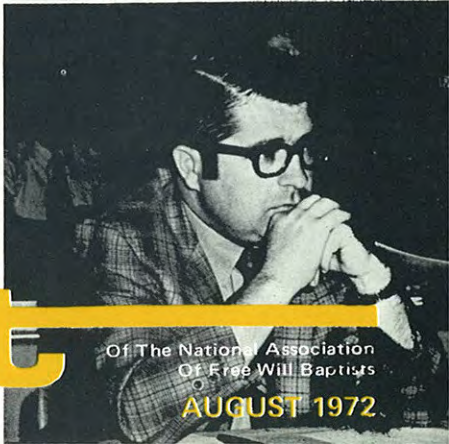
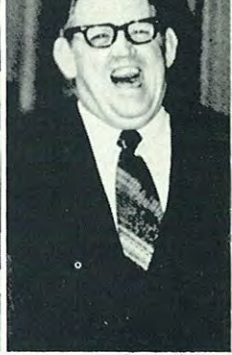


The Convention in Retrospect



contact

Of The National Association
Of Free Will Baptists
AUGUST 1972

How Much Should You Pay Your Pastor?



By Thurmon Murphy

Every congregation has the annual task of determining how much their pastor is going to be paid during the coming year. The congregation should not take this responsibility lightly. The pastor has been called "the last unorganized man." No labor union or trade association represents him. He depends upon the Christian spirit and fairness of the church. Does the church measure up to this trust? The following is a set of suggested guidelines to be used in determining the pastor's salary. The salary should be budgeted under three headings — compensation, business costs, and fringe benefits.

A. Compensation

1. Cash salary

The fact that the average minister is underpaid has

become proverbial. Many are struggling today with inadequate pay, finding it very difficult to keep their heart and mind spiritual when the increased cost of living is piling up on them. Well over one-half of the ministers' wives have had to secure outside work because of the increased cost of living. Yet, most congregations frown upon this.

A guideline used by many congregations is to grant annual increases that are large enough to offset the increase in the cost of living.

An \$8,400 salary figure for 1972 would have to be raised \$450 to \$500 in 1973 according to this standard. The amount of the salary increase should be a percentage large enough to actually represent an increase in buying power. Since the present rate of inflation is approximately 6%, the increase would need to be 8 or 10%. An increase of only four percent, represents a salary reduction in terms of buying power. An increase of only two or three percent represents a substantial reduction.

According to a recent national survey, 25.5% of ministers find that their debt has increased in the last five years. Of this number, 26.2% find the need for more money is a serious problem. Some 55.6% believe that after fifteen years experience they should have a cash salary of \$10,000 a year. But only 8.3% of the ministers with fifteen years experience get such a salary.

2. Parsonage or Housing Allowance

The national survey previously referred to shows 52.5% of all ministers in twenty denominations preferred housing allowances to church-owned homes. But whether through a parsonage or housing allowance, the church should provide housing for the pastor in addition to the cash salary. This allowance should be adequate to meet the needs of the pastor's family.

3. Utilities

A rapidly growing proportion of churches now pay all utility bills. There is a tax advantage to specifying this separately in the church budget rather than by raising the minister's salary. In some situations, however, it may reduce the base from which his pension is calculated.

B. Business expenses

1. Car allowance

This item should *never* be considered as a part of the minister's salary. It is a business cost of the congregation. However, very few churches fully reimburse the minister for his auto business travel. The average loss to all ministers was \$838 in 1968.

The Internal Revenue Service allows 12¢ a mile for the first 15,000 miles and 9¢ a mile for all driving in excess of this figure. Churches should allow at least 10¢ a mile.

2. Other Professional Travel

The pastor, as well as all church staff members, should

ABOUT THE WRITER: The Reverend Murphy is pastor of the Northport Free Will Baptist Church of Northport, Alabama. He is a 1964 graduate of Free Will Baptist Bible College in Nashville, Tennessee.

be fully reimbursed for travel, meals and lodging when they are out of town on church business. This should include the National Association, state and district associations, youth camp, and all other trips made on behalf of the church.

3. Continuing Education

Today the vast majority of businesses provide some form of in-service training for employees. During the 1960's an increasing number of congregations began this practice with the result that today thousands of local church budgets include an item for in-service training and the continuing education of the pastor. This will provide for the minister to enroll in courses of advanced study and to attend conferences. These are not vacations, but serious means of strengthening the ministry. No minister can keep high standards without planned and consistent learning.

4. Books and Subscriptions

Books and professional periodicals are tools in the hands of the minister and churches would do well to see to it that he is well provided.

C. Fringe benefits

1. Hospitalization and health insurance

Though this is referred to as a fringe benefit it should not be considered optional by the church. These benefits are normally provided for employees by businesses and industries. The church has a moral obligation to provide this protection for the minister.

2. Life insurance

Every year some of our Free Will Baptist pastors die leaving a wife and several small children. They need this insurance. Life insurance can provide many other benefits too.

3. Retirement and Social Security

Unless he has been exempted because of religious scruples, every pastor now must be covered by Social Security. Under the law, ministers are categorized as "self-employed" and, therefore, pay 1½ times the regular rate. As a result, the local church does not have to pay the normal employer's contribution. In many congregations, this saving to the local church is taken into account in setting the pastor's salary.

The *Promoter*, the official publication for Oklahoma's Free Will Baptists, recently carried the following from Ann Landers. "In response to a letter from a church member whose minister is a '... very fine person, and extremely conscientious ... but always looks so 'tacky,' and who is, therefore, ... an embarrassment to the congregation ...'" Ann Landers gives this bit of advice. "You failed to give the most important detail. How much do you pay your lovable, compassionate, conscientious minister? Are you aware that half the Protestant ministers in this country earn less than \$8,000 a year? A chemist with comparable education earns approximately 50% more. Plumbers, electricians, and bricklayers often make twice as much as the man they listen to in the pulpit on Sunday. This situation is a national disgrace and I hope you will go back and tell your fellow committee members that the reason the minister's coat looks like he picked it up at a rummage sale is because he probably did." ▲

ABOUT THE COVER



1 – The marquee of the Tarrant County Convention Center announces the arrival of Free Will Baptists.

2 – Visitors to the Home Missions display gather information.

3 – Alabama pastor Bob Shockey has the entire assembly enjoying a light moment during opening night.

4 – Standing beneath the theme banner, Blaine Hughes of Virginia leads the convention singing.

5 – Dr. Leonard Ravenhill chats with his pastor Billy Robertson of Louisiana before delivering the address at the Pastor's Dinner.

6 – President Clara Picirilli presides at the W.N.A.C. session.

7 – The choir of Southern Oaks Church in Oklahoma City sings during the Tuesday evening service.

8 – General Board proceedings occupy the attention of some pastors.

9 – Moderator Dr. J. D. O'Donnell presides.

10 – Clerk Waldo Young officially calls the convention into session.

11 – Virginia layman Keith Kenemer participates on the special panel for pastors and laymen.

12 – State Moderator Alan Moore of Denison welcomes the convention to Texas.

13 – Ken and Carolyn Riggs team for "Do I Love You" from *Cinderella* during the Crusader's banquet.

14 – Lonnie Graves of North Carolina delivers Tuesday evening's keynote message.

15 – Jack Williams, California, reflects on the informational reports being given at the General Board meeting.

CONTACT

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It Happened In Fort Worth

By Jack Williams
Dean / California Christian College
Fresno, California

"Tell those Free Will Baptists they impressed Fort Worth because they lived their religion... They were the friendliest convention folk we ever had... did you know that one night they even came behind the counter and helped us cook!"

One restaurant owner, Perry's Charbroiled Burgers, paid this tribute to the 1972 National Association delegates and visitors. Thus, the state of Texas bid adieu to the 3,000 plus Free Will Baptist's who had swarmed the Fort Worth hotels, motels, and restaurants for the 36th annual session of the National Association, July 10-13.

The annual National Association needs a serious, long look by every Free Will Baptist — those who attended and even those who did not. After we have done what we hope we did and have spoken what we think we said, it all needs the perceptive wisdom of hindsight applied to it. What were the specific goals reached? Did we solve the problem? Were our objectives for the next year carefully formulated? Where will this year's notes point us in '73? Fort Worth will be remembered. *How* it will be remembered rests not only with the delegation which was here, but with those who will be influenced by those of us who drove away from the Texas city to return to our home churches.

1972 WAS THE YEAR OF THE LAYMAN. If you were in the Fort Worth business sessions, you cannot forget the regularity with which lay names were placed before the assembly. Jack Forlines, Keith Kenemer, Kenneth Lane, 82 year old Brother G. W. Cloud, Sam Johnson — these men were heard. They spoke to the issues with all the fervor of the ministry. The layman demonstrated insight and deep concern for the denominational program.

PICTURE CAPTIONS

- 1 — Foreign Missions Display
- 2 — Dr. Robert Picirilli accepting plaque from Moderator J. D. O'Donnell
- 3 & 4 — Tom Malone, keynote speaker
- 5 — Bobby Nail, Layman of the Year
- 6 — Central Echos Quartet, all Hillmont Engineers, from Royal Oak, Michigan
- 7 — Bill Foster, Shipping Division Manager for the Sunday School Dept., shows materials to representatives from the United American Free Will Baptist denomination

The Free Will Baptist laymen, this practically untapped reservoir, stepped in and volunteered themselves. They want a greater voice. They should have it. After all, it is not a denomination of 200,000 preachers but of that many laymen from whose midst a few have been called to preach. This was the session when an official vote by the body unanimously said that the laymen should be considered for at least one representative on all boards at the National level. This is not an attempt to usurp the ministerial authority in denominational machinery. It is a timely move to strengthen the boards of overworked preachers by interested laymen.

FORT WORTH WAS THE YEAR OF THE BLACK MAN. Black preacher A. Z. Harris stood in the balcony Tuesday evening of the convention and "prayed heaven down" during the dismissal prayer. He was invited to the podium on Wednesday afternoon. Who can forget his stirring, "Brothers, we must stick together." The United American Free Will Baptist Denomination was on display in '72; it seems that the harnessing of mutual strengths is called for as the move.

Brother Harris spoke of his warm and kind reception by the '72 National Association. He talked of feeling welcome. He urged closer ties. He publicly thanked God for the "man that told me, I can't see your skin for sin nor your face for grace." The man talked like a Free Will, and prayed like a Free Will; as the Moderator said when Brother Harris stepped down, "He's a Free Willer!" This dialogue in Fort Worth may well be a part of the next important chapter in FWB history. Remember, it happened in Fort Worth!

THIS WAS THE YEAR OF PREACHING AND PRAYING. It was all there in '72. The pulpits were ablaze in Fort Worth. Crisp and finely-trained Dr. Leonard Ravenhill in slashing oratory demanded the supernatural from the Church. The unconventional Gypsy, Lonnie Graves, demonstrated the same power as Ravenhill from the completely opposite educational advantage. What the Gypsy lacked in formal education, he made up for in success. This was the year when the deep-south preaching style walked in with Milton Worthington and Tom

Malone, the straight "Okie preaching" with Homer Young. It demonstrated that there is no "one style" which alone moves Free Will Baptists.

Praying came alive in Convention '72. It was noticeable that when somebody prayed, something happened. They came in talking, about answered prayer, recently, today, this morning. At the Convention Prayer Time on Wednesday a youth stood and pled for his peers to serve Christ. A man whom everybody thought would be in eternity at convention time, stood and gave praise to God for answered prayer concerning his health.

IT WAS THE YEAR OF EXPRESSED COOPERATION BETWEEN THE NATIONAL DEPARTMENTS. This year the Home Missions Department acknowledged its dependency on the Foreign Missions Department. The Foreign Missions Director publicly thanked FWBBC for its contribution. The Sunday School Department expressed gratitude for past cooperation when in the national office complex. Each national arm seemed more keenly aware of the overlapping areas of responsibility and denominational concern. This is the way the structure of the National Association was designed.

The harmonious reports and mutual complimenting is to be the norm. Let this be the real beginning of absolute cooperation. If what was verbalized in Texas is applied in Nashville, this next year will be the grandest yet for Free Will Baptists. The denominational constituency needs to have expressed more often this departmental concern for mutual prosperity. The success of one area in the national departments underwrites the success of all areas. The unity in purpose is good, it is to be expected, it must be pressed from words to practice.

THIS WAS THE YEAR OF MAMMOTH BUDGETS. Financing the ministries of the National Association of Free Will Baptists if fast becoming big business. In our bigness, we must not lose our *individuality*; in our business we dare not forfeit *spiritually*. The departments budgetary proposals for '73 reflect progress in all facets of the denomination's world-wide mission. These spiraling financial sheets also warn that the denomination is more

heavily responsible than ever before to disperse honestly the funds entrusted to it at a post-state level. Big business improperly functioning genders big problems.

This year's budget proposals nearly reach 3.4 million dollars! Three separate national departments are nearing the one million dollar mark in budgetary needs: Sunday School, Free Will Baptist Bible College, and Foreign Missions. The old geometrical maxim, "the whole is equal to the sum of its parts, and no part is greater than the whole" is well in order at this juncture. It is only as the local church grows, expands, and shares in these and other department budgets that the expected growth will continue. It is still true that *the key* to this denomination is not her national arms, but her local roots.

THIS WAS THE YEAR FREE WILL BAPTISTS BROKE WITH THE NATIONAL ASSOCIATION OF EVANGELICALS. By a narrow 257-225 margin, the denomination severed official identification with the largest organization of evangelicals in the United States. Whatever post-convention speculators may decide *should have been done*, the majority of delegates voting did indeed agree to this historic move. It is *historic* because Free Will Baptists for 26 years have been affiliated with NAE. It is also the *denomination's choice*, for we still maintain majority rule. It is, also, undeniable but that a scant 33 votes would have turned the results in the opposite direction. This speaks for a very sizeable minority who were either heavily in favor of continued identification with NAE or persons who were very concerned about the "benefits" NAE membership affords.

Local churches and individuals will be free to join the organization but an amendment to the main proposal removed that prerogative for all subsidiaries of the National Association. The original Study Commission proposal granted the right of affiliation to departments and commissions. Special permission was given to the Home and Foreign Missions Departments to continue affiliation with commissions of the NAE for one year while they seek other avenues from which to receive services now being rendered for them by NAE affiliates.



FORT WORTH (Con't.)

This decision was not arrived at lightly or even suddenly by the National Association. The NAE question has been discussed in previous years at some length. The 1971 convention appointed a thirteen-man Study Committee to report to the 1972 assembly with a recommendation. The General Board approved the Study Committee's unanimous recommendation for withdrawal prior to its presentation to the '72 convention. Many reasons, some stated and some unstated, helped formulate this recommendation. However, the resolution stated only four reasons.

"Whereas the denomination has not demonstrated adequate financial support of the National Association of Evangelicals, and

Whereas there are individuals and churches in the denomination who object to our affiliation with the National Association of Evangelicals, and

Whereas it is inconsistent with the autonomy of the local church to be forced into membership in an extra-denominational body by any action of the National Association, and

Whereas churches and individuals can join the National Association of Evangelicals:

Be it resolved that the National Association of Free Will Baptists and its subsidiaries terminate its relation as an associate of the National Association of Evangelicals."

Whether delegates were for the NAE affiliation or opposed to it, ample debate time was allowed. Both sides contended strongly with sharp reasoning.

The larger part of Wednesday's afternoon session was spent deadlocked in parliamentary moves and countermoves on this issue. There were several "points of order" called for. Moves to amend, substitute motions, and a motion to suspend the rules finally led to an "appeal to the decision of the Chair." Debate resumed. Terminology played its role in the issue: "compromise evangelism, Key 73, Biblical separation." These words with accompanying explanations were important additives to the motion to withdraw from NAE.

Nearing 6:00 p.m., the "previous question" move resulted in the clear and

decisive vote to disassociate the National Association of Free Will Baptist from NAE.

Without question the vote was a turning point. To have stayed in NAE would have its far reaching effects; the countermove to leave NAE has its own long range effects also. Some were asking after the vote, "Does what we *think* we gained compensate for what we *know* we lost." The reply with which the majority voted on July 12 was its agreement with a delegate who earlier, in speaking against NAE affiliation, said in effect "If it comes down to the principle of inconvenience being lodged against right, we *must do right* and endure the inconvenience."

'72 WAS THE YEAR OF THE PLAQUE. Five plaques were given to Free Will Baptists who had distinguished themselves for recognition at the national level.

Past Moderator

In presenting a plaque for outstanding service to Dr. Robert Picirilli, past moderator of the National Association, Moderator Dr. J. D. O'Donnell told of "a young man barely 30 years of age" who was elected as moderator in 1965 and served with great efficiency and wisdom during some turbulent years. He stepped down from this role in 1971. He is registrar at Free Will Baptist Bible College, Nashville.

C.T.S. Director

Mr. Sam Johnson, a Free Will Baptist layman who nobly stepped into the denominational leadership ring with the ministers, was given special recognition for his ten-year tenure as director of the Church Training Service Department. Eugene Hales, chairman of the C.T.S. Board, prefaced this honor with some appropriate remarks. Mr. Johnson will now specialize in a Christian camping ministry.

National Office Worker

Mrs. Gladys Sloan shared some highlights of her 22 years with the Foreign Missions Department in acknowledging the plaque presented to her by Director Reford Wilson for her faithful service. The long-time bookkeeper-secretary is retiring at the end of this year.

Mrs. Sloan's handwriting and voice are known round the world as she has written thousands of receipts and has

given out numberless bits of information over the telephone. Her acceptance remarks reached out and embraced the missionary night service.

"Superintendent of The Year"

Recipient of the 1971 "Superintendent of the Year" award, annually presented by the National Sunday School Department, was Ronnie H. Brown, superintendent of the First Free Will Baptist Church of Dothan, Alabama, where the Reverend Robert Shockey pastors.

During the early months of 1971, the church was without a pastor. Yet, during this period of time, the Sunday School experienced a sizeable increase in attendance. Much of the credit goes to Mr. Brown. He was instrumental in initiating a bus ministry in the church and is active on two different visitation teams. He promotes teacher training for his staff.

Mr. Brown is manager of the men's wear department of a Sears Roebuck and Company store in Dothan, Alabama. He and his wife were recently blessed with their first child.

"Layman of The Year"

A high school coach from Knoxville, Tennessee, was named "Layman of the Year" at the annual Layman's Breakfast. He is Bobby Naill, a member of the Wooddale Free Will Baptist Church at Knoxville.

In making the presentation, Kenneth Lane, Chairman of the Layman's Board said Bobby Naill "is the kind of layman that all Free Will Baptists can be proud of." He teaches an adult Sunday School class; was instrumental in organizing Wooddale's chapter of Master's Men and serves the local chapter as membership chairman; and is chairman of the Board of Deacons. The Reverend Ralph Staten is his pastor.

Mr. Naill is head track coach, assistant football coach and teaches in the public school systems.

THIS WAS THE YEAR OF THE NEW MODERATOR. It has become difficult for those who attended the last seven conventions to picture anyone with the moderator's gavel except Dr. Robert Picirilli. The moderator change is like a pastoral change: it takes a while to adjust. This was Dr. J. D. O'Donnell's first session as National Moderator. In it he had to meet the Fort Worth Press to

discuss, on their ground, the NAE controversy. This is one of the positional hazards which comes with the gavel. In this, his first session, he encountered social issues which had never before been debated on the national floor.

Now that his "baptism by fire" is over, it will be good to hear that slow, Alabama drawl at Macon, Georgia in '73. The National Association demonstrated its confidence in Dr. O'Donnell by voting 99% for his re-election as convention moderator. He served well in 1972.

Years of hard study and preparation have conditioned Dr. J. D. O'Donnell for this task of leadership. He earned the TH.D. (Doctor of Theology) degree from the New Orleans Baptist Theological Seminary and then taught four years at FWBBC. He labored some six years as President of Oklahoma Bible College, now known as Hillsdale Free Will Baptist College, in Moore, Oklahoma. His present duties include being a Missouri pastor, writer for the National Sunday School Department and authoring a Free Will Baptist history book. It is this tried and proven man who held the gavel at Fort Worth and will take it again in the 1973 National Convention. ▲

ELECTION RESULTS

Reelected to serve as moderator of the National Association for 1973 was Dr. J. D. O'Donnell of Springfield, Mo. Evangelist Bobby Jackson of Greenville, N.C., and the Reverend Waldo Young of Oklahoma City retained their offices as assistant moderator and clerk respectively. The Reverend Lloyd Plunkett, pastor of the First Free Will Baptist Church of Seattle, Wash., was elected to his first term as assistant clerk.

Named by delegates to positions on the following national boards and commissions were:

- Church Training Service Board –
Lynn Wood, Mtn. Grove, Mo.
- Sunday School Board –
George Lee, Nashville, Tenn.
Bob Followwill, Ft. Smith, Ark.
- Home Missions Board –
Jim McAlister, Monett, Mo.
- Foreign Missions Board –
Raymond Riggs, Royal Oak, Mich.

Layman's Board –

Lloyd Olson, Waipahu, Hawaii
Free Will Baptist Bible College Board of Trustees – William Mishler, Johnson City, Ill.; Owen Thomas, Four Oaks, N.C.; and Ben Scott, Little Rock, Ark.

Board of Retirement and Insurance –
Ronald Niebruegge, Smithfield, N.C.

Historical Commission –

Ronald Creech, Durham, N.C.

Commission on Theological Liberalism –
Leroy Forlines, Nashville, Tenn.

The members of the General Board elected the following men of their board to serve on the Executive Committee: Van Dale Hudson, Amory, Miss.; Ronald Creech, Durham, N.C.; Wingate Hansley, Ocala, Fla.; and Lester Horton, Fairfax, Va. The moderator, assistant moderator and clerk of the National Association serve on this committee by virtue of their office.

DECLAMATIONS

Adventurers for Christ

1. Ronda Sealy, Darlington, S.C.
2. Becky Fry, Nashville, TN.
3. Jeff Chism, Tulsa, OK.

Heralds for Christ

1. Arlene Davis, Henderson, TX.
2. Lisa Morrison, Norman, OK.
3. Barry Baird, Belk, AL.

Crusaders for Christ

1. Renetta Armstrong,
Smithville, MS.
2. Rhonda Spivey, New Bern, N.C.
3. Gail Wiley, Paintsville, KY.

SWORD DRILL

1. Debra Benton, Charleston, S.C.
2. Regina Yerby, Belk, AL.
3. Sheila Osborne, Houston, TX.

BIBLE TIC TAC TOE

1. *Charleston, S.C.*
Joni White, Janet Harris,
Julie Hutchinson, Cheryl
Mathis

1972 National Competitive Winners

2. *Wichita, KS.*

Margie Holdeman, Mike
Benjamin, Jamie Holdeman,
Myrlene Graham

3. *Fort Smith, AR.*

Phil Cheshier, Joey Butler,
David Mansell, Ronald
Brown

BIBLE BOWL

1. *Durham, N.C.*

Elizabeth Creech, Kent
Bryant, Johnnie Bryant,
Nate Ange

2. *Pamplico, S.C.*

Janet Poston, Ettaphine
Hyman, Barbara Hutchinson

3. *Florida*

Jackie Downer, Pam Amerson,
Cynthia Morgan, LaJuana
Wiggins

ESSAYS

Adventurers for Christ

1. Jo Ann Guild, Tucson, AZ.
2. Marica Gail Beaver,
Gastonia, N.C.
3. Cheryl Head, Hendersonville,
TN.

Heralds for Christ

1. Carol White, Charleston, S.C.
2. Dorothy Rich, Mtn. Grove, MO.
3. Melody Layton, Tulsa, OK.

Crusaders for Christ

1. Ronna Phipps, Dayton, OH.
2. Allen King, Henderson, TX.
3. Susan Mathis, Charleston
Heights, S.C.

TALENT FESTIVAL

Excellent Ratings:

Soloist:

Randy Riggs, Royal Oak, MI.

Quartet:

Central Echos, Royal Oak, MI.
Mike Magdalena, Paul Settle,
Randy Riggs, Ken Daniel



1 — Joe Hurst, right, Adult Sunday School Curriculum Editor, assists display visitors
 2 — Gleaner's Trio of Free Will Baptist Bible College
 3 — Trula Cronk, W.N.A.C. banquet speaker
 4 — Pearl Williams, Oklahoma City, co-ordinated decorations for youth banquets
 5 — Winning Bible Bowl team from Durham, N.C.
 6 — Mrs. Paul Ketteman, right, explains model of Free Will Baptist Bible College to display visitor

Convention Highlights...

By Jack Williams / Eugene Workman

KEYNOTE SERVICE: 1972 YOUTH CONVENTION, July 9

Two thousand Free Will Baptists heard Mississippi pastor Milton Worthington keynote the 1972 National Youth Conference on Sunday evening. Standing beneath the twenty foot banner, "Witnessing: Speaking up for Jesus," Mr. Worthington pressed the claims of "the absolute sovereignty of the Lord Jesus Christ in our lives."

Complimenting Mr. Worthington's message was the special convention-night music. Of particular interest was the twenty-eight voice boys' choir known as the "Hillmont Engineers." They were joined by the Capitol Hill Youth Choir of Oklahoma City and two soloists.

The first-night excitement of the Youth Convention spread smiles and handshakes. In his message, Mr. Worthington capitalized on this evident congenial atmosphere and called on the assembled delegates to make Jesus Christ "not only Present, and Prominent in (their) lives, but to also make Him Pre-eminent."

He challenged with, "we don't just need starting grace, we need finishing grace."

He said being a Christian "is a costly business, a big building, a fierce battle," but that "the master's minority always gets the job done."

Brother Worthington directed one vital statement to the non-Christian and one to the Christian.

To the non-Christian he called for "an unconditional surrender to Christ followed by an unashamed open confession before men." To the Christian he showed that "Jesus came not to live but to die . . . and He wants you to know that when you come to Him you come to die that He might live in you."

As was the case at the 1971 session, the Sunday night keynote service of the National Youth Conference, which was held in the Grand Ballroom of the Sheraton-Fort Worth Hotel, set the attendance pace for the evening services of the main convention. The 3,300 seat Centre Theatre in the spacious Tarrant County Convention Center was almost filled to capacity on Monday and Tuesday nights of the convention. The crowd was not as large for the Wednesday evening service and the Thursday morning worship service was attended by less than half the number present for the previous three worship services. The Thursday morning decline in attendance affirms the fact that we need to be "faithful until the end."

ABSOLUTE INVOLVEMENT: TEENSPARATION, July 10

Mr. L. Ted Johnson faced some 250 Free Will Baptist teenagers with a challenge of absolute involvement with Christ in all parts of life during the Monday morning youth activity. With deliberateness, Johnson called the teens' hands on the "I'm only a teen and can't do anything" craze.

Johnson pointed out that Christian teens often parrot the phrase "Christ is the answer" while even more often they do not know what the questions are. He urged upon the group that Jesus was interested in lifestyles, their lifestyles. He asserted that the intelligent teen is always open to new ideas: in fact, the intelligent teen is looking for them.

Mr. Johnson's main thrust lay in his belief that even though the Christian may not be proficient at verbalizing, he still has a distinctive and unique contribution to make

toward the total church outreach. He cited harnessing electronic skills, printing, and artistry as effective avenues for some.

Probably the heart and pulse from Johnson's words were the five to seven minutes he discussed "will somebody please pay attention to me." He ably showed that there is nothing meaningless in the eyes of Christ and that with God no one goes unnoticed. He pled for teens to "care," to not just hear but to listen. In summary, he urged that their "daily lives should not embarrass God."

Mr. Johnson is the Director of Adult Department and Camping, Board of Christian Education, Baptist General Conference of Evanston, Illinois. He also conducted a Tuesday morning workshop on "Story-Telling" for youth and interested adults.

THE LADY FROM INDIA: W.N.A.C. BANQUET, July 10

If Trula Cronk is representative of all our Free Will Baptist missionaries, and she well could be, we have some well-read missionaries who are very capable of weaving into their heart-touching addresses a representation of that which they have read without being obnoxious or overbearing in so doing.

I do not think that alone is what endeared me to Mrs. Cronk, who has served with her husband, Dan, as one of our missionaries to India for the past 25 years, as she spoke to an eagerly-awaiting audience of over 330 persons at the annual W.N.A.C. Banquet on Monday evening. I believe I was more impressed by the fact that in spite of learning "how death smelled last year — a lot of us did," and despite the fact that she felt like America was doubly disgraced in 1971 for having built up war machines yet stayed quiet while Pakistan fell under the effects of war, Trula Cronk feels the Church is in one of its brightest days of history. "We ought not to despair because of the world's condition because we have the glory of Revelation — it's a book of comforts to the righteous, those alive in Christ; Christ is going to triumph . . ."

Mrs. Cronk noted that Christians often become frustrated at what is being written by today's writers. But she stressed that today's writers "are mainly dead men writing to a dead culture" so why should we become so upset. Today's writers pen only half of the story. She sounded as a prophetess as she said "I know the Omega of history is Christ . . . I feel something great is hovering on the horizon-it may be disaster, it may be triumph . . . He may be coming soon . . . It should give a bouyancy to our arthritic steps."

Living in North India near the border of East Pakistan, the Cronks saw first-hand the effects of the war that ravished the country of East Pakistan now known as Bangladesh. Mrs. Cronk shared many facts and some of her personal insights.

- Three million people died
- 20 million people fled to India
- 30% of Dacca's 30,000 university students were fed alive to tigers
- 200,000 women have become rejects from society because they were ravished by Pakistani soldiers; 14,000 unwanted babies have already been born
- Many people were buried alive; one boy was pulled from his shallow grave by survivors and *crawled* to India where he lay for three months with his assassin's bullet holes in him
- "India did a tremendous job of providing for the Pakistan

refugees but you in America would have thought it was poor."

—"At this time, Bangladesh is not Communist but if that government falls, that may come."

—"The Western governments branded India as an aggressor because she tried to stop the blood bath in East Pakistan. But to the refugees, East Pakistan was home."

—"December 16, 1971, joy came back to the people of Pakistan; eyes lighted, voices lifted even though they were in mud, naked, hungry, babies dying — they had a place to go — back home. But we've got a place to go — HOME."

THE KING IS COMING: MONDAY, July 10

Convention '72 officially convened Monday night, July 10, at the Tarrant County Convention Center with the giant banner "Soul Winning: The Church In Action" hovering some thirty feet over the speaker's platform. The Gleaners Trio of Free Will Baptist Bible College stood under its shadow and sang of heaven. Then a favorite of many, the Oklahoma State Minister's Quartet, raised shouts with "The King Is Coming," a definite "Motivation for Soul Winning."

The Reverend Tom Malone, pastor from Florence, Alabama, discarded his pre-service jitters to demand a reassessment of soul-winning motives. Brother Malone showed a keen understanding of the plight of the pastor who is seemingly stuck with a non-progressive and cold people. Here he assured the convention that "the lukewarm and the indifferent do nothing . . . that it is more important to have a warm heart than a hot head."

Tom urged preacher and layman alike to "know you are somebody's only hope, be that hope; let that knowledge motivate you." He promised that "the plan and program of God will work if you will get your hands off of it and let God have it." He spoke of motivation because "there's one debt I'm glad I owe tonight; I owe a Saviour who died that I might live . . . who became sin that I might be free from sin." Near the summation of his sermon, Brother Malone confronted the thousands with his bared soul, "Brother, God is not concerned about your great preaching, your great deeds . . . but He is concerned about your broken heart."

This merry Monday night assemblage walked from the convention theatre with a more noticeable burden than when it entered.

"PROCLAIM HIS NAME": W.N.A.C., July 11

"The Name is important," Don Robirds told the 37th annual session of the Woman's National Auxiliary Convention on Tuesday, July 11. "It identifies, demons obey it, and one day that Name will be confessed as Lord by every tongue."

Mr. Robirds, Director of Communications for the Foreign Missions Department and former missionary to Brazil, was the keynote speaker for the W.N.A.C. His message was built around the convention theme of "Proclaim His Name."

A total of 19 states were represented at the annual conclave. Included in that number was the state of Mississippi which has just recently organized at the state level.

Giving to the program of the W.N.A.C. has increased according to Executive Secretary Cleo Pursell. Total receipts for the past fiscal year exceeded \$100,000 for the first time. Giving to missions through the national office increased

\$13,500 over the previous year. The number of subscriptions to "Co-Laborer," the quarterly publication for the women, has also seen a marked increase.

The recommendation to sponsor an annual creative writing contest to provide a reserve of needed program materials, plays and skits headed the list of recommendations from the Executive Committee. Cash awards of \$25 and \$10 for the first and second places in each of the two divisions were approved. The third place winner will receive Study Course books. Participation is limited to members of a Free Will Baptist Woman's Auxiliary. Full details may be secured from the national office.

The delegates to this convention also approved the recommendation that an increased emphasis be given to regional retreats which will involve added cooperation between the state and national officers.

First hand reports of the involvement of members of the local chapters in missions outside the confines of their churches were shared by Mrs. Vickie Straughan of Moore, Oklahoma, and Mrs. Zetta Rose of Tulsa, Oklahoma. Mrs. Straughan has lead a move to rid her community's newsstands of pornographic literature. Mrs. Rose's local chapter is assisting in locating runaways in the Tulsa area. The emphasis for involvement is a part of the new W.N.A.C. structure which was approved at the 1971 session — win souls through helping.

A NEED MET: SPECIAL PANEL, July 11

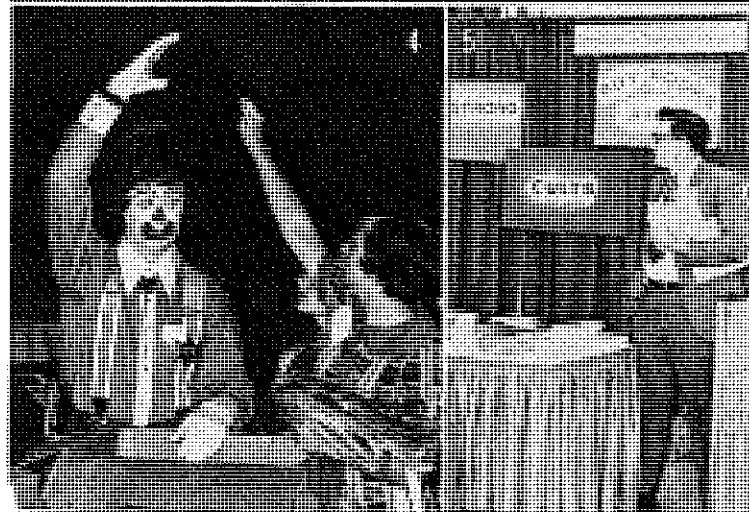
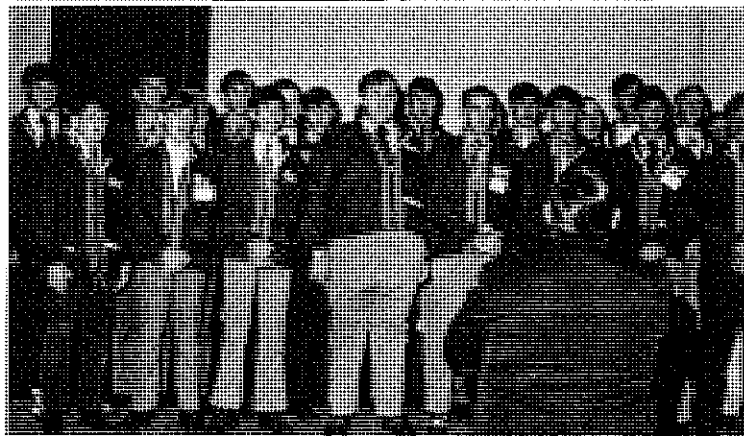
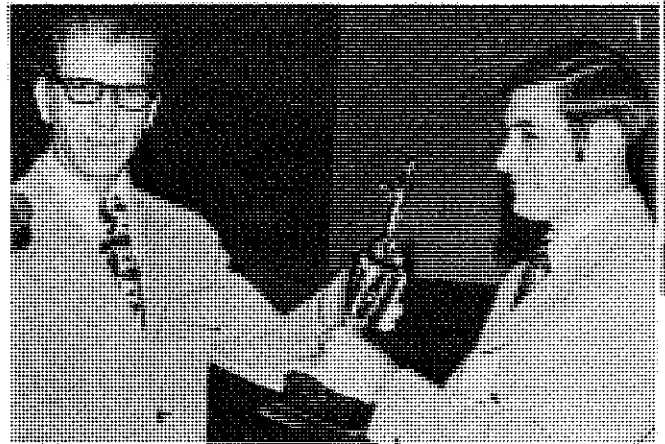
The Tuesday morning special pastor's and layman's panel dealt forthrightly with the problems of developing a "Super-Aggressive Bible Church," the possibility of succeeding and the product of such a program. This panel of men handled well a subject which has been severely neglected at FWB conventions and, yet, one in which every honest and alert pastor and layman is vitally interested.

Seven men spoke to the point in specialized areas surrounding the "large church" ministry. They were Homer Young, Keith Kenemer, Gene Parrisher, Claudie Hames, Jerry Dudley and Dr. Joe Ange who presided.

Every man agreed that to reach numbers was to reach souls. They all verified that the large church does not just happen; it is specifically planned for. Dr. Ange keyed the panel by showing that "no city in the history of the world has ever been entirely converted." He said, "We evangelize cities; we convert people; it is from the evangelized areas that God calls out a people for His name."

The one prerequisite that the panel unanimously endorsed was personal soul-winning. Preacher involvement, lay involvement, church-wide involvement in this prerequisite must be primary. Parrisher said, "You've got to be in God's place doing God's work . . . and you've got to have people to help you; one man cannot do it all." Dudley followed with a warning against "misuse, disuse and abuse of worker potential."

Each man made his unique contribution to the whole panel. The most unusual and probably best received thrust came from the one layman on the panel, Keith Kenemer: "We don't need more methods on file, what we need is more men on fire." Claudie Hames reminded the brimming-full room that "Free Will Baptists have always excelled in preaching, but if we expect to excell in big churches it must be done through soul winning."





and Sidelights

- 1 — Sunday School Superintendent of the Year, Ronnie Brown, accepts trophy from Harrold Harrison, Manager of Sunday School's editorial division
- 2 — Mrs. Malcolm Fry, left, and a portion of the C.T.S. Adventurers who sang in the Tuesday night service
- 3 — The Hillmont Engineer's Choir under direction of Paul F. Hall
- 4 — Slow Draw MacSaddle, alias James Saddler, provided a hit with C.T.S. Adventurers and other youths
- 5 — Willie Justice, a member of the Commission on Theological Liberalism distributes anti-cult materials from the Commission's display
- 6 — Mrs. Evelyn Hersey, Japan, addresses W.N.A.C.
- 7 — Charleston, South Carolina's winning Tic Tac Tow team
- 8 — Kathy Pickett and Greg Kettelman portray Dorothy and the Scare Crow from The Wizard of Oz at the Crusader's Banquet.



DR. RAVENHILL'S DEBUT: PASTOR'S DINNER, July 11

Probably no speaker within recent years stirred as many people attending a Pastor's Dinner as did Dr. Leonard Ravenhill this year when he spoke with the learned gait of a theologically-practical sage.

Armed with a charming English accent and a delightful wit, Dr. Ravenhill's address both probed and hurt yet drew many "Amens" from among the 400 who came to hear this man's powerful message which knew no denominational boundary lines. He insists that men consider the claims of God and the clear warnings of God. He dramatically called for a return to holy living. "We're seeing a lot of crowded altars, but not many transformed lives." His charge was that the "most dangerous threat to America today is not drugs, drunkards, nor debauchery but that God might walk out on us" for the way we have lived. He insisted that "there is no political wizardry which can pull America out of the mess she is in."

Using Judges 16:16 as a text, Dr. Ravenhill turned up the light on Samson and turned on the light in glaring harshness to the flabby churches which have "become fat and short of breath." He described the church as a sleeping giant which if aroused could conquer the world, but charged that the curse of the church today is "mediocrity."

This forceful preacher has skillfully prepared himself to orate the problems and sins of today. He has a grasp of the world scope. He has an intelligent knowledge of what the answers are and the price the church must pay to possess these answers.

The evangelist is based in Zachary, Louisiana. His latest book, "Sodom Had No Church," has just been released.

THE NIGHT OF THE GYPSY: TUESDAY, July 11

North Carolina turned its Gypsy preacher loose on the Tuesday evening service of the National Association. The Reverend Lonnie Graves, pastor of the Fellowship Free Will Baptist Church in Durham, brought his casual and relaxed but dynamic and aggressive ministry to the convention.

The testimony of the Gypsy sounded like a walking, 20th Century miracle. It's love or hate between you and the Gypsy from the first meeting. He pricked the ears of the massed delegation with his "see a miracle, hear a miracle, be a miracle." The man's compassion for souls adds a stinging freshness to his sermon.

The Gypsy challenge, and that is exactly what he termed it, called for every pastor, every deacon, every teacher to covenant together on the spot to double the attendance in their Free Will Baptist churches before the 1973 National Association. Lonnie Graves publicly claimed 2,400 for his church before next year's session. Hundreds stood with him in one of the convention's most stirring moments.

The Gypsy's invitation asked for those who dared to join him in a commitment for supernatural power to do a supernatural job for God. "You can have what you want, if you will ask God for it and believe Him . . ." This statement or its near replica peppered the evening message. Something of the man's heart shined through when he brokenly confessed to the audience, "If God can use me, He can use anybody; He will use you."

The Southern Oaks Free Will Baptist Church choir of Oklahoma City and soloist Blaine Hughes ministered to the assembly in special music.

THE MISSIONARY WORLD: WEDNESDAY, July 12

The last "night" at the National Association is always the *unusual* "all missionary" service. Wednesday, July 12 at 7:30 p.m., when over 3,000 Free Will Baptists filed into the Tarrant County Convention Center, proved no exception.

According to pre-laid plans, an engineer plunged the auditorium into total darkness except for the small pulpit light. Before the assembly could become concerned about the lighting, the orchestra pit began to rise from beneath the floor level. First, a glowing white ball ascended, then flaming red continents appeared on it. The darkness became semi-light and a stagefull of Free Will Baptist missionaries were seen surrounding the glowing white, enflamed world. Those who saw this sight were repaid for all the efforts they had made to attend this 1972 convention. The world surrounded by Free Will Baptists!

Don Robirds, Director of Communications for Foreign Missions, and E. B. Ledlow, Field Missionary for Home Missions, introduced each missionary to the gathered crowd. Foreign Missions Director J. Reford Wilson followed this time of introductions to present to Mrs. Gladys Sloan a plaque for her 22 years of faithful service in the Department. Following Mrs. Sloan's moving remarks, a tall Uruguayan Gaucho preacher stepped forward to speak.

Walter (Dub) Ellison loves people. He says it. People know it. His sermon was one of long preparation. He related his experiences in moving from the Tennessee hills to the Brazil-Uruguay border. He said "There's a secret to soul-winning; it is your willingness to make an extra effort to help someone when they're weak in the faith." In his own way, "Dub" exemplified that "it is not by might nor by power but by my Spirit." It was in his conclusion that the "real Dub" emerged as he shared the touching story of the rescue from atop a fiery 28-story apartment building of "those few who listened."

Almost \$3,600 was received for the convention's annual missionary offering.

CONVENTION-GEARED PREACHING: THURSDAY, July 13

Convention '72 nearly ended when Bill Gardner sang "I'm going higher . . ." It was Thursday morning, everyone tired, and many already gone home. A taxing business session had muddled the warm spiritual atmosphere. Bill's song called the convention back to the Christian goal in Christ. Andy Lay introduced Homer Young.

This Homer Young is pastor of Capitol Hill Free Will Baptist Church in Oklahoma City. He stressed repeatedly "all things, all men, all means . . . save some." It was very obvious that while the rest of the delegation had been deeply involved in social and theological issues this final morning, Homer Young had slipped away and talked to God about a sermon. His preaching was convention geared.

He said, "The message of being all things to all men needs to be heard . . . I think it's *all right* for the Holy Spirit to call a man to some Macedonia without going through some board first . . . God can find His man even when they think they're hard to find." Homer advised the preacher that God would get through to him even if He had to use a bush on a mountain or a donkey to do it.

Brother Young climaxed his sermon by "God doesn't use angels to preach, because angels cannot sing 'I once was lost but now I'm found,' He doesn't use trees because trees cannot sing 'Through many dangers, toils and snares I have already come,' He doesn't use animals because animals cannot sing 'When we've been there 10,000 years . . .' God uses men, because men have been redeemed . . . that's what it's all about, Brethren."

Perhaps it was the moderator, Dr. J. D. O'Donnell, who summed it up best; he walked to the podium and looked over at Waldo Young and said, "Waldo, I never had a brother, but if I had a brother who could preach like that, I'd be proud of him." ▲

They Said It At Fort Worth...

"When we are in Christ, we should be so alive people would not classify or relegate us to the autopsy rooms . . . I would like to see a greening church — a church come so alive the world can't mistake it for dead."

Trula Cronk

Address at the W.N.A.C. Banquet, July 10

"If you delegate authority to your people, then for goodness sakes, let them do it. If you as a pastor are going to do everything anyhow, don't appoint someone else."

Jerry Dudley

Participant on the Special Panel, July 11

"Evangelists are the silliest people — who else will try to break up the fallow ground, sow the seed, and pluck the harvest in twenty minutes."

"We're seeing a lot of crowded altars, but not many changed lives."

"When the church loses its anointing, the world becomes the attraction."

"Does the Devil have any reason to fear you, preacher?"

"The greatest thing the Holy Ghost does is to take an unholy man from an unholy world and make him holy and put him back in the unholy world and keep him holy."

Dr. Leonard Ravenhill

Address at the Pastor's Dinner, July 11

"I've attended 15 national conventions and I've never been to a bad one . . . I've never heard a bad sermon; there's always been something in each sermon that spoke to my soul."

Clarence Newman

Morning Devotion, July 13

RESOLUTIONS ADOPTED IN 1972

RESOLUTION ON ALCOHOLISM

WHEREAS, alcoholism presents a major health hazard to the people of the United States, and

WHEREAS, the major cause of highway accidents is a direct result from drinking drivers, and

WHEREAS, alcohol is one of the most widely used depressants in the nation, and

WHEREAS, the public is generally unaware that alcohol is a dangerous drug, and

WHEREAS, Senator Harold Hughes of Iowa, has stated, after a year of hearing on a bill to establish a sweeping federal program to combat drug abuse that alcohol "does far more damage than all the rest of the drugs put together," and

WHEREAS, there are an estimated nine million alcoholics, plus another fifteen million families who are adversely affected by the scourge of alcoholism, and

WHEREAS, most alcoholics acquire their disease through social drinking, and

WHEREAS, the public is generally uninformed that alcoholism is a disease of the soul which the Bible calls sin, and

WHEREAS, a renewed effort is being made by many organizations to call attention to the evils and dangers of alcohol, therefore

BE IT RESOLVED THAT THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

1. Request our churches to teach and preach more on the sin and evil of alcoholic beverages.
2. Encourage each member to become individually involved in every community effort to present objective factual information concerning the detrimental effects of this evil.
3. Offer our commendation to each radio and television station that carries as a public service information regarding the problem of alcohol.

APPRECIATION FOR HOSPITALITY

BE IT RESOLVED that the National Association of Free Will Baptists express its sincere gratitude to the Texas State Association for the excellent provisions made for this convention.

LAYMEN REPRESENTATION

WHEREAS, there are boards within the National Association which have no layman representation, and

WHEREAS, it would be an encouragement to laymen to have greater responsibility through participation,

THEREFORE, BE IT RESOLVED that the nominating committee beginning with the 1973 session of the National Association be requested to give consideration to the nomination of at least one layman to the membership of each board; and that a copy of this resolution be placed in the hands of the nominating committee for each year hereafter.

CAPITAL PUNISHMENT

WHEREAS, there is an alarming rise of crime in America today, and

WHEREAS, the courts of our land exhibit more concern for law-violators than those victimized by them, and

WHEREAS, the Supreme Court has ruled capital punishment to be unconstitutional, and

WHEREAS, the Bible clearly states that God has instituted human government for the punishment of criminals (Romans 13:1-5, I Peter 2:13-16) and

WHEREAS, Genesis 9:6 requires the death penalty for the crime of murder, and

WHEREAS, God instituted capital punishment among His people in the Old Testament as a punishment for and deterrent to crime

BE IT THEREFORE RESOLVED:

1. That the National Association of Free Will Baptist voice its support for any efforts to reinstate capital punishment as a deterrent to and punishment for crime.
2. And that copies of this resolution be sent to our President, the leaders of the House and Senate, Chief-Justice Burger, the chairman of the Republican National Committee, the chairman of the Democratic Party, the nominees of the political parties, and the news media.

EVANGELISTIC CHALLENGE

WHEREAS, the Free Will Baptist denomination has been historically known as an evangelistic group, and

WHEREAS, both Brother Lonnie Graves and Brother Russell Anderson have challenged us in their messages to double the attendance in our churches this next year, and

WHEREAS, Dr. Ravenhill has reminded us again that we must have God's anointing to do God's work,

THEREFORE BE IT RESOLVED THAT:

1. We implore God for His power, anointing and blessings on our churches, pastors, teachers, and workers like never before.
2. That we accept this challenge and urge all our churches to work hard to double their attendance next year through the preaching of the Word of God, winning of souls, and baptising the believers.

CHARISMATIC MOVEMENT

Be it resolved that this body affirm that the so-called charismatic doctrine of speaking in tongues or languages as essential evidence of a special experience with the Holy Spirit required for all Christians before they can be considered as having the fullness of the Holy Spirit, is contrary to the doctrine of the Bible, and Original Free Will Baptists.

Resolutions adopted at the 36th annual session in Fort Worth, July 10-13, 1972.



FREE WILL BAPTIST

newsfront

FULL-TIME MINISTRY, BUS PROGRAM AID OUTREACH OF WEST VIRGINIA CHURCHES

McCORKLE, WEST VA. — Since going to a full-time ministry earlier this year, the McCorkle Free Will Baptist Church has been experiencing a marked increase in attendance and has witnessed an unprecedented number of decisions for Christ. Pastor Billy Samms believes these are just two evidences that it was of the Lord for the church to enter a full-time ministry.

From an attendance of 60, the Sunday school is now averaging 150. Since January, there have been 123 conversions to Christ. During one revival, there were 83 decisions and over half of these were first-time decisions. The increase in financial giving from \$170 per week to approximately \$500 weekly is another evidence that God honors a church which seeks to enlarge its outreach for the cause of Christ.

The attendance increase has necessitated the addition of a 30 x 70 foot two-story educational unit which is nearing completion.

The account of an increased ministry at the McCorkle Church is an echo of that which has been occurring at the Loudendale Free Will Baptist Church in

Charleston, West Virginia, for the past two years.

Pastor Burt Hall feels the bus ministry has aided the growth of their Sunday school from an average of 125 in June of 1970, to its present average of 225. The church operates two buses which are now transporting about 40 people weekly to Sunday services.

During the spring quarter of 1972, there have been 31 baptisms in the church and giving to outside causes has increased.

OKLAHOMA CITY CHURCH BEGINS EXPANSION OF PRESENT FACILITIES

OKLAHOMA CITY, OKLA. — With October 1 as a completion date, the Southern Oaks Free Will Baptist Church has begun construction on a new 7,500 square foot educational unit.

The new annex will house a pre-school and day-care center. Definite plans have been made for the opening of an elementary school in the fall of 1973 and, therefore, all classrooms are being sized and equipped as public school classrooms.

Pastor Jerry Dudley said the church has experienced almost continuous revival since January. A total of 70 decisions for Christ have been made at the altars of the church and another 19 decisions among the young people were recorded at a summer camp. Among these were three young men who announced their call to the ministry.

The church maintains a Pastor's Disciples Class for all new converts. The current enrollment is now 54.

The church, formerly known as Central Avenue, relocated to its present site on South Santa Fe in 1967. Mr. Ted Wilbanks, a faculty member of Hillsdale College in Moore, serves the church as associate pastor.

NINE FAMILIES UNITE TO ORGANIZE NEW CHURCH IN NASHVILLE SUBURB

NASHVILLE, TENN. — Eighteen months after a mission was established in the growing community of Bellevue, nine families united officially to organize the Bellevue Free Will Baptist Church on Sunday, July 9, 1972. The work is a project of the Home Mission Board of the Cumberland Association.

Participating in this organizational service were the Reverends D. L. Sharpe, J. L. Welch and E. A. Craft.

The Church was the vision of the Reverend Jack Stone who began services in an old Methodist church building. The group moved its meeting place to the Bellevue High School in August of this year. As pastor of this mission effort, Mr. Stone lead the group in the purchase of three lots in the midst of this rapidly growing residential area. Tentative plans call for the initial construction to begin on a church unit as soon as the lots are paid for. At this time, one lot is debt free.

A recent article in the *Nashville Tennessean* stated that the electric company had hooked up more new homes in the Bellevue community than any other one in Nashville during 1971. The telephone company predicts that by 1981 there will be 30,000 people living in this community which was nothing but rolling farmland less than four years ago. It is located approximately 12 miles from downtown Nashville alongside Interstate Highway 40.

CHURCH EXPERIENCING SPIRITUAL RENEWAL

NASHVILLE, TENN. — The Reverend J. W. Love, pastor of the Faith Free Will Baptist Church, feels that a recent revival in the church has effected a spiritual renewal within the congregation.

Of the 51 decisions recorded during the June meeting, eight of them were first-time decisions. One young man also answered the call to the ministry.

The Reverend Herbert Wilkerson of Nashville was the evangelist for the meeting.

OUR

Dear Sirs:

Please send us a year's subscription of your magazine... We enjoyed so much a copy passed on to us by Mr. Denton, a faithful member of the Bethel Free Will Baptist Church here in Hampton. This man is a resident of the Veterans Hospital and spreads God's Word faithfully. Mr. Denton is so anxious to help growing Christians that he gave my husband the price of a year's subscription to your magazine.

Yours in Christ,
Mrs. Edward H. Curtis
Hampton, Virginia

WHY THE WIDESPREAD ACCEPTANCE OF "CHEAP-EASY BELIEVISM?"

In the past few articles, we have explained what "Cheap-easy believism" is and have shown from the Bible that it is unscriptural. The question may be raised, how did such a view become so widespread among movements that so strongly emphasize the authority of the Bible and other fundamentals of the faith? I am going to be very frank in setting forth my opinions on the subject. Some of these may involve some repetition of things that have already been said. They will be repeated here to make the list of contributing causes more complete.

Heading the list of causes, I would put invalid conclusions about what the gospel of grace is. Statements such as, "Not of works lest any man should boast" (Ephesians 2:9); "Not by works of righteousness which we have done..." (Titus 3:5); "...by the deeds of the law there shall no flesh be justified in his sight..." (Romans 3:20) and several similar statements in Scripture have been interpreted so they have conflicted with the clear teaching of I John that was pointed out in the previous article.

The one who wanted to be a soul-winner armed himself with a list of verses such as John 1:12; 3:16, 18, 36; 5:24; Acts 16:31; Ephesians 2:8; and I John 5:13 where faith is mentioned as the only condition of salvation. He further armed himself with the list that says that salvation is by faith, not by

works such as Ephesians 2:8, 9; Romans 3:28; 4:1-8; Galatians 2:16; 3:6-18; and Titus 3:5. In addition to these he referred to the statements in Scripture that say that salvation is a gift (Romans 6:23 and Ephesians 2:8). It was all clear to him. Man could not save himself. Only the death and perfect righteousness of Christ could. That was received only on the condition of faith. Works in no way figured into whether a person was saved. It could not possibly do so because the Bible clearly said that if that salvation was "not by works" and if that left any doubt, it also said it is a "gift." The only question that could be asked in determining whether a person is saved is: "Do you believe in Jesus Christ as your personal Savior?" If the answer was "yes," the person must be considered saved since his works could not come up for review in answering the question. This provided the possibility of considering people saved who showed complete disregard for the old stand-by convictions of the church. Many of the saints were disturbed when disregard for modesty entered unashamedly into the church house. Carelessness in courtship, theater attendance, mixed swimming, perhaps dancing, rock and roll music, character weaknesses, and lack of reverence in church were found in differing measures in the life of the people in the church. What about all those things?

For the most part, there have been

two reactions. The first to be mentioned came as a result of reading passages like I Corinthians 6:9-11; Galatians 5:19-21; Ephesians 5:3-6; and the book of I John. These passages raised a genuine moral concern in many who read them. Those who were impressed preached against sin and showed concern as the stand-by convictions of the church seemed to have fewer and fewer adherents in the church. For the most part, however, they confused the "doth not" and "will not" of these passages with a "should not." They confused the "will be" of these passages with an "ought to be." In other words, where these passages set forth an outright guarantee that a born again person *would not* live a certain way, it was said that they *should not* live a certain way. When these passages said that a born again person *would do* certain things, it was said they *ought to do* certain things.

The results of the above approach came out as follows. The person who had made a profession of faith and was guilty of the things preached against understood that he was doing things he should not do, and he was failing to do some things that he should do. He felt like the preacher was telling him that he needed to rededicate his life, but he did not understand him to be saying that he needed to be saved. He was under the impression that his profession of faith guaranteed his safe arrival in heaven. It would be nice if he lived a better life, but his arrival in heaven was not in question. Many in the church could not care less about whether they are good Christians as long as they will escape hell fire. What message would such a person hear if the guaranteed results of salvation were preached as what "will not" and what "will be" done by those who are saved?

The other reaction to the break down of the old stand by convictions of the church has been to soft-peddle the whole matter. The only real concern about sin has been the grossest violations of the morality of the Ten Commandments along with the use of alcohol and illegal drugs. Even these may not be dealt with any great force.

(Please turn to page 18)

READERS COMMENT

Dear Editor:

I would like to commend you on your decision to revive the popular column "What's Your Problem?" in CONTACT Magazine. You have done a very good thing.

Also in my opinion, you have selected a very capable young man to direct the column. Mr. Waddell is dedicated, knowledgeable, and scholarly.

May the Spirit of God continue to bless the ministry of CONTACT.

Sincerely,
Irvin Hyman
Timmonsville, S.C.

Dear Brother Coffey:

All of the staff here at the San Jose Rescue Mission have read the article in CONTACT about . . . evangelism-on-wheels in the ghetto of Fresno, California. All of our group . . . are praying that the Holy Spirit will put this kind of soul winning ministry on more hearts . . . in other parts of our nation . . . Last year we had 5,887 decisions here at the mission. We are looking forward to many more this year.

Sincerely,
Charles M. Littlejohn
Chaplain, San Jose Mission



WORDS FOR WOMEN

THE PERFECT PATTERN

By Elizabeth Gibson

"In all things shewing thyself a pattern..."

Recently our daughter, Lisa, came to me and asked if I could make us a dress just alike. Naturally, my ego was inflated to think that our teenage daughter would want her Mother to have a dress just like hers.

We decided on the pattern and the material. Then came the real job — altering the pattern to fit each of us. As I altered the pattern and placed it on the material, I realized anew how people try to alter God's pattern or plan to fit their lives. For a long, long time I have asked God that even the little every day things of my life might be according to His directive will and that He would give me a blessing in all that I try to do. God spoke to my heart in a very definite way about the pattern. He has a perfect pattern of life for each of us.

Fashion, style, and fabric dictate the kind of patterns on the market;

therefore, patterns change very often. I believe there are some basic spiritual things that will never change. I want to mention just three things. First, I believe that it is God's will for all people to be saved. That is why Jesus died on the cross. Secondly, I believe it is His will that we live for Him each day, not just on Sunday or special days. Thirdly, I believe that He deserves the very best of our service. I believe that He must have first place in every area of our lives for us to be truly happy.

What do these truths have to do with patterns? I do not believe that there can be any alternations — no lengthening, no shortening, no widening — of the Love of God. It already encircles the entire world. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

I do not believe that there can be any short cuts or alterations in our living for

Jesus. Not knowing what tomorrow holds for us, we must live today as if it were our last day on this earth. We cannot postpone our living for Jesus until tomorrow.

There can be no shortening of our service to Him and for Him. Jesus left us an example that we should follow in His steps. Our total life is lived in accordance to our heart-relationship to Him. As we look at His life, we see Him meeting the needs of others every day. These needs varied but He met each need as it presented itself. As Christians we cannot — and we would not want to — change the pattern for service He left us.

As I looked at the pattern, I realized anew that God has His own pattern for each life. I could alter the dress pattern and use it for Lisa's dress and for my dress, but I would never want to alter the pattern of life that God has for my life or for any one's life. I know His pattern is perfect. My heart's cry to God is that I will always have the wisdom to know His perfect plan and the courage to live it every day.

ABOUT THE WRITER: Mrs. Gibson is the wife of the Reverend Luther Gibson, pastor of the First Free Will Baptist Church in Booneville, Mississippi. ▲

HISTORY CORNER

By Mary Wisheart
and Robert Picirilli

The Gem: A State Paper Of Longevity

The Free Will Baptist historical collection is now the proud holder of a complete file of *The Free Will Baptist Gem*. This wonderful achievement is the result of the kindness of a great many people who have donated copies, including Winford Davis, Kenneth Turner, Lloyd Jeffreys, Jim McAllister, Harvey Hill, Mrs. A. E. Dare, and various others.

The *Gem* was begun in January, 1929, and succeeded the *New Morning Star*. For seven months in 1946 (May-November) the paper was not published, and for three months (July-September) in 1955. On two other occasions a month was skipped: May, 1930, and September, 1947. Except for these, every month has seen an issue of the *Gem* until the very present.

Brother B. F. Brown was the first editor. At the time he was living in Oklahoma in connection with his term

as president of Tecumseh College; and so the first issues were published from Tecumseh. In May, 1930, the paper was moved to Purdy, Missouri. Brother Brown continued as editor until June, 1939. No later editor ever served so long a period.

In July, 1939, John Rollins became editor, and the paper was relocated at Monett, Missouri, where it was to stay until 1955. Rollins was assisted, part of the time, by Herbert Henderson. C. B. Dees was the next editor, and served from February, 1944, through April, 1946. The next seven months saw no issue published. Then Brother B. F. Brown, the original editor, was called upon to rescue the work. He served as "Acting editor" from December, 1946, through August, 1947 (part of the time assisted by Sherman Oakes).

Later editors have been: Winford Davis, Lloyd Jeffreys, Eunice Edwards,

Albert Halbrook, Roger Reeds, Bud Hill, Alton Loveless, and Eddie Altis. The *Gem* has been much more than a state paper, especially in its earlier years when state papers were not so common. In those days, the *Gem* and *The Free Will Baptist* (Ayden, N. C.) were the two denominational papers. Other papers started and stopped; these two carried on.

It does not seem possible to overestimate the importance of the contributions made by the *Gem* to the Free Will Baptist denomination, particularly in those formative years when the programs of the new National Association were just getting established. Almost every issue carried lengthy promotional information about the Bible College and Foreign Missions. The *Gem* certainly helped get these programs off the ground, and played a tremendous part in educating Free Will Baptists — especially in the West — to these ministries.

The *Gem* is the official publication of the Missouri State Association of Free Will Baptists. ▲

A CLOSER LOOK AT THE NAME SATAN

In last month's column one of Satan's names was discussed: "Devil," which comes from the Greek *diabolos*, which means "slanderer." Today we look more closely at the name *Satan*.

The Greek word is *satanos*. Like *diabolos*, it is used several times in the New Testament. Originally, however, this word was Hebrew instead of Greek, and *satanos* is simply the spelling of this Hebrew word in the Greek alphabet. Our "Satan" is simply spelling this same word in English letters.

The original word comes from a verb which means "to hate," "to be an adversary of." The noun, then, literally means an adversary or enemy. This fact is certainly the point involved in I Peter 5:8, when we read that our "adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour." In this verse the true Greek word for adversary is used rather than the Hebrew word written as *satanos*, but the meaning is exactly the same.

"Satan" is his name because he is the

adversary, enemy, resister, opposer of God and God's people. The slanderous words he uses, as seen in the name "Devil," provide only one means of such resistance. He opposes with every means at his command.

Some of the passages in which the name Satan occurs take on clearer significance when we understand the meaning of the name as the enemy or the adversary. In I Thessalonians 2:18 Paul mentioned having been "hindered" by Satan. We know not how, but we are sure Satan always tries, as God's enemy, to stop God's servants. Revelation 12:9 mentions that Satan "deceiveth the whole world" — an important part of his program as the enemy of God.

Satan carries on his work of resisting God by tempting God's children; in Mark 1:13 we read that Jesus was tempted by Satan. He also tries to "snatch away" the Word of God that would bear fruits in men's hearts; in Mark 4:15, it is Satan who, like a bird,

takes away the seed in Jesus' parable of the sower.

The fact that Satan means enemy or opposer is the reason Jesus' words in Mark 3:26 make such good sense: it certainly is foolish to consider that Satan would become his *own* enemy by casting out the demons with which he had afflicted people. Luke 13:16, by the way, makes it clear that Satan, the enemy of God and good, is the one who possesses men by demoniac forces.

One final thing: we must remember that the enemy of God will not always appear as God's enemy. Second Corinthians 11:14 makes that clear by indicating that the enemy may take on the form of a shining angel. We are wonderfully comforted, however, to know that God's great enemy will be finally overcome and God will triumph in the struggle. Indeed, he will be "bruised under" *our* feet (Romans 16:20) and finally committed to the eternal lake of fire (Revelation 20:10). ▲



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.

U.S. BIRTH RATE NEAR ZERO

WASHINGTON, D.C. (EP) — The dramatic decline in births which began last year has brought the U.S. population increase to the lowest level in history.

The drop pushed the nation close to a rate of birth that would be needed to bring about eventual zero growth of the population.

According to the National Center for Health Statistics, the birth rate was 15.8 children per 1,000 population in the first quarter of this year, compared with 17.6 per 1,000 for that period last year and 17.3 for all of 1971. The estimated average number of children of women in the child-bearing ages declined to 2.145 in the first quarter.

Population experts say that if women have an average family size of 2.11 children during their lifetimes, the nation will reach zero population growth within 40 to 50 years, excluding immigration.

The National Fertility Study indicates that Roman Catholic couples have dramatically reduced the number of children they are having and intended to have.

JUDGE SEES DETERIORATING FAMILY LIFE A THREAT TO U.S.

WASHINGTON, D.C. (EP) — A senior U.S. district judge warned a Lutheran congregation here that there are dangerous signs on the horizon signalling the deterioration of the family.

"It seems strange," Judge Luther W. Youngdahl said in a message at Augustana Lutheran Church, "that in atheistic, Communistic Russia they are placing greater emphasis upon the significance and permanency of the marriage relationship and we, in this so-called Christian democracy, are following a trend in the opposite direction."

The judge saw an "ominous similarity to the disintegration of the

family when Rome declined and the condition of far too many families in Western civilization."

"The family is intrinsic to human life and society," he added. "It is an institution sanctioned by law, blessed by religion and extolled in its highest achievements by literature and art."

Speaking from his Christian upbringing and subsequent judicial experience, the former three-term governor of Minnesota set forth conditions favorable to "civilizing" the infant and child: "satisfying person-to-person relationships first of all with the parents, or parent substitutes, and with the immediate family."

TAX EXEMPTION OK IN OKLAHOMA PARSONAGES

OKLAHOMA CITY (EP) — The state supreme court of Oklahoma has ruled that church parsonages in the state are tax-exempt. The ruling ended a three-year legal battle between the Tulsa County Assessor's office and various church groups.

The court decided a parsonage may

be considered a building that is "dedicated and devoted to religious purposes," thus making it eligible for exemption under the state constitution.

The ruling thus issued, in this case toward the Immanuel Baptist Church in Tulsa, will affect hundreds of churches throughout the state. ▲

CHRISTIAN DOCTRINE (Con't.)

An occasional moan may be heard about a few other things, but nothing that would make any real impression on any but the most sensitive.

The logic of this group may seldom be stated, but it runs this way. The main thing is for people to go to heaven when they die. The only thing that is required for this is to believe in Jesus. If we talk about sins very much, we will keep people away from Jesus. A person may be willing to come to Jesus, but he may not be willing to give up certain things in his life. Salvation is not by giving up things in one's life; it is by believing in Jesus. The thing to do is lead people to Jesus and more or less let standards of separation be decided by each Christian. After all, is not each person to decide for himself? It may be conceded by people in this group that a stronger stand on things that are considered sin would produce a more dedicated Christian. However, it is considered better to have a greater number of weak Christians going to heaven than it is to have a fewer number of strong ones. With the fallacy that people can be saved without any significant change in their lives, this group goes on adding people to its church rolls who make a profession of faith, but have not been saved.

It is my hope that a third reaction will stand up and be counted on this matter of an invasion of disregard for convictions that has risen in our midst. I hope to see a group that will set forth the guarantees of II Corinthians 5:17 as a guarantee and not an "ought to be." I hope to see a group that will seriously study I John, the other Scriptures mentioned in this article, and the whole thrust of Scripture on this subject and stand up and proclaim that Christians "do not" and "cannot" practice sin; not just that they "should not." Let us clearly proclaim that no person is a Christian who does not practice righteousness, nor that does not love his Christian brother. Will you join us?

Salvation is free. It is by faith. It is not by works. But this salvation is a salvation that offers guaranteed changes in people's lives. I realize the difficulties involved in the stand I am suggesting and plan to deal with them after I complete the study on how cheap-easy believism has become so widespread. ▲

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT June, 1972

RECEIPTS:

State	June 1972	June 1971	Yr. to date	Design.
Alabama	\$. . .	\$ 4.00	\$ 2,569.59	\$. . .
Arizona	628.29	185.27	2,040.46	628.29
Arkansas	. . .	548.93	4,990.47	. . .
California	488.42	440.76	3,594.40	. . .
Colorado	. . .	21.11	25.12	. . .
Florida	354.21	193.47	3,752.30	. . .
Georgia	692.40	515.15	3,536.82	. . .
Idaho	32.07	. . .	177.42	. . .
Illinois	1,153.43	528.93	6,574.31	. . .
Indiana	. . .	. . .	121.00	. . .
Kansas	166.00	. . .	1,015.00	. . .
Kentucky	. . .	. . .	1,226.73	. . .
Maryland	44.10	. . .	179.10	. . .
Michigan	. . .	123.64	518.86	. . .
Minnesota	92.38	50.18	352.21	. . .
Mississippi	32.48	33.10	398.76	. . .
Missouri	2,434.50	2,166.36	15,508.37	2,434.50
New Mexico	. . .	. . .	34.48	. . .
North Carolina	30.00	. . .	365.31	. . .
North West Assoc.	. . .	. . .	328.91	. . .
Ohio	910.26	39.45	2,978.89	60.00
Oklahoma	2,732.55	1,958.60	14,566.97	. . .
Tennessee	104.00	106.44	998.55	. . .
Texas	181.00	. . .	802.68	. . .
Virginia	28.94	43.45	300.57	. . .
West Virginia	20.00	25.00	70.00	. . .
Wyoming	. . .	. . .	36.46	. . .
Totals	\$10,125.03	\$6,983.84	\$67,063.74	\$3,122.79

DISBURSEMENTS:

Executive Dept.	\$ 3,371.63	\$3,315.49	\$19,195.45	\$ 513.95
Foreign Missions	2,208.61	1,215.78	15,472.64	964.43
Bible College	1,897.11	1,030.22	13,101.20	731.66
Home Missions	1,274.16	710.71	9,152.61	533.96
Church Training Ser.	641.77	320.07	4,637.29	227.30
Retirement & Insurance	428.97	213.65	3,199.44	97.39
Layman's Board	234.28	136.48	1,791.96	27.05
Comm. on Theological				
Liberalism	68.50	41.44	496.27	27.05
Miscellaneous	. . .	. . .	16.88	. . .
Totals	\$10,125.03	\$6,983.84	\$67,063.74	\$3,122.79

WHERE DO WE GO FROM HERE ?

These headlines in the midweek paper from the Bethany Church at Norfolk, Virginia caught my eye. Pastor Winford Floyd, I quickly noted, was sharing with his reading audience his personal commitment to "double the attendance" at this church in the year ahead.

In order to achieve this projected goal the article related the burden of the pastor's heart and challenged his people to help do in twelve months what had not been done in twelve years. Recognizing the need for a combined effort to accomplish this enormous task, a call was extended for the "members to dedicate themselves" to this task of reaching "twice as many" souls.

Although this is just one pastor's appeal, yet it is representative of hundreds of pastors and laymen who stood during an invitation at the National Convention to indicate their intention of returning home to double their church attendance next year. It reflects the inspiration and impact of this national meeting which focused attention on the top priority of the church. It renewed the clarion call to continue "Right On."

Those attending the national gathering felt a fresh summons to the task of winning souls. The resolution adopted by the annual assembly, which accepted the challenge to double attendance next year, was the spontaneous response to the forceful

IN RECOGNITION for ten years of service as C.T.S. Director, Sam Johnson accepts a trophy and a gift from Board Chairman Eugene Hales at the National Association in Fort Worth.



messages of our speakers. Therefore, there is no time or place to relax. The imperative nature of evangelism demands that we press on in a wider outreach, a deeper commitment and a more zealous effort to spread the Gospel, win converts to Christ and engage them in the work and fellowship of the church.

A clear understanding of this objective will prevent churches from becoming satisfied with engaging in a mere numbers campaign. It should be understood that a club membership campaign is not being promoted. Neither must churches be content with decisions or professions of faith. The task is to confront souls with the

message of the Gospel so that they will be genuinely converted by the power of the Holy Spirit.

What will it take to prompt churches to double their attendance? What will induce Christians to escalate their soul winning efforts? How can Christians be mobilized to move into action with a passion for souls?

A dynamic, aggressive soul winning church is the result of earnest prayer, spirit filled preaching, hard work and consistent personal contacts. Face-to-face evangelism is the key to an effective outreach and a complement to pulpit evangelism. The example of a fervent soul winning pastor is the best way to help laymen become more conscious of their personal responsibility to witness. When the pulpit and the pew are ignited by a holy fervor to win the lost, doubling the attendance will not be an impossible task.

Saluting Sam Johnson...

This month, Sam Johnson, Director of Church Training Service, concludes ten years of outstanding and devoted service to Christ and to the cause of Free Will Baptists. As a result of Mr. Johnson's resignation, we would like to take note of the remarkable job which this dedicated layman has rendered.

When the old Free Will Baptist League program appeared to be faltering, Mr. Johnson assumed the challenge of breathing new life into the organization. In order to develop a more effective training program, the organization was completely revamped. A whole new concept was devised and implemented which included a new name and new objectives. It was a tremendous undertaking and a laborious task.

The success of this venture is now a matter for the record. Therefore, it is unnecessary to dwell upon the accomplishments. The much improved literature, the thrust of producing

church leadership and a tremendously successful national youth program can be directly attributed to Mr. Johnson's vision, initiative and tireless efforts. He is to be commended for a monumental job well done.

As might be expected in any area of leadership, not all of Mr. Johnson's methods met with everyone's approval. Yet, we all recognize the hard work and invaluable contribution he made toward the present CTS ministry.

In choosing a successor, the Church Training Service Board has wisely chosen Malcolm Fry to take over the helm of this department. Mr. Fry is eminently qualified and suited for this new role because of his training and experience. As a successful pastor, talented musician, accomplished writer and above all a tremendous preacher, the Free Will Baptist denomination is fortunate to have such a capable leader to assume this post of duty.

It has been a personal pleasure to work with Mr. Johnson in furthering the work of our Lord. As an expression of gratitude in behalf of our denomination, and in appreciation for a splendid job we say THANK YOU!

by the
Executive Secretary
Rufus Coffey

VIEWPOINT

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NOTES from the Editor

Eugene Workman

Any news?

Perhaps the biggest news event for Free Will Baptists, at least during the month of July, is the national meeting of our denomination. Since many were not privileged to attend and many of us who did need to be reminded afresh of what transpired, I have devoted a large part of this issue to recounting that which now makes the 36th annual session history.

Jack Williams, Dean of California Christian College at Fresno, has teamed with me in relaying the many events which compose the Fort Worth meeting. Even with two of us sharing insights of

the National, there are undoubtedly facets of the annual conclave which we were not able to fully report because of program conflicts.

As those who stayed behind, while their pastors and others made the trek to Fort Worth, read the account of that which occurred, making "Fort Worth a year to remember" in the words of one delegate, I trust they, too, will make plans to attend the 1973 convention in Macon, Georgia. I would also like to encourage all churches to determine *now* to send their pastor and their allotted lay delegate as representatives to the 1973 session. ▲