content to let the rest of humanity go on its merry way to social and ecological disaster.

ABOUT THE AUTHOR

Mike Trest, a 1967 graduate of Free Will Baptist Bible College, is serving as an associate minister at the New York branch of the American Board of Missions to the Jews. He is currently completing work on his Ph.D. in Hebrew Studies at New York University.

NOTE: Any pastor who would like additional information is invited to correspond with Mr. Trest at American Board of Missions to the Jews, 236 West 72nd Street, New York, New York 10023.

We must further distinguish their way of thinking as well as their life style. There are sophisticated mental giants fresh from high school and college debate teams who are capable of arguing any run-of-the-mill congressman or senator right out of office. Some have done just that. There are equally sophisticated mental gymnasts who are more reflective and withdrawn, but who with a little coaxing can carry your very soul to heights so glorious you feel guilty for entering the realm reserved for God and His angels. There are those aware of such sophistication, but emphasize feelings more than sophistry. They are above the mundance plane of existence.

Pastor, have you tried "to console a weeping mother whose son or daughter has run off to California . . .?"

They are content to "groove" with "beautiful thoughts" rather than "heavies." Others fall into this category because they cannot, due to personal problems or lack of training, entertain any thought higher than minute by minute existence. Another way of thinking which must be counted is the disoriented babbling of the "spaced-out speed freak" who has suffered mental and emotional distress by constant use of drugs.

Before their encounter with Jesus Christ many were attracted to the youth movement as a means to escape personal crisis. It is obvious that pacifist feelings are stronger in the draft eligible group. Others found acceptance and understanding by their peers more appealing than the continual "hassel" on the home front. Those whose drug problem brought them into conflict with the police quite naturally found it more desirable to lose themselves in a California commune rather than face imprisonment in New York.

Lest someone trained in the sociology of youth should misunderstand, I must make it clear that these are personal observations about a highly complex movement. Indeed, some of this analysis may reflect my own problems rather than those of the people involved. One issue is certain, however, these people have undergone a deeply moving religious experience which has reoriented their entire life. In short, they have from all evidence met Jesus Christ and have become new creatures!

Secondly, we must know of these people after they become real "first-century type" Christians. Their basic motives are turned around, while their innate reasoning ability is essentially the same. There are still the mental giants, the reflective types, the unconcerned, and the unfortunate medical problems. The giants apply their prowess against the detractors of their new found faith. The reflectives spend uncountable hours pouring on the wonders of the Bible. The "groovers" now groove on the beautiful words of Jesus, and the babblers babble on.

Not all Jesus People are living in communes. Many I know simply get a small apartment with a friend or two and go

Jesus People?

about their normal college life, but now bearing the message of Jesus Christ. The Jesus People communes are not usually the insolationist type which have received much publicity of late. Rather, they usually leave their doors and hearts open to the general youth community in order to share with them the revitalized life which came with Jesus.

The Jesus People differ widely as I see them across the nation. Those converted on the west coast tend to be "free-wheeling Bapticostals" whereas those converted in the East are more moderate. Perhaps it is the strength of numbers in the West which gives such boldness, since those who move back to the New York area trade their bold-as-Paul images for a more suitable timid-as-Timothy image. This soon may change, though, if the number of coffee houses and converts continue to grow in the smaller eastern cities and towns as they have in recent months.

Now some answers. What is their reaction to us in our established churches? Well, they have a keen feeling for phoniness. They have, therefore, great difficulty relating to an institution which shows little concern beyond its four walls. They remember the church of the inner-city which refused to help their neighborhood day-care program. They also remember the plush suburban churches which soothed their consciences by donating money to the National Council of Churches or some other meaningless agency. The experience of the Jesus People is that of a deeply personal religious experience. Therefore, any institutionalization of religion becomes suspect because it might hinder the free flowing personal sharing so vital to their own conversion.

To the pastor who asks how to change the Jesus People's attitude toward the institutional church, I must reply: show them by your fruits that bigness doesn't necessarily hinder the free intercourse of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

The Jesus People "converted on the West Coast tend to be 'free-wheeling Bapticostals,'" in the East, they're moderates.

What can the churches do? A sign of good faith would be to express your willingness to use the church's assets more wisely. I know many churches with huge buildings and grounds whose facilities are used only 8 or 10 hours out of the 168 available in every week. I also know of several churches which have seen hundreds of youth come to Jesus Christ by simply allowing a few Jesus People elders (as they call their minister-leaders) free use of the educational building basement or meeting room. These meetings are usually unstructured and not part of the local church program. The Jesus People elders are afraid of too many controls. Yet, they maintain, in most cases, a high degree of sanctified behavior. This may be a pleasant surprise for the ever fearful pastor. If your church is approached for use of such meeting facilities, you must judge each case on its own

“. . . these people have undergone a deeply moving religious experience which has reoriented their life.”

merits. The program which may develop is unpredictable because of the hyper-subjectivity of the Jesus People themselves.

What should be our individual attitude toward them? This question must be answered on a person-to-person basis. The Jesus people rightly feel that we have "hang-ups." We also feel that they have problems. Each of us is trying to be accepted as a Christian brother by the other. We must meet on the grounds specified by Jesus himself "By this shall all men know that ye are my disciples, if ye have love one to another," (John 13:35). They come to me often for Bible classes. Sometimes we meet within the program of the mission or a local church. Other times we have a Bible study in the park or in a coffee house in Greenwich Village. You would do well to remember 1 Peter 5:2-3 if some one from the Jesus movement asks you for some Bible instruction apart from the organized program of your church, "Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

What will be their reaction toward us? This is difficult to answer. If we initiate the meeting and are reaching out to them, their reaction will be determined subjectively. If they feel you are only after a bigger head count in Sunday school attendance, they will most likely ignore you completely. If, however, they feel that you are sincere in your desire to share on a mutual fellowship basis they will most likely welcome your overtures gladly. It is this point of subjectivism which makes the Jesus movement volatile and dangerous. These deeply subjective reactions must be tempered by the thorough discipline of the Word of God. But, we must, in all practicality, admit that the discipline of study usually comes after the first initial meeting. Caution is therefore advisable lest we force these new born babes into deeper subjectivism.

What is the pastor's role? Since most pastors are more spiritually mature than their general membership, their task is that of effective leadership. If there is open hostility toward the Jesus Movement in the congregation, a pastor must either forget about a ministry with the Jesus People or else begin instructing his people on the issues involved. He must show his congregation that these long-hair-types of today will be the future Mr. and Mrs. Jones in some congregation. He must, through personal experience, learn about their attitudes and yearnings. Then the pastor must share his burden with key church leaders. After this time of sharing and prayer, a minister may be able to have one or more of the Jesus People in his home for a Bible study along with a few of the church members. The rest is up to God. Be sensitive to HIS leading. There is much which He can do through the Jesus People which HE could never do through other parts of the body of Christ.

TWELVE STATES REPRESENTED AT NATIONAL PROMOTIONAL MEETING

WHITE BLUFF, TENN. — Free Will Baptist promotional men, moderators, clerks and state editors from twelve states met with representatives of the National Offices at Hillmont Assembly in an informal four-day promotional meeting January 3-6. The meeting is annually hosted by the Executive Department.

Executive Secretary Rufus Coffey termed the 1972 session a very profitable experience both for the state representatives and for those who labor in the National Departments. "It was especially uplifting to see the enthusiasm generated for the implementation of 1972 as the 'Year of Evangelism' for Free Will Baptists. I was also encouraged with the openness expressed by these state leaders in times of discussion. This frankness of opinions and suggestions will prove helpful to those of us who serve Free Will Baptists here in the National Offices."

Among the subjects discussed were the "Functions of a State Office" and the "Financing of a State Office." Dr. J. D. O'Donnell, moderator of the National Association, presided at these two sessions. Mr. Sam Johnson, Director of the Church Training Service Department, directed an interesting presentation on "Principles of Administration." The Reverend Herman Hersey discussed "Developing A Stewardship Conscience." Mr. Paul Kettelman shared some insight into the preparation of appeal letters. Dr. Robert Picirilli directed his remarks to the moderators when he spoke on "The Role of a Moderator." The four-day session concluded with an informal discussion of the salary needs of pastors



TAKING ADVANTAGE of coffee break during the National Promotional Meeting are, left to right: William Steele, Promotional Secretary for Maryland; Promotional Director A.C. Truluck of Georgia; Paul Kettelman, Public Relations Director at Free Will Baptist Bible College; and Executive Secretary Rufus Coffey.

and denominational personnel.

Dr. L. C. Johnson, President of Free Will Baptist Bible College, brought the opening message. The concluding message was delivered by Reverend Malcolm Fry, Director of Curriculum and Research for the C.T.S. Department.

The Reverend Carl Young, pastor of the First Free Will Baptist Church of Petaluma, California, summed up the meeting by saying: "I believe it was one of the most enjoyable three days of my ministry, and I feel I came back to California with a new outlook on our work at the church, state and national levels... The reports of the various departments showed that God is... blessing Free Will Baptists across this country."

"As Brother Fry preached the concluding message, God poured out His blessings, and I returned realizing that unity prevails with Free Will Baptists throughout America, and where unity prevails, there is strength."

The Reverend Richard Terry, clerk of the Kansas State Association, also commented on the unity that was prevalent. "One of my first impressions of the meeting was the unity expressed by the promotional men from the various states. Everyone indicated a desire and a recognition of the need for Free Will Baptists to unify their efforts in getting the Gospel out to the world. This desire was best expressed in the discussion of the 'Year of Evangelism.'"

Kenneth Cade, a layman who serves as Indiana's Promotional Secretary and editor of the Indiana KEY, expressed his appreciation for the excellent accommodations at Hillmont Assembly. "One great advantage was the central location of all our activities... With this arrangement we were allowed more time for fellowship and discussion among ourselves, which... was a great advantage... in getting to know one another, and also in giving an opportunity to share ideas... that will aid us in our ministries."



FREE WILL BAPTIST

newsfront

LEADER URGES DISTINCTION EVEN IN YELLOW PAGES

NASHVILLE, TENN. — Each spring, representatives of the Yellow Pages found in almost every telephone book across the United States begin their yearly selling campaign for listings.

BIBLE COLLEGE GENERAL FUND GIFTS SET NEW RECORD

NASHVILLE, TENN. ... Gifts to Free Will Baptist Bible College's general fund set a new record for a month in December, 1971, totaling \$25,827. This brings total giving to the school for the current fiscal year (June, 1971-May, 1972) to more than \$127,000.

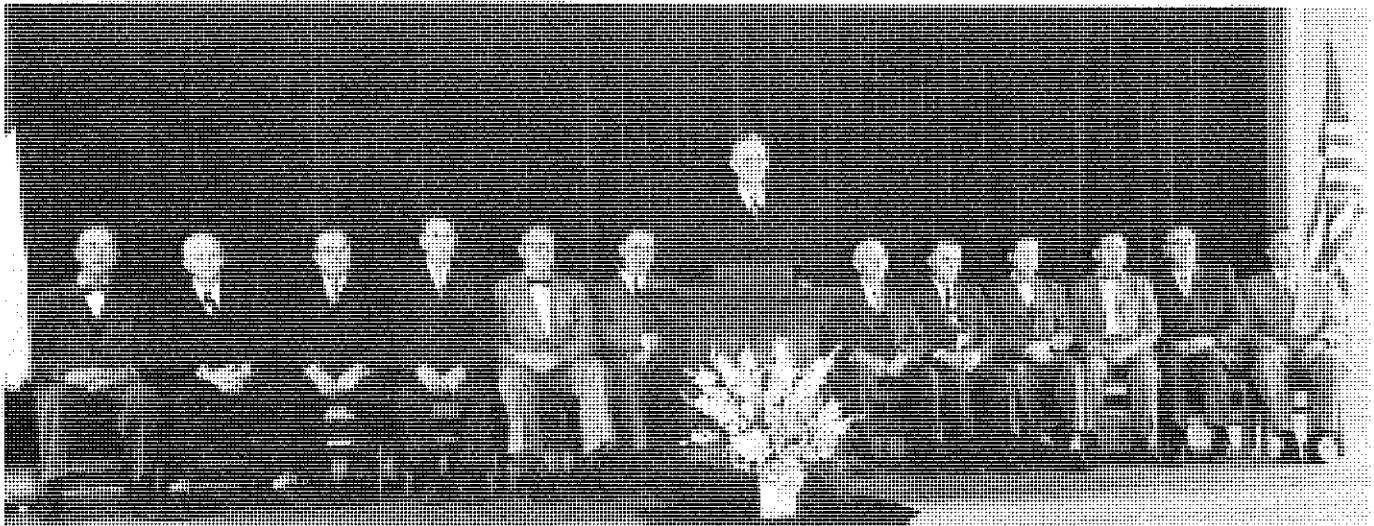
With barely half the year gone, two states — Indiana and Virginia — have already surpassed their gift quotas. Other states nearing this goal are Georgia (93%), Kentucky (84%), Arkansas (77%), Florida (73%), and North Carolina (72%).

It is now standard procedure with many congregations to list the name of their local Free Will Baptist church.

Rufus Coffey, Executive Secretary of the National Association of Free Will Baptists, commends this method of advertising the church in the local community. It is also helpful for Free Will Baptists who might be traveling through an area without knowledge of the location of a Free Will Baptist church.

However, Mr. Coffey urges church officials to insist that their local Free Will Baptist church be listed under the heading FREE WILL BAPTIST CHURCHES. The sales representatives for Yellow Pages in many instances want to list Free Will Baptist churches under the general heading of BAPTIST CHURCHES.

Free Will Baptist are distinctive! Let us maintain that distinction even in the Yellow Pages.



THE FIRST SERVICE to be held in the Memorial Auditorium on the campus of Free Will Baptist Bible College in 1952, finds the late J. R. Davidson, third from left, sitting on the platform with other members of the Board of Trustees. The Reverend Melvin Bingham, fourth from left, also recently went to be with the Lord. He died November 15, 1971, in Tulsa, Oklahoma.

LONG-TIME CRUSADER FOR CHRISTIAN EDUCATION DIES

NEW BERN, N.C. — The Reverend James R. Davidson, a faithful servant for the cause of Christian education in the Free Will Baptist ranks, departed this life January 9, 1972, at the age of 73. He had retired from an active ministry after forty years of serving churches in Georgia, Tennessee, Texas, and North Carolina.

Brother Davidson served on the Board of Trustees for Free Will Baptist Bible College from 1943 until 1964. During that twenty-one year tenure, he served as chairman, vice-chairman, and secretary of the board.

Brother Davidson served the National Association as assistant moderator from 1938-1944. At the 1944 meeting, he was elected as moderator, a post he held until 1946. He also served FWBBC as Business Manager from 1942-1944 and again in 1946-1947.

As chairman of the Board of Education, Brother Davidson made the Board's report to the 1939 session of the National Association at Bryan, Texas. The following is a portion of that report. "The Board has at present some very interesting propositions under consideration. If present plans materialize, and if the Board receives proper support and backing from those of you on the field, we purpose to open school by September 1st and not later than January first of next year, in property acquired in the name of the denomination."

However, according to the national minutes, the approval of the body to purchase property for a Bible school in the city of Nashville, Tennessee, did not

come until the National Association of 1941, which convened in Drumright, Oklahoma.

At the 1942 session in Columbus, Mississippi, Brother Davidson opened the report of the Board of Education with these remarks. "So far as your Board of Education is concerned, it is ready to hear from you as to your will concerning opening the Bible school this fall. This has been our plan; however, it is our purpose to go forward only at the order of this body."

At that session, the Board was authorized to proceed with the completion of all plans to open a Bible school in Nashville, Tennessee, on September 15, 1942. Following this authorization by the national body, a motion was made and carried that the body give a rising vote of thanks to Reverend J. R. Davidson for his untiring and sacrificial service as a chairman and treasurer of the National Board of Education, and that he be asked to lead the body in a prayer of praise and thanksgiving to God for this victory. Brother Davidson requested the other members of the Board to assemble around the altar with him while the prayer of thanksgiving was being offered.

The first building acquired for use by Free Will Baptist Bible College still bears the name of this man who labored for the College's cause so many years.

Funeral services were conducted January 12, 1972, at New Bern, N.C., by the Reverend Robert Edwards, the Reverend L. R. Ennis, and Dr. L. C. Johnson.

PURCHASE OF SONG HELPS SUPPORT STUDENT LOAN FUND

ATLANTA, GEORGIA — Friends of the late Ray Lee may support the Ray Lee Student Loan Fund which is maintained at Free Will Baptist Bible College, Nashville, Tennessee, in their purchase of sheet music of Ray's song "Since Jesus Came In."

The music can be purchased for \$1.00 per sheet from Mr. Raymond Lee, 3113 Nottaway Court, Atlanta, Georgia 30341. The money goes into the loan fund.

Ray was a senior at Free Will Baptist Bible College when his untimely death occurred in the late winter of 1966.

PASTOR'S WIFE REMAINS IN SERIOUS CONDITION

LOS ANGELES, CALIF. — The condition of Mrs. Wilda Farris, wife of the Reverend Don Farris of Anchorage, Alaska, remains serious following brain surgery in December. She is hospitalized at the UCLA Medical Center.

According to Mr. Farris, his wife is about seventy per cent paralyzed on her left side and is not able to move her left arm. Both her speech and her vision are impaired at this time. "Needless to say, our hope is in God alone. The doctors are making no predictions as to the time required or the amount of use of the left side she will recover."

Mr. Farris has returned to Anchorage to resume the pastoral duties of the First Free Will Baptist Church and to allow the children to continue in school.

THE THREE YEAR PLAN

DEVELOPMENT PROGRAM

NASHVILLE, TENN. — The Office of Development for Free Will Baptist Bible College has launched a "Three-Year Plan" of support to finance the school's next major step in expanding and developing the campus.

Jack Paramore, Director of Development, proposes to raise \$750,000.00 by 1975, using these funds to construct a new activities building on the campus, add a wing to the Welch Library, and acquire new property for future expansion.

PANORAMIC VIEW

It was in 1966 that the college formulated plans to build seven basic buildings: a library, a classroom building, a gymnasium — auditorium, two men's dormitories and two women's dormitories. Today, at a cost of approximately one million dollars, a classroom building, a men's dormitory and a women's dormitory have been constructed, and a large mansion has been acquired and now houses the college's library. This \$1,000,000 has been contributed by Free Will Baptists and, as of December, 1971, the Development Program

for Free Will Baptist Bible College was debt free.

To complete this phase of the expansion program the College must acquire additional property, build a library wing (thus expanding the Welch Library to approximately twice its present bookshelf capacity) and build a much-needed Activities Building. The total cost is estimated at \$750,000. To secure funds for the completion of this phase of the expansion, a program called "The Three-Year Plan" has been proposed.

THE THREE-YEAR PLAN

"The Three-Year Plan" is a program encouraging churches and individuals to make commitments to the school spanning 1972-1975, rather than making pledges for just one year. "The main thought behind the 'Three-Year Plan,'" Paramore says, "is what it will mean in promotional savings, both in money and man-hours."

Paramore suggests that churches might use the "College Day" approach in which all offerings on a set day are received for the Development Program of FWBBC. Other churches might want to give the fifth Sunday offerings for three years, thus making a truly outstanding overall contribution.

During the next several months, Paramore and Assistant Director Al Hamm will be contacting churches and individuals concerning commitments to the "Three-Year Plan." Their goal is to underwrite the entire \$750,000 in the next six to twelve months.

ALABAMA FREE WILL BAPTISTS SPONSOR EVANGELISM CONFERENCE

GUIN, ALABAMA — A Conference on Evangelism will begin March 27 and continue through March 31 at the Guin National Guard Armory.

The conference, which is being sponsored by Alabama Free Will Baptists, will feature such speakers as Dr. Joe Ange, Reverend Lonnie Graves and Reverend Bob Shockey.

The daily seminars will begin each morning at 10:00 a.m. and continue throughout the day. The evening services begin at 7:00 p.m.

Adequate motel and restaurant facilities will be available, according to James Pittman, pastor of the Mt. Olive Free Will Baptist Church at Guin.

MONTHLY GIVING TO CHILDREN'S HOME HITS NEW RECORD

GREENEVILLE, TENN. — The Free Will Baptist Home for Children recorded the best financial month in its history in December, 1971.

Ray Turnage, Superintendent, stated that \$25,542.87 was received in gifts for the month. These gifts exceed by \$2,000.00 the previous high month for financial giving.

The Home, which is dependent upon the gifts of concerned individuals and churches for financial support, is owned and operated by Tennessee Free Will Baptists. The Home was begun in 1939.

Superintendent Turnage expressed his appreciation to the Home's many friends in Tennessee and surrounding states who expressed their concern in a financial way.

THE STREET MARKER is about all that remains to designate the site of Richland Hall on the campus of Free Will Baptist Bible College in Nashville. The building, which for many years was a "fortress" for the women students, is being razed to make room for the new Activities Building.



An observer relates what it was like to be a part of the 1971 California Pastors Conference.

THE SPIRIT DID MOVE!

BAKERSFIELD, CALIFORNIA . . . It started with a long ride down rain-streaked 99 Highway. They came from the San Francisco Bay Area, from the Mountain country north of Sacramento, from the Taft Desert, over the twisting Grapevine from Los Angeles, and from the Upper and Lower San Joaquin Valley.

The Church was big enough; the folk were contagiously friendly, and when we drove up on the parking lot, somehow, you just knew something good was going to happen. Everybody felt it. Our 200 plus volunteer congregation had shucked pastoral duties and pressures. It was strange like someone had torn a page of our own history out of Dodd's book and was letting us relive it on this December 10. It was good. "Brother, I just came to be blessed," whoever said that first, we all think he was right.

Nobody had said anything over the P.A. system, but the happy sounds of fellowship quieted and a hush fell. You could hear the rasp of hymn books being pulled from the pew backs. The song leader smiled, moved his arms and "The Solid Rock" filled every square inch of the auditorium.

Claudie Hames, the relaxed and radiant host pastor, took us into the "inner circle" with Peter, James and

John. He led us down to Gethsemane where we heard Jesus pray, then sat down right on top of Transfiguration's Mount to wait. We sang "Fill my cup, Lord," and He did. "Wonderful is Jesus," the trio proposed. We all 'amen-ed.' "It's in Your Hands," a teen singer challenged, and it was.

At that exact moment the dynamic style of the Charles Harris Ministry sprang from the deacon's bench to the pulpit. He and his message happened to us. His assigned theme, "The Purpose of the New Testament Church." He preached, he exhorted, he taunted, he challenged, he angered, he did what we all came expecting . . . the unusual, the extraordinary.

Same night, second service. Somebody led "I would not be denied." The spirit got high. Then it happened again. This time it came wearing the uncut corduroy coat of Wade Jernigan. Wade reached way down in deep Dixie into a Negro camp meeting and pulled out his opening words, "I know the Lord, I know the Lord, I know the Lord laid His hand on me." It was simple; it was shoulder-high; it was Free Will Baptist. His topic: "Evangelism of the Apostolic Church." He traversed the Book or Acts pointing up revival fires, showing how it skyrocketed from 12 to 70 to 120 to 3000 to 8000 to

multitudes to "they have turned the world upside down." The altar filled.

The Saturday Session: Claudie Hames spoke twice, Charles Harris and Wade Jernigan once each. When Claudie Hames finished his first sermon, one brother near the front just sat there smiling slightly and shaking his head saying; "My, how that man preached . . . how that man did preach." He had spoken on the preacher's qualifications, his characteristics, and his message. Jernigan preached on the "Spirit of the Apostles" in Fellowship, in Fear, in Favor. He concluded that theirs was not an evangelism which isolated itself from the Church.

Two workshops rounded out the Conference. Charles Harris drove the bus ministry into every pastor's heart, and then just walked off and left it parked there. Claudie Hames explained the "Why, the How, and the How Come" of personal soul-winning and home Bible studies. His simulated soul-winning demonstration *moved* the crowd.

The Pastors Conference planning started off as a program to be carried out; then it got up on "all fours" and walked. California ministers and laymen yoked together in the Conference. We left talking revival, evangelism, souls! ▲

FWBBC TO HOST ANNUAL BIBLE CONFERENCE MARCH 12-16

NASHVILLE, TENNESSEE — —

Free Will Baptist Bible College's 29th annual Bible Conference will be held on campus March 12-16, 1972. Speakers for the meeting will be Stanley Outlaw, Chester Phillips, Fred Warner and Willard Wilcox. All are highly competent men of God and able preachers.

Visitors to the Bible College and the conference will be welcomed.

COLLEGE ANNOUNCES CHOIR TOUR/DRAMA TOUR PLANS

NASHVILLE, TENN. . . . The Bible College will sponsor its annual Choir Tour and Drama Tour March 16-26, visiting churches in Missouri, Illinois, Oklahoma, and South Carolina.

Paul Ketteman, Director of Public Relations, reports that the College Choir will spend much of its 19th annual tour in Missouri. Other services will be held in Illinois and Oklahoma. Choir Director, David Randlett, has prepared a program of hymns, anthems and gospel songs that will be a blessing to those

who hear them.

The school's second Drama Tour, sponsored by the Office of Development, will hold their services in churches across South Carolina. Two plays, under the direction of Joseph Jones of the Speech Department, will clearly present the gospel, from both the Old Testament and the New.

People in those areas where the tours will be held are urged to watch for local publicity announcing the time and place for services. ▲



words for women

by Donna Morris

As you read and study God's Word, do certain words stand out in bold print? Sometimes for a period of time, I am so impressed with a word, it is almost as if it were a neon sign flashing on and off — patience, suffering, hope, purity, holiness, deliverance. Lately it has been FAITH.

Do you want the Lord to walk beside you, to do wonders for you, and most of all to reveal Himself to you in sweet fellowship? "... To whom is the arm of the Lord revealed?" (Isa. 53:1). Who was called the friend of God? Why were the prophecies and revelations given to Joseph, Daniel, Isaiah, John and Paul?

Because they BELIEVED and it was accounted unto them as righteousness.

The Gospel is the power of God unto salvation to all who BELIEVE (synonymus to faith.) The promises of God are to those who love His Word and believe it to the extent of appropriating them to their individual needs.

How thrilling that the holy angel Gabriel should present himself to Elizabeth and to that young maiden Mary. Without a doubt, the angel's message was received with great rejoicing, for they were looking for the fulfillment of the Old Testament Scriptures.

Old Simeon was given the promise that he should not die till he beheld the Lord's Christ. He BELIEVED this. And even though hundreds of Jewish babies were brought to the temple each year (after the days of the mother's purification were ended), Simeon's faith gave him discernment to recognize the Messiah. Taking the babe in his arms, he blessed God and proclaimed, "... mine eyes have seen thy salvation."

Again the mighty messenger Gabriel is coming to the earth to blast the great trump of God. Who will respond to that call? Indeed, it will be they who love the Lord and LOOK for His appearing. Who else but men of FAITH will be looking for Christ's return?

Oh for a faith that brings salvation, that makes the promises work for us, that gives us discernment in events taking place, that causes Christ to reveal Himself to us in sweet and holy fellowship and communion, and that will hasten His great and glorious second coming. Amen!

ABOUT THE AUTHOR:

Mrs. Morris, the former Donna Tipton of Wewoka, Oklahoma, is the wife of Billy Morris, pastor of the Hyde Park Baptist Church, Norfolk, Virginia.



by Robert Picirilli

gems

from the
Greek New Testament

In other words, these are they who are discouraged. They are about to "run out of gas," spiritually speaking. Their courage and determination are flagging. They are downhearted and on the verge of giving up. They find it hard to keep going.

We need not doubt that Christians may, at times, get that way. Who of us has not been there, in fact! All of us now and again, and some of us more often than most. In such dispirited times we need the help of our brethren in the Lord.

That is what Paul says: "Comfort" such discouraged ones. This word is *paramytheomai*, a rare one in the New Testament, and very interesting. It is a compound of *para*, "beside," and *mythos*, a "speech." What a tender picture that draws! When a fellow-believer gets discouraged, he needs a brother or sister to draw beside him and talk to him.

The picture is made clearer by comparing a usage of this same word in John 11:19, 31. After Lazarus' death, many of the friends of Mary and Martha came to "comfort" them. It is not difficult to picture the tender embraces, the soothing, encouraging words. Just so, in our Christian fellowship, we must hasten to the side of our brethren who — for one reason or another — find their courage failing. And we must speak comfort and encouragement to them, offering such help as we can that they may gather new strength and go on. For who knows when we will need them to minister to us in the same way? ▲

Last month's column dealt with part of I Thessalonians 5:14, "warn the unruly." This means to instruct those who get out of order; the picture suggests that the church ought to be like a well-organized drill team. Those who get "out of step" or "fall out" need some strict instruction about their place in the Christian fellowship.

The next Christian duty in I Thessalonians 5:14 is completely misleading in our King James version, because the word "feble-minded" has a meaning today different from that it used to have. Today, we think of a "feble-minded" person as one who is senile or mentally retarded, a person without normal mental capacity.

But that meaning has nothing to do with this verse (through certainly we have some duties toward the mentally retarded). The Greek word is *oligopsychos*, which means, literally, "little-souled." Now "littleness of soul" does *not* mean those with immature spiritual development, even though it may sound that way. The word refers to those who have little spiritual strength left.

The History Corner

by Mary Wisheart

and Robert Picirilli

Sometimes a bit of Free Will Baptist history comes to us in unusual ways. This happened a short time ago, when a recent issue of *Sports Illustrated* was published.

One of the articles in the issue of that magazine for December 6, 1971, concerned a football player named Chester Marcol, a kicker for Hillsdale College in Michigan. Marcol must be quite a wizard on the gridiron. He holds two collegiate records, with a 62-yard field goal, and with 104 consecutive points — after — touchdown. He has averaged better than 40 yards per punt — though none of this has anything to do with Free Will Baptist history.

The article goes on to describe Hillsdale College, pointing out that the

What's In An Emblem?

The shield, the cross, and the handclasp make up the emblem of the Master's Men organization. Did you ever consider the meaning behind these three symbols that make up the whole emblem? Let us take each one and see what their individual meanings are.

First, let us consider the shield. In the 6th chapter of Paul's letter to the church at Ephesus, he told them in verse 10, "to be strong in the Lord, and in the power of his might." Paul said that this could be done by putting on the "whole armour" of God. A soldier would be defenseless without his armament when he went to do battle with the enemy. The Christian is also defenseless against the "wiles of the devil" without the Christian armament, and Paul says that this consists of "having your loins girt about with truth, having on the the breastplate of righteousness, and your feet shod with the gospel of peace, having on the helmet of salvation, and the sword of the spirit, which is the Word of God." But, "above all," he

institution was "founded in 1844 by Free Will Baptists." Most of us were already aware that Hillsdale was founded by the northern branch of our denomination, which merged with the Northern Baptists in 1910-11. The article continues by observing that the first graduating class at Hillsdale, five students, included a woman and a Negro.

Both of those facts were remarkable in that period. The causes of woman's suffrage or Negro's rights had not yet been advanced very strongly, and for either to be at such a level of higher education was almost unheard of. Obviously Hillsdale was a pace-setter in these matters. Enough History has been preserved for us to know that Free Will Baptists — in the North, of course — were strong advocates of black freedom and equality. By the way, that first Negro Hillsdale graduate's name was Fisk, who established Fisk University in Nashville!

The article continues to point out that Hillsdale is now nonsectarian, and rather "liberal." We are sorry to hear the institution has not continued in the old paths of her founding fathers.

says, "take the shield of faith, which will quench all the fiery darts of the wicked." A Christian that is armoured with the armour of God yet leaves his shield of faith at home, is left wide open for an attack from the wicked. As the shield is the foremost part of the armament of a soldier, so it is the foremost part of a Christian's armour. The Master's Men organization was built on faith in God and His Son Jesus Christ and will continue to be strong in the Lord, only as long as the Shield of Faith remains in the foreground.

Secondly, let us examine the symbol of the cross. Luke 9:23 reminds us that we are to take up our cross daily and follow in the footsteps of Jesus. Everyone has a cross to bear. And unless we deny self and take up that cross for Jesus, we are not worthy to be called His disciples. Look closely at that cross. The cross of Jesus is not an ordinary cross. It is one of brilliance, shining forth with the love and mercy of God. It was because of God's love for a fallen race, and through His mercy and longsuffering, that His Son died upon that cross.

We look at that cross and see that it is an empty cross, not one depicting a suffering Saviour still hanging there, as some denominations see it. But it is a cross where the man Jesus took the sin of the world upon Himself and there He died. That cross is empty because neither the grave nor hell could hold Him. He arose from the grave and ascended to His Father in heaven, and there He lives today. He also lives in the heart of every true "born again" believer.

The handclasp is the third part of the emblem. Did you ever wonder why people shake hands when they meet? Naturally, it is because they are glad to meet someone or greet a friend that they have not seen for a while. Even the lost sinner uses the greeting of a handclasp. If this be so, why should it appear on any religious emblem? Because the handclasp of a Christian is different and has a different meaning. It



is one of true brotherly love. One that says as Christ loves me, so I love you. In John's gospel he said in chapter 13, verse 35: "By this shall all men know that ye are my disciples, if ye have love one to another." It is one way of showing our love to our brother in Christ.

With all of these symbols united you have an emblem denoting an organization known as the Master's Men, which could set the world on fire for Jesus Christ. With the Shield of faith, the Cross of Christ and the Handclasp of brotherly love, how can it fail. ▲

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



FOUR FREE WILL BAPTIST LAYMEN present for the National Promotional Meeting in January were, left to right: Kenneth Cade, Promotional Secretary for Indiana; Sam Johnson, National Church Training Service Director; Jack Forlines, moderator of the North Carolina State Association; and Kenneth Lane, Oklahoma, chairman of the Layman's Board.

Vacation Bible School And The Countdown To Century 21

By Eleanor Doan

Vacation Bible School!

What direction is this traditionally highlighted summer program taking in this decade of the seventies which is rapidly catapulting us to Century 21?

Is it gaining impetus in the church's Christian Education program?

Waning?

On a plateau?

Reliable data is not available to indicate a trend in any of these directions. Facts and feedback do indicate, however, that like everything else in this decade, the profile of Vacation Bible School is changing.

Flexibility of programming ... broadened outreach ... expendability of tradition ... enthusiastic optimism ... family involvement ... and a new breed of leaders. This is the emerging profile of Vacation Bible School.

And as the profile emerges, churches pursue it. They evidence a growing conviction that communicating and relating the message of God's Word to children and youth in today's world must be done with "know-how" and with abandonment of tradition — if it is a hindrance.

Flexibility is the keynote of change. And the direction of change is influenced by the church's changing attitude of the role of VBS in the Church and in the community.

There is emerging concern, not only for the Christian nurture of the children

in the church, but also for the spiritual welfare of children in the community.

The urgency for broadening the evangelistic outreach through VBS appears to be prompted by a growing conviction that "the end time" is at hand. Churches are reaching out for new ideas and are trying varied schedules and new methods to interest parents as well as children in the things of God and in the fellowship of the church.

There is a shifting of emphasis from program to people — to reach them for Christ, to teach them, and to involve them.

The traditional, more formal structure of Vacation Bible School is giving way to variations in programming, staffing and location.

The lack of facilities and adult leaders seem to be a challenge rather than a deterrent. Vacation Bible Schools are held in tents, under canopies, in trailers and vans, homes, backyards, parks, patios and in "borrowed" churches.

Teacher/worker recruitment has reached into age groups from junior high to senior citizens. Teenagers are the backbone of scores of Vacation Bible Schools and have been found teachable, capable, dependable and enthusiastic. Youth-minded retired businessmen and couples contribute talent and assistance to which children and youth respond. School teachers multiply their abilities by training teen-age assistants and willing but inexperienced adults. Junior highs are effective in the handcraft and recreation sessions, and pre-teens give invaluable service running errands and at refreshment time.

New ideas and innovations that are successful stimulate greater effort and encourage other churches. The contagion of success is propagated from church to church, by the sharing of success tips which will work because they have been worked. Many ideas are new, some not so new. And some have been around for a long time.* But because they are down-to-earth and workable, they contribute to the success of Vacation Bible Schools in these changing times.

Basic to a successful VBS are four important ingredients, according to the hundreds of success reports enthusiastically shared.

*Optimistic willingness to conduct a VBS regardless of problems.

*Persistent outreach to children and youth — going where they are to reach them, realizing they are everywhere and increasing in population.

*Enlistment of teenagers as teachers and helpers and the demonstration of confidence in their abilities.

*Flexibility of VBS Curriculum materials which make possible effective adaptation to non-traditional programming.

Knowing the basic ingredients for a successful VBS and being willing to put new ideas to work is the first step toward success.

In these last years approaching Century 21, the Vacation Bible School offers the church its greatest opportunity in the evangelism and Christian nurture of children.

In 1970 there were 49 million individual reasons for this opportunity — the U.S. population of children ages 3 to 15 which is the average age span of VBS enrollment. And this figure is increasing at the rate of four million a year which will more than triple the church's opportunities through VBS by Century 21!

In these countdown years and changing profile of VBS, the opportunities are challenging, the responsibilities awesome ... but success is possible. Begin NOW! And as Century 21 approaches each year will find millions of children and youth knowing and serving the Lord Jesus Christ.

* * * * *

*UMPTEN VBS SUCCESS TIPS by Eleanor Doan is a new "Tips" book containing scores of these ideas. Published by Gospel Light Publications 1972. Available from Christian bookstores. ▲

ABOUT THE EDITOR: Eleanor Doan is a staff writer with Gospel Light Publications.

The Stewardship Of God The Father

By Rue Dell Smith

"It is required in stewards, that a man be found faithful," (1 Cor. 4:2).

When we realize that "we must all appear before the judgement seat of Christ," (11 Cor. 5:10) the words "Give an account of thy stewardship" (Luke 16:2) will become a motivating factor in our lives. Most Christian teachers attempt to approach stewardship through legalism and limit stewardship to the payment of a tithe or a portion of one's income. Jesus, however, taught His disciples that they should go beyond the requirements of the law when He said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," (Matt. 5:20).

In the Scriptures the Greek word *oikonomia* was translated steward, dispensation and economy (house management). Jesus used this word to signify an administrator of the property of another. This is seen in the story of the workers in the vineyard: it was the steward who paid wages at the end of the day (Matt. 20:8). In the epistles, the Apostle Paul uses this word to denote the responsibility entrusted to him for the preaching of the gospel. He states, "For if I do this thing willingly, I have a reward: but if against my will, a dispensation (*oikonomia* or stewardship) of the gospel is committed to me," (1 Cor. 9:17). The Apostle also uses this word in pointing to the arrangement or administration of God, now and in the future, in relation to the entire universe when he said "That in the dispensation (*oikonomia*, stewardship or administration) of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him:" (Eph. 1:10).

This article begins a series on the subject of stewardship by the Reverend Rue Dell Smith. Mr. Smith, who is pastor of the Purcell Free Will Baptist Church, Purcell, Oklahoma, is known to many of his fellow preachers as a Bible expositor.

The subject of stewardship will be presented as viewed by a trinitarian. It is my opinion that each member of the Trinity has a stewardship function, who in turn applies these truths to the heart of the believer. First, we will view the stewardship of God the Father.

I. THE STEWARDSHIP OF GOD THE FATHER.

God is the starting point for all Christian thought and action. He is the eternal being from which everything has its source, support and end. The opening statement of the Scriptures is "In the beginning God," (Gen. 1:1) and He is acknowledged as creator of all things. On the basis of creation alone, God is sovereign owner of all things. Never once in the Bible does He relinquish His claim, but states: "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is," (Deut. 10:14). It is certain there can be no genuine sense of Christian stewardship unless it springs from the conviction of God's sovereign ownership, and that He has placed His resources under the principles of stewardship. Although God created the universe and is supreme owner of all things, they had no real value until there was someone who needed the things He owned. So the loving creator made man in His own image and gave him dominion over all things (Gen. 1:27). God could not keep things for himself and be happy, for it belongs to the nature of God to give. His giving stems from His divine attribute of love. Therefore,

A. The Source of God's Stewardship is Love.

Jesus expressed a basic stewardship principle when He said, "For God so loved the world, that He gave his only begotten Son . . .," (John 3:16). John also said, "Behold, what manner of love the Father has bestowed upon us, that we should be called the Sons of God . . ." (1 John 3:1). It is impossible to explain the creation apart from the fact that creativity roots in and grows forth from love. Behind the law of

stewardship which pervades all the universe, and basic to it is love — love divine, exhaustless and free. In its final form, between God and man, will result a complete and unrestrained giving of themselves, each to the other. When Jesus said, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it," (Matt. 10:39), He had in mind the forging together of the two personalities . . . the believer and the loving, heavenly Father, the great and eternal steward.

To share the stewardship responsibility then becomes the duty of every believer or he will be out of harmony with the Creator's loving purpose. James writes, ". . . ask of God, who giveth to all men liberally, and upbraideth not . . ." (Jas. 1:5). To give belongs to the very nature of God. All that a person has is given from Him, and the consistent testimony of the Bible is that we should be like Him in giving.

Such a view of God as a loving steward suggests that all creation, including man himself, is the act of God's stewardship, and as creativity comes forth from love, even so,

B. Creation is the Act of God's Stewardship.

The Scriptures state, "In the beginning God created the heaven and the earth," (Gen. 1:1). The Apostle John wrote, "All things were made by him; and without him was not anything made that was made," (John 1:3). The entire universe represents the free act of a loving Steward to whose nature belongs the forces of creation. It is the Creator's prerogative to determine the nature of His creation, though man may despise it, pollute it and destroy it. After we have abused it, we imagine a better world. But a better world could not have been created, for God looked upon it and, behold, it was very good (Gen. 1:31).

The creative activity of God did not cease with the original creation, in relation to which men of science are still discovering mysteries, wonders and miracles. But it is extended into the dispensation of grace of which Paul spoke when he said, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," (11 Cor. 5:17). Oh, the wonders of God's stewardship, that the unseen soul could experience a new birth. But His wondrous power does not cease even here for Isaiah said, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind," (Isaiah 65:17).



STEWARDSHIP (continued)

The creating and giving God is also the participating and redeeming God. God has committed himself to the restoration of both His creature and creation. This He is doing through redemption, because,

C. Redemption is the Plan of God's Stewardship.

God's creative power and His redeeming love cannot be separated. They set forth one purpose: they are component parts of the same plan. This is not to say that redemption is necessary because God creates, but rather that creation and redemption spring from the same source. The Apostle Paul refers to redemption (purchase) when he says, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's," (1 Cor. 6:20). No wonder John exclaimed, "Behold, what manner of love the Father has bestowed upon us," (1 John 3:1). Not only does God's plan provide for the purchase of souls, but it also provides for the redemption of the body (Rom. 8:23), and in the final consummation, the redemption of His entire creation (11 Pet. 3:13).

It is possible to believe that in the age before the creation there was a Kingdom of God which was undivided, undisputed and universal. At the present time, however, God's Kingdom is in revolt and redemption is providing for its reestablishment. Therefore,

D. The Kingdom is the Purpose of God's Stewardship.

The foundation of the Kingdom was first laid in the creation. It is possible to believe if man had not sinned the Kingdom could have been realized on the basis of creation alone. But man did sin and the Kingdom was not realized. Therefore, if God is to have a Kingdom He will produce it through His stewardship function of redemption.

The first evidence of God's plan is seen when sin is met by the promise of complete and final victory of the "seed of woman" (Gen. 3:15) over Satan. This Kingdom is the root conception adopted by Jesus when He announced the Kingdom as "at hand" (Matt 3:2). However, He was not speaking of a political kingdom, but an inward spiritual power.

In relation to the Stewardship of God, His Kingdom cannot be divorced from time and history. In its relation to time and history, the Kingdom has already come, but it is also in the process of coming, and in the future will



Sunday School Superintendent Of The Year

We believe Sunday School Superintendents are important people. We want to give special recognition to one of them. Our problem is that we do not know which one to single out. Will you help us?

Each year the Sunday School Department of the National Association of Free Will Baptists names a Sunday School Superintendent of the year. The Superintendent who is named to this honor will be presented with a trophy in a special service at the National Association.

The deadline for entry is March 15, 1972.

Nomination forms are available upon request from the Sunday School Department, P.O. Box 1088, Nashville, Tennessee 37202.

come with power. Throughout the Old Testament period, the Kingdom was in preparation, but reached its most significant phase when, in "... the fulness of time was come, God sent forth His Son, ..." (Gal. 4:4). The Kingdom is not static, but there is within it the dynamic movement of the Holy Spirit, working in the lives of the redeemed to extend the Kingdom to the uttermost parts of the earth, (Acts 1:8). Jesus compared the Kingdom to a seed

and there appeared first the blade, then the full ear of corn (Mark 4:28).

The Stewardship of God the Father furnishes the believer with a vision that inspires him to extend His Kingdom over the earth. There may be difference of programs and methods of extension. Nevertheless, there is to be found within the Stewardship of God the Father the basis for every evangelistic and missionary activity necessary to fulfill our commission. ▲

Why Not Be An Engineer?

As a young man you really want to make something of yourself. You are interested in doing more than the ordinary. But are you willing to put forth the extra effort required? If so, perhaps you should consider the 1972 Hillmont Engineer Program.

The Engineer program is provided by the National Church Training Service Department for young men who must have completed at least the ninth grade. Four highly successful Engineer programs already have been conducted.

The Engineer program is designed to give the participants opportunity for a variety of learning experiences. A portion of each day is devoted to prayer, Bible study, music, and other similar activities. Every participant has daily responsibilities with regard to maintaining the physical needs of the group. Special work details are assigned each day that involve the Engineer in tasks designed to improve the camp facilities. Ample time is given for general recreational activities that provide for rich social experiences. Classes dealing with Bible study, missions, and counseling are included in the program. "Thoroughly furnished unto all good works" is a day by day challenge.

A modified military approach is used for organizational purposes in the Engineer program. Each new participant begins as a Private and is promoted as certain steps in development are

reached. Returning Engineers retain their highest rank of the previous year and may make additional advances in rank each year. Regular and special program personnel serve as officers. Staff members who return for more than one year of service may also advance in rank.

Engineers are given camp counselor training and the opportunity to serve in the role of counselor trainee in a camp program for younger boys. The younger boy's program is conducted during the Engineer program. Applied leadership is an important feature of the Engineer training program.

An attempt is made to acquaint each Engineer with the total ministry of the Free Will Baptist denomination. This is done by having top level representatives from each department of the National Association share in one or more discussion sessions. In the past, at least one missionary has participated in the program.

Participation in the National Youth Conference has filled the fourth and final week of each Engineer program except in 1970. The Engineers in their distinctive green jackets have become a familiar sight at our National Association. The Engineer chorus formed each year during the first week of training has added a great deal to the youth conference program. The Engineers are used in many leadership roles throughout the conference. The program terminates on the last day of the National Association.

The fifth annual Hillmont Engineer program will begin on June 18, 1972. Three weeks will be spent at Hillmont and will be filled with similar activities to those described for previous years. However, no two sessions at Hillmont have ever been the same.

The fourth week will be a trip to the National Youth Conference in Fort Worth, Texas. A day at Six Flags Over Texas is scheduled for the Saturday preceding the National.

The 1972 Engineer program offers a wonderful opportunity for young men

who know Christ and who want to grow in their knowledge and understanding of discipleship. It is an opportunity for a boy who knows what it means to stand alone because of his commitment to Christ to meet and fellowship with other boys who share a similar background of experiences. The Engineer program is for those who are willing to give of themselves and sincerely desire to put Christ first.

An application for one of the openings in the program may be obtained by writing to the Church Training Service Department. There is a limit to the number of registrations that can be accepted. The cost for the 1972 program is one hundred and nine-five dollars (\$195). This amount includes transportation to the National Youth Conference in Fort Worth, Texas, meals and lodging at the conference, and special activities such as the annual youth banquet. Each participant is responsible for making his own arrangements for transportation home from Fort Worth.

Address inquiries to Samuel Johnson, National CTS Director, P.O. Box 1088, Nashville, Tennessee 37202. ▲

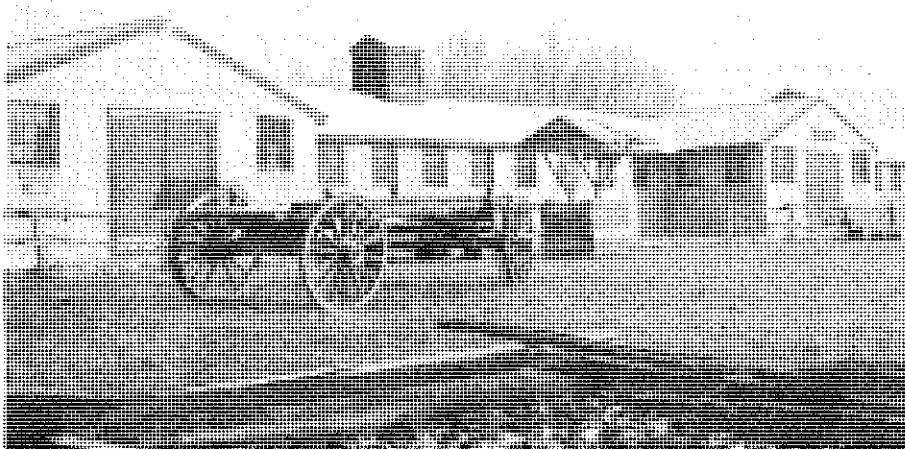
OTHER PROGRAMS

In addition to the Engineer Program, Hillmont also offers a program for the younger boys and for both junior and senior high girls.

The camp program for younger boys is provided as part of the Engineer program. This program includes boys from grades 4 through 8. It will be held during the week of June 25-July 1. Engineers provide a large portion of the leadership for the variety of outdoor camping experiences. Boys looking forward to becoming Engineers are especially encouraged to attend the boys program. Cost for the week is \$30.

The Evangeline program is a companion program to the Hillmont Engineers for junior high and senior high girls. The program is designed with girls in mind and includes opportunities for outdoor camping. Special emphasis will be given to Bible study, child evangelism, and handcrafts. The Evangeline program will be held for two weeks, July 30-August 12. Cost of the program is \$55.00.

HILLMONT, Inc. is located near White Bluff, Tennessee.



BANGLADESH SEEN AS OPEN TO MISSIONARIES

NEW DELHI (EP) — The People's Republic of Bangladesh — the world's 139th independent nation — intends to be a secular country, and does not wish to be known as a Muslim country, according to the deputy chief of the Bangladesh mission here.

Mr. Jayuddin told newsmen that, although Bangladesh — formerly East Pakistan — has "the second largest Muslim population in the world," the new nation stands for "democracy, socialism, and equal opportunity for all, irrespective of religion or caste."

About 89 per cent of Bangladesh's estimated 75 million people are Muslim. Bengalis make up 60 per cent of the population.

The new country of Bangladesh probably will open its doors to foreign missionaries within a few months, says veteran missionary Dr. Fred D. Jarvis. He said Bangladesh traditionally has been "a very neglected part of the world," having only a few foreign missionaries for every 750,000 people.

Aid furnished to suffering people during the recent war, he said, gave missionaries favor with the people.



religious newscope

This "compilation" of church news is to acquaint our readers with what is happening in the church world. The CONTACT staff does not necessarily endorse any of the activities reported.

BILLY GRAHAM 2ND, POPE 8TH IN "MOST ADMIRED MEN" LIST

PRINCETON, N.J. (EP) — Evangelist Billy Graham placed second and Pope Paul eighth in the Gallup Poll's list of most admired men in 1971.

President Nixon was in first place for the third consecutive year. Mr. Graham, also second in 1970, was not far behind the Chief Executive.

Premier Golda Meir of Israel led the list of most admired women. Mrs. Mamie Eisenhower, first in 1970, was fifth this time. Mrs. Nixon ranked second for the second year.

New choices of most admired men included consumer advocate Ralph Nader, comedian Bob Hope and Alabama's Gov. George Wallace.

Women appearing for the first time

were Martha Mitchell, wife of Attorney General John Mitchell, and Shirley Chisholm (D.-N.Y.).

The complete lists:

Men: President Nixon, Mr. Graham, Sen. Edward Kennedy (D.-Mass.), former President Lyndon Johnson, Sen. Hubert Humphrey (D.-Minn.), Vice President Spiro Agnew, Mr. Nader, Pope Paul, Mr. Hope and Gov. Wallace.

Women: Mrs. Meir, Mrs. Nixon, Mrs. Joseph P. Kennedy, Premier Indira Gandhi of India, Mrs. Eisenhower, Mrs. Jacqueline Onassis, Mrs. Lady Bird Johnson, Mrs. Mitchell, Sen. Margaret Chase Smith (R.-Me.), and Mrs. Chisholm.

christian doctrine

BY LEROY FORLINES
Professor and Dean of Men
Free Will Baptist Bible College

In the previous articles it has been pointed out that for doctrine to be made practical it must address the total person. Man must be considered as a thinking, feeling, and acting creature. In addressing the total person, the relationship of doctrine to the practical issues of life must be pointed out.

Doctrine does not spell out the details relating to the practical issues of life. This is the work of the minister, teacher, and the layman. Doctrine forms the foundation for the correct answers to the problems of life.

The ideas right and wrong, good and bad are woven into every yard of the fabric of life. Man cannot escape asking questions and making judgments about right and wrong, good and bad. No person can ignore these questions. People are far more concerned about these matters than they may let on. Everybody feels some degree of satisfaction when he does that which he believes to be right or good. Everybody feels some degree of dissatisfaction

when he does that which he believes to be wrong or bad.

Why does man feel so deeply about moral issues? Christian doctrine gives the answer. God is a holy God making moral demands upon man. Man is a moral creature with moral needs. Man as created in God's image is morally constituted. The question of right and wrong, good and bad are built into his innermost being. They are as real to him as his need for air, water, and food.

The fall of man into sin has cast man into the state of spiritual death, but it has not taken moral concern from him. Man finds himself in a state of conflict and confusion. Much of that which is wrong and bad, he wants to do. But to call it wrong and bad, and then do it, goes against his being. He suffers from it.

It would simplify matters if a person could completely forget the whole idea of right and wrong. This would relieve his conscience and do away with his guilt feeling. But this solution will not

work because his very nature says no to it. It says to him, "There is such a thing as right and you must do it." This leaves man in an awful predicament. He searches frantically for answers. He tries to solve the problem by changing the labels on things. The wrong which he wants to do he calls right. This offers temporary relief, but it is not really satisfactory. He must also call the right that he does not want to do wrong. He may satisfy himself up to a point by twisting moral ideals to fit his behavior, but no man can so twist the ideas of right and wrong that they will perfectly fit the case. He is still left with his guilt that he cannot explain away.

It is out of this state of moral helplessness that man has given birth to all of the false religions of the world and all of the confused ideas of right and wrong. It is to this state of moral helplessness that God has through His Son Jesus Christ offered redemption. Man does not need to twist and confuse the ideas of right and wrong to meet his needs. He needs to accept God's provision of forgiveness of sins and a new life. It is the forgiven and regenerated person who can by God's grace begin to take an honest look at right and wrong, good and bad and begin to build a life around these principles.

We must help the sinner see his moral helplessness and turn to Christ. We must help the Christian learn to cope successfully with right and wrong, good and bad as they relate to the issues of everyday life. ▲

CHRISTIAN BOOKSTORES ON THE RISE, SAYS CBA DIRECTOR

COLORADO SPRINGS (EP) — Christian bookstores are on the rise in the U.S. and Canada, says the executive vice president of the Christian Booksellers Association (CBA).

"This trend is definitely related to the consciousness of the public to the ministries and services of the Christian bookstores in their community," says John Bass, head of the official voice of Christian publishing and literature distribution enterprises in North America.

"Also," Bass continued, "the publishers are bringing into the market fresh, attractive, contemporary books and Christian educational materials, which are meeting the needs of a rapidly changing Church and a society searching for the relevance of the Christian faith."

Bass states also that the Christian recording industry can be credited for releasing top quality music in the "now sound" as well as in the traditional tastes, using outstanding artists on their records, cassettes, and cartridges.

CBA has emphasized management training as its chief objective over the past three years and will continue to move in this direction for 1972. Many new and attractive stores are opening continually, Bass said.

CBA is sponsoring a training seminar for store employees here, Feb. 20-23. On schedule also are a sales training seminar at Bryan College, Dayton, Tenn. Mar. 27-28 and a management seminar in Banff, Alberta, Canada, April 16-19. There will also be one-day management seminars held throughout the U.S. by regional directors of the association.

The CBA annual convention, attracting some 2,500 publishers and Christian booksellers from all over the world, will be held this year in Cincinnati July 30 through Aug. 3.

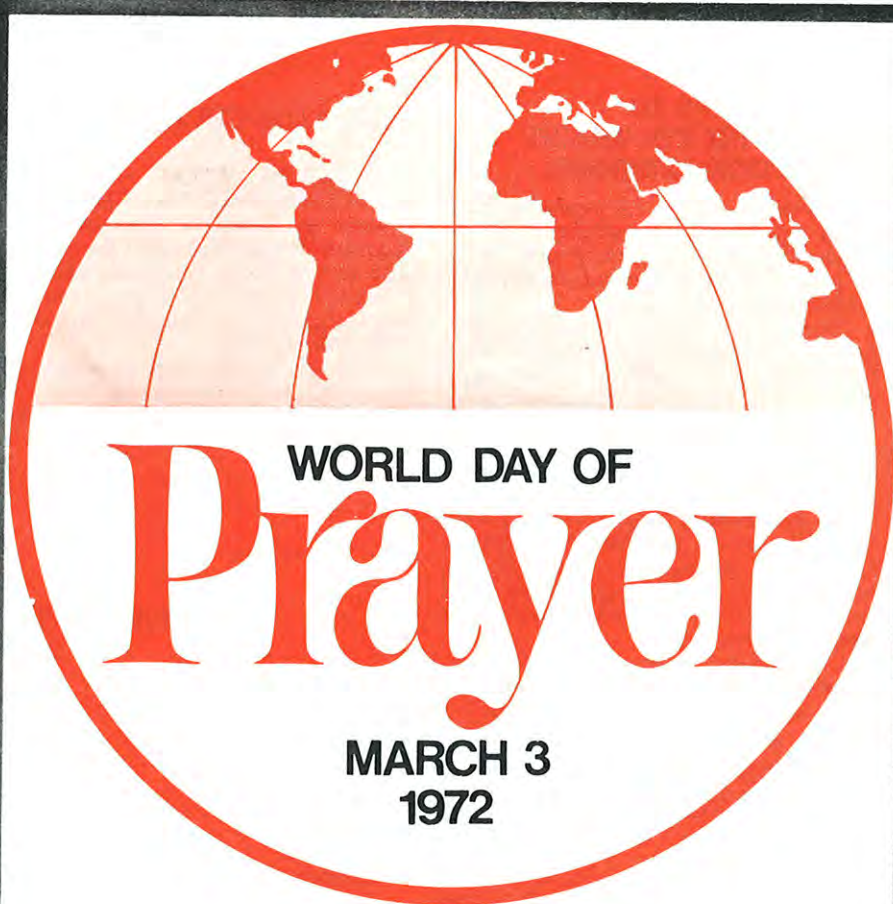
PRAYER AMENDMENT ISSUE SEEN VIGOROUSLY ALIVE

WASHINGTON, D.C. (EP) — Reports that the constitutional amendment to permit voluntary prayers in public schools has died are premature.

The proposal is still alive in the Senate, even though the House rejected a similar measure in November.

Sen. Howard Baker, R-Tenn., has promised a parliamentary maneuver to assure that the amendment reaches the Senate floor later this winter. Capitol Hill watchers predict it may well pass.

This will mark the fourth time Congress has tried to overturn the 1963 Supreme Court ban on prayers of any denomination in public schools.



WORLD DAY OF Prayer

MARCH 3
1972

REQUESTS:

- *Peace in the world of men and in the hearts of men
- *Our country's leaders
- *Year of Evangelism in 1972 for Free Will Baptists
- *National Association of Free Will Baptists meeting July 10-13 in Fort Worth, Texas
- *Ministry of CONTACT, the official organ for Free Will Baptists
- *The work of each of the National Departments

ELMER SACHS TO CHALLENGE COLORADO EVOLUTION TEACHING

DENVER (EP) — An evangelist here is on the verge of a crusade which he hopes will equalize, then reverse, what he considers the bad effects of teaching evolution in public schools.

The Rev. Elmer B. Sachs, 65, declares it is unfair for Colorado schools to teach evolution as the only version of creation — “often as fact rather than theory.”

“I want both sides taught or let’s kick them both out. That’s fair,” said the popular preacher.

He has formed “Concerned Citizens” to work for an equal-teaching law in Colorado. Among the backers are science and philosophy professors from the University of Colorado, a rabbi and a state representative.

“These men have the intellectual know-how and the book learning, not me,” Sachs admitted. “I’m a pusher.”

VETERAN BAPTIST LEADER INAUGURATED AS PRESIDENT OF LIBERIA

MONROVIA (EP) — Dr. William R. Tolbert, Jr., a Baptist preacher and world Baptist leader, was formally inaugurated here as President of Liberia, succeeding the late President William Tubman, who died last July after 27 years in office.

The grandson of a South Carolina slave, the 58-year-old president heads a nation of 1½ million people that was founded by former U.S. slaves 150 years ago.

Dignitaries from about 50 countries were on hand for the (Jan. 3) inauguration. Leading the U.S. delegation was Mrs. Richard Nixon, who received a tumultuous welcome from the Liberian people, and evangelist Billy Graham.

OMINOUS ‘PARKING LOT’ CASE BEFORE SUPREME COURT

WASHINGTON, D.C. (EP) — A decision by the U.S. Supreme Court concerning a case that could have a wide effect on tax exemption for churches will be announced early in 1972.

The so-called “Parking Lot” case began when Florence Diffenderfer and Nishan Paul, Florida taxpayers, challenged the tax exemption allowed by Florida law on the parking lot of Central Baptist Church in Miami.

Both a three-judge District Court in Florida and the Florida Supreme Court ruled that the tax exemption for Central Baptist Church’s parking lot is allowable under Florida law and the U.S. Constitution. The case was appealed to the U.S. Supreme Court which finished its hearing on the case on December 6.

HOUSTON CHURCH LED SOUTHERN BAPTISTS IN BAPTISMS

HOUSTON, TEXAS — The Rev. John Gisagno of the First Baptist Church in Houston, reported 1,669 baptisms during the past church year. And 950 of those came from SPIRENO (Spiritual Revolution Now) conducted last spring by the Rev. Richard Hogue of Oklahoma City.

Officials at Southern Baptist Home Mission Board, Atlanta, said they knew of no other Southern Baptist church that has compiled such a record.

Bisagno became pastor of downtown Houston’s Southern Baptist congregation in 1970, moving from the First Baptist Church in Dell City, Oklahoma, a suburb of Oklahoma City. After his arrival, the Houston members boosted their annual budget from \$290,000.00 last year to \$656,000.00 this year.

Last year, First Baptist Church in Merritt Island, Florida, led the entire SBS in baptisms with 395. ▲

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT December 1971

RECEIPTS:

State	December 1971	December 1970	Yr. to date	Design.
Alabama	\$. . .	\$. . .	\$ 4,958.95	\$. . .
Arizona	225.17	1,349.41	3,092.52	225.17
Arkansas	996.23	415.96	9,177.45	. . .
California	670.18	492.60	8,096.88	102.80
Colorado	10.09	. . .	132.74	. . .
Florida	537.24	560.76	5,569.61	. . .
Georgia	639.39	245.14	6,543.74	. . .
Idaho	. . .	56.04	573.52	. . .
Illinois	1,197.22	973.96	10,365.94	. . .
Kansas	219.00	241.50	2,089.80	. . .
Kentucky	. . .	. . .	1,707.86	. . .
Michigan	. . .	725.42	1,760.89	. . .
Minnesota	52.21	. . .	586.73	. . .
Mississippi	74.52	. . .	533.90	. . .
Missouri	2,364.79	2,272.67	27,709.27	2,364.79
New Mexico	. . .	. . .	51.70	. . .
North Carolina	69.38	152.00	920.09	. . .
N. W. Association	. . .	. . .	44.77	. . .
Ohio	56.75	418.00	3,981.96	. . .
Oklahoma	3,140.86	1,877.77	26,156.32	. . .
Tennessee	143.46	188.90	2,227.50	. . .
Texas	208.86	203.87	1,691.97	. . .
Virginia	26.64	35.41	395.12	. . .
West Virginia	. . .	. . .	245.00	. . .
Totals	\$10,631.99	\$10,209.41	\$118,613.33	\$2,692.76

DISBURSEMENTS:

Executive Dept.	\$ 3,477.52	\$ 3,376.42	\$ 40,270.76	\$ 499.23
Foreign Missions	2,286.11	2,174.05	25,165.21	804.40
Bible College	1,976.78	1,548.64	22,022.58	574.24
Home Missions	1,355.56	1,772.56	14,748.65	469.55
Church Train. Serv.	698.79	788.60	7,376.33	202.69
Retirement & Ins.	486.96	326.83	5,138.11	90.09
Layman’s Board	274.35	160.56	3,074.54	26.28
Comm. on Theological Liberalism	75.92	61.75	817.15	26.28
Totals	\$10,631.99	\$10,209.41	\$118,613.33	\$2,692.76

Youth Offered Free Expenses at National Youth Conference

CONTACT magazine announces a plan whereby any youth between the ages of 9 and 19 may receive free expenses at the 1972 National Youth Convention to be held in Ft. Worth, Texas, July 9-12, 1972. The plan involves selling a specific number of subscriptions to CONTACT, the denomination's official publication. Here is how the plan works:

- Sell 60 or more new subscriptions to CONTACT. Receive free hotel room for 4 nights, free youth registration fee, and free ticket to youth banquet.
- 50-59 subscriptions. Receive free hotel room for 4 nights.
- 38-49 subscriptions. Receive free hotel room for 3 nights.
- 25-37 subscriptions. Receive free hotel room for 2 nights.
- 16-24 subscriptions. Receive free ticket to youth banquet and free youth registration.
- 12-15 subscriptions. Receive free ticket to youth banquet.
- 6-11 subscriptions. Receive free youth registration.

The persons who sell 75 or more subscriptions will also receive a special cash award in addition to the regular award given for selling 60 or more subscriptions.

The awards will be governed by the following regulations:

1. Subscriptions must be sold at the rate of \$3.00 per year.
2. Seller will collect the subscription fee and remit the same to CONTACT. Subscriptions for which CONTACT must bill the subscriber will *not* be counted toward the award.
3. Only New subscriptions will count toward the award.
4. If a new subscriber desires to purchase a two or three year subscription, each additional year will count as a separate subscription for the seller.



5. Subscriptions sold to individuals whose subscription lapsed after July 1, 1971, can not be counted toward the award.
6. Subscriptions sold to individuals receiving CONTACT on the Church Family Plan on or after July 1, 1971, will not be counted toward the award.
7. Subscriptions sold to an individual attending a church which receives CONTACT on the bundle plan will not be counted toward the award if the sale results in that church ordering fewer copies on the bundle plan.
8. Gift subscriptions for individuals not now receiving CONTACT *will* count toward the award.
9. This special award period closes on April 1, 1972. All subscription orders must be postmarked on or before April 1, 1972, and received before April 15, 1972. Seller is reminded to never send cash through the mail. Send check or money order only; stamps will not be accepted.
10. Free hotel rooms are based on four persons per room. Rooms will be in the Blackstone Hotel as long as facilities are available.
11. Participation is open to any youth between the ages of 9 through 19.

Those participating should use the form below or one similar to it. Send in subscriptions as they are sold. Other forms are available on request.

Get busy today and get started on that trip to Fort Worth now!

Clip and mail to CONTACT, Fort Worth Project, P. O. Box 1088, Nashville, Tennessee 37202.

Yes, I want to help CONTACT and also earn special awards at the National Youth Conference in Fort Worth, Texas.

(Name)

Street

City State Zip

Here are my first subscriptions. Enclosed is \$3.00 for each subscription.

Subscriber's name

Street or Route

City State Zip

Subscriber's name

Street or Route

City State Zip

Note: You may send subscribers' names on a separate piece of paper if desired, but be sure to let us know who is to receive credit for the sales. Other forms may be ordered from CONTACT.

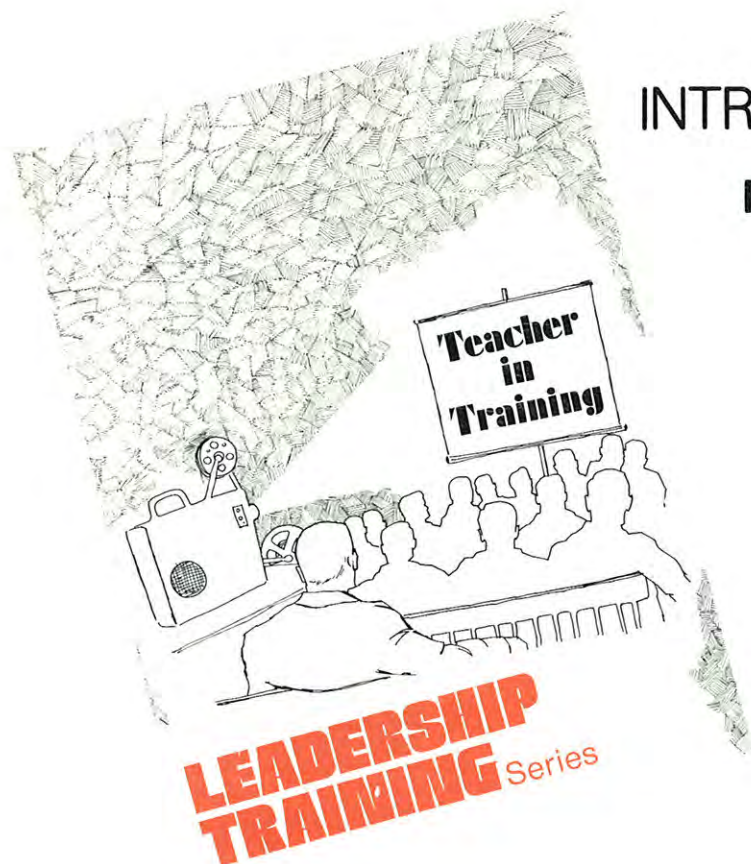
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