

# ***CONTACT***

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

JULY 1969

**I WILL  
BUILD  
MY  
CHURCH**

**NATIONAL ASSOCIATION OF FREE WILL BAPTISTS  
ST. LOUIS, MISSOURI  
JULY 14-17**

# HEAR MR. TREMENDOUS IN ST. LOUIS



"A CHARLES 'TREMENDOUS' JONES 'HOW TO BE SUCCESSFUL' LECTURE HITS HOME TO HEARERS," DECLARES BILL KRUTZA. "IN EFFECT, IT BECOMES AN HONEST, MAN-TO-MAN, STRAIGHT-FROM-THE-SHOULDER PERSONAL EXPERIENCE. AUDIENCES ACROSS THE UNITED STATES AND CANADA HAVE ENTHUSIASTICALLY RESPONDED TO MR. TREMENDOUS' DYNAMIC, ANIMATED, CREATIVE APPROACH TO THE SUBJECT OF LEADERSHIP."

"LEADERSHIP HAS A PRICE," JONES SAYS. "AND IT CAN BE PAID BY ANYONE, ANYTIME, ANYPLACE. YOU ARE AS MUCH OF A LEADER TODAY AS YOU WANT TO BE. THE PRICE YOU PAY DETERMINES THE KIND OF LEADER YOU WILL BE TOMORROW."

CHARLES E. JONES, PRESIDENT OF LIFE MANAGEMENT SERVICES, INC. OF HARRISBURG, PA., WILL BE THE PRINCIPAL SPEAKER AT OUR LAYMEN'S AND MINISTERS' SEMINAR ON TUESDAY AT 9:00 O'CLOCK AND TEEN RALLY ON TUESDAY AT 1:30 O'CLOCK.

IN ANNOUNCING MR. JONES' APPEARANCE BEFORE OUR LAYMEN AND TEEN-AGERS, CTS DIRECTOR SAMUEL E. JOHNSON STATED THAT HE BELIEVES THE "PRICE OF LEADERSHIP" PRESENTATION WILL BE AN OUTSTANDING PROGRAM THAT WILL OPEN UP NEW AVENUES OF LEADERSHIP OPPORTUNITY FOR EVERY PHASE OF LIFE. MINISTERS ARE ALSO INVITED TO HEAR MR. JONES AT THE LAYMEN'S RALLY.

*(See page 19 for additional convention information.)*

■ It is easy to take for granted that the convention of the National Association of Free Will Baptists is just another function of denominational machinery. To the indifferent it is meaningless, to the un-knowledgeable it is unnecessary. This of course is a false concept. But what is the purpose of the national convention? Is it essential? Do the results justify the time, effort and expense involved in this annual affair?

The national convention is more than a denominational conclave. It is more than just a time of fellowship, as important as this factor might be. It is more than a perfunctory performance of denominational affairs. The national convention is where the total efforts of local churches, districts and state works are combined into a concerted effort to give added thrust to God's work. It is more than an assembly where reports are given and promotional schemes are launched. It is a time when people of like faith do business for God, when the thinking and energies of dedicated people of common concern for the cause of Christ combine spiritual resources to extend Christ's Church into all the world.

In the Free Will Baptist *Treatise*, Chapter V, our founders stressed the need for an organization which would bind all our associations together in one "common interest." Their vision was to "consolidate the body by harmonizing its different parts" and to produce "unity of sentiment and discipline." Other objectives were "to concentrate its strength in the common cause of the Redeemer and, by a fraternal interchange of views among its members, to promote growth in grace and knowledge of the gospel."



These ideals have served as a guideline for maintaining "a bond of union and fellowship," which the preamble to the constitution called for. The work has been unified and coordinated through a national meeting.

Significantly, however, our founders recognized the need to "harmonize the different parts" and to produce "unity of sentiment." They, no doubt, recognized then as we do now that diversity did exist. But they were bound by the "common cause of the Redeemer."

We have continued to live together with our differences. Some issues have threatened to disrupt us at times because various opinions have become cherished convictions. Yet in our associational fellowship we have learned to love and respect one another, while holding firmly to our own views. This is a mark of maturity.

In a recent committee session this fact became very evident. The committee, chosen at the last National Association, met in Nashville, Tennessee, December 2-3 to resolve a potentially explosive theological question. Committee members and visitors calmly discussed the matter openly and candidly. A unanimous decision was reached to add to the Appendix of the *Treatise* (Chapter 13) the following five-point statement:

1. We believe that salvation is always a present possession of an individual by faith in the Lord Jesus Christ as his Savior. This we hold in distinction from those of any group who may teach or imply that salvation depends on human works or merit.
2. We believe that a saved individual may indeed, in freedom of will, cease to trust in Christ for salvation and once again be lost. This we hold in distinction from those of any group who may teach or imply that a true believer may not again be lost.
3. We believe that any individual living in the practice of sin (whether he be called "backslider" or "sinner") must be adjudged by that evidence to be lost should he so die in his sins. This we hold in distinction from those of

## Personally

# United For A Purpose

by Rufus Coffey

Executive Secretary  
of the  
National Association of Free Will Baptists

- any group who even appear to suggest the pernicious doctrine that a man may live in sin as he pleases and still claim Heaven as his home.
4. We believe any person who has sinned (again, whether he be called "backslider" or "sinner"), and in whose heart a desire arises to repent, may do so and be restored to favor and fellowship with God. This we hold in distinction from those of any group who might appear to teach that final apostasy comes to any child of God who sins.
5. We believe that a person's eternal destiny depends on whether he dies regenerate or unregenerate. This we hold in distinction from those of any group who teach that salvation is by works, or that regeneration does not occur until after death.

All the delegates and visitors to the special committee meeting agreed on this statement without one voice of dissension. It is hoped that this same spirit will be manifested when the committee report comes to the National Association for action. One pastor stated, "It is time to stop haggling." I agree. Let's get on with the job.

RUFUS COFFEY *editor*  
JUNE R. CRITCHER *assistant editor*  
RITA WENNING *circulation*

# CONTACT

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## We Call Him 'Preacher'

by Robert E. Picirilli

Knowing that this month's **CONTACT** is devoted to the ministry, I began thinking about the Greek words used in the New Testament for the man we call the "preacher." They are quite interesting.

One word is *presbyteres* (from which the words *Presbyter* and *Presbyterian* come). This word literally means "elder," and it is generally translated this way. It obviously suggests that the preacher is not to be an inexperienced or immature man. (Originally there may have been several "elders" ordained in each church, with gradually one of these developing into the position of the pastor, and the rest into deacons; but this is not certain.)

Another word is *episkopos* (from which *episcopal* comes). This word literally means "one who watches over," an "overseer." Thus the word suggests the minister's relation to his congregation. He has oversight; he is to watch over them.

A third word is *poimen*, which was the "shepherd." This is the word translated *pastor* in Ephesians 4:11, and thus depicts the preacher as the one who both guides and feeds the flock of God.

A fourth word is *kerux*, which literally means a "herald." The word was used in Greek for any kind of herald. A Herald is one who makes official proclamations to the populace on behalf of royalty. Our announcements represent the King of Glory!

A fifth word is *evangelistes*, transliterally the "evangelist." But the word did not refer to our limited concept of a professional evangelist. Rather it means "one who announces glad tidings." This indicates the *content* of the proclamation. Any preacher is, in this sense, an evangelist.

IT IS SAID that during one period in Martin Luther's life he was so depressed by his problems that nothing could remove the clouds from his mind. Distressing forces were besetting the new movement: open warfare was raging, and unrest was everywhere.

His wife, Catherine, came down the stairs one morning, dressed in the black of mourning. He immediately expressed concern.

"Good heavens, Catherine. What's wrong? Who died?"

"God's dead," she answered.

"That's blasphemy, woman!" he said angrily. "How dare you say a thing like that?"

"Well," she said, "you have been acting as if God had been dead for weeks; therefore, I thought I'd better mourn Him."

She made her point. Martin Luther had been acting as though the whole Reformation Movement depended solely upon him. He failed to realize that God was active behind the scene . . . and that the Holy Spirit was at work, even in the midst of the bloodshed and terror.

As a boy on the farm I remember well how frustrating it was to try to pull tree stumps with a two plow tractor. It wasn't long until we learned that a powerful track driven dozer was available with a special blade which accomplished the job easily. The additional power made the accomplishment possible.

How often do we ministers try to effect a program in our churches in our own strength! How often do we depend on promotional aids as a substitute for the power of God!

But the church and the minister still receive their power "not by might . . . but by my Spirit . . ." (Zechariah 4:6).

There is no question concerning the availability of the power of God. We know His power is available. Perhaps we need to ask ourselves: Why do I want the power of God in my life? Am I willing to make the necessary adjustments in order that the power of God may saturate my life? Simple questions indeed, but herein lies the solution to the problem.

Why do we want the power of God in our lives? For personal reasons? Just to make us 'feel good'? For public acclaim? It might even be possible for us to desire the power of God just to produce results to be tabulated by the standards of men.

God's reason for giving us His power

*Let's rethink the  
cause of our  
spiritual deficiency.*

## CLAIMING THE POWER OF GOD

by Keith Johnson  
Pastor, First FWB Church  
Glenwood, Arkansas

is stated in Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witness unto me . . ." This is the key to the bestowal of His might.

The dynamics of God are not to be tossed around lightly as a child would a toy. God means business. It was a thrill to me as a boy to drive the farm tractor. Although it pulled only two plows, the surge of power felt when the clutch engaged the engine and transmission was so exciting that I wanted to drive it just for the sake of driving it. I did this on occasion and was severely reprimanded for wasting gas and time for my personal pleasure. The power was there to be used for plowing—not pleasure. When we approach God for His power, we must purpose to use it as He directs. If we want God's power for the purpose of being His witness, He will give it.

**P**REPARATIONS and adjustments must be made before we can be vessels through whom God's power will flow.

The word *claiming* suggests the principle of faith. The power of God must be claimed by faith. We cannot say to God, "Give me power and I'll go."

The faith principle says, "I'll go and You will give me power." And this is precisely how it works. We may pray and wait for God's power, but until we get up and go where we will need to use the power, God will not grant it.

Preparation for God's power involves soul searching and confessing of sin. One must be willing to pray with the Psalmist: "Search me, O God, and know my heart . . ." (Psalm 139: 32). Personal pride and vain glory must give way to humility and an admission of guilt. When a vessel is so cleansed it becomes an instrument unto both honor and power.

We must be willing to dedicate ourselves to that which is holy. Separation is here viewed as a two-fold matter. It certainly includes a turning from the questionable. We will no longer live in rebellion against the known will of God. But it also includes a turning positively to God and doing His expressed will.

Often such adjustments may be painful. One may be brought into the straits of chastisement. However, the pain is only a prelude to the peace. And the adjustment is the forerunner of the advancement. As with chastisement, it is for our *profit* that we might be the recipient of His power.

Let us never forget that God's power is constantly available. By faith we must lay hold of the power of God by going forth at His command to witness by word and life. We should analyze our desires for God's power and keep them in line with the purposes of God. In so doing we shall have all the power we can manage.

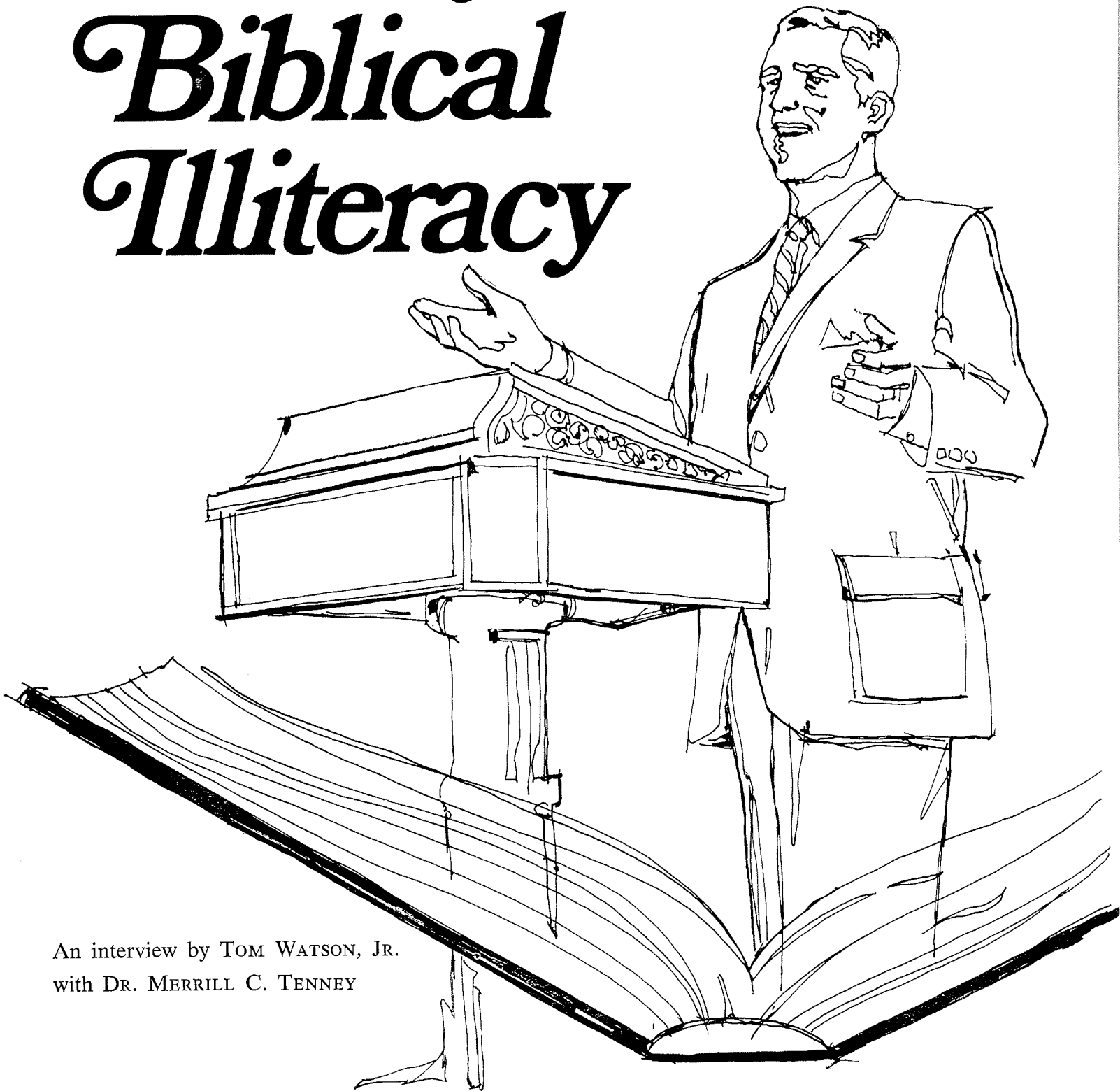
In his book *This Power Within*, James H. Jauncey says, "What God can do with the human personality is completely unlimited. It is staggering to recall that the tremendous organization of Christianity within the world today was started off by eleven peasants in an unknown land with limited personal abilities and almost unlimited personal difficulties. Yet the power of the Spirit in the lives of these men made them able to change the history of the world. The story of Christianity is full of miracles like this."

And the same power that propelled these men into performing amazing feats for Christ is still at our disposal today. The Holy Spirit is anxious to flood us with His power.

The power of God can be ours . . . just for the receiving. Are you claiming this power?

*"I do not have much opportunity to listen to preachers. But when I do, I am sometimes amazed at the lack of Biblical depth in their preaching."*

# *the Day of Biblical Illiteracy*



An interview by TOM WATSON, JR.  
with DR. MERRILL C. TENNEY

**Q. If you had an opportunity to speak to the entire Christian community about its use of the Bible, what would your counsel be, Dr. Tenney?**

A. I would say, first of all, to read it and find out exactly what it says. The problem of a great many of the Bible's critics is either that they have not read it, or they do not understand what it means. Let it talk to you, and then see what the effect will be.

**Q. You say that critics of the Bible should find out what is in the Bible before they criticize. Would you agree that there may be a similar difficulty among some of the defenders of the Bible?**

A. That is entirely possible. Sometimes people find themselves attempting to defend alleged teachings of the Bible for which the Bible itself is not responsible. Champions of the Bible sometimes are defending a tradition of what the Bible says rather than what it actually teaches.

**Q. Do you feel that the best interest of an ordinary Christian's life really requires some form of daily contact with the Scriptures?**

A. Yes, on the same principle that a person's health depends upon some daily contact with the dining table. He needs to have food, and the Scriptures are the basic food for spiritual life. The genius of Protestant Christianity is that the Bible is open to everyone, whether his occupation be a minister or a layman.

**Q. In the light of the tremendous transition in every conceivable area of our life and culture today, do you feel that Evangelicals should acknowledge that the Bible is less relevant to us today than to preceding generations?**

A. It is true that the Bible uses figures of speech based on donkeys rather than on automobiles, on preaching rather than on radio, and it speaks naturally in the language of its day—just as we do. But the principles of the Bible are just as relevant now as they ever were. Human nature does not change over the centuries. Since human nature has not changed, the Bible still is God's message for us.

**Q. How would you say today's preaching measures up to the ideal for effective communicating and interpreting of the Word of God?**

A. I do not have much opportunity to listen to preachers. But when I do, I am sometimes amazed at the lack of Biblical depth in their preaching. Some take a text, straightway depart from it, and never return thereto. The truly effective ministry of the man who occupies a pulpit

must be structured around the Word of God. He may need to apply it to different circumstances, to interpret, to illustrate it. But he should come back to the revelation of God in the Scriptures. There isn't anything else worth preaching.

**Q. Do you relate visible defects in Christianity today to a deficiency in its knowledge of the Bible?**

A. Yes, I think so. We are living in a day of Biblical illiteracy. Many of those who have studied the Bible have done so more to ascertain its mechanics than to listen to its message. The result is that many people talk about the Bible but not many know exactly what is in it, nor have they studied it for their own use.

**Q. Where does world evangelism fit into the overall picture of the proper use of the Scriptures?**

A. One should always keep in mind that the primary purpose of the Scriptures is to evangelize men. God gave His revelation that men might be brought to Him and that they might be instructed in His truth. If we are going to study the Scriptures, we do so, not as we would study curios in a museum, but as we would study a blueprint to build a house. We learn from the Scriptures how we ought to live. The whole process of living and of translating into the life what the Scriptures teach begins with the work of evangelism.

**Q. Dr. Tenney, could you provide a skeptical young person with logical and adequate proofs that the Bible is a reliable and authoritative word from God Himself?**

A. Why, yes—that is assuming that he would accept what I accept as logical and adequate premises. I believe this question can be answered positively in the sense that the Bible is in itself logical and adequate, that it speaks to men directly, and that it claims to be a reliable and authoritative word from God Himself.

In speaking to Jeremiah, God told the prophet that He would put words in his mouth. That does not mean that the prophet was absolved from any intellectual responsibility. It does mean that God spoke to him, and what He said was the Word of God. The Scriptures are self-authenticating in their message.

**Q. Is there a relationship between our Bible knowledge and our prayer life?**

A. Yes, there is, because communion with God is a dialogue and not a monologue. The Bible speaks to us and we speak to God. Our prayer life endeavors to take what the Scriptures teach, apply it to our needs, and present them to God.

Then we listen to Him to hear what He has to say.

**Q. What would you say is the main hindrance to the proper use of the Bible by believers?**

A. D. L. Moody had a line written in his Bible which said, "This book will keep you from sin, or sin will keep you from this Book." But perhaps the main hindrance to the proper use of the Bible by the believer is sheer laziness. His neglect, of course, means ignorance and spiritual starvation.

**Q. You identify the proper use of the Bible, then, with a certain amount of discipline on the part of the believer?**

A. Certainly. He must teach or school himself to read it intelligently and prayerfully and to dig into it and get out of it what he can.

**Q. Can you give some specific suggestions as to how a layman or a minister can improve his understanding and use of the Word of God?**

A. One of the simplest and best which I have recommended to my classes—and which I try to practice myself—is the use of the six magic "W's." Every time you read a passage in the Scriptures, ask yourself six questions beginning with "W":

1. *Who* wrote this, and concerning whom is this said?
2. *What* does this say? Can I put down on paper what this particular passage states?
3. *When?* At what time did this take place in relation to the general trend of the narrative or in its relation to history?
4. *Where* did this take place? What were the circumstances? How will that explain the meaning of the text?
5. *Why* was this stated? What are the reasons behind the teaching or the story which this section of the Bible contains?
6. *Wherefore*—or in modern language—so what? What does it mean to me? What conclusion can I draw from it?

If you answer those questions for every passage of Scripture that you read, you will discover that you have learned a great deal about them in the process.

Some one has said that heresy is simply truth wrongly emphasized. The best antidote for error is a careful and protracted study of the Scriptures so that one section will balance another. We shall not go far astray if we take the entire Scripture, give to it careful heed, and allow all of it to speak to us.

DR. TENNEY is Dean of the Graduate School of Wheaton College.

PROGRAM OF THE 33RD ANNUAL SESSION OF THE  
**NATIONAL ASSOCIATION OF FREE WILL BAPTISTS**

Keil Auditorium, St. Louis, Missouri • July 14-17

**THEME: "I Will Build My Church"**

ORGANIST: Miss Linda Smith  
PIANIST: Mrs. Kathy Henderson  
SONG LEADER: Mr. I. L. Stanley  
CONVENTION HYMN: "The Church's One Foundation"  
NURSERY: Keil Auditorium  
CONVENTION OFFICE: Keil Auditorium  
PRESS ROOM: Keil Auditorium

**MONDAY / July 14**

7:00—WNAC Executive Committee Breakfast  
Centennial Room—Sheraton-Jefferson Hotel\*  
11:00—WNAC Executive Committee, State Presidents, Field Workers  
Centennial Room  
8:00—General Board Meeting  
Crystal Room

**Monday Afternoon**

1:00—Registration: WNAC and National Association  
Keil Auditorium Lobby  
Bible Bowl and Tic Tac Toe Contests  
1:30—General Board  
Crystal Room  
2:00—Music Fellowship  
Granada Room  
5:00—WNAC Fellowship Dinner—Ivory Room  
Speaker: Jill Renich

\*All National Association group functions in Sheraton-Jefferson Hotel

**Monday Evening**

7:30—CONVENTION ASSEMBLY  
Presiding: James Earl Raper  
Theme: "Building Christ's Church on the Right Foundation"  
Scripture: Ephesians 1:22, 23  
"And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all."  
Worship through song and prayer  
7:40—Association called into official session—William E. Atkinson, Clerk  
Moderator's Remarks—Dr. Robert E. Picirilli  
7:50—Report of Committee on Committees  
Appointment of WNAC Committees—Mrs. Robert C. Hill  
7:55—Welcome from Missouri State Association—Harry Beatty  
8:00—"Heavenly Sunshine"—Get Acquainted Time  
8:10—Convention Offering  
Special Music  
8:20—Message: "The Church and Her Lord"  
Messenger: Winston Sweeney

9:00—Session Recessed (Exhibit Area Open)

**TUESDAY / July 15**

7:45—Teen Prayer Meeting  
8:30—Registration  
9:00—Pastors' and Laymen's Seminar—Gold Room  
"Laws on Leadership" Speaker: Mr. Charles "Tremendous" Jones  
1:30—Tremendous Teens  
Speaker: Charles E. Jones  
2:00—Laymen's Clinic—Mirror Room  
Mr. Herbert Peppers

**Tuesday Evening**

7:30—CONVENTION ASSEMBLY  
Presiding: Fred Warner  
Theme: "Building Christ's Church Through Teaching"  
Scripture: Ephesians 4:11,12  
"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."  
Worship in Song and Prayer  
7:40—Special Music—Youth Choir  
7:45—Presentation of Awards—National Youth Contest Winners  
8:00—Convention Offering  
8:10—"The Church and Christian Education"  
Free Will Baptist Bible College  
8:50—Session Recessed (Exhibit Area Open)

**WEDNESDAY / July 16**

7:00—"Building Christ's Church by Prayer"  
Dr. J. D. O'Donnell—Gold Room  
7:45—Free Will Baptist Bible College Alumni Breakfast  
Crystal Room  
9:00—CONVENTION ASSEMBLY  
Worship through song  
Devotional Thought and Prayer—Van Dale Hudson  
9:15—Report of General Board, Seating of Delegates  
9:25—Business Session  
10:25—Intermission  
10:40—Superannuation Board Report—J. C. Lynn  
11:05—Church Training Service Board Report—Samuel Johnson  
11:30—Laymen's Board Report—Kimble Crossley



- 11:50—Commission on Theological Liberalism Report  
 12:00—Session Recessed for Lunch (Exhibit Area Open)

### Wednesday Afternoon

- 1:30—CONVENTION ASSEMBLY  
 Worship through Song  
 Devotional Thought and Prayer—Ken Riggs
- 1:45—Report of National Association of Evangelicals—Dr. Billy A. Melvin
- 1:55—Home Missions and Church Extension Report—Homer E. Willis
- 2:20—Free Will Baptist Bible College Report—Dr. L. C. Johnson
- 2:45—Sunday School Board Report—Roger C. Reeds  
 ETA Representative: Francis E. Whiteman
- 3:10—Executive Secretary's Report—Rufus Coffey
- 3:25—Executive Church Bonds Report—Francis Boyle
- 3:35—Foreign Missions Board Report—Reford Wilson
- 4:00—Partial Report of Nominating Committee and Election of all Board Members
- 4:15—Session Recessed

### Wednesday Evening

- 7:30—CONVENTION ASSEMBLY  
 Presiding: Henry Van Kluyve  
 Theme: "Building Christ's Church Among All Nations"  
 Scripture: Ephesians 3:9,10  
 "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."  
 Worship through song and prayer
- 7:40—Convention Offering  
 Special Music
- 7:50—Introduction of Missionaries
- 8:00—Congregational Song
- 8:05—Message: "The Church and World Evangelism"  
 Messenger: Homer E. Willis  
 Missionary Offering
- 9:00—Session Recessed (Exhibit Area Open)  
 Banquet: Heralds, Teens, Ambassadors, Leaders

### THURSDAY / July 17

- 7:00—Laymen's Breakfast—Ivory Room  
 Speaker: Richard J. Holswarth
- 9:00—CONVENTION ASSEMBLY  
 Worship through song  
 Devotional Thought and Prayer—I. Bennie Turner
- 9:20—Report of Woman's National Auxiliary Convention—Mrs. Robert C. Hill
- 9:25—Historical Commission Report
- 9:30—Report of National Youth Conference
- 9:35—Budget Committee Report
- 9:40—Miscellaneous Business—Report of Committees
- 10:25—Intermission
- 10:40—CONVENTION ASSEMBLY  
 Presiding: Roy Rikard  
 Theme: "Building Christ's Church by Holy Living"

Scripture: Ephesians 5:25b-27

"... Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Worship through song and prayer  
 Convention Offering  
 Special Music

- 11:00—Message: "The Church and Contemporary Society"  
 Messenger: Dale Burden
- 11:40—Placement Committee Report for 1971 Convention
- 11:45—Nominating Committee Report and Election of Officers
- 12:00—Final Adjournment

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Meet your friends in the exhibit area of the Keil Auditorium. Share this time of fellowship before and after the regular sessions. Get acquainted with the various ministries of our denomination by directing questions to the personnel of these departments at their respective booths.

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## PROGRAM OF THE 34TH ANNUAL SESSION OF THE WOMAN'S NATIONAL AUXILIARY CONVENTION KIEL AUDITORIUM, ST. LOUIS, MISSOURI

Theme: Fruitful Unto Every Good Work  
 Watchword: "I have chosen you . . . that you should go and bring forth fruit (John 15:16).  
 Theme Song: "The Call for Reapers"

### MONDAY / July 14, 1969

- 7:00—WNAC Executive Committee Breakfast  
 Centennial Room, Sheraton-Jefferson Hotel
- 11:00-1:00—State Presidents, Field Workers, Executive Committee  
 Centennial Room

### Monday Afternoon

- 1:00—Registration
- 5:00—WNAC Fellowship Dinner  
 Ivory Room, Sheraton-Jefferson Hotel  
 Jill Renich, Speaker

### TUESDAY / July 15

- 9:00—Presiding—Georgia Hill  
 Singspiration—Malcolm Fry, song director; Winona Riggs, organist; Brenda Evans, pianist  
 Devotions—Marvis Eagleton, Brazil  
 Solo—Billie McCoy, Puerto Rico  
 Welcome—Joanne King
- 9:30—Trio—Betty Hill, Jane Jackson, Marcia Moran  
 Business Session
- 9:50—Serving as unto Christ—Jerry Ballard  
 Solo—Malcolm Fry
- 10:15—Fruits of the Harvest—Virginia Van Kluyve
- 10:40—Recess
- 10:55—Worship through song—Malcolm Fry  
 Offertory  
 Special music—Bill Gardner  
 Message—Mabel Willey  
 Alternate—Eugene Waddell

### Tuesday Afternoon

- 1:30—Worship through song—Malcolm Fry  
 Devotions—Eddie Payne, Ivory Coast
- 1:45—In Memoriam: Bessie Yeley; T. H. Willey, Sr.  
 "Their Works Do Follow Them . . ."—Gladys Sloan  
 Soloists—Beth Smith, Jean Wilson  
 Reports of Committees
- 2:05—Business Session  
 Installation of Officers—Ellamae Hiltibidal
- 3:30—Final Adjournment
-

*If evangelist Dwight L. Moody  
were here today, he would probably exhort  
every evangelical preacher to . . .*

## Tell It Like It Is!

■ THE OFTEN ASKED question of whether preachers are born or made receives no satisfactory answer from the life of the great eighteenth century evangelist Dwight L. Moody. Moody was a preacher by instinct rather than anything else. By some native know-how he was able to say the right things at the right time, in the right way, to the right people—with an impact that ultimately resounded around the world.

Moody's crowds were large and heterogeneous. He made his appeal to the man in the street, not the man in the pew. For that reason scorners, infidels, drunkards, derelicts as well as intelligent and learned non-church people listened.

In his teen years there was little hint that Moody would ever become a great preacher. One of his fellow members and good friend, Charlie Botsford, used to bow his head in shame whenever Moody would arise and testify "in absolute disregard of the Pilgrims' English."<sup>3</sup>

In fact, at that time there was little indication that Moody was even much of a Christian. For one thing, there was too much fun in the lad for the staid Puritan elders. He was forever pulling off some practical joke, as the time he slit the leather seat of the cobbler who worked in his uncle's store and inserted a pan of water underneath!

From Boston fun-loving Moody moved to Chicago where he felt he could earn more money and become a big businessman. He joined a local church and got busy filling the pews with slum dwellers and riffraff. Then he established a mission Sunday school and scoured the near north side for children until he was packing in hundreds of waifs and derelicts. It was in this Sunday school that his first serious efforts to preach were made—if one could call it preaching.

The sermons which he gave to the children comprised material not taken from books but rather were descriptions of firsthand experiences. This technique, which was to prove so effective in addressing audiences of thousands, he first practiced on children. He began to develop the power of speaking vividly, directly and simply, which later was to appeal to vast throngs of all descriptions and succeed where other preachers failed.

Moody himself realized the value of this original homiletical training. Years later he said:

"If every minister of the gospel had the same training as I went through there would not be such long sermons preached, or so many seats empty. I preached for years in the army and on the streets, and I learned to say what I had to say rapidly and forcibly, backing up points with apt illustrations, as Christ enforced his sayings with his striking parables. This is the way to keep an audience interested."<sup>8</sup>

Once Moody overheard two people walking home in the dark after one of his meetings. One asked the other, "Did Moody preach tonight?" And the reply was, "No, he didn't preach, he only talked."<sup>1</sup>

Moody's natural style was not staged. He said, "If I can only get people to think I am talking with them, and not preaching, it is so much easier to get their attention."<sup>8</sup>

The evangelist was not interested in words for the sake of art or eloquence, but purely for their utility. He did not believe in rhetorical frills. Eloquence was all right, but it had no staying power; it sounded pretty for the moment but it did not endure.

Canon Hay Aitken once said of Moody's rhetoric: "A singular simplicity and directness of speech. His sermons never assumed the character of an oration."<sup>7</sup> Pollock sums it up neatly when he says: "It was straight talking, lit with anecdotes, always to the point, and backed by Moody's great skill in dealing with the personal problems of individuals."<sup>7</sup>

Moody never got the Yankee twang out of his voice nor the rustic utterances of the farm out of his system. He spoke in a "pure West-Massachusetts dialect with the country sharpness of buttermilk."<sup>9</sup> He spoke in business terminology, the language of the market place.

An example is the way he would attempt to define grace. He would begin by contrasting it with the grace period of a banker's loan. Then he would deliver the punch line: "That ain't grace. Grace is giving the interest, principal, and all!"<sup>9</sup>

It was for this reason, said the *New York Times Magazine*, that Moody so successfully reached the masses. "He is driving a bargain with them and he 'talks sense.'"<sup>5</sup>

His sermons were short, lasting somewhere between thirty and forty minutes. This in itself was a daring novelty which confused one Scotch preacher who was accustomed to preaching three and four times that long. When Moody finished the parson looked at him in bewilderment and asked, "What apology shall I make to the people?" The evangelist insisted on saying what he had to say, then ending the matter. He used short sentences. He spoke rapidly, sometimes twice the rate of most modern preachers. This rapidity was a trial to his stenographic reporters who were simply unable to keep up with him.

It was really Harry Moorehouse, the Dublin ex-prize fighter, who opened Moody's eyes to a biblical concept of preaching which started him on the road to pulpit power.

Moody met Moorehouse on his first English trip. He casually invited the Irishman to visit his work in Chicago. The enterprising Moorehouse followed Moody back to the States and wired him from New York that he was on his



by W. Glyn Evans

way to Chicago. Unwilling though he was, Moody could do nothing except invite the young evangelist to speak.

Slipping out of Chicago for a preaching trip, Moody returned to find his wife, his church officers and his congregation wild with enthusiasm for Moorehouse. His novel method of sticking to the Scriptures, of allowing the Bible to interpret itself, of making his sermon content and organization wholly biblical, was a revelation to all.

Moody asked Moorehouse to stay on to preach while he, pencil in hand, jotted down as many ideas as he could. Later Moorehouse gave the burly Chicagoan some advice. "Moody," he said, "you're sailing on the wrong tack! If you will change your course and learn to preach God's words instead of your own. He will make you a great power."<sup>1</sup>

Moody did change his course, and Moorehouse's prophecy came true.

The Bible by far ranked above all other sources of sermon content. Moody would scour it through—as Moorehouse instructed him to do—from cover to cover relentlessly tracking down the various references on a given topic until he had, in Lincoln's words, "boxed and bounded it on all four sides." More than this, he himself had to be persuaded by the Bible before he persuade others. He would put himself under its influence, savor its commands, imagine its happening, and feel its power before he would take to the public platform. "What we need today," he once said, "is men who believe in the Bible from the crown of their heads to the soles of their feet: who believe in the whole of it, the things they understand, and the things they do not understand."<sup>2</sup> His prescription for others was that which he had first taken for himself.

There was one other element in Moody's homiletical training that merits attention. That was the mystical experience which occurred to him while preaching in Theodore L. Cuyler's church in Brooklyn in 1871. The time was just

after Moody's moderate success as a preacher and pastor in Chicago and before the beginning of the "Six Miracle Years"<sup>3</sup> which made him world famous and the most influential American evangelist of his day. Despite his native ability to speak vividly and simply and despite his concentration on Bible content, he was still not satisfied with his pulpit persuasion. He was not getting results. In Cuyler's church only twenty people were turning out each night to hear him. "This seems like slow work," Cuyler muttered.<sup>2</sup> Moody could only agree dismally.

Soon after, as he walked down Wall Street (to beg money for the victims of the Chicago fire), he suddenly lost his taste for begging. He seemed caught up and carried away beyond himself. There in the center of the nation's commerce he received a filling of the Holy Spirit which marked a strategic trend in his preaching and which ushered in the six years of unparalleled fruitfulness. Of that experience he said:

"Oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand."<sup>2</sup>

The results were immediate. The people began to surge into Cuyler's church with hungry hearts until the pastor could say: "Revival did come. It spread into the parent church, and over one hundred converts made their public confession of Christ before our Communion table."<sup>3</sup>

The results were to be longer ranged and longer lasting than the hundred or so who came in Brooklyn. Moody was now at the peak of his pulpit ability. He would still have trouble with syntax, grammar and pronunciation but his skill as a gospel persuader was now as sharp as a Damascus blade.

All of the elements of pulpit success were now forged within him, of which there were mainly three: a basic instinct of persuasion (or salesmanship); a familiarity with the Bible; and the endowment of the spiritual power which sharpened the other two elements in such a way that Moody's message became almost irresistible.

► NO MAN'S SPEAKING STYLE can be judged apart from the man himself. One of his innate characteristics was his enormous energy—a large factor in his early business success. In Chicago he amassed a savings of \$5,000 by the age of twenty-one. This was largely the result of going out to the customers on the streets, in the railroad stations, and other places and persuading them to buy shoes. His tireless pursuit of the customer was a characteristic of his life—first with potential shoe buyers and later with prospective converts to the gospel.

*(Continued on Page 12)*

# Tell It Like It Is!

(From Page 11)

A conviction that he had something infinitely valuable made him relentless in his quest for souls. An example of this occurred in his Sunday school mission. He found a little girl one day on one of Chicago's sidewalks and invited her to his mission school. But the ragged child would not promise to attend. Moody persisted, telling of the good times they had, the singing, the candy, etc., but the little miss only shook her head. Still Moody kept on until the child in desperation, promised she would come the Sunday following.

Sunday came and the prospect did not show up. Out into the street went Moody to search for the child. His eye fell on her about the same time hers fell on him. Off she dashed in a mad rush for home. Undaunted, Moody took off after her until she disappeared between the swinging doors of a saloon. Still Moody kept on in pursuit. She led him out the back door, up the steps to her tenement flat, into her bedroom and under the bed. And there, breathing hard, Moody finally caught her.

At that moment the girl's mother appeared and angrily demanded to know who the intruder was. Moody introduced himself, explained his purpose, and won not only the girl but all of her brothers and sisters for the mission school.

As in his preaching, Moody's natural aggressiveness took on the flavor of a divine mission which gave him a natural ethos with the people. No scandal, no mercenary tendencies, no love of fame or eminence characterized him. Dean Charles R. Brown of Yale summed it up succinctly: "(Moody) believed what he preached with all his heart. He knew the human heart. . . . He was entirely unselfish. He was a consecrated man, who

had within him steadily the presence and power of the Holy Spirit."<sup>2</sup>

Moody prepared his sermons by constantly collecting. Huber describes the blue linen envelope which he had for every one of his sermons. His observations, study, reflections, and culled data he would place in the envelope pertaining to that subject. When he prepared his sermons, he would sift through the material, pick out what was relevant, make a short outline made up of key phrases and then take it into the pulpit for preaching. On the outside of the envelope he would note the place and date of the preaching of the sermons.

He was entirely pragmatic in his choice of sermon material. If an item worked he used it repeatedly. If it did not he discarded it. He often pasted Bible verses or clippings in his outline which was written on an 8½ by 11 sheet of paper folded over in the middle. He never read his sermons nor did he practice them aloud beforehand, except toward the latter part of his life.

He had the knack of imparting a freshness to his material. The sermons never sounded the same or dull or lifeless. When asked how he prepared his sermon on the compassion of Christ he said, "I took the Bible and began to read it over to find out what it said on that subject. I prayed until the thought of His infinite compassion over-powered me, and I could only lie on the floor of my study, with my face in the open Bible, and cry like a little child."<sup>2</sup>

"He preached," says Bradford, "to the heart and from the heart."<sup>1</sup>

What was his message? Generally one could say he preached the Bible as interpreted by the evangelicals of his day. This is true, and yet there were certain emphases to his message as there were to that of Edwards and Finney. The great turning

(Continued on Page 18)

## IN MEMORY OF

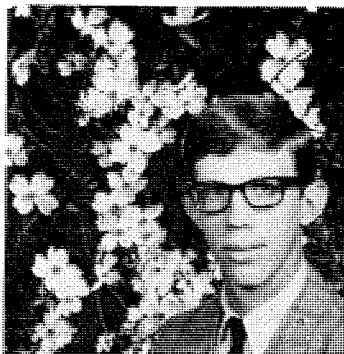
### Joel David O'Donnell

(Son of Dr. and Mrs. J. D. O'Donnell, Norman, Okla.)

Psalms 24:1 reads, "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." This verse of scripture makes Joel David O'Donnell a part of this great domain.

Each beautiful flower that one observes was first a bud. As time progresses, it slowly opens into a beautiful bloom, spreading an aroma across the flower garden, and throughout the community.

The life of this beloved boy was just this: a bud breaks into full bloom of life, projecting on this earth the things that he firmly believed and stood for; a precious, pleasant, sweet, sincere, conscientious individual, with a burning desire inside him to please those around him, which spread across this school, into the football team (where he was manager), and into this FFA Chapter, this town, and on out into the state. As I visited in the home, I



saw letters, telegrams, and heard phone calls from individuals in many different states of this nation, which further emphasized what I have just said.

To make a bouquet, these flowers that I have spoken of are selected, gathered and assembled one by one until the bouquet is complete. Today, the Master is in the process of gathering flowers to complete a bouquet. What a wonderful thought, "Gathering Flowers for the Master's Bouquet." It is true his presence is going to be missed, but let us console ourselves in the fact that this flower of life has been plucked and is now a member of the Master's bouquet.

In the FFA it is each member's earnest desire to have the champion of the show. As I read the telegrams that I mentioned earlier, I remember one that said, "David was a champion, he won the prize." Yes, let us all say the O'Donnells truly had a champion and he won the prize. What better prize could there be than to be a member of the Master's bouquet?

In St. John's Book, the tenth chapter, verse 28, we find these words of the Master: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

December 28, 1953 — April 19, 1969

Eulogy given by Doyle Edge, David's FFA teacher at Norman High School.

A BANQUET for the teen-agers attending the National Association in Nashville, Tennessee in 1962 may well be considered the beginning of our present National Youth Conference. Held in the Bible College cafeteria, the banquet was directed by WNAC, under the direction of Mrs. Eunice Edwards. The National Association met in Detroit, Michigan the following year, and WNAC and Free Will Baptist League jointly provided a program for the youth at Central Free Will Baptist Church, Royal Oak, Michigan. When the youth work was reorganized and restructured under the Board of Church Training Service, the activities for the youth were gradually expanded. Last year's attendance of Free Will Baptist youth at the National meeting exceeded 1000. We anticipate more than 1500 youths in St. Louis for the 1969 National Youth Conference which runs concurrently with the National Association.

Theme for this year's youth conference is "Where There's Christ There's Life." Scriptural basis for the theme is Philipians 1:21a: "For to me to live is Christ." Conference theme song is "New Life" by John Peterson.

The National Youth Conference begins by sharing with all who arrive early for the convention a special service **Sunday** evening, July 13, at eight o'clock in the Sheraton Hotel. *Teens in Action* will present "The New Life Hour," a service of music and speech by the Hillmont Engineers and other teens.

■ On **Monday** at one o'clock Bible Bowl and Bible Tic Tac Toe competition begins. The Gateway Hotel is conference headquarters for the teens, and all competitive activities will be held in this hotel. The two Bible quiz programs will break in ample time for participants to get ready for the opening service of the National Association on Monday evening. Preaching services of the National are included in the program of the youth conference.

■ Teens begin **Tuesday** in prayer at 7:45 o'clock in the Gateway Hotel.

Finals in Bible Bowl and Bible Tic Tac Toe will be held Tuesday morning at nine o'clock. Sword drill and declamation contests will be held at the same time in the Gateway Hotel. It is anticipated that all competitive activities will be completed by Tuesday noon.

An assembly of all youths is slated for **Tuesday** at 1:30 o'clock in the Sheraton Hotel. One of America's most outstanding speakers, Charles E. Jones, will challenge our youth to be leaders for the Master. "Tremendous" Jones, as he is known far and wide, has a message that has awakened thousands of youths and adults to a new determination to serve God. His *Life Is Tremendous* should be read and reread.

■ **Wednesday** will be a very special day for Free Will Baptist

# 1969 NATIONAL YOUTH CONFERENCE

by Samuel E. Johnson



youth: Project Life will be officially launched. Teens will be oriented in Project Life programing, including its use in Free Will Baptist churches. It is tremendously important that our youth learn the thrilling experience of sharing the joys of Christ with others of their generation.

Those selected to participate in the St. Louis Project Life will receive additional training and instruction **Wednesday** afternoon. Following the training period, groups of teens will be transported by adult leaders from several Free Will Baptist churches in St. Louis to their respective communities. With ample support from adult leaders, teens will move into neighborhoods seeking opportunities to talk with other teens. Materials will be left in homes wherever an opportunity to witness for Christ has been realized. A report will be shared with the National Association **Wednesday** night. Pray that God will use

this effort to win many teens to Himself.

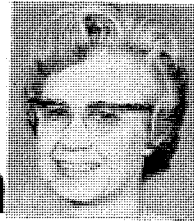
■ Demonstrations on how to provide better programing in the weekly training hour will be presented **Thursday** morning. An evaluation of the 1969 National Youth Conference will also be made. Suggestions and plans for the 1970 conference in Fresno, California will be discussed.

It is the intent of the National Church Training Service Department to provide a balanced program of inspiration, instruction, and fellowship. Last year in Oklahoma City the fun part of the conference centered around "Teen Corral" for teen-agers and the "Wigwam" for the younger set. This year the fun and fellowship for teens will be in the Gateway Hotel in "Town Square." For the younger set the "Tom Sawyer Room" will be located in the Sheraton Hotel. Decor and costuming will center around 1900. Youths will gather in their respective meeting places for fun and fellowship after the evening worship services. College age and young adults are invited to the St. Louis Room, located in the Gateway Hotel.

A banquet for Heralds, Crusaders, Ambassadors, and Leaders is scheduled for Wednesday night after the evening service. The Huck Finn Riverboat has been chartered for two trips, one on Tuesday afternoon, another on Tuesday night after the worship service. Games, handicrafts, and other activities will be provided at various times. Program features include Bronco West, barbershop quartets, and other music groups.

Parents, pastors, and youth leaders are responsible for setting and maintaining guidelines for their own youths. The National CTS Department has no way of providing supervision except within the program activities. It may be noted that with last year's record attendance, our youth were praised by both major hotels. We want this experience repeated and improved upon wherever possible. Our youth have every right

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# woman to woman

by CLEO PURSELL

## A MIGHTY WOMAN

A mighty woman stands at the entrance of New York harbor. Judged by today's standards she would win no beauty awards. She weighs 220 tons, is 151 feet and one inch tall, and her waist thickness is 35 feet. Her name? *Mother of Exiles*.

Since 1886 she has welcomed the peoples of the world with the torch of liberty which she holds in her 16 ft., 5 in. hand. She does not wear the charming smile of a Welcome-Wagon hostess but the stern look of a mother of millions, always making room for one more.

A small boy, seeing the Statue of Liberty for the first time, said to his mother, "I should think her arm would get tired. Doesn't she need someone to help her hold up the light?" "Yes, dear," the mother answered, "She does need someone—you and me, all of us—to hold up that particular light; and her arm would have grown tired long ago had it not been for the lifting love of our land that is in the hearts of all true Americans."

Our Christian and national liberties were purchased by blood and sacrifice. Never has it been more important that we who inherit freedoms use them for preserving freedom. Even loyal Americans cannot lift the "light of love" until they have known the truth of God's love through Jesus the Light of the Word. ". . . And the truth shall make you free" (John 8:32b).

Hold high the torch!  
You did not light its glow—  
'Twas given you by other hands, you know.  
I think it started down its pathway bright,  
The day the Maker said: "Let there be light!"  
And He once said, who hung on Calvary's tree—  
"Ye are the light of the world . . .  
Go! . . .  
Shine for me."

## SOCIAL EMPHASIS

You may want to plan a brief social time for your July women's meeting or youth meeting. A suggestion for refreshments is individual cakes and fruit punch. Place a small U.S. flag in each cake, and use the following questionnaire to help members become better informed about our flag.

	Yes	No
1. Congress adopted the U.S. flag in 1777.	—	—
2. The first stars on the U.S. flag were arranged in a circle.	—	—
3. There are six red stripes on the U.S. flag.	—	—
4. June 18 is Flag Day.	—	—
5. President Wilson established it.	—	—
6. Alaska's 49th star was officially added to the U.S. flag on July 4, 1959.	—	—
7. Hawaii's 50th star was officially added January 4, 1959.	—	—

Answers: 1—yes; 2—yes; 3—no, there are seven; 4—no, June 14; 5—yes; 6—yes; 7—no, the fifty-star flag became official exactly one year after the forty-nine-star flag, July 4, 1960.

## CHILDREN'S GAME

On a table place 15 articles, each pertaining in some way to the Fourth of July.

Distribute cards and pencils to the children. Announce that a prize will be given to the one who can write the names of the greatest number of these articles on his card. Allow the children to walk once, very slowly, around the table. Then cover it with a cloth. The articles may be: a small gun, a hatchet, several flags, a tiny wad of cotton, a red carnation, a knife, a pinch of tea and one of coffee, and so on. A copy of the Declaration of Independence would make a good prize.

## WNAC PARTY LINE

### MISSIONARIES' NEEDS

In answer to numerous inquiries, items needed in the Missionary Provision Closet are: colored sheets, both twin and double sizes, flat and fitted; bedspreads, flatwear (stainless steel, service for eight).

### PIANO FUND

Over a period of months employees of Free Will Baptist National Office have made contributions to help pay for a piano which is used regularly in chapel services and on various other occasions. A large balance yet remains. If you wish to help in this *missions project*, earmark your gift *National Office Piano Fund*. It will be deeply appreciated.

## CONVENTION SCHEDULE

- Monday, July 4
- 7 a.m. Executive committee Breakfast  
Centennial Room, Sheraton-Jefferson Hotel
  - 11 a.m. State presidents, field workers, executive committee  
Centennial Room
  - 1 p.m. Registration
  - 5 p.m. Fellowship Dinner  
Ivory Room, Sheraton-Jefferson Hotel  
Jill Renich, speaker
- Tuesday, July 15
- 9 a.m. WNAC Convention  
Kiel Auditorium, Opera House Section  
Mabel Willey, speaker

## GEM

- Patrick Henry said, "Give me liberty or give me death."
- The next generation shouted, "Give me liberty."
- The present generation shouts, "Give me."

Extend the outreach of your church by sharing in the

## COOPERATIVE PLAN OF SUPPORT

MAY 1969

### RECEIPTS

	May 1969	May 1968	Yr. to Date	Designated
Alabama	\$ —	\$1,143.12	\$ 1,667.67	\$
Arizona	—	—	1,308.03	
Arkansas	1,039.24	268.51	3,434.19	
California	536.52	631.02	2,674.17	
Florida	76.73	825.05	492.49	
Georgia	612.49	489.45	1,867.95	
Idaho	24.80	13.92	54.64	
Illinois	1,233.01	920.43	4,126.49	
Indiana	60.91	—	123.66	
Kansas	119.00	91.81	521.10	
Kentucky	52.67	368.61	1,394.42	
Louisiana	—	—	11.34	
Michigan	571.27	166.28	2,061.31	
Missouri	2,633.80	3,819.46	9,946.27	
New Mexico	—	68.24	181.42	
North Carolina	108.34	197.81	711.01	
Ohio	—	290.15	962.69	
Oklahoma	1,897.92	2,204.58	8,111.18	110.54
Tennessee	27.00	284.51	594.17	
Texas	155.07	211.73	682.44	
Virginia	16.81	948.00	1,416.23	
Washington & Oregon	68.15	—	279.28	
West Virginia	75.00	—	75.00	
Wisconsin	10.00	10.00	50.00	

### DISBURSEMENTS

Executive Department	3,178.71	2,647.60	15,777.21	110.54
Foreign Missions	1,964.50	3,434.50	8,582.84	
Bible College	1,845.14	2,980.32	8,055.75	
Home Missions	1,163.78	2,037.03	5,224.21	
CTS	614.00	1,033.42	2,845.95	
Superannuation	307.00	513.94	1,389.15	
Master's Men	184.20	305.87	775.70	
Commission on Theological Liberalism	61.40	—	259.66	

## THE CHRISTIAN PARENT'S FINEST HOUR

by Norman B. Rohrer

Most school districts across the land now have support from their state boards of education to introduce sex education programs in their schools.

Why, then, do evangelical groups find themselves opposing it?

There is no denying that measures must be taken to curb the rise of illegitimacy, early marriages, venereal disease, divorce and the use of dangerous drugs. The question is: Will the proposed sex education studies remedy or ruin the situation?

The big problem for Christian parents, especially with the official Sex Information and Educational Council of the United States (SIECUS), is that its program offers information to youngsters without relating it to a value system. There is no mention of the marriage relationship. And most Christian parents agree that the SIECUS information is too early, too frank and too abnormal. It subjects children and young people to pressures for sexual and social behavior beyond their level of physiological and emotional maturity.

Mary Calderone, executive director of SIECUS, conducts her crusade as a true Freudian. She insists that each individual pupil should set his own standard . . . that there should be no attempt whatever on the part of the instructor to risk frustrating the pupil by teaching right and wrong in the matter. In attempts to be big about the subject, sex education programs of late have produced some terribly crude approaches to the subject. Talk about hangups! This is one way to sear the soul of a little child permanently against the delights of normal sexual relationships.

So what shall we do? The American Academy of Pediatrics offers some constructive advice: (1) Every concerned adult . . . should examine his own values and behaviors in order to develop an openness which permits a meaningful rapport with children and youth, (2) Educational programs which focus on parents (in the home) can be of great value,

(Continued on Page 18)

# Glancing Around the States

## MISSIONS ENTHUSIASTS

*Tulsa, Okla.*—The primary department of New Home Free Will Baptist Church believes in and supports missions. Department superintendent Mrs. Ken Wilson and teachers Ken Wilson and Mr. and Mrs. Jim Farris consistently challenge students to support worthwhile projects for missionary families. Often the project centers around a missionary's child, or children. During a three-month period the primaries recently raised \$61.69 (above their regular Sunday school offering) for Debbie and Laura Payne, daughters of missionaries Eddie and Sandra Payne. During the church's missionary conference, the Payne girls were presented with Samsonite luggage and a check for \$23.00. Other projects have included the Billowses, Haases, and Waids.

## INDIANA CHURCH JOINS CONFERENCE

*New Castle, Indiana*—On March 13 First Bible Church was welcomed into the White River Conference during a special meeting at the New Castle Church. The congregation is constructing a \$100,000 building financed through Executive Church Bonds, Inc. Membership exceeds 200 and Sunday school attendance averages 151. Reverend Bill Gardner, Virginia native, is pastor.

## MUSIC WORKSHOP PLANNED

*St. Louis, Mo.*—Annual Church Music Fellowship is slated for July 14 at 2 o'clock at Sheraton-Jefferson Hotel. Musicians and pastors are asked to check hotel lobby bulletin for meeting room. Possibilities and potentials of forming graded choirs in churches of various sizes will be discussed. Methods and materials will be demonstrated for the development

of these choirs. Position of the organist and pianist will also be discussed. The entire workshop will be geared to effecting a well-balanced music program in the local church.

## CAMPING EQUIPMENT NEEDED

*Daleville, Indiana*—Anyone having knowledge of new or used equipment or materials that would help in construction of newly purchased land for Free Will Baptist camping is requested to write: Reverend Henry Patterson, R.R. 1, Box 42, Daleville, Indiana 47334.

## CHURCH DIRECTORY AVAILABLE

*Nashville, Tenn.*—New edition of *Free Will Baptist Church Directory* is now available. Order from: Randall Book Store, P.O. Box 1088, Nashville, Tennessee 37202. \$1.00 per copy (plus 15¢ postage).

## CONFERENCE BEGINS NEW WORK

*Columbus, Indiana*—White River Conference recently made initial payment on property here. First service was held April 13 under direction of Reverend Roger Lee.

## CLINTON CHURCH DEDICATED

*Clinton, Okla.*—November, 1956 marked the beginning of Free Will Baptist Church here. Sponsored by State Missions Board, cottage prayer meetings were held weekly during the organizational period. In August, 1958, the congregation purchased a building and five lots at 14th and Nowahy. In addition to renovation, a new building was constructed. In March, 1966, under the leadership of Reverend Clarence Shepherd, ten lots were purchased at 700 N. 13th Street. First service in new building was held February 16, 1969. Enrollment has reached 120.

## NEW CHURCH IN JONESBORO

*Jonesboro, Indiana*—Church building was recently purchased here for purpose of establishing a Free Will Baptist mission. Services began March 30 under direction of Reverend George Stout.

## COURSEYS CELEBRATE 50th ANNIVERSARY

*Tahlequah, Okla.*—Reverend and Mrs. Alfred Coursey celebrated their Golden Wedding Anniversary in March. Reverend Coursey was called to preach in 1930. Turley, his first pastorate, was organized in 1935. (Turley is now known as Madison Avenue FWB Church.) In 1944 the Lewis Avenue FWB Church was organized under Coursey's ministry, and in 1959 he organized East Tulsa FWB Church, where he pastored until 1963. Hillcrest FWB Church in Wagoner, Oklahoma, was organized under Coursey's ministry in 1966. He now pastors First FWB Church at Miami, Oklahoma.

On March 23 Reverend and Mrs. Roy Bingham held open house for the Courseys' celebration of their 50 years of marriage.

## HEARTBEAT EDITORIAL WINS AWARD

*Nashville, Tenn.*—An editorial by Jerry Ballard in the January-February issue of *Heartbeat* won first place among 79 publications competing in a recent Evangelical Press Association contest.

Entitled, "Who Cares," the cover article was selected because of the impact of his probing message on this year's foreign missions theme.

## REVIEW OF FOREIGN MISSIONS BOARD MEETING

*Nashville, Tenn.*—Three years of intensive policy review by the board, home staff and missionaries in the field has

Primary department of New Home FWB Church. Back row (l to r): Mrs. Ken Wilson, Mrs. Eddie Payne, Reverend Eddie Payne, Mrs. Jim Farris and Jim Farris. Front row (l to r): Debbie Payne, Jeff Chism, Laura Payne and Donald Rhodes.

Recently dedicated Clinton FWB Church, Clinton, Oklahoma.

Reverend and Mrs. Alfred Coursey, Tahlequah, Oklahoma, celebrate golden anniversary.





yielded a revised operational policy structure. The updated operational guidelines received unanimous approval of the board of foreign missions during its annual session here May 12-16.

Innovations of new policy at the field level are aimed primarily at strengthening mobility of the staff in the field. On the homefront, procedures were set into motion to provide better accounting of true missionary support needs and the shifting of primary responsibility for support acquisition from the missionary's shoulders to the home staff.

Better orientation of new and furloughing missionaries is another updated part of the revised policy format. In the future, all appointees are required to undergo an intensive missionary internship program in preparation for service in an ever changing foreign environment.

The Rev. and Mrs. Tommy Hughes of Nashville were appointed for service in Brazil and authorized to proceed to orientation school this fall. Meanwhile, the Hugheses will begin deputational ministry with view to being on the field by mid-1970.

Tommy Hughes is a native of North Carolina; wife Nancy of Tennessee. He is a graduate of Free Will Baptist Bible College and has pastored in Tennessee. For the past three years he has been director of the youth church of Donelson (Tennessee) Free Will Baptist. The Hugheses have two children, son Tommy, age 7, and Lori, 2½.

In other action, resignations were received from Bill and Joy Jones, who have served two terms in Ivory Coast, West Africa. Their resignations from field duty were made necessary by Joy's health. Jones' immediate plans are for graduate study preparatory to a teaching ministry. The board commended the Joneses for their outstanding contribution to the cause of Christ in Ivory Coast. Bill, a linguist, put the Agni language into writing and translated much of the New Testament into Agni.

Also tendering resignations at the May board session were Patsy Tyson and Ella Rae Jones who have served a three-year term in Ecuador. During their term on the field, Tyson and Jones, both regis-

tered nurses, were associated with the medical ministry of World Radio Missionary Fellowship.

The Howard Gages, deputational missionaries who have served a short term assignment in Ivory Coast, were asked by the board to continue their deputational ministries indefinitely. The board commended the Gages for their dedication to the foreign ministry with thanksgiving for the way the Lord has used them among churches in the States.

The board also had words of commendation for Mr. and Mrs. Arthur Norris for their services in missions promotion. The Norrises are parents of Mrs. Lorene Miley of Ivory Coast.

Tentative approval was given to the 1970 foreign department budget which unofficially totals \$631,968.50. The \$20,660.14 increase over the 1969 budget is basically the result of inflation.

### BOARD OF HOME MISSIONS REPORTS

*Nashville, Tenn.*—Reverend Frank Davenport will represent the board at the annual Mexico associational meeting in September . . . The Larry Powells will be home on a brief furlough in July and are available for a limited number of speaking engagements . . . Board of Home Missions established a loan fund in memory of Miss Bessie Yeley. Funds will be available to missionary students who plan to minister to Spanish speaking people. . . The Harvey Aguirres have transferred from Mexico to District Mission Board in Houston, Texas.

"Project 30" churches removed from support by the board are: Seattle, Winter Haven and Trenton. These have finished their "Project 30" contract . . . Partial assistance was approved for the new mission in Cedar Rapids, Iowa.

Reverend and Mrs. Fred McCoy and Reverend and Mrs. Robert Francis hope to leave for their respective fields shortly after National Association. McCoy will be commissioned to serve in Puerto Rico, July 5, at Bixby, Oklahoma church. Reverend Burton Perry is pastor. Francis will be commissioned at Southside Church in St. Louis, July 13, for his work in St. Paul. Reverend Bill Evans is pastor.

The Board is preparing literature to inform interested persons on how to include National Home Missions in their will and how to establish trust funds for National Home Missions . . . The second nation-wide evangelism conference will be held at Fort Smith Church, September 15-17. Reverend R. E. Pixley is pastor . . . Chaplain (Capt.) Gerald Mangham is being transferred from Vietnam to Fort Sill, Oklahoma. He plans to attend the National Association.

### DEPUTATIONAL MISSIONARY TAKES SPECIALIZED TRAINING

*Rosemead, Calif.*—Pictured is Dr. Clyde M. Narramore presenting a Certificate to Mrs. Mabel A. Willey, Deputational Missionary with the Free Will Baptist Board



of Foreign Missions, on completion of a one-month Intensive Course in Pastoral Counseling at the International Head-Quarters of the Narramore Christian Foundation in Rosemead, California (in the Greater Los Angeles Area).

The stated purpose of this seminar is three-fold: (1) To help each minister counsel more effectively; (2) To give each minister information regarding professional referrals; and (3) To enable each participant to gain a better understanding of himself.

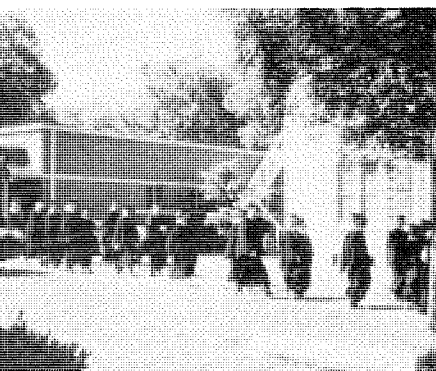
Topics covered are those which will assist a minister most in his daily counseling. Included are: Personality Disturbances, Alcoholism, Defense Mechanisms, Character Disorders, Physiological Factors, Sex Deviation, The Nature of Childhood, Adolescence, The Bible in Counseling, and Pre-Marriage Counseling.

*Dr. L. C. Johnson (l) and Dr. Terrelle B. Crum, Vice-President of Academic Planning for Barrington College in Barrington, Rhode Island and speaker at this year's commencement.*

*Carolyn Fields of Durham, North Carolina, Best All-Round Girl at FWBBC, receives award from Dean Thigpen.*

*Lonnie Skiles (l), with highest grade average in FWBBC's class of '69, is congratulated by Dr. Robert Picirilli, registrar.*

*FWBBC graduates 44, largest graduating class in Bible College history.*



# Tell It Like It Is!

(Continued from Page 12)

point came when he heard Harry Moorehouse in Chicago. Before that time Moody had done his share of fear preaching. He had rung the changes on retribution, judgment, punishment, and hell. But after hearing Moorehouse preach a series of sermons on John 3:16, in which he emphasized the love of God, Moody was impressed enough to change his message.

"I used to preach that God hates the sinner. . . . I never knew that God loved us so much. This heart of mine began to thaw out; I could not hold back the tears. . . . I took up that word 'love' and I do not know how many weeks I spent in studying the passages in which it occurs, till at last I could not help loving people."<sup>2</sup>

The ingredient of love in Moody's message enabled him to be exceedingly personal in his approach. He preached to the individual man. The gospel, to Moody, was a way of life. It was possible to have security and happiness now in this life as well as eternal bliss with Christ later. He emphasized doctrines like the atonement, the Bible, the sovereignty of God, Christian service, rewards, etc., but the love of God was the cornerstone of all he uttered.

Above all, he preached the simple gospel message that whosoever would believe would receive the gift of everlasting life.<sup>9</sup> The condition for receiving God's gift was faith, and faith was possible to all rational men.

There was no element of mystery in his gospel. God was obvious, open, familiar. He spoke of divine things in everyday terms, as if those things should be as much a natural part of life as the business of eating, sleeping, or marrying. "His God was a . . . real, a direct human agency, who could be brought right into the immediate joys and sorrows of life."<sup>1</sup> It was for this reason he held his meetings in tabernacles, public auditoriums, railroad stations and tents rather than churches or

Cathedrals. He spoke from a platform, not a pulpit. He wore a business suit, not a robe. He spoke in the street language of the day because he felt the gospel should be with the people and for the people, not hidden from the people.

That Moody had a magnetic effect on crowds is universally recognized. In 1893 at the Chicago World's Fair he set up meetings in direct competition with Forepaugh's Circus and day after day drew more people. "We've got something better than Buffalo Bill," Moody cried.<sup>5</sup> This ability to draw the people was evident in his mission school days in Chicago. It was particularly evident in his great 1874 campaign in Britain. In Birmingham he spoke to 156,000 people in eight days. In London he drew three million during a four month campaign.<sup>9</sup>

Quoting Robert L. Duffus, one of Moody's admirers, *Newsweek* says: "(Moody) in his rage to save souls . . . traveled more than a million miles, addressed more than a hundred million people, and personally prayed and pleaded with 750,000 sinners. All in all, it is very probable . . . that he reduced the population of hell by a million souls."<sup>6</sup>

How did Moody feel about all this? In his Cambridge campaign, on the last night, two hundred young men responded to the message. Moody and Bishop Moule were kneeling on the platform. Moody looked up, saw the two hundred standing to testify they had received blessing that week, and whispered, "My God, this is enough to live for!"<sup>7</sup> ■

<sup>1</sup>D. L. Moody—*A Worker in Souls*, Bradford (Doran), pp. 103, 108, 110. <sup>2</sup>*They Called Him Mister Moody*, Curtis (Doubleday), pp. 134, 155-158, 336. <sup>3</sup>*Bush Aglow*, Day (Judson), p. 210. <sup>4</sup>*Select Sermons*, D. L. Moody (Revell). <sup>5</sup>*New York Times Magazine*, Dec. 2, '56, p. 146. <sup>6</sup>*Newsweek*, May 24, '48, p. 84. <sup>7</sup>*Moody Monthly*, Feb.-Apr. '53, p. 413ff. <sup>8</sup>*Quarterly Journal of Speech*, Oct. '57, p. 282. <sup>9</sup>*American Heritage*, Aug. '55, pp. 23, 101.

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## NATIONAL YOUTH CONFERENCE

(Continued from Page 13)

to look forward to a wonderful experience at the National Youth Conference, and such can be theirs through mature and responsible conduct.

Prices for the National Youth Conference activities are as follows:

Registration (youth and adults—\$2 per person, Tuesday afternoon boat ride (including supper)—\$3.00, Tuesday night boat ride—\$2.00, and Wednesday night banquet—\$4.00.

Everyone *must register* in order to participate in any activities of the youth conference. Prices of the boat rides also include bus transportation from the auditorium or hotels to the boat and return. Room rates at the Gateway Hotel and Sheraton are \$9.50 for singles and \$12.50 for doubles. Food prices are slightly higher than last year's.

If you have additional questions about the National Youth Conference, write to: CTS Department, P.O. Box 1088, Nashville, Tennessee 37202.

### HILLMONT

Free Will Baptist  
National Camping

### GIRLS' LEADERSHIP DEVELOPMENT

(Teen Girls, 15-18)

July 20—August 2

Write | FWB Camping  
Box 1088  
Nashville, Tenn. 37202

## FINEST HOUR

(Continued from Page 15)

(3) Schools must . . . develop a comprehensive health education curriculum, (4) Research into instructional methodology must be advanced rapidly, and (5) Citizens and parents must demonstrate concern for proper surveillance over our society's advertising and entertainment media. . . .

In the final analysis, the primary responsibility for a child's sex education lies with his parents. If parents will make a reasonably good attempt at teaching sexuality the efforts of teachers and others can be supportive. The whole subject requires a new style of cooperation between teachers and parents. Let's not sit in smug aloofness. Worth exploring are YMCA parent-child classes . . . released time instruction by competent teachers . . . and community authorized curricula. This is a time to give the crusade the softening touch of Christian concern.

# CONVENTION INFORMATION

All sessions will be held at the Keil Auditorium, located near the convention hotel.

## HOTEL RESERVATIONS

**SHERATON-JEFFERSON HOTEL**  
(convention headquarters)  
12th Blvd. at Locust Street  
St. Louis, Missouri 63101  
\$9.50 (single)    \$12.50 (double)

**GATEWAY HOTEL**  
(youth headquarters)  
Washington Avenue at 9th  
St. Louis, Missouri 63101  
\$9.50 (single)    \$12.50 (double)

## TREATISE REVISION

Ministers are requested to bring their Free Will Baptist Treatise to the convention.

## REGISTRATION

Registration is required of all delegates and ministers and is requested of all visitors. Registration cards may be secured in the Grand Lobby of the Opry House section of Keil Auditorium.

## DELEGATE'S REGISTRATION FEE

Local church delegates ..... \$10.00

## NATIONAL YOUTH CONFERENCE

The Gateway Hotel is conference headquarters for teens, and all competitive activities will be held in this hotel.

## EXHIBITS

Exhibits will open Monday at noon, between all sessions, and until ten o'clock following each evening service. Be sure to visit them.

Cut along dotted line and bring to the registration table.

**33rd**  
**ANNUAL**  
**CONVENTION**  
*Welcome*

St. Louis, Missouri  
July 14-18

## DELEGATE'S OFFICIAL CREDENTIAL

THIS CERTIFIES THAT \_\_\_\_\_ is a duly authorized delegate to the National Association of Free Will Baptists from

\_\_\_\_\_  
(Church or State Association)

of \_\_\_\_\_  
(If church, give city and state)

(Only one signature is required)

\_\_\_\_\_  
Moderator or Pastor

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

**IMPORTANT:** All delegates representing a state, district association, or local church must present this form, properly signed, to be registered.

## CONTACT

P. O. Box 1088

Nashville, Tennessee 37202

MISS LAURA BARNARD  
3606 WEST END AVE  
NASHVILLE TENN 37205  
C

Second-class postage paid at Nashville, Tennessee



Our ministers are making calls in our homes day in and day out. It is a vital part of their work for God.

# WHEN THE PASTOR COMES TO CALL

by Rev. Richard L. Rud

The success of the calling ministry of your pastor is dependent in large measure upon the cooperation the members give him. With a proper regard for such visits they can become high points in the spiritual life of your home. You must remember, however, that you can help the pastor make these visits of much greater value if you will remember certain things.

When you meet the pastor at the door give him a hearty welcome and invite him in. Remember that his main concern is not the appearance of your home but rather what he can do to be of help to you in your Christian life and in how the church can more adequately serve the needs of the congregation.

Introduce him to the family. Do not limit this to those who are church members or those who are saved. Most unsaved people are usually quite impressed at the fact that the pastor would take time out to visit in the home. It might be the first step to the salvation of some member of the family.

Get rid of all disturbances that make conversation difficult. It is almost impossible to gain any profit from a visit that must compete with television, radio or any other interests. The pastor has come with the hope of making a spiritual contribu-

tion to your home. He has taken time out of a busy schedule to do this. Do him the courtesy of allowing him to do this without hindrance.

Don't try to get him to take sides with you against other members of the church. Remember, he is their pastor, too, and he is equally concerned about their welfare and spiritual good. The words of Paul in Phil. 4:8, "Whatever things are of good report; if there be any virtue, and if there be any praise, think on these things," form a good rule to follow in this respect.

If his messages have been a blessing to you, tell him so. This will give him a clue as to whether he is really serving the true needs of the congregation by his preaching ministry. If there are things that you would like to hear him discuss, make this known also. There are many discouragements that come to the average pastor; if you have something to say of a positive nature, tell him so.

Talk about significant issues. Exchanging of pleasantries may be enjoyable, but it is unfortunate to let your real concerns go unmentioned when your pastor may be able to give you help with them. The pastor is not going to probe into your private affairs to discover your problem. It is your responsibility to tell him of the things that are troublesome

so that he can be of help.

Do you have problems with your devotional life? Are you having trouble with family worship? Is there a Bible question that disturbs you? Are you perplexed about some member of the family? Is your marriage in danger? The pastor may be able to give help in such things that will avoid some very dangerous consequences. If he is the right kind of a man, your confidences will go no further.

Remember that his time is limited. Ask him to remain, if you wish, but do not insist on it. Staying too long in one place may mean that some other person will not be seen at all. If time permits, or if the situation requires it, you may be sure he will be glad to stay as long as possible.

Keep your pastor informed. There is no special way for him to know either your needs or those of the congregation except that someone tell him. This also applies to new arrivals in the community who may be prospects for him to visit. Give him the written names and addresses of those needing a call.

Pray for your pastor in his calling ministry! Remember that this is one of the most difficult and challenging aspects of his ministry for the Lord. Help him to make it as productive of fruit for God as possible. ■