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Contact

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



Discover Your Heritage

Your Free Will Baptist Heritage



By Bill Davidson

Jubilee! Fifty years of progress. Fifty years of cooperative ministry as a national organization. What a glorious testimony. What cause for rejoicing. The Lord has done a wondrous thing in our midst. Praise His Name.

But our Jubilee celebration is just one chapter in a long and exciting story. Perhaps a brief look at other chapters will stir our imaginations and encourage appreciation for our unique and worthy heritage.

Eighteenth Century Roots

In recent years (the last 100 or so), some historians have attempted to trace Baptists, including Free Will Baptists, back to the New Testament. While that effort seems overly ambitious, recent documentary discoveries give evidence of a much older heritage than earlier had been supposed.

As early as 1612, General Baptists in England referred to themselves as "Free Willers," and by 1660 the new name was in common use by both the

General Baptists and their opponents. Of special interest is the fact that the 1612 date takes us back to the first Baptist church to be organized. It was established in Spitalfield, just outside London, by two General Baptist pastors, Thomas Helwys and John Murton.

Denominational beginnings in America, however, would have to wait until the next century. For the large part, present day Free Will Baptists have roots in one of three 18th century sources—General Baptists in eastern North Carolina, Separate Baptists in southern Kentucky and middle Tennessee, and Free Will Baptists in New England.

In 1727, Paul Palmer gathered a small group of fellow landowners and established the first General Baptist church in North Carolina. From that humble beginning in Chowan Precinct, Palmer and two of his earliest converts—Joseph and William Parker—soon spread the General Baptist faith throughout eastern North Carolina.

By the latter part of the century, Regular (Calvinistic) Baptists in the

state had begun to call their Arminian brothers "Free Willers" in reference to their doctrine of General Atonement and by 1803, the new name was being used by the denomination and by its opponents as well.

Though the North Carolina evolution—from General Baptists to Free Will—seemed logical and natural, the other two beginnings offered some unexpected surprises.

Both the Separate Baptists in Kentucky and Tennessee and the Free Will Baptists in New England had their roots in Congregationalism (the denomination rather than a form of government structure) and both left their Calvinistic backgrounds to adopt a radically different Arminian theology.

On June 30, 1780, Benjamin Randall and seven followers founded a new church in New Durham, New Hampshire by signing a church covenant and statement of faith. The new church signaled the birth of the Northern Free Will Baptists.

While Randall stayed home, the Separates migrated first to North

Carolina and later to South Carolina, Georgia, western Virginia and southern Kentucky. By 1785 the South Kentucky District Association had adopted an Arminian theology and it was from this background that the Free Will Baptists in Tennessee would emerge.

On September 25, 1813, Robert Heaton organized the Zion Separate Baptist Church on White's Creek in Davidson County. Under Heaton's leadership, the Tennessee Separates enjoyed steady growth and by 1827, they were ready to break their ties with Kentucky.

As early as 1825, the Tennessee Separates were known by an alternate name, the Free Will Baptists, but as late as 1843, the Cumberland Association still bore the original name. In another decade, the newer name became popular and the Free Will Baptists were in Tennessee to stay. Though the new title did not appear until the next century, the stage had been set long before and the Tennessee heritage must be included in our 18th century story.

The Nineteenth Century

The 19th century denomination slowly made its ways from a loosely organized, poorly educated, predominantly rural character to a carefully organized, theologically orthodox, conservative denomination with potential for crossing social class lines and barriers to meet the needs of men in every walk of life. The process was incomplete when the century ended, but at least the first steps had been taken.

Character Development— Lifestyle and Theology

The denomination's second century of progress witnessed development of strict code of conduct—modest dress, separation from the social evils of excessive drink, the races, dancing—and a conservative platform of theology.

At the end of the century, Free Will Baptists could have been characterized as Arminian and conservative in theology, severe in lifestyle, revivalistic, mission minded (though no formal program of cross cultural ministry had yet been established), somewhat anti-intellectual, fearful of alliances with other similar movements and predominantly rural in orientation.

Missions

All denominational foreign mission activity in the 19th century was sponsored by the Free Will Baptists in New England. By mid-century, a growing ministry had been established in India and a spirit of mission concern was everywhere evident in the Northern segment of the denomination. Foreign mission support in the south would have to wait until 1935.

Alliances

Though many Free Will Baptist associations in the South joined the New England General Conference, the relationship usually was brief. The larger impact on the present denomination came through New England's theological influence and through the remnant left to the denomination in the mid and far West when the Northern Free Will Baptists merged with the Northern (Calvinistic) Baptists in 1910-11.

Cooperation between Free Will Baptists in different parts of the country led to the organization of the Triennial General Conference in the late 19th century and eventually to the birth of the Cooperative General Association in the West, the General Conference in the East and the National Association.

But the denomination had little interest in cooperative ventures outside the family. They came by their tendency toward isolation honestly. For the last quarter of the 19th century, the New England Free Will Baptists courted numerous denominations and finally, in 1911, merged with the Northern Baptist Convention.

Except for a few associations in Ohio, West Virginia, Kentucky, Nebraska, Texas and Missouri, the largest single element of the denomination was lost to the movement's continuing development. Fear of close relationship with others would continue to be characteristic of the denomination into the 20th century.

The Twentieth Century

The Maturation Process

By 1935, most theological problems had been solved, a widely accepted statement of faith adopted, strong relationships established between Free Will Baptists in the East and West, and

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Editor: Jack Williams
Editorial Assistant: Marilyn Pritchard
Circulation: Geneva Trotter
Artist: David Malone
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HERITAGE (From page 3)

now, attention could be given to national organization and to the task of growing up a denomination.

Organization

The first sure evidence of maturity came in the negotiations that led to organizing the National Association at Cofer's Chapel FWB Church in Nashville in November, 1935. Representatives from Alabama, North Carolina, Georgia, Mississippi, Oklahoma, Missouri, Texas, Nebraska, Tennessee, Kentucky, West Virginia and Ohio joined in commitment to fellowship and cooperation through the new organization.

Delegates from Arkansas gave spiritual support and useful advice but decided to postpone membership until a later date. The first election of officers reflected the new Association's concern for fairness to the delegates from the two major conferences that made up its membership—the Eastern General Conference and the Cooperative General Association.

Key officers included John L. Welch, moderator (General Conference); Winford Davis, assistant moderator (Cooperative Association); I. J. Blackwelder, secretary-treasurer (General Conference); and B.P.F. Rogers, assistant secretary-treasurer (Cooperative Association).

The eastern and western conferences continued to function as identifiable and distinctive bodies within the National for three more years, but ceased to exist after 1938.

Free Will Baptists Invade the City

Of the 1,024 churches in the denomination at the end of the first quarter of the 20th century, only 41 were located in urban areas. Ninety-six percent of the denomination was rural in character.

By 1940, the pattern had seen little change. Most Free Will Baptist churches were located at rural crossroads, pastors served at least two churches, and in some areas, pastors found it necessary to accept secular employment in order to meet the needs of their families. The denomination continued to minister to the lower middle and lower classes of society.

But after 1960, denominational mission strategists proposed planting churches in large urban areas that were to become mission centers for

outreach into less populated areas. The old pattern was broken. Pastors in the states now dared to reach the cities and soon large churches sprang up in Tidewater Virginia, in Michigan and in other areas.

While the typical church still would retain elements of the old rural character and few would accumulate more than a few hundred members, it was not unusual for urban churches to include doctors, lawyers and other professionals in their congregations and few would amass more than a thousand members.

Missions

The story of denominational foreign missions in the 20th century is exciting. From first beginnings in India, Nicaragua and Panama, the missions program has grown steadily. Almost every year since 1954 has seen new fields opened or new missionaries added.

In its 1983 statistical report, the Foreign Mission Board reported 42 missionary families and nine single missionaries on eight foreign fields. At the present time, the denomination is represented in Brazil, France, India, Ivory Coast, Japan, Panama, Spain and Uruguay.

The last report of the Home Mission Board reflected the same type rapid growth. Statistics revealed 49 missionaries in 27 states as well as mission points in Canada, Mexico, Puerto Rico and the Virgin Islands.

Education

Anti-intellectualism has been a problem for evangelicalism for decades and it is not surprising that Free Will Baptists had little interest in training its leaders until the middle of the 20th century.

In 1942, the denomination approved the opening of a school in Nashville and in September of that year, Free Will Baptist Bible College was born. The school played a significant role in denominational education but soon almost everyone realized that the one institution could not meet all the needs of the growing denomination.

In 1955, first steps were taken toward establishing a college in California and by 1968, California Christian College had received state approval to offer a four-year theology diploma. A year later, the school granted its first Bachelor of Science in Theology degree.

Interest in education continued and on February 3, 1959, Hillsdale FWB College opened in Tulsa, Oklahoma. The school now is located in Moore and offers the Evangelical Teacher Training Association (ETTA) certificate as well as bachelor level programs.

Southeastern FWB College, founded in Virginia Beach, Virginia, April 30, 1982, is the most recent addition to the educational family. The opening session for the new institution began August 1983, using the facilities of Gateway FWB Church.

Summary

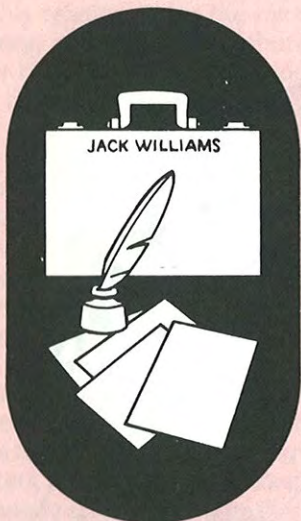
The 20th century Free Will Baptist can be characterized as severe in lifestyle, conservative and Arminian in theology, either rural or urban in background, and mobile in his social relationships.

No longer imprisoned in a horizontal social structure, the local church member finds himself capable of vertical mobility that allows him to pass from one social level to another. Even in rural areas, opportunities for education and training have produced a new member. The methods and ministry of the 19th century have proven to be no longer acceptable or practical.

The recurring theme in the last half of the 20th century has been that of dramatic change. The local church has changed. The farmer has been joined by the lawyer, the doctor, the accountant, the banker, the teacher. And in response, the denomination has changed. Though we might question that any denomination reaches full maturity, the Free Will Baptists have struggled diligently to meet the challenge of the contemporary age.

The development of a strong national organization that has respected the autonomy of the local church, an increasing interest in education that has spawned a growing educational system, an effective missions program both overseas and at home, and adjustments in message and methodology to meet the needs of a growing and changing denomination have all been elements of the maturation process. ▲

ABOUT THE WRITER: Dr. William F. Davidson's most recent book, The Free Will Baptists In America, 1727-1984, was printed by Randall House Publications and released in June 1985. He is director of graduate admissions at Columbia Graduate School, Columbia, South Carolina.



The Name Game

Some weeks ago a letter arrived from a man in the Philippines who had been disfellowshipped by a cult after questioning their teachings.

Somewhere in his research he found a description of Free Will Baptists and was elated to discover that we were "non-denominational and believed that all people will be saved." Since he believed that too, he wanted directions to the nearest Free Will Baptist church.

I'm afraid I disappointed the poor chap by my response to his misinformation about our name and doctrine. You see, I believe the Free Will Baptist name means something distinctive and unique, a name that's dependable in a day when people hardly know what to trust.

Which brings me to the eye of the storm—the Free Will Baptist name on our churches. While a rose by any other name may smell the same, I object to the flawed logic surfacing here and there which concludes that the Free Will Baptist name drives potential converts away. Horse feathers!

On the other hand, does a Free Will Baptist church have the right to change its name to "Baptist" or "Community Church?" Of course it does. But you'd better be careful when you start tampering with your identity.

Names don't matter? Remember when General Motors sneaked Chevrolet engines into new Oldsmobiles? It didn't matter to me

and it probably didn't matter to you, but it sure mattered to the guy who paid an Oldsmobile price for a Chevrolet engine. And it was dishonest.

Remember about 30 years ago when the media heralded Fidel Castro as the Cuban messiah for democracy? I'll never forget the squawk when he took off his mask and we all knew he was just another Marxist. The name didn't matter? Don't you believe it.

Are we denominational?

Sure we are. But we're not cultic—we don't assign people to Hell just because they disagree with us. At the same time, we do believe that we offer something to this generation that no one else does.

If you're like me, your friends include Southern Baptists, Independent Baptists, Nazarenes, Church of God and many others. Good people, good neighbors. But I don't want anybody mistaking me or my local church as anything other than what we are.

If we get 'em using a false name, we'll keep 'em by soft-peddling our doctrine. Anyway, aren't we still bound to provide things honest in the sight of all men? You can't get much more dishonest than trying to palm off a Free Will Baptist church as a community chapel or a Christian life center.

To be sure, I can change my name and start signing "Tom Kelly" on all my letters, but it'll mean I've lost my identity. You run that same risk if you paint over your church name, substitute some nebulous designation and expect people to identify with it.

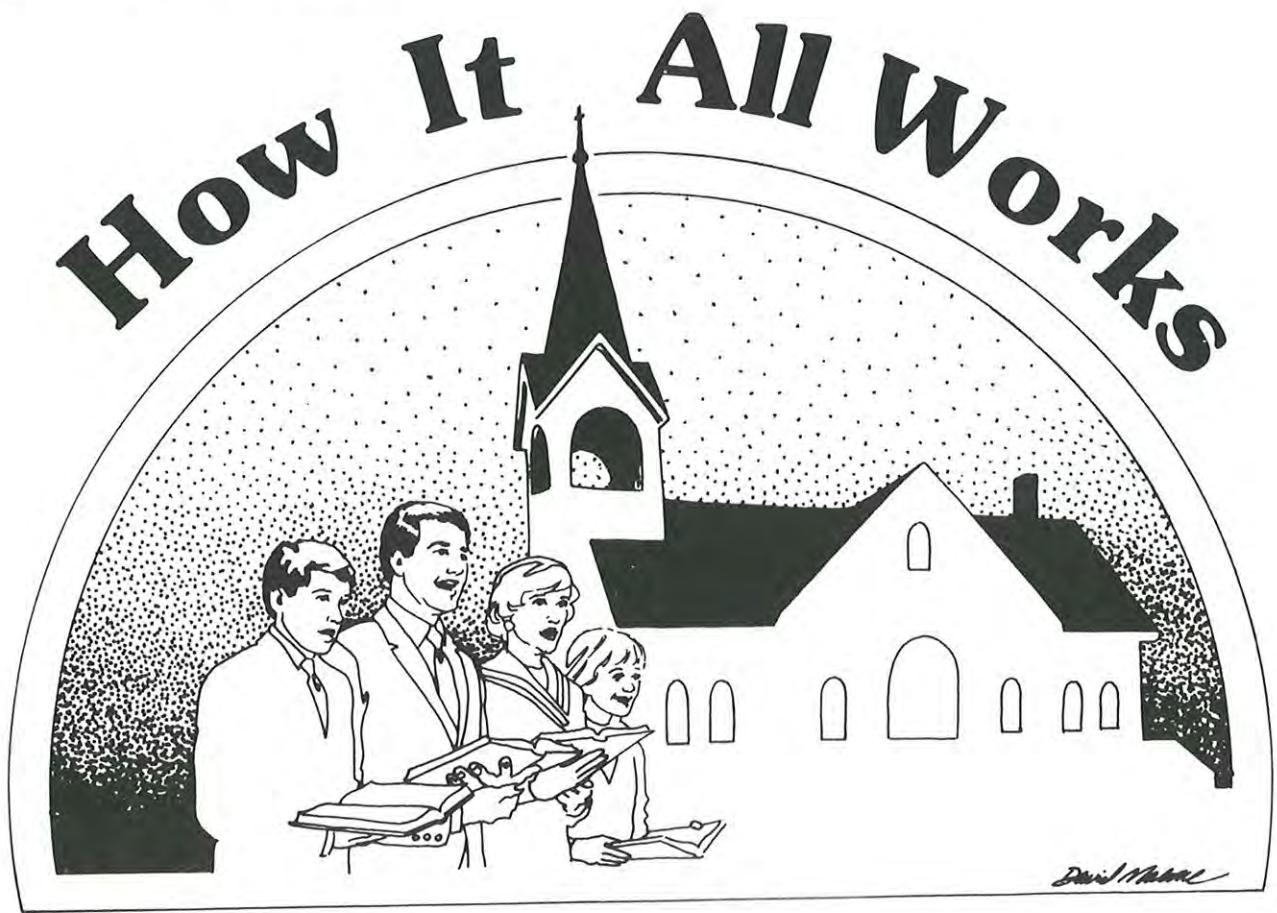
We're not a non-denominational group. A neuter name denies the history and the heritage. We're not charismatic and we're not Calvinistic—the name makes that quite clear. If you use the Free Will Baptist name, you must be something and teach something or take down your sign.

I'd rather be called a Free Will Baptist than a fundamentalist or an evangelical, thank you, because both those terms get redefined too often by people with vested interests in the new definitions. But if you call me a Free Will Baptist, that's exactly what I am and what I believe right down to feet washing and the possibility of apostasy.

The beauty of the Free Will Baptist movement is that we've spent 250 years building a name—a respected name, a good name, an accurate name—and every member has a vote in explaining what the name means in our *Treatise*. It's hard to confuse us with anybody else when you get the name right.

Don't change the name. Don't tamper with the doctrine. This is neither the day nor the time to be trying on new identities. We walk an old path hewed out by holy men who bequeathed us an identity that we dare not prostitute for the convenience of the hour.

The name is no game. Far as I'm concerned, *Free Will Baptist* belongs on every one of our churches in big, bold letters. Let's run the flag up the pole and see who salutes it! ▲



By David A. Joslin

From the inception of the Free Will Baptist denomination by Benjamin Randall in 1780, Free Will Baptists became interdependent upon each other and not independent of each other. While believing strongly in the autonomy of the local church, Free Will Baptists then, and now, do not believe in isolationism.

The church polity of Randall and his co-workers was developed to meet needs as they arose. In October 1783, when Randall met in Hollis, Maine, with ministers of the few existing churches of that time, they agreed that churches needed some organized bond of union. A fellowship between the various churches was established and a permanent organization developed.

Early Organization

Their deliberations resulted in an agreement to conduct a meeting, at

different places, four times a year, to be composed of ministers and elected delegates. The objective of this quarterly meeting was to determine the state of the member churches, to consult and share about the interests of religion, to adjust difficulties, to inquire into the fellowship of those present, to examine candidates for the ministry and ordain them, and to engage in worship and the celebration of the ordinances.

Quarterly Meeting

"The condition of that agreement was the approbation of the churches. The men of that day believed in democracy, free and pure; consequently, the proposed meeting was submitted to the churches and the convention adjourned till December, for action to be taken there" (I. D. Stewart, *History of Free Will Baptists*, 1862, p. 75).

So from the local church there arose an association of churches (the

quarterly meeting), which took its name from the frequency of its sessions.

Yearly Meeting

The denomination began to flourish and there followed several quarterly meetings which were organized into a yearly meeting for the same purpose. By 1830, the denomination numbered 21,000 members belonging to 450 churches, which were embraced in 30 quarterly meetings and seven yearly meetings. The rapid expansion and multiplication of these yearly meetings rendered necessary the establishment of a body which was composed of representatives from each of them.

National Meeting

This body was empowered to speak in behalf of the denomination at large, bound it stronger together, and served to the yearly meetings a relationship

similar to the one they occupied to the quarterly meeting and the quarterly meeting to the church.

"This relation is for the most part advisory, and whatever authority the higher bodies have over the lower, is such as has been delegated by the lower to the higher" (Page 20, *Centennial Record*, 1881).

This need for a national or general conference was culminated when the General Conference was organized and conducted its first session at Tunbridge, Vermont, on October 11, 1827. The capstone of Free Will Baptist polity was now firmly set in place. This meeting soon became the popular gathering place of the denomination as well as the deliberative assembly for its ministers and elected delegates.

Tragedy struck when the Northern Baptists and the General Conference of Free Will Baptists merged into one denominational body. However, many quarterly meetings and yearly meetings were not affected by the merger. These continued their church polity as they had been taught in the past.

Modern Reorganization

The National Association of Free Will Baptists, organized in 1935, adopted a church polity and denominational structure almost identical to that suggested and practiced by Randall and his early co-workers. Thus, for over 200 years, the denominational structure has remained virtually unchanged.

Helpful Structure

Most Free Will Baptist churches are acquainted with four levels of organization: (1) The local church (2) The district association (3) The state association (4) The national association.

Others among our fellowship have the following organizational set-up: (1) The local church (2) The quarterly meeting (3) The yearly meeting (4) The state meeting (5) The national association.

Still, others have modified the organizational structure to meet their needs regionally. Usually, the polity adopted is a combination of the above two plans.

Experience has demonstrated that churches in fellowship with one another are able to fulfill the work of the

gospel more effectively and efficiently than churches alone. It's customary for churches in a limited area to work together through the quarterly meetings or associations. In turn, the annual associational meeting or yearly meeting presents favorable opportunities both for fellowship and a cooperative effort for missions and other greater works.

No Threats

These quarterly meetings and associations for consultation and advice in ecclesiastical matters are an established usage among Free Will Baptists. Some concern has persistently existed that the actions of the associations become authoritative and threaten the independency of the local church.

The founding fathers never intended that quarterly meetings or any other broader association have any power over or interference with the free and independent action of local churches.

All these bodies beyond the local church are of human origin and not Divine. Therefore, they cannot take precedence over nor claim any authority over the local church which is of Divine origin.

State associations provide specialized help for churches, quarterly meetings and local associations within their bounds. The national association provides services which are beyond the ability of the state associations to supply. These include home and foreign missions outreach, specialized training at Free Will Baptist Bible College and literature for Sunday Schools and Church Training.

Our Future

At least two generations have passed from the sphere of service and influence to the denominational work in the 50 years since the organization of the National Association. The attitude that the current generation takes toward denominational polity and structure will determine the direction of the denomination.

The danger signals are on the horizon since the traditions of denominational polity are at times totally ignored or flagrantly abused due to a lack of knowledge regarding the organizational structure.

The trend that some follow is akin to the situation which arose during the times of the Judges. The scripture states in Judges 2:10, ". . . and there

arose another generation, after them, which knew not the Lord, nor yet the works which he had done . . ."

So there are definite problems (among which are apathy and non-attendance at associational meetings) especially among those of the current generation who do not know the past or have little respect for it.

The problems are not incurable.

Suggestions For Today

The quarterly meetings or district associational meetings should be re-organized and revitalized to meet the needs of the present generation. Appropriate themes, programs and challenges should be given to inspire and encourage attendance.

The pastor is the key to the dissemination of knowledge to local church members. First, he should be actively involved in all levels of the denominational structure. By his non-attendance at quarterly meetings, he clearly reflects his philosophy of denominational polity.

Those pastors, ministers and laymen who choose to ignore the denominational church polity (by non-attendance) should never be placed in positions of leadership where their philosophies and attitudes of denominational church structure will be a detriment to others.

All of the denominational colleges should stress loyalty and faithfulness to the denominational polity and structure by acquainting the students with the denominational structure.

Beyond the local church, representation by quarterly meetings, associational meetings, state and national associations is an outgrowth of our democratic church polity.

Our church polity and denominational structure has emerged to protect both the independence and the interdependence of the local church. Every Free Will Baptist needs not only the local church but the quarterly meetings and broader associations as resources to carry out a world-wide thrust for the cause of Christ. ▲



ABOUT THE WRITER: Reverend David Joslin is promotional director for the Arkansas State Association of Free Will Baptists.



The Effective Church Stewardship Program

By Earl Hendrix

The purpose of a local church stewardship program is to follow the instructions of our Commander-in-Chief, Jesus Christ, when He commanded us in the Great Commission to win, teach and train.

Normally when we hear the word "stewardship" or "steward," we think first of money. The central scripture passage concerning Christian stewardship of money is II Corinthians 8, 9. However, a further study will show that stewardship is not merely a discussion of money, but is as comprehensive as the whole of life.

Local churches are stewards and trustees that must administer God's property in a way that's outlined in scripture. The church is the distribution center not only of finances but of talents, time and calling. We acknowledge His ownership over the total life of every individual that makes up the body of Christ as we win, teach and train individuals to fulfill God's calling for their lives.

The reason the various departments exist in our National Association is to assist local churches in fulfilling the task Christ left for us, that is to disciple. Appreciating the church and realizing its reasons for existence will give a broader vision and understanding of this divine institution.

The Church is a unique institution founded by Jesus Christ to promote His kingdom of righteousness, peace

and joy in the world. It's the only institution that takes Jesus Christ seriously, teaches His Word, observes His ordinances, promotes His program and seeks to exemplify His Spirit.

The Church is the one institution that seeks the allegiance of men for their own sakes and gives primary concern to the souls of men, seeking to prepare them for the best in time and eternity. To have an effective stewardship plan, the pastor must understand God's total plan for His Church. A stewardship church is impossible without a stewardship pastor. A stewardship pastor studies and knows the Bible doctrine of stewardship. He believes it thoroughly, preaches it faithfully and practices it consistently.

The pastor must lead in a stewardship program. How does he do this? First, make a calendar of events that includes all the church's activities.

Second, make an annual budget which is a *real* budget. A good steward wants to see his church have a good financial plan providing for all causes, and a method for enlisting all members in this worthwhile work. He advocates adequate and systematic financial support for all causes, local and outside. A good steward assists in establishing a reasonable church budget.

Two of today's greatest needs are soul winning and better business sense in the church. The business of churches need not be conducted in a haphazard manner. The church budget is a plan for properly balancing income and expenditures.

A careful study should be made of the church's needs and all its organiza-

tions, including building, repairs, replacements and others. To this add a reasonable amount or percentage for outside causes. This gives added joy to each member because he knows where his support through tithes and offerings is being distributed.

Third, adopt a long-range plan with steps to accomplish those plans. Our church adopted a seven-step plan for growing a stewardship church:

(1) *Teach Bible stewardship.* We designate one month each year in which we teach stewardship in both our Sunday Schools and worship services. Our January theme was *Total Life Management* which covered four subjects in four weeks—What is a Steward? Management of the Person, Management of Time and Management of Assets.

During this designated month we teach that the Lord owns all of us but that we are to support His Church through tithes and offerings. God's work will never lack for funds if we do it God's way.

(2) *Enlist tithers by teaching them God's plan.*

(3) *Plan church finances.* Have a budget annually; give a financial report to the people; have a good record system.

(4) *Increase outside giving.* Our goal is to have a 50/50 budget—use 50 percent locally and give 50 percent to outside causes.

(5) *Ask every member to give.* Paul teaches proportionate giving in I Corinthians 8, 9. It's right for each to share in the blessings of ministering to a total program.

(6) *Make offerings weekly.* Of course there are exceptions, but if one gives regularly, it teaches some underlying character and credibility to our people.

We use the tithes and offerings envelope number system. This gives members a quarterly report of their giving. Our Counting Committee completes a financial form which contains information that will record checks not in envelopes, designated giving, etc.

The morning tithes and offerings are then deposited in the bank night deposit box while we do the same thing with another deposit bag for the evening receipts. Deposit slips are then stapled to the financial report.

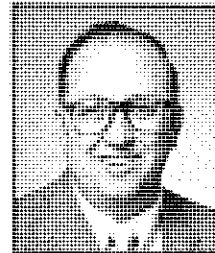
Our bookkeeping is posted each Tuesday with all bookkeeping and checks done here in the church office.

Several books on this subject are very helpful: *How To Carry Out God's Stewardship Plan* by Truman Dollar; *The Grace of Giving* by Stephen Olford; *Storehouse Tithing Enlistment Program* by Fletcher Spruce; *Not My Own* by Alfred Martin; *All of Mine for Him* by Damon C. Dodd; *God's Financial Plan* by Sunday School Department; *Total Life Management* by Earl Hendrix. There is a list of good books on this subject available through the Sunday School Department.

(7) *Use special days.* We have special days when we encourage the congregation to give above their regular tithes and offerings. This is usually done at Christmas and Easter. We also schedule special days for missions

such as our state's annual "Pop Willey" Christmas offering. We give our people an opportunity to make faith promises to various ministries.

The Executive Office of our National Association can assist in locating materials for this important task—to train our people about the biblical doctrine of stewardship. ■



ABOUT THE WRITER: Earl Hendrix pastors First Free Will Baptist Church, Inman, South Carolina, where he is beginning his 19th year. Pastor Hendrix is the state moderator and General Board member from South Carolina.

Preaching Or Pork Chops?

By Yvonne Wolfenbarger

The story is told of a pastor who went to visit an avowed atheist who was ill. The man received him coldly and hardly looked at the pastor as he spoke of God's love.

The pastor noticed that the house was bare and cold and suspected that provisions had run low. On his way home, he stopped and had a load of coal sent to the man's house.

On his next visit, the pastor was received much more warmly though the man still didn't receive Christ. This time the pastor stopped by the meat market on his way home and ordered several pounds of pork chops sent to the sick man's home.

The pastor was then called out of town for a few days. Upon his return, he found that the atheist had died. Before passing on, the man left a message for the pastor saying, "Tell the preacher I made peace with God . . . and that I'm going to live in heaven. Be sure to tell him it wasn't the preaching that won me over, it was the pork chops."

Jesus set an example for us when He died on the cross to prove his love.

God tells us to *prove* our love to Him by *showing* our love to others.

I John 3:17-18 gives us this example. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

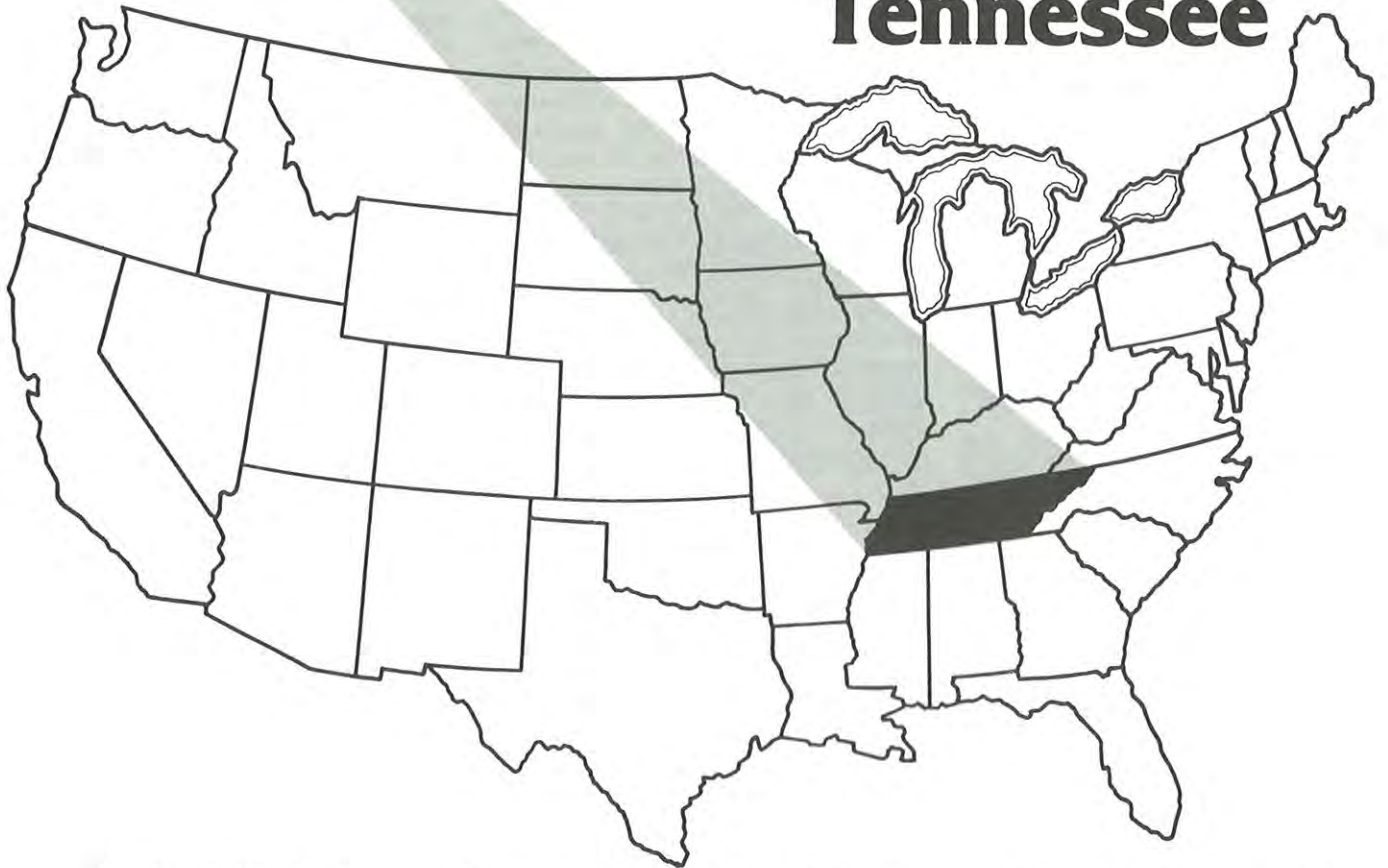
We cannot expect to win our neighbors by simply telling them we love them and God loves them. They're waiting for proof of that love. Perhaps they're waiting on a few pork chops.

The next time you go witnessing, by all means take along your Bible; but also take along a loaf of homemade bread, a cake, some cookies, or some fresh garden vegetables. And while you're there, look around and see if there's a need that you might fill for that person.

After they're saved, you might hear them say, "It wasn't the preaching, but the pork chops that won me over." ▲

ABOUT THE WRITER: Mrs. Yvonne Wolfenbarger is a member of First Free Will Baptist Church, Russellville, Arkansas.

Spotlight On Tennessee



By Mary R. Wisheart

The three states of Tennessee? A Tennessee governor was criticized for suggesting the idea. In early Tennessee Free Will Baptist history, however, it might be four states of Tennessee.

In South Tennessee in 1839, a group of Free Will Baptists organized Bethlehem Association under Rev. C. C. Vandiver's leadership. These people lived in Perry, Wayne and Hardin counties, and did not seem to be related to any other Free Will Baptist groups in the state.

In South Central Tennessee, Elder Chorder Stone organized the Stone Association. Although this group has a long history, we are not sure of its exact dates. The group did belong to the state association, but is not now a part of it.

In East Tennessee Free Will Baptist work was apparently started by Moses

Peterson, John Wheeler and W. B. Woolsey (Paul Woolsey's grandfather). Paul Woolsey wrote that his grandfather was licensed to preach in 1843 and began "at once to proclaim free salvation, free grace, free will and open communion" (*God, A Hundred Years and a Free Will Baptist Family*, pp. 3, 4).

Because these three men's beliefs differed from other Baptists, they formed the Toe River Association in East Tennessee. At its beginning in 1850 there were six churches with 512 members. Paul Woolsey says that these people "did not know that there were any other groups with similar beliefs and the same name elsewhere in the world" (p. 4).

In Middle Tennessee Wilson L. Gower and Robert Heaton led the Free Will Baptist movement. Robert Heaton began preaching in 1809; he baptized Gower in 1822.

At first churches organized by these two belonged to a Kentucky associa-

tion of Separate Baptists and later to the Concord Association in Tennessee. Again, because beliefs differed, Heaton and Gower took Heads, Liberty, Blue Spring, Good Spring, Charity and Mt. Zion and organized the Cumberland Association of Separate Baptists in 1843. By 1856 they were called the Cumberland Association of Free Will Baptists.

Various attempts were made by the associations in different sections of Tennessee to have larger and more inclusive organizations. The Cumberland tried unsuccessfully to get the Stone Association to join with it. East Tennessee had a general meeting which included at least three associations.

At the 1937 session of the Cumberland Rev. John L. Welch volunteered to contact George D. Dunbar of Union Association about organizing a state convention. Consequently the present state association was organized May 11, 1938, at Greeneville, Tennessee.

At the next meeting, September 1-2, 1938, the group voted to complete the organization. They elected the following officers: George D. Dunbar, moderator; John L. Welch, assistant moderator; William Henry Oliver, secretary; P. H. Woolsey, treasurer; and G. W. Fambrough, assistant secretary-treasurer.

At that time the association was composed of the Cumberland and Union district associations. The Union was represented by five ministers and two delegates; the Cumberland had four ministers, three general delegates and two delegates from the Sunday School, Woman's Auxiliary and League.

At the second meeting in 1939 at the Orphanage, the Cumberland reported 29 churches, 3,700 members and 37 ministers. The Union reported 41 churches, 1,500 members and 35 ministers.

Presently the association includes seven district associations with 177 churches reporting 20,125 members, 198 ordained and 69 licensed ministers. It maintains the Board of Trustees for the Home for Children, boards for home missions, Sunday School and Church Training, retirement and insurance, and foreign missions as well as an executive committee.

The state officers are Rev. Larry Ciyatt, moderator; Rev. Jim Walker, assistant moderator; Rev. Don Walker, clerk; Rev. Wallace Hayes, treasurer; and Rev. Raymond Riggs, promotional director.

EDUCATION

Free Will Baptists had an interest in education from the beginning of the work in Tennessee. One of the first manifestations of this interest was Woolsey College in East Tennessee, 1874-1921.

In 1907 Rev. Dell Upton at Cofer's Chapel in Nashville had chartered the Free Will Baptist University, although nothing came of this effort.

In 1939 while George D. Dunbar was moderator, the moderator's message at the state association included this statement: "If we undertake to put any other department of our work ahead of Christian Education, we ultimately fail."

The association that year voted to endorse Cedar Creek property near Greeneville for establishing a Free Will

Baptist Bible School and Junior College.

The Tennessee State Association continues its interest in education and in 1984 was the leading state in contributions to the Free Will Baptist Bible College, giving more than \$93,000.

CHILDREN'S HOME

The Ladies' Aid Societies of the Cumberland Association at their first regular meeting in 1921 voted to build a home for children in Tennessee. They immediately set about collecting money and locating a site. By 1938, they had the necessary funds for beginning the work.

When the state association organized, it asked the women to agree to make the home a state project. Property near Greeneville consisting of 160 acres at a cost of \$4500 was purchased. The name Tennessee FWB Orphanage was selected. The name was later changed to Tennessee Free Will Baptist Home for Children, and still operates at the same location.

James Earl Raper, superintendent, reports that 26 children were cared for in the past year. Nineteen children are at the home now.

STATE PAPER AND PROMOTIONAL DIRECTOR

At the state meeting in 1940 W. E. Coville presented sample copies of a proposed paper, *The Free Will Baptist Courier*. That year also the executive committee recommended that a general secretary be selected. It was not, however, until 1967 that a study committee recommended that the executive committee employ a person to begin a state paper.

The executive committee secured Rev. Richard Cordell to edit and publish the paper and named it *Echo*. In 1970 the association named the editor of *Echo* promotional director.

In 1974 Rev. John Gibbs was hired as promotional director and editor of *Echo*. An office was established in 1975 in Johnson City. Gibbs served until 1978, and Rev. Wallace Hayes was employed, setting up an office in Lebanon. Hayes served until 1982, when the state secured the services of Rev. Raymond Riggs as part time promotional director and editor of *Echo*.

CAMPS FOR YOUNG PEOPLE

In 1939 the state voted to have camp for young people. Although the state does not maintain such a camp, Union Association has one near the Children's Home and Cumberland Association has one near Clarksville.

MISSIONS

The Foreign Missions Board recognizes 25 missionaries from Tennessee, and this past year Tennessee's giving to foreign missions topped \$389,000.

The State Home Mission Board currently supervises three mission churches: Lebanon, Jackson and Paris. Last year Tennessee gave more than \$205,000 to home missions.

LOOKING AHEAD

The promotional director suggests that even though the state led in total giving to denominational work this year, that the promotional office still needs more support. He sees some degree of a spiritual awakening among our people, but he also feels the need of a revival in the state, a need to penetrate into the communities where Free Will Baptists serve and reach the lost around us.

In 1935 at Cofer's Chapel in Nashville, Free Will Baptists from the East, Midwest, South and Southeast met to form the National Association of Free Will Baptists. The State association and its auxiliaries are looking forward to entertaining Free Will Baptists from all sections of the country at the 50th Anniversary meeting in Nashville, July, 1985.▲



ABOUT THE WRITER: Dr. Mary R. Wisheart is executive secretary/treasurer-elect for the Woman's National Auxiliary Convention. She served as English professor at Free Will Baptist Bible College 1955-1985.



That Special Friend

By Charles Hampton

Growing up is hard—hard on everyone. Without love and help from those near us, none of us would do it well. Many people generally share in the growing pains of a young person—family members, friends, teachers, pastor, others.

Thank the Lord, I had all those and more pulling for me. Let me tell you about one special friend.

He entered my life on a Wednesday evening many years ago when I was in high school. My dad pastored a small Free Will Baptist church.

My special friend and his wife were young Christians, saved in and attending a larger Baptist church. They were looking for a place to work for the Lord. We needed them, but hardly expected to see them again, since ours was a struggling church. But they returned.

Shortly, he became active with the youth group, directing one of the GTA (Go Tell Association) groups and playing ball with us. I remember that shared time, his willingness to get involved with us.

Two things stand out in my mind now. One was his perceptive, intrusive counsel. Another was the gift copy of the painting *The Pilot*. Both have had abiding influence on my life.

His probing questions caused me to evaluate my life and project into the future.

Perhaps for the first time, I verbalized my desire to live so as to make a difference—to exercise faith and holy living. The picture has been a constant, personal reminder of the Lord's guidance for the Christian, for both the teenager and the middle-aged preacher/teacher.

I heard his first sermon. My presumptuous judgment was that he should stay with us kids and leave the preaching to others. I remember, best of all, that in his nervousness he picked up a wooden ruler from the pulpit and subsequently broke it as he spoke to us.

But God *had* called him to preach, and he never aspired to anything else, though he did make a few tents to get that opportunity.

We went our separate ways for a while—he to pastor, I to follow the work of my pastor-father. But the Lord arranged for our paths to cross from time to time.

I remember my joy as a student at Free Will Baptist Bible College to welcome him to a summer session there. Of course, it was easy to spot him. With his tall frame, he stood out in most crowds. He always stood out

in any crowd because of his moral stature.

A few short years and I was a married man with a young daughter. We lived in neighboring towns with a shared hospital which he and Dad both visited regularly. Our little girl gave us quite a scare as a pneumonia patient during that period.

That was another occasion for my friend to minister to me—he offered comfort and encouragement when I was a bit long on fear and short on faith. Those were good days—serving the Lord with Dad (I was his minister of music) and living near my old friend.

During my first year of teaching, the Lord began dealing with me about preaching. I sought the counsel of two preachers—my Dad and my good friend. They both meant a lot to me, and their counsel and encouragement was all I needed. Well, almost. I also needed opportunities to preach, and through the months ahead, they both furnished several.

My preparation for teaching gave me opportunity to move around over the next few years while my friend's pastoral duties did the same for him. But later we both returned to that same locality—he to pastor, I to teach. He also gave me the opportunity to

minister with him through music and Christian education.

Naturally, that was enough to give us incentive to play ball some more. Now I could join him in furnishing some times of fellowship for the young people. We shared good times in prayer, worship and service. There were also times of shared tears and pain.

Our families enjoyed many times of fellowship—visits in each other's homes, outings with our church and the like. We once shared a brief camping trip together.

The two of us made time to fish and hunt together. Even then we worked in plenty of conversation. I recall his surprise when I admitted to him that it was still an effort for me to maintain the devotional life I should as a Christian. (It yet is, but worth every effort.)

He figured college had done more for me (along the lines of self-discipline) than was the case. (The environment was conducive, but that is a victory individuals must win.)

On one fishing trip, he initiated a discussion on heaven between casts with my bait casting rig that took me by surprised. It did reassure me of the priorities of my friend and pastor. Of course, I was never in serious doubt, because I had witnessed his compassion for the people of our community, his burden for their spiritual needs, his stand for righteousness and holy living by our people.

I particularly recall his insistence that public sin demanded public, before-the-congregation repentance prior to an errant member picking up where he left off with the church. Even this tough task was done with love.

Our church building was in need of some attention. He felt the solution was a good bricking job. He was not afraid of hard work for himself or his people, so he secured the bricks from owners of a local structure that was being demolished. The only catch was that we would have to clean, stack and transport the bricks ourselves. We did that, but in His providence the Lord provided masons to lay them around the church.

Along with the varied tasks in the local church, my pastor-friend also had many opportunities for leadership roles beyond, and served well. But he

was always distressed by denominational politics (So am I).

A while later, I was transplated to Hillsdale Free Will Baptist College in Moore, Oklahoma. While I was there, we joined forces from time to time—once to roof some campus housing under the superintendence of a mutual friend. We also shared an interest in the ministry of Hillsdale, a particular interest since his oldest daughter was a student there.

I recall his love for animals. He kept a milk cow during those days—ever the country boy at heart. He and I decided my family needed one, too. He contacted a mutual friend about it, then went with me to get that beautiful Holstein.

He had a special affection for dogs—bird dogs in particular. He liked to train them for the hunt. I recall him giving one to a missionary. (He furnished a shotgun for another missionary.)

He kept a Beagle for me once, and she escaped by climbing the fence. We never heard from her again. My friend was troubled, but I was a bit relieved, I think. I was confronting another move, and had a large enough family to worry about.

In due course the two of us moved around further. He continued to serve Free Will Baptist churches in Oklahoma, I moved to an alma mater, Free Will Baptist Bible College. I kept up with him and his family through my parents. We got together once for an Oklahoma state meeting.

A few years ago I learned he was suffering from a disease which caused some difficulty in preaching. He never gave up preaching altogether though. In spite of his physical problems, he stayed as active as he could.

With help from family and friends he built a home near one of his churches, in an area where he had spent many happy years. He never really got to enjoy that retirement home.

His wife assured me that he did not suffer great pain at any time during his illness, a degenerative disease that caused difficulty in breathing and speaking. For the most part, he was always the same victorious spirit I had known and loved.

On the rare occasions when he would give in to a bit of natural dis-

couragement and become what he thought was too morose, he would apologize to his wife for his feelings. He reminded her and himself that he was only getting a little nearer what he had "preached about all those years."

Even now, I probably couldn't give a complete answer to his question, "Charley, what do you think heaven is going to be like?" I am sure that he now knows. You see, the Lord called him home two years ago. The attendance at his funeral gave strong testimony to the feelings other ministers and laymen had for him.

My good and special friend was Roma Stewart, and I miss him greatly. Because what we both preached is true, I shall join him in that very special place.

Roma Stewart

Born: October 16, 1927
Reared: Gerty, OK
Saved: Calvary Baptist Church
Richmond, CA (at age 25)
Married: To Ida Sharp May 13, 1953
Baptized: Calvary Baptist Church,
Richmond
(on his knees, due to his height)
Ordained: March 6, 1955
Free Will Baptist Church
Concord, CA
Pastored: First Free Will Baptist Church,
Newark, CA
Oklahoma FWB churches—
Non, Tecumseh,
Holdenville, Bristow, Lexington,
Cedar Grove.
Preached last message: April 3, 1983
Died: Wednesday, April 6, 1983
Gerty, OK

EDITOR'S NOTE: We are glad to print this tribute to one of the Lord's servants. This is a time to give honor to whom honor is due. While it's impossible to print tributes to all the Free Will Baptist ministers who died preaching the gospel, Reverend Roma Stewart is typical of the men who pastor the 2,500 Free Will Baptist churches in America.



ABOUT THE WRITER: Dr. Charles Hampton is registrar at Free Will Baptist Bible College, Nashville, Tennessee.



Without Leaving Home

By Maurilio Amorim Jr.

Your church can send missionaries around the world without them learning another language or having to adapt to another culture. Today there are over 350,000 foreign students in the United States. If we can reach these students for Christ, they will return to their countries as missionaries to their own people. It's in our hands to show them their need for redemption and to help them cope with life in the United States.

Most international students have a limited knowledge of English. I remember being invited for supper by a friend shortly after my arrival in the States. It was a good opportunity to meet new people and try new dishes.

Through the meal I was mostly impressed by a salad I couldn't pronounce. It was made of a shredded vegetable mixed with mayonnaise, mustard and other seasonings. The obvious thing to do was to listen closely the next time someone asked for it, and then try to repeat the sound.

I made particular observation of how my host pronounced the two words that identified such a delicious salad. I hesitated, but overcome by hunger I said, "May I have some more 'cold-slop,' please."

No one moved; slowly they looked at each other as their eyes grew bigger, and finally broke out laughing.

"What have I said now?" I thought. After regaining their composure, my friends taught me the proper name for the salad. Even though I had lost my appetite, I would never forget how to say—cole slaw.

Moments like that are common to international students. A new language is not easy to learn. It becomes even harder when idioms are used frequently. I recall the first time someone told me to "be cool." It was a cold January day, and who would want to be cool? As I look back to some of the embarrassing moments, I see how important my friends were to me. They helped

me, and still do, to learn the new language.

Their patience and willingness to teach me were important factors in my learning experience. Your help is needed also. Foreign students need friendships that will aid them in learning English, not only as teachers, but as friends.

Language is not the only or hardest obstacle for international students. No one escapes the cultural shock. As a new member of this society, I was faced with a different way of life, introduced to new values and philosophies, and many times just the unfamiliar way of doing trivial things.

Besides language and culture, there's the desperate need for friendships; someone special with love and patience to give. "Back home I used to have so many friends, and here I don't know anyone," I thought in times of loneliness. But being a Christian and attending a Christian college, God gave me new precious friends.

Because of these friendships I better understood the society in which I lived. Some of my friends took me home with them and introduced me to their families and friends. Encouraged by friends, I made my first attempt to snow ski. The memories are still vivid, and so are the bruises.

I truly admire some friends who persist in teaching me how to play basketball—most of them have already given up, but there are a few hopeful ones. Perhaps what really makes the difference in the way I see America is the example I find in the lives of my Christian friends. I see in their lives the manifestation of true Christianity.

While I rejoice in finding this great treasure, most international students are never exposed to life-changing Christianity. Their contacts with American culture are made through their schools. They see and analyze America through the eyes of a secular college campus—coed dorms, parties, the strong emphasis on sports and other things common to a secular college campus.

Christianity is judged on the basis of what they can see—a decaying society. At such times the importance of a Christian witness is vital. Your influence on a foreign student's life can show him a side of America his school can't.

Hisako Inagaki Skelton, a foreign student from Japan, came to the U.S. three years ago and since has married an American. Hisako was a Christian before her visit to America. Relating her experience as a new member of this society she said, "Christianity has surprised me, because it is not what I thought it to be."

She was shocked by the things that are said and done in the name of Christianity. It was hard for Hisako to relate this new humanistic country with the one that had sent missionaries. They seemed to be two opposite forces, but yet the same. Fortunately, Hisako was able to see another aspect of America. She also saw a community of loving Christians who embraced her with their love.

Because of her own experience, Hisako helps international students to find Christ. Her ministry, as well as her husband's, is simple but efficient. Phone calls, a home cooked meal, a good conversation will help an international more than a series of sermons would.

"We try to be their friends first, and we wait until they ask us about our religion," she said. Through their ministry the Skeltons have learned to give and receive. They give love, a better understanding of the culture, the knowledge of the gospel. They gain the friendship of unique people and a better understanding of the world.

I have another friend who has worked with internationals. He also believes that friendship needs to be established before the gospel is presented. "It is a natural process," he says, "after a few contacts they want to know more about Christianity and Jesus."

He also emphasizes that "because they are people-oriented at home, they are desperate for genuine people relationships here."

You can be the friend that so many internationals want. Like me, they're waiting to meet people who really care. The distance that separates the school from your house is great, but not as great as the distance between them and their homes.



**Wanted:
Church
Shutter-
bugs**

By Bert Tippet

Anyone nowadays can take pictures. With the great new cameras on the market, it's almost impossible to miss a shot!

And everyone owns some kind of a camera—35mm, disk or instant.

Why not put these shutterbugs to work in the church? It won't take much research to discover several projects that could benefit the church. Some can be carried out by people fairly inexperienced in photography;

Most of our churches have a visitation program or an auxiliary project that can integrate international students. There are foreign students in practically every college and in all universities. They wait for the gospel to be explained to them. The best times I have had here in the States were the times spent in the homes of Christian friends.

Many international students come from countries where our missionaries can't go. Your effort in becoming their friend and presenting the gospel to them may change not only their lives but the lives of their fellow countrymen.

The saved international will become a missionary to his own people. This is a

others may require a higher degree of expertise.

Here are some suggestions for a starting place from which to spin off ideas of your own.

VBS CLOSING PROGRAM

The worst part of vacation Bible school is rehearsing and giving the closing program. Why not shoot a few rolls of slides early in the week to show on commencement night while teachers report on their classes and give out certificates?

You can devote the time normally spent in rehearsing to more Bible teaching. Parents love to see pictures of their children actually participating.

Be sure you shoot Ektachrome slides (or some other kind that takes E-6 processing). In many towns, you can get these back in a day or two, sometimes in just a few hours. Check some photography shops in advance to see how long you should allow.

CHRISTMAS MUSIC PROGRAM

A friend of mine used slides to illustrate his church's Christmas program. You could even use people in your church to pose in appropriate costumes and locations to depict the birth of Jesus, while someone reads the Christmas story. Or use the pictures to accompany your choir's cantata.

IDENTIFY NEW MEMBERS

Take a photo of new members with an instant camera and post it on a

wonderful opportunity to take the gospel where you and I could not take it.

But even if he never becomes a Christian, the memories of a special friend and the respect for Christianity will always be there. Even in his country, the foreign student will still be under the influence of the Word of God.

As Christians we have the privilege and the obligation to help those people. You can become a foreign missionary in your own home. ▲

ABOUT THE WRITER: Maurilio Amorim Jr. is a member of First Free Will Baptist Church, Ribeirao Preto, Brazil. Mr. Amorim, a senior at Free Will Baptist Bible College, was awarded the 1985 Journalism Scholarship by the Free Will Baptist Press Association.

bulletin board, with names, so that your people can get acquainted more quickly with them.

The more recognized people are, the more they will identify with the congregation, and more likely it is they will become permanent church workers.

ADVERTISE YOUR CHURCH

Nearly every church, sooner or later, needs an attractive exterior or interior picture of the building for an ad or brochure. Have a good photographer in your church take scenes both inside and outside.

Be sure lots of people are in view—nothing depicts a "dead" church more graphically than an empty auditorium. Have some 5 x 7 and 8 x 10 prints made and keep them on file. It would be good to have some in color and black/white.

PASTORAL PORTRAITS

Every preacher needs a simple head shot photo for church and revival ads. A talented photographer in the church can do the job for much less than a professional.

Get black/white prints in billfold (2 x 3) sizes. Put your name/address on the back of each so that they may be returned to you. Have a new one done every few years—whether you think you need it or not.

CHURCH SCRAPBOOK

A photographic historian could keep an album of church events year by year. This is an excellent way to chart changes in the church. Be sure to caption all photos and identify people. It would probably be best to assign this job to one person.

You can use slides of your church when you run TV public service announcements. You need pictures for your visitation brochure. Spark up a homecoming with pictures/slides of past years.

Please try to cover all photographic expenses. You might even offer to cover wear and tear on equipment if you use a photographer often.

Do you have a shutterbug in your church? Put him to work! ▲

ABOUT THE WRITER: Reverend Bert Tippet is director of publications at Free Will Baptist Bible College. Bert also serves as the official photographer at the Free Will Baptist National Convention each July.

Those "What Kind Of" Baptists?

By J. D. O'Donnell

Coming to birth about the same time as the King James Version of the Bible (1611) was a phenomenon known as "Baptists."

From the beginning there were two strains of these peculiar religionists: the *general* or Arminian group and the *particular* or Calvinistic group. Free Will Baptists in America make up the largest body of "general" Baptists which continue today.

But whence cometh these Free Will Baptists? What are their distinctives? What justifies their existence separate from any other Baptist body? A diverse lot ourselves, we do have a corpus of distinctives which make us different to other Baptists.

With other Baptists we share a heritage from the English Separatists which says that believers in a church are united to Christ and to one another by a volunteer covenant under leaders chosen by the members and that no congregation has authority over another.

Our roots hark back to men like Wycliffe and Huss who maintained that Christ, not some man, was Head of the Church and that the Bible, not the Church, is the sole authority for man's beliefs.

From groups like the Anabaptists came, not only the insistence upon the Bible as the sole authority for the faith, but also belief in separation of Church



ABOUT THE WRITER: Dr. J. D. O'Donnell is a former moderator of the National Association of Free Will Baptists. The prolific writer also taught at Free Will Baptist Bible College and served as president of Hillsdale Free Will Baptist College (OK) and Bethel Bible Institute (KY).

and State and insistence upon *believers' only* baptism. One of our earliest titles included the term "antipedobaptists" (anti-child baptism).

With the Bible as our authority and each church having local self-government, we have a framework which allows for much diversity of faith and practices. The instrument that unites us within this structure of faith and practices is *A Treatise of the Faith and Practices of the Original Free Will Baptists*.

The major distinctives of Free Will Baptists which distinguish us from most other Baptists are our doctrines of three ordinances, open communion and the possibility of apostasy.

Besides baptism and the Lord's Supper, we practice feet washing as a third ordinance. Since they are "gospel" ordinances, not "church" ordinances, believers are invited to share in these observances with us.

Free Will Baptists are strong in their teaching of the possibility of apostasy or losing one's salvation. However, we differ among ourselves in this. Beliefs range from those who teach a strong assurance that the truly regenerate will persevere to the end and be saved to those who hold to a form of repeated regeneration.

Within barely 50 years of each other, two men, Paul Palmer (1727) and Benjamin Randall (1780), launched movements which were nearly identical in beliefs and which evolved into today's Free Will Baptists.

Holding the Bible as their sole and infallible rule of faith and practice, Free Will Baptists believe in the one living and true God, who desiring the highest welfare of man, exercises a wise and benevolent providence over man and all creation.

We believe that Jesus Christ His Son is God manifest in the flesh and that He was manifest to provide salvation for all men.

We believe that the Holy Spirit is the third member of the Holy Trinity. It is He who administers salvation to and in the believer. He indwells the new-
(continued on page 19)



What's The

By Bobby Jackson

"What church
"First Free Wi
"Oh! Is that lik
"Well, no."
"Is that South
"No."
"Is it different
"That depends
"What are the
other Baptists?"



Difference?

o you attend?"
 Baptist."
 Primitive Baptist?"
 n Baptist?"
 om other Baptists?"
 on which 'other' Baptists."
 fferences between Free Will Baptists and

So goes the typical question and answer conversation when a Free Will Baptist identifies himself. The inquirer always wants the answer in 1,000 words or less, without a theological discussion.

Answering that question with those limitations is the impossible task of this article. It's impossible for three reasons. First, no one can speak for all Baptists, Free Will or otherwise. Second, many books, in their entirety, are in print dealing with the differences. Third, the answer must go into the depth of theology.

Nevertheless, this is an attempt to briefly give an answer. Two primary sources are used for the varying views: *A Treatise of the Faith and Practices of the Original Free Will Baptists* and *Systematic Theology* by a recognized Baptist theologian, Augustus H. Strong. These differences concern six doctrinal points.

The Providence of God

Free Will Baptists

"All events are present with God from everlasting to everlasting; but His knowledge of them does not in any sense cause them, nor does He decree all events which He knows will occur (Ezekiel 33:11)" *Treatise*, p. 12.

Some other Baptists

"No undecreed event can be foreseen . . . we claim that this involves also a secondary and indirect decreeing of the acts of free creatures. Only knowledge of that which is decreed is foreknowledge" *Systematic Theology*, A. H. Strong, p. 357.

This logically leads to John Calvin's position: "By predestination we mean the eternal decree of God by which he determined with himself whatever he wished to happen with regard to every man . . . some are pre-ordained to eternal life, others to eternal damnation . . ." *Life in the Son*, Robert Shank, p. 345.

The problem is: if God decreed all human acts, whether good or evil, and by decree one means "rendered certain" or caused, this would make God the cause of sin. That simply cannot be.

Therefore, Free Will Baptists hold that in God's permissive will He allows man the freedom to do good or evil. These acts God does not cause.

The Personality of Man

Free Will Baptists

"God had endowed man with the power of free choice . . . and this power of free choice is the exact measure of man's responsibility (Deuteronomy 30:19)" *Treatise*, p. 12.

"The human will is free and self-controlled, having power to yield to the influence of the truth and the Spirit, or to resist them and perish" *Treatise* p. 48.

"The power to believe is the gift of God, but believing is an act of the creature which is required as a condition of pardon, and without which the sinner cannot obtain salvation (John 3:36)" *Treatise*, p. 27.

Some other Baptists

Jonathan Edwards believed that will is the soul's power to act according to motive, to act out its own nature; but he denied the soul's power to choose between motives. The soul cannot choose a course of action contrary to motive (Strong, p. 504).

How then could Adam sin originally? If man has no power to change motives he has no more freedom than the brute and is no more responsible.

The Provision of Salvation

Free Will Baptists

"God desires the salvation of all, the Gospel invites all, the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely" *Treatise*, p. 48.



ABOUT THE WRITER: Reverend Bobby Jackson is a full-time Free Will Baptist evangelist who resides in Greenville, North Carolina. He is also moderator of the National Association of Free Will Baptists.

DIFFERENCE (From page 17)

“. . . so that salvation is rendered equally possible to all, and if any fail of eternal life, the fault is wholly his own (John 5:40)” *Treatise*, p. 25.

. . . salvation . . . which is freely provided for every descendant of Adam (I John 2:2) *Treatise*, p. 14.

Some other Baptists

John Calvin held to the position that when the Bible uses the word “all” with reference to the provision of salvation, it does not mean every descendant of Adam, but “some men of each of all classes.”

The logic is: if God decreed some descendants of Adam for eternal damnation, provision for their salvation is unnecessary.

The Perseverance of the Saints

Free Will Baptists

“All believers in Christ, who through grace persevere in holiness to the end of life, have promise of eternal salvation” *Treatise*, p. 48.

“We believe that a saved individual may, in freedom of will, cease to trust in Christ for salvation and once again be lost” *Treatise*, p. 42.

“There are strong grounds to hope that the truly regenerate will persevere unto the end, and be saved, through the power of divine grace which is pledged for their support; but their

future obedience and final salvation are neither determined nor certain . . . (II Peter 1:10, Hebrews 6:4-6, II Peter 2:20)” *Treatise* p. 31.

Most other Baptists

“The Scriptures declare that, in virtue of the original purpose and continuous operation of God, all who are united to Christ by faith will infallibly continue in a state of grace and will finally attain to everlasting life . . . Adam’s holiness was mutable; God did not determine to keep him. It is otherwise with believers . . .” (Strong, p. 881).

Note Strong’s position on unconditional perseverance, better known today as eternal security or once-saved-always-saved, is tied in with God’s “original purpose” in decreeing the salvation of the elect.

Strong’s answer to the objection that unconditional security is inconsistent with human freedom, is simply that it is no more so than the doctrine of election or the doctrine of decrees.

Fact: unconditional security is based upon unconditional election and unconditional decrees. Free Will Baptists differ with most other Baptists on all three doctrinal positions.

Partaking of the Supper

Free Will Baptists

The Lord’s Supper is an ordinance to be perpetuated under the Gospel, is of universal obligation, and is to be ministered to all true believers, *Treatise*, p. 48.

“It is the privilege and duty of all who have spiritual union with Christ to commemorate His death, and no man has a right to forbid these tokens to the least of His disciples (I Corinthians 12:12-17)” *Treatise*, p. 37.

This open communion grows out of the concept that the church exists universal as well as local. “The Church of God, or members of the body of Christ, is the whole body of Christians throughout the whole world” *Treatise*, p. 34.

Most other Baptists

“The Lord’s Supper is a church ordinance For this reason, membership in the church naturally precedes communion” (Strong, p. 973).

Four prerequisites are listed by Strong for participation the Supper. His conclusion, “The local church is the judge whether these prerequisites are fulfilled in the case of persons desiring to partake of the Lord’s Supper” (Strong, p. 975).

Another interesting observation: “A portion of the English Baptists, and the Free Will Baptists in America, are the only bodies which in their standards of faith accept and maintain the principles of open communion.” (Strong, p. 977).

This statement was copyrighted in 1907. Many groups may now practice open communion, but it is the historical position of Free Will Baptists.

Practice of Feet Washing

Free Will Baptists

“Feet washing, an ordinance teaching humility, is of universal obligation, and is to be ministered to all true believers” *Treatise*, p. 48.

“Washing the Saints’ Feet—This is a sacred ordinance, which teaches humility and reminds the believer of the necessity of a daily cleansing from all sin. It was instituted by the Lord Jesus Christ, and called an ‘example’ on the night of His betrayal, and in connection with the institution of the Lord’s Supper. It is the duty and happy prerogative of every believer to observe this sacred ordinance (John 13:4-8)” *Treatise*, p. 37.

Most other Baptists

Most other Baptist theologians, including Strong, simply omit any discussion of the subject of feet washing. That portion of John 13 is ignored. Some teach against the practice and list their objections.

Without answering any of the opposition the purpose of this article is to say that most Free Will Baptists believe and practice the ordinance of feet washing.

The conclusion is clear. Most of these differences grow out of the belief that a man is a person; as a person, he possesses will; for will to be will, he must have the power of contrary choice. Free Will Baptists believe that the measure of a man’s responsibility is equal to the degree of his freedom.

Therefore, the name—FREE WILL BAPTIST. ▲

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WHAT KIND? (From page 16)

born believer. His presence in a believer is evidenced through the Christian graces in the believer's life.

Free Will Baptists recognize man's sinful condition and that Jesus by His incarnation, sufferings, death and resurrection effected a full and free redemption from sin.

God will save all men who comply with the conditions of salvation. On man's part these are repentance and faith. The human will is free to choose salvation. God wants to save all men, and the Holy Spirit draws all men to salvation.

While believing in the possibility of apostasy, we hold that there are strong grounds to hope that the truly regenerate will persevere unto the end and be saved.

To Free Will Baptists the whole panorama is this: God only existed. God wanted companionship. He wanted to display His power and glory. The created world as we know it is a great display of that power and glory, but it is temporal.

An eternal display of His glory is yet to come. This temporal display exists while God seeks out a people to inhabit the eternal world and to dwell in fellowship with Him forever. He chose not to create a people who had to love Him. Rather He created a people endowed with Him with free choice.

Those who exercise that choice and meet His conditions are elected to inhabit the coming eternal world, the ultimate display of His glory and power, and to fellowship with Him forever.

Those who do not want that eternal fellowship but who opt otherwise will reside in a place of eternal punishment and separation from God called Hell.

We believe that the end of this probationary period is near when Christ will return, awaken the dead saints and take them with the living saints to dwell with Him in that blessed age and sphere which will know no end.

Though we disagree on the nature of the final events of this age, Free Will Baptists all agree that Christ is coming again and that believers will live with him forever. ▲

Thank You For Your Contributions...



... Through the Cooperative Channel

Cooperative Channel Contributions April 1985

RECEIPTS:

State	Design.	COOP	Total	April '84	Yr. to Date
Alabama	\$ 140.00	\$ 1,000.00	\$ 1,140.00	\$ 1,760.97	\$ 2,674.63
Arizona	.00	.00	.00	.00	101.35
Arkansas	114.19	2,678.07	2,792.26	2,827.81	13,733.97
California	.00	750.18	750.18	1,178.18	3,357.11
Florida	.00	924.30	924.30	1,360.83	6,044.70
Georgia	7,462.14	5.00	7,467.14	3,453.32	18,251.71
Idaho	.00	.00	.00	.00	131.60
Illinois	4,557.55	54.20	4,611.75	9,137.21	24,317.62
Indiana	1,147.06	.00	1,147.06	580.73	2,678.39
Kansas	.00	93.19	93.19	596.79	354.55
Kentucky	.00	61.40	61.40	59.80	711.20
Maryland	.00	.00	.00	.00	90.00
Michigan	78.00	289.00	367.00	4,258.38	11,714.90
Mississippi	.00	291.77	291.77	1,843.09	1,160.65
Missouri	1,187.58	6,630.64	7,818.22	7,571.57	27,750.22
New Mexico	25.25	12.63	37.88	5.04	123.20
North Carolina	163.00	325.00	488.00	935.17	3,552.21
Ohio	188.00	1,778.80	1,966.80	.00	10,573.20
Oklahoma	17,693.26	9,272.77	26,966.03	30,356.16	135,397.88
South Carolina	366.21	.00	366.21	.00	715.85
Tennessee	176.94	746.68	923.62	4,130.83	4,076.66
Texas	3,084.07	366.99	3,451.06	8,509.56	15,171.04
Virginia	.00	1,382.91	1,382.91	1,527.82	3,105.07
West Virginia	.00	.00	.00	2,799.35	11,409.64
Canada	.00	.00	.00	.00	25.00
Totals	\$36,383.25	\$26,663.53	\$63,046.78	\$82,892.61	\$297,222.35

DISBURSEMENTS:

Executive	\$ 151.58	\$13,852.43	\$14,004.01	\$13,154.49	\$ 55,931.25
Foreign Missions	23,813.05	2,946.53	26,759.58	39,137.86	140,214.44
FWBBC	3,493.75	2,946.53	6,440.28	7,549.74	22,883.23
Home Missions	7,589.31	2,306.01	9,895.32	14,396.48	50,692.97
Retirement & Insurance	30.71	1,793.59	1,824.30	2,963.25	8,739.59
Master's Men	41.30	1,665.49	1,706.79	3,131.35	8,132.64
Commission on Theological					
Liberalism	14.84	128.09	142.93	189.84	682.34
FWB Foundation	12.65	768.68	781.33	1,104.06	3,925.41
Historical Commission	12.65	128.09	140.74	188.00	675.58
Radio & TV Commission	12.65	128.09	140.74	.00	761.39
Hillsdale FWB College	1,193.89	.00	1,193.89	1,014.19	4,366.30
Other	16.87	.00	16.87	63.35	217.21
Totals	\$36,383.25	\$26,663.53	\$63,046.78	\$82,892.61	\$297,222.35



FREE WILL BAPTIST

newsfront

EVANGELISM TODAY GOES INTERNATIONAL

HARTLAND, NB, CANADA—Evangelism Today, a Louisa, Kentucky, based evangelistic organization under the direction of Founder and Director Tim York, conducted dedication services April 28 at Upper Brighton FWB Church in New Brunswick marking its international outreach intentions.

The Canadian arm, known as Evangelism Today Canada, Inc., will draw direction from Reverend Fred Hanson, pastor of Upper Brighton and Wakefield FWB Churches. Hanson also serves as moderator of the Atlantic-Canada Association of Free Will Baptists and as General Board member to the National Association.

Evangelism Today Canada, Inc. will organize area revivals, crusades, Bible conferences, retreats, radio and tape outreach.

Reverend Hanson said, "Evangelism Today Canada, Inc. is receiving letters from Justice and Corporate Affairs Department, Fredericton, and shall immediately submit an application to become a registered, charitable organization with the right to issue tax-deductible receipts for all gifts to this ministry."

NEW MEXICO ADOPTS STATE CO-OP PLAN

EL PASO, TX—Delegates to New Mexico's 17th annual state association discussed several methods of financing state and national ministries before finally adopting a 70-30 plan.

The new state cooperative plan provides for 70 percent of monies



MASTER'S MEN CONFERENCE ATTRACTS 150 MEN

LINDEN, TN—Some 150 men gathered in Buffalo River Valley at Camp Linden for the April 25-27 Master's Men Conference, says Master's Men General Director Jim Vallance. The conference theme was "Be My Disciple."

The conference began with a tour of the National Offices Building, Randall House Publications and Free Will Baptist Bible College, before moving to the camp facilities.

Friday's action-packed schedule began with morning devotions and a hearty breakfast. Then the men gathered in the tabernacle for opening comments by Conference Director Earl Larson. Conference personalities were introduced during this period.

Jim Vallance spoke from Luke 9:23 on "Follow me." His introductory remarks informed the men of the current status of the Department, including the financial aspects. He reminded the men that faithful giving had made it possible to reduce office indebtedness to \$708.

He surprised the men by closing his address early and calling on his father, Rev. Carl Vallance, to preach to the men. Pastor Vallance continued the analysis of the theme verse as he filled the tabernacle with his voice and chal-

lenged the men to follow the Master.

Two workshop sessions in the activities of the day utilized 15 men to explore a variety of subjects. Men filled classrooms for standard topics like "Chapter Activities and Projects" and "Effective Witnessing." New topics presented included "Computers in the Church" and "Planning and Building Church Facilities."

Men learned better service techniques through "Teaching With Power," "Pulpit Committee Responsibilities" and "Effective Public Speaking." They concentrated on the family in "Family Religious Fitness." New means of stewardship were presented in "Discipleship After Death."

Pastor Keith Burden of West Tulsa FWB Church in Oklahoma preached two messages on discipleship in which he analyzed Peter's life.

A change in schedule affected the Friday night program. General Director Jim Vallance told the men that a bank had been holding a loan for Master's Men for several years. September is the payoff date for the loan. Each payment is \$300. The men were asked to participate in the special offering, and responded with more than \$700.

received through the program to be re-invested in New Mexico projects, while 30 percent of the funds will be forwarded to the national cooperative program.

Moderator Bill Adkisson, re-elected to his second term, presided during the April 19-20 session which met with Faith FWB Church in El Paso and attracted 35 participants.

Free Will Baptist Executive Secretary Melvin Worthington preached twice at the meeting, as did Oklahoma pastor James Puckett. Anne (Mrs. Melvin) Worthington installed new officers for the New Mexico Woman's Auxiliary.

The 1986 session will meet at First FWB Church in Roswell.

WILLIAM PITTS ACCEPTS OHIO POST

COLUMBUS, OH—Reverend William C. Pitts, native Ohioan, has joined the staff of the Ohio Association of Free Will Baptists as assistant to the state promotional secretary, according to Alton Loveless.

His duties involve overseeing the literature ministry, fund raising and general promotion of denominational enterprises.

Rev. Pitts pastored Holdenville and Spencer Road Free Will Baptist Churches in Oklahoma until his return to Ohio. While in Oklahoma, he served as president of the State Ministers Conference, member of the Christian Education Board and Credentials Committee of First Oklahoma Association.

He served as director of Christian education at Heritage Temple FWB Church in Columbus for five years.

Alton Loveless, state promotional secretary, said "I praise God for the opportunity to serve with someone of the caliber of Brother Pitts. He will be a strong addition not only to our staff but to Ohio Free Will Baptists. He will be available for services throughout the state and will bring much relief to my extremely heavy schedule. We will be a team promoting Christ through our denomination."

Rev. Pitts replaces Rev. Marvin Beculhimer who resigned to return to college.

REVEREND ERNEST CRAFT, RETIRED MINISTER, DIES

NASHVILLE, TN—The Rev. Ernest Albert Craft, retired pastor of Sylvan Park Free Will Baptist Church in Nashville and a member of the Nashville City Council from 1956-1963, died April 16 at St. Thomas Hospital after an extended illness.

Funeral services were conducted at Sylvan Park FWB Church. Rev. E. B. McDonald, Rev. Robert Galloway and Rev. William Baird officiated.

Reverend Craft pastored the Sylvan Park FWB Church 20 years before retiring in 1968. He pastored New Hope FWB Church in Cheatham County for 18 years.

Brother Craft also pastored five other middle Tennessee churches: West Nashville FWB Church, Oak Grove FWB Church, Rock Springs FWB Church, Millers Chapel FWB Church and Mount Zion FWB Church.

There was a striking contrast between Mr. Craft's physical appearance and character, acquaintances said. He stood six feet, two inches tall, weighed about 220 pounds in his prime and was so strong that co-workers nicknamed him "Mule."

But he was extremely gentle, compassionate and generous.

For more than 50 years, he often did good deeds for poor people such as anonymously paying their rent, taking them coal and kindling in the winter, and taking people to the hospital.



Mr. Craft was a native of Humphreys County and a son of the late George Perry and Alice Huey Craft. In 1918, he was married to the former Era Mai Johnson.

He was a past moderator of the presbytery of the Cumberland Association of Free Will Baptists and formerly held various other offices in the association.

Survivors besides his wife include a daughter, Mrs. Minnie P. Broadway, Nashville; five brothers, the Rev. Carlos A. Craft, C. H. Craft, Johnny Craft and James Craft, all of Nashville, and Dewey Craft, McEwen; four sisters, Mrs. Beatrice Eanes and Mrs. Valdora King, both of Atlanta, GA, and Mrs. Dorothy Gidcome and Mrs. Louise Eanes, both of Nashville; four grandchildren; 10 great-grandchildren; and three great-great-grandchildren.

EVANGELIST NAMED PRESIDENT AT SOUTHEASTERN FWB COLLEGE

VIRGINIA BEACH, VA—Dr. Joseph G. Ange, 62-year-old Free Will Baptist evangelist, will move to Virginia Beach in August to assume the presidency at Southeastern FWB College, according to Dean Lorenza Stox.

Since 1982, Dr. Ange has been engaged in full-time evangelism. He will continue to conduct a limited number of revivals each year while carrying out his duties as president. Ange succeeds Reverend Randy Cox as president of the college, and will be the school's first resident chief executive.



Dr. Ange attended Free Will Baptist Bible College and Detroit Bible College. He holds an honorary doctorate from Bob Jones University.

Dean Lorenza Stox said that Dr. Ange brings to Southeastern a wealth of experience which will prove invaluable in the training of its students.

Ange's pastorates include Central FWB Church in Royal Oak, Michigan, where Sunday School attendance reached 702 with a high of 1038, and Liberty FWB Church in Durham, North Carolina, where the Sunday School attendance rose from 328 to 800, with a high of 1154.

Ange also served 10 years as director of religious activities at Free Will Baptist Bible College (1972-1982).

REVEREND HOMER NELSON WITH THE LORD

WHEELERSBURG, OH—The Reverend Homer Nelson, 73, a retired Free Will Baptist minister who preached more than 50 years in Ohio, died April 27 following a lengthy illness. Funeral services were conducted May 1 in Wheelersburg at Union Free Will Baptist Church.

Reverend Nelson formerly pastored at Germany Hollow, Garden City, Scioto-dale, Tick Ridge, Powellsville and Union churches.

He also served as Ohio's state evangelist, clerk of the Ohio State Association, and as editor of *The Ambassador* from 1962-1972.

Reverend Nelson is survived by a son, Michael of LaGrange, Indiana; two daughters, Barbara Winkler of Scioto-dale and Joy Wilson of Scioto-dale; two sisters, Minnie Gose and Marie Eagleson, both of Wheelersburg; two grandchildren and two great-grandchildren.

The Rev. Howard Kimble and the Rev. Henry Hawkins officiated at the services, with burial in South Webster Cemetery.

HOME SEEKS ASSISTANT

ELDRIDGE, AL—The Board of Trustees of the Alabama Children's Home authorized Superintendent Carlton Lambert to employ an additional administrator for the Home in its April meeting.

Reverend Lambert said he plans to hire an assistant superintendent at the Board's instruction. When the new administrator is employed, his duties will also include serving as houseparent.

Lambert said the basic qualifications necessary for the new position include a dedicated Christian with a concern for children, a bachelor's degree (minimum), and some experience with youth.

Since the Board seeks a married couple, spouse qualifications include being a committed Christian with an interest in children's work, as well as a minimum high school diploma or GED equivalency.

Interested parties should contact
Rev. Carlton Lambert
Free Will Baptist Children's Home
P.O. Box 8
Eldridge, Alabama 35554
Telephone: 205-924-9574 (8:00 a.m.-4:00 p.m.)
205-924-9789 (after 6:00 p.m.)

RANDY SAWYER TO HEAD SOUTHEASTERN MUSIC PROGRAM

VIRGINIA BEACH, VA—Southeastern Free Will Baptist College announced that Reverend Randall E. Sawyer will head the music department at the school. Sawyer is a 1978 graduate of Free Will Baptist Bible College where he earned his B.A. degree in music.

He worked as associate pastor at First FWB Church, Amory, Mississippi, 1977-1979, and at Trinity FWB Church, Greenville, North Carolina, 1979-1982.

Brother Sawyer has pastored the West Duplin FWB Church, Warsaw, North Carolina, since 1982. Under his leadership the church grew from an average Sunday School attendance of 90 to over 175 with a high of 368 and a



record offering of \$12,000. The church also operates a growing Christian school.

Sawyer and his family moved to Virginia Beach in June and began work with the college in July.

RANDALL HOUSE ANNOUNCES SPRING ENLARGEMENT CAMPAIGN RESULTS

NASHVILLE, TN—A total of 162 churches from 24 states participated in the Spring Enlargement Campaign "Bringing Forth Fruit" sponsored by Randall House Publications.

The following churches were declared division winners and received appropriate awards. The total average increase was 38.29 percent.

DIVISION	CHURCH	FALL AVG.	CAMP. AVG.	AVG. INCREASE
A	1st First, Bakersfield, CA	615	797	29.59%
	2nd Farmington, Farmington, MO	643	735.4	14.37%
B	No Entries			
C	1st Emmanuel, Wabash, IN	343	462	34.69%
	2nd Woodbine, Nashville, TN	244	323	32.38%
D	1st Bethlehem, Van Buren, AR	222	373	68.02%
	2nd First, Florence, SC	295	388	31.53%
E	1st East Side, Muldrow, OK	193	281	45.60%
	2nd Kirby, Taylor, MI	182	262.4	44.18%
F	1st Templo, Weslaco, TX	102.77	206	100.45%
	2nd Hazel Dell, Sesser, IL	123.34	185.6	50.48%
G	1st Love Joy, Vernon, AL	54	121.9	125.74%
	2nd First, Greenville, SC	56	105	87.50%
H	1st Airport Road, Twin Falls, ID	14	39	178.57%
	2nd Union Arbor, Beckville, TX	22	51	131.82%
I	1st FWB Church, Carthage, MO	19	39.4	107.37%

The Fall 1985 Sunday School Enlargement Campaign will be "Friend Day" and will begin October 6.

1985 ONLY

**FWBBC Convention meal for
alumni and friends set for
Monday evening.**

Currently . . .

Blue Point FWB Church, Cisne, IL, conducted a "Publication Day" this spring as Pastor **Ernie Lewis** displayed various Free Will Baptist publications and their availability to members. (This is a great idea! Try it.)

Members of **Overland FWB Church, Overland, MO**, honored Pastor **Harry Asher** for 30 years of service to the church. During the special Sunday honor, everyone attending was given a pencil, every one attending was given a pencil with the inscription "Our pastor is special." Several members gave testimonies regarding Pastor Asher's ministry. Members presented Pastor and Mrs. Asher with a plaque and a grandfather clock.

Pastor **Ellis Layne** said that **First FWB Church of Marion, OH**, had a record attendance on Easter Sunday with 378 present. That was 75 higher than the previous high set in 1982. Under the leadership of Sunday School Superintendent **Cecil Gilliam** and Pastor Layne, the near-capacity congregation witnessed four conversions and eight who took church membership.

First FWB Church, Decatur, AL, made the final payment on church indebtedness in April. Pastor **Milton Gann** said 145 were present, including several charter members and former members who returned, for the special day which included a presentation of the church's history by Deacon **Paul Jones**. Alabama State Moderator **John Edwards**, a former pastor, brought the keynote message.

The **Indiana State Association** sponsored a Ministers and Wives Retreat May 17-18 at McCormick's Creek State Park near Spencer. The Retreat included a film series as well as times of fellowship and recreation, according to State Moderator **Archie Ratliff**.

Twenty-three people participated in a Bible Reading Marathon at **Immanuel FWB Church, Joliet, IL**, according to Pastor **David Potete**. The marathon was organized by Deacon **Terry Parton** and operated 24 hours a day until the entire Bible had been read aloud from the pulpit. Parton said that the project was completed in 80 hours and 30 minutes. The church celebrated its 20th anniversary in June.

Pastor **Buddy Henry** of **Liberty FWB Church, Guin, AL**, said Sunday School and worship attendance records were broken in March when 99 people attended the worship service and 93 the Sunday School hour.

Pastor **Kenny Baxley** led members of **FWB Bible Church, Florence,**

SC, to raise more than \$16,000 in order to pay off a mortgage on the church property. Although the group had given themselves two years to accomplish the task, Pastor Baxley said the project was completed within one year.

Hickory Hills FWB Mission Church, Hickory Hills, SC, a ministry work of South Carolina's Eastern Conference, broke ground for a new building near Highway 378 in the community of Gresham. The first phase of the service was held in a trailer chapel located a short distance from the permanent site. **Joe Haselden** pastors.

Students at **Maranatha Christian School**, a ministry of **First FWB Church, Florence, SC**, raised more than \$368 for **Carlisle Hanna** in India. School Principal **Gary Donica** presented a check to South Carolina Promotional Director **Norwood Gibson** during a regular chapel service at the school. The fourth grade class under the direction of Mrs. **Carol Flynn** raised the most money—\$61.57.

Pastor **Tommy Street** of **Parsley Bottom FWB Church, Lenore, WV**, said that like most pastors when his car reached 160,000 miles he began to have serious doubts about it. Then one of the church deacons announced that the members should receive a love offering to help the pastor buy a new car. They gave \$1400

to start! Pastor Street is now driving a new station wagon. During the past year, attendance at the church surged from an average of 100 to an average of almost 200.

Pastor **Wallace Malone** said that members of **First FWB Church, Decatur, IL**, began a new ministry under the direction of teacher **Stephanie Rasar**. The new ministry is a class for the deaf.

Pastor **Bill McCarty** of **First FWB Church of Salinas, CA**, said the congregation conducted special services with two Free Will Baptist chaplains—Chaplain **Gerald Mangham** and Chaplain **David Burgess**. Pastor McCarty said the church now brings about 50 children to the church on buses.

Pastor **Ron Wood** said that **Concord FWB Church, Concord, CA**, conducted a revival meeting with 38 decisions including 13 conversions.

Pastor **James McAllister** of **Farmington FWB Church, Farmington, MO**, said the congregation has baptized 19, added 26 members and averaged 799 for 1984 during State March.

The **Arkansas State Chapter of Master's Men** purchased a new public address system for Camp Beaverfork in Conway. Three men from **First FWB Church, North Little Rock, AR**, installed the system—**Gary James, Justin Barnett, Tommy Rogers**. ▲

DIRECTORY UPDATE

ARKANSAS

Steve Burton to New Home Church, Mt. Pleasant from Rock Chapel Church, Norwood, MO

FLORIDA

Steve Hughes to First Church, West Palm Beach

MARYLAND

Elzo Bevan to Bethel Church, Woodbridge, VA from First Church, Culpeper, VA

Ray Goode to Chestnut Hill Church, Big Island, VA

SOUTH CAROLINA

Terry Dennis to Gilead Church, Lake City from Eastside Church, Florence

Mike Jones to Grace Church, Lake City

John Suttles to New Vision Church, Hemmingway from Freedom Church, Ladson

Don Tindall to Damascus Church, Conway from Mt. Trolley Church, Galivant's Ferry

Billy Jones to Freedom Church, Ladson from Evergreen Church, Conway

Jimmy Miller to Hillside Church, Florence from Damascus Church, Conway

Bruce Barnes to First Church, Greer Oscar Tedder to Mt. Trolley Church, Galivant's Ferry

Henry Potter to Fellowship Church, Florence from Alexander Chapel Church, Olive Branch, IL

William Keith to Lebanon Church, Effingham from Oak Grove Church, Durham, NC

TEXAS

Larry Monday to First Church, Carthage from Mt. Elon Church, Pamplico, SC



Green Tree Bible Study



Robert E. Picirilli

Colossians 3:10-17

Putting On The New Man

To review, briefly: by "old man," Paul means the unconverted person; by "new man" the person after regeneration. The fact is that, at conversion, the old man died and was raised a new man. The exhortation growing out of that is to "put off" the old man and "put on" the new man.

More specifically, continue no longer in the ways of the unconverted, but practice the new ways that are appropriate for the believer who died in Christ and arose to walk in newness of life.

We have put on the new man (v. 10)—we did so at conversion; but we also must put on the new man (v. 12)—we do so every time we affirm what is right and new by doing it.

General Nature of the New Man (vv. 10-12a). Before specific behaviors are described, Paul indicates three general truths about the "new man" we are and are to put on.

(1) We are *being made new* (v. 10): "renewed" is a present, progressive action. Even so, this is not vague and undefined, but moving in a specific, twofold direction: "unto knowledge" and "according to the image of the One that created the new man." Our renewal growth is toward full knowledge and toward the full restoration of the image of God in us.

(2) The new man lives in a sphere where the old discriminations are done away (v. 11). This may *seem* out of place, but it provides a basis for ethical exhortations to follow.

In Christ, the old discriminations—racial, social, etc.—no longer provide the dominating factor in human relationships. (Compare Galatians 3:28.)

True, that these distinctions do not exist in *Christ* does not necessarily mean they have no place in *society*. But every Christian is obligated to work out the implications of these new relationships so as to behave Christianly.

(3) As new persons, we are God's "elect" (v. 12a). The implications are that, as His chosen, we are holy and beloved: "holy" equals "God's"; "beloved" equals "elect." Then our new way must be worthy of this.

Specific Behavior to be Put On (vv. 12-14). The list of negatives in verses 5, 8, 9 is now matched by a list—likewise partial—of Christian graces. This is the "clothing" that the new man must wear.

(1) *Bowels of mercies* means tenderheartedness, compassion for others in one's deep, inner being.

(2) *Kindness* is graciousness in dealing with others. These two are closely related. True compassion is ever gracious and bountiful, never meted out in careful measure of what one "deserves."

(3) *Humbleness of mind* is humility, lowlimindedness (as in Philippians 2:3)—seeing oneself as lowly, both before God and in relation to others.

(4) *Meekness* is a submissive relationship with others. These two graces are also closely related: humility is seeing oneself right, and lowly; meekness is the way that attitude works out in dealing with God and others. The one who thinks much of himself will find serving others beneath him.

(5) *Longsuffering* (Greek *makrothumia*) is, literally keeping wrath—

patience in respect to others' dealing with us.

(6) *Forbearing one another* goes right along with that: probably "patience" in our modern sense, or "tolerance."

Likewise closely associated is (7) *forgiving one another*, in case of any occasion for complaint, remembering that Christ forgave us.

(8) *Love* (AV, "charity") for one another tops, and summarizes, the list. It is therefore "the perfect bond" that binds believers together.

Principles that Govern Our New Relationships (vv. 15-17). There are three of these.

(1) Upholding "the peace of God" in the church's life (v. 15). The word "rule" (Greek *brabeuo*) means to "umpire": God's peace, ruling—umpiring—in the Christian fellowship will produce unity in the body. And out of that gratitude will flow.

(2) Ministering the word of Christ to one another (v. 16). This instruction in Christ's teaching is *broader* than the church's music, but it certainly *includes* that music. (Compare Ephesians 5:19, which is almost identical.) For the music to minister the Word, it must be "spiritual"—governed by the Spirit and spiritual concerns. It must also be gracious, heartfelt and to the glory of the Lord Jesus.

(3) Doing all in the name of Jesus and in thanks to God (v. 17). Thus "The Christian's entire life is placed under obedience to the Lord" (Lohse). Old things have passed away; behold all things are new. ▲

TEEN Scene

Local Scene

Friendship evangelism keyed 10 decisions in the youth group at First FWB Church in Grand Prairie, Texas. A few months ago the youth group was one person, but since then attendance has averaged 12 with peak attendance at 18.

Keith Storm, a youth in the group, began asking his friends at South Prairie High School to attend church with him. Then Mark Brawley, a 1984 graduate of Hillsdale FWB College and a youth worker in the church, followed up the contacts that were made at church. Mark called, visited and joined them in sports activities, confirming the church's love for the teens.

Pastor Jerry McArthur says that for a while there was a teenager coming forward every service. There have been more than 10 decisions in a six-week period. Mark Brawley takes the teens through a new converts course for youth on Sunday morning, and leads them in personal evangelism study on Wednesday evenings.

When Christian teens follow the friendship evangelism approach, the church will begin to grow, just as it has at First FWB Church in Grand Prairie. Not only are these teens being reached with the gospel, they are being disciplined so that they in turn can reach their friends for Christ. The teens in Grand Prairie provide an example of how to reach communities for Christ.

National Scene

Excitement continues to mount as youth from across the denomination

make final preparations to attend the 1985 National Youth Conference in Nashville, Tennessee, July 21-25.

Thousands of youth have been involved in local, district and state competition. Now more than 1,000 will compete in the last arena of competition, the national level in the Music and Arts Festival and Bible competition:

Reports from district and state leaders indicate renewed interest in Bible competition. One state rally reported doubling attendance the last two years and arranged to conduct their 1986 competition in a civic center.

In Bible competition grades 1-3 compete in Bible Memorization. Grades 4-6 compete in Bible Sword Drill. The

junior high and senior high youth are involved in an intensive six-year cycle that will take them through the Bible. Bible Tic Tac Toe is for grades 7-9, while the fast-paced Bible Bowl is for grades 10-12.

Bible competitive activities not only involve the youth in Bible study, but also help them commit the Bible to memory for recall in their practical walk with the Lord.

If you would like more information on the competitive materials, please contact the Youth Ministries Division of Randall House Publications, P.O. Box 17306, Nashville, Tennessee 37217.

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ON LITTLE LANES

BY DONNA MAYO

Megan and the Bully

Mrs. Lane was reading nursery rhymes to Jeff Monday morning when the phone rang.

"Mrs. Lane, this is Mr. Mangrum, the principal at Broward Elementary. Can you come down here right away? Megan has been in a fight . . ."

"A fight?" exclaimed Mrs. Lane. "Megan? Why, I can't believe it!"

Mrs. Lane left Jeff with Mrs. Douglas and rushed to the school. Megan and Chuck Woolery sat in the principal's office glaring at each other. Megan's dress was dirty, her new pink sweater ripped. Then Mrs. Lane saw Chuck. He had a black eye, a bloody nose, cracked lip and scratches on his face and arms.

"What on earth happened?" asked Mrs. Lane.

"I was minding my own business," said Chuck, "when Megan and her gang attacked me."

"That's a lie!" screamed Megan jumping to her feet. "A dirty rotten lie!"

"Megan, calm down," said Mr. Mangrum. "Give us your story."

And this is the story Megan told.

The twins reached the school yard the previous Friday just as the first bell rang. "That means we've got five minutes," said Marty as he darted toward a group of boys. "Time to show my new baseball cards to Tony."

"Time to review my spelling words before the test," sighed Megan. She was spelling aloud when a gust of wind blew the word list from her hand. She ran after it, but just as she reached down to pick it up, a big blue tennis

shoe stomped down squarely on her paper.

Megan looked up into the face of Chuck Woolery. Chuck was a head taller than anyone else in the class, and he usually wore a sneaky grin. The other kids called him "Chuck Wooly Bully."

"Get off my paper," snapped Megan. "You're getting it dirty."

"Tch, tch. What a shame," Chuck jeered.

"Give me my paper," said Megan. "Chuck Woolery, if you don't give me my paper I'll tell Mrs. Curtis."

"No you won't," threatened Chuck, "'cause if you do I'll beat your face in." He picked up the paper, tore it into pieces, threw them over his shoulder and walked off. The second bell rang, and Megan was in tears. She no longer had her spelling homework, and now she was late for class.

When Megan walked in late, Mrs. Curtis frowned, but didn't say anything. It was not like Megan to be late. But when she didn't have her spelling homework, Mrs. Curtis knew something was up. "Megan, I can't believe you don't have your homework. Is something wrong?"

Marty couldn't believe it either. He and Megan had done their homework together last night.

Megan wanted to blurt out the truth, but she remembered Chuck's warning. "Please don't give me a zero," pleaded Megan, her eyes filling with tears. "I'll turn it in Monday."

At recess Megan took her spelling book, paper and pencil outside to

work on her homework. While the other children played dodge ball, she wrote spelling words. Chuck came over and grabbed her pencil.

"Give me my pencil," said Megan. "Give it to me right now or I'll . . ."

"You'll what?" sneered Chuck holding the pencil above his head out of Megan's reach.

"I'll scream," said Megan.

"You do," whispered Chuck as he grabbed Megan's arm and twisted it behind her back, "you do, and I'll break your arm." He shoved her aside and sauntered off with her pencil.

Finally school was over and the twins went home. "Did you have a good day?" asked Mrs. Lane greeting them at the door.

"Sure," said Marty. "Fridays are always good. Got anything to eat?"

Megan didn't say anything. She even turned down the plate of cookies her mother offered. Instead, she went to her room to finish her spelling homework.

"What's wrong with Megan?" asked Mrs. Lane. "Did something happen at school today?"

"I don't know," said Marty. "She's been acting goofy all day. But you know girls—they're always sorta goofy."

The weekend passed too quickly for Megan.

"Mama, I'm not feeling too well," said Megan on Monday morning. "I don't think I better go to school today."

"What's wrong?" asked Mrs. Lane feeling her forehead. "I don't think you

have a fever. Do you have a sore throat?"

"Not really," said Megan slowly.

"A stomachache?" asked Mrs. Lane.

"Not exactly," admitted Megan.

"What exactly is the problem?" asked Mr. Lane with a smile. "If I didn't know better I'd think my little girl was trying to play hookey."

"Oh, no," said Megan quickly. "It's just—oh, never mind."

"You kids get some jackets," said Mrs. Lane. "It's cool this morning."

Megan came back with the new pink sweater she had gotten for Easter. "All right if I wear this?" she asked.

"If you'll be careful," said her mother reluctantly. "It's the only one you've got that's decent enough for Sundays."

"I'll be careful," promised Megan as her mother tied matching pink ribbons in her hair.

Marty and Megan arrived at the school yard and each went off to join friends before school began.

"Ooh, Megan, your sweater is so pretty," said Sally Thomas.

A voice from behind mocked, "Ooh, Megan, your sweater is so pretty." It was Chuck. "And I love your bows," he said as he yanked one from Megan's hair and ran off.

Megan ran after him. "Give me my ribbon," she yelled. Chuck dangled the ribbon above her head, trying to make her jump for it. Instead of jumping, Megan kicked Chuck in the shin with all her might.

"Ouch!" he yelled grabbing his leg and hopping around on one foot. Now he was off guard and off balance; Megan took advantage of the situation. She ran up to him and pushed him down to the ground. But Chuck tripped Megan, and they both rolled and scuffled in the dirt.

Chuck was clearly winning when the crowd of girls decided to teach that bully his lesson. Eight little girls pounced on him. Two sat on his chest and pounded him with their fists. Some pulled his hair, while the others scratched, clawed and kicked. Chuck was screaming, but the girls didn't let up until Mrs. Curtis came over and pulled them off.

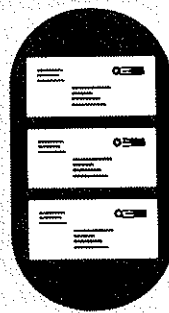
"And that's what happened," finished Megan. "And I'd still be beating

on him if Mrs. Curtis hadn't made me stop."

Mr. Mangrum had to stifle a chuckle.

"But, Megan," said Mrs. Lane, "you know we don't approve of such violence."

"But," said Mr. Mangrum, "there comes a time when you have to stand up for what's right. However, Megan, if there should ever be a next time, which I doubt after seeing Chuck, but if there should be, you come to me, and Chuck Woolery," he said as he turned to the boy, "you'll be suspended."



NEED MORE MEN LIKE HIM

I just finished reading the May article, "The Man In The Shadows." In my opinion, it is one of the best articles I have ever read in our magazine.

I was greatly moved as I read it. I pray that God will send us more Arnold Pollards. God bless you.

Reverend Len Blanchard, Pastor
Lyons Free Will Baptist Church
Lyons, Georgia

WHY ADVERTISE THE WORLD?

What I say, I say in love. In the May issue, you described the National Convention previews. I must say, I am surprised that you advertised the amusements of the world for this so special event.

To see Minnie Pearl, with long-haired men in the background, the terms used from Grand Ole Opry, I must ask why?

Dear brother, we should not advertise the world and its sinful places to attract Christian people.

Instead, why not take the cost of the ticket to Opryland and donate it to FWBBC or our several missionaries whose accounts suffer?

In summation, separate from the world, be set apart, so that God may use us for what amount of time remains (Romans 12:1-2).

Phil Crisp
Banner, Kentucky

The two children left to clean up. "You should be proud of that girl," said Mr. Mangrum to Mrs. Lane. "Takes a lot of spunk going after somebody twice her size."

"Proud?" questioned Mrs. Lane. "I don't know how to feel. I know Chuck only got what he deserved, but we've always tried to teach our children to 'turn the other cheek.' I just don't know about this."

"Well, you're certainly right. There's a place for turning the other cheek. But there's also a place for standing up for yourself. Some folks just have to learn the hard way." ▲

OUR READERS COMMENT

CANCEL MY SUBSCRIPTION!

I was looking forward to attending my first Free Will Baptist National Convention in Nashville. But it seems that you are more interested in promoting the Grand Ole Opry. Who wants to listen for the Wabash Cannon Ball or a blue grass break down? I will not be attending this convention.

God's Word speaks different than this (Ephesians 5:19—Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord). God's Word says to be a separated people (II Corinthians 6:14-18).

You encourage God's people to go and visit a place of sin. Do you think our forefathers in 1935 would have promoted a convention in this manner?

This is why there is so much of the world in the churches today; it is promoted and encouraged by men like you.

While I have your attention, please cancel my CONTACT subscription.

Elder Richard Crisp
Banner, Kentucky

THAT'S COMMUNICATIN'

The "Music City Jubilee Meetin'" in the May CONTACT was just great! Even every word of it and enjoyed every one of 'em, even tho' I'm not a Free Will Baptist and won't be attending.

Real communicatin'.

Bob Bell Jr.
Nashville, Tennessee

Top Shelf



Thomas Marberry



Laura Belle Barnard, *Touching the Untouchables* (Wheaton, Tyndale House Publishers, 1985, 170 pp. paperback, \$6.95).

This is a book which I have long wanted to read. It turned out to be everything I had hoped and more. When you read it, you will laugh and you will cry. But by all means read it.

The volume is a testimony to the faith of a single young woman. It took a remarkable person to strike out for India alone during the Depression days of the 1930's with no regular support. Yet, that is exactly what Laura Belle Barnard did. God protected her and provided for her. There were a few other Free Will Baptists who caught her vision and provided what financial and moral support they could.

It's difficult to overestimate the importance of Miss Barnard to Free Will Baptist foreign missions. She was an

early pioneer in our modern missions program. She was also involved in the early development of our educational program at Free Will Baptist Bible College. This book, the story of her lifetime work in missions, is a real pleasure to read.

Miss Barnard grew up in a time when Free Will Baptists had little direct involvement in a missionary program. We had no missionaries of our own and little contact with missionaries sent out by other denominations. Yet, God had His hand on young Laura Belle to prepare her for missionary service.

She worked in several different jobs which helped her develop skills that would be of great value on the mission field. Finally, God led her to a college and a church outside the Free Will Baptist denomination where she gained

a vision for the lost peoples of the world. In later years she was to share this vision with other Free Will Baptists across the country.

Her work in India grew slowly. The language was difficult, and the people were deeply committed to the religions of their ancestors. There was much disease, filth and poverty. The physical and spiritual needs of the people were almost beyond belief. Yet, this single young woman stayed at the task.

When she came home from furloughs, Miss Barnard gave herself completely to spreading the cause of missions among our Free Will Baptist people in America. Her love for God and for the lost inspired many and led them to capture a vision for lost men and women.

Just when it seemed that her mission work in India was headed for great success, God opened another door of service for her. Instead of serving as a missionary, she was to be involved in the training of missionaries. In this too she was a real pioneer, and we owe her a tremendous debt of gratitude. ▲

Where and when did Free Will Baptists begin?

Who were our early leaders and what were they like?

How did our brothers of the last century react to issues like slavery and temperance?

Why are we celebrating a 50th anniversary when we have a 250 year history?

These and many other questions are answered in the pages of *The Free Will Baptists In America (1727-1984)*. Dr. William F. Davidson traces the denomination's roots from colonial days to the present time. This hardbound volume, containing over 450 pages, is filled with interesting and sometimes dramatic accounts.

This year Free Will Baptists are celebrating 50 years as a national association. To commemorate this anniversary a **special limited edition** of this history is being offered as a collector's item. Each volume is encased in a beautiful gold cover and is numbered. The purchaser's name will be recorded and a certificate of authenticity issued.

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**THE
FREE WILL
BAPTISTS
IN
AMERICA
1727-1984**

**William F.
Davidson**



The Free Will Baptist Pulpit

Reverend Richard Cordell, Pastor

Guin Free Will Baptist Church, Guin, Alabama

“Stand”

TEXT: **Ephesians 6:10-14a**

INTRODUCTION

We live in a time when those who take a stand are scarce:

Politically—compromise is the order.

Socially—everybody is doing it.

Spiritually—don't rock the boat.

- I. It is Not Popular to Take a Stand.
 - A. Jesus stood against the majority.
 - B. Paul was beaten, stoned, imprisoned and killed for taking a stand.
 - C. Martin Luther took a stand that delivered the church from the death grip of Catholicism.
 - D. D. L. Moody took a stand and they called him “Crazy Moody.”
- II. It is Not Pleasurable to Take a Stand.
 - A. No one wants to go to war.
Wars are destructive—folks get hurt—some casualties never survive.
 - B. If there is anything worth having it is worth defending.
 - C. Taking a stand is not easy.
 - D. The joy is not in standing, but having stood.
“Weeping may endure for a night, but joy cometh in the morning” (Psalm 30:5).
 - E. The only thing that hurts more than being hated when you are misunderstood is being hated when you are understood.
- III. It is Not Profitable to Take a Stand.
 - A. Sometimes it costs financially as it did the framers of our Constitution.
 - B. Sometimes it costs friends, but God will give you more and better friends.
 - C. Sometimes it costs family; again, God will increase your family with His.
 - D. Sometimes it costs freedom; some are locked up and some are locked out.
- IV. It is Always Right to Take a Stand for Right.
 - A. It is never right to do wrong.
Example 1: To remain silent when your voice is needed
Example 2: To sit back when you should stand up
Example 3: To ignore truth and plead ignorance when you know better

B. Dr. Bob Jones, Sr., said, “Do right if the stars fall out of their sockets!”

C. *What is right?*

1. *It is right to win people to Jesus.*

2. *It is right to teach people the Word of God.*

3. *It is right to live a clean life in a dirty world.*

4. *It is right to stand against wickedness.*

5. *It is right to expect people to live right.*

6. *It is right to be faithful to Jesus and His church.*

7. *It is right to walk with God's people, not the world (pleasure).*

8. *It is right to obey a holy God, not a sinful man (pressure).*

If all this is right, then it is right to take a stand for all of these areas.

CONCLUSION

Some of you need to take your stand for Jesus Christ today. Jesus said you are either standing for Him or against Him. How about you? ▲

July 14
National
Convention
Day of
Prayer
and
Fasting





ABORTUARIES FINDING INSURANCE INCREASINGLY HARD TO FIND

STAFFORD, VA (EP)—According to the American Medical News, insurers are becoming increasingly uneasy about insuring abortion facilities, and are cancelling or refusing to renew insurance coverage of medical centers that perform abortions.

The group medical malpractice insurance program which covers 160 abortuaries through the National Abortion Federation will be canceled by the Home Insurance Company on renewal.

The Birth Control Institute of San Diego, which was attacked by arsonists late last year, had their insurance canceled on three days notice and had to replace it at a cost 400 percent higher.

The Feminist Women's Health Center in Everett, Wash., which suffered three arson attacks, ultimately had to close because it could not obtain insurance. Coverage for the center was canceled by SAFECO, and later by Terra Nova Insurance of London. The center's landlord canceled the lease when the center could no longer obtain property and liability coverage.

NEPAL ARRESTS CHRISTIANS PROMOTING CHRISTIANITY

DHADING, Nepal (EP)—Christians in Nepal have been arrested for practicing their religion. According to Loren Cunningham, International Director of Youth With A Mission (YWAM), 14 Christians associated with YWAM were arrested in the provincial district of Dhading, Nepal, about 43 miles from Katmandu. Those involved are from Holland, Switzerland, Singapore, Bangladesh, India, Nepal and the U.S.

All spent a week in custody before their initial court hearing, and are free on bail. They could face prison sentences of up to six years for preaching the gospel. Another 10 Nepalese have been arrested bringing the total arrested to 24. If found guilty the Christian workers will be sentenced to at least three years in prison.

There are currently 10 court cases against Nepalese Christians pending, but this is one of the first cases involving foreigners.

Charges against the group include promoting Christianity, offering free education to children of families who convert to Christianity, and disturbing a Hindu community.

Although the law forbids disturbing a Hindu community and a Hindu can receive six years in prison for converting to Christianity, the law is silent in regard to Buddhism. All the Nepalese Christians in this case are from Buddhist backgrounds, and the arrests began with complaints given to the police by a Buddhist Lama (priest).

COACH FIRED FOR ENCOURAGING PRAYER

SACRAMENTO, CA (EP)—A high school coach with an undefeated girls' basketball team was fired because he encouraged his players to pray before games.

"It seemed to me like it really brought us together," said coach Jim Arnold, a 24-year-old Southern Baptist minister. Arnold told United Press International, "I would ask the Lord to keep us safe, protect us from injury, help us be thankful and to do our best. The girls never disagreed. In one game, when we weren't doing so well and I was philosophizing about it, one girl said, 'We didn't pray before the game.' So we had prayer about it. She's not a Christian."

Arnold was fired from his job at John F. Kennedy High School by Principal Robert Bone, who said that helpful or not, prayer has no legal place on a public school basketball court. Bone cited a practice break as an example, in which Arnold "instead of having a team meeting he wanted them to pray that the girls not be tempted by drugs or sex or any kind of immorality." Arnold was fired for this type of conduct.

CLOTHES MAKE THE MAN

KINGSTON, OK (EP)—One Sunday morning, members of First Church in Kingston, Oklahoma, noticed a shabbily dressed, bearded man wandering near the church, poking in garbage cans. The man finally came to rest on the church steps. His pants were worn, his cap and coat dirty, and his shoes old and worn.

A few church members commented about "that old bum." The morning service started and after the special music the members were surprised to see the "old bum" wander in the door and start down the aisle. Someone whispered, "Look there, that old guy's come inside!" Another said, "There he is . . . he's the guy who was sitting on the steps."

The man walked right up to the front of the church, and walked behind the pulpit. Then reaching to remove his cap and a wig, the "old bum" revealed that he was in fact the church's pastor, the Rev. Bobby Rice, Jr. Rice proceeded to preach his message on compassion for humanity and the sin of unconcern.

Rice said only two members of the church had approached him in his "bum" disguise. Former Oklahoma governor Raymond Gary had offered to buy him a meal; another member—Jim Stevenson, who was to be baptized that evening—invited him to church.

"I was amazed at the reactions," Rice told Baptist Press. "No one got mad, but they had their eyes opened to 'who is your neighbor.'" Rice used a similar technique while a member of a church in Texarkana, Ark. "Some of the church members there actually pushed me aside as they hurried into the church," he recalled.

RUSSIA COMPETES WITH EASTER

MOSCOW, U.S.S.R. (EP)—The Soviet Union's communist government, demonstrating its concern for the attraction of Easter services, has responded by providing competing activities.

Some Moscow discotheques remained open later than usual on Saturday night before the Russian Orthodox Easter (April 14), and late-night rock concerts were scheduled in clubs. On television, a popular humor program ran at the unusually late hour of 9:35 p.m., and was followed at 11 p.m., after programming usually ends, by a concert starring Russia's most popular singer, the blond Alla Pugacheva.

Without giving reason, Moscow newspapers announced that the police would be rerouting traffic to avoid congestion at cemeteries, traditionally sites of Easter rituals. Churches were crammed with believers, while cordons of specially mobilized policemen and organized toughs controlled entry, turning many young people away.

CONGREGATION REFUSES VENGEANCE

LEXINGTON COUNTY, SC (EP)—After surviving the Civil War and a flood, the 130-year-old St. John Baptist Church here was nearly destroyed by vandals.

Worshippers who came to attend services at the black church found "KKK" scrawled on the front door. The water pump-house had been demolished, a crucifix was smashed, all 12 stained-glass windows were broken, garbage was strewn in the aisles, and the piano had been destroyed. A 19th-century bell had also been stolen.

But when the three men who wrecked the building faced an angry judge, representatives from the church urged leniency. Circuit Judge Anthony Harris gave the three 18-year-olds probation rather than prison terms, but said, "If it were not for the good hearts of these people whose church you tore up, I'd send you to the penitentiary right now."

When one of the defendants said they thought the church had "been abandoned," Harris demanded "Why didn't you go in one Sunday morning to services and they'd have told you all about it?"

Harris was initially opposed to leniency. He asked Eleventh Circuit Solicitor Donald V. Myers if five-year sentences were the most he could give on the housebreaking charges the young men faced. Myers assured him that five years was the maximum sentence for breaking into an unoccupied dwelling. "This is God's home, isn't it?" retorted Harris.

The vandals were given three years probation, and ordered to make restitution of \$1,000 each, which they will pay in installments of \$10 per week.

Restoration of the church has been aided by a community fund-raising drive, and volunteer labor from dozens of people. Area businesses helped replace the piano, windows, and water pump, which was buried underground to prevent further vandalism. ▲



THE SECRETARY SPEAKS

By Melvin Worthington

The Conventioneer's Creed



THE NATIONAL ASSOCIATION OF
Free Will Baptists

The National Association of Free Will Baptists celebrates its 50th anniversary this month in Nashville, Tennessee, the site where it all began in 1935. This will be a special and significant convention, unlike any other.

Don't take the National Convention for granted. Remember, we usually get out of something about what we put in.

It's almost impossible to plan, program and prepare a convention format which meets the expectations of all those who attend. The focus of each convention is designed to meet the needs of our constituency, taking into account our diversity and distinctiveness.

Preparation

The conventioneer begins his preparation through prayer, the vital ingredient. Pray for the people who plan and participate during the convention.

Just as one prays long and often for revival in a local church, regular prayer is essential if the convention does more than occupy our time. Attitudes, actions and activities should be a help, not a hindrance, during the meeting.

Perhaps the best preparation would be the following prayer, "Dear Lord, make me a blessing during this convention rather than a burden. Deliver me from a contrary, critical and contentious spirit. Place in me a compassionate, considerate, courteous, congenial, cheerful and cooperative spirit."

Privilege

Attendance at the National Convention is a privilege not to be taken lightly. Each delegate should approach the convention with a deep sense of gratitude for the privilege of attending

the annual event. Perhaps lack of preparation causes one to take this privilege lightly.

Perception

The conventioneer's creed must include a spirit of perception or discernment. Take time to read the materials, understand the issues and thus develop the ability to thoughtfully, tenderly, thoroughly and truthfully deal with each item of business.

At no point is perception more important than when listening to the music and messages which highlight the convention. Remember, all do not like the same style music or messages. A perceptive conventioneer recognizes that the diversity which characterizes us will be reaffirmed and reinforced during the convention. It is a Free Will Baptist gathering and thus more distinctive and diverse than most other conventions.

The perceptive conventioneer recognizes this and praises God for it. He is reminded of the Lord who created such diversity. Since no two snowflakes are alike, how can we expect God to create everybody with the same taste, talent and tongue. Unity does not demand uniformity. Deity is characterized by diversity.

Participation

The conventioneer's creed includes participation in the entire convention. The conventioneer who skips services

to watch television, eat at fancy restaurants, go sight-seeing or engage in recreation will profit little.

Sometimes that which one likes or enjoys least is the best for him, and that which one enjoys most does him the least amount of good.

Staying up too late, sleeping in, politicking about business as well as griping and grumbling tend to negate any benefits one would derive from the convention.

Participation in all services and activities with a spirit of expectancy, excitement, earnestness and enthusiasm is essential for one to get the best from a convention.

For example, when one eats a balanced meal he usually has a salad, vegetable, meat, bread and dessert. Taken together, it satisfies. Just eating potatoes would not completely satisfy. So with the convention. As a whole, it's designed to bring blessing and benefit to the conventioneer.

Profit

The conventioneer's creed recognizes that every convention is profitable for him. It enables one to enlarge his concepts, enlist his contacts, engage in communication and expect cooperation and consideration. He will be a better person who is informed and involved in the Kingdom's work.

The conventioneer who properly prepares for a convention always gets the most from it. The key words in the conventioneer's creed are Preparation, Privilege, Perception, Participation and Profit.

As one of my seminary professors said, "Prior planning prevents poor performance." Let's keep praying and preparing for our July convention. When it's all over, we'll be glad we did.

The Secretary's Schedule

- July 16-19** Pre-convention Meetings
Nashville, TN
- July 19-20** Executive Committee Meeting
Nashville, TN
- July 21-25** National Convention
Nashville, TN
- July 25-26** Post-convention Meetings
Nashville, TN

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