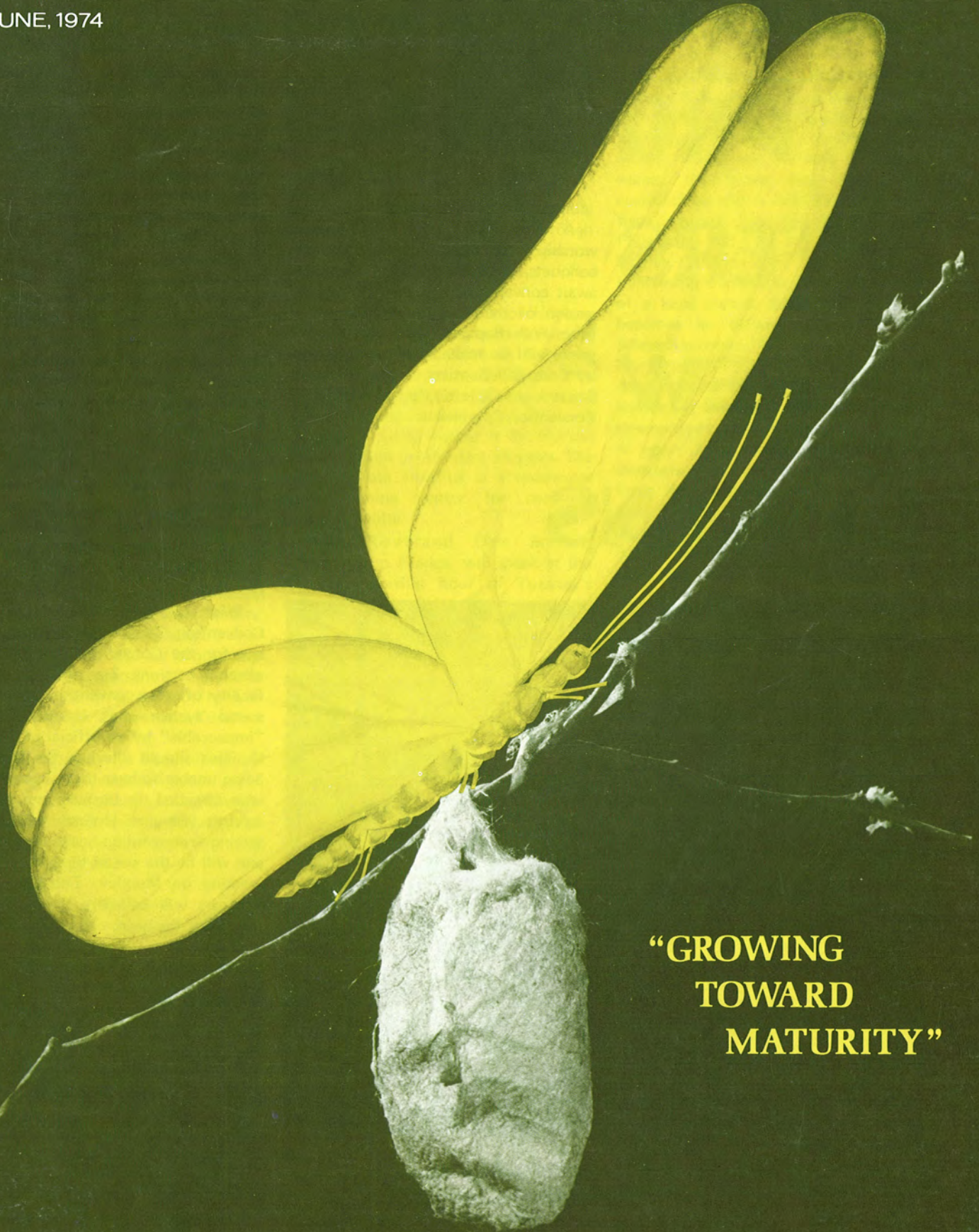


contact

of the National Association of Free Will Baptists

JUNE, 1974



**“GROWING
TOWARD
MATURITY”**

CONVENTION PROGRAM

OFFERS

NEW

OPTIONS

By Eugene Workman

A diversified program of music, worship, standing reports, seminars, banquets, and competitive activities await conventioners at the 38th annual session of the National Association of Free Will Baptists, July 14-18. The group will be hosted for the first time by Free Will Baptists of the Sunflower State in Wichita's Century II Convention Complex.

NEW FEATURE

In an effort to better meet the needs of those who annually attend the National Convention, the program for Monday and Tuesday offers some options to those not involved in standing activities. Educational seminars conducted by representatives of the various departments and commissions of the National Association will be designed to give help in implementing more effective programs at local levels in the area of missions, Christian education, leadership training, evangelism, ministerial retirement, and to aid in giving a greater understanding of theological issues facing today's church. There will be a choice of two seminars at 2:00 p.m. on both Monday and Tuesday. At 3:15 p.m. on both days, there will be a choice of three seminars. These seminars are being added because it is felt that pastors and laymen are attending the national conventions not only for receiving reports and worshiping but also for better equipping themselves for service and leadership in their own local churches.

Wichita's versatile Century II Convention Complex will serve as the site for the Convention's business and worship sessions. The unique circular facility offers a convention hall with a sound system that is described as "impeccable" by an official of Century II. This should alleviate the strain of being unable to hear that plagued those who attended the business and worship services last year. Holiday Inn Plaza is serving as convention headquarters hotel and will be the site of the general board meeting on Monday. The educational seminars will utilize space in Holiday Inn Plaza, the nearby Regal Inn, and the Wichita Public Library. The Broadview Hotel is serving as headquarters for all youth activities as well as several other convention functions. All of these buildings are within walking distance of Century II.

SUNDAY WORSHIP

Governmental reports indicate that a good supply of gasoline will be available during the peak summer vacation months. However, some stations have not resumed opening on Sunday; therefore, many Free Will Baptists will



HOLIDAY INN PLAZA, WICHITA, KANSAS
1974 Headquarters Hotel

arrive in the Wichita area on Saturday. To accommodate these "early arrivers" and to give an opportunity for group worship on Sunday, the pre-convention program will again include Sunday school at 10:00 a.m. and worship at 11:00 a.m. in the Broadview Hotel. The Reverend Charles Thigpen, dean of Free Will Baptist Bible College, Nashville, Tennessee, will be the speaker for the morning worship. The former moderator of the National Association has been affiliated with the college for 22 years. He is currently a doctoral candidate at Middle Tennessee State University in Murfreesboro, Tennessee.

The Free Will Baptist churches of Wichita will hold Sunday morning services as regularly scheduled. A listing of these churches is found elsewhere in this issue.

N.Y.C. HIGHLIGHTS

The author of *In God's School*, *Living the Abundant Life* and *Fire in the Church* will deliver the keynote address for the National Youth Conference on Sunday evening.

The Reverend T. S. Rendall is vice-president of Prairie Bible Institute in Three Hills, Alberta, Canada, principal of the Bible school division, and editor of the institute's monthly magazine, *The Prairie Overcomer*.

Mr. Rendall will also be conducting Bible studies each morning of the youth conference at 8:45. In addition he will address the pastor's dinner on Tuesday evening.

The Music and Arts Festival, which was expanded last year to include eight divisions, now includes a ninth division, the declamation contest. Previously the declamations were a part of the competitive activities.

WNAC PREVIEW

For the first time the speaker of the WNAC Fellowship Dinner on Monday evening will have the opportunity to set



THIGPEN



RENDALL



DE LORIE



PETERSON

forth a challenge during that annual convention highlight and follow through with a seminar on Tuesday afternoon on the subject of "Our Bodies - His Temples."

Mrs. Kathryn De Lorie of Norton, Kansas is an area representative for the Christian Women's Clubs in Nebraska and Kansas. A much-sought-after speaker for women's and young people's retreats and conferences, Mrs. De Lorie has been a social worker at the Norton State Hospital for the past 24 years. The Norton State Hospital is a residential and training center for mentally retarded adults.

The Reverend Dan Merkh, missionary to France, will speak at the 11 a.m. worship hour of Tuesday's convention.

LAYMEN AND PASTORS

Using two forty-five minute periods, Dr. Gilbert A. Peterson will offer constructive suggestions to Christian workers in the area of management. Dr. Peterson, president of Christian Leadership Ministries, Inc., Woodbury Heights, New Jersey, and Academic Dean of the Philadelphia School of the Bible will first explore "Biblical management principles." He will discuss "Biblical management practices" in his second session. The New Jersey native holds an Ed.D. in administration and higher education and is affiliated with a number of educational and Bible college associations. He serves as a consultant to several publishing houses and churches in the area of Christian education and to Christian organizations in the area of management. Dr. Peterson will further lend his expertise during the educational seminars on Tuesday afternoon when he will discuss and answer questions concerning "Managing a Growing Church."

Mr. Harold Critcher, Director of Finance for the Foreign Missions Department of the National

Association, will be the speaker for the annual laymen's breakfast. Mr. Critcher has been actively involved with the National Layman's Board for the past 15 years.

NATIONAL MUSIC MINISTRIES

Free Will Baptist Music Ministries is the new name for the group formerly known as the National Free Will Baptist Music Fellowship. As well as a new name, the group has revised its constitution and is now separated into two divisions: Free Will Baptist Music Fellowship and Free Will Baptist Music Service. Membership in the Music Fellowship is available to choir members of a local church. Each choir member becomes an official member of the fellowship when his church choir joins. The Free Will Baptist Music Service is designed as an information and purchase service for the pastor and the volunteer or employed choir director. Membership is open to pastors, teachers, music directors, music majors or minors in any Free Will Baptist college, and any person interested in Free Will Baptist music. Both arms of the Free Will Baptist Music Ministries are providing some new services for its members.

The re-vamping of this organization to provide services as well as fellowship for its members is an exciting move. For those interested in church music, sharing of plans and possibilities for this organization should be one of the highlights of the National Convention this year. These changes could definitely make a positive contribution to the music ministry of Free Will Baptist churches in the years to come.

The group will meet for its annual breakfast meeting on Tuesday, July 16, at the Holiday Inn Plaza. Bill Gardner, associate pastor of music and youth at the First Free Will Baptist Church, Columbus, Mississippi, will be the featured speaker for this breakfast meeting. ▲



CRITCHER



GARDNER

"GROWING TOWARD MATURITY"

MONDAY EVENING

July 15, 7:30 p.m.

Growing in the Knowledge of God

One characteristic has typified each of the four pastorates that Reverend Rue Dell Smith has held since accepting his first church in 1956. Each of the four churches had just experienced a division in membership prior to his arrival, but each time they became full-time progressive churches under his leadership. This is commendable for a man who entered the ministry in 1955 with a religious background of anti-tithe, anti-mission, and

TUESDAY EVENING

July 16, 7:30 p.m.

Growing in the Likeness of Christ

The Reverend Leroy Forlines was the pastor of the First Free Will Baptist Church, Newport News, Virginia when, in 1953, he accepted the invitation to become a member of the faculty of the Free Will Baptist Bible College in Nashville, Tennessee. He is professor of Bible and theology and is currently serving as acting dean of students.

Those who have sat in Mr. Forlines' classes have learned to respect his command of the Scriptures and his ability to challenge students to use their reasoning power. One of the highest compliments that could be paid to a teacher has been paid to Mr. Forlines: "He made me think in his classes."

Speakers Examine Theme

anti-education. The Korean war veteran said that it was only after many traumatic experiences and much prayerful soul searching that he saw the truth of God's Word. It was then that he led the Chickasha Free Will Baptist Church to become the first one in the Dibble Association to have a missions conference and to support the denomination's Cooperative Program and Christian education endeavors.

The First Free Will Baptist Church of Purcell where Mr. Smith is currently pastoring gave 42 per cent of its income to outside causes in 1973. The outside giving was almost equally divided between missions, Christian education, and the Cooperative Plan.

The name of Monday night's speaker is well-known in the competitive circles of the National Youth Conference since he pastored Straight Street Church of Norman, Oklahoma which produced Bible Bowl teams that placed second two years, third one year and were champions two years. His interest in youth and Christian education is also evidenced by his service on the Board of Trustees of Hillsdale Free Will Baptist College. He is an alumnus of that institution.

The Oklahoma native authored a series of articles on stewardship for CONTACT Magazine in 1972. He and his wife, Ozella, have three daughters.

Mr. Forlines has written a column on Christian doctrine for CONTACT Magazine for a number of years. He has also authored several short works among which are those entitled *Perseverance*, *Biblical Ethics*, *Evolution*, and *Issues Among Evangelicals*. A new book yet unnamed on Bible doctrine is scheduled for release later this year.

Mr. Forlines is a member of the Commission on Theological Liberalism of the National Association and currently chairs that commission. He is also secretary-treasurer of the Southern section of the Evangelical Theological Society. Mr. Forlines received the Masters of Theology degree from Chicago Graduate School of Theology in 1970. He also holds degrees from Northern Baptist Theological Seminary, Winona Lake School of Theology and Free Will Baptist Bible College.

The Forlines have two teen-age sons.

WEDNESDAY MORNING

July 17, 11:00 a.m.

Growing in Love One toward Another

For 16 years, Calvin Evans has been involved in a radio ministry which broadcasts a weekly program. Three years ago, as founder and director of Evangelistic Outreach, Inc., he added a weekly telecast to his communications ministry. Together these programs now



SMITH



FORLINES



EVANS



RIGGS

reach a listening audience on a total of ten radio and television stations.

Calvin Evans has not always been active in a full-time ministry. For 18 years, he was a supervisor for an industrial company, carrying on his radio ministry and pastoring part-time. He began pastoring in 1961. During the next ten years the three pastorates he held grew to full-time works. In 1971, he resigned from his industrial position and assumed the full-time responsibility of the Union Free Will Baptist Church in Wheelersburg, Ohio. He continues to serve as director of Evangelistic Outreach, Inc.

Mr. Evans and his wife, Doris, have 7 children.

WEDNESDAY NIGHT

July 17, 7:30 p.m.

Growing in Faith and Missionary Outreach

If there were a "dean of missions" in the Free Will Baptist denomination, Raymond Riggs would probably qualify for the position. Often Mr. Riggs is still referred to as "Mr. Missions," a name carried over from the time he served as General Director of the Free Will Baptist Foreign Missions Department. Therefore, it is quite fitting and appropriate that he be the speaker for the traditional Wednesday night missionary service.

Mr. Riggs first became a member of the Board of Foreign Missions in 1942 and served in that position until 1953

when he assumed the general directorship. For the next 7 years, he coordinated the work of the foreign missions department. In 1960, he returned to the pastorate, accepting Bethany Free Will Baptist Church, Norfolk, Virginia; and he ministered there until 1967 when he returned to Central Free Will Baptist Church in Royal Oak, Michigan. His move to Central Church was a return to the church which he began in 1937 in a storefront building in the Highland Park community. The church's name was changed when it moved to its present location in Royal Oak.

The moderator of the Michigan State Association is a native of Arkansas. He and his wife, Winona, are the parents of 6 children. One son, Kenneth, is a faculty member at Free Will Baptist Bible College.



WORTHINGTON

THURSDAY MORNING

July 18, 10:15 a.m.

Growing in Grace

Melvin Worthington is half of the evangelistic team often referred to simply as "The Worthington Twins." Following his conversion in 1954, he began making preparations for the ministry. He attended Asbury College in Wilmore, Kentucky, and Columbia Bible College in Columbia, South Carolina where he was graduated in 1959 with a Bachelor's degree. Since 1967, he has been doing graduate study with the Luther Rice Seminary and is currently a doctoral candidate from that institution in Jacksonville, Florida.

Mr. Worthington is noted for his expository messages. This characteristic has been prevalent since the early days of his ministry which began in 1959 in North Carolina. Since that time, he has pastored in South Carolina, Florida, and Mississippi and is currently ministering with the First Free Will Baptist Church of Albany, Georgia. He serves as assistant moderator of the Georgia Association.

Mr. Worthington served two years as a first lieutenant in the Mississippi National Guard as a chaplain. He and his wife, Anne, have a son and a daughter.

**Free Will Baptist Churches
of Wichita, Kansas**

CHURCH

First
1701 South Sedgwick
Wichita, Kansas 67213
Tel. 316/943-5004

Gospel
4200 Whitney Lane
Wichita, Kansas 67210

Westside
200 South St. Clair
Wichita, Kansas 67213

PASTOR

Rev. Grover Terry
2427 Lydia
Wichita, Kansas 67213
Tel. 316/943-7885

Rev. Bill Eden
4265 Whitney Lane
Wichita, Kansas 67210
Tel. 316/524-0900

Rev. Jack Ledbetter
459 South All Hallows
Wichita, Kansas 67213
Tel. 316/942-2333

CONTACT

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PROGRAM

THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

38th Annual Convention / July 15 - 18, 1974
Century II / Wichita, Kansas

Theme: Growing toward Maturity

CONVENTION HYMN: "Higher Ground"

MUSIC DIRECTOR: Teddy Wilbanks

ORGANIST: Beth Thomas

PIANIST: Rebecca Coffey

NURSERY: Century II - Room 101

CONVENTION OFFICE: Convention Hall Lobby

SUNDAY MORNING / JULY 14

10:00 Sunday School
Primaries and Juniors: Mary Dilda
Teens: Leroy Welch
Adults: Harrold Harrison
Broadview Hotel:
North Ballroom
East Hall
West Hall

10:45 Intermission

11:00 Morning Worship
Speaker: Charles Thigpen
Broadview Hotel:
West Hall

SUNDAY EVENING / JULY 14

6:00 Registration: NATIONAL YOUTH
CONFERENCE
Broadview Hotel:

7:00 NATIONAL YOUTH CONFERENCE
Keynote Speaker: T. S. Rendall
Broadview Hotel:
Grand Ballroom

8:30 Youth Social Activities
(See National Youth Program)

MONDAY MORNING / JULY 15

7:00 WNAC Executive Committee Breakfast
Holiday Inn Plaza:
Cork Room

8:00 General Board Meeting
Holiday Inn Plaza:
Gold Room

8:45 Youth Activities
(See National Youth Program)

12:00 WNAC Executive Committee Luncheon
Holiday Inn Plaza:
East Room

MONDAY AFTERNOON / JULY 15

1:00 General Board Meeting Reconvenes
Holiday Inn Plaza:
Gold Room

1:00 Registration: Delegates, Ministers
and WNAC
Century II:
Convention Hall
Lobby

1:00 WNAC State Presidents, Field Workers,
and Executive Committees
Holiday Inn Plaza:
Bay Room

1:30 Youth Competition and Other Activities
(See National Youth Program)

2:00 EDUCATIONAL SEMINARS

"A Growing Church Training Service"
Malcolm Fry
Holiday Inn Plaza:
Reviera Room

"A Growing Missionary Church"
Reford Wilson
Regal Inn:
Crown Room

3:00 Recess

3:15 EDUCATIONAL SEMINARS

"A Growing Program of Evangelism
and Follow-up"
Bob Shockey
Regal Inn:
Crown Room

"A Growing Ministry for
Retirement Years"
Herman Hersey
Holiday Inn Plaza:
Riviera Room

"A Growing Understanding of
Theological Issues: Morals and
Orthodoxy"
Leroy Forlines
Wichita Public
Library:
Auditorium

4:15 Seminars Conclude:

5:00 WNAC Fellowship Dinner
Speaker: Kathryn De Loria
Broadview Hotel:
South Ballroom

MONDAY EVENING / JULY 15

7:15 *Pre-Service Music Program
The Singing Ledbetters
Doyle and Donna Terry
Century II:
Convention Hall

7:30 CONVENTION ASSEMBLY
Presiding: Fred Warner
Prayer
Convention Theme Song

7:40 Special Music: New Life Singers

7:45 Official Session Called to Order
and Moderator Introduced:
Waldo Young, Clerk

- 7:50 Report of Committee on Committees:
Dr. J. D. O'Donnell, Moderator
- 8:00 Welcome to Kansas
- 8:15 Get Acquainted Time
- 8:20 Convention Offering
- 8:25 Special Music: Blaine Hughes
- 8:30 Message: "Growing in the Knowledge of God"
Messenger: Rue Dell Smith
- 9:10 Session Recessed (Exhibit Area Open)
- 9:45 Youth Social Activities
(See National Youth Program)

*No applause, please

TUESDAY MORNING / JULY 16

- 7:00 FWB Music Ministries Breakfast
Holiday Inn Plaza:
Riviera Room
- 8:00 Youth Prayer Meeting
(See National Youth Program)
- 8:30 Registration Continues
Century II:
- 9:00 WOMAN'S NATIONAL AUXILIARY CONVENTION
Presiding: Clara Picirilli, President
Century II:
Convention Hall
- 9:00 Pastors and Laymen's Seminar
Speaker: Dr. Gilbert Peterson
"Biblical Management Principles"
Intermission
"Biblical Management Practices"
Broadview Hotel:
South Ballroom
South Ballroom
- 10:00 Youth Competitive Finals
(See National Youth Program)
- 11:00 WNAC Missionary Service
Speaker: Dan Merkh
Century II:
Convention Hall
- 12:00 WNAC Recess
- 12:30 State Promotional Men's Luncheon
Holiday Inn Plaza:
Terrace Room

TUESDAY AFTERNOON / JULY 16

- 1:00 Music and Arts Festival
(See National Youth Program)



WILBANKS



O'DONNELL



MERKH

- 1:30 Youth Competitive Finals
Children's Activities
(See National Youth Program)
- 1:30 WNAC Reconvenes
Century II:
- 2:00 EDUCATIONAL SEMINARS
"A Growing College Ministry"
Dr. L. C. Johnson
Holiday Inn Plaza:
Gold Room
"A Growing Layman's Organization"
Kenneth Lane
Holiday Inn Plaza:
Riviera
- 3:00 Recess
- 3:15 EDUCATIONAL SEMINARS
"Managing a Growing Church"
Dr. Gilbert Peterson
Holiday Inn Plaza:
Gold Room
"A Growing Understanding of Theological Issues: The Charismatics and the Ecumenical Movement"
Dr. Robert Picirilli
Holiday Inn Plaza:
Riviera Room
"A Growing Sunday School"
Roger Reeds
Regal Inn:
Crown Room
- 4:15 Seminars Conclude
- 5:00 Pastors' Dinner
Speaker: T. S. Rendall
Century II:
Exhibition Hall
- 5:00 Adventurers' Dinner
(See National Youth Program)

TUESDAY EVENING / JULY 16

- 7:10 Pre-Service Music Program
Dormettes
Brashear Family
Southern Oaks Choir,
Oklahoma City, Okla.
Century II:
Convention Hall
- 7:30 CONVENTION ASSEMBLY
Presiding: Russell Spurgeon
Prayer
Convention Theme Song
Special Music:
The Singing Ledbetters
- 7:45 NATIONAL YOUTH CONFERENCE HIGHLIGHTS
Presentation of Awards to National Youth Winners:
Malcolm Fry
- 8:00 Congregational Singing
- 8:10 Convention Offering
Special Music: Southern Oaks Choir
- 8:20 Message: "Growing in the Likeness of Christ"
Messenger: Leroy Forlines
- 9:00 Session Recessed (Exhibit Area Open)
- 9:45 Youth Social Activities
(See National Youth Program)
- 10:00 Youth Banquet
Century II:
Exhibition Hall



WEDNESDAY MORNING / JULY 17

- 7:00 Laymen's Breakfast
Speaker: Harold Critcher
Broadview Hotel:
South Ballroom
- 8:30 Convention Prayer Service
Presiding: Ronald Winkle
Special Music: Oklahoma Ministers
Quartet
Century II:
- 9:00 CONVENTION ASSEMBLY
Worship through Song
Prayer
Moderator's Message
Century II:
- 9:35 Report of Credentials Committee
Seating of Delegates
Partial Report of General Board
Partial Report of Nominating
Committee
- 9:45 REPORTS OF NATIONAL DEPARTMENTS
(Board Members Elected at
Conclusion of Each Report)
Church Training Service:
Malcolm Fry
Executive Church Bonds:
Francis Boyle
Executive Office: Rufus Coffey
Free Will Baptist Bible College:
L. C. Johnson
Foreign Missions: Reford Wilson
Home Missions and Church
Extension: Bob Shockey
Layman's Board: Kenneth Lane
Retirement and Insurance:
Herman Hersey
Sunday School: Roger Reeds
- 10:00 Teenspiration '74
- 11:00 WORSHIP SERVICE
Presiding: Alton Loveless
Congregational Singing
Special Music: Doyle and Donna Terry
Prayer
Offering
Special Music: Beth Thomas
Message: "Growing in Love One
Toward Another"
Messenger: Calvin Evans
- 12:30 FWBBC Alumni Luncheon
Broadview Hotel:
South Ballroom

WEDNESDAY AFTERNOON / JULY 17

- 1:30 Adventurer Trip to Zoo
Broadview Lobby:
- 1:45 CONVENTION ASSEMBLY
Worship through Song
Devotions and Prayer: Mal King
Century II
- 2:00 General Board Report
Business Session
- 2:00 Teen Trip to Cowtown
Broadview Lobby:
- 3:45 Partial Report of Nominating
Committee
Election of General Board Members
- 4:15 Session Recessed

WEDNESDAY EVENING / JULY 17

- 7:15 *Pre-Service Music Program
New Life Singers
Century II:
Convention Hall
- 7:30 CONVENTION ASSEMBLY
Presiding: Eugene Waddell
Prayer
Congregational Singing
- 7:40 Convention Offering
Special Music: Dormettes
- 7:50 Introduction of Missionaries
- 8:00 Congregational Singing
- 8:05 Special Music: Teddy Wilbanks
- 8:10 Message: "Growing in Faith and
Missionary Outreach"
Messenger: Raymond Riggs
Invitation
- 8:50 Missions Offering: Bob Shockey
- 9:00 Session Recessed (Exhibit Area Open)
- 9:30 Youth Activities
(See National Youth Program)

THURSDAY MORNING / JULY 18

- 9:00 CONVENTION ASSEMBLY
Worship through Song
Devotions and prayer: George W. Cloud
Century II:
Convention Hall
- 9:15 WNAC Report
Cleo Pursell, Executive Secretary
- 9:20 Historical Commission Report:
Ronald Creech
- 9:25 Commission on Theological
Liberalism: Leroy Forlines
- 9:30 Report of Committees
Registration
Budget
Resolutions
- 10:05 Intermission
- 10:15 WORSHIP SERVICE
Presiding: Bailey Thompson
Prayer
Congregational Singing
Special Music: New Life Trio
Convention Offering
Special Music: Carl Sullivan
Message: "Growing in Grace"
Messenger: Melvin Worthington
- 11:15 Concluding Session
Selection of 1977 Convention Site
Nominating Committee's Report and
Election of General Officers
- 11:30 Adjournment

1975 Convention — Dayton, Ohio**July 13-17, 1975**

PROGRAM

NATIONAL YOUTH CONFERENCE '74

July 14-18 / Wichita, Kansas
"ROOTED AND BUILT UP IN HIM"
Colossians 2:7

SUNDAY AFTERNOON / JULY 14

4:00 Mass Youth Choir Practice Broadview Hotel:
Grand Ballroom

6:45 Meeting of Personal Workers Rose Room

SUNDAY EVENING / JULY 14

7:00 Evening Worship Service Broadview Hotel:
Mass Youth Choir Grand Ballroom
Special Music
Speaker: T. S. Rendall

9:30 After-Service Activities Broadview Hotel:
Jr. Adventurers Plaza Room
Heralds, Crusaders, Ambassadors East and West
Rooms

MONDAY MORNING / JULY 15

8:45 Bible Study: T. S. Rendall Broadview Hotel:
East and West
Rooms

9:45 Competitive Assembly with all Broadview Hotel:
Contestants, Coaches, and East and West
Judges Attending Rooms

10:00 Jr. Adventurer Crafts Broadview Hotel:
Plaza Room
North Ballroom
Bible Tic Tac Toe Winners' Bracket West Room
Bible Bowl Winners' Bracket

11:00 Bible Tic Tac Toe Losers' Bracket Broadview Hotel:
East Room
Plaza Room
Bible Bowl Losers' Bracket Gold Room
Bible Memory Program Finals

MONDAY AFTERNOON / JULY 15

1:00 Winners' and Losers' Bible Tic Broadview Hotel:
Tac Toe Brackets Resume East Room
Winners' and Losers' Bible Bowl
Brackets Resume
Sword Drill Preliminary Round Plaza Room
Gold Room

1:45- Broadview Hotel:
4:30 Children's Activities Rose Room

MONDAY EVENING / JULY 15

7:30 National Convention Assembly Century II:
Convention Hall

9:45 After-Service Activities Broadview Hotel:
Jr. Adventurers Plaza Room
Heralds, Crusaders, Ambassadors South and Center
Ballroom

TUESDAY MORNING / JULY 16

8:00 Prayer Meeting Broadview Hotel:
Gold Room

8:45 Bible Study: T. S. Rendall Broadview Hotel:
East and West
Rooms

10:00 Competitive Finals Broadview Hotel:
Bible Tic Tac Toe East and West
Bible Bowl Rooms
Bible Sword Drill
Jr. Adventurer Crafts Plaza Room

TUESDAY AFTERNOON / JULY 16

1:00 Music and Arts Festival Broadview Hotel:
East and West
Rooms

1:30- Rose Room
4:30 Children's Activities

5:00 Jr. Adventurer Banquet Plaza Room

TUESDAY NIGHT / JULY 16

7:30 National Convention Assembly Century II:
Convention Hall

9:45 Jr. Adventurer After-Service Broadview Hotel:
Activities Plaza Room

10:00 Youth Banquet Century II:
Exhibition Hall

WEDNESDAY MORNING / JULY 17

8:45 Bible Study: T. S. Rendall Broadview Hotel:
East and West
Rooms

10:00 TEENSPIRACTION '74: Broadview Hotel:
Christian Music and Drama East and West
Rooms

WEDNESDAY AFTERNOON / JULY 17

1:30 Jr. Adventurer Trip to Zoo Leaving from
Broadview Hotel
Lobby

2:00 Teen Trip to Cowtown Leaving from
Broadview Hotel
Lobby

WEDNESDAY EVENING / JULY 17

7:30 National Convention Assembly Century II:
Convention Hall

9:45 After-Service Activities Broadview Hotel:
Jr. Adventurers (State Night) Plaza Room
Heralds, Crusaders, Ambassadors South, Center
Ballrooms

THURSDAY MORNING / JULY 18

10:15 National Convention Worship Century II:
Service Convention Hall

11:30 Adjournment

Differences in doctrinal beliefs resulted in denominations being formed in colonial America during outbreaks of spiritual awakenings, which from all evidence must have been providentially sponsored. High praise can be accorded to those men who proverbially rode horseback and buckboard, penetrating the American wilderness, proclaiming with a "spizarinktum" unmatched in U.S. history, "Jesus Saves!" On many occasions he wore checked gingham and buckskin, packed a six-shooter, and shouldered a musket. Revival fires trailed pioneer wagons across the western terrain, planting churches that banded together in denominational strength. Distinct differences were maintained dogmatically, but it was not uncommon for a revival to cross denominational boundaries without great controversy so long as the fundamentals were proclaimed effectively.

Reckoning that the Great American revival was spawned by denominational churches, and not by free lance independent congregations, one would do well to consider the success of those groups and seek a renewal. A renewal such as that prescribed by Isaiah might just turn the tide in modern times: "Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment" (Isaiah 41:1). Isaiah called for renewal of silence, renewal of strength, renewal of sanctification, renewal of speech and renewal of sentencing. Someone may ask how this isolated verse speaks to present denominational adherents? Isolated, it does not say much; but when viewed with verses 2-20, an Old Testament foreshadowing of denominations can be seen. Upon close examination, the thoughts associated with the key words, responsibility, refreshment and revival, are quite revealing.

God's prophet calls for one to be responsible in helping his neighbor, encouraging him, and maintaining harmony. Read it. "They helped every one his neighbor; and every one said to his brother, Be of good courage. The carpenter encouraged the

goldsmith" He did not criticize him or ask why he too was not a carpenter. "He that smootheth with the hammer (encouraged) him that smote the anvil." The soderer and the nailer were likewise encouraged. No one seemed to think the other fellow should be what he was. Everyone had a task and did it. To make it relevant we might say the pastor encouraged the deacons, and the superintendent encouraged the bus drivers, and the bus captains encouraged the teachers, etc. No criticism — just encouragement — each encouraged the other. Perhaps another picture could be drawn. Could the carpenters, goldsmiths, smoothers, smiters and soderers be Old Testament prophetic foreshadowings of denominations?

Rivers, fountains, pools and springs brought water to the high places, valleys, wilderness and dry land. Again the foreshadowing of denominations comes readily to mind. God used the rivers, fountains, pools and springs in the various places. Why did He not choose to use either one or the other? Why use different natural containers of water? The important thing to notice is that in each case there was water. Water seemed to be more important than the means of getting it there.

Even in the revival that resulted, denominations seemed to be foreshadowed. "I will plant in the wilderness the cedar, the shittan tree, and the myrtle, and the oil tree: I will

set in the desert the fir tree, and the pine and the box tree *together*." This verse bears out a basic thought which can illustrate well the fact that God planted different trees. Why did not God plant just one kind of tree? Surely there is a spiritual significance intended here. It may be suggested that the various trees give credence to the thought that each local church has a distinct personality. Granted, no two local congregations are alike, but it must be kept in mind that Isaiah was speaking to all of God's people. And even so, he saw them as different trees, not each one as a different tree, but a distinct difference among them that brought to mind many trees — trees that God had planted. Cedar, shittan, myrtle, oil, fir, pine, box — all trees, different, yet together, not independent. That word "together" crops up in verses 1, 19, 20 and is intimated in verse 6.

The denominational structure of the New Testament Church must be examined in light of New Testament happenings. Three incidents in the formative years of the early church shed light on the scripturality of denominations.

Paul, in II Corinthians 11:28, speaks of the "care of all the churches." As strange as it may seem to some independent advocates, Paul could not be content to settle with "a" church. He spoke of churches and his personal care for them. Even if God had granted him

ARE DENOMINATIONS SCRIPTURAL?

By Wade Jernigan

a pastoral position (the longest he ever stayed at any one church was approximately two years), it's hard to believe that Paul would have been able to push from his heart and mind all other churches. Here he speaks of "churches," a plural term as you well know. In fact, he speaks of "all the churches." There was just no way that Paul could isolate himself to a "one church position" be that church ever so large. A narrow, divisive, independent spirit designed to fragment never possessed the Apostle. He worked *with* and *within* the framework of *all* the churches *combined* in a *united* effort. Never is a "take dakes and run" attitude exhibited by Paul. Anxious solicitude, apprehensiveness, and fear gripped God's man when he gave thought to the churches. All of this is expressed in the simple word, "Care." Because he cared, Paul constantly gave thought to each local church's wrestling against "spiritual wickedness in high places."

"Go-it-alone" attitudes were not found in the First Century Church. Banded together in a common bond, early disciples met in Jerusalem to settle differences. Such associational gatherings are recorded in Acts 11 and Acts 15. These conventions established dogma and "set aright" things gone awry. Subjects such as separation, Acts 11:1-3, 18 (not second-degree separation); fellowship, Acts 15:1-2; and sanctification, Acts 15:19-20, 28-29, were tackled vigorously and settled. Conclusions reached at these conferences were sent to the pastors and churches. Each church did not act independently on the issues discussed and settled at the conference sessions.

Paul's ministry in confirmation took him to "the churches," Acts 15:41. The point to be emphasized here is not what confirmation means, but the fact is that it was "confirmation of churches," not an independent church. This is not to say that a minister should not pastor a local congregation over a long period of time, but it is to say that no pastor should isolate his people from the fellowship of other churches and fail to have a "kindred" concern.

Non-denominational independents make much use of the term "New Testament Church"; but as was pointed out by a worthy colleague, the

"independentism" emerging is a "neither Testament" movement. This in no way is to be taken as an indictment of heresy in regard to the fundamental truths proclaimed by these groups, but rather to say that total isolationism is not taught in the Bible. Where in either Testament does one find authority to split himself away completely from all others? Such authority is not scripturally based. But what church even among the Independents is totally independent? Maybe just here the definition given for a denomination by Dr. Elmer Towns in *Is The Day of The Denomination Dead?* (Thomas Nelson, Inc., 1973) is warranted:

A denomination is a group of churches with similar doctrinal beliefs, who have similar traditions and backgrounds, who share the same goals in ministry, who desire fellowship to encourage one another, and have organically bound themselves together to establish corporately what they feel cannot be wrought separately.

Towns, having written the above, stated that "The above description of a denomination becomes much more inclusive than some religious bodies are willing to admit." He further states,

Other groups also would bitterly oppose the label denomination. Groups such as *Baptist Bible Fellowship*, the *Christian and Missionary Alliance*, the *Independent Fundamental Churches of America*, and *Conservative Baptist Association* all fit the above definition.

The good Dr. Towns has so ably pointed out that the Independents by inclusive-exclusive grouping have in fact become stepchild denominations.

Independents are "in" with each other so that no one can question either motive or method. They are "dependent" on each other; they have a "third cousin fellowship," alias denomination. They are an "ism" with all the insinuations appertaining thereto. "Independentism" has spawned churches that speak of themselves as being "super-aggressive, independent, separated congregations." They, in some cases, have become somewhat like the "inter-denominational" and "non-denominational" groups in that they of the so-called "fellowships" and "brotherhoods" have become

denominations in their own right. While decrying denominations, they have become denominations. Close observation reveals three things about those so-called independent churches: they are aggressive, for the most part becoming pure numberists; they are argumentative, always contending about something that has little or nothing to do with the Gospel; and they are agitating.

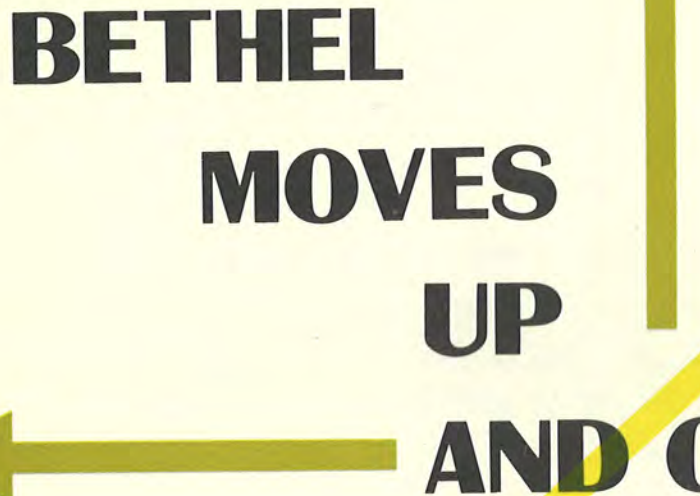
Possibly a word association will describe this "neither Testament" movement: super — egoistic, aggressive — fleshly, independent — obstinate, separated — cantankerous, fundamentalist — segregationist. Independent churches for the most part have at least four things in common: dictatorial pastors, divisive programs, dogmatic people, and disturbing practices.

A word characterization could follow: They are innovators — particularly in evangelism; aggravators — especially in methodical differences; isolators — most definitely when it comes to their people; manipulators — often in programs of sheep-stealing; demonstrators — continually against good denominational churches; separators — even to the point of having to separate from themselves. Dr. John R. Rice pointed this out most vividly some time ago when he stated that they in fact would have to separate from themselves if they did not dissent from the second-degree separation arguments.

While denominations arose as a result of different interpretations of biblical doctrines, there are scriptural passages in which denominations seem to be foreshadowed. Certainly they are not condemned in the scriptures. Historically, the early churches and the apostles were in close association with each other as they clarified doctrines and formulated policies. Indeed the advocates of the present day "Independentism" have little scriptural or historical foundation.

ABOUT THE WRITER: Mr. Jernigan is president of California Christian College at Fresno. He has been active in the denomination for over 25 years, serving as a pastor, evangelist, and home missionary prior to accepting his present post in 1969. He is a member of CONTACT'S Advisory Council.

BETHEL MOVES UP AND OUT



REACHES HIGH ATTENDANCE OF 1,405

By Dr. Elmer Towns

Free Will Baptists are experiencing new vitality among their Sunday Schools. While speaking at the National Convention in Macon last summer, I was encouraged by signs of new growth.

One exciting report came from Bethel Free Will Baptist Church, Hampton, Virginia, where in 1970 Gene Parisher became pastor of a small congregation that averaged 52 in Sunday School with a weekly offering of \$379.70. The blessing of God has been evident so that attendance reached a high of 1,405 in October of 1973, an average Sunday School attendance of 656 in 1973, and an average weekly offering of \$1,846.09. When a business experiences that kind of growth, it produces windfall profits; when a church grows that rapidly, it's miraculous.

Last year the church received 206 new members and baptized 135 new converts. In a day of church decline, many Free Will Baptist churches are growing. An examination of the causes

of growth at Bethel should provide an example and stimulus for others to grow.

A church cannot grow without space. In the spring of 1973, the church added a \$225,000 new facility to their existing building, making it possible to average 1,000 in Sunday School in the future. The new facilities doubled the church auditorium from a 300 to 600 capacity.

Bethel Free Will Baptist Church was organized out of the First Free Will Baptist Church of Hampton in November 1968, when the mother church voted to start a new congregation in the city. The idea of a mission had been talked-up in the congregation for some time, and eight of its families founded the new church. Other than songbooks, there was no financial assistance from the First Church. The new congregation met in a Woodman of the World building and called Eugene Canfield, a graduate of Free Will Baptist Bible College, to become their pastor. After he ministered to them for eighteen months, Gene Parisher was called as pastor in June 1970. Sunday School averaged 50 when he came, and he accounts for the explosive growth: "I came to the church with an enthusiastic, positive mental attitude." The thirty-five-year-old pastor reflects, "I knew we could build

a great work, and the people responded to confident leadership." He also attributes numerical growth to the closeness and dedication of the people.

Within three months, Parisher began a three-minute daily radio program entitled "Points to Ponder with Pastor Gene Parisher." Within six months, he advertised in the daily newspaper. Parisher realized he had to get the church name before the public before he could get them to attend church. He commented, "The church whose name is seen the most by the most people will have the most growth." Within a year, the Sunday School averaged 160. He was on the way.

The Sunday School bus ministry was born in September 1971. Floyd Cox, a new member from a Nazarene church, told Parisher he wanted to reach children through the bus ministry. A lady donated the bus and Cox filled it. In three months, the church had purchased three buses which were transporting 100 people. They have been adding buses constantly. Ten new buses were added in 1972, making a total of seventeen. The church presently runs ten buses (due to the energy crisis), each painted bright red, bringing to Sunday School around 300 persons each week, including workers and, in some cases, their families.

Parisher visited Jerry Falwell's Pastors' Conference in the summer of 1972, stating, "Falwell's concept of saturation evangelism crystalized my thinking on outreach." Parisher had always thought of using media, but frankly confessed, "Falwell's success in soul-winning motivated me. If he could do it in a town of 54,000 and grow, I could reach just as many for Christ in an area of 300,000.

Parisher prints a church newspaper entitled *Bethel Reporter* and distributes it monthly to 2,300 homes. Every visitor who attends the services goes on the mailing list and receives a copy. Many who had not planned to return to the church did so because Parisher kept the excitement of Bethel Free Will Baptist Church in their minds through the *Bethel Reporter*.

Bob Beasley, manager of the art department at the *Times-Herald, Daily Press*, accepted Christ because of his children. They first rode a Sunday School bus; next, his wife attended Bethel and made a decision. Beasley visited the services three or four times;

finally, he came forward on a Sunday to accept Christ as Saviour. Today he lays out the church newspaper ad and is a valuable worker in other areas of the church.

Colonel Edward Curtis first visited the church because his teenage daughter had come to Bethel and was so excited by the Gospel that she refused to go back to the Methodist church where Curtis and his wife attended. The pragmatic Air Force colonel examined Bethel to find out what the church had that others didn't. He had been saved in Vietnam, and his wife accepted Christ at a Bible study. Parisher baptized both of them. Upon his retirement, Col. Curtis came to work for the church as full-time business manager and minister of follow-up and visitation.

Bill Pullen liked to tinker around with cars. When his wife was saved at a Bob Harrington crusade, she began coming to Bethel Free Will Baptist Church. He dropped her off for services, and the large fleet of red buses out back aroused his curiosity. He was impressed with the humanitarian spirit of reaching children. He wanted to do something and offered his help to keep the buses running, even though he wan't saved. Several months later, Pullen received the Lord and is an ardent bus mechanic for Bethel.

Bethel church has attracted many solid Christians from other churches in the area, mostly Methodist, Presbyterian, and Southern Baptist. These new members come because they are fed up with liberalism. When they hear the Gospel, they respond to Parisher's dynamic preaching. There are many other conservative churches they could choose, but Bethel attracts them because it is aggressive. These new members have many opportunities of service, and they are recruited immediately for soul winning.

A church is the length and shadow of its pastor. His leadership builds people of like character, which, in turn, is reflected in the total church. Therefore, an examination of Parisher's life will

ABOUT THE WRITER — Mr. Towns, the director of the Institute for Sunday School Growth in Savannah, Georgia, and the leading authority on church growth among fundamentalist churches, is the author of some 700 articles and twenty-two books. IS THE DAY OF THE DENOMINATION DEAD? is his latest book.

help us understand the church. Gene Parisher's mother was a Christian when he was born, and his father was saved when the boy was ten years old. Therefore, he was brought up in church. At a young age, Gene went forward for membership and was baptized. Most people thought he was saved, but he knew better. At school, he lived a very different life than the hypocritical front he displayed at church. When he was sixteen, he heard several sermons on the Second Coming; and late one evening in bed, "I realized if Christ came, He would take my family, and I would be left behind." In the middle of the night he knocked on his parents' door and asked them to pray with him, accepting Christ as his Saviour.

Parisher quit high school at age seventeen and married a year later. In April 1957, Gene and Joan knelt in their bedroom to settle the question of their life's work. "I had been called to preach." Three months later, the teenage couple packed their belongings and started out with a '49 Chevy and a pregnant wife to enroll at Bob Jones University. He planned to enter the Institute for Christian Service because he had not graduated from high school. At the last moment, he went into the academy for high school and the following year took the college entrance examination and was accepted into the university. A little over four years later, Parisher graduated with a B.A. degree from Bob Jones University.

In January 1963, Gene Parisher accepted the pastorate of a mission church in Rocky Mount, North

Carolina. There were 17 present for his first Sunday He stayed for 19 months and attendance reached 80.

Next, Parisher went to an established church, the First Free Will Baptist Church of Washington, N.C., where attendance jumped from around 130 to a more-than-200 average in his ministry of four and a half years. He spent a short time at the Immanuel Free Will Baptist Church in Durham, N.C. Parisher recognizes the help he got from neighboring pastor Lonnie Graves, Fellowship Free Will Baptist Church, Durham. He observed the growth of Graves church, noting, "The Gypsy had a positive approach; he knew he could beat any obstacle." Parisher noted the people in Graves's church were happy. Also, they were loyal to their pastor's leadership and to the church. Knowing it was a biblical principle, Parisher determined to love his people as Graves loved his church and build a church just as large in Hampton.

He was called to Hampton in June of 1970. Even though Bethel Free Will Baptist Church was a much smaller church, he was returning to his home town in Hampton. He was thus following the trend found among many fast-growing and large independent Baptist churches: the pastor going to his home town with the view of remaining there for the rest of his life, building a large church and saturating the area with the gospel. Today he testifies, "I never felt so much at home in a church as I do here." God is blessing him, and the church has been in a continuous building campaign since he arrived. Δ

LOCAL CHURCH DELEGATE'S CREDENTIALS

THIS CERTIFIES that _____

is a duly authorized delegate to the National Association of Free Will

Baptists from _____,
(Name of church)

_____ of _____
(District Association) (City) (State)

Pastor Clerk or Secretary

IMPORTANT: This form properly signed and accompanied by a \$10 registration fee entitles a local church delegate to register for voting privileges.

**SUNDAY SCHOOL CAMPAIGN
ATTRACTS GREATEST
NUMBER OF
PARTICIPANTS EVER**

NASHVILLE, TENN. — Sunday schools from 204 churches in 27 states participated in the annual spring enlargement campaign sponsored by the National Sunday School Department. General Director Roger Reeds stated this is the largest number of churches ever to participate in a campaign.

The "I Will Build My Church" campaign was written by the Reverend Fred Hall, pastor of the East Nashville Free Will Baptist Church in Nashville. The design was done by the art division of the Sunday School Department. The campaign began March 3 and ran through March 31.

Sunday schools reporting their results tallied a net gain of 33.68 per cent over the October, November and December, 1973 average attendance. The winners in each of the eight divisions are as follows:

Division	Church	Oct.-Dec. Avg.	Camp Avg.	Increase
A	1st Fairmount Park—Norfolk, VA	818	1158	41.56%
	2nd First—Newport News, VA	504	660	30.95%
B	1st Grace—Greenville, NC	490	625	27.55%
	2nd Trinity—Greenville, NC	418	482	15.31%
C	1st Hilltop—Fuquay, NC	344	484	40.70%
	2nd Woodbine—Nashville, TN	374	491	31.28%
D	1st Swannanoa—Swannanoa, NC	250.46	322.40	28.72%
	2nd First—Ardmore, OK	220	283	28.64%
E	1st First—Inman, SC	185	299	61.62%
	2nd Bethel—Woodbridge, VA	163	263	61.35%
F	1st Victory—Goldsboro, NC	133	220	65.41%
	2nd First—Greenville, SC	103	148	43.69%
G	1st First—Boise, ID	51	106.6	109.02%
	2nd Northside—Tulsa, OK	82	170	107.32%
H	1st First—Santa Clara, CA	12	70.4	486.67%
	2nd FWB Mission—Medway, OH	29.1	70	140.55%



FREE WILL BAPTIST

newsfront

MEDICAL MISSIONARIES NEED HELP OF FREE WILL BAPTISTS

NASHVILLE, TENN. — The medical mission work of all voluntary agencies has been severely handicapped by the Internal Revenue Code legislation of 1969. This restricted the ability of corporations to contribute large quantities of their products as had been possible prior to 1969. No longer could they take fair market value of goods donated as an income-tax deduction; they were allowed simply cost of product. This made no allowance for overhead, packaging, handling, transportation, etc. Now, when making

large donations, corporations have to allow for a cash outlay along with the goods donated. Many could not do this, so voluntary agencies have lost an estimated \$50 million in donated goods each year since 1970, according to an official of Medical Assistance Program, Wheaton, Illinois.

J. Reford Wilson, general director of the Free Will Baptist Foreign Missions Department, expressed concern over the issue because MAP has supplied the hospital in the Ivory Coast with thousands of dollars worth of drugs, vitamins, hospital supplies and equipment at minimal cost to the mission.

According to Sherwood Lee, missionary to Africa, "Many Africans would not have been able to receive medical treatment at our Free Will Baptist hospital in Doropo if it had not been for the assistance of MAP."

To correct this situation, two bills have been introduced in Congress to permit corporations to have an income-tax deduction of 50 per cent of the excess of fair market value on goods donated to medical agencies. This will not bring it back to the pre-1969 status but will considerably improve the flow of much-needed supplies. The bills are HR.2808 introduced by Congressman Hugh Carey (D) of New York and HR.5491 introduced by Congressman Barber Conable (R) of New York. The bills are identical, thus making it *bipartisan* legislation.

The help of Free Will Baptists is urgently needed to ensure passage of this legislation. Send to MAP, Box 50, Wheaton, Illinois 60187 for quantities of a sample letter. Permission is granted to reproduce the letter for groups to distribute. Copy, fill in the date, and mail one to Congressman Wilbur D. Mills and also send one to your own Congress-person. Ask your friends to make a similar approach.

1974 NATIONAL ASSOCIATION INFORMATION

- Housing Reservations — CONTACT, April & May issues
- Advance Meal Tickets — CONTACT, May issue, p. 18
- Preview and Program — CONTACT, June, pp. 2-9
- Local Church Delegates Credentials — CONTACT, June, p. 13

ARKANSAS CHURCH RECEIVES CTS CENTURY AWARD

CROSSETT, ARK. — The Church Training Service of the North Crossett Free Will Baptist Church here was recently recognized with a Century Award from the National CTS Department. This recognition was given for having achieved an average attendance of 100 or more for a literature quarter.

National CTS General Director Malcolm Fry presented the Century Award plaque to Mr. Harold Dean Bonnette, CTS Director for the church, during a recent visit. The CTS attendance averaged in the 50's during 1971. From the fall of 1972 through the first quarter of 1974, it has consistently averaged between 115 and 135.

The CTS Department carefully checks each quarterly report form to ascertain new churches meriting the new Century Award. Mr. Fry stated that they are envisioning a "200 club" for the near future.

The Rev. Jack Dodson is pastor of this congregation.



Bonnette (L) and Fry

WORTHINGTONS SHARE CCC BIBLE CONFERENCE PLATFORM

FRESNO, CALIF. — Milton Worthington, pastor of the Donelson Free Will Baptist Church, Nashville, Tennessee, and Melvin Worthington, pastor of the Albany Free Will Baptist Church, Albany, Georgia, shared the pulpit for the annual California Christian College Bible Conference held on campus March 6-8. Using the theme "Called According to His Purpose . . . to

Be Saints," the twins punctuated their messages with humorous homespun illustrations and a deep southern drawl, according to President Wade Jernigan.

The 1974 Conference was held in conjunction with Junior-Senior Hospitality Days which attracted approximately 30 high school juniors and seniors to the campus.

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

CALIFORNIA

J. C. Wood to Tulare Church, Tulare from Spring Church, Salinas

G. A. Savage to First Church, Ontario

Harmon Herndon to Blythe Church, Blythe

Charles Roam to Shafter Church, Shafter

Sherman Wren to Olivehurst Church, Olivehurst

Bob Thomas, Jr. to Corcoran Church, Corcoran

COLORADO

Joe Grimmett to First Church, Denver from Oakland Church, Whites Creek, Tennessee

MISSOURI

Steve Burton to Verdella Church, Liberal

OKLAHOMA

Glenn Lewis to Airport Church, Tulsa from First Church, Pochontas, Arkansas

D. Arthur Yandell to Trinity Church, Oklahoma City from First Church, Tulare, California

TEXAS

Larry Cox to Western Hills Church, Fort Worth

OTHER PERSONNEL

ARIZONA

Ken Sluder to First Church, Tucson as Minister of Youth from pastorship of Lompoc Church, Lompoc, California

CALIFORNIA

Ronnie Young to First Church, Bakersfield as Minister of Youth from pastorship of Corcoran Church, Corcoran, California

MICHIGAN YOUTHS SING FOR BENEFIT OF FOREIGN MISSIONS

ROYAL OAK, MICH. — The Maranatha Singers of the Central Free Will Baptist Church here will again be on tour this summer to raise money for the cause of Free Will Baptist foreign missions.

The 1974 tour program will be presented in churches in the Ohio cities of Akron, Dayton, Columbus, Portsmouth and Springfield and in Huntington, West Virginia during the week of July 24-29. Funds for this trip, as with previous trips, are raised by the choir members prior to the tour so that all offerings received at each of the services will go to the cause of foreign missions. The 1973 tour through Illinois and Missouri raised approximately \$1700 for the accounts of Jerry and Janice Banks, appointees to Japan, and Patsy Vanhook who is now in France.

Organized in 1969, this group is composed of approximately 50 young people, ages 13-19. The singers are directed by Leroy Welch, minister of youth and education. A record album entitled "Maranatha Singers on Tour" has just been released. The album contains songs taken from the '73 tour program. The album was financed by a layman from the Central Church. The cost of the album is \$5.00 and may be purchased by writing the Maranatha Singers, Central Free Will Baptist Church, 2005 Rochester Road, Royal Oak, Michigan 48073. All proceeds from the sale of this record will also go to foreign missions.

GEORGIA CHURCH INITIATES THIRD RADIO OUTREACH

ALBANY, GA. — The First Free Will Baptist Church here recently expanded its radio ministry to include a weekly broadcast of its entire Sunday morning worship service program. The program began March 10 over one of the leading stations in this South Georgia city of 90,000.

The church is continuing to produce a 90-second devotional by pastor Melvin Worthington each morning. Also sponsored by the Albany Church is "Reasons to Sing," a thirty minute program each Sunday morning, hosted by Vernon Whaley, minister of music at the church. This program features religious music and news.

RALEIGH CHURCH TO ADD 500 SEAT AUDITORIUM

RALEIGH, NORTH CAROLINA — The First Free Will Baptist Church here has voted to expand their facilities by constructing a new auditorium which will seat 500. The structure will be built adjacent to the existing plant at an approximate cost of \$195,885, according to Pastor Randy Cox. The present facility is located on a 21 acre tract of land on the outskirts of this capital city.

The estimated cost for the project, which will include furnishings, sound equipment, parking facilities, canopy for the sidewalk, and renovation of the present building, will approach \$240,000. The contract has been let and construction was scheduled to begin June 1.

Financing of the building program will be accomplished through the \$35,000 now in the church's building fund and a \$180,000 bond program voted by the congregation.

ILLINOIS CHURCH EXTENDS OUTREACH TO SPAIN IN ENLARGEMENT CAMPAIGN

CHICAGO HEIGHTS, ILL. — The Liberty Free Will Baptist Church here experienced far-reaching and unusual results from the Spring Sunday School enlargement campaign launched by the congregation March 3. At the conclusion of the morning worship service, members of the group released helium-filled balloons, each carrying a self-addressed postcard. Pastor David Turner promised a prize to the individual whose card was returned with postmark from the greatest distance. Three members of the congregation received cards postmarked Malagal, Spain. Each was awarded gifts from that country.

Pastor Turner stated the church experienced a 63½ per cent increase in attendance during the month-long campaign.

FREE WILL BAPTIST HERITAGE

THE PREACHER BOY FROM ROBERTSON COUNTY

By Mary R. Wisheart

The young man stood on the platform at the railroad station, wondering what he should do next. He had spent his last money for the trip to Nashville and had borrowed \$2 for train fare to continue his journey to Baxter. Now he learned that the man he had come to see had already returned to Nashville. Across the street from the train station, B. W. Stone said to his wife, "I believe that is John L Welch." Mr. Stone came over and introduced himself to the 19-year-old boy preacher from Robertson County, Tennessee, and for several weeks John L Welch preached in the area around Baxter.

In 1908 that young man probably could not have explained exactly what prompted him to leave the Marrowbone Church, his first pastorate, and go to Nashville in search of Ed Pruitt. But sixty-three years later, Brother Welch could say it was beyond human understanding. "When you go where He wants you to go and He leads you where He wants you to go, you'll go in strange places," he said. And since that time John Welch has been following Him through those places of service and blessing.

When the young man returned to Baxter from preaching in the mountains, he found Ed Pruitt there. Pruitt told him that Dr. Dell Upton was

starting a school in Nashville and that the association would support him if he would go to school that fall.

Welch went to Nashville to enter the Free Will Baptist University chartered by Upton and others. Since he was the only student who came, the school did not materialize, but he received individual instruction. He lived in the Upton home and studied with Dr. Upton until March of 1909, when Upton resigned as pastor of Cofer's Chapel to return to West Virginia.

When Dell Upton resigned as pastor of Cofer's Chapel the church elected Welch as pastor, and thus a ministry began that was to span 46 years and set a denominational record for service with one church. His ministry at Cofer's Chapel was interrupted in 1917 when he served as pastor at Olivet and Rock Springs churches. He returned to Cofer's Chapel in 1919 but interrupted service there again from 1929 until 1934 to work with the newly established East Nashville Church. He then returned to Cofer's Chapel and was there until his retirement in 1962.

John L Welch's ministry was characterized by interest in all Christian work. He made contributions to the women's work, publications, and youth organizations.

One of the early organizations for women began at Cofer's Chapel during Dr. Upton's ministry and grew with the encouragement of Welch and his wife,

Mary Ann. In the early days of the Ladies Aid Society, Brother Welch worked with the women in organizing, preparing materials and programs and generally encouraging them. East Nashville Church was started by a group of women who had been a part of the Ladies' Aid at Cofer's Chapel.

In 1920 Welch organized a group he called the Free Will Baptist League. It was an organization especially for the youth of Cofer's Church. In 1922, at the General Conference held in Marshall, North Carolina, the name was accepted on a national level, and Brother Welch was elected as editor of the first Free Will Baptist League literature.

Welch had a heritage of interest in uniting Free Will Baptists, for his father had brought together for a short period of time the Christian Baptists around Cookeville, Tennessee and Free Will Baptists in the Cumberland Association.

When the young Welch began his ministry, he also worked for uniting Free Will Baptists all over the country.

When the Co-operative General Association met at Paintsville, Kentucky in 1918, he visited with the group and invited them to meet at Cofer's Chapel in the 1919 triennial session. The Cumberland joined with the Co-operative Association; but when delegates from the Southeast and West could not agree on feetwashing, the Southeastern delegates withdrew. Welch then led in the movement to organize the Southeast into a national body of Free Will Baptists. The organization took place at Cofer's Chapel May 26, 1921. The group called themselves the General Conference of Free Will Baptists of the United States. Brother Welch acted as president of the temporary organization and was retained as moderator when the organization become permanent. Welch served as moderator of the General Conference for seven years. In 1927 he became field secretary and served in

that position until the last meeting of the General Conference in 1938.

The General Conference in 1932 appointed a committee to confer with the Co-operative Association. The first named to that committee was John Welch. He again took the lead in bringing the Co-operative Association in the East and the General Conference in the Southeast together. In 1933 a joint committee reported agreement between the two groups on the 1901 Treatise. A committee headed by Welch met with the Co-operative Association in Dennison, Texas in 1934 and brought to the 1935 General Conference plans for a meeting at Nashville later in the year.

On November 5, 1935, delegates from both bodies met at Cofer's Chapel to form the National Association of Free Will Baptists. John L Welch was the first moderator of this national body. Through the years his contributions to various boards, his advice and counsel and his influence have been a continued benediction upon the National Association of Free Will Baptists.

Cofer's Chapel, J. L Welch and education have been connected for a long time. After all, Welch came to Cofer's at nineteen to get an education. The man who was never able to attend a Free Will Baptist college led the way for establishing a Free Will Baptist national educational institution. From the beginning of the General Conference, Welch, as moderator, encouraged an interest in education. As field secretary, Welch recommended in 1928 that the Conference elect national evangelists and that these workers be instructed to place special emphasis on the Free Will Baptist Seminary, Eureka, located at Ayden, North Carolina. In 1931 the Conference set up a Board of Education, and Welch was named Chairman. Eureka was destroyed by fire, and in 1932 the Conference elected a secretary of education to see about establishing a school - J. L Welch.

Welch's report to the General Conference in 1933 is significant for it reveals not only his faith and hope for the future of Free Will Baptists, but also

his insight and wisdom. In surveying the field, he found a "strong and growing sentiment among our people for a centralized educational institution." He reminded the people strongly, however, that to have a school Free Will Baptists must be of one mind and one heart throughout the country. He, therefore, recommended that establishing a school be dependent upon the merger of the Co-operative Association and the General Conference. He also suggested that the location be as convenient and satisfactory to all concerned as possible. Since the Conference was meeting with the East Nashville Church that year, he invited the delegates to look over Nashville and see if they thought it would be a good location.

After the merger of the Co-operative Association and the General Conference, the body worked toward establishing a school, and Welch was a leader in the effort. When Free Will Baptist Bible College was established, he served on the Board of Trustees from 1945 to 1957. For ten of these years he was chairman of the board.

Young preachers were always welcome to John L Welch's pulpit, for he was grateful to the people who helped him in his first attempts at preaching.

He recalls how John Chandler, an older Free Will Baptist preacher, held a prayer meeting at Hickory Point one night. Afterward he took Welch aside and asked, "Did you ever feel like the Lord wanted you to preach?" When the boy admitted that he had felt such a call for a long time, even before he was saved, Chandler offered to arrange a service for him to preach his first sermon. According to Welch, he created quite a sensation as a boy preacher, not because of what he was saying, but because he was a boy. He says, "The people were so good to me. They'd listen to me and think it was wonderful. I went to that old Beech Grove schoolhouse for a service one Sunday. I couldn't preach much to begin with. But that Sunday was real hard for me, and I knew I had not done nearly as well as I had before. But there was a dear old lady who got happy, and she shouted. She got up and clapped her hands and praised the Lord for my efforts and she saved the day for me. I always liked her."

He has always tried to help and encourage young preachers by letting

COLUMNS OMITTED

Due to the space allotted in this issue to the 1974 program of the National Association, the following regular columns were omitted: "Words for Women," "What's Your Problem?," "Gems from the Greek New Testament," and "Christian Doctrine."

ABOUT THE WRITER: Miss Wisheart is a member of the English faculty at Free Will Baptist Bible College, Nashville, Tennessee. She is a doctoral candidate at Peabody College.



THE PREACHER BOY FROM ROBERTSON COUNTY (Cont.)

them speak from his pulpit.

Brother Welch led Cofer's Chapel into a giving ministry. The church has a long record of giving freely to FWBBC and to home and foreign missions work as well as to other efforts on local and national levels. That interest in missions goes back to the early days of the General Conference. The Conference first appointed a missions committee in 1925. When it set up a foreign mission board in 1929, Welch was appointed to the board.

Welch's feeling for reaching out to help in other work for the Lord was expressed in a practical way by his influence and help in establishing other churches in or near Nashville. In addition to the East Nashville Church, he organized or helped organize West Nashville, Ashland City, Woodbine, and Calvary Free Will Baptist Churches.

During the early years of his ministry, 1920-22, Brother Welch edited and published a paper for the Free Will Baptist Churches of Nashville and the Cumberland Association. This paper, called *Words of Life*, was a well-edited paper of eight pages, published monthly.

In 1930 R. E. Tripp, writing in *The Free Will Baptist* said this about Welch's ministry: "He is an ideal pastor because he devotes his time to PRAYER and the MINISTRY OF THE WORD as far as the church work is concerned. Brother Welch never did much social visitation or social service among his membership. He would go to see the sick if they sent for him, but he let his members do the social visitation, ministering to the sick, etc. This resulted in an active membership."

Those who have had the privilege of sitting under the preaching of J. L. Welch remember especially his wit. A man of few words, he manages to say more in twenty minutes than most preachers can say in an hour. His sermons are characterized by a quality of mind that always brings something revealing, something to think about, something new from a familiar passage. His devotion to prayer and study shows up in his messages.

J. L. Welch's contributions to education, missions, women's and youth organizations among Free Will Baptists

could hardly be adequately assessed by simply mentioning the positions he filled or the number of years he served. A man's contributions are best assessed by the people he influenced, and so perhaps the best and most fitting tribute to any minister is that epistle written in

the hearts and lives of the thousands of people he has spoken to in a sermon, helped with a word of encouragement, or challenged with an opportunity to service. Only the heavenly records will reveal John L. Welch's highest service to God. ▲

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

April 1974

RECEIPTS:

State	April '74		April '73	Yr. to Date
	Coop	Design.		
Alabama	\$. . .	\$. . .	\$1,158.99	\$ 972.04
Arizona	. . .	. . .	. . .	524.00
Arkansas	930.17	. . .	. . .	4,745.96
California	554.35	. . .	789.32	2,058.36
Florida	401.35	. . .	672.44	3,327.71
Georgia	238.18	. . .	531.59	871.35
Idaho	. . .	. . .	. . .	115.05
Illinois	2,385.77	. . .	1,116.83	4,660.80
Indiana	. . .	. . .	. . .	203.75
Kansas	146.72	. . .	. . .	711.03
Kentucky	137.50	(137.50)	151.25	172.50
Maryland	70.86	. . .	35.00	190.54
Michigan	. . .	. . .	. . .	86.68
Minnesota	. . .	. . .	33.15	87.60
Mississippi	117.35	. . .	34.75	336.27
Missouri	3,087.30	(3,087.30)	2,431.54	11,608.68
New Mexico	. . .	. . .	29.24	. . .
North Carolina	151.32	. . .	75.00	619.46
Northwest Assoc.	45.75	. . .	37.50	45.75
Ohio	336.61	. . .	1,793.71	2,126.14
Oklahoma	4,527.88	(4,454.31)	527.89	11,506.96
Tennessee	160.30	. . .	255.26	1,239.35
Texas	310.69	. . .	95.64	875.45
Virginia	53.70	. . .	62.78	175.30
West Virginia	. . .	. . .	. . .	57.33
Wyoming	. . .	. . .	. . .	25.00
Totals	\$13,655.80		\$9,831.88	\$47,343.06

DISBURSEMENTS:

Executive Dept.	\$ 5,036.32	\$ (972.13)	\$3,938.37	\$20,008.50
Foreign Missions	3,012.88	(2,520.25)	1,972.90	9,440.58
Bible College	1,844.59	(1,345.25)	1,559.56	6,188.05
Home Missions	1,706.03	(1,359.26)	1,253.93	5,395.58
Church Training Serv.	957.79	(670.93)	489.90	2,956.80
Retirement & Ins.	697.87	(506.62)	364.46	2,120.83
Layman's Board	317.88	(241.35)	190.03	894.59
Commission on Theological Liberalism	82.44	(63.32)	62.73	248.67
Miscellaneous	. . .	. . .	. . .	89.46
Totals	\$13,655.80		\$9,831.88	\$47,343.06

WHAT KIND OF GROWTH?

By Joseph G. Ange

Terms like quantitative and qualitative, expansion and extension, edification and involvement are being heard more and more these days. These are important terms. What do they mean in terms of evangelistic and missionary outreach among Free Will Baptists? We need serious, Biblical answers to help us understand our task, our relationship to the task, and the relationship of others to the task.

Our understanding of these terms and the proper application of the principles involved may determine how effective Free Will Baptists will be in reaching this generation for Christ.

Is it possible to have quantity and quality at the same time? I believe it is possible to have both. God is interested in numbers. He desires that we reach multitudes. Statistics are important. The Lord is interested in "how many." A careful look at the book of Acts shows that the Holy Spirit enabled the early Christians to reach great numbers for Christ.

On the other hand, we are taught to teach, train and disciple those who are saved. We should aim for lasting results. Our ultimate goal must be to produce strong, mature, reproductive soldiers of the cross. We are challenged to bring forth fruit that will remain (John 15:16b).

Great care must be exercised lest we make quantitative growth and qualitative growth an "either or situation." This is a very dangerous attitude to take. It is easy to become judges and critics of one another. Instead of this, we ought to be servants of God doing the will of God from the heart. Let the church reach every person for Christ possible. Then let us lead them on toward maturity. To do less is to fail to obey our Lord's mandate to reach the lost and lead them to spiritual maturity.

No discussion of quantitative and qualitative evangelism can proceed far before terms like edification and involvement enter the conversation. Some brethren say that some churches are so busy serving the Lord that they have no time or little time to study the Word of God and little time to get to know God and fellowship with Him. Others contend that some Christians spend so much time on being edified that they have almost put out the fires of evangelism in their own hearts and the church, too. Who is right?

Again, one must avoid the "either or attitude." I believe the answer lies in a proper understanding of the total task of the church. We are clearly commanded to preach and teach the gospel. The right kind of sowing will result in the salvation of precious lost souls. There will be no growth in the lives of converts, no edification, no spiritual maturity in Christians until there are some converts to edify. After the lost are won, the church must lead them toward spiritual maturity through edification that produces Bible evangelism. An edification which fails to produce witnessing and soul winning falls short of New Testament Christianity. Evangelism and involvement that do not produce

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measurable church growth — fruit that remains — likewise comes up lacking.

What then must be our goal? We must strive for growth of the Body of Christ — winning people from the world by ones, twos and multitudes, and baptizing them as He commanded (Matt. 28:29). Moreover, the church must concern herself with helping those who are saved through teaching and must nurture them to the fullest development of their spiritual gifts. This is edification which produces a continuing evangelism that assures growth and extension of the church at home and abroad.

Our teaching on spiritual maturity, edification and spiritual development must be applied more and more to evangelistic outreach. Therefore, let us stand for both quantity and quality. We must be wholehearted for expansion — rapid, solid growth of existing churches. We must reach out at home and abroad through extension — missions and church planting — until Free Will Baptist everywhere are fully obeying the great commission to "go into all the world and preach the gospel to every creature."

What kind of growth shall we have? This writer hopes that *our* growth shall be quantitative and qualitative, expanding and extending, edifying and evangelistic, numerical and spiritual. We should settle for no less. △

VIEWPOINT

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JUNE, 1974



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Editorial Assistant / Judy Simpson
Circulation / Lucy Boyle

OUR READERS COMMENT

APPEALS TO COMMON SENSE

I have observed with interest the current controversy concerning "Methods." Please permit me to make a few observations that I believe represent the thinking of many Free Will Baptists.

1. Granted, a small minority of preachers and churches may be in a "numbers racket." But let us exercise extreme caution and not be guilty of wrongly judging a Brother. Christ will separate the wheat from the tares. Matt. 13:24-30
2. It's easy to criticize a brother because he doesn't fit our mold. Methods vary and when Biblical principles are not involved such criticism and lack of consideration is unchristian and hurts the cause of Christ. Mark 9:38-41
Only the Judgment will reveal every man's work. This is not the Judgment and we are not judges. We cannot know another's motives.

3. Personalities vary within individuals and churches. Perhaps some churches have a "circus atmosphere." Frankly, I've been to more that reminded me of a morgue. Christian Brothers may disagree in love but in this current controversy I detect a serious lack of Christian consideration.
4. We all agree that the New Testament Church was aggressively evangelistic. New Testament Christians used methods that worked. It involved a departure from "tradition" and our approach to evangelism must be practical and Scriptural.
5. Professional jealousy is a monster seldom recognized even after he has consumed his victim. Care must be exercised that criticism is not prompted by envy of another's success.
6. To suggest that methods used by some soulwinning churches is "cheap easism" and "a short cut to success" reveals a serious ignorance of the facts. A Bus

Captain with a third grade education knows better. Soulwinning is work. Prayers and hard work will make one successful.

7. Honest constructive criticism can come only from a first-hand knowledge of the facts. I suggest that before we criticize another that we at least make the effort to see if another's methods work. I'm more concerned about what I'm not doing than in what another is doing. Lets stop excusing the cold dead formalism in many of our churches and the lazy preachers that pastor them.

Free Will Baptists stand to lose much by endless and foolish debate over matters that involve differences of opinion, personality and often professional jealousy. The Great Commission is still the mission of the church. Let's get off the hobby horse of endless, unscriptural controversy. Let's move ahead with the great task of reaching lost men and building them up in the Word of God.

James Pittman, Pastor
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