



“Discipleship: The Church’s Responsibility”

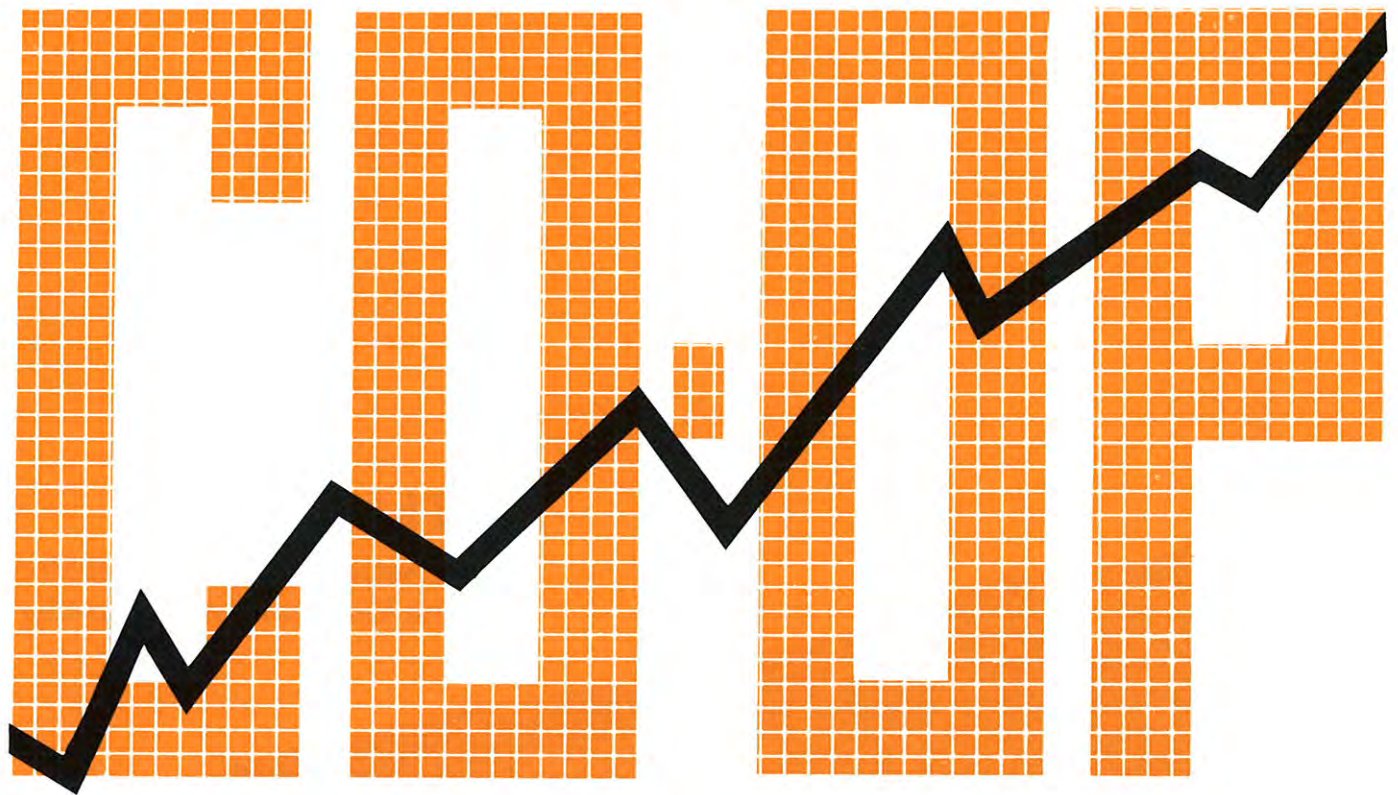
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contact

Of The National Association Of Free Will Baptists

JUNE, 1973



PLAN ADVANCES NATIONAL MINISTRIES

"It would seem that with this session of the National Association, we are going to see some steps taken which we have been talking about for the past years," observed Promotional Secretary Damon Dodd at the 1953 annual convention of our National Association. "We have heard on every hand the need of coordinating our denominational program and presenting it as a cooperative budget. While we are not adopting an ideal, we are taking a long step in that direction. If this program works, perhaps it will be a stepping stone to something better in the near future," Dodd opined.

So, it was in the early fifties that Free Will Baptist men of vision and wisdom envisioned a coordinated denominational program through a cooperative budget. And a brief retrospection calls for praise to God for the marvelous way He has abundantly

blessed individuals and churches who entered into this cooperative effort for Jesus Christ.

Prior to adopting the Cooperative Plan we followed the Unified Plan, which had its inception in 1943. However, only three departments were covered by this plan: Foreign Missions, Free Will Baptist Bible College and Home Missions. These departments supported the Executive Office with a certain percentage. There were times, though, when they felt pressed to pay their percentage. The need for the Unified Plan began to decrease when our stewardship level began to climb and our denominational ministries increased.

At the 18th annual session of the National Association of Free Will Baptists, July, 1954, in Spartanburg, South Carolina, the General Board "recommended that the Cooperative Plan of Support be adopted to become

effective July, 1955, and that at that time the National Association adopt the Cooperative budget by calendar year beginning January 1, 1956." The Board further recommended "that we begin the cooperative program now where it can be worked and continue to finance that department (Executive) next year by requisition from the various boards, using 20% of the money coming into the department through the Cooperative Program toward the finance of the office." This recommendation was amended by adding: "We ask the Board of Trustees of the Free Will Baptist Bible College, the Board of Foreign Missions, the Board of Home Missions and the Board of Superannuation each to contribute four per cent of its annual budget for the maintaining of the Executive Department this year; however, no board shall be asked to contribute more than \$3,000. It is understood and agreed that after this

year, 1954-1955, no further requisitions shall be made upon the various boards and agencies of the National Association of Free Will Baptists to maintain the Executive Department."

Gifts to the Cooperative Plan of Support have been adequate through the years and no further requisitions have been necessary.

MODIFICATIONS MADE IN 1955

During its annual convention in Tulsa, Oklahoma in July, 1955, the National Association voted to modify the Cooperative Plan of Support as follows:

- That the denominational budget adopted at this session be raised cooperatively inasmuch as possible with all boards and departments of the National Association participating in raising the Cooperative budget, and that out of said amount the budget of the Executive Department would be met;
- That as a supplement to the Cooperative budget each respective department be encouraged to promote its particular phase of the work, and to receive designated funds as individuals, groups, or churches may feel so disposed to give;
- That the Budget Committee apportion to the various departments on a percentage basis all money that comes into the Cooperative fund and that it be allocated monthly.
- That all churches be encouraged to give 10% (the tithe) of their general offerings to the Cooperative fund as a minimum of their denominational giving.

A COMING TOGETHER REALIZED

In 1956, delegates, ministers and visitors attending our annual convention in Huntington, West Virginia observed a "coming together" among the churches, district and state organizations. Our

An all-time giving record was set in 1972

joint efforts through the Cooperative Plan of Support were recognized as the means God used to cement our relationships.

FROM A SMALL BEGINNING . . .

A look at the six-months period of July 1 — December 31, 1955 reveals receipts totaling nearly \$14,000, which was 64% above the previous six months. This \$14,000 represented 16½% of the total denominational giving for that period.

When these figures are considered with the fact that our Cooperative receipts for the first six weeks of 1966 were approximately 30% above the last six months of 1955, the growing and enthusiastic response of our people to this program was quite evident.

Of the total denominational giving in 1957, nearly \$53,000 (about 21%) was given through the Cooperative Plan of Support. This continual rise in giving showed increasing confidence in the plan.

Total denominational giving in 1960 was \$331,101.38. Of this amount, \$47,291.44 was given through the Cooperative Plan of Support.

Gifts to the plan continued to climb as \$49,706.10 was given in 1961.

Of the total denominational giving in 1962, about 13%, or \$57,075.52, was given through the Cooperative Plan of Support.

. . . TO PRAISEWORTHY INCREASES

The upsurge in Cooperative gifts continued. With \$63,082.56 coming in during 1963, the year 1964 set another all-time record with \$73,668.76 being distributed to national ministries through the Cooperative Plan. Steady increase continued in 1965 when Free Will Baptists gave \$78,367.16 through this cooperative effort.

More and more churches found this plan to be a satisfactory answer for systematic support to all departments of ministry as 1966, another year of increase, realized a total cooperative income of \$88,288.51. During 1967 annual convention, a goal of \$100,000.00 was set for 1967. The goal was reached and when the figures were tallied we exceeded the goal by \$1,886.46. To God be the glory!

In 1968 gifts to national ministries

". . . A few states are carrying the load of this program which helps sustain the work of every department."

through the Cooperative Plan reached \$105,262.81. Cooperative gifts during 1970 soared to \$106,686.21 and in 1971, \$118,613.33. An all-time record was set in 1972 when Free Will Baptists gave \$133,781.92 cooperatively to national ministries through the Cooperative Plan of Support.

FUTURE DEPENDS ON YOU

While we are greatly encouraged, it would be well to point out that a few states are carrying the load of this program which helps sustain the work of every department. If so few can do so much, it is hard to even imagine what a great victory could be ours if a majority of the churches would join the few in supporting the world-wide ministries of our denomination with just 10% of their church offerings.

Restraint should be exercised by the districts and states not to jeopardize the Cooperative Program by taking out an unrealistic or unjustified percentage at the local level. When so much of the cooperative giving is kept on the district or state level, it hinders the operation of our national ministries.

Cooperative gifts continue to increase. The distribution of cooperative funds is the life-line for several departments since cooperative gifts go into the general fund of each department.

Why not lead your church into this broad vision of total, regular support of the denomination rather than the uncertain and inadequate way of limited, sporadic giving?

Because God gives to us so abundantly, is it not reasonable that we should give to Him accordingly?



INCOME FROM CO-OP FOR NATIONAL DEPT. 1962-72

	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	Dept. Totals
FOREIGN MISSIONS	\$18,811.88	21,563.30	23,808.02	22,604.43	26,010.96	29,511.44	24,256.02	20,896.93	22,250.85	40,270.76	30,690.87	280,675.46
FWBBC	11,533.61	13,330.98	15,547.32	16,368.74	18,741.50	21,431.79	20,639.56	19,667.59	19,079.38	22,022.58	25,911.30	204,274.35
EXECUTIVE OFFICE	13,884.10	12,639.05	14,733.37	15,639.25	17,748.78	20,923.58	33,053.98	37,701.68	39,199.74	40,270.76	39,080.55	284,874.84
HOME MISSIONS	10,077.09	11,534.49	13,029.83	12,471.43	14,327.07	16,381.99	14,420.31	12,603.89	13,722.39	14,748.65	18,450.23	151,767.37
SUNDAY SCHOOL	2,900.05											2,900.05
CTS	2,962.64	6,358.47	7,372.45	7,797.51	8,837.76	10,126.31	7,315.66	6,591.36	6,691.89	7,376.33	8,797.26	80,227.64
SUPERANNUATION	1,732.58	1,919.06	2,216.55	2,341.31	2,683.30	3,038.77	3,571.87					17,503.44
STEWARDSHIP COMM.	572.92	631.77	737.25	782.33	885.86	472.58						4,082.71
LAYMAN'S BOARD							2,059.02	1,899.31	1,854.90	3,074.54	3,513.81	12,401.58
RETIRE/INSURANCE								3,266.84	3,209.26	5,138.11	6,302.69	17,916.90
THEOL/LIBERALISM								634.21	648.78	817.15	996.09	3,096.23
YEARLY CO-OP TOTALS	62,474.87	67,977.12	77,444.79	78,005.00	89,235.23	101,886.47	105,316.42	103,261.81	106,657.19	133,718.88	133,742.80	

PAYING FOR THE UMBRELLA

by N. R. Smith

Why do Free Will Baptists need to give cooperatively?

What is the Cooperative Plan of Support?

Does giving through the Cooperative Program strengthen the state work?

The Cooperative Plan of Support is tremendously important in helping Free Will Baptists meet their goals and objectives. I believe one of our goals is obeying the Word of God. We believe it, stand on its principles, and proclaim it. A single department of our denomination alone cannot fulfill the Great Commission by itself. Every department should be a part of a unit to reach the lost and build up believers in Christ. Therefore, every department should be supported. The hand cannot say to the foot, "I have no need of thee."

We expect the details of our annual convention to be complete when we arrive. We expect the tax exempt status of our church to be a constant umbrella over us. We expect someone to look after the needs of our foreign missionaries. We also expect someone to help our home missionaries in establishing new churches in cities that do not have a Free Will Baptist church. These expectations are legitimate ones, but remember that someone must provide the means if these accomplishments are to be realized.

What do we mean by the *Cooperative Plan of Support*? We are talking about a monthly gift from the local church to support every phase of our denomination. Usually the amount given is ten (10%) percent because the local church asks all of its members to give the same amount into its treasury. By giving this way, a portion of everything a person gives to the local church goes to support the total ministry of Christ.

Those who support the Cooperative

"We cannot say the . . . Plan is perfect . . . , but it beats the time in the '40's and '50's when the first person there with the most tears got the few cents we gave."

Plan believe in a strong state and national work. They believe in everyone being involved in the total ministry of Christ and trust those whom they have elected to serve.

Yes, I believe in supporting through the Cooperative Plan because the local church is then involved in a world-wide ministry. The local church is sharing in the financial obligations incurred for all the services it receives from the denomination. The church that gives through the Cooperative Plan is not asking some other church to provide for the benefits it is receiving.

Giving through the Cooperative Plan also promotes a stronger state work. Each state association should be doing what some folks expect the National Association to do. Remember, the state can raise more money for missions than our national offices could ever hope to raise. By experience, I know that the state working with our national offices produces a great team. If our growth is to continue, we must have a stronger work in our states.

Some people ask, "Does it hurt the national giving if a state retains a percentage before the money reaches the national offices?" Having been a promotional secretary for a state that uses the Cooperative Plan, I saw this state's designated giving increase \$2.00 for every Cooperative dollar it gave. One of the reasons for this increase is that money is available to help promote missions on the state level. The closer we get to the grass roots the more we are going to raise and the less it will cost to raise it.

Some people object to states retaining a percentage of the Cooperative gifts before the gifts reach the National Association. These objectors usually forget that it costs departmental representatives between 30% and 40% to raise each designated dollar for their departments. If we increase support to the state and national Cooperative programs, we are boosting the general funds of all departments and thus eliminating competition for the dollar which will be designated to a particular cause. We are

giving our missionaries and Bible colleges a greater opportunity to touch our people's hearts for them to give above their tithes to these departments that need *more than general fund* money.

We cannot say that the Cooperative Plan is a perfect plan, but it beats the time in the '40s and '50s when the first person there with the most tears got the few cents that we gave. I believe we should work to improve it . . . and then work it. We must have a plan of support to help us fulfill God's purpose for our denomination.

ABOUT THE WRITER: After graduating from Free Will Baptist Bible College in 1953, Mr. Smith returned to his native state of Oklahoma where he pastored several churches. In July, 1962, he became the state's Executive Secretary, a post he held until the fall of 1968 when he came to the National Offices as manager of Randall Bookstore. He presently serves with the National Sunday School Department as Business Manager. ▲

**TOTAL GIVING TO COOP
BY STATES FROM 1962-1972**

ALABAMA	\$34,630.68
ARIZONA	16,154.58
ARKANSAS	68,223.60
CALIFORNIA	79,628.20
FLORIDA	36,344.75
COLORADO	157.86
GEORGIA	42,420.97
IDAHO	3,398.22
ILLINOIS	91,898.26
INDIANA	4,039.63
IOWA	524.69
KANSAS	19,194.77
KENTUCKY	17,470.76
LOUISIANA	110.73
MARYLAND	529.52
MICHIGAN	17,682.29
MINNESOTA	1,505.68
MISSISSIPPI	1,498.64
MISSOURI	226,206.22
NEW HAMPSHIRE	1,559.70
NEW JERSEY	256.00
NEW MEXICO	4,191.73
NORTH CAROLINA	20,662.53
OHIO	31,962.89
OKLAHOMA	205,249.82
NORTH-WEST ASSN.	581.63
SOUTH CAROLINA	51.78
TENNESSEE	35,242.15
TEXAS	25,498.70
VIRGINIA	36,824.28
WASHINGTON/OREGON	3,627.26
WEST VIRGINIA	575.70
WISCONSIN	210.00
WYOMING	36.46

CONTACT

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I SALUTE HOMER E. WILLIS

By Dr. Wade Jernigan, President
California Christian College
Fresno, California

The name *Homer E. Willis* has been familiar to me since 1945. The wearer of that name emerged a spiritual force prior to that year, but it was then that our paths crossed. Thus, twenty and eight years has been our acquaintance. A growing friendship has been enjoyed that many years.

It all began at 3609 Richland Avenue, Nashville, Tennessee. Our relationship has spanned the years, the miles, the problems, the situations, the disappointments, and all the usual and unusual events that have affected our denominational ministries.

Homer, though quite young himself at the time, marked the lives of his peers during hectic college days when fledgling preachers frantically sought for

spiritual direction. His ability to hold hot lids on political caldrons was well demonstrated even then. Maturity enhanced that ability. And that hand, calloused from holding hot lids, did even more — it gave direction. Sometimes no more than a gentle touch, a slight push, or an encouraging tug assured his friend, "I am here." In a quiet, unassuming hill country way, his personality added strength.

"Mr. Home Missions Extension Willis" is concluding his present ministry. But the same mistake that is repeated at times like this by so many who are called upon to evaluate men's lives and work will not be made by me. Homer never has worn lace and frills well. For some reason he has always looked better wearing his Lord's yoke. That's how I have known him. That's why I loved him when we first met and even more now. Yoke bearing began early for him and thirty-one years beneath it has brought him through



WILLIS

pastorates, missions extension and an executive position of reknown. Every thread that has gone into the denominational fabric has been colored at least to some degree by his unselfish devotion across three decades.

His friendship, his loyalty, and his commitment both to Christ and Free Will Baptists have been tested in the furnace of years. Our denomination has grown accustomed to going to bed at night for the past twenty years with an easy feeling about the Home Missions Department because Homer Willis had his hand on the reins. Frankly, he will be missed desperately.

He leaves his replacement a plan that will work and finances for the working. ▲

A former pastor who presently directs promotional ministries in Missouri reflects on the reasons he encourages Missourians to support the Cooperative Program.

WHY I BELIEVE IN THE COOPERATIVE PLAN OF GIVING

By Harry Beatty

Participation in the Cooperative Plan of giving is the Bible way of carrying out the ministry of God's Word. In a unified effort every Free Will Baptist church can share in every department of our denomination, according to the need and functions of the various departments.

The original plan and commission began when Jesus said, "Ye shall be witnesses unto me both in Jerusalem, and all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8b). Thus, designed by our Lord and initiated in the original First Church in Jerusalem, Christ's plan spread from

there to an ever-enlarging circle that finally encompasses the whole earth. The Cooperative Plan is an excellent plan that involves every person everywhere in the ministry of God's Word.

The Bible teaches that the early Christians shared directly through the local church. It further teaches that we owe no less than a tithe unto the Lord. And as God prospers, we should give beyond the 10%. This being true, surely the local church that shares the Lord's tithe through cooperative giving will prosper.

Because the Cooperative Plan is broad in scope, I have promoted,

emphasized, encouraged and led four congregations into actively participating in this systematic plan of God's work. For the past decade I have served as Promotional Director and Field Worker for the Missouri State Association of Free Will Baptists. I have emphasized, promoted and encouraged our Missouri churches to adopt and actively support this workable plan. Sixty-five percent of our Missouri churches have responded to the challenge to give through this plan.

More than two decades ago the Missouri State Association replaced the former Unified Plan with the Co-operative Plan of giving. Our

Total Denominational Support Works!



By Andy Lay

HOW EASY it is to become so involved in raising our church budget along with the special funds for the new pews, the new organ, carpeting for the aisles, or air conditioning for the educational wing that we neglect the support of denominational agencies who are looking solely to us as Free Will Baptist churches for their support. This is similar to the individual member of the Free Will Baptist church who argues that he cannot afford to tithe his income to his church because he simply

does not have enough left over after he pays the mortgage payment, the car payment, the utility bills, the doctor and hospital bills, and other incidental expenses. We tell the individual Christian if he will just put the Lord first, and pay his tithes before he starts thinking about his other bills, that the Lord will see to it that all his needs are supplied. That, of course, is sound Biblical interpretation and Christians of all ages have found it to be true in their lives. What some church leaders do not know is that the same principle works in local church finances.

Take the example of the church who was operating on an \$18,000 a year budget and just barely making ends meet. By the time they paid their full time pastor, the building payments, utilities, literature bills, parsonage and utilities, and the other little bills, the treasury seemed drained all the time. This church decided to step out on faith, and begin sending 2½% of their general fund offerings to outside causes immediately. Then they would increase the outside giving by 2½% each quarter until at least 10% of the church's income was spent for missions, Christian education, and other denominational works. At the same business meeting where this plan was adopted, the church voted to instruct the treasurer to pay these commitments outside-the-church first and then pay the other bills as he was able. To the surprise of almost

everyone, 10% of the church's general fund offerings were soon being sent out to extend the kingdom of Christ beyond their local community. Yet, the treasury still seemed to retain about the same balance.

Not long after the 10% mark had been reached by this particular church, they decided to have a missionary conference. Hearts melted as the missionary told of the needs in his part of the world that could be met, if Christians would give to send him there. The Spirit moved upon this same congregation and they individually pledged \$80.00 per month to his support. When this amount began to come in and to be channeled through the church treasury, the church discovered that they were now giving about 15% of their total income to various phases of denominational enterprises.

When budget preparing time came again, less than two years after the decision to start giving something to outside causes, the treasurer reported that the church had had a 42% increase in church income over the previous year, and this was without a significant increase in attendance or membership.

God honors the church as well as the individual who tithes its income to world-wide missions. Let's not tie the hands of denominational boards and institutions by failing to undergird them with our financial support. They look to us as churches just as the churches look to their members for their support.

If you doubt that it really works this way, just talk to anybody at the First Free Will Baptist Church of Joplin, Missouri, whose story is told above. We know it does!

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cooperative giving shares in sixteen phases of the Lord's work (Missouri State and National Association ministries combined).

The transition from the former Unified Plan to the Cooperative Plan was a slow process, but in 1962 the annual Cooperative receipts for Missouri reached \$18,000.00. From that point in time more churches adopted the plan and receipts increased each year. During the fiscal year 1972-73 we are pressing ahead of schedule toward our annual projected Cooperative goal of \$70,000.00. We anticipate going beyond the projected goal.

I have observed that the churches and individuals who participate in this plan respond equally as well to special and designated denominational projects and needs.

I believe in the Cooperative Plan of giving because I have seen the plan tested in the local church, in the state association, and in the National Association. And it works! ▲

ABOUT THE WRITER:

Mr. Lay, a graduate of Free Will Baptist Bible College in Nashville, is pastor of the First Free Will Baptist Church of Joplin, Missouri. He also serves as editor of the *FREE WILL BAPTIST GEM*, Missouri's official state organ.



So You're A Delegate!

By Eugene Workman

Being a delegate is serious business.

When a delegate signs the register at a meeting whether it be on the district, state or national level he is saying in affect, "I have been chosen by my church (or association) to be its representative at this meeting. I desire to do my part in conducting the business of the Lord so that His Church might move forward." The delegate's official duty is just beginning.

However, with the official registration completed many delegates, especially to the meetings of the National Association, assume that their official obligation is completed and they are now free to take in the sights of the area, browse in the shopping district or rest in their motel room.

Reporting Is Scriptural

Evidenced by the attendance at some of the business meetings of the state and district associations and in the business sessions of our National Association, many delegates both standing and elected do not feel the need of listening to the reports which are normally shared in these sessions. And some of those who do attend seem bored with the reports.

It appears to me that the level of interest in the reports is determined by one's investment. If there has been no investment of prayer, finances and effort during the year there is naturally no interest in the content of the reports.

The practice of giving reports goes back to the New Testament times. In

the minutes of the great church conference of Acts 15, the delegates gathered in Jerusalem to listen to reports before making decisions as to future policy. So the giving of reports is not an unscriptural practice.

The People Govern

There is no ecclesiastical hierarchy in the organization known as the National Association of Free Will Baptists. Policy making decisions are made by the people who compose the national body. This is in keeping with the congregational form of church government to which Free Will Baptists adhere. This form of government makes the local church an independent and self-governing body. It is by voluntary agreement that the local church affiliates herself with associations of churches at the various levels. When a church becomes a part of these associations, she is agreeing to promote the purposes of the association through her representatives.

Many local churches fail to utilize this privilege of representing to meetings at the various levels. It has become a sad day in many of our district associations when the largest percentage of the small crowd present is the ordained clergy. This pattern is being reflected at both the state and national levels as well. But within the framework of our denomination, it is not the sole responsibility of the ministers to be the governing body. The people of the local churches can have a direct voice. This is why it is so important for churches to send representatives and for church members to realize the importance of

being representatives at associational meetings regardless of the level.

The delegates to the Jerusalem Conference were "brought on their way by the church, . . ." (15:3). Paul and Barnabas knew they had a responsibility to report back to the "sending church" and this they did. The delegate to any meeting is a spokesman for those whom he represents. He has the responsibility of reporting back to them that which transpired. Thus, they will be informed on the actions which directly or indirectly affect the status of the denomination's task of extending the witness of Christ and the building of His Church throughout the world.

There are delegates who habitually arrive late and leave early. Some of these are also conspicuously absent from the various sessions. How can a delegate give an accurate, thorough and personal report if he is not in attendance at the sessions or if his attention is diverted?

Lay Delegates Can Serve

The lay representative can have a part in the work of Free Will Baptists. This came to the forefront last year during the 36th annual session of our national body when a resolution was adopted which stated that the nominating committee give consideration to the nomination of at least one layman to the membership of each board.

In the past, the disheartening commentary has been that very few laymen were interested enough in the work of the denomination to represent at the district associational level much

Were "Tongues" Foreign Languages?

by Robert E. Picirilli

As much excitement as there is these days about speaking in tongues, I thought a column or two on the subject might prove helpful. Obviously, however, this column won't provide space for a thorough treatment of the problem.

Particularly interesting is the question whether the original "tongues" were foreign languages. I am convinced they were. The Greek words involved bear on the question. In Acts 2:1-11, we have the basic historical record of Pentecost, and all discussions on the subject must go back to this. The word "tongue(s)" occurs three times in the passage, in verses 4, 8, 11.

The Greek word so translated is *glossa*. This word can mean either (1) the organ of speech, the physical *tongue*, as in James 2:5, or (2) the *language* in which a person speaks, as in Revelation 7:9. There is no doubt that the second of these is the meaning in Acts 2.

With this meaning in mind, take a more careful look at the verses involved. Verse 4 really says that they began to speak with other *languages*. Verse 8 refers to the amazement of the ones assembled there (representing many different nations); each one heard in his own *language*, the language of the country of his birth. Verse 11 repeats this, identifying a long list of varying language-groups (verses 9-11) who heard the disciples speaking in their own *languages*!

gems

from the
Greek New Testament

Read in this light, the only sensible interpretation is that the disciples were miraculously and suddenly enabled, by the Holy Spirit, to speak in a variety of foreign languages they themselves did not know. The only way to avoid such a conclusion would be to say that the miracle was in the ears of the hearers,

that they heard in languages not being spoken at all; but verse 11 simply will not support such an interpretation. Surely the phrase "in our tongues" modifies the verb "speak"! The plain purpose of the whole account is to inform us that the disciples spoke, by the power of the Spirit, in the languages understood by the foreign hearers.

Consider also the fact that the word is in the *plural* both in verse 4 and in verse 11. More than one language was being spoken! The verses do not say they began to speak "in an unknown tongue" or "with an ecstatic tongue" or even "in another tongue." No, they began to speak in a variety of different languages. All the sensible principles of understanding any communication will have to be violated to make the passage say anything else. The "tongues" at Pentecost were human, foreign languages.

This column should also help you understand the popular word "glossalalia." It comes from two words in Greek, *glossa* (tongue) and *lalia* (speaking). "Glossalalia," then, is simply the practice or phenomenon of speaking in tongues. ▲

less at the national meeting. Their services need to be utilized but unless they take the initiative to be present at a meeting, how will it become known that they wish to be actively involved in the extension of the Lord's work at the associational level.

On the other hand, there have been laymen who wanted to serve and their services were not utilized. Regretfully, some ministers have felt that unless a person was ordained he was not capable of filling positions at the associational level. This is not true. Capable laymen need to be given and elected to posts of service in associational work.

Some lay delegates have made the valid complaint that associational programs were drab, ill-planned and poorly conducted.

The current leaders of the associations might need to take a look at the format of their association's program and see if there is a well designed time of activity that will prove

interesting and of value to the lay delegate and the ordained as well.

Ratio Needs Changing

The 1973 session of the National Association could be known as the year of the lay delegate. Other than the pastor, each local church is entitled to send one lay delegate to help conduct the business of the National Association. Moderator Dr. J. D. O'Donnell is personally endeavoring to have every local Free Will Baptist church represented by a lay delegate in Macon, Georgia July 9-12. Past records indicate that ministers have been outnumbering the registered lay delegates by about 3 to 1. That ratio can be changed this year!

The Thrill of Attending

Whether a standing delegate or a lay delegate, I think there are some definite advantages in being present for a gathering such as our National

Association. A national denominational conference takes one from behind the walls of a local church or district association. There is the unforgettable opportunity to fellowship with other believers from all sections of the country thus broadening our circle of friends; many lives have been enriched by friendships made at a national meeting. One gains a better knowledge of the Lord's work which is being formulated and executed at the national level. A national conference gives an opportunity to feast on the Word as shared by the chosen speakers for the meeting. A discouraged pastor or lay worker often receives a new zeal because he is able to see that the little progress he is witnessing in the local church is really God moving in His own way.

Just as in the matter of salvation, a person must personally attend a meeting of the National Association to experience the thrill of it. ▲

**C.C.C. PRESIDENT
AWARDED HONORARY
DEGREE**

FRESNO, CA. — Indiana Northern University conferred the Doctor of Laws (LL.D.) Degree upon the Reverend Wade T. Jernigan, President of California Christian College, May 11. The honorary recognition occurred during California Christian College's spring commencement ceremonies.

Dr. Jernigan has served as chief administrator at CCC since 1969. His thirty year ministry has been influential in the Free Will Baptist denomination.

The Free Will Baptist Bible College alumnus continued his studies at Oklahoma Baptist University, University of Oklahoma, Sacramento Baptist Theological Seminary and California Graduate School of Theology. He was instrumental in starting Oklahoma Bible College (now Hillsdale Free Will Baptist College) and California Bible Institute (now California Christian College). Jernigan is both an experienced conference speaker and a prolific writer of Biblical syllabi and booklets. He pioneered home missions activities in Idaho and organized 16 Free Will Baptist churches in Idaho, Oklahoma and North Carolina.

The forty-five year old North Carolina native is married to the former Nettie Lou Blair of Lexington, Oklahoma and is the father of five children.



CONFERRING DEGREE — Dr. O. C. Harris, right, President of Sacramento Baptist Theological Seminary, confers the honorary doctorate degree on the Reverend Wade Jernigan in behalf of Dr. Gordon Da Costa, President of Indiana Northern University. Dr. Da Costa had to cancel his trip to California due to serious family illness.



HOME MISSIONS BOARD TO LAUNCH LOAN FUND DRIVE

NASHVILLE, TENN. — Plans for a loan fund to be used in purchasing property and in erecting the first units for missionary churches were approved by the Home Missions Board of the National Association in its Spring board meeting May 7-9.

The loan fund will be in the amount of \$500,000. Plans to devise a method for raising this money have not yet been finalized. However, the loan will be paid back by the missionary church in arrangements between the Board and the church.

In an effort to encourage a lay couple to go to the field with a church extension worker, the Board approved a recommendation to pay the lay couple for a period of six months to one year. The lay couple will follow the approved procedure of raising their support for this period of time through itinerate services. Applications for lay couples and their final approval will be handled by the Board in the same method as missionary appointees.

The Board in extending its outreach approved the whole Carribean for home missionary work as well as approving the cities of Yuma, Arizona; Spokane, Washington; and Des Moines, Iowa for church extension projects. The Board approved the Reverend and Mrs. John Hollis to work in a joint project with the State Association of Illinois. Reverend and Mrs. Gary Watson were approved to begin a second missionary endeavor in Hawaii. Entering the city of Clovis, New Mexico will be the Reverend Edward Wayne Green and his soon-to-be bride, Miss Linda Brooks. The couple will go to the field after their marriage in August of this year. The second couple approved by the

Board to go to New Mexico will be Reverend and Mrs. Karel J. Smith who will begin a new work in Albuquerque. Approved for summer service in their hometown of Torrington, Wyoming are the Reverend and Mrs. Timothy Hackett. These missionary appointees will begin their itinerants immediately.

In other action the Board voted to change the name of the Institute of Gold in Guadalajara, Mexico to *Free Will Baptist Institute of Mexico*. This is the educational arm of the National Association of Free Will Baptists in Mexico.

**ALABAMA MINISTER GOES
TO BE WITH THE LORD**

HAMILTON, ALA. — The Reverend Joe S. Frederick, 79, an Alabama native, went to be with the Lord, April 16, 1973. Ordained to the gospel ministry in 1920, Mr. Frederick pastored Alabama churches for 50 years. His active ministry in the Eastern General Conference prior to formation of the National Association in 1935 gave strength and encouragement to the early coordination of denominational efforts. A delegate to the 1935 denominational meeting in Nashville, Tennessee, Mr. Frederick served on the Treatise Committee at this historical session of Free Will Baptists.

The Alabamian left a legacy of a continuing ministry: one son, two sons-in-law and two grandsons are ministers of the gospel. Son-in-law Milton Crowson is on Free Will Baptist Bible College faculty. Wife Lela and nine children survive.

EVANGELISTIC ECHOES

CALIFORNIA

Bakersfield, Ca. — Sunday school attendance at First Free Will Baptist Church here reached a new high when the total soared to 538 on March 25. The month's average attendance was 504.

Entire families are being saved. Pastor Claudie Hames uses a well-organized home teaching program geared to meet the needs of families.

The church has made a substantial property purchase of five lots adjoining their present property. New plans are now being drawn for a larger sanctuary.

Corcoran, Ca. — "The best month in the history of the Corcoran Free Will Baptist Church" is the way Pastor Ron Young put it when telling about the average Sunday school attendance of 120 for the month of March. A high attendance of 151 capped a Sunday school drive during that month.

When asked how the church increased so quickly since his arrival, Pastor Young's reply was, "Knocking on doors and talking to people about Jesus!" Mr. Young assumed the pastorate in February.

The church has invested in the bus ministry and expects to expand its program to two buses soon. This church is the second largest in the town and it is striving to be number one.

GEORGIA

Colquitt, Ga. — The spirit of revival which has existed in the Bellview Free Will Baptist Church since July, 1972 was recently heightened as a result of a week-end revival, according to the pastor, the Reverend J. D. Norris, Jr.

A record Sunday school attendance of 236 was reached during the revival. The Reverend Jackie Creech was the evangelist.

The church is located eight miles from Colquitt. But, Pastor Norris noted, the rural location has not proven to be a hindrance in reaching people and the congregation has been spiritually strengthened as a result of this ten-month revival spirit.

MISSOURI

Flat River, Mo. — The Reverend Ken Doggett, pastor of the Fellowship Free Will Baptist Church, reports "A Record Smasher" on Sunday, April 22, when 502 people attended Sunday school. The previous record was 449.

A new record for the bus ministry was also set on that Sunday when 334 riders were transported on four bus routes.

The church was able to use their educational unit on this Sunday even

though the finishing touches had not yet been applied. Pastor Doggett is praising the Lord for this additional space.

NEW MEXICO

Roswell, N.M. — Praise is being offered to the Lord by believers at the Roswell Free Will Baptist Church as they reflect on their recent growth.

Nine new members were received into the fellowship during a one-month period. Seven of this number are teen-agers, with ages ranging from 14 through 17.

The Reverend Blaine Bishop, pastor of the church, observes that all of these youths are anxious to minister for the Lord in various ministries in Roswell.

The Roswell church had their first baptismal service since Brother Bishop arrived on February 25, 1973.

SOUTH CAROLINA

Johnsonville, S.C. — At the conclusion of a recent eight week campaign, the attendance averages of Little Bethel Free Will Baptist Church reached some new highs, according to the Reverend Tommy Godley, pastor.

At the conclusion of the campaign, a record average of 100 had been set in Sunday school attendance. CTS attendance reached an average of 92. A year ago the average attendance in Sunday school was 64 with an average attendance of 40 in CTS.

To climax this attendance campaign the Reverend J. C. Lynn conducted a ten-day revival for the church. Ten first-time decisions resulted with ten public rededications being made. "The revival fire is still burning," reports Pastor Godley.

Construction has begun on new facilities for this rural church. The building will include a sanctuary to seat 250, a nursery, a pastor's study and additional educational space.

TENNESSEE

Nashville, Tenn. — Following a recent revival conducted by Dr. Joe Ange, the Sunday school attendance at Woodbine Free Will Baptist Church peaked at 522, a record attendance for this growing congregation.

Pastor Richard Cordell, who has been ministering to the church for ten years, attributes much of their growth to the church's bus ministry. Woodbine Church is extending their outreach in Nashville with the use of five buses.

Expansion of the church's auditorium in early June of this year increased the seating capacity to 750. A three-storied educational unit now under construction will provide

additional classroom space for Woodbine Christian Academy which will include grades 1-8 this fall.

VIRGINIA

Fairfax Station, Va. — With praises still ringing for the 20 people who walked the aisles for salvation during the morning worship service on the last Sunday of January, the congregation of the Fairwood Free Will Baptist Church reached a new high in Sunday school attendance March 11, with 192 present.

Pastor Lester Horton stated there have been 16 baptisms and 17 additions to the church's membership roll as a result of this spiritual upsurge.

Hampton, Va. — The Bethel Free Will Baptist Church can probably be labeled the fastest growing church in the denomination.

In the 28 months Pastor Gene Parisher has been leading the group, the Sunday school attendance has climbed from an average of 47 to a record high of 933 the third Sunday of April.

The strong preaching of the Word and a genuine love of the pastor for his people are probably two of the main reasons for this growth. Brother Parisher stated there is seldom a Sunday that someone doesn't make a decision for Christ. The church operates a bus ministry and there is an emphasis on visitation by all members.

Newport News, Va. — Construction on a new 900-seat auditorium for First Free Will Baptist Church here is expected to be completed by November 1. Don Pegram, pastor of this fast-growing church which recently had a record attendance of 722 in Sunday school, said the new facility will include 28 classrooms as well as the new sanctuary.

At the present time, two tents are being used to handle the children's churches because of the crowded conditions. The church is also utilizing some of their buses for classroom space.

Fourteen months ago the average Sunday school attendance was 110. The average attendance now exceeds 600. The church utilizes nine buses in its outreach ministry. These nine buses are averaging 290 riders each Sunday.

Pastor Pegram reports that at least one first-time decision has been made each week since January, 1972. Recently, five Catholics have professed faith in Jesus Christ and followed Him in baptism.

In addition to the increased attendance, the financial support of the church has increased from an average of \$420 weekly 14 months ago to above \$1200 each week at the present time.

RAPER NAMED CHILDREN'S HOME SUPERINTENDENT

GREENEVILLE, TENN. — The Reverend James Earl Raper, former pastor of First Free Will Baptist Church, Elizabethton, Tennessee, has been named



RAPER

superintendent of Free Will Baptist Home for Children effective May 27, 1973. Raper is serving his third consecutive year as moderator of the Tennessee State Association of Free Will Baptists and is chairman of the Sunday School Board of the National Association.

A native of Goldsboro, North Carolina, Mr. Raper was raised in the Free Will Baptist Home for Children at Middlesex, North Carolina. Upon graduation from Goldsboro High School in 1950, Raper attended Free Will Baptist Bible College, Nashville, Tennessee, where he received the Bachelor of Arts degree in 1954. In

NEW MEXICO MEETING CHARACTERIZED BY UNITY

HOBBS, NEW MEXICO — A spirit of cooperation and fellowship prevailed throughout the meeting of the New Mexico State Association of Free Will Baptists April 20-21, according to representatives present. The session attracted delegates from each church in the state. The Faith Chapel hosted the meeting.

Speakers for the sessions were the Reverends Ray Price, pastor of First Church in Hobbs; John Murray, pastor of First Church in Carlsbad; and Roy Thomas, Associate Director of the Home Missions Department in Nashville, Tennessee.

Officers elected to serve this association for the upcoming year are the Reverend Ray Price, moderator; Reverend Blane Bishop, assistant moderator; and Mrs. Doris Heard, clerk.

The 1974 session will be in Carlsbad.

1957 he was graduated from Bob Jones University, Greenville, South Carolina, with the Bachelor of Divinity degree. He also studied at Georgia Southern University at Statesboro, Georgia.

Mr. Raper is married to the former Doris Borden of Oklahoma City, Oklahoma. The Rapers have two daughters, Kathy and Sheila.

OHIO YOUTH RALLY ATTRACTS LARGE NUMBER

WESTERVILLE, O. — More than 400 Ohioans, the widest representation of Free Will Baptists from all sections of Ohio ever assembled, recently met here for the first Ohio State Youth Rally.

Jonathan Thigpen, who is with the Church Training Service Department of the National Association, was the keynote speaker for this rally.

Mike Boggs, State CTS Director and Director of Youth at Welch Avenue Free Will Baptist Church in Dayton, announced there will be a state youth meeting this year in conjunction with the Ohio State Association of Free Will Baptist which convenes June 21-23 at the First Church in Dayton.

DEATH CLAIMS FORMER TEXAS PASTOR

FARMINGTON, MO. — The Reverend Aubrey Dean Burpo, 43, died April 24, 1973, following an extended illness. Most of his active ministry had been in Texas churches.

Because of ill health, he tendered his full-time pastorate with the First Free Will Baptist Church in Wichita Falls, Texas in June, 1972. At that time, he and his wife, Juanita, who survives, returned to his native state of Missouri.

His church membership was with the Fellowship Free Will Baptist Church in Flat River. As long as his health permitted, he was an active part of the church's outreach, particularly in the bus ministry.

OUR READERS COMMENT

OBJECTIONS TO PARABLE

Dear Mr. Workman,

I object to the parable of "Two Sons" included in the March issue of CONTACT.

The teaching of the parable is in my opinion — "It doesn't matter how you look as long as you serve God." The bearded, long-haired hippie type son was portrayed as the real Christian and the clean cut, well dressed son was the sinner.

The parable may sound nice in print, but its teaching is not Biblical. God DOES care how we look! (Prov. 7:10, Matt. 5:16, 1 Tim. 2:9, Deut 22:5, 1 Peter 3:3, 1 Cor. 11:14,15)

Lets don't pat the Jesus freaks on the back by telling him that his appearance is fine as long as he loves God. A Christian does not have to look like a slob.

We get no place by compromising dignity, respectability, and propriety in order to "get" youth. Our job is not to "get" youth, but to change youth!

I am not an 80 year old crackpot who likes to complain. I am a 25 year old graduate of Free Will Baptist Bible College and a pastor.

I know that you don't have a "letters to the Editor" column, but there ought to be some way for your readers to respond to CONTACT.

You can do what you wish with my letter, but if you ignore it, I hope your printing press explodes.

Rev. Dewayne Patterson
Oakland, Illinois

Dear Bro. Workman,

I'm writing to you as one who is a relatively new pastor among Free Will Baptists and a subscriber to CONTACT for approximately twenty months.

I'm impressed that you are taking your responsibilities as CONTACT editor quite seriously, and I appreciate your expressed desire to serve as wide a range of readers as possible. I further believe that you will continue to

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A Christian Brother,
Robert R. Helms
Benton, Illinois

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of communication.
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elective in the articles
I am referring to the
Two Sons".

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Bible does that for us.
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were right with God.
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ng men who will be
and do a great work

We should try to communicate
with our youth, but they are
crying for the voice of
fundamentalism. We alienate our
youth even more by trying to
promote them as a youth
"church". God only has one
church. Churches who hold this
biblical philosophy are putting
more young men in the ministry
and the mission fields of service.

I trust this letter will be taken
in the right spirit; that of concern
and interest.

In His Service
Richard Kennedy
Bakersfield, Calif.

To the Editor of Contact,

Why did we have the parable,
"Two Sons," in the March issue of
CONTACT?

I would answer the question
"which of them does the will of
my Father who is in heaven?"
Neither! I believe that we as
Christians should feel our
appearance to be very important.
After all our bodies are the temple
of the Holy Spirit and must not
be neglected. Worldliness is wrong
in any form! I don't believe the
Lord expects us to compromise
with sin in order to have young
people in the church. I think we
had rather condone what our
youngsters want to partake of
simply because it's easier than
firmly saying 'no' and backing it
up...

I have been a subscriber to
CONTACT for many years and
have enjoyed many fine articles,
some of the more recent ones on
"Cheap Easy Believism" have
been marvelous. I say it is time we
cry loud and spare not against sin
in any form, for Jesus did.

Someone made the statement,
"The world is getting churchy,
and the church is getting
worldly," and it is too true; but
let us not be guilty of promoting
it!

"In Christ Jesus"
Maryetta Sebastian
Springfield, Ohio

Dear Mr. Workman:

CONTACT is read from
cover-to-cover in our home. For
years we have enjoyed every issue.
Recent issues have been most
informative, helpful, and
inspirational. I recommend
CONTACT to our people,
believing it should be in every
Free Will Baptist home.

The March 1973 issue was well
planned and presented in its
appeal to the young people.
However, I was "shocked" to see
the article "Two Sons" in
CONTACT. The article, written in

the form of a parable, got the
point across — and that was good.
However, it did more than that.

The parable implied
justification of shaggy hair,
unkempt clothes, and folk-rock
music for the born-again believer.
Surely these things will not be a
part of a Christian who is
interested in evangelism and
spiritual growth as the boy in the
parable was described.

Please keep CONTACT coming
with wholesome, challenging
material. But parables as "Two
Sons" need to be shelved in my
observation.

Sincerely in Christ,
Dennis P. Wiggs
Beaufort, N.C.

Dear Sir:

I am writing this letter to
express my appreciation for the
content of your magazine over the
years and particularly since your
becoming the editor. I'm sure it is
difficult to print a magazine that
will meet the needs of a people as
varied as Free Will Baptists. You
have done a credible job.

There is, however, an article
that appeared in a recent issue
which has caused a great deal of
concern. The issue, a reprint from
ETERNITY magazine entitled
Two Sons by Gladys Hunt, sought
to paraphrase a Bible Parable
using two modern teenagers as the
principle characters.

May I ask, sir, what message
you are attempting to convey?
Are you saying that a person's
physical appearance is
unimportant as long as he
professes a faith in Christ? Are
you saying that Christian young
people do not need to dress
neatly, keep their hair trimmed,
and be clean-cut in every way?
Are you saying that the
"gospel-rock" music is not
damaging to a young person's
spiritual life? Are you telling Free
Will Baptist young people that it
is all right for them to be
long-haired, anti-church, rock
music oriented, and generally to
be identified with the world? If
you are, you are doing
tremendous damage to the
ministry of Free Will Baptist
pastors and evangelists all over
this land, not to mention the
young people of our churches.

I cannot believe that you
intend to tell our young people
that the rebellious son of that
story is an example of a Christian
submissive to the will of God.
However, the afore-mentioned
questions are being asked, and I
feel that they deserve to be
answered . . .

We are concerned about this
trend and we need your help not
only in this area but also on issues
of the day. For example, inform
us more effectively on
ecumenism of Key '73.

Sincerely,
Jim Nason, Pastor
La Grange, N.C.

PARABLE COMMENDED

Dear Editor:

I write to commend you on the
March, 1973 issue of CONTACT.
It is tremendous! I like the family
appeal that CONTACT has taken
on for the past several months.

I especially commend you for
reprinting Gladys Hunt's "Parable
of Two Sons". Though I
personally do not prefer the long
hair and blue-jean look worn by
Jeremy in the parable, I think we
need to speak out against
Pharisaism that blatantly
condemns trivialities, and many
times turns the young people off
to our message about Jesus' saving
grace. Though I have many
precious FWB brethren who are
on the opposite side of this
controversy, I must say that I
believe it is Satan himself that gets
us so engrossed in small legalities
that we minimize the weightier
matters. Do those who make an
issue of the long hair styles preach
as much about Samson as they
used to?

Keep up the good work,
Brother.

Sincerely,
Andy W. Lay
Joplin, Mo.

Dear Gene,

I am writing in regard to the
article "Two Sons" which
appeared in the March issue of
CONTACT.

I, for one, enjoyed it and have
talked to several others who feel
the same way.

Many times when a person
looks differently than we do we
tend to be critical. Isn't it
wonderful to know that God
looks on the heart and not the
outward appearance of man?

Keep up the good work!
"CONTACT" is a magazine Free
Will Baptists can be proud of.

In Christ
JoAnn Wood
Mtn. Grove, Mo.

NOTE: Editor's comments
concerning the use of this article
are on page 24.

PROGRAM

THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

37th Annual Convention / July 8-12, 1973
Macon Coliseum / Macon, Georgia

THEME: "Discipleship: The Church's Responsibility"

CONVENTION HYMN: "Follow, I Will Follow Thee"

MUSIC DIRECTOR: Bill Gardner

ORGANIST: Richard Robinson

PIANIST: Jean Picirilli

NURSERY: Coliseum

CONVENTION OFFICE: Coliseum Press Lounge

TIME	EVENT	PLACE
SUNDAY MORNING/July 8		
10:00	Sunday School Primaries & Juniors: Jane Jackson Teens: Ken Riggs Adults: Roger Reeds	Hilton Hotel: Lanier Room Mercer Room Wesleyan Room
11:00	Morning Worship Speaker: Jack Williams	Hilton Hotel: Macon Ballroom

SUNDAY EVENING/July 8

6:00	Registration: National Youth Conference	Coliseum
7:00	NATIONAL YOUTH CONFERENCE Keynote Speaker: Mike Crain	Coliseum
8:30	Youth Social Activities (See National Youth Program)	

MONDAY MORNING/July 9

7:00	WNAC Executive Committee Breakfast	Sheraton Motel: Desota Room #1
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8:00	General Board Meeting	Hilton Hotel: Wesleyan Room
9:00	Youth Activities (See National Youth Program)	
12:00	WNAC Executive Committee Luncheon	Sheraton Motel: Desota Room #1

MONDAY AFTERNOON/July 9

1:00	General Board Meeting (cont.)	Hilton Hotel: Wesleyan Room
1:00	Registration: Delegates, Ministers and WNAC	Coliseum
1:00	WNAC State Presidents, Field Workers, and Executive Committees	Sheraton Motel: Desota Room #2
1:30	Youth Competition and other activities (See National Youth Program)	
5:00	WNAC Fellowship Dinner Speaker: Laura Belle Barnard	Coliseum: Monument Room

MONDAY EVENING/July 9

7:15	Pre-Convention Music Program	Coliseum
7:30	CONVENTION ASSEMBLY Presiding: Ed Cook Scripture Reading: Matthew 11:28-30 Prayer Convention Theme Song	
7:40	Special Music: Choir, First Church, Elizabethton, Tennessee	
7:45	Association called into official session and Introduction of Moderator: Waldo Young, Clerk	
7:50	Report of Committee on Committees: Dr. J. D. O'Donnell, Moderator Appointment of WNAC Committees: Mrs. Clara Picirilli, President	
8:00	Welcome to Georgia: Lester Maddox, Lieutenant-Governor	



YOUNG



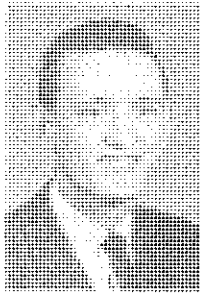
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MADDOX



CRAFT



TOWNS

- 8:15 Get Acquainted Time
- 8:20 Convention Offering
Special Music: King's Messengers
- 8:25 Special Music: Joe Creech
- 8:30 Message: "The Call To Discipleship"
Messenger: Galen Dunbar
- 9:10 Session Recessed (Exhibit Area Open)
- 9:30 Youth Social Activities
(See National Youth Program)

TUESDAY MORNING/July 10

- 7:00 National Music Fellowship Breakfast
Hilton Hotel:
Iris Room
- 7:30 Youth Prayer Meeting
(See National Youth Program)
- 8:30 Competitive Activities for Heralds,
Crusaders, and Adventurers
(See National Youth Program)
- 8:30 Registration Continues
Coliseum
- 9:00 Pastors' and Laymen's Session
Panel: Missions Action Program
Presiding: Bob Shockey
Hilton Hotel:
Macon Ballroom
- 9:00 WOMAN'S NATIONAL AUXILIARY
CONVENTION
Presiding: Clara Picirilli, President
Coliseum
- 11:00 WNAC Missionary Service
Speaker: John Craft
Coliseum
- 12:00 WNAC Recess
- 12:30 State Promotional Men's Luncheon
Hilton Hotel:
Jasmine Room

TUESDAY AFTERNOON/July 10

- 1:30 Competitive Finals (All Youth)
Children's Activities
(See National Youth Program)
- 1:30 WNAC Seminar: Mission Outreach to
Our Community
Speaker: Winnie Christensen
Coliseum
- 2:00 Sunday School Seminar: The Master
Teacher Approach to Sunday School
Speaker: Dr. Elmer Towns
Hilton Hotel:
Macon Ballroom
- 3:30 Sunday School Seminar: An Analysis of
the Laws of Sunday School Growth
Speaker: Dr. Elmer Towns

- 5:00 Pastors' Dinner
Speaker: Dr. Robert Picirilli
"Contemporary Charismatic Confusion"
Coliseum:
Monument Room
- 5:00 Heralds' Banquet; Adventurers' Dinner
(See National Youth Program)

TUESDAY EVENING/July 10

- 7:15 Pre-Convention Music Program
Coliseum
- 7:30 CONVENTION ASSEMBLY
Presiding: Raymond Lee
Scripture Reading: Luke 14:25-33
Prayer
Special Music: Choir, Peace Church
Wilson, North Carolina
- 7:50 Youth Conference Highlights
Presentation of Awards: National Youth
Contest Winners — Malcolm Fry
- 8:05 Congregation Singing
- 8:10 Convention Offering
Special Music: Mixed Trio
California Christian College
- 8:20 Message: "The Cost of Discipleship"
Messenger: James Denton
- 9:00 Session Recessed (Exhibit Area Open)
- 9:30 Youth Social Activities
(See National Youth Program)

WEDNESDAY MORNING/July 11

- 7:00 Laymen's Breakfast
Speaker: Keith Kenemer
Coliseum:
Monument Room
- 8:30 Convention Prayer Service
Conducted by: Paul Thompson
Special Music: Joe, Creech,
Bill Gardner
Coliseum
- 9:00 Youth Activities
(See National Youth Program)
- 9:00 CONVENTION ASSEMBLY
Worship through Song
Prayer
Moderator's Message
Coliseum
- 9:35 Report of Credentials Committee
Seating of Delegates
Partial Report of General Board
Partial Report of Nominating
Committee
- 9:45 Reports of National Departments
(Board Members elected at the conclusion
of each report)
- Church Training Service: Malcolm Fry
Home Missions and Church Extension:
Robert Shockey
Free Will Baptist Bible College:
Dr. L. C. Johnson
Foreign Missions: Reford Wilson
Executive Office: Rufus Coffey
Executive Church Bonds: Francis Boyle
Retirement and Insurance: Herman Hersey
Layman's Board: Kenneth Lane
Sunday School: Roger Reeds

Wednesday Morning/July 11 (Con't.)

11:00 **Worship Service**
 Presiding: Doug Henderson
 Congregational Singing
 Scripture Reading: John 13:12-17
 Prayer
 Offering
 Special Music: Trio, First Church,
 Columbus, Miss.
 Special Music: Fred Hall
 Message: "The Characteristics of
 Discipleship"
 Messenger: Bob Ketchum

12:30 **Alumni Luncheon**

Coliseum:
 Monument Room

WEDNESDAY AFTERNOON/July 11

1:30 **Children's Activities**
 (See National Youth Program)

1:45 **CONVENTION ASSEMBLY**
 Worship through Song
 Devotional and Prayer:
 William H. Atkinson

2:00 **General Board Report**

2:00 **Youth Rally**
 (See National Youth Program)

2:30 **Worship Service**
 Presiding: Bob Followwill
 Congregational Song
 Scripture Reading: John 21:15-19
 Prayer
 Offering
 Special Music: Gospeliers Quartet
 Message: "The Cultivation of
 Discipleship"
 Messenger: Claudie Hames

3:30 **Business Continued**

4:10 **Partial Report of Nominating Committee**
 Election of General Board Members

4:30 **Session Recessed**

Coliseum

WEDNESDAY EVENING/July 11

7:15 **Pre-Convention Music Program** Coliseum

7:30 **CONVENTION ASSEMBLY**
 Presiding: Sam Johnson
 Scripture Reading: Matthew 28:19-20
 Prayer
 Congregational Singing

7:40 **Convention Offering**
 Special Music: Choir, First Church,
 Columbus, Miss.

7:50 **Congregational Singing**

7:55 **Special Music: WAY Quartet**
 Columbus, Ohio

8:00 **Message: "The Command to Make
 Disciples"**
 Messenger: Don Pegrum

8:40 **Invitation**
 Missionary Offering

9:00 **Session Recessed (Exhibit Area Open)**

9:30 **Youth Activities**
 (See National Youth Program)

10:00 **Crusaders' Banquet (semi-formal)**
 (See National Youth Program)

THURSDAY MORNING/July 12

9:00 **CONVENTION ASSEMBLY** Coliseum
 Worship through Song
 Devotional and Prayer:
 Charles Walden

9:15 **Woman's National Auxiliary**
 Convention Report:
 Cleo Pursell, Executive Secretary

9:20 **Historical Commission Report**
 Ronald Creech, Chairman

9:25 **Miscellaneous Business**
 Report of Committees
 Registration
 Budget
 Resolutions

10:05 **Intermission**

10:15 **CONVENTION ASSEMBLY** Coliseum
 Presiding: Jim Williams
 Scripture Reading: Acts 11:19-26
 Prayer
 Congregational Singing
 Convention Offering
 Special Music: Mary Neal
 Message: "The Commitment of
 Discipleship"
 Messenger: Kenneth Doggett

11:15 **Concluding Session**
 Selection of 1976 Convention Site
 Nominating Committee Report and
 Election of General Officers

11:30 **Adjournment**

CONVENTION NOTES

- For the convenience of parents with children ages 3 years and under, a nursery is maintained without charge. It will be located in the Coliseum.
- To assist with the transportation, the Georgia State Association will operate shuttle buses between the Coliseum and the housing areas before and after each main session.

**1974 CONVENTION - WICHITA, KANSAS
 JULY 15 - 18**

PROGRAM
NATIONAL YOUTH CONFERENCE '73
Macon, Georgia
July 8-12, 1973

<u>TIME</u>	<u>ACTIVITY</u>	<u>PLACE</u>
SUNDAY AFTERNOON/July 8		
1:00	Registration	Hilton Hotel
SUNDAY EVENING/July 8		
6:00	Registration	Coliseum
7:00	Keynote Service Music: Vernon Whaley, Director Engineers, Youth Choirs & Special Music Message: Mike Crain, Karate for Christ, Inc.	Coliseum
9:00- 10:00	Junior Adventurers Activities	Hilton Hotel: Georgia Ballroom
9:00- 11:00	Teen Social Activities	Mulberry St. Methodist Church: Church Youth Center
MONDAY MORNING/July 9		
9:00	Bible Bowl	Mulberry St. Chur. Room 203 & 216
9:00	Bible Tic Tac Toe	Mulberry St. Chur. Room 121 & 124
9:00	Adventurer Declamation	Mulberry St. Chur. Room 118
10:00- 11:30	Adventurer Handcraft Time	Macon Hilton: Georgia Ballroom
10:00	Herald Declamation	Mulberry St. Chur. Room 123
11:00	Crusader Declamation	Mulberry St. Chur. Room 112
MONDAY AFTERNOON/July 9		
1:30	Bible Tic Tac Toe	Mulberry St. Chur. Room 121 & 124
1:30	Sword Drill Preliminaries	Mulberry St. Chur. Fellowship Hall
1:30	Bible Bowl	Mulberry St. Chur. Room 203 & 216
MONDAY NIGHT/July 9		
7:30	National Association Service	Coliseum
9:00- 10:00	Junior Adventurers Activities	Hilton Hotel: Georgia Ballroom
9:00- 11:00	Teen Social Activities	Mulberry St. Chur. Church Youth Center

TUESDAY MORNING/July 9

8:00	Prayer Meeting	Mulberry St. Chur.
9:30	Competitive Finals Bible Tic Tac Toe Adventurer Sword Drill Bible Bowl	Mulberry St. Chur. Fellowship Hall Fellowship Hall Fellowship Hall
9:30- Noon	Adventurer Handcraft Time	Hilton Hotel: Georgia Ballroom

TUESDAY AFTERNOON/July 9

1:30	Music & Arts Festival	Mulberry St. Chur. Fellowship Hall
1:30- 4:30	Children's Activities	Mulberry St. Chur. Pre-school Room
3:15	Workshop on Youth Outreach Leader: Jonathan Thigpen Workshop on Camping Leader: Samuel Johnson Workshop on Leadership Training Leader: Malcom C. Fry	Mulberry St. Chur. Fellowship Hall Hilton Hotel: Iris Room Hilton Hotel Magnolia Room
5:00	Adventurer Banquet — "Rebel Raider's Hoedown" (Supper)	Hilton Hotel: Georgia Ballroom

TUESDAY NIGHT/July 9

7:30	National Association Service	Coliseum
9:00- 10:00	Junior Adventurers Activities	Hilton Hotel: Georgia Ballroom
10:00- 12:00	Youth Banquet	Coliseum: Monument Room

WEDNESDAY MORNING/July 11

10:00	TEENSPIRACTION '73 (A program of Christian music and drama geared to the youth of today)	Mulberry St. Chur. Fellowship Hall
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WEDNESDAY AFTERNOON/July 11

1:30	Junior Adventurers' Confederate Caper to the Mark Smith Planetarium (\$1.25)	Leave from Hilton Hotel
2:00	Heritage Tour (limited number, extra cost) — (Heralds, Crusaders, Ambassadors)	Leave from Hilton Hotel
1:30- 4:00	Children's Activities	Mulberry St. Chur. Pre-school Room

WEDNESDAY NIGHT/July 11

7:30	National Assoc. Mission Service Speaker: Reverend Don Pegram	Coliseum
9:00- 10:30	Junior Adventurer Activities	Hilton Hotel: Georgia Ballroom
9:00- 11:00	Teen Social Activities	Mulberry St. Chur. Youth Center

THURSDAY MORNING/July 12

9:00	RAP ABOUT '74	Hilton Hotel: Macon Ballroom
10:30	National Association Service	Coliseum

Exploring The Theme

“Discipleship: The Church’s Responsibility”

MONDAY EVENING

July 9, 7:30 p.m.

“The Call to Discipleship”

A willingness to serve at the district, state and national levels has characterized the 17-year pastoral ministry of the Reverend Galen Dunbar.

From the time he accepted his first pastorate, Price Hill Free Will Baptist Church in his native West Virginia in 1956, through his current pastorate at First Free Will Baptist Church in Hazel Park, Michigan, Mr. Dunbar has been active in associational work. At the present time he is clerk-treasurer of the Wolverine Association in Michigan and serves as a member of the Sunday School Board of the National Association, a post to which he was elected in 1970.

One aspect of his service at the associational level has been his work in youth camps. With the exception of one summer during the past 15 years, Mr. Dunbar has served in various capacities in youth camps. He greatly assisted in the construction of Camp Jubilee in North Carolina while pastoring in that state.

During his 11-year ministry in North Carolina, during which time he pastored the Grifton Church at Grifton and the First Church at Beaufort, he served as moderator, assistant moderator and clerk of the North Carolina State Association.

Another pastorate which Mr. Dunbar served was St. John’s Church at Patrick, South Carolina. He has also been widely used as an evangelist.

Following his successful seven year ministry with the congregation in Beaufort, in 1971 Mr. Dunbar accepted the call to Hazel Park Church. A time of stabilization has characterized his ministry with the church thus far and the church is experiencing an internal renewal to the task of reaching out.

They have recently floated a bond program, through the service of Executive Church Bonds, to buy a home for their Christian Education Director and to pave their parking lot. Their recently-initiated bus ministry is growing.

Mr. Dunbar is a 1955 graduate of Free Will Baptist Bible College. During the summer of 1954 he was a member of the College Quartet which ministered to churches in Arkansas, Oklahoma and Texas. He also studied at Appalachian Bible Institute in Bradley, West Virginia, and did graduate work at Columbia Bible College, Columbia, South Carolina. Since moving to Michigan he has studied at Oakland University in Pontiac.

He and his wife, Barbara, have three teen-age children.



Dunbar



Denton

TUESDAY EVENING

July 10, 7:30 p.m.

“The Cost of Discipleship”

The Reverend James Denton did not say “yes” to the Lord until he was 30 years of age. That was in 1957. During the next three years, prior to his departure to study at Free Will Baptist Bible College in Nashville, James was known for his ardent soul-winning. Those who knew him then said it was

nothing unusual for James to stop his tractor while in the midst of plowing a field and go talk with someone whom the Lord laid on his heart about their eternal destination.

This ardent desire to win souls has characterized his ministry. In 1964 he accepted the challenge to begin a Free Will Baptist work in Greensboro, North Carolina. In 1966 the desire to reach into areas where there were no Free Will Baptist churches took him to Fuquay-Varina, North Carolina. Beginning in a home, he established Hilltop Church which today is housed in a beautiful church edifice. The church has seen a constant growth since its inception and is noted for its soul winning ministry.

Mr. Denton is a member of the North Carolina State Mission Board, a post to which he was elected in 1970. He is currently chairing that Board.

He and his wife, Joyce, have two children.

WEDNESDAY MORNING

July 11, 11:00 a.m.

“The Characteristics of Discipleship”

The Reverend Bob Ketchum pastors the church which boasts of having the largest Free Will Baptist Sunday school in the state of Oklahoma.

But that has not always been true of the Owasso Free Will Baptist Church. When Mr. Ketchum accepted this pastorate in 1965, there were 17 present for Sunday school that first Sunday in July. A small white frame building located on a single lot was the only property owned by the church. There was no parsonage, nor was there a salary for the pastor. So Mr. Ketchum worked in a real estate office for eleven months until the church could begin supporting him.

Hard work and prayer have changed many things for this growing

congregation located in the small town of 4,000 on the northern border of Tulsa. Today, with a beautiful church plant and a group of dedicated lay workers, Pastor Ketchum feels they will soon surpass the 300 average attendance they are experiencing in Sunday school. Attendance in worship services often exceeds 350. The high Sunday school attendance has been 416, with 454 in worship services that same Sunday.

But the greatest miracle of all has been the conversions witnessed. During the period July 1, 1971 through July 1, 1972, 258 first-time decisions were witnessed through the church's outreach. Several of these families were reached through the bus ministry. The church operates six buses.

Having been saved at the age of eight, reared in a Free Will Baptist parsonage, and called to preach at 16, it was only logical for Mr. Ketchum to be ordained at the age of 19 and assume his first pastorate at Hitchita, Oklahoma. Since that time he has served the following Free Will Baptist churches: First, Cushing, Oklahoma; Shady Grove, Clarksville, Tennessee; Central, Tulsa; and now the Owasso Church.

Bob, whose father, Bill, is a well known minister in Oklahoma, attended Free Will Baptist Bible College in Nashville and received a Bible diploma. He has done further work at the University of Tulsa.

He and his wife, Ann, have two teen-age children.



Ketchum



Hames

WEDNESDAY AFTERNOON

July 11, 2:30 p.m.

"The Cultivation of Discipleship"

The people of Bakersfield, California know Claudie Hames. Since 1964 he has lived in their community and served as pastor of the First Free Will Baptist

Church. These eight years have given this Oklahoma native an opportunity to build a solid ministry.

Today, the Bakersfield Church is one of California's leading churches, not only in attendance but in its outreach in the community: Sunday school attendance regularly exceeds the 400 mark. They operate an effective bus ministry and a large percentage of the bus ministry riders have been won to the Lord.

Mr. Hames attended California Christian College in the early 1960's and has been a member of the College's Board for nine years. In addition to his present pastorate, he served the First Church at Lamont, California, and the First Church at Oxnard, California. He enjoyed a successful pastorate at Oxnard and lead the congregation in the construction of a new auditorium in the early 1960's.

The Hameses have two children, a son who is married and a teenage daughter at home.

WEDNESDAY NIGHT

July 11, 7:30 p.m.

"The Command to Make Disciples"

The Reverend Don Pegram, a member of the National Home Missions Board, has been selected to deliver the message for the traditional "missionary night." His message should be a "first-hand, straight from the heart" challenge as his current pastorate, First Free Will Baptist Church of Newport News, Virginia, is being characterized by a mushrooming missionary outreach in the local community.

When Mr. Pegram assumed leadership of the First Church in Newport News in 1971, the average Sunday school attendance was 119. Recently, a new attendance record was set when 704 people were present for Sunday morning services. The average Sunday school attendance currently exceeds 500. Without a missionary vision, these masses would not be reached for the Lord. Conversions are the rule and not the exception in each Sunday morning service. Church membership has more than doubled in the last year.

Mr. Pegram is used quite frequently in denominational conferences stressing evangelism and church growth.

In 1958, while a student at Free Will Baptist Bible College, Mr. Pegram began his pastoral ministry with a mission work at Lewisburg, Tennessee, later

pastoring Pleasant Ridge Church at McEwen, Tennessee. In 1962 he returned to his native North Carolina to assume the pastorate of the Peace Church in Wilson. Four years later he moved to Portsmouth, Ohio, to lead the congregation of the Sciotodale Church.

Don and his wife, the former Janie Gentry, have two children, a son and a daughter.



Pegram



Doggett

THURSDAY MORNING

July 12, 10:15 a.m.

"The Commitment of Discipleship"

The Reverend Ken Doggett's height distinguishes him in almost any crowd. He is currently pastoring Fellowship Free Will Baptist Church in Flat River, Missouri and the congregation is aiding their pastor in earning for their church the distinction of having the largest Sunday school in their city. In fact, they claim title to having the largest Free Will Baptist Sunday school in Missouri.

Since Mr. Doggett assumed leadership of the church in March, 1972, attendance in Sunday school has doubled to the present average of near 400 every Sunday. The church's bus ministry has been an effective tool in reaching the community.

Because crowds kept swelling the limited educational facilities of the Fellowship Church, construction was begun on a new educational building. It was occupied this spring.

After earning the Bible Diploma from Free Will Baptist Bible College in 1962, Mr. Doggett returned to his native Arkansas to begin his ministry. He pastored the First Church at North Little Rock on two occasions and also the First Church at Newport.

Mr. Doggett is married to the former Bonnie Mishler, daughter of Bill Mishler, an Illinois pastor. Ken and Bonnie have three children. ▲

PRESENTING THE GOSPEL TO CHILDREN

By Leroy Forlines

Part One

Many of us know of cases when parents have interfered with a child's desire to respond to the gospel invitation. Their feeling was: he is too young to know what he is doing. In some of these cases parents have looked back with deep regret because when the child became older he did not show an interest in spiritual things. In such cases, one is reminded of the words of Jesus, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matthew 19:14).

There is no doubt about it. We should be interested in the salvation of children. However, we must be cautious lest the child not have a conversion experience when he makes his profession. This danger is not limited to

children. But children do present a real problem at this point. Children are prone to make shallow and superficial decisions. This is illustrated by their experience with life in general. Children find it easy to make promises, but also easy to break promises. They find it easy to say *yes* without fully comprehending that to which they are assenting. This leads to real danger in their responding to aggressive soul winning without actually getting saved.

We are warned by Jesus in the parable of the sower that there are different types of response to the gospel. There are four types of soil represented in the parable (Matthew 13:3-9; 18-13; Mark 4:3-9; 13:20; and Luke 8:4-15). These types of soil represent the condition of the heart of the hearer when he hears the gospel.

The first type of soil is the *wayside*. This is the edge of the field by the road or path. People and animals have walked

CHRISTIAN DOCTRINE

on this road and the dirt is packed. The seeds that falls there does not have a chance to sprout and grow. The seed is either destroyed by being walked on or the birds eat it. This type of soil represents the heart that is so hardened to the gospel that the gospel never sinks in. It is impossible under such circumstances to get even a superficial response. Children do not fit into this category because they have not had the experiences of the kind that could bring such a hardening.

The second type of soil is that which is full of *rocks* or *stones* partially covered by shallow dirt. The seed will sprout more quickly, but the shallowness of the soil forbids the plant to have a root system that is capable of sustaining it. The first hot day will show



WORDS FOR WOMEN

There's Joy In Giving

By Eva House

I will always remember the small Sunday school in the country church where I was reared. I remember especially one of my teachers, an elderly man, who knew and loved God's Word. For his powerful influence in my life, I can only express gratitude to him now by seeking to live a full and joyful life in Christ.

The truth that I best remember hearing this great teacher share over and over was that one should give all of his life to Christ and really make Him Lord of all.

He would remind us that there are three measures of giving expressed in

the New Testament:

First, the ten percent of our money, the tithe: "these ought ye to have done" (Matt. 23:23).

Secondly, the fifty percent, a gift of gratitude: "Behold, Lord, the half of my goods I give to the poor" (Luke 19:8).

Thirdly, the one hundred percent, the sacrifice gift of love: "but she of her want did cast in all that she had, even all her living" (Mark 12:44).

Many other wonderful examples of "giving" are found in the Scriptures. One that has blessed me so much is in Acts 12. Here we see Mary, the mother

of John Mark, offering the use of her house (v. 12) for prayer meeting. To offer her house for a Christian meeting place was no small thing for Herod was pushing his persecution of the new church, having recently had James killed and Peter arrested and thrown in jail.

For Mary to offer her house to the Christians for a place of worship in defiance of Herod required great faith and courage.

Mary was also willing to give something even more important than her house. She gave her son, John Mark. Perhaps a teen-ager when the opportunity came to travel with a group of Christians into Asia Minor on a missions tour, John Mark embraced the challenge of this dangerous task. In that day this group could have been classified by the world as rioters, traitors, and perhaps even "jail-birds." In letting her son go with this group, Mary expressed profound faith in her Living Lord.

Later, when John Mark quit the group just as they arrived in Asia Minor

it withering away. The seed sown in this type of soil represents those who hear and respond without really discerning what it is all about. They got the idea that the gospel was something good and they wanted it, but they did not really know what it was all about. Their whole concept of things was shallow. This is what is meant by "these have no root in themselves". They knew that sin was not good, but they had no real sense of conviction of sin. They were not gripped by a deep sense of guilt and unworthiness. They had no real comprehension of what it means to be saved by Jesus Christ. They are more like the person who is deceived by the glib talk of a super salesman. He walks away with great delight, but his delight turns to regret when the product is put to the test.

Those who are represented as having no root in themselves are said to have "received the word with joy." Luke says of them, "which for a while believe." Their experience was shallow. It represented no real grasp of the situation. It only took a little pressure to reveal that they had no real life changing experience. Their whole experience and belief was shallow and

superficial. It is obvious that such a superficial belief is not saving faith and such a shallow experience is not conversion. Children by their immaturity and general tendency have

high risk factors for this kind of experience. Those who work with them must know and always keep it in mind.

Part Two — Next Month

Thank You for Your Gifts to the . . .

COOPERATIVE PLAN OF SUPPORT

April 1973

RECEIPTS:

State	Apr. '73		Apr. '72	Yr. to Date
	Co-op	Design.		
Alabama	\$ 1,158.99	\$...	\$ 1,298.35	\$ 2,100.87
Arizona	...	...	...	167.03
Arkansas	...	...	705.57	3,055.28
California	789.32	(274.92)	705.87	2,625.03
Florida	672.44	...	899.15	3,338.36
Georgia	531.59	...	723.43	2,674.56
Idaho	...	...	29.06	294.33
Illinois	1,116.83	...	189.33	4,817.59
Indiana	...	...	...	81.92
Kansas	...	...	123.00	...
Kentucky	151.25	(151.25)	151.25	863.17
Maryland	35.00	...	...	274.49
Michigan	...	...	...	45.20
Minnesota	33.15	...	50.07	134.11
Mississippi	34.75	...	38.04	230.46
Missouri	2,431.54	(2,431.54)	2,846.97	10,720.51
New Mexico	29.24	...	...	29.24
North Carolina	75.00	...	40.00	480.00
Northwest Assoc.	37.50	...	...	37.50
Ohio	1,793.71	(5.00)	665.93	4,185.54
Oklahoma	527.89	(527.89)	2,984.95	4,230.78
Tennessee	255.26	...	103.04	990.23
Texas	95.64	...	64.69	751.34
Virginia	62.78	...	...	320.50
West Virginia	...	...	...	25.00
Wyoming	...	...	8.75	...
Totals	\$ 9,831.88		\$11,627.45	\$42,473.04

DISBURSEMENTS:

Executive Dept.	\$ 3,938.37	(1,022.44)	\$ 2,858.58	\$16,239.04
Foreign Missions	1,972.90	(949.43)	2,864.30	8,527.30
Bible College	1,559.56	(549.50)	2,370.29	7,215.18
Home Missions	1,253.93	(608.21)	1,696.90	5,340.08
Church Training Serv.	489.90	(137.37)	808.10	2,272.58
Retirement & Ins.	364.46	(82.43)	589.51	1,696.95
Layman's Board	190.03	(13.74)	340.75	894.06
Commission on Theolog- ical Liberalism	62.73	(27.48)	93.45	287.85
Miscellaneous	...	...	5.57	...
Totals	\$ 9,831.88		\$11,627.45	\$42,473.04

and returned home — perhaps scared and discouraged — Mary must have been a comfort to him. We do not know why Mark returned home, but we do know it was a disappointment to Paul. Mary loved her son. Her faithfulness to him was later rewarded when he matured and found joy in service. Paul wrote, "Take Mark, and bring him with thee; for he is profitable to me for the ministry" (II Tim. 4:11).

Mary truly discovered the great indescribable joy in giving — first, in giving herself to Christ her Saviour and Lord. Her Lord prospered her with a house and she gave this back to Him. Her Lord blessed her with a son and she gave him to her Lord for service.

How has the Lord prospered *you*?
Real joy is found in giving!

ABOUT THE WRITER: An active member of First Free Will Baptist Church, Columbus, Mississippi, Miss House serves as the Mississippi State Auxiliary Field Worker. She is a dietician at Magnolia Mannor Nursing Home. ▲

After Two Weeks Of Horror... Glory Filled His Soul!

by Dr. Robert Picirilli

Recently added to the historical collection is a rare volume, *The Life of Elder Benjamin Randall*, by John Buzzell, published in 1827. Randall founded the northern branch of the Free Will Baptist Denomination. Most of the book is taken from documents written by Randall himself. The remainder of this article is his own stirring account of his conversion.

"In 1770, the year that I was twenty-one, the God of heaven sent that flaming preacher, George Whitefield, through these states... O, how disgusting to me was the news of his arrival; for I was much opposed to all traveling preachers... so that the power of God was even a torment to me. Where there was any power in the preaching, I thought it was all delusion and enthusiasm; and that all such preachers... preached only because they would not work. I felt enough of the spirit of persecution to have had all such preachers whipped out of town; though I should not like to have been seen in it myself...

"Yet as almost everybody else turned out to hear him, I likewise went; but more as a mere spectator, than with a desire to reap any benefit; for I was resolved that his preaching should have no effect on me. I heard him for the first time on the 24th of September; he spake from Rev. ii:4, 5. . . .

HISTORY CORNER

"The next day I heard him again, at the great meeting-house in Portsmouth. He spake from Luke xv. 2 . . . The last time I heard his blessed voice proclaim the glorious gospel was on the 28th of Sept. — Friday before the Sabbath on which he died . . . O, how wonderfully he spake! As one having authority, and not as the scribes, but it still raised a dreadful spirit of opposition within me. But O, the mercy of God! that He had not let me drop into hell . . .

"The next Sabbath, Sept. 30, 1770; that memorable day! That blessed day

to Whitefield! That blessed day to me! . . . I stopped with an acquaintance at Packer's corner; and a man came riding along, and as he rode, he cried, "Mr. Whitefield is dead. He died this morning at Newbury, about six o'clock." As soon as his voice reached my ears, an arrow from the quiver of the Almighty struck through my heart . . . The first thoughts that passed through my mind were, Whitefield is now in heaven, and I am in the road to hell . . . I trembled . . . I felt nothing but shame, hell and condemnation. I tried to conceal my feelings till I got home. I then took my room, and kept my distress as much as possible to myself; for I thought no person ever felt such horror as I did. My former religion appeared altogether worthless . . .

"I continued in this unutterable horror more than two weeks . . . I despaired of obtaining salvation . . . I even despaired of the mercy of God, unless there could be a way that he could have mercy on me consistent with his *justice* . . .

"One day I had a little calm on my mind, and while sitting and musing . . . the words of the apostle (Heb. ix. 26) passed through my mind, "*But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*" . . . As I was meditating on this passage, my load and burden of sin went off . . . This affrighted me; for I feared I was losing my concern . . .

"At length, I began to reason with myself . . . What then is this, but a change, wrought by the power of God in my soul? This is conversion; this is what I read of in the scriptures, *being born again* . . . I gave glory to God; and O! what love, joy, and peace, filled my soul! Now I saw a just God and a Savior; and, in Christ, I beheld a blessed sacrifice for sin, to the full satisfaction of Divine Justice. O, how the character of Jesus shined in my soul. O, thought I, Jesus is precious to me — 'My transport and my trust.' My soul kept crying, Jesus, Jesus, and it was all I could say for some time. Ah, it seemed if I had ten thousand souls, I could trust them all with Jesus." ▲

by the
Executive Secretary
Rufus Coffey



The Joy Of Freedom

Unbounded joy erupted throughout the free world with the release of American servicemen from North Vietnam prison camps. With tears of thanksgiving to God, millions watched the high drama of these courageous defenders of freedom returning to their loved ones. As the excitement and drama of returning POW's fade, it is not without some somber thoughts. Our hearts reach out with compassion to many who anxiously waited for loved ones to be released but disappointedly discovered their loved ones did not survive. Furthermore, the details of merciless beatings, starvation, solitary confinement, psychological harassment and brutal torture are appalling.

The extreme physical and mental abuse by the captors is a shuddering horror story. As reported by *U.S. News and World Report*, prisoners were often beaten daily. Some were permanently maimed while others were killed. They were deprived of food and sleep for days at a time to break their will. Some were held in complete isolation for months and years. They were denied medical treatment or else it was insufficient to heal the injuries or wounds. Prisoners were shackled in heavy iron bars, or chains and forced to sit, stand or lie down in unnatural positions. The inhumane treatment and atrocities inflicted by the enemy are a tale of anguish.

GRATITUDE OF OUR NATION

We are deeply grateful for these fellow Americans who suffered so severely from the vicious cruelties of brutal captors. We are thankful that their endurance has preserved our freedom. It is our prayer that these men may regain their mental, emotional and physical strength in order to become able citizens.

INFLUENCE OF THE DEMONSTRATORS

It is tragic but true the sufferings of the POW's were intensified because of the small radical, dissident, anti-war element whose vocal opposition to the war was abetted by a sympathetic news media. Captain William P. Lawrence of Nashville, Tennessee pointed out in the *Nashville Banner* how naive some of our political leaders were and how some of the peaceniks brought only torture and demoralization among the POW's.

WICKEDNESS OF THE COMMUNISTS

We further observe that in spite of assertions by liberals and do-gooders that men are innately good, the brutality manifested by the Viet Cong reveals the wickedness and depravity of the human heart. Men unenlightened by the influence of the Gospel are blinded by Satan and know very little about compassion and sympathy for others.

The experience of our POW's reveals how utterly vile Communists really are. Some Americans and even professing Christians try to minimize the atrocious acts of Communists. Yet, it seems evident that these ungodly atheists are totally insensitive to human suffering. In the words of one returning POW, "We can love the souls of the Viet Cong but there is no way that Christians can accept the system of communism." Captain Lawrence states emphatically, "The Communists are international gangsters who are trying to gain their objectives by violence, aggression, deceit and any other dishonorable manner of procedure they can to gain their goals." Some Americans insist that Christianity and Communism are compatible. Such a foolish idea must be rejected. There is absolutely no compatibility between the two. Some try to distinguish between different brands of Communism. But let us not forget that thousands of Christians are suffering in Russia even as they are in Red China and Southeast

Asia. The prolonged efforts of trying to negotiate peace in Vietnam prove how totally unreasonable Communists are.

FAITH OF THE POW'S

During the prolonged imprisonment POW's devised various means of holding up under enemy pressure to undermine their morale. One of the most significant things was their effort to reconstruct the Bible from memory. A "living Bible" was compiled from verses memorized years before plus the brief use of a Bible the captors allowed them to see.

Captain James Ray tells how the Vietnamese let them have a Bible one hour a week. After five weeks the Bible was taken away and never seen again. But the prisoners had copied and memorized the sermon on the Mount and several other passages. Gradually the prisoners were able to have a measure of organized worship services.

Many of the prisoners testify that they were sustained by prayer and faith during the times of mental duress. One senior officer said, "I couldn't have made it if it wasn't for Jesus Christ."

FACT OF GOD'S JUDGMENT

Perhaps the most sobering lesson to learn from the war in Vietnam and the accompanying loss of life and resources and the sufferings of our POW's is the fact of God's judgment. We must not forget that the horrors of war have been a means of national chastisement. The secular news media has overlooked the fact of God's judgment in accessing the war and its cost to humanity.

As we await the outcome of the fragile peace settlement negotiated in Southeast Asia we need to recall that God is our help and strength. The security of our nation is not in her stockpile of bombs, or military might, or financial resources. The strength of this nation is in the Lord God of Heaven who superintends the affairs of our nation. A return to God and the principles of righteousness is the only hope of preserving the peace. While giving thanks to God for the cessation of conflict and the return of our heroic servicemen, let us turn to the God of the nations in repentance and cry out.

"Lord God of Host, be with us yet,
Lest we forget, Lest we forget!"

Kipling

A Good Steward

Denominational workers are stewards — stewards of God and of the churches. For almost 17 years, Homer E. Willis has fulfilled his stewardship well as General Director-Treasurer of Home Missions and Church Extension.

Mr. Willis assumed his administrative post in November, 1956 when the struggling department was at a low ebb. With a firm commitment and steadfast determination, he has successfully guided the department until it has now reached a high tide of service and outreach.

Like Nehemiah, his vision and concern for the spiritual welfare of his homeland have been instrumental in rallying others to the urgent need of reaching North America for Christ. The response has been overwhelming. In addition to the thrust of Home Missions into 33 states, Mr. Willis has

led in the establishment of churches in Canada, Mexico, Puerto Rico and the Virgin Islands. A sound financial policy has contributed to these years of stable growth and expansion.

As a pastor, mission worker, board member, assistant moderator of the National Association, denominational executive and faithful preacher of the Gospel, this man of God has contributed much to the advancement of the cause of Christ and the work of Free Will Baptists.

We express our deepest gratitude to this brother in the Lord who has served his Lord and denomination so diligently. It is our prayer that he will continue to be a fit vessel for the Master's use. We commend his continuing ministry of evangelism and teaching to our churches. ▲

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NOTES from the Editor

Eugene Workman

The use of the article "Two Sons" has brought a number of comments to my desk. A representation of these are found on page 12.

This article is a parable. As I was taught while a student at Free Will Baptist Bible College by more than one instructor, the thrust of a parable is toward one central theological truth. Since my days as a student, I have studied the writings of several authors who collaborated this fact. All seemingly

agree that if one places undue emphasis on secondary teachings or the setting of a parable, he will (and often does) encounter some theological difficulties.

I think the same principle can be applied to this parable. The central teaching of the parable relates to attitudes. It is illustrating the sham of hypocrisy in a style which speaks to today's youths. This hypocrisy was illustrated in the life of the first young man and by the actions of the church people.

The author was writing, I believe, to show young people that the hypocrisy in their lives as individuals is as saddening to God as is the hypocrisy demonstrated by those in the youths' church. To do so, the writer made a comparison between the two young men and the impressions they made on their home church. I'm sure the author is aware that the youth can also demonstrate the wrong attitudes toward the older generation.

I do not condone long hair, nor do I believe this parable is putting a stamp of approval on long hair. However, we must be realistic and admit that "long" and "short" are relative terms. Because the second young man had shaggy hair, the traditionally-oriented church people

immediately formed a negative opinion of the youth. It is sad that pre-conceived ideas often dictate some of the pharisaical attitudes with which the devil is able to encumber us as Christians.

Undoubtedly, many times the Lord has been displeased with me because my own personal prejudices have caused me to ignore or turn away from one who might have needed my help and friendship even as the church people in this parable ignored the prayer requests of the young man who did not conform to the image that tradition had established that a young Christian should reflect. At the same time, the youth need to respect the right of a congregation to suggest a life-style they feel adheres to Biblical principles.

This article was not used with the intent to reflect upon any individual, church, institution, or denomination. The truth of its message spoke to my heart atreth that I, as a Christian, need to be the kind of person who will help and not put down anyone who might fall into the class of either the first or second young man. It is my desire as a minister and editor to help bring fellow believers into a fuller maturity in Christ. ▲