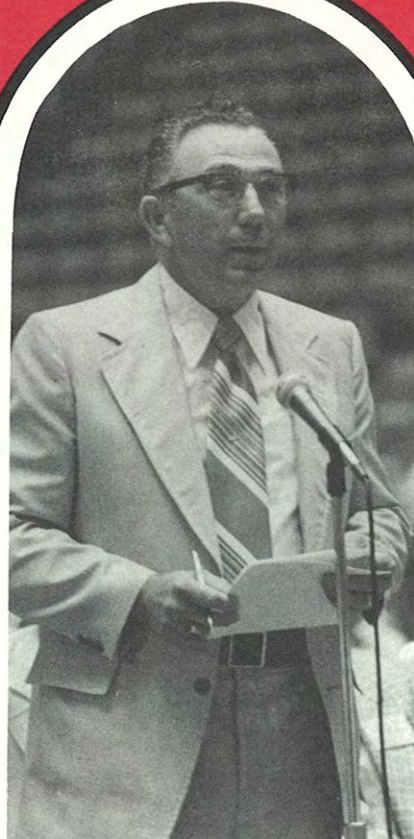




Consecration At The Altar

Arkansas preacher draws
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5 DAYS in DETROIT



CTS Director Dr. Malcolm Fry presents "large" check to Paul Ketteiman, FWBBC Public Relations Department, for "Stack the Racks" Campaign.



Conventioners relax in Cobo Hall's exhibit area between sessions.



Alabama's winning Tic Tac Toe team from Russellville.



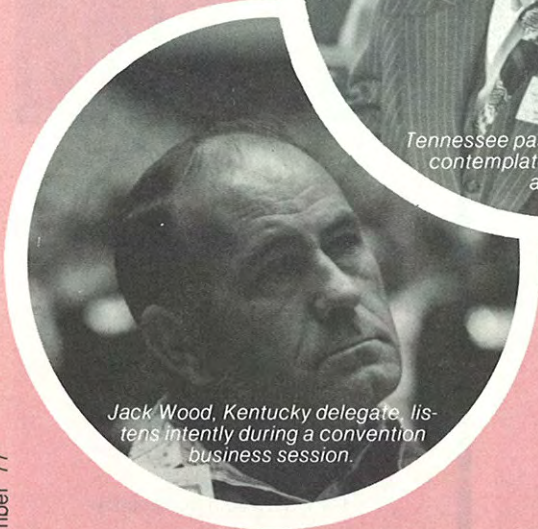
Executive Secretary Rufus Coffey (L.) presents plaque to outgoing Moderator Dr. J. D. O'Donnell.



Howard Creech, North Carolina, gives Historical Commission report.



Tennessee pastor Raymond Riggs contemplates General Board activity.



Jack Wood, Kentucky delegate, listens intently during a convention business session.

2/CONTACT/September '77

CONTACT

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Editor-in Chief: Rufus Coffey
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Circulation: Geneva Trotter

Caught in the throes of a sweltering summer heat wave, 3,000 Free Will Baptists converged on the world's motor capital July 17-21 to celebrate 250 years of Free Will Baptist history and caucus its 41st annual convention. An array of delegates pounded out resolutions, heard long days of reports, scrutinized million dollar departmental budgets, and in general enjoyed participating in this annual reunion of friends.

"Fort Ponchartrain on the Strait," the original name given Detroit shortly after 1701 when a large flotilla of canoes completed a long trek down the banks of Lakes Huron and Erie, is assured of a lingering memory in the minds of Free Will Baptist officialdom. Some of the troops remember the Detroit rally for its low attendance figures, attendance being down 40 percent from previous sessions.

A few are grandly appreciative of the fact that Murder City's violent crime rate was conveniently down 28 percent from the 1976 statistics. But for most convention delegates, Detroit 1977 is already on the record as the year hotel air conditioners failed at precisely the same time the thermometers soared to 20 degrees above normal.

Cobo Hall, Detroit's gigantic trilevel, rectangular structure with a circular annex, swung open its 300,000 square foot exhibit area and its 12,000 seat auditorium to engulf the swarming Free Will Baptist delegation. Out of towners were not long coming face to face with the realization they were now in Wheel City, USA, and that this automobile monarch was fully mobilized to accommodate the midsummer gathering.

The 5 day chronicle unfolds to spotlight this third convention of Free Will Baptists in Detroit for worship, business, fellowship and seminars.

DAY 1: Sunday Prelude to Convention '77

Several of those already in Detroit on Sunday morning attended local Free Will Baptist churches. Four Sunday school classes (primary through adult) were provided for those who chose to remain at the Detroit-Cadillac for services. The hotel ballroom became a sanctuary when Free Will Baptists entered to worship. The speaker Dennis Wiggs challenged his audience to be triumphant in Jesus Christ within their personal lives.

Billy Bevan, pastor of the First Free Will Baptist Church, Tupelo, Mississippi, delivered the keynote address to the National Youth Conference that night. Some 2,500 people were called upon to crown "Jesus Christ . . . Lord of All."

Dr. Malcolm C. Fry, general director of the Church Training Service Department, presented a check to Paul Kettelman, director of public relations for Free Will Baptist Bible College, to help defray the cost of adding new books to Welch Memorial Library. This gift enabled FWBBC to gain more new volumes this year than in any previous years. A special feature of this service was the 120-voice youth choir directed by Leroy Welch.

DAY 2: Monday The Gun Sounds

At 8 o'clock Monday morning the General Board came to order. Each of the national departments pre-

sented annual reports. The graduate study report prepared by FWBBC was accepted as well as the report submitted by the Graduate Study Committee appointed in Tulsa.

Missionary Lonnie Palmer appealed to the General Board to decide whether or not current policies of the Foreign Missions Department violate the principles adhered to by the association as a whole. During the coming year the Executive Committee will examine the policies and practices of the missions board which were cited by Palmer.

The Educational Study Committee was continued for one final year to complete the book it is editing on the task of Christian education. The committee plans to release this planned volume by July, 1978.

Eight educational seminars were offered Monday afternoon. An additional 14 were conducted on Tuesday. Topics ranged from "The Pastor's Preaching Program" to "Action Plan for Sunday School Growth."

Elizabeth MacDonald was featured speaker for this year's WNAC Fellowship Dinner. The popular gathering was attended by 607 people. Special music was provided by the Free Will Baptist Bible College Quartet. Mrs. MacDonald's address, "His Banner Over Us Is Love," detailed the events of her 27 years as a Christian.

Monday evening, Clerk Waldo Young called the session to order and introduced Dr. J. D. O'Donnell, moderator of the National Association. J. B. Varney, moderator of the Michigan State Association, welcomed the delegates and



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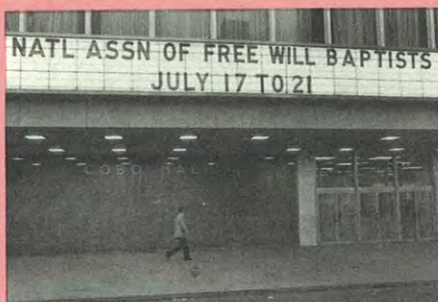
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Glenda Fulcher, missionary to Panama, shares Tuesday devotions at WNAC.



Marquee outside Cobo Hall welcomes convention to Detroit.



Rufus Coffey, executive secretary, beams during Tuesday evening Pastors' Dinner.



WNAC Fellowship Dinner speaker Elizabeth MacDonald.

5 DAYS IN DETROIT

(Cont. from page 3)

visitors to Detroit.

Then a proclamation heralding the 250th anniversary of Free Will Baptists in America was read by Executive Secretary Rufus Coffey. The Mass Adult Choir, led by Blaine Hughes, sang both Monday and Tuesday evenings. Tuesday they performed music composed by Free Will Baptists. Following a solo by Ann Maines, Dr. Joseph Ange, director of religious activities at Free Will Baptist Bible College, brought a message entitled "Christ Triumphant in the Home."

DAY 3: Tuesday Educational Seminars and WNAC

Members of the Free Will Baptist Music Ministries gathered at 7:30 Tuesday morning for breakfast. Chuck Ohman, a gifted soloist and trumpeter, addressed the group briefly. He performed several numbers on his trumpet. Ohman also led a workshop following the meal and business session. He returned that evening to play "Count

Your Blessings" as the convention offertory.

At 9 a.m. Clara Picirilli called the WNAC to order. WNAC Executive Secretary Cleo Pursell's report revealed that 73 new auxiliaries were formed during the past year. Auxiliary members decided to update the Associational Manual before the next convention. Poetry will be accepted in the next Creative Writing Contest.

The WNAC voted to send a telegram to Anita Bryant commending her work. The delegates encouraged all women in Free Will Baptist churches to send Miss Bryant letters of support.

During the WNAC missionary service Larry Powell, home missionary to McAllen, Texas, developed the convention theme, "Love's Commitment." The watchword selected for the year is "Such as I have, give I thee . . ." (Acts 3:6). "Take My Life and Let It Be" was chosen as the hymn for the year. Mrs. MacDonald, WNAC Fellowship Dinner speaker,

addressed the convention in the afternoon. All of the convention officers were retained for another term.

"Igniting Revival Fires in the Sunday School" was the topic of the Pastors' Dinner speaker Dr. Ed Nelson. Consecration and confidence in God's Word were 2 key ingredients mentioned by Nelson that are needed in building a great Sunday school. Dr. Nelson, pastor of South Sheridan Baptist Church, Denver, Colorado, also serves as president of the Colorado Association of Christian Schools and American Association of Christian Schools.

"Christ Triumphant in the Church" was the topic. Frank Davenport was the speaker. The Tuesday evening worship service was the event.

Davenport denounced criticism by pastors of one another. He indicated that there is room for liberty in methods while the message and qualifications for messengers have been laid down by God. Prayer and



Altar service following Wednesday evening missionary message.



WNAC Executive Secretary Cleo Pursell reports to delegates.



Executive Committee (from left to right)

Top Row: Dr. J. D. O'Donnell, TN; Carl Vallance, WV; Galen Dunbar, VA; Wendell Walley, MS; Wallace Malone, IL; Johnnie Floyd Jr., MI.
Bottom Row: Jack Richey, OK; Dr. Melvin Worthington, GA; Bobby Jackson, NC; Rufus Coffey, TN; Waldo Young, OK.

thought should precede the selection of any method, the North Carolina pastor opined.

DAY 4: Wednesday Laymen, Business, Missions

The annual Layman's Breakfast Wednesday morning was well attended. Tickets to the affair were buttons reading "Master's Men—Join Us." Every minute was filled with activity. The Layman of the Year, Henley E. Misso, and all the nominees for this award were recognized. A special presentation was made to Kenneth Lane.

Jim Williams, former executive secretary for the Texas State Association of Free Will Baptists and home missionary appointee to Mexico, addressed his fellow laymen. Those in attendance pledged \$265 in monthly support for the Williams' account.

During the Wednesday business session, a motion to establish a graduate school passed without opposition. This school, slated to

open in 1980, is to be located in Nashville, Tennessee. It will be operated in conjunction with FWBBC although there will be a separate dean and faculty. The program offered will be tailored to the needs of Free Will Baptists and will accentuate practical studies instead of the theoretical.

For 30 minutes individuals responded to Fred Warner's appeal at the end of Wednesday evening's missionary service to make "Christ Triumphant in the Word." The missionary offering received at the conclusion of the service totaled \$9,184.

DAY 5: Thursday Action in the Arena

The First Free Will Baptist Church, Salina, Kansas, is pastored by a layman, Trymon Messer. Mr. Messer suggested to the conventioners that for one to triumph in prayer he must obey the commands to pray and believe the promises of answered prayer, while practicing

the precepts of God's Word.

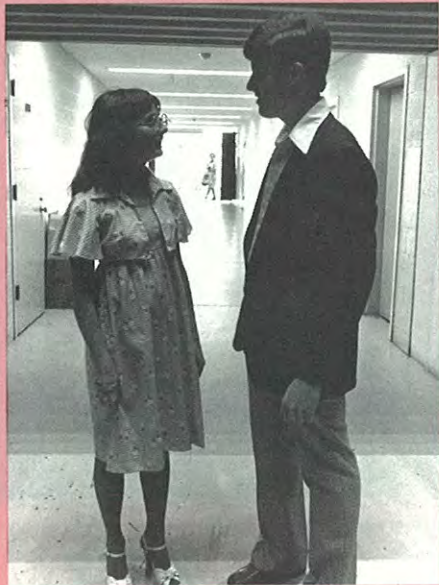
Later in the morning Free Will Baptists adopted a dress code for those attending the National Association. These guidelines, which were developed by the Executive Committee, were accepted without discussion.

The Association also passed several resolutions. A resolution favoring the reinstatement of capital punishment was affirmed after lengthy discussion. For the second year in a row Free Will Baptists lashed out against homosexuality. An ill-worded abortion resolution was laid on the table.

A clear-cut statement regarding inerrancy and infallibility was approved by the body. The Executive Committee was instructed to examine the possibility of including a stronger statement on this topic in the Treatise. The committee is to report at the Kansas City convention in 1978.

A standing vote of thanks

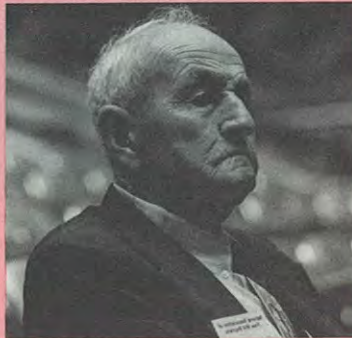




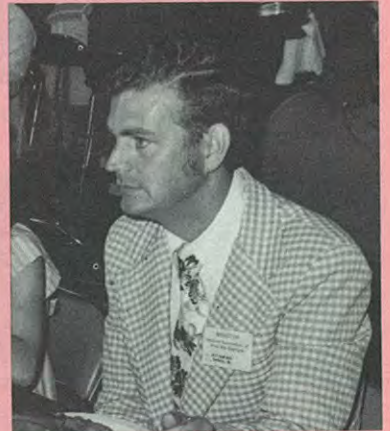
Two teens pause in the corridors of Cobo Hall.



Mel and Christy Haas (France) prepare to board trolley in downtown Detroit.



G. W. Cloud, Colorado octogenarian, attends his 34th convention.



Missouri pastor Bill Van Winkle strikes a pose during FWBBC Alumni Luncheon.

5 DAYS IN DETROIT (Cont. from page 5)

indicated the appreciation of the association for the long hours of work provided by members of the Michigan State Association in hosting the national meeting.

General officers of the convention were elected as follows: Executive Secretary Rufus Coffey, Moderator Bobby Jackson, Assistant Moderator Dr. Melvin Worthington, Clerk Waldo Young, Assistant Clerk A. J. Looper.

Rufus Coffey presented Dr. J. D. O'Donnell a plaque in recognition of his tenure as moderator. Dr. O'Donnell served as moderator for 6 years.

BUSINESS POTPOURRI

GENERAL BOARD SESSION

Monday morning the river view on Cobo's Ballroom provided an appropriate backdrop for the General Board session. A slow moving barge guided its heavy load upstream on the Detroit River in much the same way that Moderator J. D. O'Donnell moved through a current of reports, appointments and budgets.

Executive Secretary Rufus Coffey reported hopes for a new vitalization in the ministry of Free Will Baptist churches. Comments were directed toward the low subscription and high budget of *Contact Magazine*. While most board members commended the magazine, some criticism was voiced.

The moderator appointed the following committees: Nominating, Credentials and Resolutions.

HEARING REPORTS

Throughout the morning national departments summarized work progress in moods running from excite-

ment to reserved optimism. The Sunday School Department was commended on its detailed reporting procedures.

During the afternoon session Free Will Baptist Bible College's presentation reflected increased enrollment and a balanced budget. President L. C. Johnson circulated reports from the college study on the feasibility of a graduate institution. The report contained nearly 30 pages. Scanning the volume, a few board members seemed to have a modest awareness of its contents.

In conjunction with the Bible College report on higher education, the Graduate Study Committee, appointed at the 1976 session, distributed its 9-page analysis to the General Board. Dr. Melvin Worthington led the board in perusing the survey results and conclusions. To the surprise of many, both the Bible College report and the Graduate Study Committee arrived at nearly identical conclusions and recommendations on the major



Winning Bible Bowl team from Birmingham, Alabama.



Panoramic view from the head table at WNAC Fellowship Dinner Monday in Cobo Hall Cafeteria.

issues. The General Board recommended both reports to the national convention.

DELIBERATING CAREFULLY

Then came thundering and choppy waters on the Detroit River. Similarly the tone in the meeting changed. Lonnie Palmer, 16-year veteran missionary to Africa, brought a grievance to the General Board contending that the Board of Foreign Missions had violated Free Will Baptist practice with policies which were both dictatorial and episcopal in government. Palmer cited board policies from the official handbook. Reading several pages of supporting details, he concluded by suggesting that a committee study the missions handbook.

The missions board responded through Chairman Raymond Riggs, Director Rolla Smith and missionaries Eddie Payne and Norman Richards. After considerable discussion the General Board voted that the Executive Committee be instructed to review the handbook to determine if

conflict existed with Free Will Baptist practice.

Fears were expressed that dangerous precedents had been established. The narrow vote on this issue was the only divided balloting in the session. Later clarifications specified that this General Board action would in no wise hinder the authority of the Foreign Missions Board in dealing with Missionary Palmer or in any way affect the board's chartered relationships.

WEDNESDAY BUSINESS SESSION

In a longer than usual moderator's address, Dr. J. D. O'Donnell expressed his "Concerns for our Times." He pointed out that modern America faces a truly pagan mind. He called for a return to contextual simplicity of Jesus communication; for a charisma or true spirituality which is accomplished by Bible study, prayer and meditation; and for a preaching which makes God contemporary. All of this is to emanate from a genuine compassion in the church.

GETTING DOWN TO BASICS

Oklahoma pastor Jerry Dudley was elected assistant clerk *pro tem* as the full day of business began. The seating area for delegates was overfilled as ministers, delegates, missionaries and board members began their deliberations.

Director Malcolm Fry reported Church Training Service progress to the assembly. His report harbored a reserved optimism as he expressed a frustration in making people aware that Church Training Service is a training department for believers of all ages. Over 1,900 registered for the 1977 National Youth Conference. The activities were streamlined to permit pastors to support their young people in many activities without conflicting with business sessions. The budget approved exceeded \$200,000 for the first time.

The Educational Study Committee chaired by Dr. Douglas J. Simpson was given a one year extension to complete necessary editorial revi-



West Tulsa youth group are winners in the 1977 NYC Music and Arts Festival Category IV Choir. The group is based in Tulsa, Oklahoma.

5 DAYS IN DETROIT

(Cont. from page 7)

sions for publishing a reference book. The proposed volume is a symposium on Christian education written by 11 authors.

Dr. L. C. Johnson, president of Free Will Baptist Bible College, reported that upgraded degrees, increased library resources and excellent finances made his report a pleasant one. He thanked the Church Training Service Board for their aid to the college library with the "Stack the Racks" campaign. Johnson also announced 10 students were granted certification in elementary education by FWBBC in the institution's first year relationship with the Tennessee Department of Education. He further reported that enrollment prospects forced the purchase of another property on West End Avenue to house women students.

It may well be that in the 1980's Free Will Baptists will be graduating from a Free Will Baptist graduate school of theology located in Nash-

ville, Tennessee. Two studies authorized by the 1976 assembly arrived at identical recommendations on basic details as to structure and administration. The only differences were in regard to timing. Graduate Study Committee Chairman Dr. Melvin Worthington projected an opening in fall, 1980. Free Will Baptist Bible College officials suggested a more open-ended date though they did not object to the 1980 concept.

Moderator O'Donnell stated that Executive Secretary Rufus Coffey made the highest possible recommendation for Louisville, Kentucky, as the convention site in 1981. The assembly voted to accept that recommendation. Look out Derby City, here come the Free Will Baptists!

DELVING INTO MISSIONS

General Director Rolla Smith gladly chanted that department income had exceeded its budget for the year. However, in the total world program the outlook is less than good. If present trends continue, Protestant population will soon comprise only about 2 percent of the

world population. Unless renewed fervor toward world evangelism is forthcoming, the number of genuine Christians will be a small remnant indeed.

After General Director Smith concluded his report, a California pastor insisted that a complaint circulated by Missionary Lonnie Palmer be answered. Moderator O'Donnell informed the assembly that allegations concerning the missions handbook had been delegated to the General Board's Executive Committee. Director Smith then disclosed that Lonnie Palmer had been dismissed by the Board of Foreign Missions effective July 19, 1977. The dissatisfied pastor pressed for the Foreign Missions Board to give account for such a dismissal. Board Chairman Raymond Riggs told the assembly that the recall was decided after 8 years of conflict between the board and Missionary Palmer.

Director of Home Missions Robert Shockey advised that 1976 was a remarkable year for his department with 40 families serving in 26 states plus Mexico, Puerto Rico and Virgin Islands. The



The 12-voice chorale from Cofer's Chapel Church, Nashville, TN, won first place in NYC Category III Chorale.

assembly adopted the largest Home Missions budget to date.

PUSHING FOR MORE

Herman Hersey fondly calls the Board of Retirement and Insurance Department the million dollar baby of the National Association. He reported that the retirement fund exceeds \$750,000 and should reach the one million mark by next year.

Director Roger Reeds awarded a plaque commending Sunday School Board member George C. Lee Jr. for 12 years faithful service on that board. The presentation was made after the conclusion of Dr. Reeds' "Hallelujah Report." The report included that the Sunday School property value had changed because of the extension of a main city thoroughfare by the property. Randall House has published over 100 titles written by Free Will Baptists. More than 1,700 Evangelical Teacher Training Association credit cards have been awarded, and a new fall enlargement campaign has been launched.

Lloyd Olsan reported that the goal of the national Layman's Board is to

increase members of charters from 157 to 500 this year.

THE HOTEL HASSLE

Late Wednesday afternoon an Alabama pastor brought to the convention floor a question concerning rates being charged at the Detroit-Cadillac Hotel. He protested that another convention which was to follow our convention obtained a lower room rate. The pastor asked if this was due to a kickback given to the Executive Office. Executive Secretary Coffey's explanation concerning arrangements with the convention bureau seemed unclear to many delegates. At the evening service he clarified his remarks by again stating that a contribution of \$2.00 per room each night would be applied directly toward helping defray total convention expenses.

Thursday morning the Executive Committee offered this statement:

An agreement was made between Mr. Coffey and the Detroit-Cadillac Hotel that a contribution equal to \$2.00 per night per room would be made to reduce our obligation for rent of the convention

center. It was his understanding that it would go directly to the convention center to reduce our obligation to it. The Executive Committee was not informed of this agreement and had no awareness of it. It was understood by Mr. Coffey that the room rates would be the same regardless of whether or not we received the contribution.

The committee instructed Mr. Coffey to refund \$2.00 per night per room to anyone making a request.

VOTING, RESOLVING, ENDORSING

Historical Commission Chairman Ronald Creech asked individuals to please contribute items of historical interest to the collection. This commission was enlarged from 3 members to 5.

The Commission on Theological Liberalism reported the availability of 9 publications of theological interest. Leroy Forlines was re-elected to the commission.

A 6-point resolution on dress guidelines was adopted without a

5 DAYS IN DETROIT
(Cont. from page 9)

question. A controversial resolution on capital punishment for murder and rape won a majority. A strong condemnation of homosexuality was subscribed and copies sent to Anita Bryant and the Florida Citrus Growers Association.

A resolution which defined and affirmed the Free Will Baptist position on plenary verbal inspiration and inerrancy of the Scriptures prompted a motion that the Executive Committee prepare an appendix statement for the Treatise. The annual "thank you" resolution called for a standing vote of appreciation honoring the Michigan State Association for hosting the convention.

A motion passed that Doyle Terry, Layman's Board member who was not properly affiliated with the

National Association at convention time, be given 3 months to affiliate with a Free Will Baptist church in good standing.

Rufus Coffey was endorsed for executive secretary, but the first ballot in the election for that office yielded no majority for any of 3 candidates. On the second ballot incumbent Coffey won election to another 2-year term. Mr. Coffey's election had not been contested since Macon, Georgia, hosted the convention in 1973. The office of executive secretary will be up for election again in Charlotte, North Carolina, in 1979.

Outgoing Moderator J. D. O'Donnell was honored near the conclusion of the Detroit meeting. A motion offered by former moderator Dr. Charles Thigpen and seconded by another former moderator Dr. Robert Picirilli called for a standing vote of appreciation and the inscription of a plaque in commendation for

6 years of service by Dr. O'Donnell. The standing was accompanied by spontaneous applause. Dr. J. D. O'Donnell was presented the plaque in a brief ceremony by Rufus Coffey.

The convention closed with the passing of the gavel to the new moderator, evangelist Bobby Jackson of North Carolina.

BANQUET CIRCUIT

**WNAC Fellowship Dinner:
MacDonald Testifies**

Twenty-seven years ago a young Canadian woman who had always attended church became a Christian. Elizabeth MacDonald was that woman, and she shared her glowing testimony at the WNAC Fellowship Dinner.

Mrs. MacDonald, wife of Harold C. MacDonald, vice-president of the research staff at Ford Motor Company, learned early how to share her faith with her husband.



- 1. Mrs. Lucille Beatty of Arnold, Missouri.
- 2. Dr. Ed Nelson Preaches during Pastor's Dinner.
- 3. Ken Lane (L.) receives plaque of appreciation from Layman's Board Director Loyd Olsan.
- 4. Newly elected Moderator Bobby Jackson, North Carolina.
- 5. Tallying the votes during the business session are (L. to R.) Clerk Waldo Young, OK; Assistant Clerk pro-tem Jerry Dudley, OK; Moderator J. D. O'Donnell, TN.
- 6. Chuck Ohman, trumpet artist, Detroit.
- 7. WNAC President Clara Picirilli presides.

She advises those married to unbelievers, "Don't nag your husband. Just tell Jesus on Him."

Mrs. MacDonald has seen her husband and 4 children accept Jesus Christ as Savior. Despite the misunderstanding she received from her neighbors (who thought she was crazy when she told them of her conversion and who conveyed that message to her pastor, too), she pleaded, "Women, I beg you; don't draw your holy skirts about you and ignore your neighbors."

Delicious food and outstanding speakers help this event maintain its popularity among both men and women.

**FWB Music Ministries Breakfast:
Ohman Performs**

Free Will Baptist Music Ministries Breakfast featured Chuck Ohman. Ohman, a noted trumpet artist and baritone soloist, has been minister

of music at Calvary Baptist Church in Detroit for 21 years. He performed several numbers on his trumpet.

During the business session officers were elected for the coming year: Dr. Charles E. Hampton, president; G. W. Harris, vice-president; and Mary Neal, secretary-treasurer. A study committee was given an additional year for research into goals and objectives for the group.

**Pastors' Dinner:
Nelson Incites**

Dr. Ed Nelson addressed the Pastors' Dinner on the topic, "Igniting Revival Fires in the Sunday School." Nelson, who is pastor of South Sheridan Baptist Church, Denver, Colorado, has built a Sunday school of 1,600.

He stressed the place of the Sunday school, which is the church gathered. Evangelism is the purpose of the Sunday school. Therefore, the

Sunday school must have priority in a pastor's ministry. The Bible must be viewed as infallible by consecrated workers to build a great Sunday school.

While enjoying the quick meal service and the panoramic view of the Detroit River, the 550 attendees responded heartily to Nelson's admonitions for adherence to fundamental principles. Blaine Hughes's solo was an additional treat.

**Layman's Breakfast:
Williams Expounds**

Jim Williams resigned from the Home Missions Board recently. Why? Home missionaries cannot be board members, and Jim is going to Mexico under that board. Because Jim is a layman, the Master's Men asked him to address the annual Layman's Breakfast. The appointee to Mexico developed the theme, "Activating Men to Serve the Master."

A special award was presented to Kenneth Lane for his faithful service to the Layman's Board. Henley E. Misso, Birmingham, Alabama, was named Layman of the Year. Jack Rollins, a Layman's Board member, led Misso to the Lord through the bus ministry.

**Alumni Luncheon:
Picirilli Appoints**

The Alumni Association of Free Will Baptist Bible College met for its annual luncheon meeting Wednesday, July 20, in Cobo Hall. Over 300 men and women enjoyed the food and fellowship.

Bob Trimble presented a country music tribute to FWBBC. The perennial favorites, the Gospeliers, sang. Dr. Johnson extended greetings to the former students. Missionaries and pastors were recognized.

Alumni President Dann Patrick urged members to pay off the Patton Property over the next 2 years. He also stated that materials are available from the association to assist in the formation of local alumni chapters.

Dr. Robert Picirilli, luncheon



#8



#9



#10



#11

#8
Clara Picirilli (L.) gives a dozen red roses to WNAC Executive Secretary Cleo Pursell.

#9
Chuck Cox, Michigan, directs music for WNAC.

#10
1977 Layman of the Year award goes to Alabama man. (L. to R.) Layman Board Director Loyd Olson, Layman of the Year Henley E. Misso, Mrs. Misso, Pastor Jack Rollins.

#11
Conventioners unload in front of hotel.



5 DAYS IN DETROIT

(Cont. from page 11)

speaker, appointed the 300-plus diners to the school's public relations department. Picirilli noted that the former students' testimonies and personal contacts with prospective students equipped them for this position. He stated that the aim of "student recruitment" is to present the story of FWBBC to every prospective student in the denomination.

FROM THE PULPIT

Walk to Victory

Ed Hyatt, a layman who teaches at California Christian College, readily turned the hotel ballroom into a church when he taught the adult Sunday school class. The music under the direction of Blaine Hughes gave indication that the convention enjoyed singing about victory in Jesus. By the time Lonnie DeVault introduced Dennis Wiggs, Beaufort, North Carolina, the people yearned to know how to maintain this sense of victory in their lives daily.

The Rev. Wiggs keyed in on 3 problem areas which prevent the believer from experiencing a consistent triumphant walk—self, sin and Satan. He bemoaned the continued patronage of the church by certain Corinthian types who are perpetually disgruntled because of the preacher. Wiggs countered, "It doesn't matter what people think. It does matter what God says. A wishy-washy world needs Christians who act on Bible-based convictions."

The 3-fold answer to this problem is found in submission, surrender and service. Wiggs reminded his listeners that work for God must follow worship of God. The individual believer must realize he is merely an employee. God is the boss man. "Only as you are right can the family and church be right,"

Wiggs told pastors.

Priority of Lordship

The National Youth Conference Keynote Service Sunday night July 17 was exciting for several reasons. A 120-voice youth choir from Michigan sang to the glory of God. The "Stack the Racks" project netted over \$9,000 to purchase books for the FWBBC library. A young Mississippi pastor Billy Bevan preached as approximately 2,500 people sat in rapt attention. Dr. Malcolm Fry described his message as "pungent, powerful, practical."

With a sigh of relief Bevan launched his sermon based on Romans 14:7-12. Speaking forcefully, gesturing freely, he defined Lordship. Then he showed clearly the desire of Jesus to be Lord of all. Next, he appealed to the young and old to demonstrate the Lordship of Jesus Christ in their lives through salvation and sanctification. Finally, Bevan suggested that present satisfaction from knowing Jesus plus His future "well done" are the diadems of Lordship.

Pattern for the Home

Fourteen years ago the National Association met in Cobo Hall. Dr. Joseph Ange preached at that convention, too.

Dr. Ange's message, "Christ Triumphant in the Home," offered an alternative to disintegration of the home. Ange reminded his hearers of the divine origin of marriage. The mates who enter that marriage are "glued together" by God. God intends for them to multiply themselves by having children.

Management in marriage is centered in the husband's leadership role. The man in the home has a divinely given authority. Discipline is his responsibility. His example is fundamental to success as head of the home. This dictates that the man be godly and loving. Women are to be faithful, discreet and obedient to their husbands. Christ will be triumphant in the home when men and women fulfill their appointed roles.

Revelation 21:27 contains a motto Dr. Ange recommended for every home to help make Christ triumphant: "And there shall in no wise enter into it any thing that



Home missionary pastor Larry Powell addresses WNAC.

defileth."

Commitment to Love

Men and women assembled in Cobo Hall Arena saw the message in bold letter, "Love's Commitment." Larry Powell, missionary pastor from McAllen, Texas, faced the obstacle of turning attention from self-limitations to God's all sufficiency. Powell's message, "Such as I Have," abounded with illustrations of human inadequacy met by divine adequacy. For instance, a dead stick (Moses' rod) became "a wand of miracles" when Moses decided to stop making excuses and use what he possessed.

Powell inquired, "What can you present to God? Present it! What can you attempt for God? Attempt it! What can you sacrifice for God? Sacrifice it!"

Powell admonished the ladies to become liberated women. Liberated from defeat and shortsightedness, freed from ineffectiveness and inefficiency, and delivered from the timid attitude, "We have so little influence."

Frankness from the Pulpit

"I believe I was predestined to be Frank because I am frank." The message by North Carolinian Frank Davenport was a straightforward, "frank" exposition of his views.

In order to be triumphant in Christ in the church, Davenport called on Free Will Baptists to follow biblical standards for ministers. The Gospel must be preached in power by these godly men.

While preaching was pointed to as the principle method, Davenport called for an end to criticism of methods used by others. "Any method that glorifies Christ is all right. Bubble gum, Baby Ruth and Butterfingers will not build a church. The answer to building a church is found in Psalms 126:5,6."

Consecration at the Altar

Every year conventioners look forward to the Wednesday night mission service. At that time home and foreign missionaries present at the convention are recognized. There's singing—both congregation and special. Someone then delivers a missions challenge to the assembled throng. The people are given a chance to give an offering following this sermon. Some give their last dollars. Others respond to God's bidding for total consecration of their lives.

That's how it was this year. The missionaries had been seated. The Victorymen Quartet had sung. Bill Gardner's rendition of a medley about Jesus prepared the people for the preaching. Fred Warner, pastor of the First Free Will Baptist Church, Russellville, Arkansas, came ready to preach. One observer commented that this year's preaching was above par. Surely, Fred Warner's mission sermon was a vital factor in that evaluation.

Warner called on Free Will Baptists to evangelize the world. He emphasized the need to enroll new converts as church members who can be educated and edified. When the people were exhorted to go in the power of the Lord following the program He outlined in Matthew 28:18-20, they were reminded to claim the promise of the All Powerful One to be present in their ministry.

The entire week speakers emphasized preaching. Warner, too, charged that many are not interested in "straight down the gun barrel preaching." They prefer to engage in fellowship groups ("glorified bull sessions") outside the authority and discipline of the church.

For half an hour people of all ages came forward as Bob Shockey continued the invitation before receiving

the offering. The smallest convention in several years gave \$9,184 to help in world evangelization.

Example in Prayer

"I couldn't have been assigned a harder subject unless it might be humility," admitted Trymon Messer, exmarine, exmilkman turned pastor. This comment was made by the Kansas layman during a Thursday morning devotional entitled "Christ Triumphant in the Believer's Prayer Life."

"Neither social evils nor even apathy is the greatest problem facing the church. Prayerlessness is." Messer noted that many are guilty of believing in prayer without practicing it.

For the past 19 years Messer has vindicated his belief by rising for prayer daily at 6:30 a.m. This spiritual regimen has often included others who share an acquaintance with the God in heaven first met by Messer in 1957. Trymon's thesis has been hammered out during a 9-year stint as pastor of the Salina, Kansas, Free Will Baptist Church

Convention news articles were prepared by Larry D. Hampton and Floyd Wolfenbarger. Mr. Hampton was an instructor at California Christian College for 4 years. He recently completed a second master's degree at Wheaton Graduate School. Mr. Wolfenbarger is moderator of the Ohio State Association and pastor of First Free Will Baptist Church, Springfield, Ohio. He writes a column for pastors in The Ambassador, Ohio's state paper.

which has averaged more than 400 in Sunday school.

There are scriptural commands to engage in prayer which must be obeyed, Messer pronounced. Failure to pray is disobedience. For prayer to be effective it must be the expression of faith in God's promises. Only as one practices the Word of God can he anticipate a victorious prayer life. A triumphant prayer life is the key to success in the individual's life, family life, church life and task in world missions. ▲



Part of the missionary service crowd Wednesday evening in Cobo Hall.

Detroit newspapers headlined no blaring accounts of Free Will Baptist delegates being mugged in the streets during the national convention July 17-21. Credit that pleasant fact to the vigilance of Central Beat Command, Cobo Hall.

Inspector Ron Shiner's 197-man patrol laced a protective, blue uniformed cordon around the 41st annual convention. Shiner's spit 'n polish security unit maintained such a low profile during the 5-day session that few conventioners were even aware of his command headquarters operating less than 100 feet from the exhibit area in Hall D. Quiet courtesy and tight-lipped efficiency characterized the police officers. They were serious, alert sentinels who shunned any hint of boisterousness. Mounted on customized golf carts, Inspector Shiner's posse methodically prowled the sprawling, high-walled corridors of Cobo Hall.

The Detroit police provided every conceivable service from free parking for all church buses to special parking permits in no parking zones for convention courtesy vehicles. Several officers stationed near the convention complex main entrance screened the walk-in crowds to avert possible disruption of services. Twice daily Central Beat Command provided armed escorts for officials transferring funds to the vault. Hundreds walked unmolested nightly from hotels to convention services and back thanks to the effective policing of Detroit's entire downtown business district surrounding Cobo Hall.

RUMOR VICTIMS

Naturally, not even the most vigilant police force can prevent all personal injuries. Two types of victims surfaced at Detroit, but in both categories Free Will Baptists fell prey without the aid of Detroit's clandestine underworld figures. No amount of police surveillance could have secured the pastor who scalded his foot with boiling coffee and needed medical attention, or the young preteen from Oklahoma who jammed his hand in a hotel window and thus required numerous stitches, to say nothing of the lady who took a nasty tumble down an

BRIEFCASE



THE BLUE KNIGHTS OF COBO HALL

By Jack Williams
Editor

escalator.

However, most convention wounds belonged to the rumor victims. Scare talk frightened some so badly before the convention that they simply stayed home. Others became unwitting carriers of dreaded rumors, all unfounded. Gossip about hotel break-ins and murders terrified some easily frightened delegates. The gossip was false, but one thing is clearly evident—Free Will Baptists were afraid of Detroit!

No police force in the world can barricade citizens from an onslaught of rumor carriers, inaccuracies and exaggerations. Detroit, like any large city, had enough real crime problems without importing preconvention jitters and year-old newspaper clippings describing rock concert incited riots. Motor City's crime rate is still horrendous; but Free Will Baptists who attended the July 17-21 convention know for a fact that the big steel embroidered giant has a soft heart, and that heart is clothed in police blue.

BAD PRESS AND PRAYER

While it is true that any frisky soul looking to be mugged could have found an obliging crook to do the job in Detroit, the dark fears of a massive crime wave overshadowing delegates did not materialize. What happened to stymie this prediction?


One could blame a "bad press" for stirring more mud than is deserved. After all Detroit is infamous for being hip deep in gangster types. This city gets more mileage out of one ugly news story than nearly any other place does. But granting the bad press angle as true does not fully explain the 5-day crime amnesty that Free Will Baptists met in downtown Detroit.

Oh, certainly attributing the peaceful week to an exceptional police department is a partial solution. Enough advance attention was focused on the Free Will Baptist convention to merit red-carpet treatment by Detroit's finest.

There is a third factor. None of our conventions in recent years had been so committed to God in prayer as the Detroit meeting. Thousands prayed regularly for God's protection of the delegates. Those who attended were more conscious of the need for personal prayer during the convention. There was a glowing awareness of God among conventioners. As one delegate reminded his peers, the effectual, fervent prayers of righteous men still avail much.

Perhaps the blue knights of Central Beat Command kept their pistols holstered July 17-21 because of that unrelenting prayer barrage.

LAYMAN'S Day



October 9th has been designated Layman's Day. This is an opportune time to involve laymen in the worship services of your church. Layman's Day packets are available from the National Layman's Board.

If you appreciate the fine work that our laymen are doing, why not take an offering to help support our national work. Send offering to: National Layman's Board, P. O. Box 1088, Nashville, TN 37202.

The church sending the largest offering will be honored with a Master's Men charter for 1978 with membership fees paid in full.

OCTOBER 9, 1977

VOTING IN DETROIT '77

The following members were elected during the 41st annual session of the National Association and will serve until the dates indicated.

Associational Officers 1977-78

Moderator Bobby Jackson (N.C.)
Assistant Moderator Melvin
Worthington (GA)
Clerk Waldo Young (OK)
Assistant Clerk A. J. Looper (AL)

Executive Committee

1979 Wendell Walley (MS)
1979 Wallace Malone (IL)
1979 Johnny Floyd Jr. (MI)

Home Missions Board

1981 Dean Dobbs (AL)
1983 Guy Mayo (NC)
1983 Jim McAllister (MO)
1983 Delbert Akin (OK)

Layman's Board

1983 Lee Thomas (NC)
1983 James Vallance (WV)
1983 Ray Lee (TX)

Sunday School Board

1979 Irvin Hyman (SC)
1981 Connie Cariker (OK)
1983 Paul Thompson (OH)
1983 Carl Cheshire (AR)
1983 R.A. McLamb (NC)

Retirement and Insurance Board

1983 Lincoln Varney (KY)
1983 William Adkisson (MS)
1983 Ron Niebruegge (SC)

Commission on Theological Liberalism

1982 Leroy Forlines (TN)

Historical Commission

1980 Alton Loveless (OH)
1981 David Joslin (AR)
1982 Jack Williams (TN)

Your church may want to have a time of prayer for its children and youth as they return to school and college.

EXTERNALS OR INTERNALS: What is Christian Living?

PART II

By Robert E. Picirilli

In the first portion of this 2-part article, an attempt was made to show that we do not have to choose between the external and the internal in Christian living. We have to be concerned about both. Some standards of Christian behavior for the outward man must be defined.

Assuming the need for some rules about externals and assuming that proper emphasis on such standards will not hinder internal development, what if anything will improve and promote the internalizing of Christian character?

A question may first arise whether the development of inner character is a responsibility for us to shoulder. Valid points might be made in opposition to such a notion. For one thing, we recognize a divine

responsibility here: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance are fruits of the Spirit. Can any of us have anything to do with the production of such fruits in another believer's life?

Does the fact that rules always deal with externals constitute an admission that one cannot legislate real, inner character? Isn't that why Paul follows this line of spiritual fruits with this observation, "Against such (i.e., respecting such) there is no law"? No law can give joy or peace or gentleness. Does this mean we have to be content to deal with the outside and leave the inside to God?



EXTERNALS OR INTERNALS

(Cont. from page 17)

ASSUMING PERSONAL RESPONSIBILITY

Even though the inner qualities are God's work, still man must play a role in producing such fruits, both in himself and in others he ministers to. Some of the same things Paul calls fruits of the Spirit are in Peter's list commanding us to "add to your faith" (II Peter 1:5-7). Human responsibility is therefore affirmed. Paul, himself, though listing love as the Spirit's fruit, often enjoins us to love; likewise he often commands us to rejoice, though joy is the Spirit's fruit.

The truth is that the Spirit's fruit will be produced only when we cooperate. One who neglects the Word will not find the Spirit's fruit produced. The individual must assume some responsibility to read and pray and act, to aim specifically at the production of those fruits. And whatever this individual can cooperate in, by the use of the Word and other means of grace, then Christian workers can likewise shoulder responsibility for helping others in that same process of development.

We probably do not try as hard as we should to make sure everyone understands why rules exist. Obviously, there will never be any way to persuade everyone of the significance and necessity for every rule. But on the other hand, some people may sometimes get the mistaken notion—if the reasons for the rules are not clear—that their observance of certain external standards makes Christians of them. We will not be hurt by acknowledging the inadequacy and limitations of rules. We ought to clarify the difference between *conformity* and *reality*, even while we insist on conformity for good reasons. *We do not equate external behavior with genuine Christianity.*

The criticism often heard is that some brethren with sideburns to one point look at another with sideburns a half inch lower (or some other equally ridiculous illustration) and write him off as non-Christian immediately. Not many of our brethren go overboard in that direction, but the danger exists. Paul did warn the "weak" side, in the debate previously referred to, against their judgmentalism of brethren with a greater sense of liberty about such externals. While it is true that he gladly

against others who do not follow exactly the same standards, the fault lies in the *level of his maturity and understanding* and not in the system of rules. Still, the more we can help everyone understand the nature and limitation of rules, the better we can forestall abuses and perversions of our true purpose.

All rules ought to be under constant scrutiny, and mature believers should feel they have a way to share their views as part of the process of decision making. And relevant, cogent reasons ought always to be behind each rule. Furthermore, we should not avoid some flexibility. When a particular "style" of dress has become so widespread as to lose any negative significance, then we can hardly continue to justify hard and fast rules forbidding that thing, unless there is an abiding moral principle involved in that particular style.

Our main concern on this point should be this: We must consciously seek in our teaching and preaching to concentrate on the development of inner Christian character. We need to help ourselves and others submit to the influence of the Spirit and the Word to change the very kinds of persons we are.

DEVELOPING INNER CHRISTIAN CHARACTER

There is room for improvement in the way we work toward the development of inner Christian character. The spiritual growth of every believer ought to be one of the objectives of our preaching and teaching of our church life. When we communicate the Scriptures to others, we ought to deliberately aim at believers who need the fruit of the Spirit produced in their lives.

The Bible must be studied more from this point of view, and we have to learn how to devote the energies of the Christian fellowship toward this end. Sure, we will have to continue to teach those portions of the Word that speak of restrictions of our liberty. And, yes, we will find it necessary to go on teaching the doctrinal and intellectual content of the Scriptures. None of these must be neglected.

*"There will be no shortcuts
Spiritual development is a process,
often slow, often painful."*

A second question arises, in implementing this emphasis, whether we might help others by making clearer to them the basis and purpose of rules, and by emphasizing the very differences this article is about, the differences between external and internal righteousness. Surely there is much that can be done along those lines.

forwent the privilege of eating certain foods for the sake of others, it is also true that he *could* have eaten those foods. And knowing that, he would not have precipitously written off any brethren who exercised the freedom that he personally and happily sacrificed.

If some brother manifests on occasion extreme judgmentalism

But in whatever ways we can also sharpen the focus of our Bible study and teaching on personal spirit and development, we will prosper. One of the things we might see in this respect is that "the fruit of the Spirit" is one of the best New Testament presentations of the matter of Christian growth. The fruit of the Spirit includes the 9 marvelous qualities of Christian character listed in Galatians 5:22,23. The truth, however, is that this list is meant to be just a sampling.

Ultimately, the fruit of the Spirit includes *all* the qualities of Christian character that the Spirit of God is at work to develop in the life of a Christian. Everything that a Christian ought to become is included in the list. A quick survey of the New Testament will show that a Christian should be holy, gentle, forgiving, kind, generous, courteous, consid-

these and explain what it is and how to develop it? Not in some mechanical way, of course, but surely developing a *consciousness* about some spiritual quality will help in the developing of that quality itself. We ought to be in the process of becoming something like spiritual horticulturists, learning the principles of nurturing spiritual growth.

This represents, of course, no radical departure from the purposes and plans we already have. We are already concerned about spiritual development in the inner man. But we stand to gain from devoting more attention to the nature of spiritual growth. There will be no shortcuts, of course. Spiritual development is a process, often slow, often painful. But the objective is worthwhile, for the final end is conformity to the likeness of that only perfect Man that ever lived, the man Jesus.

"We do not equate external behavior with genuine Christianity."

erate, loving, merciful, pure, patient, hospitable, self-disciplined, submissive, persevering, reasonable, impartial, joyful, grateful, honest, dependable, faithful, pious — all these things and more.

One of the things we need, then, is to zero in on the production of such qualities in the inner man. All too often our treatment of spiritual growth is limited to exposing the tragedies of immaturity or to a general and vague exhortation to grow. We have to become more specific.

Why can't we study carefully every single one of the qualities that a Christian ought to possess and then learn how to help people develop these qualities? Take piety or perseverance or patience or purity for example. Can't we isolate one of

Whatever else we learn, surely one of the things will be that more mature fruits of Christian character will be produced in believers' lives on purpose than by accident. And in this success we will find the final solution for any supposed tension between externals and internals. That solution will not become evident in the sacrificing of one or the other, but in an attractive manifestation of concern about both the outside and the inside. The final solution is the remaking and shaping of the very personality of the believer into "the measure of the stature of the fulness of Christ" (Ephesians 4:13). ▲

ABOUT THE WRITER: Dr. Picirilli is registrar at Free Will Baptist Bible College. He is a frequent contributor to CONTACT.

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**COMING
NEXT MONTH**

- "Giving Thanks, for ALL Things?"
- "How to Begin And Maintain A Church Library"
- "34 Years A Sunday School Pupil"
- Convention Seminars

By Carol McGinnis

CHILDREN

OF

WHO?

It was raining on Friday, December 21, 1973. Nine youths dressed in red sackcloth and wearing wooden yokes around their necks stood across the street from the United Nations Building in New York City. Many held signs which warned of God's judgment to come on America in 1974. One sign blurted: "Will the Kohoutek Comet make you think about God and His destiny for you and the world? You cannot escape it. Are you ready for it?"

Other silent vigils took place in such diverse public places as liberal churches and football games. Sometimes someone gave a call to repentance or uttered a "Woe!"

Who were these peculiarly dressed people? They were members of the controversial Children of God (COG).

The COG movement began in late 1968 when former Christian and Missionary Alliance minister David Berg, his associate Arnold "Joshua" Dietrich, Berg's 3 children and their spouses began to train people for what they called 100 percent discipleship in Huntington Beach, California. This program of discipleship involved forsaking all—particularly parents, jobs, education and churches.

LIFE IN THE COG COLONIES

In 1971 the Children of God began to disperse throughout the country living in communes or colonies as they are called. Once persons joined one of these self-sustaining colonies they were forbidden to ever go home or visit friends. Phone calls were monitored, and mail was censored. Converts signed a "Revolutionary Contract" which gave all their possessions present and future to the COG.

New converts also adopted biblical names and went through a 3-month intensive Bible study consisting mainly of memorization. They were never left alone, not even for bathroom privileges. They were taught that to displease COG leadership was to displease God. Drugs, tobacco, liquor, premarital and extramarital sex were forbidden.

Many members carried Bibles at all times. They spent as much time as possible witnessing and persuading people to drop everything and follow them right then. Since no one held a job (wanting to devote themselves 100 percent to God), they survived on donations and the savings of individuals who joined. Frequently, they asked businessmen to supply them with food and money.

February, 1972, to form the national Parents Committee to Free Our Children from the Children of God (FREECOG). They charged that the group was subversive, keeping members in a slave-like atmosphere. Some went so far as to say that members were demon possessed.

After an 18-month investigation conducted in New York, New York, Attorney General Louis J. Lefkowitz

the Children through letters which *Time* magazine once called "fundamentalist pornography."

According to Berg, these "Mo letters" are God's word for today. He wrote in August, 1973, in the letter "Old Bottles":

I want to frankly tell you, if there is a choice between reading your Bible, I want to tell you that you better read what God said today in preference to what he said 2,000 or 4,000 years ago. Then when you've gotten done reading the latest Mo letters, you can go back to reading the Bible.

The first "Mo letter," which justified Berg taking a new wife, appeared in 1969. Since then he has written over 500 letters; more than 218 million copies of these have been distributed.

Since 1973 these letters have become more sex-oriented and endorse such unscriptural activities as religious prostitution, fornication, lesbianism, sex for school children, and witchcraft.

Jack Wasson said in the same interview that the source of the "Mo letters" is Berg's communication with what the Bible calls "familiar spirits." They enter his body and speak to him. Berg also uses astrology and palm reading.

The COG life-style is not as rigid as it once was. Their strategy is still evangelism, but they preach "Moses David" Berg rather than Jesus Christ. Approximately 5,000 children live in 800 colonies found in 70 different countries. Less than 15 percent of the members reside in the U.S. Even so, one source lists them as the fourth largest cult in America.

Many of the ways in which the COG doctrine opposes Christianity should be obvious. God does not encourage sin as the "Mo letters" would suggest. Berg calls himself "God's Endtime Prophet," but a more accurate title would be False Prophet.

According to him, a great earthquake was supposed to have destroyed most of California in 1969. The Comet Kohoutek was supposed to have been a sign of God's judg-

"Converts signed a 'revolutionary contract' which gave all their possessions present and future to the C.O.G."

Much time in the COG colonies was spent in chanting prayers, singing hymns, Bible study and prayer. There were few material possessions.

Doctrinally, the COG were Calvinistic (belief in eternal security) and Pentecostal (postconversion baptism in the Holy Spirit). They believed in a midtribulation rapture and that their rigid life-style was preparing them for a communistic takeover of the United States.

They claimed that this life-style, based on Acts 2:44, 45, was the only valid one for true Christians. Society is beyond repair and must be forsaken, they said.

Many young people, including hippies, drug users and prostitutes, were attracted to the COG. Most members were white, middleclass Americans under 30. About 1/3 were ex-Catholics; many were from fundamentalist churches. By November, 1974, the group claimed 3,500 members, living in 120 colonies in 65 countries.

PARENTAL OUTRAGE AT BRAINWASHING TACTICS

Around 1971 parents began complaining that the COG were kidnapping their children, brainwashing them, and teaching them to hate. Sixty parents and ex-COG members met in San Diego, California, in late

charged the COG with fraud, brainwashing, sexual abuse and involuntary confinement in October, 1974. In the 65-page report ex-members had said that the COG used isolation, fatigue, threats of force and confinement to "teach" their doctrines. In one colony a 14-year-old girl was repeatedly raped.

Lefkowitz said, "There has been an apparent metamorphosis of the COG from a religious, Bible-oriented group to a cult subservient to the whims or desires of the Berg family and other leaders."

Jack Wasson, ex-member of the COG, was recently quoted in an interview in *Christianity Today* as saying, "The Children of God is degenerating. David Berg is getting more and more into pornography, spiritism, astrology, and other far-out things—substituting this garbage for the fundamental Christian faith."

THE "MO" LETTERS

David Berg, alias Moses David, is a frail man in his mid-fifties who lives in seclusion abroad, probably in England. He will not grant interviews to persons outside the group; most members of the COG have never seen him either. However, he rules the COG like a sovereign king through members of his family and other close associates. He instructs



CHILDREN OF WHO?

(Cont. from page 21)

ment on America in 1974. Neither event came to pass. But one prophecy that David Berg and his Children are helping to fulfill is Christ's warning that in the last days false prophets will come (Matthew 24:11, 24).

John the Apostle warns to ". . . believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (I John 4:1). He continues to exhort believers in verse 2 to beware of ". . . the spirit of truth, and the spirit of error." In Matthew 7:16,20, Jesus teaches that the way to detect false prophets is to examine their fruit. The COG leaves a bitter taste.

ABOUT THE WRITER: Miss McGinnis is a member of the Kirby Free Will Baptist Church, Taylor, Michigan. She is a senior at Central Michigan University where she will earn a degree in English and journalism in December, 1977. ▲



FREE WILL BAPTIST

newsfront

TORNADO FLATTENS CHURCH UNDER CONSTRUCTION

BEDFORD, VA.—What local officials called high winds but what Pastor William H. Steele said was "definitely a tornado" roared across an unprotected knoll just outside the Bedford City limits on June 28 and demolished First Free Will Baptist Church. The building was under construction and was to have been completed in late July.

"It was totally destroyed," Steele said. "The part that didn't blow down is unusable." He estimated the loss between \$80,000 and \$100,000. Begun in March, the building was complete except for an outer layer of bricks. The sudden storm collapsed one wall,

sheared the roof off the church's sanctuary and pushed an entire section of the building several feet. The pastor and another man had been in the church just half an hour before the June twister hit.

Insurance investigators were to have given word in late July as to whether the damage would be covered. But whether the damage is paid for or not, Brother Steele reported, First Free Will Baptist Church will have a new building. The congregation paid for it before the summer tornado and will do so again if necessary. "Even if it takes a miracle, we'll rebuild," assured the pastor.

CHRISTIAN DOCTRINE



The Local Church

PART XII

By Leroy Forlines

The previous article gave Scriptural evidence for the conclusion that the heathen are lost if they have never heard of Jesus Christ. This article discusses the basis for the heathen's accountability before God.

In Romans 1:18 Paul said, "For the wrath of God is . . . against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Ungodliness refers to the failure to reverence God as the One who is in everyway exalted above creation. Unrighteousness is the failure to conform to God's moral standard. To "hold the truth in unrighteousness" is usually interpreted to mean "to suppress the truth in connection with unrighteousness." Paul said that God's wrath was against *all* ungodliness and unrighteousness of men who

suppress the truth in connection with unrighteousness. This embraces all sin of all men everywhere. This includes the heathen.

In Romans 1:19-23 Paul gives special attention to those who only know God through natural revelation. They do not have the Bible. In verse 20 he says of those who only have natural revelation, "They are without excuse." The Greek word which is translated "without excuse" means *without defense*. God's wrath is upon these people because of their ungodliness, unrighteousness, and suppression of the truth. There can be no defense prepared for these people that will reverse God's verdict.

The words "without defense (or

excuse)" are preceded by "so that." The words "so that" tell us that without defense is a result of what precedes. In verse 19 Paul points out that God is revealed among the heathen. Verse 20 explains how this revelation takes place and what is revealed. He says, ". . . the invisible things of him [God] . . . are clearly seen, being understood by the things that are made." The created order reveals the invisible things of God. Man himself is a part of that created order. The invisible things of God are explained to include "his eternal power and Godhead." The word that is translated "Godhead" means divinity. It would refer to the divine attributes.

Paul is saying that the heathen

TALENT SEARCH TURNS INTO GOLD MINE

HUNTINGTON, W.V.—June was "Talent Search" month for members of Central Free Will Baptist Church. Pastor Carl Vallance preached on Jesus' parable concerning the talents and described how the wise servants invested their talents in order to have more to present their lord.

A total of \$350 in \$5 bills was then distributed to members who chose to participate in Project Talent Search. They were encouraged to exchange the money, use it, buy and sell with it, or whatever each felt he could do to multiply the amount. This action was to take place during the 30 days in June. All the increases were to be brought to church a month later and tallied.

Pastor Vallance reported that excited Central members brought a whopping \$9,009 to church July 3. The wise stewards of Huntington showed nearly a 30-fold increase over their initial investments. One member had parlayed his \$5 into \$2,000 by purchasing a set of used tires, selling them and buying new tires, selling the new tires and buying an old car, selling the old car and purchasing a newer car, and finally hawking off the newer car and bringing the dividends to church.

The \$9,009 Talent Search offering came on a day when 115 people attended services.

SOLIDARITY AND UNANIMITY IN OHIO STATE ASSOCIATION

SPRINGFIELD, Oh.—The 39th annual session of the Ohio State Association embodied the spirit of solidarity and unanimity in the June 24,25 meeting at First Free Will Baptist Church, Springfield. Not a single negative vote was cast during the entire proceedings. More than 400 delegates and visitors shared in the 2-day gathering and heartily endorsed a resolution opposing homosexuality.

Floyd Wolfenbarger, host pastor, moderated the 1977 session and was re-elected moderator for 1978. Richard Presnell will serve as clerk during the coming year. The 1978 session convenes June 23,24 at the Tabernacle in Slocum Station, Ohio.

This year's theme, "Christ, the Good Shepherd," was developed by 3 guest speakers. Dr. Roger Reeds, director of Free Will Baptist Sunday School Department, spoke on "The Dying Shepherd"; Rufus Coffey, executive secretary, preached "The Seeking Shepherd"; Bob Shockey, National Home Missions director, explained "The Coming Shepherd."

The Ohio State Youth Conference met concurrently with the state association on June 25. Rev. Jerry Griffith, Jr. addressed the youth.

CHURCH ADS MAKE BIBLE COLLEGE YEARBOOK POSSIBLE

NASHVILLE, TN.—Seventy-two churches in 17 states helped Free Will Baptist Bible College students produce the school's 1977 yearbook, the *Lumen*, by underwriting a substantial portion of its cost, according to Bert Tippet, adviser on the book. "Ads from churches, campus organizations and departments of the National Association accounted for about 1/3 of the book's cost," he said. "Some students would have found it very difficult, if not impossible to buy a book, without this help.

The ads range in size from 1/8 page to full page. Their cost is as follows:

Full Page	\$60
Half Page	\$40
One-fourth Page	\$25
One-eighth Page	\$15.

Full- and half-page ad subscribers can gain 2 advantages. First, they may use pictures—as many as they wish—to enhance their ads. Second, the yearbook staff will send these churches a free *Lumen* at the end of the school year.

The staff offers 2 ad subscription plans to churches. First, the regular plan, which must be renewed from year to year, lets each church decide annually whether they wish to continue their ad. Second, the continuing ad plan, which can be cancelled by notice from the church, does not need to be renewed every year. The yearbook staff sends each continuing ad subscriber a reminder that his ad is being run.

On Review

know enough about God's nature to know that what they are doing constitutes disobedience before God. They know that their actions are unacceptable with God. Sinning in the light of this knowledge leaves them without defense.

The second reason given is found in verses 21-23. Verse 21 is tied to "without defense" by the conjunction "because that." The "because that" of verse 21 tells that what follows it is a reason for the heathen's being without defense. What is translated "when they knew" is a translation of an aorist participle. It may be translated "knowing." It is not necessary to understand the Greek to refer to a past knowing. It can refer to a present knowing. I believe that it does. If we make it refer to a past knowing of God, Paul would be saying that the heathen are without defense because of what their ancestors did with the knowledge that they had at some

point in the past. If we make it refer to a present knowing of God, the heathen would be without defense because of what they are doing with their own present knowledge of God.

I think the context best agrees with the idea that it is the present knowledge that the heathen have of God through natural revelation that Paul has in mind. The idea would be this: in spite of the fact that the heathen know God through natural revelation, they have not treated Him like God. They have not glorified Him as God. They have not been thankful to God. They have gone into idolatry. The rest of the chapter also deals with their acts of unrighteousness. For their sin they have incurred the wrath of God. There is no defense available to them that will reverse God's verdict. Their only hope lies in coming to know Jesus Christ. It is our responsibility to see that they have this opportunity. ▲

MARYLAND FREE WILL BAPTISTS OPPOSE EQUAL RIGHTS AMENDMENT

WOODBIDGE, VA.—Opposition to the Equal Rights Amendment (ERA) was voiced by delegates representing the churches of the Maryland State Association of Free Will Baptists. A resolution stating their opposition was sent to the National Association which met in Detroit, Michigan. At the same time the Maryland delegation voted appreciation for Anita Bryant in her stand against homosexuals in Florida.

Theme for the June 24-25, 1977, session was "The Will of the Lord Be Done." Three speakers were charged to present the theme to the association. Tommy Meade and William Steele, both of whom are slated to begin new churches in the state, joined Dan Merkh in expounding the Word. On Friday evening Dale Burden, pastor of Fairmount Park Free Will Baptist Church, Norfolk, Virginia, addressed a youth meeting.

Bethel Church of Woodbridge, Virginia, hosted the 200 plus who assembled for the convention. The Maryland State Association is uniquely situated in that its 20 member churches are located in 7 states: Maryland, Virginia, West Virginia, Delaware, New Jersey, Pennsylvania and North Carolina.

Tommy Meade was elected moderator. The 1978 session will meet at First Free Will Baptist Church, Bedford, Virginia. Elzo Bevans of Woodbridge was chosen as General Board member to the National Association.

Ministry to the Military:

Ministering to Men on the Move



By Carroll G. Alexander

One Sunday night the phone rang. It was Jim LaForce, former army captain, calling from Piney Flats, Tennessee. He said, "We just came home from church and were sitting here talking about you and folks in Columbia. I've been saved about a year, and I want you to know that the seed was planted while we were in Columbia. Tell Sgt. Dunn that I'm walking the road for God now."

In Vietnam an AK-47 bullet had pierced Jim LaForce's chest and gone completely through him missing his heart by only a quarter of an inch. That is mighty close to eternity for an unsaved man who is on a battlefield many miles from a hospital. After returning from Vietnam Jim remained unsaved but open to witnessing. I became acquainted with his family after helping them with a problem. They later came to the church several times and also to a prayer meeting in our home. What prompted Jim's Sunday night phone call to me was a request to visit his brother who was in basic training at nearby Fort Jackson. You see, our church in Columbia, South Carolina, has a reputation for winning men on the move, the military.

Some look at fulfilling needs like those of the Jim LaForce family as only a ministry to transients and therefore unimportant since the majority of military personnel move after only a short period of time. I do not share those feelings regarding ministering to the military.

BLOWIN' REVELLE FOR MILITARY CONVERTS

My answer to those questioning a ministry to the military would be to have them write SFC Ernest A.

Dunn. Sergeant Dunn was saved at our church, served as deacon, and is now retired and serving the Lord in Tennessee. Or I'd say contact "Buddy" Brooks, former construction worker, saved at our church, served as deacon, and now serving the Lord in Alabama. Perhaps it would be wise to meet former army Captain "Bud" Clifton G. Fouty whose whole family was saved through our church and now teaches Sunday School in Ohio and is very active in youth work.

Each of these men had wonderful families as did SFC Tom Herron of Tennessee who helped establish a mission near Fort Rucker, Alabama, after transferring from Fort Jackson. He is now stationed in Germany as an Air Traffic Controller. Then there is First Lieutenant Agustin Ortiz Jr. of Puerto Rico who attended our church for several years as a little boy. He graduated in 1976 from West Point. Another of our military men is Randy Greenwood who graduated from Free Will Baptist Bible College in May, 1977. Or what of Jim Cowart, missionary appointee to Brazil, and many others?

THE OTHER SIDE OF A MILITARY MINISTRY

There are problems to be sure. At this writing I have two families packing which will bring our total "losses" in the last 9 months to 1/3 of our church.

Sometime ago I sat down and counted from memory over 400 such losses since we first began an outreach to the military. Consulting records brought the total higher, and our records are far more complete. All of these people did not move away, but a survey showed that 50 percent did move; 30 percent were drop-outs; and 20 percent were "drifters" or found other churches. Not all transients are undependable by any means, but a transient society does encourage a shiftless attitude in regards to Christian service.

These losses are greatly multiplied when one considers that about 250 of our 400 losses were children and young people, many of whom have now grown up and have their own families. A church not only

loses their personal attendance, but also the families they might rear, plus the potential of the ones they would have brought to church. This is even more difficult when a congregation is just beginning in a tent as we were. However, in any ministry one must consider the will of God rather than the difficulties.

A pastor should not at all consider a ministry to a high percentage transient group if he is not willing to work hard, often double time, and yet preach to less this year than last and sometimes draw less money than last year or possibly at times no money at all. Land must be purchased; buildings have to be built, and the young church has to be taught to give to missions, Bible colleges, and others.

As a rule one ministering to transients must be willing to dig in and stay in one place for a considerable length of time. Since so many are moving, someone has to stay and solidify the business reputation and image of the church. Otherwise the entire personality of the church can change in a very short period of time.

God does not call everyone to an obscure ministry. It is also true that one should value his time and talents and be very careful where he invests them. A year spent is spent forever and cannot be recalled and reused. Men sometimes adopt a philosophy that they are too important to God and His kingdom to labor anywhere except where it will count in the eyes of other men.

In war some of the finest men are carefully trained for years only to die the first minute of battle in a very obscure setting. A Christian soldier, like one who goes to war, must be expendable if victory is to be won. If men do not bury themselves in the



MINISTRY TO MEN ON THE MOVE (Cont. from page 25)

mud of battle, no one will be able to raise the flag of victory on the top of the mountain.

DEVELOPING AN EVANGELISM PHILOSOPHY FOR MEN IN UNIFORM

Whether one considers this ministry to uniformed transients worthwhile or not depends upon his philosophy of evangelism. Some say that a person should go where he can win the most souls. Even if this be true, one of the problems with this philosophy is that only the Lord knows where this is. Strict adherence to this win-the-most philosophy would have bypassed the Ethiopian eunuch completely. Philip left the multitudes of Samaria and a great revival to go to the desert and preach to one man. Unlike most he did not question the Lord's leadership. No church was established in the desert, and he did not win any Sunday School contests. However history says the eunuch went back to the multitudes of Ethiopia and that many were saved. It is interesting that Jesus stopped by a lonely well to save the Samaritan woman rather than rushing past her to get to the men of the city. Then she went to the city and returned with the men. "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29).

The more-more philosophy might also bring home most missionaries to witness in more responsive fields. When I entered the ministry, the emphasis was to do the will of God at any cost. I am afraid that now our emphasis is on production — pick



your spots and produce at any cost. Production is important but not production for the sake of production. Much of the fellowship among brethren is empty because it continues the old argument of the disciples about "Who is the greatest?" The criteria for respect all too often seems to be, "How many does he have?"

We need a challenge and great numbers, but we do not need to let anything influence our philosophy of evangelism more than the Word of God does. Jesus said, "all the world" and "every creature" (Mark 16:15). Perhaps the words of Jesus in John 4:37, 38 might bring the matter into proper focus. "And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men laboured, and ye are entered into their labours."

One morning as the sky began to lighten with the first rays of dawn, my wife and I were returning from Fort Jackson Hospital. We were accompanying one of our young ladies whose husband had just gone to be with the Lord. He had been saved through the ministry of our church and had been sick for a long time. I looked at my wife and said, "You know, being with these dear people at this time has been worth all the trials we have experienced since coming to this church." She agreed! Do you?

ABOUT THE WRITER: Mr. Alexander has been pastor of Columbia Free Will Baptist Church, Columbia, S.C. for 15 years. He is a graduate of Free Will Baptist Bible College and also holds the M.A. degree from Columbia Bible College. He is also the son of the late D. W. Alexander who was an active leader in the Free Will Baptist ranks in North Carolina for many years. ▲

Men in uniform are special targets for deep spiritual problems, domestic frustrations and loneliness.... Pray for the military members of your church.... Write them letters of encouragement while they are away. Open your hearts and homes when they come to worship with you.

COOPERATIVE PLAN OF SUPPORT
July, 1977

RECEIPTS:

State	July '77		July '76	Yr. to Date
	Co-op	Design.		
Alabama	\$ 404.22	\$. . .	\$ 96.93	\$ 1,507.09
Arizona	. . .	. . .	. . .	250.16
Arkansas	. . .	. . .	2,054.92	12,282.07
California	786.16	. . .	968.91	5,659.24
Florida	16.66	. . .	1,304.51	116.62
Georgia	. . .	. . .	202.83	1,079.70
Idaho	. . .	. . .	. . .	196.59
Illinois	2,038.48	. . .	2,052.80	8,239.83
Indiana	. . .	. . .	. . .	100.00
Iowa	218.76	. . .	359.10	1,870.11
Kansas	. . .	. . .	287.60	574.08
Maryland	. . .	. . .	185.97	535.64
Michigan	. . .	. . .	45.09	1,035.20
Mississippi	115.94	. . .	41.50	765.70
Missouri	4,357.12	(4,357.12)	4,465.42	28,227.62
New Mexico	20.17	. . .	. . .	312.94
North Carolina	125.00	(50.00)	207.32	997.97
Northwest Assoc.	. . .	. . .	151.65	482.47
Ohio	927.08	. . .	438.69	6,103.92
Oklahoma	. . .	. . .	3,481.94	27,449.14
Tennessee	1,056.42	(45.00)	1,161.01	6,873.61
Texas	50.00	. . .	25.00	1,455.01
Virginia	51.80	. . .	. . .	200.01
Virgin Islands	47.00	. . .	87.00	605.00
West Virginia	28.36	(28.36)	. . .	212.47
Totals	\$ 10,243.17		\$ 17,618.19	\$ 107,132.19

DISBURSEMENTS:

Executive Office	\$ 6,516.59	\$ (753.90)	\$ 6,327.34	\$ 47,965.65
Foreign Missions	1,426.52	(1,426.52)	3,696.78	20,867.28
Bible College	956.44	(956.44)	2,624.07	12,998.04
Home Missions	690.76	(690.76)	2,139.17	11,238.17
Church Training Serv.	280.41	(280.41)	1,281.35	6,048.58
Retirement and Ins.	275.68	(275.68)	1,093.18	5,143.70
Layman's Board	41.30	(41.30)	362.68	1,968.92
Commission on Theological Liberalism	41.30	(41.30)	93.62	595.64
Other Ministries	14.17	(14.17)	. . .	306.21
Totals	\$ 10,243.17		\$ 17,618.19	\$ 107,132.19

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“... One of the largest misconceptions (regarding CTS) is that it is only for youth.”

Q. *Dr. Fry, when did you begin as CTS director?*

A. Actually, I came to the department in June, 1971. The following year Samuel Johnson, who had served very capably as director for 10 years, resigned. In September, 1972, I officially assumed full responsibilities as general director-treasurer of the Church Training Service Department.

Q. *What experience prepared you for this task as director of the department?*

A. When my family and I were in the pastorate, we went to Arizona as home missionaries. We were there for 7 years. This was a struggling work which we took over, and the Lord blessed in an unusual way in the development of a very stabilized ministry.

Incorporated in the stabilization of this ministry were many concepts involving Christians in training. During that time I was commissioned by the Sunday School Department to prepare manuscripts for new converts. The ultimate findings were called “Precepts for Practice,” both teacher’s guide and student’s manual. Also, I was commissioned

to develop a textbook on discipling and developing, which results in the retention of new converts in the local church. Because of these 2 commissions and practical experience, we were able to found a very strong Church Training Service. The ratio of attendance in our CTS compared to our Sunday school was above the average.

This came to the attention of the Board of Church Training Service in Nashville during their search for a director of curriculum. Therefore, the contact was made.

Q. *What is the purpose of CTS?*

A. The ultimate purpose of Church Training Service is to carry out the goal of evangelism—discipleship. The goal of the local church is evangelism, but that is only one part of the Great Commission. I think the 2 missing words in the Great Commission are the words “to observe.” That’s our mandate in Church Training. That’s where we bring in the practical aspect of Bible learning.

Seeing that evangelism is the supreme task of the church, as Oswald J. Smith said, we believe that our objective is discipleship. Thus, we are involved in a continual process of developing skills in each Christian.

Q. *What is the relationship between the present Church Training Service Department and the old Free Will Baptist League?*

A. To put it in family terms, we were conceived by the old League, which was our father, and the Go Tell Auxiliary and the Young People’s Auxiliary, our mother. In reality Church Training Service came into existence as a result of these 2 ministries. At the 1964 National Association we were incorporated as the Church Training Service Department, and our curriculum material came out the following January.

That is our heritage although in the Church Training Service we are not the same in principle and in practice as the old League or Y.P.A. and G.T.A. We simply took some of those concepts and revised and refined them until we developed our own ministry.

Q. *What advances have you initiated since beginning as Church*

Training Service director?

A. The Lord has seen fit to allow us to develop many changes. One is in the area of curriculum. Previously, the curriculum had not followed any particular pattern or theme. We were given a curriculum assignment to develop 36 units. A unit normally covers a month; so 36 would be a 3-year cycle program. In contrast, the Sunday School Department has a 7-year cycle.

This 36-unit was to be broken down into 3 main categories: (1) our relationship with God, which covers such concepts as salvation, devotion, prayer life, etc.; (2) our relationship to God’s people, which covers stewardship, churchmanship, leadership, etc.; (3) our relationship to God’s world, which brings in wit-



MORE FISH

Dr. Malcolm
Analyzes The Church T

nessing, communications, missionary work, ethics, etc. All of our material then had to be written and writers contacted in order to carry out this objective of the 36 unit. This assignment primarily related to material for the junior age level through adult level.

Q. *What about elective type material?*

A. In the area of electives we have developed "The Ministry of Ushering," a training course for prospective as well as present ushers. Another elective is "The Ministry of Music." This was developed because many of our people do not know how to read or lead music. The person who does not know music can learn to read music, to breathe properly, and to

lead music because we need many song leaders in our Sunday schools, CTS groups and churches.

We also have the "Teacher in Training" program, which is sort of a refresher course for present teachers. It also serves to whet the appetites of potential teachers for the Sunday school workers' course that our Sunday School Department presents as well as the Evangelical Teacher Training Association courses.

Q. *Are there other areas of advancement?*

A. Yes, another area of advancement was to conduct area-wide leadership training seminars. Normally on Saturday or sometimes on Friday night and Saturday, we cover such things as communicating the Word of God, Christian leadership, what a leader is and how to lead, the ministry of music, programming for the high school gang, and discipleship.

Q. *How does the original CTS material compare with the curriculum you have developed since coming into the office?*

A. At first all of the original material was reviewed. A lot of it seemed to be a reprinting of the League material. It was topical but did not really follow any logical theme or development of any specific unit. It was sort of a hodgepodge although it was very well written. In all honesty, we have been able to take some of the original material and rewrite and develop it to line up with our 36-unit design.

Q. *How many of the approximately 2,500 Free Will Baptist churches at this time use the Church Training Service literature?*

A. Let me qualify that using our literature does not necessarily mean use of our curriculum material. It could be churches are ordering competitive material for some of the youth activities, camp material for summer camps or vacation Bible school, or our Christmas program material. But we have been able to do a sales analysis and actually pinpoint 850 churches that consistently use our material, which means we serve about 1/3 of the churches that use our Sunday school material.



"... The youth conference has quadrupled in the last few years ..."

Consequently, our task is before us.

Q. *Why do some churches not participate in the Church Training Service program?*

A. I think part of it could be because of background, experience and maybe frame of reference of churches and pastors. There are many misconceptions regarding Church Training Service. I think one of the largest misconceptions is that it is only for youth. When people come to our national convention each year, they see the National Youth Conference, which runs simultaneously. This is the fishbowl of our activity. It is all some people see; so they identify CTS with youth.

Other people are so programmed to think of what we used to call League. They equate that with part reading, which is almost death, and again relate it to youth. They do not see the concept that Church Training is for the whole family. Therefore, they see no reason to use our material.

Some have used the material and have not used the leader's guides, which give suggestions for implementing a very active and learning



**HAN A
OWL**

Fry, Director,
ning Service Department.

MORE THAN A FISHBOWL (Cont. from page 29)

environment. Some have resorted to the old lecture method used in Sunday school, and that has just about buried their Church Training Service. It is not the material; it is what one does with the material.

Q. *You have made several references to the differences between training and teaching and that the business of the Church Training Service is to train. Would you distinguish between training, as is the goal of the Church Training Service Department, and teaching, as is the goal of the Sunday School Department?*

A. Sunday school is normally thought of as being a passive role for the student. Not that it should be, but that is normally the situation. There is a teacher, a class, and a quarterly. Oftentimes it is an exegesis of or a commentary on the portion of Scripture for that particular Lord's Day.

Church Training Service uses different terminology to distinguish between Sunday school and CTS. Therefore, we do not say classes; we say groups. A group gives the connotation of interaction more than a class. We are active in our groups rather than passive. Each student is an involved person, interrelated with others in the group. Also, we do not call our material quarterlies but magazines. That simply spells out the difference of approach to the Scriptures. Ours is a more topical or program-oriented approach. The material is Bible based, and it attempts to have the students put into practice the principles they learned in Sunday school.

Q. *Dr. Fry, how large is the Church Training Service Department budget?*

A. This question brings a note of praise for what the Lord has done for our department. We have limited resources; we have limited staff. When people in and out of our denomination who are involved in this type training learn of our limited resources, they too are amazed at the work produced by our department.

The 1978 budget is \$225,000, ex-

ceeding the \$200,000 mark for the first time during my tenure. This is very minimal compared to other departments. However, let me hasten to add that Church Training on a ratio basis will never be the size or the budget of the Sunday School Department because CTS is the Church in training; whereas the Sunday school is for the unreached, the lost, as well as the church members.

Q. *You mentioned earlier that the office staff is quite a bit smaller than some of the other departments. What is the number of personnel you have employed?*

A. We have 5 salaried employees with some part-time help.

Q. *In the past the Church Training Service Department has given assistance to other departments through projects. This has drawn criticism since the financial stability of the department has been called into question by some. What is the validity of these criticisms?*

A. First of all, the criticisms were based upon a program that was instituted several years ago involving "Lights for Cuba." The Department at that time was handling the finances for the project.

The concept we have operated under the last few years has been that we have simply challenged our young people to take their coke money, their candy money, etc., and give it through the local church and state to the particular department around which the project evolved. The first year was "Cassettes for Christ" for Foreign Missions. The second year was "Cash for Cajun Country" for Home Missions, and this year is "Stack the Racks" for Free Will Baptist Bible College. In these 3 years of money raising projects, we have in no way been involved in handling the money. Everything is handled strictly by the department concerned in the project. Our part has only been to tap this vast resource of young people who have this money and challenge them to give it to the cause of Jesus Christ. This in no way takes away from the normal giving in and through the local church.

I feel we have run the gamut. We have zeroed in on the 3 main departments, and, I think, for now we have sufficiently challenged our young people to give. They should have learned after 3 years, which was our objective. Therefore, this will be the last year in the foreseeable future for any fund-raising projects.

Q. *How is the Church Training Service Department funded?*

A. Our main source of income is through the sale of our literature. We also receive 15 percent of the Cooperative receipts. This percentage from the Cooperative Program is very much needed and appreciated. We hope to continue to receive funds from this program because we are limited in size and in resources.

Q. *Although the Church Training Service Department is one of the smaller departments budget wise, this department does maintain a separate building apart from the regular National Offices structure. How did the department come to own this property?*

A. The building which we now occupy was originally the Sunday School Department building. It is a very large building with more than adequate warehouse space. Through a series of unusual events the Sunday School Department obtained new property that the Lord has miraculously provided for them about 2 miles away. We had rather cramped quarters in the National Office Building, and our warehouse space was very limited. This building became available, and with the cooperation of the Sunday School Board working with our board, an equitable figure was arrived at for purchase of this building with absolutely no interest to be paid.

We have sublet a suite of offices to the Board of Retirement and Insurance, which helps to pay for the utilities. We have plenty of room for expansion, and we believe we are going to need every inch of space as more of our people and churches use our resource materials.

Q. *How many publications does the department print?*

A. We actually produce 16 publications quarterly, which include the leader's guides. Some of this material we have researched and have imprinted. We do not have the wherewithal or the people who can write the material or do visual aid work that other publishing houses do. So we do imprint some of the material in the early childhood division. However, primarily all the material in junior division on up through adult is our own.

Q. *Dr. Fry, the National Youth Conference was conducted this past July. What basically is accomplished by this event?*

A. The Lord has seen fit to really bless this area of our ministry. I say area of our ministry because really the Church Training Service Department is also the youth department of our denomination. However, that is just one division within our department.

We have found that the youth conference has quadrupled in the last few years because we have added to the original concept of the youth conference, which involved only Bible competition. Now we have provided music and arts competition to again tap the vast potential of our young people and to give them an outlet for expression of these God-given talents. There are 9 categories in the Music and Arts Festival young people can participate in as well as in the various Bible competitions. We believe very strongly that this has encouraged many of our young people to become better acquainted with the Word of God and to develop the God-given talents that are inherent in their natures. Also, this helps our adults and our pastors recognize the potential that is right at their fingertips and in their churches.

We have nothing of which to be ashamed as Free Will Baptists. We have some of the best talent in the Christian world today. We just thank God that in His grace He has allowed our department to see and meet this need for the development of these talents as well as to give them the recognition they deserve.

Q. *Since the numbers of people attending the National Youth Conference have swelled from year to*

year, has serious thought been given to the possibility of having a separate meeting of the National Youth Conference apart from the national convention?

A. This question invariably arises at least once a year. We are not adverse to having the youth conference separate from the national convention. It would seem that if we did that, it would take away from the family concept that has evolved in our national meeting. Many lay people who are now involved in the national convention are there because of the young people. Many people including pastors would have to make a decision as to which week they would take off in order to go to which meeting.

On the other hand, I can see a time perhaps when it could become a case of the tail wagging the dog. I hope it never comes to that. We are ready to go separate whenever the body decides and/or we see the need. But we don't want to jeopardize the family concept.

Q. *What is your attitude toward the dress code adopted at the national convention this year?*

A. At the national level, unless we are directed otherwise, we have to take whatever the states send as representatives in the various categories. Guidelines are necessary. We have had our own guidelines in the past, and this year the Executive Committee presented more stringent guidelines, which were subsequently adopted by the body at large. We certainly can live with these guidelines. We are not adverse to them at all.

Again everything hinges upon the pastor and the CTS director in the local church adhering to these standards or guidelines. Now some teeth are in these guidelines. We have the right to disallow participation at the national level if they are not followed. We are really dependent upon the pastors and CTS directors to see that their young people are dressed properly and behave properly at the national. Really this has been true all through the years with or without stringent guidelines. The students are a reflection of their churches and their pastors.

Q. *Dr. Fry, what would you suggest to strengthen the local CTS program?*

A. Few people like to come to a learning environment and have a repetition of that which they experienced earlier in the day. They want something different. If it is not a different classroom, they want at least a different concept of educational involvement. Church Training Service should be exciting. It should be a very active program. It should be something where the person up front is not really a teacher but more a player-coach who motivates, challenges, and inspires the students to implement and conduct their own program material by using our curriculum as their resource.

Q. *What about the future of the Church Training Service Department?*

A. We can only go one way, and that is up. Church Training Service needs to be more visible in our churches. I think our pastors need a greater awareness of its true value, what it can do for the individual, what it can do for the church, what it can do for the cause of Christ. The program does not exist for itself.

The CTS department seeks to provide program suggestions and curriculum materials to meet the needs of training in our churches. We don't try to tell churches what to do. We simply make products available. We went to help churches.

Church Training Service is the church at work with people, and discipleship, of course, is her goal. This involves acquiring knowledge and developing Christian skills for Christian living and service. Perhaps the greatest single weakness of many so-called CTS programs is that precepts are not translated into practice. Our concern is for the deepening of the spiritual lives of each Christian in our churches. The values, benefits and outcome of training are quite significant for the individual, the church, and the cause of Christ. I believe CTS must discover the energy of God in the life and works of church members and consequently reproduce and multiply the ministry of the pastor.

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