

# Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

JUNE, 1981

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

GOD'S MAN  
IN TODAY'S

He touched me!

WORLD

45TH ANNUAL CONVENTION

Commonwealth Convention Center Louisville, Kentucky

JULY 19-23, 1981

**What do parents owe a child before he or she says "I DO"? Is it enough to have fed and housed him/her until age 20?**

# Next Stop— Marriage!



By Helen Ketteiman

**T**he Bible makes it clear that parents are to be God's object lessons of love and practical Christian living for their children.

Parents represent God in the early years of their child's life and are instructed first of all to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37).

With this love for God and His Word in their hearts, parents are commanded to "teach them (God's Words) diligently unto thy children,

and talk of them when thou sittest in thine house,  
and when thou walkest by the way,  
and when thou liest down,  
and when thou risest up" (Deuteronomy 6:7).

Parents owe their children this message from God. Their consistent, godly example in the home is God's way of getting His message of salvation to those who make up our next generation.

Parents owe their children an example of how love works in the home—love for God, their love for each other, and love for their children. The home atmosphere sets the stage for marriages that will continue to honor the Lord.

No other place provides such an opportunity to live out kindness, gentleness, forbearance, forgiveness, purity and love! Home is the most important training ground for instilling values that make solid foundations for future homes.

Preparing our children for marriage is simply preparing them for life, wherever God chooses to use them.

One of the most valuable things to remember is that our children are only loaned to us, and we must assure them as they are growing up that they will some day be on their own. They will make their own choices of their life's work and their life's mate.

Parents can encourage their children to know what kind of work God is leading them into. They can help their children know what kind of person they will some day want to marry. But they cannot make these choices for the individual child.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh (Genesis 2:24).

**T**he parental object lesson continues: Mom and Dad's marriage not only is an example of permanency, but their conversations in the presence of their children reveal that Mom and Dad love each other enough that divorce is never considered.

Spoken words heard by the children are great assurance that all is well. Hearing congenial words helps teach children that marriage is a forever arrangement, a serious for-a-lifetime decision.

When parents show affection for each other by their "we are glad to be married to each other" attitude, they are object lessons in communication, consciously or unconsciously showing that this is life—the good and the bad—and we are in it together " 'till death do us part.' "

Often through difficult times children see the best brought out in parents. They should be allowed to share in the dark days as well as the bright days. Feeling included teaches them what it takes to come through

hard situations together.

"The type of man a son becomes and the type of husband a daughter marries will be strongly influenced by their perception of their father. A man's treatment of his wife becomes a pattern for both sons and daughters. Boys learn how to be good husbands, and daughters learn what to expect from their mates by their dad's example. A father whose attitudes and actions in his marriage are confused and inconsistent is a role model of unhappy marriage for his children." (Quoted from "The Father—More Than A Biological Necessity," CONTACT, June, 1980 by Rev. Truman Dollar and Dr. Grace Ketterman.

Teach the young women to . . . love their husbands (Titus 2:4).

Showing thyself a pattern to the young men (Titus 2:6, 7)

Few parents recognize how much the real-life situations of home influences the patterns of life for their children. It is often hard to see the trees for the forest.

**M**y daddy asked me one time when we were visiting for several days, "Do you realize how important your job is? Or are you too close to the day-by-day raising of three little children to see the real value of what you are doing?"

His question never left my memory, especially now that I see other young couples shaping the thinking of their own little ones for life.

Whether they realize it or not, parents give their children the attitudes they will have toward life and the goals they will work toward.

God has given parents the responsibility of molding children as clay in their early years. What an awesome thought! The way we think, the way we work, the emphasis we put on houses and land, clothes and other things are their models for living. Attitudes are caught rather than taught.

What do I want my children to learn from me that my parents gave to me? What do I want to change as I guide my own into adulthood? What environment do I want to provide that will help prepare them for

marriage? What strongholds in my home do I want to strengthen? What emphasis do I want to put upon a Christian education for my children?

What are they hearing me read? What do they see me reading? What are they themselves reading? Have our children developed the good book habit?

Most important of all, have they had the scriptures read to them and are they learning to love God's Word? Are they being encouraged to memorize portions?

Are they absorbing the example of prayer and the feeling of dependence on God for everything? Is good music heard at our house? Is it uplifting and joyful?

A man's life consisteth not in the abundance of the things he possesseth (Luke 12:15b).

When we help our children learn to share with others and not always be on the receiving end, we help them toward a happy marriage. However, this attitude of unselfishness is taught more through example than by words.

Children "catch" the spirit of unselfishness in the home. When they see Mom and Dad unselfishly giving of their time and their money to God's work, when they are a part of preparing meals where the family shares with others time and again; this helps them see that living is more than things and self.

**I**n a day when values are eroded and many voices crowd out the clear voice of God, parents owe their children an appreciation of eternal values.

Taking time to relay the message by reading the Bible and other good books to them, discussing the Bible and church and moral issues, answering questions, listening—all these things help convey to children that they are worth something to us and to God. And this feeling of individual worth is what parents owe their children.

Mom and Dad owe their children a guiding hand through situations that will make them better wives and husbands, better mothers and fathers of the next generation.

Parents with listening ears make it easy for children to talk to them

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## MARRIAGE (From page 3)

about any problem they have. Conversation—lots of it—is good.

Teaching children to be honest and open with parents is teaching them honesty and openness with their future mates. Simply put, it is important to help them communicate their honest feelings and desires.

“Taking it to the Lord in prayer” is always appropriate and vital, but to simply pray a problem under the rug may not be sufficient in the young person’s eyes. Parents owe a debt of personal concern and words of approval, admonition or correction.

“Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul” (Proverbs 29:11).

**G**iving children responsibility makes them feel needed and important, and builds their self-respect. Work is good for children because it helps them develop confidence in their abilities. It helps train them for the days when they will not be dependent upon Dad and Mom for everything.

When our children begin to earn money by working away from home, they can be taught to use it wisely. Tithing is the best way to teach them to give of what God has helped them earn.

They should be encouraged to give above the tithe to special needs of others. Managing what is left includes not only spending wisely, but saving a certain amount out of every paycheck.

Because we are told that poor money management is one of the main causes of divorce, parents must help teach children the value of every dollar.

Mother can include the teenage daughter in planning and shopping for groceries and other household needs. Some teenagers do a superb job managing grocery money and even preparing food for the family when given an opportunity. Some can buy their own clothes very wisely and thoughtfully.

Dads can include sons (and daughters) in the discussion of what the best buys are in large purchases such as cars, machinery or even property. Subjects like depreciation, interest, operational expenses can be discussed with them.

Older children should be allowed to make suggestions, ask questions and learn from Dad and Mom when it comes to making decisions on large purchases as well as small ones for the family. It is important for parents to show them how God’s material provisions should be shared not hoarded or worshiped, in order that He may bless them with a happy home.

**P**arents may not be aware of the naturalness by which they can teach children to be ready for physical love in marriage. Their own loving responses to each other in daily life are the initial examples for their children’s later responses to physical love with God’s marriage boundaries. Being discreet, considerate, sensitive toward each other sets an example of loving attitudes.

As children grow, they become aware of their physical changes and they need reassurance that they are “normal.”

Dad can help his son be prepared for these maturing processes, assuring him that God has made men different for a purpose and He is pleased when boys channel their energies in worthwhile things—work, study, sports, good music and, of course, the church.

And by God’s grace and mercy, a dad can help his boy keep himself clean and pure for the girl God has for him.

Girls are assured that their physical development is natural and good by Mother’s words of understanding and guidance through the early teen years. These are years when it is important to teach them to keep themselves pure, for the world has such a tremendous pull on their young lives.

Inviting their church friends and other school friends and acquaintances home for fun and wholesome activities will be worth all the effort when time comes for them to begin narrowing the list down to that one person they will love and marry.

Parents owe it to their children to help them get to the marriage altar chaste and without the awful guilt that often robs marriages of happiness and lasting joy.

The Lord promises to give parents

wisdom to know what they should do when they need it. Sometimes they don’t know for sure how they are doing in the job of guiding children toward maturity (and marriage), but it is reassuring when a grown child says, “I’m surprised how wise my daddy and mother have become since I have a family of my own to raise.”

Or it may come out in comments such as I overheard one of my brothers make when he responded to Dad’s words of concern about the girl he planned to marry: “Daddy, she is as near like Mother as I could find.”

Someone has said that the child is the canvas upon which the father and mother paint their own portraits.

Prayerfully leading children to know Christ gives stability and purpose to their lives. Raise them with the Bible, prayer and good common sense, and God will take over from there.

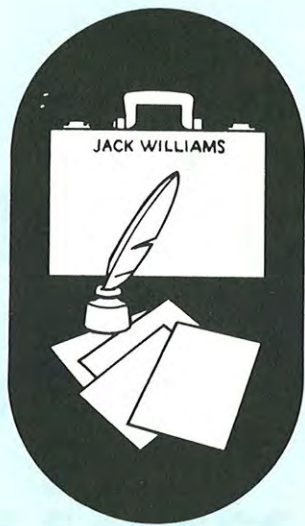
He goes beyond what parents can do, for He is God and He sees their future. Parents are the ones He uses to give background and example.

He does the work of grace in their hearts, and when time comes for the “I DO’s” they in turn begin their own home with a spiritual understanding of God’s plan for husbands and wives.

Parents owe this to their children! ▲



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# Special Interest Groups In The Church

One of the problems confronting lawmakers in our nation's capitol is that whenever legislation is initiated, senators and congressmen are immediately hounded by a flock of lobbyists representing special interest groups.

And that's not to cast stones at lobbyists. Many represent segments of society who merit precise attention.

For instance, one dandy lobbyist keeps an eye on postal legislation. He alerts evangelical magazine editors when some tin horn, legal beagle writes a bill that could shove postal rates for religious periodicals into orbit and virtually put us all out of business.

While enormous good has been done by special interest lobbyists, some become so powerful and so visible and put such incredible pressure on Congress that they become special headaches.

And the issue is so delicate that congressmen who ignore special interest groups invite political disaster.

At any rate, we all see the problem in Washington. But do we see the special interest problems in our churches as clearly? And again, to my knowledge, all church special interest groups exist for noble reasons. See what I mean about courting disaster to even mention the issue?

**Our problem complicates** itself because in church circles we don't call special interest groups by that name. We call them something else—like youth ministries, senior

saints, the singles class, the singles-again class—and the list is longer, much longer.

But wait right there! Not another leap toward a conclusion until you've read the next sentence. All these local church ministries and outreaches are excellent programs. They point up areas where we need to lay aside our differences and do something positive.

We hereby acknowledge that being 15 years old in a drug-crazed culture qualifies any teenager for special attention, and if that attention is denied, serious consequences may result.

At the same time, we should throttle over-zealous youth directors to prevent the church family from feeling guilty if Sunday morning worship does not bounce like a youth rally.

Nobody wants to argue that 28-year-old singles grapple with self-image and psychological traumas that their married counterparts cannot imagine.

The divorced and bereaved face incredible adjustments and deserve nothing less than our full, loving, unqualified support. The same is dramatically true of our graying warriors locked into inflation-eroded retirement incomes.

**However, no Christian** has to be maladjusted, twisted and unfulfilled because he happens to be a teenager, unwillingly single, divorced, bereaved or over 65.

Must churches always segregate and isolate these distinctive groups? The rest of society does not. Does society build grocery stores for the divorced? Or exclusive hardwares for the bereaved? Or used cars for singles?

The danger in over-specializing our concern for particular needs is to ignore the fact that each can and is expected to do a certain amount of adjusting and maturing to fit his circumstance. The healthy, new awareness in churches concerning special interest groups must not be allowed to disintegrate into morbid introspection clinics.

Focusing attention on members in special classes and lumping them together by catch-all phrases sometimes magnifies their problems. To be sure, some who evade reality must be confronted with the facts.

**But we don't** have to remind a widow that her husband is dead by isolating her in a singles-again class, away from other couples she's known for years.

If Bob leaves Ellen and divorces her, why should she be ejected from her young marrieds class when all her friends are there? Perhaps she was adjusting well, until the church told her she's different now.

Surely churches can do more than isolate special interest groups in stereotyped roles.

It isn't always the widow or the silver saint who has the adjustment problem—sometimes it's the local church which cannot adjust.

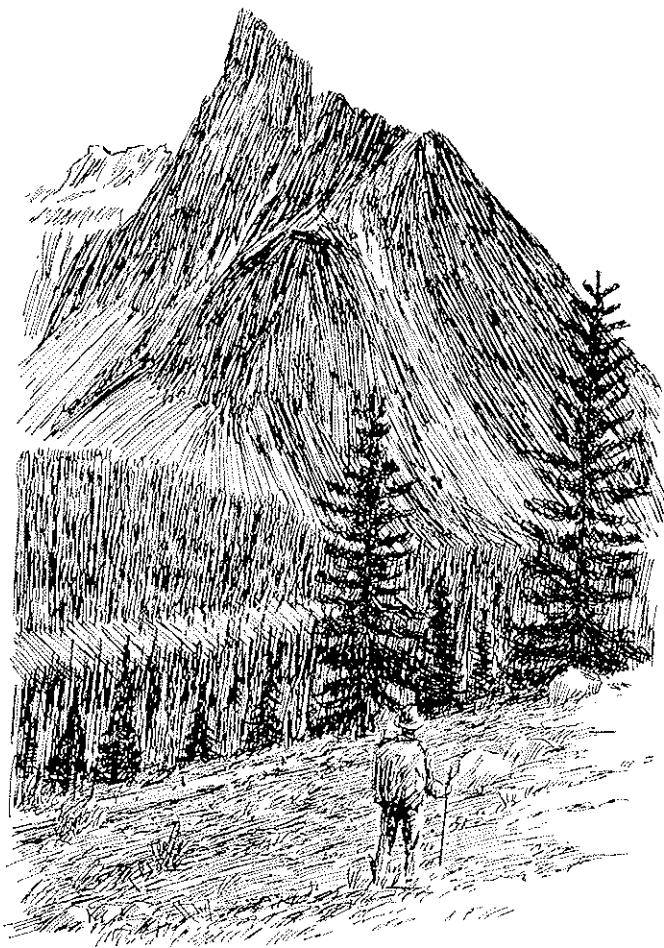
**It is my opinion** that when the church family naturally and warmly assimilates special interest individuals into its structure, much healing and maturing takes place without the scrutinizing analysis prevalent in intensive special interest meetings.

Let's neither glamorize nor banish special interest groups in the Lord's house. The church family is the place to examine life sensibly and find strength to bear the burden of the day.

Our members should not feel they have no family if spouse or children are removed by death or divorce. After all, we are of the household of faith—a very real and very present band of brothers and sisters (See Mark 10:30).

For those who think this won't work and that such counsel will shatter individuals without peer group support in our fragmented society, remember—

Jesus was a single, adult male who lived in a family-oriented culture; He was remarkably well adjusted and equally at ease with tragedy or triumph. And we are to be like Him! ▲



# Even a Mountain Can Hurt

By Delilah Scott

**A** mountain is firm, always present, unchanging. Yet even a mountain bends with the weight of a thousand seasons.

Time scourges it, lashes it with rain and wind until the mountain's rocky profile is drawn and creviced.

Though torn and clawed by the elements, the mountain remains erect. By and by the mountain will surely be washed to the sea, but for now it endures.

My mountain has always been my Dad. How well I remember the stabbing pain I felt when as a child I first saw the effects of life's elements on my living fortress.

The day was cold. The green hills had donned their sparkling white

winter garment. Daddy was ill and I had not sensed just how ill.

Disregarding a burning temperature, he pushed himself out in February's threatening weather. I was watching from the window for his return. What I saw that afternoon almost 20 years ago etched into my memory.

The scene occasionally flashes before my eyes like a slow motion replay. He had made a cane for himself and was leaning at a peculiar angle trying to walk, nearly falling in the snow.

I rushed out to help, but he refused. Said he needed no help and struggled alone toward the house.

I could hardly bear to see him take another step. As he hobbled in the back door I raced through the front door in search of something, anything.

I ran to Grandmother's and hurried through her house to the

bedroom window. From there I could see our home.

I stood gazing at that quaint old patch-work wooden structure for an hour or more. Oh, it seemed so



*ABOUT THE WRITER: Mrs. Delilah Scott and her husband Ron are Free Will Baptist home missionaries in Wheeling, West Virginia. The Scotts have three children. Delilah Scott is an alumnus of California Christian College, Fresno, California.*

lonely and silent, hunching motionlessly and cold in the snow.

I wept. Not for myself, but for my first realization that my Dad was susceptible to any weakness. My mountain could hurt. He could feel pain.

He was hospitalized the next day. I do not recall for how long. But I do recall that he had rheumatic fever.

Strange that I don't remember his absence from the house so much as I do that one isolated scene—Daddy struggling to walk! I had not even noticed him sway, and now he had become so shaken.

My first hard lesson of life must have been learned that day. It proved to be a lasting one.

Daddy, thanks to wise doctors and the strength of his faith in God, weathered that personal storm and soon towered over us again.

In no time he was back playing his favorite role—our family practical joker and laughing when no one else could. But there was the other and deeper side of him.

Always, while he laughed, worked or played, he, without knowing it, was teaching me to see beauty in everything.

In the spring he took me for long walks through the Appalachian mountains. We would look for "molly-moochers" (a delicious mushroom native to the hills), or go groundhog hunting.

One very special time we walked until we came to a little meadow nestled in a valley—an old stone chimney stood as a sentinel where a house had once been.

The entire meadow was carpeted with lavender sweet williams. Those fragrant flowers in the fresh mountain air awakened a new dimension in my young mind.

As we returned home a mountain storm rumbled across the hills. Dad found refuge for us under a rock cliff. He coaxed a small fire until we sat there dry, safe and content watching the rain and lightning and listening to the thunder.

I more than just watched it; I loved it. Daddy had already taught me that. Once he had found me crying during a storm.

I was so afraid, but he stood me on the porch banister, held me close

to his big strong chest and assured me the storm was beautiful, "... the voice of God," and would not harm me.

This was just another of those precious experiences my father shared with me as a child. He showed me beauty everywhere.

Whether it was burning the hot bed for lettuce, listening to the sound of frogs and whippoorwills fill the evening air, or simply reading books

by the fire on a chilling winter day—he was always there—teaching me to learn and love.

Soon the snow will fall on his dark hair like it covered the hills that day I first learned a lesson in life. Though his physical appearance and strength change, the truths he taught me will never change.

And the beauty his life portrayed to me will both span the years and endure the elements of time. ▲

## Light on Life's Questions . . .

**QUESTION:** What did Christ mean when He said "if therefore thine eye be single" in Matthew 6:22?

**ANSWER:** First, "single eye" means clear, without any film. Second, it means in opposition to seeing double, seeing only one subject at a time. Third, it means concentration, centered upon a focus. All these definitions make up the word "single." Thus is suggested distinctness, oneness and fixedness.

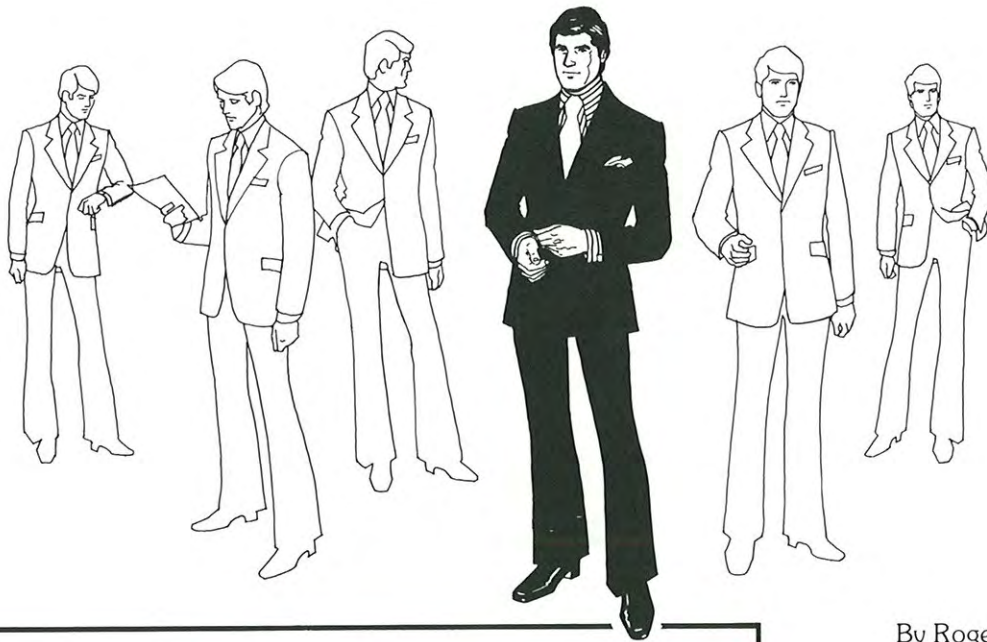
Christ used the term while dealing with earthly and heavenly treasures. He warned against laying up treasures on earth and issued a challenge to lay up treasures in heaven.

With the definition of single fixed and with the idea of one's heart being where his treasure is, an understanding of "if therefore thine eye be single" can be reached. Christ speaks of the physical body and eye, but His thoughts have to do with the spiritual, for a heavenly treasure can only be thought of in that vein.

Christ is pointing out that one cannot look in both directions at the same time. Man will turn his "single eye" toward heaven or else his "evil eye" toward the world. That's why the thoughts "whole body full of light and whole body full of darkness" come into the total picture.

Believers with a "single eye" toward heaven and heavenly treasures are full of light. They are fully spiritual. Non-believers are in darkness because they have no singleness of eye.

*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.*



By Roger C. Reeds

# ***Denominational Distinctives And Diversities***

**I** write this article from a burdened heart. I write because I love the Free Will Baptist denomination.

I was raised in the slums of St. Louis, Missouri. I was born again at an altar in a small, store-front Free Will Baptist Church in that city.

My Christian education began at Free Will Baptist Bible College. Every opportunity I've had in my life came from the Free Will Baptist denomination. These are a few of the reasons why I love our denomination.

I would not knowingly write or say anything to harm my beloved denomination. I am grieved when I see or hear of someone who does bring us harm.

I believe we have a right to exist as a distinctive denomination. I believe that God can use us in this hour if we will pay the price and allow Him to do so.

This is one man's opinion on our distinctives and our diversities.

## **The Distinctives That Unite Us**

Dr. Elmer Towns gives the following definition of a denomination:

A denomination is a group of churches with similar doctrinal beliefs, who have similar traditions and backgrounds, who share the same goals in ministry, who desire fellowship to encourage one another.



other, and have organically bound themselves together to establish corporately what they feel cannot be wrought separately.<sup>1</sup>

My own definition is a little more simple:

A denomination is a group of churches of like kindred faith that band themselves together to accomplish things that such churches could not accomplish individually.

There are aspects of Towns' definition that I prefer. I certainly agree that, as Christians, we should seek fellowship with other Christians. We need mutual encouragement. These factors cannot be found in isolationism.

There are 250 denominations in the United States. The largest, the Southern Baptist Convention, exceeds 12 million members. Perhaps the smallest are the Two-Seed-in-the-Spirit Predestinarian Baptists with 201 members.

Most protestant denominations can be grouped into the 14 large denominational divisions with 500,000 or more members. These larger groups represent 90 percent of the total protestant affiliation.

Fortunately, or unfortunately, Free Will Baptists are not included in the 14 largest denominations. I say that this is fortunate in that most mainline denominations are in the late stages of deterioration. It is unfortunate in that we have existed for so long and yet have reached so few.

### *Our Birth*

Free Will Baptists trace their origin to an outgrowth of a General Baptist work begun by Paul Palmer in 1727 in North Carolina and a work begun by Benjamin Randall at New Durham, New Hampshire, in 1780.

The name "Free Will Baptist" was given to both groups in ridicule because they came preaching "free will, free grace, and free salvation."

The name stuck and became the identifying mark of those Baptists who were different from other Baptists.

### *Our Belief*

The difference between Free Will Baptists and other Baptists was once even more marked than it is today. Most Baptist groups have evolved

from a position of strict Calvinism to moderate Calvinism.

The five basic doctrines of Calvinism are sometimes arranged so that the first letter of each point can be used to spell the word TULIP.

The following is taken from "Perseverance," a booklet published by Randall House Publications and written by Dr. Robert Picirilli.

The letter "T" stands for total depravity. According to Calvin, humanity is so depraved that even God's offer of salvation cannot be accepted by an individual. Man is so bad that he cannot even place faith in God until after God regenerates him.

The letter "U" stands for unconditional election. The way Calvin saw it, God predestined certain ones to be saved even before He made the world. And this selection was not based on any condition man would have to meet. So He picked some and determined to send the rest to Hell.

The letter "L" stands for limited atonement. The Calvinist's system teaches that Christ died only for those who had been unconditionally elected; the atonement did not make salvation possible for any other men.

The letter "I" stands for irresistible grace. Calvin's idea, here, was that God's call of His eternally elect ones cannot be resisted; those predestined to be saved and for whom Christ died, are called—when the time comes—by the power of the Holy Spirit in such a way that they are not able to resist salvation.

Finally, the "P" stands for preservation of the saints. Naturally, in the Calvinistic system, the elect individual cannot but persevere in the faith. Even here, the individual must meet no condition in order to remain saved, but is unconditionally preserved or kept by the power of God.<sup>2</sup>

Arminianism is also set forth under five main points as expressed by Damon Dodd in his book, *The Free Will Baptist Story*.

The atonement of Christ was unlimited, having been designed for all men everywhere.

Election was conditioned, depending upon the individual's acceptance of the terms of salvation.

The Gospel call was coextensive, and the message of salvation was to be preached to all.

The Grace of God and the call of the Holy Spirit were resistable, inasmuch as man had the exercise of his "free will" to accept or reject as he chose.

That it was possible for a person who had accepted Christ as his Savior, by faith in the atonement, to renounce the faith, disown Christ and be forever lost.<sup>3</sup>

It can readily be seen that Free Will Baptists have maintained their Arminian position through the years. Our 1981 statement of faith is not unlike that of the 1660 Standard Confession of the General Baptists and the 1812 Articles of Faith of the Free Will Baptists.

Free Will Baptists have not changed to become like other Baptists. Other Baptists have changed and become more like Free Will Baptists.

### *Our Differences*

The basics that distinguish Free Will Baptists from other Baptists today are several:

1. We accept the baptism of believers performed by others, so long as the baptism is performed by immersion in the name of the Triune God.
2. We invite all believers to participate in our communion services.
3. We practice the washing of the saints' feet as an ordinance.
4. We believe that a saved person can commit apostasy and lose his salvation.

Even though there has been a trend among other Baptists to vacillate on some of these distinctives and become more like us, we still claim enough distinctives to give us our right to exist as a denomination.

If others change to become like us, then they ought to come join us. If some of us change to become more like them, then we ought to go join them.

Free Will Baptists are one of the few Arminian groups that has not been carried away by a doctrine of second works or the charismatics.

### *Our Determination*

We should hold to our distinctives with bulldog tenacity. Our fathers have not surrendered doctrinal ground in the two and one-half centuries of our history. Why should we give ground now? We must not apologize for our heritage.

If we believe our position to be scriptural (and it is), then we must do all within our power to uphold that position.

Our theology is distinctively scriptural. We believe other denominations have born-again members. But we believe our denomination has a higher



## **DISTINCTIVES** (From page 9)

percentage of born-again members than any other.

### **The Directions We Have Gone**

#### *Discouragements*

Free Will Baptists have been plagued by mergers and splits. It would seem to reflect a shallowness in our preaching and biblical understanding that our people have been blown about by every wind of doctrine.

Our ranks have been invaded and raided over the years by the Calvinists, the Charismatics, and the Campbellites.

We have few problems with the Campbellites today, although some pastors baptize converts so soon after conversion that it becomes difficult to discern a great deal of difference between them and the Campbellites on the baptism question.

Calvinists continually find us easy prey. Early in our history we fell victim to the Particular Baptists. Later in our history we were carried into a Babylonian captivity by the Northern Baptists.

Many Calvinists visit in our ranks today. This is acceptable so long as we keep our guard up and don't go with them when they return to their own ranks.

The Charismatics have bothered us before. The Pentecostal Free Will Baptists were born in this century. Our denomination gave birth to them.

Today we are plagued with the tongues movement. It has become far too common to hear of Free Will Baptists involved in speaking in tongues. Some leave us to go their own way, while others stay with us to do us great harm.

#### *Encouragements*

Free Will Baptist remnants united in 1935 to form the National Association of Free Will Baptists, giving the movement a framework in which to operate on a national level.

A loosely knit group without centralization of power was born. Service organizations to serve the denomination were created.

The first service agency born was Free Will Baptist Bible College. The

denomination needed a place to educate their young, prepare ministers for full-time service and perpetuate their existence.

Both Home and Foreign Missions Departments opened offices in the early 1950's. The denomination could now be served both at home and abroad.

The Sunday School Department came into existence in 1954 and began publishing curriculum in 1958.

The average pastor does not have time to write Sunday School literature, prepare training programs, formulate women's programs and give attention to other literature needs of his people.

A denomination can pool its resources to prepare quality programs and adequate literature.

Dr. Elmer Towns says, "Those rebels in a denomination not using its literature are slowly educating themselves out of the denominational orbit. Also by a silent vote they are repudiating the direction of the denomination."

Towns then asks, "Should a church remain in a denomination when it cannot support its educational service?"

We have never made the use of Free Will Baptist Sunday School curriculum a test of fellowship. Dr. Towns gives food for thought.

### **The Deterioration We Face**

#### *The Cycle of Backsliding*

In his book, *Is the Day of Denominations Dead?*, Dr. Elmer Towns contends that the church passes through four stages.

The first stage is sectarianism, which Towns equates with today's fundamentalism.

The second stage, institutionalism, Towns equates with Neo-Evangelicalism.

The third stage is denominationalism which Towns parallels with modernism.

The fourth stage is deterioration and is the move towards centralization of power and the ecumenical movement.<sup>4</sup>

The four-stage cycle that Towns uses may well describe some of America's large mainline denominations, but it *certainly does not* describe Free Will Baptists!

Perhaps we have been too numeri-

cally small to pass through this cycle. Rather than forsaking all efforts for growth, it would only seem logical that we learn from the vivid lessons in history that are before.

#### *The Cause for the Backsliding*

The source of denominational backsliding is usually its educational institutions.

Before a denomination begins to deteriorate, there must be a climate that tolerates such deterioration. This climate is not created overnight.

As someone said, "Backsliding is never a blowout, but a slow leak." A climate for backsliding is created when liberal professors teach at a denomination's college or seminary.

Free Will Baptists must always be careful that this does not happen to us.

A second source of denominational backsliding is deterioration in biblical standards. The question must be asked, "Is our denomination more tolerant of certain sins today than we were yesterday?"

In answering, we must be completely fair. Do we oppose certain customs and life styles out of biblically rooted convictions or out of personal opinions?

Perhaps a better word than "convictions" would be "certainties." The word conviction suggests "being convinced because of satisfactory reasons or proof and sometimes implies earlier doubt." Certainty suggests firm, settled belief or positiveness in the truth of something.

Often our convictions or certainties are formed by the opinions of others. We become concerned about what kind of image we reflect. If this means adopting others' opinions in order to enhance our image, then we adopt those opinions.

Convictions or certainties must be supported by the Word of God. If we expect to survive as a denomination, we must have a clear-cut position on what sin is and why we are opposed to it.

#### **The Diversities Among Us**

Free Will Baptists have become a heterogenous group. We have varied opinions about hair, mustaches, dress

length, pants suits, leisure suits, and other customs or styles.

We differ in opinion on the millennial question.

In light of these differences, should we fragmentate ourselves into a series of smaller denominations? To do so would be folly.

A survey of any other denomination unfolds similar problems. If we formed a group of smaller denominations, we would still retain the same problems.

I do not believe that we should divide as a denomination because of some of the above named problems. They may be used to camouflage the real issues, but they are only problems and not issues.

Here are the two major issues as I see them:

### *We will not tolerate leadership.*

Ask three people for a definition of leadership and there may be three different answers.

One associates leadership with power. He has discovered in himself an unusual capacity for imposing his will upon others and prides himself upon his ability to bend the wills of his fellows.

Another associates leadership with position. He has discovered his ability to govern men by his control over their economic status, by his social or industrial position or by other connections. He finds satisfaction in using his advantage for securing desired ends.

Still another identifies leadership with the ability to inspire men. He finds within himself a conviction as to some course in life and knows the way to its achievement. He discovers that the earnestness of his faith in the value of the venture rouses others to similar passion.

The concept of leadership has changed. Today, leadership is conceived as a functional role of a group member, played by an individual at a particular time in a particular group of people.

Ordway Tead defines leadership as "the activity of influencing people to cooperate toward some goal which they come to find desirable."

Leadership is interested in how people can be brought together to work for a common end effectively and happily. Such a leader is not only interested in the result, but also in the

process by which the result is attained.

With these ideas in mind, the conclusion may be drawn that leaders are made and not born.

In our denomination we have assumed that leadership is a political plum. Because of this, we are always shooting at our leaders. It has become popular to continuously find fault with our leaders or members of their immediate families.

We have literally driven some men from office and in some instances out of the denomination. Then we stand askance and ask, "Why did he leave?"

We shrug, "Oh well, if you can't stand the heat, you better get out of the kitchen."

Our leaders are only fulfilling their functional roles. I think you will find that most of our leaders did not aspire to their positions. They were selected because it was believed that their abilities would best suit their functional role.

In light of this our leaders do not need "heat," they need help! Ours will become a bigger and better denomination when we learn how to cultivate leadership, cooperate with leadership and cease unrealistic criticisms of our leadership.

### *We have become apathetic.*

This reveals itself in the few people present in voting sessions of the annual National Convention each July.

Attendance has wavered during the past several years. More than 4500 people were present for some services during previous sessions of the National Convention.

There are usually some 250 lay delegates and approximately 725 ordained ministers, who are standing delegates, registered at each session. Yet the voting body averages between 500-700.

Most of the voting delegates are ministers. Where are the lay delegates? They either did not attend the National Convention or they were out sightseeing. Such apathy leads to ecclesiastical hierarchy.

No better way to destroy a democracy can be found than failure to exercise your voting privilege in open elections and on items of business.

There are almost 2500 member churches in 39 states affiliated with the National Association. The constitution

of the National Association provides for a broad representation.

In addition to ordained ministers being standing delegates, the By-laws provide for five lay delegates from each affiliated state association and one lay delegate from each local church. If these provisions of the Constitution and By-laws were adhered to, the voting body could easily number 4000-5000.

You can readily see that only 10 percent of the delegates that the Constitution and By-laws recommend are making decisions that affect the remaining 90 percent. This kind of apathy will destroy the democracy of our denomination.

I fear the structure of our denomination falling into the hands of a few—no matter who the few are—as much as I fear anything about our future.

By and large most Free Will Baptists are pious. Piety is an outward expression of an inward experience. It can be faked, but not for long. The real you will show through in your deeds.

We must recognize the fact that "we be brethren." We must commit ourselves anew to our distinctives. I believe there are far more things to unite us than there are to divide us.

It is high time we acted like men of God. If we have differences, let's get together and settle them at an altar of prayer. We must grow up to be men of God and work together as men of God.

We must move toward stronger pulpits. We are the victims of shallow preaching. If our people are properly fed, we will not have problems with Charismatics, Campbellites, and Calvinism.

We must train better preachers of the Word. We must cultivate leadership. Leaders are needed on every level throughout our denomination.

This is only the beginning. The next denomination to be greatly used of God in our nation could be Free Will Baptists. ▲

<sup>1</sup>Elmer L. Towns, *Is the Day of the Denomination Dead?*, (Nashville, 1973), p. 49.

<sup>2</sup>Robert Picirilli, *Perseverance*, (Nashville, 1973), pp. 6-7.

<sup>3</sup>Damon C. Dodd, *The Free Will Baptist Story*, (Nashville, 1956), p. 14.

<sup>4</sup>Towns, pp. 98-124.

ABOUT THE WRITER: Dr. Roger C. Reeds is the director of the Sunday School and Church Training Department.

# DIRECTORY UPDATE

## ARKANSAS

Bennie Burrow to North Heights Church, Texarkana, from First Church, Arkadelphia

Gary Holman to Ola Church, Ola, from North Heights Church, Texarkana  
Dan Martin to First Church, Ozark, from O'Kean Church, O'Kean

Dale Price to O'Kean Church, O'Kean, from First Church, Ozark

Jim McCowan to Wilson Church, Belleville

Alvie Richmond to First Church, Mt. Home

## ILLINOIS

John Hollis to Crossroads Church, Effingham, from Unity Church, Bradley

Randy Bryant to Unity Church, Bradley, from First Church, Fort Wayne, IN

## MISSOURI

Ted Wilbanks to Grant Avenue Church, Springfield, from California Christian College, Fresno, CA

## NORTH CAROLINA

Bobby Parker to Temple Church, Greenville, from First Church, Jesup, GA

## OHIO

Jim Jewell to Faith Church, Cleveland

## OKLAHOMA

Gary Dodson to Spring Hill Church, Lexington, from Garland Church, Garland, TX

Troy Staires to Lewis Avenue Church, Tulsa

Jim Haas to Skiatook Church, Skiatook

## SOUTH CAROLINA

Wayne Wagner to Black River Church, Andrews, from South Free-mont Church, Springfield MO

## TEXAS

Dan Johnson to Forest Park Church, San Angelo

Engene Richards to Cross Church, Iola, from North Zulch Church, North Zulch

Paul Meyer to Zion Church, Corpus Christi

## REQUESTS FOR TICKETS TO MEAL FUNCTIONS 1981 NATIONAL CONVENTION

Number	MEAL	Total
_____	<b>Music Ministries Breakfast</b> \$5.00 each Tuesday, July 21; 7:00 a.m. Hyatt Regency/Regency South B Speaker: Charles Hampton	\$ _____
_____	<b>WNAC Fellowship Dinner</b> \$8.50 each Tuesday, July 21; 5:00 p.m. Hyatt Regency/Regency Ballroom Speaker: Verla Pettit	\$ _____
_____	<b>Master's Men Breakfast</b> \$5.00 each Wednesday, July 22; 7:00 a.m. Hyatt Regency/Regency Ballroom Speaker: Jack Williams	\$ _____
_____	<b>FWBBC Alumni Luncheon</b> \$6.25 each Wednesday, July 22; 12:00 noon Galt House/Cochran and Addition Speaker: Charles Thigpen	\$ _____
_____	<b>Pastor's Dinner</b> \$9.00 each Wednesday, July 22; 5:00 p.m. Commonwealth Convention Center/Rooms 207-211 Speaker: Damon Dodd	\$ _____

Total Enclosed \$ \_\_\_\_\_

### PLEASE PRINT:

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

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

Mail requests 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 **June 30, 1981**.  
(Note: Order all youth banquet tickets from NYC Office.)

**NO TICKET REFUNDS AFTER JUNE 30, 1981**

## LOCAL CHURCH DELEGATE'S CREDENTIALS

THIS CERTIFIES THAT \_\_\_\_\_

is a duly authorized delegate to the National Association of Free Will

Baptists from \_\_\_\_\_  
(Name of church)

\_\_\_\_\_ of \_\_\_\_\_, \_\_\_\_\_  
(District Association) (City) (State)

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

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

# THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

## 45th Annual Session/July 19-23, 1981

### Commonwealth Convention Center/Louisville, Kentucky

#### National Theme: "God's Man In Today's World"



**Carl Cheshier**  
Pastor  
Cavanaugh FWB Church  
Fort Smith, Arkansas



**Jerry Dudley**  
Pastor  
Choctaw FWB Church  
Choctaw, Oklahoma



**Gene Parish**  
Pastor  
Bethel FWB Church  
Hampton, Virginia



**Bobby Aycock**  
Missionary  
Brazil  
South America

**THEME:** "God's Man In Today's World"

**MODERATOR:** Bobby Jackson

**MUSIC COORDINATOR:** Blaine Hughes

**ORGANIST:** Doug Little

**PIANIST:** Jan Haas

**CONVENTION OFFICE:** Convention Center/Conference  
and Board Rooms

**HEADQUARTERS HOTEL:** Galt House

**REGISTRATION COORDINATOR:** Yvonne Wolfenbarger

**MESSAGE:** "God's Man In Today's World:  
His Conversion—"  
Carl Cheshier

#### SUNDAY AFTERNOON/July 19

- 3:00 REGISTRATION for National Convention Center  
Convention, National Youth Main Lobby  
Conference, and Woman's  
National Auxiliary Convention
- 4:00 Mass Youth Choir Rehearsal Convention Center  
Exhibit Hall A & B

#### SUNDAY EVENING/July 19

- 7:00 NATIONAL YOUTH CONFERENCE Convention Center  
Exhibit Hall A & B  
Keynote Service  
Speaker: Jim Shepherd
- 8:30 Worship Service Concludes
- 8:30 Mass Adult Choir Practice Convention Center  
Exhibit Hall A & B
- 8:30 Youth After-service Activities Galt House  
(See National Youth Program)

#### SUNDAY MORNING/July 19

10:00-10:45 SUNDAY SCHOOL Galt House

Presiding: Gene Helton  
Special Music: Bethel Ensemble

Primaries: Myrtle Reeds Kings Head  
Juniors: Mae Fry Water Poet  
Teens: Donnie Miles Cochran  
Adults: Paul F. Hall Archibald

10:45 Intermission

11:00 MORNING WORSHIP Galt House  
Archibald &  
Cochran

Presiding: Lewis Perry  
Song Service: Charles Hampton  
Special Music: Carl Sullivan  
Offertory: New Life Singers



**PROGRAM** (From page 13)

8:30-10:00 Registration Continues Convention Center Main Lobby

**MONDAY MORNING/July 20**

8:00 Registration Continues Convention Center Main Lobby

8:00-9:30 WNAC Nominating Committee Galt House Gothick Room

8:20-8:50 MORNING MANNA Convention Center Exhibit Hall A & B  
 Song Service: Doug Henderson  
 Special Music: Oklahoma Ministers Quartet  
 Speaker: Sam Truett

9:00 GENERAL BOARD CONVENES Hyatt Regency Regency North & Center

9:00-11:45 WNAC Executive Committee Galt House Kent Room

9:00 Youth Competition and Children's Activities (See National Youth Program) Galt House

**MONDAY AFTERNOON/July 20**

1:00 Youth Competition and Children's Activities (See National Youth Program) Galt House

1:30 WNAC State Presidents, Field Workers, Executive Committee Galt House Gothick & Oak Rooms

1:30 GENERAL BOARD Reconvenes Hyatt Regency Regency North & Center

4:00 Mass Adult Choir Practice Convention Center Exhibit Hall A & B

5:00 Instrumental Ensemble Practice Convention Center Exhibit Hall A & B

5:00 EXHIBIT AREA OPEN Convention Center Exhibit Hall C

**MONDAY EVENING/July 20**

7:00 WORSHIP SERVICE Convention Center Exhibit Hall A & B

Presiding: J. D. O'Donnell  
 Song Service: Ed Pack  
 Special Music: Mass Adult Choir

Session Called to Order and Moderator Introduced: Waldo Young, Clerk

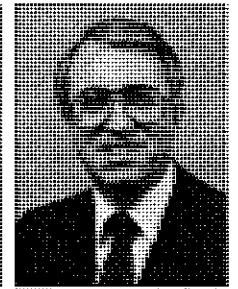
Report of Committee on Committees: Bobby Jackson, Moderator

Welcome to Louisville, Kentucky William B. Stansbury, Mayor of Louisville

Roll Call of States: J. D. O'Donnell

Offertory: Instrumental Ensemble

Special Music: John Blakely, Sr.



**Bobby Jackson**  
 Moderator  
 Nat.'l Assoc.

**Damon Dodd**  
 Speaker:  
 Pastors' Dinner

**Sam Truett**  
 Speaker:  
 Morning Manna

MESSAGE: "God's Man In Today's World: His Character—" Gene Parisher

8:30 Session Recessed (Exhibit Area Open) Convention Center Exhibit Hall C

8:30 Men's Chorale Practice Convention Center Exhibit Hall A & B

8:30-10:00 Registration Continues Convention Center Main Lobby

9:00 Youth After-service Activities (See National Youth Program) Galt House

10:00 Exhibit Area Closed

**TUESDAY MORNING/July 21**

7:00 Free Will Baptist Music Ministries Breakfast Speaker: Charles Hampton Hyatt Regency Regency South B

8:00 Registration Continues Convention Center Main Lobby

8:00 Exhibits Open Convention Center Exhibit Hall C

8:20-8:50 MORNING MANNA Convention Center Exhibit Hall A & B  
 Song Service: Doug Henderson  
 Special Music: North Carolina Ministers' Trio  
 Speaker: Sam Truett

8:45 Music and Arts Assembly (See National Youth Program) Galt House

9:00 WOMAN'S NATIONAL AUXILIARY CONVENTION Presiding: Genelle Scott, President Convention Center Exhibit Hall A & B

9:00-11:00 BIBLE CONFERENCE Presiding: Richard Cordell Convention Center Rooms 207-211

9:00 Song Service: Doug Henderson  
 Special Music: North Carolina Ministers' Trio  
 Speaker: William H. (Billy) Samms

10:00 Special Music: Doug and Joyce Little  
 Speaker: Keith Burden

11:10 WNAC Missionary Service Message: Patrick and Susan Dickens Convention Center Exhibit Hall A & B

## TUESDAY AFTERNOON/July 21

1:30	WNAC Reconvenes Drama: The Master's Players	Convention Center Exhibit Hall A & B
1:30	Youth Competitive Finals (See National Youth Program)	Galt House
1:30-3:30	BIBLE CONFERENCE Reconvenes Presiding: Van Dale Hudson	Convention Center Rooms 207-211
	1:30 Song Service: Doug Henderson Special Music: Leroy and Beverly Welch Speaker: Richard Adams	
	2:30 Special Music: Thurman Lucas Speaker: Robert Picirilli	

9:00	Learner/Adventurer After- service activities (See National Youth Program)	Galt House Kings Head
9:30	Youth Banquet (See National Youth Program)	Galt House Cochran & Addition
10:00	Exhibit Area Closed	

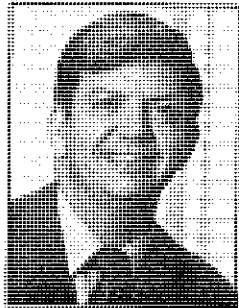
## WEDNESDAY MORNING/July 22

7:00	Master's Men Breakfast Speaker: Jack Williams	Hyatt Regency Ballroom
8:00	Youth Special Event (See National Youth Program)	
8:00	Exhibits Open	Convention Center Exhibit Hall C

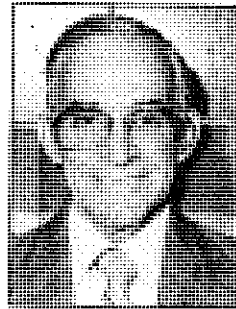
## Convention Bible Conference Speakers



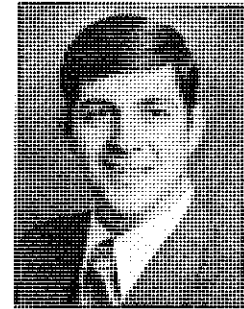
**Richard Adams**



**Robert Picirilli**



**Billy Samms**



**Keith Burden**

4:00	Mass Adult Choir Practice	Convention Center Exhibit Hall A & B
5:00	Instrumental Ensemble Practice	Convention Center Exhibit Hall A & B
5:00	WNAC FELLOWSHIP DINNER Speaker: Verla Pettit	Hyatt Regency Ballroom
5:00	Learner/Adventurer Banquet	Galt House Water Poet

## TUESDAY EVENING/July 21

7:00	WORSHIP SERVICE	Convention Center Exhibit Hall A & B
	Presiding: Archie Ratliff Song Service: Vernon Whaley Special Music: Mass Adult Choir Offertory: Rodney Whaley, Trumpet Solo Special Music: Jeanelle Scott New Life Singers	
	MESSAGE: "God's Man in Today's World: His Conflicts—" Jerry Dudley	
8:30	Session Recessed (Exhibit Area Open)	
8:30	Men's Chorale Practice	Convention Center Exhibit Hall A & B
8:30-10:00	Registration Continues	Convention Center Main Lobby

8:00	Registration Continues	Convention Center Main Lobby
8:20-8:50	MORNING MANNA Song Service: Doug Henderson Special Music: Oklahoma Ministers Quartet Speaker: Sam Truett	Convention Center Exhibit Hall A & B
9:00-11:45	CONVENTION BUSINESS SESSION Moderator's Message: Bobby Jackson Report of Credentials Committee and Seating of Delegates Partial Report of General Board Partial Report of Nominating Committee	Convention Center Exhibit Hall A & B
	REPORTS OF NATIONAL DEPARTMENTS (Board members are elected at conclusion of each report) Executive Office: Melvin Worthington Sunday School and Church Training: Roger Reeds Foreign Missions: Rolla Smith	

11:00-11:50	Free Will Baptist Bible College: Charles Thigpen (Special Presentation)	Convention Center Exhibit Hall A & B
12:00	REGISTRATION CLOSES	
12:00	FWBBC Alumni Luncheon Speaker: Charles Thigpen	Galt House Cochran & Addition



**PROGRAM** (From page 15)

**WEDNESDAY AFTERNOON/July 22**

- 1:30 NYC Recognition Assembly Galt House
- 1:30 CONVENTION Convention Center  
 REASSEMBLES Exhibit Hall A & B  
 Scripture Reading and Prayer  
 Assistant Moderator: Eugene Waddell
- 1:35 REPORTS OF NATIONAL DEPARTMENTS  
 (continued)  
 Home Missions and Church Extension:  
 Roy Thomas  
 Retirement and Insurance: Herman Hersey  
 Master's Men: Loyd Olsan
- 2:15 General Board Final Report  
 Partial Report of Nominating Committee  
 Election of General Board Members
- 4:00 Business Session Recessed
- 4:00 Men's Chorale Practice Convention Center  
 (or immediately following Exhibit Hall A & B  
 business session)

- 5:00 PASTOR'S DINNER Convention Center  
 Rooms 207-211  
 Presiding: Milton Worthington  
 Special Music: Carl Sullivan  
 Speaker: Damon Dodd

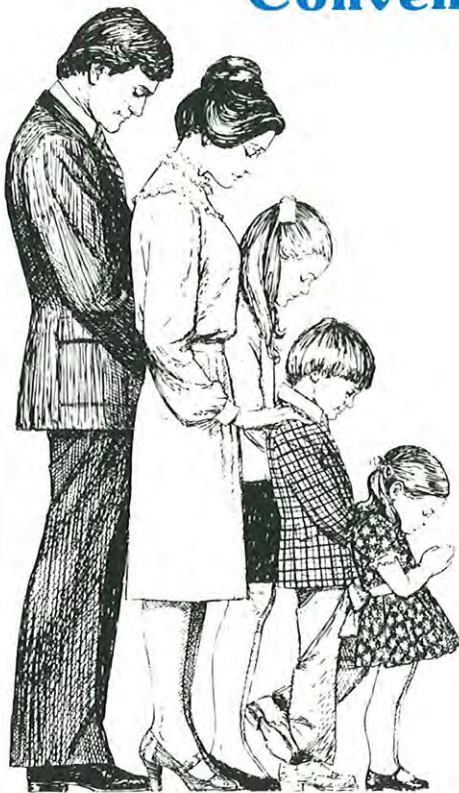
**WEDNESDAY EVENING/July 22**

- 7:00 WORSHIP SERVICE Convention Center  
 Exhibit Hall A & B  
 Presiding: James McAllister  
 Song Service: Blaine Hughes  
 Special Music: Men's Chorale  
 Introduction of Missionaries  
 Offertory: Instrumental Ensemble  
 Special Music: Malcolm Fry  
 MESSAGE: "God's Man In Today's World:  
 His Commission—"  
 Bobby Aycock  
 Missions Offering: James McAllister
- 8:30 Session Recessed (Exhibit Area Open)
- 9:00 Youth After-service Activities Galt House  
 (See National Youth Program)
- 10:00 Exhibit Area Closed

**THURSDAY MORNING/July 23**

- 8:00 Exhibits Open Convention Center  
 Exhibit Hall C
- 8:20-8:50 MORNING MANNA Convention Center  
 Exhibit Hall A & B  
 Song Service: Doug Henderson  
 Special Music: New Life Singers  
 Speaker: Sam Truett
- 9:00 CONCLUDING BUSINESS Convention Center  
 SESSION Exhibit Hall A & B  
 WNAC Report: Cleo Pursell  
 Historical Commission Report: Alton Loveless  
 Commission on Theological Liberalism:  
 Leroy Forlines  
 Report of Committees  
 —Registration  
 —Budget  
 —Resolutions  
 Nominating Committee's Final Report  
 Election of General Officers
- 11:45 Adjournment
- 12:15 Exhibits Closed (or 30  
 minutes after convention  
 adjournment) ▲

**July 12  
 Day of Prayer  
 For  
 National  
 Convention**





# NATIONAL YOUTH CONFERENCE

## 14th Annual Conference/July 19-23, 1981

**Galt House/Louisville, Kentucky**

**THEME:** "Conformed To His Image"—Romans 8:29  
**NYC DIRECTOR:** Malcolm C. Fry  
**NYC COORDINATOR:** Clarence Lewis  
**REGISTRATION COORDINATOR:** Valerie Watson  
**NYC OFFICE COORDINATOR:** Jean Lewis  
**MUSIC COORDINATOR:** Charles Hampton



LEWIS



FRY



C. HAMPTON

\*PLEASE NOTE: All conference activities are in the Galt House with the exception of the Evening Services.

### SUNDAY AFTERNOON/July 19

3:00 NYC Registration Commonwealth Convention Center Main Lobby

### SUNDAY EVENING/July 19

7:00-8:30 NYC KEYNOTE SERVICE Commonwealth Convention Center Exhibit Hall A & B

8:30 Learner/Adventurer after-service activities Kings Head Room Galt House, 3rd Floor

Youth after-service activities (Heralds, Crusaders, and Ambassadors) Cochran Ballroom Galt House, 3rd Floor

### MONDAY MORNING/July 20

7:00 Breakfast meeting with NYC staff, judges, and officials Dell Quay Room Galt House, 2nd Floor

9:00-11:30 Adventurer Activities Kings Head Room

8:45 Bible Tic Tac Toe Assembly ALL teams and coaches Court Room Galt House, 2nd Floor

Bible Bowl Assembly Archibald Room  
 ALL teams and coaches Galt House, 3rd Floor

Bible Sword Drill Assembly Water Poet Room  
 ALL contestants and coaches Galt House, 3rd Floor

9:30 Bible Tic Tac Toe Winners #1 Liverpool Room  
 Galt House, 2nd Floor

Bible Tic Tac Toe Winners #2 Court Room

Bible Bowl Winners #1 Archibald Room

Bible Bowl Winners #2 Cochran Room

Bible Sword Drill Preliminary Water Poet Room

### MONDAY AFTERNOON/July 20

1:00-2:30 Bible Tic Tac Toe Winners #1 Liverpool Room (continued)

Bible Tic Tac Toe Winners #2 Court Room (continued)

1:00-4:00 Bible Bowl Consolation #1 Archibald Room

Bible Bowl Consolation #2 Cochran Room

1:00-3:30 Adventurer Activities Kings Head Room

1:00 Bible Memorization Program Water Poet Room Grade 1

2:15 Bible Memorization Program Water Poet Room Grade 2

2:30-5:30 Bible Tic Tac Toe Consolation #1 Liverpool Room

Bible Tic Tac Toe Consolation #2 Court Room

3:30 Bible Memorization Program Water Poet Room Grade 3

### MONDAY EVENING/July 20

7:00 MAIN CONVENTION SERVICE Commonwealth Convention Center



**PROGRAM** (From page 17)

9:00 Learner/Adventurer after-service activities Kings Head Room  
 Youth after-service activities Cochran Room

**TUESDAY MORNING/July 21**

8:45 Music and Arts Assembly ALL coaches and contestants Archibald Room  
 9:30-12:00 Music and Arts Section 1 (music) Archibald Room  
 Music and Arts Section 2 (music) Liverpool Room  
 Music and Arts Section 3 (music) Court Room  
 Music and Arts Section 4 (oral) Cochran Room

**TUESDAY AFTERNOON/July 21**

1:30-3:30 Competitive Finals—Bible Sword Drill, Bible Tic Tac Toe, and Bible Bowl Archibald Room  
 3:00-4:30 Music and Arts Section 5 (oral) Cochran Room  
 Music and Arts Section 6 (music) Court Room  
 Music and Arts Section 7 (music) Liverpool Room  
 Music and Arts Section 8 (music) Archibald Room  
 5:00 Learner/Adventurer Banquet Water Poet Room

**TUESDAY EVENING/July 21**

7:00 MAIN CONVENTION SERVICE Commonwealth Convention Center  
 9:00 Learner/Adventurer after-service activities Kings Head Room  
 9:30 Youth Banquet Cochran and Addition

**WEDNESDAY MORNING/July 22**

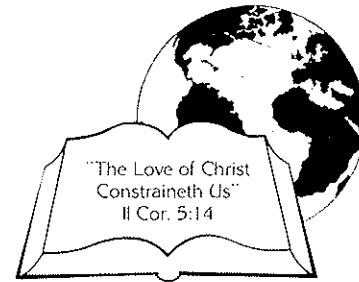
8:00-11:30 Special Event Belle of Louisville Boat Cruise

**WEDNESDAY AFTERNOON/July 22**

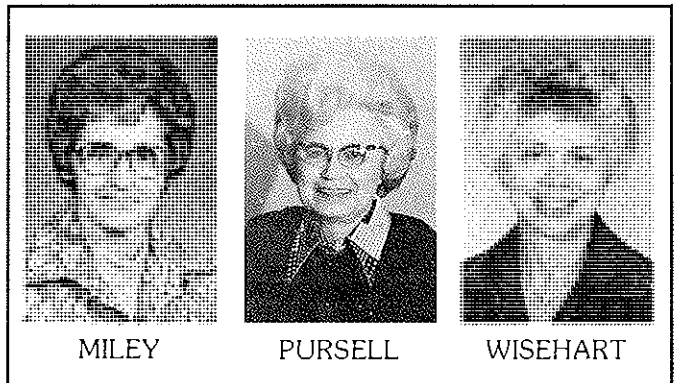
1:30 NYC Recognition Assembly Archibald Room

**WEDNESDAY EVENING/July 22**

7:00 MAIN CONVENTION SERVICE Commonwealth Convention Center  
 9:00 Learner/Activities after-service activities Kings Head Room  
 Youth after-service activities Archibald Room ▲



**THEME:** Motive for Missions  
**SCRIPTURE:** "... the love of Christ constraineth us . . ." (II Corinthians 5:14a)  
**SONG:** "My Savior's Love"  
**SONG DIRECTOR:** Mary Neal  
**ORGANIST:** Jean Smith  
**PIANIST:** Linda Gilliland  
**WNAC REGISTRATION:** Sunday 3:00 p.m. Commonwealth Convention Center Main Lobby  
**REGISTRATION CHAIRMAN:** Nancy Trimble



**SUNDAY AFTERNOON/July 19**

1:30 Registration Committee Orientation Convention Center Main Lobby  
 3:00 Registration Convention Center Main Lobby

**MONDAY MORNING/July 20**

8:00-8:45 WNAC Executive Committee Breakfast Galt House Turf Room

**Attention Parents:  
 Nursery services  
 will NOT be  
 available during  
 the 1981  
 Convention**

# WOMAN'S NATIONAL AUXILIARY CONVENTION

## 46th Annual Session/July 20-21, 1981

### Commonwealth Convention Center/Louisville, Kentucky

### Theme: "MOTIVE FOR MISSIONS"

8:00-9:30 WNAC Nominating Committee Galt House Gothick Room

9:00-11:45 WNAC Executive Committee Meeting Galt House Kent Room

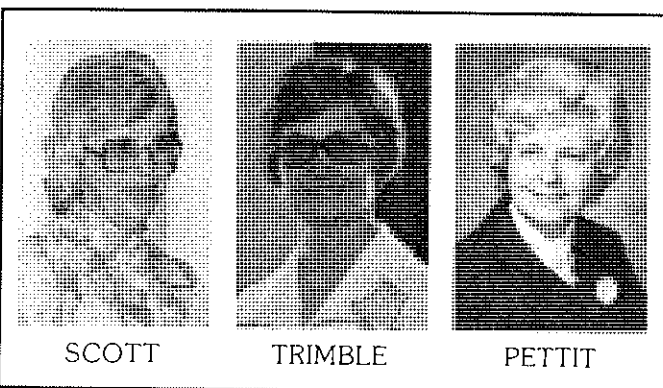
12:00-1:00 WNAC Executive Committee Luncheon Galt House Turf Room

#### MONDAY AFTERNOON/July 20

1:30-3:00 State Presidents/Field Workers/WNAC Executive Committee Galt House Gothick & Oak Rooms

#### TUESDAY MORNING/July 21

9:00 WNAC ANNUAL MEETING Presiding: Genelle Scott Song Service: Mary Neal Convention Center Exhibit Hall A & B



SCOTT

TRIMBLE

PETTIT

9:15-9:30 Devotion: Wanda McClary

9:30 Welcome: Dorothy Cox  
Creative Writing Contest Awards: Lorene Miley  
Credentials Committee Report  
Seating of Delegates  
Resolutions Committee Report  
Appreciation Committee Report  
Executive Secretary-Treasurer's Report:  
Cleo Pursell

11:10 WNAC MISSIONARY SERVICE  
Song Service: Mary Neal  
Offertory: Mary Nell Beck  
Special Music: Vicki and Rodney Whaley

MESSAGE: Patrick and Susan Dickens, Ivory Coast

12:00 Recess for Lunch

#### TUESDAY AFTERNOON/July 21

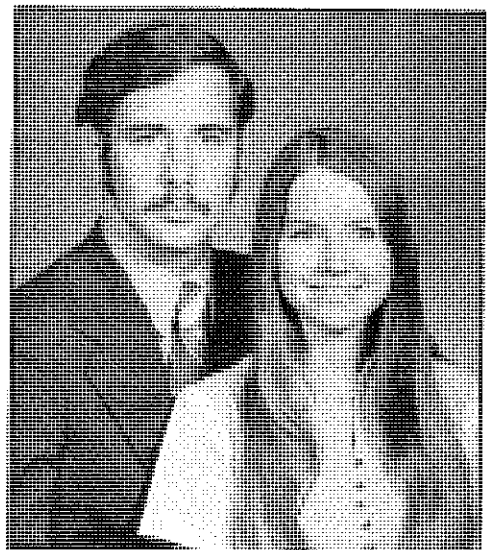
1:30 Song Service: Mary Neal  
Offertory  
Special Music: Freda Lewis  
Drama: The Master's Players  
Dr. Mary R. Wisehart, Director  
Nominating Committee Report  
Election of Officers  
Registration Committee Report

3:30 Adjournment

5:00 WNAC FELLOWSHIP DINNER Hyatt Regency Regency Ballroom  
Speaker: Verla Pettit ▲

#### Missionary Service Speakers:

Patrick and Susan Dickens from Ivory Coast



# NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

## APPLICATION FOR HOUSING RESERVATIONS

Louisville, Kentucky

July 19-23, 1981

Please fill out form completely  
and mail to

**Louisville Convention Bureau  
P.O. Box 1258  
Louisville, KY 40201**

**INSTRUCTIONS:**

THE LOUISVILLE HOUSING BUREAU WILL HANDLE ALL HOUSING APPLICATIONS.

Applications must be submitted in writing on this official form.

No reservations will be taken over the telephone

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

CHANGES OR CANCELLATIONS: All changes and cancellations must be made directly with the hotels.

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

Applications must be postmarked no later than June 18, 1981.

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

**HOTEL OR MOTEL**

1st choice .....

2nd choice .....

3rd choice .....

Planned arrival date .....

time..... a.m..... p.m.....

Planned departure date .....

time..... a.m..... p.m.....

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

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

SEND Name \_\_\_\_\_

CONFIRMATION Address \_\_\_\_\_

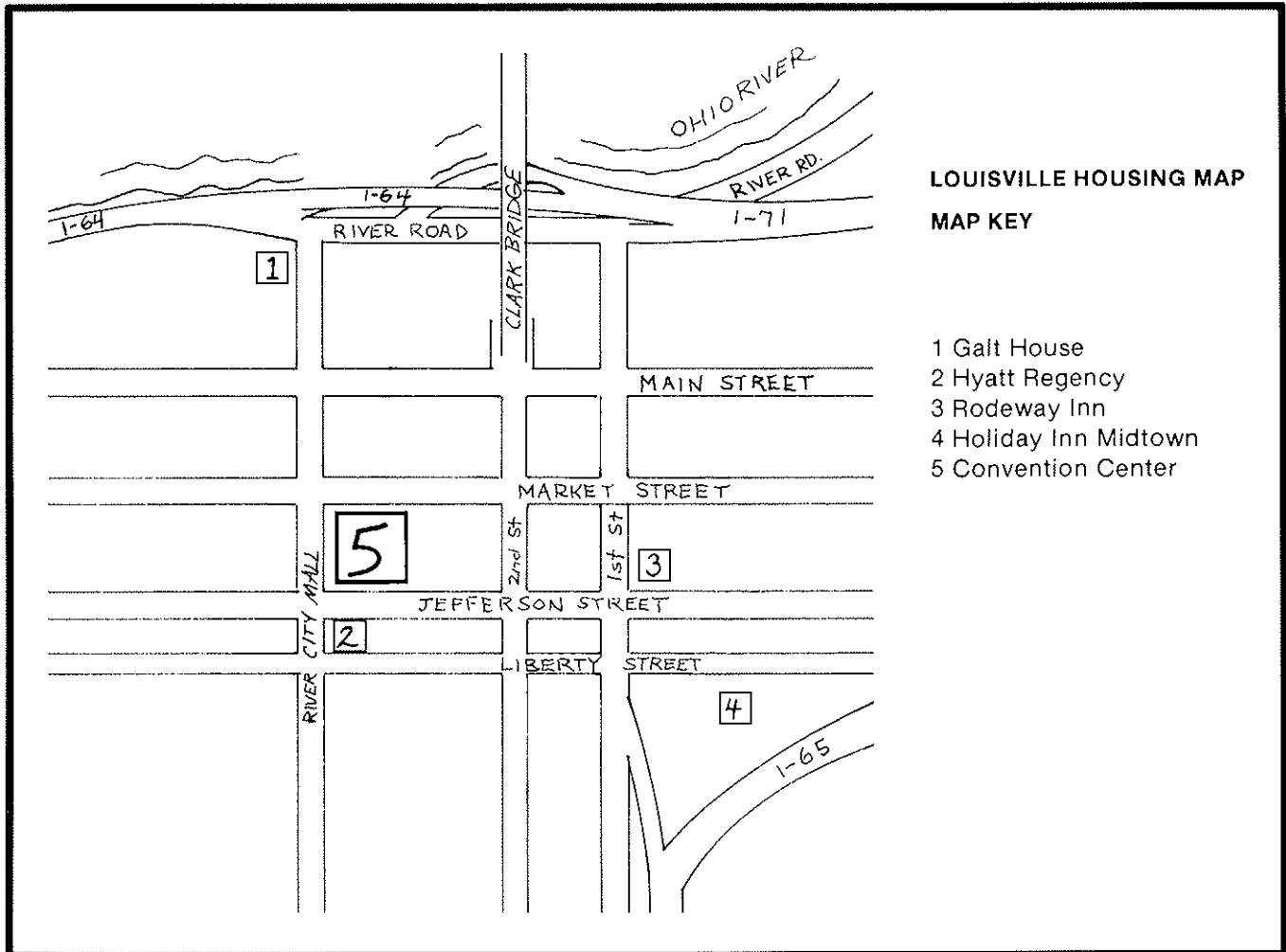
TO: City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

PHONE ( ) \_\_\_\_\_

20/CONTACT/June '81

# NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

July 19-23, 1981 / Commonwealth Convention Center  
Louisville, Kentucky



## Hotels & Motels

	SINGLE	DOUBLE	TRIPLE	QUAD
(1) Galt House* (620 rooms) Headquarters Hotel	\$38	\$44	\$48	\$52
(2) Hyatt Regency** (350 rooms)	\$42	\$50	\$52	\$56
(3) Rodeway Inn*** (110 rooms)	\$30	\$37/39	\$45	\$51
(4) Holiday Inn Midtown*** (125 rooms)	\$26	\$31	\$36	\$39

\* Children 11 and under stay free in room with parents  
 \*\* Children 16 and under stay free in room with parents  
 \*\*\* Children 17 and under stay free in room with parents



FREE WILL BAPTIST

## newsfront

### STATE CHAPTER ORGANIZED AT NATIONAL MM CONFERENCE

WHITE BLUFF, TN—The third annual National Master's Men Conference attracted 129 men from 14 states, according to Conference Director Bill Ezell.

The April 2-4 gathering at Hillmont Camp, White Bluff, more than doubled 1980 attendance.

Workshops and plenary sessions roused some laymen to action, including the Tennessee delegation, which organized the Tennessee State Master's Men Chapter on Friday evening. Mr. Jim Lauthern (Fellowship FWB Church, Nashville) was elected president and Mr. Keith Walkley (Liberty FWB Church, Millington) state senator.

The 1981 Conference theme, "Men in Leadership," was addressed by four men—Master's Men General Director Loyd Olsan, Travis Ray Carter (Alabama), Butler Hall (North Carolina), and Jim Lauthern (Tennessee).

During the Friday morning state senators' reports, Arkansas Senator Wendell Leckbee presented General Director Loyd Olsan with a charter application from their newest chapter at Hindman Park FWB Church, Little Rock.

Ten one-hour workshops were available for conference participants. Bill Ezell was named conference director for 1982.



College Gymnasium Fills for Worship Service

### PREACHING, FELLOWSHIP HIGHLIGHT FWBBC CONFERENCE

NASHVILLE, TN—Four ministers snapped the attention of the hundreds who attended FWBBC's annual Bible Conference toward Calvary and Christ.

The five-day meeting, March 8-12, brought college alumni and friends together on the Nashville campus to hear conference speakers: Dr. Stewart Custer, Rev. Don Pegram, Dr. Robert Picirilli and Rev. Bert Tippett.

Dr. Custer, chairman of the Bible Division at Bob Jones University's School of Religion, built his four messages around the Christian life theme and illustrated various Bible study techniques.

Home Missions official Don Pegram urged faithfulness to God and response to God's call. FWBBC Dean Robert Picirilli preached three expository sermons from Hebrews 12 on chastisement—the meaning of chastisement, its purpose, and our response.

FWBBC Director of Publications Bert Tippett also delivered three messages, especially geared for students. His sermons centered on the badge of Christianity and the will of God.

College Chancellor L. C. Johnson assessed the 1981 meeting, "Every conference we have ever had has been outstanding in some way."

### ILLINOIS STATE MEETS AT NEW CAMP

EWING, IL—Some 105 ministers, delegates and visitors registered for the Illinois State Association which met March 27-28 at the new youth camp near Ewing, according to Promotional Secretary David Shores.

Moderator John Hollis gavelled delegates through business sessions which saw the group consider a constitutional change to combine the Illinois Foreign Missions Board and the Illinois Home Missions Board into a "Mission Board."

Guest speakers included Free Will Baptist Executive Secretary Melvin Worthington and Home Missions Department Director of Development

John Gibbs, who spoke twice each, and Foreign Missionary Steve Lytle, who addressed the Friday evening banquet.

Promotional Secretary Shores reported that a total of \$109,151 was given through the Illinois state office in 1980.

Special recognition was paid to Illinois' pioneer C. J. Kettman, who celebrated his 83rd birthday during the state association.

Rev. David Burgess was elected state moderator succeeding Rev. John Hollis. Burgess pastors Hazel Dell Free Will Baptist Church, Sesser, Illinois.

## WRITERS FROM SIX STATES ATTEND CONFERENCE

NASHVILLE, TN—With keynote speaker Robert Sumner's thundering "Your legacy to the world is what you put in print" ringing in their ears, 37 writers from six states left the 1981 Free Will Baptist Writers' Conference armed with a 23-page syllabus, a dream to write and material from eight workshops.

Conference Coordinator Malcolm Fry says he hopes the March 13-14 gathering which met on the Free Will Baptist Bible College campus becomes an annual event. Participant reaction

to and evaluation of the 1981 program indicated strong interest in continuing the conference outreach.

The writing confab, sponsored by the Sunday School and Church Training Department, featured three major addresses by *Sword of the Lord* Managing Editor Robert L. Sumner.

Dr. Sumner told the writers, editors and students at a Friday evening banquet, "A writer has a great advantage over a speaker—he can rewrite and avoid being misunderstood."

All three addresses by Sumner as

well as the eight workshop sessions by Free Will Baptist writers and printers are available on tape for those wanting a permanent record of the conference activities.

The conference was designed for both beginning and established writers, according to Dr. Malcolm Fry, and provided an opportunity for individuals to hone their communication skills.

The 1981 Writers' Conference rebated the 37 registrants for their time and fees with an eight-hour baptism into the world of print journalism.

### 1981 WRITERS' CONFERENCE TAPES

11 sessions ..... \$22.00  
 1-4 sessions ..... 3.00 each  
 5-9 sessions ..... 2.50 each  
 10 or more sessions ..... 2.00 each

#### No. Tapes

- \_\_\_\_\_ Writing as a Ministry (Robert L. Sumner)
- \_\_\_\_\_ Effective Communication in Today's World (Robert L. Sumner)
- \_\_\_\_\_ Creativity in Writing (Robert L. Sumner)

- \_\_\_\_\_ Basics of Layout and Design (Jim Lauthern)
- \_\_\_\_\_ The Art of Editing (Harrold Harrison)
- \_\_\_\_\_ How To Get Your Article Published (Roger Reeds)
- \_\_\_\_\_ Photography With Your Writing (Don Robirds)
- \_\_\_\_\_ The Art of Interviewing (Vernie Hersey)
- \_\_\_\_\_ Researching an Article (Jack Williams)
- \_\_\_\_\_ What Constitutes Good Writing (Larry Hampton)
- \_\_\_\_\_ Public Relations Through Communication (Genevieve Waddell)

Note: Add the following for postage/handling:

50¢ (1-3 tapes), \$1.00 (4-6 tapes), \$1.25 (7 or more tapes)

Make checks payable to **FWBBC**. Mail to FWBBC, Audio Visuals Department, P.O. Box 50117, Nashville, TN 37205.

Your Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_  
 State \_\_\_\_\_ Zip \_\_\_\_\_

## WRITERS' CONTEST WINNERS ANNOUNCED

NASHVILLE, TN—The fourth annual Writers' Contest, sponsored by Free Will Baptist Sunday School and Church Training Department and Randall

House Publications, netted entries from nine states, according to Assistant Director Malcolm C. Fry. The following are the winners in each category.

#### Short Story

1. "The Gift"  
Lorraine Layne  
Harold, Kentucky
2. "Thank You, God . . . For Everything"  
Rebecca Ann Purkey  
Chesterfield, Indiana
3. "The Adventures of Chico the Donkey"  
Melvin G. Clark  
San Juan, Texas

Timothy D. May  
Lexington, Kentucky

#### Poetry

1. "Two Trains, Two Destinations"  
Janice Reeves  
Winter Haven, Florida
2. "Who Am I?"  
Lloyd C. Grazier, Sr.  
Chester, Arkansas
3. "God Is The Answer"  
Pamela R. Williams  
Paintsville, Kentucky
4. "God Looked Down"  
Dolores Payne  
Ina, Illinois

#### Play/Skits

1. "The John Jenkins Christmas Story"  
Wanda Jones  
Moberly, Missouri
2. "A Church-Wide Christmas Celebration"

## MAYOR COMMENDS CHURCH ON 50th

BLAKELY, GA—Mayor Charlie Jacob was present to commend members of First Free Will Baptist Church, Blakely, during golden anniversary observances on March 29.

The two-hour morning worship service included a brief history of First Church prepared by Mrs. Florrie M. Alexander, daughter of charter member J. L. Houston.

Pastor Roger Russell turned morning pulpit duties over to guest minister Chester Pelt of Marianna, Florida.

Seventy-seven year old Alvin Day, church founder and senior deacon, sang and gave testimony of God's guidance on the first 50 years of First Church's existence.

Free Will Baptist Army Chaplain, Captain Larry Langford, drove from Fort Benning, Georgia, to address the evening worship service. Captain Langford is a former pastor of the church.



# newsfront

(continued)

## BOOKDEALERS ELECT NEW OFFICERS

NASHVILLE, TN—Randall House Publications General Director Roger C. Reeds greeted the Free Will Baptist Bookdealers meeting at the publications building in Nashville, Tennessee on March 11. Bookstore personnel from eight states were present during the three-day meeting.

The group heard two sermons from Dr. Melvin Worthington, executive secretary of the National Association of Free Will Baptists.

Information and inspiration came through a training film and filmstrip from Christian Booksellers Association. The New Benson Company hosted the group for lunch and a tour

through their facility.

Floyd Robinson, Sales Manager for Warner Press, addressed the bookdealers regarding merchandising and related concepts. He fielded questions and furnished insights to bookstore managers.

Bob Dowdy, Broadman Wholesale Sales, hosted lunch on Friday. Specialists from Broadman's marketing sections shared their products.

New officers elected for a one-year term were Fred Green, President; Harrold Harrison, Vice-President; and Gertrude Whitehurst, Secretary and Treasurer.

Community thieves and vandals had a field day defacing the **Woodbine FWB Church, Nashville, TN**. After discovering broken glass, stolen doorknobs and missing office materials, Pastor **Jim Walker** suggested a decisive way to curtail the vandalism. He urged his congregation to saturate the community with the gospel. Pastor Walker says that the best way to stop vandalism is to convert the vandals.

Pastor **E. B. Ledlow of Cordova FWB Church, Cordova, AL** called March the greatest month in five years for the church. During the four weeks, attendance surged to a 143 average and a high of 159. This included four conversions and numerous rededications.

The 1981 teenager-of-the-year award was presented at **Calvary Fellowship FWB Church, Fenton, MO**. **Tina Parker**, presented the trophy as girl teenager of the year, is active in the bus ministry, Bible Bowl, youth ensemble and other activities. **Doug Combs**, the boy teenager of the year, is also active in the youth ensemble and represents church youth on the youth council. **Jerry Norris** pastors.

A year ago, **Corinth FWB Church, Midland City, AL**, sponsored its first world outreach Sunday. According to Pastor **Jeff Turnbough**, \$173 per month pledged to foreign missionaries created no financial problems for the church. During March, 1981, the congregation sponsored another world outreach Sunday resulting in more than \$312 faith pledges per month. One interesting side note—the foreign missionary couple who will receive the 1981 funds is Jeff and Susan Turnbough who are leaving the church to go to the mission field.

There's a new outreach at **Capitol FWB Church, Sacramento, CA**. A group consisting of 20 members have united for a prison ministry to share the gospel at different prisons throughout California. **Larry Condit** pastors.

**First FWB Church, Fort Wayne, IN**, reported a 60 percent attendance

## SS ENLARGEMENT WINNERS POSTED

NASHVILLE, TN—The Sunday School Enlargement campaign for 1981 attracted entrants from 24 states with an average increase of 43.22 percent over their Fall, 1980 average attendance.

Ten churches surpassed a 100 percent increase. Oklahoma had two first and two second place winners. Arkansas posted three winners with one each from Missouri, North Carolina,

Virginia, California, Delaware, Texas, Ohio and Alabama.

Two-thirds of the campaign winners were in the West, an encouraging sign since sustained growth in the West has long been a goal of the denomination.

Awards of recognition were prepared for victors in the FORWARD TO VICTORY campaign as follows.

DIVISION	CHURCH	FALL CAMP.		
		AVG.	AVG.	INCREASE
A	1st West Tulsa, Tulsa, OK	518	629	21.43%
	2nd First, Farmington, MO	603	641	6.30%
C	1st Mt. Calvary, Hookerton, NC	325	396	21.85%
	2nd Northside, Tulsa, OK	303	368	21.45%
D	1st Sunnyside, Del City, OK	214	333.6	55.89%
	2nd Vista, Van Buren, AR	231	301.6	30.56%
E	1st First, Hot Springs, AR	157	233	48.41%
	2nd First, Poteau, OK	153	225	47.06%
F	1st Yorkshire, Manassas, VA	113	187.2	65.66%
	2nd Sutton, Pocahontas, AR	117	175.4	49.91%
G	1st Oxnard, Oxnard, CA	75	202	169.33%
	2nd FWB of New Castle, DE	57.4	120	109.06%
H	1st First, Odessa, TX	36	99.4	176.11%
	2nd Columbus, Columbus, OH	13	35	169.23%
I	1st Faith, Dothan, AL	30	47	56.67%

24/CONTACT/June '81

MAGAZINES HAVE A MINISTRY . . .





surge during March, according to Pastor **Randy Bryant**.

Oops! We goofed again. April Currently reported that young people of the East Central district in Illinois read the Bible through in 60 hours, 16 minutes. As it turns out all the youngsters were members of **Blue Point FWB Church, Cisne, IL**. Sorry kids, we hope we got it right this time. **William Adcock** pastors this group of marathon Bible readers.

The **Waltonville FWB Church, Waltonville, IL**, organized a Master's Men chapter with 19 charter members according to Pastor **Howard Flota**. By the way, this same group sponsored a Miracle Sunday earlier this year and brought in a \$5400 offering to purchase 2 1/2 acres for the church.

Have you ever wondered what people miss when they are absent on evening services when communion and feet washing are observed? Pastor **Ace Ferguson** says four people were saved during the February feet washing service at **Bentonville FWB Church, Bentonville, AR**.

Congratulations to **Huntsville FWB Church, Huntsville, AR**. The congregation began a weekly radio ministry on March 8. The program is titled "The Gospel Call" and airs over radio station, KURM, Rogers, AR. **Lonny Burks** pastors.

And here's a record breaking Sunday School attendance at **East Tulsa FWB Church, Tulsa, OK**. Pastor **Bailey Thompson** said the congregation registered 194 with 210 in preaching service earlier this spring. That's up from a previous high of 168.

CONTACT welcomes THE MESSENGER, publication of **First FWB Church, New Castle, DE**. **Richard Atwood** pastors.

More than 100 people attended the **Arizona State Association** which met March 7 at Trinity FWB Church, Phoenix, AZ. Mr. **Eugene Bryant** was elected moderator.

CONTACT welcomes "Pastoral Ponderings" published by **Dan O'Donnell**, pastor of **First FWB Church, Tucson, AZ**.

During Laymen's Sunday activities at **First FWB Church, Wichita Falls, TX**, on April 5, Deacon **Weldon Huston** spoke. Huston is a member of **First FWB Church, Odessa, TX**, and president of Compressure Components, his own oil field manufacturing company. **Thurmon Murphy** pastors.

Do you know anyone who lives near **Jackson Hole, Wyoming**? Pastor **Jim**

**Bevins** has started a new FWB Church in this frontier location. Bevins says the nearest FWB Church to him is 150 miles away in Pocatello, ID. The new church in Jackson Hole is named **Heritage Chapel FWB Church**. If you have friends or relatives in the area, send their names and addresses to Pastor Jim Bevins, P.O. Box 852, Jackson, Wyoming 83001.

Here's a church with a new name and five new acres of land. The new name is **Westgate FWB Church** changed from New Life Church in **Shawnee, OK**. Pastor **Delbert Akin** and congregation are a mission work of First Oklahoma Association. The five-acre purchase on the northwest corner of Shawnee was concluded in order to begin construction.

Pastor **Tom Ballard** reports a \$5,000 offering at **Jenks FWB Church, Jenks, OK**. The same day 200 people were in attendance.

**Rittman FWB Church, Rittman, OH**, reports 13 saved and baptized, according to Pastor **John Castle**.

Mrs. **Eva Price** celebrated her 70th year as a member of **Pleasant View FWB Church, Walnut Hill, IL**. Mrs. Price, 84, was honored at a banquet according to Pastor **Bill Hager**.

CONTACT welcomes THE CHURCH LINK, publication of **Garner FWB Church, Garner, NC**. **Luther Sanders** pastors.

Everybody should have the problems that **Shiloh FWB Church in Bristol, VA** has. The congregation recently had to begin a second morning preaching service to accommodate worshipers. **Walter Statzer** is the delighted pastor.

**Overland FWB Church, Overland, MO**, celebrated its silver anniversary with Pastor **Harry Asher**. Brother Asher was ordained to the ministry in the same service the church was organized. Heartiest congratulations.

Missionary to Brazil, **Louis Coscia**, was mightily used of the Lord in **Beacon FWB Church, Raytown, MO**, according to Pastor **Roger Harwell**. During the annual Missions Conference, the congregation was challenged to give \$220 per month in monthly pledges. More than \$3900 in offerings and pledges was accumulated.

CONTACT welcomes THE TRINITY TRUMPETEER, publication of **Trinity FWB Church, Nashville, TN**. **Roger C. Reeds** pastors.

During Pastor **Randy Scott's** first eight months at **First FWB Church, Star City, AR**, the congregation added 11 members, maintained a 97 average attendance with offerings more than \$700 per Sunday.

**First FWB Church, Carthage, TX**, has added 15 new members this year and four new classrooms. **Ellis Stockton** pastors.

Here's another Texas church on the move. **Mt. Union FWB Church, Gar- rison, TX**, added 12 new members. **L. K. Brashier** pastors.

**Jim Griffin**, Director of Channel 13 News in **Florence, SC** addressed some 100 Free Will Baptists in an area youth rally at **Free Will Baptist Bible Church**. Mr. Griffin spoke to the congregation regarding occult activity and cited various T.V. shows, news casts and news articles to document his presentation. Griffin was converted out of the occult.

The South Carolina State Association received the **Bible Belt Conference** into their fellowship. The Bible Belt Conference was organized in 1978 with three churches. They now have six churches and a mission. **Everett Tyner** moderates the conference. The group was received under the watch-care of the South Carolina State Association for one year.

Pastor **George Lee** of **Victory FWB Church, Goldsboro, NC**, broadcasted his 6:35 a.m. radio program from Israel to Goldsboro by means of telephone lines. By the way, Pastor Lee normally broadcasts the program from Goldsboro. Special thanks to **David Thorpe** for paying the cost of the phone lines.

Here's a church that takes its giving seriously. Pastor **Larry Hughes** reports that **Canton FWB Church, Canton, NC** gives approximately 30 percent of its income to outside causes.

Pastor **Walter Ellison** of **Wooddale FWB Church, Knoxville, TN**, was happily called to Parris Island, SC, where he watched his oldest son, Stephen, graduate at the head of his Marine class. Stephen's Knoxville recruiter said, "So far as I know no young man from Knoxville has ever attained this honor before."

Illinois Promotional Secretary **David Shores** informed his constituency that they can file postal service form 2201, "Application for listing pursuant to 39USC 3010, requesting that your name be placed on the (Government's) list of customers who do not wish to receive sexually oriented advertisements through the mail."

A law which went into effect February, 1971, protects families from receiving such materials through the mail. Simply list your name with your local post office and the names of your children under the age of 19. Thirty days after you file PS Form 2201, any mailer who sends sexually oriented advertisements subjects himself to both civil and criminal legal action by the United States Government. ▲

**When CONTACT printed "King James Fever" (March, 1981) by Rev. A. B. Brown, some readers assumed that the article was an attack on the King James Version of the Bible.**

**We are publishing this explanation by Rev. Brown with the hope that misunderstandings can be resolved.**

# King James Fever EXPLAINED

By A. B. Brown

**"K**ing James Fever," (March, 1981, CONTACT) was not intended as an attack on the trustworthiness of the King James Version or those who use it, but was written to set forth the idea that the translators of the King James Version were not inspired. It was assumed that almost all Free Will Baptists use the King James Version and will continue to do so. It was also assumed that we (and rightly so) hold a deep loyalty to it.

There is a growing number of people including some Independent Baptists (this is particularly evident in the Norfolk area of Virginia) who are adamant in their position that the translators of the King James were inspired. This is becoming a divisive issue in Fundamentalism today, and Free Will Baptists are not immune.

The granddaddy of the movement is Peter Ruckman. Ruckman's followers are intolerant of those who do not accept their position which excludes the validity of any other English translation by claiming inspiration for the translators of the King James Version. They regard as suspect those who make any use at all of another translation.

Mr. Ruckman is a man of questionable ethics as evidenced by an observation in one of his books. Ruckman lumps John R. Rice and Adolph Hitler in the same category because they either used another translation or one not based upon the *Textus Receptus*. To put John R. Rice and Adolph Hitler in the same camp on that basis is inexcusable. It was the Ruckman people and the Ruckman attitude which was addressed in the introductory remarks of "King James Fever."

To say that the King James translators were inspired would mean that the Holy Spirit exerted the same influence upon the King James translators

that He did upon the prophets and apostles who wrote the original manuscripts. In the almost 2000 years of its history, the Church has never believed in inspired translators.

The Free Will Baptist Treatise states, "the Old and the New Testaments; they were written by holy men, inspired by the Holy Spirit . . ." Therefore, the official Free Will Baptist position is that inspiration applies to the writing of the scriptures, not to the translating of them.

No fundamental theologian of any repute applies inspiration to the translators. They apply inspiration to the writing of the original manuscripts. No accepted commentary in Bible believing circles, in dealing with the II Timothy 3:15 passage, applies inspiration to translators. None of our Free Will Baptist leaders, that this writer is aware of, believe that inspiration goes beyond the original manuscripts.

The doctrine of inspired translators is applied by many to the King James Version for two basic reasons. First,

they feel it necessary in order to maintain the integrity and authority of the King James as the very Word of God. However, the integrity and authority of the King James can be maintained without ascribing inspiration to its translators.

The doctrine of *divine superintendence*, which is applicable to the King James, guarantees its integrity and authority. According to Matthew 24:35, God has obligated Himself to preserve His message which He moved the writers of scripture to write under inspiration.

When Jesus said, "Heaven and earth shall pass away but my word shall not pass away," He guaranteed to divinely superintend the preservation of His Word. The evidence is clear that He has done that. When Greek texts are compared, there are questions about only one word in a thousand.

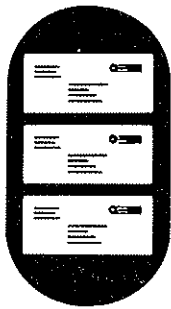
Therefore, when a man picks up the King James Version of the Bible, he can rest assured that he has in his hands the very Word of God. In fact, it is the inspired Word of God. This is true because due to God's divine watchcare or superintendence, the King James closely parallels the original manuscripts.

But the same is also true of a Frenchman or a Chinese, if the particular translation he holds in his hands parallels the original manuscripts.

The second reason some feel it necessary to ascribe inspiration to the translators of the King James is that they fear it will be supplanted by some of the many recent translations. This is highly unlikely. The very fact that there are so many translations almost guarantees that none of them will gain ascendancy over the King James.

Another factor, of course, is familiarity. We hesitate to change, especially from something which has a long and proven track record like the King James. When first introduced, it took the King James version about 75 years to become accepted, and that in a day when it had little competition. In my opinion, there is no danger that the King James will be supplanted.

As Free Will Baptists, we can defend the authority and integrity of the King James without ascribing to its translators divine inspiration and the same time avoid unnecessary controversy.



## OUR READERS COMMENT

### NO MORE KJV FEVER

I am writing in reference to the article in the March, 1981, CONTACT, titled "King James Fever" by A. B. Brown.

Several of our church members were very upset about this article. I personally feel this article was poorly written. If A. B. Brown was not against the King James Bible, he sure gave the impression that he was by some of the statements he made, such as:

Not only this, but there has arisen a "King James" cult which demands a total allegiance to the King James translation.

This would make the King James translation an inspired translation which is without a shred of scriptural foundation and absolutely contrary to the Bible and the Church's historic position on inspiration.

The King James fever which infects fundamentalism is a spiritual sickness. Fever is often a sign of infection, an outside organism in the body causing infection.

Second, the devil also knows the tactic of "divide and conquer." I am convinced that the King James issue is a paper tiger created by the devil to further divide and therefore weaken God's Church.

Do you feel that statements of this nature need to be published in CONTACT? This type of publication can stir up problems and may eventually cause division. I hope in the future, all articles for publication will be edited thoroughly.

I would like to point out that there have been numerous churches, Free Will Baptist as well as other denominations, established using this Bible. Millions have been saved through the preaching of God's Word from this Bible, and we have seen millions who have lived holy, dedicated Christian lives by using the King James Bible.

If the King James Bible was not what God intended, then we would not see the wonderful accomplishments because God has *all power!*

Free Will Baptist pastors should not allow anyone in their pulpits with a modern day version. We had better take the old paths that have stood throughout the ages of time.

Rev. Wendell F. Combs, Pastor  
First Free Will Baptist Church  
Springfield, Ohio

## RETRACT ARTICLE AND APOLOGIZE

We the board members and pastor of the Williams Road Free Will Baptist Church strongly reject this article (King James Fever, March, 1981) and ask that the CONTACT editor, the Executive Secretary and the Commission on Theological Liberalism take action quickly to apologize and retract this article.

If Mr. Brown feels this way, he should be asked to resign any office or committee or commission in the National Association of Free Will Baptists.

If this is not explained and corrected, this church will decide afterwards what action it will take. Our deepest interest is for the welfare of the entire denomination.

We feel that articles like this will divide our people and denomination, rather than the King James Version of the Bible doing it.

Our denomination has stood and lived by the King James Version of the Bible for centuries; why confuse our people with articles like this now?

Rev. James Blair, Pastor  
Williams Road Free Will Baptist Church  
Columbus, Ohio

### HESITATES TO RENEW

I have been hesitant in renewing my subscription to CONTACT.

I have read CONTACT for years and always enjoyed it. But in the March issue I was very disappointed that you would print the article "King James Fever." I feel this article has done more damage than good.

I am not saying that no other translation of the Bible is good. I do say the King James Version has stood the test of time and I am surprised any child of God would criticize it.

If we are Christians and find fault with the Word of God, how do we expect the sinners to even be concerned with it?

Rev. Elmer Keener  
Canton, North Carolina

### SEES 'FEVER' DANGER

In regard to your article in March issue CONTACT, "King James Fever." My prayer is that our National Association never adopt the view of theological liberalism.

The Bible teaches us not to remove the old landmarks.

The winning of souls is the most important mission of God's people. I agree with Bro. Brown that we must not cause division among our people.

If Bro. Brown believes these other translations to be so far advanced over the King James Version, why does he still use the King James?

In all logic he is doing himself and his congregation a great injustice if he uses a translation he feels is inadequate, if there is one he feels is better.

Rev. James V. Foster, Pastor  
Vero Beach Free Will Baptist Church  
Vero Beach, Florida



ISSUE TOO COMPLEX FOR MAGAZINE

I am writing in reference to the article "King James Fever" which appeared in the March '81 issue. Anyone who involves himself in the area of textual criticism should by the very nature of the subject expect his own comments to be scrutinized by others. To wish otherwise would be to refuse the same treatment one gives to manuscripts that claim to be the Word of God.

With that in mind, I commend A. B. Brown for being on the right side of a very complex issue. Obviously, he has done a lot of study on the subject, and no doubt will continue to be of great help to our denomination.

As I understand it, Brother Brown opposes the view that make the King James Version the only source of divinely inspired revelation. I understand that he also opposes the view that refuses any change in the KJV based on substantial new finds in ancient manuscripts since the compilation of the Textus Receptus.

I wholeheartedly agree with him on both counts.

However, I question whether it is wise to treat such a complex matter in CONTACT, since the magazine goes into homes of so many laymen. I had to read the article three times to get a clear understanding as to who was being attacked.

There are several reasons why the article could cause misunderstanding among our people:

First, the vast majority of our people still use the KJV and no doubt will continue to do so for some time. It is not constructive to raise questions about textual veracity that the average person in the laity cannot hope to grasp. For him it only casts a doubt upon what he knows to be God's Word.

These are valid questions for the seminary, Bible college or ministerial fellowship, but they should not be discussed in a context where it is known many cannot understand its significance.

Second, I found much of the terminology in the article personally offensive. At times I felt that I was being attacked. I still am not sure.

For example, "Honesty demands that the King James folk tell God's Church that the King James contains a verse that is universally admitted not to have been in the original manuscripts (I John 5:7)."

Since I prefer the KJV and use it exclusively in the church, I assume that I am one of "the King James folk." If honesty demands that we do such and such a thing, it is implied we are not doing it, and therefore being dishonest. That is simply just not the case.

In my opinion a discussion of the textual veracity of I John 5:7 does not belong in any church I have ever pastored. The loss a young Christian might suffer cannot be offset by any sense of textual scholarship. And as Mr. Brown says, none of these textual matters involve any major doctrine.

Another quote, "First, in general, those advocating the King James-only position manifest a real spirit of intolerance." Here again, I use only the KJV in the church and use it almost exclusively in private study (I study about 50 percent in the Spanish Bible) so I must be a "King James-only person."

Frankly, I simply prefer the KJV for pragmatic and personal reasons and wish to be left in peace to use it, giving others the same privilege with other versions. If their version does not corrupt doctrine (and most don't) then what they use is their business.

If some of us KJV-only people seem a little intolerant, it is because a few of the modern translations have tried to leave their liberal slant on God's Word, and we are reluctant to be the first to accept an inferior version. Let the test of time determine what will survive the scrutiny of God's people!

Third, Mr. Brown offers no new version for the one he has attacked so aptly. So where does one turn for a more reliable witness? One can attack a wrong position without leaving serious questions about the KJV. After all, it has been used of God in a mighty way over the past 370 years. I'm not quite ready to cast it off for a more "readable" version.

There are other areas that I could mention, but I feel my point has been made. I think the article could have served its purpose better with a more moderate use of the language.

Rev. James Munsey  
McAllen, Texas

BOTH PRAISE AND CAUTION

CONTACT has been very informative and I want to commend your staff for a job well done. I have been filing many recent articles for future use. Keep up the good work.

You are right about the shortage of writers in your March editorial. I have been wondering about the shortage of good readers as well.

From the looks of things, it sounds as if June Critcher has been busy. I really enjoyed her book reviews and I hope you will consider having a column at least bi-monthly with more book reviews similar to the one that was in the Biblical Evangelist. Since its demise, I have no one to turn to for good reviews.

"King James Fever" by A. B. Brown is a very scholarly article. The problem I have is with new

converts who now have more reason to question my exhortations to study the Bible.

They could say, "If I John 5:7 is not reliable, then how do I know that verse 13 is?" Articles like these will not bother our scholars, but how about those border-line believers who are on the brink of disaster?

I am not aware of any Free Will Baptists who are running a fever over the KJV, but I know at least one pastor who has one over issues that become stumbling-blocks to the babes in Christ instead of stepping-stones.

Rev. Vernon E. Gunnels, Jr., Pastor  
Pleasant Hill Free Will Baptist Church  
Pleasant Hill, California

WHAT CAN WE TRUST?

I was deeply disturbed after reading Rev. A.B. Brown's article "King James Fever." I thought that the Commission on Theological Liberalism was supposed to oppose, rather than promote liberalism.

In this day when the greatest attack in history is being made on the Bible, not attempting to destroy it physically as in bygone days, but to destroy its credibility, do we need an article the main thrust of which is that the King James Version is full of mistakes and mistranslations and is unreliable?

I am sure that the statement in this article by Rev. Brown that the King James is a reliable Bible, and that we are safe in trusting our soul's salvation to its teaching, is almost totally lost on the reader since the main thrust of the article is just the opposite.

I am not a fanatic in regard to the King James Version. I do not think it is a perfect version or that it is necessarily the most accurate version, but I do think it is safe for me to base my hopes of heaven on it.

In this day when heretics and unbelievers are saying that the Bible is full of mistakes and mistranslations and is not to be believed, do we Free Will Baptists need to add our voices to the crowd?

When Dr. Stanley Outlaw tells us in the adult teacher's quarterly that we can cut out John 5:4, and Rev. A. B. Brown tells us to cut out I John 5:7, and other voices tell us to cut out Mark 16:17-18, I must cry out in despair: Who is going to tell us what we can rely upon as a firm foundation for our faith when the Bible is destroyed as such?

I would like to ask Rev. Brown four questions:

1. Is there anything in the King James Version that if believed to be the infallible Word would cause one to be lost?
2. Is there anything in the King James Version that if not believed would cause one to be lost?
3. Has Rev. Brown personally read the ancient and best texts that he and Dr. Outlaw refer to and ascertained for himself that I John 5:7 is missing from them? Or,
4. Is he making this dogmatic statement on the basis of some other infallible source?

When we try to witness to a lost person about salvation and they say to us, "I do not believe the Bible. It is full of mistakes and mistranslations," what can we say to them when our own writers are saying essentially the same thing?

Rev. Kenneth M. Skeens, Pastor  
Lake Park Free Will Baptist Church  
Richlands, Virginia

## MY SENTIMENTS EXACTLY!

I received my April Contact today and just finished reading it.

I enjoyed it all. Your editorial, "Before you leave," was out of this world. You expressed my sentiments exactly.

I have been yelling for many years about this. We have many people that Free Will Baptists have led to the Lord that have deserted us. And one of my pet peeves is for someone to be re-baptized that I have baptized.

We have some preachers and deacons in Oklahoma carrying Free Will Baptist credentials that have left the denomination. I have some friends in this group and I yell long and loud, but they seem to want to hold on to the past.

I can't see that the letter from Ted Morgan is of any benefit to us. And I also say "amen" to Brother George Lee's letter.

Rev. John H. West  
Free Will Baptist Pastor-At-Large  
Tulsa, Oklahoma

## SICK OF CHURCH THIEVES

I want to shout a loud "Amen" to your Briefcase article in the April Contact entitled "Before You Leave".

The article was timely and I especially liked the paragraph that read, "Oh, and please leave us your church."

I for one am sick of these church thieves who steal church buildings and organizations erected and paid for by Free Will Baptists of another day.

Rev. Jim McAllister, Pastor  
First Free Will Baptist Church  
Farmington, Missouri

## HERE'S AN AMEN

I just finished reading April Briefcase and thought I would say a hearty *Amen!* to your comments.

I, like you, am amazed that some have nothing good to say about the denomination under whose banner they preach and whose ordination they carry in their pocket. I agree with you about what they should do if they are that disillusioned with Free Will Baptists and what we believe.

Furthermore, if we are ashamed of *conditional salvation*, which is really the crux of the whole matter, and we would rather reach some kind of compromise just to be in the good graces of those that hold to unconditional salvation and be invited to certain events of the Independent Baptists and to be more acceptable to the community, I would say that is rather hypocritical.

No one is forcing me to be a Free Will Baptist. I certainly hope that if I should ever cease believing what Free Will Baptists stand for, I will have the grace and decency to hang my shingle elsewhere.

Rev. Russell Lowe  
Home Missionary  
Wayne, Michigan

## DON'T BRAND ME 'DISLOYAL'

I read with interest your editorial in the April issue of CONTACT and feel compelled to share some thoughts with you. Let me say first that I am a Free Will Baptist by choice, not convenience.

During my work within this denomination, I have pastored Free Will Baptist churches; I graduated from Free Will Baptist Bible College; I have helped to raise money for practically all of the national ministries; I have tried to be active in both the local and state associations.

I am grateful for our fellowship, and it has been a pleasure for me to serve God with my Free Will Baptist brethren. I have said all of this simply to let you know that I speak as one of us, who is deeply concerned for our denomination.

However, I resent efforts to categorize me or other brethren as "independent" or "disloyal" simply because we choose to attend a Sword of the Lord Conference or have Jack Hyles for a conference. I resent it when sneering remarks are made about money going to support a ministry outside our denomination.

I am irritated by those who refuse to have anything to do with those outside our denominational fellowship and look down their denominational noses at we "traitors" for daring to uphold someone outside our camp. Many times our brethren assume an attitude of spiritual superiority which is unbecoming to the cause of Christ toward "independents."

## FEELS GOOD ABOUT ARTICLE

Brother, I enjoyed your April Briefcase. I believe you said what I like to hear the way I like to hear it better than anyone. Bless God, I am thrilled with being a Free Will Baptist.

I appreciate the opportunity of serving North West Church, our district, state and national work. We have the greatest people and program of all the denominations. My prayer is that we can pull together to see our colleges and missions program grow to the glory of God.

Again, I felt real good about your article.

Rev. James E. Murray, Pastor  
North West Free Will Baptist Church  
Oklahoma City, OK

## HITS PRAYER CHAIRMAN

I really enjoy this magazine. When I get my copy each month, I try to sit down and read all of the contents immediately.

I was very impressed with the article "Battle of the Box" (February, 1981). It really hit me right between the eyes: that is the way I am.

I am enclosing a check for \$4.00 for two Missionary Prayer Packs. I can hardly wait until I get them, to start my daily prayer for these missionaries and their children.

I am the Mission Prayer Chairman of our auxiliary, and have prayed for new things to do. Maybe by sharing these cards with the women, we will know more about who and what to pray for.

Mrs. Edith Whitney  
Auxiliary Prayer Chairman  
Bethel Free Will Baptist Church  
Kansas City, Kansas

I am disturbed by the attitude of our leaders toward those who are not part of our fellowship. Must we restrict our friendship to those that follow only our denominational distinctives? If we do, we will be the poorer of it.

I am yet to read an article in CONTACT that points out the good of these men. We seem to feel that we are spiritual if we criticize Jerry Falwell. Our "loyalty" seems to be in direct proportion to our disdain for anything that does not come under our denominational umbrella.

You seem to label those who see something wrong with our denomination disloyal, and you seem to imply we would be better off if they left. Surely you don't believe that we are without our problems?

The answer is to let those who are concerned work within the denominational framework to correct our problems. The tone of your article will not serve to help heal the division that exists, but can only make it worse.

I am a Free Will Baptist, and I intend to remain one. But I will not, in the name of loyalty, put on rose-colored glasses and refuse to see the problems we have. Instead I choose to do everything I can to make my denomination the best it can be.

Rev. David Williford, Pastor  
Bethel Free Will Baptist Church  
Ashland City, Tennessee

## MEMORIAL GIFTS

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	Coop	Design.		
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Arizona	...	...	...	196.98
Arkansas	2,798.62	...	2,431.82	10,094.89
California	1,021.73	...	818.24	3,137.39
Florida	980.31	...	475.73	4,218.16
Georgia	838.03	(298.03)	801.40	2,825.23
Idaho	...	...	...	97.93
Illinois	...	...	64.00	1,057.52
Indiana	...	...	...	50.00
Kansas	...	...	149.47	387.34
Maryland	40.00	...	40.00	120.00
Michigan	3,659.55	(3,659.55)	...	5,894.98
Mississippi	102.32	...	111.97	282.24
Missouri	4,769.95	(4,769.95)	5,200.54	16,486.14
New Mexico	...	...	68.77	...
North Carolina	250.72	...	444.40	1,213.92
Northwest Assoc.	...	...	30.00	...
Ohio	2,043.20	...	2,421.60	2,597.64
Oklahoma	7,964.18	(7,945.68)	12,743.30	22,724.48
Tennessee	569.45	...	35.00	2,541.16
Texas	11.77	...	192.35	140.00
Virgin Islands	172.98	(172.98)	538.85	456.42
Virginia	168.60	...	...	2,441.46
West Virginia	10.82	...	18.39	30.52
<b>Totals</b>	<u>\$25,402.23</u>		<u>\$26,585.83</u>	<u>\$77,380.37</u>

**Disbursements**

Executive Office	9,318.34	(1,887.25)	5,441.37	27,614.70
Foreign Missions	8,344.24	(8,057.39)	7,549.29	19,737.33
Bible College	2,969.01	(2,682.16)	4,961.04	11,106.17
Home Missions	2,726.40	(2,512.65)	4,744.02	10,085.18
Retirement & Ins.	1,287.45	(1,079.34)	2,452.01	5,522.47
Masters' Men	624.86	(512.34)	1,217.83	2,748.35
Commission on Theological Lib.	131.93	(115.06)	220.27	566.17
<b>Totals</b>	<u>\$25,402.23</u>		<u>\$26,585.83</u>	<u>\$77,380.37</u>



**THE SECRETARY SPEAKS**  
By Melvin Worthington

**T**he Christian experience commences with justification, continues through sanctification and consummates in glorification.

The Christian has been saved from sin's penalty and guilt, is being saved from sin's power and grasp, and will be saved from sin's presence.

Paul alludes to the past, the present and the prospects of his Christian experience as he concludes his second epistle to Timothy.

He declares himself a model to believers in I Timothy 1:16. His conversion and Christian experience give a practical example of what salvation does in the life of a believer.

Paul experienced serving grace as well as saving grace. He knew absolutely what it meant to serve the Lord. When death approached, Paul had no fear as he reviewed his life (II Timothy 4:6). In the hour of his death, Paul's relationship with the Lord gave him what it had throughout his life—unspeakable consolation in that hour when he would stand before God.

Church rolls across America bulge with names of individuals who made professions of faith but who are rarely present in the services. They started well, but somehow they were unable to finish well.

Since there seems to be a widespread problem in this area, perhaps we should probe what is necessary if one is to be a good finisher.

# Finding Finishers



**T**o finish well, one must recognize the conflict.

Paul declared right up front that he had "fought a good fight" (II Timothy 4:7). The Christian life is an unavoidable conflict—a pitched battle.

To finish well, one must wage a constant battle against sin, the world, the flesh and the devil, and win victory by the power of God's Spirit. Paul had no fear of death because he had faithfully lived and labored for his Lord.

He looks back over his conflicts with unseen powers in heavenly places, the world rulers of darkness (Ephesians 6), and with confidence affirms that he has fought the good fight.

Matthew Poole put it this way, "My life hath been a military life, but I have not fought the evil fights of ambitious or quarrelsome men: my fighting hath been the good and noble fight of faith, a fight with the world, the flesh, and the devil, a contending for the faith delivered to the saints, a maintaining the lustings of the Spirit against the flesh, a warring with spiritual wickedness in high places."

**T**hose who finish well aggressively run the course (II Timothy 4:7).

Paul talked excitedly about the finished course. The Christian life is rightly compared to a hotly contested race (Hebrews 12:1-2; I Corinthians 9:24).

Paul fulfilled the will of God for his life and left no loose ends. The work God appointed him to do, he had finished without murmur or complaint.

Harry Ironsides wrote of Paul, "He had run well by the grace of God for nearly thirty years since the day he met the Lord on the Damascus turnpike. His earnest desire was to finish well. He did not want to break near the end.

"Oh, how many have fought a good fight for years and then in some way, even in old age when we think we should be free from temptation, they have been broken down, perhaps because of self-confidence they have gotten their eyes off the Lord. Some who made a good record for many years have had a dishonorable old age."

How tragic that so many know how to start well, but so few know how to finish well.

**T**hose who finish well unflinchingly rely on the compass (II Timothy 4:7).

Paul would have the entire world know that he "kept the faith." That is, he defended the doctrine of the faith, upholding and maintaining it in and by his ministry.

The compass which gave Paul discernment, direction and discipline was the Word of God. Paul faithfully adhered to that faith which had been deposited in his keeping. All who would finish well must keep the faith.

**T**hose who finish well rejoice in the crown (II Timothy 4:8).

Paul anticipated a crown of righteousness which awaited him at the

conclusion of his race.

Albert Barnes promises, "No matter how numerous the competitors, or how worthy any of them may be, or how pre-eminent above his brethren, yet all may obtain the prize, all may be crowned with a diadem of life, of equal brilliancy. No one is excluded because another is successful; no one fails of the reward because another obtains it. Who, then, would not make an effort to win the immortal crown?"

All who fight the good fight, all who finish the course, all who keep the faith, and all who anticipate the crown can rise with Paul in his crescendo "I am now ready to be offered!"

Those who would please God in the Christian experience must commence, continue and conclude well.

Finding faithful finishers may be rare, but they still exist. And what an encouragement they are to others. ▲

## THE SECRETARY'S SCHEDULE

- June 3-5** Texas State Association, West-side FWB Church, Midland, TX
- June 8-9** North Carolina State Association, Cardinal Village FWB Church, Jacksonville, NC
- June 10-11** Missouri State Association, Nelson Community Center, Lebanon, MO
- June 12-13** Northeast Association, New Durham, NH
- June 18-19** Virginia State Association, First FWB Church, Roanoke, VA
- June 19-20** Michigan State Association, Troy FWB Church, Troy, MI
- June 26-27** Ohio State Association, Heritage Temple FWB Church, Columbus, OH
- June 28** First FWB Church, Springfield, OH

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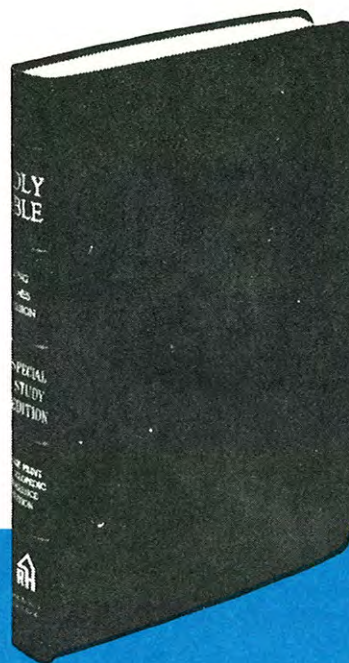
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