

MAY, 1977

contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



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HOMOSEXUALITY: AN ANCIENT PROBLEM RESURFACES

By William Hill

2/CONTACT/MAY '77

The term "homosexuality" gives rise to such negative feelings as fear, hostility, nausea, hatred, disgust and repulsion in many people. These emotions are often expressed in

jokes about homosexuals with cutting remarks labeling the homosexual person as "faggot," "queer," "fairy," "pansy," "pervert," "homo" or "third sex."

Some people are so fearful of the

term "homosexual" (homophobia) that it keeps them from having meaningful relationships with anyone of the same sex and inhibits them from expressing their Christian love for one another. There are "homosocial" relationships in which men enjoy activities with

men, and women enjoy activities with women that are wholesome and meaningful. There is such a fear in some people that they look with suspicion upon a single person who chooses not to marry.

There are varied opinions about homosexuality by people within the church as well as outside the church. Some feel the homosexual person is sick, sinful, perverted and even dangerous to society and should be locked up with other "criminals."

On the other end of the continuum are those who feel homosexuals are persons with a right to their private lives. They consider homosexuals as neither sinful, perverted or sick but whole, healthy and natural persons. These advocates say that homosexuality should be accepted as a variant life-style. They argue that homosexuals can and often do make significant contributions to society. Some point to such people as Plato, Michelangelo and Leonardo da Vinci among others who were reportedly homosexuals to validate their argument. Others are advocating such openness and acceptance as to allow homosexuals to be ordained into the clergy. These are extreme positions. There are many other opinions somewhere in between.

ORGANIZATION UNDERWAY

Some estimate there are over 4 million practicing homosexual men and women in the United States in all walks of life. Homosexuals are becoming a prominent, activist minority group in our society. Organizations are being formed to promote and fight for the "civil rights" of homosexuals. In the summer of 1970 groups from New York and Los Angeles formed the "Gay Liberation Front" and marched up Sixth Avenue and from Greenwich Village to Central Park in New York.

There are many selected places where homosexuals congregate, such as in bars, restaurants, beaches, resort areas, health clubs and even "gay churches." The relaxation of laws against homosexuals as well as the openness and ac-

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Davidson Hall
Free Will Baptist Bible College
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HOMOSEXUALITY: AN ANCIENT PROBLEM RESURFACES

(Cont. from page 3)

ceptance of many social groups has caused many homosexuals to come out of hiding. Some have made numerous television appearances, boasting of their "Gay Liberation" and that their way of life is superior to the heterosexual life of husband and wife.

DEFINITION OF HOMOSEXUALITY

A lack of understanding of the homosexual as well as the causes of homosexuality and the potential for cure may create many of the negative feelings toward homosexuals.

What is a homosexual? It is helpful to come to some workable definition. There are various definitions, but these can be narrowed down to an acceptable explanation.

Homosexuality is the sexual attraction or relationship between members of the same sex. Overt homosexuality is the act of a sexual relationship with one of the same sex which is consciously recognized and practiced. Latent homosexuality is that tendency to have strong sexual attraction toward one of the same sex, but it is not acted upon. This can be conscious awareness but often is unconscious. It is a misdirection of the sex drive.

Technically, homosexuality is when an adult prefers sex relations with his or her own sex, in spite of the availability of potential partners of the opposite sex.

The term "homosexuality" has had a long list of synonyms. The terms "homogenic love," "contrasexuality," "homoeroticism," "similisexuality" and "uranism" are included in the list. The terms "sexual inversion," "intersexuality," "transsexuality," "the third sex,"

"Blatantly lambasting homosexuals from the pulpit and consigning them to eternal punishment in hell will not necessarily eradicate homosexuality. It may only drive it into hiding."

"psychosexual hermaphroditism" have been applied to emphasize the general opinion that individuals engaging in homosexual activity are neither male nor female but persons of mixed sex.

PROBABLE CAUSES

What causes homosexuality? There have been some who attributed homosexuality to strictly physiological causes involving a malfunctioning of hormones. This has been abandoned by many scientists because individuals may shift from a homosexual to a heterosexual pattern without a change in hormone balance. A more feasible causation seems to be psychological and/or psychosocial.

Probably, the most significant determining factor is the environment in which the homosexual was reared. It would be only logical to first look at the home, where life begins and develops through the early crucial years. The environment and the parental influences that a child has early in life are very important for the proper development of natural sexual feelings. Sexual repression in the home can cause a child to grow up with a dirty feeling about sex. Parents who have hang-ups of their own about sex many times pass these same feelings and frustrations to their children.

Parents need to raise children in a sexually healthy home where parents can freely discuss and answer their children's questions. It is also very important for mother and father to play their roles in the home as outlined in Scripture found in Ephesians 5:25-6:4.

The following list makes some suggestions for parents. Mothers should avoid being overly domineer-

ing or protective, showing preference to one child, playing the son against the father, rejecting the child, having an unconscious desire to make a girl out of the boy or vice versa, acting seductively toward the child.

Fathers should avoid being a weak passive person, being detached from his son, humiliating his son, preferring one son over the other. It is very unusual to hear of a homosexual who had a wholesome relationship with his father.

There are many social factors which contribute to homosexuality including the tendency to feminize the male or masculinize the female in attitude as well as dress style.

THE CHURCH'S ATTITUDE

What should be the attitude of the Church toward the homosexual? The Bible is clear in naming homosexuality as an abominable sin. It is an inexcusable iniquity which incurs the wrath of a holy God. Yet, God in His grace provides redemption and deliverance from this form of wickedness as well as any other sin.

Therefore, the Church cannot afford to close its eyes to the problem or withdraw to its own little corner of the world with a holier-than-thou attitude as though this is not a concern of the Church. This is not only a problem of the secular world but also of the Church. There may be young people within a local church who have been involved in a homosexual activity or who have latent homosexual feelings. They often feel guilt and shame but do not know how to cope with it.

Blatantly lambasting homosexuals from the pulpit and consigning them to eternal punishment in hell will not necessarily eradicate homosexuality. It may only drive it into

hiding. One young man finally decided to go to his pastor and share his latent homosexual feelings; however, on Sunday his pastor spoke out against homosexuality and gave no hope for recovery. Needless to say he did not take his problem to the pastor for fear of ridicule, prejudice and condemnation.

Some young people feel lonely, guilty, afraid, hopeless, ashamed, weird and abnormal but do not know where they can go to confess and receive counsel, understanding and hope. They are not practicing homosexuals, but the fear of ridicule and ostracism keeps them from doing anything about their plight.

Should the Church treat homosexuals any different from an adulterer or adulteress, a premarital pregnancy, or any other sexual sin? Is the homosexual destined to this life-style any more than the adulterer, drunkard or extortioner?

Paul in no way condones this or any other sin, but he does give hope to all who repent. In I Corinthians 6:9-11 he mentions several other sins along with homosexuality and says, "And such were some of you (past tense): but ye are washed, but ye are sanctified, but ye are justified..." (present tense). If the Church is to fulfill its role as the redemptive community in a twisted, perverted world, it must offer salvation to the homosexual as well as to the convict, drunkard, prostitute, drug addict and the self-righteous moral person in the community. "For there is no difference: For all have sinned, and come short of the glory of God" (Romans 3:22,23).

Where else can the homosexual turn for help? Dare we turn away one for whom Christ died because his sin offends us perhaps more than other sins? If the Church preached a message of hope for the homosexual, perhaps more would come forward seeking help.

As revealed in counseling sessions with homosexuals, one major problem is the lack of motivation for change. Many homosexuals feel destined to their life-style or are content the way they are. Admitting the possibility of cure means they must accept responsibility and do something to help themselves. If a homosexual is unhappy, lonely, feel-

ing guilt and shame, he may seek help. But often in his shame he is embarrassed to admit to a counselor his condition.

SALVATION: FIRST STEP OF RECOVERY

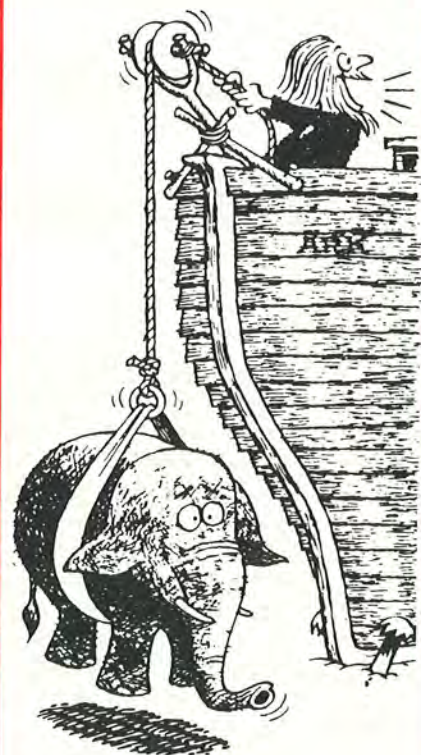
To counsel a homosexual, the Christian counselor must first seek to lead him to salvation by faith in Christ just as he would any other sinner. If he makes a commitment to Christ, he is to be instructed that he is not to continue in his homosexual practices. Christ would tell him as he told the woman caught in adultery, "Go, and sin no more." There is not much hope for the homosexual (as there is little hope for any other sinner) until he deals with the underlying problem, the creature-creator distortion found in Romans chapter one.

The Christian counselor needs to be prepared for a long-term counseling relationship. One trip to the altar seldom gives instantaneous healing. Next to the mentally ill, the homosexual demands the longest period of time for healing. There is a price to pay, and many Christians aren't willing to pay the price. "If he didn't get it at the altar like I did, he wasn't sincere; and I have no time for that," say some Christians.

The homosexual needs to know that God forgives him, that the church forgives him, and that he must come to forgive himself. He will also need help in rebuilding a proper self-image. He will need the relationship of committed, well-adjusted Christian friends who are not afraid to accept the person into fellowship and help nurture him in this new found faith in God, in others and in self. He needs to proclaim the power of Christ for healing in his own life and be involved in an effective program for spiritual development in the church.

The same applies to Christian men or women who have fallen into the sin of homosexuality. Upon repentance the local church is to receive them back into the fold as brother and sister, as Paul encouraged the Corinthian Church to do with the brother living in incest (II Corinthians 2:1-11; 7:8-12). We must demonstrate a compassionate and forgiving spirit, "for there but for the grace of God go I." ▲

SOMETHING BIG IS COMING UP!



**See page 10
for full
information.**

The Influence of Jennie— God's Stone

By Geraldine Davidson

I often think of Jennie as a stone—just a smooth, plain-colored stone, tossed by the hand of God into the waters of her small world. But the ripples of her Christian influence reached far out into the lives of everyone she met.

Jennie was a lady. The rules of conduct probably were plainer in the earlier years of this century, more definitely outlined than today. Jennie did not violate those rules of conduct, most of which were unwritten. She never wore men's clothing, tight bodices, low necklines or dresses too short. It would never have entered her mind to smoke cigarettes, drink liquor or take God's name in vain. A lady was kind to children, respectful to her elders and modest around menfolk. Jennie "knew her place," which she felt was in the home.

Jennie wore her hair long as was proper, braided and pinned up neatly in a bun. A wardrobe of a few housedresses and 2 or 3 "best" dresses kept her clean and neat, even pretty. Her husband Willis Eaton always claimed she was the "prettiest girl" in the county when they were courting, and it was easy to believe him.

Her hands were work worn, and

her simple beauty preparations were soap and water, hand lotion, and talcum powder. She liked a bottle of violet or lilac cologne now and then or some pretty hairpins for her bun. She found pleasure in simple things, such as a new cut-glass pitcher or a card showing someone thought of her at Christmas or on her birthday.

She seldom left her home except to visit in her children's homes after they were married, to ride into town once a week to sell the eggs and get the few staples she couldn't grow or

can herself, and to go to church. She was faithful to her church, Jones Chapel Free Will Baptist Church, located in a rural area near Stella, Missouri. Converted at an early age, she felt being present at every church service was a part of life. The country church was only a half mile away, and she often walked that distance any season of the year. She would go between weekly services to clean the church or early on Sundays to build a fire in the wood stove.

Jennie always had to pinch pen-



nies, but she never complained although this must have worried her when she was raising her family of 4 daughters and a son. Jennie's health was often frail, and at times she had to spend weeks in bed.

Almost every Sunday and often weekdays, too, especially in summer, Jennie and Willis had company. Not only their own children but their families, other relatives, old neighbors, the neighbors' children who had moved away, and many preachers and their families came. Everyone knew they were welcome. She served whatever food she had—no fancy salads or elegant desserts and not much meat. But people still talk about her brown beans and cornbread, the good gravy, jams and biscuits cooked on the old wood stove. In her later years her girls insisted she get a gas range, but she never quite got accustomed to it.

She didn't have much education, but she could read and understand her Bible and write letters to friends. That seemed enough for her. Jennie never had a vacation and seldom traveled more than 50 miles from her rural home near Stella. The highlight of her later years was an auto trip to Kentucky and Tennessee from where her own parents and her husband's folks had traveled in a covered wagon years ago.

Jennie lived over 50 years with her husband, a hot-tempered but sentimental man who fussed with her at times but allowed no one else to say a word against her. Their Golden Wedding celebration, October 13, 1951, was a milestone in her life which she looked back on fondly. Jennie was widowed in May, 1958.

WHY WAS JENNIE THE EXCEPTION?

Did all these externals make Jennie the exception among other mothers and women of her community? Jennie was an unusual lady even for her generation, not because of what she didn't do but because of what she was. She was always gentle, honest, patient, kind, friendly, cheerful and helpful. Her unusual patience and charity were evidenced during the 5 years she cared for her invalid mother while Jennie was yet a middle-aged woman with family responsibilities.

If someone started to gossip or talk unkindly about another person, she would look him straight in the eye and tell all the good points about that person. And she was always able to find good in everyone.

When she said, "I'll pray for you," you knew she meant it. Knowing she was praying helped ease a problem, but you felt worse if you knew she was praying about something she felt you had done wrong.

COMPASSIONATE AND CONCERNED

Jennie and her husband did not raise a perfect family. There were problems she worried and prayed about faithfully. Not all of the problems had happy solutions, but each had her compassion even if she couldn't understand the implications resulting from the modern world around her. Yet, she defended the younger generation, not blindly but passionately for one so gentle natured.

"Raise up a child in the way it should go. . . ." Before her death at age 85 in May, 1968, she could count all 5 children and their families (except one grandchild and one great-grandchild), including 10 adult grandchildren and 15 teenaged great-grandchildren, as active Christian workers in their own churches. All 4 sons-in-law and one daughter-in-law are Christians, too, but some have been converted since her death a few years ago.

This family now numbers 12 Sunday school teachers, 2 deacons, one minister and innumerable singers and musicians of all ages. Most of this big brood are not just "Sunday-morning" Christians but are there for Sunday evening services, weekly prayer services, missionary meetings and revivals.

If she had ever been asked, "What do you want to be a year from now?" with a twinkle in her brown eyes she probably would have answered, "Better!" In her own opinion she wasn't good or a saint or a perfect example for young women to follow. But I have heard her called all those things many times, always behind her back. No one would ever presume to say so to her face, for in her humbleness it would have only puzzled her.

She called herself a Christian lady—nothing more, nothing less. And that no one who ever knew her would deny.

"Her children arise up, and call her blessed; her husband also, and he praiseth her" Proverbs 31:28.

ABOUT THE WRITER: Mrs. Davidson, a granddaughter of Jennie, is a member of the same church in which her grandmother worshiped, Jones Chapel Free Will Baptist Church, Stella, Missouri. She is active in the ministry of the Woman's Auxiliary both at the local and district levels. ▲



*Honor
Mother on
Her Special
Day
May 8, 1977*

The Man God Calls to Preach: Should He Go to College?

By J. D. O'Donnell

In an argument against education for preachers, it used to be said, "If God calls a man, He will fill him." In retort, Dr. Bob Jones Sr. would say, "Yes, with hot air." The call of God does not ensure that

a man will automatically have a good message or an effective delivery. A lot will depend upon the man and how he develops his talents and yields himself to the working of God in his life.

Some of the most effective arguments for training of ministers are found in the writings of that wise man Solomon in Ecclesiastes 10:10-15. In verse 10 he wrote, "If the iron be blunt, and he do not whet the edge, then must he put to more strength." Translated into



clearer language, this means, "If your ax is dull and you don't sharpen it, you will have to work a lot harder." There is a principle here that can be applied to training in any field. The person who is not trained must put forth more effort to accomplish the same results as the man who is trained. Similarly, the task that is difficult to do the first time is much easier on successive attempts.

But Solomon seemingly intended his principle to apply to learning and training. He went on to say, "But wisdom is profitable to direct." In verse 11 he illustrates the obvious. A serpent doesn't need training to do its bad task. A "babbling" or loose talker can do his damage without training also. In verses 12-14 Solomon contrasts the wise man whose words are gracious to the "lips of a fool."

Several things are said deprecating the man who has a lot to say but actually says nothing of value: "The lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness." Though this talker is "full of words," the sad thing is that no message comes through those words; "... a man cannot tell what shall be." This can well apply to the ministry. Just because a man speaks loudly and for a long time does not mean that he is saying anything worthwhile. When a man is going to carry the Word of God, he should be so trained in the Word of God that men can "tell what shall be" (verse 14).

Solomon wrote further, "The labour of the foolish wearieth every one of them" (verse 15). People constantly joke about getting tired of listening to the preacher. But their jesting is not all in fun. A lot of preaching is tiring to listen to because it is a rehashing of trite

phrases and other things that people have heard over and over again. Preaching should be fresh, challenging and invigorating to believers. Preaching which comes from prayer and time spent in study will be this way.

One more phrase from Solomon in verse 15 points out the worthlessness of the constant talk of the babbler, "Because he knoweth not how to go to the city." Nearly every traveler has stopped, asking directions to a certain city, and listened to someone who gave such poor directions that he was more confused at the finish than at the beginning. Some people just can't give directions very clearly. Christians are on the way to a "City." It behooves each Christian, and especially each preacher, to be able to give directions to that City. If he can't tell the way or if the directions are not clear, it might cause someone to miss the way.

With this background in mind, the question can be considered as to whether a man of God, called to preach, should go to college. It is a fact that "the ax needs to be sharpened"; that is, the preacher's mind and abilities need to be improved by study and training. Paul instructed Timothy to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15). He was admonished to "stir up the gift of God, which is in thee" (II Timothy 1:6). By some means a man called of God needs to develop his ability and his knowledge of the Word of God. He can do it on his own by searching the Scriptures and reading good books. However, a college set up by God's people and maintained by God's people for this purpose is a better way to prepare.

Some may argue against college training by pointing to men who have had some apparent success without an education. But this is no valid argument. These men may have accomplished much without training, but their accomplishments might have been much greater with increased training. Of course, the real secret of their success is

that they "learned" without going through the process of formal training. However, most men do not have the discipline that it takes to educate themselves. This is why the discipline of a college classroom is needed.

A college education will not ensure that a man is going to do a great work. Nevertheless, it usually guarantees that according to his ability and dedication he will do more with the college training than he will without it. A college degree only equips. The equipment has to be put to use.

All men called of God cannot go to college to get training, and it is not necessary for all to go to college. God sometimes calls older men with family responsibilities which prohibit them from going. God is going to use them to minister in local situations where their talents, enhanced by deep study, will enable them to perform their tasks.

In general the call of a young man to the ministry includes the call to be trained. Jesus first called "disciples" or learners before they became "apostles" or "sent forth ones." The "sons of the prophets" were apparently young men entering the prophetic ministry (II Kings 6:1). Young men called to the ministry today need the guidance of other men of God trained in the Word of God and principles of communication to better prepare them for preaching the Word. They need the broadening of the mind that comes from related subjects which will enable them to deal with various problems they will face.

The man God calls to preach, should he attend college? The ax needs to be sharpened. He needs to know how to tell men the way to the City in a clear manner. Why should he *not* go to a good Christian college or Bible institute and study under men of God who will help him discipline his life for study, development and dedication to the will of God! Though God does not direct all men to go to college, the ministries of most young men and many older ones will be enriched and multiplied by their years spent in a Christian school. ▲

ABOUT THE WRITER: Dr. O'Donnell is moderator of the National Association of Free Will Baptists. The former college educator serves with the Sunday School Department as manager of the Editorial Division. He is the author of several books.

IN SESSION—Dr. J. D. O'Donnell, who has moderated the past 5 sessions of the national meeting, will again be presiding over the business of the 41st annual gathering.



250

YEARS OF SPIRITUAL SERVICE TO BE COMMEMORATED

By Eugene Workman

Free Will Baptists will commemorate the 250 years they have been a spiritual force in America during their 41st annual convention in Detroit, Michigan, July 17-21. The 1977 conclave will be hosted by the Michigan State Association of Free Will Baptists in Cobo Hall.

Denominational representatives from 39 states and several foreign countries are expected to be present for the opening commemorative session, July 18, when the heritage and spiritual contributions of Free Will Baptists for the past 250 years will be heralded in a special proclamation. The denomination's spiritual roots in America date back to 1727 when in Chowan County, North Carolina, Paul Palmer launched a new movement that came to be identified as the Free Will Baptist denomination. The National Association of Free Will Baptists remains the largest body of Arminian Baptists to date.

For many conventioners the national meeting will actually begin on Sunday evening, July 17, when Mississippi pastor Billy Bevan, Tupelo, will keynote the opening service of the National Youth Conference at 6:00 p.m. Registration for the National Association, NYC and the Woman's National Auxiliary Convention begins at 2 p.m. Sunday afternoon. The latter 2 organizations have their annual meetings in conjunction with the National Association.

THEME EMPHASIZES CHRISTIAN VICTORY

The 1977 convention theme, "Triumphant in Christ," will be developed in 5 distinct areas. These areas are the individual's personal life, family life, church life, worldwide outreach and personal prayer life.

Although in prior years the speaker for the preconvention Sunday morning service had not been asked to speak in relation to the theme, this year the first of 5 messages developing the theme will be delivered at this time. The speaker will be the Rev. Dennis Wiggs, pastor of First Free Will Baptist Church, Beaufort, North Carolina.

Delivering the messages in the general evening sessions will be the Rev. Joe Ange, director of religious activities at Free Will Baptist Bible College, Nashville, Tennessee; the Rev. Frank Davenport, pastor of Faith Free Will Baptist Church, Goldsboro, North Carolina; and the Rev. Fred Warner, pastor of First Free Will Baptist Church, Russellville, Arkansas.

In lieu of the traditional 11:00 a.m. message, which has concluded the convention on Thursday in prior years, the final development of the theme will come in an extended devotional at the beginning of the Thursday morning business session. The concluding speaker will be Trymon Messer, pastor of First Free Will Baptist Church, Salina, Kansas.

MASS ADULT CHOIR

An added feature of the convention music program this year is a mass adult choir. Music coordinator Blaine Hughes is urging choir directors to involve their choir members in this unusual endeavor. He also stresses that individuals with musical ability who can read music are welcome to participate in this aspect of the convention. Mr. Hughes has chosen W. Elmo Mercer's arrangement of the longtime favorite, "Victory in Jesus"; "King of Kings," a recently published song by Doug Little, a senior at Free Will Baptist Bible College; and "Eternity's Day" with words by Virginia pastor Don Pegram, Newport News, and music

by Mr. Hughes of Norfolk, Virginia.

Copies of these songs are available through the Executive Office at 50 cents per copy plus 10 percent postage and handling charge. Those desiring to participate should write the Executive Office, P.O. Box 1088, Nashville, TN 37202, of their intentions and also to obtain the sheet music to be used.

Rehearsal periods are scheduled for 4:00 p.m. on Sunday, Monday and Tuesday. Places of rehearsal will be listed in the convention program. Mr. Hughes urges choir members to plan to attend at least 2 of the 3 rehearsal sessions.

WORKSHOP SESSIONS

A major thrust of the seminar sessions this year is Sunday school growth. This special emphasis is designed to give impetus to the interest being generated across the denomination to increase enrollment in Free Will Baptist Sunday school attendance from the current 200,000 to 1,000,000 by the year 2000 A.D. The 25-year challenge was given by Sunday School Director Roger Reeds last year during a special presentation at the national meeting.

Each seminar dealing with

Sunday school growth will stress practical suggestions for implementing Sunday school growth through mobilizing and motivating workers and developing a program of action.

"The Dynamics of a Growing Sunday School" will be explored by a panel of 5 men who will share such aspects as organization, teacher training, bus ministry, visitation and children's church. This seminar will deviate from the usual one-hour length and cover 2 time periods because of the scope of the subject.

Home Missions Director Robert Shockey and Director Reeds will combine their efforts for a special seminar entitled "ATTACK: Action Plan for Sunday School Growth." The emphasis of this particular plan is the correlation between enrollment and attendance. The following principle will be discussed: "As enrollment increases, attendance increases; as enrollment decreases, attendance decreases."

The Rev. John West, one of Free Will Baptists' longtime ministers who is serving as Tulsa's pastor-at-



NOSTALGIC RIDE AWAITING DETROIT VISITORS—Four 75-year-old trolley cars will offer a unique form of transportation to Free Will Baptist conventioners from hotels, restaurants, and stores to Cobo Hall and all points in between. Hop a trolley for only 25 cents as they will run every 10 minutes from 7:30 a.m. to 10:30 p.m. during the National Association of Free Will Baptists, July 17-21. The trolley system began operation about 2 years ago and has since provided thousands of Detroit visitors with a nostalgic trip through the heart of the downtown area.

250 YEARS OF SPIRITUAL SERVICE TO BE COMMEMORATED

(Cont. from page 11)

large during retirement, has for years distinguished himself as "Mr. Sunday School" in the denomination. Mr. West has often said, "Enrollment is more important than attendance. If people are committed to Sunday school by enrollment, attendance will automatically rise." Mr. Shockey and Mr. Reeds will present the reasoning behind Mr. West's statement and show the link between Sunday school attendance and increased attendance of other church programs.

Another important area of Sunday school growth is the matter of lesson preparation. If a teacher is



REEDS



SHOCKEY



WILLIAMS



McDONALD

not prepared to share the Word in a manner that reflects thought and prayer, a class does not grow. Because of this dire need in many local churches, there will be a seminar entitled "Effective Lesson Preparation."

The special guest for the seminar sponsored by the Free Will Baptist Music Ministries is creating an excitement among that group, according to a spokesman. The speaker is

Mr. Chuck Ohman, a trumpet artist who is widely known in his field. Earlier in his career he and his brothers were regularly featured on a television program on the ABC network. Presently, he is minister of music at Calvary Baptist Church in Detroit and is actively engaged in radio, television and public meetings throughout the country. In addition to his mastery of the trumpet, Mr. Ohman also has a rich, persuasive baritone voice.

In his seminar, "Developing a Church Choir," Mr. Ohman will undoubtedly share both instrumentally and vocally some of his repertoire of songs which instill courage and provide spiritual food for the child of God.

A 3-member panel will explore the subject "Activating Men to Serve the Master" during the seminar sponsored by the National Layman's Board. The discussion will center around serving in the local church, in secular field, and in full-time Christian work. One member of the panel will be Jim Williams, a layman who serves as executive secretary for Texas Free Will Baptists. Mr. Williams is also the special speaker for the annual Layman's Breakfast on Wednesday morning, July 20.

Other topics to be discussed in seminar sessions are reaching youth, getting the church in the news, personal Bible study, family relationships, conflicts in the home, roles of the pastor and his wife, church budget, current theological issues, missions education, and preparing for and promoting revival.

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

**REQUESTS FOR TICKETS TO MEAL FUNCTIONS
1977 NATIONAL ASSOCIATION**

Number	Meal	Total
_____	W.N.A.C. Banquet —\$5.00 each Monday, July 18, 5:00 p.m./Cobo Hall, Cafeteria Speaker: Elizabeth McDonald	\$ _____
_____	Music Fellowship Breakfast —\$4.00 each Tuesday, July 19, 7:30 a.m./Cobo Hall, Room 3037 Speaker: Chuck Ohman	\$ _____
_____	Pastor's Dinner —\$5.00 each Tuesday, July 19, 5:00 p.m./Cobo Hall, Cafeteria	\$ _____
_____	Layman's Breakfast —\$4.00 each Wednesday, July 20, 7:00 a.m./Cobo Hall, Ballroom Speaker: Jim Williams	\$ _____
_____	FWBBC Alumni Luncheon —\$4.00 each Wednesday, July 20, 12:15 p.m. Cobo Hall, Room 3037	\$ _____
	Total Enclosed	\$ _____

PLEASE PRINT:

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

MAIL REQUEST TO: Ticket Sales, P.O. Box 1088, Nashville, TN 37202.
Please send check or money order. DO NOT send cash.
All requests must be received by July 6, 1977.

(NOTE: Order all youth banquet tickets from CTS Department.)

12/CONTACT/MAY '77

BUSINESS SESSIONS

A major purpose of the national convention is to allow time for departmental representatives to give an account of their stewardship to the national body. Therefore, this year Wednesday and Thursday will be given to transacting business related to the National Association. In an effort to make time for ample discussion on any item before the convention, the inspirational periods on these 2 days will be limited to the 11:00 service on Wednesday morning when the ministries of the Layman's Board and the Executive Office will be highlighted and to an extended devotional period on Thursday morning.

One particular business item which will occupy the attention of the body is the proposed dress guidelines for the national convention. This task was passed to the Executive Committee in last year's session after the body rejected the proposal drawn up by the Church Training Service Board. The proposed guidelines for dress standards are carried on page 14 of this issue.

Two reports concerning higher education in Free Will Baptist ranks will be presented for consideration by the body. They will come from the denomination's only national college, Free Will Baptist Bible



POWELL



BEVAN

College, and the Graduate Studies Committee, which was appointed at the session last year.

In accordance with the desires of delegates to the 1976 conclave, the convention instructed FWBBC to focus its study on establishing a graduate school of religion while the Graduate Studies Committee was mandated to broaden its research and include seminary data as well.

WNAC PREVIEW

Mrs. Elizabeth MacDonald, a mother and grandmother who has shared the reality of Christ in a woman's world at many women's meetings throughout the United States and Canada, will set the stage for the 1977 session of the Woman's National Auxiliary Convention when she addresses the Fellowship Dinner on Monday evening, July 18. The annual banquet, which will be held in the cafeteria of Cobo Hall, is considered a highlight of the convention, according to WNAC Executive Secretary Cleo Pursell. Husbands are invited to accompany their wives. Mrs. MacDonald is the wife of Harold C. MacDonald, vice-president of the research staff at Ford Motor Company in Detroit.

The Howard Johnson Motor Lodge in downtown Detroit will serve as WNAC headquarters and be the site of committee meetings on Monday.

"Love's Commitment" is the theme for the 42nd session of the WNAC. The business and worship session on July 19 will be in the main arena of Cobo Hall.

Major addresses will be brought by home missionary Larry Powell, McAllen, Texas, and Mrs. Sandra Payne, missionary nurse to Ivory

Coast, West Africa. Larry and wife Wanda organized the Free Will Baptist work in the Virgin Islands where they served for 7 years. The next 2 years his ministry was concentrated in Puerto Rico before he began his present joint project in McAllen with the National Home Missions Board and the Texas State Missions Board.

Mrs. Payne and her husband Eddie have served in Ivory Coast since 1963.

NYC HIGHLIGHTS

The Rev. Billy Bevan, pastor of Tupelo Free Will Baptist Church, Tupelo, Mississippi, will be the keynote speaker for the 1977 National Youth Conference Sunday night, July 17. Mr. Bevan, who has been a strong supporter of the CTS program in each of his pastorates since graduation from Free Will Baptist Bible College, will emphasize the theme, "Jesus Christ... Lord of All," in this service. He will continue to develop this theme in inspirational sessions throughout NYC.

All activities for the National Youth Conference are in the Detroit-Cadillac Hotel except for the Sunday night keynote service which will be in Cobo Hall. After service social activities for the Junior Adventurers, Heralds, Crusaders and Ambassadors will be held for the first time on Sunday evening at 9:00. Competitive activities officially begin at 9:30 a.m. on Monday with the Music and Arts Festival commencing at 9:30 a.m. the following day. The awards presentation will be at 10:00 a.m. on Wednesday, July 20. NYC '77 officially concludes with the main convention session Wednesday evening.

Annual Banquets

Designed to be a semiclimax for the NYC are the annual banquet for the Junior Adventurers and the youth banquet for teens and sponsors. Both will be held simultaneously at 5:00 p.m. Tuesday but in separate banquet facilities at the Detroit-Cadillac Hotel. Tickets are available by writing directly to NYC '77, P.O. Box 1088, Nashville, TN 37202.



CHUCK OHMAN



Dress Guidelines for the National Association

NYC HIGHLIGHTS

(Cont. from page 13)

NYC participants should find exciting the nighttime cruise on the Detroit River set for Tuesday at 9:00 p.m. During the cruise, which should last approximately 2½ hours, some contestants from the Music and Arts Festival will perform and special speaker Billy Bevan will provide an inspirational challenge. Subteens must be accompanied by a parent or sponsor. The cost for this trip is \$2.00 per person.

A second event of special significance will be a tour of the Henry Ford Museum at historic Greenfield Village. Departure time for this 3 hour tour will be 1:45 p.m. Wednesday. There must be one sponsor with every 10 NYC participants. Cost of the tour is also \$2.00 per person.

Preregistration Underway

All those attending NYC 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 \$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 Spectator 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. The family plan for preregistration is available again this year. 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 '77.

As Proposed By The Executive Committee

WHEREAS,

The National Association of Free Will Baptists has referred to the Executive Committee the responsibility of drawing up a set of dress standards for all delegates attending the National Association and contestants participating in the competitive events at the National Youth Conference; and

WHEREAS,

Certain cultural patterns and styles have divided sincere Christians as to the proper mode of dress; and

WHEREAS,

Believers from different backgrounds and localities often differ in their personal preferences as well as their interpretations of Scriptures related to dress; and

WHEREAS,

Free Will Baptists have traditionally taken a conservative position when differences of opinion have occurred; and

WHEREAS,

God's people ought to be distinguished from a pagan society by the character and quality of their life-styles in order to maintain their testimonies; and

WHEREAS,

Christian liberty dictates a spirit of humility whereby we conform in brotherly love to standards that do not offend fellow believers; and

WHEREAS,

The need exists to adopt some mutually agreed standards to avoid unnecessary contentions and judgmental attitudes; therefore,

BE IT RESOLVED:

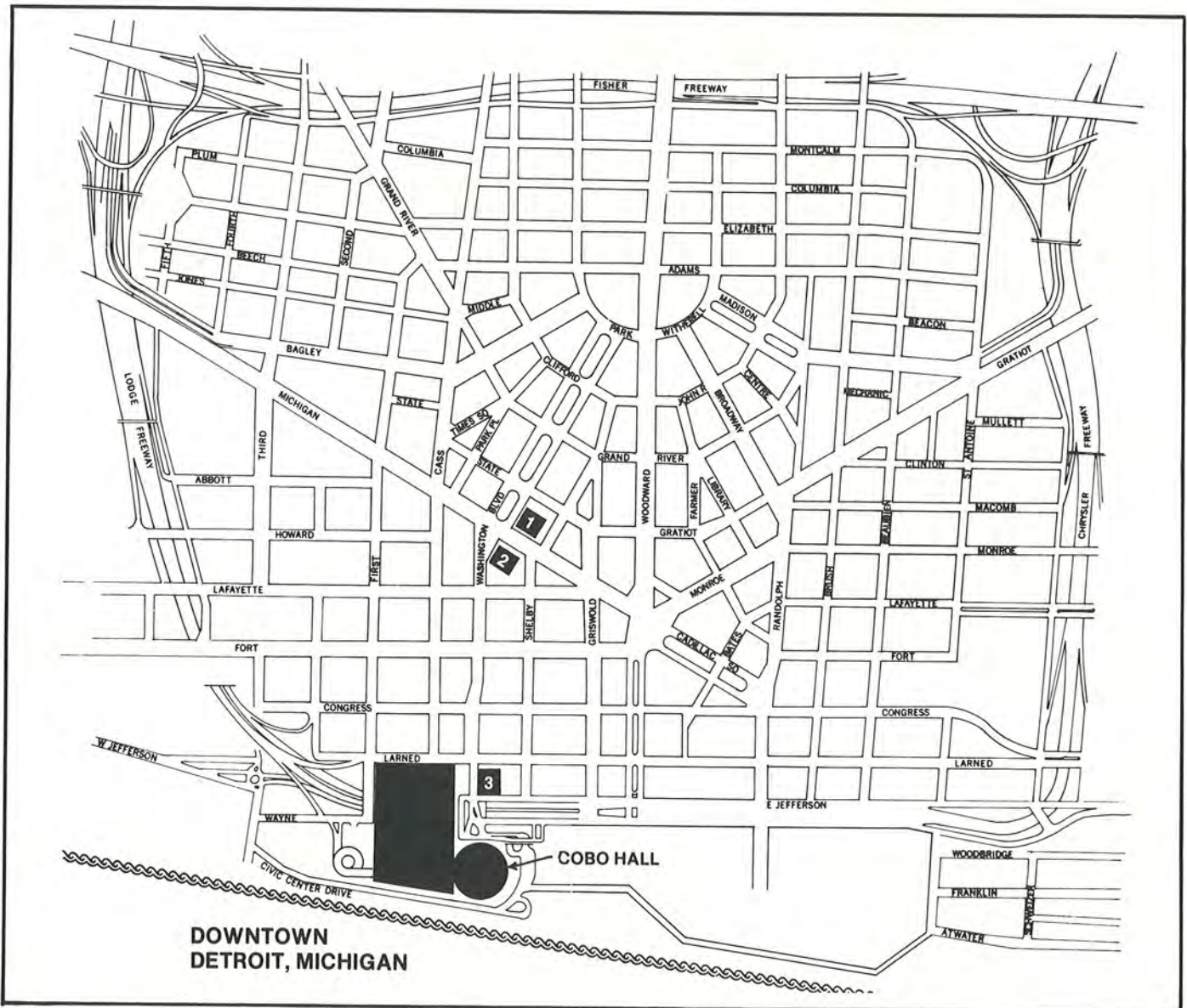
1. That we express our concern and disapproval of contemporary trends toward a unisex life-style in dress and personal appearance. And that we reject shabby dress attire, immodest garments, and hippy life-styles as reflecting inappropriate ideals for a Christian.
2. That we affirm the biblical prin-

ciples of modesty, propriety, and femininity for Christian women. Likewise, Christian men should exhibit modesty, propriety, and masculinity in their personal dress and grooming.

3. That we recognize the home and the local church as the primary place to teach biblical principles pertaining to dress and Christian standards. Therefore, we urge parents, pastors, Sunday school teachers, Church Training Service workers and Christian workers to instruct believers in the proper mode of dress and personal grooming.
4. That we require all participants in the National Youth Conference competitive activities to apply the following uniform regulations to prevent conflict of attitudes:
 - A. The boys shall groom their hair so as to follow natural hairlines without covering the ears or extending to the eyes or collar. Sideburns shall not extend below the ears. Suits or slacks are to be worn. Tank tops or tee shirts are unacceptable.
 - B. The girls shall wear dresses which shall extend to the knee or longer. Dresses must not be low cut or revealing in style or materials. Hair styles for girls should not be in accord with male fashions. Slacks or pantsuits are unacceptable.
5. That we admonish believers to guard against judgmental or critical attitudes that are un-Christian because the Scriptures exhort us to demonstrate a spirit of love and deference with those with whom we may disagree, Romans 14:1; I Corinthians 11:16.
6. That we commend all of the young people and delegates in attendance at the National Association who have consistently exemplified the ideals and traditions that we can all appreciate.

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

July 17-21, 1977 / Cobo Hall / Detroit, Michigan



hotels & motels

	*SINGLE	TWIN	DOUBLE	TRIPLE	QUAD
(1) Detroit-Cadillac Hotel (Headquarters Hotel) (Each additional person per room is \$4.)	\$21	\$25	\$25	\$30	\$34
(2) Howard Johnson's Downtown Motor Hotel (Children under 12 free if in same room as parents; cots are \$5 extra.)	\$27	\$30	\$30	\$33	\$36
(3) Pontchartrain Hotel (Children under 12 free if in same room as parents; rollaways are \$10 additional.)	\$30	\$35	\$35	\$40	\$40

NOTE: There is an additional charge for parking at all facilities; however, Howard Johnson's and Pontchartrain allow in-and-out privileges. All accommodations subject to 4% sales tax.

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

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

APPLICATION FOR HOUSING RESERVATIONS

Detroit, Michigan

July 17-21, 1977

Please fill out form completely

and mail to **FWB Housing Bureau**
Metropolitan Detroit Convention & Visitors Bureau
1400 Book Building
Detroit, Michigan 48226 Phone (313) 961-9010

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 two choices of hotels/motels are desirable. Reservations will be filled in order of receipt. Confirmations will be sent after May 1, 1977. Reservations must be made by July 1, 1977.

<i>(For Convention Bureau use only)</i>	
RESERVATION FOLLOW THRU	DATE & INITIAL
Received at Housing Bureau	_____
Processed to Hotel/Motel	_____
Received at Hotel/Motel	_____
Confirmed to Guest	_____
Returned to Housing Bureau	_____

ACCOMMODATIONS DESIRED:

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

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

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

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

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

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

16/CONTACT/MAY '77

WILLIAMS NAMED AS EDITOR OF DENOMINATIONAL MAGAZINE



WILLIAMS

NASHVILLE, TN.—Jack Williams, dean of California Christian College since 1969, has accepted the role of *CONTACT* editor and administrative assistant of the National Executive Office.

Dr. Williams will succeed Eugene Workman, who has served since 1971 as administrative editor. In making the announcement, Executive Secretary Rufus Coffey expressed appreciation for the notable achievements and valuable contributions which Mr. Workman has made to our denominational publication. Mr. Workman's future plans are indefinite at this time.

Williams comes to the Executive Office with a broad background of academic training and practical experience and an intimate knowledge of our Free Will Baptist people.

Following graduation from Free Will Baptist Bible College, Nashville, Tennessee, with B.A. and Th.B. degrees in 1966, Williams pastored churches in Louisiana, Tennessee and Arkansas. He earned a master's degree in 1972 from Sacramento Baptist Theological Seminary in California. The following year he received a doctorate of divinity from that institution. Williams also holds a B.S. degree from California Christian College and a Ph.D. from Baptist Christian University, Shreveport, Louisiana.

The unique and colorful writing style of the newly appointed editor is well-known throughout the denomination. He has written for the Sunday School Department and the Church Training Service Department, as well as numerous articles for *CONTACT* Magazine. For several years he has served as the national convention reporter.

Dr. Williams and his wife Janice have 2 children, Rebecca and William. The family will move to Nashville in mid-May following commencement exercises at California Christian College.



FREE WILL BAPTIST

newsfront

ARKANSAS CHURCH CLOSSES CHARTER MEMBERSHIP AND SETS ATTENDANCE RECORD

JONESBORO, ARK.—Faith Free Will Baptist Church of Jonesboro observed 2 significant milestones on March 20, 1977, when charter membership for the new church closed with 40 members uniting by faith and when the Sunday school attendance hit a new high of 61. The previous record attendance for Sunday school was 59, set the week before.

Two significant events in the life of the church occurred in February. On February 2, 1977, Faith Free Will Baptist Mission was officially organized into a church by the presbytery board of the Social Band Association of Arkansas Free Will Baptists. On Sunday, February 13, the Rev. Early White preached his first message as pastor of the church. The church had officially called Brother White as pastor on

January 26.

The church began as a mission on August 18, 1976, meeting in the home of Dean Williams. There were 31 persons present for this first meeting. On the second Sunday the group met, their first missions offering of \$75.49 was received in addition to their regular tithes. Missions giving is now a regular part of the church program.

In September the Rev. Ronald Fender, a young Free Will Baptist preacher attending a nearby college, began a 4-month tenure as interim pastor. That month the group also moved to a building at 1001 Burke Street, which had formerly housed a grocery store. Services have continued at this location, but the group is negotiating for property on which to construct a church building.

COMMENCEMENT WEEK SPEAKERS ANNOUNCED FOR FWBBC

NASHVILLE, TN.—The Rev. Richard Cordell, pastor of Guin Free Will Baptist Church, Guin, Alabama, and the Rev. Irvin Hyman, pastor of Bethany Free Will Baptist Church, Timmonsville, South Carolina, have been selected as graduation week speakers at Free Will Baptist Bible College.

Mr. Cordell will bring the baccalaureate message on Sunday, May 8. The 1966 graduate of the college is now serving on the Board of Trustees for his alma mater. He is a past president of the FWBBC Alumni Association.

Mr. Hyman, who received the Bible Diploma from the denominational college in 1951, now holds a

doctorate of ministries from Luther Rice Seminary, Jacksonville, Florida. He has authored several booklets, including "What To Do When You Don't Know What To Do," "The World's Biggest Problems," "The World's Richest People" and "Let's Talk About Jesus." Hyman will address the graduating class at commencement exercises Thursday, May 12.

According to the registrar's office, 81 graduates are expected to receive degrees. Throughout the week there are special activities planned for graduates, their parents and other campus visitors.



FREE WILL BAPTIST BOOK DEALERS FORMALLY ORGANIZE

NASHVILLE, TN.—Personnel from Free Will Baptist bookstores in 9 states were present March 14-16, 1977, when the Fellowship of Free Will Baptist Book Dealers formally organized into the National Association of Free Will Baptist Book Dealers.

Elected as president of this group was the Rev. Lewis Campbell, manager of Arkansas' Christian Supply Store, Conway. Other officers are Vice-president Harrold D. Harrison, manager of the Promotion and Sales Division of the National Sunday School Department, and Secretary-treasurer Shirley Bowden, whose husband Edwin is manager of Missouri's Bible and Bookstore, Lebanon.

CHRISTIANS HAVE INTEREST IN PROPOSED LEGISLATION

NASHVILLE, TN.—Several bills have been introduced in the United States Congress that are a matter of interest and concern to Christians, according to Free Will Baptists' Executive Secretary Rufus Coffey.

Mr. John P. Hammerschmidt of Arkansas has introduced a measure (H.R. 912) to amend the Communications Act of 1934. The amendment would prohibit the broadcasting of television programs portraying nudity, obscenity or explicit sexual activity which is offensive to the public taste and morals. The bill is before the committee on Interstate and Foreign Commerce.

Mr. Peter W. Wrodino Jr. of New Jersey has proposed that Congress establish a toll-free telephone number which will provide taxpayers free and direct contact concerning the progress or status of legislative proposals before Congress (H.R. 1206).

Another bill (H.R.451) has been introduced to ban discrimination against homosexuals nationwide.

In calling attention to this proposed Congressional action, Mr. Coffey suggests that Christians consider their citizenship responsibilities to notify their congressmen concerning their views, particularly where moral issues are involved.

Representatives from Thomas Nelson Publishing Company, Randall House Publications, Broadman Press, John T. Benson Publishers, and Baker Book House presented seminars on a variety of subjects relevant to bookstores.

The first meeting of the group was held in March, 1976, in Conway, Arkansas. No formal organization was undertaken at that time. The group has decided that the annual meetings will be held in Nashville due to the central geographical location. This year's meeting was held in the Admiral Benbow Inn.

The membership of the association is open to retail and wholesale outlets selling to stores or the public which are owned by Free Will Baptist organizations or Free Will Baptist members subscribing to the policies and bylaws of the group.

OHIO PASTOR RECEIVES BROADCASTERS' AWARD

WASHINGTON, D.C.—The Rev. Calvin Evans, pastor of the Union Free Will Baptist Church, Wheelersburg, Ohio, and director of Evangelistic Outreach, Inc. which is headquartered in Pedro, Ohio, was awarded an honor citation by the National Religious Broadcasters (NRB) at their recent convention in Washington, D.C.

The NRB Honor Citation recognizes outstanding service in religious broadcasting and consistent adherence to the principles and code of ethics of NRB.

National Religious Broadcasters is an association of more than 750 organizations involved in religious broadcasting. The members, who include station owners and program producers, are responsible for more than 70 percent of the religious radio and television in the U.S.

For 19 years Evangelist Evans has maintained a radio ministry through Evangelistic Outreach, Inc., which he founded and now directs. Six years ago he added a weekly television program to his communications ministry. These programs now reach large audiences in Ohio, West Virginia, Kentucky and parts of other states.

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

ARKANSAS

Lowell Graham to First Church, El Dorado from Rickey Chapel Church, O'Kean
Clate Briggs to First Church, West Helena from First Church, Lawton, Oklahoma
L. D. Payne to Grace Mission, McGehee from First Church, Plainview

CALIFORNIA

Dr. Daniel Parker to Harmony Church, Fresno from California Christian College where he was Dean of Student Affairs
Wilburn Clark to Baldwin Park Church, Baldwin Park

FLORIDA

Don Hicks to First Church, Vero Beach

HAWAII

Bill Warren to Waipahu Church, Waipahu

LOUISIANA

Bill Haynes to Hillview Church, Bastrop from Lewisville Mission, Lewisville, Texas

OHIO

James Baldwin to First Piqua Church, Piqua

OKLAHOMA

Herman Wood to Collinsville Church, Collinsville from Central Church, Muskogee
Fred Redfearn to Silver City Church, Jennings from Zion Hill Church, Oologah
Delbert Akin to First Church, Ardmore from First Church, Ada
Ken Lunsford to Mustang Church, Mustang
Muriel Wilson to Stonewall Church, Stonewall from Northeast Church, Shawnee
Robert D. Hidde to First Church, Bartlesville
Robert Spencer to First Church, Wagoner from First Church, Bartlesville

SOUTH CAROLINA

Harry Cooper to Windsor Park Mission, Cheraw from Little Star Church, Lake City

OTHER PERSONNEL

ARKANSAS

Phillip Cooper to Choir and Day Care Director, Cavanaugh Church, Fort Smith

VIRGINIA

Vernon Long to Collingswood Church, Portsmouth as associate minister

ALABAMA CHURCH TO HOST CHRISTIAN WOMAN'S CONFERENCE

FLORENCE, ALA.—Free Will Baptist women from Mississippi, Tennessee and Alabama will have an opportunity to participate in the first Christian Woman's Conference scheduled May 12-14 at the First Free Will Baptist Church, Florence, Alabama.

Speakers for this event include Mrs. Barbara Haas, Free Will Baptist missionary to France; Mrs. Grace Rice McMullen, curriculum writer for the Accelerated Christian Education Program and author of the children's novel, *A Reward for Jerry*; Mrs. Fran Webber, wife of Gene Webber, director of Child Evangelism Fellowship of Alabama; and Miss Faith Himes, professor at Tennessee Temple College, Chattanooga, Tennessee, and a Sunday school teacher for 300 girls.

Among the topics to be discussed during the conference are a woman's place in the home and church and dealing with emotional problems.

The first of 2 sessions on Thursday, May 13, will begin at 6:45 p.m. On Friday there will be 6 sessions beginning at 9:30 a.m., and on Saturday there will be 2 sessions beginning at 9:30 a.m. All sessions will be held at the First Church.

An advance registration fee of \$10 per person will be charged or \$12 per person if paid upon arrival at the conference. The registration includes the cost of a banquet on Friday evening.

A special seminar designed for single girls will be conducted by Miss Himes following the Friday evening banquet. The seminar is open only to girls who are teenagers or slightly older. For teens attending only the banquet and the special seminar following, the cost is \$3.50.

Mrs. Lynn Murphy, wife of Eric Murphy who serves the First Church as minister of youth, is coordinating the conference. She states that limited housing in local homes is available at no extra cost on a first-come-first-served basis. However, for those who would desire to stay in a motel, a list of accommodations with prices is available by writing Mrs. Murphy in care of the church, 4417 Florence Blvd., Dept. MC, Florence, AL. 35630. Registration forms are also available from the same address.

BEDFORD CONGREGATION BEGINS CONSTRUCTION ON NEW BUILDING

BEDFORD, VA.—Construction is underway for the new church plant of the First Free Will Baptist Church of Bedford. The new site is on Burke's Hill Road. Pastor William Steele hopes the congregation will be able to occupy the new building by summer.

Ground-breaking services for the church plant were held Sunday, February 20. Participating with the pastor and the trustees of the church were Bedford city Mayor Bernard Saunders. Other guests for the occasion were fellow Free Will Baptists from the Chestnut Hill Church, Big Island, where Brother Steele formerly pastored, and the First Free Will Baptist Church, Roanoke, where Jim Cox pastored. Mr. Cox and the Rev. Jennings Dotson also participated in the ground-breaking ceremony.

The Bedford congregation was begun as a mission in February, 1976. The church was officially organized in July of that year and received as a part of the New River Quarterly Conference of Maryland.

FLORIDA CHURCH DEDICATES NEW FACILITIES

PANAMA CITY, FLA.—Dedication services for the new auditorium of the First Free Will Baptist Church, Panama City was an event of Sunday afternoon, March 13.

Representatives from the community offered congratulations, and former pastors Woodrow Messex and Wayne Hicks participated in the dedication activities. Pastor Milton Gann brought the dedicatory message.

The interior of the new building is contemporary in design and furnish-

DRIVE TO ELIMINATE HOSPITAL EXPENSES FOR PASTOR'S WIFE UNDER WAY

NASHVILLE, TN.—The wife of a Nashville pastor underwent brain surgery Monday, March 14, and medical expenses are expected to be near \$40,000. Efforts are now under way to help the Rev. Steve Pryor, pastor of West Nashville Free Will Baptist Church, pay the expenses incurred when his wife Dale had a cystic-type tumor removed from the lower back of the brain. The tumor was not malignant, but therapy and subsequent recovery at Vanderbilt Hospital have been slow.

Mr. Pryor, who is an upcoming senior at Free Will Baptist Bible College, did not have any hospitalization insurance coverage. Therefore, friends of the Pryor family and local news media are seeking to help the pastor secure funds for medical expenses. All cash donations may be sent to Free Will Baptist Bible College, 3606 West End Avenue, Nashville, Tennessee 37205, and should be earmarked "Steve Pryor." Several Nashville area churches have responded with special cash gifts and food items during this time. A public auction was scheduled for April 30. The plight of the Pryors and subsequent efforts to help them have been given good coverage by Nashville radio and television stations and newspapers.

The Pryor's have 3 children aged 6 years, 4 years, and 3 months.



ings. The First Church now becomes the newest Free Will Baptist church in the state of Florida.



Currently . . .

By
EUGENE WORKMAN
Administrative Editor

After 18 years as founder and pastor of the **Waipahu FWB Church, Waipahu, Hawaii**, **Rev. and Mrs. Luther Sanders** are returning to the mainland. His resignation is effective in June. Since the Sanders have not had an extended furlough during the 18 years they have served as home missionaries, Brother Sanders stated that God would have them "hang loose" the first year back. He plans to rest, spend time with his children and his ailing mother. He will be available for missionary conferences and other special services, and he and Mrs. Sanders will be conducting family life seminars, which have proven effective in their work in Hawaii. The Rev. Billy Warren, a retired Army major who is now a student at Free Will Baptist Bible College, Nashville, Tennessee, will serve the congregation as interim pastor.

February 24, 1977, was a memorable day for the **Adrian FWB Church, Adrian, Michigan**. On that day **Pastor Allen Presley** received a letter from a foundation in Michigan stating that the church was the recipient of a gift. Enclosed was a check for \$5,000. According to Pastor Presley, finances of the church had been so slack the congregation was barely able to meet financial obligations. Therefore, when he heard of the foundation, he was impressed to write them and ask for their help. Mr. Presley said that he could not reveal the name of the foundation. The Adrian Church is presently averaging approximately 35 in Sunday school and almost 50 in worship services.

For the fourth year the **Victory FWB Church, Goldsboro, North Carolina**, has observed Layman's Day. At the most recent observance **Senator Henson Barnes** of Goldsboro was the featured speaker for the morning service, and several men of the church spoke in the evening. According to **Pastor George Lee**, the highlight of the day was the revealing of the layman of the year. This year he was **Mr. Billy Etheridge**, chairman of the Board of Deacons. Pastor Lee is one of 3 North Carolina ministers who have recently received notification that they have been included in the 1977-78 edition of *Marquis' Who's Who in Religion*, second edition. The other 2 are **Rev. Larry Hughes**, pastor of **Canton FWB Church, Canton**, and **Rev. A. C. Truluck**, pastor of **Rocky Pass FWB Church, Nebo**.

Pastor Bob Jones, Sylvan Park FWB Church, Nashville, Tennessee, believes in letting the voice of the church be heard in the community. He is one of 12 members of the Board of Citizens for Decency Through Law in Nashville. This board successfully introduced to the Metro Nashville Council last fall a display law which forbids magazines or

other publications with pornographic content to be displayed at eye level or lower in stores frequented by minors. Pornographers tested the law, but the judge upheld it as constitutional. **Assistant Police Chief Paul Uselton**, a member of the Sylvan Park congregation, is responsible for organizing the police field unit which must check newsstands and bookshelves to make sure vendors are adhering to this law. It sounds as if Deacon Uselton has his hands full.

Billy Keith, assistant pastor at **Grace FWB Church, Rocky Mount, North Carolina**, says he believes that if a church newsletter is going to tell the news like it is, the bad as well as the good must be reported. That is why he recently bragged on the church's 2 basketball teams, the junior high and senior high, despite both teams' records of 1 win and 3 losses. Brother Keith was proud because in the first year as teams, both won at least 1 game. He said, "I would rather try and lose than not to try at all." It seems he is trying to instill the principle of good sportsmanship, which should be one of the by-products of competition in any church sports activity.

By memorizing just 2 verses per week, the congregation of the **Horton Heights FWB Church, Nashville, Tennessee**, is memorizing the entire First Epistle of John during 1977. The participants disposed of the extra verse in the Epistle by memorizing it the first week in January. **Pastor Harold Critcher** says a great deal of emphasis is placed on individual Bible study and meditation at the church and that memorization of Scripture should be a natural by-product of the other emphases.

A move from Detroit to the suburbs in Clinton Township, Mt. Clemens, in the fall of 1975, proved to be a wise move for the **Philadelphia FWB Church**, according to **Pastor Robert Trimble**. During 1976, 50 new members were gained. Many visitors are still coming to share in the worship of the church. Property assets of the church are valued at approximately \$425,000 and include 6 acres, the church building and a new parsonage. The parsonage was completed in December, 1976, and is a 5-bedroom, colonial home, valued at \$75,000 but built for \$49,000.

Pastor Bobby G. Smith, College Lakes FWB Church, Fayetteville, North Carolina, has been selected for inclusion in the 1976-77 *Personalities of the South*, ninth edition, which is printed in Raleigh, North Carolina. Mr. Smith was notified that the editorial board made their decision after reviewing a news article from the *Fayetteville Observer* in which Mr. Smith's work with the church and his stand on several issues were given.

Evangelist Homer Willis, director of Evangelism Unlimited, will host a tour to New Durham, New Hampshire, the week of June 30, 1980. The date marks the 200th anniversary of the founding of the first Free Will Baptist Church of the denomination's Northern movement by Elder Benjamin Randall. Still standing is the house where a group of dedicated men organized that first church, June 30, 1780. Nearby is the church building, complete with altar and pulpit which Randall used. A few feet from the church is the cemetery where Randall is buried. Further details of the trip may be obtained by

writing Mr. Willis at 1200 Davidson Road, Nashville, Tennessee 37205.

Rev. Nathan Eason passed the 14th milestone of his pastoral service with **Tippett's Chapel FWB Church, Clayton, North Carolina**, in February. The Easons, parents of 2 sons and 2 daughters, have contributed much to the church and community since they arrived in 1963, according to **Annie Belle Beasley**, member of the congregation.

First FWB Church, Benton, Illinois, is doing something about the overcrowded conditions in the present facility by beginning construction on an educational-recreational building on 2 adjacent lots. The building will house youth activities on Wednesday evenings. At the present time 85-95 young people are involved in the program plus nearly 20 adult workers. The new facility will also enable the church to departmentalize the Sunday school. **Gene Norris** is pastor.

Excitement is surely the word at **Tupelo FWB Church, Tupelo, Mississippi**. On Sunday, March 20, attendance passed the 300 mark in Sunday school for the first time with a total of 312 present. **Pastor Billy Bevan** was thrilled by full classrooms and a packed auditorium. After 5 weeks of operation the bus ministry has gone from 9 to 38 riders. The Church Training Service attendance is still staying above the 100 mark. The average was 107 for 4 consecutive Sundays.

After only 7 months of services as a mission, the **Great Bridge FWB Church, Great Bridge, Virginia**, was organized. **Charles Brown**, founding pastor, reports the group is averaging about 75 in Sunday school attendance and offerings are nearing \$400 per week. Six acres have been purchased on Mount Pleasant Road in Great Bridge, but building plans are still being formulated.

The people of **Central FWB Church, Johnson City, Tennessee**, took their pastor **Chester Phillips** seriously when he challenged them to raise \$5,000 on a recent day of sacrificial giving. The goal was exceeded, and at the end of the day a total of \$9,000 was recorded. Pastor Phillips and his congregation are praising the Lord for this miraculous total.

Before his death in January, 1977, the **Rev. S. M. McCall, Clintwood, Virginia**, requested that no flowers be sent to his funeral but in lieu gifts be made to the **Free Will Baptist Home for Children, Greeneville, Tennessee**. At the time of his death his request was honored by many of his friends, and as a result nearly \$775 was given to the home in his memory. Brother McCall had always been a strong supporter of the home.

Pastor Clate Briggs, First FWB Church, West Helena, Arkansas, has launched his congregation on a goal to raise \$30,000 for the purpose of building a new auditorium on the land owned by the church. Presently they are meeting in a block building, which has only 3 small classrooms. The church, which was begun as a mission in June, 1967, now has the opportunity to reach over 100,000 people in a 20-mile radius. Brother Briggs states the church has had a financial struggle since establishment but continues to send 10 percent of its income to Arkansas' Cooperative Plan. However, to meet their goal of a new building, Pastor Briggs feels

that other Free Will Baptists will need to give a helping hand.

The walk-a-thon sponsored for the last 2 years by the **Jasper Association of Alabama Free Will Baptists** is going modern this year! Participants will be allowed to bicycle the route if they wish. However, motor vehicles are still not allowed. Whether the participants walk or bike, the money raised from this endeavor will be used for improvements at the Jasper Association Youth Camp.

In a recent midweek newsletter from **West Tulsa FWB Church, West Tulsa, Oklahoma**, **Pastor Connie Cariker** entitled a column "Sunday School Obituary Column." However, I did not find the names of individuals listed there. Instead it was a listing of classes who were in the "Sunday school graveyard" because they failed to meet their attendance goals on the previous Sunday.

The congregation of the **Mount Bethel FWB Church, Rosebud, Arkansas**, is now worshipping in a new buff-brick building of colonial design, complete with an auditorium seating 200, large assembly room, several classrooms and a fully equipped kitchen. The **Rev. R. H. McCuin** is pastor.

Howard Gwartney, music and youth director of **Capitol Hill FWB Church, Oklahoma City, Oklahoma**, tries to involve as many people as possible in the ministry of special music, and he does so in advance. The end of each month he prints in the church paper a list of people who are to sing in the Sunday morning and evening services for the entire coming month. This is a flexible arrangement; yet it gives adequate time for each person to prepare to minister in this important manner. It might be well for other church musicians to consider planning the special music in advance and praying definitely that the Lord would use the messages contained therein.

First FWB Church, Bakersfield, California, is hosting the 34th annual convention of the **California State Association**, June 16-18, 1977. The main messages of the convention will be delivered by **Pastor Tom Hunt, Mountain View**; **Pastor Ken Sluder, Ontario**; **Pastor Bob Thornburgh, Santa Paula**; and **General Director Roger Reeds, Sunday School Department, Nashville, Tennessee**. **Edward Johns** is moderator of this state association.

The **Lawnwood Youth Fellowship** is undertaking a unique project. They are producing a silent movie showing Satan's deceptive ways and how godly influence is able to help teens withstand. The production began at the March meeting of the LYF. **J. C. Morgan** pastors the **Lawnwood FWB Church, Tulsa, Oklahoma**.

Pastor Richard Pressnell, North FWB Church, Columbus, Ohio, continues to lead the congregation in the construction of their new building. With the baptistry in place, the wiring completed and the furnace installed, other interior work is being tackled to completion. Occupancy should come in early summer.

The **Rev. Mike Mutchler** and family are now occupying the parsonage recently completed by the congregation of the **New Lebanon FWB Church, Iuka, Mississippi**. The home has 3 bedrooms, 1½ baths and a half basement.



Thank You for Your Gifts to the...

COOPERATIVE PLAN OF SUPPORT MARCH, 1977

RECEIPTS:

State	March '77		March '76	Yr. to Date
	Co-op	Design.		
Alabama	\$ 220.96	\$ (220.96)	\$ 498.40	\$ 220.96
Arizona	1,394.66		646.89	5,632.49
Arkansas	626.38		679.19	2,276.80
California	16.66		599.53	49.98
Florida	188.91		159.77	576.97
Georgia				69.84
Idaho				3,929.03
Illinois	1,706.78		1,189.80	50.00
Indiana				883.85
Iowa	484.74		237.63	133.95
Kansas			308.62	209.56
Maryland				499.96
Michigan				203.27
Mississippi	73.00		72.00	9,229.16
Missouri	3,972.73	(3,972.73)	3,658.92	421.85
North Carolina	175.00	(50.00)	125.00	
Northeast Assoc.			46.19	
Northwest Assoc.			32.78	215.15
Ohio	3,848.86		1,673.94	3,858.86
Oklahoma	3,981.35	(3,725.95)	4,923.22	14,029.41
Tennessee	753.34		1,447.59	2,726.91
Texas	50.00		1,082.80	679.01
Virginia	19.30		49.47	105.51
Virgin Islands	79.00		120.00	288.00
West Virginia	62.84	(62.84)		125.65
Totals	\$17,654.51		\$17,551.74	\$47,158.73

DISBURSEMENTS:

Executive Office	\$ 6,562.16	\$(1,088.48)	\$ 6,426.21	\$ 20,385.64
Foreign Missions	3,626.41	(2,544.45)	3,466.59	9,196.32
Bible College	2,533.84	(1,486.20)	2,330.90	5,743.40
Home Missions	2,088.51	(1,355.74)	2,015.76	5,098.85
Church Training Serv.	1,285.18	(662.92)	1,173.17	2,876.16
Retirement & Ins.	1,048.12	(550.32)	935.32	2,380.61
Layman's Board	376.17	(231.00)	351.58	992.30
Commission on Theological Liberalism	102.70	(81.95)	90.21	272.63
Other Ministries	31.42	(31.42)	762.00	212.82
Totals	\$17,654.51		\$17,551.74	\$47,158.73

First FWB Church, Pleasant Grove, Alabama, is extending its outreach further through recently organized Master's Men group. There were 19 charter members for this chapter, according to **Pastor Ed Ledlow**.

The moving of the Holy Spirit was evidenced during a recent revival meeting at the **Horse Branch FWB Church, Turbeville, South Carolina**, according to **Evangelist George Lee**. He stated there were 82 decisions for Christ during the week. **Wilburn Beasley** leads this congregation.

Liberty Christian Academy, sponsored by **Guin FWB Church, Guin, Alabama**, is scheduled to begin operation next fall. The first orientation and registration session was held April 4, at which time parents and students were able to ask questions and begin registration. Early registration is an excellent idea since **Pastor Richard Cordell** says classes will be limited in size due to space.

CURRENTLY . . .

(Cont. from page 21)

Gateway Christian School, Virginia Beach, Virginia, will begin this fall to offer nursery school for 3 and 4-year-olds and all day day-care services. This will enable the school to minister spiritually to the entire family. **Gateway Christian School and Gateway Bible College** are outreach ministries of **Fairmount Park FWB Church, Norfolk, Virginia**, where **Dale Burden** pastors.

Silver anniversary plans came to fruition on May 1 at the **First FWB Church, Richmond, Virginia**. It was in 1952 that the church was started. The special speaker for the day was the **Rev. Jerry McGhee**. **Pastor Dan Merkh** has recently enlarged the outreach of the church with the beginning of a bimonthly church paper and a new visitation program, designed to reach families moving into the approximately 300 new homes being built within a mile or less of the church.

Bear Point FWB Church, Sesser, Illinois, recently sponsored the showing of the film, "The Grim Reaper," at the local high school gym, and as a result 3 young people received Christ as their Savior. This is a good example of the influence of the church being felt outside the 4 walls of the church building. **James**

O'Dell pastors.

Pastor Howard Hensley, First FWB Church, Searcy, Arkansas, says construction of the church's new facilities will begin soon. The group is presently seeking to pay off the land so it will be debt free before construction begins. The youth of the church recently raised \$500 for this purpose during a 12-hour rocking chair marathon.

The energy crisis during the month of February proved to be a blessing in disguise for 3 North Carolina churches: **Bethel at Gastonia, Trinity Hill at Nebo, and Rocky Pass at Marion**. They held joint services on Wednesday and Sunday evenings. According to **A. C. Truluck**, Rocky Pass pastor, they rediscovered the great benefit of fellowship. Many of the church members expressed their desire that similar services could be held on a continuing basis. **R. J. Reynolds** pastors Bethel, and **Carl Rolland** leads the Trinity Hill congregation.

Pastor Keith Woody was rejoicing over the signs of progress in the **Straight Street FWB Church, Norman, Oklahoma**. Twelve members enrolled in the new converts class; the church extended its outreach with a bus ministry; the Woman's Auxillary continues to increase attendance and was able to give over \$1,700 to missions and church-related projects in 1976; and total giving by the Straight Street congregation in 1976 was \$900 over the past year with the offerings for January and February, 1977, being \$450 above the same months last year.

The congregation of the **Wesconnett FWB Church, Jacksonville, Florida**, is in the process of rezoning its church property so a Christian School can be started this fall. According to **Pastor Howard Bass**, kindergarten through grade 3 will be offered if at least 10 students are enrolled in each class. Selecting a school staff is under way.

President Bill Jones is praising the Lord for overcoming some recent hurdles at **Hillsdale Free Will Baptist College, Moore, Oklahoma**. A total of 62 individuals, 82 churches and 10 associations gave approximately \$65,000 to match Mr. William Broadhurst's promised \$60,000. The money from Mr. Broadhurst's trust fund could not be claimed unless Free Will Baptists matched that amount. The money will be used to build additional housing on campus. Construction was scheduled to begin in April. The second hurdle overcome after 10 years of negotiations was the deannexation of the college property from the city of Norman. The deannexation was contingent on Moore's acceptance of the college's property as a part of that city so the college could hook onto Moore's sewer system. Negotiations for this hookup are now under way. The city of Norman had continually declined over the years to extend sewer service to the college property.

The congregation of the **American F.W.B. Church, Selma, California**, broke a Sunday school attendance record March 6 when 83 were present. **Pastor Vern Gunnels** founded the church in late 1975.

Most of the information for this column is gleaned from church bulletins, newsletters and other published sources. Put me on your mailing list. ▲



ON THE MISSION FRONTS

Compiled By Staff

The newest missions outreach in **Kentucky** has been started in **Lexington**, according to **Rev. Larry Gill**. Mr. Gill stated that first services of the **Ambassador FWB Church** were held March 20, 1977. For the present Mr. Gill will be holding services in his home at 3451 Sutherland Drive, Lexington, while he is searching for a suitable building for the church. The missions endeavor is not supported by any national or state board. However, the **First FWB Church, Louisville** is assisting Mr. Gill with financial support.

The first services of the **FWB Mission, Daytona Beach, Florida**, got off to a good start March 6 with 48 people present. **Norlin Jones** is leading in the establishment of this work, which is a joint project between the National Home Missions Department and the Florida Home Missions Board.

Arkansas' newest home missionary, **Andy Percy, Mansfield FWB Mission, Mansfield**, reports there were 32 people present for Sunday school on March 13, 1977. This was the second service of the mission. The project is under the sponsorship of the Arkansas Home Missions Board.

Missionary pastor **David Bigger, Ponca City, Oklahoma**, is thrilled that the building plan and the loan for **First FWB Church** have been approved. As soon as the remaining \$6,000 indebtedness is removed from the land purchased, construction on the building will begin. Present plans call for a contractor to start at the ground and go up, completely finishing the outside. Church members and other volunteers will complete the interior so that costs can be kept low.

Patsy Van Hook, missionary to **Rennes, France**, reports progress in a ministry she and another single woman from the Rennes Church began last spring. They visit the cancer section of a large regional hospital, conversing with patients and offering them an evangelical newspaper published in France. For many visits the majority of their time was spent listening to patients who were depressed; they were not able to help them understand the hope that Christ offers. They also felt their newspapers were not being read. However, now they are having more opportunities to speak directly of Christ and His offer of salvation, and several patients have said they read and enjoy the newspaper. Miss Van Hook also continues to minister through weekly Bible clubs. ▲

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The Local Church on Review

PART VIII

By Leroy Forlines

The local church is the only Christian organization that was ordained by God in the New Testament. This does not mean that there is no place for any other organization to serve the cause of Christ. Certainly, there is a place for Christian schools and other special purpose organizations.

It is obvious that there is a need for other Christian organizations other than the local church. However, some of the organizations that have come into existence in recent years and their manner of operation have been the occasion of concern. Christian organizations should serve the church. They should contribute toward stronger local churches.

This is not the case with many organizations. In many cases they compete with the church rather than serve the church. They drain off some of the best workers in the church but in return may do very little for local churches. Many people perform almost all of their Christian services outside of the local church in organizations whose time demands leave little if any time for the local church.

In addition to organizations, there are also informal groups of Christians who meet for Bible study and prayer while at the same time they become disinterested in and critical of the local church to which they belong. There can certainly be no objection to people from different churches meeting for Bible study and prayer. However, there is an objection when this is designed to take

the place of a local church. There is an objection when such meetings become an attack on the concept of an organized local church.

When one considers the spiritual state of many churches today, it is understandable that many people become dissatisfied with the churches where they attend. If the situation is very bad, it is understandable that such a person would join another church. If a satisfactory church cannot be found, it is understandable if such a person would choose to help start a new church; but he should operate within the framework of the local church concept to improve matters rather than attack the concept of the local church.

Those who are going to spend their energies in Christian organizations outside the local church need to be sure that the design of such organizations is to contribute to the growth and strength of local churches. The success of any Christian movement or organization must ultimately make a difference in local churches.

The New Testament does not have Christianity without the church. Is it wisdom to attempt to do so today? ▲

OUR WOMEN SPEAK



Standing in Need

By Ruth Sellers

praying for someone with whom to talk or pray! Perhaps you share only a few words and have a word of prayer, but that is just what the person needed: someone who cares enough to call, someone to share her burdens, and someone to help her reach God.

Each of us at one time or another has been standing in need of a phone call, visit, prayer partner or a letter of encouragement.

Some years ago I had an inner urge to telephone a friend of mine. I was busy and felt that I couldn't spare a minute. I just kept on working.

I never saw my friend alive again.

She took her life that night. That experience is one I have never quite gotten over.

Now I try to listen to those inner urgings. I breathe a prayer on that person's behalf. Then I stop whatever I am doing to telephone or get in my car and go see the person who has been impressed on my mind. Almost every time that person needed someone with whom to talk. She was standing in need of a prayer partner.

It does not take much for the one who is really in need to feel wanted, just a smile, a friendly hello on the street, a phone call, a short visit or a personal note. What a difference it makes when someone shows she cares! That is what it is all about: knowing Christ is caring.

Somewhere out there someone may be in need now.

ABOUT THE WRITER: Mrs. Sellers is a member of Howard Grove Free Will Baptist Church, Cottonwood, Alabama. ▲

Do you ever get an inner urge to telephone a particular person? We are so busy in our own worlds that we seldom take time to stop and question, "Is this the Holy Spirit directing me?" We fail to realize that many times that person whom the Holy Spirit has impressed on our minds may be standing in need.

How much encouragement might result if only we would be more sensitive to the still small voice urging us to call someone. What good it would do the caller to learn that the very person called was hoping and

SCHOOL SPIRIT: THE ROLE IT PLAYS



SANDRA TUCKER
Senior
Huntsville, Alabama



GREG KETTEMAN
Senior
Nashville, Tennessee



MARK JOHNSON
Physical Education Director
Nashville, Tennessee

Q. What kind of activity did you find exciting when you first arrived on campus in those early weeks of your freshman year?

SANDRA: One of the first weeks we were here, "Rush Week" began. This is probably the most exciting time of the year for freshmen because during this designated week each of the 8 societies (4 for women and 4 for men) present a party or time of fellowship for the incoming freshmen. By going to the parties and seeing the members of each society in a social situation, freshmen can decide which group they want to be a part of based on the emphasis a society puts on sports, scholastics, social development or something else.

Of course, it is the individual's choice as to which society he joins. Therefore, there is no pressure on the students from fear that they will not be chosen.

On the Friday night ending "Rush Week" each society presents a 7-10 minutes skit highlighting the society. At the end of this program all new students are required to choose a society, and there is a party afterwards for the new members.

GREG: For me, "Rush Night" created a lot of school spirit. It was an opportunity to be together, laugh at each other and enjoy the different types of humor. I felt at that time it engendered the most spirit because one of the purposes of a society is to promote this spirit of fellowship.

Q. As the weeks progressed, what were some events you felt aided school spirit?

GREG: There are two sides of school spirit. There is the sports side, and there is also a closeness that develops. The campus revival early in the school year has a way of bringing students closer together in addition to aiding spiritually. You feel a real unity among the body because of these experiences.

Every other Wednesday night our society has a prayer meeting just to have prayer requests and share around God's Word through a devotion. Societies also provide

Dedicated since 1942 to providing training for the mind in a Christian atmosphere, Free Will Baptist Bible College also provides students with opportunities for participation in sports and social events. This blending of various aspects of student life engenders school spirit. A faculty member and 2 students at FWBBC express their viewpoints on this often underestimated part of college life.

opportunities for people to develop leadership responsibilities as officers and committee chairmen. These opportunities aid school spirit.

Another important purpose of a society is to help students to socially interact. Some would not normally interact with a large group of people; therefore, they might never sense any of the campus excitement or participate.

Practically, society groups exist to provide competition for sports events which really build school spirit.

Q. *One fellow thought when he came to school here he would only go to class and read his Bible. When he arrived, he found there were all kinds of things to do and that life on campus was really exciting. Is this general excitement school spirit, or is school spirit confined to sports and society activities?*

GREG: Yes, the general excitement of college life is a part of school spirit. I think school spirit is both individual and collective. The degree of school spirit varies according to individual interests. It is also a feeling of unity, which could be termed collective, because students are interested in the same purposes and the same goals, and many have the same aspirations.

SANDRA: School spirit promotes unity. It is something that brings students together and makes them feel a part of the school. There is a

unity here as fellow Christians. Societies especially help people to feel they are a part of the school.

You can't study all the time. There has to be an emotional outlet. Therefore, sports, societies, picnics, etc. develop school spirit while they also give students opportunities to have recreation and leisure time.

Q. *In the societies' emphasis on promoting school spirit, is the married students' role sometimes neglected or overshadowed by the single students' participation in society activities?*

SANDRA: Yes, it is in many cases. We try to minimize the degree of difference in participation by single and married students. We try to involve married students. But when they live off campus, it is very difficult for them to be at meetings for planning activities.

GREG: It is difficult for them to participate because of their work schedules and because campus events are scheduled on a timetable geared to the single student. Within the Bunyan Society, we have created a position of married students coordinator in an attempt to bridge the gap. He works with our executive committee in making as many activities as possible convenient for married students to attend.

MR. JOHNSON: The Student Life Committee, of which Professor Leroy Forlines is chairman and I am a member, is also interested in the relationship of married

students to the campus. We know they have special problems because of their work schedules and family responsibilities.

One of the things this year which the Student Life Committee in cooperation with the Ministerial Fellowship and other groups on campus sponsored was a Family Life Seminar, with required attendance for all students. It was a well-received seminar, especially by married students. The Student Life Committee has sponsored several types of seminars of interest to married as well as single students.

But we realize there is a natural problem for married students not to become as involved as other students because they have extra responsibilities and time is limited.

Q. *What is the prime purpose of the Student Life Committee?*

MR. JOHNSON: The Student Life Committee is interested in helping students build Christian character while they are a part of the college family. As a by-product it is very interested in school spirit. The Committee is interested in alleviating any divisiveness on campus and in promoting unity among the student body. We are interested in those events which provide the right mixture between the serious and the light.

We want students to realize that they have to make choices. They may need to choose not to play football one season because they need to study more. We want students to make choices not always between what is good or bad but sometimes between what is good or best. We hope that students will develop self-discipline to know when they need to write term papers even though a talent show is going on.

SANDRA: Mr. Johnson mentioned it is up to the individual to decide what they are going to do while here at FWBBC, and I think that is an important factor to consider. One could come here and study all the time, but there has to be a balance. Students must be willing to discipline themselves in order to maintain academic standing.



SCHOOL SPIRIT: THE ROLE IT PLAYS

(Cont. from page 25)

GREG: Dr. Johnson brings this out a lot in chapel. He says that if you have a test or a paper to write and an opportunity arises for you to go on a Christian service assignment, you have a decision to make. You have to fulfill obligations first and keep priorities straight.

Q. *Do you think your classroom situations add to school spirit?*

GREG: In a sense they have to because everything ties together. Although you don't get excited about classes like you do a football game, it is still a challenge.

SANDRA: Each class is opened with prayer. Maybe this gives the first unifying factor in the class. Also, many times the student's rapport with the teacher promotes a faculty-student relationship, which definitely provides a type of school spirit.

Q. *What type of emphasis is put on scholastic competition among societies or individual classes?*

MR. JOHNSON: Of course, there is the Dean's list each semester, and various awards are given at the end of the year for academic achievement in each of the 4 class levels. The individual societies have academic regulations as far as playing sports. The minimum is 1.75 grade average, which comes out to about a C-. I do not know of any other scholastic emphasis by the societies.

Q. *Do you feel there is enough opportunity to participate in sports at FWBCC?*

GREG: The opportunity to participate is excellent. Each society has organized teams for several different sports. If someone is not able to participate in society sports, there are other opportunities for sports participation. From the men's standpoint at least, opportunities are almost unlimited year around. In fact, I think some students give too much emphasis to sports. Some guys live in the

gym who really ought to get down to business in their studies.

As far as the administration standpoint, I think it is a very good balance.

Q. *Mr. Johnson, is the physical education program at FWBCC a full program now?*

MR. JOHNSON: It falls pretty much in line, I believe, with many colleges, both secular and church related. Every student who earns a degree must take 4 different courses in physical education. The offerings include team games; tennis; 3 different levels of swimming, which are beginning, intermediate and lifesaving; weight training for men and slimnastics for women. The only required course is one semester of team games, either first or second semester, when different sports are emphasized. There is also a requirement that a student either take a swimming course or pass a swimming proficiency test.

Q. *What is your role in such sports as football, baseball and basketball?*

MR. JOHNSON: Basically, I just administer the programs and see things run smoothly. Coaching of each society team is done by the players or a player-coach. I try to give whatever help I can to individual teams. It would be just about impossible for me to coach each of the teams because I would be coaching against myself. For the past 2 years freshmen who want to play football have practiced with me before they joined societies. This gave them some conditioning so they would not be behind those who were already practicing with their teams.

We have a Sports Committee which is made up of Mrs. Barbara Riddle, women's physical education teacher; Peter Wilson, dean of students; a member of each society; and me. We work together on schedules and try to avoid as many campus conflicts as possible. Working with the committee, I secure playing fields for football, enlist officials to call the games, check the equipment, etc.

Q. *Do you have tournaments in these sports?*

MR. JOHNSON: Yes, the tournaments are strictly intramural, however. We have society sports competition, which determines the winner of the society sports championship trophy. There are men's and women's divisions. This year's program includes football, basketball, volleyball, softball and tennis. Of course, women do not play football. We have competition throughout the year to accumulate points. Whoever has the most points gets the trophy.

Besides the society sports programs there are special sports activities sponsored by societies, such as the All-State Basketball Game and the Ping-Pong tournaments.

We have some sports events going on all the time. We have trouble in scheduling since sports take up a lot of time, and there are a lot of other things happening on campus.

Q. *Do you foresee any future participation by the Bible College with other Bible or secular colleges in sports competition?*

MR. JOHNSON: The administration and I have discussed this, and the students have talked about it a lot. So far, we have decided it is not the wisest thing for us right now. It is something to consider as we are invited to join newly formed sports associations.

Some of the pluses in joining a league would be that the whole school could rally behind one team. Now it is somewhat divisive at times because 8 teams on campus compete with each other.

Everyone wants to have the right balance. We have a healthy interest in sports now. But it would not be too hard to go overboard. Intercollegiate sports might place too great an emphasis on sports. Cost has to be considered, also. The cost of football is almost prohibitive. Other sports are not so expensive, but again the cost of traveling is involved.

Another problem about participating in intercollegiate sports is finding a league where we could fit in well. Other schools have standards similar to ours. But some leagues allow sports scholarships.

If the college joined such a league, we would be pressured to give scholarships. Then the question arises, "Are you going to give a scholarship to the 7' guy who may or may not be a Christian, or are you going to give your scholarship to the 6' guy who is a Christian?"

Q. *With 8 different teams competing and some sports activity going on every weekend, it seems sports have a significant place at FWBBC. How does the school look at sports in relation to the total program?*

MR. JOHNSON: The Student Life Committee has discussed this and what students do with their leisure time. There is concern that there may be too much interest in sports. Opportunities are constantly available for participation in sports, but more often than not every student does not participate in every sport throughout the year.

The school backs our sports program by supplying money and personnel. Sports are healthy because they provide relief from classroom activities. We feel the sports program should contribute to the overall program of the school in building Christian character and preparing people for Christian service. The sports program is doing this by teaching lessons in discipline, teamwork and getting along with others. We want to gain from the many benefits, but we want to make sure we don't overemphasize sports to the exclusion of more important things, such as the spiritual life of the students.

Q. *Why do secular colleges place such an emphasis on their sports programs, seemingly above everything else, to engender school spirit?*

MR. JOHNSON: I really don't know. Maybe it is because it's the easiest way to arouse school spirit. But some aspects of our school spirit are unique. I think we have unity in our school. There is a closeness because of our Christian love. I don't think we have to have a large emphasis on sports to arouse school spirit because of this unity. Our school spirit is a natural thing that doesn't have to be worked on as much. ▲

DAVIDSON HALL, the building from which training at Free Will Baptist Bible College was first launched in 1942, still remains a functional campus structure.

Alumni Testify To Training

Going to FWBBC for the first 2 years of college education was a mandatory ruling in our home. I am so thankful for that now. Being a MK (Missionary Kid) in France deprived me of any real Christian fellowship with my peers. FWBBC provided me with wonderful Christian friends my own age who loved and served the Lord Jesus.

The teachers are so dedicated at FWBBC (what better place to find God's mate!), and he is now serving as an associate pastor here in North Carolina. I feel as if the training I received in the 2 years I attended FWBBC (1972-74) is helping me to be a better wife, mother and Christian. My thanks and appreciation go to FWBBC for helping to train Christian young people to be better Christians in the service of our Lord.

*Trudy Haas Miles
First Free Will Baptist Church
Beaufort, North Carolina*

* * * *



I will forever be grateful for the opportunity I had to study at FWBBC and graduate from the 2-year course in 1949. I thank the Lord for the dedicated teachers of the college. I feel I am a more dedicated Christian and better Sunday school teacher by having gone there. I would like to encourage all young Christians to commit their lives to Christ and to go to the Bible College to prepare for Christian service.

I am thankful I have had a place to serve in our denomination for the past 9 years with the National Sunday School Department, Foreign Missions Department and presently bookkeeper with the Woman's National Auxiliary.

*Evelyn Felts Jones
Mt. Zion Free Will Baptist Church
Ashland City, Tennessee*



**ALUMNI TESTIFY
TO TRAINING**
(Cont. from page 27)

Critics say that FWBBC is too sheltered. If so, I thank God and my denomination for such a refuge of learning. It was my boot camp for life, just as a soldier is sheltered from combat during training.

In crossing over into adulthood my teachers, advisors and parents helped cement my ideals. Peer pressure is strong at this time. It was far better that a controlled environment gave me peers who pressured me towards prayer, Bible study and faithfulness. FWBBC gave me God's Word as the source for my answers.

I formed habits, practical as well as spiritual, which have become a part of my life. Learning to budget my time and money, organize my duties, and give priorities to the right things has helped to make my life a very happy one.

Today I draw from my reservoir of evangelism verses when I teach my own children, "A soft answer turneth away wrath..." It goes from my head to my heart when I see sibling rivalry ebb for the moment. Knowledge becomes wisdom when I can show a doubting sister some assurance verses from I John.

The real testing is not in my grade scores but in these days since graduation in 1969. Much of it took. My desire now is to see yet another generation reap from and love our school as I do.

*Kathy Tippett Henderson
First Free Will Baptist Church
Raleigh, North Carolina*

* * * *

The training at Free Will Baptist Bible College was of great importance to me because it added to my faith, subtracted fears, multiplied my understanding and divided loyalty to the earth. The declaration of divine order I observed during my training at FWBBC (1952-57) became my way

of saying and knowing that God is active in all of its affairs. I was guided into paths where I became a conqueror of shyness and of thinking one had to be golden-mouthed or silver-tongued to preach.

I learned that one must have first, last and all the time a love for men. I affirmed my own oneness with God's purposes that in whatever capacity I serve, I would actually be in His service. I have seen that the power of blessings is one we can use in any place under any circumstance. I have benefited from it because through it God has enabled me to hold to my convictions and be willing to accept criticism or blessing in the firm stand I take to preach Christ and not myself.

*Arnold Woodlief, pastor
Midway Free Will Baptist Church
Cypress, Florida*

* * * *

"A degree from the Bible College isn't worth the paper it's written on." As a young boy, I heard this statement from a Sunday school teacher. This formulated my attitude toward FWBBC and continued through my senior year in high school.

After 2 years at Southeast Missouri State College, the Lord began to deal with me about Bible college. The "worth" of FWBBC began to be believed from a different perspective. I enrolled in the fall of 1966.

Besides the academic and spiritual benefits, there are many things that left indelible impressions. I would like to name only 3.

One occurred the first day of classes. I had never attended a class that was opened with prayer. From that time, an opening prayer never became commonplace or ritual. Also, in spite of the keen competition between societies, I developed a common bond between brothers in Christ that would not be broken. I also looked forward to chapel services. Practical, down-to-earth Christianity was given in a sincere, thought provoking way.

The importance of Christian education was so impressed upon me, that I was led into the Christian day school movement upon graduation in 1968. I am presently a teacher at Gateway Christian School, Virginia Beach, Virginia.

*Gene Wilfong
Fairmount Park
Free Will Baptist Church
Norfolk, Virginia*

* * * *

Since graduating I can't say I have done anything really outstanding nor have I become world renowned. FWBBC didn't make me anything great. My teachers will all quickly agree that I was not one of the best students that hit the campus. I lost 18 pounds my senior year just trying to graduate with my class in the spring of 1964.

I spent about 5 years after graduation involved in various aspects of Christian work. Then the Lord led me back to California where I met and married a wonderful Free Will Baptist preacher, Vern Gunnels, who is now my pastor as well.

I think it's now that I can appreciate the value of my training in Nashville. I learned how to study, read my Bible, pray, clean my room, make new friends, smile at visitors, eat chicken with a fork and knife, set a table properly, wait on company, work with children, never give up or quit, go door-knocking, hand out tracts, witness to the lost (even in Spanish!), play the organ, teach Sunday School class, change babies in the nursery, and lots of other practical things.

I haven't been faithful in all these areas; for instance, I do not still eat my chicken with a fork and knife. But there were godly men and women at FWBBC who had dedicated themselves to the task of trying their best to teach all of us these things and so much more.

*Delma Wright Gunnels
American Free Will Baptist Church
Selma, California.*

* * * *

The 4-year fleeting mist at Free Will Baptist Bible College is not merely a satellite chapter in my life; it is the very bedrock of my life and ministry.

For 8 event-filled semesters of classes (1957-61), instructions, and various other Christ-ushered activities, here was a haven of security and purpose for one who needed this type of direction perhaps more than most young army veterans.

Once I arrived, God-fearing mentors with azimuth sight, indoctrinated me, without veering a degree, directly from the Word of God to proper paths of service.

The lower lights of that Nashville luminary throughout the ensuing, proving years have been my guide, my "mark it down," my "back to Bethel," my springboard for practically every area of effective service I now encounter.

The importance of my training in a Christian institution rests in the fact that I was not taught how to make a living, but rather how to live.

As a direct result of this training, I have been able to be a more effective teacher, deacon, music director, husband and father to the glory of His grace.

*Charles "Chuck" Snow
Decatur Free Will Baptist Church
Decatur, Georgia*

* * * *

Twenty-two years ago I knew that the Lord was leading me to leave my home and employment to attend Free Will Baptist Bible College. It wasn't easy to leave friends, family and a town I had known all my life to go to a place where I had never been before and didn't know anyone. But I am glad that I did.

I know of no other time that I would rather have attended FWBBC than 1955-56. I believe that year was perhaps the most important year of my life. It certainly wasn't an easy year and at the time not all enjoyable. As I look back and remember the lessons I studied, the friends I made, and how I learned to trust the Lord more and let Him lead my

life, I can see that it was indeed a very good year.

At the close of the school year I returned to my home and to the same job as an accountant. Also, I soon became quite active in the First Free Will Baptist Church of Mountain Grove, Missouri. Through the years to follow I worked with all phases of the youth work and the Woman's Auxiliary.

I remained in Mountain Grove until 1973 when I moved to Greeneville, Tennessee, and assumed my present position as bookkeeper at the Free Will Baptist Home for Children.

*Hazel Hutsell
Harris Memorial
Free Will Baptist Church
Greeneville, Tennessee*

* * * *

As I reflect back on my years at FWBBC, I am more aware now that the truths and principles I received could never have been acquired at the state university I was attending prior to Bible College.

At FWBBC I looked forward to the inspiration needed for that day and for the calling of God. The truths taught from God's Word and by men of God cannot be equaled in our state schools.

I appreciated the high academic standards. These standards of learning challenged me to "dig deep" and to depend on God. The discipline that was woven into the fibers of my life at FWBBC has been a tremendous asset to my ministry.

I graduated with a B.A. degree in 1968. Commencement at FWBBC was just what it means: a beginning. I began a new course in life, a course that has brought the abundance and happiness that can only be found in the will of God and a course of life that was initiated by the Holy Spirit with its root system being developed at FWBBC. Thanks FWBBC.

*Raymond Getz, pastor
Conroe Free Will Baptist Church
Conroe, Texas*

* * * *

On a Sunday afternoon in July, 1945, after a real struggle with myself, I yielded to what I had known for quite sometime was the will of God for my life—to be a preacher of the Gospel. Upon yielding to the call to preach, I realized that there was a great need for my preparation for this ministry. I had heard there was a Free Will Baptist college in Nashville, Tennessee, and I immediately started to make the necessary preparation to enter the college in September.

The college was quite small then, but the personnel of the college were dedicated to the task of instructing the students.

My stay at the college was certainly a rich and rewarding experience. The fellowship of people with the same desires and the opportunity to become acquainted with many of the denominational leaders were great blessings. The years of study and training at FWBBC have proven invaluable to me during the 30 years I have been pastoring churches.

I entered the College in 1945 while it was a 2-year college. In 1947 I graduated with the 2-year diploma and continued to pastor Bethlehem Church near Ashland City, Tennessee. Then the third year of studies was added at FWBBC and finally the fourth. I graduated in 1951 with a B.A. degree.

*Adam Scott, pastor
Homerville Free Will Baptist Church
Homerville, Georgia*

* * * *

As a young teen I surrendered my *all* to Christ and looked forward to the time when I could go to Free Will Baptist Bible College for training for His service. The days spent there in 1952-55 have been invaluable to me over the years since. Many times during these years as a busy pastor's wife, I have been grateful for the experiences I had there as a student. One of the greatest lessons I learned was in faith—trusting the Lord to supply my needs. How



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ALUMNI TESTIFY TO TRAINING (Cont. from page 29)

many times I have drawn strength from those experiences!

As I have been called upon to speak before women's groups, teach children and teens, write articles, etc., I've been grateful for the preparation I received under Christian instructors. Having been taught the background and relationship for the various books of the Bible has made teaching much easier for me as I have attempted to explain God's word to teens and adults. Also, I probably would never have committed to memory the many verses of Scripture if I had not been required to do so by godly teachers who knew that I would need those very passages.

The music department, though small when I was there, played such an important part in my life. What a joy to sing praises to the Lord with other Christian young people who had the same goal I had—to serve the Lord in His chosen place.

The opportunities for Christian service were rich experience for me. I'll never forget the challenge of the little boys' class I had each Sunday evening at Tennessee Preparatory School (formerly T.I.S.) and the privilege of telling those little unloved and neglected children that God loved them and I did too.

Another thing that stands out in my mind is the opportunity to get to meet most of our missionaries and denominational leaders and from my personal friendship with them be challenged to support our great work for God.

As a climax for what FWBBC has contributed to my life, it is a real joy now to have our 2 daughters there as students. In the fall our son will be there preparing for the place that God has chosen him to fill.

*Barbara Hancock Dunbar
Bethany Free Will Baptist Church
Norfolk, Virginia*



FROM
THE BRIDGE

WHERE I STAND

By Rufus Coffey
Executive Secretary

Where do you stand?

This is a fair question and one that is often asked of persons serving in some capacity of leadership. People who support their church or denomination are entitled to know what their pastor or denominational servant believes. Furthermore, when one's position is clarified, it eliminates the possibility of Satan's using someone to destroy another person's influence by generalized aspersions and misrepresentation.

The word "stand" has a two-fold meaning. First, it speaks of taking a firm position, viewpoint or course and then remaining firm and unchanged in one's convictions. Secondly, it suggests the idea of resisting or withstanding certain forces, ideas or positions that are

contrary to one's convictions.

Many Scriptures teach believers to stand firmly for certain spiritual principles. Paul points out in Ephesians 6:11-14 that we are to stand for the truth and "to stand against the wiles of the devil." He exhorts believers to "take unto you the wiles whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

We note further that we are to stand by faith (II Corinthians 1:24) and in God's grace (Romans 5:2). Again in I Corinthians 16:13 we read, "Stand fast in the faith." Twice we are admonished to "stand fast in the Lord" (Philippians 4:1; 1 Thessalonians 3:8). It is the duty of believers to stand united, according to Philippians 1:27. They are not only to stand in the Gospel (1 Corinthians 15:1) but also to stand fast in Christian liberty (Galatians 5:1). The life of Paul was enriched and encouraged when he learned that the church at Thessalonica was standing firm (I Thessalonians 3:8).

In view of these Scriptures, it is a delightful duty to reaffirm where I stand in an age of confusion and compromise.

I stand for the verbally inspired and inerrant Word of God but against every effort to tamper with Scripture by denying or distorting its truth, validity and authority by misinterpretation or mistranslations.

I stand for all the great fundamental doctrines which historically Evangelicals have subscribed to without reservation. I stand against any effort to compromise or distort the truth concerning the revelation of God and the deity of Christ, who was virgin born, lived a sinless life, shed His blood on Calvary's cross to atone for men's sins, literally rose again from the dead and ascended to the Father from whence He shall come again to complete God's program of redemption.

I stand for God's plan of salvation for men whereby a soul is saved by grace through faith in Jesus Christ as Lord. This is accomplished when a person repents of sin and is born again by the Holy Spirit. I stand against any doctrine that ignores the sinful state of all men and their



eternal judgment in hell if they depend upon their good works or refuse to accept Jesus Christ as their only Savior.

I stand for the necessity of believers persevering in their faith unto the end of life. I stand against those who offer false assurance to a person who apostatizes and makes shipwreck of his faith by falling from his steadfastness.

I stand for holiness of life and all the fruits of the Spirit but against every sort of sin which emanates from worldliness, the works of the flesh, or the devil.

I stand for the Church which comprises all born-again, baptized believers who have united in fellowship, worship and service. I stand against any effort to discredit the Church as God's instrument to carry out His Great Commission.

I stand for the unity of the Body of Christ and fellowship with all true believers but against a schismatic spirit which promotes contention and divides the Body of Christ because of a disloyal and independent attitude.

I stand for maintaining the purity of fellowship by separation from those who live ungodly lives or embrace false doctrine. But I stand against any entanglement or alliance with apostate groups, such as the National Council of Churches or any other religious group that leads to compromise.

I stand for cooperation with all true evangelical believers who uphold sound doctrine. I stand against

making common cause with heretics and false teachers, such as the Charismatic Movement. I also stand opposed to neo-Evangelicals who promote unscriptural cooperative evangelism, have a distorted view of Bible inspiration, overemphasize social concern, and embrace worldly life-style contrary to the spirit of holy living.

I stand for Christian liberty and the right of the individual Christian conscience which yields its rights and defers in love to a weaker brother in order to maintain a conscience void of offense. I stand against pharisaical attitudes which stress external rules to the neglect of internal Christian purity and against persons who are judgmental of other believers who do not conform to their opinions and preferences.

I stand for a balanced Christian life that emphasizes the whole counsel of God. I stand against ethical legalism which demands mechanical obedience because of man-made laws rather than scriptural principles.

I stand for the responsibility of believers to contend for the faith and all moral and spiritual values in the midst of a pagan society. I stand against all the social evils of drugs, alcohol, abortion, racism and the radical, unscriptural philosophy of the women's lib movement.

I stand for an aggressive, soul-winning church which has a strong program of evangelism and world missions outreach but against an apathetic attitude of defeat, spiritual indifference and disobedience to the Great Commission.

I stand for the faith once delivered unto the saints, the Free Will Baptist Treatise which embraces this faith, and for all the truth which Bible believers have upheld down through the centuries. I stand against sin, infidelity, the Devil and every attempt to distort the truth.

Knowing that I must ultimately stand before the Lord and give an account, I pray for grace to hold the beginning of my confidence steadfast unto the end. Do you stand with me? ▲

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