

**Dare to  
Discipline  
Disobedient Disciples**

MAY, 1976

**contact**

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

# DARE TO DISCIPLINE DISOBEDIENT DISCIPLES



By Lonnie Sparks

The lime tree in the back of our home in Africa had quit bearing, and we hadn't really thought to find out why. But one day as my wife was hanging out clothes, she noticed leaves of just a slightly different hue which were not as shiny as those of the lime tree. From a little farther away it was next to impossible to detect. A seed of a parasitic plant had fallen into a fork of the tree; and as it grew, it rendered the tree fruitless. Eventually it would have killed the tree. In fact, when we discovered it, it was almost too late. It had to be pruned so drastically that it had difficulty growing back. But, of course, pruning was its only hope to life and fruitfulness.

This can be applied in the spiritual realm. There are churches which are somewhat like this tree. Unsuspectedly,

the evil one has planted seed within the church which has rendered it fruitless, and a pruning job is its only hope of life and fruitbearing. Unlike the tree, pruning can be used for the good of the branches removed as well as for that part of the tree which is left intact.

It has been said that you cannot legislate righteousness. What is obviously meant is that you cannot make people holy simply by setting up laws for them to abide by. Laws cannot change hearts. This has been demonstrated very vividly in our country in the area of civil rights. Discipline is punishment enacted or inflicted upon someone who does not live up to the rules or laws of a group or society. Webster says that discipline is "treatment that corrects or punishes." Another meaning given is that it is "strict control to enforce obedience." Church discipline must not be used in an attempt to force obedience; rather it should serve to bring an individual's disobedience forcefully to his attention in hopes that this will encourage him to turn from the error of his way.

It is true that you cannot legislate righteousness; however, the church is obliged to discipline disobedient disciples because *discipline is biblical*. The Bible clearly teaches us that we are to deal with those who do not conform to the teachings of the Word in practical Christian living. Discipline has been referred to in various ways, such as unchurching, excommunication, backdoor revival and, of course, church discipline. Such action taken by a local church is not something to be joked about. It is far too serious. Neither should it be covered up. Paul mentions names of those dealt with in the case of Hymenaeus and Alexander, but did not in the case of the man in I Corinthians 5. In addition to the latter, the principal New Testament passages which deal with discipline are Matthew 18:15-18 and II Thessalonians 3:6-15.

At this point it should be mentioned that it is not right for a pastor or some of his people to use excommunication as a means to rid a local church of some "opposing" faction or of certain individuals with whom they are

displeased.

The story of the wheat and the tares has been used as an argument against church discipline. However, as has already been pointed out, the Word of God has something straightforward and unmistakably clear to say about discipline of the errant; and it isn't said in parables. So maybe the above mentioned parable has been misunderstood and misapplied in this area to the disadvantage of the Body of Christ. Also, it is easier to take the path of least resistance. Normally none of us wants to make enemies, nor do we like for others to say that we have hurt or offended someone or caused one to cease attending church. There are times when a parent would rather not discipline his child because it is hard to punish someone you love unless it is in a moment when you are a bit angry with him or her. However, if you want your children to be honorable citizens and effective servants for the Lord when they reach adulthood, then you must not spare the rod. And in the Body of Christ discipline must not be neglected.

Nevertheless, such *discipline must follow biblical guidelines*, and much restraint and patience must be exercised with those who are in need of reproof. Christians must be allowed to grow. We must not expect instant maturity. However, many pastors are under a lot of pressure because of the condition of some of our churches. This is often caused by leaders or long-standing members who have no depth or maturity or are simply not saved. These members are not wholly to blame, just as rebellious children are not fully responsible for their rebellion. The parents as well must have failed in the area of teaching, punishment and/or example. In like manner pastors and fellow members are failing each other (and the Lord as well) by not dealing with those within the church who stand in need of rebuke.

Discipline is exercised in some of our churches quite well, I am sure. If I had my choice as to the kind of pastor I would prefer to follow in the pastorate, it would be one who exercises *scriptural* discipline. It should be emphasized that discipline shouldn't be exercised only according to the letter, but also in a spirit of love and patience under the direction of the Holy Spirit.

It should be remembered that the Lord is concerned that His Church go

forward, and He knows what is best for the Church. If we follow the teachings of the Word in this vital area, we will not only be pleasing to the Lord, but will also strengthen — not weaken as some might claim — the Body of Christ. As the subject is further dealt with, I would encourage the reader to approach it with an open mind. If you do, I feel you will agree that churches are often barren because they have neither been pruned properly nor regularly. We are often so conscious of numbers that we not only hesitate to discipline, but may at times even tone down our message lest we "run" some away from the church. We might soothe our conscience by saying: "We are keeping them under the sound of the Gospel." This may be said in all sincerity, but you must remember that the Lord is even more concerned than we are about men's souls. His concern is emphasized and illustrated by the fact that His Holy Spirit directed that something be said and that examples be included in the pages of Holy Scriptures about discipline of the disobedient.

*Discipline will affect two classes within the church.* The first group includes those who are obviously not saved. The other group seems to be composed of those who are to be considered as brethren until such a time that they fail to respond to the admonitions of the brethren and church as a whole.

THE FIRST CLASS TO BE DEALT WITH ARE THOSE WHO MAY NOT BE CONSIDERED BROTHERS. The Word has something to say about judging others. Of that we are aware. Paul, who was chosen by the Holy Spirit to admonish us about judging, was very bold in informing us that certain classes of individuals involved in certain actions were not going to inherit the kingdom of God. Let us notice I Corinthians 6:9, 10, "Know ye not that the unrighteous

shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." People in any of the above classes are not to be considered as saved nor, of course, as brethren. Paul instructs by example as well as word in I Corinthians 5. A man involved in fornication was a member of the church at Corinth. The church had failed to deal with him. Paul instructed them to deliver him unto Satan (I Corinthians 5:5); to "purge out therefore the old leaven" (I Corinthians 5:7); "not to keep company, if any man that is *called a brother* be a fornicator," et cetera; and "with such an one no not to eat" (I Corinthians 5:11). He further says: "Therefore put away from among yourselves *that wicked person*" (I Corinthians 5:13). Notice that he never once called him a brother. He didn't even call him a wicked brother, neither did he encourage the church to follow instructions such as are recorded in Matthew 18:15-17. He didn't tell them to admonish him as a brother when dealing with him as in II Thessalonians 3:15. So if we follow Paul's example in dealing with individuals within the church who are living in known sin as was the man in I Corinthians 5, then they should be removed from our fellowships; and it should be done forthrightly and courageously.

The church at Corinth knew of the man's sin but obviously reasoned that he was one among many righteous so why worry about a little leaven. They possibly boasted about "their" church. They were puffed up (I Corinthians 5:2). But there was no place for



“... you cannot make people holy simply by setting up laws for them to abide by.”

## DARE TO DISCIPLINE DISOBEDIENT DISCIPLES

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glorying, at least not before the purging process was completed. In the I Corinthians 5 context the "purging" in verse 7 obviously refers to removing evident unbelievers from the assembly of believers. "Removing" here is not normally taken to mean that those disciplined are not to be permitted to attend services. At least this is not said. However, they should not be allowed to take part in church work or activities which would make it appear that they are believers. They are not to be recognized or treated as believers, and believers are not to eat with them. To eat with someone does or at least can imply a close friendly relationship; therefore, this type of social communication is forbidden.

Discipline is used both as a means of teaching and in order that he who is disciplined may be saved. As an example of its being used as a form of teaching, Paul says of 2 men in I Timothy 1:20, "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, *that they may learn not to blaspheme.*" The term "delivered unto Satan" infers that these 2 men had been disciplined. By this they were to learn not to blaspheme. Hymenaeus is possibly the same person mentioned in II Timothy 2:17. If so, as far as we know, he did not learn his lesson. In I Corinthians 5:5 Paul instructs the church at Corinth to "deliver such an one unto Satan for the destruction of the flesh, *that the spirit may be saved* in the day of the Lord Jesus." This person is disciplined in hope that he "may be saved in the day of the Lord Jesus." Even if Hymenaeus may not have learned his lesson, we have reason to believe that the person in I Corinthians



“. . . disciplining certain members within the body does not cause those who remain to become all of a sudden more spiritual.”

5 (who is not named) did. See II Corinthians 2:5-11. But regardless of the outcome we must "purge out therefore the old leaven" (verse 7), because a "little leaven leaveneth the whole lump" (verse 6). When we follow the instructions of the Word in this area, we can rest assured that regardless of the final outcome we did that which was best for the body of Christ.

THE SECOND CLASS TO BE DEALT WITH WITHIN THE CHURCH ARE THOSE WHO MAY BE CONSIDERED AS BROTHERS BUT WHOSE WALK WITH THE LORD IS NOT AS IT SHOULD BE. One passage which deals with this is II Thessalonians 3:6-15. Verse 15 teaches us how we are to regard the one in question during the process of admonishing him: "Yet count him not as an enemy, but *admonish him as a brother.*" Obviously included in this number is "every brother that walketh disorderly." It seems to have included the lazy in verses 10, 11: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." Then he commands that they are to work and that if one does not listen, they (the assembly of believers) should "have no company with him, that he may be ashamed." In verse 6 Paul instructs: "We command you . . . that ye withdraw yourselves from *every brother that walketh disorderly.*" So our social contact with this group is severely limited to say the least.

The above passage, I believe, should be applied in connection with Matthew 18:15-18. At least it deals with the same group of people; i.e., those referred to as *brothers*. Here we read, "If thy brother shall trespass against thee." The manner in which the "brother" is dealt with is a slower, more drawn out

process. If he repents as a result of the first admonition, only the person who admonished him need know because we are instructed to "go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

If the first action does not result in reconciliation, then the second step requires that you take one or 2 more with you "that in the mouth of two or three witnesses every word may be established." If this fails, then he is to be brought before the church; and "if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Please note that exclusion of such a person from the fellowship of believers is the last resort. The effect of being cut off socially can have a great effect upon the one who is disciplined. This is because his normal social life was within the body of believers, and he has had little in common with the outside world. This may even be the first occasion for him to realize how much the fellowship of believers really means to him. Previously, he may have been taking it for granted.

Those who admonish others should make sure that they themselves are *without reproach*, and it should be done in a spirit of meekness. In this vein Paul says: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). In I Corinthians 5:2 Paul tells the Corinthians that rather than being proud, they should mourn. As we approach such action, it should be in an attitude of mourning, not of joy or malice. It must be done strictly in love with pure motives for the glory of God and the advance of His Church.

Discipline may be negative, but it is sorely needed. When I think of discipline as being negative, that great verse on the inspiration of Scripture

**ABOUT THE WRITER:** Mr. Sparks and his family are currently in language school in Madrid, Spain, preparing to establish the first official Free Will Baptist missionary endeavor in that country. Prior to his present assignment, the Oklahoma native served Free Will Baptists in Ivory Coast, West Africa, for 3 terms (1958-1973) during which time he was instrumental in translating the New Testament into the Koulango language.

comes to mind: "All scripture is given by inspiration of God, and is profitable for doctrine, for *reproof*, for *correction*, for instruction in righteousness" (II Timothy 3:16). Yes, the Scriptures include not only the positive aspect, but the negative as well. If both were not needed for the welfare of the Body of Christ, the Lord in wisdom would have excluded the negative aspect from the Word completely.

If there was ever a time during my life when discipline needed to be exercised within the Church, it is today. It is not something I ever enjoyed doing, but it is something that must be done if we are to follow the clear teachings of the Word of God. This could well help bring revival to the Church if exercised properly and prayerfully in love.

Discipline, however, isn't all that is needed. It has already been noted that those who take part in discipline must be spiritually apt for the task. Also, we must realize that disciplining certain members within the body does not cause those who remain to become all of a sudden more spiritual. The revival we need, indeed the revival we want, will not come just because we discipline some members. But failure to do this will hinder its coming. After the children of Israel were victorious against Jericho, Achan fell into sin because he took something he shouldn't have. And because of this sin Israel lost the battle against Ai. In great remorse of soul Joshua was crying out to the Lord, who told him to get up and take away the accursed thing from among them. The Lord warned them: "Neither will I be with you any more, except ye destroy the accursed thing from among you" (Joshua 7:12b). The time had arrived to search out the errant and discipline him, else they could not expect the Lord's presence. Discipline must take its rightful place just as prayer and Bible study if the Body of Christ is to experience His presence in power.



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**Circulation:** Geneva Trotter

CONTACT

VOL. XXIII, No. 5

Published monthly by the National Association of Free Will Baptists, Post Office Box 1088, Nashville, Tennessee 37202. Address all correspondence and subscriptions to this address. Subscription rates: 1 year, \$4.00; church family plan, \$3.48 per year; church bundle plan, 31 cents per copy. Second class postage paid at Nashville, Tennessee. Copyright privileges, reserved. © 1976 Member of the Evangelical Press Association.

# OKLAHOMA FREE WILL BAPTISTS TO HOST NATIONAL CONVENTION



**TULSA ASSEMBLY CENTER**

By Eugene Workman

Tulsa, the nation's 43rd city in population, mixes oil, water, air and space to provide the principal economic base for this city of 331,000 people. Scattered throughout the city are 15 Free Will Baptist churches attended by many of the 21,240 Free Will Baptists in the state of Oklahoma. From July 11-15 these Free Will Baptists will host their denominational brethren for the fortieth annual session of the National Association of Free Will Baptists in Tulsa's Assembly Center.

United States Congressman John B. Conlan of Arizona will share speaking honors with the Reverends Wade Jernigan, president of California Christian College, Fresno; Robert Shockey, director of the National Home Missions and Church Extension Department, Nashville, Tennessee; and Winford Floyd, pastor of First Free Will Baptist Church, Elizabethton, Tennessee. Each speaker will develop one aspect of the overall theme, "Fanning The Flames of Freedom." The theme was selected in keeping with the nation's Bicentennial celebration.

A further emphasis to the convention theme will be presented in song each evening of the convention at 7 o'clock. On Monday and Wednesday evenings the Hillsdale Free Will Baptist College Choir of Moore, Oklahoma, will present special programs of patriotic music. On Tuesday evening the Free Will Baptist

Bible College Ensemble of Nashville, Tennessee, will present portions of the musical, "I Love America."

## **REGISTRATION MOVED UP**

Registration times for this year's conclave have been moved forward for both the national meeting and the National Youth Conference, which meet simultaneously. Registration for the National Association will begin at 2:00 p.m. Sunday, one day earlier than in the past. The National Youth Conference will also advance its registration time one day to Saturday, July 10, beginning at 1:00 p.m. This move is necessary for the NYC since competitive activities will begin Sunday at 2:00 p.m. To accommodate the large number of entries in the Music and Arts Festival, the Church Training Service Board, which sponsors the NYC, feels it is necessary to begin the competitive activities on Sunday afternoon to assure completion of all competition prior to the Wednesday business session of the National.

## **SEMINARS INCREASED**

In response to the results of the questionnaire circulated at the conclusion of the 1975 session, the number of educational seminars will be increased. With a total of 24 seminars being offered on Monday and Tuesday, at times 3 or 4 simultaneously, convention planners are scheduling repeat presentations of some sessions. A review of the results of the questionnaire prompted the repeat seminars.

Another added dimension to the program includes a Saturday night Family Film Time. This emphasis will correlate with the seminar, "The Dynamics of a Christian Home," to be conducted by Dr. Laverne Miley on Monday afternoon. Dr. Miley, medical missionary to Ivory Coast, West Africa, will seek to show how a wholesome relationship can be built on the part of the mother, father and children. He will also give emphasis to instilling Christian attitudes, developing Christian value systems and building moral character.

One of the most requested seminars according to the 1975 questionnaire related to the role of the deacon in the local church. National Moderator J. D. O'Donnell will conduct a seminar entitled "God's Ideal Deacon" in which he will stress the development of deacons as leaders, the motivation of these leaders and the working relationship of pastors and deacons toward common goals.

Two special guests, R. T. McCartney, president of Arthur Davenport Associates in Oklahoma City, and Judge Wyatt W. Lipscomb, attorney-at-law in Garland, Texas, will also conduct seminars. Mr. McCartney will be speaking on building a year-round stewardship program and will seek to show the total biblical concept of stewardship using practical helps in establishing and maintaining this year-round emphasis in the local church. Judge Lipscomb, whose seminar is sponsored by the Fellowship of Free

Will Baptist Christian Day Schools, will speak on the subject, "Christian: Act or Lose Religious Freedom." Judge Lipscomb heads an organization known as Support For Action, Inc. (SFAI). The organization has 4 current objectives. They are to bring every elected official in the United States under the preaching of the Word and the prayers of God's people, to insure that all qualified Christians are registered to vote, to establish local telephone committees to remind Christians of their responsibility to vote at each election, and to get the best men elected. This seminar should generate great interest since this is an election year and since the theme of the convention emphasizes our nation's Bicentennial.

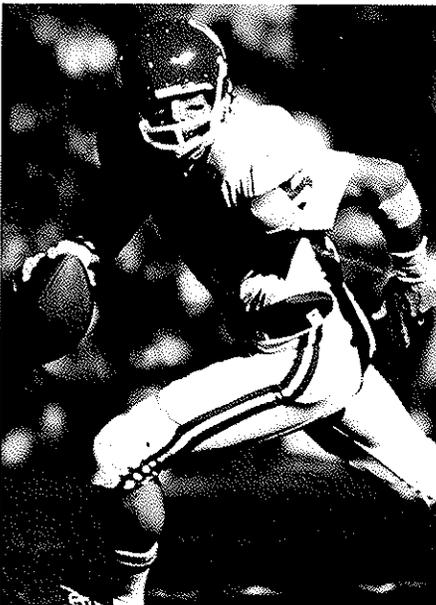
Among the other educational seminars to be offered are "Biblical Principles of Church Music," "Pastor's Role in Church Administration," "The Issue of Scriptural Separation," "The Second Man: Myth, Monster or Ministry," "Gifts of the Spirit in the Life of the Church" and "What Is a Pastor's Wife To Do?"

A complete list of seminars and times of presentation along with the complete program of the national meeting will be carried in the June issue of CONTACT Magazine.

#### SUNDAY SERVICES

Preconvention activities include Sunday school and worship services on Sunday morning. Both services will meet in the Mayo Hotel, which is serving as headquarters for the national meeting. The Free Will Baptist churches in Tulsa will be holding regularly scheduled Sunday morning services. However, most of the churches will

#### STEVE DAVIS, OKLA.



dismiss their evening services in favor of the National Youth Conference's keynote service. A listing of the Tulsa churches will be carried in the June issue.

#### RESERVATIONS

Reservations for hotel/motel facilities in Tulsa are being handled by a central housing agency. Special rates have been secured for those affiliated with the National Association. Available accommodations with prices and reservation forms are contained in both the April and May issues of CONTACT Magazine, the official denominational publication.

Conventioners who desire to use their recreational vehicles for housing purposes during the convention may wish to contact the Inter-State Recreational Vehicle Park at 2200 East 51st Street, Tulsa, Oklahoma 74105. According to members of Oklahoma's Steering Committee, this desirable camping site is located within 5 miles of downtown Tulsa. The daily rates are as follows: \$5 for 1-2 persons; 50¢ for each additional person; \$1 for each air conditioner.

#### MEETINGS WITH MEALS

The annual Fellowship Dinner of the Woman's National Auxiliary Convention will be the first of 5 functions which will involve meals. Each of these will be held in the Assembly Hall of Tulsa's Assembly Center. Dr. Laverne Miley, Free Will Baptists' only missionary doctor, will be the featured speaker at the WNAC dinner on Monday, July 12, at 5:00 p.m. Dr. Miley, who was instrumental in establishing the Free Will Baptist hospital in Ivory Coast, is presently on furlough pursuing further medical studies in New York state.

"Ye shall have a song" from Isaiah 30:29 will set the emphasis for the fourth annual Music Fellowship Breakfast on Tuesday, July 13, 7:30 a.m. Addressing the meeting this year will be Music Fellowship's founding president, Mr. Don Clark, now on the faculty of Oklahoma Baptist University, Shawnee. A gifted musician, Mr. Clark will minister to interested pastors and musicians through song and the preaching of the Word. The session will conclude with a short business meeting.

Congressman John Conlan, who has distinguished himself from many political leaders because of his commitment to Jesus Christ as his



CONLAN



JERNIGAN

Savior and because of his belief that Christ is the hope of America and the world, will be speaker for the annual Pastors' Dinner, Tuesday, July 13, at 5:00 p.m. Congressman Conlan believes that Christians must move into key positions in every area of life. He has established himself as an outspoken defender of individual freedom, the free-enterprise system and other basic principles upon which America was built.

Steve Davis, quarterback for Oklahoma University at Norman, will be the speaker at the annual Layman's Breakfast on Wednesday, July 14, 7:00 a.m. Steve is an active Christian leader on the campus of Oklahoma University, where he leads Bible study groups. He is a licensed minister and takes time out of his busy schedule to fly his own airplane to deliver sermons and speeches to youth groups across the country. Steve quarterbacked Oklahoma to a 14-6 victory over Michigan in the '76 Orange Bowl that decided the '75 national championship. He was voted the most outstanding back in the game by the press, radio and television. Another postseason honor was being named to the Churchmen's Hall of Fame All-American Team.

Alumni of Free Will Baptist Bible College, Nashville, Tennessee, will gather for their annual Alumni Luncheon on Wednesday, July 14, at 12:15 p.m. Alumni President Richard Cordell said a program of interest is being planned for this time.

A unique opportunity is being offered to conventioners on Wednesday evening at 5:00 p.m. when CONTACT, the denomination's official magazine, is sponsoring its first dinner meeting. Not only will those attending enjoy a good meal and get to hear Free Will Baptists' own Dr. Robert Picirilli, who is himself



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a unique and forceful speaker, but they will also receive a hardback copy of the New American Standard Version of the Bible. The New ASV, which is a \$14.95 value, is currently the number one seller among Bibles according to *Booksellers Journal*.

Advance tickets for these meal functions may be purchased by filling out the request form found on this page.

**WNAC PREVIEW**

The 1976 session of the Woman's National Auxiliary Convention will have a Bicentennial flavor when it convenes July 13 in Tulsa's Assembly Center. Using the theme "Free Indeed!" the



**SHOCKEY**



**FLOYD**



**MILEY**



**O'DONNELL**

program is designed to emphasize the freedom and privileges women have in Christ Jesus.

The music, which will be under the direction of Bob Followwill, Oklahoma City, Oklahoma, will feature numerous songs written by Free Will Baptist women for the Bicentennial Share-A-Song booklet.

The entire Tuesday afternoon session

will be a Bicentennial observance with the New Life Singers of Hillsdale Free Will Baptist College presenting a patriotic, religious musical arrangement. Following this the past will be brought to life in a special presentation entitled "Historical Spots" under the direction of Mary Ruth Wisheart, Nashville, Tennessee. This presentation will feature colorful costumes of yesteryear.

Speakers for the WNAC this year include Missionary Joe Haas, France; Missionary Geneva Poole, Brazil; and June Critcher, pastor's wife, Nashville, Tennessee.

**REQUESTS FOR TICKETS TO MEAL FUNCTIONS  
1976 NATIONAL ASSOCIATION**

Number	Meal	Total
_____	<b>W.N.A.C. Banquet</b> — \$5.00 each Monday, July 12, 5:00 p.m. / Assembly Center Speaker: LaVern Miley	\$ _____
_____	<b>Music Fellowship Breakfast</b> — \$3.75 each Tuesday, July 13, 7:00 a.m. / Assembly Center Speaker: Don Clark	\$ _____
_____	<b>Pastor's Dinner</b> — \$5.00 each Tuesday, July 13, 5:00 p.m. / Assembly Center Speaker: Congressman John Conlan	\$ _____
_____	<b>Layman's Breakfast</b> — \$3.50 each Wednesday, July 14, 7:00 a.m. / Assembly Center Speaker: Steve Davis	\$ _____
_____	<b>FWBBC Alumni Luncheon</b> — \$3.00 Wednesday, July 14, 12:15 p.m. / Assembly Center	\$ _____
_____	<b>CONTACT Dinner</b> — \$10.00 each (includes free copy of New ASV Bible, a \$14.95 value) Wednesday, July 14, 5:00 p.m. / Assembly Center Speaker: Robert Picirilli	\$ _____
	<b>Total Enclosed</b>	\$ _____

**NYC HIGHLIGHTS**

Evangelist Robert H. Shelton, Greenville, South Carolina, former Far East missionary and stateside pastor, will be the keynote speaker for the opening service of the 1976 National Youth Conference Sunday night, July 11. During this service he will begin the development of the conference theme, "Free In The Son," and will continue to develop the theme daily in "Sharing the Word of Freedom" sessions with teens.

The conference theme is based on John 8:36 and was chosen to challenge Free Will Baptist young people to celebrate not only their country's freedom but also the spiritual freedom which is available in Jesus Christ.

The annual banquets will feature a rousing patriotic musical program celebrating America's Bicentennial. Junior Adventure Banquet will be at



**PICIRILLI**



**HAAS**

PLEASE PRINT: NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

MAIL REQUEST TO: Ticket Sales, P.O. Box 1088, Nashville, Tenn. 37202  
Please send check or money order. DO NOT send cash.  
**All requests must be received by July 1, 1976.**

(NOTE: ORDER ALL YOUTH BANQUET TICKETS FROM CTS DEPT.)



SHELTON



CRITCHER

**TIME IS RUNNING OUT!**

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# OPERATION PARTNERSHIP

**OPERATION PARTNERSHIP** is an effort to pay off the indebtedness on the National Offices Building by the time the National Association meets in Tulsa in July. Paying off this indebtedness will relieve the various departments housed there from having to do so over the next ten years. Every Free Will Baptist should become a partner in this effort.

**SUGGESTIONS ON HOW TO HELP:**

- Personal gifts
- Church gifts
- Quarterly meeting gifts
- Walkathons
- Rockathons
- Sunday school class gifts
- CTS group gifts

**DEPARTMENTS TO BENEFIT:**

- Foreign Missions
- Sunday School
- Home Missions
- Executive
- WNAC

5:00 p.m. Tuesday with the banquet for teens and sponsors at 5:00 p.m. Wednesday. Tickets are available by writing directly to NYC '76, P.O. Box 1088, Nashville, Tennessee 37202.

Presentation of the winners of the competitive activities and Music and Arts Festival will be made this year in the presence of the entire convention. This presentation ceremony is scheduled to follow the Wednesday evening service of the National Association in the Assembly Center's Arena. Trophies and medals will be presented at this time, and national winners in the Music and Arts Festival will perform their winning entries.

All those attending the conference must register and receive the official conference badge which will serve as an admittance pass to all of the conference activities except the evening services. Preregistration for young people ages 6 through 24, adults 25 and up, and sponsors is now only \$3.50 per person. After July 1 a late fee is added which brings the registration fee to a total of \$4.00. This fee includes all of the conference activities with the exception of the 2 banquets and the participation fees for the various competitive activities as well as the Music and Arts Festival. Any adult who wishes to view only the competitive activities and/or the Music and Arts Festival may do so by purchasing a Competitive Pass for only \$1.00.

Preregistration requests for this conference, which is expected to draw over 3,000 young people and sponsors from over 28 states, are already being received in the NYC office. A new family plan for registration is available this year for the first time. Families with 2 participating children may register for \$3 each; 3 children, \$2.50 each; 4 or more children, \$2 each. Further details may be obtained by writing NYC '76. △

Clip and Mail

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Address \_\_\_\_\_

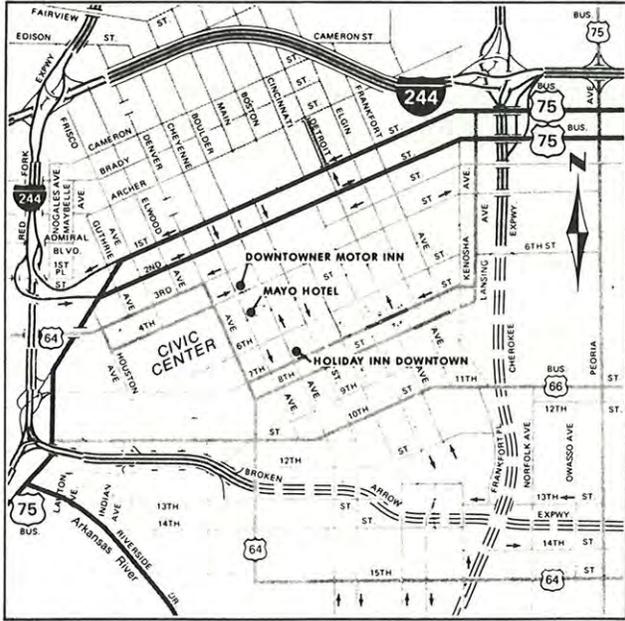
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

\_\_\_\_ I am enclosing my gift for \_\_\_\_\_.

\_\_\_\_ I will send my gift of \_\_\_\_\_

by July 1.

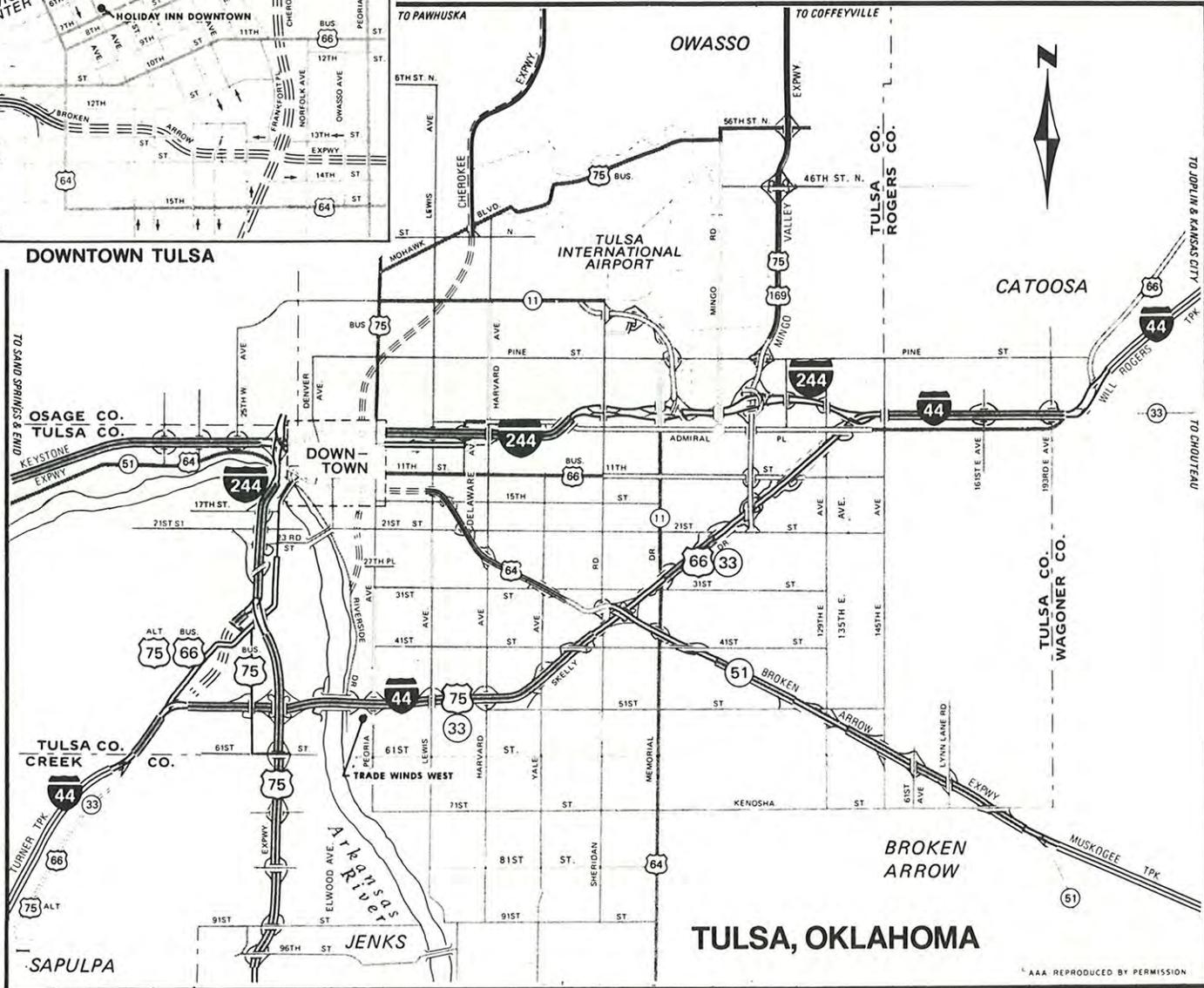




DOWNTOWN TULSA

# NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

July 11-15, 1976 / Assembly Center / Tulsa, Oklahoma



TULSA, OKLAHOMA

AAA REPRODUCED BY PERMISSION

## hotels & motels

NOTE: All accommodations subject to 3% room tax and 4% sales tax.

	* SING.	TWIN	DOUBLE	DBL/DBL	TRIPLE	QUAD
DOWNTOWNER	\$14.00	\$	\$18.50	\$21.00	\$24.00	\$27.00
HOLIDAY INN/DOWNTOWN (Special Family Rate - \$24.00; 1 bedroom suite - \$30.00)	16.00		22.00		25.00	28.00
MAYO HOTEL (Headquarters hotel)	17.00	22.00	22.00		27.00	30.00
TRADE WINDS WEST	14.00		19.00	20.00	22.00	24.00

\*KEY TO TYPES OF ACCOMMODATIONS: Single - 1 bed, 1 person; Twin - 2 twins, 2 persons; Double - 1 bed, 2 persons; Double-double - 2 beds, 2 persons; Triple - 2 beds, 3 persons; Quad - 2 beds, 4 persons.

**NATIONAL ASSOCIATION OF FREE WILL BAPTISTS  
APPLICATION FOR HOUSING RESERVATIONS**

**Tulsa, Oklahoma**

**July 11-15, 1976**

Please fill out form completely and mail to:

**F.W.B. Central Housing Bureau  
Chamber of Commerce  
616 South Boston Avenue  
Tulsa, Oklahoma 74119 .**

FOR HOUSING BUREAU USE

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

reservation, please notify the Housing Bureau promptly. At least four choices of hotels/motels are desirable. Reservations will be filled in order of receipt. Confirmations will be sent after May 1, 1976. Reservations must be made by June 28, 1976. Reservations will NOT be accepted by telephone.

**ACCOMMODATIONS DESIRED:**

**RATE DESIRED**

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

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

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

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

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

SEND CONFIRMATION TO: Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



*Eastside Free Will Baptist Church*



FREE WILL BAPTIST  
**newsfront**

### VIRGINIA CHURCH COMPLETES FIRST FACILITIES

ROANOKE, VIRGINIA — Five years of waiting and working culminated for the members of the First Free Will Baptist Church of Roanoke in December, 1975, when their first permanent building was completed.

The church stands atop a knoll on an 8-acre tract located at the intersection of US 460 East and Vinton Mill Road in a growing section of Roanoke. Pastor Jim Cox, who conducted the first service in the fall of 1970, stated the new structure encompasses 6,200 square feet and includes a sanctuary with a seating capacity of 288, 8 Sunday school rooms and a pastor's study. It is centrally heated and cooled. With an exterior covering of rough cedar siding, the building was constructed mainly by the men of the church for \$70,000 completely furnished. The approximate value of the building and the property is \$130,000.

Under the sponsorship of the Virginia State Association of Free Will Baptists, the group met for the first service in a junior high school building. They remained in that location 4½ years and were never charged any rent. Although the new building was occupied earlier in 1975, it was not completed until December. The church also owns a parsonage, which is located adjacent to the church. The total indebtedness of the church is presently \$85,000.

From a beginning attendance of 12 people, the group has reached a high of 184. In the last quarter Sunday school attendance averaged 107, and the congregation has just purchased a bus to initiate a bus ministry. Pastor Cox feels there is a great potential in metropolitan Roanoke, which has approximately 250,000 people. The church is the only Free Will Baptist witness in that area.

### TENNESSEE CHURCH WORSHIPPING IN NEW AUDITORIUM

ELIZABETHTON, TENN. — For the second time under the ministry of Pastor Richard Adams, the Eastside Free Will Baptist Church has expanded its facilities to accommodate the growing church family.

The congregation is now utilizing its newest addition, a 7,800 square foot structure which contains a 750-seat auditorium, 2 fully equipped nurseries, 2 rest rooms and a sound room. It is fully air-conditioned and furnished with upholstered pews and new musical instruments. The parking area will now accommodate 175 cars.

The latest addition is connected to the former sanctuary, which has been divided into 9 new classrooms plus an assembly room for children's church. A fully equipped church office and pastor's study has also been added. The new construction and renovation was completed at a cost of \$130,000, making the total value of the church property approximately \$320,000.

Under the leadership of Pastor Adams the congregation has grown from an average of 120 at the time of his arrival to an average of 348 per Sunday for the last quarter of 1975. A high of 750 was reached on the pastor's fifth anniversary with the church in October, 1975. There were 644 present for Sunday school on February 22 when the new addition was dedicated by the Rev. Joseph Ange, director of religious activities at Free Will Baptist Bible College in Nashville, Tennessee.

Pastor Adams reports that the average Sunday evening attendance is approximately 300 and that there are over 200 present for Wednesday evening services. The church utilizes a fleet of 4 buses for every service including revivals. Through a weekly 30-minute radio program the church enjoys a further outreach in the community.

### NATIONAL OFFICES GET NEW TELEPHONE NUMBERS IN APRIL

NASHVILLE, TENN. — As of April 25, 1976, the National Offices, including the Sunday School Department and Randall Bookstore, have new telephone numbers. After this date the Church Training Service, Executive Church Bonds,

Executive Office, Foreign Missions Department, Home Missions Department and Woman's Auxiliary may be reached at (615) 361-1010. The new number for Randall Bookstore's direct line is (615) 361-3848; the Bookstore may also

be reached at 361-1010. The Sunday School Department's new number is (615) 361-1221.

Addition of new exchanges by South Central Bell Telephone Company in certain areas of Nashville made these changes in telephone numbers necessary.

**FREE WILL BAPTIST  
BOOKSTORE  
REPRESENTATIVES MEET  
FOR NATIONAL WORKSHOP**

CONWAY, ARK. — Free Will Baptist bookstore representatives from 10 states gathered for the first meeting planned especially for those engaged in bookstore ministries. Convening at the Ramada Inn in Conway March 15-17, the participants shared in several workshops relating to their bookstore ministries. The meeting was hosted by the Rev. David Joslin, promotional director for the Arkansas State Association of Free Will Baptists, and the Rev. Lewis Campbell, manager of Arkansas' Christian Supply Store. Mr. Campbell was elected to serve as chairman of the group. He will be assisted by the Rev. Alton Loveless, manager of Ohio's bookstore. Miss Rudene Kennedy, manager of the Anchor Bookstore in Norton, Virginia, will serve as secretary.

A study committee was appointed to draw up objectives and guidelines for the organization. The group will come together annually for a time of sharing in relationship to the operation and outreach of their respective ministries as well as for fellowship. Joining the bookstore managers for this first meeting were representatives from Scripture Press, Moody Press, and the Church Training Service and Sunday School Departments of the National Association of Free Will Baptists.

**RELOCATED GEORGIA  
CONGREGATION BUILDS NEW  
CHURCH**

MACON, GEORGIA — With the relocation, construction and dedication of a new building accomplished, the congregation of the White Oak Free Will Baptist Church has set a goal of 150 in Sunday school attendance by July. The group moved to the new church at 5310 Bloomfield Road in the fall of 1975 and dedicated it January 25, 1976.

The brick facility has an auditorium designed to seat 300 people and is complete with an educational unit. Pastor Joe Owens, who has served with the congregation 5 years, states the approximate evaluation of the church and parsonage is \$185,000.

At the present time the average



**OUR  
READERS  
COMMENT**

**NEW COLUMN GETS  
PASTOR'S APPROVAL**

**MAGAZINE LESSENS  
ISOLATED FEELING**

*... My husband and I really enjoy receiving CONTACT. We feel less isolated and out of touch after reading it. We feel you're doing a fine job with it. It's refreshing to hear both sides! ...*

*Mary Lou Seawell, Member  
Valley Free Will Baptist Church  
Wenatchee, Washington*

**APPRECIATES  
HEARING BOTH SIDES  
OF QUESTIONS**

*... CONTACT is a real blessing and I appreciate all of you there for this fine work.*

*I think one factor that makes our magazine so good is the fact that in one section we give a chance for both sides or all sides of a question ...*

*Harold Teague, pastor  
First Free Will Baptist Church  
Henderson, Texas*

**MAGAZINE RECEIVED  
WITH JOY**

*... I receive this magazine with joy as it helps me keep in touch ... with all my dear friends, and the magazine is a great help. I especially enjoyed the recent article by Brother Joseph Bragg ["I See Men As Trees, Walking," March, 1976]. ... He was a former pastor of mine. ... So glad to see God is blessing even in the midst of darkness. ...*

*Mrs. Ruth Fuller  
Waverly Hall, Georgia*



*White Oak Free Will Baptist Church*

Sunday school attendance is 110 with an average CTS attendance of approximately 90. The church does have an active Woman's Auxiliary and Master's Men chapter.

The church was organized in 1953 by the Rev. W. L. Purvis. Present membership numbers 200. The former church property has been sold to another group.

## BEDFORD, VIRGINIA, SITE OF NEW MISSION

BEDFORD, VIRGINIA — The first services for the new Free Will Baptist mission in Bedford were held February 15, 1976, with 13 in attendance, according to the Rev. William H. Steele, organizing pastor. Brother Steele begins this new work following a 10-year pastorate with the Chestnut Hill Free Will Baptist Church, Big Island, Virginia. He has been instrumental in the

organization of 4 other churches.

The new church will be known as the First Free Will Baptist Church. The group is temporarily meeting in facilities located at 866 East Main Street. The average attendance since the first Sunday has been 25.

Pastor Steele stated the new church will be affiliated with the Maryland State Association of Free Will Baptists.



## Currently . . .

By  
**EUGENE WORKMAN**  
Administrative Editor

For 2 years the **First FWB Church, Greenville, Mississippi**, has been trying to hurdle the obstacle of obtaining the proper building permits for the first unit of their new building. The battle has been won, and **Pastor Wendell Walley** is praising the Lord. Weather permitting, construction should be underway at this time. The church began as a cooperative mission effort between the National Home Missions Department and the Mission Board of the Mississippi State Association. The church continues to worship in a mobile chapel while waiting the construction of the first unit of their new building.

**Mississippi Pastor Bill Robinson, First FWB Church, Columbus**, visited FWB missionaries in Brazil, Uruguay and Panama in January, 1976. In Uruguay he visited his brother **Paul** and family who serve in Riviera. Mr. Robinson was accompanied by a lay couple, **Mr. and Mrs. R. A. McLamb, Prospect FWB Church, Dunn, North Carolina**.

**Foreign Missions Director Rolla Smith** and Board Member **Eugene Waddell, pastor, Cofer's Chapel FWB Church, Nashville, Tennessee**, made a field trip to Japan March 18 through April 3. While there they visited our churches in the Sapporo and Tokyo areas.

The ministries of the **Arnold View FWB Church, Creal Springs, Illinois**, are expanding since **Ivan Ryan** became pastor. In March the Church Training Service program was initiated with 61 enthusiastic participants for that first session according to Ryan.

**Illinois State Ministers' Association** is spearheading a drive to help alleviate some of the financial obligations incurred by the family of **Pastor Bill Cathey, First FWB Church, Moline**. Brother Cathey suffered a broken back and spinal cord in a sledding accident,

## 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

#### ALABAMA

Julian Parsons to Shady Grove Church, Phil Campbell

Eugene Howard to Belview Church, Leeds from Pilgrim Church, Montevallo

Thomas Scott to First Church, Enterprise from Loyal Chapel Church, Columbia, Tennessee

James Stewart to First Church, Fayette from Bethesda Church, Detroit, Michigan

#### ARKANSAS

Leon Hodge to First Church, Berryville from Greenland Memorial Church, Greenland

David Winfrey to Arbor Grove Church, Hoxie from Pirtle Church, Peach Orchard

Dwayne Roper to First Church, Malvern

#### CALIFORNIA

Sol Cox to Madera Church, Madera  
Vern Gunnels to American Church, Selma from Selma Church, Selma

Nick Huntley to Orange Cove Church, Orange Cove

Dave Fox to Newark Church, Newark

Horace Gentry to Manteca Church, Manteca

Stan Gulletto to Santa Clara Church, Santa Clara

Bill Culbreath to Faith Chapel Church, Rodeo

#### FLORIDA

Wayne Hicks to Tallahassee Mission, Tallahassee from First Church, Quincy

#### IDAHO

Gary Terrell to Buhl Church, Buhl from First Church, Lakewood, Colorado

#### MISSOURI

Cletus Nichols to First Church, Viburnum from Non Church, Calvin, Oklahoma

#### NORTH CAROLINA

Washington Miles to Cedar Grove Church, Williamston from Mt. Pleasant Church, Joelton, Tennessee

Joe Hailey to Free Will Baptist Mission, Roxboro from Gethsemane Church, Wilson

#### OHIO

James Robinson to Eastside Church, Toledo from Philadelphia Church, Monroe, Michigan

Jimmy Leach to Neighborhood Church, Toledo

Carl Vallance to Free Will Baptist Mission, Chesapeake from Thomas Memorial Church, Huntington, West Virginia

#### TENNESSEE

Julian King to First Church, Springfield

#### TEXAS

Dennis Haygood to West Side Church, Midland from Shady Grove Church, Phil Campbell, Alabama

Lionel J. Cooksey to First Church, Abilene

Billy Wilson to Lubbock Church, Lubbock from Brockland Church, Lawton, Oklahoma

#### OTHER PERSONNEL

#### GEORGIA

Danny Thomas to First Church, Savannah as Minister of Music and Youth from similar position at First Church, Beaufort, North Carolina

Thanksgiving Day, 1975. He is paralyzed from the waist down and presently confined to a wheelchair. He is expected to be in the Heines Veterans' Hospital until late spring.

When the Rev. Bobby Glenn Smith assumed the pastorate of College Lakes FWB Church, Fayetteville, North Carolina, last August, average attendance for the worship service was 90. During the month of February the average worship attendance reached 189 without any special drive.

Rev. and Mrs. Dale Burden, Norfolk, Virginia, and Rev. and Mrs. Ronald Creech, Durham, North Carolina, were invited to the campus of Hyles-Anderson College in Hammond, Indiana, in February by President Jack Hyles. Both FWB ministers spoke in chapel 2 times.

Missionary pastor Thomas Johnson reports that Grace FWB Mission, DeQueen, Arkansas, will be able to begin bus ministry thanks to Poteau, Oklahoma, couple who donated \$500 to be used in purchasing church bus. He also reports that the average attendance and offering in the mission work have increased during the month.

Old Timers' Day, March 14, at the First FWB Church, Cushing, Oklahoma, where Richard Gallant pastors, brought together 2 men of the cloth who have long been propagating the Gospel in FWB churches. The guest speakers were the Reverends E. E. Morris, Oklahoma City, and John West, Tulsa. Both men are reportedly retired but appear to be busier than ever in the work of the Lord.

Pastor Galen Dunbar, Bethany FWB Church, Norfolk, Virginia, is praising the Lord that the average Sunday school attendance for the month of February was 332, almost 58 per Sunday over 1975.

Senior adults of the First Bible FWB Church, Newcastle, Indiana, are not being overlooked. Recent banquet brought together over 40 people 55 years of age and over to hear the Rev. Herman Hersey, director of Board of Retirement and Insurance, Nashville, Tennessee. He challenged them to continue to channel the talents they have acquired through years of service. Dan O'Donnell pastors this group.

Monthly pastors' luncheon for FWB ministers in Detroit area had an unusual highlight in March. At that time the Rev. Raymond Riggs was honored by

his fellow pastors and friends for his 30 years of faithful service in the work of the state association. A letter of appreciation was shared and appropriate gifts presented. Brother Riggs left the pastorate of Central FWB Church after a total of over 25 years of service there in 2 separate tenures. He has accepted Cookeville FWB Church, Cookeville, Tennessee.

Dr. Stanley Mooneyham, president of World Vision International, Monrovia, California, spoke during the March Bible conferences on the campuses of California Christian College, Fresno, and Hillsdale FWB College, Moore, Oklahoma. At CCC he shared the speaking platform with the Reverends Holland E. London, Carl Young and Tom Hampton, all of California, and Lewis Perry of Washington. At Hillsdale Mr. Mooneyham joined Dean of Men Bailey Thompson for the 3-day conference. Mooneyham formerly served as executive secretary of the National Association of Free Will Baptists and was the first editor of this denominational magazine.

The Rev. Edward "Butch" Johns is seeking to build a FWB church in the nation's tenth largest city, San Diego, California. After Brother Johns knocked on more than 1,400 doors in recent weeks, the attendance reached the thirties. Brother Johns, who is no newcomer to mission work, feels the San Diego endeavor will be slow but steady in growth.

Members of Canton FWB Church, Canton, North Carolina, are seeking to raise \$4,000 in their annual College Day and Walk-a-thon, June 5-6, on behalf of Free Will Baptist Bible College, Nashville, Tennessee. In 1974 they raised \$2,500; in 1975 the drive netted \$3,377. Pastor Larry Hughes states that thus far in 1976 average Sunday school attendance is 160. He should be able to get plenty of volunteer walkers from this number.

A new educational unit is under construction at the Jenks FWB Church, Jenks, Oklahoma, where the Rev. David Sutton is pastor.

The Rev. Winfred Davis, Monett, Missouri, recently reached his fiftieth anniversary in the ministry. Now retired, Mr. Davis was active in the early days of the National Association of Free Will Baptists.

Earlier in the year Pastor Robert

Durham, Grace FWB Church, Rocky Mountain, North Carolina, started "Group Captain of the Month" campaign. A winner garnered a total of 910 points by being in attendance at every service and making 171 contacts by telephone, mail and personal visitation. Unusual thing about this winner is that she is an 86-year-young lady named Mamie Hedgepeth. Who says there is no place for the older adult in the work of the local church!

Younger boys and girls of First FWB Church, Murfreesboro, Tennessee, were directly involved in March Sunday school campaign by Pastor Bill Van Winkle. He enlisted this younger set to design posters relating to freedom to be placed in prominent places in church to stress involvement in the enlargement campaign. Which goes to show all ages can be involved in church's outreach.

Bimonthly edition of The Virginia Link, the official publication of Virginia State Association of Free Will Baptists, appeared in February after a lapse of almost a year. Editor Jim Cox says the basic reason for the lack of publication was and still is finances.

Those attending First FWB Church, Salina, Kansas, have a unique opportunity to take in marriage clinic series. This new endeavor is proving very successful according to Pastor Trymon Messer. Such a series should possibly be considered by more churches since counseling concerning marital difficulties is occupying a great deal of the average pastor's time.

Pastor Larry Messer, Bethel FWB Church, Kansas City, Kansas, keeps talking about exciting time he is having ministering with the church. Their statistics for a recent month revealed 32 souls saved. That's true excitement!

Fifty-five Arkansas FWB pastors and ministers attended the annual Ministers' Retreat sponsored by the Christian Education Board of the Arkansas State Association in late February. Guest instructor for the retreat was the Rev. Joseph Ange, director of religious activities at Free Will Baptist Bible College, Nashville, Tennessee.

The preaching mission to Jamaica in February by 5 FWB ministers resulted in 533 decisions. Leading the preaching mission was the Rev. Calvin Evans, FWB pastor, Portsmouth, Ohio, and director of Evangelistic Outreach, Inc., which



**CURRENTLY . . .**  
(Cont. from page 15)

sponsored the meetings with 6 Union Baptist churches. Other ministers participating were **Jack Ward** and **David Reece**, pastors in **Bakersfield, North Carolina**; **George Lee, Goldsboro, North Carolina**, pastor; and **Homer Willis**, evangelist, **Nashville, Tennessee**. The **Union Trio** from **Portsmouth** also

accompanied the group. Hosting these Free Will Baptists was Pastor **Wesley Green**, who serves 6 small churches. Most of the believers are very poor; some of them make about 30¢ an hour in wages. Mr. Lee estimated that 95 percent of the people walked to church, some 15-20 miles daily round trip to be in revival services. All converts will be followed up by Pastor Green and his co-workers in each church. They baptize

only once a year on Easter Sunday in the beautiful waters of the Caribbean Sea.

The **Tabernacle FWB Church, Kinston, North Carolina**, may have set a denominational record for Sunday school attendance. On their fourth anniversary, February 29, 1976, there were 2,641 people present for Sunday school. Of that number 61 people had never been to church before. There were 37 salvation decisions. **Pastor Speight Sutton** began the work with no congregation 4 years ago on the outskirts of Kinston. Kinston is a city with a population of 21,003 people. It is the location of Brother Sutton's home church, **Bethel FWB Church**, which also averages over 1,000 in Sunday school attendance each week. Brother Sutton began the work of Tabernacle Church with the blessings of his pastor **Rev. David Paramore**.

Not wanting the creek to separate the **Center Point FWB Church** property from the adjacent **Estes Nursing Home** in **Center Point, Alabama**, the



*Thank You for  
Your Gifts to the . . .*

**COOPERATIVE PLAN OF SUPPORT**  
March, 1976

**RECEIPTS:**

State	Mar. '76		Mar. '75	Year to Date
	Co-op	Design.		
Alabama	\$ . . .	\$ . . .	\$ . . .	\$ 9.80
Arizona	498.40	(498.40)	118.68	498.40
Arkansas	646.89	. . .	748.34	5,572.20
California	679.19	. . .	480.35	2,077.35
Florida	599.53	. . .	1,242.69	2,859.07
Georgia	159.77	. . .	129.62	765.38
Idaho	. . .	. . .	30.58	61.83
Illinois	1,189.80	. . .	1,292.20	3,234.75
Indiana	. . .	. . .	. . .	95.92
Iowa	237.63	. . .	. . .	554.58
Kansas	308.62	. . .	187.16	555.55
Maryland	. . .	. . .	15.00	311.95
Michigan	. . .	. . .	. . .	50.31
Mississippi	72.00	. . .	. . .	169.65
Missouri	3,658.92	(3,658.92)	2,193.50	8,811.87
New Mexico	. . .	. . .	. . .	131.66
North Carolina	125.00	(50.00)	75.00	407.95
Northeast Assoc.	46.19	. . .	. . .	80.31
Northwest Assoc.	32.78	. . .	31.46	138.92
Ohio	1,673.94	. . .	1,186.37	6,565.60
Oklahoma	4,923.22	(4,813.72)	3,535.52	16,530.17
Tennessee	1,447.59	. . .	189.28	1,531.18
Texas	1,082.80	(240.00)	884.74	1,252.18
Virginia	49.47	. . .	38.25	70.55
Virgin Islands	120.00	. . .	. . .	120.00
<b>Totals</b>	<b>\$17,551.74</b>		<b>\$12,378.74</b>	<b>\$52,457.13</b>

**DISBURSEMENTS:**

Executive Office	6,426.21	(1,126.17)	5,898.61	19,231.01
Foreign Missions	3,466.59	(2,701.01)	2,219.33	10,717.75
Bible College	2,330.90	(1,571.54)	1,376.14	7,012.56
Home Missions	2,015.76	(1,477.18)	1,251.31	6,169.28
Church Training Ser.	1,173.17	(724.57)	681.13	3,741.03
Retirement & Ins.	935.32	(576.44)	556.92	3,058.38
Layman's Board	351.58	(246.90)	235.14	1,228.01
Commission on Theological Liberalism	90.21	(75.23)	55.16	289.86
Miscellaneous	762.00	(762.00)	105.00	1,009.25
<b>Totals</b>	<b>\$17,551.74</b>		<b>\$12,378.74</b>	<b>\$52,457.13</b>

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## How to Function, Though Frustrated

By Hetty Chapman

"Trust in the Lord . . . and he shall bring it to pass" (Psalms 37:3,5).

In all walks of life we are facing increasing frustrations, even in this land of push-button superefficiency.

However, to a returning missionary in the '50's life in this country for a time seemed "simple" in contrast to functioning in a land like Africa, then in the throes of growing pains and resulting turmoil. There every intent was centered about ultimate independence.

"What would you recommend as 3 requisites for anyone preparing for the mission field?" I was asked by a local pastor several days after my arrival stateside.

The words tumbled out, "Patience, patience and patience."

Frustration flourishes on every hand. Even our national leaders decry the everlasting hassle.

Although frustration may confuse, aggravate, infuriate, deter, it does not necessarily have to lead to despair or defeat. Without frustration there would probably be no fight to change, surmount or overcome. If we can do none of these — change, surmount or overcome, we as Christians can rest in the Lord. "Rest in the Lord, and wait patiently . . ." (Psalms 37:7).

My dear friends, what are the main requirements today for a "keeper at home"? Again I would say, "Patience, patience, patience."

If you are a shut-in, you are certainly no stranger to the struggles and frustrations of the "dailies," especially in your efforts to gain a measure of independence.

In my case I have agonized over so many tight jar lids and bottle caps that at one point I proposed to put a sign above my bedside table reading: "Please leave everything half-cocked." Gratefully, with slowly returning

strength I have been able to overcome that problem more or less. However, opening doors in their humidity-swollen state is almost impossible.

"Please leave door ajar" has been printed on paper tapes and applied to several closet doors. But nobody ever does.

Looking helplessly at a tightly closed closet door can be frustrating. Then one day the solution seemed all so simple. All that was needed was a little man power.

"Dear, could you use an extra door?" I asked my weary worker-in-wood husband.

"Not at the moment, but I can put it into the attic meantime."

My long-suffering husband usually (eventually) goes along with my somewhat unorthodox ideas, that is, after I've had ample time to (hopefully) forget or discard the project. This may require several verbal or written reminders on my part. Patience, patience, patience.

Finally I question, "When will you take off the closet door so I can finish my article?"

"What article?"

"The article on how to function better. The one that has been in the typewriter for over a week now. . . ."

"Lassie," grinned that dear man, "I am convinced that you are becoming more of a politician every day. . . ."

*Bang, creak, thump, thud!* A few moments later Scotchy walked toward the stairs with a towering white closet door in tow.

"Ah, that's much better," we both agree. Why didn't one of us think about removing that door 10 years ago?

*ABOUT THE WRITER: Mrs. Chapman is a frequent contributor to this magazine, basing most of her writing upon personal experience. She is primarily confined to her home in Norfolk, Virginia, because of a physical affliction. She is a member of Bethany Free Will Baptist Church in Norfolk.*

congregation constructed a bridge over the creek so that residents of the nursing home could cross for worship services if they so desired. **Pastor Glenn Hood** said the bridge was named "Morgan Bridge" after the **Rev. H. H. Morgan**, a retired minister 91 years of age who resides at the nursing home and is faithful to attend worship services.

The **Boldman FWB Church, Harold, Kentucky**, 10 miles north of Pikeville, built their new church 5 years ago. They have just completed another addition to the church which expanded the seating of the auditorium to 400 and added 5 classrooms. **Pastor A. B. Johnson** says the great thing about this is that their new facilities are practically filled each Sunday, and they are already considering larger facilities. Recently on 4 consecutive Sundays 13 first-time decisions were witnessed. **Pastor Johnson** credits the increased outreach of the church in the community to a regular weekly visitation program, established in August, 1974.

The **Baxley FWB Church, Baxley, Georgia**, is now better able to meet the needs of its congregation since adding an educational and recreational building to its original structure. In addition to classrooms, pastor's study and rest rooms, the building contains a fully equipped kitchen and dining room with a seating capacity of 200. That should allow a lot of people to comfortably fellowship over a meal, according to **Pastor Garvin Page**. Baxley Church is the newest member of CONTACT's Church Family Plan.

**Pastor Milburn Wilson, First FWB Church, Ardmore, Oklahoma**, and **Leroy Scudder**, southern regional manager for Scripture Press and member of **Randall Memorial FWB Church, Memphis, Tennessee**, were among the 20 speakers for the Oklahoma Sunday School Association Convention, March 5 and 6. Both men conducted several workshops. The meeting was hosted by the **First Nazarene Church, Bethany, Oklahoma**. Keynote speaker for this convention was Dan Jackson, field/sales services manager of Gospel Light Publications. Representing the **FWB Sunday School Department, Nashville, Tennessee**, was **William Foster**, manager of the shipping division.

Most information for this column is gleaned from church bulletins and midweek papers. Put me on your mailing list. △

**CHRISTIAN DOCTRINE**



**Made in His Image**

Part VII  
By Leroy Forlines

Spiritual growth or spiritual development of the personality involves genuine human activity with divine aid. In a previous article it was pointed out that our relationship between the divine and human in spiritual response and activity must not weaken either, but must preserve the integrity of both.

In the last article I elaborated on the fact that one aspect of the divine aid is God's provision of truth in the Bible. Truth is addressed to the total personality which involves the mind, the heart and the will. The mind is the gateway to the personality because it is the mind that grasps ideas, but ideas must be grasped by our total personalities before we live by them. In this article I want to deal with the place

of the heart in the experience of truth and personality change.

In the mind we grasp ideas. Ideas develop attitudes in the heart. In the heart we feel the reality of the truth. In the heart we feel the importance of things. A person may know he is a sinner in his mind, but he is under conviction only when he feels in his heart that he is a sinner. A person may know in his mind that people outside of Jesus Christ are lost, but he will be moved to do something about it only when he feels in his heart that they are lost. A person may know in his mind that God cares for him, but it will bring peace and satisfaction only when he feels in his heart that God cares for him.

The mind is educated through the normal processes of study. The heart is fed through the process of meditation. We can force ourselves to step up the speed of learning things in our mind. We cannot force the process of meditation. The heart is like a sponge. It is filled slowly by soaking. Through the process of meditation truth soaks into hearts and becomes a reality that controls our lives.

The psalmist speaks of meditating day and night on the law of God (Psalms 1:2). Meditation involves a lot of repetition. Psalms 119:11 reads: "Thy word have I hid in mine heart, that I might not sin against thee." The Word is hidden in the heart through meditation. It is when the Word of God is in the heart not just the mind that it serves to keep us from sinning against God. Our faith in God is strengthened through meditation (Psalms 63:1-7). (Note verse 6 and Psalms 143:5.) We can draw from God's truth for life situations only when what we know in our minds becomes real in our hearts. The will can act appropriately only when there is a prepared mind and heart. △

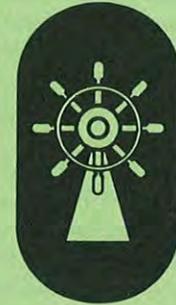
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**MUSIC WITH  
A MESSAGE**

By Rufus Coffey  
Executive Secretary

Music originated with God. When God created the world, we read in Job 38:7, "The morning stars sang together." From Genesis to Revelation the Bible reverberates with the sound of music. Music played a prominent role in the Jewish worship, and it found its way into the life of the early church.

More than 500 times the Bible refers to music. From the beginning of creation to the grand finale in Revelation, where the great multitude of the redeemed sing THE NEW SONG around the throne of God, music serves as a means of worship, praise and glorifying God.

The Psalms have been called "The Hymnbook of the Bible" and rightly so. Repeatedly, we are commanded to "make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalms. With trumpets and sound of cornet make a joyful noise before the Lord, the King" (Psalms 98:4-6; 95:1,2; 100:1,2).

Paul wrote the Ephesian Church exhorting them to sing together "in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Since music comes from God and we are commanded to sing unto the Lord, it is imperative that we understand what

good music is and how we can utilize music for the right purpose. Basically music is organized sound. It is a pattern of tones arranged in the form of a prescribed tempo in order to express our human feelings with rhythmic sound or tonal symbols.

Music is an art of human expression which directly voices the human soul in tones governed by rhythm. It is the mirror of our emotions as it reflects our thoughts, echoes our desires and determines our moods.

There are many types and varieties of music, such as country-western, folk, jazz, rock, ballads, soul and classical music with subtypes as sonatas, operas, oratorios, etc. Most people enjoy some kind of music, but by no means do we all enjoy the same kind. We perceive and respond to music in different ways. What is delightful to one person is boring to another because response is a matter of heredity, environment or culture. Depending upon background, one's taste and attitude toward music are relative. It is difficult to decide what combination of notes and rhythm are sacred and what are secular because the Scriptures do not deal with individual preferences but with principles. Therefore, there are certain criteria that seem evident for judging the spiritual quality of music.

I. Foremost in importance is the content of the message. A song is not Christian or spiritual because it contains religious words. The text must be in harmony with the teachings of Scripture. Sound doctrinal content is of prime consideration. If the lyrics are not in keeping with the truth of God's Word, the song should be discarded or the words changed.

II. To be judged as a Christian song, the message must be in keeping with the character of God. There should be reverence and dignity of style which magnifies each person of the Trinity in a lofty and inspiring manner. There is absolutely no place for a cheap reference to God Almighty as "the man upstairs."

III. Music must be in keeping with the words in order to enforce and enhance the message. Music must support and magnify the message rather than obscure the message by a heavy beat or loud amplification. All too often the words cannot be understood for the dissonance and rhythm. Three basic



elements of music are melody, harmony and rhythm. All of these must be kept in balance. Too much rhythm produces sensuality, and too much variation produces distraction. Thus some forms of so-called gospel music can be fleshly and cheap because the emphasis is on rhythmic patterns, loudness or bodily movements which distract from the message. This brings us to the next point.

IV. Music that glorifies God must be performed with quality as a means of pointing people to God. Music ought to glorify God not the performer. Too many gospel singers perform in church as if they were in a nightclub. They are unaware that many Christians find their cheap, fleshly drooling of the Gospel in syrupy tones very repulsive. The value of music lies in its effects. Good music will communicate a message that edifies the total being rather than appealing merely to the emotions. When someone resorts to sentimental crooning, it is distasteful to those seeking to develop a balance in music appreciation.

This point is illustrated by the story of a distinguished artist who painted the Last Supper. All was done with great skill, particularly the chalice. When various friends of the artist inspected the painting, they said, "What a

beautiful cup!" Realizing his mistake in diverting attention from the Lord, the artist took his brush and painted out the gorgeous chalice and substituted a less obtrusive one. So should it be with music in worship. It should not call attention to itself nor monopolize the center of attention that belongs to the Lord alone.

Gunner G. Urage in his book, *Church Music For the Glory of God*, states, "Church music is good not because it is of a certain time or nationality or by a certain composer or school of musicians; not because it is contemporary or popular; nor because it measures up to secular standards; nor just because it happens to be soft, loud, slow and steady, or fast and rhythmic. Good church music is that which does its job — reenforcing and emotionalizing the message of the Word. Technically such music will be singable, and it will emphasize important words. Psychologically such music will reinforce the spirit of the words to right associations."

Music is a powerful force for communicating the message of the Gospel. It is an indispensable element of worship as a means of deep communication with God. Because Christian music is distinctively related to the church, it becomes part of the total task of church education to teach its constituency with respect to music. Children, youth and adults should all be confronted with the best of Christian music. If they possess any talents in the realm of music, they should be trained to use them for Christ. The primary function of music is not to entertain, but to magnify the Lord and His Word. It is a means of expressing the will and work of God.

Martin Luther said that music is "one of the most magnificent and delightful presents God has given us." Therefore, let us use it for God's glory. △

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