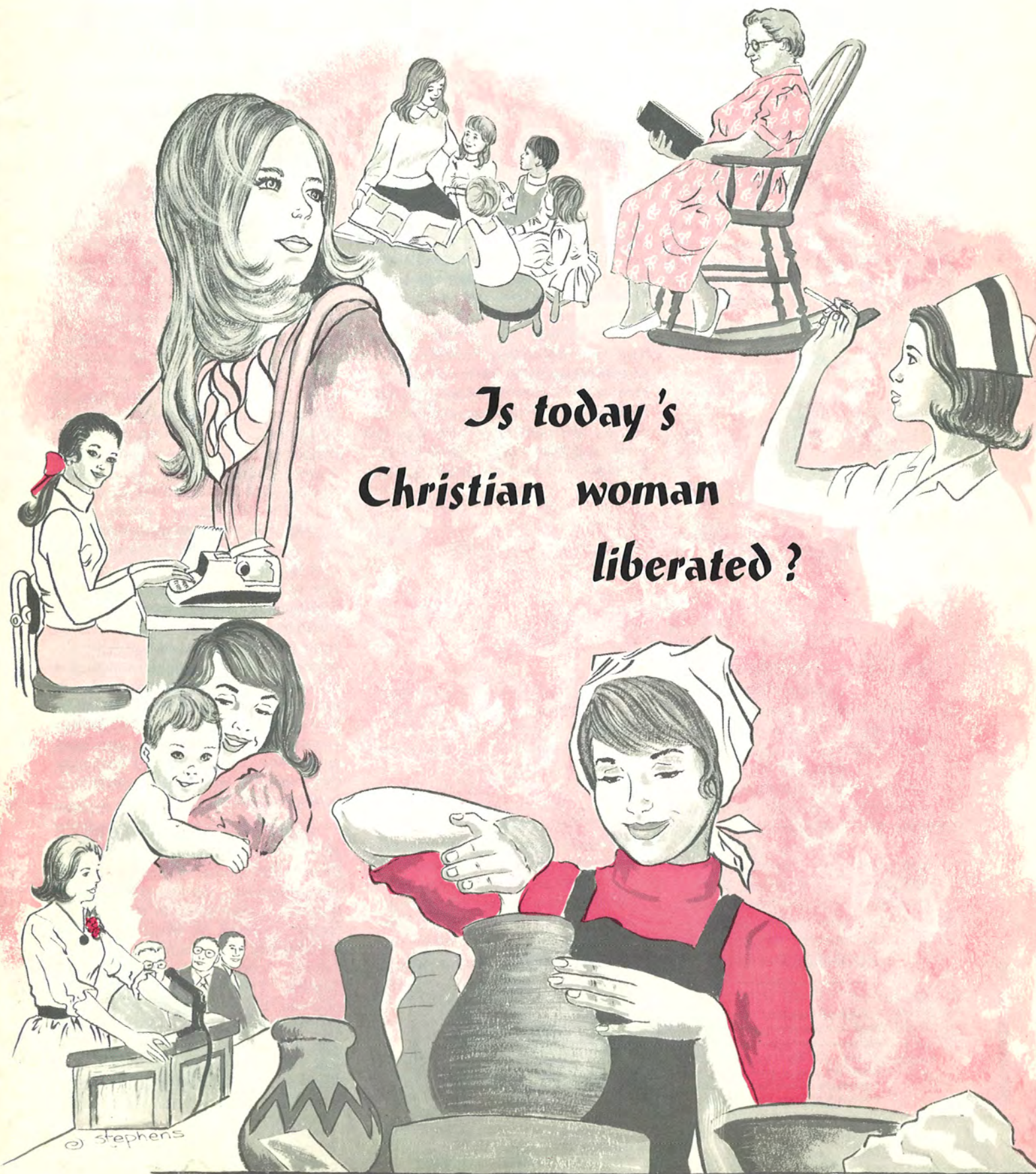


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WILL "WOMEN'S LIB" FALLOUT AFFECT TOMORROW'S CHURCH ?

By Violet Cox

This is an exciting time to be a woman! Women are being recognized as individuals who have real value, special gifts to offer, and basic human rights. There's no way to deny that women have come a long way. Now is certainly an appropriate time for the church, and Free Will Baptists specifically, to take note of where the women of this country are right now, how they got there, and where they plan to go. It is the latter that we need to be especially

concerned with because it is bound to have an impact on all of us. We cannot afford to ignore the Women's Liberation movement and assume that it will pass by conservative churches. Trends of this sort usually invade evangelical groups soon after they hit main-line denominations.

Before considering the type of woman who will be active in tomorrow's church and how Women's Liberation may affect our denomination, let's first establish the fact that there is a place for women in the vineyard of the Lord. There are several New Testament passages that deal with the place of women in the church. Paul admonished women to keep quiet in public church services and to cover their heads. Failure to do so would have ruined their testimony. The severity of Paul's restrictions reflected a cultural situation. Paul also took the opportunity to mention the husband as head of the wife. That principle, or divine order, is as true today as it was in Paul's day. The principle of woman submitting to man is one that quickly angers "libbers." They consider the Apostle Paul to be a Male Chauvinist Pig. To Christian women, this submission is more an attitude than an act. How may these truths be applied to Free Will Baptist women? They can feel free to be more active in church than Paul literally allowed, since the cultural situation is no longer the same. However, they must still observe the principle of submission. Since the philosophy of the current Women's Lib movement goes against the teachings of God's Word, our Free Will Baptist women cannot afford to be associated with the movement. Christianity demands that we exercise controls — both internal and external.

WHAT TYPE WOMEN WILL BE ACTIVE IN TOMORROW'S CHURCH?

Because of greater opportunities for higher education, we should have better educated women active in the Free Will Baptist churches of tomorrow. There are presently three young women in my Sunday School class with Master's Degrees. This may be an unusual situation, but it is not an isolated one. We can prayerfully expect that Free Will Baptist women in tomorrow's church will have enlarged vision and compassion for the world as a result of both their education and their

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"... the woman who has experienced God's forgiveness, and who sits daily at His feet, is the most liberated woman of all."

consistent, daily walk with the Lord.

Historically, Free Will Baptist churches have been blessed with some outstanding, spiritually liberated women. There have been many ordained Free Will Baptist women preachers. I am not crusading for or suggesting that our denomination should begin ordaining women as preachers. I don't think we should. The fact remains that there have been Free Will Baptist women preachers who have done a tremendous work for the Lord. Though not ordained, Mabel Willey, Laura Belle Barnard, and Trula Cronk are among the most gifted speakers in our denomination. Many of our successful young preachers have sat in the classes of some outstanding women professors at Free Will Baptist Bible College and are better people because of it.

THE AFFECT OF WOMEN'S LIB ON THE CHURCH

The Women's Lib movement has already had an effect on some denominations. One effect has been a decline in Sunday school attendance and missionary activity. The movement would like to do away with the specific roles of men and women in the church as well as on the outside. The blending of the male and female role has revolutionized dress habits, even in Free Will Baptist churches. Young men attend church with long hair styles, shoes with elevated heels, and unisex clothing. And whether we like it or not, there are Free Will Baptist churches who occasionally find women attending services in pant suits.

Many denominations are examining their attitudes toward women's work in the church. Channels are being opened whereby women can be informed, motivated, and welcomed to serve in the ministry of the church as never before. No doubt Free Will Baptist women will become more active in our churches and denominational structure. It is not hard to imagine women serving on our various boards and teaching in our

educational institutions. These changes will not be because of any demands Free Will Baptist women may make for equality, etc., but because they are consecrated, conscientious Christian women who have a contribution to make. I think it safe to assert that our denomination will never be as affected by the Liberation movement as have been liberal denominations and society around us.

THE AFFECT OF WOMEN'S LIB ON OUR CHILDREN

It is a fact that society around us continues to break down the dominance of the father in the home. This has an affect on the role of the father in the Christian home. Children cannot come out of a home where both father and mother have equal authority without being confused as to the Bible teachings versus the home practice. The task of rearing children in "the fear and admonition of the Lord" belongs to

both husband and wife. Some Free Will Baptist fathers are guilty of being so busy with their vocational responsibilities that they leave the disciplining of their children solely to their wives. The result is that many children get out of control, become rebellious, and drop out of church as soon as they can.

TRUE LIBERATION!

Liberationists would have women believe that being a woman, a wife, and a mother automatically makes them an inferior, second-class human being who really has no identity. Who's worried about identity? The important thing in their world is not who we are, but WHOSE we are. Christ can sufficiently fill every area of our lives so that we will not need to find fulfillment outside of Him. The truth is that the woman who has experienced God's forgiveness, and who sits daily at His feet, is the most liberated woman of all.

ABOUT THE WRITER: Mrs. Cox, a public school teacher, is the wife of Charles Cox. She is a graduate of Free Will Baptist Bible College (Nashville, Tennessee) and holds a Master's Degree in Education from Eastern Michigan University, Ypsilanti. The North Carolina native is an active member of the First Free Will Baptist Church, Hazel Park, Michigan. ▲

"UNLIBERATE ME"

"Unliberate me from competing with men like a man. It takes the fun out of fighting.

"Unliberate me from products advertised as 'for the liberated woman.' What does that make me? Extinct?

"Unliberate me from male-tailored pantsuits. They make me look like a busty jockey.

"Unliberate me from perfumes that smell like animals instead of flowers. I'd rather be a bouquet than a spoor.

"Unliberate me from having to accept cigar-smoking women in meetings. In a gentler day I was asked permission, could refuse it and save my sinuses.

"Unliberate me from men who preface a question with, 'Well, you're a liberated woman, what do

you think?' I think you're dumb. And possibly blind.

"Unliberate me from women who come to work in blue jeans, T-shirts and no lipstick. That's laziness, not liberation.

"Unliberate me from men who don't feel they have to offer their seat on a crowded bus. I fall down a lot lately.

"Unliberate me from that ghastly word 'Ms.' It doesn't go with either violets or valentines.

"And please, God, unliberate me from men who wear ponytails. Or I shall have no heroes left."

(EDITOR'S NOTE: This column, by Melody Suppes from Advertising News of New York, was recently quoted by Amy Vanderbilt in her newspaper column "Etiquette.") ▲

By Bonnie Shellnut

The Woman's Rights Movement in America has undergone tremendous changes since its inception in the mid-nineteenth century. The movement is now popularly called "Women's Liberation," and its proponents are termed "libbers." In the past such terms

It's History,

THE WOMAN'S RIGHTS MOVEMENT

as "Bloomer girls" or "suffragettes" were used. Historical research and present-day observation reveals that whatever the term employed, followers are not usually regarded with respect or serious consideration. None the less, the movement has important implications because of its historical contributions.

THE FOUNDATION OF FEMINISM

Historically the movement can be divided into four eras: (1) 1830's - 1860's saw the emergence of feminist pioneers such as Hannah Mather Crocker, Lucretia Mott, Elizabeth Cady Stanton, Frances Wright, Abigail Kelly, and the Grimke sisters. (2) 1870-1920 witnessed the organization of strong women's groups, such as women's clubs, political action groups, educational and professional associations. (3) The 1920's brought demobilization after the passage of the long sought-after 19th Amendment which gave women the right to vote. (4) The 1960's brought revival after the publication of Betty Friedan's *The Feminine Mystique*.

The Woman's Rights movement is actually an offshoot of such reform movements as the Abolition and the Temperance movements. In 1860 Lucretia Mott, Elizabeth Cady Stanton, and other prominent women Abolitionists were denied seats at the World Anti-Slavery Convention in London. This action, along with the limits faced in politics, business, and education, sparked their fervor for woman's rights. Consequently, in 1868 they drew up resolutions and a declaration of sentiments patterned

after the Declaration of Independence. It was the first definite statement of women's objections to legal and social discrimination, and it set forth their proposal to eliminate inequality.

Although the main goal was the vote, they also sought for educational opportunities and equal pay. Another aim was to destroy the double moral standard held for men, and they tried to get men to become more aware of family responsibilities as well as moral standards. One group led this fight. In 1865 the Women's Christian Temperance Union was organized and led by Frances Willard who enlisted multitudes of women. Author Page Smith acknowledges that "It was important to feminism because hundreds of thousands of women... came together in one organization and its reformist zeal extended to woman's suffrage." The WCTU worked not only for prohibition, but also for public kindergartens, police matrons for women prisoners, prison reforms, child labor laws, better working conditions and shorter hours, and compulsory education. It is largely because of their efforts that compassionate, humanistic legislation was passed in these areas.

After Lucy Stone, Elizabeth Cady Stanton, and Susan B. Anthony established woman's suffrage organizations and the WCTU gained

Contemporary Activities and Objectives

membership, women all over America were led into active participation in their communities through women's clubs of which some were reformist or political; others were socially, religiously, or educationally oriented. And it was during this time that religious organizations began sending out single women missionaries. By 1910, 10,000 women (half single) were on the field, indirectly spreading Western culture which improved the position of women.

WOMEN IN POLITICS

Women who voted before 1920 were arrested. Although it was illegal to vote, women could hold office. In 1884 feminists nominated Belva Lockwood, a teacher turned lawyer, for United States President. She lost the election but gained a foothold in politics for American women. Since then others such as Margaret Chase Smith, Eleanor Roosevelt, and Shirley Chisholm have been nominated.

Just before the vote was achieved,

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the League of Women Voters was established to educate women in political affairs. At the polls, however, women have not achieved prominence. Few more than ten have served as U.S. Senators (most of these were appointed to finish her husband's term) and approximately 70 have served in the House of Representatives. Few Cabinet offices are ever filled by women. The Secretary of Treasury is an exception. Only one out of every 75 civilian federal executives is a woman.

In the political parties there are just as many active women as men, but women are most often found in the background doing low prestige jobs. Although women have won general acceptance at the local level, state and federal political circles are difficult to penetrate. Women constitute a majority

in population; conversely, in politics they are a minority. They are practically invisible.

WOMEN IN BUSINESS

Women constitute nearly 40 per cent of the labor force, and more than 50 per cent of women work. Most are in "women's" jobs: teaching, social work, nursing, clerical, and the services. Some of the professions with an unequal number of women are science, medicine, educational and business administration, and blue collar skilled trades. Women have become successful plumbers, truck drivers, tool and die makers, electricians, lawyers, economists, educators, surgeons, etc. Yet, there are still professions which almost arbitrarily bar women because they are not men and consider them incompetent or undesirable.

Of the 52 million families in the U.S. more than 6.6 million are headed by women, and 2.5 million husband-wife families depend on the wife's earnings for more than half the family income. The median income of families headed by women was \$5,114 in 1971. The comparable figure for families headed by men was \$10,930.

THE PRIMARY GOALS OF WOMEN'S LIBERATION

Betty Danfield notes that the movement has had world-wide implications since liberation has meant getting the right to vote in Switzerland, Saudi Arabia and Jordan, the fight to get contraceptives in India before bearing the required 13 children; free education

(Please turn to page 18)

Equal Rights Amendment Controversy Rages on

In 1923 just three years after ratification of the 19th Amendment, which gave women the right to vote, the Equal Rights Amendment was proposed. This Amendment states that equality under the law must not be abridged because of sex.

For 49 years this Amendment lay with The House Judiciary Committee which refused to act on it. The Amendment was not without its advocates; however, and was debated on and off during those years. Twice in the 1950's the Senate approved a version of it; and in both 1970 and 1971, the House approved it; however, never did both chambers of one Congress do so.

Finally in 1970, Rep. Martha W. Griffiths (D. Mich.) used a discharge petition to force it from The House Judiciary Committee onto the House floor where it was approved October 12, 1971. It was then approved by the Senate, March 23, 1972.

The controversy over the proposed 27th Amendment was far from over with its approval by both House and Senate, however. It still rages, in fact, as the individual states decide whether

or not to ratify it. Some states such as Nebraska and Idaho have ratified the Amendment and have then voted to rescind the ratification, a step which many believe involves complicated legal questions. Other state legislatures such as Tennessee are considering rescinding the measure.

The proponents of the ERA feel that it will nullify state and federal laws and practices which treat women unfairly in matters concerning employment, divorce, pensions, property, and inheritance. They also feel that it will force the Supreme Court to treat women as a class of persons entitled to equal protection of the law as guaranteed by the 14th Amendment.

The opposition argues that the Amendment will make women subject to the draft, an argument seriously weakened by the abolishment of the draft, and that it would invalidate laws which require men to support their families. Rep. Emanuel Celler (D.N.Y.), Chairman of the Judiciary Committee said that it "would eliminate all distinctions in legal treatment of men and women even when the

fundamental reasonableness and common sense of such differences is apparent." Rep. Griffiths disagrees saying that the law will allow distinctions so long as they are based on reasonable and legitimate grounds.

A major point of controversy is the affect that the ERA will have on the protection laws enacted at the urging of labor unions to limit hours that women may work, the conditions under which they may work, and the jobs that they may perform. Myra K. Wolfgang, vice president of the Hotel and Restaurant Employees and Bartenders Int. Union, AFL-CIO, says that the ERA will eliminate and nullify these laws which especially protect unskilled, non-professional women. Proponents of the Amendment argue that protective legislature will not be nullified but will be extended to both sexes.

In short, proponents of the Equal Rights Amendment feel that the ratification of the Amendment will give full legal equality to the millions of women in the United States while the opponents feel that passage of the Amendment will violate the sanctity of womanhood and rob her of the protection which the law now affords her. ▲

Even though a woman remains at home with her children, this does not make her a "good Christian mother." JAXIE JENSEN concludes that pursuing a career doesn't necessarily keep her from being a good mother either.

Can a Christian Mother Pursue a Career?

Can a Christian mother pursue a career and at the same time rear her children in the "nurture and admonition of the Lord?" It would be nice if one could give a clear-cut "yes" or "no" to this question and have it answered for all women forever. This, of course, is not possible; for, in reality, there are many aspects to be considered.

A mother can be an atheist, an alcoholic, a drug addict, a harlot, and any number of other things which would allow her to remain at home with her children; but this will not insure her children will grow up full of faith as Paul described young Timothy. Teaching is effective only if one lives what she teaches. Paul writes to Timothy: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice..." II

Timothy 1:5. We know little about these women, but the important thing was their faith which influenced Timothy's life of faith.

FAITH IS PARAMOUNT

Man's circumstances change from time to time, but God's principles never change. Faith in God has been demanded by God through the ages. "But without faith it is impossible to please him..." (Hebrews 11:6). "Now the just shall live by faith..." (Hebrews 10:38). On and on Scripture passages could be quoted on the subject of faith... faith in God... the way to please God. Such faith in God will yield love and peace in one's life. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). A Christian mother must have this faith and must strive to bring her children into this faith to be approved of God. This is her responsibility whether she remains at home or spends some time working away from her family at a public job.

THE FINANCIAL STRAIN

Spiraling living expenses over the past years have caused many Christian mothers to have to help their husbands in sustaining the family by pursuing a career; although they may prefer more time with the family. Previous wars started the work market for women, and mothers began to blend together

work outside the home with that in the home. Can it be said that a mother who pursues a career has any less faith than one who does not work? Are their children always damaged? Doesn't a mother's own faith and values in life influence how her children will be reared more than the way she helps with the family finances?

We must deal with the realities in life without compromising our faith in God. Christ did this when he saved the sin-sick souls and healed the physically sick, regardless of where He found them. He was criticized, but He knew His relationship to God and He knew His task. He followed God's plan for His life, even to the cross.

CONSIDER THE WIDOW

Reality tells me to consider the widow, although a Christian mother, who must pursue a career if she would clothe and feed her family. Another reality is the Christian mother whose husband has neglected or, perhaps, has forsaken his family. This mother must pursue a career in order to care for her children. If the church were completely obedient to God, these women would not need to seek employment. God decreed that the church feed and clothe the orphans, the widows, the poor, and the needy. An unconcerned membership of the church has allowed other organizations and the government to enact special food programs which feed

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the body but neglect the soul.

CHANGING TIMES

Progress in civilization has moved the majority of Americans from a simple farm life to a complex industrialized urban society. The change of life style has loosened family life but need not destroy a real Christian family.

Times have changed. My mother helped my father make their living working by his side in the field. Sometimes the very young were taken to the field with the rest of the family. Today the very young are cared for by a relative, friend or neighbor while the mother and father work at their careers and the older children are in school. Adjustments have had to be made in home life. Often it means that children must help with work that the mother may have done alone in former years. This is not all bad. A certain amount of sharing the work load is good for husband and children. Certainly this sharing of home work will give the mother more time to spend with her family.

If family members do not volunteer to assume some of a working mother's duties, she must delegate them in order to maintain her physical strength. A father must work closely with the working mother in the rearing of the children. Guilt feelings will come to the working mother at times, especially when she becomes physically tired and has too little time to spend with the Lord, the church and her family. She must learn to deal with these feelings, or she will find her life in great turmoil and will lose the victory in her Christian life. Her guilt feelings are best worked out through prayer and leaving them with the Lord.

The ideal situation would be that a father's salary adequately support his family. Then the wife would be able to give all of her time to the Lord, her husband, and her children.

In reality today many men do not have the education or skills to earn an adequate salary to meet the needs of their family, and their wives feel they must work to fill the gap.

I am a registered nurse and have

worked for the past thirteen years. I have helped my husband secure a Christian education with my work. I have three lovely children whom I love dearly. I would have preferred to stay at home with my children but our necessity altered my wishes. From the beginning I wanted to be the best possible wife, mother and Christian, regardless of the cost. The way has not been easy, but God is my refuge and strength. My nursing has proved a great blessing and has provided many opportunities to witness that I would not have found if I had not worked outside my home. My children professed faith in Christ at an early age and are learning to help others by helping in our home. My home life is influenced more by my spiritual well-being than by my absence or presence in the house.

A good wife, a good mother can be a very busy woman and still find praise from God and others if her heart is right with God. "A woman that feareth the Lord, she shall be praised" (Proverbs 31:30). ▲

what's your problem?



By R. Eugene Waddell

QUESTION: "I am the pastor of _____ Church. I read the articles in *CONTACT* dealing with the bus ministry. We recently started our bus ministry but some of our folks are against it . . . Do you have any suggestions?

It may not comfort you but the bus ministry arouses opposition in just about every church which has it.

I suggest that you talk privately to the most dedicated and responsible person who is opposing this program. Examine his reasons for opposing the bus ministry. Everyone admits that the bus ministry has its problems.

If the brother points out a serious problem, make a diligent effort to solve it. If you can't completely solve it perhaps you can reduce the problem.

For example, children who aren't used to attending church need much help to discipline themselves and

conduct themselves properly in church. But they can be helped through a well-prepared junior and children's church ministry.

Keep the goal of evangelism and Christian education before your people. Analyze how effectively your bus ministry is helping reach these objectives. When you have a victory as a result of the bus ministry, let everyone know it, but in a spirit that glorifies the Lord.

Thank God for this tool of evangelism, but remember it is only *one tool*. Don't make the bus ministry such an issue that it is the only ministry you emphasize.

If, as you state, it is a new ministry ask your congregation to give the bus ministry time to prove itself. If necessary, agree to a certain time in which to prove the permanent value of the ministry to reach men and women as well as children.

Suggest that an evangelist, revivalist or leader who is acquainted with the problems and potential of the bus ministry come talk with your congregation. Someone who has faced similar problems could not only help you but the people of the church.

Finally, pray, work hard and love your Christian brothers. They need to see our love and dedication in action. I believe you will succeed.

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. ▲

Christian woman, you are a member of Christ's body, an important part of His church. For His church to be what He wants it to be, your role is essential. The woman whom God can use in His church today is a special kind of woman. She

is a real woman, radiantly adorned with spiritual virtues.

You see, woman is a specially created one, a unique person. She is not a carbon copy of man. She is neither inferior to nor superior to man. She is woman!

Before creating woman, God made man out of the dust of the ground, breathed into his nostrils the breath of life, and man became a living soul. Though surrounded by lower creation,

in a sense, man was alone. He needed a mate to walk with him, a special person to share life with him.

And so, God created woman. She was made to be man's helping mate, to stand by his side. She was literally part of him. Adam said, "She is bone of my bones and flesh of my flesh." Together they would be "one flesh." They were a team, interdependent, each belonging to and serving the other.

But from the beginning Adam and Eve had individual obligations. Each was created an individual, responsible to God, obliged to love Him and walk with Him. Along with other responsibilities man was to serve as head over woman (1 Cor. 11:3) NAS). Woman was to submit to his headship (Col. 3:18).

Interestingly, this man-woman relationship is somewhat like a team of horses: the horses must work together as a team to be effective; however, one

must be the lead horse, for if both try to lead the result is confusion.

Confusion was inevitable in Eden, for Eve was not content with her place as woman. She preferred headship. Her conversation with God's archenemy, Satan, was the beginning. Sin was the result.

She ate the fruit God had forbidden, gave some to Adam, and he ate. Eve stepped out of line, and Adam followed. Guilt hung heavily over both of them. That evening when God came to fellowship with them, both were hiding in shame and remorse.

The scene that follows is poignant. With profound disappointment, a loving Creator handed out judgment. Adam's judgment was severe because he had "hearkened unto the voice of thy wife." Eve's was no less harsh. Her perfect relationship with Adam was drastically changed. The foreboding decree was "Thy desire shall be to thy husband and he shall rule over thee." What a contrast to the warm relationship suggested by "they shall be one flesh"!

Eve failed her biggest test, that of being the kind of woman God had created her to be. Since Eden, this same test has troubled women. God understands and has instructed accordingly. Much of what is said specifically to married women in the epistles is instruction concerning woman's part in the marriage relationship. A woman who wants to make her life useful in the church cannot ignore these instructions.

Why did Paul rather sternly say, "Let your women keep silence in the church" (1 Cor. 14:34)? Was he a woman-hater? No! Some of the highest commendation he gave to any Christian worker was to women such as Phebe and Priscilla (See Rom. 16). But he spoke out against sin in women just as he did in men. When he saw women walking in Eve's footsteps, he denounced their action. He considered the matter so important that he pointedly reiterates numerous times: "Wife, submit to your husband."

The beginning point in filling your

"Woman Is ... a Unique Person."

By Brenda Evans

ABOUT THE WRITER: Mrs. Evans is the wife of Bill Evans, pastor of the Central Free Will Baptist Church in Kansas City, Missouri. The Free Will Baptist Bible College alumnus is the immediate past president of the Missouri Woman's Auxiliary.

role as a woman in the church is clear; be a *real* woman; put yourself in line with this fundamental principle: "Christ is the head of every man; man is the head of woman . . ." (I Cor. 11:3).

King Lemuel asked, "Who can find a virtuous woman?" This question is surprisingly up to date! It resounds deafeningly throughout churches in our nation today. Peter's first epistle indicates it was a valid question in his day, too. His instructions point out that a prerequisite for effective service in the church is that a woman have certain God-given virtues. Both I Peter 3:3,4 and Proverbs 31:10-31 teach at least two kinds of virtues that concern women — those related to outward appearance and those involving inward spirituality. The point in both passages is that God does not condone a slob in dress or action, nor does He condone a slovenly spiritual life.

Christian women are urged to dress appropriately and modestly, to be a good housekeeper and a versatile homemaker, and to be careful about outward appearance. But most of all, "Let not your adorning be external only . . . but let it be the hidden person of the heart . . . which is precious in the sight of God" (I Pet. 3:3,4 NAS).

The virtues that really count with God, the ones that will make you a useful instrument in His church, are the spiritual qualities that radiate from within. They are not taken out of your closet Sunday morning and carefully slipped into to wear to church. These virtues that are of great price in the sight of God adorn the godly woman everyday. Their source is Jesus Christ; their cultivation is dependent upon daily fellowship with Him. Women, how can we dare stand unadorned before our Saviour or His church and expect His approval for service.

Christian woman, your role in the church is essential. It isn't a matter of asking, "What can I do?" The opportunities are limitless. Miriam was a musician; Hannah, a devout mother; Deborah led an army; Esther saved a nation; Lois and Eunice taught; Dorcas shared; Martha served; Mary worshipped; Priscilla was a tentmaker, wife, and witness.

The question you must answer is "Am I the kind of woman the Lord can use in His church?" What higher goal can you have than to aim at being the special kind of woman He *can* use. **Δ**

LIBERATED TO A SINGLE LIFE

By Catherine Henry

Much is said in the Bible about dedication and commitment to God. We are told to present our bodies as living sacrifices; we are told to commit our way to the Lord. We are reminded that we are not our own but are bought with a price. If we are to attain our highest purpose, as God's creation, we must sell out our desires and invest our total being in God's plan and purpose for our lives.

I maintain that selling out and re-investing is an easier accomplishment for a man than for a woman. It involves no real change in the role he plays. He may have to become a preacher rather than a banker or salesman. He may have to completely alter his plans; but even in that, he continues to fill the role expected of him by society and that is ingrained in him by nature. He has a wife; he has a family if he so chooses. He is still the breadwinner, the protector, the provider for his family. In addition to filling God's purpose, he fulfills the role society and nature demand of a man.

But when a woman dedicates herself to God, she must realize that she may never fulfill the role which society and nature declares is a woman's role. She must realize that in giving herself to God it may mean that she will live her life alone—never being a wife and mother. She may need to be totally independent; perhaps she will be her own provider and protector. She may have to support herself and look after those many details which most women never need bother with. When a woman gives herself to God, she must realize that she will possibly have to bear the stigma which society places on an "old maid." She will have to tolerate the incessant comments of well-meaning friends and associates who continually try to "find her a husband."

Nature as well as society declares that a woman should not be alone.

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Being a Christian doesn't automatically turn off the natural instincts and desires of womanhood. When she lives in a society in which she is constantly surrounded by women who are loved, who have homes, who have children, a woman naturally feels a desire for those things which are instinctive to her.

All these things would seem to make a strong case against dedication and commitment; but the fact remains that God demands *All*. There is not room for half way with Him. He has promised that if we commit our way to Him He will give us the desires of our heart (Psalm 37:4). We might say, "I will commit my way to God, then He will give me all the things I want." But the glorious part is that when one has truly committed himself to God, the desire of the heart is simply to serve God. All other things become secondary. A life which has been given fully to God cannot be thwarted, dwarfed or incomplete. There is tremendous satisfaction in being in the right place at the right time doing the right job—a satisfaction which supercedes any human desire.

A woman who knows she has been chosen by God for a specific purpose finds a joy in the independence—though it is, rather, total dependence on God. God knows His children; He knows the needs, the weaknesses, the desires and the potentialities. To say, "But Lord, I need . . ." questions God's wisdom. He knows exactly what we need even before we ask. He will not choose an unfit vessel; He will not choose a worker who is incapable of the job.

A woman who has given everything to God and has accepted His call for service has something priceless. She has the satisfaction of knowing that God feels that she is capable and that she can do the job that needs to be done. She may be able to accomplish the job while also functioning as a wife and mother, which is a "special" task in itself, or the job may be done best by a single woman. One must be willing to lay everything before God, even the prospects of a family, and commit herself totally to Him, determining to serve Him despite the cost. **Δ**

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First Church, Houston, Texas



FREE WILL BAPTIST

newsfront

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I also want to say to each of the authors of the articles for the month of February, that I thoroughly enjoyed each one that I read. I think we have the greatest writers among our ranks of any group anywhere, and I say "Thank God . . ."

Rev. Kenneth W. Kirby
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FEBRUARY ARTICLE REFRESHING

. . . it is refreshing to read about a church [Ardmore, Oklahoma] that has some backbone and some stamina! It was such a blessing to read and . . . think just what could happen if churches were to take a stand. We consider it sometimes a lost cause and think there is nothing we can do, but there's plenty we could do if we just wanted to do and would do.

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Ronald Creech
State Evangelist
Durham, North Carolina

NATIONAL OFFICES CATCHING UP WITH TODAY'S ELECTRONIC TECHNOLOGY

NASHVILLE, TENN. — The Executive Office, Foreign Missions, Home Missions, and the Board of Retirement and Insurance Departments have entered into a contractual arrangement with Kenneth Smith and Associates, a computer consulting firm, to provide data processing services. KSA will provide subscription and mailing services, donor acknowledgments, financial accounting services, and general management information services.

The initial two year contract will enable each participating department to analyze its computer needs before considering the possibility of purchasing its own equipment. This joint venture also makes the use of the computer economically feasible at this time.

It has become necessary to turn to data processing because of the steadily increasing work load in each office. It will particularly relieve those who are involved in accounting operations of many details.

Each participating department will now have access to up-to-the-minute information because of the fast, accurate, comprehensive record system. This will enable each department to better evaluate its progress, make decisions, and become more responsive to the changes that are necessitated by the technological advances of this age.

The computer has become a valuable tool for improving our stewardship. As information is carefully gathered and fed into the computer, this data becomes a bank from which all kinds of useful facts may be drawn. With its incredible ability to store, select, and collate facts, the computer may well make an important contribution to the advancement of our total denominational work.

ARKANSAS PASTOR DIES

RUSSELLVILLE, ARK. — Rev. Henry E. Hill, 58, died January 19, 1974. In addition to several other pastorates, he served the Lodi Church in Pike County three years prior to his resignation in November, 1974 because of ill health. Funeral services were held January 21 at St. Joe Free Will Baptist Church north of Atkins. He is survived by his wife and one son.

ARDMORE CHURCH REACHING PEOPLE, SETTING RECORDS

ARDMORE, OKLA. — During the first 12 Sundays of 1974, members of the First Free Will Baptist Church in Ardmore have witnessed 75 decisions and set an all-time high attendance record of 318 in Sunday school.

Pastor Milburn Wilson credits both the number of recent conversions and the increased attendance in all services of the church to the involvement of his people in the program of the church.

"We call the Thursday evening program of our church 'Outreach.' It is a set time but not the only time when our members go into the community to speak to people about their spiritual needs which range from salvation to follow-up work. Because of our follow-up program, we have been able to retain in our church almost every convert reached. This is helping to build our church number."

The continued growth of the church can also be attributed to the "Spiritual Parenthood" program Mr. Wilson utilizes. He assigns a church family to a new convert and that family becomes a

"spiritual parent" to the convert until the convert matures to the point that he can also become a spiritual parent.

One layman, who was saved last summer, won 8 people to the Lord during the month of January.

More than any specific program, Wilson says he believes the key to God's blessing on the Ardmore congregation is the fact that the group is a "praying church." Wilson assumed the pastorate of the church in June, 1971, and the church has almost doubled in attendance since that time. This continued growth is a witness to his positive leadership. A 23 per cent gain in Sunday school attendance was made in March over the fourth quarter average of 1973. The church does not maintain a bus ministry.

Pastor Wilson says the growth is not limited to the Sunday school. Church Training Service attendance for March averaged 196. C.T.S. classes are held both Wednesday and Sunday nights. Sunday evening worship averages 250 in attendance.

PAY-DAY SUNDAY became a reality February 17, 1974, for members of the Bethel Free Will Baptist Church, South Roxana, Illinois, when \$10,600 was collected wheelbarrow style. Working members were asked to give one week's pay check toward the cost of relocating their church plant on a recently acquired 11 acre tract. The surpassing of the \$10,000 goal brought praise for his congregation by Pastor Jim Walker. Kneeling to count the money are church members Ray Chester (left) and Pastor Walker; standing are, left to right, Ed Baille, Chief of Police; Lawrence Cunningham, South Roxana's Mayor; Gilbert Grobe and David Duguid. The church's move will be underwritten by a \$300,00 bond program under the direction of Executive Church Bonds, Nashville, Tennessee.



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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

ALABAMA

Milton Fields to Townley Church, Townley from First Church, Melbourne, Florida

ARKANSAS

Terry Forrest to First Church, Walnut Ridge from Bethel Church, Ashland City, Tennessee

CALIFORNIA

E. B. Condit to Princeton Church, Ontario from First Church, Concord
John Smith to First Church, Oxnard

ILLINOIS

Jerry Reid to Des Plaines Church, Des Plaines from Roberts Road Church, McHenry where he served as assistant pastor

Gerald Musgrave to Smyrna Church, Ontarioville

KANSAS

Bill Eden to Gospel Church, Wichita from Second Church, Lebanon, Missouri

MISSISSIPPI

J. L. Gore to Free Will Baptist Mission, Jackson from Martin Hill Church, Booneville

Paul Weaver to Martin Hill Church, Booneville from Randall Memorial Church, Memphis, Tennessee where he served as assistant pastor

NORTH CAROLINA

Walter Summerline to Living Water Church, Bethel

Alfred Cates to Immanuel Church, Winterville

Charlie Dixon to First Church, Grimesland from Mt. Olive Church, Plymouth

Albert Rollins to Mt. Olive Church, Plymouth from Hope Church, Plymouth

Darrell Pickle to White Oak Hill Church, Bailey from Liberty Church, Marion, Virginia

TENNESSEE

Don Lamb to Bellevue Church, Nashville from Friendship Church, Ashland City

Homer Willis to Horton Heights Church, Nashville from Loyal Chapel Church, Columbia

hotels & motels

	SINGLE	DOUBLE	TRIPLE	QUADS
BROADVIEW HOTEL (National Youth Conference Headquarters)	\$14	\$17	\$19	\$19
HOLIDAY INN MIDTOWN (Children under 12 free in the same room as parents)	15.75	18.75	21.75	24.75
HOLIDAY INN PLAZA (Headquarters hotel; children under 12 free in the same room as parents)	17	20	23	26
RAMADA INN CENTRAL (Children under 12 free in the same room as parents)	16	20	23	23
REGAL INN	15	18	21	24
TOWN HOUSE MOTOR LODGE	12	15	18	21

NOTE: Youth groups of 10 or more who are traveling and staying together during the National Youth Conference can qualify for special room rates. For full information write NYC '74 Office, P.O. Box 1088, Nashville, Tennessee 37202. All arrangements must be made through this office prior to June 14.

National Association of Free Will Baptists

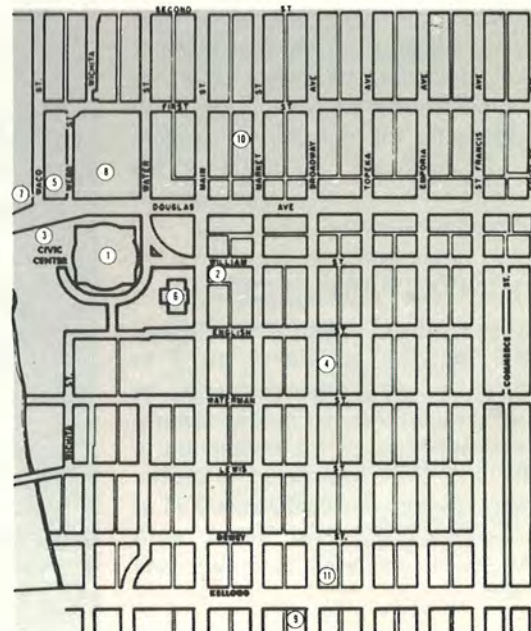
**July 14-18, 1974 / Century II
Wichita, Kansas**

core area points of interest - WICHITA

(keyed to core area map)

1. Century II — Convention & Cultural Center
2. City Hall
3. Rosati Sculpture
4. Union Bus Station
5. Visitor's Information Bureau — Chamber of Commerce
6. Wichita Public Library
7. Broadview Hotel
8. Holiday Inn Plaza
9. Ramada Inn Central
10. Regal Inn
11. Town House Motor Lodge

Location not shown:
Holiday Inn Midtown
(approx. 2 miles from downtown)



NATIONAL ASSOCIATION OF FREE WILL BAPTISTS
APPLICATION FOR HOUSING RESERVATIONS

Wichita, Kansas

July 15-18, 1974

Please fill out form completely and mail to:

F.W.B. Central Housing Bureau
Chamber of Commerce
350 West Douglas
Wichita, Kansas 67202

ALL RESERVATIONS MUST BE CLEARED THROUGH THE F.W.B. CENTRAL HOUSING BUREAU. Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms requested. If it is necessary for you to cancel a reservation, please notify the Housing Bureau

promptly. At least four choices of hotels/motels are desirable. Reservations will be filled in order of receipt. Make your reservations before June 28, 1974. Confirmation will be sent after May 1, 1974. Reservations will NOT be accepted by telephone.

ACCOMMODATIONS DESIRED:

RATE DESIRED

_____ Room(s) for one person (one full size bed)	\$ _____ to _____
_____ Room(s) for two persons (one full size bed)	\$ _____ to _____
_____ Room(s) for two persons (two double beds)	\$ _____ to _____
_____ Room(s) for () three or () four persons (two double beds)	\$ _____ to _____
_____ Room(s) with twin beds for two persons	\$ _____ to _____
_____ Suite-Parlor and () one bedroom () two bedrooms	\$ _____ to _____

HOTEL	1st choice	3rd choice
OR		
MOTEL	2nd choice	4th choice

Planned arrival date	time a.m. p.m.
Planned departure date	time a.m. p.m.

NAMES OF OCCUPANTS	Street	City	State	Zip
1 _____				
2 _____				
3 _____				
4 _____				
5 _____				
6 _____				
7 _____				

(Names of all parties must be listed. Please print names and complete addresses. Bracket the names of those staying in the same room. We cannot confirm unless rooms requested balance with number of persons listed.)

SEND	Name _____
CONFIRMATION	Address _____
TO:	City _____ State _____ Zip _____

A tragic accident took our son away from us that spring day in 1971 . . . God wanted him in heaven.

By Joan Filkins

How can I let him go, Lord? He is part of me. My ten-year-old son was lifeless on the floor, they told me, his blood soaking into the rug before the piano. They were all there ahead of me: my husband, our parents, relatives, neighbors, the police, the ambulance.

"I want to go to him," I begged.

"Later," Howard pleaded.

If only I could have given my life for his! It was through me his life had come. I had nurtured and loved him till sometimes I thought I would burst with loving. No one but a mother knows how the youngest son squeezes her heart.

"Doug is dead!" my twelve-year-old son said through ashen lips. My numb heart refused to accept the fact. Oh, how could I open my hand? How is it possible to give up a child?

Lord, you did give him to us, but we have had him such a short time!

When he was four he began to ask about sin. He knew about God, of course, for we took the children

HOLD HIM LIGHTLY

regularly to Sunday school, church, and prayer meeting. But he didn't understand about sin. "Why did Jesus die for me? What is heaven like? Who will be in hell?" He wanted to know many things.

He was not long out of your kingdom, Lord, for he turned back to you with his first knowledge of sin.

Suddenly all the beautiful moments seemed poignantly fragile: the gusty days on the farm when Douglas raced

the tractor on his tricycle, or rode with Howard to haul silage, or pouted as he weeded the sweet corn patch, or stole biscuits during the blessing.

Douglas grew like a friendly puppy, nosing out ridiculous situations around him and flopping down beside them in helpless glee; like a soft-eyed fawn gazing at a monarch hovering above a milkweed; like a warm kitten snuggling under his mother's arm and begging for a story. And I gave him a large portion of myself. Was it wrong to love him especially, Lord?

Three times we had rushed Doug to the hospital, and I sat beside him as he labored for breath in the oxygen tent. I would say, "Lord, he belongs to You. Take care of him." Did I sense that this special son was not to be with us long? Were You preparing me for this?

I had left Doug with our Japanese houseguest, John Yasuda, while I went to the store. John, a youth evangelist and folk singer, was one of Doug's favorite people. As I pulled into the grocery parking lot, a cool spirit



WORDS FOR WOMEN

Each Day Is the Lord's

By Caroline Hightower

Psalms 118 contains assurances to bring rejoicing into each day we live. Perhaps verse 24 is the key: "This is the day which the Lord hath made; we will rejoice and be glad in it."

No matter what we know awaits us with the dawning of each new day, we need to concentrate on this verse and the fact that the Lord, for His own reasons, sees some need for us to encounter the events of this day. When we recognize that our omniscient God designed this day for us, it becomes easier to "rejoice and be glad in it."

Suppose today brings unpleasant tasks. Oh, how we are tempted to procrastinate or refuse! If we enthusiastically begin the task, seeking God's help, before we know it the unpleasantness has disappeared; the task is done, and the day is over. Then we can look at this day which the Lord hath made (for us) and sincerely rejoice in its accomplishments. We can truly be glad in it.

Maybe today brings adversity. God must have known we needed this to strengthen us in some way. Could it be

that we need to learn to be more dependent upon God? Is God using us and/or our reaction to this situation so that our faith can really be seen and used to witness to someone? Do we need this experience to make us more understanding of others? No matter what the reason for giving us this day, we can rejoice at the unexpected manner in which He supplies each need; and we are glad for the day our Savior has made and kept for us.

Sometimes the day contains illness. God may have recognized that we needed a period of physical rest and quietness so we could meditate. He may be putting us and our families in a place of unrecognized service. We should rejoice that the Lord hath found us worthy to have days that we can be used in this manner.

If the day should be a day of chastisement, it should produce a sweeter spirit; and we can rejoice with

brushed mine. Was it Doug, I wonder now, stopping to say good-bye? Something is wrong, I kept thinking, something is terribly wrong.

I had not thought of the gun hanging on the wall. Doug never played with it, but he knew how to handle a gun.

John, at Doug's request, had taken his guitar out of its case and sang the song Doug loved best, "Pass It On." Then Doug took the deer gun from the wall and held it out proudly to his friend, explaining the telescopic sight, the feather-light trigger.

John was afraid of guns. "No!" he cried as the barrel came toward him. "That's dangerous," and he pushed the gun away.

Somehow the gun fell, and a bullet tore through Doug's small body. He fell beside the piano, and John, shaking with horror, leaped for the phone. In his excitement the Japanese accent blurred his voice and the operator could not understand his plea for a doctor. He would have to go for help.

ABOUT THE WRITER: Mrs. Filkins and husband Howard are lay missionaries in Ivory Coast, West Africa, serving as dormitory houseparents at a school in Bouake. Most Free Will Baptist missionary children attend the school. Mrs. Filkins is a member of the First Free Will Baptist Church, Kirksville, Missouri.



Mother's Day Is Sunday, May 12.

My husband's brother saw him coming, saw the bicycle slow as he pedaled uphill. Doug was still conscious, feeling no pain, when his uncle and grandfather arrived. "Tell Mama I'm sorry I bothered the gun," he told them.

I wept when I heard this. How can I open my hand, Lord? How can I let him go? I closed my eyes and remembered, "Hold him lightly, Joan. You know he belongs to Jesus."

It was true. We had watched him grow. We had loved and cherished and agonized over him, but he belonged to the Lord. He always had, and now at last that deep, sweet knowledge rose to give me strength. Howard and I had taken each of our children in trust. "We will train them as You want us to," we had promised. "Thank You, God, for trusting them with us, for they are Yours."

I had to talk to John. There was the grave danger that he would take upon himself the responsibility for Doug's death.

"John," I said, "we do not in any way blame you. This whole scene was written by God. For some reason He wanted Doug at home with Him again. It was no mistake. God is too good and too wise to make mistakes."

The slight Japanese boy lifted tearfilled eyes to mine. "John," I began again, "you were led to Christ by our missionaries in Japan. Because of them your life is being used of Christ. Do you know that Doug wanted to be a missionary to Japan? He'll never be that now, John, but you can go for him. The Lord needs your witness."

I watched the gentle face relax. "Thank you," John said at last. "Yes, I will go." And at Doug's funeral he sang again the beautiful gospel song, "Pass It On."

Lord, I have opened my hands, but the knuckles are still white and I ache with emptiness.

Tomorrow I am going to visit a mother who lost a seven-year-old daughter about the time the Lord took Doug. She has bitterly refused help, but now she has asked me to come. I want to share with her the beauty and comfort of what I have learned: God shares with us many blessings, even His children. But they are His, and we must hold them lightly. He loves them even more than we do, and when He calls them, it is our blessed privilege, in humility and gratitude, to give them back to Him.

Reprinted with permission from TODAY'S CHRISTIAN MOTHER, The Standard Publishing Company, Cincinnati, Ohio. ▲

the psalmist, as in verse 18, that the Lord might be exalted.

If the day brings persecution, then we are glad for verse 6. "The Lord is on my side, I will not fear. What can man do unto me?"

If the day is routine or boring, then we think on verses 28 and 29. "The Lord is my strength and song and is become my salvation." Whatever the day brings, we should strive to look to God in thanksgiving and praise and to rejoice and be glad in it.

We do not know God's purpose for all the things which happen to us; but we learn to accept the good and bad, for verse 23 says, "This is the Lord's doing, it is marvelous in our eyes."

ABOUT THE WRITER: Mrs. Hightower is a member of the White Oak Free Will Baptist Church, Macon, Georgia. She is a customer representative with the local telephone company in that city. ▲

CURRENTLY . . . (Cont. from p. 20)

community of 33,000 was not damaged. The Reverend Orvel Roberts is pastor.

VICTIMS NEED AID

Mr. Livingston reports that the Xenia Disaster Fund of Free Will Baptist Churches has been established at the Farmers Merchant Bank in Beaver Creek, Ohio, to aid the Free Will Baptist storm victims in getting reestablished.

Free Will Baptists across the states who wish to contribute financially to aid victims in Ohio and Alabama may send their donations to National Association of Free Will Baptists, P.O. Box 1088, Nashville, Tennessee 37202. Earmark all gifts for Ohio or Alabama tornado fund.

Free Will Baptists in other locales may have been victims of the storm but no further deaths have been reported to the CONTACT staff. ▲

"Castaway": Warning of Spiritual Reprobation

By Dr. Robert Picirilli

In I Corinthians 9:27 Paul explains why he keeps his body in subjection: "lest that by any means, when I have preached to others, I myself should be a castaway." The meaning of this word "castaway" has been a subject of considerable debate. Does this word imply a possible loss of salvation?

Of course those who believe in "eternal security" don't think so. They say that Paul fears losing his place of usefulness in God's service, not his salvation. As Scofield puts it, "He is not expressing fear that he may fail of salvation, but of his crown." Well, no doubt the loss of one's place of fruitful service would be a terrible judgment,

one which by itself would be serious enough to cause us to want to avoid it. Furthermore, we who don't believe in "eternal security" don't have to find proof of our view in every verse. Still, the question really is, what does this word "castaway" mean?

The Greek word is *adokimos*. This word is a compound one, the *a* on the front being a negative like our "un" or "non." The positive form *dokimos*, without the negative, means "accepted" or "approved." The word suggests that something has been tested, has been proved genuine by the test, and is, therefore, accepted. For example, one might test a coin to see if its metal is genuine silver; and if the test is passed, the coin will be accepted and used. This

is the meaning *dokimos* has in James 1:12, for example: "Blessed is the man that endureth temptation, for when he is *tried* (i.e., has finished the test successfully and is accepted) he shall receive the crown of life."

gems

from the
Greek New Testament

So the negative form *adokimos* means "disapproved," "rejected." If a genuine coin that tests out successfully is accepted and used, one, therefore, that fails the test of genuineness will be thrown out, not accepted. The words were often used in a context of

Old Hymnbooks Resembled Poetry Books

by Robert Picirilli

We can't write a history of music and hymnbooks in the Free Will Baptist denomination yet. Many more materials remain to be collected, and the research hasn't even begun. But some interesting items are coming to light, and the picture begins to take shape.

In the old days, the hymnbooks that were printed for use in the pew had words only. The musical score was not included. A hymnbook looked like a book of poetry. Each "poem," however, had its "meter" indicated so that one could tell at a glance what "hymn-tunes" would fit and could be used to sing the words by. Thus a

Christian Melody, and the preface implies it was the very first to be published for "the Free Will Baptist Connection." The hymns are arranged under subject headings, with the first group under "Being and Attributes of God," the next under "Creation and Providence," and so on. There are 1,000 hymns, not counting 14 "Doxologies" and 20 "Anthems." There are indexes of first lines, subjects, and related Scriptures.

The oldest hymnal of the southern branch of the denomination in our possession is *Zion's Hymns*. We do not have its date of publication. The committee responsible for compiling the hymns was composed of Rufus K. Hearn, Joseph S. Bell, and Jesse Randolph. The Preface begins with these words: "The Hymn-Book in use among the Original Free-Will Baptists of North Carolina being defective in many respects, at the solicitation of many of our Ministers and brethren the undersigned have made the following compilation." This hymnbook also has words only. There are 337 hymn-poems and an index of first lines.

Both books are about the same size (except for thickness): approximately three by five inches. In those times most people had to own and bring their own hymnals to church. △

HISTORY CORNER

certain set of words might be sung by one tune on one occasion and another time by a different tune altogether, depending on the desire of the song leader.

The oldest Free Will Baptist hymnbooks we have were this way; and this is true for both Northern (Randall) and Southern (Palmer) Free Will Baptists. The earliest one we possess was published in 1836 at Dover, New Hampshire. It is entitled *Hymns for*

THE BARE MINIMUM

This article introduces the first of a series on the importance and place of baptism.

By Leroy Forlines

There seems to have been a strong interest in recent years in finding out what the bare minimum condition is for a person to be saved. In so far as this represents a genuine interest in not imposing the wrong requirements upon people, it represents a valid interest. However, when it results in undercutting the value of things not considered a condition, the interest is wrong and damaging.

Baptism is one of the things most frequently mentioned in a discussion that seeks to decide what is a condition of salvation and what is not. While I agree with those who say that baptism is not a condition for salvation, I am of the opinion that in many cases the approach to the subject undermines the real value and meaning of baptism.

Some people have taken the position that it does not really matter whether a person is baptized or not. Churches are

purifying metals. Ore is boiled and the impurities rise to the top while the genuine metal sinks to the bottom. The impurities are poured off (*adokimos*) while the genuine metal is poured into the molds and shaped for use (*dokimos*).

This word *adokimos* is used but few times in the New Testament. In Hebrews 6:8 reference is made to a field that stubbornly refuses to produce and so is "rejected" and scheduled to be burned. In 2 Timothy 3:8 the word refers to men like Jannes and Jambres, "reprobate" concerning the faith. In Titus 1:16, the word describes people who deny the Lord by their works and so are "reprobate." In 2 Corinthians 12:5,6,7 the word is translated "reprobate" and refers to those Jesus Christ does not dwell with. In Romans 1:28, the word "reprobate" describes those who did not retain God in their

knowledge and on whom God gave up. All these references considered, one is left with the strong feeling that *adokimos* means something far worse than not being useful in God's service. Indeed, spiritual reprobation is the

meaning, and Paul is aware that ultimate rejection from God can be the terrible result if he does not keep the upper hand over his own bodily desires. We should take seriously the need for self-mastery. ▲

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March 1974

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Michigan	45.57	86.68
Minnesota	51.70	. . .	27.80	87.60
Mississippi	70.65	. . .	29.63	218.92
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Executive Dept.	\$ 4,894.34	\$ (686.48)	\$ 3,867.30	\$14,972.18
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Church Training Serv.	534.79	(414.05)	340.10	1,999.01
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Layman's Board	154.03	(121.90)	113.86	576.71
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Miscellaneous	89.46
Totals	<u>\$10,304.43</u>		<u>\$8,061.28</u>	<u>\$33,687.26</u>

sometimes neglectful in providing a prompt opportunity for people to be baptized. If it were not a condition for church membership, one wonders if there would not be a lot of people who would not be baptized at all.

Usually, the question is asked: Is baptism essential to salvation? I prefer it to be stated: Is baptism a condition of salvation? While the questions may be intended to ask the same thing, they have a tendency to produce a different

CHRISTIAN DOCTRINE

result. If we ask, is baptism a condition of salvation, it is clear that we are asking: Is baptism a step that must be taken before a person can be considered a member of the family of God. If the word essential is used, the impression may be received that it is something that may be left undone. This undercuts its importance. We never get the impression from the New Testament that baptism was optional. Jesus included baptism in the Great Commission (Matthew 28:19-20).

In coming articles we will show from the Bible that baptism is not a condition of salvation. We will also show the important place it had in the early church. ▲

THE WOMAN'S RIGHTS MOVEMENT (Con't. from p. 5)

in Swaziland; and the elimination of polygamy in Egypt. In America conditions for women are better than in most other countries because of Christianity and democracy. Before 1900, women were considered higher morally than men but were often treated as chattel with little economic or social freedom. Proponents of Woman's Rights contend that both men and women will gain when they are treated equally in political and sociological realms.

One major goal of the Woman's Rights Movement has been a Constitutional Amendment which would provide equal rights under the law to both sexes. The way for this was paved by three pieces of legislation: (1) The Equal Pay Act of 1963, (2) The Civil Rights Act of 1964, Section VII which prohibits discrimination in hiring, upgrading, and all other conditions of employment on the basis of race, color, religion, sex, or national origin; and (3)

Johnson's bills in 1967 which barred sex discrimination by federal contractors, in federal jobs, and allowed women in the armed services to obtain rank higher than colonel.

In 1972 Congress passed the Equal Rights Amendment which prohibits the denial of equal rights under the law on the basis of sex. The Amendment states that "Equality of rights under the law shall not be denied or abridged by any State on account of sex." This 27th Amendment was passed mainly due to the efforts of retiring congresswoman Martha Griffiths, U.S. Representative from Michigan. It is now in the process of being ratified in several states and as of December, 1973, 26 states had ratified it. If by the end of 1979, the Amendment has been ratified by three-fourths (38) of the states, it will become law of the land. The primary objective of the Woman's Movement will then be to see that the Amendment is enforced.

Although some militant factions seek ultra-left wing goals, the main line of the movement hopes to achieve basic economic and attitudinal goals. They

are (1) To provide employment opportunities free of discrimination. (2) Better educational counseling in high schools and colleges so women will know better how to choose training and careers for which they are best suited. (3) Eradication of traditional job and attitudinal stereotypes for men and women. (4) Equal pay for equal work. (5) Quality part time jobs and educational opportunities. (Many college educated and otherwise skilled women could utilize their abilities if they could work appropriate hours such as during school hours.) (6) Availability and acceptance into political positions of decision-making power. (7) Child care centers for parents who must work. (8) Shared household and family responsibilities. (9) Government remuneration for choosing to stay at home and care for the home and family. (Economists estimate that the U.S. housewife holds the equivalent of a 70 to 100 hour week job, paying \$10,000 to \$13,000 yearly. Since both husband and wife are essential to running a family, the woman should easily be considered worth 50 per cent of the family income. A tax deduction for that amount as well as Social Security benefits based on this potential income has been proposed to be established for the career homemaker.) (10) Greater respect for the career homemaker. (11) More representative athletic scholarships and opportunities for women. (12) Greater individual identity.

Whatever one's views are on the Woman's Rights movement, one must note the serious economical and social implications involved. Some of it boils down to the Christian's attitude toward work and fair play. The movement should not be dealt with lightly. Just as with workers' unions, all aspects must be dealt with and given serious consideration in the light of Biblical interpretation. ▲

REQUESTS FOR TICKETS TO MEAL FUNCTIONS 1974 NATIONAL ASSOCIATION

Number	Meal	Total
_____	W.N.A.C. Banquet — \$5.00 each Monday, July 15, 5:00 p.m. / Broadview Hotel Speaker: Kathryn DeLoria	\$ _____
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The Place of Women in God's Service

By Executive Secretary
Rufus Coffey

In these days when women are being de-feminized and the so-called women's lib movement is gaining momentum, we need to refocus attention on the Biblical concept of a woman's ministry for God. Conflicting views of a woman's role in serving God has created confusion. Often their ministry is restricted by distorted ideas which stem from a cultural or social bias rather than from the Word of God.

In most non-Western nations, women are relegated to a second class status. They are considered inferior to man and are regarded more as a piece of property than as a person. This degraded view of womanhood to some extent permeates our American society and to some degree influences the church.

Some churches and denominations limit the involvement of women to certain menial tasks. The extent of service by women is curtailed by unscriptural attitudes on the part of both men and women. Attitudes of resentment become obvious if a strong willed woman threatens to emerge from a place of arbitrarily imposed restrictions.

The Bible is filled with examples of women who faithfully contributed to the advancement of His Kingdom's work. *Miriam* led the women in their rejoicing, saying, "Sing Ye unto the Lord for He hath triumphed gloriously." *Ruth* put God first and as a result became the ancestor of David. *Deborah* led Israel in battle when no man could be found. *Hannah* gave the Lord the child of her prayers and love. Royal *Esther* placed her life in jeopardy to save her people from doom. An unnamed gentile widow sustained God's prophet, "And the barrel of meal wasted not, neither did the cruse of oil fail." An unknown captive maid told proud Namaan of the man of God who could help him recover from leprosy. A grateful woman's love moved her to break the alabaster box of precious ointment and anoint Christ. Another broken woman washed the Master's feet with her tears and wiped them with the hairs of her head. A poor widow's two mites caused Jesus to say, "She hath cast in more than all they which have

cast into the treasury."

It was *Mary*, blessed among women, who gave birth to the King of Kings and Lord of Lords. *Martha* served and *Mary* sat at the feet of Jesus to receive spiritual instructions. It was *Mary Magdalene* who brought spices to anoint Christ, discovered that the Lord had risen, and received the first commission to "Go, tell." *Dorcas* was full of good works, and her name has become a synonym for benevolence. *Phoebe* and *Priscilla* were commended as "Helpers in the Lord" because they assisted Paul in His missionary work. *Lois* and *Eunice* taught Timothy who became one of Paul's most valuable missionary companions. *Percis*, "The beloved," along with *Tryphena* and *Tryphosa* "labored much for the Lord."

Groups of women as well as individuals are included among those who faithfully served the Lord. According to Luke 8:1-3, women who had been redeemed from the ravages of sin were included in the band of disciples which traveled with Jesus. They were not along simply to "cook the meals and do the laundry." They "ministered unto Him" by contributing to His support. They loved, followed and served Him. Their sex seems irrelevant because Jesus apparently accepted them as being on an equal social plane with the other disciples. Women were present and engaged in united prayer with the 120 in the upper room on the day of Pentecost. Women took part in the prayer meeting at Mary's house (Acts 12:12) when Peter was prayed out of jail. *Phoebe* is referred to in Romans 16:1 as a servant, or, more literally, as a "deaconess" of the church. Women, moreover, were involved in prophesying (Acts 2:17,18; 21:8 and 1 Corinthians 11:5).

Among the first Christian converts in Europe were *Lydia* of Phillipi, honorable women at Thessalonica and Berea, *Damaris* of Athens, and a host of other women whom Paul greets in Romans 16 as "workers for the Lord."

Women have played an important role in the development of the church and the service of God. However, the Scriptures are plain that God never entrusted the leadership of the church

to women. From 1 Cor. 11:2-3 and 1 Tim. 2:12-15, we learn that God has instituted a place of order for women who serve Him. Very implicitly He assigns women to a subordinate position in the public ministry of the church. Since we do not find any reference to women being ordained for the Gospel ministry in the Scripture, it has become an accepted principle among Free Will Baptists that women are not to exercise leadership in spiritual matters or organizational affairs if such a position reverses the divine order that a woman is not "to usurp authority over the man." However, it should be further observed that there are exceptions to this rule such as Deborah, Miriam, and Anna. Even among Free Will Baptists this is true. When God cannot find a man, He may choose in His sovereign wisdom to use a woman. This is particularly true on the mission field. But this abnormal situation could be corrected if men would respond to God's call.

The sphere of a woman's activities are primarily connected with the home. In spite of the curse of sin, God's grace endows a woman with the ability to find fulfillment in life through the exercise of her duties as a wife and mother. As a "keeper at home," she is to be more literally a "guardian of the home" and not a "gad-about." A woman who faithfully serves God in the home by caring for her husband and rearing her children to know the Lord is rendering one of the greatest spiritual services the world can ever know.

In addition to her obligations involving the home, a woman is to be a responsible steward of the gifts and talents which God has given her. She must seek ways to employ these gifts in a way which will edify the church. Through a ministry of prayer, home Bible study, teaching children in the church, visitation, and witnessing, women can have a vital ministry for God. Though the women's spiritual service is restricted from the public ministry, she can none the less enjoy an equality of spiritual privileges with God and man. Galatians 3:28 assures us that God makes no spiritual distinctions between male or female. ▲

VIEWPOINT

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FREE WILL BAPT COLLEGE-LIB

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MAY, 1974



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TORNADOES CLAIM LIVES OF FREE WILL BAPTISTS

Free Will Baptists were not exempted from the ravages of the tornadoes which struck from Canada to Georgia on April 3. Four are known to have lost their lives in the Guin, Alabama area when the storm struck there about 9:00 p.m.

Paul Todd, 19, and his brother, Mark, 12, members of the Guin Free Will Baptist Church, were killed when they were sucked by the twister from the family auto. Two members of nearby Mt. Olive Church, John Edwards and Mrs. Rosie Burleson, were also victims of the disaster which claimed a total of 23 lives. Others of the dead attended Free Will Baptist churches but were not members.

The Reverend James Walden, pastor of the Guin Church, estimated that of the 450 homes destroyed or damaged, 25 to 30 belonged to Free Will Baptist families. A like number of people from the two churches were hospitalized for injuries. The Guin Church was the only church left standing in the community

of 2,000 and served both as a morgue and a place for funeral services. The Mt. Olive Church, where Reverend Woodrow Matthews is pastor, also escaped damage.

Mr. Walden said people in nearby communities have been most generous in meeting the immediate needs of the tornado victims. However, there will be additional needs when the repairing and rebuilding of homes begins.

OHIO TOWN STRUCK

Terror struck the Ohio town of Xenia about 4:40 p.m. the same day leaving 33 known dead. None of the dead have been listed as Free Will Baptists. Over 50 bodies have not yet been identified at this writing and an estimated 250 persons remain unaccounted for, according to Reverend Norman Livingston who pastors West Dayton Church in nearby Dayton.

Mr. Livingston reports several families affiliated with the First Church

in Xenia were afflicted with injuries and losses, and the homes and possessions of 3 families are known to have been completely destroyed. Members of Dayton churches reported many of the destroyed homes belonged to relatives. The storm, which left a path approximately 1 mile wide and 4 miles long, reportedly only stayed on the ground 90 seconds, destroying 2,500 homes, 7 schools, and 8 churches. The only Free Will Baptist church in this

(Please turn to page 15)

Currently . . .

By
EUGENE WORKMAN
Administrative Editor

