

contact

Of The National Association
Of Free Will Baptists

APRIL 1972

By J. Reford Wilson
General Director
Free Will Baptist Foreign Missions

A boy on his horse rode out on the airstrip. He was to make sure no sheep or cattle would prevent the plane from landing safely. Dr. Joe Ange and I were two of the six passengers who wanted a smooth landing at Livramento, Brazil.

I quickly reflected on my landing here nine years ago. The Paul Robinsons and the Bill Fulchers had only been there two years. They had met me with a taxi because they were still using a horse and cart for their transportation. They had a "handful" of believers (one man in the group) and were meeting in a mud and thatched roof hut in the community of Santa Teresa.

Now the Robinsons were in the states on furlough and the Fulchers had been transferred to Panama. The Dub Ellisons and Molly Barker would be at the airport to welcome us.

Our plane came in low for its landing. Joe Ange, seated by the window, exclaimed, "There's a crowd of people at the airport." Who were they? Why were they there? The door opened, steps extended to the ground and there they were. Our people!! Dub, Marcia, Molly, Steve, John, Melinda, David and 40 of our Christians. This was a royal welcome — handshakes, embraces, smiles, tears, Portuguese, Spanish and

English. Language is a barrier, but love communicates.

A bus had been chartered to bring representatives from our six church groups to the airport to welcome us. Most of these had never been to their own airport (eight miles out of town). We shared their excitement of this occasion. One of our Christians is an employee of Varig Airlines. He arranged for the people to enter the rear of the plane and exit through the front door.

The bus took us on a tour of the twin cities — Rivera, Uruguay and Livramento, Brazil. We toured four of the six areas where we have meeting places. I sensed a unique bond of fellowship among these new believers.

Dr. Joe Ange and I shared their excitement in what God was doing in their churches. One of the men had been an agnostic, but he had seen the consistent Christian life of the missionaries and had found the power of faith in Jesus Christ. Another man had been delivered from spiritism. Many of these had only recently burned their idols in a public demonstration of their new faith. On Sunday, we had a service in each of the six churches. The language was no barrier in our common fellowship of love and in worship. Our Free Will Baptist church has been established on the border of Uruguay and Brazil. Because you gave and prayed, Missionaries Paul and Amy Robinson, Bill and Glenda Fulcher, Molly Barker and Walter and Marcia Ellison have preached the gospel and people have believed. ▲



EDITOR'S NOTE: Mr. Wilson and Board Member Dr. Joe Ange returned in early February from a field trip which took them to Panama, Brazil, and Uruguay.

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Features

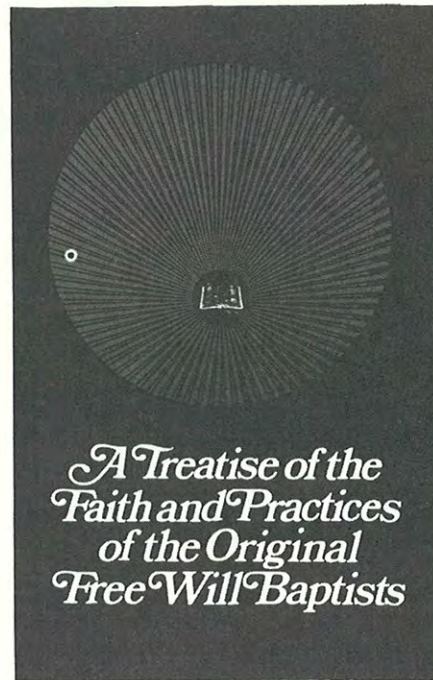
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COMPLETING THE TASK

The great unfinished task of the Church is world evangelism. Two-thirds of this world's populace is without knowledge of the good news of salvation. But even more tragic is the continuing lag of the Church to keep pace with the exploding population. The non-Christian world is growing faster than the Church is evangelizing. Why is the Church failing to complete the job of world evangelization?

Most apparent is the fact that the contemporary Church has neglected to obey our Lord's last command. Almost two thousand years ago Jesus gave specific orders to His Church. His mandate was "go ye into all the world and preach the Gospel to every creature." This was not to be an optional matter; it was a divine obligation. It was not an incidental suggestion but an imperative injunction. It demanded action.

Consequently, we find in the book of Acts the record of the Great Commission in action. The church in Jerusalem began to implement the program of world missions which Christ inaugurated. Spurred on by obedience, the church extended its witness "unto the uttermost parts of the earth." This was, by far, the most intensive and fruitful expansion of the Church in the course of history.

Whenever believers feel an individual responsibility to obey the command of Christ, there is an inevitable advance of world evangelism. When Adoniram Judson was asked whether his missionary labors were prompted by faith or by love he replied that it was neither. He was moved as a result of the missionary command of Christ that had come directly into his heart, and with it, the decision to obey this command, whatever might happen. This same compelling conviction will enable the Church to complete the task of world evangelism.

The world remains unevangelized because the Church has failed to give top priority to this chief task. Jesus said, "This Gospel must first be published among all nations." Although we hear a lot about priorities today in the realm of education, business, economics, government and social issues, most churches have been slow to

give attention to the primary task of world evangelism.

The Church has to decide what is her major responsibility. She must give first place to that which has uppermost importance. Unfortunately, the majority of churches overlook their main task of spreading the Gospel "among all nations."

Dr. Oswald Smith states very forcefully in his book, The Work God Blesses, that "the supreme task of the church is the evangelization of the world. That means that missions becomes the paramount task, and not merely an organization, a department, or church work. How dare we put it on a par with any society or branch of church activity! It ranks first. All of the work is merely contributory to the one unique task for which all organizations exist. This is the very center of their work, the chief end they have in view, the goal for which they strive. It is the very foundation of the Church, the ground for her existence! For the church that ignores its supreme task has surrendered its right to live!" Thus, the completion of the task depends upon the place which the pastor and the congregation gives to carrying out the Great Commission.

When God's program becomes inverted, this inevitably leads to a distorted vision. This generation will not be evangelized until the Church opens her eyes to the compelling need and urgency of this task. This is why Jesus said, "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest."

While a multitude of souls perish in the regions beyond, multiplied numbers of churches are involved in numerous non-essential activities. Others are busily engaged in social activities and many are occupied with the construction of elaborately designed and expensively built structures. The compelling urge to reach lost, doomed, benighted souls is missing from the average church. It seems that most people have forgotten

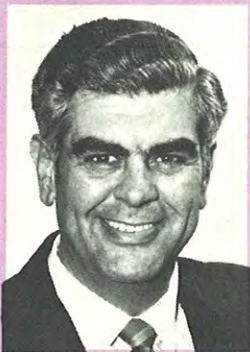
that the Church is racing against time. Jesus is coming. Judgment is ahead. Tomorrow may be too late. The mission task will remain uncompleted unless there is a new sense of urgency to reach this generation now. "Without a vision the people perish."

Another reason why the Church has not been motivated to complete the job of world evangelization is the loss of compassion. Multitudes of believers are moved to tears by the fake stories portrayed on the "blub tube" but they sit unconcerned in their comfortable pews with no heartbreak for lost humanity. There is no yearning, impelling desire to rescue the perishing.

When Jesus saw the multitude, "He was moved with compassion." The tired weary, wandering sheep deeply distressed our Lord. He called upon His disciples to "pray ye therefore the Lord of harvest, that He will send forth laborers into His harvest." Cold, calloused, uncompassionate hearts do not feel the pain of others. They do not feel the urge to help alleviate their sufferings. The driving force in our Saviour's ministry was His compassionate heart. He had compassion on the lost, on the sick, on the unclean, on the hungry, on the blind, on the devil possessed, and on the sorrowful. As church members are gripped with the same broken, compassionate spirit, world missions will be completed.

One final determinative factor in finishing the job is the need for a greater degree of commitment. The task of world missions hinges on a committed Church. It is not enough to see the need or to recognize the responsibility. The Church must act. The Church must commit its resources. Parents must commit their children. Believers must commit their time. God is looking for a life totally yielded, dedicated and surrendered to His will and work. The primary work of the Church is to make Jesus Christ known, obeyed and loved throughout the world. The challenge of this task impels us to accomplish the job. ▲

by the
Executive Secretary
Rufus Coffey



VIEWPOINT

1971 MINUTES MAILED TO ASSOCIATION CLERKS

NASHVILLE, TENN. — Copies of the 1971 Minutes of the National Association of Free Will Baptists have been mailed from the Executive Department to associational clerks.

Executive Secretary Rufus Coffey stated that the minutes were being mailed directly to each associational clerk so that they may be distributed more rapidly and widely than in times past. In previous years, they have been distributed at the state level.

Any interested Free Will Baptist may obtain a copy at the next meeting of his local association.

CCC GIRLS OCCUPY NEW DORMITORY

FRESNO, CALIF. — Wednesday, February 9, 1972, was an important day for the women resident students at California Christian College for it was on this day that they moved into their new dormitory.

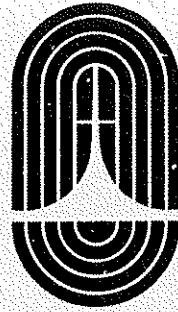
The semi-colonial, semi-spanish, fully air-conditioned, stucco building has been described as "quite an addition" to the campus of CCC. Designed to house fifty students and the dormitory supervisor's family, the impressive structure is 129 feet long and 39 feet wide for a distance of 103 feet, with the remaining width being 43 feet. The fully-carpeted, semi-private quarters have a covered veranda along two sides of both floors.

The total estimated value has been set at approximately \$125,000. Most of the labor on the building was donated by men from across the state and nearly all of the necessary monies were raised as construction progressed.

At the time the building was occupied, approximately two years had passed since the proposal for a new dorm had first been laid before the College Board of Trustees. It was eight months later that the Fresno City Planning Commission finally certified the plans after having spelled out certain requirements in a conditional use permit. Actual construction began just before Christmas 1970.

When the girls moved into their new home, the young men on campus shifted. Half of the men now live in the original boy's dorm and the other half moved upstairs in the Old Mansion where the girls formerly were housed. With all of the other changes effected, more classroom space was provided which relieved a crowded situation.

Plans are now on the drawing board for married student apartments.



FREE WILL BAPTIST

newsfront

THREE NAMED TO 1971 OUTSTANDING EDUCATORS EDITION

MOORE, OKLA. — Three Free Will Baptist educators were among those chosen for inclusion in the 1971 edition of Outstanding Educators of America. Selected for this honor were Clarence Hearron, Dan Farmer and Eugene Workman. At the time of selection, all three were administrators at Hillsdale Free Will Baptist College in Moore.

Outstanding Educators of America is an annual awards program honoring distinguished men and women for their exceptional service, achievements and leadership in the fields of education. Guidelines for selection include an educator's talents in the classroom, contribution to research, administrative abilities, civic service and professional recognition.

Mr. Hearron is currently serving with Hillsdale College as Academic Dean, a position he has held since he came with the school in 1966. He holds a B.A. degree from Baylor University and a Masters of Education from Texas Wesleyan College.

Mr. Farmer, who served eight years as Business Manager, left his college post in 1971. He now pastors the First Free Will Baptist Church of Moore, Okla. His educational background includes a B.A. degree from John Brown University and a Master of Religion degree from Bethany Nazarene College.

Mr. Workman served as the college's Registrar and a teacher from 1966-1971. He is now with the Executive Department of the National Association of Free Will Baptists in Nashville, Tennessee, where he serves as Administrative Assistant to the Executive Secretary. His academic preparation includes Southwest Missouri State College, Free Will Baptist Bible College where he received a B.A. degree in 1964, and Oklahoma University where he earned a Master in Education in General Administration.

Nominations for the program are made by the officials of colleges and universities including presidents, deans, and department heads.



NEW GIRL'S DORMITORY
CALIFORNIA CHRISTIAN COLLEGE

HILLSDALE COLLEGE BREAKS GROUND FOR NEW BUILDING

MOORE, OKLA. — Groundbreaking for the sixth building to be constructed on the campus of Hillsdale Free Will Baptist College was held February 7, 1972, with faculty, students, members of the College's Board of Trustees, Moore's Mayor Bob Bartholomew, and other guests present for the event.

The new structure, which is being referred to as the Activities Building, will be a split-level building housing the library, dining hall, and a gymnasium. It will be of cement block and brick construction with an architectural design to correlate with existing buildings. The site of the building is northwest of the present Administration Building. A new road circling the east and north sides of the campus has already been constructed for easy access to the site.

The approximate cost of the new building is \$250,000. The construction is being financed by Project IV. This plan seeks to enlist individuals who will pledge to give \$10 per month for ten months.

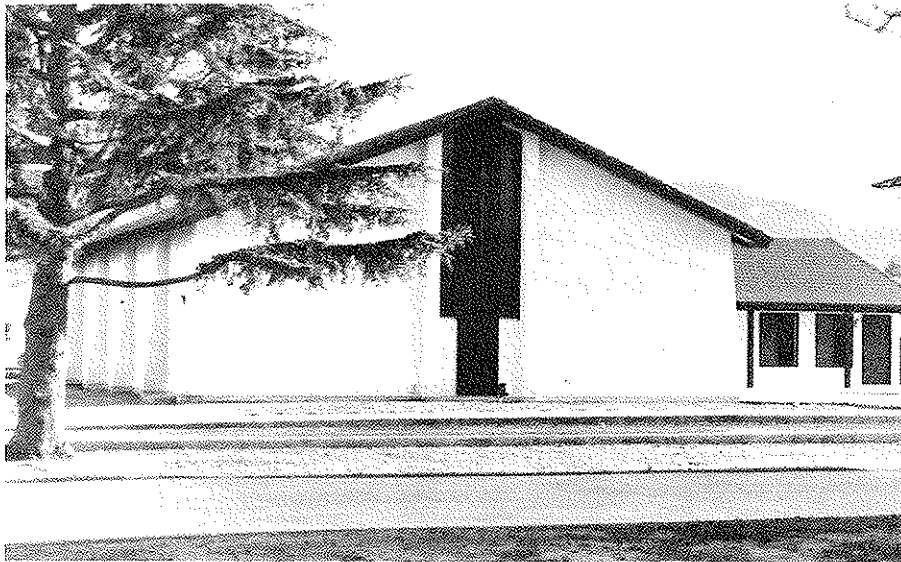
Churches are asked to respond to this campus expansion by joining one of four Church Clubs available. The Church Clubs also span a ten-month period and the local church determines the Church Club it wishes to join by the amount pledged. Two Free Will Baptist Churches, First of Ada, Oklahoma, and First of Pryor, Oklahoma, have pledged \$5,000 each thus becoming the only two members of Church Club 4 at this time. Four other Oklahoma churches have pledged \$3,000 each.

According to Promotional Director Jerry Rhoades, over \$70,000 of the needed \$250,000 has been pledged toward the Activities Building of Project IV.



HILLSDALE COLLEGE PRESIDENT Bill Jones, center foreground, addresses those present for the groundbreaking service of the new Activities Building.

newsfront (continued)



SANTA PAULA CHURCH DEDICATES NEW BUILDING

SANTA PAULA, CALIF. — Dedication services for the newly-constructed Santa Paula Free Will Baptist Church were held January 16, 1972, with an overflow crowd in attendance, according to the Reverend Gordon Bradshaw, pastor. Participating in this dedication were Santa Paula Mayor pro-tem Bill Law and the Reverend Herman Lewis, who helped organize and served as the first pastor of the church twenty-three years ago. Mr. Lewis

delivered the dedicatory message.

The new sanctuary is located at 406 Acacia Road.

On the evening of the dedication, an evangelistic effort began and sparked a spirit of revival which is continuing at this time, according to the report received. The church has recorded a number of first-time decisions for Christ, and sixteen persons have united with the church for membership.

FAIRBANKS CHURCH POURS FOUNDATION FOR NEW BUILDING

FAIRBANKS, ALASKA — The Reverend Eldred Baker, pastor of the Fairbanks Free Will Baptist mission, reports that the group now holds a clear title to a one-acre tract of land on the Old Richardson Highway, seven miles southeast of Fairbanks. The foundation for a new church building has been poured but further work will be hindered until the spring thaw occurs.

Brother Baker writes "We plan to use 8-inch logs with a groove on the bottom for insulation. The logs alone will cost approximately \$2,500.00 while the labor will be all voluntary . . . Logs are the most economical yet practical and beautiful. The building will be 34 feet by 60 feet. A 16-foot log will cost \$14.40, and any contribution would be appreciated."

The work of Free Will Baptists in Fairbanks was started in 1958 under the leadership of Kirby Joe Godwin. In 1960, the work, which was under the

auspices of the National Home Missions Department, was assumed by the Reverend Lee Whaley. Due to the illness of his wife, he left the Alaskan work in the mid '60's. The responsibilities of the church then fell to the members particularly Miss Dixie Myers who is now with the Wycliff Bible Translators.

In 1966, the church was completely destroyed by the flood which ravished Fairbanks. Thus, the outreach of Free Will Baptists in this city became virtually dormant until 1969, when the Reverend Baker arrived in September of that year from Little Rock, Arkansas, to reopen the work. The first services were held in January, 1970, in his home. The group is continuing to meet in the home of Brother Baker for services until the new church can be built.

The Reverends Bob Epperson and Wayne Douthit, also of Little Rock, are assisting Brother Baker in this missionary endeavor.

FWBBC RATED "A" BY UNIVERSITY OF TENNESSEE

NASHVILLE, TENN. — Students attending Free Will Baptist Bible College and later transferring to other schools will find their credits being accepted more readily due to a new rating recently released on the school. The University of Tennessee, which rates all schools within the state, has given FWBBC an "A" rating, which means that no limitations or restrictions are placed on the transfer of credits from the Bible College.

The Bible College is believed to be the first non-regionally accredited, non-state operated college in Tennessee to receive this rating.

Since 1955 the school has operated under a "BC" rating, which means that two years of credits would transfer, but only upon the satisfactory performance of the transferring student. But many schools had already improved on that rating. Bible College students have transferred successfully into several universities on the graduate level and have made excellent academic records.

The new rating will open more doors for students seeking transfer credits and is a noteworthy achievement. Gains such as this, while not compromising the fundamental nature of the school, enable the Bible College to more effectively serve the Lord and those students dedicated to His service.

Those Amazing African Christians!

By Ken Sluder

The African Free Will Baptist Christians are an amazement to me.

This is what stood out the most in my mind while serving as a summer missionary in Ivory Coast Africa. These Christians are so much like what I should have seen at home.

The African Christians are a people who are willing to sit for hours to study the Word of God, a people who are so humble that it makes me ashamed, a people who have a faith unheard of in our day, and also a people who have such a love for one another and the lost that they will go to great lengths to be of help in a time of need.

To begin with, the African does not have much in the way of material goods. The majority count it a privilege to have a roof over their heads and food to eat every day. They do not have much to live for as far as worldly goods are concerned. But when Christ comes into their hearts, they are the richest and happiest people in the world.

To give an example of what I mean, I would like to relate a story. There was a

group of Christian men from the village of Kpanan who went on two different evangelistic tours. One was a 34 day tour and they preached in 34 different villages. Not long after this, they took a 64 day tour and preached in 64 villages. Not many of us would take two months or even one month off work and go on evangelistic tours unless we knew we would receive some money for our labors. These men love God so much and love the gospel so much that they are willing to labor in this manner. They had faith that God would supply their needs as they went. They had to have faith to believe God would supply their daily food and that He would help them make up the time lost in working their fields. Also, it took a great love and a real burden for the lost for these men to forsake all and go forth to win souls in this manner.

Do you see the white harvest? Are you willing to forsake all to see lost souls saved? If so, what are you doing about it?

ABOUT THE WRITER: Mr. Sluder, who is a senior ministerial student at Free Will Baptist Bible College, is from Garden Grove, Calif.

NEW CONVERT REQUESTS ICY IMMERSION

NEWBURY, VERMONT — Members of the First Free Will Baptist Church of Newbury cut through 28 inches of ice to create a baptismal pool in which Kent Wheeler was baptized by Home Missionary Mack Owens, pastor of the church. The icy baptism, which was performed February 20, 1972, was held at the request of Mr. Wheeler. The wind chill index brought the temperature down to well below zero.

Mr. Wheeler, prior to his conversion, had been regular in attendance for Sunday school and the worship services and had driven the church bus for two months. His conversion has brought a great joy to those within the church, according to Pastor Owens. Much prayer had been offered for Mr. Wheeler's conversion.

Mr. Wheeler's conversion is another example of a soul being won because of the faithfulness of a home missionary and the faithfulness of those from across the denomination who regularly support home missions with prayers and finances. ▲



THE STAINED GLASS WINDOWS

by Bonnie Shellnut

The magnificently stained glass windows of the church have so many patterns and colors the townspeople refer to them as the kaleidoscope. And as Virginia Travis stepped off the curb, she caught a glimmer of the sun's reflection on the windows. She shielded her eyes to take in the church's beauty. Virginia felt proud to be a member of this exquisite church.

The sanctuary had luxurious chandeliers which shimmered softly against the rich mahogany interior, and the kaleidoscopic stained glass windows allowed the sun's rays to transform the arched ceiling into a glorious rainbow. Was there any wonder that worshipers gasped in awe when they stood in this inspiring church!

With thoughts of this architectural triumph in her mind, she crossed the street and neared the carefully landscaped park. She thought of the pre-Easter services which were to be held this week. Although she didn't

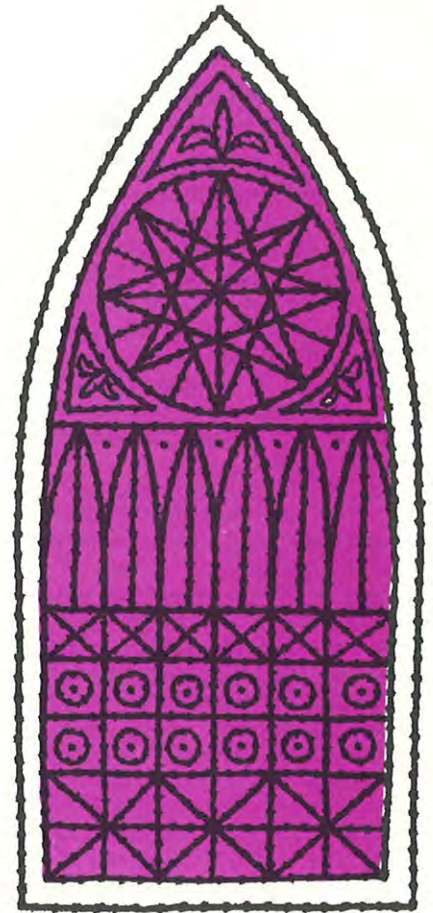
have the time to attend any of them, she noted, "I'll not miss the Easter worship service on Sunday. Everybody who's anybody will be there... Besides, this church is such a beautiful place to celebrate Easter."

She and her family used to celebrate Easter and Christmas at another church... "A Free Will Baptist Church," she mumbled. She remembered the name quickly because an old friend, a member there, had called yesterday to invite her to the special Easter services. She recalled that she had been active in the church when she was young.

"What an old-fashioned Christianity they preached," she laughed to herself. She and her family had a different life style now. Her intellectual enlightenment and social position would not fit well with those old beliefs.

Virginia walked briskly through the park to the nearby shops for a day of Easter shopping. While shopping, she recalled the events of the past few years which brought her to this elite suburb of Detroit. As her husband, Howard, climbed the corporate ladder, the family moved up socially as well. The moves often meant a change in neighborhood and churches.

Two years ago Howard was promoted to a rather high executive position in the auto industry's largest corporation. The Travis family was able to realize the fulfillment of many cherished dreams. They were able to



purchase a lovely colonial home in one of the most desirable neighborhoods, and the kids could attend the best schools. Within months of Howard's promotion, the Travis family was accepted into an elite golf and country club. Virginia had even been invited to join the Junior League.

Virginia's head began to swim as she remembered the whirlwind of luncheons, parties, committee meetings, show openings, school functions, and civic functions in which she participated. "When was the last evening the family was together?" She wondered.

"Why, our family has every reason to be happy." She thought as she strolled confidently into the town's best dress shop. "What else is there — really? It's such a pleasure to shop without looking at price tags!"

She left the dress shop with a fashionable new Easter outfit which reassured her reasons for happiness. Her eye was attracted to a well-dressed manikin in the store window, and she noticed its shallow, empty eyes. She stared at its artificial, lifeless smile. Several minutes passed before Virginia realized that the manikin was simply her own image reflected in the store window. This sudden recognition startled her into a searching self-examination.

ABOUT THE WRITER:

Mrs. Bennie Shellnut, the former Bonnie Belcher, is an active member of the First Free Will Baptist Church in Hazel Park, Michigan. She attended Free Will Baptist Bible College and earned both her B.S. and M.S. degrees from Wayne State University in Detroit. She is presently pursuing a doctorate degree in speech and education at Wayne State University where she is a part-time instructor.

"Why do I look so empty and unreal?" Burning questions began to race through her mind with merciless reverberations. "I have everything a woman could want . . . I am happy! . . . I know I am! . . . But, why in the world don't I look or feel it? Why do I suddenly feel so lonely and distraught? Why does it seem as if I haven't a friend in the world to whom I can turn?"

Virginia hurried home in a daze. Once inside her "dream home," she threw herself on her bed and began to tremble. "Oh, God," she moaned, "why am I not happy?" Her sobs filled the room for hours but no answer came. Feeling a tremendous void within, she composed herself enough to dress for a Junior League committee meeting.

The week was torture for Virginia, but she managed to maintain a facade which disguised the inner agony that was tearing her apart. When Easter Sunday arrived, she and her family dressed in their new clothes to attend the worship service. Her two teenagers, however, refused to go, for they claimed it was all "a bunch of meaningless form and hypocrisy." Howard, Virginia, and the two younger children paraded in with the others at 11:00 A.M. They sat piously in the cushioned pews and prepared themselves to listen to the eloquent minister tickle their ears with a laudatory Easter sermon.

The sun radiated through the famous kaleidoscope and set an inspiring mood. Virginia anxiously awaited the Easter sermon. As her heart beat quickly, the minister stepped to the ornate pulpit situated in front of the huge sculptured cross. His message contained several impressive quotes from such learned scholars as Plato, Shakespeare, Russel, James and Thoreau, but little mention of Christ. His theme was that all men are basically good, and need only to look to Christ and "other" great teachers for solutions to today's pressing personal and social problems.

On Easter Sunday, in this awe-inspiring cathedral, there was no mention of the cross or the resurrection. There was no comment of man's sinful nature and his need for a Savior. Man was left to find his answers in "great" philosophies and from music such as the currently popular rock opera "Jesus Christ, Superstar." The sanctuary,

packed with society's elite, now seemed empty and meaningless. The stained glass windows let in a kaleidoscope of sun rays, but seemed to keep Christ out.

Virginia's soul cried out in agony and longed to discover the answer only Christ could give. Consequently, she decided to surprise her friend, Mrs. Evers, by accepting her invitation to attend the old neighborhood Free Will Baptist church for the evening service. She hoped that the conflict within her could be resolved. Her family was surprised at her decision since she had been the one to decide the Free Will Baptist church wasn't acceptable enough for them years ago. She asked her family to go along, but they all had more interesting things to do.

Because she arrived after the service began, she slipped unnoticed into a back pew. She listened to the inspiring hymns "Christ Arose" and "The Old Rugged Cross." Afterwards, the minister delivered a detailed message of Christ's death, burial, and miraculous resurrection. He emphasized that Christ died that we could have everlasting life. He read the 15th chapter of First Corinthians, and one verse surged through her like a wave of rushing water: "And if Christ be not raised, your faith is in vain; ye are yet in your sins," (I Cor. 15:17). The preacher boldly proclaimed the living, resurrected Christ, and Virginia knew that she had no hope unless it were true.

She followed the minister's message intently, as if she had never heard the "truth" before. When he read scriptures, her eyes burned across the pages of her own Bible as she consumed the "Living Word."

The tormenting questions of the previous week of agony were answered one by one as the minister made each point in his sermon. Before the invitation, he closed the message with words which Virginia felt pierced her body and soul as no rock musical could ever do.

With a heart broken for a world of sinners and useless hypocrites, the minister preached Christ and His love. He concluded:

Jesus Christ, the Son of God, claimed that He was the WAY, the TRUTH, and the LIFE, and that no one could come to the Father,

except through Him . . . the shed blood of Christ. No great philosophy, no great teacher, or no great church can lead us to the saving knowledge of Christ. But it is so sad that we have the TRUTH at our fingertips, and we sit with cold hearts in comfortable churches, knowing the truth, but refusing to live it and share it with others. A poet wrote these appropriate words:

We fashion great churches and creeds,

But the heart of the people still bleeds,

And the poor still rot in their needs.

We display with pride His cross
In the midst of our pagan life
While we hug to our hearts the cross

Of our selfishness and strife.
What sacrifice have we made
To live the love He prayed?
What willing blood have we shed
To do the deeds He said?
To be popular and well-fed
We forsake the way he led.

So many of us have crucified Christ afresh by our sins, but He is willing to wash away every sin with His precious blood. You too can experience the resurrection to new life in Christ if you will accept Him.

"Although my clothes are expensive and fashionable," Virginia thought, "I feel naked and exposed before God." She trembled as she stood during the invitation hymn, "Just As I Am." The fashionable Easter outfit suddenly seemed like filthy rags, and her home and social prominence seemed as useless dust under her feet.

How spiritually empty she had felt that morning in the church with its splendid stained glass kaleidoscope and Christless human philosophy. She realized that Christ, not social position, popularity, or magnificent churches, was the only answer to her searching questions. Christ offered genuine lasting happiness!

Virginia Travis pried her hands loose from the back of the pew and went to kneel in repentance at the altar. She made this a memorable Easter by allowing God to resurrect her dead soul to a full, joyful, life in Christ. She felt as if God's own kaleidoscope was shining in her heart.

Along with her tears of rejoicing, however, Virginia shed bitter tears of regret. An ever-widening gap had developed between her family and God, and she knew that the years of separation would be difficult to overcome. Virginia prayed that it would not be too late to bridge the gap. ▲

Virginia ". . . had been the one to decide that the Free Will Baptist Church wasn't acceptable enough for them. . ."

Tidewater Churches --- Why Are They Growing?

By Gene Parish

Most of the Free Will Baptist Churches in the Tidewater area of Virginia have experienced unusual prosperity and growth. A minister, whose job takes him into many different churches, recently was with us for a Sunday evening service. Upon observing the rapid growth of our church, he asked the question, "How do you account for this kind of growth?" There is a sense in which you cannot explain, except to say, "God is responsible." Yet, I think we are less than honest if we do not acknowledge the fact that God takes the natural and uses it as a tool to accomplish His purpose and will. In observing the rapid growth among our Tidewater churches, I have observed several things that I believe has aided them in their growth.

I. THE PASTOR

How important is the pastor to the growth of a church? I have observed in the Tidewater area, and in other places for that matter, that the greatest key to success in the church is the pastor. The pastor must be a warmhearted, compassionate, evangelistic preacher of the Gospel who is enthusiastic and able to create enthusiasm among his people. People, as a rule, do only what they are motivated to do; so then, the pastor must become a master of motivation. To sum it up in regard to the pastor, we might say that the church will rise or fall on leadership and leadership comes through confidence. So when the pastor has been established as the leader, through showing himself capable and winning the respect of his people, he will be able to lead his church to greater heights.

II. THE PEOPLE

It goes without saying, the pastor cannot build a large church by himself for it takes many people, working together, to build a great work. The attitude of the people and their willingness to get involved makes the difference between the average struggling congregation and the above-average thriving, growing church. One of the things that has impressed me about my own people and the people in our Tidewater churches is the growing vision they seem to have. I have found that as our church grows, our vision grows and as our vision grows the greater the excitement is concerning our future growth. When the people become excited about their church it can be seen in every phase of the church program. For instance, we have grown not only in numbers, but in finances and in faithfulness in attendance to all services.

III. THE PROGRAM.

Every program of the church should be geared to the immediate or ultimate goal of soul winning. If it is not, then it is not worthy of support and it will become a hinderance to the main purpose of building an evangelistic church. I think this is one reason why so many churches are merely treading water instead of making progress. We must guard against using our time and energy for things of lesser importance and not having time for the main thing. There are several things our Tidewater churches are using with great blessing in accomplishing our goal of winning souls and building our churches.

A. Bus Ministry.

Most of the growing churches in the Tidewater area are using buses. Since I am more familiar with my own situation than with any other, let me share with you our testimony. Just a few months ago we saw the need of getting started in this ministry, so I challenged my people to pray about the matter and to ask God to give us a bus. One of the ladies in the church came to me and said, "I have four hundred dollars I want to give the church to buy a bus." We found a bus and bought it for a little over four hundred dollars. God blessed

1971 SUNDAY SCHOOL AVERAGES
TIDEWATER ASSOCIATION OF FREE WILL BAPTISTS

CHURCH	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
BETHANY Pastor: Winford Floyd Norfolk, Va.	282	282	282	268	268	268	294	294	294	289	289	289
BETHEL Pastor: Gene Parish Hampton, Va.	102	108	122	177	154	166	153	198	260	324	292	279
BLOSS MEMORIAL* Pastor: Vergel Maness Arlington, Va.	100	103	103	119	91	106	83	91	95	96	82	87
COLLINSWOOD Pastor: Charles Brown Portsmouth, Va.	391	435	570	568	411	395	328	325	396	397	425	398
EMMANUEL Pastor: C. L. Richardson Norfolk, Va.	58	59	54	53	46	49	48	44	42	48	47	46
FAIRMOUNT PARK Pastor: Dale Burden Norfolk, Va.	406	445	625	631	648	624	574	586	682	722**	663	610
HYDE PARK Pastor: Billy Morris Norfolk, Va.	186	248	218	228	213	203	207	233	290	289	285	274

*The Bloss Memorial Church mothered a mission church in Sterling Park, Va. during 1971.

**Fairmount Park's highest Sunday school attendance was 1,057 on an October Sunday.

NOTE: Statistics were not received for the other member churches of the Tidewater Association.

ABOUT THE WRITER:

The Reverend Parish is pastor of the Bethel Free Will Baptist Church of Hampton, Virginia.

in such a wonderful way with that one bus we began looking for another and sure enough, we found it. A good part of the money came in for that one. Later, we decided we needed more buses. One of the businessmen of our church wrote a check for two buses. This gave us four buses. Just before the writing of this article we purchased our fifth church bus.

B. Radio.

Several of our churches are using the radio in various ways to extend the outreach of their ministry. One church has a Sunday morning broadcast. The largest church in our area uses thirty-second spot announcements to get the name and program of their church before the people. Our church has found it profitable to use a three minute daily devotional program. Selection of your radio station and the time your program is aired is most important. I try to get time on the most listened-to station in our area and then request that my program be aired during "drive time" daily. This is your most expensive time, but if you are trying to reach people, you should air your program at a time when the most people will hear it.

C. Newspaper.

We have just recently started using the newspaper on a regular basis. I am convinced that this is one of the most valuable means of getting your church before the community. The size of the ad should be determined by the purpose you wish to achieve and the cost of the various sizes available.

In conclusion, I want to say a word about the church services themselves. No matter how extensive the outreach of the church is, if you do not have something for the people when they come, they will not come back. If God's presence is real and His power is evidenced in the salvation of souls, I have no doubt that people will find what they need through the services of the church. It is my feeling that whenever people go to church consistently and come away depressed rather than blessed and encouraged, something is drastically wrong. There should be a positiveness about the services of the church. We should keep a positive attitude even in our approach to negative truth. In doing this our services will take on a spirit of expectation and blessing that will cause people to enjoy coming. ▲

Consider Organizing A Master's Men Chapter

By Ray C. Turnage

It is God's will and pleasure that in these last days of unrest and runaway immorality that Christian laymen recognize more fully their responsibility toward God, fellowman, community, and church. Men are compelled to walk closer to the Lord and establish stronger ties among their fellowman.

A vibrant organization of men in your church provides immediate resources of trained leadership. A strong fellowship of Christian men draws newcomers into the various phases of the church program.

To assist laymen in the formation of a Master's Men group, a suggested outline of procedure is submitted. A strong foundation is essential to good organization. Success or failure can often be attributed to the kind of foundation laid. Therefore, in organizing a Master's Men Chapter, plan carefully and prayerfully.

HOW TO ORGANIZE

1. Confer with the pastor. With his help and advice you are sure to have a much better start. When the desire to organize a Master's Men is fixed in the minds and hearts of some men of the church, they should work with the pastor in making plans. If the pastor is not in favor of such an organization, the men should not attempt to organize over his opposition. Surely the pastor will approve an organization for a church that has as its sole objective the strengthening of the total church program.

2. Set a time and a place for the first meeting. Notify all the men of the church of the meeting and urge them to attend. The best time for the meeting is when the largest number can attend. The place should be the church or some place that is easily accessible to the whole group of prospective members. The pastor should work very closely with the committee in making arrangements for this first meeting.

3. Advertise extensively. Every meeting should be advertised, but the first meeting should have extensive advertising. Posters should be placed in conspicuous places. Use the church bulletin for announcing your meeting. A personal letter could be sent to every man of the church. Strong announcements concerning the meeting should be made from the pulpit. The best method of advertising is personal contact.

4. Explain the purpose and objectives of the organization at the first meeting. This could be done by one person or several individuals who have become familiar with the organization. Materials concerning the Master's Men should be shown and explained to the group. Review the constitution and by-laws to the group and ask for questions. A vote for adoption could then be taken.

5. Enlist all those who want to participate in the organization. These could constitute your charter membership.

6. Elect a nominating committee of three (3) or five (5) members, depending on the size of the group. This committee should study the duties of the officers very carefully and try to select officers who are qualified and willing to fill the positions.

7. Notify the National Office. After your organization has been formed, your secretary should notify the national office and apply for a charter.

8. Set a time for regular meetings. Select an appropriate time for the monthly meetings and take suggestions for the programs that will interest the group. Request any assistance you might need from the national office.

If you have information about your local Master's Men chapter that you wish to share or if you need additional information about the Master's Men organization, please write: Master's Men, P. O. Box 1088, Nashville, Tennessee 37202.



The Stewardship Of The Holy Spirit -- Part 1

The Third In a Series
By Rue Dell Smith

As this series, "Studies in Stewardship," progresses, we understand three things: 1. God the Father is the Great Steward of all things; 2. God the Son is the administrator or steward of the Father's will; 3. God the Holy Spirit causes the work of the Father and Son to become real to the believer. From the textual reading, it can be seen that Jesus taught the joint stewardship responsibility and function of the Trinity when He said, "All things that the Father hath are mine: therefore said I: that he [the Holy Spirit] shall take of mine, and shall shew it unto you," (John 16:15).

Therefore, this section of the redemptive process is known as the dispensation or

III. STEWARDSHIP OF THE HOLY SPIRIT.

Redemption, the plan of God's stewardship and of which Jesus is Mediator, becomes a reality to the believer through the stewardship of the Holy Spirit. The Apostle Paul teaches "... the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," (Rom. 8:2) and, also, "the Spirit itself beareth witness with our spirit, that we are the children of God," (Romans 8:16). When these Scriptures are read together, with the promise of Jesus, "when he is come, he will reprove the world of sin, and of righteousness, and of judgement: Of sin, because they believe not on me" (John 16:18), we understand that the Holy Spirit (1) convicts the unbeliever that he is a sinner in need of salvation, (2) delivers from the sinful state, and (3) assures the believer of his status as a son of God.

The work of the Holy Spirit, however, cannot be limited to the time

period between Pentecost and the Parousia. The consistent teaching of the Scriptures is that the Holy Spirit has always been an active force in the world. In the process of creation "the Spirit of God moved upon the face of the waters" (Gen. 1:2), and throughout the Old Testament time period He moved upon and within the people of God. It can be argued, but not substantiated, that the Holy Spirit first entered, infilled, empowered, annointed, filled up and gave gifts to believers on the day of Pentecost. But the lives and testimonies of many Old Testament characters attest to the experience of an abiding presence of the Holy Spirit. David prayed "Cast me not away from thy presence; and take not thy holy spirit from me," (Psalms 51:11). The testimony of Pharaoh concerning Joseph was, "Can we find such a one as this is, a man in whom the Spirit of God is?" (Genesis 41:39). God's own testimony of His servant Joshua, "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thy hand upon him," (Numbers 27:18).

The Holy Spirit did not only dwell in people before Pentecost, but He also annointed and gave gifts to men. The Spirit annointed Cyrus to be King of Persia and Saul to be the King of Israel. He gave the gift of skill to Aholiab and Bezaleel (Ex. 31:3-6), the gift of knowledge in rebuilding the temple to Zerubbabel (Zech. 4:6), and endowed Joseph with the ability to be an administrator in Egypt (Gen. 41:38).

Although the operation of the Holy Spirit can be seen before Pentecost, notice that there is a difference in His ministry after Pentecost. This difference, however, was not as some say, "Before Pentecost, the Spirit was on believers, and after Pentecost, He was in them." When Jesus said "... for he dwelleth with you, and shall be in you," (John 14:17) He was contrasting His limited presence in the body to the constant presence of the Holy Spirit. He was not stating a principle in relation to locality. Before the price of

Redemption had been paid, it could not be applied to our debt. Therefore, the stewardship of the Spirit could not begin until the stewardship of the Son was completed. Jesus said, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water," (John 7:38). John added, "But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified," (John 7:39).

The dispensation of the Son being completed, Jesus sent forth the Holy Spirit to serve in a position He had not held before — the office of a Steward. The Apostle Peter said, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this, which ye now see and hear," (Acts 2:32-33). As the Holy Spirit operates within the believer, the stewardship principles inherent in the Trinity are applied with a life-changing force to the lives of believers. Peter said "As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God," (I Peter 4:10). Within the Spirit's Stewardship, we can see all the forces of life operating in creation, the new birth and, finally, a new heaven and a new earth.

A. The Holy Spirit is the Life Force of the Father's Creation.

The operation of the Holy Spirit outside the Trinity council, first of all, is seen as a life force in surroundings that were static, void and formless. In and upon this vacuum of void and darkness, "... the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Gen. 1:2-3). The Holy Spirit did not create the worlds, God did this through the agency of His Son, but the Spirit gave life to the Father's creation. This force has and does pervade and permeate the seed, soil, air, water, and even the sun and moon, giving life to all organism. This force is responsible for the development of all processes both organic and inorganic. David recognized this when he said, "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth" (Psalms 104:30). When God formed man of the "dust of the ground" (Gen. 2:7), God, indeed, did the creating, but the Spirit gave man life. Moses wrote, "God... breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). The Amplified Bible reads, "... and breathed into his nostrils the

ABOUT THE AUTHOR:

The Reverend Smith is pastor of the Purcell Free Will Baptist Church, Purcell, Oklahoma. He attended Oklahoma Bible College and has most recently pursued his education at Oklahoma University.



by Robert Picirilli

gems

from the
Greek New Testament

In the past three columns we have given attention to I Thessalonians 5:14, where various exhortations are given about our Christian duties to one another within the fellowship of believers. Three injunctions have already been examined: (1) "warn the unruly"; (2) "comfort the feeble-minded"; and (3) "support the weak."

One more instruction is given us in the same verse: "be patient toward all." The word for "patience" is quite interesting: *makrothumeo*. It is a compound word, from *thumos*, "wrath," and *makros*, "far off." Literally, then, the word means to keep wrath far away. In other words, one must be "slow to wrath," to use the words of James 1:19.

Actually there are two Greek words often translated "patience" in the New Testament. The other one is *hypomone*. According to Trench's study on synonyms, this latter word, which literally means to "bear up under," indicates patience in respect to the *circumstances* that test us, especially those over which we have no control.

But *makrothumeo* indicates patience in respect to *persons*, and suggests that we should not be quickly provoked by those with whom we have to deal. We should not be easily angered when

STEWARDSHIP (continued)

breath or spirit of life; and man became a living being" (Gen. 2:7). When used in this context, the word breath is always taken to mean spirit; therefore, the breath of God was and is the Holy Spirit.

How marvelous is the life giving force of the Holy Spirit in past creation, but even more marvelous is this force in regeneration and service. In the book of Titus we are told, "Not by works of righteousness which we have done, but according to his mercy he has saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour," (Titus 3:5-6). We also find motivation and assurance for service by the promise of the Master, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

others mistreat us. The point is that we do have control in such cases; we can lose or retain our tempers.

This word is also often translated "longsuffering" in the King James version, and is often used of God. He sets the example for us. How just and easy it would be for Him to lose His patience with us all and wipe us out! But He "keeps wrath far off," and is slow to anger.

And so must we be with one another, both within the church and toward the unsaved. The "all men" of this verse certainly implies that saints and sinners are included (compare the next verse). And we may be assured that the saints and the sinners can both test our patience!

Indeed, the first three exhortations in verse 14 show us just how some among the saints will test our patience.

Those unruly ones who get out of line and need our instruction; those fainthearted ones who need our encouragement; those who can't stand alone and need our support — it is all too easy to become impatient and provoked at such. But we must "keep anger far off." In Ephesians 4:2 Paul uses this same word (translated "longsuffering") and adds this explanation: "forbearing one another in love."

And our experience teaches us that the sinners will test us too. Sometimes they taunt us; or again they tempt us. At times they even attack us. In all these we must be patient. We must keep cool, push away the wrath that would rise so easily, doing as verse 15 says: "See that none render evil for evil unto any." ▲



By Sitha Hinton

When someone mentions family devotions, my mind goes back to a Woman's Auxiliary convention at Edgemont Church, Durham, N.C., in 1937, and a Mrs. Wall from Micro who gave the devotion "The Family Altar." It blessed my heart! I promised the Lord if ever I had a home, there would be a family altar.

On January 16, 1938, I was married and the next day we started our family altar. It is still in practice today.

When my first baby was borned, I thought he was the prettiest baby I had ever seen. I cried as I looked him over. I knew there would be many things we couldn't give him, but I promised the Lord there would be love and Christian training. I wanted to practice the verse "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). We started reading the Bible and praying with our son before he was a month old. We did the same with our other four children. Did they understand? Probably not at

first, but I think they felt a love and security because of the practice. It was their first habit. We saw each of them accept Christ as their Savior before they were ten years of age.

A house is no better than its foundation and neither is one's character. That foundation for life is laid early, even before the teen years.

We all eat breakfast together, then we read the Bible, kneel and pray. Then each starts his own activities for the day. "Not that early," someone groans. What's a few minutes when a child's destiny is at stake? My children are all through school now, and they always had breakfast and prayer before they left for school. I wanted my children to know they had a loving Savior to turn to during the trials of life and trials do come to everyone.

Someone has said "The hand that rocks the cradle rules the world." We have to give children an example that will stand, Children are great copy cats and they copy parents. "But be ye doers of the word and not hearers only, deceiving you own selves" (James 1:22).

Women, let's put first things first and train our children by example to serve the Lord. "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). ▲

ABOUT THE WRITER:

Mrs. Hinton is a Library Assistant in the Southern Nash High School at Bailey, North Carolina. She and her husband, Oscar, are long-time active members of the White Oak Hill Free Will Baptist Church, Bailey.

christian doctrine

BY LEROY FORLINES
Professor and Dean of Men
Free Will Baptist Bible College

In the previous article on "Making Doctrine Practical," the importance of moral knowledge was discussed. It is important that we have strong views about holiness and sin. We must feel deeply about sin.

We are living in a day when peoples' moral sensitivity is dulled on many things. Many things that used to bring shame and disgrace are acknowledged and discussed publicly with no apparent shame. The church winks at things it used to weep over. It is no wonder that it is so hard to get sinners under conviction. It should be no surprise that revival fires are so hard to kindle.

What must happen in an individual before he gets under conviction? He must see himself guilty and worthy of eternal punishment for his sins. A light view of sin will not do this.

The success of the church requires that sin be seen as exceedingly sinful. The first step in doing this is to see the consequences of sin. Sin is so terrible in its guilt that God had to condemn man to an eternal hell. The seriousness of sin is further seen in the fact that before God could forgive sin He had to punish our sins in Jesus Christ. He could not

forgive them without first paying the penalty for them. The seriousness of sin as expressed in the doctrine of hell and atonement must ever be kept before people. We cannot take lightly what God has taken so seriously.

The seriousness of sin is also seen in its destructive consequences in the lives of people round about us. Sin makes promises it cannot fill. It promises bread and gives a stone. It promises a fish and gives a serpent. It promises an egg and gives a scorpion. Alcohol promises to drown one's sorrows and make him happy only to end up making him feel worse. Sinful pleasures offer a thrill which leaves a person with an aching conscience and loss of self-respect. Illegal drugs offer thrills and excitement that soon pass away and leaves the victim in bondage. Lying offers a way to avoid punishment or a way to make a quick dollar, but in the end causes one to lose character, reputation, and sometimes leaves him friendless and jobless. When we see sin for what it is, we will not take it lightly.

We become far more acquainted with sin through a knowledge of *sins* than we do the abstract idea of sin. Sin must be

translated in terms of personal experience. When we talk about sin in general, it does very little to move people. It is only when we talk about particular sins in their life that they begin to be concerned.

It is true that each person must ultimately make up his own mind about what is right and wrong. But this should never be used as an excuse to avoid our responsibility to make people aware of the presence of sin and the need of repentance. We must call sins by name. When preachers under the anointing of the Holy Spirit, call peoples' attention to the sins of lying, stealing, adultery, immodest dress, theater attendance, dancing, hatred, gossip, etc. people will take sin more seriously. When people confess sin by naming sins, we will see far more results than comes from the general confession of sin.

Some of the fears that people have in connection with naming sins and taking sin seriously are valid. The devil will try to get us entangled in the web of legalism. He will try to get us to mechanically subscribe to a list of do's and don't's. He will try to get us to become so involved in deciding what is right and wrong that we take our eyes off Jesus.

While the above problems are problems we face if we take sin seriously, there are far greater problems if we do not. Whenever sin is not taken seriously, sinners will not be brought under conviction. There will be first neglect and then unbelief on the doctrine of hell and the cross. Eventually, the church will become a social center that no longer preaches the Gospel. We dare not let this happen.

FRANCE'S THREE C's

By Gary Madray

During the summer of 1971, the Lord gave me the opportunity to go to Europe as His witness. While I was in France as a summer missionary, I noticed three forces which appeared to me to be working in opposition to gain control of the French people. These three forces are Catholicism, communism, and Christianity. I shall refer to them as the three C's.

During this ministry, I passed through many villages. Usually the first object in sight was the steeple of a Catholic church. This sight was heartbreaking! So many villages, in fact more than 36,000, with no gospel witness!

ABOUT THE WRITER: Mr. Madray, a missionary candidate from Jesup, Georgia, will graduate in May from Free Will Baptist Bible College.

For centuries, Roman Catholicism has had a stronghold in France. Today 85 per cent of its people profess to be Catholic, yet less than 25 per cent are active church attenders. Here is a country with prosperity, power and intelligence, yet, the spiritual life of its people is dominated by a church with many corrupt practices.

Historians tell us that communism was actually developed in France by Karl Marx who was run out of Germany. The atheistic communists realize the prominence and geographical position of France and, therefore, are working overtime to persuade the French people to embrace communism. Everyday they are faithful in passing out communist propaganda in the open markets and streets. The French communist has this diehard motto: "Believe me, it is we who will win, for we believe in our Communist message and we are ready to sacrifice everything, even our lives, in order that our cause



COMMUNIST LITERATURE is distributed daily in the squares of France's merry cities.

The History Corner

By Mary Wischart
and Robert Picirilli

In the last part of the nineteenth century in East Tennessee a one-of-a-kind man greatly contributed to and influenced Free Will Baptists. That man was William Bonaparte Woolsey, born in 1821. He was saved at twenty-one and became a Baptist minister. His feeling about free will and open communion quickly identified him with Free Will Baptists. A man who had convictions and the courage to stand by them, Woolsey with three fellow ministers from the Baptists combined their churches into a Free Will Baptist Association.

Woolsey must have been a man who loved learning. After his conversion he devoured books about the Bible. He did not have much formal education, but he was well educated by his reading and his experience. He even taught himself to read the Greek New Testament with the help of a lexicon.

One of the most influential things William B. Woolsey did in his life time was to establish Woolsey College. He longed for the youngsters he knew to have a chance to get an education. Also he longed to see a Free Will Baptist school established.

In 1872, Woolsey headed a committee charged with the responsibility of opening a school in the Tennessee mountains. He gave his means, his time and energy, his very life in working toward the opening of Woolsey College, as the school was called. It opened its doors in 1873, a school including elementary through high school classes. Woolsey College operated until about 1904, although the property was not disposed of until 1912.

Apparently William B. Woolsey liked to try his hand at writing poetry and songs. His notebooks, now in the possession of his grandson Paul Woolsey of Greenville, Tennessee, contain several poems, some with choruses and evidently intended to be sung.

One which suggests it was written toward the end of his life tells something of his trials and gives a charge to those who follow after. One is a vivid description of hell. Another, my favorite, is a description of his prayer retreat.

To leave my dear friends, and
with neighbors to part
And go from my home it affects not
my heart
Like thoughts of absenting myself
far away
From that blessed retreat where
I've chosen to pray.

Sweet bower where the pine and the
poplar have shade
And wove with their branches a roof
o'er my head
How oft have I knelt on the evergreen
there
And poured out my soul to my Savior
in prayer

The early sweet notes of the
loved nightingale
That dwelt in my bower
I used as my bell
To call me to duty the birds
of the air
Sang anthems of praise as I went
to my prayer.

And Jesus my Saviour oft deigned
there to meet
And bless with his presence
my lonely retreat
Oft filled me with rapture and
peacefulness there
Inditing in heaven [']s own language
my prayer.

One of Paul Woolsey's notebooks which belonged to his grandfather, William Bonaparte, includes a written statement dated December 7, 1904: "I feel that I am on the verge of the river of Death. Yet I am impressed to try to write a few lines from the text Phil. 1:21, 'For me to live is Christ and to die is gain.'" No better epitaph could have been written for the man.



religious newscope

This "compilation" of church news is to acquaint our readers with what is happening in the church world. The CONTACT staff does not necessarily endorse any of the activities reported.

BIBLE TAUGHT AS LITERATURE IN PENNSYLVANIA SCHOOL

NORRISTOWN, PA. (EP) — A. D. Eisenhower High School here has a course in Bible.

But since public schools can't teach

"religion" which means individual translations are not allowed, the teaching of the Bible as a piece of "rich literature" is perfectly legal.

Bible study at Eisenhower is now a 10-credit major course, according to Teacher Elizabeth H. Bagger. When she first introduced the course at an assembly three years ago students groaned, Mrs. Bagger recalls. But the teacher explained that the Bible, not religion, would be the subject of the course.

The class studies modern interpretations, poetry in the psalms, paintings and the rock opera, "Jesus Christ Superstar."

The Bible is the text. Movies, slides, discussions, filmstrips, guest speakers and research assignments are all part of the program.

"My father is a preacher," one student said. "But he didn't force me to come. I took it because I wanted to."

SOUTHERN BAPTIST MEMBERSHIP ROSE TO 11,826,463 in '71

NASHVILLE (EP) — Church membership in the Southern Baptist Convention rose to 11,826,463 in 1971, an increase of 196,583 over 1970, according to the Research Services Department of the denomination's Sunday School Board.

The nation's largest Protestant denomination reported a decrease of 129,370 in Sunday School enrollment — to 7,141,453.

Baptisms through conversion for 1971 reached a total of 409,659, an increase of 40,796 over the 1970 figure.

shall triumph." Today, only about ten per cent of France supports socialistic communism, yet it is the fastest growing C!

Christianity in France? At the present time, only about five per cent of France is Protestant, with this majority having liberal tendencies. It is estimated that less than two per cent of the French people have had a genuine salvation experience. What will future historians say about Christian growth in France? Will Free Will Baptists have a part in that Christian expansion?

Free Will Baptists now have one missionary family in France with another couple in language school preparing for service. Can just two Free Will Baptist missionary families do the vast task of evangelization in France?

All three C's are extremely evangelistic with a common goal of winning the whole world — yet each one has a philosophy that is completely different. "... He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (I Cor. 9:6). ▲

SOVIETS CONFISCATE BIBLES CARRIED BY ORU STUDENTS

NEW YORK (EP) — Ten students from Oral Roberts University in Tulsa, recently returned from a study tour in the USSR, said Soviet officials confiscated religious literature they were carrying and labeled it "contraband."

However, the group said it learned that the Soviet Council of Religious Affairs is willing to allow U.S. visitors to bring one Russian-language Bible each

into the USSR, if it is brought in "openly."

"We will be glad to supply a free Russian New Testament to anyone traveling to the Soviet Union and will provide them with church addresses," Dr. Steve Durasoff, a theology professor at Oral Roberts U. and leader of the student group said here at Kennedy Airport.

INDIA MISSIONARIES CRITICIZE U.S. GOVERNMENT ACTION

GAUHATI, ASSAM (EP) — An independent American observer and two missionaries of the American Baptist Foreign Mission Society registered their dismay over the U.S. backing of Pakistan during its recent war against India to prevent unsuccessfully the creation of Bangladesh.

"As President Nixon's position became clear and American warships moved toward Bangladesh, it grew embarrassing for us, as Americans, to move in public," wrote Missionary George Gillespie here. "We were very conscious of everyone's indignation at the American attitude... The work of individual Americans in this country has probably been put at its lowest effectiveness. There is now very little good will toward America. This is unusual for India."

From South India, missionary doctor Robert Carman said while trying to send relief to Bangladesh refugees: "We are ashamed of the equivocating U.S. stand on this matter and on arms supplies. It is difficult for us to understand how the U.S. can equate the biggest democracy in Asia, now caring for these millions of refugees, with a long-standing dictatorship where the results of the first election were scrapped and where mass slaughter of Bengalis, especially Hindus, has reached genocide proportions..."

The American wife of an Indian national, Mrs. Helen Nichols-Roy, said the U.S. has been able to watch "another Hitler" at work (in East Pakistan), and the Rev. Raymond Beaver, American Baptist regional representative for India Fields, estimated it would "take years for American missionaries to restore the good will that has been built up over more than a century of service to the people of India."

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

February 1972

RECEIPTS:

State	February 1972	February 1971	Yr. to Date	Design.
Alabama	\$...	\$...	\$ 1,271.24	\$...
Arizona	...	...	632.28	...
Arkansas	737.39	890.63	1,533.03	...
California	630.03	549.12	1,194.79	177.80
Florida	820.30	804.71	1,719.76	...
Georgia	509.40	380.33	1,002.71	...
Idaho	42.81	...	116.29	...
Illinois	1,990.39	836.61	2,193.12	...
Kansas	180.00	247.00	372.00	...
Kentucky	697.59	267.78	848.84	...
Maryland	...	...	90.00	...
Michigan	35.66	28.50	460.86	...
Minnesota	60.26	...	107.72	...
Mississippi	125.61	...	191.61	...
Missouri	2,817.59	2,284.54	5,157.59	2,817.59
North Carolina	96.31	150.55	170.31	...
North West Assoc.	114.07	...	114.07	...
Ohio	10.00	269.86	550.00	...
Oklahoma	1,865.53	2,021.95	3,969.94	...
Tennessee	259.23	172.12	380.09	...
Texas	159.87	...	246.72	...
Virginia	32.47	40.17	208.47	...
West Virginia	...	50.00	25.00	...
Wyoming	...	...	6.00	...
Totals	\$ 11,184.51	\$ 8,993.87	\$ 22,562.44	\$ 2,995.39

DISBURSEMENTS:

Executive Dept.	\$ 3,150.61	\$ 3,480.41	\$ 6,548.67	\$ 594.82
Foreign Missions	2,620.72	1,767.85	5,158.95	929.59
Bible College	2,203.52	1,600.40	4,355.59	619.41
Home Missions	1,513.32	993.35	3,086.92	507.20
Church Training Serv.	751.18	504.78	1,558.87	187.84
Retirement & Insurance	544.59	359.11	1,074.38	93.91
Layman's Board	312.96	227.56	601.59	31.31
Commission on Theological Liberalism	87.61	60.41	166.16	31.31
Misc.	...	...	11.31	...
Totals	\$ 11,184.51	\$ 8,993.87	\$ 22,562.44	\$ 2,995.39

\$500,000 FIRE GUTS DICKINSON PRINTING, HALTS 'CHURCH HERALD'

GRAND RAPIDS, Mich. (EP) — An arsonist set at least 10 fires in the establishment of Dickinson Printing here on Division Street downtown, causing some \$500,000 in damage and halting production on the weekly Church Herald and other periodicals Sunday night, Feb. 6.

Dr. Louis Benes has been Church Herald editor since 1945.

The printing firm and editorial offices which shared the same building will move to 630 Myrtle N.W. prematurely into the new facilities which Dickinson had purchased earlier but had not readied for occupancy.

No motive for the arson could be determined.

**MAJOR POSTAL INCREASES
ALARM CHRISTIAN PRESS**

WASHINGTON, D.C. (EP) — The U.S. Postal Service proposal to increase non-profit second class rates by 351.3 per cent has been upheld in the recent decision of the Postal Rate Commission's Chief Hearing Examiner, Seymour Wenner. The decision includes the proposed imposition of a 1½ cent surcharge on each magazine mailed in addition to the escalation of the per-pound rates on the editorial and advertising portions of publications. The full increase in the rate structure would be implemented over a 10-year period, if the Examiner's decision is upheld by the full membership of the Postal Rate Commission. Rates for non-profit bulk rates are unchanged.

Representatives of the Evangelical Press Association, the Associated Church Press and Catholic Press Association met here following the announcement of the decision and instructed their attorney, Charles Emmet Lucey, to file briefs on exceptions to the Hearing Examiner's findings.

Under the 1970 Postal Reorganization Act, the full Commission has the authority to increase, decrease or revise any of the recommendations made by the Hearing Examiner. Thereafter the Commission makes its recommendations to the Postal Service Board of Governors who finally authorize new postal rates. Whether religious press pleas for rate clemency, especially on the punitive 1½ cent surcharge, will avail remains to be seen.

In the brief on appeal, the religious press group has pointed out several of the Examiner's recommendations which were felt to be contradictory or in error:

(1) Examiner Wenner castigated the Postal Service for "untested beliefs" about the economics of its operations. However, his decision upholding increases in non-profit rates did not take his own skepticism regarding the Postal Service accounting philosophy into consideration.

(2) The Examiner pointed out that non-profit rates are to be set by law at a level *not to exceed* their "attributable costs" (which makes these costs a *ceiling*) but then allowed these non-profit rates to make the attributable costs a *floor*. "Institutional costs" are not to be considered in setting non-profit rates.

(3) The law mandates eight standards against which to measure new rate structures, yet, the religious group argues, seven of these criteria were ignored in the decision.

EDITOR'S NOTE: Should the full Postal Rate Commission and Postal Service Board of Governors sustain the Examiner's decision, second class mailing permits held by churches will be affected. ▲

KEYNOTE SPEAKERS

**1972 NATIONAL ASSOCIATION OF
FREE WILL BAPTISTS**

July 10-13

**Tarrant County Convention Center
Fort Worth, Texas**



HOMER YOUNG
Pastor
Capitol Hill Free Will Baptist Church
Oklahoma City, Oklahoma



WALTER ELLISON
Free Will Baptist Missionary
URUGUAY-SOUTH BRAZIL



LONNIE GRAVES
Pastor
Fellowship Free Will Baptist Church
Durham, North Carolina



TOM MALONE
Pastor
First Free Will Baptist Church
Florence, Alabama

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APRIL 1972

The Saviour IS Alive!

By Mae Fry

While looking through some works of art
By man, so mortal, made,
I spied a sketch of Jesus Christ,
Just risen from the grave.

The caption caught my eye,
And this is what it said,
"Jesus Christ, still heavy with death,
Is risen from the dead."

This painting showed our Saviour
As a glob of ugly flesh —
A black and shapeless figure,
An inhuman, worthless mess!

As I gazed upon this picture
In utter disbelief,
My soul was stirred with anger
And my heart was turned to grief.

It cried out from deep within me,
"Oh, you are wrong, my friend.
Our Lord arose victorious —
A Victor to the end!

Alive He went to Heaven,
At God's right hand to stay,
Until, alive, He comes for me
Some grand and glorious day!"

But this one, in utter ignorance,
Has pictured here instead,
A poor defeated Saviour —
One half living — one half dead.

My countenance is saddened
As I ponder o're the thought —
How *many* are the poor lost souls,
Who in this snare are caught!

How many serve a god of wood,
Of stone, of *things* and such,
Not knowing there's a *living* God
Who loves them, oh, so much!

If *you* are lost, my friend,
And serve a god who doesn't live,
Surrender to our Saviour —
Your all to JESUS give.

And when you feel Him lift the burden
And your doubts and fears depart,
You'll *know* that He is *living*,
For He'll live within your heart!

Mrs. Fry is the writer and coordinator of the Junior Adventurer C.T.S. material.