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# COPING WITH THE BARBS OF CRITICISM!

By J. Reford Wilson

**C**riticism is like a two-edged sword. He who is skillful may wield it wisely. He who is cruel may use it to inflict many wounds.

How can criticism be skillfully used? When is it proper to give criticism? What are the motives of those who wound others with their caustic verbal arrows? Is there a biblical basis for criticizing others? How does one cope with a barrage of criticism?

Every man is tested by the critical eye of another. Appearance, manner of life and speech are common areas in which we are judged. "Voice in the wilderness... raiment of camel's hair... a leathern girdle... locusts and wild honey..." describe certain traits of John the Baptist by which he was judged (Matthew 3:3,4). Everyone is silently or vocally criticized by others. This form of criticism may be neither constructive nor destructive. It may be a nonconscious silent evaluation of another with no conscious thought of why the person is liked or disliked.

In giving consideration to criticism, certain questions may determine the response. Is the criticism just? Are the motives pure? Is the conscience clear? What is the



benefit to be derived? From what source does it come? From an enemy or friend? From a respected brother or a chronic critic? From a loved one who seeks my good or a jealous partner who fears competition?

There seemingly is an overabundance of critics, and it is not my purpose to multiply the tribe. I would rather place emphasis on the skill of receiving criticism and how one may benefit from it.

### CRITICISM FLOURISHES ON ALL LEVELS

Criticism is not necessarily an immoral act. It can be a physician's instrument if used by a competent compassionate servant. He who would be an effective critic must assume the role of a servant ministering help to one in need. Is this not what Paul meant when he wrote Timothy, "And the servant of the Lord must not strive; but be gentle unto all men . . . In meekness instructing those that oppose themselves . . ." (II Timothy 2:24,25)?

It does become necessary to "reprove, rebuke, exhort," but it is to be done "with all longsuffering" (II Timothy 4:2). A critic's actions should be in accord with his words. "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself . . ." (Galatians 6:1).

Criticism is immoral if its origin is the polluted fountain of jealousy, envy and anger. This type of criticism is a by-product of the carnal man: "lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults" (II Corinthians 12:20). Unfortunately, some of the most painful criticism comes from fellow Christians. These situations, however, are not found only within the church but are also in the workaday world.

A "ladder climber" in the company may be overly critical of a fellow worker's performance. He may aspire to a higher position or a favor from his superior. He has heard that to climb the ladder of

success he must become successful in shaking the ladder or stomping the fingers of those below who threaten to climb above him. Criticizing others becomes his way of shaking the ladder and stomping their fingers. Strange as it may seem, some Christians use this method to achieve success.

"Clay pigeons in the pews" is the description of a congregation in the hands of a critical pulpiteer. Some preachers choose to use the safety of the pulpit to let loose a fusillade of barbed criticism. Though the pastor is charged with the responsibility to reprove sinful conduct and negligent service, he should not take advantage of his position to vindicate a personal matter between himself and one of his members.

One minister carried a sermon to the pulpit for three Sundays waiting for a certain member to be present. He did not have the courage to face this member privately with the existing problem. His method complicated the problem and eventually lost the member.

Joe, a layman, was gifted to serve in several church offices. He faithfully attended services, represented his church in denominational meetings and generously supported the ministry of his church. However, he was known to have a critical eye and a sharp tongue. He sat near the front in worship services, but in business meetings he sat toward the back to observe the voting of the members. He would boldly and often publicly voice his criticism of a person, project or proposed idea. He did not consider this to be an unchristian act. His faithfulness and love for his church gained him respect, but his outspoken criticism caused a problem of interpersonal relationship.

"Speaking the truth in love" was a quality lacking in his spiritual

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## CRITICISM (from page 3)

growth. A wise pastor, winning Joe's friendship, was able to discuss with him this problem. After Joe had spoken harshly of another member's suggestion in a business meeting, the pastor invited Joe and his wife to the parsonage for pie and coffee. In love but with firmness, the pastor made him aware of

the missing quality in his being an effective critic.

### CRITICISM FINDS EVERY MAN

No spiritual giant should consider himself above criticism. Job's friends were Job's critics. They added to his anguish and affliction but undoubtedly stimulated Job's thinking to attain spiritual heights which he had not reached before. Job is a beautiful example of accepting criticism and answering his critics. He heard their words but would not be moved by their judgmental criticism.

Close friends can become the greatest tormentors with their harsh accusations. It is neither easy to give nor to receive criticism from close friends. Some have felt as Job, "All my inward friends abhorred me: and they whom I loved are turned against me" (Job 19:19). Husband/wife and parent/child have felt the stinging slash of an unkind word. It is a beautiful family which can give and receive criticism with loving understanding.

Denominational leaders are vulnerable to critics who misunderstand their decisions and actions. Some critics are like vultures waiting for an obnoxious odor to rise from sacred domains. Leaders' responsible positions impose upon them a high ethical standard by which they cannot divulge all the information from which many decisions are made. Therefore, such leaders must be willing to accept criticism from those who do not trust their judgment.

Great men of the church have been restrained from radical actions because of a wholesome respect for criticism (Galatians 2:11-16). It is this kind of respect needed by churchmen today. A wise leader will use discretion in answering his critics but will not let such criticism cause him to be indecisive. Peter gives words of counsel to those who may be falsely accused, "... Keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame" (I Peter 3:16 NASV).

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***"It is neither easy to give nor to receive criticism from close friends."***

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Some in the church find it easier to be "sidewalk engineers" than to be a foreman or laborer doing the work. Nehemiah gave an example of how to cope with this kind of criticism, "... I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Nehemiah 6:3). Nehemiah discerned that the criticism of Sanballat and Geshem could be ignored.

Paul advised Timothy to avoid worldly and empty chatter because it spreads like poison (II Timothy 2:16,17; I Timothy 6:20). The Apostle Paul focused the spotlight on the cross: "... God forbid that I should glory, save in the cross of our Lord Jesus Christ..." and it is to the cross we come for the example of coping with our critics.

The body of Jesus Christ had been slashed with the whip of scourging and bruised by the fists of his tormentors. The greater suffering could have come from the vicious, cutting, taunting words of His critics: "Save thyself, and come down from the cross... He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross..." (Mark 15:19-32).

Of him, Peter wrote, "Who, when he was reviled, reviled not again; when he suffered, he threatened not: but committed himself to him that judgeth righteously" (I Peter 2:23). I present Jesus Christ as your example in both giving and receiving criticism.

*ABOUT THE WRITER: J. Reford Wilson is professor of missions at Hillsdale Free Will Baptist College, Moore, Oklahoma. ▲*

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Bible traffic has been snarled 2,000 years by caravans of brightly painted second coming verses.

Eschatology seems to obstruct all major crossroads and intersections. Some of the most outrageous doctrinal traffic jams result when one of these intrepid verses straddles the highway. All other doctrines back up behind it. Nothing passes.

So far no one has untangled all 315 (?) references in 216 chapters to

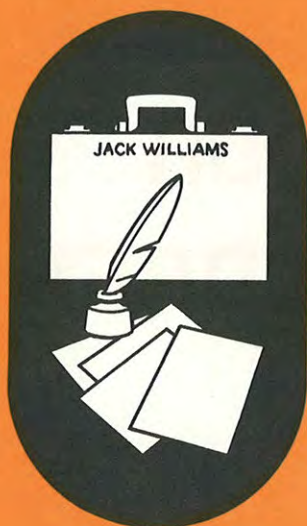
It hurdles the 400-year-wide chasm between Malachi and Nazareth to peek from behind the Temple in Matthew 24. The second coming cavorts through every chapter in I and II Thessalonians. It sings a lullaby to groaning creation (Romans 8) then explodes in fire and thunder (II Peter 3). Eschatology crowns the sprawling drama in Revelation 20, whispers sweet hope in Rome's arena, and erupts from the earth in Paul's great resurrection treatise (I Corinthians 15).

within itself. To others it is more than a future hope; it's a present comfort in the daily struggle. Often when scholars harvest all the second coming doctrine from a book, somebody else walks to an overlooked corner verse and uncovers some precious gleaning.

Thank God that second coming truth is so big and sturdy men simply cannot hurt it. They can't even ignore it. No one reads his Bible long without formulating some ideas on this vast subject.

The greatest minds lie prostrate before the second coming. Eschatology may be God's chuckle on

### Briefcase



# CONFUSION ON ESCHATOLOGY EXPRESSWAY

the satisfaction of everybody else. More often than not theological traffic cops who defy the Eschatology Expressway eventually turn up as whimpering hit-and-run victims near Daniel's 9:27 exit. They discover too late it's no easy task flagging high speed doctrine pushed by a momentum 20 centuries long.

End-time truth is like salvation—so simple that one has but to look and live. It also takes another salvation quality. Once a man looks and begins to live, he is possessed by something so much bigger than he first realized that he spends a lifetime plumbing its depths.

Second coming scoffers still hoot and bluster. But this unbending pillar in the temple of Jesus' teachings has borne and borne well the vile retorts from a hundred generations. It is mankind's Emancipation Proclamation.

The second coming is everything believers ever thought it would be and more. It is at once judgment and deliverance, vengeance and justice, reunion and separation, ecstatic joy and unbelievable horror, an end and a beginning.

Moreover, it is the last stanza in redemption's great liberation hymn. It's the front porch of eternity, the finish line beckoning weary runners, a golden promise that rouses sleepy congregations, a strong hand stretching downward to whisk Christians away, a mighty city whose gleaming towers pulsate just beyond tomorrow. At times the second coming seems so near one can almost touch its fabric, then so far as to mock the strongest faith.

In the wrong hands, eschatology hammers and bludgeons divergent opinion. To some the second coming is an obsession, an end

theologians, the great end-time riddle. It bursts wineskins and snaps traditional moorings. Ecclesiastics have yet to fully harness this dazzling event. Men continually grope for some easy handle to lift its bulk. The second coming strides in tux and tails through a land of theological Levi's.

Once they agree on the fact of His return, most men quickly part company eschatologically then and there. Perhaps all God intended that men agree on concerning this bellwether doctrine was a unanimous affirmation of its reality.

When writers pen their final accolades attempting to clothe in stiff burlap truth that stretches from creation to conclusion, surely Paul's counsel can find application: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared"!

# BUILDING SELF-ESTEEM IN



## OUR CHILDREN

He gave . . . . Love must give and consequently must have something to bestow. If our child is to become an active agent in loving, he must have something from within to contribute to a relationship.

Therefore, without personal esteem one forfeits his capacity to become a wholesome friend, husband or wife, parent, or, as Abraham was called, a friend of God. If we parents fail our children here, we program them for failure in relationships with men and God.

To be successful people, our children must be able to reach down deep inside themselves and find personal worth. Secondhand value, being the child of Mr. and Mrs. Somebody, is not good soil for growing healthy personhood. Everyone's basic subjective view of himself is that he personally has no value. Only as one comes to realize

By Herbert Waid

**S**olomon told us to "train up a child . . . and he will not depart . . ." We are to train him somewhat as a trainer might do for an athlete before a contest. The athlete is to become strong. If the parent is the proper trainer, his child will develop internal strength to make wise, mature decisions on his own.

Self-esteem is the foundation for all internal strength. For instance, if one ever develops the ability to give love, he must begin with a healthy positive view of himself. The innate nature of love demands an active agent acting in behalf of an object or passive agent. God so loved . . .

*ABOUT THE WRITER: Herbert Waid, father of five children, is pastor of Corinth Free Will Baptist Church, Brookfield, Georgia. He was a missionary to Japan from 1958-1975.*

that God, his parents, siblings and friends count him to have unique personal value will he also so esteem himself.

Subachievers in school and business, matrimonial failures, drunkards and criminals, one and all have a common denominator—a very low self-esteem. These are some of the fruits of a lack of self-worth.

If we are going to help our children develop wholesome self-esteem, we as parents must constantly reevaluate our input into their lives. Generally speaking, that which we do without thinking will be about 180 degrees off course. We must be very careful about what we are teaching by our loving, punishing and communicating and by what and how we permit and forbid.

### **UNCONDITIONAL LOVE NEVER FAILS**

It is of utmost importance that our children know we love them without condition and at all times. If they ever feel we do not put their welfare first in our relationship with them, they will become very insecure and rebellious.

"Mommie will love you if you do such and such" or "Daddy will not like you if you do such and such" are devastating conditional love concepts. Conditional love is no love.

Again, Jesus is our example. Jesus died for us out of love while we were yet sinners so that we might become more than sinners as His love objects. While the child is playing, eating, sleeping, even being punished, he must know his parents are looking out for his welfare because they really love him.

All adults should smile at all children. Thereby we are communicating the fact that we like them. All adults should take time to listen and sometimes speak appropriate replies to all children. Thus we say that we count them to have value. Parents are the most influential adults in a child's life, but other adults can reenforce these feelings of self-worth in children. This adult team effort is important for broad based self-confidence development.

Holidays, social events and vacations should be planned with

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***"All adults should smile at all children."***

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the needs of the child considered. Unless communication bridges are established during the child's early years—after school, at the table, in the evening and at play times—then it will be too late for the insecure, unsure teenager to begin the complicated procedure of relating to his parents about life problems.

Relationship to the child must not be based on some neurotic need of the parent or social pressure, but upon a consideration for the child's own welfare. But he must not be projected as the center of the home. For him to develop a proper attitude concerning love, he must see parents practicing putting God first in their lives and tenderly seeing to the welfare of each other. As he sees his parents loving God and each other, he will have good models for his own adult role development.

### **LOVE-BASED DISCIPLINE PRODUCES STABLE CHILDREN**

All children need punishment to alleviate guilt. However, punishing children correctly is a demanding aspiration. Individual children differ in temperament; the same child as he grows demands changes in punishment methods to be effective; and the seriousness of infractions vary.

Let's check some guidelines. Punishment must be fair. It must match the offense. Also the welfare of the child, not the embarrassment, discomfort or inconvenience of the parent, must determine kind and degree of punishment.

It is fair for our children to know that God hates sin and it will be punished. But it also is fair for them to know that God loves sinners. They must not think we are rejecting them when we reject their misbehavior.

Forgiveness is required after punishment. It is not fair to carry over into the future once-paid-for transgressions. One does not need his record of failures dragged out every time he fails. If he ever is going to feel good about himself, his failures must be faced, dealt with, forgiven and forgotten.

We are not asked to forget it ever happened, just to forget to bring it up again. After all, God, who is our true model in these matters, though He is omniscient, puts our sin out of His memory when He forgives us. Our child must also learn that after punishment he has a totally new start.

Perhaps we learn more from our mistakes than from our successes. Experience is at least a very good teacher. If our children are to experience life at its best and fullest, we must allow them the freedom to fail. If we do not, we will not allow them the freedom to make right decisions either.

A guideline to help us to determine when and how much freedom to allow each child might be that when a child exhibits proficiency in self-control on one level and thereafter feels the need for a further step, it is time to loosen our grip a little more. An example of progressive freedom of independent choice might be as follows:

1. How late one could stay out on a date
2. Where one could go on a date
3. With whom one could date.

Here we see only some general order to possible progress. In each case the parent team supervises the course and evaluates with the child each level of progress. The parent is in a limiting role (forbidding) and a supporting role (allowing). It is the child who is making his own moral decisions on the allowed level; consequently, he is the one slowly progressing toward adult maturity.

Does all this seem to be too hard? God's Word promises, "Train up a child . . . and he will not depart . . ."

Children are very adaptable. We can make mistakes, and they still can turn out all right if they know their self-interests are motivating our behavior toward them. ▲

# Fannie Polston—

## WOMAN OF FAITH

By Vernie H. Hersey

In 1923 a 42-year-old woman stood before the congregation of Cofer's Chapel Free Will Baptist Church, Nashville, Tennessee. The woman was Fannie Polston. With courage and determination, she shared a plan with her brothers and sisters in Christ. A church was badly needed on the east side of the city where she lived, and she wanted permission to start one.

The request was ill-timed—conditions were not favorable for such a step. In fact, to most of the congregation it appeared an impossible dream.

"It can't be done," someone said.

"She can't do it. She is just a lone woman," remarked another.

"It is impossible," others agreed.

"But it won't hurt for her to try," was the final decision.

Fannie Polston left the meeting triumphant. With an unwavering faith that "with God nothing is impossible," she rallied a dozen other women of faith and began the difficult task.

By November, 1924, a small group of believers, including a few men, was organized into the East Nashville Free Will Baptist Church. And later out of East Nashville Church would be organized two more churches, Donelson and Trinity.

Such a woman of faith and action was Fannie Polston, who left her signature upon the pages of Free Will Baptist history. She was known as a woman who was stubborn, aggressive, outspoken and impatient, but progressive, optimistic, dedicated and loving. A woman of great character and strength, she refused to take a lesser place than God gave women in the building of His church.

At times she walked the thin line between keeping the place in the church considered proper for women and "usurping man's place." She preferred for men to lead, but when they hesitated, she prayed and moved forward, un intimidated by her womanhood.

Mrs. Polston strongly felt and admonished women to take an active part in the work of the church, saying, "You remember who the first missionary was don't you? God told Mary to go and tell, and that is what we are supposed to do!"

What many saw as impossible, she accepted as a reality. Before there was a Free Will Baptist orphanage for children in Tennessee, she raised funds for one. Long before many of her peers caught the vision of missions, she was insisting that giving to missions should be put first in the church. She was the first to campaign for the use of offering

envelopes and a budget in her local church.

She crusaded for Christian education, temperance and stewardship. In fact, she traveled at one time with a group, including Rev. L. R. Ennis and Mrs. Agnes Frazier, sponsoring study courses in churches to teach systematic and proportionate giving to all phases of denominational work.

In 1907 she became the first editor of *The Record*, a publication started by the Ladies' Aid Society of Cofer's Chapel Church. Both men and women contributed as writers.

Joining hands with other pioneer-spirited women, she helped revive the women's work which was lost in the merger of churches during the early part of the century.

One of her greatest moments in the Woman's Auxiliary movement came in June, 1935, at Black Jack Church in North Carolina. As the moderator of the General Conference appointed committees, Fannie Polston rose to her feet and asked that a committee be appointed to organize a National Woman's Auxiliary Convention. A national body was formed, and she was elected the first field worker.

To Fannie Polston the Lord's work was synonymous with that of Free Will Baptists. She believed in and



*“She preferred for men to lead, but when they hesitated, she prayed and moved forward, unintimidated by her womanhood.”*

loved the people among whom God placed her a leader.

**B**orn 19 years before the turn of the century in Cheatham County, Tennessee, she was the third child in a family of 12 children. During her school days, her family knew little of prosperity. There were never enough shoes to go around. The children took turns wearing shoes and attending school. Because of this, Mrs. Polston was able to complete only six grades.

But in that modest home she received a spiritual heritage from a godly mother and father. From early childhood she attended Bethlehem Free Will Baptist Church near Ashland City. There she worshiped and sang praises to God with such songs as “Amazing Grace,” which would remain her favorite for life.

It was there her deep love for the Lord was born. There she acquired the faith, fervor and persistence that would rule her life.

Later, this persistence would cause many people to refer to her as stubborn. Her daughter, Mrs. Irene Coville, agrees.

“Yes,” she says, “Mother was stubborn—stubborn for the right! She would stand right up in a church meeting and speak out for what she knew was right!”

Mrs. Coville recalls that when the

church considered a new pastor, Mrs. Polston adamantly insisted that they not call any preacher who did not believe in Free Will Baptist doctrine, especially feet washing.

“If he doesn’t believe in our doctrine and practice it himself,” she would say defiantly, “we don’t want him.”

New ideas came easily to Fannie Polston, and she did not hesitate to battle for progress. When someone looked askance at some new idea, she would declare, “You have no right to oppose this. This is progress!”

When others were slow to catch a vision or share her hopes, she often became impatient. She was heard to lament on these occasions, “I was born 50 or 75 years too soon!”

It was this same plucky spirit that prompted her as a young lady to move to the city of Nashville to find work. There she met a young hotel chef Fred Polston, and they married in 1902.

No one can possibly speculate why this dedicated young woman married an unconverted man. Nevertheless, she never let this deter her from serving the Lord. By her unswerving loyalty to God, she won him to her cause and before his death, to her Lord. During their marriage, Mr. Polston was always supportive and was a regular contribu-



FANNIE AND FRED POLSTON

tor to the “tithe box” in Mrs. Polston’s dresser drawer where she stashed her tithes and offerings.

**A**t age 26 Mrs. Polston was summoned to the bedside of a dying woman. The young mother was Fred Polston’s sister-in-law. In her dying moments, she asked Mrs. Polston to take care of her 9-month-old daughter. That child was Irene Polston Coville, and she would be the only child Mrs. Polston would have.

Irene was a devoted daughter and shared the dreams of her mother even in childhood. In her teens she worked beside Mrs. Polston, both serving the Lord together. So great an influence was Mrs. Polston that many of her characteristics are apparent in Mrs. Coville, who is now retired and living in Nashville.

“Mother was a great influence in my life and my marriage,” Mrs. Coville remarks. “She was instrumental in leading both me and my husband to the Lord. My husband was converted from the Catholic faith. He was a deacon and served





**POLSTON** (from page 9)

as Sunday School superintendent of the East Nashville Church for 15 years.

"During his ordination as a deacon, he called Mother and me to the platform and putting his arms around both of us, said, 'I want you to know that if it had not been for these two women, I would not be a Christian today.'"

Their lives were but two of the many lives Fannie Polston influenced. She was committed to young people and had the heart of a youth worker. For years she taught a class for boys.

"She loved children, especially boys," Mrs. Coville says, "and planned outings for them—anything that would draw them to the church. I remember that once she took her class of boys to the Smokey Mountains for the weekend.

"Mother carried on a mini-bus ministry," she remembers. "In her little dodge she made two and three

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*"She was committed to young people and had the heart of a youth worker."*

---

trips over town on Sunday mornings to pick up children. She saw numerous young people brought to the Lord."

**T**he church was Fannie Polston's life. Mrs. Coville well remembers too the first meetings held in their "front room"—meetings that would ultimately grow into East Nashville Church.

"In the beginning, there were only three of us who met each week, Mrs. Bruce Steward, Mother and I," Mrs. Coville relates. "We burned many kilowatt light hours. Mother had a vision of what God could do,



*After her husband's death Mrs. Polston served as housemother in the Tennessee Orphanage, which she helped found in Greeneville, Tennessee.*

and she never let up. It was not unusual for Papa to awake at two or three o'clock in the morning and hear us talking, planning or praying about the church."

Other faithful women were added to the group, and a Ladies' Aid Society was organized with 13 members. But there were problems. They faced hard times financially. Funds were needed for the future organization of the church. Money was hard to get. Dues of 10 cents a week were added to the treasury and a few offerings, but that was not sufficient. Fannie Polston, with undaunted faith, led the group of women to earn the needed funds.

"Booths to serve meals were set up at the fair, and ice cream suppers, quiltings and apron parties were organized," Mrs. Coville recalls. "Even religious plays were given and gradually the fund grew.

"Mother did not believe this was God's first choice for supporting His work," Mrs. Coville went on to say. "As times grew more prosperous and the membership grew in the church, she encouraged support through tithes and offerings alone."

At one of the quilting parties, Mrs. Polston turned to the women and declared, "Let's pray that God will put this burden on at least 10 or 12 men and that they will take this off our shoulders."

God worked mightily and answered their prayer. Several men were added to the group, and Pastor John L. Welch of Cofer's Chapel encouraged and assisted the group. He was the one to whom Mrs. Polston turned to share new ideas and burdens.

Then the miracle materialized. In August, 1924, a place was rented in an Odd Fellows Hall. A month later regular services were held.

"By this time we had a lively Sunday School, Sunday morning and Sunday evening services and conducted Wednesday evening services," Fannie Polston wrote in her diary.

**E**ight years later, Fannie Polston faced widowhood. In 1932 her husband died of cancer. With the same unwavering faith and courage, she continued her service to the Lord.

For a time she was a housemother at the Tennessee Orphanage for children which she helped found. She continued working in the Woman's Auxiliary and in the church despite her failing health. Her health was never good, and at no time in her life had she been really well, for she was a chronic asthma victim. It was by sheer determination that she accomplished so much during her lifetime.





After her husband's death, she sold her home and moved into an apartment across the street from the church. Every morning she had a time of devotions in her upstairs bedroom overlooking her beloved East Nashville Church. Her heart never wandered from her love for God and her church.

"When the lights went on at church," Mrs. Coville says, "Mother felt she had to be there."

Even in old age she was undefeated. She did not accept old age; in fact, she resented being old according to her daughter.

Once someone came across the street from the church to help her, saying, "Oh, we have to take care of the old people and help them to cross the street."

"I thank you, but I am not old," she retorted. "I am just getting feeble!"

Her last days were not spent in idleness. As death came to her in 1964 at the age of 82, she had plane tickets to attend the National Association in Detroit, Michigan.

How can you sum up a woman who walked close to God, who was never defeated by circumstances, who trusted God to do the impossible and wrote these words:

"The call to do the difficult has led to greater dependence on Him for whom there is nothing too hard. A faith that weeps and works is most likely to reach the heart of God. Such faith will triumph."

Perhaps the best way is to simply say she was a woman of faith.

**ABOUT THE WRITER:** Vernie Hersey is employed by the Board of Retirement and Insurance, Nashville, Tennessee. She is a member of Fellowship Free Will Baptist Church, Nashville. ▲



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Alabama	\$ 398.84	\$ . . .	\$ . . .	\$ 979.57
Arizona	. . .	. . .	. . .	696.67
Arkansas	1,778.32	. . .	1,745.98	9,027.29
California	902.79	. . .	1,083.11	3,774.31
Florida	513.69	(497.03)	16.66	1,172.61
Georgia	380.05	(100.00)	232.12	1,541.28
Hawaii	. . .	. . .	. . .	100.00
Illinois	1,319.85	. . .	939.90	4,629.29
Indiana	. . .	. . .	. . .	50.00
Iowa	406.86	. . .	243.41	836.28
Kansas	100.86	. . .	116.35	542.58
Maryland	40.00	. . .	80.00	340.43
Michigan	. . .	. . .	. . .	292.74
Mississippi	102.06	. . .	252.02	404.17
Missouri	5,357.52	(5,357.52)	6,445.95	20,256.34
New Mexico	90.28	. . .	292.77	90.28
North Carolina	339.79	(108.00)	125.00	954.09
Northwest Assoc.	86.01	. . .	126.35	299.37
Ohio	1,518.00	. . .	10.00	3,657.14
Oklahoma	. . .	. . .	. . .	15,968.54
Tennessee	1,059.76	(100.00)	1,021.59	4,029.90
Texas	. . .	. . .	411.51	755.29
Virginia	. . .	. . .	22.50	87.69
Virgin Islands	140.00	. . .	102.00	557.00
West Virginia	10.91	. . .	. . .	63.91
Interest	. . .	. . .	. . .	398.69
<b>Totals</b>	<b>\$ 14,545.59</b>		<b>\$ 13,267.22</b>	<b>\$ 71,505.46</b>

### DISBURSEMENTS:

Executive Office	\$ 6,994.93	\$(1,256.96)	\$ 6,999.59	\$ 27,217.14
Foreign Missions	2,515.84	(1,838.73)	2,361.57	15,263.59
Bible College	1,834.92	(1,176.04)	1,607.17	9,909.82
Home Missions	1,398.50	(909.37)	1,138.90	8,467.76
Church Training Serv.	889.34	(492.58)	502.36	4,960.07
Retirement and Ins.	697.75	(380.35)	482.50	3,968.57
Layman's Board	146.83	(54.26)	72.50	1,339.74
Commission on Theological Liberalism	67.48	(54.26)	52.63	378.77
Other Ministries	. . .	. . .	50.00	. . .
<b>Totals</b>	<b>\$ 14,545.59</b>		<b>\$ 13,267.22</b>	<b>\$ 71,505.46</b>

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7918 Harris  
Raytown, MO 64138  
816/353-7449

Belton FWB Church  
Rev. C. T. Christensen  
215 Mill Street  
Belton, MO 64012  
816/331-1932

Berean FWB Church  
Rev. Dennis Bowman  
2104 James Downey Road  
Independence, MO 64057  
816/257-5470

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Rev. William Evans  
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Kansas City, MO 64131  
816/361-6113

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9125 Old Santa Fe Road  
Kansas City, MO 64138  
816/761-4921

Harmony FWB Church  
Rev. Michael Sanstra  
7520 Waukomis Drive  
Kansas City, MO 64151  
816/923-0629

Victory FWB Church  
Rev. Lawrence Thompson  
4041 N. E. Antioch Road  
Kansas City, MO 64117  
816/454-2066



**LOCAL CHURCH DELEGATE'S CREDENTIALS**

THIS CERTIFIES THAT \_\_\_\_\_  
is a duly authorized delegate to the National Association of Free Will  
Baptists from \_\_\_\_\_  
(Name of church)  
\_\_\_\_\_ of \_\_\_\_\_,  
(District Association) (City) (State)

\_\_\_\_\_  
Pastor Clerk or Secretary

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

**CONVENTION 1978**

**REQUESTS FOR TICKETS TO MEAL FUNCTIONS**

**1978 NATIONAL CONVENTION**

Number	Meal	Total
_____	<b>WNAC Banquet</b> —\$6.00 each Monday, July 17, 5:00 p.m./Muehlebach, Imperial Ballroom Speaker: Jill Briscoe	\$ _____
_____	<b>Music Fellowship Breakfast</b> —\$4.75 each Tuesday, July 18, 7:00 a.m./Muehlebach, Lido Room Speaker: Frank Garlock	\$ _____
_____	<b>Pastor's Dinner</b> —\$6.00 each Tuesday, July 18, 5:00 p.m./Muehlebach, Imperial Ballroom Speaker: Leonard Ravenhill	\$ _____
_____	<b>Layman's Breakfast</b> —\$4.75 each Wednesday, July 19, 7:00 a.m./Muehlebach, Colonial Ballroom Speaker: Dr. Wesley Jarman	\$ _____
_____	<b>FWBBC Alumni Luncheon</b> —\$4.50 each Wednesday, July 19, 12:00 p.m./Holiday Inn, Atchison Room	\$ _____
	Total Enclosed	\$ _____

PLEASE PRINT:

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

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

MAIL REQUEST to Ticket Sales, P. O. Box 1088, Nashville, TN 37202.

Please send check or money order. DO NOT send cash. All requests must be received by **July 3, 1978.**

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

12/CONTACT/June '78

# THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

## 42nd Annual Convention/July 16-20, 1978

### Municipal Auditorium/Kansas City, Missouri

### Theme: "Church Alive"

**THEME SONG:** "The Church Alive"  
Special Composition by Doug Little

**MUSIC DIRECTOR:** Blaine Hughes

**ORGANIST:** Randall Busby

**PIANIST:** Frank Breeden

**NURSERY:** Municipal Auditorium, Room 500

**CONVENTION OFFICE:** Municipal Auditorium, Room 204

#### SATURDAY AFTERNOON / July 15

2:00 REGISTRATION for National Youth Conference Muehlebach Hotel: Mezzanine

2:00-6:00 REGISTRATION for National Convention Muehlebach Hotel: Lobby  
Ministers, Delegates, other Members and WNAC. (Registration continues through 12:00 p.m. Wednesday.)

#### SATURDAY EVENING / July 15

8:00-9:30 SONG FEST Muehlebach Hotel: Imperial Ballroom  
Presiding: George C. Lee

#### SUNDAY MORNING / July 16

10:00 SUNDAY SCHOOL Muehlebach Hotel: Tower 22  
Primaries: Yvonne Wolfenbarger Colonial Ballroom  
Juniors: Connie Bomar Grand Ballroom  
Teens: Tag Kilgore Imperial Ballroom  
Adults: Vernon Jones  
Special Music: Cofer's Chapel Ensemble, Charles Hampton, Director

10:45 Intermission

11:00 MORNING WORSHIP Muehlebach Hotel: Imperial Ballroom  
Presiding: Adrian Condit  
Song Service: Blaine Hughes  
Special Music: Cofer's Chapel Ensemble  
MESSAGE: "The Church: Active in Worship"  
Jack Stallings Jr.

#### SUNDAY AFTERNOON / July 16

3:00-6:00 REGISTRATION for National Convention Municipal Aud.: Lobby

3:00 REGISTRATION for National Youth Conference Muehlebach Hotel: Mezzanine

4:00 Mass Adult Choir Practice Municipal Aud.: Arena

#### SUNDAY EVENING / July 16

6:30 NATIONAL YOUTH CONFERENCE Municipal Aud.: Arena  
Keynote Speaker: Al Worthington

9:00 Youth Social Activities (See National Youth Program.)

#### MONDAY MORNING / July 17

8:00 GENERAL BOARD CONVENES Municipal Aud.: Room 400

8:00 WNAC Executive Committee Meeting Holiday Inn: Director's Suite 2702-4

9:00 Youth competition and Children's Activities Muehlebach Hotel  
(See National Youth Program.)

9:00 WNAC Nominating Committee Holiday Inn: Frisco Room

#### 10:30-11:30 EDUCATIONAL SEMINARS

"The Total Pastor's Wife"—Winnie McLain Holiday Inn: Atchison Room

"Single Adults in Today's Society"—Rudene Kennedy Holiday Inn: Santa Fe Room

"What the Battle For the Bible Is All About"—Leroy Forlines Municipal Aud.: Room 600

#### MONDAY AFTERNOON / July 17

1:00 Youth Competition and Children's Activities Muehlebach Hotel  
(See National Youth Program.)



**MONDAY AFTERNOON (Continued)**

1:00	WNAC State Presidents, Field Workers and Executive Committee	Holiday Inn: Frisco Room
1:30	GENERAL BOARD Meeting Reconvenes	Municipal Aud.: Room 400
1:30-2:30 EDUCATIONAL SEMINARS		
	"Accurate Church Records For A Growing Church" — N. R. Smith	Holiday Inn: Atchison Room
	"Managing Family Finances"— Billy Melvin	Holiday Inn: Santa Fe Room
	"Invigorating Church Growth Through Discipleship"— Joe Ange	Municipal Aud.: Room 600
2:00	EXHIBIT AREA OPEN	Municipal Aud.
3:00-4:00 EDUCATIONAL SEMINARS		
	Bible Message: 1 — Leonard Ravenhill	Municipal Aud.: Arena
	"Focus on Family Life"— Harold and June Critcher	Holiday Inn: Atchison
	"Living the Spirit-Filled Life"— Paul Thompson	Municipal Aud.: Room 600
4:05	Mass Adult Choir Practice	Municipal Aud.: Arena
5:00	WNAC FELLOWSHIP DINNER Speaker: Jill Briscoe	Muehlebach Hotel: Imperial Ballroom
5:00	Men's Chorale Practice	Municipal Aud.: Arena

**MONDAY EVENING / July 17**

7:00	WORSHIP SERVICE	Municipal Aud.: Arena
	Presiding: Earl Scroggins Song Service: Blaine Hughes Special Music: Mass Adult Choir	
	Session Called to Order and Moderator Introduced: Waldo Young, Clerk	
	Report of Committee on Committees: Bobby Jackson, Moderator	
	Welcome to Kansas City, Missouri	
	Offertory: James Dunbar	
	Special Music: Beverly Welch, soloist	
	MESSAGE: "The Church: Abiding in Fellowship"— Connie Cariker	
9:00	Session Recessed (Exhibit Area Open)	
9:00	Youth Social Activities (See National Youth Program.)	Muehlebach Hotel
10:00	Exhibit Area Closed	

**TUESDAY MORNING / July 18**

7:00	FWB Music Ministries Breakfast Speaker: Frank Garlock	Muehlebach Hotel: Lido Room
8:30-9:30 EDUCATIONAL SEMINARS		
	"Trends in Contemporary Music"— Frank Garlock	Muehlebach Hotel: Colonial Ballroom
	Symposium: "The Pastor's Helpers" Presiding: Loyd Olsan	Holiday Inn: Frisco Room
[8:30-10:50]	"Developing a Balanced Local Church Financial Program"— Herman Hersey	Holiday Inn: Atchison
9:00	WOMAN'S NATIONAL AUXILIARY CONVENTION Presiding: Clara Picirilli, President	Municipal Aud.: Arena
9:00	Music and Arts Festival (See National Youth Program.)	Muehlebach Hotel
9:30	Children's Activities (See National Youth Program.)	Muehlebach Hotel
9:50-10:50 EDUCATIONAL SEMINARS		
	"The Ministry of Bible Institutes"— Robert Picirilli	Muehlebach Hotel: Colonial Ballroom
	"How to Start a Church Library"— Eugene Waddell	Holiday Inn: Frisco Room
11:15	WNAC Missionary Service Message: Carlisle Hanna	Municipal Aud.: Arena
12:15	State Promotional Men's Luncheon (By Invitation)	Muehlebach Hotel: Lido Room

**TUESDAY AFTERNOON / July 18**

1:00	Youth Competitive Finals and Children's Activities (See National Youth Program.)	Muehlebach Hotel
1:30	WNAC Reconvenes	Municipal Aud.: Arena
1:30-2:30 EDUCATIONAL SEMINARS		
	Bible Message: 2 — Leonard Ravenhill	Muehlebach Hotel: Colonial Ballroom
	"A New Face for the Sunday School" — Alton Loveless	Holiday Inn: Atchison Room
	"The Pastor and His Library"— Milton Worthington	Holiday Inn: Frisco Room
3:00-4:00 EDUCATIONAL SEMINARS		
	"Ministerial Ethics"— Charles Thigpen	Holiday Inn: Frisco Room
	"Becoming an Effective Church Leader"— Bob Shockey	Holiday Inn: Atchison Room
	"A Total Christian Education Program" — Malcolm Fry	Muehlebach Hotel: Lido Room
4:05	Mass Adult Choir Practice	Municipal Aud.: Arena
5:00	PASTOR'S DINNER Topic: "Vision Unlimited" Speaker: Leonard Ravenhill	Muehlebach Hotel: Imperial Room



RAVENHILL



WORTHINGTON



WADDELL

5:00 Adventurer Banquet

Muehlebach Hotel:  
Trianon Room

**TUESDAY EVENING / July 18**

7:00 WORSHIP SERVICE

Municipal Aud.:  
Arena

Presiding: Gene Parrisher  
Song Service: Blaine Hughes  
Special Music: Mass Adult Choir  
Frank Garlock, Guest Conductor  
Mini-Cantata—Frank Garlock Family

MESSAGE: "The Church: Advancing  
Through Edification"—L. C. Johnson

9:00 Session Recessed (Exhibit Area Open)

9:00 Youth Special Event #1  
(See National Youth Program.)

10:00 Exhibit area closed

**WEDNESDAY MORNING / July 19**

7:00 Laymen's Breakfast  
Speaker: Wesley Jarman

Muehlebach Hotel:  
Colonial Ballroom

8:30-8:55 CONVENTION PRAYER SERVICE  
Presiding: Billy Melvin  
Special Music: Cofer's Chapel Ensemble

Municipal Aud.:  
Arena

9:00-11:40 CONVENTION BUSINESS SESSION  
Moderator's Message:  
Bobby Jackson  
Report of Credentials Committee  
Seating of Delegates  
Partial Report of General Board  
Partial Report of Nominating Committee

Municipal Aud.:  
Arena

REPORTS OF NATIONAL DEPARTMENTS  
(Board members are elected at conclusion of each report.)

\*Church Training Service: Malcolm Fry  
\*Sunday School: Roger Reeds  
\*Free Will Baptist Bible College: L. C. Johnson  
\*Foreign Missions: Rolla Smith  
\*Retirement and Insurance: Herman Hersey  
\*Home Missions and Church Extension: Robert Shockey

10:00 NYC Awards Presentation

Muehlebach Hotel:  
Imperial Ballroom

12:00 REGISTRATION closes

12:00 Alumni Luncheon

Holiday Inn:  
Atchison Room

**WEDNESDAY AFTERNOON / July 19**

1:30 Youth Special Event #2  
(See National Youth Program.)

1:30 BIBLE MESSAGE: 3—  
Leonard Ravenhill

Municipal Aud.:  
Arena

2:15 REPORTS OF NATIONAL DEPARTMENTS  
(continued)  
\*National Layman's Board: Loyd Olson  
\*Executive Office: Rufus Coffey

3:00 General Board Final Report  
Partial Report of Nominating Committee  
Election of General Board Members

4:00 Business session recessed

5:00 Men's Chorale Practice

Municipal Aud.:  
Arena

5:00 Youth Banquet

Muehlebach Hotel:  
Imperial Ballroom

**WEDNESDAY EVENING / July 19**

7:00 WORSHIP SERVICE

Municipal Aud.:  
Arena

Presiding: Bill Fulcher  
Song Service: Leroy Welch  
Special Music: Men's Chorale,  
Vernon Whaley, Director  
Introduction of Missionaries  
Special Music: FWBCC Quartet  
Offertory: Dwight Fletcher

MESSAGE: "The Church: Ablaze  
in Evangelism"—James McAllister

Missions Offering: Wade Jernigan

9:00 Session Recessed (Exhibit Area Open)

10:00 Exhibit area closed

**THURSDAY MORNING / July 20**

9:00 CONVENTION WORSHIP SERVICE

Municipal Aud.:  
Arena

Presiding: Ben Scott  
Song Service: Doug Henderson  
Special Music: Hillsdale FWB College  
and Vernon Whaley, Soloist

MESSAGE: "The Church: Abounding  
in Service"—Floyd Wolfenbarger

10:00 CONCLUDING BUSINESS SESSION

Municipal Aud.:  
Arena

WNAC Report: Cleo Pursell

Historical Commission Report:  
Ronald Creech

Commission on Theological Liberalism:  
Leroy Forlines

Report of Committees  
Registration  
Budget  
Resolutions

Nominating Committee's Final Report  
Election of General Officers

11:30 Adjournment

11:45 Exhibits Closed ▲

# 1978 NATIONAL YOUTH CONFERENCE

## July 16-19 / Kansas City, MO.

**THEME:** "Conquest and Crown" — II Timothy 2:5  
**NYC COORDINATOR:** Tim Rolen  
**REGISTRATION COORDINATOR:** Nancy Cole  
**MUSIC COORDINATOR:** Dr. Charles Hampton  
**PUBLIC RELATIONS COORDINATOR:** Greg Hanson  
*(All activities are in the Radisson-Muehlebach unless an asterisk [\*] appears.)*

### SUNDAY AFTERNOON / July 16

3:00 NYC Registration                      Check Room,  
Mezzanine

### SUNDAY EVENING / July 16

6:30 NYC KEYNOTE SERVICE              \*Municipal Aud.  
Speaker: Al Worthington

9:00 Adventurer after-service activities      Rooms 471-473,  
Youth after-service activities      Imperial-Colonial Rm.  
(Heralds, Crusaders and Ambassadors)

### MONDAY MORNING / July 17

7:45 Breakfast meeting with NYC staff,      Lido Room  
judges and officials

9:00 Head Start                              Imperial Ballroom  
Speaker: Al Worthington

9:30-11:30 Adventurer crafts              Rooms 471-473  
Discoverer / Learner activities      Towers 21 and 22

9:30 Bible Tic Tac Toe Assembly              Royal Hall  
(ALL teams and coaches)

Bible Bowl Assembly                      Imperial Ballroom  
(ALL teams and coaches)

10:00-12:00 Bible Tic Tac Toe winners #1      Royal Hall  
Bible Tic Tac Toe winners #2      Trianon Room  
Bible Bowl winners #1              Imperial Ballroom  
Bible Bowl winners #2              Colonial Ballroom  
Bible Sword Drill Preliminary      Grand Ballroom

### MONDAY AFTERNOON / July 17

1:00-2:30 Bible Tic Tac Toe winners #1      Royal Hall  
(cont'd)                              Trianon Room  
Bible Tic Tac Toe winners #2 (cont'd)      Imperial Ballroom  
Bible Bowl winners #1              Colonial Ballroom  
Bible Bowl winners #2

1:00-3:30 Discoverer/Learner activities      Towers 21 and 22

1:00 Bible Memorization Program Grade 1      Rooms 471-473

2:15 Bible Memorization Program Grade 2      Rooms 471-473

2:30-5:30 Bible Tic Tac Toe Consolation #1      Royal Hall  
Bible Tic Tac Toe Consolation #2      Trianon Room  
Bible Bowl Consolation #1              Grand Ballroom  
Bible Bowl Consolation #2              Colonial Ballroom

3:30 Bible Memorization Program Grade 3      Rooms 471-473

### MONDAY EVENING / July 17

7:00 MAIN CONVENTION SERVICE              \*Municipal Aud.

9:00 Adventurer after-service activities      Rooms 471-473  
Youth after-service activities      Imperial Ballroom

### TUESDAY MORNING / July 18

9:00 Music and Arts Assembly              Imperial Ballroom  
ALL coaches and contestants

9:30-11:30 Adventurer crafts              Rooms 471-473  
Discover/Learner activities      Towers 21 and 22

9:30-12:00 Music and Arts Section 1 (music)      Imperial Ballroom  
Music and Arts Section 2 (music)      Grand Ballroom  
Music and Arts Section 3 (music)      Royal Hall  
Music and Arts Section 4 (oral)      Trianon A, B  
Music and Arts Section 5 (oral)      Trianon C, D

### TUESDAY AFTERNOON / July 18

1:00-2:45 Competitive Finals              Imperial Ballroom  
Sword Drill, Tic Tac Toe, Bible Bowl

1:00-3:30 Discoverer/Learner activities      Towers 21 and 22

3:00-4:30 Music and Arts Section 6 (music)      Grand Ballroom  
Music and Arts Section 7 (music)      Colonial Ballroom  
Music and Arts Section 8              Royal Hall

5:00 Adventurer Banquet                      Trianon Room

### TUESDAY EVENING / July 18

7:00 MAIN CONVENTION SERVICE              \*Municipal Aud.

9:00 SPECIAL EVENT #1                      \*Benjamin Stables  
(Preteens must be accompanied by      Rodeo  
parent or sponsor.)

### WEDNESDAY MORNING / July 19

10:00-12:00 NYC Awards Presentation      Imperial Ballroom

### WEDNESDAY AFTERNOON / July 19

1:15 Preparatory: Board buses              Front of Hotel

1:30-4:30 SPECIAL EVENT #2              \*Kansas City  
Zoo and Park

4:30-5:00 Return to hotel

5:00 Youth Banquet                              Imperial Ballroom

### WEDNESDAY EVENING / July 19

7:00 MAIN CONVENTION SERVICE              \*Municipal Aud.  
Adjournment of NYC



ROLEN



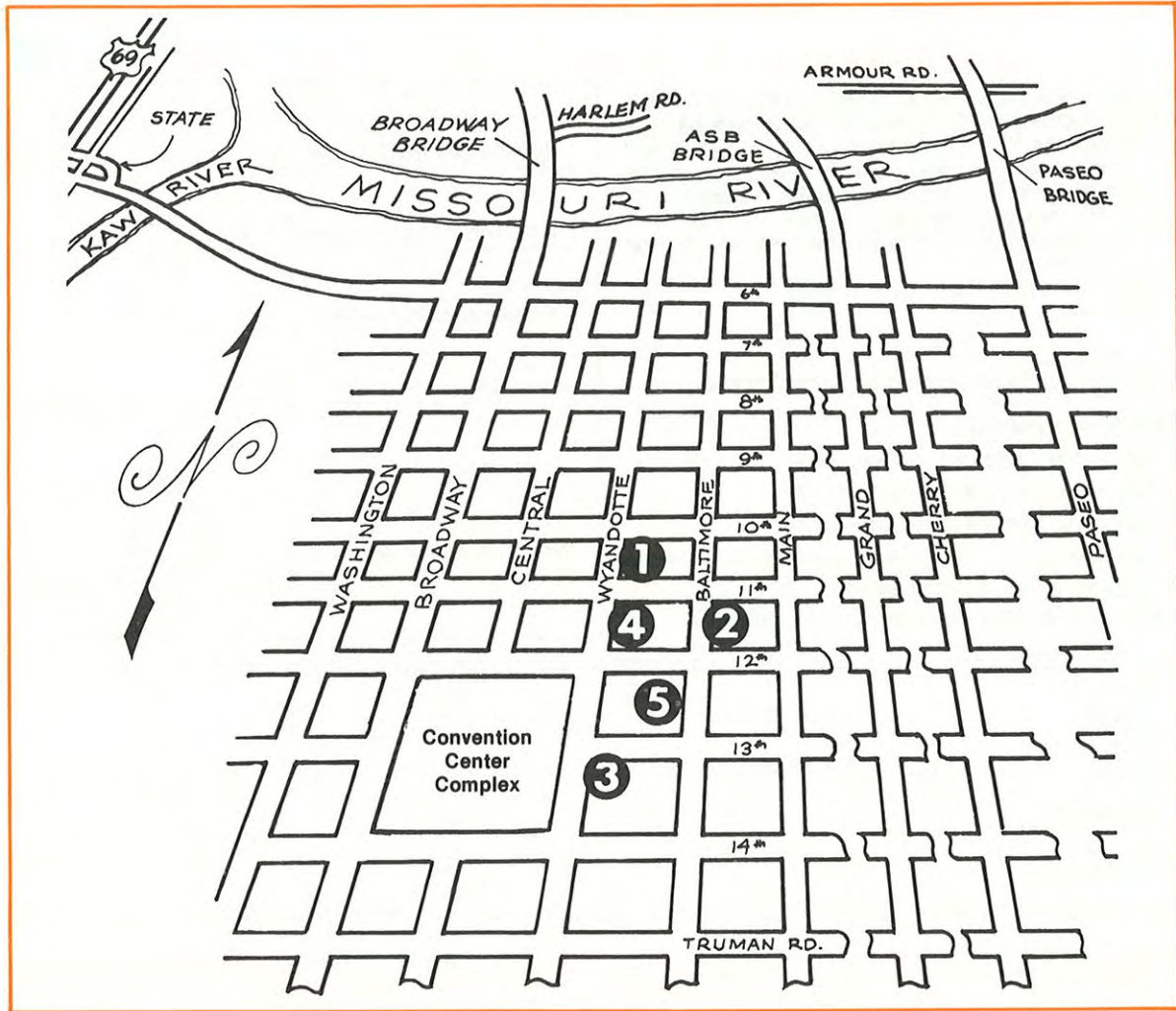
HAMPTON



# NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

July 16-20, 1978 / Municipal Auditorium

Kansas City, Missouri



## Hotels & Motels

	*SINGLE	DOUBLE	TWIN	SUITES	TRIPLE	QUAD
(1) Continental Hotel	\$20	\$24	\$24		\$27	\$30
(2) Dixon Inn	\$16-21	\$21-27	\$21-28	\$50-65	\$24	\$28
(3) Holiday Inn City Center	\$24	\$28	\$28	\$75-140	\$32	\$36
(4) Phillips House	\$18	\$22	\$22		\$26	\$30
(5) Radisson Muehlebach Headquarters Hotel	\$26	\$32	\$32	\$70-190	\$36	\$40

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

# NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

## APPLICATION FOR HOUSING RESERVATIONS

**Kansas City, Missouri**

**July 16-20, 1978**

Please fill out form completely

and mail to      Free Will Baptist Housing  
 1221 Baltimore, 11th Floor  
 Kansas City, MO 64105.

ALL RESERVATIONS MUST BE CLEARED THROUGH FREE WILL BAPTIST HOUSING. Each request must give definite date and approximate hour of arrival and include names and addresses of all persons who will occupy the rooms requested. If it is necessary for you to cancel a reservation, please notify the Housing Bureau promptly. At least two choices of hotels/motels are desirable. Reservations will be filled in order of receipt.

Reservations must be made by July 1, 1978.

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

**ACCOMMODATIONS DESIRED:**

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

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

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

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

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

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

18/CONTACT/June '78

# THE FAITHFUL FEW

By Marjorie Cooney

**Y**ou know them, for each church has them—the faithful few. Snow, flood or beautiful summer Sunday, they can be seen wending their way to the House of God. For they love God and His church and forsake not the assembling together on every occasion the church assembles.

Yes, they are always there. These folks are seldom or never sick. If they are, the church isn't long in feeling it keenly, and someone is around to inquire what is wrong. The services would seem empty without them.

They are always there on time. They know the meaning of punctuality, and it is a guiding principle with them.

They are always there with an encouraging word, a bright, cheery smile, a warm, firm handshake and sometimes a loving pat on the back. They always notice something good to sincerely compliment. They never say anything that might discourage a weaker brother.

Their contagious attitude of reverence gives a lift to any worship service. Just their presence seems to exude a spirit of piety and worshipfulness and is silent encouragement to the pastor and other personnel who have responsibility for the service. You can sense they are praying and communing with the divine presence in the sanctuary.

They are willing workers. They are the 10 percent or so who do the work of the church: teaching Sunday school, singing in the choir, serving as church board member,

janitor, pianist, organist. They believe in using their talents for the Lord in whatever capacity He directs. They don't believe that their good works alone will save them but feel they need to be active in the Lord's service.

They are great givers and tithers. They believe that great blessings abide in the tithing envelope, the offering plate, the dedicated wallet. They never lose an opportunity to willingly and cheerfully give to every worthy aspect of the Lord's work. While many church members fail to recognize the abundant blessings of giving, the faithful few are laying up treasures in Heaven.

The faithful few are the prayer warriors. They believe in fasting and prayer in their secret closets. They are also firm supporters of the prayer meeting.

The faithful few have a special glow of joy, love and godly sincerity about them that emits a beauty and attraction surpassing any of the artificiality so prevalent today.

This small group are the missionaries, the visitation personnel, the volunteers who cheer the sick and homebound. They are aware of the tremendous needs around them. They are the ones who take the church into the world. None of the faithful few can do everything. But when each one does his bit, the work of the Kingdom thrives and grows.

The faithful few are the ones to whom God has entrusted the gift of witnessing on the street, at work, at the shopping plaza, on the bus, to an employer or a neighbor, on the telephone or wherever the occasion

arises and the Holy Spirit directs. They don't use this gift inappropriately, but their timing is always right.

This item clipped from a magazine a few years ago illustrates the point: "Mrs. Ella Craig, 81, has not missed a Sunday in 1,040 Sundays, a perfect record for 20 years."

What is the matter with Mrs. Craig?

Doesn't she ever have company, sudden calls out of town, business trips, Sunday picnics to keep her away from the church?

Doesn't she ever have headaches, colds, nervous spells, tired feelings or trouble of any kind?

Doesn't she have any friends who invite her for a weekend at the beach or in the country?

Doesn't she ever sleep late on Sunday mornings?

Doesn't she ever get her feelings hurt by anyone in the church? Doesn't she ever get mad at the pastor or the Sunday school teacher, or the church board?

Doesn't she have a radio or TV so that she can listen to some "mighty good sermons" from out of town?

What is the matter with Mrs. Craig? She is one of the faithful few!

Just imagine what it will be like in Heaven when the faithful few from every church, tribe and nation on earth will be together. Those who seem so few now will make a vast throng in that day. It will be a thrill beyond compare to fellowship and worship and praise God around His throne with the faithful many! ▲

*Is Mormonism a gigantic fraud? Did Joseph Smith Jr. plagiarize a dead man's novel in writing the Book of Mormon? Carol McGinnis unmask a homegrown cult.*

# FROM GOD OR MAN?

## THE BOOK OF MORMON CONTROVERSY GOES ON

By Carol McGinnis

**S**ince its publication in 1830, the origin of the *Book Of Mormon* has been in question. Critics have sought to discredit this 522-page book which Mormons claim to be "the divinely inspired, correctly translated Word of God."

The latest such attempt surfaced last June when three California researchers, Wayne L. Cowdrey, Howard A. Davis, and Donald R. Scales, released notarized statements from three handwriting experts. After studying photocopies of 12 pages of the original *Book Of Mormon* and samples of handwriting by a 19th century minister, Solomon Spalding (or Spaulding), all three concluded Spalding had written the examined pages of the *Book Of Mormon*.

### **SOLOMON SPALDING'S MANUSCRIPT**

Solomon Spalding was a Congregationalist minister who lived from February 20, 1761, to October 20, 1816. When bad health forced him to retire, Spalding turned to writing

novels in his leisure time. His second novel, *Manuscript Found*, was a story dealing with early history of the American continent.

Spalding's contemporaries claimed *Manuscript Found* traced the journey of lost Jewish tribes to America where they separated into two nations, the Nephites and Lamanites. Bloody wars resulted, climaxing with a battle fought in western New York where everyone was killed but Moroni, son of Mormon. The story detailed the people's customs, laws and wars and was written in a style similar to Scripture.

Spalding and his family lived in Pittsburgh from 1812 to 1814, and it was while there that Spalding took his manuscript to a printer. He had hoped its publication and resulting profits would help get him out of debt. But the manuscript was lost or stolen from the printer's shop and was never printed. Or was it?

Soon after the publication of the *Book Of Mormon*, Spalding's family and friends noticed similarities

between it and Spalding's novel, *Manuscript Found*. Many claimed that the historical sections were entirely the work of Spalding.

### **JOSEPH SMITH'S GAMBIT**

Briefly, Mormonism began when Joseph Smith Jr., a New York youth, had a series of visions in which he was told that all religions were corrupt and that he had been chosen to restore the one true church. On September 21, 1823, the angel Moroni appeared to him and told him of golden plates buried beneath the hill Cumorah near his home.

Smith unearthed these plates in 1827 and proceeded to translate the "reformed Egyptian" with the help of the Urim and Thummim, a type of eyeglasses given to him by the angel. Smith sat in a curtained room and read the translation to various scribes who recorded the new revelation known today as the *Book Of Mormon*.

On April 6, 1830, the Church of Jesus Christ of Latter Day Saints

was officially organized with a membership of six. Within a month the group had grown to 40; today it boasts worldwide membership of almost four million. It has been called the fourth largest religious group in America because it wins 40 converts for every one it loses. And it's upon the *Book Of Mormon* that this giant organization rests.

### TODAY'S NEW EVIDENCE

Until 1976 the case for Spalding authorship of the *Book Of Mormon* rested on similarity of style and subject matter and the testimony of perhaps biased witnesses.

While scanning a research book on Mormonism in February, 1976, Howard A. Davis saw a picture of a section from the original transcribed copy of the *Book Of Mormon*. It was called the unidentified scribe section, consisting of First Nephi 4:20-12:8. Familiar with Spalding's handwriting from researching the origin of the *Book Of Mormon* for the past two years, Davis says he asked himself, "What is Spalding's handwriting doing here?"

After obtaining photocopies of the original pages of the *Book Of Mormon* and samples of Spalding's handwriting, the three handwriting experts Henry Silver, Howard Doulder and William Kaye were hired. Without knowing the *Book Of Mormon* connection, the three concluded that both samples had been written by the same writer—Solomon Spalding.

The first expert Henry Silver traveled to Utah to examine the original copy of the *Book Of Mormon* section, then dropped out of the case for health reasons. However, Silver did render a second opinion which did not differ from his first.

After Howard Doulder examined the original copy of the *Book Of Mormon* and the original documents of Spalding's handwriting, he reversed his opinion and stated that the similarities were only "similarities of 19th century handwriting."

William Kaye also examined both sets of originals. Called the most extensive examination of the three, Kaye concluded, "... The questioned handwriting in the above named Mormon documents and the known handwriting in the above

named Spalding documents undoubtedly have all been executed by the same person."

The Mormon church denied the new evidence. Mormon historian Leonard J. Arrington called the Spalding theory "preposterous." Others claimed that handwriting analysis is not an exact science. Melvin A. Jensen of the Public Communications Council of the Mormon Church of Los Angeles said Doulder and Kaye used different equipment, techniques and methods, which would account for their differing opinions.

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*"... he and his partners had concluded that Spalding was the true author ... of the Book of Mormon two years before ... the handwriting evidence."*

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However, Donald R. Scales claimed he and his partners had concluded Spalding was the true author of the majority of the *Book Of Mormon* two years before they had the handwriting evidence. He said, "Our case is neither made nor broken on the basis of the handwriting question."

Davis added that the handwriting analysis received most of the publicity but is only part of the evidence. The three researchers compared the style, wording, subject matter and other details of the manuscript. They also collected testimony from Spalding's daughter, widow and eight neighbors. (For complete documentation see *Who Really Wrote The Book Of Mormon?* by Wayne L. Cowdrey, Howard A. Davis, Donald R. Scales, Vision House.)

One question that keeps coming up is why would Smith insert the pages of Spalding's original manuscript into his *Book Of Mormon*? The

researchers say it was probably because paper was scarce and Smith very poor.

### MORMONISM'S FEET OF CLAY

Whether or not Spalding really did write the *Book Of Mormon* may not ever be conclusively proved, but there are other reasons to question divine authorship of the *Book Of Mormon*.

Consider the following:

\*Smith claimed that the golden plates were written in a language called "reformed Egyptian." However, when Professor Charles Anthon, Egyptologist at Columbia University, examined a page of the Egyptian characters, he said that they were not Egyptian hieroglyphics and concluded the plates were a fraud.

\*The *Book Of Mormon* is written in the style of the King James Version of the Bible. In fact, many passages of the *Book Of Mormon* are verbatim from the King James Bible. It seems unlikely that this "reformed Egyptian," supposedly written somewhere between A.D. 384-421, should translate into the exact words of the 1611 King James Bible.

\*Joseph F. Smith, the sixth president of the Mormon Church, said: "Joseph did not render the writing on the gold plates into the English language in his own style of language as many people believe, but every word and every letter was given to him by the gift and power of God."

Joseph Smith said the *Book Of Mormon* was the most correct book on earth. Yet the 1830 edition of the *Book Of Mormon* is filled with grammatical errors. Since then changes (some estimate as high as 30,000) have been made in grammar, punctuation and word structure.

\*The *Book Of Mormon* is prefaced with "The Testimony of Three Witnesses." These three men, Oliver Cowdery, David Whitmer, and Martin Harris, supposedly saw the golden plates. There is also "The Testimony of Eight Witnesses," a statement from eight other men who also were said to have seen the

(Continued on page 30)



FREE WILL BAPTIST

newsfront

### BOB SHOCKEY RESIGNS / ROY THOMAS NEW DIRECTOR

NASHVILLE, TN—Rev. Robert Shockey, general director of the Home Missions Department, resigned at the semiannual board meeting May 1-3 in Gatlinburg, Tennessee. Shockey's resignation becomes effective July.

Mr. Shockey was unable to attend the Gatlinburg board session. He was recuperating from major surgery on April 14. Health was a factor in Shockey's decision to leave the Home Missions Office.

Rev. Roy Thomas, associate director since 1971, was appointed by the Home Missions Board to succeed Mr. Shockey. Thomas is a former home missionary. He has been authorized by the board to select a new associate director.

Shockey underwent major surgery at Nashville's Parkview Hospital for removal of a malignant left kidney. Physicians expressed confidence that the cancer has been contained.



THOMAS



SHOCKEY

The baseball-sized tumor was discovered on April 7 when Mr. Shockey had a routine physical examination. Doctors immediately scheduled him for surgery. It is believed that no chemotherapy will be needed.

Since early May, Brother Shockey has been recuperating in his home at 3328 Percy Priest Drive, Nashville 37214. He has expressed deep appreciation for the prayers, cards and visits by many concerned friends.

### BIBLE CONFERENCE IN NORTH CAROLINA SPOTLIGHTS FREE WILL BAPTIST DOCTRINE

GOLDSBORO, NC—Faith Free Will Baptist Church sponsored a May 2,3 Bible conference spotlighting several areas of Free Will Baptist doctrine. Speakers for the two-day gathering included Free Will Baptist Bible College faculty members Robert Picirilli, Joseph Ange and Leroy Forlines.

Mr. Forlines' addresses were "Can a Saved Person Ever Be Lost?" and "The Sovereignty of God and the Freedom of the Will." Dr. Picirilli spoke on "The Inspiration of the Scriptures" and "The Atonement." Dr. Ange concluded the conference slate with his two subjects, "How Can Free Will Baptists Meet the Challenge of This Hour?" and "Discipleship — The Forgotten Command in the Great Commission."

Host Pastor Frank Davenport said he had longed for years to have such a Bible conference which would clearly set forth Free Will Baptist doctrine. He related, "I believe that our denomination is endangered from the lack of teaching the basic doctrines of our church."

All services met in Faith Church's new auditorium which will accommodate more than 1,000 persons. The Bible conference was held in conjunction with an April 30-May 7 revival in Faith Church. North Carolina's Minister-at-Large Guy Owens spoke at all evening sessions. Rev. Bill Gardner, pastor of Liberty Free Will Baptist Church, Durham, was featured soloist for both the conference and revival.

### WORLD LITERATURE CRUSADE TAPS MISSOURI LAYMAN

CHATSWORTH, CA—Martin J. Wilson has been appointed Mid-America Director of Stewardship for World Literature Crusade. Wilson, member of Jones Chapel Free Will Baptist Church, Stella, Missouri, will serve in the areas of deferred giving and Christ-centered estate giving.

World Literature Crusade also sponsors Every Home Crusades around the world. Mr. Wilson will be part of this ministry. During 1977 the crusades took the Gospel to homes where 650,547,597 people lived, and 1,436,927 written decisions were received in the overseas offices of WLC.

Wilson joined the California-based organization after serving as a banker in Missouri. He maintains an office in Wheaton, Missouri.

### PRAYER VIGIL UNDER OAK TREE CONCLUDES UNUSUAL COMMUNION

EL SOBRANTE, CA—The Master's Men of Sherwood Forest Free Will Baptist Church, El Sobrante, and their pastor Rev. Milburn Wilson experienced a unique time of devotion, prayer and testimony under an oak tree near the church.

On Thursday, March 23, the men gathered at 6:00 p.m. in the church's multipurpose room. Officers of the Master's Men served the Passover meal consisting of broth, salad with bitter herbs, dressing of brine water, roast lamb and chicken, horseradish, unleavened bread and grape juice.

Deacon Paul Kennedy spoke at length on the history and traditions of the Passover. As the Passover

meal concluded, Pastor Wilson led the men in observing the Lord's Supper and washing of the saints' feet.

They sang a hymn and left the church in the darkness. A short walk by way of a small orchard and across a creek brought the Passover group to the oak tree where they prayed and shared testimonies. All participants affirmed the uplifting spiritual blessing experienced.

## ILLINOIS MISSION CHURCH PURCHASES ROCK ISLAND TECHNICAL SCHOOL

MILAN, IL—Faith Free Will Baptist Church was but three months old when home missionary pastor Jim Summerson led the group to purchase a permanent meeting place. The Rock Island Technical School, 202 West Second Street, Milan, was bought in mid-January for \$90,000.

The mission church began meeting last October in an elementary school gymnasium. Their contract on the new property runs one year. At that time the \$80,000 balance comes due. They now plan to raise an additional \$10,000 during 1978 and finance the remaining \$70,000.

The recently acquired Rock Island Technical School is a 72' x 36' brick building with a full basement. Pastor Summerson and his members had two weeks hard work cleaning before holding first services in their new location.

The Illinois Home Missions Board conducted organizational services for Faith Church on February 26. Thirty-six persons became charter members. The young church has already surpassed the 100 mark in attendance.

They have an active youth ministry and a Church Training Service. Pastor Summerson said that the group plans to begin a bus ministry and children's and junior churches this fall. An annual missionary conference and Bible conference are slated. The church conducted its first revival April 17-23 with Rev. Jesse Meade as evangelist.

Since October, 1977, more than 60 decisions for Christ have been recorded at Faith. Offerings have averaged over \$1,500 monthly beginning in March. Longrange plans for the church include a Christian day school.



## REVITALIZED OHIO YOUTH MOVEMENT SPEARHEADED BY STATE CTS DIRECTOR DUNN

CIRCLEVILLE, OH—Ohio Church Training Service Director Carl W. Dunn has rallied flagging youth activities in the Buckeye State. Ohio now sports three busy youth conventions and plans a giant gathering June 23, 24, which will meet simultaneously with the Ohio State Association at Slocum Station near Wheelersburg.

Mr. Dunn said that a year ago when he was elected state CTS Director, his vision for Ohio was to see a statewide network of well-organized monthly youth meetings, quarterly and district rallies, and a two-day state youth conference. After serving as a counselor at a camp sponsored by Scioto Youth Convention, Dunn shared his dream with two Ohio pastors and gained their cooperation and prayers.

The South Central Ohio Conference youth meeting was organized in August. By October, 179 youth and 15 churches were participating. A third youth convention in Franklin Conference was formed by December. The February district rally attracted 450 youth to Westerville, Ohio. An April 22 district rally at First Free Will Baptist Church, Dayton was swarmed by more than 600 attenders.

CTS Director Dunn says the Ohio movement is more than a youth rally with a dead-end street. The gatherings have been life changing events. Numerical growth has been nothing short of phenomenal.

## BLESSINGS ABOUND IN ENLARGEMENT CAMPAIGN

NASHVILLE, TN—Free Will Baptist Sunday schools representing 22 different states racked up an impressive 44.81 percent net increase over the fall quarter's average Sunday school attendance.

Reports of increased enrollments and numerous souls saved have been recorded.

Sunday school workers literally accepted the challenge of the theme of the Spring Sunday School Enlargement Campaign "Always Abounding." The results certainly testify to abounding labor and successes.

New life was sparked in both old and new campaign participants.

Awards recognizing first and second place winners in the various divisions appear below.

Division	Church	Oct.-Dec. Avg.	March Avg.	Increase
A	1st First—Bakersfield, CA	564	742	31.56%
	2nd Welch—Columbus, OH	567.46	618.25	8.95%
B	1st West Tulsa—Tulsa, OK	406	617	51.97%
	2nd —0—			
C	1st Bethel—So. Roxana, IL	332	439	32.23%
	2nd Trinity—Greenville, NC	322	415	28.88%
D	1st Tupelo—Tupelo, MS	202	354.25	75.37%
	2nd Forest Grove—Knoxville, TN	253	338.75	33.89%
E	1st First—Jasper, AL	160	243	51.88%
	2nd New Life—Lancaster, SC	170	257	51.18%
F	1st Trinity—Ypsilanti, MI	126	229	81.75%
	2nd Clough Pike—Cincinnati, OH	113	185	63.72%
G	1st Harmony—Leighton, AL	70	126	80.0%
	2nd Mt. View—Mt. View, CA	51	85	68.63%
H	1st St. James—Phenix City, AL	36.85	142.25	286.02%
	2nd Trinity Temple—Tulsa, OK	37	109	194.59%

# newsfront

(continued)

## YEAR OF MIRACLES RECORDED BY DAYTON, OHIO CHURCH

DAYTON, OH—Greenview Free Will Baptist Church, Dayton, is celebrating a year of two miracles this month. Founder and Pastor Norman Livingston says that God's hand is evident when members recount how in the last 12 months the church has acquired a new name, new property and new members.

Just one year ago the congregation, now on Dayton's North Main, was known as West Dayton Free Will Baptist Church on Blueberry Street. In late June, 1977, they had 16 days to vacate their property and moved to new quarters when Brother Livingston "received the Lord's promise that He would provide a place."

Overnight a church building complete with pews and pulpit furniture, a four-bedroom parsonage and seven and a half acres was made available. The brick church with 15 Sunday school rooms is located just off I-70. Livingston and his flock made the transition July 6, 1977.

The second miracle was one of sound financial backing. After selling their old property for \$85,000



and making a \$25,000 down payment, the church with a new name had until January 1, 1978, to arrange financing for the \$210,000 balance. Their rent-with-option-to-buy contract ran aground by January 2, and a 60-day grace period extension was secured. On February 22 permanent financing arose from a bank that had already rejected the idea. The church prayed, the bank president and his directors held a special night meeting to approve the unusual loan.

Fifteen new families have joined Pastor Livingston and the Greenview members this year. Livingston is in his 20th year as pastor. Worship service attendance exceeds 225, and offerings average \$1,000 weekly.

## CTS DEPARTMENT PUBLISHES NINE NEW TRACTS FOR 1978

NASHVILLE, TN—Church Training Service has published nine tracts to help Free Will Baptist churches in their ministries.

"The Keys To A New Life" by Rev. Robert L. Shockley clearly presents the plan of salvation. These keys "Will unlock the door to a new and full life today."

Mae Fry has written four tracts carefully explaining the Gospel message. "It's The Real Thing" outlines how one can experience new life in Christ—"the real thing." "Pass It On" not only conveys the way to be saved but the need for the saved one to share his faith. "Dear Stranger" is a brief letter to the lost designed for those busy times when you have to leave without giving your witness. Mrs. Fry, who writes *Junior Adventurer*, communicates the Gospel for juniors in "Even A Child Can Understand."

Four "Four Letter Words" are used by author Ken Riggs to concisely show the way to God. "The Run Away" is the personal testimony of Riggs. The Free Will Baptist Bible College professor candidly details his rebellion against his parents, the church and God. Young people will find this conversion story particularly compelling. "You Can Know," a booklet explaining the assurance of salvation, has also been produced by Riggs.

"Christians worry... because they are not absolutely and completely surrendered to God's will." "Worry—Its Causes and Cure" is a biblically based tract developed by Dr. Malcolm C. Fry.

"Dear Stranger," "Even A Child Can Understand," "It's The Real Thing," and "Pass It On" are available for \$2.50 per hundred copies. "Worry—Its Causes and Cure" and "Four Letter Words" sell for \$3.50 per hundred copies. "The Keys To A New Life" costs \$5 per hundred copies. "The Run Away" is available for 35 cents per copy. "You Can Know" sells for 25 cents per copy.

Any of these tracts may be obtained from Church Training Service, P. O. Box 1088, Nashville, Tennessee 37202.

### CONVENTION MUSIC AVAILABLE FOR MASS ADULT CHOIR

NASHVILLE, TN—Blaine Hughes, convention music coordinator has selected two songs for the 1978 mass choir. The choir will perform during convention sessions held in Kansas City, Missouri, July 16-20.

Sheet music for "Redemption Draweth Nigh," written by Gorden Jensen, arranged by Ronn Huff, and "Where the Spirit of the Lord Is," written by Steve Adams, arranged by Ronn Huff, may be obtained by writing to CONVENTION MUSIC. (See below.)

Select the music you wish to order by circling the number and placing the quantity desired in the appropriate boxes.

The cost of the sheet music is 60 cents per copy. This price includes postage. Payment must accompany order.

### ADULT CHOIR MUSIC

	Quantity
1. "Redemption Draweth Nigh"	(     )
2. "Where the Spirit of the Lord Is"	(     )

Total Quantity Ordered \_\_\_\_\_

Total Cost \_\_\_\_\_

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

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

DO NOT SEND CASH.

ORDER FROM: Convention Music  
P.O. Box 1088/Nashville, TN 37202.



No group of Christians is more generous in their giving than children. The children's church of **Shiloh FWB Church, Bristol, VA**, receives an offering every Sunday for missionaries **Ron and Linda Callaway**, who serve in Spain. Pastor **Walter L. Statzer** says the children's church sent a \$52 offering to the Callaways during April. Shiloh Church is celebrating its 80th anniversary this year.

Replacing Free Will Baptist hymnals can be expensive, but there is an alternative. Choir members at **Village Chapel FWB Church, Ceres, CA**, sponsored a "Hymn-book Fix-It-Day" on Saturday, April 8, from 3:00-5:00 p.m. Members met at the church

**Miami Quarterly Conference** which met at **New Carlisle FWB Church, New Carlisle, OH**, April 15. Many conferences know who absent themselves simply by noting vacancies. But there is a roll call of ordained ministers at Little Miami Conference. All ordained and licensed ministers are accounted for in some manner. **Floyd Wolfenbarger**, pastor of **First FWB Church, Springfield**, was elected moderator at the April session.

Approximately 90 ministers met in **Russellville, AR**, for a three-day ministers' retreat February 20-22. The statewide gathering slated three speakers: **Bobby Jackson**, evangelist and moderator of the

the youth department. One of their primary objectives is the establishing of a teen choir. **Thurman Murphy** pastors.

Setting goals is important for any church. Reaching those goals is equally important, but when a church surpasses and doubles a goal, that is news. Pastor **Darrell Pickel** says members of **White Oak Hill FWB Church, Bailey, NC**, set a March goal of \$1,000 for their Free Will Baptist Bible College walk-a-thon. When the hikers had completed their 10 mile course, \$2,400 was collected for the Bible College. The church received a plaque for raising the most money in a walk-a-thon, and one member **C. D. Batten** received a



## Currently ...

By  
**JACK WILLIAMS**  
Editor

to repair frayed hymnals. This ounce of prevention is much more palatable than the pound of cure to replace weary hymnals. **Adrian Condit** pastors.

Guess who led the field in foreign missions giving on Call-a-thon Sunday, April 16? Pastor **Joe Haas** and the Free Will Baptist church in **Rennes, France**, called in \$7,145. Another French church in **Nantes** contributed \$710. **Don Sexton** pastors. Foreign Missions Director **Rolla Smith** said Call-a-thon receipts exceeded \$35,500. The record offering will be applied to deficit accounts except in cases where Call-a-thon participants designated gifts.

**Uncle John Henson**, who for many years has written a column in the **West Virginia Free Will Baptist**, sends word that he is writing his autobiography. After nearly 50 years as a Free Will Baptist minister, Brother Henson is filling the hours at **Hurricane, WV**, by painstakingly recording his experiences in God's vineyard.

**New Home FWB Church, Tulsa, OK**, has broken with the traditions of the elders and discovered a new way to feed and fellowship with evangelists who come to preach revivals at that church. In an effort to relieve pressures on the pastor and his wife and to give church families more time with the evangelist, Pastor **J. B. Chism** reports that four church families are designated each evening to provide food for themselves, the evangelist and the pastor. Everyone meets at the church for the evening meal, and there is ample time for informal talk and sharing of ideas. **Herman Hersey**, Retirement and Insurance Department director, was the last evangelist to be so feted.

Verbal reports by all licensed ministers were a part of the regular program at **Little**

National Association of Free Will Baptists; **Leroy Forlines**, Free Will Baptist Bible College professor; and **Dale Burden**, Fairmount Park FWB Church, Norfolk, VA, pastor.

Most bus ministries are geared to youth. **Victory FWB Church, Springdale, AR**, began a bus ministry with the idea of transporting older adults to church. Pastor **Bobby Shepherd** and his congregation purchased a 15-passenger van to minister to older adults in the community, many of whom have no vehicles or are severely limited in the amount of driving they can do.

Pastor **Jack Cox** and members of **Mount Calvary FWB Church, Hookerton, NC**, are praising the Lord for His protection. A church academy van, carrying 16 children, was involved in an accident in March. Miraculously none of the children or the driver of the van were killed. A number of the children were hospitalized at the time of the accident.

It's not really a new church; it's an old church with a new location. **First FWB Church, South Gate, CA**, has replaced **Huntington Park FWB Church, Huntington Park, CA**. Pastor **Ron Stoneburner** led the Huntington Park congregation in a unanimous vote to sell property owned by the church in Huntington Park and relocate in nearby South Gate.

Pastor **Darwin Kelton**, **First FWB Church, Berryville, AR**, reports that Sunday school attendance zoomed from 40 to 65 within two weeks after he assumed pastoral responsibilities. The new Arkansas pastor has previously served on the faculties of California Christian College, Fresno, CA, and Salem Bible College, Salem, FL.

**Dennis and Judy Haygood** have joined **First FWB Church, Odessa, TX**, to work in

trophy as the individual raising the most funds.

How do you feel about sex education in the public school system? Pastor **Billy Bevan**, **Tupelo FWB Church, Tupelo, MS**, wrote a scathing editorial in his April 13 newsletter decrying the irresponsible attitude of officials promoting sex education in the Tupelo school system. Bevan said there is no neutral ground in the matter. He called for members of his church and community to oppose sex education in school curriculum.

**Blaine Hughes**, minister of music at **Bethany FWB Church, Norfolk, VA**, conducted a seminar April 19-22 at **Hamilton FWB Church, Hamilton, AL**. The major thrust of the April meeting was "Building a Relationship with Teenagers—Communication." Assisting in the seminar-revival were **Larry Gunnoe** and **Eric Murphy**. **W. B. Hughes** pastors.

Everyone knows that if you really want to prove you are behind a project, you must put your money where the talk is. That is precisely what **Spencer Road FWB Church, Spencer, OK**, did. Pastor **Waldo Young** led the congregation in giving \$5,000 to the **First Oklahoma Association** Mission Board toward the purchase of a new church site in the **Choctaw-Harrah** area. Generosity and new churches go hand in glove.

**First FWB Church, Savannah, GA**, celebrated its 25th anniversary May 28. Pastor **Billy Hanna** and his congregation invited former pastors and ministers of music back to First Church. Everyone attending the



celebration was given a memento commemorating the 25 year event.

April was break-the-bank month at **First FWB Church, Murfreesboro, TN**, according to Pastor **Dr. J. D. O'Donnell**. More than \$240 was given to missions when Love Loaves were broken. The funds were divided between Free Will Baptist foreign missions (60%) and World Vision (40%).

Members of **Sophia FWB Church, Sophia, WV**, have begun searching local newspapers for information regarding people in need. According to Pastor **George Smith**, the church sends a letter of comfort to anyone in the community who encounters some personal tragedy. Members are also interested in sharing the victories in people's lives. So when anyone in the community receives an honor or a special recognition, a congratulatory letter is also sent. **Macie Windon** is responsible for the letters being mailed.

World Missions Sunday was sponsored by **First FWB Church, Moore, OK**. Members pledged \$3,180 to missions during 1978. Free Will Baptist missionaries took over the services of the entire day. Speakers included **Ken** and **Marvis Eagleton**, **Jerry** and **Barbara Gibbs** and **Arilla Wode**. **Dan Farmer** pastors.

Home missionary **Vergel Maness** reports that a revival is breaking out in the church in **New Castle, DE**. Mr. Maness baptized 33 people between January 15 and April 9. Growth has been phenomenal since 1976. Just two years ago the Delaware group had five in attendance. They averaged 60 for January.

In its April issue *CONTACT* carried an article entitled "Contacto: Response to Literature Blackout." At that time **Tom Willey** was reported as editor of *Contacto*. It has since been learned that **Benito Rodriguez** is in fact editor of *Contacto*. **Rodriguez** and **Tom Willey** work together on the publication.

On Easter Sunday Pastor **Homer Young**, **Capitol Hill FWB Church, Oklahoma City, OK**, gave away free albums by the **Ministers Quartet**, "Then I'll Settle Down," to every person or couple attending the pastor's auditorium Bible class.

**New Hope FWB Church, Fredericktown, MO**, conducts a church extension ministry at the **Madison Memorial Hospital** on Sunday mornings. The average attendance in this extension ministry is 13. Pastor **Edwin Bain** reports that regular membership in the New Hope Church is 50 members. The group recently purchased 2½ acres outside Fredericktown.

**The Messenger**, publication of **First FWB Church, Poteau, OK**, includes a column, "Hymn Talk," by **Floyd Morris**. The brief column gives a word of explanation and historical background to a hymn of the month. **Richard Gallant** pastors.

On April 10-15 **Buford Pierce** was morning devotional speaker on radio stations WTOT and WTYS. **Pierce** pastors **Marvin Chapel FWB Church, Marianna, FL**.

Pastor **George Lee** is happier these days. Members of **Victory FWB Church, Goldsboro, NC**, have rallied to his request and fully underwritten the cost of padding the 32 pews in the church.

A check for \$825 was sent to **Free Will Baptist Bible College** by **Grace FWB Church, Rocky Mount, NC**. Twenty-four members of Grace Church walked the 10-mile course in a Bible College walk-a-thon. **Robert J. Durham** pastors.

**Faith FWB Church, Columbia, TN**, burned the note of indebtedness on their new building lot at ceremonies held in the church on Sunday, January 22. At the conclusions of the ceremony, the church voted to construct a 250-seat building with a full basement. **Bob Wells** pastors.

A dedication service was conducted April 16 by **First FWB Church, Wichita Falls, TX**. The church had just completed a new expansion and remodeling program, according to Pastor **Earl Scroggins**. Rev. **Leroy Welch** spoke during the morning service, and Rev. **Tiff Covington** brought the dedication message.

**Kay Dudley's** expenses as a summer missionary in **Ivory Coast, Africa**, have been completely underwritten by the **Center Association of Oklahoma; Southern Oaks FWB Church, Oklahoma City; and Ada and Stratford FWB Churches**.

Pastor **Odell Harris, Emmanuel FWB Church, Jacksonville, NC**, will be moving into a new four bedroom parsonage during June. Members purchased a large lot near the church on which to build the centrally cooled and heated home. Church officials estimate a \$45,000 expense inclusive of both property purchase and parsonage construction.

Just over a year ago **First FWB Church, Star City, AR**, was meeting in a one-room store building. The group now worships in a large brick church with a seating capacity of 300. They also have an educational building and have constructed a four bedroom parsonage. Pastor **Gary Thomas** reports that attendance soared from 50 a year ago to well over 100 by March, 1978. The group has had a high day in morning worship of 170.

**Calvary FWB Church, Norman, OK**, purchased five acres and launched a \$60,000 first-stage building program. **C. J. Hearron** pastors.

Overcrowded Sunday school rooms necessitate creativity. Pastor **Dale Burden** and members of **Fairmount Park FWB Church, Norfolk, VA**, began an experimental program April 23. They call it "B Sunday School." This afternoon Sunday school and children's church session begins at 12:30 p.m. In addition to routing 200 children from bus routes to the afternoon session, the move will relieve crowded conditions in morning Sunday schools and to some degree alleviate the parking problem.

Teenagers at **Lawnwood FWB Church, Tulsa, OK**, went to **Camp Tullakogee** for their

spring youth retreat. Pastor **J. C. Morgan** said the retreat was a time of Christian fellowship and spiritual renewal for the youth.

The **Faith FWB Church, Dierks, AR**, was organized Sunday, March 19, with 29 members. **Joe Ray Short** was called as pastor.

**Cordova FWB Church, Cordova, AL**, has voted to add a music of minister and youth director to the church staff. **Buddy Henry** pastors.

Members voted approval to construct a \$32,000 fellowship building at **Canton FWB Church, Canton, NC**. The project began June 1, and it is expected to be completed in eight weeks. Pastor **Larry Hughes** says the 30' x 60', full basement, brick structure is exactly the kind of quality building the church needs.

**Vernie Hersey**, who is employed by the **Retirement and Insurance Department**, has an article in the June 11 issue of **Power**, a Scripture Press publication. The "as told to" article is entitled "Where Are You, Marcia?" and is about the murder of nine-year-old Marcia Trimble in 1975 in Nashville, TN.

Teens at **East Nashville FWB Church, Nashville, TN**, launched a 12-hour rock-a-thon March 10. They had their eyes set on raising money for a church van. More than \$400 has been pledged to the fund as a result of the effort by nine teenagers. **Ken Riggs** pastors.

The March 30 newsletter of **Fellowship FWB Church, Kingsport, TN**, carried this big headline: "Praise the Lord for a Miracle." Pastor **Winston Sweeney** tells the reason behind that big praise session. "Our mission offering was a miraculous \$5,018.38. The miracle mission offering was divided between five missionary accounts."

Easter morning at **First FWB Church, Church Hill, TN**, a record attendance banner was planted at the 239 mark. Pastor **M. C. Taylor** reports that the Easter morning offering was worth three exclamations points in the church bulletin. It exceeded \$2,500.

The ladies of the church had to cook both breakfast and lunch, but as least they got the job done. The men of **First FWB Church, Tucson, AZ**, ate a hearty breakfast and went out to work on the roof of the educational building. Pastor **Dan O'Donnell** says that somewhere between returning for lunch and going home for supper, the men completed the roof project.

It is getting harder to find a seat in Free Will Baptist churches near **Bakersfield, CA**. The **South Union FWB Church** is now averaging a record 200. **Gerald Myer** pastors. Just across town **First FWB Church, Bakersfield**, welcomed 835 to Easter services. **Claude Hames** pastors.

Rev. **C. B. Thompson**, member of the 1935 Treatise Committee, passed away in **Pasadena, TX**, after a lengthy illness. The 82-year-old former pastor had served churches in TX, NC, and TN.

**Leroy Scudder**, representative of **Scripture Press**, spoke at the **Alabama Bible Institute, Guin, AL**, May 2. Scudder addressed students at the institute and interested Bible school workers and teachers. He discussed the 1978 Scripture Press Bible school materials.

All the early risers around **Aurora, IL**, now have somewhere to go on Sunday morning. **Butterfield FWB Church** Pastor **Larry Montgomery** announced that effective April 2 the church began early worship service at 8:30 a.m. The regular morning worship service will be conducted as usual at 11:00.

It is still not unusual to find men who take seriously Jesus' admonition, "I was . . . in prison, and ye visited me not." Members of **First FWB Church, Stanley, NC**, conducted their first services at **Lincolnton Prison** March 23. Pastor **Billy Buchanan** reports that three prisoners rededicated their lives to the Lord and a number of others said they were lost and requested prayer.

After averaging 26 in attendance before the Christmas holidays, members of **Arlington FWB Church, Arlington, GA**, decided things had better take a different turn. Pastor **Willie Summerlin** says, "We got down to serious praying for God's direction in our church programs. We desired a revival very much, and God sent us one." Sunday school attendance jumped to 80 on March 5, the first Sunday after the revival with **J. D. Vernelson, Greenville, NC**.

**O. T. Dixon**, faculty member at **Hillsdale College, Moore, OK**, has written a 27-page booklet, "With a Shout." The paperback booklet is printed by Meetin' Time Association, Norman, OK.

Here's another one of those unbelievable Easter offerings. With an attendance of 200 at **Central FWB Church, Huntington, WV**, the morning offering registered in at \$6,620. Pastor **Carl Vallance** apparently has some members who believe in offerings as well as tithes.

They had a chair rally at **St. James FWB Church, Phenix City, AL**. That's right, chairs, the kind people use to sit and listen to preaching. Pastor **Dennis Keen** challenged members to buy 50 new metal chairs at the cost of \$5 each. This chair rally idea may be the start of a new fad among us.

**Swainsboro FWB Church, Swainsboro, GA**, conducted its organizational and dedication service April 1. Pastor **Luther Buras** reports that **Georgia State Mission Board** member **Damon Dodd** was key speaker at the 7:00 p.m. service.

When a church increases 400 percent in attendance in 18 months, the time is ripe for a full-time pastor. Home missionary **Bill Adkisson** in **Newark, OH**, reports that the work went full-time in April after climbing from an attendance of 32 to 125. Brother Adkisson reports that 22 couples have been saved during the last year. The Newark Church is a joint national and Ohio missions project.

**CONTACT** urges every Free Will Baptist church to follow the example of **Deep Creek FWB Church, Midville, GA**. After the church celebrated its centennial birthday in 1975, members decided it was time to write a brief history of the church. The 16-page finished publication is small, concise and to the point. **Leroy Lowery** pastors.

Take a peek at THIS

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**Hillsdale FWB College, Moore, OK**, is offering eight classes totaling 21 hours of college credit during the June 5–July 28 summer school. Academic Dean **Edwin Wade** reports that among the classes to be taught is *Free Will Baptist History*. The evening summer school classes begin at 6:15 p.m. Time and courses have been tailored for the person on a busy schedule.

**Alabama Lieutenant Governor Jere Beas-**

**ley** spoke at **Winfield FWB Church, Winfield, AL**, April 2. **A. J. Looper** pastors.

Pastor **Ron Moore** reports that **Surrency FWB Church, Surrency, GA**, was organized March 18 with 38 charter members. **Kerry Steedly** preached the dedication message. The mission was begun January 22, 1978.

**CONTACT** welcomes the new publication of **First FWB Church, Sulphur, OK**. **Meryl Erickson** pastors. ▲

# DIRECTORY UPDATE

## PASTORAL CHANGES

### ALABAMA

Gilbert Lacy to New Prospect Church, Clopton from Sardis Church, Eufaula

J. M. Goode to Union Church, Abbeville from New Salem Church, Colquitt, GA

J. T. Long to First Church, Atmore  
Tony Downing to Pine Grove Church, Perdido

Clyde Bruley to Semirah Springs Church, Uriah from First Church, Atmore

A. J. Lambert to Townley Church, Townley

Charles O. Hollingshead to Sulphur Springs Church, Samantha

Dilmos Johnston to Goodwater Church, Newton

Paul Mallory to Mount Zion Church, Abbeville from Union Church, Abbeville

Ronnie Davis to Bonita Park Church, Trussville

Clay Engle to Cedar Grove Church, Wilsonville

Lester Gann to High Point Church, Trussville

### ARKANSAS

Bruce Coyle to Chester Church, Chester

L. V. Vickery to Fall Creek Church, West Fork

Albert Tiner to Blackland Chapel Church, Oil Trough

Jim Gurlis to Oak Grove Church, Lynn

### CALIFORNIA

Jim Isaak to Vallejo Mission, Vallejo from Greenfield Church, Greenfield

### FLORIDA

Greg Godby to First Church, Vero Beach

Allen Emil to First Church, Titusville

### GEORGIA

Harris Nix to Alabaha Church, Blackshear

Barry Hedrick to Bethel Church, Baxley

Amos McMillan to Philadelphia Church, Folkston

James Lugo to New Salem Church, Colquitt from Okefenokee Church, Waycross

William Smith to Mothers Home Church, Colquitt

Riley Giddens to First Church, Valdosta

Curtis Alligood to Patmos Church, Leary from Bay Church, Hartsfield

Charles I. Murphy to Bay Church, Hartsfield

Charles Harris to Proctor Chapel Church, Pelham

### ILLINOIS

Larry Shaw to Friendship Church, Mt. Vernon

Jessie Eddings to Hoyt's Addition Church, Mt. Vernon

Tom Rippey to Oak Valley Church, Geff

### KANSAS

Bob Thompson to First Church, Wichita

Ed Crafton to Milan Church, Milan

Jack Dinwiddle to First Church, Garden City from Cedar Ridge Church, Long Lane, MO

### KENTUCKY

Linvel Campbell to Auxier Church, Auxier

Bill Campbell to Katy Friend Church, West Prestonsburg

Louis Ferrari to Wheelwright Church, Bypro

### MARYLAND

Curtis Ashley to Midway Church, Blacksburg, VA

Clifford Rotten to New Home Church, Piney Creek, NC

### MISSOURI

Warren Hall to Mt. Zion Church, Gower

### NEW MEXICO

Alton Hickey to Faith Chapel Church, Hobbs

Bob Rudolph to Faith Memorial Church, Carlsbad

### NORTH CAROLINA

Ted Dixon to Lowell Church, Lowell

Walter Russell to Saving Grace Church, Bessemer City

Gene Deaton to First Church, Marion

Harry Mintz to Pisgah Church, Canton from Valley View Church, Loudon, TN

Burel Bryant to Laurel Church, Charlotte

### OHIO

William McCarty to Pleasant Valley Church, Pedro from Symmes Valley Church, Pedro

Harry Klibler to Symmes Valley Church, Pedro

Ray Mikles to East Dayton Church, Fairborn

### OKLAHOMA

Harold Garner to Maple Church, Muldrow from Muldrow Church, Muldrow

James Williams to Muskogee First Church, Muskogee

Robert E. Duncan to Western Avenue Church, Oklahoma City

W. T. Roberts to Cincinnati Church, Tulsa

Mark Barnes to Mustang Church, Mustang

### TENNESSEE

Johnny Vance to Little Doe Church, Hampton

Grady Runyon to Friendship Church, Ashland City

Don Walker to Pardue Memorial Church, Clarksville

Fred Hawkins to Shady Grove Church, Clarksville from Seventh Street Church, Ecorse, MI

John Schebaum to Brandon Chapel Church, Bumpus Mills from Hill Top Church, Bumpus Mills

Bobby Jude to Rock Springs Church, Charlotte

### TEXAS

R. E. Conner to First Church, Bowie

Darrall Nichols to New Salem Church, Decatur

### VIRGINIA

Hansford Mullins to Beckners Chapel Church, Wise

J. E. Leonard to Beach Grove Church, Big Stone Gap

Jimmy Smith to Wilson Chapel Church, Norton

C. L. Kilgore to Dungannon Church, Dungannon

### WEST VIRGINIA

Curtis Stollings to Greenshoal Church, Ferrellsburg

Luther Kirkendall to Lake Church, Lake

Paul Tackett to Kermit Church, Kermit

### OTHER PERSONNEL

Larry Haggard to Sherwood Forest Church, El Sobrante, CA, as assistant pastor.



# Sin Challenges The Church

## PART IX

By Leroy Forlines

The last article gave suggestions on how to help people in the church avoid falling into sin. In this article I want to suggest ways of dealing with those who have already fallen into sin. The question of discipline has been dealt with in earlier articles. The present concern is how we can restore the one who has fallen into sin.

Individual contacts can be handled better if an atmosphere of concern for both holiness and love prevail in the church. The attitude of the church toward sin must never be in doubt. At the same time the loving concern of the church in helping the fallen must never be in doubt.

Our first step in restoring a fallen person is to make a point of contact with him. Unless the person gives reason for us to think otherwise, we should work in the assumption that he feels guilty about his sin and is troubled about it. If this is the case, we need to try to understand what brought about his fall.

This can be done by saying something like this: "I am sure that you would not have done this (referring to the particular sin) if you were not bothered about something. Am I right?" If the answer is yes, assure the person that you are concerned and will try to be understanding. Ask him if he would like to share with you what has been bothering him. Understanding what influenced a person to sin helps a person learn how to deal with it.

When the problem is understood, try to help the person learn how to deal with what is bothering him as well as the resulting sin. At times you may need to refer the case to a more experienced person. However, the fact that you care and show an interest in helping with his problem will go a long way toward helping the person find a solution. One of the greatest needs a human being has is to know that someone accepts him and cares about him. Very few people will ever have serious problems if they know a good number of dedicated Christians who they are convinced care for them.

An important part of overcoming sin is for a person to evaluate his situation. Ask him what will happen if he continues in the way he is going. What will be the negative consequences to him? To his family? To the Church? After that has been explored, ask him what will be the positive reward if he will change.

Sin brings guilt, loss of self-respect, lack of respect from others, misery in the individual's life and the lives of others he touches (Isaiah 57:20,21 and Psalm 1:4-6). Repentance and righteous living bring forgiveness of sin from God (I John 1:9), self-respect and personal happiness (Psalm 1:1-3 and Matthew 5:6), and happiness into the lives of the people we touch (Luke 15:21-24).

People do in life what they, in both heart and mind, value. It was a value judgment that led the prodigal son to return home and confess his sin to his father (Luke 15:17-19). Sometimes it requires an experience with harsh reality before a person will really evaluate his situation and repent. The Psalmist said, "Before I was afflicted I went astray: but now have I kept thy word" (Psalm 119:67).

When the person has repented, we need to help him forgive himself of his past sins. When a person has repudiated, renounced and disowned his past sins, he is to see himself in the light of what he is now, not what he once was.

After Paul names some of the most serious sins in I Corinthians 6:9,10, he says in verse 11, "And such were some of you." The "were" means that all of that was history. They were no longer the kind of persons they had been when they practiced those sins. A person who was once a dishonest person is no longer a dishonest person, but an honest person if he has repudiated dishonesty and is now practicing honesty. The same principle can be applied to other sins.

The person who has sinned should not expect to slip back into the church unnoticed but should respond with an open indication of repentance and a renewed dedication to God. When such takes place, he should be received.

God forbid that anyone in the church would manifest the attitude of the older brother in the parable of the prodigal son when one who has fallen into sin repents (Luke 15:28-30). When one who has repented is received back into the fellowship and loving care and concern of the church, this loving acceptance helps him become established in his new commitment. ▲



**NEWS OF THE  
RELIGIOUS  
COMMUNITY**

**FEW 'SECULAR' BOOKINGS  
FOR ANITA BRYANT**

SAN ANTONIO, TX (EP)—Anita Bryant, who used to sing at secular concerts for \$8,500 or more a night, now appears as the featured attraction at patriotic-religious revivals and shares the donations given at the rallies.

Miss Bryant, who appeared here recently at a Revive America Crusade, said she has lost every secular booking since she became identified as the national leader of the anti-homosexual rights movement.

She said her main source of income now is the Florida Citrus Commission, which has retained her services as its chief promoter of orange juice through 1979 at \$100,000 a year.

**'LUTHERAN HOUR' BROADCAST  
IS REJECTED BY NBC RADIO**

NEW YORK, NY (EP)—The National Broadcasting Company radio network has refused to broadcast the April 9 "Lutheran Hour" because it presents only "one side of a controversial issue of legalized abortion."

The network said in a statement that "NBC, by policy, does not sell time for the presentation of views on controversial issues."

Tommy Thompson, manager of domestic radio for the sponsor, the International Lutheran Laymen's League (ILLL), called the decision a "clear violation of our rights under the First Amendment of the U.S. Constitution."

The April 9 program was to have featured Dr. Oswald C. J. Hoffmann, regular preacher on the show, speaking on the "sanctity of life" as related to legalized abortions. Dr. Hoffmann is a pastor of the Lutheran Church-Missouri Synod, which opposes abortion.

**SON OF JAILED BAPTIST LEADER  
ARRESTED AT HOME IN KIEV**

GENEVA (EP)—Peter Vins, 20-year-old son of the imprisoned Soviet Baptist leader Georgi Vins, was arrested at his home in Kiev after completing formalities for his projected emigration to Canada.

The young Vins was said to have an invitation from relatives in Canada which has been notarized by the Soviet embassy there.

The arrest was the second in three months for Peter Vins. He was arrested in December while going from Kiev to Moscow to participate in a human rights demonstration. He spent several weeks in jail but was released without facing charges.

Soviet officials now appear determined to prosecute Peter Vins on charges of "parasitism," according to reports from Kiev. The term applies to persons who have no visible means of support. If he is convicted, he will not be able to leave the country until his sentence is served.

Peter Vins is an electrical technician who has been unable to secure employment. He lost his last job on the grounds that he was a security risk because of his father's conviction.

Pastor Georgi Vins, 50, leader of the unregistered Reform Baptists, was sentenced to five years in a labor camp in 1975 on charges of inciting citizens to commit "illegal acts"—holding unauthorized prayer meetings. He is scheduled for release from a labor camp in March, 1979, but is subject to exile to a remote area of the USSR until 1984.

**DECENCY FEDERATION RATES TV**

TUPELO, MS (EP)—"God" in some form is the third most used term of profanity on prime-time television, according to a monitoring study sponsored by the National Federation for Decency. American Home Products, makers of Anacin, and Ford Motor Company were the top sponsors of profanity. CBS was the top profanity-oriented network.

The study covered 864.5 hours of prime-time viewing last fall. Viewers were exposed to 1,054 words of profanity.

Other top sponsors of profanity were General Motors, Bristol-Myers, Sears, Roebuck & Co., Sterling Drug, Unilever-Lever Brothers, Proctor-Gamble, Warner-Lambert, General Foods, and Pepsi Cola.

CBS aired 470 words of profanity, while ABC was cited with 330 and NBC with 254.

CBS movies headed the program list at 146, followed by ABC movies at 125 and NBC movies at 124. "All In The Family" had 54; "Washington Behind Closed Doors," 49; "Baretta," 36; "MASH," 31; "We've Got Each Other," "Soap," and NBC specials all, 26; "Kojak," 25; and "Lou Grant," 20.

**DROLLINGER REJECTS \$400,000 BID,  
STAYS WITH CAMPUS CRUSADE TEAM**

NEW YORK, NY (EP)—Ralph Drollinger is 7 feet 2 1/4 inches tall and weighs 235 pounds. He is a basketball-playing missionary who'd rather play for \$7,500 a year than \$400,000 a year.

It's true. It happened here in New York. The 23-year-old graduate of one of UCLA's great teams told the New York Nets to keep their \$400,000. He'd rather stick with Athletes in Action, a Campus Crusade-sponsored team which plays top college teams (and wins) and devotes much of its time to bringing young people to Christ.

Drollinger sat still for a press conference, then announced that he's happy with what he's doing. He wouldn't confirm what he'd been offered; he merely said the Nets offered "an exciting opportunity, an exciting challenge for me that would result in a major increase in my income, an annual income well in excess of \$100,000 a year."

"Having seen such positive changes take place in my life, I am convinced that now is the time to invest my life with Athletes in Action. I have elected to stay with them at least through 1980."

With Campus Crusade's Athletes in Action, each athlete gets an annual \$7,500 missionary scholarship and a chance to play with a fine team of Christians, which every year wins at least 30 of 35 games against top college teams.

**MORMON (from page 21)**

plates. When questioned closely, these men admitted they never saw the actual plates, only something that was wrapped up or covered.

Of the eleven witnesses, eight left the Mormon church. Some claimed to have received revelations from God that Mormonism was false. Smith is on record as calling his three main witnesses "thieves and liars."

\*There is no historical or archeological evidence to support the claims of the *Book Of Mormon*. For example, the *Book Of Mormon* says two nations grew from 28 people in 30 years. The greatest possible growth could only have been several hundred. There is no evidence of the great cities of these

two nations, nor is there any evidence of their reformed Egyptian and Hebrew language.

\*Perhaps the best reasons for doubting the origin of the *Book Of Mormon* are found in the Bible. Galatians 1:6-9 curses anyone, even an angel, who perverts the Gospel; Revelation 22:18 curses those who add or subtract from the Bible.

Mormonism claims to be the restoration of the one true church which supposedly has disappeared from the earth, but Matthew 16:18 says that the true church will never cease to exist.

The *Book Of Mormon*—is it from God or man? The overwhelming evidence shows it to be man-made rather than God-breathed.

*ABOUT THE WRITER: Carol McGinnis is a graduate of Central Michigan University. She is a member of Kirby Free Will Baptist Church, Taylor, Michigan. ▲*

*This timeless letter was written more than 20 years ago in a Kirksville, Missouri, motel room. It was penned by a father whose only daughter was entering her teenage years.*

By L. C. Johnson

# *My Dear Mary Nell...*

As you approach womanhood, there are some things that are very important for you to know. As your father I thought I could best discuss these things with you by writing this letter.

First, I want you to realize the wonderful position God has given you. You remember that God did not put His final amen on His creation until He made woman. Woman was created to make man's life complete. Her highest service is performed when she is being a helpmeet to her husband and making his life complete.

I believe, and I know you do, that our greatest peace and happiness is attained when we serve in the capacity God ordained for us. There is no such thing as an inferior position in God's order of things. Everything is superior when it is as God planned it.

Another thing to remember is that every day is a chapter written in the book of your life. The way you write these chapters will determine whether the book is good, mediocre or bad. Now is the time for you to start planning to be the kind of person you want to become. Perhaps this will include being a wife and mother.

Let me first discuss the matter of self-respect. Everyone has to live with himself. Be true to your better self. Do only those things which meet your highest standards.

You will be tempted at times by

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ABOUT THE WRITER: Dr. Johnson is president of Free Will Baptist Bible College, Nashville, Tennessee.

your friends to trade your high, clean standard for a lower and more questionable one. The lower, cheaper standard may seem more practical and expedient for the moment; but if you break your moral code, you will lose your self-respect. Of course, you understand that we both believe that our moral code should be based upon the Word of God.

I warn you against letting other people set your standards for you. Sometimes friends who have cheapened themselves would persuade you to come to their level in order to give them company and somewhat justify themselves and their standards. You will always have more respect for yourself if you make your decisions on the basis of what you know is right, rather than the persuasion of those about you.

Next, I think the matter of faithfulness is very important. You have many things to be faithful to. Be faithful to God and the teachings of the Bible. Be faithful to the training we have given you at home. Be faithful to the deep inner desire to be honest, truthful and pure. Be faithful to the future and all that you might be if you live true, pure and godly.

Be faithful to the husband you might have one day. Be faithful to the children that might be born to you. It is too late to start being faithful after you have been unfaithful. Some things cannot be salvaged or regained. Damaged goods can be used, but they are never worth as much; they never give

pride of ownership like the new or unsoiled goods. So now is the time to begin being faithful—after awhile could be too late.

Purity to a girl is of untold value. It seems to mean more to them than to boys. It should not. But the flower of purity seems to bloom fairer and be more fragrant in a girl's life than anywhere else in God's garden. That is the reason, I suppose, that when this rose of purity is plucked from a girl's life, it is missed so much and leaves such an ugly scar.

The one who steals the rose of purity from a girl usually leaves her to her own shame when he is ready to marry; for he too desires to be presented a garland of purity on his wedding night. He wants his children to have that kind of mother.

There is only one flower of purity in every girl's garden. So guard it with your life, and present it to your husband on your wedding night. He will value it as long as he lives. You too will be glad that you could make him happy with this bouquet of purity. He will be looking for it. Don't disappoint him.

Then some day you may have the privilege of looking into the face of your newborn daughter. You may have the right to hope that she too will live a pure life if you have been pure before her.

*Lovingly,  
Your Father*

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