

SEPTEMBER 1973



THE WAY IT WAS IN MACON
1973 Convention Review

The following address was delivered at the Pastor's Dinner held during the July, 1973 National Association of Free Will Baptists in Macon, Georgia. Dr. Robert E. Picirilli, Registrar of Free Will Baptist Bible College, Nashville, Tennessee, delivered the address.

Contemporary Charismatic Confusion

In the year 1906, at a mission on Azusa Street in Los Angeles, California, the movement we call Pentecostalism had its popular beginning. The doctrine of the Pentecostals is that every Christian needs what they call "the baptism of the Holy Ghost" and that this experience is always authenticated by the evidence of "speaking in tongues."

For more than half a century Pentecostalism stayed more or less within the confines of particular denominations that adopted this doctrine. In some cases, entire denominations — especially some with the "holiness" doctrine of sanctification — became Pentecostal. In other cases, new denominations were formed by Pentecostal minded people. In several cases, older denominations split over the question, with one branch then being Pentecostal and the other not. Such a thing happened in the Cape Fear Conference of Free Will Baptists in eastern North Carolina, in about 1912. The result of that split is seen in the existence, even now, of a small denomination on the eastern seaboard known as Pentecostal Free Will Baptists.

PENTECOSTAL LINES EXPAND

But then came 1960, the year in which the newspapers of our country began to give coverage to the fact that Pentecostalism had broken out of its classic denominational lines. Once again,

California was the scene; this time in a suburban Episcopal church. From there the movement spread like wildfire to include people of various denominations, the stiff and starchy as much as the loose and limber, whether Episcopalian, Presbyterian, Lutheran, Church of Christ, Methodist, or Baptist — you name it. Pentecostalism began to have popular appeal and was given broad impetus by such groups as FGBMFI* or by some powerful television station like the one in the Tidewater, Virginia area. James Hillis, in *Eternity* magazine, calls this "phase two" of American Pentecostalism.

He says, "phase three" began in 1967 when the movement "took off in two new directions," namely in Roman Catholic circles and among the so-called "Jesus people." Hillis used 1967 as the year by which this phase is to be marked because 1967 was the date of the first Catholic Pentecostal conference on the campus of Notre Dame and because 1967 is the year most agree that the Jesus movement got its start. There is no doubt that Pentecostalism has spread rapidly in both these areas, or that the movement has gained greater popularity as a result.

So what do we find on the contemporary scene? The answer is, a mass of activity and excitement — and

great confusion. You might say, "Everybody's doing it." Most of the old lines have become meaningless. The neo-Pentecostal movement can be found almost anywhere. (By the way, the term "neo-Pentecostal" is generally used, now, to describe the practice of Pentecostalism anywhere outside the old, classic Pentecostal denominations.) Hundreds of small Bible study prayer groups practice speaking in tongues. Most of these are composed of folks who belong to main-line Protestant or Catholic churches. They never speak in tongues in their regular church services. New periodicals are being published, like the *New Covenant*, a 36-page monthly magazine primarily for Pentecostal Catholics. Logos Publications is a firm that is devoted almost wholly to publishing Pentecostal literature. New books on the subject have flooded the market, coming from both religious and secular publishers. Even non-Pentecostal magazines have frequent articles on the subject.

National and international conferences of Pentecostals make news headlines. The summer of 1972 saw a huge crowd gathered in one place for a conference of Pentecostal Lutherans; another for Pentecostal Catholics; another at the FGBMFI Convention. Much of the attention of these conferences is devoted to large-scale plans for the promotion of Pentecostalism around the world and by all the media.

*Full Gospel Business Men's Fellowship International

DOCTRINAL LINES CROSSED

So the exciting subject is on everyone's lips. But all is not sweetness and light. Confusion and questions are building. Rumblyings are growing louder. Brazen proselytism abounds and they whose members are being stolen aren't very happy about it. The pile of wreckage of split churches grows larger and uglier. Denominations are being split, along with local churches, and splinter denominations will be formed. Perhaps the most confusing aspect of all lies in the fact that the tongues-speakers cross all doctrinal lines: fundamentalists, liberals, Catholics, and other completely unidentifiable according to any recognized theological pattern.

Have Free Will Baptists escaped the confusion? You can be sure we have *not*. You can be sure it's going to get worse before it gets better! We have had splits already. Perhaps the hardest hit areas are Tidewater, Virginia and Florida. Recently I've heard about problems in the St. Louis area, Georgia, and Oklahoma. We must not hide our heads in the sand and pretend there is no problem. Pentecostalism will probably be a problem in your church, if not this year, then either next year or the year after. We had better get prepared to deal with the subject.

It is not possible, in one message, to give a thorough treatment of the various questions associated with tongues-speaking. My approach, then, is to suggest what the basic questions are and to share with you briefly my own ideas as to how these basic questions ought to be answered.

WHAT ACTUALLY HAPPENED IN THE EARLY CHURCH?

First, let me point up that there are but *four* places in Acts and the Epistles where tongues are mentioned. These are in Acts 2, at Pentecost; Acts 10, at Cornelius' house; Acts 19, where a dozen men previously baptized "unto John's baptism" were re-baptized by

Paul; and finally Paul's discussion on the subject of tongues in 1 Corinthians 12-14.

The question is, what were these early tongues-speakers doing? I am firmly convinced they were miraculously enabled by the Holy Spirit to speak in human foreign languages that they did not already know. All I have time for, now, is simply to give you my main reasons for this view. First, the Greek word translated *tongues* in all these passages is the same as the one that means *languages*. Likewise, the word "interpret" in 1 Corinthians means to "translate" from one language into another. Second, in all four passages the *plural* is used over and over, meaning more than one language. Acts 2:4, for example, does not say "they began to speak in the unknown tongue", but "they began to speak in other languages." Third, it is clear at Pentecost that the folks who gathered, who spoke many different languages, heard the 120 speaking in various languages. That's exactly what 2:11 says. Fourth, in 1 Corinthians 14:21, 22, when Paul is discussing tongues-speaking, he quotes from the Old Testament to make a point in his discussion. The quote definitely refers to people who speak different human languages. I'm positive, in my own mind, that the gift of tongues, in all New Testament passages, involved speaking in real human languages, not a so-called ecstatic heavenly language, and that folks today who are not speaking in human languages are not exercising the Biblical gift at all!

WHY DID IT HAPPEN?

What was the purpose of the gift of tongues? My answer is that tongues served as a sign that the time had come for the gospel to reach out to all nations, no longer limited to the Jewish nation. I've already referred to 1 Corinthians 14:21,22 — which happens to be the only place in the Bible where we are told what tongues were *for*!

"Tongues are for a *sign*", Paul says. And he tells us also what they signified. He quotes from the Old Testament when God chided Israel's unbelief and says that God will speak to His chosen people with men of other tongues and still they won't believe. You see, then, tongues served as a sign against Israel's unbelief. Often in the Old Testament, God promised that a time would come when He would turn from those formerly called His people, because of their unbelief. They would turn to a people who had not been his people, namely Gentiles. And that's exactly the significance of Pentecost. Can't you imagine the shock of all those Jews who heard Divine truths being suddenly presented in the heathen languages of various hated Gentile peoples? God was saying that the time had come to preach the gospel everywhere, that all people of all nations could now come freely to Him by Jesus Christ, without becoming Jews first. And everywhere the apostles went, and throughout the early church, God kept giving this "sign" until the lesson finally became crystal clear and permanently settled.

ARE TONGUES FOR TODAY?

Does God still give the gift of tongues? Now it's clear He did in the early days of the church, but does He give the gift today? Did He intend for this gift to be a permanent practice of the church?

My answer is *no*. Let me suggest my reasons. *First*, the purpose I've just mentioned was a temporary one. Once the lesson of Gentile inclusion was learned, and the transition made from a basically Jewish church (as at the first) to a basically Gentile church (as now), then the sign to convince people of this was no longer needed.

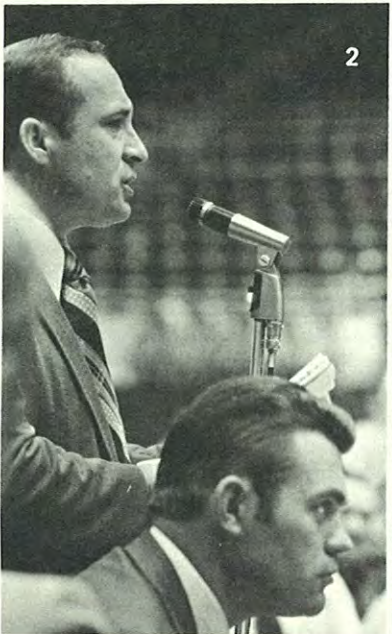
Second, I remind you that others of the gifts of the Spirit were clearly temporary: the gift of the apostolic office, for example. We don't believe there are apostles today. Logically, then, some functions of the apostolic period ceased to be needed when once the apostolic office ended on earth. In Hebrews 2:4 we are told that God bore witness to the apostles who passed Christ's original teaching along to others, with various signs and wonders and miracles and gifts of the Holy Spirit. That doesn't say all gifts of the

CONTACT

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By Jack Williams / Eugene Workman

It's history now.

The 37th annual convention of the National Association of Free Will Baptists is reduced to a few condensed pages in *Contact* to a vacant room in the Macon Hilton to disappearing tail-lights racing north — east — west.

Free Will Baptists left a deep impression on the city of Macon, Georgia. But Macon also returned the favor. A thousand drivers won't soon forget the monstrous noon traffic jams when we all tried to exit from the Coliseum at the same time. And parents will long recall how difficult catching an elevator was at peak hours. The kids will hold on to memories of the "Rebel Raiders Hoedown." Many days will pass ere the moderator forgets those sticky three amendments, division of the house motions.

We all departed the deep south convention site saying to ourselves, "Well, this time it was one of a kind; it never happened this way before." Just what did happen in Macon, Georgia? If you were there, these paragraphs will touch your memory. If you were not at the convention, let these typed sentences sketch for you "the way it was in Macon."

IT WAS: AN ADDED DIMENSION

Three extra preaching services dotted the agenda. Some liked it, others didn't. The Executive Committee is faced with the decision to continue or discontinue this latest innovation. There were some awkward moments, particularly relating to the Wednesday afternoon worship.

Sound reasoning projected the additional services as both necessary and profitable. The "extras" were placed on Sunday morning, Wednesday morning, and Wednesday afternoon. Usually,

PICTURE CAPTIONS:

1. First place Bible Bowl winners, Prospect Church, Dunn, N.C.
2. Guy Owens, North Carolina Pastor, speaks from convention floor; Georgia Pastor James Roebuck listens.
3. Jack Williams, Dean of California Christian College at Fresno, spoke at Sunday morning worship.
4. The youths came . . .
5. . . and so did some older pillars of the church.
6. Mass youth choir, keynote service of N.Y.C., Sunday evening
7. Elaine Allen (Oklahoma), center, accepted "Layman of the Year" plaque for her Dad, Don; Ernest Harrison, Sr., Don's pastor, gets congratulations from Ken Lane (Oklahoma), chairman of the Layman's Board.

The Way it Was in Macon

several hundred delegates are left to scout around on Sunday morning for a Free Will Baptist church in the convention site area. Since few area churches are prepared for an overnight influx of 800-1000, the nearby churches are always flooded and overcrowded. This would have been especially true this year as there is only one Free Will Baptist church in Macon. Traditionally, Wednesday is a "business only" day at the National Convention.

The change to include a Sunday morning Sunday school and worship hour at the headquarters hotel was rewarded with approximately 800 worshippers this year. Following the special music by the youth choir of Peace Free Will Baptist Church at Wilson, North Carolina and Mrs. Janice Williams of Fresno, California, the messenger of the hour gave forth an unusual but enlightening Sunday morning message. Jack Williams, Dean of California Christian College, Fresno, stayed true to his form by doing the unusual in delivering a message that does not fall into the category of a "typical" Sunday morning sermon. He spoke on the heritage that we Free Will Baptists have, sharing many facts which were not known to the average listener. His message showed research and pointed up the importance of recording our current denominational history for future Free Will Baptist generations. Despite the fact that Mr. Williams' message was not necessarily inspirational, it aroused interest and was enthusiastically received.

Wednesday morning worship felt a bit out of place only because we hadn't done it previously. But Wednesday afternoon went begging. No complaints on the preaching... just that two worship services within three hours at mid-convention business time was a bit strained and taxing. Reconsideration is probably needed here.

Bob Ketchum and Claude Hames preached the Wednesday "extras."

IT WAS: A NEW FORMAT

If you were wondering how those three hours in the middle of Wednesday's business could be re-allocated to worship without necessitating an all-day Thursday session, the answer is found here.

No reports were given orally to the National Convention by the departments, boards and commissions.

Only the Digest of Reports and General Board recommendations were seen and heard by the voting body. This revised format does have some merit... and demerit. Not one floor debate over national reports occurred. That all took place in the General Board on Monday. Frankly, it made for a more harmonious business session during the convention, and *nobody* complained about that.

On the liability side: Though the business as relates to these reports went smoother than ever before, some were asking *why* they had not been able to hear a full report. Few delegates can glance at a written report eight pages in length and ask an intelligent question within thirty seconds! Particularly is that so when nine such reports in an 80-page booklet are voted on in quick succession. The question of being really "informed" is obviously lacking in such an arrangement unless a delegate studies the reports prior to the business session. This is why copies of the Digest of Reports were distributed at the time of registration. Questions were welcomed from the convention floor, but few were posed under this new procedure. Perhaps next year delegates will be in a better position to give prior thought to the departmental reports should the new arrangements for presentation continue.

IT WAS: RECORD VOTING

Voter interest in past years was a carry over from voting patterns developed toward civic and community involvement: too little, too late. That all changed in Macon.

A genuine concern for the business matters at hand brought an unprecedented number of delegates to the floor to cast their votes on the various items of business. So heavy was the voting in Georgia that the moderator had to consistently use at least six men as counters to guarantee accuracy. The entire session was characterized by close counts, tie votes, recounts and long lists of nominees. On some issues upwards of 700 stood to be counted or voice their votes. Board member votes were extremely close.

The increased voting is one of the healthiest signs to be evidenced in the national meetings.

Another sign of a desire to progress as a group was evidenced by the lack of disharmony on the floor of the convention. In contrast to many prior

years when the business sessions were far from harmonious, the Macon Coliseum resounded with honest questions and sensible statements lacking malicious content.

Perhaps there had been a lot of prayers uttered on behalf of this session of the National Association. Perhaps the two additional messages gave this national meeting a more inspirational atmosphere. Perhaps the fact that the General Board proved to be a lively meeting this year took the punch from the business sessions of the convention.

IT WAS: A RESOLUTIONS HEYDAY

No less than 13 major resolutions demanded the convention's attention. Some were vague. At least two bordered on the absurd since even token enforcement was a pipe dream. A few were vital; six in fact were Treatise changes. However, even two proposed Treatise changes were not approved.

Rejected was the Treatise change recommended by the General Board which would have called for one representative from each 5000 members or fraction thereof within a state rather than the present one member per state arrangement.

Also failing to garner enough voting strength for passage was the Treatise change which came from the Resolutions Committee which would have prohibited any person who receives the principal portion of his income from a department or agency of the National Association to serve on a standing board except as he would become a member of the General Board by virtue of being elected as an officer of the National Association. In years past, similar resolutions also have met with defeat.

Receiving approval of the body was the General Board recommendation that each of the standing boards of the National Association be increased to nine members, each elected to a term of six years with the terms expiring in groups of three biannually. Presently boards are composed of seven members. This Treatise change becomes effective with the 1974 session.

The body also accepted the General Board recommendations that the six elected members of the Executive Committee be chosen by the assembly from members of the General Board. No state may be represented on the Executive Committee with more than



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one elective member and an outgoing moderator shall serve as an advisory member for one year.

IT WAS: RECORD BUDGETS

The total budgetary figure adopted by the National Convention for the next fiscal year almost reached the four million dollar mark. For the first time three National Departments exceed a million dollar operating budget.

Surpassing the million dollar budgetary milestones are the Sunday School Department, Foreign Missions Department and Free Will Baptist Bible College. The total budgetary figure of \$3,949,656.00 leaves budgets totaling approximately \$900,000.00 for the remaining six arms of the national work.

IT WAS: REGISTRATION INCREASE

Registering for the main convention were 2,464 delegates and visitors, an increase of 587 representatives over the 1972 delegation. A greater number of the representatives this year were lay delegates, a goal that had been sought by several denominational leaders.

The registration statistics are: 658 ministers, 91 state delegates, 177 local church delegates, 27 missionaries and 1,511 non-delegates.

Since the attendance of the Tuesday evening service was near the 4,000 mark, it is evident that many of those attending the convention did not register.

IT WAS: GOAL SETTING

In his travels about the denomination this past year, Executive Secretary Rufus Coffey noted a renewed spirit of oneness among our church leaders and their congregations. There seems to be a new desire to get on with the task of reaching souls and building churches. Hopefully, our denomination has reached a greater degree of maturity and cohesiveness than in the past and thus a new day is dawning for Free Will Baptists. We look not backward but forward to the challenging opportunities which confront us.

Therefore in his report to the national body, Mr. Coffey recommended that Free Will Baptists intensify their evangelistic endeavors by setting a goal to double denominational

membership in the next ten years. If each church will average reaching ten additional people for Christ each year, we will more than surpass the goal of winning *200,000 more by 1984*. This is not an impossible goal as can be evidenced by the number of churches which have doubled or nearly doubled their attendance as a result of commitments made at the National Association in 1972.

IT WAS: DEBT RETIREMENT ANTICIPATION

In an effort to save the denomination approximately \$51,000.00 in interest and to reduce the monthly rental fee charged each of the national departments, Executive Secretary Coffey recommended in his report to the body that the present indebtedness on the National Offices at 1134 Murfreesboro Road in Nashville be retired as soon as possible. His recommendation was accepted by the General Board and by the body.

The present indebtedness as of July 15, 1973, stands at \$180,126.81. The original note will not mature for 12 years and three months. Unless the note is retired early, Free Will Baptists will pay \$51,000.00 in interest during that period of time. If this debt is cleared, the denomination will not only save the interest but debt clearance will permit a reduction in the rental fee of 40¢ per square foot charged to each department in the National Offices. This will enable more money to go directly into the denominational outreaches of each department because the amount of revenue needed to sustain the general fund of the departments will decrease.

In accepting Mr. Coffey's proposal, the body gave permission to begin a debt retirement campaign. This will involve contacts through direct mailings and other publicity materials as well as representatives of the National Offices personally contacting denominational churches. It also included securing part-time area men or a full-time building finance director as is deemed feasible.

The expenses of the convention were met through the first three offerings received during the National Association. Therefore, the latter three offerings were received to be applied to retiring the National Office indebtedness. These offerings totaled \$1,250.82.

IT WAS: A TIME OF RECOGNITION

Two laymen were recognized for their contributions to the furtherance of the work of the Lord and their denomination. Mr. Don Allen of Bixby, Oklahoma was named recipient of the "Layman of the Year" Award. Mr. Allen is a member of Bethany Free Will Baptist Church at Broken Arrow, Oklahoma.

Named as Sunday School Superintendent of the Year was Joseph Breen of Newport News, Virginia. He is a member of First Free Will Baptist Church of that city.

Reverend Homer Willis, who recently left the post of General Director of the Department of Home Missions, was given two standing ovations following the presentation of a plaque by the state association of California and one by the Board of Home Missions of the National Association.

IT WAS: A MUSICAL FEAST

Choirs, soloists, quartets, trios . . . we had it all in Macon. Some of it in Japanese, some in Spanish and the rest in English. But it was all good . . . very good.

Bill Gardner coordinated the convention musical package. His marvellously trained voice absolutely thrilled the delegation time and time again. He was assisted by efficient musicians: Miss Jean Picirilli and Mr. Richard Robinson.

This variety program was in itself a part of the new look at the convention. The very timely fifteen minute pre-service musical presentations prompted a myriad of compliments. Give us more in '74!

The Music Fellowship Organization which observed its annual breakfast at the convention following several dormant years can become a ready feeder for resources both in men and material. Vernon Whaley, president, is energetically promoting a local-church point of contact on a nationwide basis. Vernon is minister of music at First Free Will Baptist Church, Albany, Georgia. If Mr. Whaley gets the cooperation he needs, denominationally, the musical program we all enjoyed so much this year can be guaranteed annually from the "musician bank" ideas he is pioneering. This is a new idea. We need it desperately. Vernon may call on you. Get with him.

IT WAS: HISTORICAL BREAKTHROUGH

To Free Will Baptist history buffs, the Macon convention is a watershed. The Historical Commission in conjunction with the moderator suggested a "7-Year Project" to highlight the last 100 years of Free Will Baptist chronology. The convention endorsed the move with deep resolve. What it means is this: a volume patterned after the style in the 1889 *Free Baptist Cyclopedia* is to be produced in the next seven years. It will survey the years 1880-1980 with entries relative to ministers, churches, state, district and local associations, denominational enterprises, colleges and the like.

This is a major undertaking which in time will require massive underwriting financially. But now the convention has gone on record to do it. Men in every state must labor meticulously and tirelessly to compile this volume. It is a must. Pray for the Historical Commission as they plan strategy for the project. We are long overdue for an effort in this direction. This should excite the movement from coast to coast.

IT WAS: NOT ABOVE COMPLAINTS

This section will be short for there were far more "cheers" than "jeers" about Macon.

However, the overall accommodations did lend themselves to criticism and some quite easily so.

Topping the list of "don'ts" is the totally unpredictable public address system in the Macon Coliseum. It alternated from "cold" to "very hot" with every vote. At times the system squealed at such high pitches our ears hurt. More often than not, the offstage mikes refused to work. This was frustrating since shouts of "We can't hear" peppered from all over the building. Sound distortion nearly ruined two services.

Three other quick ones: The noise from the booth area consistently infiltrated to the floor during services. Arena light failure was truly inopportune. Finally, having to "cross the river" two and three times daily worked hardships on those without cars.

Perhaps these "kinks" will be absent when we meet in Wichita, Kansas (1974); Dayton, Ohio (1975); and Tulsa, Oklahoma (1976). ▲



what's your problem?

By R. Eugene Waddell

QUESTION: I have been a Christian now for 4 months. I see the need to give my tithes to the Lord. But my husband who is unsaved thinks it's foolish to give that money to the church when we need it so bad. I don't expect him to give money out of his check but I do feel convicted about giving from mine. How can I make him understand this?

ANSWER: It will be difficult for you to convince him of the blessing of tithing until he gets saved. The unsaved person naturally lives by a standard of values set by the world.

Since you are obligated to God and your husband, you must obey the Lord and at the same time be a helper to your husband. Familiarize yourself with Scriptures which teach tithing. Consider the goodness of God upon you and your family. List your reasons for wanting to tithe. Calmly discuss these with your husband.

Don't just read him a list like the chairman of a grievance committee!

You might offer to deny yourself something of personal value in order to help balance the budget. But listen to your husband's views sympathetically. Then help him learn something about faith in Christ through this means. Enlist some prayer warriors to support you. Discuss the matter with your pastor. Surely, if you are not belligerent in your attitude, your husband will be reasonable enough to consent to your paying tithes on your own income.

I was recently in a Free Will Baptist church where a cross with Jesus nailed upon it was attached to the pulpit. Isn't this contrary to the Bible and Free Will Baptist doctrine?

ANSWER: The crucifix, a figure representing Jesus on the cross, is out of place in a Free Will Baptist church or home. It is definitely a Roman Catholic symbol. In those countries where Romanism dominates the culture the crucifix is still venerated. One evidence of conversion among such people is getting rid of the crucifix.

I am sure that the people in the church you mentioned have good intentions. It is possible they are not aware of the significance of the crucifix. But it is easy to recognize that the symbol portrays Jesus as a dead Saviour. Thank God we worship a risen living Lord!

The Bible warns: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth . . ." (Exodus 20:4).

Readers may address their questions to Mr. Waddell at P.O. Box 1088, Nashville, Tennessee 37202. Please limit each question to one specific topic. There will be no personal correspondence regarding those questions which are not used in the magazine. The column will not necessarily be considered the official voice of the denomination relative to the problems involved.

By Jack Williams / Eugene Workman

RAINY NIGHT IN GEORGIA: N.Y.C. Opener, July 8

With thunder rumbling over the Macon Coliseum roof, Evangelist Mike Crain bounded on stage clutching a samurai sword and garbed in pajama-like, black Kung Fu tribal uniform. The twenty-eight year old Crain was key-note speaker to kick off the National Youth Conference.

Crain and his assistant treated the 2,500 Free Will Baptists to a dazzling thirty minute exhilaration of "Karate for Christ"! The Tennessee Temple grad provided a running commentary on the violent use of Karate and the non-violent philosophy (??) of the Karatist. His black robed understudy, brandishing a wickedly curved guru knife, pretended to attack the Reverend Crain and was handily disarmed. The young Kung Fu expert then sliced a potato laying on the back of Alfred Leonard's (Ohio) neck. Then with Keith Kenemer (Portsmouth, Virginia) perched on the backs of three sturdy men, he neatly sliced a watermelon and carrot placed on Keith's stomach with a sword — while blindfolded! After pacing across the stage like a caged tiger, Crain let out with a screeching, "Hiiiiii . . . Uhl!", and fourteen inches of concrete fell shattered to the stage floor crushed by an elbow slam. Shades of Cecil B. DeMille!

Mr. Crain then spoke for 90 minutes on what he labelled "my longest sermon yet." Following a brief commercial to promote his "Karate for Christ" T-Shirts and books and records — Crain announced his subject: "Demonism and Witchcraft." For the next hour and a half he spoke out on women bathing in human blood, men eating human hearts, parents boiling children in water, the Church of Satan, violence, murder, pornography, perverted sex, drugs, modernism, heresies, Charles Jessup, "garbage" subjects, etc., etc., ad infinitum.

Evangelist Crain seemed more at ease exhibiting karate than in preaching. At times he hastened his articulation to dangerous slurrings. He ordered walking kids to sit down and questioned the spirituality of some early leavers from his sermon. Repeated use of the phrase "The blood of Jesus" punctuated his speaking, spat out in clipped Karate fashion.

The pulpit pounding, floor stamping youth's mannerisms were Karate movements: slashing, choppy. He ended his marathon sermon atop a chair and gave the invitation from there.

Prior to the young evangelist's appearance, the National Youth Conference was in the fashion of the more traditional. A large colorful 125 voice youth choir massed at the base of a pale cream wall styled after those from the Billy Sunday era. The podium area was embroidered in green and yellow potted plants and laced with nine microphones. A versatile, far ranging musical presentation echoed through the red-chaired Coliseum for almost an hour. It was sung to both live and pre-recorded backgrounds.

Above the choir, emblazoned in huge letters, the theme "Discipleship: Experiencing Jesus Christ" stared down on the delegates. But above it all, gently swaying in distance, was the American flag.

To Reverend Malcolm Fry, Director of CTS, can go credit for making this Sunday night gathering the largest ever in the history of the National Youth Convention.

THE GEORGIA BELLE: WNAC Banquet, July 9

"Tonight it is my privilege to pay tribute to a special person who has a special place in Free Will Baptist history," began Sherwood Lee, missionary to Ivory Coast, West Africa. "This special person is *Miss Laura Belle Barnard*. She has won many people to the Lord and helped prepare hundreds of students for Christian service."

Miss Barnard, who had been chosen to address the annual WNAC Banquet, seemed uncomfortable as Missionary Lee spoke highly of the contributions she has made to the Free Will Baptist denomination. A record attendance of 550 persons waited anxiously to hear the writer-lecturer address the assembly.

Her 22-year ministry as a pioneer missionary for Free Will Baptists in India began in the summer of 1935. For the past 13 years Miss Barnard has served as head of the missions department at Free Will Baptist Bible College in Nashville. She retired from this position at the end of the 1972-73 college year.

Paying tribute to Miss Barnard — the missionary, missions professor, and Bible scholar/teacher — Mr. Lee observed: "Many students have remarked about feeling the very presence of God in class when Miss Barnard prayed."

To emphasize his appreciation, love and devotion to a woman who helped prepare him for missionary service, Mr. Lee concluded his tribute by leaning down and emphatically planting a kiss on the cheek of Miss Barnard.

Then Miss Barnard arose to speak on "Women (Who) Publish the Tidings." She began by explaining that the majority of what she was about to say would be addressed to the women. But if something she said applied to men she would simply address those remarks "to whom they may concern." She shared the contributions of both some Old and New Testament women who had been used of the Lord in His program and ended with Amy Carmichael.

At the conclusion of her speech, Miss Barnard was surprised with a retirement gift of \$1,519.70 from the women of the denomination. In making the presentation, Mrs. Cleo Pursell, WNAC Executive Secretary, suggested that perhaps Miss Barnard would like to use the money to return to India as a visitor.

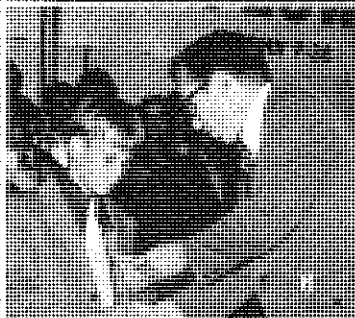
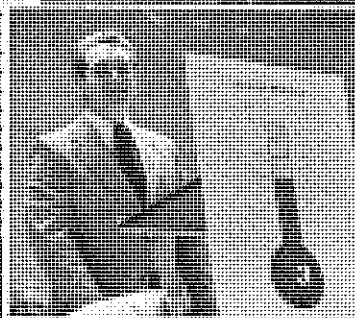
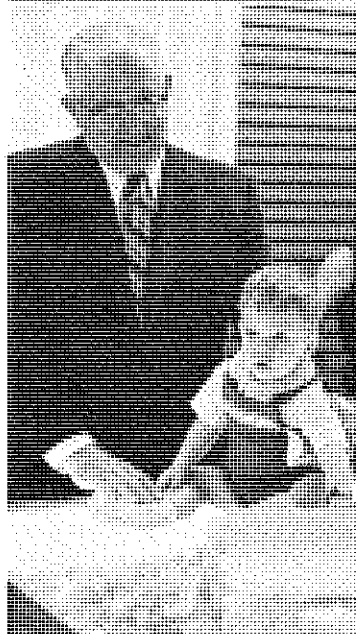
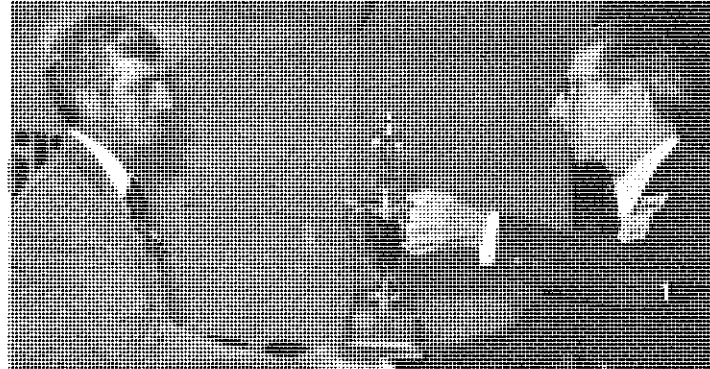
MADDUX IN MACON: Monday, July 9

Georgia's Lieutenant Governor, Lester Maddox, strode into the Macon Coliseum glad-handing dozens on his way to the speaker's podium. From the time he arrived via police escort, Mr. Maddox was accosted by smiling delegates. Emanating the typical southern small-town politician image, the slender balding six-footer met rank strangers with an ease that was just a fraction short of astounding. Somehow, between the never ending hand-shakers and the sea of flash bulbs, Maddox arrived on the platform.

Over 3,500 Free Will Baptists swelled into the lower arena. Spirited, energetic singing formed the warm prelude. Waldo Young, Clerk of the National Association, called the 37th annual session to order introducing the moderator, Dr. J. D. O'Donnell. O'Donnell beamed at the conclave and said: "I thought I was scared . . . but I was just thrilled to be here and see all of you here tonight." He further commented, "We are God's people." The moderator then presented to the body Georgia's Lieutenant Governor for his "Welcome to Georgia" speech.

For the next twenty minutes, Maddox, armed with

Convention Highlights



Biblical truisms, Jesus quotes, and common sense, electrified the house. They had all come to see him and he knew it. He had instant audience rapport speaking the language of the Bible Belt in shoulder-high straightness. The convention loved him! Garbed in his off-white summer suit, Maddox was a striking figure. His radiant testimony had the ring of gold about it. Often the Scriptural admonition, "Let the redeemed of the Lord say so," hyphenated his gestures. This long time Baptist with his hat flung deep into the nation's political struggle flailed out against Christless government and Christless Christianity.

He launched into the friendly Free Wills with his "Great to be with you . . . Great to be an American . . . Great to be free . . . Greatest of all to be a Christian!" His oration took on an evangelistic fervor when he bore down on, "What we need instead of the New Deal, the Fair Deal, or the Great Society is the New Birth!" Then he came right back assuring the delegation that as a politician "I've never been any place where I couldn't give a testimony for Jesus." Maddox further asserted: "It's tough to be real, easy to be a hypocrite and Jesus Christ makes the difference . . . If you will be a better Christian you will be a better mother, better father, better businessman — the major goal is to live so that others will want to walk in your footsteps."

The Georgia gentleman complimented the National Convention on its "three great colleges" and its "clean kids." He warned we had best "work more on the prevention than on the cure" and that he longed for the day when it wasn't only "Youth for Christ but Adults for Christ, Businessmen for Christ, Politicians for Christ, All Americans for Christ!"

Maddox dismounted the pulpit elocution and was greeted to a standing ovation. This he promptly fanned with his final thrust, "Don't stand up for me, stand up for Jesus!"

As the snappy Maddox exited, multitudes of offering buckets passed among the fourteen tiered audience. Then Galen Dunbar stood beneath 70 glaring floodlights and spent the next hour explaining "The Call to Discipleship."

Dunbar spoke from John 1:35 charging that "the church which has lost its concern for the lost has forfeited the right to exist as a church." He said that the Bible only endorsed a seven day a week religion. His basic sermon he labelled the "Four S's: The call to Salvation, Sanctification, Separation, Service." The Michigan pastor outlined three Bible based services for the New Testament Church: "Public worship, prayer meeting, visitation." He concluded that "the first evidence of backsliding in the heart of the Christian is when he talks back to God!" Galen Dunbar's preaching is not flashy or gaudy; it is down to earth, pastoral and sound.

1. Superintendent of the Year Joseph Breen (Virginia) gets trophy from Harold Harrison, National Sunday School Department.

2. Dr. L. C. Johnson, President of Free Will Baptist Bible College, seeks to interest his grandson, James Beck (North Carolina), in a model of the college.

3. Richard Cordell (Tennessee), President of Free Will Baptist Bible College's Alumni Association.

4. Mrs. Winnie Christensen, W.N.A.C. seminar speaker.

5. Dr. Elmer Towns, Sunday school seminar speaker.

6. Gene Hales, chairman of C.T.S. Board, presents Scott Singletary (South Carolina) with first place Adventurer Declamation Award; Scott also placed second with a vocal solo in Music Festival.

7. Bill Gardner (Mississippi), music coordinator for 1973 session.

8. Ronald Creech shows tags sold by North Carolina's Bible Book Store to Lewis Wickham (Oklahoma) and wife.



"FILLED TO OVERFLOW": WNAC, July 10

The theme "Filled to Overflow" seemed to become very literal to those attending the 38th annual session of the Woman's National Auxiliary Convention following the announcement that almost \$100,000 had been given through this arm of the local church to missions at home and abroad.

In her report to the convention, Mrs. Cleo Pursell, Executive Secretary, indeed demonstrated that this organization for the women of the Free Will Baptist denomination has a bright future. The present 7,088 membership, an increase over last year, gave a total of \$99,256.48 to missions. This is an all-time high in mission gifts for any fiscal year. The membership is represented in approximately 850 auxiliaries in local churches of the denomination.

The theme permeated the convention from the time of the Monday evening banquet when 550 people gathered to pay tribute to a native Georgia belle, Miss Laura Belle Barnard, pioneer missionary for Free Will Baptists and a former Bible College professor, who spoke at that banquet. Evidences of the theme were apparent even in the business sessions — conducted this year for the first time during the morning hours of the Convention.

Several items of significance to the work of WNAC were passed. One recommended that the last Sunday in May be designated as Servicemen's Sunday. It is hoped that local churches will express concern for the servicemen and women with special recognition on this Sunday.

Also a third category is to be added to the Creative Writing Contest which was established last year. The new category will be that of articles and will include short stories, essays and feature type articles. Complete contest details are available from WNAC Office.

Mrs. Clara Picirilli (Tennessee) was re-elected president. Mrs. Betty Hill (Virginia) was elected to the post of vice-president and Mrs. Anne Worthington (Georgia) was named recording secretary. Members at large for the Executive Committee of WNAC are Winnie McLain (California); Dorothy Cox (Kentucky); and Jenelle Scott (Arkansas).

A highlight of the new convention format was the afternoon Missions Action Seminar conducted by Mrs. Winnie Christensen, author of three books. She challenged the convention to first declare God as Lord of their own lives and then share Him with the world. She demonstrated the method of Home Bible Studies and shared her experiences of successfully witnessing through this means.

The entire seminar conducted by Mrs. Christensen and the address delivered by Miss Barnard at the banquet are available on cassette tapes from WNAC Office.

In a move that was a surprise to Mrs. Pursell, the convention honored her for the ten years she has served as WNAC Executive Secretary by presenting a love gift of \$790 to be used in purchasing a new typewriter for her office.

"MAP": Pastor's and Layman's Session, July 10

What is "MAP"? It's the result of mixing well the right singing from the Mexican Quartet and then tossing in Bob Shockey, Roy Thomas, Frank Davenport and Wade Jernigan, all at 9:00 A.M. on a Tuesday morning in Macon, Georgia. This perky smorgasbord is "Missions Action Program." The

definition is unimportant. What matters is that 700 Free Will Baptist pastors and laymen crowded into the downtown Hilton's Macon Room and heard a "get on with it" practical solution to church building.

"The Why" of Church building fell to Robert Shockey, Director of the National Home Missions Department, who promptly addressed himself to the issue in three areas: (1) our conviction, (2) our concern, (3) our commitment. Shockey buttonholed Mark 8:1 and told the delighted pastors that here was "God's autobiography in six words . . . 'I have compassion on the multitude.'" He railed, "If we listen to each other our changes will be meager, but if we listen to Jesus, they will be tremendous." Bob had reached his preaching gait when he narrated: "We're making the transition from come ye to go ye . . . the answer is always the same, evangelism house to house, door to door, heart to heart! . . . Beware of the Church hijackers." Mr. Shockey alluded as explanation to the question: "How, humanly speaking, do we feed the multitudes?" . . . "The truth is we can't, but the tragedy is sometimes we try."

Exactly at that point, "The What" of church building was passed to Roy Thomas, Associate Director of the Home Missions Department. He took it and pushed it to the edge of Matthew 14:16. Using precise, exact terminology Roy exhibited that Free Will Baptists have the "three things it takes" to be successful. He cited "the *message* to preach, the *men* to preach it, the *money* to send it." It was his decided opinion that "if we leave people alone and let them go their own way, they'll go to hell . . ." After a swing at those who copy "successful" non Free Wills, Roy thunderously testified, "We've got preachers down in the hills and hollows who can preach circles around some big time method users!" He waved a tightly knit truth when after detailing the quality of men needed in the mission areas he recommended "to be Biblical and practical, send the best men to the front-line."

Frank Davenport, Pastor of Faith Church in Goldsboro, North Carolina, explained "The How" of Church building. "To me this means business; the business of building a church . . . I believe the same method I use in North Carolina will work anywhere in the world." Davenport gave a step by step system to graduate from a new mission to a church-mothering, self-supporting institution. He warned, "If you start a welfare church, you'll always have one." Frank concluded in rousing fashion, "Before you are going to be successful, you're gonna have to believe that no other church in town can do what you can do."

The final leg of the panel spotlighted "The When" in building. Dr. Wade Jernigan, president of California Christian College at Fresno, read from I Chronicles 29 after suggesting that Frank Davenport's sermon could be told as "Bunch 'em, Budget 'em, Build 'em." There are four keys to aid in knowing just "when" to build. They are: 1) when an unmistakable call has been answered, 2) when an unrelenting conviction has brought agony 3) when raw courage has been stirred by abundant grace, 4) when conditions are created by divine intervention rather than arranged by happen chance. Dr. Jernigan further focused that when built correctly, New Testament churches are "Distinctive . . . Doctrinal . . . Denominational." Nearing his summary, Jernigan charged, "I've never seen *one* Free Will Baptist church split over the doctrine; no, we split over the color of the carpets, the use of bulletins and choir robes!"

DR. ELMER TOWNS: Sunday School Seminar, July 10

Elmer Towns heads the Institute for Sunday School Growth in Savannah, Georgia. He has authored twenty-one books and is a former Bible college president.

Nearly 1,000 Free Will Baptists heard Dr. Towns analyze Sunday School growth in two Tuesday afternoon sessions. Using an overhead projector to illuminate his presentation, Towns casually and matter-of-factly pinpointed the problems and suggested practical solutions. He was easy going and stayed on target.

Taking his cue from the 1927 Southern Baptist motto "52 to 1 by 52", Dr. Towns asked for awareness and re-evaluation of those "laws of growth" which pushed that convention to the top numerically. He warned of three danger levels in church growth: 100/150, 300/400, 1,000 . . . and said, "There are times when you will have to sacrifice the minority to teach the majority."

Dr. Towns unapologetically shocked the large crowd when he revealed, "Some of you men with 150 in your church work harder than Jerry Falwell; some of you preach better sermons than Jack Hyles and Falwell. It isn't your work or your preaching that's holding you back; it's your organization!" Summing up his session, Dr. Towns said, "I believe in S.S. campaigns but I don't believe in all these gimmicks . . . when you get into a church, stay and build it; this three year greener grass philosophy must go . . . the Bible teaches and upholds the great and gifted men."

The National Sunday School Department sponsored Dr. Townes in these seminar sessions.

PICIRILLI PROBES PENTECOSTALISM:

Pastor's Dinner, July 10

Dr. Robert Picirilli has long been the academic high water mark among Free Will Baptists. The 565 attending this pastor's dinner discovered that his preaching is of the same calibre.

With remarkable clarity, Picirilli dismantled the *mystery* surrounding the "Contemporary Charismatic Confusion." The 39 year old Bible College professor flawlessly documented his crisp expose of the Tongues movement. Quite possibly the Coliseum Monument Room has never housed a more appreciative audience than those pastors who hung onto every word the learned Picirilli spoke. Audience response demanded published copies of the sermon.

And how did Dr. Picirilli unmask the Charismatic facade? He dealt historically with its modern revival in the 1906 Azusa, California beginning and related this wildlife interest in "glossolalia" to a Free Will Baptist split in Cape Fear, North Carolina, over the very issue some years back which resulted in the creation of a denomination known as Pentecostal Free Will Baptists. Picirilli advised that Pentecostalism "entered Phase II in 1960 and entered Phase III in 1967" when Roman Catholic dissidents and disenchanting street people shared the common ground of "tongues talking."

The destructive potential of this movement forced him to underline, "The wreckage of split churches is growing larger and uglier each day." He voiced that Free Will Baptists may as well gird for the dissension, for it is sure to plague and harass our churches.

The main body of Picirilli's typed manuscript centered in the vicinity of five questions: What did happen at Pentecost

and in Acts? . . . Why did it happen? . . . Are tongues for today? . . . What if I'm right? . . . What if I'm wrong?" He uncoiled at point-blank range and declared the "tongues" in Acts to be "human, foreign languages that they did not previously know."

After thirty-five minutes, Picirilli's suggestions on how to avoid the cure for wayward, straying church members supplemented his "awareness of the Charismatics." He urged: 1) The continuing principle — we will be guided by the Bible and not experience. 2) Church activities must provide to satisfy healthy, normal emotional urges in public worship. 3) Provide for genuine spiritual growth. 4) Develop an awareness of spiritual gifts. 5) Develop Spirit fullness in our congregation."

There is no question about it. This was the hour. Robert Picirilli faced the issue. He handled the problem with distinction. Picirilli has the expertise to lecture extensively on the subject and speak to the issue. They went away talking about the immediate value to each pastor. Many pastors had waited years to hear a clear-cut statement on the problem.

One of the brightest convention moments surely was this half hour with Dr. Robert Picirilli . . . and even the Macon newspapers agreed!

THE NIGHT GLORY FELL: Tuesday, July 10

Raymond Lee, a layman from Georgia steered the 3,000 plus into the evening worship. Malcolm Fry highlighted Youth Conference statistics and awards disclosing that 1,100 had registered for the Youth gala. Then it happened . . .

Two small dividends from our missions fields rose to sing and testify: Gonbei and Taiko Uchikoshi. They came half way around the world to sing, all the way from Japan's island kingdom. With two songs they drew the National Convention into their souls. Speaking in broken third-grade English, Gonbei told a story of Calvary's love reaching across the Pacific to Hokkaido, Japan. Then the angel-faced Taiko spoke of Jesus cleansing the leper and how that same Saviour wooed her from deep sin. There was no language barrier then.

You should have been with us in Macon Coliseum when that little Japanese woman sang Heaven down on the assembly! "Were you there when they crucified my Lord . . . sometimes it causes me to tremble" . . . Who can forget her light soprano voice echoing through the delegates? Men began to shout. The convention wept. For just a moment we "were there" at the cross. There wasn't a preacher in the house who didn't have a sermon!

North Carolina Pastor James Denton was the most envied man in the Coliseum. It was his turn to preach. He spoke for forty-five minutes on "The Cost of Discipleship." The tall easterner was casual in his pulpit approach and friendly as a puppy. He trumpeted the "practical approach and personal application" of God's Word. While Mr. Denton joined in and shared with the worshippers in the earlier spiritual glow, he cited a warning, "It's true that the walls of Jericho fell when they shouted and blew horns, but when Nehemiah was sent to rebuild the walls of Jerusalem it took more than shoutin' and horn blowin' to get the job done!" Admonishing that no man and no movement is indispensable to God, Denton flung a barged quotation, "God is going to build His Church *with* or *without* Free Will Baptists, but since He is going to build it, we as Free Will Baptists ought to get with God."

A NEW MOOD: Layman's Breakfast, July 11

At 7:00 A.M. on the first day of business at the National Convention, it takes *commitment* to fill a 350 seat room with men willing to hear a sermon. The National Layman's Board did it and did it up right Wednesday morning.

Wichita policeman, Doyle Terry, served live music and a warm heart while the early-risers breakfasted. Chairman Kenneth Lane introduced the board and newly appointed Chaplain Nedo Eaddy and then announced the "Layman of the Year Award" winner, Mr. Don Allen of Bixby, Oklahoma. Then he introduced a "new layman with a million ideas."

It was Keith Kenemer, Dean of Sunday School Revivals. Mr. Kenemer is 270 pounds of door knocking, soul hungry, contemporary evangelism. Within one minute Keith had swept the taste of scrambled eggs and coffee from the tables with a long emotional quote from C. H. Spurgeon. Kenemer is one of the new breed of fanatically concerned laymen. We could use a generation of such men!

He indicted every man in the room with, "Of all the things we profess to know, Free Will Baptists know least about discipleship." Continuing, he said, "It's not how much you can get inside you that counts: it's how much you can get communicated outside to a lost world." Rushing hurriedly past fads, Kenemer quoted, "Your theology determines your methodology."

The "Kenemer Mood" is here to stay. May he rally the slumbering lay movement.

WEDNESDAY EXTRAS: KETCHUM AND HAMES, July 11

Deviating from the Wednesday program of recent years, the usual business sessions were interspersed with two additional times of inspiration. The speakers were Bob Ketchum, pastor of Owasso Church, Owasso, Oklahoma and Claudie Hames, pastor of First Church, Bakersfield, California.

Mr. Ketchum spoke regarding the "Characteristics of Discipleship." He believes "God wants more than a weekend, more than a leftover life, more than the retirement years." Bob pointed up that "love is never weak in discipline; love always has a conviction" . . . and he continued with the great truth "there are no wholesale prices on Calvary."

Mr. Hames was assigned "The Cultivation of Discipleship." In rapidfire succession, Claude bared his soul with statements like: "I believe discipleship involves more than we've been doing, more than religious language, more than a bumper sticker, and more than a 'one-way' sign . . . I'm an avid fan of the book of Acts . . . 5% ministerial success is in the pulpit; 95% is out in the homes of your community." The California pastor drew amens with "I'll do anything but sin to get people saved."

THE MANTLE PASSES: Missionary Night, July 11

"Missionary Night" is what the National Convention is all about. No matter how good the meeting has been to that point, it always gets better on Missionary Night. It's a tradition with us, a good one. We've come to expect it. The '73 edition was a tender moment when the change of command was finalized.

It began when early arrivals saw a new sign down front. This one said in bold lettering "TILL THE WHOLE WORLD

KNOWS." And superimposed on that sign was the outline of the world, clearly visible. Then the lights went out and the "world" was left alone in the dark pinned against a dimly lit backdrop. The only light shining on the darkened world was that one beam that followed the Free Will Baptist missionaries across the platform for formal introduction . . . a staged drama depicting the real one!

Part two of Missionary Night revolved around a little man from Kentucky. His name: Homer E. Willis. The word had already been published in all national publications that Mr. Willis was resigning as Home Missions General Director. We all knew the fact had already been voted on and accepted, but it wouldn't be "really official" for the denomination until after Missionary Night. That's how things are with us Free Will.

The California delegation presented to Mr. Willis a commemorative plaque. The National Home Missions Board followed with appropriate remembrances. Not once, but twice within five minutes the National Convention reached up and embraced Homer Willis with rising ovations, long and genuine . . . and perhaps just a little sad. Then and only then did it become final. In that short span of time, Homer Willis laid down the heavy mantle he had worn so well for two decades.

When Homer Willis rose to speak, 18 years of missions pressed into one impassioned breath: "I promised myself I wouldn't cry . . . *God bless you all!*" An era closed.

The preaching hour came. A fiery young prophet talked of "The Command to Make Disciples." Don Pegram from Newport News, Virginia had risen to preach. He asked the assembly to consider missions from three aspects: 1) Why have it? 2) What is it? 3) How to do it?

For nearly an hour he moved the audience from laughter to tears to concern to decision. He insisted there be a difference between "the prophet and the people; they need to know that God walks with him and talks through him." He drew hearty agreement as he declared, "Mark it down! God does not work apart from the local church. There is no ecclesiastical conglomerate God is going to work through instead of His Church." Pegram insisted, "If the heathen in New York are lost, the heathen anywhere else in the world are lost. I believe that when God really calls somebody, it is awfully hard to stop him," he shouted . . . "When we nail down principles in our lives, our decisions are already half made."

COMMITMENT OF DISCIPLESHIP: THE CLOSING SERVICE, July 12

It was "business as usual" on Thursday until 11 a.m. when the speaker chosen for this hour of worship was given the pulpit. Ken Doggett, pastor of the Fellowship Church in Flat River, Missouri, had sat through five other convention messages awaiting his turn.

Tree-top tall Doggett spoke on the "Commitment of Discipleship." The towering ex-Arkansan addressed the gospel-soaked Thursday session in his usual pulpit style. He charged: "We've concentrated on the Word of God to the exclusion of the work of God." Then he bluntly retorted, "It's about time we quit talking about God having preserved Free Will Baptists for this hour and do something about this hour!" Speaking from far above the microphone, Ken talked of "Living for Christ, like Christ, with Christ." ▲

Long, Long Day: 1973 General Board Session

By Jack Williams

The General Board was up and at it by 8:00 a.m., July 9. It was 8½ hours later that harried members voted its first unanimous roll of the day — to adjourn! Ordinary session really. Only problem is, the unusual seems to always be the usual of this annual "rap and scrutiny" meeting. 1973 fit the mold as a precedence setter. Most General Board settings are!

A constant flow of motions, substitute motions, rulings from the chair to limit debate, points of information, and questions, authenticated the Macon Monday as genuine. The board voted down a proposal to change both the format and time of future conventions. It endorsed several *Treatise* changes of a minor nature. Our major change recommended would increase General Board membership by 30-40%. This move would grant General Board membership representations for each 5,000 or fraction thereof. A motion was discussed to re-design each board to have nine members.

One sweeping departure was exercised by the chair at 8:20 a.m. The Moderator, instead of appointing the Committee on Committees, asked for them to be elected by the General Board members. Some were caught napping when this was introduced. After a hard day of examining reports, the board members discussed heatedly and widely complaints from two state associations requesting a kind of "censorship" for "irresponsible articles published." Though the motions lost, a somber note of caution was sounded.

In an effort to conserve time on the National floor, only the General Board heard the "Department Reports." An abbreviated report from each office accompanied by recommended

budgetary needs went to the Convention proper. This was a concerted move to make "more time for preaching and fellowship."

Hence from the General Board appraisal of denominational outreach and effectiveness arises *THE BIG PICTURE*.

PICTURE 1: EXECUTIVE SECRETARY'S STATEMENT

Rufus Coffey, National Executive Secretary, delivered a well prepared, penetrating insight asking that Free Will Baptists take positive steps to "double our membership in the next 10 years." Coffey chided that we "dare not go on a numbers binge but an evangelistic binge and go to seed on soul-winning."

He alluded to "fresh winds blowing... and gains in attendance, conversions and baptisms." Other information relating to "Bible Study Month" enhanced his narrative (see page 4 of Digest.) An early pay-off of current indebtedness amounting to just over \$180,000 was strongly encouraged. This could save \$51,000 in interest charges.

Coffey signified an overall cooperative plan increase though only the tip of the iceberg are enlisted among Free Will Baptist churches. The national official briefed the body on the relative success of *Contact's* subscription enlargement campaign. Now available are new filmstrips and new church reporting forms.

When asked if the projected cooperative plan of support would eliminate "special drives" repeatedly, Coffey disclosed an affirmative response quipping, "The fully implemented Cooperative Plan puts all our 'begs' into one basket."

PICTURE 2: EXECUTIVE CHURCH BONDS

"This has been the greatest year in the history of the bond program... this

year we had 27 bond programs totaling two million dollars," said Francis Boyle, Director. The 12th annual report from this self-supporting Free Will Baptist company disclosed an 11.9 million dollar investment with 27 states and 283 bond programs.

Citing two reasons why Executive Bond fees remain the same as they did eleven years ago (incredible!!), Boyle confided it is because "We go fast; we go bigger." He familiarized the General Board with the rapidly expanding bond "ministry" describing that "on the table now are two \$300,000 programs, two \$400,000 programs, and one \$600,000 program!"

To his credit and as a reflection of his deep compassion, Mr. Boyle most enthusiastically heralded the "60 who were saved in bond services this year." Because of the Director's world-wide missionary tour, the bond company operated only nine months in 1972.

PICTURE 3: SUNDAY SCHOOL DEPARTMENT, "A WORK OF FAITH"

Five projects with far reaching overtones capped the 1972-73 activity year for this major department. Roger Reeds oriented the General Board that "we have: finished the renovations and moved into our new facilities... computerized our bookkeeping... expanded our printing operation to the extent that we now print 98% of everything we produce... sold \$108,000 worth of bonds to complete our sale... signed additional bookstores to contracts."

This fifteen month summary by the General Director included additional land purchases giving the Department some 9½ acres totally. Mr. Reeds assured, "Ours is a work of faith, however, in that we produce a set of products and base our budget upon the expectation of the sale of our products." The two-fold outreach of



PICTURE 3 (Continued)

production and promotion each compliments the other.

Reeds further discussed "SMBI" or as he describes it, "Sunday Morning Bible Institute." This program of electives is not a substitute for the current seven year curriculum cycle. For the first time, notice was served of a "quarter change" going into effect next July with a "once only" reduced Sunday School quarterly. To avoid the Christmas mail rush, to put Easter in the same quarter annually, and to be in line with other curriculum publishers — the new quarter material will be divided thusly: First Quarter — September thru November; Second Quarter — December

thru February, Third Quarter — March thru May; Fourth Quarter — June thru August.

The Sunday School Department now handles "total printing" on books, state papers, minutes, tracts and varied other capabilities. It has some 175 filmstrips available in the free library for lending to local churches. The massive 1.09 million dollar budget for 1974 is a tribute to denominational interest in Christian education.

PICTURE 4: THE CTS STORY

This was Malcolm Fry's freshman year as CTS General Director. He did well indeed. The recommended 1974 departmental budget is \$165,000. Mr. Fry left a successful pastorate in Tucson, Arizona to join the CTS staff.

He is to be commended for his direction and renewed motivation.

Jonathan Thigpen has been employed as assistant to the Director to coordinate the National Youth Conference, represent the department at state levels and conduct seminars.

Mr. Fry reported that just 800 Free Will Baptist churches currently are served by the CTS Department. The is a small percentage of the 2,200 total churches. He fielded inquiries regarding *Depth* and its wider circulation while hearing a recommendation from the General Board that the Sunday School order list again carry *Depth* by name.

The CTS Board adopted a resolution stating that, as of October 3, 1972, the Hillmont Engineer's Program is no longer a functioning part of the CTS Department.

1973 National Competitive Winners

DECLAMATIONS

Adventurers for Christ

1. Scott Singletary
First Church/Florence, S.C.
2. Timmy Presley
Watauga Valley Church/
Elizabethton, Tn.
3. David Downing
New Home Church/Tulsa, Okla.

Heralds for Christ

1. Myrna Kee
Johnson City Church/
Johnson City, Ill.
2. Vicki Haas
First Church/Tupelo, Miss.
3. Valeta Anderson
Central Church/Royal Oak, Mich.

Crusaders for Christ

1. Faith Partridge
Crowder Church/Crowder, Okla.
2. Gail Wiley
Southside Church/Paintsville, Ky.
3. Sandra Wiggins
Ensley Church/Pensacola, Fla.

SWORD DRILL

1. Kathy McCalister
First Church/Dothan, Ala.
2. Lu Ann Lane
First Church/Norman, Okla.
3. Cecelia Jackson
First Church/Spartanburg, S.C.

BIBLE TIC TAC TOE

1. Fresno, Calif./Memorial Church
Vicki Jernigan, Heidi Little,
Brenda York

2. Tulsa, Okla./New Home Church
Alan Rogers, Melody Layton,
Leigh Ann Shaddox, Jeff Chism
3. Belk, Ala./Belk Church
Rodney Yerby, Bobby Atkins,
Betty Williams, Regina Yerby

BIBLE BOWL

1. Dunn, N.C./Prospect Church
Mark Tart, J. E. Snipes,
Teresa Barbour, Ron Robinson
2. Darlington, S.C./First Church
Wanda Rogers, Pamela Strickland,
Sandra Weatherford, Eddie Truett
3. Wichita, Kas./First Church
Carlos Benjamin, Myrlene Graham,
Paul Powers, Margie Holdeman

MUSIC AND ARTS FESTIVAL

Vocal Solo

1. Ann Thigpen
Cofer's Chapel/Nashville, Tn.
2. Scott Singletary
First Church/Florence, S.C.
3. Krisan Hall
Central Church/Royal Oak, Mich.

Vocal Ensemble

1. Hope Quintet
Patmos Church/Leary, Ga.
2. Winglers
First Church/Bryan, Tex.
3. Central Echoes
Central Church/Royal Oak, Mich.

Youth Choir

1. Peace Choir
Peace Church/Wilson, N.C.
2. Shepherd's Flock
First Church/Gastonia, N.C.
3. Amory Youth Choir
First Church/Amory, Miss.

Instrumental Solo (not keyboard)

1. No Winner*
2. Rodney Yerby
Belk Church/Belk, Ala.
3. Randy Wright
First Church/Amory, Miss.

Instrumental Ensemble (no entries)

Keyboard

1. Karen Thomas
First Church/Florence, S.C.
2. Ricky Robinson
Prospect Church/Dunn, N.C.
3. Sandra Wiggins
Ensley Church/Pensacola, Fla.

Oral Communication

1. No Winner*
2. Becky Fry
Woodbine Church/Nashville, Tn.
3. Becki Cheshier
Cavanaugh Church/Ft. Smith, Ark.

Creative Arts

1. Bonnie Deas
First Church/Columbus, Miss.
2. Cathy Wheeler
Donelson Church/Nashville, Tn.
3. Keith Kuntz
First Church/Mtn. Grove, Mo.

Creative Writing Division

1. Carolyn V. White
First Church/Charleston, S.C.
2. Miriam Paramore
Cofer's Chapel/Nashville, Tn.

*To be declared first place winner a contestant had to receive a rating of 62 points or more.

PICTURE 5: FOREIGN MISSIONS

There's something about J. Reford Wilson proclaiming the burden of this department that lays claim to your soul.

He flatly notified the denomination that "Free Will Baptists must be characterized by their concern to fulfill the Great Commission." Having spoken briefly to the point of misplaced emphasis, the General Director tipped off the General Board to one sure fact: "No church has ever gone dead when it has given priority to proclaiming worldwide the Good News of salvation."

The Free Will Baptist foreign missionary family presently exceeds 180. Nineteen new missionaries have been commissioned since 1970. Wilson spoke encouragingly regarding the Summer Missionary Program, an endeavor which has drawn severe criticism as being more expensive than useful. He rehearsed how that of 25 summer missionaries sent by the board, 22 were appointed to regular mission posts or were pursuing further training to equip themselves. A 1.08 million dollar budget proposal mirrored the lengthening responsibility the denomination must assume. In the next decade, according to Mr. Wilson, Free Will Baptists can project 100 new missionaries and a foreign missionary budget of \$2,000,000!

As expected, the mission board's request to retain short-term membership in EFMA (an affiliate of NAE) met stinging opposition. Mr. Wilson outlined the specific benefits derived from EFMA which were not available in a "package" elsewhere. Missionary Dan Cronk and Missions Board Member Guy Owens spoke in defense of the resolution. North Carolina State Evangelist Ronald Creech expressed sympathy with the petition but also concern that other avenues be sought... and soon. Mr. Wilson confided that four sources had been investigated as to emergency services available to returning and onfield missionaries: World Council of Churches (definitely ruled out); IFMA (ruled out because of doctrinal demands); Fellowship of Missions (unlikely due to inexperience) and EFMA.

PICTURE 6: HOME MISSIONS

This department, like C.T.S., is under new leadership. Mr. Robert Shockey

succeeded Mr. Homer Willis in June, 1973 as General Director.

Mr. Shockey, a little off his usual pace in the new role, posted the Home Missions colors announcing an all time high income of nearly \$280,000 in 1972. The seventeen state Home Missions outreach includes 104 missionary families. Shockey advised that in 1974 the budgetary expansion would demand \$396,000! "And we are \$32,000 ahead of our schedule already."

In November, 1972, the Board adopted a five year plan of Church Extension to build *50 new churches per year*. Extensive lay involvement is imperative. New works have opened in South Carolina, Montana, California, and Indiana with workers in preparation to enter Baton Rouge, Louisiana; Puerto Rico; Hawaii; North Carolina; Illinois; New Mexico; and Alabama. Three other states and the entire Caribbean were adopted as target areas. Five chaplains from among Free Will Baptists were endorsed by the Department (see Digest p. 49).

The Home Missions report concluded with its seven-point immediate objectives: missionary work in North America, church extension work in U.S. and Canada, chaplains ministry, evangelism ministry, summer and short term projects, loan fund for new missions, and literature.

PICTURE 7: FWBBC

Dr. L. C. Johnson always represents FWBBC with dignity. He re-emphasized that "the primary function of FWBBC is the training of ministers, and when I say that I like to include the missionary candidate whether ordained or not." Classified in this resource category are 225 students. Almost 550 students were regularly enrolled at the college last year. Dr. Johnson said, "We expect a normal year in 1974 with little increase or decrease in enrollment."

Seventy-four graduates matriculated from FWBBC in 1972. Of this number, sixty-one earned the B.A. Degree! This is a tremendous outreach. Thirty-one states and three foreign countries placed youth in training at Nashville. The effective public relations work of the Reverend Paul Ketteman was commended. Campus development is still a consuming ministry for the men directly involved and the denomination at large.

No objections were voiced at the report nor at the 1973-74 proposed budget of \$1.06 million dollars. Heavy investments in FWBBC for thirty years are yielding remarkable products now. Much of that credit goes to the calm white-haired man sitting behind the president's desk.

PICTURE 8: NATIONAL LAYMAN'S BOARD

Free Will Baptist laymen are "looking for themselves." With staunch Kenneth Lane as chairman of this board, they just might succeed. This last year Mr. Lane criss-crossed the U.S.A. from New Mexico to South Carolina stumping for the Master's Men organization and trying to "get our landing gear off the ground after twenty years."

Mr. Lane spoke like a man going somewhere. He appraised the meeting of a "study committee appointed to investigate ways to provide financial assistance to our colleges... namely FWBBC, CCC, Hillsdale." He good-naturedly jostled the ministers with, "We may even soften up some pastors to organize a Master's Men... but if we do, we want it to be more than just another monthly meeting."

A \$6,500 sum is the proposed 1974 budget. Twenty-four new chapters have upgraded the new-look mood touted by Mr. Lane.

PICTURE 9: RETIREMENT AND INSURANCE

Herman Hersey tells the story of the Department of Retirement and Insurance in such a way one can imagine he is reading an American success novel. Assets of the retirement plan lunged 87% during 1972. More than 250 pastors, missionaries, and agencies participate presently.

This innovation among Free Will Baptists is long, long overdue. Hersey, as he acquires wider expertise in field, will undoubtedly be heralded as somewhat of a "prophet" in ten years for seeing right now what most of us are a decade away from. His visions of a "Free Will Baptist Retirement Village of 500 acres" is within grasp. Who knows what will prove to be the real worth of his "Senior Adult Camp" ideas?

This may be a historic moment. If so, the 1974 budget for this department which barely exceeds \$31,000 can be expected to spiral. ▲

TEXAS YOUTH AWARDED SCHOLARSHIP

DALLAS, TEXAS — Ronnie Mizzles, member of Westside Free Will Baptist Church in Midland, Texas, received the scholarship presented annually by the Texas State Association during its June meeting here. This \$200 scholarship, presented to a Texas youth planning to attend a Bible college, is given on the bases of grade average and financial need.

Ronnie is youth song leader in his Midland Church. He plans to attend Hillsdale Free Will Baptist College in Moore, Oklahoma this fall where he will major in music and Christian education.



SCHOLARSHIP RECIPIENT — Ronnie Mizzles, left, poses with his pastor, Glenn Hood, after being named Texas' 1973 scholarship winner.

NEW CHURCH ORGANIZED IN WASHINGTON STATE

EAST WENATCHEE, WASH. — Thirty-seven people presented themselves for charter membership with the Victory Free Will Baptist Church when it was organized here on April 1, 1973.

Dr. Wade Jernigan, president of California Christian College at Fresno, moderated the organizational service. Other ministers participating included the Reverend Milan Ruble, pastor of the Valley Church at Wenatchee, and the Reverend John Warren, pastor of the First Church at Yakima.

Following the organizational service, the church was declared in conference and the Reverend Lewis Perry was elected as pastor.



FREE WILL BAPTIST

newsfront

PROPERTY INSURANCE AVAILABLE AT GROUP RATES

NASHVILLE, TENN. — "Team Up," a new concept in property and casualty insurance, is now being offered to Free

Will Baptist churches through the Department of Insurance and Retirement by Pacific Employers Insurance Company — a subsidiary of Insurance Company of North America.

Herman Hersey, who directs the Department of Insurance and Retirement, states the new concept is actually offering churches the opportunity to have all their insurance needs covered by one company at a group rate. When all churches join together to gain this mass buying power, premiums can be reduced and a church can get more insurance for its investment.

With increasing participation of denominational churches and few losses, "Team Up" can return cash dividends at the end of the year. Although no insurance company may forecast dividends, other "Team Up" programs have returned as much as 39 per cent of premium costs to participants.

For further information write: Department of Insurance and Retirement, P.O. Box 1088, Nashville, Tenn. 37202.

'GOSPEL PENETRATION' LAUNCHED AT HORTON HEIGHTS CHURCH

NASHVILLE, TN. — "Gospel Penetration", an endeavor to penetrate 1,000 homes with a Gospel witness was launched in mid-July by members of Horton Heights Free Will Baptist Church in Nashville. Participants in the new outreach are primarily concerned with getting the gospel message into homes within ten minutes' driving distance of the church.

A second objective is to invite the unchurched to Horton Heights Church. Names and addresses of unbelieving families are recorded during visitation for follow-up. Tracts used in "Gospel Penetration" include the name and address of this Tennessee church. The Reverend Terry Boyd is pastor.

OKLAHOMA MINISTER AWARDED DOCTORATE DEGREE

TULSA, OKLA. — Donald William Payne, Free Will Baptist minister, received his doctorate of education (EdD) in June ceremonies at The University of Tulsa. Payne received a bachelor of arts in religion from TU in 1959. He then began graduate work and received a master of teaching arts in educational administration in 1969.

A faculty member at Hillsdale Free Will Baptist College in Oklahoma from 1959-1961, Payne later served as

president from 1961-65. The educational consultant is presently serving as interim pastor of Central Free Will Baptist Church in Tulsa and staffer with the Christian Counseling Center in Tulsa.

Dr. Payne is married to the former Loretta Bingham. They have three children: Michael, who will attend Oklahoma State University this fall, Michelle and Mitchell.

FREE WILL BAPTIST MINISTER ACCEPTED AS ARMY CHAPLAIN

FORT HAMILTON, N.Y. — Chaplain (Captain) Nedo Eaddy entered Chaplaincy School at Fort Hamilton on July 6, 1973, following his appointment to the Chaplaincy of the United States Army. Chaplain Eaddy, who is an ordained Free Will Baptist minister, will remain at Fort Hamilton through mid-September after which time he will be assigned to active duty at Aberdeen Proving Grounds, Aberdeen, Maryland.



EADDY

The official announcement of Chaplain Eaddy's appointment to the Army Chaplaincy came following his

graduation from Ashland Theological Seminary, Ashland, Ohio. Following a three-year program of study, he received a Master of Divinity degree with a major in Pastoral Psychology and Counseling during the 1973 spring graduation ceremonies.

Chaplain Eaddy also received a certificate recognizing completion of two years' work in a program of Continuing Education for Clergymen in Mental Health in the Department of Psychiatry, School of Medicine, Case Western Reserve University, Cleveland, Ohio. This program consisted of 200 hours of supervised clinical training at Cleveland State Hospital in addition to classwork and summer intern work.

The South Carolina native was graduated from Free Will Baptist Bible College, Nashville, Tennessee in 1968.

FAILING HEALTH TERMINATES LITTLEJOHN'S MISSIONS MINISTRY

SAN JOSE, CA. — Four years ago God led Charles Littlejohn to minister to dope addicts, alcoholics, prostitutes and the destitute from all walks of life at the San Jose Rescue Mission. This Free Will Baptist minister conducted early morning services five days a week in addition to two Sunday services and fulfilled daily administrative duties. God honored Chaplain Littlejohn's ministry with 9,846 recorded decisions for salvation during this time.

Because of declining health, Reverend Littlejohn's doctor recently ordered termination of his missions ministry in San Jose. However, the rescue mission will continue in operation. Mr. Littlejohn plans to engage in limited evangelistic work.

FWBBC'S DEAN OF WOMEN ATTENDS NARRAMORE'S SEMINAR

ROSEMEAD, CA. — Miss Rudene Kennedy, Dean of Women of Free Will Baptist Bible College, Nashville, Tennessee, recently attended an intensive three weeks' seminar in counseling at the Rosemead, California headquarters of the Narramore Christian Foundation.

Dr. Clyde M. Narramore, Director of the Foundation and nationally-known Christian psychologist, makes this training possible twice each year, once in summer and once in winter.

In addition to helping the participant gain a better understanding of himself, the seminar helps Christians counsel more effectively and also gives information regarding professional referrals.



DR. NARRAMORE & MISS KENNEDY

SUNDAY SCHOOL DEPARTMENT NAMES NEW QUARTER CYCLE

NASHVILLE, TENN. — Effective with the third quarter, 1974, the Sunday School Department of the National Association of Free Will Baptists will commence publication of materials on a new quarter system.

The new quarter system will be

seasonally labeled as follows:

Fall Quarter — Sept., Oct., Nov.

Winter Quarter — Dec., Jan., Feb.

Spring Quarter — March, April, May

Summer Quarter — June, July, Aug.

Third quarter, 1974, lesson materials will contain only eight lessons. These lessons cover July and August. A 25% discount will be allowed from the regular cost of materials for this short quarter.

This new cycle reflects several advantages:

(1) It begins with the fall quarter, the time when most churches begin a new year and elect new officers and teachers.

(2) It permits the Sunday School Department to avoid the Christmas mail rush in shipping curriculum materials.

(3) The Easter lesson will be included in the same quarter's material every year.

(4) The department will provide up-to-date take home papers.

(5) The new arrangement brings the Sunday School Department in line with the curriculum cycle adopted by other independent and denominational publishing firms.

The change will necessitate that materials for the fall quarter, 1974, be ordered in time for delivery before September 1, 1974.

HILLSDALE COLLEGE GETS FOUR YEAR ACCREDITATION FROM OKLAHOMA REGENTS

MOORE, OKLA. — Hillsdale Free Will Baptist College recently received formal recognition from the Oklahoma State Regents for Higher Education as an accredited four year institution of higher learning. This will enable the college to grant the bachelor of arts degree, according to Jerry Rhoades, Director of Promotions.

In April, 1971, the college was accredited as a two year institution to grant the Associate of Arts degree. The accreditation of the third and fourth years of college work will now enable students to transfer to other senior colleges or universities to work on post graduate degrees with the same consideration as students transferring from state or regionally accredited senior colleges.

ILLINOIS CHURCH ENLARGES EDUCATIONAL SPACE

DECATUR, ILL. — Members of the First Free Will Baptist Church of Decatur are fully utilizing their recently-completed two-storied educational unit. The new structure has 14 classrooms and two large assembly rooms. The assembly rooms are being used in the departmentalized Sunday school and also to house services for Children's Church (ages 3-5) and Junior Church (ages 6-11).

Pastor Jim Summerson said the new addition is valued at \$105,000 but was built at a cost slightly over \$50,000. Much of the work was done by the men of the church. Financing for this addition was through Executive Church Bonds, Nashville, Tennessee.

NORTH CAROLINA CHURCH ORGANIZER PASSES AWAY

MARION, N.C. — The Reverend Elisha L. Beachboard, Free Will Baptist minister of 60 years, passed away here June 26. He was 81 years of age.

A pioneer of the faith in Western North Carolina, Mr. Beachboard organized First FWB Church in Black Mountain, First FWB Church in Marion, Caroleen FWB Church of Caroleen, and Fairview and Rocky Pass Churches in McDowell County. He also organized and pastored several churches in the Beaver Creek Association of South Carolina.

The Reverend Beachboard is survived by his wife, two sons and four daughters.

newsfront

(continued)

CHURCH PERSONNEL CHANGES

These changes in Free Will Baptist pastoral and other church personnel are provided by CONTACT Magazine as a service to its readers. No personnel will be listed as having left a place of service until he is called officially to serve with another congregation.

PASTORATES

ARKANSAS

Kenneth Faison to Pine Hill Church, Star City, from Satilla Church, Hazelhurst, Georgia

Tag Kilgore to Capitol City Church, Little Rock, from Valley View Church, Loudon, Tn.

FLORIDA

John Gilliland to First Church, Hollywood, from Oak Grove Church, Charlotte, Tennessee

ILLINOIS

Bill Cathey to First Church, Moline, from First Church, Hollywood, Florida

INDIANA

David Kirby to Columbus Church, Columbus

MISSOURI

George Bryant to Capitol City Church, Jefferson City, from Union Church, Success

NORTH CAROLINA

Randy Cox to First Church, Raleigh, from First Church, Columbus, Mississippi

OHIO

Frank Guinta to Sciotoale Church, Portsmouth, from Capitol City Church, Jefferson City, Missouri

Jerry Norris to First Church, Miamisburg, from First Church, Elgin, Illinois.

OKLAHOMA

Don Bryan to Stonewall Church, Stonewall, from Hawkins Church, Hawkins

Buddy Drake to Panama Church, Panama, from Lowery Church, Lowery
John Staggs to Brockland Church, Lawton, from Lewis Avenue, Tulsa

Dan Harper to First Church, Noble
Robert Hidde to First Church, Sapulpa

Kenneth Majors to First Church, Pittsburg, from Hanna Church, Hanna

TENNESSEE

W. H. Teague to First Church, Newport, from Ten Mile Church, Madison Heights, Michigan

Billy Walker to First Church, Hixon, from Maranatha Church, Greenville, North Carolina

Tommy Street to Oak Grove Church, Charlotte, from Oakwood Church, Woodlawn

Rodney Bailey to Harris Memorial Church, Greeneville, Tennessee

1973 Election Results

Incumbent officers of the National Association were re-elected to their posts: Dr. J. D. O'Donnell, Moderator (Tenn.); Bobby Jackson, Assistant Moderator (N.C.); Waldo Young, Clerk (Okla.); and Lloyd Plunkett, Assistant Clerk (Wash.). The Reverend Rufus Coffey was re-elected Executive Secretary for another two-year term.

Elected by the body to

positions on the following national boards and commissions were:

Theological Liberalism Comm. —

Mark Vandivort, Columbia, Mo.

Historical Commission —

Robert Picirilli, Nashville, Tn.

Retirement and Insurance Board —

William Atkinson, Winfield, Ala.

Sunday School Board —

Paul Thompson, Columbus, O.

Foreign Missions Board —

Rolla Smith, Springfield, Mo.

Layman's Board —

Keith Kenemer, Portsmouth, Va.

Home Missions Board —

Trymon Messer, Salina, Kan.

Delbert Akin, Ada, Okla.

National Offices Trustees —

Fred Hall, Nashville; Tn.

CTS Board —

Mike Boggs, Columbus, O.

Ken Doggett, Flat River, Mo.

Members of the General Board elected the following men of their board to serve on the Executive Committee: Norwood Gibson, Florence, S.C.; Carl Vallance, Huntington, W.Va.; Wingate Hansley, Ocala, Fla.; and Ronald Creech, Durham, N.C. The moderator, assistant moderator and clerk of the National Association serve on this committee by virtue of their office.

Contemporary Charismatic Confusion

(Continued)

Spirit were merely to confirm the apostolic witness, but some certainly were. In 2 Corinthians 12:12 Paul refers to "the signs of an apostle" and speaks of "signs and wonders and mighty deeds" as these "signs of an apostle." You can easily see how needful such signs were when the New Testament was not yet written and when these very apostles were going to write the New Testament that would then be final and normative for all church history. It becomes easy to understand, then, that certain temporary functions were needed during the transitional age from a Jewish to a Gentile church and from a spoken to a written revelation.

The office of prophet was temporary, too, and for the same reasons. The prophet received revelation direct from God and passed it along to others. When the written revelation was complete, the gift of prophecy was no longer needed. And, by the way, if a tongues-speaker today is miraculously enabled to say something by God, and a translator miraculously interprets it to us, then we have a new revelation directly from heaven! In my opinion, then, it was necessary that the gift of tongues pass off the scene with the prophetic and apostolic offices.

WHAT ARE THESE "TONGUES" THEY ARE SPEAKING IN?

If I am right, and if modern charismatics are *not* practicing the Biblical gift of tongues, then what are they doing? Surely they're doing something strange and unusual. What is it?

Now I don't pretend to be able to explain everything mysterious that goes on in the world, but I am satisfied that either one of these things is happening when folks today practice what we call "glossalalia."

First, sometimes they are speaking in the power and under the control of the *devil*! Now please understand — I don't think most tongue-speakers are satanically controlled, but *some are*! And sometimes under that influence they miraculously speak in human, foreign languages. I don't know whether you realize it or not, but many non-Christian religions include the practice of speaking in tongues. The Zulus in

Africa, the Hindus in India, Moslems, Mormons. The practice was well known in the ancient Mediterranean world. Ask any of our missionaries from South America who have had contact with spiritualism, and they'll tell you that spiritualist mediums practice speaking in tongues. And don't forget that all these false religions are demonic.

I don't know about you, but I'm not excited by thousands of modernists and Catholics speaking in tongues. I'm just comforted in the knowledge that here is one more evidence that tongues-speaking is often of the devil!

Second, some tongues-speaking is absolutely fake. Again, I'm not saying that most tongues-speakers are pretending, but some are. There used to be a lady in our community who was well known for her practice at home. And there are quite a few former Pentecostals around these days who have discontinued their practice and are quite willing to show how they did it!

But let me hurry to my *third* possibility because I believe this is usually the case, especially with the old-time Pentecostals. I honestly think that many of them are neither faking nor Satanically-controlled. They sincerely think they are speaking in either a foreign language or the language of angels. They think they are really experiencing the Holy Spirit as best they know. At the same time, however, I think they are misled about what they're doing. I think they are expressing emotion in the way they expect to express it, but I honestly believe they are moving their tongues emotionally rather than speaking in any real language — either to men or of angels.

We all know that emotionally-charged people can do unusual things, and that in general people will react in whatever ways they've been taught to react or in whatever ways they want to react. Let me give you an illustration. In the 1800's, when the Tennessee-Kentucky area was rather recently-settled frontier, there was a very famous and wide-spread revival among the churches. It was accompanied by some rather peculiar and unusual phenomena. Some people were possessed by the "barks" and

would get down on all fours and bark like a dog. Others were possessed by the shakes and would tremble and shake uncontrollably for long periods of time. Others went into trance-like states, falling out stiff and unconscious, lying that way sometimes for hours, sometimes hauled stiff on the wagons back home before coming to. These unusual phenomena were quite widespread.

I think it's clear what happened. These effects were produced by fever-pitch emotion and the power of suggestion or self-hypnosis. Once it got started, it was expected. And whatever you *expect* to do under the influence of a spiritual stirring, you *will* do. If you expect to cry, you'll cry. If you expect to laugh, you'll laugh. If you expect to, you'll shout or walk the aisles, or climb benches, or fall into a trance or even bark like a dog. If you expect to speak in tongues, you'll speak in tongues. Only when you do, it won't be anybody's language. It will be an emotional movement of the tongue. If people all understood glossalalia that way, it wouldn't create any more problems than shouting or crying. But the false doctrine that is attached to Pentecostalism causes the movement to be harmful rather than an innocent expression of emotion. I repeat, then: I think one of these three things is happening when people speak in tongues — either the devil is at work, or there is fakery, or there is a misunderstood display of emotion.

WHAT IF I'M WRONG?

And now the final question, What if I'm wrong? I really don't think I am, but let's assume for the moment that I am. Suppose God *does* still give the gift of tongues today just as He did in the early New Testament church. My point is this: even if the gift of tongues *is* still available, there are some important facts to keep in mind, facts that have been distorted by the Pentecostal people. I will take time only to mention them briefly.

Fact one. Even if the gift of tongues *is* available to people today, it is *not* for everybody. That's Bible. I Corinthians 12:10 says that to *some* were given this gift, not to all. I Corinthians 12:30 clearly says that *not* all speak with tongues. Tongues were *never* for *all*.



Contemporary Charismatic Confusion

(Continued from page 19)

Fact two: Even if tongues are available today, the gift is *not* the evidence of the possession of or the baptism of the Holy Spirit. I Corinthians 12 clearly states that not *all* speak in tongues and that *all* are baptized by one Spirit into one body!

Fact three: Even if tongues are available today, their value is *not* for spiritual edification. Look, I Corinthians 14 was written when tongues were definitely available. It is the *only* New Testament passage *evaluating* tongues. If tongues are still given today, we have to go to I Corinthians 14 to get their value. And there Paul says they are *for a sign*. He specifically plays down their use because they are of little or no value for spiritual edification. Read the chapter and you'll see this. In verse 7 he compares tongues-speaking to musical instruments that play the same note all the time. In verse 8 he compares tongues-speaking to a trumpet with an unrecognizable call. In verse 9 he compares tongues-speaking to speaking into the air. In verse 11, he compares tongues-speaking to the walk of a barbarian. Now these comparisons surely are not very complimentary.

Someone will say, but now about in private prayer? Well, in verses 14, and 15 Paul says he'd rather pray in such a way that *both* his spirit *and* his understanding are involved. In verses 15 and 16 he says he would rather the singing and the testifying were understood, too.

Finally, in verse 19 he gives the inspired evaluation that ought to stand for all time: he would rather speak 5 words in the language understood by his audience than 10,000 words in an unknown tongue.

Paul's teaching in I Corinthians 14 is quite clear: he's saying that we ought to be more concerned about spiritual edification both of ourselves and our fellow-believers than about the thrill of speaking in tongues. So even if tongues are available, good, clear speaking and praying and singing and testifying in a language understood by all are far more profitable for everybody. That's Bible, too. My friend, you have not missed some helpful, edifying experience by not speaking in tongues — even if the gift is still available.

Fact four: Even if God would give you the gift of tongues, you need to realize that we are never anywhere in the Bible urged — nor is it hinted — that we should seek that gift. It was a sign-gift, not a gift for spiritual edification or Christian growth. Sign-gifts are not sought. Rather, God gives them in His own sovereign way.

Perhaps you agree with everything I've said, perhaps with only part of it. But I hope this last question has made one thing clear. Even if I am wrong and the gift of tongues is still available today, it would still be true that your spiritual life has missed nothing by not having that experience, that the gift would not add power to your prayers or a new spiritual dimension to your life.

MATURE CHRISTIAN LIVES

And now I must move rapidly toward a conclusion. I want this message to be as practical and helpful as possible. In this final portion, then, I want to suggest some things we need in our churches, some things we ought to do — not just so that we can withstand confusion over tongues, but so that we can have mature, satisfying, achieving Christian lives and thus fulfill the will of God. I could offer many suggestions, of course, but I shall limit the number to *five*.

First, I suggest a continuing and revived dedication to the principle that we are guided by the Bible rather than by experience. Our times are confusing. All sorts of men and movements claim to be operating under the impulse of God's Spirit. If we believe them all, we'll be so confused we won't know where to turn. We must not "believe every Spirit" but test the spirits to see whether they are of God, and God's Word provides the only adequate test. So when God's Word puts one evaluation on tongues-speaking, and the Pentecostals put another entirely different value on the experience, then no matter how impressive their claims are, we must go by the Bible's evaluation.

Second, I suggest that our church activities, especially our services, must provide for the healthy and normal emotional satisfaction of our people. Whoever said emotions are wrong?

Surely there are wrong excesses of emotional display that we want to avoid, but man is an emotional being, and there are spiritually-wrought emotions as well as fleshly-stirred ones. We don't want the latter, but if our people are not led into good, spiritually-impelled emotional expressions, they will follow something else. Cold, dead, dry formal services will provide the climate in which some of our people will take off after the Pentecostals. At the other extreme, all fleshly-based emotional appeal that considers anything emotional as being spiritual will leave our people open to Pentecostalism. But a warm fervor and joyful stirring and a spiritually-directed emotional expression of worship and love for God and one another satisfy the cravings of the soul.

Third, we must provide for genuine and conscious spiritual growth among our people. Immaturity equals instability. Paul says instability leads to being carried about with every wind of doctrine that blows. On the one hand, we must be aggressively evangelistic. In fact, if our churches are not winning souls regularly, our people cannot have the holy excitement or spiritual growth they need. So let's win souls. Let's grow. Let's build great churches. But in doing so, let's *also* determine to build those converts up in the faith. They must be taught by the Word to bear spiritual fruits, to mature in spiritual development. And they must know what growth is and that they are growing. That will provide tremendous excitement and satisfaction.

Fourth, we need to help people become aware of and develop their spiritual gifts. The proper corrective to an improper emphasis on tongues is a true understanding about spiritual gifts. Every child of God has some spiritual gift, a place to fill, a function to perform, an office to occupy in God's work.

Those seven who were chosen to wait on tables so the apostles could give themselves to prayer and the ministry of the Word had an important spiritual gift. And how about Dorcas? She was "full of good works and almsdeeds." Those who stood weeping over her body showed the "coats and garments which Dorcas made." She had an important spiritual gift. The unnamed disciples at Antioch determined to send relief to the brethren in Judea in the famine.

Mary, the Mother of John Mark, opened her home so believers could gather to pray for Peter's release. The unnamed teachers at Antioch listened as the Spirit said, "Separate me Barnabas and Paul." The unnamed elders Paul and Barnabas ordained in every church in Galatia. Luke, the beloved physician. Lydia, who opened her home to the gospel team, Aquila and Priscilla, the tentmakers who helped Paul. Tertius, Paul's scribe mentioned in Romans. The house of Stephanus, who had addicted themselves to the ministry of the saints. Tychichus, the bearer of several of Paul's epistles. Onesiphorus, who oft refreshed Paul and was not ashamed of his chain.

We could go on and on. But, you see, all these had a part to play in the unselfish service of Christ and Christ's people. And you'd better believe that the early church recognized and appreciated their spiritual gifts. You see, not only do the evangelists and pastors and missionaries have spiritual gifts, but so do those who serve, teach, exhort, give, rule, shew mercy, and help and countless others. And we had better help our folks learn what their place in God's service is, and appreciate their place and develop their ability to fill that place. They need to appreciate their own usefulness in God's work and gain the satisfaction that goes with it.

Fifth and finally, we must understand and develop Spirit-fulness. Paul isn't joking when he says, "Be filled with the Spirit". We need more consciousness of this truth. Of course, we have to understand it first. Paul is not referring to some single experience called the baptism of the Holy Spirit, or any other momentary crisis. Paul is referring to a day-by-day, growing relationship between the believer and the Holy Spirit in which the Holy Spirit dominates and controls the believer. In fact, Spirit fullness involves the production of the fruits of the Spirit in the lives of the believers. It involves spiritual unity and fellowship between believers. It involves the avoidance of that which grieves the Spirit. It involves the use of the very spiritual gifts I've just been talking about. And much more. In fact, we often have more Spirit-fulness than we are aware of, simply because in our negativism we haven't been taught to be conscious of and appreciate what the Spirit of God is doing within us. And the lack of

sensitive appreciation causes us to fail in developing even greater yieldedness to His control.

You see, then, that by Spirit-fulness I mean to summarize all I've said so far: Spiritual dependance on the Word of God, spiritually-impelled emotional satisfaction, spiritual growth (including

the fruits of the Spirit), and spiritual gifts as a matter of service for Christ. I believe that the answer to the current confusion over tongues-speaking lies in just such an emphasis on the proper relationship to the Holy Spirit and in the fulness of the Spirit of God in our lives. ▲

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

July 1973

RECEIPTS:

State	July '73 Coop	Design.	July '72	Yr. to Date
Alabama	\$ 821.34	\$...	\$ 1,454.09	\$ 2,922.21
Arizona	...	...	...	828.77
Arkansas	1,050.23	...	1,601.22	6,447.11
California	84.00	...	276.10	3,975.68
Florida	843.57	...	396.44	5,600.35
Georgia	622.83	...	535.59	4,605.13
Idaho	...	...	19.38	463.61
Illinois	2,169.57	...	983.41	8,082.84
Indiana	...	...	...	81.92
Kansas	...	...	243.00	807.02
Kentucky	...	...	151.25	863.17
Maryland	35.00	...	27.88	394.49
Michigan	...	...	...	92.48
Minnesota	33.00	...	36.93	246.41
Mississippi	117.00	...	128.10	546.54
Missouri	3,091.37	(3,091.37)	1,901.36	19,697.22
New Mexico	...	...	...	29.24
North Carolina	75.00	...	...	705.00
North West Assoc.	22.15	...	91.49	89.65
Ohio	799.52	...	1,025.63	6,177.36
Oklahoma	344.91	(344.91)	2,727.96	5,265.99
Tennessee	250.56	...	122.71	1,543.23
Texas	213.39	...	252.30	1,325.99
Virginia	34.83	...	27.03	486.39
West Virginia	...	...	25.00	25.00
Totals	\$10,608.27		\$12,026.87	\$71,302.80

DISBURSEMENTS:

Executive Dept.	\$ 4,356.18	\$ (973.66)	\$ 3,537.07	\$28,749.11
Foreign Missions	2,008.35	(903.20)	2,712.56	13,945.34
Bible College	1,784.36	(698.61)	2,316.38	11,785.20
Home Missions	1,218.05	(523.96)	1,606.12	8,743.95
Church Training Ser.	553.59	(174.65)	802.73	3,589.36
Retirement & Ins.	407.97	(104.79)	604.16	2,655.16
Layman's Board	206.95	(17.47)	359.12	1,355.81
Commission on Theo- logical Liberalism	72.82	(34.94)	88.73	474.27
Miscellaneous	...	...	...	4.60
Totals	\$10,608.27		\$12,026.87	\$71,302.80



WORDS FOR WOMEN

When God Quiets Our Souls

By Jo Hastings

When the day begins, our first thoughts should focus on God. Despite how we feel, He is there. He promises His children, "I will never leave you now forsake you." He even takes us in His hands when we awaken to a new day. Then, as we go on into the day preparing meals, washing dishes, making beds, and caring for our families, we enjoy His presence. When the washing machine doesn't work, and our children can't seem to get along with one another, God is there to quiet our nerves and to keep us from unjustly raising our voices to those around us. His still, quiet voice that became our possession after salvation speaks to us and keeps us from taking our feelings out on others — thereby spoiling our witness to our families. If we fail to be a

good witness in our homes to our families, how can we expect to have a meaningful ministry to those outside our homes. All ministry begins at home. We are the greatest of all hypocrites if we behave one way at home and another in the world outside our homes. God never sanctions such a witness outside our home; consequently, that work is made void by God.

God desires that we put first things first. As wives and mothers, He wants us to be good wives and mothers first before we reach out to others. Just as God is slow to anger with us so we should manifest this same "slowness" to our families. As we allow God's Spirit to breathe into our spirit, we can develop patience during times of frustration at home. Home is the proving ground of

our meek and quiet spirit.

As a young mother I can see that were it not for God and His still, small voice guiding me, I would fail miserably as a parent. Children have a way of ushering in all kinds of unexpected problems that cut into what we are doing or would like to get done. Sometimes it seems as though they call "Mom!" twenty-four hours a day. And I get tired as the day goes on. So, it's only as God quiets my soul that I keep from taking my fatigue out on the children. No, God doesn't keep me singing all day. But at least He helps me control myself as I keep my priorities in line with His will. And I've learned that some of the work I do isn't really as important as my relationship to my husband and children.

God's Word assures us that "in quietness and in confidence shall be your strength" (Isaiah 30:15). Let us praise Him today as He quiets our souls at home, during our social activities, and in all Christian outreaches.

ABOUT THE WRITER: *Mrs. Hastings is an active member of the Hannon Free Will Baptist Church, Liberal, Missouri. She and her husband, Robert, are parents of two children.* ▲

The Christian Herald: An 1890 Publication

By Dr. Robert Picirilli

Thanks to the gifts of people like Mrs. Pinky Christian, Mrs. Agnes Frazier, and Mr. Robert Ellis, we have some very old minutes of the Cumberland Association (Tennessee) in the Historical Collection. Included are many copies (though not all) of the years 1876 to 1912, and all the minutes from 1913 to the present.

My attention was caught recently by an advertisement on the back of the minutes for 1890, promoting a periodical then being published. (At present, we can only *wish* some copies of this periodical were in the Free Will Baptist Historical Collection!) The advertisement is reproduced here in full:

**THE CHRISTIAN HERALD,
And Enterprise,**

HISTORY CORNER

Devoted to the interests of the white Freewill and other Liberal Baptists of the South, who believe in Free Will, Free Salvation, and Free Communion; and advocating the Union of all of them in

One Unitary Organization.

Believing that such Union, on the basis of uniting on points concerning which we are agreed, and leaving points of difference to the several local bodies, will add greatly and in very many and different ways to our

*Efficiency, Strength, and
Prosperity.*

The patronage of all persons sympathising with this grand movement is respectfully solicited.

TERMS:

One Dollar and a Half per annum;
One Dollar and a quarter, if paid
within six months;
One Dollar, if actually in advance.

Direct all communications to
HERALD & ENTERPRISE,
Nashville, Tennessee.

And let me take this opportunity to remind all our readers that we are very much in need of *minutes* from all associations for the Historical Collection. We don't have many from anywhere, and they ought to be preserved for the historical record of our denomination. ▲

What's Worse Than Being Independent?

By Dr. Wade Jernigan, President
California Christian College
Fresno, California

Trending is a common characteristic of mankind and more especially so among the religious. This characteristic is not something that has seized upon man in recent years. Instead it has plagued him from the beginning. To trend means "to split off" and in a basic sense "to split off a piece of a tree trunk as a disc or wheel."

As ironic as it may seem, those in denominational circles who tend toward independency accuse those from whom they desire to split of "being wheels." Quite often the argument is fostered, "I want to get away from centralized authority." Yet, in essence, the individual really wants more authority for himself or self-authority. He who indicts becomes like those whom he has indicted with one difference — he becomes an independent wheel capable of carrying only the cargo of selfhood. Such a person is on an ego trip.

It is worthy of note that the word *self* is used so often in the overall definition of *independent*: "free from influence, control or determination of another; self-determined; self-confident; self-reliant. A person who believes that a local organized Christian church is or should be *self-sufficient* and not dependent on external ecclesiastical authority."

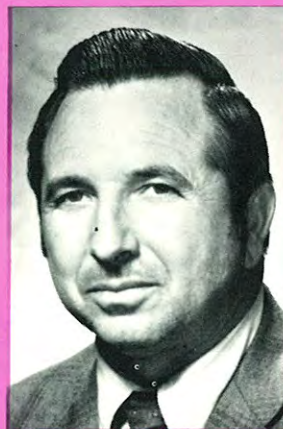
Traditionally and historically, Free Will Baptists have been independent, but they have not been "Independent Baptists." Every student of church history knows that Free Will Baptists, though independent, have not been isolated, nor have they castigated others who were of "like precious faith." The term "Independent Baptist" is redundant because Baptists (all flavors) *are* independent. It just so happens that

in the Free Will Baptist denomination independent churches choose to fellowship, cooperate, and associate for mutual aims. We think it is the Biblical thing to do.

Those were independent churches which met in the 11th and 12th chapters of Acts. Though they disagreed and though they wrote decrees that differed for the two main groups, no one went home determined to make his church *independent*. Nor did anyone write epistles encouraging those who held a different view to become *independent*.

Accepting the decisions of the conference, without dissent, they adjourned and "delivered the epistle." Instead of fuming, fussing, feuding, fighting and "ill article" writing, "they rejoiced for the consolation." Not one pastor pulled his church out that he might take it across the line into another association. Neither were any of the churches made *independent* (separated from the others), for each felt they were *already* independent in the truest sense.

Trending seems to have its greatest hold upon those who are admirers of "other than Free Wills" and who among themselves are called "super-aggressives." Telltale signs of trending start with the "numbers" racket. "Reach-um" is the battle cry. Also, budgets that once included such old-time favorites as cooperative giving, denominational-educational institutions, missions and other joint-efforts are now inflated with local projects which help project a strong personality image.



While disclaiming some for seeking through denominational politics positions of popularity and power, advocates of the independent movement in our ranks often seek personal, popular, political, powerful authority in a local one-man-rule church. "Brethren, these things ought not so to be."

Such nonsense as "You can't build a strong, large denominational church" is just that — nonsense! To be sure, it is much easier to aggregate an interdenominational, non-denominational, conglomerate, polyglot than to live up to a standard. But if that is church building, Christ is not the best example.

There is only one thing worse than a Free Will Baptist church becoming *independent* — and that is for an *independent church* to go its *independent* way while yet in the denomination. It appears that such a danger is acute.

VIEWPOINT

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1. Dr. J. D. O'Donnell, right, moderator of the National Association, listens as Director Francis Boyle presents the Executive Church Bond report to the General Board.

2. Georgia Pastor J. E. Blanton, left, chairman of Home Missions Board, recognizes outgoing Director Homer Willis for his service.

3. Lt. Governor Lester Maddox welcomed conventioners to Georgia.

4. Florida Pastor Ed Cook, right, who presided at the Monday evening session, joins Moderator J.D. O'Donnell in the song service.

5. Mrs. Cleo Pursell, left, WNAC's Executive Secretary, presents Miss Laura Belle Barnard, missionary-teacher, with a surprise retirement gift from women of denomination.

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Editor-in-Chief / Rufus Coffey

Administrative Editor / Eugene Workman

Circulation / Lucy Boyle, Jean Stone

Free Will Baptists Grow Numerically in 1972

The National Association of Free Will Baptists experienced the largest numerical membership gain in 20 years according to the 1972 statistical report.

The reports, which were received at the 37th annual convention meeting in Macon, Georgia this past July, indicate a net increase of 15,729 new members. The increase reflects an annual growth rate of eight per cent. This is four per cent above the rate increase of 1971. The denomination's total membership now stands at 214,003.

Executive Secretary Rufus Coffey attributes "this phenomenal growth to a renewed thrust in evangelism." 1972 was observed as the "Year of Evangelism" in the denomination. It is also significant, Coffey notes, that the growth pattern is not limited to any single section of the denomination, but it reflects an overall increase in the 39

states where the 2300 Free Will Baptist churches are located.

The reports also reveal a net increase of 49 new churches during the past year. The Department of Home Missions and Church Extension has set a five-year goal to establish 50 new churches per year. This will compliment the denomination's endeavor to double its membership during the next ten years, a goal that was adopted at this year's national meeting.

CONVENTION RECAP

The growth in membership is just another praiseworthy aspect of the most recent session of the National Association. A full recap of this 1973 meeting is shared in this issue. Again, as in 1972, commendations must be given to Jack Williams, Dean of California Christian College in Fresno, who so

capably assisted in preparation of this convention review.

COLUMNS OMITTED

Because additional space was needed to give a more comprehensive review of the 1973 session of the National Association, it was necessary to omit some of the regular monthly features. These standing columns will resume with the next issue.

NOTES from the Editor

Eugene Workman

