

**THERE'S
ALWAYS
HOPE!**

contact

Of The National Association
Of Free Will Baptists

JANUARY, 1974

The National Moderator Joins Departmental Directors in Anticipating Developments 10 Years Hence.

WHAT'S AHEAD FOR OUR DENOMINATION?



JOHNSON



REEDS



WILSON



PURSELL



HERSEY

What trends, both positive and negative, have developed or are developing on the religious scene which will affect your department? Our denomination? Free Will Baptist families?

DEPARTMENTS

ROGER REEDS / Director, Sunday School Department — Sunday school electives will be the strong wave of the future. Electives allow the class to select the field of study for a quarter or longer. Our department plans to lead the field in this area. Some have been produced and more are planned.

A second trend developing is an unhealthy one for our department. Some of our churches are developing their own curriculum. Of course, this approach immediately cuts off our *only* source of support. It also pulls the Sunday school scholar out of the main stream of Bible study provided for our denomination. It usually places the scholar under limited Biblical study of an inferior quality product. If a Free Will Baptist family moves from one city to another they are thrust into a



SHOCKEY



FRY



O'DONNELL



COFFEY

completely different form of Bible study.

DR. L. C. JOHNSON / President, Free Will Baptist Bible College — The Christian Day School movement is developing rapidly in this country because of the moral situation at the elementary and secondary school levels. These schools are looking to institutions like Free Will Baptist Bible College for teachers. This is opening up an entirely new and unforeseen demand on Free Will Baptist Bible College to prepare teachers for these schools. We are developing our educational program to meet this need. I feel that our denomination will be affected by all these developments in that great financial demands will be made on our churches to finance these Christian schools. However, if they are properly conducted educationally and spiritually, our denomination can reap untold benefits from our investment in the right kind of an educational program at the elementary, secondary, and college levels of education.

REFORD WILSON / General Director, Foreign Missions Department — The urbanization of our society in previously undeveloped areas is changing traditional patterns of life. Many are severing ties with the past and the vacuum offers the missionary an opportunity to meet this need with the gospel.

However, as nationals become more knowledgeable, the social and civil problems of his country become more important to him. In this context the liberal forces in the religious world become appealing and the line between evangelicals and liberals becomes more distinct. Thus, we have a positive trend with new opportunities and a negative trend from opposing forces to our fundamental position.

MALCOLM FRY / Director, Church Training Service Department — Children's Church, Junior Church, and electives are becoming the "norm" in Christian education in the local church. The trend towards electives does not negate the concept of core curriculum, but rather demands alternatives. Also, the "large" church is becoming a type of status symbol. Consequently, the small group concept is being done away with in these churches which in turn requires our department to re-evaluate resource material and/or provide additional resources.

CLEO PURSELL / Executive Secretary, Woman's National Auxiliary Convention — Women today are taking active roles in public matters and speaking out on vital issues. Their training, leadership abilities and skills are being used more fully and creatively than ever before in the community and on the job.

Many churches today are taking the ministries of women more seriously. Women desire to share more fully in the task of advancing Christian ideals and principles in these times of changing values and social customs.

Many women are endowed with abilities that cannot be fulfilled strictly

HERSEY — One of the most alarming negative trends to me is a spirit of professionalism shown among some of our ministers. When accepting a call to a church is based primarily on salary and other benefits, then this professionalism (which plagues so many denominations) is as a cancer which kills spiritual power. I believe a minister can share his basic needs with a congregation, but if God wants him to minister there, he has no choice but to go even if circumstances are not ideal.

RUFUS COFFEY / Executive Secretary, National Association of Free Will Baptists — The good *national economy* has resulted in added revenue

"A definite trend towards 'independency' appears to be infiltrating our denomination."

in the home. The parable of the talents teaches us that God given abilities are to be used, not buried.

HERMAN HERSEY / Director, Department of Insurance and Retirement — The growing awareness of the Church's ministry to older adults in giving them opportunities for service as well as ministering to their needs is a healthy sign. As this awareness increases our potential ministry is staggering to the imagination. This, in turn, will affect our churches and every Free Will Baptist family.

DENOMINATION

FRY — A definite trend towards "independency" appears to be infiltrating our denomination. Part of this is possibly due to the "large church" concept. There is absolutely nothing wrong with a church being large and aggressive. At the same time a tendency could very well develop in which the various ministries and agencies of the denomination would more or less be "used" for personal or local church advantage. Ultimately this would diminish denominational loyalty and churches would become more and more divorced from even state and district cooperation.

to the church treasury. Giving has increased in nearly every church.

The *Sunday school movement* continues to thrive across America and attendance is surging in evangelical churches particularly. Sparked by an expanding bus ministry, Free Will Baptist churches have been greatly influenced by this tide.

The production and distribution of *Christian literature* is on the increase in our country. In addition to a number of books being written and published by individual Free Will Baptists, our Sunday School Department is also publishing several new books. Almost every state has its own state paper and at least a dozen now have flourishing Christian bookstores.

Changing sociological attitudes are having an effect upon the church in general. One particular change that has become more evident is the *acceptance of black people* into the life of the church. Because of the marked change in attitude, more of our churches are opening their door to fellowship with our black brethren in Christ. The fact that all of our colleges are accepting blacks for Christian training without



any negative reaction from supporting churches indicates the marked change that has taken place during the past decade.

The *charismatic movement* is creating some confusion in different areas of the denomination. The disruption of unity may ultimately lead to the loss of some congregations in addition to those which are being divided over the doctrine of tongues speaking. While the National Association has gone on record affirming our position concerning the false tongues movement, it is evident that we will have to contend with many individuals who are affected by outside influences.

Large *independent churches* are having both positive and negative influences. While many of us rejoice in the good being done for Christ by any church, we must not minimize the effectiveness and usefulness of small churches. Buildings, budgets and numbers are not the only standards by which we measure the success of a church. On the other hand, many small churches have lapsed into a state of apathy and "donothingness." Many are content to remain small and use their smallness as an excuse to justify their failures. Each local church must recognize its responsibility to God faithfully fulfill its individual mission, and receive its directions from the Holy Spirit and God's Word.

WILSON — Our doctrinal soundness, fundamentally, is a tremendous positive. A fear to test our doctrinal soundness, to engage ourselves and failure to exert our influence in the arena of the religious world is a negative trend.

CHURCH FAMILIES

COFFEY — Home Bible studies continue to multiply by the thousands across America. Interest in group Bible study is beginning to develop among

"The Cooperative Program was born in 1953 . . . The child almost died before the labor pains had ceased."

Free Will Baptists. Although some home Bible studies have been developed independently of the institutional church, they can still be utilized by our churches as a means of Christian growth and evangelical witness in the community. A home Bible study based upon New Testament principles has unlimited potentials for building a church and strengthening families. The Methodist denomination is a monument to the effectiveness of the cell movement.

FRY — Free Will Baptist families will become fragmented more and more as demands are made upon parents from the local church. The idea that the church must be engaged in some activity every night could very well fracture the family unit. Additionally, due to lack of proper facilities in the growing church it is necessary to form junior churches and youth churches besides the nursery or children's church. A potential threat to family togetherness exists by continually not having the family worship together (at least where junior age children and up are concerned).

WILSON — It has been an encouraging trend to see more of our families attending and involving themselves in our denominational meetings and service agencies. As relates to our foreign missions department, I believe more families are showing in both home and church a concern for world evangelism.

Do you foresee any unusual growth in the outreach of your department's ministry?



ROBERT SHOCKEY / General Director, Home Missions Department — Yes. We envision 500 new churches in ten years which we believe will reach 500,000 people. We foresee growth in giving to Home Missions. It took the Department 28 years to reach the first \$100,000 in gifts annually — and eight years to reach the second \$100,000 — then, only two years to reach the third \$100,000. Within the next year we should reach the fourth \$100,000.

HERSEY — Babies are expected to grow and since we are the newest department of the National Association we expect to grow too. Our Retirement and Insurance programs are experiencing a steady expansion, and I believe our ministry to senior adults and the establishment of a retirement village will experience unprecedented growth.

REEDS — We have had an unusual growth over the past decade, but I believe our growth will be at a much slower pace during the next decade.

PURSELL — Perhaps nothing phenomenal but we are experiencing steady growth, both in interest and numerically, since the inception of our flexible and action-packed program of work in 1971.

COFFEY — Interest in the National Convention continues to grow. This will necessitate a more concentrated effort to organize the convention to obtain maximum benefits from this national conclave. I also expect the ministry of our national magazine to expand so as to become a more effective organ of information and inspiration. A magazine published every two weeks could become a more vital force in building our national fellowship.

WILSON — My recent contacts with students on our college campuses have indicated the potential we have for

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increasing our missionary personnel.

Several new fields are open to our sending missionaries. We can also expect within the next ten years an International Fellowship of Free Will Baptists. Our goal for this decade is 100 new missionaries and I believe this goal will be exceeded.

JOHNSON — Free Will Baptist Bible College has never been growth conscious, as such. Our growth has come about because of the reputation the institution has gained for its solid academic program, its spiritual atmosphere and Christian standards of conduct. Based on past growth, we could expect a five to ten per cent annual growth for the foreseeable future.

Although the Cooperative Plan of Giving was officially adopted by the National Association of Free Will Baptists as the means to underwrite the national ministries, it has received only token support in many areas of the denomination? Why? Is there a substitute plan which would more effectively meet the financial needs of the national, state and local ministries?

REEDS — The Cooperative Program was born in 1953 at the National Association. I was present in Mt. Vernon, Illinois and witnessed its birth. The child almost died before the labor pains had ceased. The Cooperative Program has been called evil among Southern Baptists because it supported liberal educational institutions. Some of our people concluded in the early stages of the Cooperative Program that if the program was evil for Southern Baptists it had to be evil for us. Thus, early bad publicity almost killed the program before it began.

A second hindering factor has been the approach taken by some State Associations. Many state and local

associations adopted the Cooperative Program immediately upon its birth announcement. The problem has been that when the pie has been sliced the National Association usually has received the smaller slice.

I still believe the Cooperative Program to be a worthy plan. I would suggest that state associations be more generous in their allotment to the National Association. I would further suggest that everyone accept the program as a good one and promote it.

DR. J. D. O'DONNELL / Moderator, National Association of Free Will Baptists — The Cooperative Plan of Support has been effective in supporting the work of the Executive Department and underwriting many administrative costs in other departments. I have no alternate plan to suggest for undergirding the support of our work. With the recent adoption of the plan by the state associations of Tennessee and Ohio and by a district association in North Carolina, I believe the program will grow and continue to be effective.

JOHNSON — The Cooperative Plan of Support appeals to some people and does not appeal to others. As long as departments have to make strong appeals to fund their own programs, there will be many people who will continue to earmark their gifts. Direct giving lends itself to keeping people more in touch with the things they are supporting than the Cooperative Plan of Support. Many people prefer knowing where their dollars go rather than lose sight of this fact through an overall denominational plan of support. I have no substitute plan that would be better than our present one. As it now stands, churches and individuals have an option as to how they will give.

HERSEY — I believe the best course of action for us at this time is to continue using the Cooperative Plan of Support as a means of giving for those who prefer it, while encouraging those who designate their gifts to make certain all ministries are included.

Is there any current trend by which you can forecast the denomination's giving pattern to local ministries? National ministries?



WILSON — In my contacts with pastors, local church budgets are showing gradual increases. Some have almost been phenomenal.

Giving to national ministries has steadily increased. In some states, gifts to foreign missions have doubled during the past four years. In these areas, increases can be expected but not at this percentage rate. We are "catching up" from the past. However, we are reaching a plateau from which the increase will rise — although not as drastically as the current trend indicates.

SHOCKEY — Giving to Home Missions has gradually changed from general fund giving to designated giving because of several new missionary families added to the personnel.

JOHNSON — I believe the giving to local ministries will increase as long as our economy is good. I am a firm believer in adequately caring for local ministries, such as adequate pastors' salaries, adequate physical facilities, and other necessary local church ministries. The wisdom used in financing these local ministries will determine the portion that will come to national ministries. It is very important that we not overload our local churches with national ministries that they cannot sustain. The key to financing national ministries will be determined by the confidence our constituency has in the management of these ministries. The administrators of national ministries must be good stewards in the use of funds received. We also must be careful to bring into being only those national ministries that make a direct contribution to the work of Christ and the spread of the gospel.

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February... NATIONAL TEACHER TRAINING MONTH

For details or suggestions, write: Teacher Training / P. O. Box 1088 / Nashville, Tennessee 37202

Does the believer have
a solid basis for a present-day
hope-as well as for the future?
In his search for this glorious hope,
MILTON WORTHINGTON discovers
the reassuring answer in 2 Peter 3:1-18.

OUR SPIRITUAL HOPE

OUR SPIRITUAL HOPE ASSAILED

Clouds of dismay were still hovering over many Americans during the Watergate hearings when trouble erupted in the Middle East. Before we had time to enjoy a calm after the tempestuous Middle East teapot began cooling, our President lowered the boom on our nation with restrictive ways to help us survive the energy crisis. "What next?" cries the average American citizen.

Perhaps no other time in history has been so grim and foreboding as the hour in which we live. And yet we can be certain that the darker the world scene, the sooner will dawn the Day of our God. Religiously, politically, and morally, history is hastening toward a Day of Destiny. Circumstances indicate that the Day of Deliverance, for which every believer waits, is drawing nearer — when we shall be redeemed not only from the penalty and power of sin, but from its very presence. (See Romans 13:11-14.)

ABOUT THE WRITER: Mr. Worthington is pastor of Donelson Free Will Baptist Church, Nashville, Tennessee. The Columbia Bible College graduate is a member of the National Church Training Service Board.

Our Lord began His Olivet Discourse by cautioning, "Take heed that no man deceive you" (Matt. 24:4). How strange that so many have been confused by a warning that is meant to clarify! Yet the Scriptures explicitly declare that the last days will be marked by dangerous times, deceptive theories, and damnable trends (2 Timothy 3:1-13; Matt. 24:1-13; 2 John 7; 1 John 4:1).

However, Paul tells us that Christians cannot afford to indulge in soul slumber as do the unregenerate (Rom. 13:11). "The night is far spent," he declares. And what a night it has been! *Anarchy* in the world (Matt. 24:12), *apostasy* in the professing church, and *apathy* among true believers (Rev. 3:14-17) have characterized the night.

The Dark Hour will be climaxed with the Dawn of Hope. Believers have this hope because it was declared by the Saviour (John 14:1-6), confirmed by the Angels (Acts 1:9-11), and explained by the Apostle Paul (1 Thess. 4:13-18). We have left the old life and are now living the new life, *looking* for that "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

The Apostle Peter in his second epistle deals with this spiritual hope in detailed fashion and speaks to our age as a whole and our hearts as individual believers. Notice three tremendous truths concerning our "spiritual hope."

First, the believer's spiritual hope is *assailed* . . . vv. 1-4. The *purpose* of Simon is expressed in vv. 1-2. He calls these believers to "remembrance" concerning the prophetic and the apostolic *word*. Peter had been guilty of forgetting (Luke 22:61), so he wanted to warn his readers against forgetting the *word* of God. He wanted them to have "sincere" minds, that is, minds not moved by false doctrine or teachers. Here is a challenge to individual Bible study and to corporate Bible training and Bible schools in an expanding church. BACK to the WORD . . . ever the call to the Church (1:12-15, 19-21).

The *presence* of scoffers is explained in verses 3 and 4. These scoffers were within the assembly. Their presence was

THE BELIEVER'S SPIRITUAL HOPE 2 Peter 3:1-18

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| Believer's Hope Assailed | 3:1-4 |
| Purpose of Simon | |
| Expressed | vv. 1-2 |
| Presence of Scoffers | |
| Explained | vv. 3-4 |
| Believer's Hope Affirmed | 3:5-10 |
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| Diligence Prescribed | vv. 11-14 |
| Discernment Promoted | vv. 15-16 |
| Dangers Pictured | vv. 17-18 |

predicted and their practice is described. They are those who walk after their own lusts. They are a law unto themselves — following their own passions. There is a close link between a man's life and his opinions.

Jesus taught concerning false teachers: "Don't listen to what they say; look at how they live. By their fruits you shall know them." So here are the scoffers, walking after their own passions. They want to live their own way, and therefore they choose their own truths to live by. This they always do either by neglecting truths or exaggerating truths. Here they neglect or deny the truth of Christ's coming (v.4). Peter's word to those who are tempted to be moved by these scoffers is: "Beloved, be mindful of God's Word" (v.1-2).

OUR SPIRITUAL HOPE AFFIRMED

Secondly, the believer's spiritual hope is affirmed (vv.5-10). Our spiritual hope first of all is affirmed by the *truth* of the flood (vv. 5-7; Gen. 6:9). Peter does not let their assertion go without reply (v.4b). He simply and firmly declares, "It is not so." The false teachers deliberately ignore this fact: "that by the Word of God heavens existed long ago, and an earth formed out of water and by means of water, through which the world that then existed was deluged with water and perished." They deliberately ignore the facts of history, recorded in the Scriptures, not only of past judgment but prospective judgment (v.7).

Our spiritual hope is further affirmed by the *times* of the Father (vv.8-10). Man views history in terms of days and years, but to God time is always the eternal present. A thousand years are but a day to Him. But God will not be "tardy" (slack). When the time arrives, He WILL ACT! Why has He not acted in judgment? Why is He delaying His judgment, that awful Day of the Lord? Because He wants men to get saved . . . even the scoffers who deny His coming. Though the time of the Lord's coming cannot be determined as to its moment, the truth of His coming can be discerned as to its manner (v.10)! JESUS IS COMING! For those who have a tendency to despair at the logic of the scoffers, Peter's word is: "BELOVED . . . be not ignorant of God's WAYS" (v.8).

OUR SPIRITUAL HOPE APPLIED

Lastly, the believer's spiritual hope is *applied* (v. 11-18). The apostle has just finished dealing with the *moment* and *manner* of Christ's coming. He now turns to the mode of our conversation or manner of life. Our spiritual hope demands a practical expression in our lives. Notice first of all the *diligence* Peter prescribes (vv. 11-14). Peter is emphasizing what John writes about in 1 John 3:1-3. The return of the Lord is a great incentive to godly living.

Why live for this world and the things of this world "since" the *destruction* of this present world is coming and "since" the *construction* of the new world is sure? (See vv. 12-13.) This was the mistake Lot made when he moved into Sodom. Notice secondly, the *discernment* Peter promotes (v. 15-16). We must not be moved to carelessness, laziness or wickedness by Christ's delay. Instead we should be steadfast, unmoveable, always abounding in the work of the Lord, understanding the purpose of God in delay (Acts 1:4-11).

Notice the *danger* Peter pictures (vv. 17-18). The closing word is a word of balance for the Christian life . . . "Guard" (beware) "but grow" in the grace and knowledge of our Lord and Saviour Jesus Christ." Seeing we Christians know about the coming of Christ and the dangers of false doctrine, we must *guard* lest we fall out of our steadfast position in the WORD into lawlessness and disobedience. How do we keep from falling? By *growing*! Little children fall down repeatedly because they are not strong enough and mature enough to stand. In this wicked world, the Christian must take time to feed on the scriptures and exercise their spiritual muscles or they will be unstable in the Lord. For those who look for the Saviour's return Peter's word is: "BELOVED, be diligent in God's WILL" (3:14,17)!

Yes, our spiritual hope is being assailed! But it has been affirmed. Therefore, it must be applied in our lives as a comforting hope for serenity (Jn. 14:1-6), as a cleansing hope for our sanctity (1 Jn. 3:1-3), and as a compelling hope in our service (Luke 19:13) that we make it our ambition in life, that whether present or absent, we may be *well pleasing* in HIS sight (2 Cor. 5:9). ▲

Universe Awaits

Unveiling

of God's Sons!

By Dr. Robert Picirilli

Romans 8:12 is a very beautiful verse: "The earnest expectation of the creature waiteth for the manifestation of the sons of God." A careful study of all the Greek words used here will add great clarity to our understanding of the verse.

First we note the word *creature*. This is the word *ktisis*, and does not refer to the individual created object, but to the created universe as a whole: what we call "the creation." "Creature" here (and also in verses 20, 21) is the same Greek word exactly as the one translated "creation" in verse 22. This

gems

from the
Greek New Testament

"creation" is the whole physical universe, including all things animate and inanimate (except for man's spiritual nature). Paul practically personifies this "creation" as though it consciously partakes of man's hope. Of course, creation is not really conscious, but it will partake of the final glorification, and so can be said to share man's expectation.

Two words are used to express the *nature* of this expectancy. One is "earnest expectation," the other "waiteth for." Both are rare and expressive words in Greek. The first is *apokaradokia*, which means "to wait for in suspense." The second is *apekdechomai*, which means "to wait perseveringly." The picture is that of

(Please turn to page 15)

HOPE FOR THE FUTURE STEMS FROM A RICH HERITAGE

Out of our denomination's noble heritage looms a brilliant tomorrow.

By Jack L. Williams

On June 10, 1973 a fire-eyed Free Will Baptist preacher, scarred by the miles and the years, stood to dedicate the earth in a ground-breaking ceremony in Central California. He made two statements that I for one am ready to endorse:

- 1) "I won't sell my father's inheritance."
- 2) "I won't remove the ancient landmark."

Too many have given too much for us to cut the moorings which anchor the present to the past. We possess a legacy, a heritage so great that if the bits and pieces are ever fitted together in one book, somebody will have a best-seller on his hands. The Free Will Baptist story embodies the truth behind that sports announcer's by-line... "the thrill of victory... the agony of defeat!"

Two verses are significant in discovering the rich heritage we have: Proverbs 22:28 and Numbers 32:6. The first is a warning, the second an indictment. "Remove not the ancient

landmark, which thy fathers have set" (Pro. 22:28). "... Shall your brethren go to war and ye sit here?"

As I see it, the drama unfolds in four categories.

"BELIEVE IT OR NOT" SECTION

Two weeks ago seen hanging on the wall of the Kimo Cafe in Kingman, Arizona was a newspaper clipping entitled "Old Bill." It told of "Old Bill Williams" who founded Williams, Arizona. Bill's father had come over from Wales and settled in Welsh Tract in North Carolina. He was a Free Will Baptist preacher! The family moved west to St. Louis where they leased land from the Spanish land barons. Bill began preaching and following his father's footsteps. The newspaper said, "Old Bill came out of the Missouri swamps preaching hell-fire and brimstone... when he couldn't find any Free Willers, he joined the Methodists."

So, there was a hidden part of our history hanging on a cafe wall 500 miles from the nearest Free Will Baptist church.

Across the street from the opera house in downtown San Francisco is a place called Union Square. It's now a big underground garage and a park.

At one time a 190 member Free Will Baptist church flourished there! We owned one square block in the heart of 'Frisco. The church had been organized on October 31, 1876. It was one of six bay area churches.

In the mid 50's a Mr. Ruth, the San Francisco city/county attorney, talked with Free Will Baptist pastors of the work. His grandfather had served as the church's pastor. But the 1906 earthquake destroyed it all and scattered the members.

A remnant of this group merged with a Free Will Baptist church in Oakland who in turn, in 1911, merged with you know who. Why don't we have the San Francisco property now? The Northern Baptists tried to get it and couldn't since they couldn't *prove* that this church would have gone with the merger had it existed until 1911.

The city obtained a title to the land in 1946 and built Union Square.

When Jerry Dudley was pastor at Tulare, California, he discovered that the professor of religion at College of Sequoias was saved in a Free Will Baptist mission in Berkely in 1931. The funny part is: We didn't have a work there at that time! Or so the historians thought.

Be that a historical gap or not, the fact is Dr. Tom Murray and his wife were saved and claim that place as their altar. He then went to Harvard to do post-graduate work and returned to find the mission gone. He had no further contact with Free Will Baptists until Jerry Dudley sniffed him out of the woodwork 20 years later.

Dr. Norman A. Baxter is president of the 16,000 student Fresno State University. He wrote a thesis on Free Will Baptist history. His book is about the same size as Dodd's book. So, you see, we are known... we're just not publicly acknowledged by many.

Have you heard of Fisk University in Nashville, Tennessee? The black man named Fisk who started that University was educated by Hillsdale College in

ABOUT THE WRITER: Mr. Williams delivered this message on Sunday, July 8, 1973, as a part of the pre-convention activities of the 37th annual session of the National Association of Free Will Baptists. The Louisiana native is Academic Dean of California Christian College, Fresno.

Michigan (a Free Will Baptist College originally). He was in the first graduating class.

According to a recent issue of *Contact*, Abraham Lincoln's parents were believed to be Kentucky Free Will Baptists. It appears that honest Abe was probably rocked in a Free Will Baptist cradle.

There's a sad story floating around that seems to be substantiated by Torbett on page 277 of his *A History of the Baptists*: that William Miller who fathered the 7th Day Adventists was really a backslidden Free Will Baptist preacher! (May the Lord forgive him, for I'm sure our denomination never will.)

I even heard recently that the song "The Church in the Wildwood" was based on a Free Will Baptist church. What's more, a Disciples of Christ missionary to South America admitted that their movement originated in the old Redstone Association of Free Will Baptists in Virginia after the Campbellite invasion of 1839.

VOICES FROM THE PAST

Free Will Baptists have always enjoyed yearly meetings. These excerpts came at a time when the Free Will Baptist movement was 100 years old (1727-1827). In 1798 at a New Durham Yearly Meeting, 2,000 were present and 100 saved!

PRAYER: 1829, 1930 General Conference

"That in our opinion kneeling is the proper and scriptural position for Christians in time of prayer."

A circular letter on prayer contains: "It is the duty of every Christian to maintain daily and constant intercourse with God. We have foes to conquer, a tempting adversary to resist, the world to overcome, and self to be denied."

WRITTEN SERMONS:

1828 General Conference

"That we do not approve of written sermons or sketches of sermons for delivery in public."

Also said "That we do not desire instrumental music in our meetings of worship."

RACISM: 1827 General Conference

"Resolved, that the color of a candidate for the ministry should have no influence on his ordination provided he be otherwise qualified."

PREACHERS: Several Years

"It is barely possible to restore a preacher who has been guilty of drunkenness, theft, licentiousness."

"If any ministers deny the divinity of Christ, their names shall be erased from our records."

"That we publish the names of preachers excluded."

"That January 1, 1838 be declared a day of prayer and fasting for God to call preachers who are... intelligent, holy, humble, devoted."

PRACTICAL RESOLUTIONS:
1837-1844

"That the denomination condemn both the harlot and the men who frequent the harlot." (And this was a hundred years ago, brethren!)

Free Will Baptist brethren before he died in 1808, Randall wrote, "Cheer up ye poor, yet rich; ye weak, yet strong; ye trembling, yet valiant ministers of Jesus. Wear out in the cause and rejoice in the privilege."

BUT THERE ARE OTHER NAMES

Do you know about "Joseph Parker"? He was the first pastor of the church that Palmer organized. He probably did as much as Paul Palmer for the southern movement of Free Will Baptists.

There was Avery Clark, a preacher who was killed in the Civil War at the battle of White Stone Hill in 1863.

And William Sojourner who organized the Kehukee Church that in

"... the color of a candidate for the ministry should have no influence on his ordination provided he be otherwise qualified."

"Resolved that we view the cause of missions as the cause of Christ."

"If we possess a better faith than our neighbor, let us exhibit it by the infallible criterion of better works."

Resolution against the continued use of fermented wine at the communion table... and against tobacco... and coffee... and tea!

(They were a nose-y bunch of people, weren't they?)

MEN FROM THE PAST

What kind of men filled our past? This kind: the kind that Sam W. Foss wrote of when he penned:

"Bring me men to match my mountains;

Bring me men to match my plains,
Men with empires in their purpose,
And new ears in their brains."

NAMES YOU ALREADY KNOW

Paul Palmer organized the first Free Will Baptist church in America in 1727, Chowan County, North Carolina. It had 32 members. Palmer was an evangelist and a church planter. He died in 1750.

Bengamin Randall was born in 1749. He was greatly influenced by George Whitfield. Randall organized the Northern Free Will Baptist work in 1780. In his last written address to his

the year 1772 had 150 members. Several other churches were mothered by this one. Sojourner died at age 43.

What of the famous Dr. George T. Day? He was a reknowned world traveler and lecturer. He also pastored the Roger Williams Church in Rhode Island for nine years.

What can I say more of such nobles as Dr. Josiah Hart, a fervent and aggressive evangelist. And Dr. Hosea Quimby who has been named by historians as the "father of Free Will Baptist education." When the Smithville Seminary encountered financial woes, he bought it himself and operated it for 30 years! Later Dr. Quimby served as chaplain of the New Hampshire State Prison.

Consider the Free Will Baptist historian I.D. Stewart... Ransom Dunn, a theologian for 35 years... John Colby, probably the greatest preacher of them all... Evangelist Clement Phinney who said he was a "born Free Will Baptist"... Isaiah B. Coleman who pastored one New York Church for 40 years!... Rufus Cheney who organized the first Free Will Baptist Church in Wisconsin and of whom it is



HOPE FOR THE FUTURE . . .

(Continued from page 9)

written, "For more than half a century he freely preached a free gospel and practiced what he preached."

Let me tell you of Reuben Kendrick, a black man, called the "Benjamin Randall of the South." Kendrick was born in Livingston Parish, Louisiana, on the Davidson Plantation in 1841. He carved out a mighty work and fathered the first Free Will Baptist work in Mississippi!

Remember the name, Elder Charles Ready, another black man. He took Free Will Baptist doctrine to the Creoles and Cajuns in Southern Louisiana. Elder Ready died in 1877, but before he died this black man had given birth to 34 Free Will Baptist churches from Baton Rouge to New Orleans. It was seventy-five years later that the white man followed with the Gospel. We have commissioned Brother Larry Russell to return to Baton Rouge. May the tears that black Charles Ready wept water the soil for him. We are 75 years and 100,000 souls late.

LESSONS FROM THE PAST

Elihu Root said, "Men do not fail; they give up trying."

Perhaps from the backdrop of our history we can stop sending our lessons back to ourselves to be learned again.

Someone warned, and we would do well to listen: "He who does not remember the past is condemned to repeat it."

We have been plagued by well organized outside forces for 200 years!

The Palmer Movement felt this attack.

In 1750 the Particular Baptists led by John Ganno came in preaching, "Jesus I know and Paul I know, but who are ye?" He swept our churches! In 1802 there was another raid by the glib, highly polished Calvinist. According to one source, the Palmer group in that area was reduced to "3 preachers, 5 churches, 800 members and not a scholar among us." Little did they know that in another hundred years it would happen again.

Then, in 1839 a Campbellite massacre hit the Bethel Conference. It cost 10 preachers and 600 members!

The Randall Movement fell prey likewise.

Shakerism in the 1780's lashed out. Led by high-priestess Ann Lee, this 18th Century Charismatic forerunner caused legion woes.

But in 1910 the day of infamy fell. Four years after the San Francisco earthquake shook the Free Will Baptist work in California to rubble, another earth swell rose up and swallowed the Randall movement.

The Jehovah's Witnesses said the second coming would occur in 1914. They were wrong. The noise they heard that year was the sound of Free Will Baptists dismantling their souls from the Northern Baptists. From 1910-1917, approximately 800 churches, 20 colleges, 60,000 members and millions of dollars in property and funds poured from Free Will Baptist altars to fatten Northern Baptist coffers. It took seven years to dismantle the work of two centuries.

Now we know how Egypt felt when the "seven years of famine" were upon the land.

But on the day that Billy Sunday died . . .

It was 1935: Cofers Chapel in Nashville, Tennessee. The National Association of Free Will Baptists was



WORDS FOR WOMEN

Music: A Source of Strength

By Jo Ann Ruth

A few months ago I received a record in the mail that features a trio whom I know personally. This record has many beautiful songs. One song especially strengthens me and I listen to it often. This particular song gives assurance of God's love for me.

Good Christian music has always been a blessing to me. When I am low in spirit, a good Christian song or hymn lifts my spirit and encourages my heart. I do not mean to say that I allow singing to take the place of God's Word. I use both in my personal quiet time alone with the Lord.

In this busy world in which we live,

it's easy to become so involved that at times we do not know what to do first. I find myself in this position quite often as a pastor's wife working full-time at a secular job and keeping a thirteen-year-old foster boy in our home.

Many times I feel that I am not doing enough to help spread the Gospel. And what I am doing, I am not doing well. During these moments I stop and let God speak to me and then decide what needs to be done at that particular time.

During these hours good Christian music is a real blessing to me. I like to play a few good records and let the

Holy Spirit use the message of the songs to meet my particular needs.

In one of my favorites, the song writer says, "The Lord knows I can't live on the mountain, so he picked out a valley for me, He leads me beside still waters, somewhere in the valley below He draws me aside to be tested and tried, but in the valley He restoreth my soul."

I am sure many women feel overworked, exhausted and discouraged at times. But we can always receive strength from the Lord. We can rest assured He will restore our souls.

I am so thankful that God restores our souls if we allow Him to work in our lives and just wait on Him. ". . . They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk, and not faint" (Isaiah 40:31).

ABOUT THE WRITER: Mrs. Ruth is the wife of Randy Ruth, pastor of the First Free Will Baptist Church, St. Paul, Minnesota. ▲

born!

The great Revivalist Billy Sunday lay dying. A telegram was wired to Mrs. Sunday as the first official action by the National body. The evangelistic mantle slipped from the shoulders of Billy Sunday and was picked up by the revitalized Free Will Baptist movement.

They walked out of the Carolina swamps, climbed down off the Kentucky hills and rolled west . . . west into the Oklahoma oilfields. Every place they stopped they planted churches. Dog-eared old Bibles were piled in wagons, buckboards, on horseback, in pickup trucks — and pushed west. Some of the older preachers arrived in Indian Territory with the Gospel in one hand and a .45 revolver in the other. But they pushed west until they splashed in the Pacific coast waters.

CONCLUSION

The entire movement was characterized by the efforts of two preachers that Paul Kettelman told of in the 1968 Arkansas State Association. It seems that after the 1910 merger there were some 15 or so churches that escaped the Northern Baptists. Two preachers tried to pastor all these churches! One of the preachers had to cross a river every Sunday to begin his long circuit. He would arrive on his horse wringing wet from the river and back up to the stove to preach while his clothes steam dried. Then he got back on his horse and rode to his next appointment.

One week the river flooded. Folks met for prayer feeling sure the preacher could not cross the swollen waters. Having finished praying they glanced into the torrent below. Far out in the swift water they saw two horses pulling a buckboard and that Free Will Baptist preacher standing up on the seat singing at the top of his voice, "I'll never turn back anymore!"

This is what it means to be a Free Will Baptist.

There seems to have been a demonic plot to destroy this great movement of ours. And when that failed, there has been a "conspiracy of silence" to hide the glorious past with its history and towering men . . . but slowly from dusty libraries, the truth is rising.

As for me, I plan to die with my hand in the Book and my soul in the pulpit. Let it be said of me, "He was a Free Will Baptist preacher!" ▲



FREE WILL BAPTIST

newsfront



RELOCATION OF NORTH CAROLINA CHURCH UNDERWAY

NORTH BELMONT, N.C. — Construction of the new facilities for the Goshen Free Will Baptist Church is well underway, according to the Reverend Johnnie E. Floyd, Jr., pastor of the congregation for the past 11 years.

The church plant is being relocated to an 18 acre site on Perfection Road. The property was bought six years ago at a price of \$25,000. The small group cleared the land of debt in less than two years and began a building fund which had reached \$77,000 by the time the new building was begun. The remainder of the construction costs will be

financed through a local savings and loan association.

The church will feature laminated wooden beams and stained glass windows. The exterior will be accented with light colored bricks. The auditorium will seat 350 people. Educational space will include 22 classrooms, a nursery and church offices. Total cost of the new facility will be approximately \$252,482.

Groundbreaking services were held Sunday, October 21. The congregation expects to occupy their new facilities by the summer of 1974.

FLORIDA CHURCH BURNS MORTGAGE NOTES

CHIPLEY, FLA. — A special mortgage burning ceremony highlighted the record month of October for the congregation of the First Free Will Baptist Church here.

On Sunday, October 28, 1973, the church celebrated their debt retirement by burning the mortgage notes, signifying that all indebtedness on the church property had been erased. Present for this occasion were Mrs. Marie Mears of Fort Lauderdale, Florida, daughter of the first pastor of the church, the late Rufus Hyman, and the Reverend Bonnie Hughes of Columbia, Tennessee, the second pastor of the congregation. Brother Hughes was the

guest speaker for this special day.

A church committee is presently at work developing plans for the renovation and expansion of the present facilities which will require new indebtedness.

Twice during the month of October the Sunday school attendance record was broken with an all-time high of 147. The average Sunday school attendance is up 57 per cent above the average of April, May and June. October also proved a record month financially for the church with \$3,402.88 being received in tithes and offerings.

The Reverend Charles Hollingshead is pastor of the church.

TENNESSEE STATE ADOPTS COOPERATIVE PLAN

COOKEVILLE, TENN. — Upon the recommendation of the State's Executive Committee, delegates to the 36th annual session of the Tennessee State Association of Free Will Baptists adopted the Cooperative Plan of Giving. The plan will undergird both state and national ministries.

Cooperative money received by the state treasurer will be dispersed as follows: 40 per cent to sustain state works with 60 per cent being sent to support national ministries.

Another unprecedented resolution approved by the body, while being hosted by the Cookeville Free Will Baptist Church November 12-14, gives an individual church the opportunity to belong to the State Association even if the district association with which it is affiliated does not. Immediately upon the passage of this resolution, the Cookeville Church joined the state association.

In keeping with the recommendation approved last year, recognition was given to all pastors who had baptized 25 or more believers during the past year. Those baptizing more than 50 will receive a plaque from the State Association.

The 1974 session will convene with the Fellowship Free Will Baptist Church in Kingsport.

Elected to serve as associational officers were: Richard Cordell, moderator; John Gibbs, assistant moderator; Ralph Staten, clerk; Jerry Williams, assistant clerk; I. L. Stanley, treasurer; and Don Lamb, promotional man.

newsfront (continued)

NEW DISTRICT GROUP JOINS OKLAHOMA ASSOCIATION

McALESTER, OKLA. — New Life Association, the newest district association, to be formed in Oklahoma, was accepted as a part of the Oklahoma State Association of Free Will Baptists during the 65th annual session of that body October 23-25, 1973. Convention sessions were held in the First Free Will Baptist Church and Arch Thompson Memorial Auditorium.

The New Life Association becomes the 20th district group to identify with the state organization.

Delegates approved a constitutional change which provides "that no officer, except those provided for expressly in the Constitution of this Association; or a full time employee of the Oklahoma State Association, or its agencies, be a member of a standing board."

A representation fee of \$20 from each member association was adopted which will allow the State Association to sustain the annual meeting without special costs to the host church or association. Each church of the state is asked to contribute \$20 toward the expense of hosting the National Association in Tulsa in 1976.

The Association adopted an associational budget of \$174,235 for the 1974-75 fiscal year. All Cooperative receipts of the National Association of Free Will Baptists will be forwarded through the National Executive Office.

During the past fiscal year the receipts have been sent directly to each national ministry and the national monthly Co-Op reports did not reflect a true picture of Oklahoma's Cooperative giving.

The 1975 meeting will convene with the First Free Will Baptist Church of Norman and on the campus of Hillsdale Free Will Baptist College in nearby Moore. The 1974 session will be in the auditorium of the Mayo Hotel in downtown Tulsa.

Officers for the coming year are as follows: Homer Young, moderator; Ernest Harrison, Sr., assistant moderator; Jerry Dudley, clerk; Odie Nunley, assistant clerk; and Lonnie DaVoult, executive secretary.

LAYMAN'S BOARD SEEKS OUTSTANDING LAYMAN

NASHVILLE, TENN. — The National Layman's Board is seeking a layman who has excelled in the activities of his home, church and community to honor as 1974 Layman of the Year. That individual must be actively affiliated with a Master's Men chapter in his local Free Will Baptist church, according to Ken Lane, chairman of the Layman's Board.

Mr. Lane urges the leaders of each local chapter to select one of their laymen for recommendation to the National Board for this recognition. All nominations should include the individual's name, address, age, church with which he is affiliated, offices held in the church and the Master's Men chapter, vocation and outstanding accomplishments. Other miscellaneous factors which might bear on the selection may be noted. The nomination should be accompanied by a recent black and white picture of the nominee.

Deadline for receiving entries is May 1, 1974. Entries should be mailed to National Layman's Board, P.O. Box 1088, Nashville, Tennessee 37202.

OUR READERS COMMENT

Dear Gene,

... CONTACT has really improved and I look forward to each issue. I appreciate the way you cover all sides of an issue, like the bus issue ...

In His Service,
Larry D. Hughes, pastor
Canton Church
Canton, N.C.

Dear Brother Workman:

... CONTACT has changed a great deal over the years but I believe you are making it truly a denominational magazine. I thought the November issue was well planned and carried out the anniversary theme. In fact, I like the theme idea you have for each of the issues. It makes it obvious that someone has worked beforehand instead of appearing as if a bunch of articles were scooped up and put in until it was full! ... I expect to see the subscription list climb ...

In Christ,
Maurine Lee
Goldsboro, N.C.

"FREDDY" HOLLIFIELD WITH THE LORD

SWANNAHOA, N.C. — George Frederick "Freddy" Hollifield, 20 year old son of the Reverend and Mrs. Milton Hollifield, went to be with the Lord November 10, 1973.

The Reverend Hollifield is pastor of Swannanoa Free Will Baptist Church.

"Freddy", a mongoloid, was born with a congenial heart defect. Doctors predicted his chances of survival more than a year were very limited. But the Lord chose to allow "Freddy" additional years so that his smile and pleasant attitude might bless many lives.

More than 1,000 persons were received by the Hollifield family on Sunday when the body was placed in the church for viewing from 6 to 9 P.M. Funeral service was held Monday, November 12, at the church with the Reverends Homer Willis and Carl Cook conducting. The service was described as a victory for "Freddy" and several in attendance called it "a time of revival."

A frequent visitor at meetings of the National Association, "Freddy" attended the 1973 session in Macon, Georgia.

In addition to his parents, he is survived by two sisters and one brother.



Auditorium features unusual seating arrangement

GROWING CONGREGATION DEDICATES THIRD SANCTUARY IN 13 YEARS

ROCKY MOUNT, N.C. — The third sanctuary to be built by the congregation of the Grace Free Will Baptist Church since its organization in 1960 was dedicated in special services Sunday, October 7, 1973.

The first building, completed in 1961, seated 200 people. In 1970 a 375 seat auditorium was dedicated. By mid-1972 it was apparent the existing

building was inadequate and construction plans for the recently dedicated sanctuary were begun. It seats 1,100 persons.

The 91x91 foot building of brick is centrally heated and cooled. It contains restrooms, two nurseries, and baptistry with dressing rooms. It was financed by a bond program.

With a goal of "Something for Every Member of the Family", Grace has a varied program. Children ages 3 through 10 attend Children's Church during Sunday morning worship service. All members have the opportunity to take part in the musical program through membership in one of three choirs. Ladies of the church serve on rotation basis in the nursery, which is open for all regularly-scheduled services. An active Woman's Auxiliary and Cub Scout pack, along with Scout Troop 644, are affiliates.

A fleet of six buses involves many members in providing transportation for anyone who requests it. A letter, radio and telephone ministry reaches many people, and a Special Education Class has just begun, giving religious instruction to "slow learners", retarded children and those with physical handicaps. A weekly newsletter is sent free to all members and friends who request it.

During the past 12 months, 183 persons have made decisions for Christ and 118 members have been received into the church fellowship.

The Reverend Robert J. Durham is founder and pastor of the church. Fred Carraway serves as assistant pastor and Sunday school superintendent as well as advisor for the youth and bus ministries.

SUNDAY SCHOOLS REFLECT CAMPAIGN GAINS

NASHVILLE, TENN. — Free Will Baptist Sunday schools reporting their results in the annual Fall Enlargement Campaign chalked up impressive net gains, according to Harrold Harrison, Director of Sales and Promotion with the sponsoring National Sunday School Department.

Statistics indicate that reporting Sunday schools recorded a 29.18 per

cent net gain in average attendance. The percentage is based on the attendance during the "Follow Me" campaign in October and the average attendance for the second quarter of 1973.

Sunday schools from twenty-two states and one territory participated in the campaign. The winners are as follows:

| Division | Church | Apr.-June Avg. | Camp. Avg. | Increase |
|----------|----------------------------------|----------------|------------|----------|
| A | 1st Bethel-Hampton, Va. | 676 | 907 | 34.17% |
| | 2nd Grace-Greenville, NC | 507 | 600 | 18.34% |
| B | 1st Grace-Rocky Mount, NC | 400 | 516 | 29.00% |
| | 2nd Welch Avenue-Columbus, Oh | 454 | 558 | 22.91% |
| C | 1st Fellowship-Flat River, Mo | 340 | 432 | 27.06% |
| | 2nd First-Bakersfield, Ca | 390 | 466 | 19.49% |
| D | 1st First-Salina, Ks | 219 | 320 | 46.12% |
| | 2nd Ben Avenue-Kannapolis, NC | 208 | 294 | 41.35% |
| E | 1st Scioto-dale-Portsmouth, Oh | 159 | 291 | 83.02% |
| | 2nd Miamisburg-Miamisburg, Oh | 168 | 271.75 | 61.76% |
| F | 1st Randall Memorial-Memphis, Tn | 135 | 230 | 70.37% |
| | 2nd Troy-Troy, Mi | 140 | 219.25 | 56.61% |
| G | 1st Bethel-Woodbridge, Va | 86 | 168 | 95.35% |
| | 2nd First-Noble, Ok | 56 | 93 | 66.07% |
| H | 1st Victory-Richmond, Va | 16 | 38 | 137.50% |
| | 2nd First-Lompoc, Ca | 36 | 70 | 94.44% |

Doubts That Arise from Personality Problems

By Leroy Forlines

In continuing our emphasis on how to cope with lack of assurance of salvation, let us give attention to doubts that are related to personality problems. Two types of people have doubts growing out of personality problems: (1) the person involved in over-introspection and (2) the person whose emotions are somewhat numbed.

The person who is involved in over-introspection is guided by fear and feelings of inferiority. He is constantly asking such questions as: "What's wrong with me?" "How did I get this way?" "Why can't I be like other people?"

Over-introspection tends to cause one to look at everything that relates to him in the worst light. He finds it hard to believe that something good will happen to him, but easy to believe that something *bad* will be his lot. This disposition makes it hard for him to believe that a thing so good as salvation could really be his.

The feeling of *fear* causes the person involved in over-introspection to ask himself frequently, "Am I saved?" It is good for a person to follow Paul's admonition: "Examine yourselves, whether ye be in the faith" (I Corinthians 13:5). However, this is not to be a daily occupation. It should be a question that is settled. It should be reopened only when there is good reason.

When one is frequently asking himself, "Am I saved?", doubt is implied in the very asking. Doubt will continue as long as the person is constantly inquiring into his doubts.

Self-examination occupies a limited place in the assurance of salvation. Too much attention to self-examination makes a person self-centered. The Christian is to be a Christ-centered person. Our assurance will be strong when we spend *more time thinking about Jesus Christ* and *less time thinking about ourselves*.

CHRISTIAN DOCTRINE

The person who is a victim of over-introspection must come to grips with the problem. He may need the counsel of a Christian friend in reaching assurance. Once he receives assurance he must determine to stop questioning his assurance.

Usually, the problem of spending too much time in self-examination on the subject of assurance is related to a generally over-introspective personality. Such a person must work on being more outgoing in his personality. He must think more about Jesus Christ, His love, His holiness, His power, His majesty, His Saviorhood and His Lordship. He must love other people. Concern for others takes our mind off ourselves. He must pay attention to the things round about him. The mind that beholds the beauty of Jesus has concern for others and

what's your problem?



By R. Eugene Waddell

QUESTION: *I've been reading a lot in the papers about some preachers who handle snakes. One man died of a rattle snake bite. What do you think about these preachers handling snakes?*

This snake handling practice is based on an erroneous interpretation of Mark 16:18: "They shall take up serpents." I presume these snake handlers feel that a believer must perform the signs mentioned here to prove their faith is genuine. If so, how many men of this sect have accomplished every sign — casting out devils, speaking with new tongues,

drinking any deadly thing, healing the sick. Very few, I'm sure.

If we do not require these signs of every believer, then they must not be compelling upon the Church in these days. I believe the signs verified the faith of that apostolic band who preached the gospel without the benefit of the New Testament scriptures.

Therefore, they are not necessary for us who have received God's Word. Snake handlers abuse the Scriptures by taking Mark 16:18 as a command. However, the passage simply states some unusual miracles which proved the reality of their faith. This promise was fulfilled when Paul *accidentally* tangled with a snake at Milita (Acts 28:3-6).

Although snake handlers may be sincere, I believe those who believe in handling snakes are wrong — sometimes *dead wrong*.

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

beholds the beauty of God's creation will not be in bondage to introspection. It will not be guided by feelings of inferiority and fear. The Christian who has this attitude and outlook will not be in bondage to lack of assurance of salvation. Assurance will be a settled matter with such a person. He will be free to give attention to other matters.

The person who is not able to have a normal emotional experience may also have trouble with doubts about salvation. Some people's emotions are easily triggered when they are damaged. They are very sensitive. Others are the opposite. They are somewhat numbed. They do not have normal feelings about such matters as love of parents, children, husband or wife, and friends. In such cases the person will not likely feel the same joy that many people give testimony of in their salvation. This absence of a feeling like others talk about causes the person to feel that he must not be saved.

Where it is evident from other experiences that a person has somewhat insensitive emotions he cannot expect to be as sensitive in his experience with

UNIVERSE AWAITS UNVEILING OF GOD'S SONS!

(Continued from page 7)

an intense expectancy, waiting with head and arms outstretched, almost imploringly. The universe is waiting for something!

The *content* of this expectancy is contained in these words: "the manifestation of the sons of God." We believers, are these "sons of God." The manifestation is the word *apokalupsis* (literally, "taking the cover away"), the full revelation, the unveiling of the finished product. We are already "sons of God." In fact, we are legally "adopted" (note verse 15) as mature, responsible sons in God's family. But we are not yet, in fact or experience, fully conformed to the image of His son. Nor can we be until the body, too, experiences the redemption and is renewed in His likeness.

Only then will we be fully revealed as God's sons. Like a roomful of admirers awaiting the unveiling of the master's latest painting, the whole world stands with bated breath awaiting the uncovering of God's Sons!

God as others may be. He must not expect such until his emotions are in a better state of health. He must give himself to God as fully as he knows how and then trust the Lord for healing of

his emotions. He must depend on the promises of God (John 1:12; 3:16, 18, 36; Acts 16:31; Romans 3:28; 6:23; 8:1; Ephesians 2:8-9; and I John 5:13).

Thank You for Your Gifts to the

COOPERATIVE PLAN OF SUPPORT

November 1973

RECEIPTS:

| State | Nov. '73 | | Nov. '72 | Yr. to Date |
|------------------|--------------------|------------|--------------------|---------------------|
| | Coop | Design. | | |
| Alabama | \$... | \$... | \$... | \$ 3,861.70 |
| Arizona | ... | ... | ... | 1,249.00 |
| Arkansas | ... | ... | 722.61 | 10,281.51 |
| California | 56.50 | ... | 1,028.93 | 5,772.62 |
| Florida | 1,702.01 | ... | 1,504.50 | 8,518.99 |
| Georgia | 645.46 | ... | 752.55 | 7,288.50 |
| Idaho | ... | ... | 91.32 | 617.55 |
| Illinois | 1,182.63 | ... | 1,184.93 | 12,373.74 |
| Indiana | ... | ... | ... | 81.92 |
| Kansas | 135.60 | ... | 674.70 | 1,584.87 |
| Kentucky | ... | ... | ... | 1,165.67 |
| Maryland | 50.00 | ... | 60.31 | 676.11 |
| Michigan | ... | ... | 42.85 | 127.90 |
| Minnesota | 39.00 | ... | 46.20 | 415.91 |
| Mississippi | 35.60 | ... | 142.68 | 762.97 |
| Missouri | 3,640.67 | (3,640.67) | 2,986.88 | 31,384.54 |
| New Mexico | ... | ... | ... | 29.24 |
| North Carolina | 125.00 | ... | 75.00 | 1,105.00 |
| Northwest Assoc. | 58.27 | ... | ... | 187.04 |
| Ohio | 20.00 | ... | 41.00 | 9,218.71 |
| Oklahoma | 448.89 | (448.89) | 1,751.92 | 6,815.66 |
| Tennessee | 495.24 | (100.00) | 701.41 | 2,955.03 |
| Texas | 227.41 | ... | 95.22 | 2,108.73 |
| Virginia | 25.55 | ... | 42.00 | 648.99 |
| West Virginia | 10.00 | ... | ... | 35.00 |
| Totals | \$ 8,897.83 | | \$11,945.01 | \$109,266.90 |

DISBURSEMENTS:

| | | | | |
|---|--------------------|------------|--------------------|---------------------|
| Executive Office | \$ 1,070.47 | (1,070.47) | \$ 3,369.76 | \$ 41,920.35 |
| Foreign Missions | 2,521.26 | (1,154.36) | 2,790.62 | 22,035.70 |
| Bible College | 2,248.20 | (899.17) | 2,372.11 | 18,630.56 |
| Home Missions | 1,439.53 | (577.18) | 1,638.90 | 13,630.59 |
| Church Training Serv. | 737.22 | (266.39) | 774.15 | 5,854.53 |
| Retirement & Ins. | 554.25 | (177.59) | 585.58 | 4,353.23 |
| Layman's Board | 257.61 | (22.20) | 319.60 | 2,132.05 |
| Commission on Theolog- ical Liberalism | 69.29 | (22.20) | 94.29 | 686.58 |
| Miscellaneous | ... | ... | ... | 23.31 |
| Totals | \$ 8,897.83 | | \$11,945.01 | \$109,266.90 |

WHAT'S AHEAD . . .

(Continued from page 5)

How do you feel about a restructuring of the departmental framework of the National Association if it were pursued for the purpose of achieving more effective functioning?



FRY — Perhaps we would exercise better stewardship to combine, say: Home and Foreign Missions into one department of missions; Department of Retirement and Insurance into the Executive Office together with Executive Church Bonds; Sunday School and Church Training Service into Christian education. However, in all candor, I do *not* believe such drastic action would produce or achieve more effective functioning. The various boards and departments would lose their specific identity and autonomy. I believe that even deeper lines of demarcation should be drawn and identified in the eyes of our people as to the various aspects of each department's ministries. The national departments should not be in competition with one another but rather they should complement one another — and more so as the distinguishing features and ministries are made known to our people.

REEDS — Some departments could be merged for greater efficiency and economy. Any change would have to be approached with extreme caution.

HERSEY — Basically, I believe it is good to maintain autonomy of each department. Perhaps some merging may achieve more effective functioning but would probably create as many problems as it would solve. Personally, I would carefully weigh any proposed changes.

We are achieving a reasonable level of efficiency under the mailing, addressing and printing services available to the departments. Recent efforts to share car pools to various denominational meetings is economical. The possible joint uses of a computer will increase present efficiency.

SHOCKEY — I feel that at this point there is no need for restructuring the departmental framework of the National Association, but simply continuing to build on the present

"We must ever keep in focus our service to the churches . . ."

framework.

PURSELL — While I am in favor of effectual, progressive change (as demonstrated by the changes initiated in WNAC's program of work), I feel we should proceed with caution. I definitely am not in favor of the Woman's Auxiliary Convention being merged with another department. We prefer to remain as we are — "an auxiliary to" the National Association.

COFFEY — Restructure usually suggests a combining of organizational functions in order to eliminate duplication of efforts and hopefully produce efficiency and economy in operation. But in order to achieve maximum efficiency and a more cohesive operation, it entails a greater degree of centralization than most baptistic bodies are willing to endorse. Presently we have several areas that need to be better coordinated such as the Christian education program for the denomination. Because we have a Sunday School Department, a Church Training Service Department and three colleges, the average Free Will Baptist in the pew does not see the relationship of these ministries. National Departments are all thought of as separate entities and sometimes a competitive image is projected. If our Christian education program could be better correlated, then our people could better see how these departments *serve them*.

From a national standpoint, we need to reevaluate how our national ministries fit into the program of the local church rather than how the local church fits into the program of the national association. We must ever keep in focus *our service to the churches* rather than the churches existing to accomplish the goals of the national departments.

The greatest need is for our states to become more effectively organized before trying to restructure the national. In the meantime, we can

utilize the present framework and make it more responsive to the needs of the churches.

WILSON — Our changing world necessitates flexibility in structural methods. We do not need to change for "change sake" but we must be open to ways of being good stewards of men and means which God makes available. We must be guided by the Holy Spirit, discerning and discreet in doing our work.

How do you feel about the National Association taking steps to establish other colleges in various sections of the United States?



O'DONNELL — I am a strong supporter of broadening our Free Will Baptist educational program. With the advent of state interest in founding colleges, I doubt the propriety of establishing more colleges on the national level. I would like to see some national assistance for state or regional colleges. I would like also to see the denomination give top priority to the establishment of a seminary for advanced training of Christian workers.

FRY — The National Association should not attempt to establish other colleges. There should be a spirit of cooperation between the present state owned and operated Free Will Baptist colleges and our national school, the former being feeders into the latter. Perhaps it would be wise to pursue the possibility of establishing a seminary. Personally, I favor the day when a seminary becomes a reality.

HERSEY — The present development program at Free Will Baptist Bible College should be finished before serious consideration is given to the establishment of other colleges. I foresee the operation of liberal arts colleges by our National Association in the future.

JOHNSON — Perhaps I should refrain from commenting on this question. Yet, I have strong feelings that it would be very unwise for the denomination to become overambitious and overinvolved in the field of education. The historic facts about liberal arts education is that it grows out from under the control of its sponsoring denomination. Liberal arts education is so wedded to the overall system of education, controlled largely by government, that its policies are more determined by the *system* of liberal arts education than it is by its sponsoring denomination. Another observation: we have not reached the point in the stewardship of giving to adequately support our present educational efforts. If other colleges need to be, I would rather they be sponsored by state groups than by the National Association. I am not advocating more colleges, but choosing alternatives.

COFFEY — Personally, I would like to see more colleges established. Yet, such hopes cannot be realistically entertained in the near future. When we can build a broader base of support for our existing colleges, I would favor building additional institutions of higher learning. But such an undertaking is not feasible at present because of undeveloped resources. To build an institution of learning we must have qualified faculty and competent educators who are able to build on the right foundation. Since we have a very limited number of qualified educators it will take time to develop capable personnel. Denominational interest in education is growing. We must enlarge the vision of our people for the need and develop a willingness to support the cause of a Christian institution.

The need for a seminary will arise perhaps before the need for organizing another college. As our colleges develop they will be able to produce enough undergraduate students which will justify a seminary program.

The largest percentage of numerical growth for Free Will Baptists in 20 years was experienced in 1972. To what do you attribute the growth? Can we expect a continued growth of our denomination? If so, what do you feel will be the major factor in continuing this growth?



REEDS — I have said for years that the Sunday school ministry was a sleeping giant among Free Will Baptists. I believe we experienced our greatest growth in 1972 because we have awakened this giant. We can have our greatest growth in the future as we utilize this giant.

SHOCKEY — We attribute our growth to an emphasis on evangelism, both personal and mass, as taught in the New Testament and stressed by the Home Missions Evangelism Department. Also, attributing to the growth is an emphasis on good, sound Bible preaching and teaching in local congregations. In other words, we are

of our churches have developed an effective teacher training program and our pastors are able to see how other Free Will Baptist churches are growing they are challenged to do likewise. It seems to me, that it will be a very small matter to double our membership in the next few years.

Continued growth is contingent upon vision, a continued thrust in evangelism, an effective program of discipleship, motivation and above all the power of the Holy Spirit upon the ministry. If we can humbly seek to glorify God through faithfully proclaiming the Word and reaching the lost, He will honor our efforts with an ingathering of souls.

Church growth indicates "we are reaping the results of our investment in Christian education."

making the transition from "come ye" to "go ye."

COFFEY — (a) Churches are growing because of a genuine concern for evangelizing. Most of our churches have grown this past year through the addition of new converts. (b) Another reason for church growth is the development of the bus ministry. Unquestionably, this is an effective means of reaching new people. (c) A good portion of our growth may be attributed to a renewed emphasis on home missions and church extension. Through conferences on evangelism and other means of education, a new impetus has been sparked in building new churches. (d) Perhaps one overlooked factor in our church growth is that we are reaping the results of our investment in Christian education. Many of our pastors have learned through the years how to do a better job. Furthermore, they are motivated by a desire to make disciples rather than simply see people make decisions.

We most certainly can expect continued growth in our denomination. If the Lord tarries, I expect the denomination to grow faster in the next ten to twenty years than during the past comparable time span. Now that many

O'DONNELL — We may have had our largest numerical growth in 1972, but I do not think that we had any really significant numerical advance above previous years. Our statistical reports have always been weak. I would dare say that 1972 was probably one of our better reporting years.

Yes, we are going to grow, if the Lord tarries. The conservative denominations which continue to press an evangelistic, concerned soul winning program are growing. The growth of our leadership training in colleges and the continued emphasis on Sunday School evangelism will pay rich dividends in time.

What working relationship should the National Association have with our black Free Will Baptists?



REEDS — I do not believe either group is ready for a *working* relationship; however, any believer in Christ is related to me regardless of the color of his skin.



WHAT'S AHEAD . . .

(Continued from page 17)

HERSEY — I believe we must know more than I think we know about the beliefs, philosophy and policies of black Free Will Baptists before we can even consider any areas of cooperation with them.

JOHNSON — If any relationship is established, it would have to be agreeable to both parties. I do not know the feeling of our black brethren regarding any kind of relationship to the National Association. Should any sort of relationship be established, it should be on the basis of a commonness among us rather than on idealism.

O'DONNELL — As far as I know, there have been no black Free Will Baptists to approach us for a working relationship. For black Free Will Baptist associations to become members of the National Association, they would need to join a state association. Acceptance into a state association would automatically make them members of the National Association.

Free Will Baptists should be interested in entering into any working relationship with black Free Will Baptists that would aid them in missions, education and evangelism.

What role do you feel busing will play in future local church programs?

SHOCKEY — I feel the bus ministry will play a major role in the continuing increase in our denomination. Through the bus ministries there are these possibilities: attendance will double, salvations and baptisms will triple, interest and enthusiasm will quadruple, housing facilities will have to be enlarged, more Christian personnel will enter full time work and finances will increase.

WILSON — Busing is another tool which may or may not be effectively used in evangelism and church growth. Its long range effectiveness will depend upon the *motive* of those who direct its use.

COFFEY — Busing will continue to play an important part in bringing people to church for the next several years. I foresee that it will eventually level off and then decline as new methods are found to interest people in coming to church.

Will the number of Free Will Baptist sponsored church schools continue to increase? If so, why?

COFFEY — As the public school system continues to decay morally as well as educationally, I see that more and more of our churches will sponsor Christian day schools. Furthermore, as our denominational colleges train more teachers we will have the personnel available to staff these Christian schools. The Christian school is the answer to man's conflict between faith and knowledge. The Christian school can better prepare the student for life and help him see his relationship to the world in which he lives.

O'DONNELL — The growth of these schools among Free Will Baptists has been very marked in the last three years. With the continued deterioration of educational and moral standards in public schools, we may expect rapid increases in Free Will Baptist sponsored church schools.

Since many churches in our denomination do not observe the ordinance of feet washing, do you foresee any trends to permanently discontinue this ordinance?

FRY — No! Personally, I do not believe there has been a decline of churches observing the ordinance among those who do observe it. The change is in the establishment of new churches, perhaps. However, it would seem most presumptuous to assume that this ordinance would be permanently discontinued — remotely it may in practice, but never in theory.

HERSEY — Yes, I think so. And the tragic thing is that many spend their lives in a church without ever observing the Lord's Supper simply because they do not wish to wash feet or the relationship of these two ordinances is not properly emphasized from the pulpit.

If the ordinance of feet washing is discontinued, I believe it will be for two

reasons — the attitude that it is unimportant and second, the trend away from worship services.

PURSELL — No! To many churches these are inseparable. They would as soon discontinue communion as feet washing.

Will the winds of revival continue blowing among our people?

SHOCKEY — Yes! We are seeing the deepening of convictions because of the preached Word. Souls are being saved. Churches and individuals are experiencing deeper commitment. There is a hunger to hear the Word of God preached.

Should Free Will Baptists pursue plans for a nationwide radio-television ministry?

WILSON — A nation-wide radio/television ministry could not meet the critical review which many of our own brethren would place upon it. Thus, it could not do the job as effectively as a local or regional program sponsored by a church or group of churches.

COFFEY — If a program could be developed that would have an appeal particularly to the unsaved then it would be a worthy project to support. Such a program would depend upon a God called man with a vision, a burden, a gift of faith and the capability of developing a creative presentation that would reach the masses. A nationwide broadcast would require a great deal of planning and funding. As a matter of priorities it is not feasible that we should consider the matter at this time.

O'DONNELL — I was on the Radio-Television Commission of the National Association in the 1950's. The commission was dissolved. Some interest was revived in a radio-television ministry in the 1960's, but it was felt that we did not have sufficient personnel in music and other areas for a first class production.

Since both radio and television offer such great possibilities for the spread of the gospel, I think it would be good to pursue plans for broadcasting the message we have. ▲

NEW HOPE FOR A NEW YEAR

Our nation is awaiting another customary State of the Union Message by President Nixon. However, we do not need a presidential address to remind us that America — even the world — is passing through troublesome times.

One crisis follows another — wars, money crisis, inflation, skyrocketing prices, and now a crippling energy crisis! Besides this, there is disillusionment with government, moral decay and spiritual paralysis. These social, economic and political problems have left people uneasy, jittery and frustrated.

In this climate of tension, strains of anxiety and a disquieted spirit are very evident. Is there any solution to the uncertainty of these perplexing times? Yes — to the child of God there is one word that brightens the outlook — *Hope!*

Hope is the golden thread that holds life together in the midst of turmoil. It rescues us from distress and disappointing experiences. When dreams are shattered and we are faced with the worst, hope calms the nerves and stills the fears of a troubled heart.

Hope is not unfounded optimism. It is confident expectation that something better will come. It is the reality and assurance that the future will be brighter. When confronted with adversity, hope steps forward. It is the one treasure a man can rely upon to keep going.

Hope is centered in God. The Psalmist exhorts us to "hope thou in God." Again he rejoices, "In thee, O Lord, do I hope." In the midst of trying circumstances, Jeremiah triumphantly exclaims, "The Lord is my portion — therefore, will I hope in Him." Then he urges, "It is good that a man should both hope and quietly wait for the salvation of the Lord." This same spirit of confidence is often repeated in the Old Testament.

The New Testament likewise echoes the resounding note of a "better hope." Writing to Christians under trial who were foreigners in this world, the Apostle Peter breaks forth into the following doxology:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls" (I Peter 1:3-9).

According to the New Testament, the believer's attention is focused on the hope of the resurrection, the hope of immortality, the hope of eternal life, the hope of the second coming of Christ, and the hope of final and complete salvation from the very presence of sin. Thus, the believer has an "anchor of hope" that holds the soul steadfast in the expectancy and assurance that human history is moving toward the ultimate triumph of



By
Executive
Secretary
Rufus Coffey

righteousness and the consummation of God's plan and purpose in the world.

The reality of this hope is based upon the promises of God, the resurrection of Christ and the power of the Holy Spirit. This hope is the dynamic of the indwelling Christ who is "in you, the hope of glory."

To live in hope does not mean that one looks naively upon the evils of this world. Instead we recognize that Satan is constantly working to bring confusion, pain and destruction. But we must not be unduly concerned with circumstances and events. Hope courageously smacks the powers of evil and claims victory in Jesus Christ. The Christian knows that the events of this life will never conquer him and no earthly circumstance can obliterate the glorious hope.

If believers will demonstrate this "living hope," it will bring increased momentum to the Church throughout the new year. Jesus Christ is building His Church. And His Church abides in hope. The year we have just entered affords us opportunities to act and live in the light of our eternal, abiding hope. ▲

VIEWPOINT

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Looking Ahead

The National Association of Free Will Baptists should not pursue the establishment of other four year institutions of higher learning during the next 10 years, so says several denominational directors. This is one of the responses given to key questions posed to them by our denominational magazine staff and found in this issue.

However, there was a more positive response to the possibility of beginning a denominational seminary.

Free Will Baptists are a fundamental, conservative denomination. These two characteristics are significant factors for any denomination which plans to be more than mediocre during the next 10 years. I believe Free Will Baptists can and should excel as a denomination. The answers given by national leaders indicate they expect Free Will Baptists to occupy a strategic place in the Christian community during the next 10

years. Yet, their answers do not throw caution to the wind.

As I interpret their responses, there were several allusions to diminishing denominational loyalty. I wonder if this is a prelude to an independent attitude by the local church or if it results when "independency" is watered and fertilized by elements within the local ranks who are spiritually nearsighted. At any rate, the lack of denominational loyalty seems evident in a number of our churches which have embraced facets of "independency." Perhaps Jack Williams' "Hope for the Future Stems from a Rich Heritage" will intensify our loyalty as we reflect on our rich heritage as Free Will Baptists.

Brethren, our records indicate we are now 214,000 in number. This is a relatively small denomination. Yet, we can forge ahead triumphantly if we band together at the local, state and national levels. To unite our efforts is not blind loyalty if our objective is to accomplish tasks a single church could not undertake because of limited finances and personnel.

Noticeably lacking in the answers was the mention of any aspect of denominational work in which the youth are currently active. Could this be indicative of denominational involvement (or lack of involvement) 10 years hence?

Today's reality is built on yesterday's hope. Tomorrow's hope hinges on the exercise of today's determination and faith. THERE'S ALWAYS HOPE — for individual believers, the church and the denomination — as Milton Worthington so forcefully reminds us in "Our Spiritual Hope." That's what this issue is all about.

Currently . . .

By
EUGENE WORKMAN
Administrative Editor

