

NOVEMBER, 1975

contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



THE NATIONAL ASSOCIATION OF
Free Will Baptists

NATIONAL ASSOCIATION BEGINS 41st YEAR OF SERVICE

By J. D. O'Donnell

Billy Sunday, one of the greatest of modern evangelists, passed away November 6, 1935. His death was noted

by a small group of 60 ministers and some lay delegates and visitors gathered at the Cofer's Chapel Free Will Baptist Church in Nashville, Tennessee. That small body of people was assembled to form the National Association of Free Will Baptists.

SINCE 1935

The National Association of Free Will Baptists was organized during a meeting November 5-7, 1935. However, a lot of history and a lot of planning preceded that organizational meeting. Free Will Baptists generally date their origins in the South from 1727 when Paul Palmer began a movement in North Carolina and from 1780 in the North when Benjamin Randall organized the first Free Will Baptist church in New Hampshire. From those 2 beginnings



SERVING ON THE TREATISE COMMITTEE at the 1935 organizational meeting were the following men, left to right: J. C. Griffin, C. B. Thompson, Ralph Staten, E. B. Joyner, E. E. Morris, Winford Davis, W. B. Davenport, M. L. Morse and M. F. Van Hoose.

Free Will Baptist churches had spread across the United States from Maine to California. The northern and southern movements, however, remained unconnected.

After the turn of the 20th century bleak days arrived for Free Will Baptists. The movement, which had grown in the North and had spread westward, joined a merger of Baptists in 1910 and lost its identity. Only a few remnant churches escaped the merger. In the South the churches continued, but their organization folded in 1911. There was no organized movement of Free Will Baptists of any size.

Churches interested in cooperation formed the Cooperative General Association in 1916. Another group of churches, mainly in the East and South, formed the General Conference of Free Will Baptists of the United States in 1921. In 1932 a joint committee from these 2 bodies was appointed to work out a merger of the 2 associations. The result of their work was that organizational meeting in Nashville in November, 1935.

PRE-1953 GROWTH

Delegates from 10 states met in the second session of the National Association in Nashville in 1938. These represented 1,143 churches and 82,752 members. Two years later in Paintsville, Kentucky, delegates from 11 states and 12 district associations reported only 1,047 churches but a membership of 132,270. However, in 1941 at the next meeting in Drumright, Oklahoma, the statistician reported 1,543 churches with 140,799 members. By the ninth session in 1945, 18 states were represented.

In 1935 the work of the General Conference in foreign missions was adopted. Misses Laura Belle Barnard and Bessie Yeley were recognized as Free Will Baptist missionaries. The Thomas H. Willeys were also under consideration and soon opened a work in Panama.

ABOUT THE WRITER: Dr. O'Donnell serves as moderator of the National Association of Free Will Baptists. He is manager of the Editorial Division of the Sunday School Department in Nashville, Tennessee, and is one of the more prolific writers in the denomination. Among his books is "A Survey of Church History."

"The first full-time national offices were opened in 1953. . . . The employment of workers to promote the various aspects of the denominational program introduced a great advance in growth. Every department now saw its work surge forward. . . ."

Their work was later moved to Nicaragua and then to Cuba. Miss Barnard opened a work in India. Miss Yeley began in Venezuela but later joined the Willeys in Cuba. The Damon Dodds joined the Willeys in 1945. The Paul Woolseys went to India in 1947. Soon others began going to these 2 fields. From a budget of \$3,950 in 1939, the Foreign Missions budget grew to \$75,000 in 1953.

A fledgling college was begun in 1942 with one building (and a garage) and 12 students. The College became a 4-year school in 1950 offering an A.B. degree. In 1952 the enrollment passed the 100 mark for the first time, and the College graduated its first 4-year class. A third building was purchased in 1953.

The Free Will Baptist League was an important auxiliary in the new denomination in its early years. Adopted in 1935 from the youth work of the General Conference, the League became a vital training program in the new denomination. League Conferences in 1948 and afterward spread the training program of the League.

The Sunday school work was also a vital auxiliary. In 1940 a Sunday School Convention was formed, and a standard of efficiency for Sunday schools was adopted. But its literature program was slow in developing. The Sunday School Board was limited because the literature was furnished by a press in Ayden, North Carolina, not under the direction of a denominational agency.

The Woman's Auxiliary was one of the most influential auxiliaries during these developing years. This woman's organization was used effectively to teach missions to Free Will Baptists. They greatly assisted the missions boards who had no full-time workers at this time.

Home Missions was launched in 1938 with the election of a board to promote

this work. However, this work progressed very slowly during these early years due to a lack of response on the part of the people. Results were few because the Board had such limited support.

FULL-TIME OFFICES ESTABLISHED

The first full-time national offices were opened in 1953 at 3801 Richland Avenue in Nashville to serve the various departments of work. The employment of workers to promote the various aspects of the denominational program introduced a great advance in growth. Every department now saw its work surge forward as promotional men carried the burdens of their hearts to the people. The Cooperative Plan of Support was adopted in 1953. A denominational magazine, *CONTACT*, was authorized that same year. The major programs combined reported a record income of over \$153,000 at the 1953 session. By 1955 this had grown to \$283,000 and to \$331,000 in 1961. Ten years later income for these departments reached \$1,271,593. By 1974 gift income to the various departments neared \$2,000,000, and total budgets for all departments neared the \$5,000,000 mark.

In 1953 the Home Missions Board employed a full-time promotional man and opened its first national office. The department's receipts soared 300% during that first year. The Board was now in a position to place home missionaries on the field. Three teams were commissioned at the 1954 meeting in Spartanburg, South Carolina. With a budget of over one-half million dollars, the Board now supervises missions and church extension work in 25 states as well as Mexico, the Virgin Islands and Puerto Rico.



BOB JONES UNIVERSITY WILL PERMIT UNMARRIED BLACK STUDENTS TO ENROLL

GREENVILLE, S.C. (EP) — Bob Jones University has changed its admission policy to permit the enrollment of unmarried black students.

Although the university had admitted some married black students in the past, it had excluded single blacks. In May, 1974, the university's president, Dr. Bob Jones III, said that "certain aspects of our admission policy are designed to safeguard our Bible convictions against interracial marriage."

Last spring, the Internal Revenue Service (IRS) announced that church-related schools refusing to admit students of any racial or ethnic group would lose their federal tax exemptions, even if such policies are required by religious beliefs. Although Bob Jones University has been involved in litigation with the IRS in an effort to retain its tax-exempt status, university officials denied that the IRS policy had influenced the decision to admit unmarried blacks.

In a statement issued in connection with the university's policy change, Dr. Jones said that "Bob Jones University as a Christian institution cannot be in violation of the law."

He said the school had "certain Bible convictions" that its previous admissions policies were designed to protect, but that it was "forced by a tyrannical government to obey a law whether we like it or not. We will 'render to Caesar the things that are Caesars' so long as we can do so without failing to 'render to God the things that are God's,'" he said. △

NATIONAL ASSOCIATION BEGINS 41st YEAR OF SERVICE

(cont. from page 3)

The work of the Foreign Missions Board has also seen remarkable progress since the opening of a national office in 1953 and the employment of field workers. Though our missionary staff had to be removed from Cuba, our fields of endeavor have multiplied many times over the India-Cuba work of 1953. Africa, Japan, Brazil, Uruguay, Panama, France and Spain now have Free Will Baptist missionaries also. In 1954 income was only \$82,000 for foreign missions. Twenty years later the Board reported income only slightly under \$1,000,000.

An increasing student body required that our Free Will Baptist Bible College face new challenges also. By 1960-61 enrollment reached 300, and 10 years later it neared 500. Enlarged programs and expansion in the physical plant have met this challenge. Bold and daring building programs launched in the 1960's have given the College modern classroom and office facilities, comfortable residence halls for men and women, and a large gymnasium which serves several purposes. Adequate dining hall and recreational facilities are now available for students. Gifts to the College in 1974-75 amounted to over \$450,000.

One of the astounding stories in the history of the National Association is told in the development of its literature program with the Sunday School Board as the chief actor in this drama. It was not until 1957 that a directive from the National Association gave the Board the full responsibility for the denominational Sunday school program.

When the relationship with the Free Will Baptist Press failed in 1960-61, the Sunday School Board launched a new program independent of the Ayden Press. A curriculum by Free Will Baptists for Free Will Baptists was developed. From total sales in 1962 of \$110,000, the department saw income of over \$1 million during the 11-month period ending in February, 1975. Up-to-date equipment and trained personnel now give the denomination a literature program of excellent quality.

The League Board had an experience similar to that of the Sunday School Board. It also launched its own literature program in 1962. A bolder step in the League work was taken in 1964 when a name change and a restated purpose emerged. A special committee of the National Association in 1963 recommended "that our denominational youth program be centered in one program." Out of this was born the Church Training Service (CTS) which now directs the denominational training program and youth work.

The Woman's National Auxiliary Convention continues its work among the women of the denomination and stresses missions and evangelism. The Master's Men among laymen serves as a similar auxiliary for the men of the denomination.

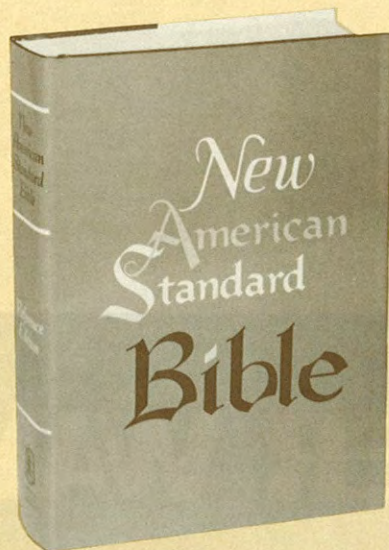
Free Will Baptists have now spread to 39 states and several foreign countries. They number around 225,000 in 2,400 churches in the United States. As a denomination we remain firm in the fundamentals of the faith and dedicated to the Gospel of Christ. These convictions and this dedication can be meaningful only if we have a corresponding zeal to spread the message entrusted to us. If the Lord tarries, may the next 40 years of our existence be marked by the zeal of the church in the book of Acts. △

CONTACT

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(CONTACT, May, 1975).

— Dr. Stanley Outlaw, Professor,
Free Will Baptist Bible College

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— Dr. Merrill C. Tenney,
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THE TOGETHER WAY

By Cleo Pursell

The date was June 12, 1935; the place, Black Jack Church, Pitt County, North Carolina. The General Conference of Free Will Baptists was in session. At the request of Mrs. Fannie Polston, Nashville, Tennessee, a committee was appointed to organize a national body of women's work. The following morning the Woman's National Auxiliary Convention was born with representatives from 7 states.

A page of history was turned at the 1975 convention in Dayton, Ohio, when WNAC observed 40 years of continuous services to our denomination. Auxiliary work has reached into 33 states and 6

foreign countries. Its members work tirelessly and give generously. Why do they do it? What motivates them to work so hard at the task of missions?

A theologian once said he would like to become a woman for awhile so he could fully understand woman.

Christ did not need this experience. His earthly ministry revealed that He

fully understood woman. He elevated her position in the home. He lifted her from her lowly position in society. He enlisted her as a co-laborer!

The Bible records that Christ spoke directly to woman 22 times: sometimes commending her, oftentimes reproving, but always understanding her problems, hurts and needs.

Frequently Christ used parables with illustrations which especially appealed to women. He spoke of the *salt* of the earth, the *lilies* of the field, the *pearl* of great price. And when He likened the Kingdom of Heaven unto *leaven* which a woman took and hid in 3 measures of meal till the whole was leavened, women knew what He meant.

Jesus certainly proved that He understood woman and also impressed upon her the value of winning souls when He asked: "What woman having ten pieces of silver, if she lose one piece, does not light a candle, and sweep the house, and seek diligently till she find it?" (Luke 15:8).

COMPELLED TO SERVE

Through the ages as women came to know Christ as Lord and Savior, they have been compelled by love to serve Him and His church.

We read of women who followed Christ and His disciples on their preaching tours throughout the villages



FIRST PRESIDENT — Mrs. Alice Lupton of North Carolina was elected as the first president of Woman's National Auxiliary at the historical organizational meeting in 1935.

and cities, ministering unto Him of their substance (Luke 8:3). Why? It was because of what He had done for each of them personally. Some had been healed of evil spirits, others physical infirmities; all were healed spiritually, and they loved Him because He met their needs.

Mary of Bethany brought her most treasured possession: an alabaster box of precious perfume. She broke the box (never to be used again) and anointed the head and feet of her Lord.

Although indignant complaints were voiced by some of the disciples that Mary had been wasteful, Christ accepted what she had to offer. He created an everlasting memorial to her when He forever linked her name with the Gospel. "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (Matthew 26:13).

We live in a day of constant change, and nothing changes faster than women's styles (hair, hemlines and heels); but one thing has not changed. Christian women have always found ways of expressing their love for Christ. In like manner today's woman must express her love through meaningful service and gifts.

Today's woman has not only talent and dedication but leadership abilities and training. These things equip and qualify her as a "laborer together with God."

CHANNELED INTO SERVICE

He who gave woman her unique characteristics also brought into being a distinctive organization through which the Free Will Baptist woman can not only utilize her God-given talents, but channel them into the task of world missions: the Woman's Auxiliary.

As she unites her gifts and service with that of thousands of others, she becomes a laborer together with others and with God. She can fulfill her obligation to the great commission.

The Woman's Auxiliary is not a social club or just a place to go. It is not a gossip session. It is not a money raising organization. It is a missionary service of the church.

The purpose of the local auxiliary is "to help the woman fulfill her place in the Great Commission." The purpose of the National Auxiliary Convention is "to assist the various bodies composing



EIGHTEEN YEARS AFTER ORGANIZATION, these women were elected to serve as WNAC officers at the 1953 session in Mt. Vernon, Illinois. Seated from left to right are Mrs. Cleo Pursell, Mrs. Homer Willis, Mrs. Hubert Sloan, and Mrs. Bessie Stairs. Standing, left to right, are Mrs. Luther Gibson, Mrs. Robert Crawford, Mrs. Eunice Edwards, and Mrs. Adam Scott.

the WNAC in providing opportunities for women to understand and fulfill their responsibilities in the family, in the church, in the community and around the world."

This we seek to do through a simplified, flexible, program of work: prayer, study and missions action.

Prayer — At 9 a.m. each day thousands of Free Will Baptist women are united in simultaneous prayer for missions through the Prayer Fellowship. Three seasons of prayer are observed each year for foreign missions, national home missions and state missions. At each monthly auxiliary meeting there is a special emphasis on prayer for missions and missionaries.

Study — To perform adequately the tasks set before them, members must be an informed and an enlightened group. They must be aware of the needs of people about them. They must be conscious of their responsibility in meeting those needs. The study courses recommended by WNAC help to bring about this understanding.

Missions Action — Missions Action involves women in ministry and witness outside their church walls. It allows the woman to choose, according to her interests, abilities and time, the area in which she will work. It may mean ministering to that woman in the nursing home with no one left to care or

to a neighborhood child who needs to hear the Word of God.

CHALLENGED TO GIVE

WNAC lives up to its name as a helper (auxiliary). At the end of each month allocations and reports of all gifts received are consistently channeled through the departments of the National Association, the missions boards, Bible colleges and children's homes.

These gifts are given in addition to those made through the churches. Free Will Baptist women are first of all members of their local Free Will Baptist church, sharing in the life and responsibilities of the church. The Woman's Auxiliary provides additional opportunities to grow and serve.

COUPLED TO COMPLEMENT

Woman's work in the Kingdom is not competitive with that of man; it complements it.

The Lord gave the church a gigantic task to go into all the world with the Gospel. It is one that requires the best efforts of both men and women.

We are "laborers together with God." What an honor!

ABOUT THE WRITER: Mrs. Pursell serves with the WNAC as executive secretary. She is an active member of the LaVergne Free Will Baptist Church, LaVergne, Tennessee. △



The Sounding Board

Do you feel that the time of day the church ordinances are observed is of any significance? Before replying you may wish to read "Why I Believe Every Free Will Baptist Should Observe the Ordinances" by Wade Jernigan (April, 1975).

TRADITION CLARIFIED BY SCRIPTURE

In a discussion of this issue, Scripture is not only vital, but must be the foundation and sole authority in one's outcome of belief. Tradition, although previously accepted and unquestioned, must sometimes be reluctantly discontinued and allow the Scriptures to speak for themselves. Whenever tradition is in accordance with the Bible, I agree that no change is necessary; however, tradition must not be permitted to intervene and replace the Scriptures.

Applying scriptural principles to the church ordinances, I will attempt to reflect the opinion of a layman. I do not subscribe to the theory which concludes that since the ordinances are mentioned only a few times in the Bible, they are consequently of no extreme importance;

neither do I condone the mere speculation that Jesus' command was only to His 12 disciples and is not applicable to all Christians. I will allude to scriptural truths which have been overlooked because erroneous beliefs arising from tradition were allowed to establish predetermined concepts adverse to Scripture.

The issue inevitably must be focused upon when to observe the Lord's Supper and feet washing. Tradition has accepted baptism to be practiced during day or night, whereas many Free Will Baptists claim that the former 2 ordinances may be practiced *only* at night. I will avoid discussion and simply mention that if one assumes night represents death, does not baptism by immersion also have some significance with death (Rom. 6:4)? Yet in the book of Acts (8:38; 9:18; 10:48), it is

recorded being practiced at all times of the day and night.

While exegeting Scripture, illogical conclusions are derived whenever one fails to practice fundamental principles of hermeneutics: observe, interpret, apply. After observing the methodology which Jesus used in John 13:4-12, I detect He washed all of the disciples' feet. (I deny the hypothesis that the feet of Judas Iscariot were not washed.) Applying poor hermeneutical usage to this passage, one could insist that Christians are commanded to wash the feet of the entire congregation in their local church as Jesus did wash His disciples' feet.

For those who persist upon continuing in a dogmatic and fragmentary approach to this issue, I recall that Christian liberty as mentioned by the apostle Paul in I Cor. 8 is also applicable in other matters of the Christian life. Christians are living under grace and not law; however, sin may not continue in order that grace may abound (Rom. 6:1). Furthermore, has our Lord Jesus Christ not given us the Christian liberty to allow some flexibility in this matter? If not, I question the prevailing mannerisms of Free Will Baptist churches with endless technicalities. For example, is the pastor to sit down with his congregation when partaking of the Lord's Supper (Mt. 26:20)? Must only the pastor give thanks, or is he at liberty to ask a deacon or other church member (Mk. 14:23)?

Unquestionably, the Gospel writers (Mt. 26:19-20; Mk. 14:16-17; Lk. 22:13-14; Jn. 13:2) and the apostle Paul (I Cor. 11:23) include the times of day when these ordinances were practiced, but not with the intentions of regulating a specific time of day. My conclusion, therefore, is that Jesus did not focus His command upon the when or the how, but upon the *what* concerning the ordinances He was establishing. (Herein lies the significance of obeying His commands in the Christian life. See John 13:17.) I paraphrase Luke 10:26 to mean that which is actually written in the Scriptures and that which the preacher reads or interprets sometimes does not coincide and may not be of significant value.

Gary Wright, member
Harmony Free Will Baptist Church
Fresno, California

FOR FUTURE DISCUSSION

After reading "Are Buses and Tongues Related?" on page 18, do you agree or disagree with Joseph Bragg's opinion that some leaders in churches which maintain large bus ministries are projecting an attitude of spiritual snobbery toward those who shepherd smaller flocks?

Send your reply to Editor, CONTACT Magazine, P.O. Box 1088, Nashville, Tennessee 37202. Discussion should be limited to 300 words or less. All comments must be signed by the writer and include the name and address of the church with which he is affiliated. Replies should reach the editor by the first week of the month following the date of the issue in which the question is presented.

January Bible Study for All Ages

All over the denomination Free Will Baptists will be joining together for a time of in-depth Bible study during the month of January. Annually promoted by the Executive Office of the National Association of Free Will Baptists, January Bible Study offers an excellent time for pastors to give special emphases to the Word in the church and home. Here are some suggestions which may aid in implementing a successful time of study during the month.

Select a specific night of each week of the month, perhaps during midweek services on Wednesday evening, to "dig" into the Word with members of your congregation. Or have a special study at the church for one full week of the month. Why not involve key lay people in leading study groups in the homes of members for at least one night of each of the 4 weeks of January? Homes could be selected on the basis of their geographical locations. Neighbors living in these locales could also be invited to the study time. What a witness this could be!

Pastor or lay leader: If these suggestions have provided ideas on how you can help others become more grounded in the Word during January Bible Study, begin planning now to implement these ideas.

Regardless of the time or place, some of the suggested materials available through the Church Training Service Department and the Sunday School Department, coupled with the Word of God, will provide excellent bases for study and discussion. Most of the materials are written and prepared by Free Will Baptists for Free Will Baptists and lend themselves well to a brief study. They are listed according to age level.

Order From:

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(All orders are subject to 10% of total for postage and handling.)

ADULTS

Fundamentals of the Faith by Dr. Robert Picirilli

Among conservative Christians there are 2 groups of doctrines: the essentials and those which make for denominational distinctives. The writer deals with 2 of those essential doctrines here: the doctrine of the Scriptures and the doctrine of Christ, 50¢.

Christian Growth Series (Contemporary Topical Studies),
by Dr. Malcolm Fry

Those 10 booklets cover subjects ranging from the Christian home, stewardship, Christians and emotions, the eternal Word of God, etc., 50¢ each.

Perseverance by Dr. Robert Picirilli

This pamphlet opens with a discussion on the controversy between Calvinists and Arminians. The Free Will Baptist position on the question of perseverance is set forth clearly while the Calvinistic arguments are refuted. The paths to apostasy are outlined, 50¢.

Doctrine of Last Things by Dr. Robert Picirilli

Some major differences among Free Will Baptists arise from the study of eschatology. Dr. Picirilli outlines the basic views of eschatology and pinpoints the areas of conflict among Free Will Baptists. At the same time he shows the areas where there is strong agreement, 50¢.

Church Government and Ordinances by Dr. Robert Picirilli

Doctrines which bring denominational distinctives are the subject matter of this booklet. The doctrine of ordinances is discussed. The systems of church government rejected by Free Will Baptists, as well as the system we accept, are described in a look at the doctrine of church government, 50¢.

TEEN-ADULT

A survey of the Pentateuch by Dr. Stanley Outlaw and
Dr. J. D. O'Donnell, \$1.95

The Book of Galatians by Dr. Robert Picirilli

This is an overall presentation of Galatians, \$1.95.

Daniel by Dr. Douglas Simpson

The writer presents an analytical study of the Old Testament book, \$1.95.

Hebrews by Milton Crowson

This New Testament book is analyzed by the writer, \$2.95.

What the Bible Says About Tongues by Dr. Robert Picirilli

This booklet explores the Biblical teachings about tongues and exposes the fallacies in the modern day tongues movement, 50¢.

Precepts for Practice by Dr. Malcolm Fry

Good for new converts, this workbook deals with the basics of the Christian life, \$1.95.

Free Will Baptist Doctrines by Dr. J. D. O'Donnell

An exposition of Free Will Baptist doctrines with an emphasis on the scriptural basis for those doctrines, this book follows the basic outline of the doctrines in the Treatise. However, the author gives greater emphasis to Scriptures on which these doctrines are based than he does to the Treatise statement, \$1.95.

Free Will Baptist Missions, Missionaries, and Their Message

By Bill Jones, \$.95 for student text; \$2.95 for teacher's guide.

TEENS

Science and the Bible - Can We Believe Both? by Larry Richards

This booklet shows it is as much an act of faith to accept a scientific "theory" as it is to accept the "fact" of creation, 49¢.

Psychology and the Bible by Larry Richards

The author warns against viewing psychology as "the answer" to one's problems or a substitute for the Christian faith, 49¢.

Youth Guidance Series (Contemporary Topical Studies)

by Dr. Malcolm Fry

These 10 booklets deal with subjects such as leisure, other beliefs, fruits of the Spirit, Bible use, etc., 50¢ each.

JUNIORS

Trailways to Adventure by Damon Dodd

Mystery and suspense stories bring out spiritual emphases in this booklet, 35¢.

PRIMARY

Every Day With Jesus by Jane Johnson

This is a devotional guide geared for primary children, \$1.00.

TOWNS DENOUNCES SMALLNESS DURING CCC's CHURCH GROWTH SEMINAR

FRESNO, CALIF. — Dr. Elmer Towns, reportedly America's premier Sunday school and church growth analyst, cited "the curse of smallness" as the major problem among Free Will Baptist churches. Towns diagnosed the problem while sharing the platform with Dr. Holland London, president of California Graduate School of Theology, during the Pacific Regional Sunday School and Church Growth Seminar hosted by California Christian College September 26-27.

Dr. Towns commended the Free Will Baptists as a people who live clean, have a strong biblical doctrine, and "do the best job of any denomination in teaching what they really believe." But he concluded that the one thing which stifled rapid growth was the Free Will Baptists' infatuation with smallness.

The seminar was sponsored by the Free Will Baptist Sunday School Department and chaired by Dr. Roger Reeds, general director. Dr. Towns delivered 6 major addresses in the classroom and seminar schedule; Dr. London spoke 3 times.

An unexpected dimension culminated the double session Friday evening when California Graduate School of Theology bestowed the honorary degree, doctor of letters (LL.D.), upon Roger Reeds. Both Dr. Towns and Dr. London spoke at length concerning Reeds' contribution to Free Will Baptists in the fields of literature and education.

NORTH CAROLINA MISSION BREAKS ATTENDANCE RECORD

FARMVILLE, N.C. — A record attendance of 77 was present for the morning worship hour at the Beacon Free Will Baptist Mission of Farmville September 7. Pastor Tommy Godley reports there were 58 in Sunday school on this date which was observed as the church's first homecoming Sunday.

The homecoming message was delivered by the Reverend Roger Tripp, pastor of Union Chapel Free Will Baptist Church at Chocowinity, as a climax to revival services that week.



FREE WILL BAPTIST

newsfront

PASTORS AND WORKERS CONFERENCE EXPECTED TO ATTRACT WIDE REPRESENTATION OF FREE WILL BAPTISTS

KINSTON, N.C. — Born out of a burden on a number of men's hearts who wanted to see a greater thrust for personal soul winning and New Testament church building, according to State Evangelist Ronald Creech, an innovative Pastors and Workers Conference is scheduled to be held November 24-26, 1975, at Bethel Free Will Baptist Church in Kinston. Free Will Baptists from across the denomination are invited to share in

planned workshops and to hear messages designed to challenge ministers and laypeople alike to win souls and build churches.

Workshops will cover such subjects as preaching, evangelistic meetings, the Christian home, stewardship, church budgets, starting a church, bus ministry, church advertising and promotion, children's church, church staff, Christian schools, radio ministry, visitation, tape ministry, youth work and evangelistic music. A special feature will be a soul-winning clinic to be conducted in 2 sessions and climaxed with a soul-winning effort on Wednesday afternoon with the goal of reaching as many homes in Kinston as possible.

Participants in the conference include Dr. B. R. Lakin, full-time evangelist from Titusville, Florida; Dr. Tom Malone, founder and pastor of Emmanuel Baptist Church in Pontiac, Michigan; Mrs. Marlene Evans, dean of women at Hyles-Anderson College in Hammond, Indiana; Rev. Dale Burden, pastor of Fairmount Park Free Will Baptist Church in Norfolk, Virginia; Dr. Joseph Ange, director of religious activities at Free Will Baptist Bible College, Nashville, Tennessee; Rev. Van Dale Hudson, Free Will Baptist evangelist from Amory, Mississippi; Rev. Lonnie Graves, pastor of Fellowship Free Will Baptist Church, Durham, North Carolina; Rev. Don Pegram, pastor of First Free Will Baptist Church, Newport News, Virginia.

Detailed program and motel information is available by writing the host pastor, Rev. David Paramore, P.O. Box 3427, Kinston, N.C. 28501. Mr. Paramore and State Evangelist Ronald Creech are serving as cochairmen of this conference.

OHIO CHURCH BREAKS RECORD SUNDAY SCHOOL ATTENDANCE WITH 1,645

COLUMBUS, OHIO — The Welch Avenue Free Will Baptist Church in Columbus set an attendance record of 1,645 in Sunday school on October 5. In addition over 100 conversions were recorded for the day. This record breaking day marked the climax of steady growth over the past several years under the leadership of Pastor Paul Thompson.

The church has maintained an extensive training program for the Sunday school workers, and this training has equipped the workers to serve more effectively, according to Mr. Thompson. The church operates 18 buses each week which bring in an average of 400 per Sunday. As a result of souls being saved every week for a number of months, a baptismal service is held each Sunday night.

Pastor Thompson was originally converted in the church and had served in every phase of the church before becoming pastor in 1963. He also currently serves on the National Sunday School Board.

HILLSDALE'S FIRST DEBT FREE BUILDING HOUSING MEN STUDENTS

MOORE, OKLAHOMA — The completion and occupancy of the latest building on the campus of Hillsdale Free Will Baptist College at Moore set a new record in the development program of the college. The functional building, designated as the four-plex because of its design, was debt free upon completion. President Bill Jones states a total of 67 people contributed more than \$50,000 to make the four-plex debt free upon occupancy. The four-plex will be used temporarily as men's dormitory space, housing 30 this year. It will be converted to married students' apartments when a permanent men's dorm is constructed.

A total of 196 students have enrolled for the 1975 fall semester at Hillsdale. According to the statistical report from

Registrar Dan Arnold, there are 97 freshmen, 38 sophomores, 24 juniors and 12 seniors with the remaining enrollment being listed as special students. The highest concentration of study comes in the area of general education with 63 enrollees, while 62 men are pursuing ministerial studies.

Geographic origins show that 103 members of the student body are from Oklahoma, 23 from Texas, 21 from Arkansas, 17 from Missouri, 2 from Africa, 2 from India, 2 from Japan, 1 from Puerto Rico with the remaining students coming from 7 other states.

According to Registrar Arnold, the enrollment projection for 1976 should see an increase of approximately 16% for a total of 220 students. Hillsdale College, which is owned and operated by the Oklahoma State Association of Free Will Baptists, is accredited by the Oklahoma State Regents for Higher

Education to operate as a junior college and to offer the appropriate associate of arts degrees and has been authorized by the regents to offer courses leading to a bachelor of theology. The college was begun in 1959 and in 1966 moved to its permanent location on a 39 acre campus 2 miles south of Moore on Interstate 35.

NASHVILLE MINISTERS INCLUDED IN WHO'S WHO IN RELIGION

NASHVILLE, TENN. — The first edition of *Who's Who in Religion*, which is published by the Marquis Publishing Company, will include the names of Dr. Joseph G. Ange, director of religious activities at Free Will Baptist Bible College and longtime chairman of the Foreign Missions Board, and Dr. J. D. O'Donnell, moderator of the National Association of Free Will Baptists and manager of the Editorial Division of the Sunday School Department.

Dr. Ange, who came to Nashville, Tennessee, in 1972 to become the first director of religious activities for FWBBC, was a student there from 1948-52. He received his honorary doctor of divinity degree from Bob Jones University, Greenville, South Carolina, in 1972. Rev. Ange has pastored churches in Tennessee, North Carolina and Michigan. From 1966 until his move to Nashville, he pastored the Liberty Free Will Baptist Church in Durham, North Carolina.

Dr. O'Donnell joined the Sunday school staff in January, 1973. The former president of Oklahoma Bible College (now Hillsdale Free Will Baptist College) and former Free Will Baptist Bible College faculty member holds an earned doctorate from the New Orleans Theological Seminary. He has authored *Faith For Today*, *Handbook for Deacons*, *The Preacher and His Preaching*, *Free Will Baptist Doctrines*, and *A Survey of Church History*, as well as several booklets.

The publishers state the purpose of this new edition is not to confer distinction on those included, but it is to serve as a reference work of those who are recognized leaders in the field of religion. Other Free Will Baptist leaders are expected to be included in this upcoming edition.

KANSAS CONGREGATION MOVES INTO FIRST CHURCH UNIT

EMPORIA, KANSAS — The First Free Will Baptist Church of Emporia occupied its new church building for the first time on August 31 with a record attendance of 61 in Sunday school.

The church is a product of a joint project between the Kansas Home Missions Board and the National Home Missions Department. It was started in June, 1972, by the Reverend Bobby Clyatt. Under Brother Clyatt's leadership the church was organized and purchased 2 acres of land in a choice location. They met in the pastor's home for 3 months and then rented the Odd Fellows' Hall where the church continued until August, 1975. The Reverend Jim Summerson, the present pastor, assumed the work in August, 1974. He reports that the church has seen people saved every month for the past year and has set a goal for 100 in average attendance by the end of 1975.

The new church building has 8 classrooms, a kitchen, junior church facilities and an auditorium that seats 150 with overflow facilities that will seat an additional 25. Total cost of the building was approximately \$35,000 as the members did most of the work themselves. It was financed through a bond issue supervised by Executive Church Bonds of Nashville, Tennessee. The church is located at 1720 East Sixth Avenue in Emporia.

OUR READERS COMMENT

PASTOR EXTENDS THANKS TO NATIONAL MINISTRIES

... It is easy for people in our local churches to use literature and materials from our many national departments and never give any thought to the preparation and the thought and planning as well as good hard work to send out the message of our people. I want to personally take a stand to let you of CONTACT and the Sunday School staff and the officers of the departments in the National Offices that many of the ministers and officials of the churches in our Free Will Baptist denomination are proud of the work you are doing. I think it is time that our people start seeing that our magazines, tracts and other religious materials are placed all over the country and that radio stations, television and newspapers hear from us and begin spreading the GOOD NEWS that we have to offer people. ...

*Rev. Joey B. Murphy, Pastor
Immanuel Free Will Baptist Church
Joliet, Illinois*

THE MISSING DIMENSION

Part I

By Robert Picirilli

The theme of this 1975 convention is "Equipping the Saints." I have been asked to speak to you on the subject, "The Missing Dimension." Those who made our program have shown by this title that they believe some dimension is missing. I entirely agree.

Ephesians 4:11-16 shows us that Paul recognized a missing dimension, and he was specially enlightened by the Holy Spirit of God. He longed for a time when his readers would attain to the unity of the faith and knowledge of the Son of God. Evidently, then, there was *division and strife* in Paul's time. That situation hasn't changed. There is still division, schism, tension. God's people are all too easily set against each other.

In verse 14 Paul anticipated a time when his readers would grow up, be no longer babes. Then there must have been *immaturity and childishness* in his time, too. There is still immaturity. Too many of God's children are petulant and playful.

Paul knew his readers were too easily tossed to and fro, carried about with every changing doctrinal wind. Clearly there was instability in Paul's church in Ephesus. And we are still plagued with *unstable* believers, running hither and yon to every voice that calls, confused and changeable.

This instability involved also tricky, cunning, crafty, deceptive, false teaching. Already in Paul's time, some he had won to Christ broke his heart by hearkening to *false doctrine*. The situation is even worse in our day. Our hearts still bleed because our people are

naive and gullible, untaught and undiscerning, easy prey for the vultures that would devour them with heresy.

Disunity, immaturity, instability, gullibility — are you sure Paul wrote this letter to some church 1,900 years ago? Surely this must have been one of our 20th century Free Will Baptist churches.

I think we will agree there is a missing dimension. We see it every way we turn. We see it in the critical shortage of workers in the churches, whether it be the lack of enough qualified Sunday school teachers or the meager handful the pastor can shame into going on visitation. We see it when one can't tell the Christians from the unsaved, not in appearance or actions and often not even at the national convention. We see this missing dimension when typical church members are inconsistent and vacillating, unconcerned about holiness, unconcerned about the lost, neurotic and spoiled, self-seeking, agitated, defeated, indulgent, shortfused, sacrilegious and unspiritual.

And we are most painfully aware of the missing dimension when many in the church feel left out and useless, that there is nothing for them to do, no

contribution to make to the work. It is worse still when others *want nothing to do* and expect the preacher and deacons to do it all.

In all these ways and in numbers more, we have no doubt: Something is wrong. Something is missing. What is that missing dimension? Can we find it here? Does not Paul, penning words breathed in him by God Himself, put his finger on it here? He certainly does. Here is the Biblical solution. The whole passage turns on this phrase in verse 12: "for the perfecting [the equipping] of the saints."

That is my task: to present to you the equipping of the saints as the missing dimension; to convince you that our failure — at least in part — lies right here in our failure to equip fully all the saints; to expound and explain that equipping; to open up the dimensions of that word and the task it represents; to arouse in us all a new determination to work at the equipping of the saints.

EQUIPPING TO BE

There are, in fact, 3 emphases about the equipping of the saints that I have found in this passage. First of all, I find that equipping the saints is equipping them to be.

The Greek word translated "perfecting" (or equipping) in verse 12 often means that something is formed or fashioned to be what it really is or ought to be. (In Hebrews 11:3, for example, we read that "the worlds were framed by the word of God." "Framed" is the same word as equipping here in Ephesians 4:12.) Equipping the saints includes forming or fashioning them into what they ought to be.

Dear friends, we must first be concerned with what the believer is. How often we are heartbroken — justly heartbroken — because our people do not do; and we fret and fuss. But in such cases maybe we ought to back up a step and ask what these Christians are, because what they are has to come before what they do.

PRACTICING SAINTS

Study this passage closely, and you'll see that Paul was very concerned what these Ephesians were and could become. To start with, Paul was concerned about their sainthood. Verse 12 speaks of the equipping of the saints. I don't think we do any injustice to that phrase to

ABOUT THE WRITER: Dr. Picirilli serves as registrar at Free Will Baptist Bible College, Nashville, Tennessee. The former moderator of the National Association is a prolific writer, his latest book being "The Book of Romans" published by Randall House Publications. He is a regular contributor to CONTACT magazine.

observe that the very first thing involved in equipping the saints is in equipping them to be saints. To equip a believer is to form and fashion him into a saint.

Now I know that a person becomes a saint in one sense the moment he is converted. Positionally, he is instantaneously sanctified, set apart for God, made holy by the presence of the Holy Spirit that indwells him. But in practice he is a weak and stumbling saint at best. A saint is one who is holy. And a believer must be taught and trained to be holy. Holy in thought and mind, as well as holy in word and deed. Holy because God is holy. Holy because the heart of God and the heart of the believer are united in their longing and passion for holiness.

Someone has said that "Saints are people who have cultivated habits of holiness." That is the truth, and habits of holiness in thought and word and deed are not developed overnight. Sainthood has to be taught and trained, preached and practiced, exemplified and emulated. Some of the weakness of our people is the inevitable product of their meager sainthood. We have to equip them to be saints.

ATTAINING STATURE

Next, Paul was concerned about the Ephesians' stature. In verse 13 you can see how Paul longed for them to attain "unto a perfect man, unto the measure of the stature of the fullness of Christ." Now the word "perfect" here is not the same Greek word as perfecting in verse 12. The word here in verse 13 means complete and mature. Notice how Paul links this with the word "stature" here in verse 13 and how he contrasts this in verse 14 with children. What Paul means by "perfect" is full grown.

I realize that Paul's "perfect man" here in verse 13 refers in a very real sense to the body of Christ as a whole. He wants to see the whole body of Christ, the Church, full grown, perfectly developed into adult manhood. But here's the point: That fully developed manhood of the Church cannot come without the fully developed manhood of every believer. So if we're going to fully equip the saints, we have to bring each one to adult manhood. That is what we ought to be working tirelessly to produce: every saint a perfect man.

And I hope you noticed also by just what sort of fully developed stature Paul measures this perfect manhood: the stature of the fullness of Christ. The full-grown saint will possess all the fullness Christ has to give him. In each member of the true Church is to be embodied the full measure of the graces and qualities of the character and personality of the man Jesus. Far too long we have thought of this as a goal that is not possible to achieve. Or we have oiled the troubled waters of our consciences by telling ourselves that we will achieve this anyway in our glorified state when Jesus comes back. But, my dear fellow Free Will Baptists, there is no excuse for our miserable attitudes. The measure of the stature of the fullness of Christ, full-grown spiritual manhood, is a target we ought to be shooting for now with the determination and expectation of reaching it in our earthly lifetimes. And I am fully persuaded that it will make a difference in glory just how closely we have come to attaining that stature down here.

It is an innocent game we play with our children when we ask them at various times, "What are you going to be when you grow up?" And they are

always changing, never sure, as long as they remain children. How sad it would be though if we met such uncertainty in a man of 30. Worse than that though is the condition of Christians who remain spiritual babes all their lives, always talking about what they are going to be when they grow up. Equipping the saints means helping them reach the stature of full-grown men in the image of the perfect manhood of our Lord Himself.

STABILIZING BELIEVERS

Now one more thing Paul was concerned about in the matter of equipping the saints to be was their stability. He expresses this concern in an interesting way with 3 negatives. He didn't want them to remain children; he didn't want them tossed and carried about by the shifting winds of doctrine; and he didn't want them taken in by the sleight and cunning deception of false doctrine.

But the most interesting picture of instability that Paul paints here is seen in these words: "tossed to and fro, and carried about with every wind of doctrine." This is the picture of a small boat caught in a storm at sea at the mercy of waves and wind. The boat is helpless, tossed up and down and back and forth as the waves toss and turn. Those aboard cannot even set their own course, for they are in helpless submission to the power of the winds. When the winds blow this way, the boat goes this way. When the winds change, so does the direction of the boat. You've heard of "small craft warnings"? This small, unstable craft is at the mercy of the fickle, changing winds and waves.

Doesn't that picture describe exactly what far too many of our people are? I fear it does: agitated and tossed, following first this voice and then that one, changing every time the wind changes at the mercy of the fickle winds. How our hearts long to see not small, unstable craft, but solid, sound ships that can chart their own course in any storm, knowing their destination and never veering from it.

The last part of verse 14 makes the picture even more tragic, because this instability leaves the people open not merely for fickle vacillation but for fatal deception. Paul strings together here a handful of words that describe this error

THE FORMER MODERATOR OF THE NATIONAL ASSOCIATION CLEARLY EXPOUNDED TO FREE WILL BAPTISTS ATTENDING THE 1975 SESSION THAT MANY SAINTS ARE ILL EQUIPPED FOR SERVICE BECAUSE OF A MISSING DIMENSION IN THEIR LIVES.



THE MISSING DIMENSION

(cont. from page 13)

of false teaching to which unstable believers are susceptible. "Sleight" originally meant the tricky tossing of the dice and so came to refer to cheating and fraud. "Cunning craftiness" means skillful deceit, treacherous manipulation. "Lying in wait" refers to wily methods, deceitful devices. And the word "deceive" here means an erroneous straying. All these put together depict the methods and objectives of false teachers, who craftily, schemingly, skillfully, deceitfully manipulate unstable believers toward a fatal straying from the truth.

I'm not going to pretend to you that all of our people have grown out of this, that they are too well trained to be taken in. Many are still gullible, subject to the fierce winds of false doctrine. It is all too easy for far too many to follow the multiplied pied pipers of deceit that play first one tune and then another and lead God's people off into this cult or that heresy or some other fatal fad. Equipping the saints means equipping them to be spiritually stable, knowing the truth and discerning and resisting that which is false.

EQUIPPING TO GROW

In the second place, I find in this passage that equipping the saints is

UP INTO HIM

In verse 15 Paul expresses his desire that we may grow up into Him in all things. The word translated "grow up" is the usual one for the process of growth in Greek (as in the growth of a plant, for example). Paul refers near the end of verse 16 to the increase of the body. This is the very same word in Greek as grow up in verse 15.

Notice that every verse says something about spiritual growth. Paul is concerned about spiritual growth. Equipping the saints includes the nurture of their spiritual growth.

MERITS OF THE SPIRIT

I have become quite convinced that the Biblical way to present spiritual growth is in terms of the New Testament concept of the fruit of the Spirit. Furthermore, I sincerely believe that the unhindered production of the Spirit's fruits in our lives is one of the most important things the Bible means by being "filled" with the Spirit.

In Ephesians we have the famous verse, 5:18, which urges us to "be filled with the Spirit." And that exhortation has spawned many a curious teaching about what it means. The truth is that being filled with the Spirit is not a single, crisis experience, but a continuing process. "Being filled with the Spirit": That is what it means. Go on being filled. Make continuing progress in the process of being filled.

How do you do that? Well, I don't think it's any accident that Ephesians

love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Here are 9 marvelous fruits to be produced in the lives of growing Christians, fruits that flourish and mature under the influence of the working of God's Spirit through the Word of God. In these 9 fruits and in the 3 in Ephesians, the Spirit of God is producing in the life of the believer graces and qualities of character modeled after the character of the Lord Jesus Christ Himself. This is true spiritual growth.

These 2 lists — neither the 3 in Ephesians nor the 9 in Galatians — are not intended to be complete. In fact, every good quality of the Christian's character and personality taught in the New Testament ought to be seen by us as part of the fruit of the Spirit. I carefully went through all the New Testament epistles and listed every such quality I could find: Christian graces that are really the fruit of the Spirit and the very terms in which Christian growth is to be measured.

I want to share a score or so of such words. Think about the kind of Christian that is pictured by such words: *kind, gentle, loving, merciful, forgiving, holy, Godly, righteous, pure, fearful, cheerful, thankful, joyful, patient, persevering, content, courteous, submissive, virtuous, humble, meek, impartial, peaceful, sharing, honest, self-disciplined.*

In these Christian graces and many more, the Spirit of God wants to shape and mold our lives, developing in us the stature of the fullness of Christ. God has purposed for us to be conformed to the image of His Son. These are the fruits of the Spirit, and only in the flourishing and maturing of such fruits can the real fullness of the Spirit be seen. There is no fullness of the Spirit without conscious Christian growth.

Oh, so much confusion reigns these days about being filled with the Spirit. You say, "But the hair stood up on the back of my neck!" I don't doubt it. But you'd better show me the fullness of the Spirit in honesty and humility and holiness. You may want to tell me how you jumped and shouted when you were filled with the Spirit. I guess that's all right as far as it goes. But the fullness of the Spirit can much better be shown in showing mercy and love and forgiveness, in purity and godliness. Some folks even want to tell of talking

**"... the evidence of the fullness
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telling the truth and disciplining the tongue
more than in talking in tongues."**

equipping them to grow. Now I realize this point was involved in what I have already said, but the emphasis on growth in this passage is so strong as to demand our special attention. The Greek word translated perfecting (equipping) here in Ephesians 4:12 can refer to a process of development. Paul wanted to fill in, to add to the basic teaching they already knew and believed.

5:18 is preceded a few verses earlier by Ephesians 5:9. There Paul refers to the fruit of the Spirit. He says the fruit of the Spirit is to be found in goodness, righteousness and truth produced in our lives.

Of course, that verse reminds us of Galatians 5:22,23, where we have a longer, more specific list and one that is better known: "The fruit of the Spirit is

**"The church needs the sparkling beams
of the polished gem of Christian maturity
reflected in its eyes. The world needs to taste the
ripened fruits of the flourishing Christian life."**

in strange tongues when they were filled with the Holy Ghost. I don't believe it. But even if I did, I'd still say that the evidence of the fullness of the Spirit is far more to be found in the fruits of the Spirit than anywhere else, in telling the truth and disciplining the tongue more than in talking in tongues.

This matter of spiritual growth, this gracious striving of the Spirit of God to produce the fruit of the Spirit in us, involves changing the very kinds of persons we are. Unfortunately, we just aren't bringing much of our energies to bear in the church on the changing of the very kinds of persons our people are. Those who have been afraid remain afraid. Those who are timid remain timid. Those who are insecure remain insecure. Those who are spoiled and self-centered remain spoiled and self-centered. Those who seek attention continue to seek attention. Those who are harsh and critical remain harsh and critical. Those who are self-conscious and defensive remain self-conscious and defensive. Those who are unserious remain unserious. Those who are too serious continue that way. Our churches are fairly filled with childish saints, and all our countless little tensions and conflicts and hurt feelings and strivings, in short, all our powerlessness is the result.

We are unique, individuals. But with all our wonderful differences, God wants to make every one of our people kind, contented, confident, honest, happy, reasonable, loving, self-sacrificing, reliable, self-disciplined, virtuous — every one.

But this spiritual growth is a process. There is no short cut. The apple does not suddenly pop, full-grown on the tree. There is first the bud, then the bloom, then the green fruit slowly reaching full size and finally ripening. Oh how agonizingly slow is the process when you're a kid waiting for the apples to ripen. (Sometimes you don't wait, and then you get a bellyache.)

Just so, the fruit of the Spirit is produced slowly, gradually in our lives. There has to be nurture and cultivation. The Spirit of God uses the Word of God, but we have to open and devour the Word. We have to read and meditate on the Scriptures, learn them, let our minds be molded by them, apply them. You've noticed 2 Timothy 3:16,17, where we are told that the Scriptures are intended to help make every believer perfect, thoroughly furnished to all good works. Did you know that the words perfect and thoroughly furnished there are the very same words in Greek as we are dealing with here in Ephesians 4:12, equipping the saints. The Scriptures are used to equip the saints with the mature fruits of the Spirit from which all the believer's good works come.

I believe every one is obligated to study and learn the process of spiritual growth. Horticulturists know everything there is to know about how a plant grows and what must be done to feed, fertilize, water and cultivate that plant for maximum growth. We aren't going to equip the saints until we become spiritual horticulturists. We need to master the process of spiritual growth for ourselves. We need to experience and to be conscious we are experiencing spiritual growth. Furthermore, we who are preachers and teachers and leaders need to master the process so we can help those who are depending on our leadership. They, too, must be growing spiritually and must have the satisfaction of realizing they are growing, of seeing first one and then another of the fruits of the Spirit forming and flourishing in their lives and changing them. They ought to be conscious and glad to see they are becoming the very kinds of persons God wants them to be, to know they are being shaped and molded into the measure of the stature of the fullness of Christ. They are growing up in all things into the likeness of Him who is the Head of the body, even Christ.

Vance Havner in his unique way said: "When church membership grows statistically, but the church members do not grow spiritually in proportion, that is not revival. It is like putting a new baby in a refrigerator. Moody was asked, 'Would you put live chicks under a dead hen?' My good brethren, it is not enough that we go; we must grow."

In the poem "Elegy Written in a Country Churchyard" the poet writes:
Full many a gem of purest ray
serene the dark unfathomed
caves of ocean bear.
Full many a flower is born to blush
unseen and waste its sweetness
of the desert air."

The poet evidently thought that the beauty of a flower was wasted if the flower could not be used: plucked and displayed, perhaps gracing some banquet table. Or likewise that the brilliant glow of a jewel is wasted if it cannot be used: polished and set, adorning some lovely lady's neck or finger. But I say there never was a bud or bloom whose subtle fragrance was wasted, not if God saw and sniffed its sweet perfume. Never was there ruby red or emerald green whose flashing colors were uselessly spent in hidden cave or virgin forest, not if God saw.

One of our problems is that this same kind of completely utilitarian philosophy often twists our concept of the Christian life. But the value and worth of everything cannot be measured merely in terms of its usefulness alone. The flourishing, flowering, fruitful Christian life is a thing of joy and beauty and worthwhile for that reason if for no other. Christian growth aims at developing in the believer's life the gracious blooms of love and joy, the brilliant gems of peace and gentleness, the ripe, sweet fruits of longsuffering and self-control. Such a trophy of grace, mature and complete, is the goal of God's work in salvation. And though that life may be a means to another end, still that life is an end in itself. In such a life God exults. He is glad and glorified. In all our busyness, in all our hustle and doing, let us not forget being. God is pleased to sniff the perfume of the flowering Christian life. The church needs the sparkling beams of the polished gem of Christian maturity reflected in its eyes. The world needs to taste the ripened fruits of the flourishing Christian life.

(Part II — next issue)



OUR WOMEN SPEAK

"If You Say So, Lord"

By Heddy Chapman

"... He will make my feet like hinds' feet, and he will make me to walk upon mine high places" Habakkuk 3:19.

It was a hot, humid day. I had just curled into a comfortable resting position for 5 minutes' rest when I heard the sound of voices, indicating visitors. Visitors, it might be stressed, are a very vital and blessed part of the life of one who is often confined. However, the attractive, dynamic young woman ushered in and now standing before me had a definite mission to perform, and she was not wasting any time on pleasantries.

ABOUT THE WRITER: Although hindered from physical activity because of a prolonged affliction, Mrs. Chapman honors the Lord with her pen. She has authored 3 books and is a frequent contributor to *CONTACT Magazine*. The former missionary is a member of Bethany Free Will Baptist Church, Norfolk, Virginia.

"Get up and walk!" were her first words.

Stunned and speechless, I remained prone

A tirade followed — words of censure which I would not care to repeat. All I know is that when she finished "lecturing" me for my faithlessness and uselessness, I felt responsible for everything lacking in all of Christendom.

Several times she paused to make great sweeping movements with her arms. (Exorcising, I presume.)

"I am not ready to walk unaided yet," I finally managed to protest.

Next she began coercing me to seek certain gifts. At that point all I could do was pray for God's *grace* as indignation was rising within me at the effrontery of this zealous young woman.

But God, she vowed, was telling *her* what to tell *me*. God was not telling me the same thing, I informed her as I continued to resist her brainwashing and hypnotic techniques.

An extreme experience perhaps and a

somewhat shattering one, for after that *whirlwind* departed, I felt as if I had been run over by a Mack truck.

That evening I greeted Scotchy gratefully, "I'm so glad for a husband with a sane view of the Scriptures!"

I also urged him to complete my new walking(?) canes as soon as possible. He had been renovating 2 curved-handled wooden canes by cutting them to size, substituting T-shaped handles, and adding a wooden pancake base and 3 little rubber feet.

Meanwhile, dejection settled over me like a blanket. Was I being "shelved" as the stranger implied because I am such a cautious "plodder" instead of always anticipating the spectacular? Yes, I believe in miracles, but I believe more so in the fact that He will somehow make a way. To see Him make a way, that to me is ever as marvelous as a miracle.

As a child comes to the comfort of his mother's knee when his world is slightly upset, I came to the Lord prayerfully and searched the Scriptures for answers to my own need. Clearly and plainly, He met my specific needs:

"I am the *Lord* that healeth thee" Exodus 15:26. (Don't worry about people and their formulas.)

"In quietness and in confidence shall be *your* strength" Isaiah 30:15. (Be yourself; I made you the way you are.)

"... He (the Lord God) will make my feet like hinds' (deer) feet (very swift), and *he* will make me to walk..." Habakkuk 3:19. (Gulp. "If You say so,



CHRISTIAN DOCTRINE

Made in His Image

PART II

By Leroy Forlines

In the previous article it was pointed out that the basic idea involved in being created in the image of God is the fact that we are personal beings. I want to elaborate on what is involved in being a person. A person is one who thinks,

feels and acts. With our minds we think. We comprehend ideas. We assess, judge and analyze. With our hearts we feel. We develop attitudes that grow out of our ideas. With our wills we act upon these ideas and attitudes. Our ideas, attitudes and actions are in a real sense our own.

Since our ideas, attitudes and actions are in a real sense our own, we cannot view them as a simple effect. Effects are

the products of causes. The whole credit or blame for an effect is attributed to a cause. When we say, "He caused me to do it," no matter who the "he" refers to and no matter whether what we do is good or bad, we are not to understand "cause" as being used in its full sense. If we cause a chair to move, the chair neither helps nor hinders. If the move is good, the chair deserves no credit. If the move is bad, the chair deserves no blame. It had no choice. In the technical sense the chair was caused to be moved.

When we say, "He caused me to do it," we would be more technically correct if we would say, "He influenced me to do it." In influence we can say either yes or no. We can do or not do. In a very real sense what we do is our own action. If the action is wrong, we are to be blamed. If the action is good, we are to receive credit for a good

Lord.")

When Scotchy set those 2 beautiful canes before me, I panicked. My hands shook; my knees wobbled; my heels pressed hard against the linen chest for support.

I sat down heavily and announced wearily, "If You want me to walk, Lord, You will have to do it for me. Look, I can't even hold the handle in my right hand."

Then I read a plaque which has hung over my bed for over 20 years: "The Lord thy God shall *hold thy right hand*, saying unto thee, Fear not..." Isaiah 41:13.

Surely, surely, He knew over 20 years ago that I would especially need that promise some day.

Left, right, left, right, but keep your heels tight against the wooden chest. Then take one big step forward and 3 tiny steps backward. For a week I followed this routine.

"It seems to me that if you can step backwards, you should be able to step forward," a Christian friend suggested gently.

So now it's 30 to 90 mincing steps forward (and backward), depending upon the weather, the amount of pain and the "Snap! Crackle! Pop-ping!" punctuating each step.

"I don't know whether it's really walking or more like scuffling and shuffling."

"That's good," encouraged my doctor. "Any movement helps."

action. This fact is the basis of all responsibility and accountability.

What we call freedom of will is really freedom of personality. We are free to think right, feel right and act right or to think wrong, feel wrong and act wrong. Freedom of acting is to be tied in with freedom of thinking and feeling. Acting cannot be divorced from thinking and feeling.

God is at work to influence people to think right, feel right and act right. It is our responsibility to make a proper response to this divine influence. God has given us the responsibility to influence people to get them to think right, feel right and act right.

In the area of personal relationships, we are to speak of influence and response. When physical objects are involved, we speak of cause and effect.

△

By God's grace and His infallible Word I intend to keep moving.

"The Lord God is my strength, my personal bravery and my invincible army; He makes my feet like hinds' feet and will make me to walk (not to stand still in terror, but to walk) and make spiritual progress upon my high places

of trouble, suffering, or responsibility." Habakkuk 3:19 — Amplified Version.

In spite of pain, troubles, demanding responsibilities, still He desires us to move forward and to "walk above" all of life's trials.

And with *hinds' feet*?

Well, if You say so, Lord.

△



Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

September 1975

RECEIPTS:

State	Sept. '75		Sept. '74	Year to Date
	Co-op	Design.		
Alabama	\$ 31.10	\$...	\$...	\$ 1,816.74
Arizona	...	...	319.56	800.07
Arkansas	1,136.83	...	1,583.25	13,711.99
California	586.15	...	529.91	5,354.81
Florida	720.41	...	309.57	9,020.61
Georgia	127.08	...	158.48	1,182.85
Idaho	50.00	...	81.90	437.18
Illinois	1,568.31	...	962.98	12,253.70
Indiana	...	...	149.99	573.05
Iowa	218.72	...	...	375.60
Kansas	...	...	...	1,648.23
Kentucky	...	...	...	88.80
Maryland	80.00	(20.00)	5.00	656.16
Michigan	...	...	...	188.11
Mississippi	82.88	...	...	797.10
Missouri	3,321.50	(3,321.50)	2,779.80	27,548.96
New Mexico	...	...	...	162.68
North Carolina	147.78	(50.00)	138.72	976.01
Northwest Assoc.	52.06	...	...	449.13
Ohio	541.38	...	1,463.07	7,426.74
Oklahoma	...	...	2,974.53	38,630.21
Tennessee	728.74	...	279.46	3,506.44
Texas	171.91	...	174.03	2,102.34
Virginia	34.48	...	29.50	305.33
Wyoming	...	...	25.00	...
Totals	\$9,599.33		\$11,964.75	\$130,012.84

DISBURSEMENTS:

Executive Office	\$3,944.56	\$ (577.09)	\$ 4,910.47	\$ 50,264.02
Foreign Missions	1,776.90	(1,053.16)	2,410.70	26,724.08
Bible College	1,468.73	(729.11)	1,586.40	17,453.91
Home Missions	1,051.47	(526.58)	1,430.08	15,254.76
Church Training Ser.	581.78	(212.53)	759.08	8,533.67
Retirement & Ins.	581.78	(212.53)	545.32	7,210.51
Layman's Board	129.66	(30.25)	233.85	2,824.84
Commission on Theological Liberalism	44.45	(30.25)	63.84	678.24
Miscellaneous	20.00	(20.00)	25.01	1,068.81
Totals	\$9,599.33		\$11,964.75	\$130,012.84



GEMS IN THE GREEK TESTAMENT

Saints Need to Be Equipped

PART II

By Robert Picirilli

In last month's column I wrote about one of the key words in Ephesians 4:12, the "perfecting" (equipping) of the saints. That "equipping" means that the saints — all of them — are to be made complete, to be thoroughly outfitted with all they need to fulfill the purpose God means them to fulfill.

Now, what is that purpose? The next phrases in the verse answer that question: "For the equipping of the saints for the work of the ministry for the edifying of the body of Christ." In other words, all saints are to be equipped to *minister*.

The word "ministry" in Greek is

diakonia. This is one of the several Greek words for *service*. One Greek word for service means slavery, bond service (as in Romans 1:1, "Paul, a *servant* of Jesus Christ"). Another word means priestly, religious service (as in Romans 12:1, "Which is your reasonable *service*"). But this word *diakonia* pictures service as an activity that is helpful, supportive. One who does this kind of service is an attendant, a helper, a waiter, even an important "minister" (as with a king's "ministers" for example).

So all the saints are to be involved in the ministry in the service of the Lord Jesus and His church. And they need to be equipped for this ministry, prepared and fitted to do such work or such

activity as is required to perform this service.

What is the objective of this service? The verse answers that question, too: "for the edifying of the body of Christ." Christ's "body" is His church, and all saints are to be helpers, ministers in the work that aims at the building of that body. That building of Christ's church will include all sorts of activity, whether evangelistic activity aimed at bringing new "building blocks" into the church or teaching and training activity aimed at shaping and molding the raw materials brought in by evangelism.

This service — the ministry of the saints — includes, therefore, every kind of contribution that any believer can make (according to his own gifts, of course, as in Ephesians 4:7ff) toward the extension of or the strengthening of Christ's body. And this is the work of *all* believers, not just some few "professionals." In fact, a very important part of the work of the so-called "professionals" is to equip the saints for *their* ministry. How much a difference it would make if the saints could catch the vision that the building of the body of Christ is a ministry they have *all* been called to. △

ARE BUSES AND TONGUES RELATED?

By Joseph Bragg

The average church goer would probably hold the opinion there is no relationship between a bus ministry and the tongues movement. But I maintain there is a relationship.

It is not my contention to say that the church which has a bus ministry will be more subject to being infiltrated by those of the charismatic persuasion or on the other hand to be freed from the threat of such an invasion. Neither am I saying that only charismatic churches have bus ministries. For I pastor a non-charismatic church which has begun a bus ministry.

My contention is that the bus ministry and the charismatic movement are related by a prevailing attitude. One of the obvious points of criticism

against the tongues movement is the attitude of "spiritual snobbery" displayed by those who speak in "tongues" towards those who don't. Claiming to speak in an unknown tongue is only half the problem. Claiming that "tongues" is *the* spiritual gift and *the* only sign and evidence of being filled with the Holy Spirit is the other half of the problem. Most Free Will Baptists resent having a "tongues" person look down his nose at them as though they are spiritually immature if not altogether lost.

While we have been attacking this attitude in other groups, it has sprung up in our midst. Over 500 in Sunday school and 10 buses, you do have both, don't you brother pastor? You don't? Aren't you interested in souls? You must be clucking on the nest! You certainly aren't on fire for Jesus, and you certainly don't belong to the elite! You're one of those!

Busing is not the problem; neither is that my objection. The attitude is! I for one believe there is still a place in God's plan for the small church. Don't misunderstand me. I'm not one to glory

in smallness, but neither am I one who looks at smallness with disgust as though it is evidence of spiritual immaturity and coldness. It may be, but not necessarily so. I wonder if the attitude that holds smallness in contempt would exclude Jesus and the apostles if they were among us today.

I'm all for growth and bigness, but I'm all against the spiritual snobbery displayed by those who have attained some degree of bigness towards those who have in God's providence been placed in a small work. Many seem to forget that growth involves an element of God's sovereignty over which man has no control.

I know there will be many who will misunderstand the point of this short article. That's a risk I'm willing to take because I would rather be heard and misunderstood than not be heard and still be misunderstood.

ABOUT THE WRITER: Mr. Bragg is pastor of the Calvary Free Will Baptist Church, Nashville, Tennessee. The Free Will Baptist Bible College alumnus is currently a candidate for a master's degree from Middle Tennessee State University, Murfreesboro. △

A NEW SYMBOL



Symbolism is a form of communication by graphics. It expresses an idea or thought visually rather than verbally. It is not only a medium for communicating a message, it is an object for identification because it shows relationship or association.

Following the example of Bible writers, Christians have often conveyed their thoughts symbolically to illustrate or represent a particular idea. Thus it seems fitting that we as Free Will Baptists find a means to identify and communicate our beliefs.

Shown on the cover of this issue is a new Free Will Baptist symbol which is currently being used by the Executive Office of the National Association of Free Will Baptists in Nashville, Tennessee. The emblem incorporates both historic and contemporary Christian designs to convey the central doctrines and practices of our thriving evangelical faith.

First, the entire symbol incorporates 4 visual symbols used by the earliest communities in Christendom: *the ship*, *the fish*, *the anchor* and *the cross*. These 4 symbols have been discovered frequently in the catacombs and other early Christian ruins.

The ship has always been

recognized as a symbol of the church representing all the members pulling in one direction, guided and empowered by Christ and the Holy Spirit.

The fish, represented in the symbol by the space between the bottom of the sail and the top of the ship's body, is one of the most popular symbols for Jesus Christ. It is widely believed to have been a secret symbol used for identification by Christians during periods of persecution. The word "fish" in first century Greek (*ichthus*) is an acrostic for Jesus Christ, Son of God, Savior. In modern times the fishhook has also come to symbolize witnessing and evangelism.

The anchor on the bow of the ship was an early symbol for the Christian hope of Salvation, "the sure and steadfast anchor of the soul." Of course, the mast of the ship in the symbol forms the most familiar symbol in the history of the world, *the cross* — an instrument of execution and death turned into a worldwide emblem of hope and love by the death and resurrection of Jesus

Christ. Because of their similarity, *the anchor* and *the cross* were often combined in early Christian art.

In the 4 corners of the ship's sail, the symbols of earliest Christianity are enhanced by modern emblems of a vital, living faith — *the Holy Bible*, *the loaf and cup*, *the basin and towel*, and *the clasped hands* — the symbols of Free Will Baptists.

The Holy Bible has always been at the very heart of our life as Free Will Baptists, and no symbol for us could be without some representation of the centrality of Scripture. The *cup and loaf* represent the Lord's Supper and the importance of this ordinance to our faith. The *basin and towel* is a historic symbol of the service and outreach of the church, but for us it has the added significance of representing our practice of feet washing. Finally, the *clasped hands* have many meanings for us. They stand for fellowship, brotherhood and the warmth of our faith. But most importantly they stand for our zeal for evangelism, our commitment to reach out to persons around the world with the saving message of God's action in Jesus Christ.

The provocative new symbol incorporates the historic faith of those courageous early Christians who knew and loved Jesus and the living faith of modern Free Will Baptists who also know and love Jesus. We hope it can come to be understood as our ensign of hope, love and salvation for all persons through Jesus Christ. △

As the National Association of Free Will Baptists embarks on the 41st year of service around the world, it is only fitting that a new symbol be designed to reemphasize the original reasons for the existence of our denominational fellowship.

Anyone interested in using the new symbol on church stationery, bulletins or other promotional materials may write the Executive Office for information concerning obtaining a reproducible copy. The address is P.O. Box 1088, Nashville, Tenn. 37202.

CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

Second-class postage paid at Nashville, Tennessee

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 person will be listed as having left a place of service until he is called officially to serve with another congregation.

PASTORATES

ILLINOIS

Lonnie Skiles to Blue Point Church, Cisne from First Church, Jonesboro, Arkansas

MICHIGAN

Steven R. Hasty to First Church, Grand Rapids

MISSOURI

Glynn Campbell to First Church, Kirksville from Arbor Grove Church, Hoxie, Arkansas

OKLAHOMA

Muril Wilson to Northeast Church, Shawnee from Valley Heights Church, Salina

Charles Murphy to Chickasha Church, Chickasha from Northeast Church, Shawnee

John Bullard to Stobtown Church, Ada from First Church, Warren, Arkansas

Joe Blair to Southwest Church, Oklahoma City from Chickasha Church, Chickasha

Ray Price to Blue Bell Church, Sapulpa from First Church, Cushing

Ernest Harrison, Sr. to First Church, Drumright from Richmond Avenue Church, Allen

Robert Dean Hidde to Randall Memorial Church, Tulsa

OREGON

Raleigh Hicks to Community Church, Portland

TEXAS

Dewayne Patterson to First Church, Amarillo from Olivet Church, Guthrie, Kentucky

WASHINGTON

John Jeffrey, Sr. to Liberty Church, Rockport from Wellington Church, Wellington, Ohio

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