

# Free Will Baptist Pioneers



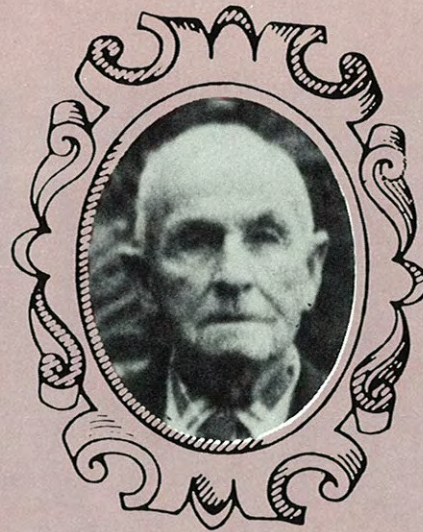
RALPH STATEN



E. E. MORRIS



D. W. ALEXANDER



GEORGE CLOUD

**contact** Of The National Association  
Of Free Will Baptists

FEBRUARY 1973



# FIFTY YEARS OF PREACHING

**"You can't see the shadows when  
you walk facing the sun."**

By Delbert Akin

Few ministers live to enjoy the fruit of 50 years of labor in the work of the Lord. The Reverend Edward E. Morris, pioneer preacher and evangelist, not only will enjoy that rare privilege this year (1973), but he continues to reap new harvests in the church which he presently pastors, the First Free Will Baptist Church at Sulphur, Oklahoma. He is also active in the work of the Hopewell No. 2 Association and the Oklahoma State Association. His continued interest and participation in these as well as the National Association of Free Will Baptists are an inspiration and challenge to all who know him.

Brother Morris was converted and began preaching in 1923. He was licensed at Sugar Loaf Mountain Church in the Roberts McGee Association in southeastern Oklahoma. His ordination to the gospel ministry was at the Iron Chapel Free Will Baptist Church of the Dibble Association in 1928. He had moved his family from Monroe in southeastern Oklahoma to Blanchard, Oklahoma in 1927.



SEEKING TO FULFILL A VOID that existed in the earlier days of the Free Will Baptist work, Brother E. E. Morris brought together a group of the young Oklahoma preachers to discuss ministerial ethics. The occasion was about 1950 at the Capitol Hill Church in Oklahoma City. Present were: first row, left to right, Mr. and Mrs. Bailey Thompson, Mrs. Stanley Mooneyham, a lad named Hunt from the Capitol Hill

Church, Mr. and Mrs. Weldon Wood and Mr. and Mrs. J. R. Hall. Second row: Mr. and Mrs. Roy Waddle, Mr. Carl Waddle, the late Mrs. Morris and Mr. Morris, Mr. and Mrs. Reford Wilson and Mr. Joe Blair. Third row: Mr. and Mrs. Bob Duncan, Mr. and Mrs. Charles Sapp, Mr. Stanley Mooneyham and Mr. Lynn Wood.

In the 1930's Mr. Morris preached throughout Oklahoma where Free Will Baptist churches were active. He and the Reverend John Bean, another pioneer preacher in Oklahoma, became interested and burdened to start churches in the larger cities. Most of the early Free Will Baptist work was in rural communities with worship services in school houses and community buildings. He led the organization of the Central Avenue Church (now Southern Oaks) of Oklahoma City in 1939. The Capitol Hill Church, where he was pastor from 1948 until 1956, was also organized in 1939. Other pastorates included churches in California as well as Oklahoma. He was State Evangelist for Oklahoma Free Will Baptists from 1936-1938. He has been active in youth work, having led in the organization of the first statewide youth rally.

When many other Free Will Baptist ministers were openly opposed to forming a National Association of Free Will Baptists, or were concerned only with local churches and regional organizations, Brother Morris was pressing for a national union which would bring Free Will Baptists together. He recalls attending a meeting of the Western Cooperative Association in 1934 at Tulsa, Oklahoma, where plans were made to attempt a merger of west and east. He also was at Denison, Texas, a year later, in 1935, when a date was set to meet that year at Cofer's Chapel Church in Nashville, Tennessee, to organize the National Association. He was a strong and vocal advocate for the formation of this Association. Even during the many times when he has raised his voice to be heard both for and against issues that have confronted the denomination, it has been clear and plain that his convictions have remained unchanged about the need for a strong denominational organization and program.

Although it is difficult to determine what has been the greatest achievement for Brother Morris, his election to the office of Moderator of the National

*ABOUT THE WRITER: Mr. Akin is pastor of the First Free Will Baptist Church in Ada, Oklahoma, a pastorate once served by Brother Morris. Mr. Akin, a graduate of Oklahoma Baptist University at Shawnee, is a member of Oklahoma's State Home Mission Board.*

Association of Free Will Baptists at its fifteenth annual session at Nashville, Tennessee, in 1951 has to stand near the top of the list. He served three years in this office moderating sessions at Shawnee, Oklahoma, 1952; Mount Vernon, Illinois, 1953; and Spartanburg, South Carolina, 1954. During the years of his leadership, a National Executive Office was established in Nashville, Tennessee, with all the national boards coming together for the first time. The first full time Executive Secretary of the National Association was elected. He led in the effort and saw the Cooperative Plan of Support adopted for the National Association. Although not endorsed in all sections of the country, this plan has been an undergirding of support for the boards and commissions of the various departments of the National Association. He also led in publication of the first denominational magazine which was named "Contact," a name it still carries.

Eternity alone will have to reveal the number of those whom Edward E.

Morris has won to the Lord and the influence of those whom he has led to become co-laborers in the Gospel through preaching, teaching, and other avenues of service in the church.

From that day when he was born on June 8, 1897, in Danville, Arkansas, until the day when he was "born again" in the Spirit of Christ, and until the present time, God has blessed and kept this preacher of truth and defender of the faith. When the final curtain is drawn on his life here on earth, like Paul of old, he can report in glory, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day . . ."

Brother Morris is a natural optimist with a determined courage to press on even in the midst of trial and opposition. His philosophy can best be summarized by one of his favorite sayings, "You can't see the shadows when you walk facing the sun." ▲

## The National Association Of Free Will Baptists Not A Key '73 Participant

NASHVILLE, TENN. — An inaccurate listing of "Free Will Baptists" in Key '73 promotional materials has prompted numerous inquiries and created some misunderstanding in various sectors of our denomination. The correct listing should be "General Conference of Original Free Will Baptists" which would more clearly distinguish the group which is participating from "The National Association of Free Will Baptists."

According to Rufus Coffey, Executive Secretary, Ted Raedeke, Key '73 Director, has promised to make the proper entry in future printings and news releases.

The Executive Secretary explained that "The National Association of Free Will Baptists" is not involved in this venture of cooperative evangelism because it is a contrived movement which links fundamental Bible believers with Christ-denying infidels,

conservatives with liberals, ecumenical enthusiasts with anti-ecumenists. This plan is contrary of Scriptural principles of separation which Jehu warns of in 2 Chronicles 19:2, "Shouldst thou help the ungodly, and love them that hate the Lord?" The denominational spokesman stated that "participating in this corporate evangelistic enterprise, which spans the whole religious spectrum of America and represents such a wide diversity of ideological and theological views, would negate the witness of those who stand firmly on the principles of God's Word."

The Executive Secretary appeals to believers everywhere to exercise spiritual discernment in evaluating this new combination and new arrangement which is giving impetus to the ecumenical tide whereby some ecclesiastical idealists are seeking to unite as many churches as possible in one organic, religious structure.

By Raymond Riggs

# STILL DEBATING FOR THE LORD



RALPH STATEN

The big plane touched down lightly at the airport in Knoxville, Tennessee, one balmy day and I was met at the airport by Pastor Ralph Rice, who at that time was ministering at Forest Grove Free Will Baptist Church near Knoxville. Brother Ralph said to me as we went through the airport, "Let's go to the hospital and visit Brother Ralph Staten." We got into his car and drove across the busy city of Knoxville to the hospital and as we walked down the wide hall of the hospital, I began to reminisce in my mind about the individual whom we were about to visit. My memory of Ralph Staten takes me back to my boyhood days when he and I used to work together in the cotton fields of Arkansas.

I have been with him in the early morning as we followed the teams of mules turning over the rich soil, getting ready for our summer crop. I have also been with him in mid-day as we enjoyed the smell of newly mowed hay. I have even had the privilege of being with him as a lad when we went swimming together in the nearby creeks and rivers. My most impressive memories of this man was when he used to serve as an itinerate preacher among the Free Will Baptist churches of Randolph and White Counties, Arkansas.

He taught in the public schools to pay expenses. Many times I have seen him by the roadside fixing a flat on an old worn-out Ford automobile, enroute to his preaching appointment. I also have memories of him in school as an enthusiastic debater and an outstanding athlete.

I prayed as we walked down the hall, "Dear Lord, spare his life and somehow heal him of the malignancy and leave him with us for further years of service." You see, I had enjoyed the opportunities of doing just about everything that a teenage boy could do with another friend, except go with him on dates.

Brother Ralph did not marry until he was thirty-two years of age. Instead, those former years were spent in diligent study and research and preparing himself to effectively serve the Lord.

It is on behalf of this man that I want to pay tribute while he is still alive and can enjoy some of the benefits that come when we "pay tribute to whom tribute is due." He has been a contender for the faith. He has stood in defense of our denomination and has held high the torch of the Lord Jesus Christ for many, many years.

While Brother Staten was still in junior high school in Randolph County, Arkansas, he made the high school debating team. This training and experience, along with his zeal and fervor for the Word of God, led him to hold a number of public discussions, mostly with Church of Christ ministers. I have also heard him debate with Calvinistic men and, believe me, he stood his grounds in contending for the faith. These experiences aided him tremendously in accumulating a collection of books and his library today is certainly larger than the average Free Will Baptist minister.

His interest in politics led him into the candidacy for Arkansas State Legislature from Randolph County in 1944. Except for the fact that his many Christian friends and church members desired to keep him in the ministry, I'm quite sure he would have been elected. He was listed in Who's Who in 1961-62.

Ralph Lee Staten was born near Walnut Ridge, Arkansas, July 11, 1911, and was graduated from the Pocahontas High School in 1932. During his senior year he taught his first summer school at Warm Springs, Arkansas. His college work was done at the Arkansas State College of Jonesboro in 1934, the Southern Baptist College in Walnut Ridge, Arkansas in 1948-49 and Free Will Baptist College in Nashville, Tennessee, 1952.

On July 18, 1943 he was united in marriage to Elsie Mae Lawless of Glenwood, Arkansas. To this union have been born Randall Alan, who is now in Germany; Ruth Ann of the home; Nancy Carol (deceased at 3½ years), and Janis Sue of the home. He was saved in 1928 at a brush harbor revival meeting at Sharum, Arkansas in the Alice Brooks Free Will Baptist Church. After uniting with the Alice Brooks Church, he was licensed to preach in the 1932 annual session of the Social Band Association of Free Will Baptists at the New Chapel Stony Point Church and ordained at the 1933 session at New Harmony Church near Pocahontas, Arkansas.



After teaching in the public schools for thirteen years, he gave up teaching to enter a full-time pastoral ministry at Pocahontas, Arkansas, 1945-49, after having served said church four years on a quarterly and half-time basis. Pastoral care of several churches was continued at Red Bay, Alabama in 1949-51; Wewoka, Oklahoma, 1951-54; Goshen North Belmont, North Carolina, 1954-61; and Fairmont Park, Norfolk, Virginia, 1961-65. He served as dean and instructor at Piedmont Bible Institute of Cramerton, North Carolina, 1957-61. He came to the Wooddale Free Will Baptist Church near Knoxville, Tennessee in 1965, and began his eighth year there August 15, 1972.

After being clerk of Arkansas' Social Band Association 1929-36, he served as moderator in 1940-50. After being clerk of the Arkansas State Association, 1933-37, he was elected moderator 1938-48. He served as a member of the National Association Board of Publication and Literature, National Radio and TV Board, National Sunday School Board and served as moderator of the National Association from 1960-62.

While in Oklahoma, he assisted in the organization of the Progressive Association and served as promotional secretary and first editor of the *Progressive Promoter*, which was the forerunner of the present state paper, *The Promoter*.

In the field of publication and journalism, he was first editor of the *Arkansas Free Will Baptist Landmark*, which is now the *Arkansas Vision*. While in the Piedmont Association of North Carolina, he was the first editor of the *Piedmont Promoter* and served as promotional secretary. The publication of the weekly midweek paper, known as the *Congregational Crusader*, was begun at the Goshen Church and continued at Fairmount Park and Wooddale Churches. While in Alabama, he was state promotional secretary.

The Wooddale Free Will Baptist church, where he now ministers, is a

*ABOUT THE WRITER: Having served as Director of the Foreign Missions Department from 1950-1959, Mr. Riggs is no stranger to Free Will Baptists. He is currently pastoring the Central Free Will Baptist Church in Royal Oak, Michigan and is a member of the denomination's Board of Foreign Missions.*



*HONORED FOR SERVICE as past moderators of the National Association were the Reverends Ralph Staten, left, and Charles Thigpen. This presentation was made by Reverend Stanley Mooneyham, who began his tenure as moderator at that 1963 session in Detroit, Michigan.*

member of the Union Association and Western Quarterly Meeting. He served two years as moderator of the Union Association.

In 1967, he became a victim of an heart attack. After three months of little activity, he resumed active pastoral service. Within the past two years, he has been hospitalized five times for removal of malignant tumors in the neck, ear and throat. Within the last two years, he has had two different series of cobalt treatments, the limit of twenty-five and seventeen. A biopsy of ulcer on the gum in July of 1972 indicates the malignancy has been stopped. Within the last five years, there have been some close calls. Each time praying friends have seen the hand of a providential God intervening and bringing him through. He says, "I am humbly grateful for the prayers and gifts of the church here at Wooddale, Fairmount Park, Goshen, Pocahontas and elsewhere. The many cards, offerings, flowers, visits and words of well wishes have brought great encouragement to help me keep on keeping on." Until five years ago when he had the heart attack, he had a

continuous record of 35 years of ministering each Sunday in the pulpit, except three. Two of these were the weekends when two of his children were born.

In the forty years of ministry in the work of the Lord among Free Will Baptists, Brother Staten states, "I have been in a position across a number of states to make some observations of growth and continuous progress, advancement and achievement on the local, state and national levels. I was at the 1934 session of the Eastern Conference at Jakin, Georgia, and the merger of the east and west factions of our denomination at Nashville in 1935. In spite of the trends in today's religious world of increased modernism, liberalism, materialism, permissiveness and ecumenicalism, I still can see for our brotherhood and movement greater growth and success."

I want Brother Staten to know that I am grateful for his godly life and for his dedication to the cause of Christ and to our denomination. I want to give him flowers while he can still smell them and enjoy the fragrance. ▲

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## CONTACT

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# Blazing A Trail In Times Of Difficulty

By Dave Nobles

In every generation God calls out from the rank and file men whom He can use to lead His people. These men blaze a trail through the darkness of this life, using the light of the precious Word of God, allowing those who follow after a clearer path in which to trod.

One such man is D. W. Alexander. A virile, rugged, vigorous pioneer, he has helped extend and establish the work of God among Free Will Baptists through difficult times. Through his efforts, and the efforts of others like him, God has been able to firmly lay the foundations upon which younger men are building today. Because of the vision, conviction, and dedication of men like Brother Alexander, this great denomination is, through God, what it is today.

What kind of vision was needed in 1911 when Brother Alexander answered God's call to preach, or in 1913 as he took the responsibility of his first pastorate? Brother Alexander recalls that at that time there were no parsonages for our men, there were few, if any, full time churches which offered full salaries, and there were few men to meet the challenge of the ministry in that day. There were, however, souls. It was this vision of men and women who needed a shepherd to lead them, of souls who were lost and in need of a Savior, that compelled Brother Alexander when he entered the Lord's ministry.

This vision caused him to be willing to be God's man, to stand in the gap and help meet the needs at a time when the needs were many in number and great in weight, but the laborers were few. Whenever his people called, he was there even though he frequently had the responsibility of two or more churches at once. Often these churches were miles apart. Thank God for men who have kept the work of God alive despite these handicaps.

Such a vision produced strong, lasting convictions and ideals. No man can remain on the front lines of battle without having strong convictions and courage to back them up.

Brother Alexander has demonstrated this well. He has firmly stood for God's Word and its principles on every issue. Ready to make a decision based on the facts of God's Word, he has been a valuable asset to the cause of Christ.

One man recalls that he strongly preached the reverence of God's house. He used to be strict in not allowing anything to transpire which took away from the worship of God. "It is a place of the worship of the Almighty God, not a place to talk about crops or to indulge in foolishness," he would say. Another recalls how he preached strongly on Godly living and separation. Another recalls how he would always "stand up and be counted" if he felt he had a valid point. He was unwilling to allow Satan one foot-hold into the work of God.

At a time when his state was in turmoil and the church he was attending (after retirement) could have easily been torn to bits by a split, he showed great wisdom. Desiring to see the church remain effective for God as well as together in unity, he proposed an acceptable course of action. Strong convictions need Godly wisdom to balance them. Brother Alexander demonstrated well that he has this.

After pastoring 36 churches over 48 years, holding nearly every denominational office in North Carolina, serving on boards and committees in the National Association, preaching 1300 funerals, performing 750 marriages, at 81 years of age Brother Alexander is retired at his home near Greenville, North Carolina. As one sees this precious man of God leaning on his cane, one cannot help but remember him as he once preached with the fire and fervency of God's love and hell's reality. One cannot help but wonder how many thousands have been touched, blessed and led to the Savior by the blood-stained preaching and tear-stained praying of this man. One can only wonder, but God knows exactly; and, as this great soldier of the Cross lays down the Gospel Armour and takes on the White Robes of the Redeemed, God will reward accordingly. Praise His Name for such men! ▲

*ABOUT 1911, a short time after he answered the call to the ministry, Brother Alexander posed for this picture.*



*ABOUT THE WRITER: Mr. Nobles is pastor of the Belvoir Free Will Baptist Church at Greenville, North Carolina, where Brother Alexander is a member. The writer is a 1971 graduate of Free Will Baptist Bible College, Nashville, Tennessee.*



# Tilling

# In The

# Lord's

# Vineyard

By Milton Fitch

Some men, by long living, see history made during their life times. Others, by dedicated work, help to determine the course of history. Eighty-two year old George Cloud, an ordained deacon and an active layman, qualifies in both categories. "Brother George" as he is affectionately called by his friends, has become a familiar part of Free Will Baptist work. Because of his faithful attendance at national meetings, his face is as well-known to those who attend the National Association as it is to those in his local church.

Brother George recalls, "Mrs. Cloud and I left Jacksonville, Florida on June 10, 1928, for a 'transcription' prepared for eighteen years. Our transcription was spent attending our first Eastern General Conference of Free Will Baptists held at Blackjack, North Carolina. We saw Miss Laura Belle Bernard commissioned to go to Britain our first missionary of this century. Since that time, I have missed only four national meetings." Ironically, the railroad for which he worked prevented him from attending these four meetings, yet, provided him and Mrs. Cloud with train passes to attend the rest.

A "protracted meeting" held near Marianna, Florida during the week of July 9, 1928, opened on the darkest beginning there in a long and useful Christian life. On Tuesday evening, July 12, 1928, George Cloud was saved. As he remembers, "The speaker that evening was J. C. Edwards. On Thursday evening my mother, father and a sister were saved and we were all tested together on Friday. We joined Democratic Free Will Baptist Church and a few

**ABOUT THE WRITER:** Sings Brother Cloud's present pastor, it is only fitting that Mr. Fitch share the story of this layman who serves faithfully with him at the First Free Will Baptist Church in Hialeah, Florida. Mr. Fitch is a 19 graduate of Free Will Baptist Bible College, Nashville, Tennessee.

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## LAYMAN LABORS 67 YEARS

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weeks later I was elected clerk of the church."

"After three years of World War I, marriage and doing peace-time work, Mr. Cloud and I made Jacksonville our home. Former some Free Will Baptists from Georgia, who like us, had no church home in Jacksonville. Upon concluding a revival on Halloween night, October 31, 1928, we organized the First Free Will Baptist Church of Jacksonville with thirteen members. I was elected as a deacon and we began meeting in a single-barred Presbyterian church building in Jacksonville. Shortly after our church had petitioned for membership in the South Georgia Association, I was elected clerk of the association and became a member of its mission board."

Brother George faithfully served at the state level and helped to lay the foundation for progroms work in the state of Georgia. "As treasurer of the

Youth Camp Board for the state, I received the first twenty-dollar bill to be used toward the building of a camp. It was at this time, at the Ebenezer Church near Glenville, that G. C. King gave the land. We built Camp Mount Bethel at Ashburn."

During those early years, Brother Cloud and others began to lead a road for state farm missions and began an investigative work into the possibilities for new work in Georgia. As a member of the State Missions Board, he was instrumental in the organization of churches at Saintbridge, Cairo and Waycross. He was active in the work in Georgia until 1933 when the churches of the Jacksonville area formed the North East Florida Association and became a part of the newly organized Florida State Association of Free Will Baptists.

Upon becoming a part of the Florida Association, Deacon Cloud continued his course of foundation laying by becoming the first clerk-treasurer of that association as it met at Perry, Florida. From the first organizational service at Piney Grove near Chipley to the 1972 meeting at the Westcott Church of Jacksonville, he has missed only one state meeting.

In 1958, after moving to Eau Gallie (now Melbourne), Florida, he began to realize the need of forming a church in the Space Coast area. The nearest Free Will Baptist congregation was in Orlando, nearly eighty miles away. In May of 1959, after extensive newspaper advertising and visitation, the First Free Will Baptist Church began to meet and was organized in October of the same year.

George Cloud has had a part in the beginning of fourteen churches (members of them Free Will Baptists). He has served on many local and state boards. Presently, he is a part of the committee which is organizing an association of Free Will Baptists in the Space Coast area of Florida. He is a faithful member of the First Church at Melbourne and is chairman of its Board of Deacons.

Asked about his available record he replied, "I have never tried to establish a record, I have just tried to be faithful."

## ILLINOIS CHURCH REACHES 1972 GOALS FOR BAPTISMS

DECATUR, ILL. — In the waning hours of 1972, the First Free Will Baptist Church here surpassed its goal by one to baptize 50 converts for the year.

At 8:30 p.m. on December 31, Pastor Jim Summerson baptized two new converts which brought the total to 51. These 51 were among the 144 converts who gave evidence that a spirit of evangelism prevailed in the church throughout the year. Forty-seven new members united with the church during the year.

The challenge to baptize at least 50 new converts was made in *Contact Magazine* in late 1971. Pastor Summerson accepted the challenge and led his church in reaching the goal.

This evangelistic outreach necessitated the construction of additional facilities. Currently, a two-storied educational unit with 14 classrooms and two large assembly rooms is under construction. The target date for completion is early spring.

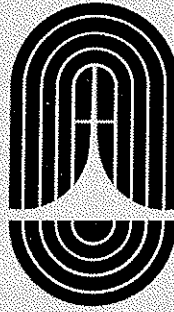
The church goals for 1973 include 200 converts; 100 baptisms; double the present bus ministry from two to four buses; and double the average attendance in all services of the church by the end of 1973.

## VIRGINIA CHURCH HOSTS ONE DAY BIBLE CONFERENCE

NORFOLK, VA. — A one day Bible Conference on Tuesday, March 27 will highlight the revival efforts planned for the Fairmount Park Free Will Baptist Church during that week. The conference should be of interest to Free Will Baptists in the eastern sector of the denomination.

The Reverend Bobby Jackson, who is the evangelist for the revival, will be joined for the one day conference by the Reverends James Earl Raper, Eugene Waddell and Robert Picirilli, all members of the denominationally-known Gospels Quartet, and the Reverends Don Pegram and Guy Owens.

Ministers and laymen throughout Virginia and neighboring states are urged to mark March 27 as a day for inspiration and Christian fellowship.



FREE WILL BAPTIST

**newsfront**

## STATE LEADERS HEAR MANAGEMENT CONSULTANT

WHITE BLUFF, TENN. — "There is no improvement except through change," thirty-two Free Will Baptist leaders from fourteen states were told during the management seminar which highlighted the annual promotional meeting, January 8-11, at the Hillmont Training Center.

Dr. Olan Hendrix, a management expert and the director of the American Sunday School Union in North America, conducted a seminar on various phases of management. His presentation was so well received by the state and national leaders in attendance, that Dr. Hendrix has accepted a return invitation to speak at the 1974 promotional meeting, January 2-4.

By the requests of the participants at

the 1972 meeting, a seminar on writing news articles was directed by Eugene Workman, editor of *Contact Magazine*. Mr. Workman, who is the assistant to the Executive Secretary, emphasized how to write lead paragraphs. Later, Dr. J. D. O'Donnell, moderator of the National Association, chaired a session in which problems common to many of the state leaders were discussed.

According to Rufus Coffey, Executive Secretary, these sessions are designed for "the promotion of better communications to facilitate correlating the state and national ministries, exchanging ideas and fostering a greater degree of understanding and cooperation."



*DISCUSSING THE PROGRAM for the 1973 meeting of promotional men at Hillmont Training Center are, left to right, Eddie Riddick, clerk of the Florida State Association of Free Will Baptists and also editor of the state paper; Edward Johns, moderator of the California State Association; and Allan Moore, moderator of the Texas State Association.*



## \$500,000 BOND PROGRAM PLACED IN 27 MINUTES

DURHAM, N.C. — In just 27 minutes on the night of December 31, 1972, the Fellowship Free Will Baptist Church of Durham completely placed their \$500,000 program of church bonds.

Pastor Lonnie Graves called the event a miracle. He said the members of the church had meticulously planned the event for two weeks. The radio, television and newspaper medias were all utilized to announce the approaching "miracle night" bond rally.

The program was for the purpose of moving the church facilities from Hamlin Road to Highway 70 By-Pass in Durham. A completely new structure to house the church and its Christian school is now under construction on the thirteen acre site. The sanctuary, which will seat 4,000, will be 100 feet wide by 150 feet long. The new Christian school building will be 60 feet wide by 400 feet long and will accommodate 700 students in grades 1-12 according to Mr. Ron Dail, principal.

Mr. Ronald Creech, president of Capital Church Bonds, Inc. of Durham which handled the program for Fellowship Church, said, "I know of only one other church in America that has had a more successful program. A church in Madison, Tennessee, sold one million dollars worth of church bonds in eighteen minutes."

*Christian Life* Magazine listed Fellowship Church as the 92nd largest church in the United States in 1972.

## NATIONAL ASSOCIATION MINUTES DISTRIBUTED

NASHVILLE, TENN. — Copies of the 1972 minutes of the National Association of Free Will Baptists have been mailed from the Executive Office to the clerks of the district associations. The mailing, which was completed in early February, makes the minutes more available at the local level than formerly when they were distributed at the state level.

District clerks have been asked to make the minutes available for distribution at the next session of each of the quarterly meetings in the district association. District clerks failing to receive copies for their associations should notify the Executive Office, P.O. Box 1088, Nashville, Tennessee 37202.

## SUBSCRIBERS INQUIRE ABOUT DELIVERY OF MAGAZINE

NASHVILLE, TENN. — Inquiries from subscribers in several sections of the country relative to the late delivery of the December issue of *Contact* Magazine prompted a call by Administrative Editor Eugene Workman to the local post office.

Officials at the Nashville postal service stated the December issue was apparently among several large second and third class mailings which were unknowingly backlogged in the terminal. All second class mail is routed through the terminal before it is received in the post office proper for dispatch.

A postal spokesman said officials had alleviated this bottleneck so that the dispatch of future publications would not be delayed in the Nashville office. However, it was noted that publications are sometimes delayed in delivery by procedures at the point of destination.

## HILLSDALE COLLEGE TO GRANT BACHELOR OF THEOLOGY DEGREE

MOORE, OKLA. — With a letter received October 27, 1972, Hillsdale Free Will Baptist College was notified of the approval by the Oklahoma State Board of Regents for the granting of a Bachelor of Theology degree. With this accreditation of the four year program, coupled with the junior college liberal arts accreditation, the ultimate academic goal of Hillsdale moves nearer, according to President Bill Jones.

Another first for the college came this past fall when the college's basketball team began participating in intercollegiate competition. Engaging in intercollegiate competition was delayed until the completion of the new Hillsdale Activity Building. This \$300,000 structure not only houses the gymnasium, but provides space for an enlarged cafeteria and library.

## LAY EVANGELIST LAUNCHES SUNDAY SCHOOL REVIVALS

PORSTMOUTH, VA.

— Mr. Keith Kenemer, who has become known as an enthusiastic Free Will Baptist lay evangelist, announces the formation of Sunday School Revival Ministries. The purpose of the organization is "to revive and awaken the laity of our churches



KENEMER

to arise to the greatest opportunity of reaching people the world has ever known." Mr. Kenemer contends this is through the local Sunday schools.

Sunday School Revival Ministries will devote its outreach to three main areas: lay motivation weeks, soul winning conferences, and teacher-leadership conferences.

Mr. Kenemer is a graduate of Free Will Baptist Bible College (1966) and received his Masters Degree in Religious Education from Grace Theological Seminary (1968). Until January, 1973, he was Minister of Christian Education at Collinswood Free Will Baptist Church in Portsmouth. He may be contacted at 1045 Stanley Road, Portsmouth, Va. 23701.

## COOP GIVING CONTINUES TO CLIMB IN JANUARY

NASHVILLE, TENN. — Total receipts of \$14,833.33 during January exceeded all previous records for cooperative giving in one single month.

This marked increase in cooperative giving follows a record year of denominational income through the Cooperative Plan in 1972. During the past year, total coop giving was \$133,781.92. This represents an increase of 13% over the previous year.

Rufus Coffey, Executive Secretary, reports that this marked increase of giving to the Cooperative Plan enabled the Executive Office to reduce the amount received for operation from 29% in 1971 to 24% in 1972. This increase of 33% during January indicates 1973 will be another good year for cooperative giving.

**With a new year in progress, a denominational leader takes a reflective look to the "days of the pioneers."**

## What Is Past Is Prologue

By Harrold D. Harrison  
Director of Sales and Promotion  
Sunday School Department

In recent months, I have been editing a forthcoming book which gives a brief survey of church history. It deals with Free Will Baptist church history from its beginning to the present time. It has been necessary for me to read this history four or five times verbatim in getting it ready for typesetting.

The reading has caused me to do considerable reflective thinking about our denomination. With a background of extensive travel among our churches for the past nine years, I believe there are some discernments worthy of comment.

Tracing our history from 1727 in North Carolina to 1780 in the Northeast to 1935 in Nashville, Tennessee it will be noted that the following issues became divisive during those periods: secret orders, Feetwashing, Perseverance, Baptism of the Holy Spirit, Slavery (The Black issue), an Ecumenical spirit and a formalism created by educational institutions with a resultant change in church music.

It is not the intent of this article to speak pro or con on these issues but merely to show that our history reveals that, "What Is Past Is Prologue."

Since our new beginning in 1935 some of these same issues, to a greater or lesser degree, has served to keep us from a more solidified denominational thrust of evangelism.

Our denomination was born out of a warm, spirited revival fervor for souls. We were then, as now, a minority

religious group with strong opposition from the majority. Efforts to keep us doctrinally pure, on more than one occasion, nearly brought about our demise as a denomination. Men, with strong determination however, persevered, and a remnant was spared which served as seed which would one day germinate and flourish to propagate the tenets of its faith.

Looking over our shoulder at some of our past, it seems evident to me, that there was a progressive movement toward the ecumenical action taken by denominational leaders in 1910 and 1911 which merged Free Will Baptists with the Northern Baptists. At times, this progression seems almost imperceptible, but it was there. One need but read the minutes of the history of the General Conference of Free Will Baptists in the Northeast to substantiate the fact of encounter after encounter where fellowship was sought with other groups for the ultimate purpose of merger.

The results of such appear to have given our doctrinal views a slightly different complexion. As the input (adherents) is of a very heterogeneous makeup, the consistency of the total belief in all denominational tenets is very subtly but constantly changing. For example; examine the differing views held among Free Will Baptists in different geographic regions on any of the aforementioned divisive topics. To a greater or lesser degree opponents and proponents may be found among our people on every topic.

The point being made here is this. In areas of doctrine, which do not place one in the category of a heretic if he

does not adhere, there is a widening spirit of tolerance in order to maintain the appearance of a united front. Take, for example, our treatise stand on the gospel ordinance of the washing of the saints' feet. It is common knowledge that some of our people do not believe in or practice this ordinance. Many other churches "offer" it on an annual basis for "whosoever will." Some of our preachers are forbidden by their church to preach on this doctrine. Others choose to ignore it in the stated belief that holding to such an ordinance minimizes the potential for growth.

Another example is the widely divergent views concerning perseverance. Our tolerance is such, that we have in our ranks those who teach eternal security, while others teach the doctrine of repeated regeneration. Such a compromising attitude, in my opinion, is the prologue to either an ecumenical merger in our historical future or to further divisions.

Our doctrinal umbrella is of sufficient circumference to cover many differing views on minor items. However, our cords can be lengthened to the extent of endangering the tent.

It may seem unusual to seek to point up a problem without offering a solution; but such is the case here. As we face the challenge of a new year let us remember that history does seem to have a way of repeating itself, or as the title of the article suggests, "What Is Past Is Prologue." In so doing, you who read, reflect, ponder, and plan the future of this great denomination must face the issues squarely and come up with the right answers. I believe you will. ▲



# Ten Thousand People Attend National Association Of Free Will Baptists

By Dr. J. D. O'Donnell  
National Moderator

This would be a thrilling headline to read in the newspapers after a meeting of our National Association. A dream? Maybe. Possible? It is possible and could be accomplished if our people across the land would assume the responsibility of representing at our national meeting as they have opportunity.

The constitution of the National Association provides for actual delegate strength of around six thousand. Only about one of six possible delegates presently registers for the meeting. Of approximately 3,800 ministers who could attend, less than one in five usually registers as a delegate. Provision

is made for around 2,500 lay delegates. Only about one of each ten possible lay delegates has been registering for each session.

Increasing numbers of young people are participating in the youth activities of the National CTS Department. If 2,000 of our young people attended the annual meeting and 6,000 lay and ordained delegates, we would need to register only 2,000 non-delegates to attain the 10,000 figure in attendance.

The number is not the all-important issue. *Representation is the important thing.* Lay representation is especially important to our concept of the Lord's work. We do *not* believe in a clerical hierarchy in which the clergy controls the work. That is why the representation to the national meeting is constituted so that each local church can be properly represented and assist in

the business of the Lord. In reality each church can have two delegates — its pastor and one layman. Each church should be represented by both. The lay opinion and vote is extremely important.

It won't be long now until July 9 when our National Association of Free Will Baptists will convene in Macon, Georgia. Let's make this the year of the lay delegate. Ministers have been outnumbering the registered lay delegates by about 3 to 1. Your church has probably been sending your pastor. Make provision this year for one lay delegate. Elect a delegate and send him or her to the meeting with a registration fee of ten dollars and credentials signed by your pastor and church clerk. Let's have every local Free Will Baptist church represented by a lay delegate in Macon!

## Free Will Baptists Make The Front Page

Who says Free Will Baptists do not make the front page of a secular newspaper? Those who believe this should read the edition of *The Wall Street Journal* published on Thursday, January 11, 1973.

In a front page story, "Tending the Flock," Barry Newman, a staff writer for the *Journal*, noted that the "membership in the liberal churches slipped during 1971 while the small conservative churches — such as the Church of the Nazarene and the Free Will Baptists — gained. These same Protestants gave nearly \$4.3 billion to their churches in 1971."

In his editorial for the November, 1972 issue of *Contact Magazine* (p. 19), Executive Secretary Rufus Coffey stated that our growth for the past year was small — less than three per cent. However, consideration must be given to the fact this

statement was based on the 1971 local associational statistics reported by each state organization to the national body in July, 1972.

The year 1972 was a year of growth for a large number of our Free Will Baptist churches, not only in the number of additions to the church but also in the number of conversions. Report after report which reached the National Offices during 1972 reflected upsurges in the numbers reached with the Gospel and the consequential additions to the local church rolls. The statistics to be reported to the National Association this July should reflect these reports of progress. Perhaps the new statistics will also put Free Will Baptists on the front pages.

— Eugene Workman  
Administrative Editor

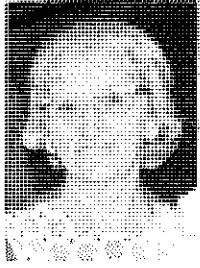
## MAKE PLANS

## FOR

## MACON

## July 9-12, 1973

WATCH APRIL'S CONTACT for a listing of hotel accommodations and a reservation form. All reservations will be handled by a central agency.



## WORDS FOR WOMEN

# The Disease of "Be-Like-Itis"

By Myrtle Jones

Do you ever find yourself not doing what you think is the right thing to do simply because you do not have the grit to keep from going along with the popular trends. Do you sometimes feel that your thinking is sluggish and is being molded into what I shall call "be-like-itis." The adage "everbody's doing it" carries a lot of weight these days with many people. Within recent years there has been a conglomeration of unbiblical philosophy blended into today's thinking which seemingly stifles the desire to think or act differently. Are we as Christians doing anything to stop this onslaught, especially among our youth?

If one's daily living keeps step with the general thinking and practice of modern society, Christian distinction is lost. Biblical standards of right and wrong are sometimes sacrificed and submerged into a demilitarized zone as far as spirituality is concerned. If there is not an active engagement with the

Lord, there is no opposition to the devil. Where are the precious pearls of godly convictions?

There is the story of a beautiful princess who fell asleep in a boat with her costly pearls about her neck. She did not know that she had lost them one by one until she awoke and they were gone. They were irretrievable, but godly convictions can be regained through the Word of God and prayer. Jesus said, "I counsel of thee to buy of me gold tried in the fire, that thou mayest be rich;" (Rev. 3:18).

Do you sometimes feel depressed and "all washed up" by the pressures of life? The thing that can be most devastating to life is to drift with the tide. It takes the grace of God to be determined to stand for the right when you know some will say you are a square. There is definitely a line of demarcation between that which is godly and that which is worldly. God is to be praised for He is that unseen force which enables us to

know and embrace that which is godly. The Bible has a remedy: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God... and be not conformed to this world." (Romans 12:1-2a)

We must fellowship with God daily in His Word and in prayer. Only then will He set our thinking and our standards according to His Word. The deepest longings of the human heart are for peace and tranquillity.

There is a beautiful painting with the caption "Peace and Tranquillity." A storm is raging. The trees are bent to the ground by the mighty wind. It depicts bedlam to the average eye. Where then is peace? High upon the side of the mountain is a cleft in the rock. In the cleft there is a little bird sitting very calm and serene because she is safe from the storm. "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust;..." (Psalm 18:2).

*ABOUT THE WRITER: Mrs. Jones is the wife of the Reverend Lester Jones, a Free Will Baptist minister of long standing. They have served churches in several states. However, Mr. Jones is now disabled and has not been active in the pastorate since 1963. They reside in Mountain Grove Missouri.* ▲

# RESTORE THE SINNING BROTHER

By Dr. Robert Picirilli

In Galatians 6:1 we are told what to do when a brother is "overtaken in a fault." The instruction is to "restore such an one in the spirit of meekness." Our human inclination, in such cases, is often to react with anger, vindictiveness, impatience, indifference, or even — God pity us! — with satisfaction. None of these is Christian. We are to *restore* the sinning brother.

The Greek word translated "restore" is *katartizo*, a word made all the more interesting by its varied uses in the New Testament. There are at least three variations in meaning, and a study of these will give us a clearer understanding of what Paul means in Galatians.

First, the word sometimes means to "mend" or "repair." This is the way it is translated in Matthew 4:21 and Mark 1:19, where James and John are said to be *mending* their nets. This idea implies that something was broken and needed fixing.

Second, the word often means to "perfect" or "complete" where something is yet unfinished. An example of this is seen in I Thessalonians 3:10, where Paul desires to *perfect* that which was lacking in the faith of the Thessalonians. He had been taken away from Thessalonica prematurely, and there was much they did not yet know. Paul wanted to correct the deficiencies there. This same meaning is involved in I Peter 5:10, Hebrews 13:21, and II Corinthians 13:11. In all three of these, the writer of the epistle closes with a prayer or

challenge to his readers to be *perfect*, or a prayer that God make them *perfect*. Neither of these three implies there were any specific deficiencies among the readers; still, the readers were to see that they were not yet perfect, that the work of spiritual progress was not yet completely finished in them, that they should be moving on toward such a goal.

Third, this word is translated "framed" in Hebrews 11:3: "Through faith we understand that the worlds were *framed* by the word of God." This usage presents the idea of something shaped or molded for a specific function. The same meaning is seen in Romans 9:22: "...vessels *fitted* to destruction"; also in Hebrews 10:5: "A body hast thou *prepared* me."

Now if we look back over these three variations, we will see that they all have



# PORTRAIT OF A FREE WILL BAPTIST EVANGELIST

By Mary R. Wisheart

In 1780, when Benjamin Randall was organizing Free Will Baptists in the East, Clement Phinney was born in Gorham, Maine. In his teen years and early twenties perhaps no one, least of all Clement Phinney himself, imagined that he would become an evangelist. His biographer describes him as very worldly, attempting to stifle the voice of God by living in sinful pleasure and ridiculing sacred things. Phinney was converted in 1806, however, and gave himself to fulltime evangelism about nine years later.

In 1851, D. M. Graham, pastor of the First Free Will Baptist Church, New York, wrote a biography of Clement Phinney. While Graham had the benefit of talking with Phinney and getting his version of incidents, the biographer regretted the fact that the evangelist kept no journals. Because there were no records, dates could not be verified and some whole periods of time were unaccounted for. Still, Graham preserved the portrait of Clement Phinney, a man of God, dedicated to his ministry. His book also gives insights into the religious climate and especially

the Free Will Baptists of the mid 19th century.

One problem Phinney faced in his work was providing for his family. His biographer seemed to have very strong feelings about the principle of a paid ministry, for Graham recorded some of Phinney's struggles with the problem as well as some of his own feelings about the "false sentiment" and "sad error of the head" which taught that a minister should not be paid. In one of Phinney's last recorded addresses he told of his struggle to provide and how God directed him to preach to others their duty to support their minister.

He said, "This was very crossing to me. Most of the older ministers had preached against all systemic measures for raising salaries for themselves and others. They barely tolerated private gifts... This doctrine had been sweet to me in former years. I thought it nothing less than gospel. How strange that my early training had so blinded me!" He recalled his experience with a deacon whom he had gently reminded of his responsibility to his pastor. This deacon, thinking Phinney was speaking for himself as well as the pastor, assured the evangelist that he would always be treated to the best at his house and would always be welcome. After thanking the deacon for these sentiments, the evangelist added, "But I never go to your place without wishing my poor wife and children could have some good things, as well as I and my old horse." In spite of the prevailing attitude toward a paid ministry and some struggles, Phinney made it clear that he was well provided for in later years. He brought up ten children and in 1851 could say that he and his companion had "enough for the present."

Some incidents Graham recorded give interesting sidelights into Phinney's life and conduct.

Phinney declared himself a born Free Will Baptist. When the boy was drilled in the Catechism as a youngster, he one day disagreed with the answers on the decrees of God. His mother was deeply shocked, but Phinney believed in free will and free salvation before and after his conversion. As a young man, he heard an unidentified elderly man preaching free salvation and decided

that was the doctrine for him. When he joined the church, he dedicated himself with conviction to the Free Will Baptist position. At the same time he preached wherever he had an audience and was invited to help in various groups, including Christian, Calvinistic Baptist, Congregationalist, and Methodist. He said simply, "I have always loved other Christians of whatever name."

## HISTORY CORNER

The evangelist had a deep respect for the pastors he worked with. He refused to perform weddings or funerals or even to baptize when the person had pastor. Once a pastor sent persons converted in Phinney's revival services to request baptism from the evangelist. This particular pastor had just served a term in the legislature and had returned, according to Mr. Graham, "backslidden, as most ministers and professors of religion are, though unnecessarily, when they have passed a session in such bodies." Phinney refused to fulfill the duties of the pastor. Consequently, the backslidding pastor was restored and could perform his duties again.

Graham described Phinney as a preacher who caused his audience to feel deeply. His sermons were liberally sprinkled with anecdotes and illustrations from the world he knew best. Graham paid him a high compliment when he wrote, "In delivery, he does not try to be natural, but what is a thousand times better, he *is* natural."

He must have been a wise man with a keen sense of humor. At sixty he told several fellow ministers that he feared that he, if not already, would soon become childish. "But if I must be a child, I will do the best I can to secure good tutors and governors," he said. He then proceeded to choose three ministers as his governors and never forgot to remind them of their responsibility.

Eli Noyes in a letter to Graham about Phinney's biography summed up well what could be said and perhaps should be said about other Free Will Baptist ministers today: "The old man is one of nature's original paintings and ought to be framed before it is too late." ▲

## gems

From the  
Great New Testament

A common ground. A brother who has  
lacked the idea of something completely  
equipped for the function it is supposed  
to serve. This is why the man was being  
reared; this is the goal of spiritual  
programs; this is what has formed the  
work of a man of things.

And so did a what a husband in  
rearing a brother who has struck.  
When a brother has stumbled, he is in  
need of spiritual repair. He cannot  
function properly, nor fulfill the  
purpose for which he has been  
reared. There are deficiencies in his  
spiritual life that must be corrected.  
Sure, discipline may well need to be  
applied, but not discipline for  
discipline's sake. Discipline is but a  
means toward the end, and the objective  
in such a case is to help the brother up  
and on with greater strength. ▲

# what's your problem?



By R. Eugene Waddell

**QUESTION:** What do you think of the Women's Liberation Movement?

**ANSWER:** Frankly, I don't have a very high opinion of this movement.

I'm sure that many women have legitimate complaints about discrimination in wages. Most decent women resent the playful philosophy which tries to tag every good looking woman as a "bunny."

However, the most publicized issue being advanced by the women's liberation movement is fetal and early abortion. This troubles me.

The more vocal leadership of the movement espounds a philosophy of life which contradicts the Bible. Women's lib promotes rebellion against the Biblical role of the submissive wife. Some leaders openly condemn hierarchicality.

It seems to me that a Christian woman would feel uneasy in the ranks of this movement.

**QUESTION:** I recently heard a Protestant minister say on a nationwide broadcast that the Muslims believe in Jesus. I have been taught that this group is not Christian. I'm afraid the preacher is misleading the public. Are Muslims who don't need to be saved. Am I right?

**ANSWER:** Since I didn't hear the broadcast in question, I can only comment second handedly, based on your impressions of his message.

It is well known that whatever the Moslems think of Jesus, he rejects the incarnation and unique sonship of the Christ. Miss Laura Belle Bernard, veteran Free Will Baptist missionary-scholar, states that Moslems recognize Jesus as a prophet from Allah. But they claim Mohammed was a later prophet and give him the greater priority.

Moslems reject Christ's contention, "I am the way, the truth, and the life." According to Miss Bernard, Islam offers no savior in the Biblical sense of the word. Moslems definitely reject the doctrine of the atoning death of Jesus. According to that great missionary to the Moslems, Dr. Samuel Zwerner, Jesus is not placed on "the Solitary Turrets" by Islam.

One of the great difficulties missionaries encounter in witnessing to such groups is that they believe half-truths about Christ while rejecting the fundamentals. Remember that on the doctrine of salvation, a half truth is worse than a white lie.

While contending for the faith, let us continue prayerfully and compassionately to seek to win these souls for whom Christ died.

Readers may address their questions to Mr. Waddell at P.O. Box 1068, Nashville, Tennessee 37202. Please limit each question to one specific topic. There will be no personal correspondence regarding those questions which are not used in the magazine. The column will not necessarily be considered the official voice of the denomination relative to the questions involved.

## CHURCH PERSONNEL CHANGES

These changes in Free Will Baptist pastoral and other church personnel are provided by CONTACT Magazine as a service to its readers. No personnel will be listed as having left a place of service until he is called officially to serve with another congregation.

### PASTORATES

#### ALABAMA

Johnny Williams to Harmony Church, Leighton, from First Church, Bartlesville, Okla.

Rudolph Shankle to First Church, Decatur, from Stoney Creek Church, Ypsilanti, Michigan.

George Stitt to First Church, Opelika, from Jewell Church, Kirksville, Missouri.

Harold Pitts to Northport Church, Northport, from Canton Church, Canton, North Carolina.

Eustice Riggs to Russellville Church, Russellville.

#### ARKANSAS

Jerry Fields to Corning Church, Corning from Thayer Church, Thayer, Missouri.

#### CALIFORNIA

Orbin Doss to Hughson Church, Hughson, from Northside Church, Phoenix, Arizona.

Vern Gunnels to Selma Church, Selma from Demaree Church, Visalia.

#### FLORIDA

Gene Helton to First, Miami from Richland Avenue, Nashville, Tennessee.

#### GEORGIA

Gilbert O'String to Emmanuel Church, Columbus.

Howard Hensley to Bay Church, Hartsfield, from Leadington Church, Leadington, Missouri.

#### MICHIGAN

Wayne Jacobs to Stoney Creek Church, Ypsilanti, from Liberty Church, Detroit.

#### MISSOURI

Wayne Wagner to South Fremont Church, Springfield, from Southeast Church, Tulsa, Oklahoma.

#### OKLAHOMA

Bill Haynes to Central Church, Muskogee.

#### TENNESSEE

H. C. Beasley to Brandon's Chapel, Bumpus Mills, from First Church, Dickson.

Tom Clark to Chattanooga First Church, Hixon.

#### TEXAS

Thurmon Murphy to Grace Church, White Settlement, from Northport Church, Northport, Alabama.

### OTHER PERSONNEL

#### MISSISSIPPI

Bill Gardner to First Church in Columbus as Associate Pastor of Music and Youth, from First Bible Church, New Castle, Indiana.



# A CHRISTIAN MUST BE IN WARFARE

By Leroy Forlines

Cheap-easy believism divides Christians into two classes — those who take Christianity seriously and those who are taking it easy. The latter group has responded to an invitation to accept Christ. They have answered correctly (in the technical sense) the questions they were asked by a minister or personal worker. They repeated some prescribed prayer such as "Lord be merciful to me and save me for Jesus' sake." No real interest in spiritual matters followed.

Among the membership of this group are those who always look for the back row in church. They turn off the preacher in church. They talk, giggle, and pass notes. They give enthusiastic support to the recreational and social events and especially to church suppers. However, when it comes to the warfare of the church to conquer and overcome sin they are not to be found.

Cheap-easy believism concedes that it would be nice if they were a little more serious about spiritual matters, but it seems to assure their salvation. "After all, they believe in Jesus Christ and that is all that is required for salvation," they say. It is true that salvation is by faith in Jesus Christ, but that salvation cannot exist where there is a permanent lack of concern for spiritual matters and when moral concern is without Biblical support.

The Christian life is a warfare against sin and Satan. If we are going to successfully stem the tide of cheap-easy believism, we need to restore the soldier's image to Christianity. In speaking of the Christian life, Paul frequently used the imagery of a soldier, and the activity of a soldier. He said to Timothy, "war a good warfare" (I Timothy 1:18); "endure hardness, as a good soldier of Jesus Christ" (II Timothy 2:3); and "Fight the good fight of faith" (I Timothy 6:12). In Ephesians 6:12, he uses the term "wrestle" to describe the nature of our conflict with the powers of sin and Satan. In II Corinthians 10:3 and 4, Paul reminds us: "For though we walk in the flesh, we do not war after the flesh (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)." "

Every Christian is a soldier. In the family of God, there are no draft dodgers when it comes to the fight against sin. Righteousness is not optional. John said in no uncertain terms, "whosoever doeth not righteousness is not of God" (I John 3:10). A righteous life is attained in conflict with sin and Satan. This calls for the life of a soldier.

To fail to introduce people into the warfare against sin and Satan is to fail to introduce them to salvation. It is as impossible for a person to become a Christian and not fight against sin as it is for a person to become a physician and not be in active conflict with sickness and disease. A person may be called a physician and not be in active conflict with sickness and disease, but if that be the case, he is a physician in name only. A person through cheap-easy believism may be called a Christian and not be in active conflict with sin, but if that be the case, he is a Christian in name, but not in fact.

People who know they are in a warfare gain an interest in weapons of warfare. When in warfare, we size up the strength of the enemy. Then, we decide what kind of weapons to use. B.B. guns have no place in real warfare. We need high powered rifles, heavy artillery tanks, airplanes, bombs, and missiles.

To win in the Christian warfare takes commitment and a proper choice of weapons. The commitment is a declaration of war against sin and Satan and for righteousness. All Christians are soldiers. All Christians have declared war on sin. Some Christians may be better soldiers than others. Some Christians' declaration of war may be fixed with more determination than others. But *no Christian remains constantly on the inactive list with indifference to moral and spiritual matters.* To think such is true is to deny that salvation involves changing one from the kingdom of darkness into the kingdom of light (Colossians 1:12, 13) — from a life of sin to a life of righteousness.

Where there is a real declaration of war, we get an interest in the right kind of weapons. We know what Paul means when he says, "We do not war after the

## CHRISTIAN DOCTRINE

flesh" (II Corinthians 10:3). We listen carefully when he says, "The weapons of our warfare are not carnal" (II Corinthians 10:4). When we know we are going to be attacked we take heed when he says, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ephesians 6:11). Heedless people do not know that they are in a warfare against such a fierce enemy. The fact that we, as Christians, are at war with sin and Satan is so obvious that we can draw no other conclusion than that those who are heedless are not soldiers. They are not members of God's family. Soldiers may be defeated, but their declaration of war causes them to arise and get right back into the fight.

Holy men of God must declare plainly that only those who are soldiers are members of the family of God! ▲

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# OUR READERS COMMENT

## DOESN'T APPRECIATE "TONGUES" ARTICLES

Dear Sirs,

Please remove my name from your mailing list. I did not feel as if you did or are doing justice to various other doctrines. Some of my friends are of the Pentecostal belief. They are very strict and separated. I have noticed also that there are doctrines that I feel are much more damnable, as the Calvinistic doctrines, that you would be better off attacking. And you do not. Free Will Baptists are getting much more infiltrated with these than with Pentecostal. Many of our or rather most of our people do not even attend feet washing services and many believe in eternal security.

I do not write in anger and I know that the Pentecostal beliefs are greatly abused by the Jesus Movement, etc. But when I see the lives of those who are so sincere and such prayer warriors then it hurts me to see them abused...

I am remaining a friend in Christ who believes in being in unity with born again believers walking in the spirit.

In Christ,  
Bob Grindstaff  
Erwin, Tenn.

Dear Brother Workman:

I have been receiving CONTACT for many years now and wish to congratulate you on a job being well done. Not to the discredit by any means of former editors, but seemingly the last five or six issues have been the best ever published. All the features are good, but I especially appreciate the articles recently on the following:

1. Herbert W. Armstrong and His Teaching
2. The Tongues Movement
3. Articles in the current issue dealing with the Occult and Satanism

God bless you in this work and any encouragement that I can give you in it, you have it.

Sincerely in Christ,  
Kenneth L. Faison  
Hazelhurst, Georgia

NAME	ADDRESS	CITY	STATE	ZIP	MEMBERSHIP	CHURCH	CLASSIFICATION
ARMSTRONG, HERBERT W.	1000 N. 10TH ST.	GRAND RAPIDS	MI	49503	1952	First Baptist Church	Member
BROWN, JAMES E.	1000 N. 10TH ST.	GRAND RAPIDS	MI	49503	1952	First Baptist Church	Member
...	...	...	...	...	...	...	...

STATISTICAL REPORT  
As Given in The 1972 Minutes Of The  
National Association Of Free Will Baptists



Dear Sir:

Please send me five (5) extra copies of the Nov. CONTACT. I need them very much as I work with several who are constantly buying books on the occult and depending on their horoscope readings to direct. I've tried to tell them they are on dangerous ground. The CONTACT articles are very convincing. Please bill me for the extra copies . . .

I also plan to use this material in my Intermediate Sunday School Class.

In Christ  
Mrs. C. C. Sheffield  
Newton, Georgia

Dear Gene:

We have received two issues of CONTACT and I have enjoyed them very much. I must say the November issue was very educational.

Sincerely,  
Mary Craig  
Tuttle, Oklahoma

Dear Friends in Christ,

Our compliments to Dr. Simpson on his article, "The Contemporary Irish Lunacy" — Sept's. CONTACT. His assessment of the situation is refreshing in its insight and honesty. As a family that has made 'Derry it's home for the past two years, we applaud this timely article.

Albert S. Johnson  
Londonderry, North Ireland

Dear Gene:

I commend you again for another good issue of CONTACT — December.

The article by Dr. Winkle is the best I have read on the subject of abortion. It is concise, professionally written and morally and biblically sound.

You are giving your readers articles that are timely, informative and helpful in taking an intelligent stand on moral issues of our times.

Prayerfully,  
J. Reford Wilson  
General Director  
Foreign Missions Department

Dear Bro. Workman,

Our family enjoys reading "CONTACT," especially the human interest stories and the success of people and churches who were greatly blessed in doing His will . . .

I think you have geared the magazine for all phases of people. My only change would be to request more pages to read.

Sincerely,  
Mrs. James L. Lancaster  
Ethelsville, Alabama

## "... A BIT OF SPRING AFTER A LONG WINTER."

Greetings in the name of Jesus:

In regard to the article in your June issue "Christian Schools Are Up and Coming." First, let me tell you how much I enjoyed the article . . . God seemed to speak to me through the article.

Let me again express to you my deep appreciation for your

publication. It is like a bit of spring after a long hard winter. May God continue to bless, and may you continue to publish unashamedly the fundamentals of the glorious Word.

In His Service  
David N. Youngblood  
Graham, Kentucky

## Thank You for Your Gifts to the . . .

### COOPERATIVE PLAN OF SUPPORT

December 1972

#### RECEIPTS:

State	Dec. '72		Dec. '71	Yr. to date
	Coop	Design.		
Alabama	\$ . . .	\$ . . .	\$ . . .	\$ 5,300.85
Arizona	894.24	(713.70)	225.17	2,934.70
Arkansas	965.36	. . .	996.23	10,242.77
California	1,025.18	(553.40)	670.18	7,663.25
Colorado	. . .	. . .	10.09	25.12
Florida	. . .	. . .	537.24	7,015.47
Georgia	563.48	. . .	639.39	7,782.44
Idaho	. . .	. . .	. . .	486.82
Illinois	. . .	. . .	1,197.22	11,910.47
Indiana	. . .	. . .	. . .	227.69
Kansas	. . .	. . .	219.00	1,932.70
Kentucky	267.09	. . .	. . .	2,284.72
Maryland	5.00	. . .	. . .	394.52
Michigan	. . .	. . .	. . .	603.53
Minnesota	43.07	. . .	52.21	626.98
Mississippi	29.42	. . .	74.52	790.92
Missouri	2,755.69	(2,755.69)	2,364.79	31,444.28
New Mexico	. . .	. . .	. . .	34.48
North Carolina	75.00	. . .	69.38	690.31
North West Assoc.	30.00	. . .	. . .	536.86
Ohio	500.28	(5.00)	56.75	6,324.39
Oklahoma	2,517.50	. . .	3,140.86	29,885.89
Tennessee	105.37	. . .	143.46	2,460.65
Texas	. . .	. . .	208.86	1,507.23
Virginia	36.90	. . .	26.64	507.72
West Virginia	10.70	(10.70)	. . .	130.70
Wyoming	. . .	. . .	. . .	36.46
<b>Totals</b>	<b>\$9,824.28</b>		<b>\$10,631.99</b>	<b>\$133,781.92</b>

#### DISBURSEMENTS:

Executive Dept.	\$3,363.40	\$ (560.47)	\$3,477.52	\$ 39,080.55
Foreign Missions	2,174.26	(1,278.83)	2,286.11	30,690.87
Bible College	1,700.37	(861.60)	1,976.78	25,911.30
Home Missions	1,574.51	(1,041.77)	1,355.56	18,450.23
Church Training Ser.	453.98	(155.69)	698.79	8,797.26
Retirement & Ins.	332.07	(93.42)	486.96	6,302.69
Layman's Board	164.72	(15.57)	274.35	3,513.81
Commission on Theolog- ical Liberalism	60.97	(31.14)	75.92	996.09
Miscellaneous	. . .	. . .	. . .	39.12
<b>Totals</b>	<b>\$9,824.28</b>		<b>\$10,631.99</b>	<b>\$133,781.92</b>

# Is A Master's Men Chapter Essential?

Is it REALLY ESSENTIAL to organize a Master's Men chapter in your church?

NO! It is not really essential.

BUT, let us take a look at it this way . . . Jesus could have carried His ministry all by Himself, but He knew that the time was coming when He must leave this earth and there would be the need for the Gospel to be continued here.

Therefore, He choose twelve men of different occupations, and taught them, so that with the power He would give them, they could carry the Good News to the rest of the world.

God is still calling men to carry on the work of preaching the Gospel. These are our pastors.

Could our pastors carry this load without help? Yes, they probably could. BUT, God did not call them to be janitors, gardeners, painters, carpenters or in other words, "chore boys." They are called and ordained to preach the Gospel.

Indeed, we ordain laymen to be deacons, we elect trustees to administer the business of the church, but where does that leave the remainder of the laymen? Where can they serve? Is attending worship services all that is left for them to do? Some seem to think so and they practice attendance on an intermittent basis. Some say that they cannot come regularly because they are providentially hindered. God's providential hand will deal with some of these "providential" hinderances in judgment.

We are "saved to serve!" And that means regular attendance in worship services. If man is saved only for the sake and privilege of entering heaven, and if this is the only purpose of salvation, why doesn't the Lord take those He saves home immediately after conversion?

"Go ye," Jesus said. This commission is for all, not just our pastors and deacons. Man is to serve until the Lord sees fit to call him home or until He returns.

The Master's Men is an organization brought into being for the purpose of molding, developing and training men for the Master. If one man with Christ is a majority, just think what a group of men with Christ can do.

The Lord can not use laymen who come to church only when they feel like it. He doesn't want or need this kind of dedication. He wants men who are sold on the need of winning souls and who have fully dedicated their talents to Him. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot by my disciple" Luke 14:33.

The church is not a dormitory for sleepers. It is an institution for workers. It is not a rest camp. It is a frontline trench. "Onward, Christian Soldiers" the hymn demands. Onward to fight the battles of our Lord and Master. Out of the trenches and into the battle! It is treason to be lax in our dedication for the Master. It is the sin of omission.

Not only should our laymen be more involved in their local churches, but they should become more interested and involved in the district, state and national affairs of the denomination. The Master's Men organization can challenge their members to greater participation and larger representation on all of these levels.

The involvement and the organizing of our laymen is essential in building stronger churches. Jesus said in His parable of the unjust steward, . . . "give an account of thy stewardship; for thou mayest be no longer steward" Luke 16:2.

The 1972 National Association adopted a resolution which stated that consideration be given by the nominating committee for one layman to be nominated for each standing board. As a laymen's organization, we cannot perceive the placing of a layman on any board unless he is fully committed and dedicated to the Master's work. There is no need for a layman to have a place on a board just on the sole basis of his being a layman. We need laymen that will bear their



cross, forsake themselves and be willing to sacrifice and obey their calling.

STEWARDSHIP! That's what it is called. Being a servant for our Lord and Saviour Jesus Christ. One willing to sacrifice life and soul for Him. "... his servants ye are to whom ye obey;" Romans 6:16. If you are not serving the Master, you are serving Satan. "...whosoever therefore will be a friend of the world is the enemy of God" James 4:4.

LAYMEN, you cannot hold onto Jesus with one hand and the world with the other. "Be ye separated" the Scriptures say. "Come ye out from among them." "Yield yourselves to God."

NOW, can it truthfully be said that a Master's Men organization in your church is not essential? Get totally involved, commit yourselves anew and afresh to His work. Pastors and lay leaders, pray together about a Master's Men chapter for your church. It can result in greater blessings of the Master through a strengthened and growing church.

YES! A Master's Men organization is essential to a growing church.

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. ▲



# PRAISE FOR THE SAINTS

By the  
Executive Secretary  
Rufus Coffey

The focus of attention in this issue is upon the life of several noble servants of God within Free Will Baptist ranks. These esteemed and honorable men have labored long and tirelessly in the service of the King. They are only a few which typify many untiring heroes of the faith who have contributed so much to the advancement of the Kingdom of God through their witness and service.

How rich they have accomplished, the extent of their influence, the spiritual impact of their life — no one rightly knows. But the measure of their life is certainly more than those facts, vicissitudes and tangible results that may have been recorded. Even these, however, cannot be fully developed in a magazine article or even a book. The complete story of these men dedicated to the service of Christ will only be revealed when "the books" of eternity are opened. Until then, these men can testify like Job, "my reward is as high."

These dear fellow workers omit their glorious, eternal reward when the righteous judge shall courageously evaluate their love and toils as "fading crown." In the meanwhile, we can briefly note in a limited format only some of their accomplishments and express gratitude for their faithful service. We are not only indebted to those of whom we read about in this issue but to all our members and brethren who have diligently served the Lord and His church for many years.

The Scriptures exhort us to render "honor to whom honor is due." Therefore, it is only right that we recognize and pay tribute to these

valiant saints. These dedicated men deserve our gratitude because of their unselfish labors. They have served well in various capacities. They have given sacrificially. Only God knows the burdens they have carried, the countless hours of prayer they have spent, the tears they have shed, and the untold deeds of kindness rendered.

In this age of affluence, it is easy to forget that the most generations did not have the conveniences and luxuries which are now considered necessities. Oftentimes, we are reminded of the hardships encountered because of bad roads, poor modes of transportation, inadequate facilities, limited resources, and numerous adversities. Yet, these men endured hardships as good soldiers and triumphed over obstacles and difficulties.

We salute these courageous soldiers who have fought the good fight of faith. They have valiantly contended for the faith. Their patient perseverance has enabled them to overcome many hardships in order to build up the Kingdom of God. These spiritual giants have not sought worldly acclaim and honor but they have left their mark. They have set a monument to righteous living, unshakable faith, victory over trials and tribulations. In weakness they were made strong in defeat they were victorious.

The world is not worthy of these men who have done so much to change the hearts of men. Therefore, God has prepared some better things for them. Until "that day" we offer our tribute to these unheralded brethren and express our love, esteem, and appreciation. ▲

## VIEWPOINT



DISCUSSING ASPECTS OF THE MANAGEMENT SEMINAR which highlighted the annual professional meeting for state leaders January 2-11 at Millcroft Training Center are Executive Secretary Rufus Coffey, right, and Dr. Gene Hendrix who conducted the seminar.

## CONTACT

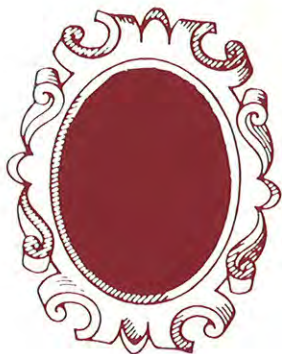
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## NOTES from the Editor

Eugene Workman

I don't remember the first time I heard the expression "Give me flowers while I can still smell them." We often fail to do this. Instead, we tend to eulogize a person better after they have gone from this life. It is because of this tendency that I have chosen to pass out some "flowers" to some pioneer Free Will Baptists in this issue.

Needless to say, space will not permit carrying a story on all those who have made contributions to our great denomination. Therefore, I have selected four men who have had varying experiences in the development of our denomination to present as a representation of those who have labored in the work of Free Will Baptists. The contributions of many other pioneers could have been highlighted. But these four are symbolic of the many who have helped to strengthen the foundation of the organization known since 1935 as the National Association of Free Will Baptists.

May the spirit of all these pioneers be evidenced as our denomination looks toward the brightest future we have ever faced for accomplishing God's tasks.



*CONFIRMING THE DATES for the 1974 promotional meeting for state leaders are Eugene Workman, Administrative Editor of CONTACT, and Dr. Olan Hendrix, left, who has agreed to return next year for another management seminar.*