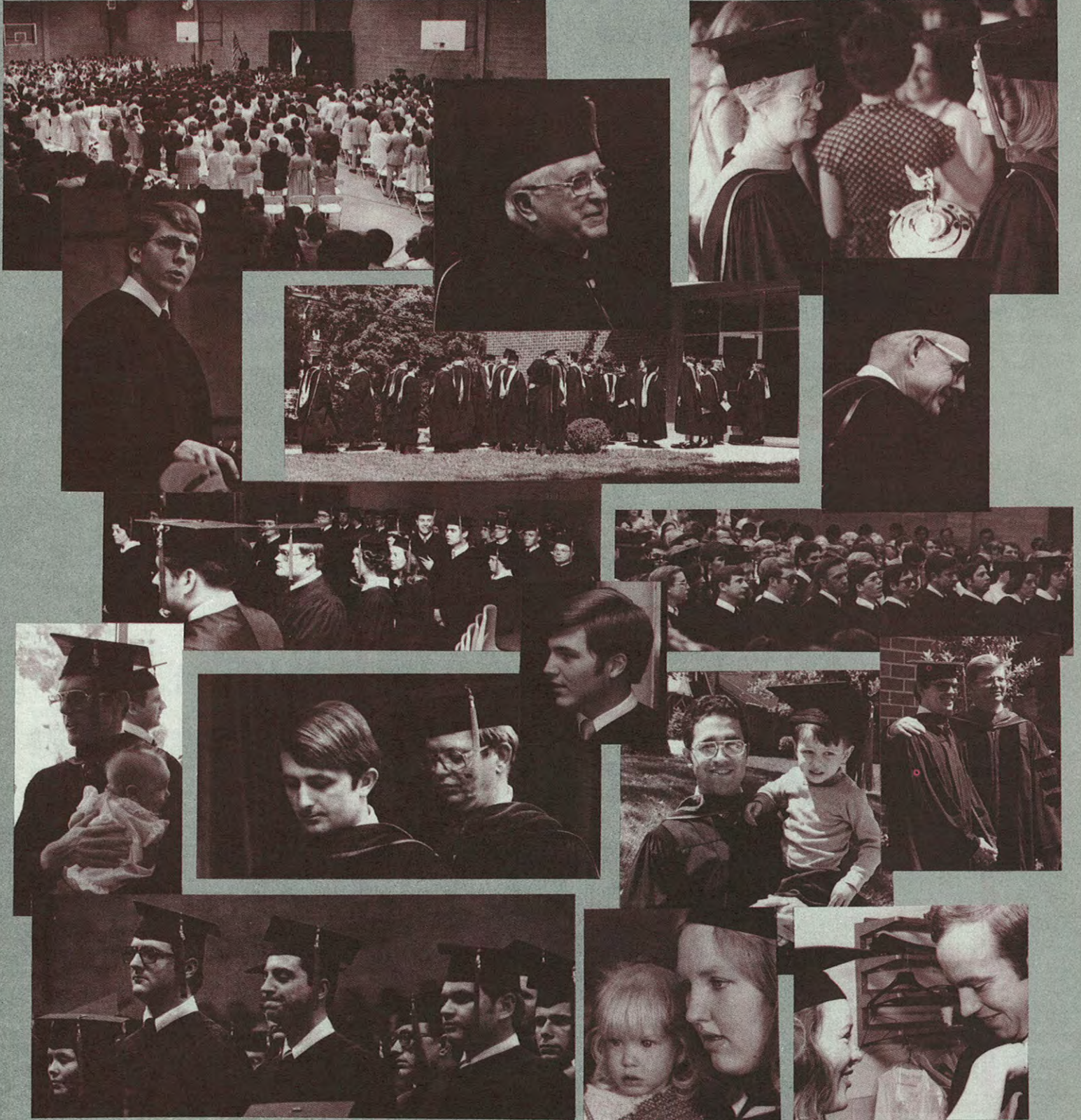


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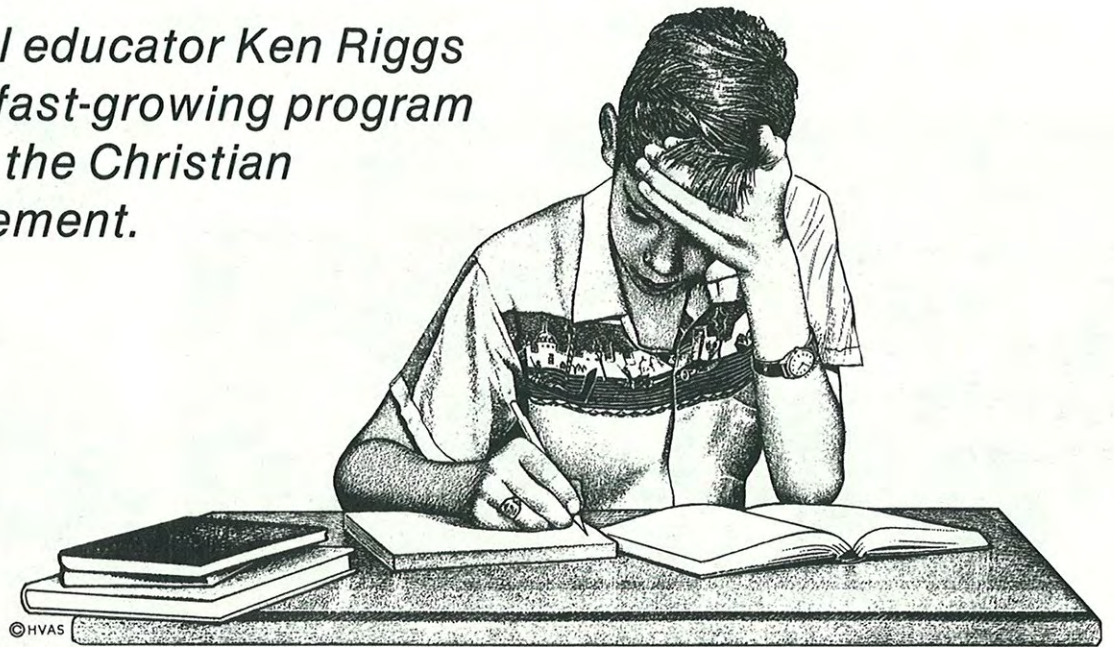
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MAY, 1979



GRADUATION FWBBC '79

Professional educator Ken Riggs examines a fast-growing program surfacing in the Christian school movement.



ACE: A Pace Ahead

By Ken Riggs

ACE is an acronym meaning Accelerated Christian Education.

It is a curriculum used in many Christian Day Schools across America. According to the 1978-79 directory of *Fellowship of Free Will Baptist Christian Schools*, six schools within our denomination use the curriculum either in part or as a whole.

The ACE School Services is located in Garland, Texas. From this center the ACE staff provides assistance to schools using their curriculum. Services include training sessions for pastors and teachers, writing curriculums, making tapes and other materials for classroom use and consultant services for individual schools.

Pilot schools are established in various areas of the country. These pilot schools serve as a catalyst between individual schools and the offices in Garland, Texas.

"Evaluating all techniques and procedures in the light of the learner and the results is the objective of ACE." The philosophy is summarized in what ACE refers to as "Five Laws of Learning." Those laws are as follows:

1. The pupil must be on a level of curriculum where he can perform.
2. The pupil must set reasonable goals which he can achieve in a prescribed period of time.
3. The pupil must be controlled and motivated to the point where he assimilates, uses or experiences material.
4. The pupil's learning must be measurable.
5. The pupil's learning must be rewarded.

While the five laws certainly have merit, they are not original with ACE. The founders of ACE are doing an admirable job in the application of these laws, but other than wording, the same laws appear in several texts of educational psychology.

INSIDE A LEARNING CENTER

A visit to a school using ACE materials is both impressive and worth the effort. Depending on the size of the school, you will find a room busy with a variety of activities. In most cases the room is referred to as a learning center. Each student studies on his own level in a private working area called an office or carrel.

It is possible for more than one grade at a time to be in the learning center. In fact, this is one of the special features ACE promotes. A church with limited enrollment in a particular grade may still start a school. In one sense, ACE is a reminder of former days when there were eight grades in one room.

The curriculum consists of a variety of academic studies each known as a PACE—packet of accelerated Christian education. The

PACE is written to correspond with the appropriate level of the student.

A prescribed amount of PACEs must be completed before the student may advance to a higher level. Advancement is determined by passing a test on each PACE. Should the student make less than 70 percent, the entire PACE must be repeated.

Materials are written in such a fashion that the student is actually his own teacher. Tapes and other materials are provided to assist the student. If the student needs or desires additional help, he raises a flag at his carrel. This is to notify an attendant, known as a Monitor, who comes to assist the student.

Built into the curriculum is the philosophy of stimulus response. That is, the student is rewarded for his success. The student may actually plan and work toward such rewards. It is possible for the student to plan his work in such a manner that he is rewarded with free time or the privilege to participate in extra curricula activities.

Because of the curriculum structure, a student may actually complete a high school program in three years instead of the traditional four. Another feature often promoted by ACE proponents is that when a student is absent, he does not get behind. He works at his own rate of speed and may even set up a carrel in his home.

ANALYZING THE ACE CONCEPT

While ACE may have some strong points, it should not be used merely because others are using it. Any church considering starting a school should study the curriculums available. Any church deciding to use ACE materials should be aware of several important facts.

First, ACE stresses the student is more important than the teacher. Their whole thrust is individualized instruction. Materials are written with the assumption children want to learn. While I have no doubt that children desire to learn, I doubt seriously most children are self-motivated.

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ACE (From page 3)

Second, ACE seems to stress materials are more important than teachers. What ACE has not proven is that their materials are any better than other individualized curriculums. A highly motivated student has a tendency to do well regardless of the kinds of materials. In fact, or at least in my opinion, a good teacher can motivate a student to do well even *without* materials.

Third, the idea of individual instruction did not originate with the founders of ACE. For several years various companies have produced such curriculums.

*“... ACE is a
reminder of
former days when
there were
eight grades
in one room.”*

There seems to be a trend to use acronyms in many of them. For instance: LAP—learning activity packet; TLU—teaching learning unit; PLAN—prescribed learning in accordance to need; IGI—individually guided instruction; IPI—individually prescribed instruction.

One curriculum even uses the same acronym used by ACE, that being PACE—project for advanced creative education. This particular curriculum was a government project used in Florida by Nova University. California also used this curriculum in Orange County.

Fourth, students have very little opportunity for social interaction. This is due to the high degree of in-

dividualized instruction. Education is more than the attaining of facts and knowledge. It is emotional.

Students, particularly small children in elementary grades, need to know the warmth and compassion of a teacher. They need to build and create friendships. Granted, this may be done in spite of ACE's curriculum, but that's the whole point—it has to be done in spite of the curriculum.

Fifth, there is no proof ACE students do any better in college than those not in ACE. This would be an interesting study. It is my opinion that students who do well in the ACE program would probably do equally as well in any other curriculum. It seems to me the founders of ACE should be a little clearer as to what they mean by “accelerated”.

One other factor is the cost. To provide individual instruction takes more time, money and space. Carrels are expensive. Schools using ACE materials must pay a monthly fee to the offices in Garland, Texas. This fee is based on the number enrolled in each school and must be paid on a sliding scale for a period of three years.

Fees do not include actual cost of materials such as workbooks, tapes, tests and manuals. The fee is for consultation services. Only schools who have used these services can evaluate the benefit they provide.

While there is no official position taken regarding ACE, Free Will Baptist Christian Day Schools should carefully study and weigh all factors involved.

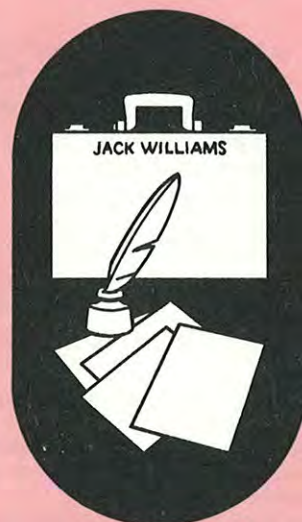
The ACE staff in Texas should be contacted for further information. Schools within the denomination presently using ACE materials should be contacted by schools thinking about using ACE. Schools who no longer use ACE should also be contacted.

In short, questions should be raised; philosophies should be understood.

For those who may be interested in further information the address of ACE is: Box 2205, Garland, Texas 75041.

ABOUT THE WRITER: Dr. Ken Riggs is director of student teaching at Free Will Baptist Bible College, Nashville, Tennessee. ▲

Briefcase



Once a preacher cracks the starting lineup in full-time pastorates, he transfers his furniture from one parsonage to another without much problem. Ministers rarely digress to part-time pastorates after tasting full-time nectar. And they generally don't concern themselves with their less fortunate, part-time-pastor cousins since they seldom meet anymore except at conferences.

There's a hard-to-kill myth loose in the kingdom spreading tales that most Free Will Baptist churches have full-time pastors. They do not—at least in terms of finance and time. No more than 1000 (probably less) of the nearly 2500 Free Will Baptist churches have full-time pastors. It only sounds like more because the full-time 1000 are noisy and grab the lion's share of publicity. That leaves 1500 churches pastored by working preachers.

Some older ministers talk with deep spiritual overtones of those part-time ministries 30 or 40 years ago and how God blessed and the people prayed, as they worked their way from store-front beginnings to suburban corner lots. There seems to be a special virtue mysteriously associated with those early working pastors, gently remembered as pulpit heroes of the “good ole days”.

For your information, those good ole days of part-time churches and

The Part-Time Pastor

working pastors still exist in Free Will Baptist ranks and thrive with robust health. Preachers know this is true, because the first thing a preacher says when he wants to know of churches needing pastors is "I want a full-time pastorate."

A few states have upward of 70-80 percent full-time pastors, North Carolina and Tennessee for example. But once across those state lines full-time churches may be as far apart as three-day weekends.

What is a fellow to do if God leads him to pastor a part-time church? Would God *really* lead a trained man to a part-time church? Well, why not? Somebody must pastor the 1500 part-time works. Who better to guide them toward full-time status than trained men who see the need and are willing to sacrifice if necessary to get the job done?

DANGER ZONE

Oh, yes, there are plenty of part-time pastorates. We are still a pioneering group for those who have the calling and the courage to attempt the difficult. But it's dangerous to pastor a part-time church.

The danger comes not from frontier loneliness but from too much applause by the business community. The part-time pastor finds it all too easy to waive his pilgrim image and become attached to all the respect heaped on him by his non-church employer. He feasts on first-class treatment plus fringe benefits, high pay and minimal responsibility.

The part-time pastor is loved and admired by his people, since they

identify with him as a fellow worker in the business community. They don't expect too much from him and are grateful for anything he does. The people know he has to punch a clock like everybody else. He endears himself to them because he sacrifices his work time to preach funerals and make emergency calls.

The part-time pastor makes good use of his time. He has no choice there's so little of it to spare.

But it takes a special man of God to work full time at some plant, pastor a struggling church, nurse it to a full-time stage and then have enough faith to walk away from his secular job and pastor full time.

Another danger of work/pastor marriages is the security and independence born from not having to rely on the whims of sometimes immature church members for family revenue. The pastor's main income is outside the church; what the church gives is gravy. By the way, that's where the rub comes in some instances. Folks think—and perhaps rightly so—giving \$100-150 weekly extra to a pastor already drawing the same wages they do is exorbitant.

PRESSURE PASTORATES

Some churches want a full-time ministry and are ready to commit themselves to it, but the pastor isn't. He's become addicted—addicted to independence, to buying his own home instead of living in a parsonage, to feeling like a tent-making Paul rather than a hired hand. He's hooked and doesn't know it.

The pressure of full-time pastorates is awesome. Members who

were grateful now take for granted the pastor's services. They expect overnight miracles just because a pastor is full time; often the pastor does, too, increasing their mutual frustration.

Pastors who switch from part-time to full time collide with terrific adjustment problems. Strangely enough, he who juggled his precious free hours so well while working 40 hours and pastoring on Wednesdays and weekends, becomes a time sponge once freed of clock punching. Without the plant whistle structuring his life, time turns on him like an angry she-bear.

He gets bored with random studying or makes too many hospital calls. He feels guilty when members drive by on their way to work and he's having morning devotions. He has all the time he ever wanted and doesn't know what to do with it.

We need more men who can risk part-time pastorate dangers and rise above the temptation to remain permanent insurance agents or apartment owners . . . men who choose the pastorate though knowing full well that businesses keep better pace with inflation than church treasurers.

Preachers can't strike. All they can do is resign or preach better sermons.

Do you have the courage to attempt part-time pastoring? The ability to guide a congregation into a full-time program? The grace to then quit your secular job and trust the Lord's people to supply your needs?

Praise God! You may be one of those special men equipped to cultivate the hard places. ▲

By Bob Shockey

One of the most difficult times in a pastor's life is when he feels it is time to resign.

Probably more mixed emotions are experienced at that time than any other period in his life except when God called him to preach.

If a pastor is resigning at the leadership of the Lord, he may sense weeks or months in advance that God is speaking to him about this matter. It may be the Holy Spirit is leading him into another area of work or perhaps to another church.

But he must be sure he is headed somewhere, because God the Holy Spirit never leads a preacher to do nothing. One must also be aware that Satan can open some doors.

I am persuaded that everytime God opens a door for service, Satan will open two. This is why the pastor must pray and discern God's will for his life.

TELLING THE PEOPLE

Once a pastor has determined it is God's will for him to resign a church, he needs to share this with his family in confidence. His wife may already be aware of the pastor's burden, or she may have been sharing in prayer about this very important matter. The pastor must prepare his family for the step, because children are affected spiritually and emotionally by this traumatic experience.

This is one reason why a pastor should not threaten the congregation with resignation or use resignation in an effort to get raises or other benefits. Oh, how a pastor should guard against fleshly methods, be careful to do what is

How to vacate the parsonage gracefully

ethically right and only that which the Holy Spirit is urging.

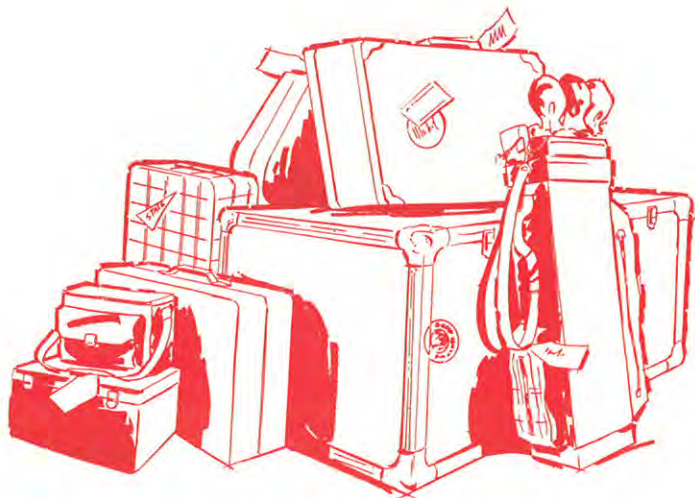
Many individuals and churches are hurt, even destroyed, by selfishness and egotism on the part of pastor or congregation. Those not properly taught that God may use one pastor to help mature a people find it difficult to understand when it becomes necessary for God to move in another type pastor for the congregation's good. This is the reason a church needs to patiently understand and discern the Lord's will.

All of us have special friends, and we grow to really cherish cer-

tain individuals. It is all the more difficult when a separation time comes. But we—both church and pastor—must mature to the point that God's will is more important than our own immediate interests.

RESIGNING UNDER FIRE

Unfortunately, some pastors leave pastorates under adverse conditions. Perhaps a problem arises and it is of such nature that for all practical purposes and for the good of the congregation, it would be best for the pastor to leave.



In this type situation, every scriptural method possible should be employed to solve problems; because regardless of the outcome, you can be almost sure some new convert or innocent young person will be deeply hurt for years to come.

If a pastor resigns because of a problem, I suggest he write out his resignation and read it first to the Deacon Board. With their approval and according to the church constitution and by-laws, the preacher then can make necessary plans to vacate the parsonage and leave as soon as possible.

If the pastor's or some other individual's name and reputation have been injured, then scriptural steps must be taken to clear this matter in such a way as to please the Lord.

It might be wisdom for a church to pay a pastor's salary in advance for a week or even several weeks, and then use an interim pastor rather than have an unhealthy situation existing at every service which would promote gossip or hard feelings.

RESIGNING WITH A SMILE

Now, what if the pastor is resigning because he believes it is the Lord's will for his life?

First, he should write out his resignation and share it with his

family. Then he should tell his Deacon Board. Plans should then be made to vacate according to the church constitution and by-laws. If there is no constitution and by-laws, all arrangements should be agreed upon by both the pastor and Deacon Board.

Enough time should be allowed for the call of another pastor.

(Write Randall Book Store, P. O. Box 17306, Nashville, Tennessee 37217 and get Bob Shockey's booklet, *How To Call A Pastor*.)

The pastor should then read his resignation or have it read to the Sunday morning congregation after the worship hour. He may wish to print it in the next mid-week reminder or next Sunday's bulletin for the benefit of those who were not present.

The chairman of the Deacon Board should then briefly explain the process of getting another pastor and tell the people how long the present pastor will stay. This gives the people assurance and comfort about proceedings for the next several weeks.

The pastor should take a few minutes to reassure the people that God has just the man to follow him. Many will be emotionally affected by the shock of the pastor's resignation. The pastor and his family should prepare themselves to deal with the deep

sentiment that will be expressed to them on this day and the days to come.

HELPING THE NEXT MAN

The pastor and his family should take every opportunity to help pave the way for the next pastor and his family. Be careful not to draw sympathy to yourself. Express confidence in the fact the next pastor will be very capable of caring for the congregation.

Every pastor who resigns a church ought to express his love and appreciation to the people. He should also let the congregation know they should now make room in their hearts for another man of God.

It is wisdom for a pastor who has resigned to leave on the appointed day and *I mean leave*.

Let the people know you now have another responsibility and that the new pastor should marry the young and bury the dead. Don't be running back frequently to preach funerals and minister to the congregation.

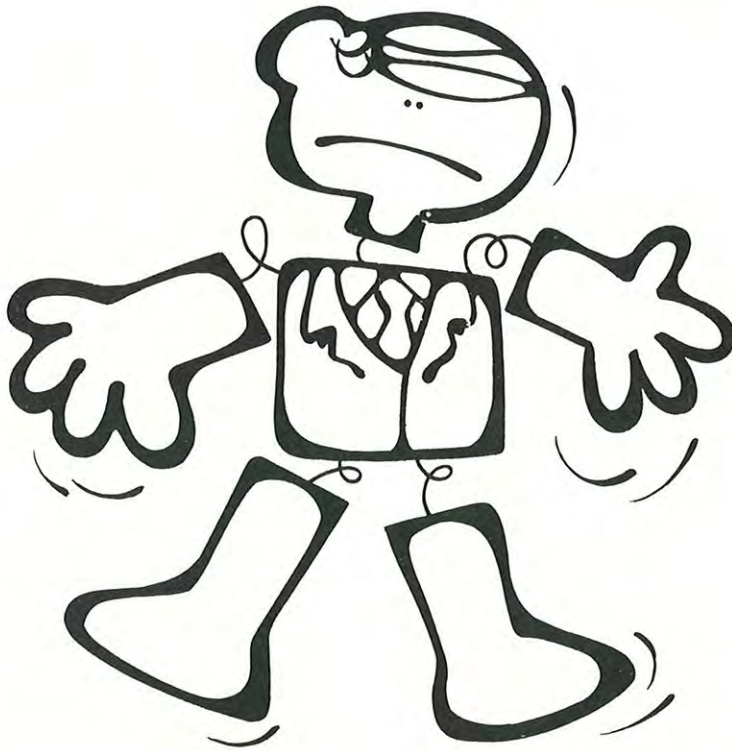
That is not to say you cannot visit or fellowship occasionally. If someone insists that you preach or assist in a funeral, you should certainly do so. But remember you felt led of God to leave, so do it.

Many pastors feel badly or misunderstand motives when former ministers return repeatedly without even a casual "hello" or encouragement for their successors.

Remember you are God's man. Be that man and be a gentleman with high ethical standards.

ABOUT THE WRITER: Bob Shockey is missions director at Heritage Temple Free Will Baptist Church, Columbus, Ohio. ▲

Come Apart Or Fall Apart



“Churches have changed Sunday from a day of worship and rest to the day of choir practice, board meetings and hospital visitation.”

by Rebecca Pugh

When God created the world with its plants, animals and man, He worked six days and rested on the seventh. Genesis 2:2,3 records:

And on the seventh day God ended His work which He had done. And He rested on the seventh day from all His work which He had done. And God blessed the seventh day, set it apart as His own, and hallowed it, because on it God rested from all His work which He had created and done (Amplified).

God instituted the Sabbath at creation to be a day set apart from common duties and labor for rest. God in love and wisdom recognized the need for man to have a day's separation from his weekly routine—a time budget. God ceasing from His labor on the seventh day set a pattern for man to follow.

The Sabbath was included in the Decalogue so as to remind man of this vital part of God's purpose in creation. The word *Sabbath* means “to cease or to desist.” The relevance of the Old Testament Sabbath presents an eternal principle that cannot be ignored.

This principle is still binding. One cannot logically disregard the Sabbath commandment and keep the remaining nine commandments.

**NO REST
FOR THE RIGHTEOUS?**

The problem is paradoxical for the Christian who is actively

involved in his local church schedule. Churches have made Sunday not a primary day of worship and rest from the tedious work week, but the day to have choir practice, board meetings, hospital visitation and other such programs in addition to church services.

Perhaps church leaders should re-examine priorities and schedule Sunday as a day mainly of worship and rest. Jesus reminds us in Mark 2:27 that the Sabbath was made for man.

Jesus' life provides enlightenment on this matter of rest. Jesus needed time to get away from the crowds for periods of physical and spiritual refreshment.

Matthew 14:13 tells of Christ getting into a boat and going off alone to a remote place. Jesus went to deserted places to pray. In Mark 1:35 and Luke 4:42, He arose in early morning to be refreshed alone.

These verses in context indicate this time was in the midst of His regular calendar of activities. The text does not imply leaving for a week or two. In both instances following this period alone, He states He came to the world to preach.

He at another time says, "I came not into the world to be ministered unto, but to minister." Although all Christians do not preach, the identity with Christ serving others is certainly applicable.

Yes, Jesus did take periods of time to rest, but He did not lose His perspective of purpose to serve others. This is important for all Christians to understand—a time of getting away from the routine should sharpen and refocus our objectives so we are more effective, creative and productive when we return to our usual life pattern.

Jesus' statement "Come apart, and rest awhile" in Mark 6:30-32 clearly defines His attitude toward His disciples' need for a break. They had not even allowed time to eat.

Preachers probably often relate to this amount of busyness.

However, Jesus thought His disciples should alternate between their contact with people and their being alone in some wilderness place.

DO IT TODAY

An examination of the phrase "rest awhile" is helpful to understand what Jesus meant. The word for *rest* is an aorist verb which stipulates "rest on this particular day." This is not to be construed as continuous rest. Obviously, Jesus did not want the disciples to be confused.

He did not want them imbalanced and giving in to the common faults of laziness or impetuous, hard-nosed grinding work with no break. The word is directed to those who are tired.

The word for *while* denotes time limit or duration. It means "little, small or short." Therefore, Jesus' suggestion to rest awhile does not mean an extended period away from life's duties.

A practical guideline would be to allow for a regular day each week to be set apart for relaxation, restoration and revitalization. The tensions and monotony of day-in and day-out working must be handled on a regular basis by a definite separation of oneself from them. Spasmodic and irregular sleeping and eating habits contribute to fatigue which necessitates longer periods of restoration.

ARE LONG VACATIONS BIBLICAL?

The practice of vacationing has resulted from a hectic society of which Christians are a part. There is no direct mention of extended vacations in the Scriptures except the passages already cited.

Our ultimate example must be Jesus who was subject to human infirmities of hunger and weariness. His teaching does not allow for continuous resting, but for brief periods of rest.

The God-ordained day of rest each week is our Sunday. Prescribed church services should

provide worship to praise and honor God. Sunday afternoons and hours following the evening service could be spent in personal rest or informal fellowship with other believers whether eating together or just playing quiet games.

Sunday could be the unifying family day if church schedules were reworked or planning was initiated by family members for together activities. Common Christian sense should direct the hours outside of church services.

Sunday, a day of rest and worship, should not be confused with a holiday to do activities which would follow the world's habits.

Isaiah 58:13, 14 reinforces this:

If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath a delight and the Lord's holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words, then you will find your joy in the Lord, and I will cause you to ride on the heights of the land or to feast on the inheritance of your father Jacob . . . (NIV).

Unfortunately, Christians have been affected by the world's materialistic, ungodly system which dictates no distinction between Sunday and the rest of the week. The 20th century vacation is a product of people not practicing a genuine personal Sabbath.

The question of Jesus' 40-day period in the wilderness may be posed. As to whether this validates extended vacations is doubtful unless the vacation would be intense in study, fasting and prayer apart from even the family.

Christians should beware of being subtly spoiled by being cast in the world's mold after the tradition of men and not Christ.

We must discipline ourselves to follow Jesus' admonition to come apart at brief, regular intervals—preferably Sunday—lest we fall apart.

ABOUT THE WRITER: Rebecca Pugh is supervisor of Gateway Christian School, Granite City, Illinois. She holds membership in Bethel Free Will Baptist Church, South Roxana, Illinois. ▲

Hillmont Camp Director Sam Johnson's nuts and bolts suggestions tell what to do before, how to cope during and where to look after the dust has settled in your church camp.

Tennis Shoes And Sermons

By Sam Johnson

Planning the program for a Christian camp is a major undertaking which demands many hours of concentrated effort.

For the usual church or denominational camp the planning should be the work of key leaders who are going to be involved in the program at camp. Planning should be done several months prior to the camp date in order to allow sufficient time for adequate preparation in all areas.

CONSIDER THE CAMPERS

One of the first considerations in planning for camp is the simple question, "Who is coming to camp?" You may not have specific names of persons at the time of your planning, but it is essential to make an adequate generalization.

Age level is one factor which is usually known. Planning for junior age is certainly different than for senior high youth. Most church camps are coed, but if you should have a camp for all boys or all girls, the planning can be different in a number of areas.

An important element sometimes overlooked in generalizing about campers who will be attending your camp is the spiritual and Bible knowledge level.

Planning the program for a church camp where potential campers have had a short span of time in the year-round church program should be different than when planning for campers who have been in church most of their lives.

If you are planning a camp for a group of churches with a large bus ministry and many of the children from this source are likely to be at camp, the planners must consider this.

WRITE IT DOWN

A general awareness of who you think will attend camp is going to influence camp aims. You should state your aims before further planning is done. Your camp philosophy will influence the kind of aims you set forth.

The needs of those coming to camp must be given proper consideration. If you expect a large number of unsaved campers, emphasis on evangelism should be high. If you are planning for campers who have been to camp several summers, are regular church attenders and have professed a born again experience in Christ, your planning will likely be more along the lines of Christian growth.

It is extremely important that you set down your aims in writing. The aims should cover what you hope to accomplish in such areas

as small-group study sessions, large assemblies, recreation time and the cabin group. Your aims will determine the approach you take in all aspects of your camp program.

STRUCTURE THE PROGRAM

Program is in reality all that happens at camp. Even those events that occur (a frog in the counselor's bed) which you did not schedule become part of your program whether desired or not.

The more thoroughly you plan the less likely you are to have undesirable program features develop. Good programming is flexible and allows room for spontaneity. But at the same time the program is so structured as to avoid inappropriate programming that may develop if all of the time is not accounted for in your planning.

Designing a program for camp is more comprehensive than for any other type of activity in the church. You must consider the total person, the total day and the multiple of days. A person's needs regarding the physical, emotional, mental, social and spiritual must be considered in planning for camp.

It is just as important to plan for enjoyable, nutritional meals as it is to plan for an interesting, inspirational Bible hour. When physical needs are adequately met (salve for mosquito bites), campers are more open and receptive to input in study session, teaching and preaching, and personal counseling.

HAND-PICK PERSONNEL

Personnel might well be defined as people. Your program planning will set the stage based on your aims, but it must have people for implementation. One of the plusses in planning your program well in advance is that you have time to select the persons needed for the jobs.

The personnel for your camp should be selected with regard to your camp philosophy, your aims and the specifics of your program.

Look at individuals in regard to what you want them to do and not at how outstanding they may be in other areas.

A person capable of preaching a great sermon may or may not be a suitable counselor for a cabin of energy-packed teenagers.

Job descriptions written out for each job at camp including dishwasher, life guard, counselor and the like will be helpful in defining your needs. Each person employed whether volunteer or paid should be given a copy of his job description.

When both parties of an agreement understand what is expected, accountability can be defined and performance may be more easily measured. In many church camps the workers are largely volunteer, but each person should feel his responsibility as though he or she were to be paid a large salary.

SELECT PRACTICAL CAMPSITE

Visit the facility you are going to use for your camp. If you have a choice of sites, select in view of your aims and basic program plans. If you have no choice, plan your program with the specific facility in mind.

Even though you are quite familiar with the camp you are going to use, a walk-through before planning will refresh your mind. A look at previous camp programs at a particular site might bring to light problem areas that need to be considered when planning your program.

Careful planning can often turn an obstacle into a plus factor or at least neutralize its effect on your program. Likewise a problem ignored in planning can become insurmountable at the last minute. The site should be supportive of your program and made to work to your advantage.

PROMOTE, RECRUIT AND PUSH

Camp is for people and not for empty seats and empty beds. It is not enough to announce camp

dates and expect a flood of registrations.

The amount of promotion needed will vary depending on the year-round emphasis that is given to camp. There are many activities provided for our youth today which compete with the church's program. A well planned and executed camp program has much good to offer, and effort should be given to the goal of filling every available registration.

In a denominational camp each church involved should give specific attention to recruiting campers. Do not wait until a week or two from the camp dates to promote. Make the emphasis long-term and provide means for each child to attend.

This may be done by setting up a camp fund in the church. Ask parents who can afford it to contribute the full amount of a camper's cost. Invite support from those who do not have camp age children to contribute toward the cost of campers who cannot afford the fee.

Use this fund to pay the way for every person registering for camp, and no child is embarrassed by having to ask that his way be paid.

INSIST ON FOLLOW-UP

Careful planning will insure the camp week will go smoothly. There will be some unexpected situations to deal with and some problems you expected but hoped wouldn't show up. However, if you have planned well, you will be able to deal effectively with most things that come along.

While you may rightfully anticipate certain results during the week, the job is not over with the last day of camp. Should you be fortunate enough to conduct a camp lasting for two weeks instead of one, you will achieve far greater results. Most of our one-week camps only make a beginning.

In either case there is a responsibility for follow-up. In a denominational camp it should be possible to place a large part of the burden for follow-up on the



TENNIS SHOES (From page 11)

teachers and other youth workers in the local church. Information about the campers should be passed along to the church by the camp.

Workers in the local church should then follow through according to the needs of persons who have been to camp. With proper follow-up, a week or two weeks at camp become a tremendous investment of time and energy for the Lord with exciting results.

EVALUATE RESULTS IMMEDIATELY

Planning for next summer's camp should begin on the last day

of the current year's camp. If aims were written down and goals set, you have something to measure your results by. A thorough evaluation of the total effort will provide valuable input for the planning of the next camp.

An excellent article on evaluation appeared in the July/August, 1978, issue of the *Journal of Christian Camping* under the title "Heading Towards Quality?" written by Monty Moncrief. Write to Christian Camping International, P.O. Box 400, Somonauk, Illinois 60552.

ABOUT THE WRITER: Samuel Johnson is executive director of Hillmont Camp and Retreat Center, White Bluff, Tennessee. He is also a part-time staff member of Christian Camping International. Mr. Johnson is a member of First Free Will Baptist Church, Dickson, Tennessee. ▲

CAMP READING MATERIAL

BLUE FOR QUALITY by L. Ted Johnson and Lee M. Kingsley published by Harvest Publications, 5750 N. Ashland, Chicago, IL 60626

CAMPING GUIDEPOSTS by Lloyd D. Mattson published by Moody Press, Chicago, IL 60610

CREATIVE CAMPING by Joy Mackey published by Victor Books a division of SP Publications, Inc., Wheaton, IL 60187

INTRODUCTION TO CHRISTIAN CAMPING compiled and edited by Werner Graendorf and Lloyd D. Mattson published by Moody Press, Chicago, IL 60610

JOURNAL OF CHRISTIAN CAMPING published six times a year by Christian Camping, International, P.O. Box 400, Somonauk, IL 60552

DIRECTORY UPDATE

PASTORAL CHANGES

ALABAMA

Don Taggart to Mt. Harmony Church, Vernon from Bethlehem Church, Pontotoc, MS

ARIZONA

Ron Stoneburner to First Church, Phoenix from First Church, South Gate, CA

Ralph Nitcher to Northside Church, Phoenix

ARKANSAS

Randy Scott to First Church, Searcy from First Church, Tuckerman

CALIFORNIA

Bill Burgess to Hanford Church, Hanford

GEORGIA

William Travis to Sattilo Church, Hazlehurst

A. C. Truluck, to Bethany Church, Hazlehurst

KANSAS

Gary Elder to First Church, Topeka

MISSISSIPPI

Robert Cooper to Beech Springs, Sattilo from First Church, Charleston Heights, SC

MISSOURI

John Turner to First Church, Fredericktown from Grandview Church, Maynard, AR

Grover Terry to Marshfield Church, Marshfield from South Side Church, St. Louis

NORTH CAROLINA

James Stepps to First Church, Grimesland from Lighthouse Mission, Siler City

A. C. Morgan to Immanuel Church, Winterville from Sandy Acres Church, Columbia

Steve Ashby to St. John Church, Goldsboro

David Caster to Wildwood Church, Wilson

OHIO

Robert Nelson to Amherst Church, Amherst

James A. Hayes to Columbus First Church, Columbus from Lackey Avenue Church, Louisa, KY

OKLAHOMA

Don Woods to Tamaha Church, Stigler

Wayne Bookout to First Church, Blackwell

Don Beckam to Zion Hill Church, Oologah

Kenneth Brandon to Panama Church, Panama from Arkoma Church,

Arkoma

Leslie Fleming to First Church, Vinita

DeWayne Durham to Hawkins Church, Blanchard

Joey Howeth to Iron Chapel Church, Purcell from Hawkins Church, Blanchard

SOUTH CAROLINA

Ronnie Floyd to First Church, Charleston Heights from Valley Grove Church, Anderson, IN

TENNESSEE

Delmer McCowan to Crossville Church, Crossville

TEXAS

Clarence Hearron to First Church, Denison from Calvary Church, Norman, OK

Ron McMillan to Western Hills Church, Fort Worth from First Church, Denison

Jerry Johnson to Bayshore Church, Bayshore

Homer Tumbleson to Gartman View Church, Seminole

OTHER PERSONNEL

Randy Sawyer to Trinity Church, Greenville, NC as minister of music and youth from Amory Church, Amory, MS

1979 Charlotte, NC

CONVENTION TIME AGAIN!

By Staff

The National Association of Free Will Baptists raises its banners in a state rich with denominational heritage July 15-19 when the 43rd annual session convenes in Charlotte, North Carolina. Leaders predict an attendance upsurge from last year's 3500 plateau. Free Will Baptists from 40 states are watching downtown Charlotte where the five-day gathering will unfold at the new \$10 million dollar Civic Center.

Delegates are scheduled to analyze reports from all national boards and commissions, vote on pertinent resolutions, establish policies furthering the Kingdom's work next year through denominational outreach and fellowship around the word.

This is the fourth time in 34 years North Carolina has hosted the national convention, the last occasion 14 years ago (1965) in Raleigh. North Carolina also welcomed the 1959 convention to Asheville and the 1945 session to Middlesex. The task of hosting the 43rd annual meeting is shared by 26,200 members in 177 churches of the nine associations comprising the North Carolina Association of Free Will Baptists.

Meeting simultaneously with the National Association is the National Youth Conference. Attendance for the Sunday night keynote service at NYC '79 is expected to reach 4000. Officials anticipate 3000 youth registrants in Charlotte.

The Woman's National Auxiliary Convention conducts their one-day annual conclave Tuesday, July 17.

Cradled in the heart of Charlotte's business district, the sprawling Civic Center is 134,000 square feet of versatility. The Civic Center is directly connected to the 381-room convention headquarters hotel, Radisson Plaza. It also connects to 40 shops and service establishments in a fully-enclosed Overstreet Mall.

Almost 60 percent of the entire national population lives within a 650-mile radius of Charlotte. Getting into the 1979 convention city will be no problem. Charlotte ranks 21st nationally in the number of scheduled airline flights with 155 flights daily in and out of Douglas Airport. The city's bragging rights include 233 days of sunshine yearly to highlight



CONVENTION (From page 13)

its 19 golf courses and 78 tennis courts.

Two major Interstate highways, I-77 and I-85, intersect in Charlotte, giving easy accessibility by automobile. Carowinds, the nation's only theme park big enough to be in two states, is just minutes from downtown Charlotte. At Carowinds adults become children again and enjoy whirling rides and outstanding shows amidst recreated settings of our country's colorful history.

Every church should send its pastor and a lay delegate to Charlotte. Summer vacations can still be arranged to include the July gathering.

STRIKING CONFERENCE THEME

Five outstanding preachers spearhead 1979's exciting convention theme, "The Spirit-Controlled Life". This theme brackets victorious Christian living, effective witnessing and Holy Spirit-influenced service.

Enterprising Columbus, Ohio pastor, Paul Thompson, launches delegates and visitors into the week-long conclave Sunday morning with his "Being Filled with the Spirit" message. Thompson pastors Heritage Temple Free Will Baptist Church and is a member of the Sunday School and Church Training Board. The 49-year-old teacher training specialist was cited for evangelism excellence by *Moody Monthly*, *Christian Life*, *Eternity* and *Campus Life* Magazines during Campus Crusade's "I Found It" campaign.

Less than 36 hours after Thompson's message, conference keynote speaker, Dr. Charles Thigpen, delivers his Monday evening sermon, "Walking in the Spirit." The newly-installed president of Free Will Baptist Bible College is well known as a Bible expositor and pulpit orator. Thigpen chairs the Accrediting Commission for the American Association of Bible Colleges. He moderated the National Association 1954-1960. The South Carolina native earned a Doctor of Arts degree from Middle Tennessee

State University, Murfreesboro, in 1975.

Gordon Sebastian, 47-year-old North Carolina pastor, anchors Tuesday evening's service. Sebastian preaches "Ministering in the Spirit", a subject well suited to his aggressive ministry. Peace Free Will Baptist Church, Wilson, is his sixth pastorate. Mr. Sebastian writes a regular soul-winning column in the *Free Will Baptist Witness*, North Carolina newspaper. He served 16 years (1961-1977) on the National Home Missions Board.

Veteran medical missionary, Laverne Miley, spotlights the annual missionary service Wednesday evening. Dr. Miley, who has completed 17 years in Africa, diagnoses "Evangelizing in the Spirit". Miley, 50, received the M.D. degree from University of Tennessee School of Medicine after pre-med training at Vanderbilt University. He studied tropical medicine in France prior to his first missionary term in Africa.

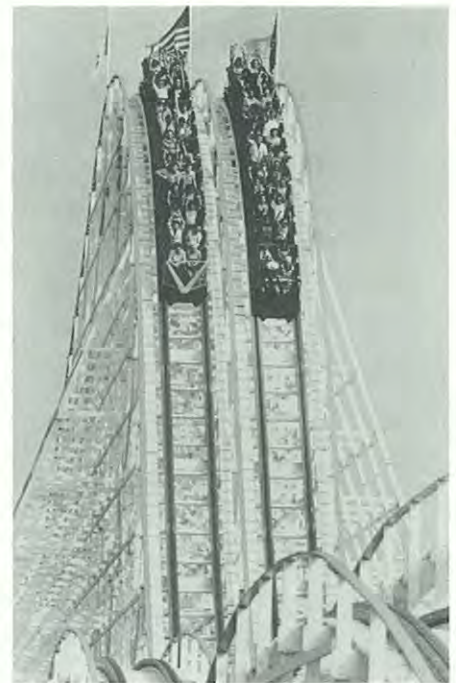
This year's final convention sermon belongs to 55-year-old, ex-Marine sergeant Edward F. (Butch) Johns of San Diego, California. Johns' assigned subject is "Praying in the Spirit". He pastors First Free Will Baptist Church, Chula Vista. The Oklahoma native has pastored in California since 1955. Johns is in his eighth year as a member of the National Association's General Board. He was California State moderator nine years (1969-1978).

PIVOTAL CONVENTION BUSINESS

Moderator Bobby Jackson will gavel to order some of the most important business sessions the denomination has faced in a decade this July.

Not since 1967 has the national convention inaugurated a new Executive Secretary. One of the major responsibilities awaiting delegate consideration is selection of a successor for outgoing Executive Secretary Rufus Coffey. Coffey resigned in March and is returning to the pastorate in August.

In other business, delegates must vote on three items postponed from the 1978 General Board report relative to *Treatise* additions and doctrinal clarifications.



Carowinds roller coaster

One item concerns a five-paragraph explanation of the Free Will Baptist position regarding glossalalia (speaking in tongues).

Two other statements more precisely defining inspiration and Scriptural infallibility and inerrancy will demand close delegate scrutiny.

Nine national board positions are to be filled in Charlotte. Masters Men, Home Missions and Retirement and Insurance Departments are scheduled to receive three new members each.

The Theological Liberalism and Historical Commissions will replace one member each. New General Board members from 16 states will be elected.

NYC SYNOPSIS

Approximately 3000 young people and their sponsors are expected to gather in the Civic Center Sunday night, July 15, to worship together during the keynote service of the 1979 National Youth Conference.

Reverend E. Eugene Hales, pastor of West Duplin Free Will Baptist Church, Warsaw, North Carolina, will bring the keynote address. He will develop the theme, "Approved . . . unto God . . . and of men," taken from II Timothy 2:15 and Romans 14:18.

Mr. Hales has served in many denominational capacities at local, district, state and national levels. At present, he is a member of the Sunday School and Church Training Board. Hales previously served 11 years on the Board of Church Training Service. He has pastored West Duplin church for over eight years. Brother Hales also serves as administrator of West Duplin Christian Academy.

Eugene Hales is a fervent Bible preacher and is used extensively in church revivals and summer Bible camps. He is a 1961 graduate of Free Will Baptist Bible College.

A unique variety of special music is planned for the keynote service, including a mixed choir and a children's choir from North Carolina as well as the Watchman Quartet (young pastors from Oklahoma).

Four action-packed days of Bible competition, Music and Arts presentations, messages from God's Word and the finest in fun and fellowship await the large group expected to attend NYC '79.

WNAC PREVIEW

Bible teacher and speaker, Mrs. Kay Arthur, will address the fellowship dinner of Woman's National Auxiliary Convention Monday evening, July 16. The annual banquet is scheduled in the Civic Center and is open to both men and women.

Mrs. Arthur's weekly radio program on WMBW—the Moody Station—in Chattanooga, Tennessee and her tape ministry reach 38 states and seven foreign countries. She and her husband Jack Arthur operate *Reach Out*, a Bible conference ministry located in Chattanooga.

The Radisson Plaza Hotel will serve as WNAC headquarters and will be the site of committee meetings on Monday.

"Knowing and Growing" (Ephesians 4:15b), is the theme for the business and worship session on July 17 in the Civic Center. Awards for the creative writing contest will be given at that time.

Major addresses are slated by missionaries Jerry Barron, Mexico; Jimmy and Janie Aldridge, Ivory

Coast, West Africa; and Lorene Miley, former missionary to the Ivory Coast.



ARTHUR



HALES

Jerry and his wife Julie have served in Guadalajara since 1971 where he is director of the Mexico work.

The Aldridges began their ministry at Koun where Jimmy maintained several preaching points while Janie worked in a small clinic on the station. They shared responsibility in a French-speaking Bible institute, as well as a literature distribution program which uniquely equipped them for the new frontier at Bondoukou where they presently serve.

Lorene Miley and her husband Dr. Laverne Miley, have ministered both physically and spiritually to thousands of Ivorians in the medical clinic at Doropo since 1962. Mrs. Miley has also served as WNAC president. ▲

REQUESTS FOR TICKETS TO MEAL FUNCTIONS 1979 NATIONAL CONVENTION

Number	Meal	Total
_____	WNAC Banquet—\$6.00 each Monday, July 16, 5:00 p.m./Civic Center Speaker: Kay Arthur	\$ _____
_____	Music Fellowship Breakfast—\$5.00 Tuesday, July 17, 7:00 a.m./Civic Center Speaker: Lindsay Terry	\$ _____
_____	Pastor's Dinner—\$6.00 each Tuesday, July 17, 5:00 p.m./Civic Center Speaker: Robert Picirilli	\$ _____
_____	Master's Men Breakfast—\$5.00 Wednesday, July 18, 7:00 a.m./Civic Center Speaker: Delmar Priest	\$ _____
_____	FWBBC Alumni Luncheon—\$4.00 each Wednesday, July 18, 12:00 p.m./Civic Center	\$ _____
	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 2, 1979.**

(NOTE: Order all youth banquet tickets from NYC Office.)

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

APPLICATION FOR HOUSING RESERVATIONS

Charlotte, North Carolina

July 15-19, 1979

Please fill out form completely
and mail to

Charlotte Convention Housing Bureau
P.O. Box 32785
Charlotte, North Carolina 28232

INSTRUCTIONS:

THE CHARLOTTE CONVENTION HOUSING BUREAU WILL HANDLE ALL HOUSING APPLICATIONS.

Applications must be submitted in writing on this official form.

Confirmations will be mailed directly from the hotel to only one person. Please allow at least three weeks for confirmation.

After confirmation has been received, any reservation changes must be made directly with the hotel.

If you share a room with others, please send in only one housing application listing the names of all occupants.

Applications must be postmarked no later than June 15, 1979.

At least two choices of hotels/motels are desirable. Reservations will be filled in order of receipt.

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

DEPOSIT

Unless a deposit of one room night's room rate is received with this application, rooms will only be held until 6:00 p.m. (E.D.T.) on the designated arrival date. Deposits are refundable provided cancellation notice is given to the hotel up to 72 hours prior to arrival. Make checks payable to "Charlotte Convention Housing Bureau."

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	_____	_____	_____	_____

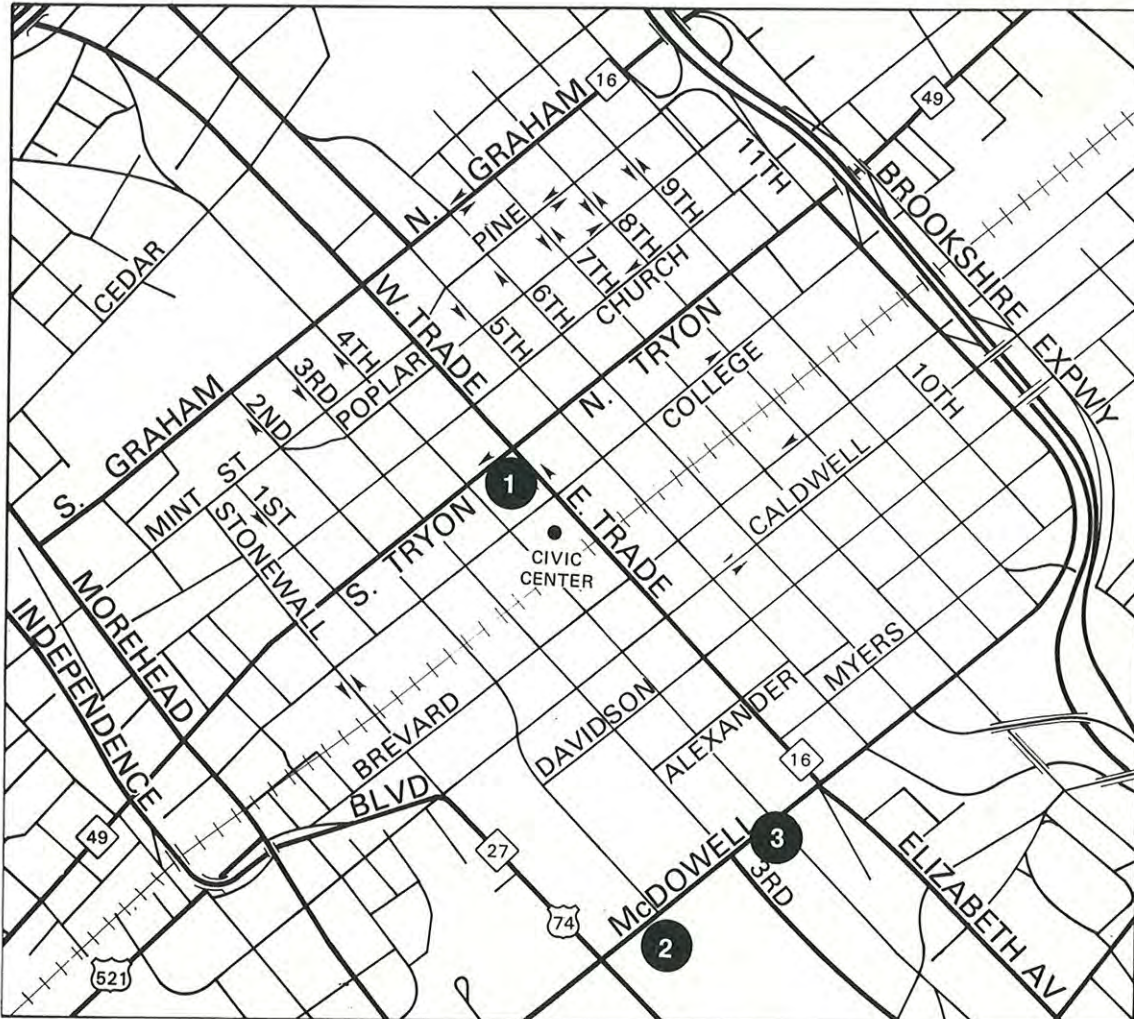
(Names of all parties must be listed. Please print names and complete addresses. Bracket the names of those staying in the same room. We cannot confirm unless rooms requested balance with number of persons listed.)

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

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

July 15-19, 1979 / Civic Center

Charlotte, North Carolina



Hotels & Motels

	SINGLE	DOUBLE	TRIPLE	QUAD
(1) Radisson Plaza Hotel* Headquarters Hotel	\$30	\$36	\$39	\$42
(2) Sheraton Center Hotel** NYC Headquarters	\$28	\$34	\$37	\$40
(3) Quality Inn—Downtown	\$24	\$28	\$30	\$32

All hotels provide free guest parking

*Children under 16 stay free in room with parents

**Children under 18 stay free in room with parents



FREE WILL BAPTIST

newsfront

EXECUTIVE SECRETARY RESIGNS TO ACCEPT PASTORATE



NASHVILLE, TN —Reverend Rufus Coffey, executive secretary for the National Association of Free Will Baptists since 1967, resigned in March to assume pastoral duties in Virginia.

Coffey notified the Executive Committee that effective August 31 he will vacate the office he has held for 12 years to pastor Bethany Free Will Baptist Church in Norfolk.

Mr. Coffey, 52, elected executive secretary in 1967 after five years as director of missions education for the Foreign Missions Department, has longer tenure in the executive post than any of his predecessors.

During Coffey's 12-year incumbency the denomination experienced significant gain. Constituents added 45,000 new members and built 400 churches. Cooperative Plan receipts more than doubled in the past decade rising from \$101,000 in 1967 to \$245,000 in 1978.

In addition to his duties as official denominational spokesman, Executive Secretary Coffey plans the family-oriented national conventions and serves as editor-in-chief of

CONTACT Magazine. He guides the annual Promotional Men's Meeting initiated in 1965 to draw Free Will Baptist state leaders together for discussion of mutual concern and map future denominational outreach.

Mr. Coffey was the catalyst in 1975 for the appointment of an Educational Study Committee resulting in publication of a Free Will Baptist theology of Christian education this spring. At his urging a five-man Graduate Study Committee launched research in 1976 to determine interest in a denominational graduate school. That study culminated in a 1977 mandate to establish a Free Will Baptist graduate school.

Coffey, Virginia native, graduated from Bob Jones University, Greenville, South Carolina and pursued further study at Vanderbilt University, Nashville. His wife Maude, is a member of the music faculty at Free Will Baptist Bible College.

The Coffeys have three children; Raymond, pastor of First Free Will Baptist Church, Hot Springs, Arkansas; Reuel, freshman at FWBBC; and Mrs. Rebecca Pugh, supervisor at Gateway Christian School, Granite City, Illinois.

Before moving to Nashville 17 years ago, Reverend Coffey pastored 13 years in Tennessee and South Carolina.

'GREAT PREACHING CONFERENCE' AT OKLAHOMA CHURCH

TULSA, OK—Crowds of more than 600 nightly overflowed West Tulsa Free Will Baptist Church auditorium February 26-28 to be part of a "Great Preaching Conference".

Conference Director Trymon Messer of the sponsoring National Home Mission Department delivered one of the 10 conference sermons and said friends from seven states shared in the three-day session.

Messer was joined in the pulpit by Pastors Fred Warner of Russellville, Arkansas; Richard Cordell of Guin, Alabama; and John Gibbs of Knoxville, Tennessee. Oklahoma ministers John West and Harry Staires of Tulsa also spoke. Home Missions Director Roy Thomas brought a Tuesday afternoon message.

This was the second such preaching conference hosted by West Tulsa Church and Pastor Connie Cariker, the previous one was in 1976. Cariker has already slated a March 31-April 2, 1980 preaching rally.

BETHEL BIBLE INSTITUTE ENROLLS 112

PAINTSVILLE, KY—Bethel Bible Institute enrolled 112 in its spring term which ended April 15. Paintsville community members made up 52 of that number. Another 42 gathered for classes in Southern Ohio and 18 studied at Boldman Free Will Baptist Church, Boldman, Kentucky.

Since the spring term concluded, President J. D. O'Donnell has been traveling to various churches presenting a one-week education module. When churches request them, three to six week sessions are conducted.

The Institute is also cooperating with the Kentucky State Youth Board in sponsoring a camp June 4-8 at Levi Jackson State Park. Youngsters age nine and upward from area churches are eligible to attend. Adult camp workers are recruited on a volunteer basis.

PIONEER LAYMAN, G. W. CLOUD, HOME WITH THE LORD

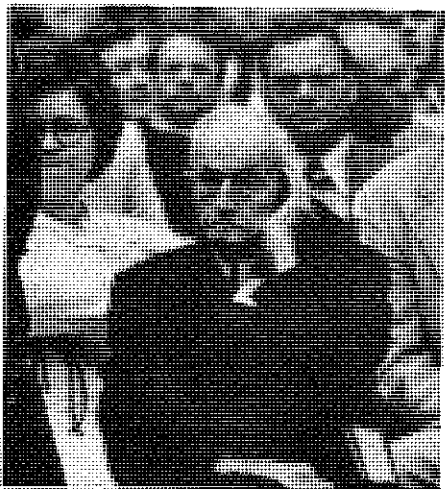
ORANGE PARK, FL—George Wesley Cloud, 87, died February 9. Funeral services were conducted February 12 at Edgewood Chapel with Reverends W. L. Collins pastor of Grace Free Will Baptist Church and Amos E. Acree, Jr., officiating. Interment followed in Melbourne City Cemetery, Melbourne, Florida.

Brother Cloud was born March 10, 1891. He served the Lord 73 years since his conversion Tuesday evening July 12, 1905, in a "protracted meeting" at Marianna. Brother Cloud was ordained as a deacon in 1926 after he helped organize First Free Will Baptist Church, Jacksonville. This was one of 13 Free Will Baptist church organizations in which the energetic Cloud participated.

He was one of the most familiar faces at Free Will Baptist National Conventions, having missed only four since 1935. Brother Cloud was present at missionary to India Laura Belle Barnard's commissioning service in 1935. Deacon G. W. Cloud was elected Florida State Association's clerk-treasurer in 1955. He served effectively on local, state and national levels.

Brother Cloud is survived by his wife, Mrs. Leah Cloud; two daughters, Mrs. Marjorie Norton and Mrs. Vera Acree; a son, Norman J. Cloud; seven grandchildren; and three great grandchildren.

He was a member of First Free Will Baptist Church, Melbourne.



G. W. Cloud

FREE WILL BAPTIST BOOK DEALERS MEET

NASHVILLE, TN—The National Association of Free Will Baptist Book Dealers met in Nashville, Tennessee, March 14-16, 1979 at Randall House Publications. Twelve Book Stores representing 10 states sent personnel for the annual spring gathering according to Alton Loveless, President. Loveless is manager of Ambassador Bible Book Store, Columbus, Ohio.

Resource experts from five companies—Arbor Distributors, Landmark Music Distributors, Moody Press, Scripture Press and Standard Publishing Company—delivered seminars involving market trends, telephone and mail sales, inventory control, benefits from music distributors, selling overhead, Bibles and reference books.

The book dealers shared round table discussions and monthly sales planning as well as Children's Church materials. They later discussed keeping store records, increasing curriculum sales and seminar survival.

A mailgram was received from John Bass of Christian Book Sellers Association congratulating Wayne Spruill, manager of Randall Book Store, for completing the examination to become a certified member bookseller of CBA.

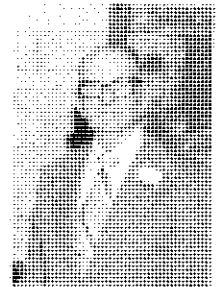
Association membership is open to retail and wholesale outlets selling to stores or the public, as long as the outlets are owned by Free Will Baptist organizations or Free Will Baptist members subscribing to the policy and by-laws of the association.

ADDRESSES WANTED

The Board of Retirement is compiling the names and mailing addresses of our retired ministers and ministers' widows. You can help by sending the names of those living in your area. Send the list to: Board of Retirement, P.O. Box 1088, Nashville, TN 37202.

REV. VIRGIL FLORENCE, CHURCH ORGANIZER, DIES

TULSA, OK — Rev. Virgil A. Florence, 72, died February 22 in Tulsa after an extended illness. Funeral services were conducted February 24 in Shellenbarger



Free Will Baptist Church, Bixby, with Reverends Roy Thomas and Ron Smallen officiating. Interment was in Greeley, Colorado.

Brother Florence was born Christmas day, 1906, near Haskell, Oklahoma, in Coweta County Indian Territory. He entered the ministry September 25, 1931. During his 48 years in the pulpit, Rev. Florence organized six Free Will Baptist churches.

He founded Duck Creek FWB Church, Mounds, Oklahoma; Oak Grove FWB Church, Watonga, Oklahoma; Bixby FWB Church, Bixby, Oklahoma; Broken Arrow FWB Church, Broken Arrow, Oklahoma; Klamath Falls FWB Church, Klamath Falls, Oregon; and assisted in the Greeley, Colorado, mission work.

Brother Florence's ministry extended to 11 states. Six men converted under his preaching were ordained as Free Will Baptist ministers: Winston Lawless, Fresno, California; Harley Bennett, Pocatello, Idaho; Bill Ketchum, Bixby, Oklahoma; Roy Thomas, Nashville, Tennessee; Bob Thomas, Greeley, Colorado; and Bob L. Thomas, Concord, California.

He is survived by his wife, Mrs. Elector Morgan Florence, Bixby, Oklahoma (his first wife, Mae Peck Florence, died August 31, 1976); one sister, Mrs. Lura Gebhart, Tulsa, Oklahoma; two brothers, Rev. I. L. Florence, Lebanon, Missouri and Lonnie Florence, Kennedale, Texas; two sons, Leon Florence, Anaheim, California and Carol Wayne Florence, Palmer, Alaska; one daughter, Mrs. Rosa Lee Thomas, Greeley, Colorado; four grandchildren and three great grandchildren.



newsfront

(continued)

JUDGE BLASTS EVOLUTION DURING FWBBC SEMINAR

NASHVILLE, TN—Judge Braswell Deen, Jr., Chief Justice of the Georgia Court of Appeals told Free Will Baptist Bible College students that teaching evolution to children in public schools has turned America from "one nation under God" to "one nation under atheism." The distinguished jurist held a one-day seminar on the Nashville campus February 23, and awed students and visitors with his knowledge of law, history and science.

Judge Deen, a native of Alma, Georgia, and long-time friend of President L. C. Johnson, spoke in response to an invitation by the president, who is also from Alma. After his tour of duty with the Marine Corps in World War II, Judge Deen studied law at the University of Georgia and practiced law 16 years. He has served as County Attorney and in the House of Representatives in Georgia's General Assembly.

His seminar was both informative and provocative. He said the Theory

of Evolution "may be the greatest hoax ever perpetrated on mankind." Deen advocates teaching creation as well as evolution. His campaign is proving successful in Georgia public schools.

He quotes Clarence Darrow, lawyer for John Scopes in the Dayton, Tennessee "monkey trial," as saying "It is bigotry to teach only one view of the origin of life." Judge Deen says, "Though Darrow was an evolutionist, I agree with him. It is time creation was taught alongside evolution in our schools."

Judge Deen addressed other subjects in his seminar, including "America's 'Crime Curriculum'" and "Humanism versus Christianity."

The Judge, his wife and two sons live in Atlanta, where he is Professor of Constitutional Law, Professor of Chess and Professor of Legal Cross-Examination of Scientific Evidence as to Philosophical Origins, Evolution and Creation.

COLLEGE DEVELOPMENT PROGRAM REPORTS PROGRESS

NASHVILLE, TN—The Development Office at Free Will Baptist Bible College is 12 years old. In this short time assets exceeding 2½ million dollars in land and buildings have been added to the Nashville campus.

Five major buildings have been constructed. Older structures adjoining the campus were purchased for temporary use while planning proceeds for developing the land on which they are located for further expansion.

"We are currently in a campaign to raise \$225,000 and retire our short-term debts. This would leave only long term financing on two new dormitories, underwritten mainly by student fees," explained Director of Development Ronald Creech.

"We are appealing to our churches and people everywhere to help us raise this money in 1979. We must get these short-term debts behind us."

The college desperately needs more auditorium space and is pushing ahead to meet that end. Mr. Creech said, "We are looking to God first and then to our people, to supply our expansion needs. We believe it is an advantage being a denominational college. Many other private colleges are facing insurmountable problems.

"In the past, when needs have been made known, our people rallied to meet them. We're counting on that continued loyalty as we look to the future at Free Will Baptist Bible College."



Jack Stallings



2000 ATTEND FWBBC CONFERENCE

NASHVILLE, TN—The largest crowd in history attended Free Will Baptist Bible College's annual Bible Conference March 11-15, heard outstanding preaching and honored Dr. L. C. Johnson in the year of his retirement from the presidency of the college. Visitors and college personnel filled the Activities Building and utilized overflow facilities for most services. Approximately 2,000 attended the Wednesday morning program honoring Dr. Johnson's 34-year ministry at the college.

Conference speaker Evangelist Jim Mercer delighted and challenged his audiences. Dr. Stanley Outlaw, FWBBC Bible professor delivered a series of practical messages from the ministry of Elijah. The Reverend Jack Stallings, pastor of Collinswood FWB Church, Portsmouth, Virginia, directed his preaching to FWBBC students in messages that were tailored in content and delivery. President Johnson praised the preaching at this year's conference, calling it "some of the best we have had."

Two programs were presented honoring Dr. Johnson. Some 400 alumni met on Tuesday afternoon and about 2,000 Free Will Baptists gathered for a service on Wednesday morning.

The alumni meeting at Nashville's Hyatt Regency Hotel featured several speakers and climaxed with the presentation of a Toyota pickup truck, purchased by alumni, to Dr. Johnson.

Alumni banquet speakers remi-

nised about memories they had of Dr. Johnson. Among the contributing speakers were Rev. Paul Kette-man, Mrs. Geraldine Hall, Rev. Luther Gibson, Rev. Bayless McDonald and Dr. Charles Thigpen. Family members—Mrs. Ruth Johnson and Mary Nell Beck—gave special insights into the man being honored.

The gift pickup truck was driven into the banquet hall at the time of its presentation. Rev. Billy Bevan, Alumni Association president, presented the vehicle to Dr. Johnson and gave Mrs. Johnson an oil portrait of Dr. Johnson and herself.

The Wednesday morning program was held at War Memorial Auditorium in downtown Nashville. It featured vignettes of Dr. Johnson's life, presented in brief dramatic sketches and narrated pictorial sequences.

At its conclusion, Rev. Randy Cox, chairman of the board of trustees, gave Dr. Johnson the keys to a new automobile and presented a cuckoo clock to Mrs. Johnson. Bobby Floars, trustee and finance chairman of the Friends to Honor Dr. Johnson Committee, presented the honoree with a check for over \$6,200 from his many friends.

Responding to a standing ovation from the crowd, Dr. Johnson said that he felt Free Will Baptists were in a unique position in this age to be used by God. He urged the denomination to stay close to the Lord in these days.

\$1.60 PER CAPITA GIVING TO FWBBC

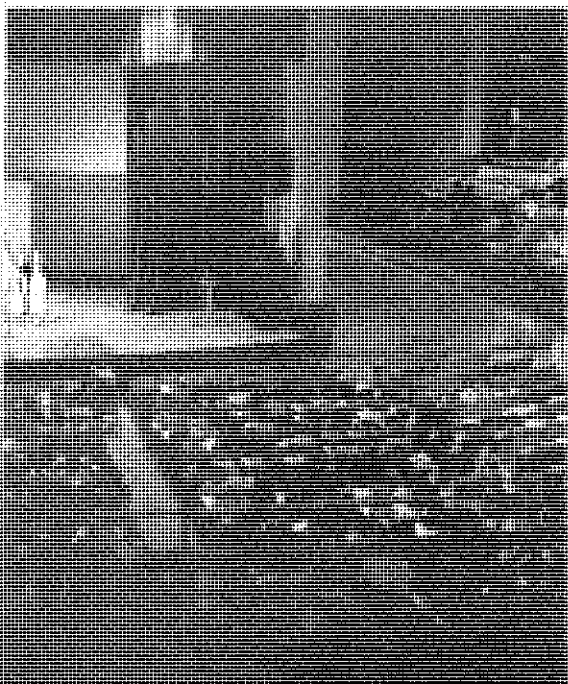
NASHVILLE, TN—Director of Public Relations Paul J. Kette-man said here that national per capita giving to Free Will Baptist Bible College by denominational constituents averaged \$1.60 for 1977-78.

Kette-man analyzed that more than 75 percent of the nearly 2500 churches were *not* supporting the college on a regular basis. He saw this as evidence of a bright future for FWBBC as more churches become aware of the importance of equipping young people at the college.

Almost \$509,000 in gift income was given the school in 1977-78, a four percent increase over the previous year. Mr. Kette-man says there are good reasons behind the fact FWBBC has been able to hold costs down and yet consistently increase enrollment.

He cited "numerous specialized or scientific fields demanding expensive equipment, teacher tenure, waste in spending, unneeded personnel fostered by demanding government programs and the expense of maintaining intercollegiate sports" as factors foreign to FWBBC's program.

Student body increase at FWBBC, unlike that of a secular college, is not linked with birth-rate but with church growth and spiritual climate. As the denomination has built more churches since 1942, giving to the college soared from \$9,600 yearly to more than a half million dollars.



Dr. & Mrs. L. C. Johnson

RANDALL MANAGER COMPLETES CERTIFICATION PROGRAM



NASHVILLE, TN—Mr. Wayne Spruill, manager of Randall Bookstores in Nashville, was awarded a special certification plaque by the Christian Booksellers Association for completion of the Dealer Certification Program.

After attending seminars five years in management areas of finance, merchandise, personnel and sales, Spruill successfully passed a comprehensive examination required to become a Certified Member Bookseller of the Colorado Springs, Colorado based organization.

Mr. Spruill, 29, manages both Randall Bookstores in Nashville—the Bush Road store housed in the Sunday School and Church Training Department and the new store in Charlotte Square at 6630 Charlotte Avenue. The new location opened February 5 in a West Nashville shopping center with 23 other businesses.

Spruill said business is expected to increase 100 percent this year because of the new site. He projected this upsurge because the West Nashville store is near several Free Will Baptist Churches and Free Will Baptist Bible College.

Brother Spruill, deacon at Cofer's Chapel Free Will Baptist Church, Nashville, has worked eight years with the national offices. He is a 1972 FWBBC graduate and a Norfolk, Virginia, native.

STUDENT ENROLLMENT ANALYZED BY FWBBC REGISTRAR

NASHVILLE, TN—Dr. Robert E. Picirilli, registrar, said here that enrollment at Free Will Baptist Bible College remains stable despite negative factors influencing college enrollments across the country. Last fall, the college enrolled 544 students. Fifty others were added in the spring semester and 20 more last summer, for a total of 614 different students enrolled for at least one course in the 1978-79 year.

The fall term is always the best indicator of how the school is doing. For six years the number has not changed significantly. Last fall's 544 is almost exactly the average during that period. Compared to the 1960-73 period when steady increases occurred almost every year, the current stabilizing has been a disappointment. But compared to what is happening at other colleges, FWBBC is encouraged at being able to avoid losses.

For one thing, the college-age population is dropping. There simply are not as many teenagers now as there were before the birth-rate began decreasing several years ago. For another thing, private colleges are losing even the percentages of the population they used to get. The multiplication of cheaper, tax-supported colleges at everyone's doorstep has put private colleges in a bind. Their enrollments are decreasing and scores are going out of business every year.

FWBBC has unique advantages, Dr. Picirilli explained, "Public col-

leges cannot offer the distinctive Christian atmosphere and Bible-based studies we provide. As long as there are consecrated young people in our churches who want a truly Christian education, and as long as we have people willing to give generously to make this possible, we need not fear having to close our doors.

"Even so, we cannot predict what lies ahead. While we were able to maintain our average this year, we did have a smaller number of freshmen to enroll—about 20 less than usual. If that were to continue another year to two, the total would inevitably go down."

The college is redoubling efforts to acquaint prospective students with FWBBC, doing such things as sending out mailings to high school seniors and sending representatives to Free Will Baptist high schools. Response to the first "Welcome Days" programs this year, when large numbers of high school juniors and seniors visited the campus, was encouraging. In the final analysis, however, FWBBC is dependent on two things altogether beyond their control: the number of young people in Free Will Baptist churches, and the spiritual impact of the churches on those young people's lives.

Picirilli concluded, "What all of us should pray and work for is increasing numbers of spiritually-minded young people in our churches. Then the continuing health of Christian education in our denomination will be assured."

CHURCH CELEBRATES SILVER ANNIVERSARY

NASHVILLE, TN—Woodbine Free Will Baptist Church celebrates 25 years since its organization with three days special services May 4-6.

Four former pastors return to lead the festivities. Reverends John Edwards, Douglas Roberson, Richard Cordell and first pastor J. O. Brown conduct the Friday through Sunday services respectively.

Other highlights for the occasion include church special singing

groups—of past and present—testimonies, church history, a slide presentation and refreshments. Sunday's dinner on the ground with everyone invited caps the weekend with a time of fellowship worship.

Woodbine Church began May 23, 1954 at 2110 Sadler Avenue and is now located at 2204 Foster Avenue. Pastor Elro Driggers has resigned to accept a pastorate in South Carolina.

EVANS TEAM NETS 389 JAMAICA DECISIONS

PEDRO, OH—"A most successful Evangelistic Campaign" in Jamaica February 14-19 resulted in 389 public professions of faith according to Dr. Calvin Evans, president and director of Evangelistic Outreach Association. The six-day crusade attracted approximately 7,000 people to 18 services conducted in churches, schools and open-air meetings at the invitation of Jamaica Baptist Union of Churches in the

Montego Bay area.

The Free Will Baptists of the 24-member evangelistic team included Evans, Charles Wiltshire and Danny Claypool from Ohio; Larry Hughes from Canton, North Carolina; and John Gibbs from Knoxville, Tennessee.

Supporters of the Ohio based Evangelistic Outreach television and radio ministries funded distribution for thousands of tracts and

more than 500 Bibles given new converts, college students and customs officials.

Most Jamaicans walked to church since few have automobiles or \$3.20 to spend for a gallon of gas. One boy walked 14 miles round-trip to attend the crusade. The entire evangelistic group returned to the states feeling strengthened as they observed the Jamaicans' strong faith and determination to serve God.

GEORGIA CHURCH BURNS PARSONAGE NOTE

HAWKINSVILLE, GA — Double Branch Free Will Baptist Church, west of Hawkinsville, paid off the largest financial burden of its history February 10, 1979. In 1975, under the leadership of former pastor James Osborn, the church built a three-bedroom, two-bath, fully-carpeted parsonage at a cost of approximately \$24,000.

"They never realized they could

build and pay off their parsonage so soon," commented Pastor Willie C. Martin. "Who knows what these folks may tackle next."

The church's nearly century-old auditorium is often filled to capacity. Sunday school classroom space is at a premium. With the parsonage note paid off, members expect to expand the church building to accommodate current growth.



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Currently . . .

South Side FWB Church, St. Louis, MO, has upped the ante on making the honor roll. Members decided the Sunday morning congregation cannot make the church honor roll unless they bring 25 visitors with them. Pastor **Bill Van Winkle** likes that elitest attitude.

According to officials at **Calvary Fellowship FWB Church, Fenton, MO**, the congregation voted to build a new auditorium with seating capacity of 426 including balcony. Estimated construction cost for the 90' x 54' balcony and basement auditorium is \$175,000. **Jerry Norris** pastors.

When was the last time you heard a good sermon on sleep? Pastor **Robert Morgan of Harris Memorial FWB Church, Greeneville, TN**, preached a 12-part series March 4-April 8 on sleep, evening shadows and fear of darkness.

It was bound to happen. Somebody finally figured out a way to make not losing weight not quite so painful. Some of the ladies at **Santa Paula FWB Church, Santa Paula, CA**, exercise together three times weekly. They pay 10¢ a pound for any weight gained during a seven-day period. We're not sure how well they're doing, but in February they sent a \$54 check to President **Daniel Parker of California Christian College** as a result of weight gain. It has Dr. Parker in somewhat of a quandry. He doesn't know whether to pray for lean ladies or to be scriptural about it and tell them the liberal soul shall be made fat. **Cecil Spurlock** pastors.

World Day of Prayer services March 2 were hosted by **Hazel Dell FWB Church, Sesser, IL**. According to Pastor **David Burgess**, the Hazel Dell church family provided nursery services and refreshments for the entire community-wide affair.

CONTACT welcomes *The Communicator*, publication of **Fairview FWB Church, Leeds, AL**. **Donnie Hussey** pastors.

And while we're at it *CONTACT* also rolls out the welcome mat to *Mid-week Messenger*, publication of **First FWB Church, Salina, KS**. **Galen Dunbar** pastors.

The New Life Singers of Hillsdale College, accompanied by Director of Public Relations **Bailey Thompson**, were in special services at **North West FWB Church, Oklahoma City**,

OK. Pastor **James Murray** and people responded with a gift of \$750.

It has only taken six years for Pastor **Robert Leeds** and his folks to increase their budget almost 300 percent at **Taft FWB Church, Taft, CA**. When members adopted the \$26,000 budget for 1979, it reflected a gigantic increase over a \$10,000 budget just a few years prior.

South Union FWB Church, Bakersfield, CA, is 20 years old. They celebrated by having 250 in morning worship services for their January 14th birthday. When Pastor **Gerald Myer** preached that morning, six adults came forward for salvation.

By the time you read this in *CONTACT*, Pastor **Larry Powell of First FWB Church, McAllen, TX**, will be nearing the 2500 mark in house calls for 1979. Powell said he made a commitment to the Lord that he would make 500 house calls each month during this year. By the way, he isn't doing it all himself. He has 30 members active in weekly visitation.

Melvin and Jean Clark have started a **Spanish FWB Church in San Juan, TX**, with approximately 40 attending services.

First FWB Church Garland, TX, presented an appreciation plaque to Moderator **O. L. Barger** of the West Fork District. The plaque was awarded because of Barger's assistance to the church while they were without a pastor.

Oxnard Christian Academy, Oxnard, CA, is expanding its faculty. According to Pastor **John Smith of Oxnard FWB Church**, the academy plans to hire four new teachers, a physical education instructor, a Christian education director and a music minister.

Bus Director **Al Smith of Trinity FWB Church, Bridgeton, MO**, was recognized in a special ceremony at the church. Pastor **Russell Spurgeon** and members presented a commemorative plaque to Smith for his services in the bus ministry.

Pastor **Roger Harwell** thinks **Blue Springs, MO**, needs to have a Free Will Baptist church. Harwell pastors **Beacon FWB Church, Raytown, MO**, but he has been encouraging his members to give financially and support in prayer **Alvin Hook** who has gone to the Blue Springs area with the intention of building First FWB Church of Blue Springs.

A one-day area-wide Bible conference sponsored by **Springfield FWB Church, Vernon, AL**, featured North Carolina pastors

Van Dale Hudson, Greenville, and Gordon Sebastian, Wilson. The March 6 conference was held in conjunction with an area-wide youth crusade conducted by Hudson at Lamar County High School auditorium March 4-9. The youth crusade drew support from surrounding Free Will Baptist churches.

Things That Accompany Salvation is the name of a new instruction manual for converts by Arkansas pastor **Fred Warner**. The manual is designed to teach new converts the ABC's of Christian living. Using the entire alphabet as an acrostic, Warner provides 26 lessons beginning with assurance, baptism, church, dedication, and so forth. The manuals sell for \$2 each plus 25 cents postage. They can be ordered from Mr. Warner at P.O. Box 45, Russellville, AR, 72801. Warner pastors **First FWB Church, Russellville**.

Four members of **Chillicothe FWB Church, Chillicothe, OH**, completed the ETTA course at Ohio Bible Institute, Columbus. Pastor **Clifford Ball** reports 14 conversions in his church. Apparently all that training is paying off.

Tick Ridge FWB Church, Wheelersburg, OH, was given a parcel of ground by **Ernest and Hester Pinson** to be used as a church parking lot. Pastor **Emil Cartee** says the Pinsons also donated ground on which the church was founded in 1937.

A state-wide vacation Bible school workshop was conducted April 10 in **Columbus, OH**. Ambassador Book Store, **Alton Loveless** manager, sponsored the VBS workshop at **Heritage Temple FWB Church**. Representatives from Standard Publishing and Scripture Press presented their respective materials.

Due to increased demand for church supplies, the state-owned **Ambassador Book Store** in Columbus, OH, underwent a November enlargement. Manager **Alton Loveless** says this is the fourth expansion for the bookstore since 1974.

James Leonard, president of the **Little Miami Youth Conference in Ohio**, has begun publishing the **Miami Herald** and distributing it to conference churches on a quarterly basis. (Would one of you fellows in the Little Miami Conference tell James Leonard to put *Currently* on his mailing list please?)

Frank Nichols has been named Recruiter of the Year by officials at the Navy Recruiter District comprised of Ohio, West Virginia and Kentucky. The Nichols family was transferred to Ohio from Norfolk, VA, where they attended **Bethany FWB Church**. Mrs. Nichols is originally from **Porter FWB Church, Sciotoville, OH**.

First FWB Church, Dayton, OH, has completed construction of a bus garage according to Pastor **Hobart Ashby**.

Morning worship services at **Grace FWB Church, Lake City, SC**, were broadcast live on radio station WJOT February 18 and 25. Pastor **Mircheal Jones** also spoke five times in a February 26-March 2 revival during morning devotion time at the radio station. He reports plans to broadcast worship services four times in June and July.

A delightful collection of poetry, prose and letters has been printed in a small book titled *Gathered Crumbs*. It is basically a compilation of writings by **Ray Jackson** who died at 26 but was an outstanding layman even at that young age. Ray was a brother of **Ronn Jackson**, pastor of **North Modesto FWB Church, Modesto, CA**. The book which sells for \$2.25 was edited by **Theresa Jackson**. Copies can be ordered from 1808 Elder Lane, Modesto, CA, 95355.

We're afraid to probe very far into this next item, but according to Pastor **Billy Bevan**, the "world's largest pillow fight" took place at the fellowship hall of **Tupelo FWB Church, Tupelo, MS**, on Saturday night, February 24.

It isn't often that a pastor uses part of his mid-week reminder to write a note to a thief. Pastor **Dennis Wiggs** of **First FWB Church, Beaufort, NC**, included the following message for the unknown culprit: "You who broke into the church and stole God's money, don't spend it but repent and bring it back. Be sure your sins will find you out."

That talk you hear cropping up occasionally about the young people taking over the churches is all true. Leaders at **First FWB Church, Blakely, GA**, stepped down from their positions of authority on January 28 and allowed youth ranging in ages from primary through teens to participate in a special youth Sunday. According to Pastor **Roger Russell**, the youngsters did everything from receiving the offering to singing special music to sounding out responsive readings.

Union FWB Church, Wheelersburg, OH, sponsored a **Bethel Bible Institute Day** and gave a \$700 cash offering to Institute business manager **Dick Van Hoose**, guest for the day. Several members of Union Church pledged monthly contributions to BBI. **Calvin Evans** pastors.

The prayer meeting crowd at **East Nashville FWB Church** write a mailgram letter each week to one of the foreign missionaries. Members share prayer requests and each person signs his name as good wishes and prayers are speeded to Free Will Baptists in far away fields. The **Nashville, TN**, congregation initiated this action without the leadership of a pastor.

Pastor **Ron Knight** and members of **First FWB Church, Vero Beach, FL**, were understandably excited when they finally named a

contractor to build the new sanctuary they so desperately needed. Knight reports, "We are really looking forward to the new Sunday school space to be made available in our old sanctuary."

An unusual ordination service was conducted at **Marvin Chapel FWB Church, Marianna, FL**, January 6. The chief jailer of Jackson County Florida was ordained as a Free Will Baptist deacon. Pastor **Buford Pierce** assisted in the ordination ceremony.

Stanley Konopinski, member of **Sunny Lane FWB Church, Del City, OK**, was elected chaplain of the Oklahoma City Police Department. Konopinski is an ordained Free Will Baptist minister and graduate of Hillsdale FWB College, Moore. He is employed by the state of Oklahoma as a police officer and assigned to the third largest children's hospital in the United States. **Frank Wiley** pastors Sunny Lane Church.

CONTACT welcomes *Lifeline*, publication of **First FWB Church, Denver, CO**. **Howard Gwartney** pastors.

North Carolina minister-at-large, **Guy Owens**, conducted a four-day revival in February at **Victory FWB Church, Goldsboro, NC**, and only preached twice. Pastor **George Lee** said the number of sermons was reduced somewhat because of 10 inches of uncooperative snow.

Home missionary **Bob Lewis, Barhamsville, VA**, says he became especially concerned about barren altars and fruitlessness in his work. He called **Trymon Messer**, associate director of Home Missions Department, for a special revival. Lewis reports nine conversions in one day, eight of them adults.

Between March 15 and March 19 the **Free Will Baptist Bible College choir** gave performances in 11 churches in three states. The choir travelled to Alabama, Georgia and Florida.

A family seminar was conducted at **First FWB Church, Poteau, OK**, February 16 and 17 by **Edwin and Donna Wade**. Edwin Wade is dean at **Hillsdale Free Will Baptist College, Moore, OK**. The seminar dealt with the Christian family and its relationships. **Richard Gallant** pastors.

Pastor **Ken Dodson** reports a new ministry begun at **Fourth FWB Church, Maplewood,**

MO. Some members bring residents from a local nursing home to Sunday services even though the nursing home folks are wheelchair-bound. Two ladies have followed the Lord in baptism.

Plans are well under way to rebuild. But the fact remains that the congregation of **Pleasant Home FWB Church, Mountain Grove, MO**, was unable to meet for their final service of 1978. A devastating fire completely destroyed the church and all its contents in a pre-dawn fire Sunday, December 31. **Vandon Lee Easter** pastors.

A preachers' seminar was conducted April 2-4 at Missouri FWB Youth Camp. Promotional Secretary **Clarence Burton** and Pastor **James McAllister** were resource persons.

North Carolina Free Will Baptists have successfully completed their \$350,000 project for Free Will Baptist Bible College according to Director of Development **Ronald Creech**. The North Carolina drive underwrote the college's Activities Building.

Thanks to the faithfulness of people doing much of the work themselves, a new auditorium has been completed at **Trinity FWB Church, LaGrange, NC**. The auditorium seats 250 people. **Earl Hanna** pastors.

When **J. E. Tennant** went to **Rachel's FWB Church, Laurel, NC**, in 1976, there were only six members. Eighteen months later the congregation dedicated a new building seating over 200.

Mrs. Lasse Wells is a 67-year-old Canton, NC, widow who has a special ministry all her own at local nursing homes. Just over a year ago, Mrs. Wells began praying for a car because the one she was using simply refused to run. The Lord heard Mrs. Wells' prayers and nudged both Pastor **Larry Hughes** and members of **Canton FWB Church** about her need. Thanks to the generous congregation Mrs. Wells was given a '72 Buick Skylark. She is a charter member of Canton Church and has taught the beginners class for 35 years.

Six young men have answered the call to preach at **Calvary FWB Church, Jacksonville, NC**. Pastor **James Avery** said five of the six will enter Free Will Baptist Bible College in August.

Churches subscribing to the Free Will Baptist bulletin service are provided with once-quarterly inserts of the *Courier*, a new publication originating with and edited by **Larry Hampton**, editorial manager of Sunday School and Church Training Department, Nashville, TN. *Courier* features news flashes, homespun wit and mini-editorials. ▲

**Make your
National Convention hotel
reservations early!**



Smoking, Theater Attendance and Christian Testimonies

PART IX

By Leroy Forlines

Whenever our only approach to ethical concern is limited to whether a matter is right or wrong, we have become legalists. If our list is short, we are short-list legalists. If our list is long, we are long-list legalists. The only way to avoid legalism is to have ethical concern that goes beyond right or wrong. The values love, wisdom and ideals apply to areas of concern not necessarily involving right and wrong.

Some may be afraid if we admit a certain matter is not a sin or may not be a sin that we open the way for laxity among our church people. One thing needs to be agreed on—no one can be a Christian without deep love for God and deep love for people.

No approach will succeed in getting people to be Christians if they do not love God and do not love people. Those who do love God and love people will be sensitive to things that matter with God and with people even though some of these things may not be sin.

Smoking is a matter of concern among Christians. In view of the fact medical opinion makes a connection between smoking and lung cancer,

many take the approach that smoking is sin. They work on the assumption that for a person to do what harms the body is sin. This may well be true.

However, if we refrain from smoking because it harms the body, we should also refrain from other things harmful to the body. Overeating, habitually eating junk foods, regular loss of sleep and continuous overwork also harm the body. It is not very impressive to make a case against smoking on the basis it harms the body if the person making the case does not show a broader interest in health.

Even though it may be true that smoking is sin because it harms the body, we may not be able to convince every person. This does not mean we have no appeal to such people to quit smoking. No one can argue that smoking does not affect a person's testimony. This is particularly true in places of leadership. Smoking may put a stumblingblock in the path of some weak Christian.

One of the biggest problems some have who try to quit smoking is they can point to people they think are good Christians who smoke. The case of parents trying to teach teenagers not to smoke is made difficult when the teenagers point to church members who smoke.

When we love God and we love people, it is not hard to see the lack of wisdom on the part of the Christian who smokes yet wants to have a good testimony and influence.

Now consider the subject of theater attendance. The filth of the theater and much of what is shown on television is causing concern to many non-Christians. Surely, we must be concerned.

In Romans 1:32 Paul condemns those who with regard to sins mentioned in verses 29-31 "not only do the same, but have pleasure in them that do them." It is a sin to have pleasure in seeing other people sin. The word translated "have pleasure in" (verse 32) is the same Greek word earlier translated "consenting" in Acts 8:1, "And Saul was consenting unto his (Stephen's) death."

Saul concurred in or approved of the action in Stephen's death. The proper attitude toward sin is expressed by Paul in Romans 12:9, "Abhor that which is evil; cleave to that which is good."

To attend and enjoy most of what is shown in theaters would involve having pleasure in sin and would thus be sinning. One may argue it is only acting and is therefore not real. The principle is just as real when it is portrayed in acting as it is in real life.

Light on Life's Questions . . .

By Wade T. Jernigan

The Christian must abhor sin whether portrayed on a movie screen, the television set or in real life. There can be no doubt that whenever gambling, sexual immorality and vile language are portrayed, the Christian is sinning if he enjoys it.

There may be a few movies that do not portray sin in an approving way. What should be the Christian's attitude about attending these? A good case can be made for totally refraining from theater attendance, but not on the basis it would be a sin in every case regardless what is being shown.

The first reason for suggesting that Christians refrain altogether from theater attendance is it definitely hurts your testimony with many Christians. This is especially true among Free Will Baptists and other fundamentalist groups. If we love fellow Christians and want to minister to them, we gladly refrain from the few acceptable movies in order to have a testimony with other Christians.

Another problem is whether our example would be misunderstood. Suppose we are very selective in movies we attend. Would others use our example as an excuse for attending some which were clearly objectionable? Many who feel deeply about sin are encouraging their people not to attend the theater. Do we want someone referring to us as a defense for theater attendance?

These are questions a person must face. They must be answered out of the deepest love for God and other people. They must be answered out of full concern with regard to the wisdom of our action. We refer here to one's wisdom who wants to be effective in his ministry to others.

Our total case for opposing theater attendance cannot be built on the grounds that all theater attendance would be sinful, though most probably would be. The case for opposing movie attendance must be by showing the application of love and wisdom. It is not legalistic to discourage some things based on the principles of love and wisdom. ▲

QUESTION: *Is a soldier justified in killing in time of war?*

ANSWER: Probably, a better wording of the question would have been, "Is a soldier guiltless who takes the life of an enemy soldier during war?" And too, some further clarification must be made. What kind of soldier? In what type war?

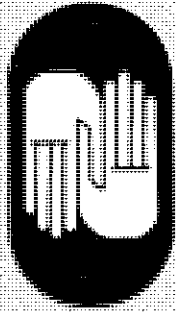
We assume the person proposing the question had in mind a regular soldier who was drafted or who volunteered in time of national emergency, not a mercenary. And with that statement, it is not to be understood that all mercenaries are murderers. Even in the case of a regular soldier defending his country, certain killings could and should be classified as murder. There is no simple answer.

God's Word commands us to be subject to the higher powers (See Romans 13:1-8). In the case of Americans, the United States Constitution speaks of bearing arms in time of war. If one obeys the command of Romans 13:1, he will of necessity bear arms in time of war. Bearing arms does not necessarily mean he will take lives, but this could happen. Then, if lives are taken in the course of conflict, guilt would have to rest with those who had power to divert war but failed to exercise it. America did not want war in 1941, but was forced to fight. In that case, blame and guilt must rest with the aggressors.

Nehemiah's words give justification for defense of one's people, "And I looked and rose up and said unto the nobles, and to the rulers, and to the rest of the people, Be not afraid of them: *remember the Lord*, which is great and terrible, and *fight* for your brethren, your sons, and your daughters, your wives, and your houses" (Nehemiah 4:14).

God knowing all circumstances had Paul pen, "If it be possible, as much as lieth in you, live peaceably with all men" Romans 12:18. None would fault the man who defended his home even to the taking of a life. In the same sense, none could fault the man who in defense of his nation (his home) had to take lives.

Readers may address their questions to Mr. Jernigan at P.O. Box 1088, Nashville, Tennessee 37202. Please limit each question to one specific topic. There will be no personal correspondence regarding those questions which are not used in the magazine. The column will not necessarily be considered the official voice of the denomination relative to the problems involved.



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February, 1979

RECEIPTS:

State	February '79		February '78	Yr. to date
	Co-op	Design.		
Alabama	\$ 12.40	\$	\$	\$ 893.34
Arkansas	4,229.94		4,113.15	5,701.33
California	1,146.32	11,344.32	1,030.03	1,925.91
Florida	213.86	1,997.20	349.83	698.72
Georgia	337.00	117.00	444.91	657.16
Idaho	193.50			193.50
Illinois	215.43		56.31	2,091.62
Indiana			50.00	
Iowa	193.81		346.71	493.59
Kansas	171.51		41.11	171.51
Maryland	40.00		330.43	163.45
Michigan	84.57		232.44	1,130.71
Mississippi	27.25		102.41	179.54
Missouri	5,375.96	15,375.96	5,473.00	5,375.96
New Mexico	21.56			71.46
North Carolina	154.00	179.00	179.00	443.74
Northwest Assoc.	136.33		25.20	261.76
Ohio	908.00		693.00	908.00
Oklahoma	5,000.00	14,997.00		10,343.97
Tennessee	2,000.00	125.00	1,233.87	2,739.69
Texas	361.59		257.62	441.29
Virginia	24.55		24.85	123.72
Virgin Islands	154.00		150.00	310.00
West Virginia			17.55	20.73
Totals	\$ 23,249.49		\$ 14,967.04	\$ 35,541.50

DISBURSEMENTS:

Executive Office	\$ 7,306.34	\$11,347.05	\$ 6,572.23	\$ 14,257.98
Foreign Missions	3,157.43	11,923.80	3,259.08	7,926.11
Wider College	3,354.06	12,587.59	2,033.14	4,444.71
Home Missions	2,378.54	12,284.72	1,296.94	4,200.46
Church Training Serv.			935.28	
Restoration and Inc.	1,802.00	1,353.23	793.20	2,697.29
Layman's Board	561.36	1,434.34	159.40	1,258.21
Commission on Theological Education	151.11	1,039.23	60.45	354.79
Other Ministries				178.15
Totals	\$ 21,249.64		\$ 14,967.04	\$ 35,541.50

By Catherine Judd

She is called a "mother of Israel" and "blessed above women." She left the security of her husband's home and braved the dangers and discomforts of a battlefield. She delivered God's message to unify and break the yoke of oppression. And she sang praises to the great God of Heaven when the task was complete.

But who was Deborah? Who was this woman of faith and courage who flashes across the pages of Hebrew history and disappears—who judged Israel, led her to victory and enjoyed "rest in the land for forty years"?

She was a woman, a wife, most likely a mother. She was a working mother in the years before there was such a thing. She left her home every morning and sat beneath the palm tree of Deborah delivering judgments necessary to the affairs of Israel. Her husband was Lapidoth, but the Scripture is silent about what he did or how he felt about his wife's involvement in the politics of the nation.

She was a prophetess—a woman in personal touch with God. She received and delivered the messages of God to His people. She was a woman of great faith. All around her was a world groveling in sin and apostasy. Every day came news of further defeats and insults by the heathen tribes oppressing Israel.



The General Was A Lady

Deborah was a woman with a heavy burden. Her beloved Israel bowed before the gods of Canaan and knuckled down to the demands of the heathen king, Jabin, and his chief hachet-man, Sisera.

She was a woman with a mission. God's message came, "Go and draw toward Mt. Tabor." God promised victory to Israel if they would unite and strike against the forces of Jabin and Sisera. Deborah delivered God's message to Barak; the warrior hesitated, "If thou wilt not go with me, then I will not go." "I'll go," Deborah said. "But the victory will be that of a woman."

Deborah was a woman of leadership. She called forth the armies of Israel and led them to victory. Her faith and courage were inspiration to the weak-hearted patriots who rallied behind her.

Deborah was a woman of praise. When victory was complete (thanks to a storm, a flood and a woman with

a tent spike) Deborah led the people in songs and praise and thanksgiving to God.

Deborah was an outstanding woman, but she was just a woman like you and me. She faced the same problems we face, the same insecurities and doubts. She was no more remarkable than anyone else. She was just a woman, but a woman surrendered to God. A woman willing to do what God said and go wherever God sent her.

Where are the Deborahs of 1979? Everywhere. They sit in the pews of every church in the state. They are women of faith, prayer, dedication and determination. They are mothers and wives; they are single women walking alone; they are young and they are old. They are housewives, secretaries, teachers, doctors, lawyers, nurses, waitresses and librarians. They are God's Deborahs of this age.

Actually, today's Deborah might find it a little more difficult to fulfill a role such as that taken by the Deborah of long ago. Imagine the reaction of the typical church board if our Deborah announced she was going to lead them against the enemy! Then there would be the problem of finding a babysitter, getting someone to run the kids to the dentist and to band practice. She'd have to leave dinner in the crock-pot and call the office and try to explain the whole thing to her husband.

Fortunately, today's battles are different from those of the first Deborah, but they are just as real and just as important. And the victories are just as sure. The characteristics which made Deborah the "mother of Israel" are the same characteristics which make any Christian woman great. Faith, courage, dedication, compassion, concern—all of these were a part of Deborah and they are a part of all the Deborahs of 1979.

Where are the Deborahs? All around, everywhere, ready and willing to answer the call to service.

ABOUT THE WRITER: Catherine Judd is a first grade teacher at Glenwood School in West Plains, MO. She has taught English at California Christian College, Fresno and formerly was editor/writer of nursery-preschool materials for the Sunday School Department, Nashville, TN.

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OUR READERS COMMENT

SHARED WITH CTS AND SS

The February issue is simply fantastic. I shared excerpts with my adult CTS group and Sunday school class.

Susan Burgess' article "Saga of Super Amendment" showed real involvement. She knows what she's talking about.

Sandi Jones
Fresno, California

MAGAZINE GIVES UNCERTAIN SOUND

I have refrained from writing several times in the past even though there were numerous times I felt like it. This time I must. "Saga of Super Amendment" by Susan Burgess was very detrimental to the overall fight against the ERA forces in our country. It gives our pastors and people nothing but a middle-of-the-road approach to this insidious work of Satan. Oh, I know the article's overall emphasis was against ERA, but it is not nearly clear enough.

Quite frankly, I am very much concerned about the absence of a clear sound from CONTACT. . . . I have looked in vain for a strong cry about several issues, but I find clouds with no water. . . . At the present time I alone subscribe to CONTACT in my church family. I cannot conscientiously recommend this Free Will Baptist publication, because in many areas it undermines everything I try to build in my people . . . (such as) dress standards, Christian schools, hair, ERA. . . .

I do not know if this letter will make any difference at all, but I hope it will. Please! Please! Take a stronger stand for the Faith.

Pastor Leroy B. Lowery
Deep Creek Free Will Baptist Church
Midville, Georgia

IN PRAISE OF 'BITTERNESS'

I always read the CONTACT from cover to cover . . . and enjoy some articles more than others. I thought "Beyond Bitterness" by Garnett Reid in the February issue was especially good. Our Free Will Baptists as a whole would do well to pay heed to it.

Mary Hale
Hardy, Arkansas

PROTESTS "LIFE UNDER GLASS"

"Life Under Glass—The Test-Tube Generation", (January) I wonder if the right title was used. What about "Are Deformed Babies Legal or Illegal?"

Dr. Simpson said the legal complications should not be a Christian's primary concern but discussed her legal opinion at great length. I would like to know what a "perfectly formed monster" is. Why do we need institutions for deformed children more so than any other special child? As for what a deformed child does to family life . . . I understand one in every six births is special.

The writer seems to have a hang-up on the word "deformed" as if it was the worst thing in the world. . . . The definition of deform . . . could cover all of us in one way or another. As far as some theologians and private citizens believing it immoral to have a deformed baby, what does that have to do with the right or wrongness of test-tube babies?

We are not here to decide anything on children with birth defects but whether a developing embryo in a test tube is a sin or if it may lead to sin. Only God can make a child . . . do you think God creates only perfect babies? I do not have an opinion at this time on test-tube babies. But if I had to make a decision tomorrow, I would say NO . . . I would be afraid there would be no more special children in the future, because they would be destroyed if not perfect.

. . . don't use up space in this Christian publication to air your opinions on special children and adults and who should do what to benefit society or who should adopt who for society's sake.

Cynthia C. Cornish
Florissant, Missouri

OFFERS TO WRITE 'OTHER SIDE'

While reading the letters to the editor in the January edition of CONTACT, I became quite upset that no letters were published on the "other side" of the issue of public schools. I must admit that I don't recall the article which appeared in the August (1978) edition, but I have noticed that your paper does not take a strong stand in the area of Christian education.

The two letters which you did publish show evidence that the issue is not even understood by these readers from California.

If you would like an article by myself or Dr. Dayton Hobbs, editor of THE PROJECTOR, we would be glad to present the other side of the issue in a future publication of CONTACT.

We appreciate the strong stand which you folks take on so many of the issues which Christians face today. I especially enjoyed the article concerning TV's new menace of occult programming.

Dave Johnson, Managing Editor
THE PROJECTOR
Milton, Florida

APPLAUDS 'WEDNESDAY NIGHT' ARTICLE

I am writing to applaud and comment on Trymon Messer's article in the February issue, "Let's Put Some Life in the Wednesday Night Service". A practical how-to approach seems to be his long suit. Few wear it better.

I have always looked forward to and usually enjoyed the mid-week service. Just like to unwind with the cream-of-the-Sundaymornin' crop. Like other pastors though, I am regularly on the look-out for a good idea adaptable to my 'second milers'.

Free Will Baptists are well seasoned with creative, imaginative, folk and I would like to see an appeal made in CONTACT for good ideas/programs geared to mid-week worship.

Dennis Pettyjohn, Pastor
Selma Free Will Baptist Church
Selma, California

AGREES WITH EDITORIAL

Speaking as the daughter, sister (three times over) and wife of a minister, I want to compliment November Briefcase "Time for Accounting."

It is so true that "the worst place in the world for an overactive ego is the pulpit." It's also very true that "the laborer is not worthy of respect, honor, love and a liveable wage just because he showed up in the field." A pastor must earn the love and respect of his congregation in much the same way a parent must earn the love and respect of his children.

If more pastors believed themselves to be servants and messengers instead of being ultimate enforcer of God's law, our congregations would be much more spiritually healthy. After all, only the Holy Spirit can bring about TRUE changes in peoples' lives.

I love being the wife of a minister—especially such a kind, loving one whom I truly believe loves his congregation very much.

Yvonne Wolfenbarger
Pastor's Wife
Newark, Ohio

**DON'T MISS
"Come Apart
or
Fall Apart"
See page 8**

Final installment of a five-part series by retiring President L. C. Johnson analyzing events and decisions surrounding FWBBC's first 37 years.

Over My Shoulder

PART V

By

**Dr. L. C. Johnson, President
Free Will Baptist Bible College**

A New Beginning

The Board of Trustees has asked me to serve as Chancellor of Free Will Baptist Bible College after I leave the presidency. Many people want to know what my duties will be in that position.

This is a new position in our organization and, like most new positions, it no doubt will take awhile before the duties of the office are clearly defined.

It is not the intention of the Board of Trustees or myself that this office should in anywise detract from the presidency. My responsibilities as chancellor will be more general in nature and can best be classified as counselor to the administration and representative of the college to our constituency.

Dr. Charles Thigpen (president-elect) and I have discussed these

matters. Even though defining duties is somewhat difficult, we are convinced there will be a valuable contribution I can make, while at the same time not infringing on his duties in any way. We have worked closely for more than a quarter century and have reached an understanding.

I believe the position of chancellor will afford me opportunity to continue making contributions to Free Will Baptist Bible College without being tied to day-by-day administrative functioning in the president's office.

Naturally I will be aware of college needs and be involved in an advisory capacity in administrative policies.

I am looking forward to this relationship which will permit me to

circulate among our constituency more freely, while at the same time maintaining a close relationship with the institution.

Just as I never dreamed of being president of Free Will Baptist Bible College in the outset, I never anticipated the coming relationship which being chancellor will afford me. However, I trust this will be just as much in God's will for me in a continuing ministry with Free Will Baptist Bible College as being president of the institution has been.

If my years of experience can continue to be worthwhile to the institution, while allowing me to be freed from direct administrative responsibilities, I will be most thankful to the Lord. ▲

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