







# POEMS OF EASTER

## WHOM ARE YOU CRUCIFYING?

Jesus the Saviour was crucified.  
By the Jews, His own people, He was denied.  
He died for us one and all  
So that we could be ready when the  
bridegroom calls.

Oh, hear Him today  
Ye sinners of the great-wide way!  
For your sins Jesus died.  
Are you one of those who said,  
"He must be crucified"?

Now, accept Him today.  
Don't let Satan lead you astray.  
Please don't be one of those who will  
the Master deny  
But say, "Lord, You I will not crucify."

But when on that Resurrection Morning  
Thou shalt split the sky without warning,  
I want to be able to say without a sigh,  
"I'm glad that my Saviour I did not  
crucify."

Oh, how I'd hate to hear Him say,  
"Depart from me ye sinners, away!"  
But I'd rather in glory to hear Him say,  
"You have done well, enter My kingdom  
today."

By Paul J. Kettelman (Nashville, Tenn.)  
At age 15  
Submitted by his mother,  
Mrs. C. J. Kettelman  
Ewing, Illinois

## THE DISCIPLES AT EASTER

Defeated.  
Sadness filled their heart —  
These men who, though not brave,  
Had really meant to do their part.  
But how could they now atone?  
For they left their Master, self to save,  
To face the wrath of judgment all alone  
In Pilate's hall.

Helpless.  
They heard afar the sound —  
Men, with mocking, leering cries  
Forgot they once had gathered round  
To shout "Hosanna" to His Name.  
They fill the air with, "Crucify,  
Crucify!"  
As quietly Christ endures the shame  
Of Pilate's hall.

Hopeless.  
Far behind the crowd  
These men, who still not brave,  
Watched the struggling One who bowed  
Beneath the weight of a rough tree;  
As the loud, ungainly mock parade  
Marched up the lonely hill of Calvary —  
Golgotha's Hill.

## THE RESURRECTION

I gazed upon the cross today,  
And saw Christ hanging there.  
I heard Him say, "Father, forgive them."  
Oh, such a heart-felt prayer.

I saw the blood drip to the ground,  
Where thorns had pierced His brow.  
Love like this He gave to us.  
The time to share is now.

They laid him in a borrowed tomb.  
'Twas all through God's direction.  
There on the third day He arose,  
Which made for us the resurrection.

He left us faith, hope, and love,  
Wisdom and strength to do His will.  
Abundant life we will share in glory,  
Oh, with love like this our bosoms fill.

By Edna Murry  
Lewis Avenue Free Will Baptist Church  
Tulsa, Oklahoma

*TO COMMEMORATE EASTER . . .  
selected poems from readers are  
being shared on pages 2, 3, and  
12. The response to the request in  
the December issue to submit  
Easter poetry was gratifying.  
— Administrative Editor*

Sorrowful.  
They watched Him as He died —  
Witnessed the agony and shame  
As on the cross their Lord was crucified.  
"It is finished!" was His final cry.  
Other followers came forth to claim  
The body of the One who had to die  
On Calvary's Hill.

Desolate.  
They watched the women mourn,  
And knew they went to anoint their Lord  
The first day of the week at early morn.  
But, as they to the tomb drew near  
An angel came, and with convincing words  
Said, "He is risen, your Saviour is not  
here  
In Joseph's tomb!"

Victory!  
Hope burst forth anew!  
With freshened courage they sped  
To see if what the angel said was true.  
The place was vacant where He lay,  
And they, whose heart had filled with  
dread,  
Now knew this was indeed a glorious day,  
For He Arose!

By Joan Warren  
First Free Will Baptist Church  
Yakima, Washington

## THE CROWN, THE WHIP, THE CROSS

There it sits, the crown.  
It doesn't look much like our kind of  
crown.  
No jewels, no gold, nothing really good  
looking.  
It's a crown with thorns in it!  
Big, sharp, thorns.  
A crown, thorn-filled crown for the King  
of the Jews?  
Yes, it was fashioned by Roman soldiers,  
The same ones that are over there gambling  
for His garments.

There is the King!  
That's a King?  
A crowd is around Him.  
He is dejected, half naked, and bleeding.  
Blood streams down His back as the soldiers  
lash him with a whip.

There is the whip!  
What a whip!  
Long, tough, thick, leather.  
There, at the end — it's a cat of nine  
tails!  
A long whip, with thin leather straps,  
studded with sharpened brass at the end.

Now they are putting the crown on the  
King!  
Blood spurts, then gushes, down the head  
and face of the King,  
But He doesn't cry in pain, not even a  
sound.

The cross, there it is big, heavy, rugged.  
THUD! The cross hits the ground.  
The King, they are laying Him on the  
cross!  
No! No!  
Nails, they are nailing nails through His  
hands and feet.  
Blood trickles, then gushes with every  
heartbeat.  
Then ropes are tied to the cross.  
Then they jerkily raise it off the  
ground.  
BOOM! It lands in the hole.  
Finally the King speaks.  
He says, "Father forgive them, for they  
know not what they do."

The King is Jesus.  
He died that day and rose again three  
days later.  
He died for your sins and mine.  
He endured the crown, the whip, and the  
cross for you and me.  
He loves you and wants you to love Him.  
Try Jesus.  
He's the way, the truth, and the life.

By Jon Yandell  
Demeree Free Will Baptist Church  
Visalia, California





## CRUCIFIXION DAY

This was crucifixion day and  
Over the hill in the distance  
I heard the ring of a hammer.  
Its peal echoed loud and clear  
O'er the mountains, in the valley,  
In my heart.

Then  
Silence-deafening silence.  
Thud!  
The earth shook  
As the cross was dropped in place.

Tis no pleasure to see a man die;  
But this Jesus, no ordinary man was He;  
He was different, mystifying, challenging.  
Why? He said He'd live again,  
That He was actually coming back to earth  
If this be true,  
Then  
I must hurry.  
Somehow  
I am compelled to go.

I crested the mountain top,  
And there He was  
Hanging between the thieves —  
Naked, dirty, bleeding,  
Writhing in pain.  
Dying  
As the thieves.  
Yet —  
He claimed to be the Son of God,  
The Saviour of mankind.

With contempt I stepped closer.  
I'd laugh at His assertion;  
I might even stone Him  
Why, I might even —  
His eyes stopped me.  
What was it  
Pain?  
Yes, but more.  
Tenderness  
Mingled with tears.  
How could it be?

"Father, forgive them;  
for they know not what they do."  
I was amazed.  
How could this be.  
Praying for His enemies.  
But His eyes the story told.  
LOVE  
Piercing my soul!  
Compassion  
I was sinking, swimming  
Engulfed in tranquility.

This was the depth of compassion —  
Love in force,  
Dying for the multitudes,  
Fulfilling His purpose in life.  
I knelt at the foot of the cross  
Knowing I could give no less.  
Surrender!  
All of me.  
Yielding  
My life to Him.  
This, too, was my crucifixion day.

By Faye Street Hooker  
Lake Park Free Will Baptist Church  
Richlands, Virginia

## THE CROSS

The cross was put together  
By men so long ago  
Whose hearts were filled with hatred  
Trying to destroy their foe.

They made that cross so heavy  
Christ fell beneath its load.  
Why couldn't they know He loved them.  
That's why He walked up Calvary's Road.

They cursed as they hung Him on that cross.  
With bitterness He was ridiculed.  
"Crucify Him," loudly they cried.  
How could they have been so fooled?

The cross, such an ugly, hewn-out tree.  
What a cruel way to die.  
Oh, how my Lord must have suffered,  
And the crowds still screamed, "Crucify."

On the cross He suffered in agony.  
"Please, water for my tongue."  
Vinegar and gall they gave Him,  
But the end was not yet come.

They mocked and spit upon Him;  
A crown of thorns put on His head.  
"Hail Him who they claim is King of the  
Jews.  
The King will soon be dead."

Jesus looked upon them.  
With pity and love, He did sigh.  
"Father, please forgive them  
For they know not what they do," He cried.

## ROLLING AWAY THE STONES

As God rolled away the stone,  
From the tomb where Jesus lay,  
He can roll away the stones  
Which keep us captive day by day.

Yes, there are stones before us,  
Stones of distress or discouragement;  
Or the stone of hatred which brings  
Misunderstanding and discontent.

There are stones of doubt and confusion  
Of the turn the world is taking;  
Frustration about the crises,  
And tribulations it is making.

There can only be one answer,  
Turn to Christ while still we may;  
Commit ourselves into His keeping  
And pray each and every day.

We must live very close to God  
And let Him be our guide  
Whatever comes upon us  
We must keep Him by our side.

Of one thing we can be certain,  
God can roll away the stone,  
And we too can rise victorious,  
Claiming heaven for our own.

By Pauline Arnold  
First Free Will Baptist Church  
Tulsa, Oklahoma

Yes, on the cross, in agony  
My Savior hung that day.  
He gave His life so freely  
So mankind wouldn't have to pay.

The story doesn't stop at the cross.  
It's only the beginning.  
He paid the price for all of us.  
The cost of mankind sinning.

In three days He arose from the grave.  
Over death, His victory displayed.  
Now He's on his throne, waiting patiently  
For His children to join Him someday.

I sometimes wonder about that man-made  
cross.  
What happened to it after its purpose  
was served?  
Did they use it again for some criminal  
Whose punishment, it really deserved?

And if they used it again, did the one  
Who hung there on that same cross  
Realize the greatness of the one who hung  
there before —  
To die for all the lost?

Yes, that old rugged cross is a  
remembrance to me.  
I cry, when I think of the pain;  
But thank God for that cross and for  
Jesus His son,  
For with Him someday, we shall reign.

By Barbara Otwell  
First Free Will Baptist Church  
Santa Paula, California

## JOY AFTER SORROW

The day Jesus died was very sad,  
For death is never a happy occasion;  
But thanks unto God, life does not stop,  
If we have listened to Jesus' persuasion.

They placed Him in the grave that day  
And sealed it with a stone;  
But proved their trust was not secure,  
When soldiers guarded the tomb.

Oh, what a wonderful morning!  
When Jesus came walking away,  
Showing the world He had conquered death  
And was alive forever to stay.

Jesus promises us eternal life  
Beyond this world of sorrow;  
Death and the grave cannot hold the  
Christian.  
For here is a brighter tomorrow.

We'll join with Him in song and praise,  
(And loved ones gone before us)  
The song of triumph over death.  
Oh, what a beautiful chorus!

By Mrs. Oscar Wright  
First Free Will Baptist Church  
Salinas, California





Does the Christian actually  
steal from God when he dishonors  
the Lord's Day?

# CONTEMPORARY CHRISTIANS AND THE LORD'S DAY

By Gene Rogers

Sunday is the Lord's Day. Whose day? *The Lord's!* Sunday is His day. Through His servant Moses, God commanded us to keep His day holy. God created His day as a day of rest and worship.

To spend God's day in the same manner in which we spend the other six is to steal honor from God. "Why, I wouldn't think of stealing from God," you object.

The current energy crisis will no doubt help plug up the gaping hole of defiance and disregard of the Lord's Day. Many professing Christians will probably take a second look at their observance of Sunday now that weekend trips are being curtailed.

Let's consider the special significance Sunday holds for the Christian.

On a certain Sunday, the aged John, imprisoned on the isle of Patmos for preaching the gospel, was in deep meditation. His mind was with the people of the churches of Asia Minor where he longed to be. As he tarried and prayed before the Lord, he realized the very presence of God's Spirit. And this

great Apostle wrote, "I was in the Spirit on the Lord's Day" (Rev. 1:10). He was under the influence of the Spirit of God. He was dominated by, overwhelmed by, and led by God through His Spirit. The Lord's Day is a great day to be in the Spirit, to be dominated by God's Spirit.

You will agree with me that many people are in the wrong kind of spirit on the Lord's Day. Some are in the spirit of fishing or golfing or lying in bed most of the day. Various kinds of spirits possess people on the Lord's Day, taking them to various places. A good place to be on the Lord's Day is in the Lord's house.

The Lord's Day is a day to worship God and fellowship with His people. It is a good day to give praise to God, to thank God for Himself and all His blessings. It's a good day to assemble together in God's house. It's a good day to give to God's cause. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). In short, the Lord's Day should be used for the Lord's work.

Observance of the Lord's Day is,

among other things, a witness to God's creative and redemptive work, just as baptism is a sign of the Christian's identification with Jesus Christ in His sacrificial, redemptive ministry, and the Lord's Supper reminds one of the Lord's death until He comes again. In Ephesians, the Christian marriage is described as a witness to the world of the union that exists between Christ and the Church, so observance of the Lord's Day is a witness to the world of the sovereignty of God in the Christian's life. Birds of a feather will flock together. Those who belong to the Lord will flock together to worship Him on the Lord's Day.

It is in the Lord's house on the Lord's Day with the Lord's people that a man is most likely to see himself as he is and to hear the call of God to higher ground. The family pew solves many problems before they arise. Sunday worship and juvenile delinquency just do not go together.

Multitudes of people, however, use the Lord's Day for everything except worship of God. It has become a holiday, a day for sports, for recreation and so forth. For many, Sunday has become a day of revelry, ungodliness and commercialized activities. More and more, even in places where least expected, signs are blazing in businesses, "Open on Sunday." Businesses which still remain closed on Sunday find it increasingly necessary to inform the public that they are closed.

Several years ago the United States Supreme Court handed down its landmark decision on four cases dealing

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with the legal regulation of Sunday. At issue was whether Sunday closing laws violated the United States Constitution. In the opinion of the Court, Sunday laws no longer had a religious significance. In fact, the only concern of the justices in this regard was whether the Sunday laws violated religious liberty. The majority view as expressed by Chief Justice Warren was that the present purpose and effect of the various Sunday laws was "to provide a uniform day of rest for all citizens, that this day is Sunday, a day of particular significance for the dominant Christian sects, does not bar the state from achieving its secular goals. To say that the states cannot prescribe Sunday as a day of rest for these purposes solely because centuries ago such laws had their genesis in religion would give constitutional interpretation of hostility to the public welfare rather than one of the mere separation of Church and State."

As a result of this decision the secularization of Sunday has become cause for nationwide alarm. With sickening monotony, the statistics on all forms of evil and crime are rising year after year. Human devices and legislation have failed to even slow down this trend which corresponds with the undermining of Sunday worship. To a large extent, the Lord's Day has been reduced from a holy day of spiritual replenishment, instruction and correction to a mere holiday for pleasure seeking or to just another day of merchandising. The obvious need is not for some new solution but for a nationwide re-emphasis upon true Sunday observance. Only then can we build up those spiritual resources which are the true strengths of a nation. Sunday worship must not be allowed to become obsolete. We have the admonition "not to forsake the assembling of ourselves together, as the manner of some is" (Heb. 10:25).

The Lord's Day should have special significance to the child of God. Let's regard this day as holy unto the Lord and "praise Him in the sanctuary."

**ABOUT THE WRITER:** Mr. Rogers recently assumed the pastorate of the First Free Will Baptist Church, Tucson, Arizona, following an extended ministry with the Oxnard Free Will Baptist Church, Oxnard, California. He is a member of the Foreign Mission Board of the National Association. ▲



# what's your problem?

By R. Eugene Waddell

**QUESTION:** *Can you tell me the difference between Free Will Baptists and other Baptists?*

**ANSWER:** There are several kinds of "Other Baptists." In the South, the majority of the Baptist churches are members of the Southern Baptist Convention. In the North, the American Baptists and the Conservative Baptists are stronger. Independent Baptists are growing almost everywhere.

The major difference between some of the American and Southern Baptists and Free Will Baptists is tolerance toward modernism. According to some of their own leaders, the Southern Baptists are drifting toward the liberal camp. Reports persist that certain Baptist seminaries are infested with neo-orthodoxy. When comparing ourselves with these people, the major difference is that Free Will Baptists take a strong stand on the fundamental doctrines, such as the inspiration of the Bible, the deity of Christ, the value of Jesus' atonement, the certainty of His resurrection, and the reality of Heaven and Hell.

Free Will Baptists differ from most Baptists on the question of unconditional eternal security. Except for the General Baptists, most Baptists believe what they describe as "once in grace always in grace." These believe it is impossible under any circumstances for a Christian to fall away and be lost.

The Free Will Baptist view holds that the believer must keep on believing in order to keep on having everlasting life. A study of John 3:16 in the original language shows that "believeth" means a continual and constant exercise of faith.

We take the Biblical warnings seriously when God cautions against falling away (Hebrews 6:4-6) and turning back into the world (2 Peter 2:20).

Our Treatise states: "These are strong grounds to hope that the truly regenerate will persevere unto the end, and be saved, through the power of divine grace which is pledged for their support; but their future obedience and final salvation are neither determined nor certain, since through infirmity and manifold temptation they are in *danger of falling*; and they ought, therefore, to watch and pray lest they make *shipwreck* of their faith and be lost."

Most Free Will Baptists practice the ordinance of feet washing whereas most other Baptist denominations do not.

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



# IS CHRISTIAN PIRACY

## JUSTIFIABLE ?

**Many people might change their minds about reproducing sheet music if they were the song writers.**

By John Gibbs

Stanley M. Gortikov of Los Angeles, president of the Recording Industry Association of America, recently reported that one out of every four tapes sold in the nation is a "bootleg production." He went on to add that it is the moral weakness of consumers, wholesalers, and retailers that allows the recording industry to lose more than \$200 million annually.

Generally Free Will Baptists are not guilty of re-recording tapes, but just how many of our choirs reproduce copies of sheet music in preparation for their special numbers — if not all year — at least at Christmas and Easter? The fact is that at least some of our choirs contribute to the \$300,000.00 loss that the sheet music industry suffers each year.

As strange as it may seem, Christian people can justify, ignore, and explain away until finally an act or principle does not seem wrong anymore. Such is

## **"Have You Heard the Latest?"**

**This statement nearly always precludes gossip. What's your reaction to it? Do you "perk up" your ears? Many do and thus begins the undermining of countless good reputations.**

By Homer Young

Gossip is one of Satan's greatest weapons. It is a thief of character.

Men work together with great ease because they have confidence in each other. Families get along well as long as there is mutual trust between husband and wife or parent and child. When members of a local church have faith in each other, the cooperation is beautiful. But, let Satan attack the job, home,

church or any other area where confidence is needed with the weapon of gossip, and he can soon make havoc of a wonderful organization.

A gossip, as defined for this article, is "a person who chatters or repeats idle talk and rumors about others."

There are truths that should be told. There are men who must be stopped. This truth can be seen in relationship to law enforcement. Some men will not stop without force. In various other areas, too, our concern for others

should lead us to speak. Paul faced this situation when "Alexander the coppersmith did me much evil . . . of whom be thou ware also . . ." Paul told others about this man in order to keep them from being hurt. Some truths must be told.

There are truths, on the other hand, that should not be told. Many professional men have confidential information about their clients. Often Christians also have information about others that should be held in



the case, in many instances, when copyrighted music and tapes are reproduced, copied or re-recorded.

The illegal reproduction of a copyrighted song can be termed sheet music piracy, for the Copyright Law is clear and definite. It grants to any writer, musician, artist or publisher the exclusive rights to his own material. This law is intended to protect the author so that he can profit from his labors. To copy and reproduce another's work is thievery.

### SHEET MUSIC WORTH COST

Churches are already accustomed to paying for the different ministries and services that will make the "lighthouse on the hill" more effective. Hundreds of dollars are spent each year for books and quarterlies given to each person attending Sunday School and C.T.S. Some choir directors and musicians are given honorariums for their talents. Evangelists and preachers are given love offerings for their part in helping the church win people to Jesus. Others such as secretaries, janitors and yardmen are paid to keep the ministry of the church going. When items such as furniture, painting, electrical work or new equipment are needed, the church does not hesitate to pay for these.

Yet a publisher or writer only asks that he be treated as fairly as others are treated. Because most publishers or song writers would rather not press for the enforcement of the copyright law, it is left up to the conviction or conscience of the buyer. Music is proclaimed by most church leaders as a tremendous part of the church ministry. If so, why should it take less precedence than yardwork, painting, equipment, etc. If it all belongs to the Lord, why not get all the other hired help to work without pay? If the message of a song is worth presenting, it is worth the investment.

### ILLEGALITY EXPLAINED

The only bright spot is that the average offender is not aware that he is breaking any laws. He is, however, if the music he is reproducing is copyrighted. A copyright is a statutory right obtained by individuals (writers, artists or publishers) upon compliance with the provisions of the Copyright Law to prevent the reproduction of their works without their consent. Under the existing Copyright Law, the copyright owner has the exclusive rights to print, publish, copy and sell their copyrighted work. Among other rights possessed by the copyright owner are exclusive rights to translate and dramatize literary

works, to arrange and adapt musical compositions and to perform the works in public for profit. In the case of musical dramas, the copyright owner controls both profit and non-profit performances.

The first Copyright Law in the United States was enacted in 1790. The small print at the bottom of the page of music serves notice to the user that the music he is performing is fully protected by the Copyright Law. Thus, the user is reminded that the music has guidelines and limitations. If a work is published and does not carry the copyright notice in one of the prescribed places, the work is then in the public domain, and the Copyright office cannot register the claim.

Most authors write music to provide their living; some have worked their way to a fine income, but there are still those who need all the financial remuneration they can get. Musicians and publishers have to realize a profit to stay active in their business. Congress has sought to protect them.

With the availability of copy machines and the introduction of new and better songs, coupled with the growth of many churches, the

(Please turn to page 11)

confidence. That "It is the truth" does not give one the privilege of sharing it with every Tom, Dick, and Harry that comes along. There is no need to kick a fellow simply because he is down. The Christian admonition is to "bear one another's burdens." Some truths definitely should not be told.

There are many reasons people gossip. It appears that some want to spread information to make themselves look good. Jealousy, especially among the brethren, is often an underlying cause. "That church is really doing well." "Yes! But they gained from another church," or "All they have are bus children," or some other derogatory

remark against the pastor and the church is sounded out. It seems to be a difficult task to praise and pray for a brother when his work is progressing better than the work we are doing.

We use all kinds of excuses to spread our gossip and seldom think of the far-reaching effect it can have. "Now I'm only telling you this so you can pray about it," or "I love this person but did you hear about..." are only two ways to begin conversations that ultimately lead to the undermining of someone's reputation.

The sad commentary on gossip is that it reaches down to a person's character and ruins his reputation among those he needs to influence. A pastor friend of mine in another denomination had to leave the state recently because of talk about him. He may have been guilty, but again he may not have been. The effect on him, his family, the church, and all concerned was the same whether he was guilty or not.

How many great men and women of God lay prostrate each night in a stream of tears, trying to understand why they are victims of lies and gossip.

We expect gossip from liars, cheaters, and men and women of low character. To some degree we expect it in politics and public life. No gossip, however, is as vicious as that which comes from God's own people.

Satan will not need an army to accomplish his work. All he needs is an army of Christians who give him their tongues for "idle talk and false rumors." Gossip can and has wrecked marriages, destroyed pastors, turned children against parents, and broken the hearts and destroyed the futures of innocent people.

We cannot afford to gossip. It matters not whether the gossip is true or false. We need to defend, pray for, and uphold our brethren in the Lord. If you can't prove it, don't tell it. If you can prove it, pray about it. Let's stop the gossip. The place to begin is with you.

*ABOUT THE WRITER: Mr. Young is pastor of the Capitol Hill Free Will Baptist Church in Oklahoma City. A graduate of Tulsa University, he currently serves as moderator of the Oklahoma State Association and is a member of the National Sunday School Board.*



## LT. GOVERNOR SPEAKS AT ALABAMA CHURCH; INVITED BY MASTER'S MEN CHAPTER

BIRMINGHAM, ALA. — Alabama Lieutenant Governor Jere Beasley and Mrs. Beasley recently shared their personal testimonies with the congregation of Forestdale Free Will Baptist Church here. Invited as guests by the Master's Men chapter of the church for this special Sunday service, the state leader and his family made a spiritual contribution to the service, according to James Beasley, Activities Vice-President of the Master's Men.

The appearance of the lieutenant governor was only one of many projects the Master's Men chapter has engaged in during the past months. A major undertaking was the purchase of a bus for the church. The cost of that project was approximately \$3,000. The group has also given financial assistance toward the construction of a residence for the superintendent of the Alabama Free Will Baptist Home for Children and the purchase of a water filter system for the home. They also contributed funds for the 3rd addition to the church complex.

Starting with 11 charter members in 1968, the Master's Men chapter at Forestdale Church now has 30 members. The average attendance for the past 6 months has been 21.

With an approximate gain of 2 new members each month for the past 6 months, D. C. Johnston, president of the group, attributes this increase, "to

the fact that our Master's Men have many things in common. One of these things, I feel, is the spiritual love and genuine concern each member has for the other."

The Reverend Jack L. Rollins, pastor of the church, is pleased with the church's progressive Master's Men organization. He comments, "I have

always contended that the true strength of any church's evangelistic endeavor lies within the resources of its men. The Master's Men, without a doubt, has been a great source of strength to our over-all church evangelistic efforts. Their contributions toward the work of the Lord, both within our church and in the community, have been immeasurable."

(Additional Newsfront items on page 12)



FREE WILL BAPTIST

**newsfront**

### INCORRECT ADDRESSES PROVING COSTLY

NASHVILLE, TENN. — Each week the departments of the National Association have returned to them numerous pieces of undelivered mail. Often the returned mail is marked "No such number," "No such street," "Addressee unknown," or "Addressee moved, left no forwarding address." This is a waste of time and postage.

To help reduce waste, increase efficiency, and cooperate with the U.S. Post Office, each national department requests that all correspondence carry the complete address of the sender. This includes street number and name, apartment number, and/or rural route designation with box number, and correct zip code. An accurate return address will assure a faster reply and a more certain delivery of future correspondence from the concerned division of the national work.

Most of the national departments will now be using computers to compile and store information. It is very essential that correct address data be

collected and duplicate names be removed.

Each reader is requested to check the mailing label of this issue of CONTACT for accuracy in all the details of the address and in the spelling of each item. If the address label is incomplete or inaccurate, please send the correction to CONTACT, P.O. Box 1088, Nashville, Tennessee 37202. Please extend the same cooperation to other departments in regard to all classes of mail.

It is further requested that incoming envelopes bear the name of the particular department with which one wishes to communicate or to which a contribution is being sent. Much time can be saved if correspondence can be directed to the intended department rather than having to be re-routed from another department.

Reader cooperation in each of these areas will be greatly appreciated.



L to R: Mrs. Beasley, Lt. Governor Beasley and James Beasley, Activities Vice President



**1974 Theme:**  
**GROWING TOWARD MATURITY**

**THANK GOD**

for the evidences of His blessings upon our denomination during this past year.

**PRAY FOR**

the leadership of the Holy Spirit as the Executive Office of the National Association and the steering committee of Kansas co-ordinate plans.

**PRAY FOR**

spiritual results in the lives of the 5,000 persons expected to attend this 38th annual convention.

**PRAY FOR**

each of the convention speakers and other program personalities.

**PRAY FOR**

the National Youth Conference meeting simultaneously July 14-18 and W.N.A.C. meeting July 16.

**SPEAKERS:**



**RUE DELL SMITH**  
Pastor, First FWB Church  
Purcell, Oklahoma



**CALVIN EVANS**  
Pastor, Union FWB Church  
Wheelersburg, Ohio



**LEROY FORLINES**  
Faculty, Free Will Baptist  
Bible College  
Nashville, Tennessee



**RAYMOND RIGGS**  
Pastor, Central FWB Church  
Royal Oak, Michigan



**MELVIN WORTHINGTON**  
Pastor, First FWB Church  
Albany, Georgia



**NATIONAL ASSOCIATION OF FREE WILL BAPTISTS**

**July 14-18, 1974 / Century II / Wichita, Kansas**



**NATIONAL ASSOCIATION OF FREE WILL BAPTISTS  
APPLICATION FOR HOUSING RESERVATIONS**

Wichita Kansas

July 15-18, 1974

Please fill out form completely and mail to:

F.W.B. Central Housing Bureau  
Chamber of Commerce  
350 West Douglas  
Wichita, Kansas 67202

ALL RESERVATIONS MUST BE CLEARED THROUGH THE F.W.B. CENTRAL HOUSING BUREAU. Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms requested. If it is necessary for you to cancel a reservation, please notify the Housing Bureau

promptly. At least four choices of hotels/motels are desirable. Reservations will be filled in order of receipt. Make your reservations before June 28, 1974. Confirmation will be sent after May 1, 1974. Reservations will NOT be accepted by telephone.

ACCOMMODATIONS DESIRED:

RATE DESIRED

_____ Room(s) for one person (one full size bed)	\$ _____ to _____
_____ Room(s) for two persons (one full size bed)	\$ _____ to _____
_____ Room(s) for two persons (two double beds)	\$ _____ to _____
_____ Room(s) for ( ) three or ( ) four persons (two double beds)	\$ _____ to _____
_____ Room(s) with twin beds for two persons	\$ _____ to _____
_____ Suite-Parlor and ( ) one bedroom ( ) two bedrooms	\$ _____ to _____

HOTEL	1st choice .....	3rd choice .....
OR		
MOTEL	2nd choice .....	4th choice .....

Planned arrival date .....	time ..... a.m. .... p.m. ....
Planned departure date .....	time ..... a.m. .... p.m. ....

NAMES OF OCCUPANTS	Street	City	State	Zip
1 _____				
2 _____				
3 _____				
4 _____				
5 _____				
6 _____				
7 _____				

(Names of all parties must be listed. Please print names and complete addresses. Bracket the names of those staying in the same room. We cannot confirm unless rooms requested balance with number of persons listed.)

SEND	Name _____
CONFIRMATION	Address _____
TO:	City _____ State _____ Zip _____



# hotels & motels

	SINGLE	DOUBLE	TRIPLE	QUADS
BROADVIEW HOTEL (National Youth Conference Headquarters)	\$14	\$17	\$19	\$19
HOLIDAY INN MIDTOWN (Children under 12 free in the same room as parents)	15.75	18.75	21.75	24.75
HOLIDAY INN PLAZA (Headquarters hotel; children under 12 free in the same room as parents)	17	20	23	26
RAMADA INN CENTRAL (Children under 12 free in the same room as parents)	16	20	23	23
REGAL INN	15	18	21	24
TOWN HOUSE MOTOR LODGE	12	15	18	21

NOTE: Youth groups of 10 or more who are traveling and staying together during the National Youth Conference can qualify for special room rates. For full information write NYC '74 Office, P.O. Box 1088, Nashville, Tennessee 37202. All arrangements must be made through this office prior to June 14.

## CHRISTIAN PIRACY . . .

(Con't. from p. 7)

reproduction of music is a growing problem.

In the background looms yet another problem. Since many of the copies are made at a member of the church's place of employment, this also involves more stealing. Many songs to be reproduced have two or more pages, and this involves several sheets of paper at the employer's expense. There is also added expense in operating the copy machine. Then when one considers the company time spent to make the copies, more and more becomes involved.

## ALTERNATIVES TO PIRACY

What can be done about the problem? Must a choir resort to using the church hymnal instead of using the newer, sheet music songs? No! First, those involved will have to be willing to see the truth of the matter and then look for ways to remedy the problem. Here are some alternatives:

- Put the church music needs in the church budget.
- There are many good books available now with some of the latest songs included. The books will cost a little more, but the price per song will be much cheaper than sheet music.
- Neighboring sister churches can trade sheet music.
- A song filed away for a period of time and then reused is usually very effective.
- Last, if special permission is needed, the publisher or writer, if contacted, is usually willing to help in any way he can.

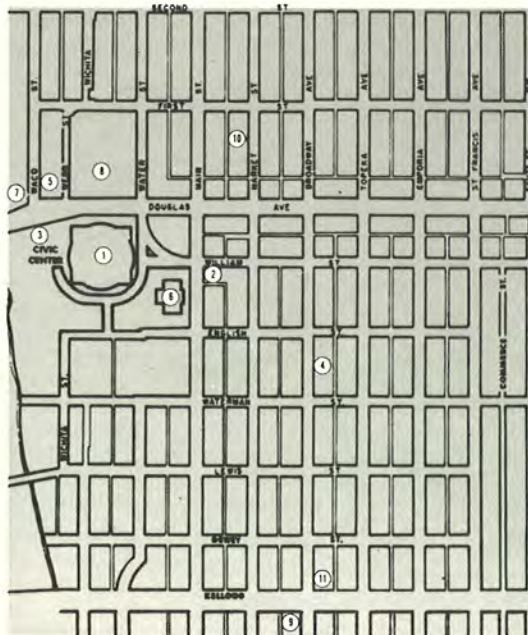
Either knowingly or innocently, those who make a practice reproducing sheet music, song books or recorded tapes would be wise to take a long look at what they are doing. With our adversary, the devil, constantly on our heels, we Christians have enough problems dealing with accidental mistakes and sins. We must avoid every known questionable activity so that our testimony will be blameless before the world.

*ABOUT THE WRITER: Mr. Gibbs is pastor of the Good Springs Free Will Baptist Church, Pleasant View, Tennessee. An alumnus of Free Will Baptist Bible College, Nashville, Tennessee, he is moderator of the Cumberland Association.* ▲

## core area points of interest - WICHITA

(keyed to core area map)

1. Century II — Convention & Cultural Center
2. City Hall
3. Rosati Sculpture
4. Union Bus Station
5. Visitor's Information Bureau — Chamber of Commerce
6. Wichita Public Library
7. Broadview Hotel
8. Holiday Inn Plaza
9. Ramada Inn Central
10. Regal Inn
11. Town House Motor Lodge



Location not shown:  
Holiday Inn  
Midtown  
(approx. 2 miles from downtown)





## THOMAS MEMORIAL CHURCH SHOWS SIGNIFICANT GAINS

HUNTINGTON, W. VA. — 1973 was a year of victories for Thomas Memorial Church, according to Pastor Carl Vallance. "The faithfulness and friendliness of our people last year resulted in a direct increase in the ministry of winning souls," observed Mr. Vallance. "In 1971, there were 38 saved. 1972 saw an increase to 49 persons saved. The Lord really blessed in 1973 when we saw 98 persons saved."

Average Sunday school attendance last year was 298. The 1973 weekly increase in attendance over the previous year was 22. The number of visitors per Sunday averaged 23.

"CONTACT staff appreciates receiving such encouraging church reports," voiced Rufus Coffey, Executive Secretary, after reviewing Pastor Vallance's annual report. "If each church will reach just 10 souls a year, we will double our membership in 10 years. It's encouraging to see our churches set goals and consistently reach them." The National Association adopted a goal at their 1973 meeting to

reach "200,000 more by 1984."

Mr. Coffey further urged our churches to join the *100 Club* this year to reach 100 new souls for Jesus Christ.

## TENNESSEE PASTOR WITH THE LORD

NASHVILLE, TENN. — George Ludwig, 61, pastor of the Gorman Free Will Baptist Church near McEwen, Tennessee, died February 9, 1974, as a result of a stroke suffered the day before.

During his 31 years in the ministry, Mr. Ludwig pastored churches in Georgia, North Carolina and Tennessee. He was in his second year of service with the Gorman congregation. A native of Columbus, Mississippi, he attended Free Will Baptist Bible College in Nashville.

Funeral services were conducted February 10 in Ashland City, Tennessee. Burial took place in New Bern, North Carolina. Surviving are his wife, Lucille, two sons and a daughter.

## MISSISSIPPI PIONEER PROMOTED TO GLORY

AMORY, MISS. — The 55 year ministry of M. L. Hollis, 74, ended suddenly by death February 18, 1974, while the Free Will Baptist pioneer was working in the yard of his home.

Brother Hollis was known as a church organizer, having begun 24 Free Will Baptist works during his ministry. As far as is known, this is the largest number of churches organized by a contemporary Free Will Baptist minister. An active participant in denominational ministries, he holds the distinction of serving as the first chairman of the National Home Missions Board, organized in 1938.

Mr. Hollis was used extensively as an evangelist in the denomination and became known for his prophetic messages. He recently stated he had held revivals in 23 states, baptized more than 6,000 converts and received into Free Will Baptist churches over 10,000 members. He was serving as part time pastor of the Damascus Church in Meridian at the time of his death.

Funeral services were held in Amory February 20 with the Reverend Homer Willis of Nashville, Tennessee conducting. Burial was in Amory. His wife survives.

## Other Easter Poems

### EASTER ACROSTIC

E is for EMMANUEL who arose that Easter Day.  
A is for the ANGEL in the tomb in which He lay.  
S is for SALVATION that was given to us free.  
T is for the TORMENT Jesus bore for you and me.  
E is for ETERNAL, the Praises we shall sing.  
R is for REUNION on the day we meet our king.  
Oh, what a happy morning  
When the dead in Christ shall arise.  
We'll sing and shout and praise Him,  
When we meet Him in the skies.

By Gayle Hughes  
First Free Will Baptist Church  
Inman, South Carolina

### NOT THE CROSS, BUT THE BLOOD

O', I think of a time when the old  
rugged cross  
Played a part to rescue me;  
Tho' it had no power to pay the loss,  
And it could not set me free.

But the One who was nailed by His feet  
and hands to the old rugged Cross  
that day

Took my place at the Judgment Bar,  
And with His nail-scarred hands and  
wounded side,  
Wiped all my sins away.

There between two thieves my Savior died;  
Such love had never been known;  
No wonder, then, my Savior cried,  
"Oh, Father, don't leave me alone."

No wonder He wept when He saw the Cross —  
A place where sinners must die;  
When God turned His back,  
Death sent her sting; it made my Savior  
cry.

It was not the old rugged Cross when  
He bled and died  
That saved my sinsick soul;  
It was that precious blood from His  
wounded side  
That made me completely whole.

O', that old rugged Cross — that  
blood-stained cross.  
That crown of thorns He wore!  
There they pierced His hands with the  
nails of sin,  
And my load of guilt He bore.

That mob cast lots for His vesture there;  
A garment for sinners to see;  
It was seamless, stainless, holy and rare;  
He paid the old debt for me.

It was not the Cross that saved me;  
The Plan I clearly can see;  
The blood He shed of crimson red  
Bought pardon and peace for me.

By E. L. Wright, deceased  
Submitted by daughter,  
Mrs. Lee Roy Lewis,  
Columbus, Miss.



## THIS SUMMER CAN BE DIFFERENT

By Sam Johnson

There is more leisure time for the average family in the United States today than we have ever known in our history. We have seen the work week shrink to 40 hours and even to 32 hours in some areas and occupations. At the same time the annual vacation periods for many have increased to 3 and 4 weeks or even more. It doesn't take nearly so long to provide the basics of life as it did only a few short years ago, and now we are faced with how to use leisure time. By definition, our leisure time is that time we have left after subtracting time for our jobs, sleeping and other daily routines.

How can a Christian family spend this leisure time in a way that will please God and be pleasurable for everyone involved. We should recognize that we are accountable to God for how we use all of our time. However, this is not to say that we should not use some of our leisure time for play and relaxation. In fact studies have proved over and over again that recreation is essential to our physical and mental well being.

The use of leisure time is a broad area of study, the basis of a billion dollar industry, and something which should concern us. However, in this particular article, we will be considering primarily the Christian family on vacation with an eye to the limitations that the energy crisis may bring.

A family vacation is one of the big events of the year for the average family. It is an event that all of the family should help plan. Each member of the family from the youngest to the

oldest should be considered. Perhaps some activity or event can be planned with special consideration to each member of the family. Most activities should be planned for the general interest of everyone. The vacation affords an opportunity for the family to be together in a happy fun-filled way.

Most family vacations are one of the major investments in terms of dollars made by a family during the year. You do not have to travel far from home to realize this fact. Gas prices, food prices, motels, snacks, things to do and see, souvenirs, all of these and more reflect the inflation that we have had to live with in recent times. And in some cases it is becoming a question of whether some of the necessary items will be available at any price.

With shortages and high prices to reckon with, you will do well to give more thought and planning to this year's vacation. By giving attention to planning ahead and preparing for your vacation, you could have the best one you have ever had even in the face of difficulties. Let me share with you some vacation ideas that you might consider adapting to meet your own needs.

Free Will Baptist families have in increasing numbers in the last several years taken their vacations during the National Association in order to attend all or part of this triple-header. There are special program features for the youth, for the women and men, and for the family as a whole. This might be a great year for a group from your area to arrange for a chartered bus to take you to the National. The trip to and from Wichita, Kansas, could be a great time of fun and fellowship for the entire family. It would not take many families of four or more members to fill a bus. Ask for information at the bus depot.

In the months ahead you are going to be hearing more about the vacation attractions in your own area. It is anticipated by the tourist industry that people are going to take shorter trips this year because of the expected gas shortages. Thus the tourist industry in

your area is going to spend more of its advertising and promotional dollars to attract vacationers close by. You will probably be quite surprised to learn of the many wonderful attractions that you have missed right in your own state. Write to the Chamber of Commerce in your home town or major city near you and ask for brochures for use in planning your family's vacation. You will find dozens of possibilities within a reasonable distance. You may find that it is a lot more fun to do and see things on foot than to spend so much time driving down those long asphalt and concrete ribbons that comprise our great highway system.

On the other hand, maybe you and your family love to get out and ride. You do little traveling except on vacation, so you look forward to riding in the car together. If this is what you would like to do, then get your maps out and plan a travel trip on lightly traveled state and county roads. You will have to travel slower which means better gas mileage, and you will get to see a lot more of the countryside. Plan your trip so that when you have to stop, you can take time to visit and get acquainted with the people you meet. You may not find all the conveniences you want sometime; but relax, slow down, savour the simple things of life.

Family camping has become a major industry in our country. It is possible for you to be as simple or as sophisticated as you want to be. The equipment for camping ranges from the plainest tent to the most luxurious motor home. You can borrow, rent, or buy just about anything you want. For a place to park, write to your state parks and recreation department. You can purchase guides at the newstand that will list all of the commercial campsites and what they have to offer. Many church camps now have facilities and a program for family camping.

For the Christian family the vacation can and should be a time for renewal. It

(Please turn to page 18)

*ABOUT THE WRITER — Mr. Johnson is Executive Director of Hillmont Camp, Inc., White Bluff, Tennessee, a ministry devoted to the advancement of Christian camping. He is vice president of Christian Camping International and serves as managing editor of the CCI Magazine. The Free Will Baptist layman formerly served as director of the denomination's Church Training Service Department.*



# "... COME BY THE BOAT" OBSCURE IN MEANING

By Dr. Robert Picirilli

I fear that a lot of people read, in Acts 27, the description of Paul's shipwreck without ever understanding many of the terms and expressions. Reference to the original Greek words sheds light on many of these details.

For example, we read in verse 16, "We had much work to come by the boat." I have an idea that the meaning of this is often obscure. People probably think "the boat" refers to the one Paul was on. But that is not the case, and the Greek words clear up the confusion.

First, notice they were on a "ship" (verse 6). Verse 15 indicates the "ship" they were on was caught in the storm and let drive. The seventeenth verse says they undergirded the "ship." The Greek word used for ship in these verses is *plouon*.

But when verse 16 says they had much work to come by the "boat," the word is *skaphe*, an entirely different

word. This word refers to a small boat, a skiff or rowboat that was being towed behind the ship. You see, a large ship would not be able to move, in harbor, right up to the dock. It would anchor out in deeper water, and the people would go back and forth to the land on the small boat.

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## **gems**

from the  
Greek New Testament

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That is what is involved in Acts 27. Remember the ship had been anchored at "Fair Havens" on the underside of the island of Crete. And in that harbor they had kept the small boat tied to the ship to use in getting back and forth. Then they decided to raise anchor and move slowly a few miles around to the western end of Crete which was a better harbor to spend the winter in. Rather than bringing the little boat on board, they obviously decided to tow it for that short distance.

When, however, the storm came up and they were driven into the open sea, they desperately wanted to get the little boat hoisted on board where it usually stayed. They might need it later as a lifeboat. So, with great effort they "came by" the little boat — that is, they got it aboard and made it secure. You will notice the "we," by the way. Clearly Luke himself had to pitch in with this difficult task they barely succeeded in!

This little boat comes into the story once again in verse 30. When they anchored off a strange coast fourteen days later, the crew members (shipmen) figured they had better grab the little boat and get away before others saw them. So they went forward where the little boat was stored and, in the dark, were lowering it over the side to make their own selfish escape. The centurion learned of their effort and rushed to cut the ropes and let the little boat fall, useless, into the sea.

So keep the "boat" and the "ship" distinct when you read the chapter, and the picture will be clearer.

## The Son Shall Make You Free

By Leroy Forlines

In John 8:36, Jesus said, "If the Son therefore shall make you free, ye shall be free indeed." The Christian is free in two senses: (1) He is freed from the guilt of his sin. (2) He is freed from the kind of life that he once lived.

Freedom from guilt is stated in John 3:18: "He that believeth on him is not condemned." Paul said, "There is therefore now no condemnation to them which are in Christ" (Romans 8:1). The sentence of eternal death has

been removed from the believer.

Freedom from guilt is a glorious truth. It changes our destiny. It means the difference between spending eternity in hell and eternity with Jesus.

Freedom from a life of sin is also a glorious truth. We are not the kind of person that we once were. As Paul said, "Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new" (II Corinthians 5:17). There has been a basic change in our nature. Through repentance we have taken a new direction in our mind, heart, and will. We practice righteousness, not sin (I John 3:10).

The Christian disowns his former sin and has disassociated himself from it. He has declared war on sin. He has taken up the banner for righteousness. He is no longer the kind of person he once was. The person who was once a liar and has been set free by Jesus is no longer a liar. He is an honest man. The adulteress who has been set free by

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## CHRISTIAN DOCTRINE

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Jesus is no longer an adulteress. She is pure.

Being made free by Jesus changes the kind of person we are and should change the way we look at ourselves. After his sin with Bath-sheba, David prayed, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalm 51:7).

In a context that makes it clear that the Christian does not practice sin, but practices righteousness, John says, "He that doeth righteousness is righteous, even as he (Jesus) is righteous" (I John 3:7). The Christian is a righteous person. He is not properly referred to as a sinner. He is not totally free from sin, but he does not practice sin. He is basically righteous. The weight of past sins need no longer be a weight around his neck. He has been set free by the Son.





## WORDS FOR WOMEN

# Coping with the 'Cr-runch'

By Heddy Chapman

("... the battle is not yours, but God's . . ." II Chronicles 20:15)

In recent months when the word *crisis* has become part of the daily mass media, it is interesting to note the various methods employed or resorted to by man in an effort to avoid being crushed by his own spectacular achievement in progress.

However, as a Christian, I must admit it is not the national "crunch" (concerned though I am) that troubles me most in daily living but the pressing, personal complexities that would rob me of the serenity that God wills for His children to enjoy and share.

Even former missionaries can chafe in the midst of enforced inactivity. In my case, this was due to years of crippling arthritis, which can halt or impede a lot of "moving parts." I never was one for sittin' and knittin', but now I'm delighted to find that I can handle a small hand loom.

"I've decided to make an afghan for our old, brown sofa," I recently announced to my Scottish spouse (also household *economist*).

"About time," he grunted. Then he said with a grin, "And how many decades have you had that wool (yarn)?"

"One," I remembered, "since 1964."

Long convalescences bring many lessons. I've learned that God is ever lovingly faithful; He is always on time, and His Word is infallible. Unfortunately, there's the human side of me that must surely give Him a "hard time."

Not many months ago I was faced with a particularly problematic challenge. The fact that my formerly strong hands and sturdy feet would have eventually solved these problems only increased my growing sense of

frustration. Doors that seemed wide open in answer to prayer quietly closed.

"What *am* I supposed to do, Lord?" I finally prayed in desperation. I took a Scripture verse from my promise box. It read:

"Continue in prayer and watch in the same with *thanksgiving* . . ." (Colossians 4:2).

"With *thanksgiving*? For *this* trial, Lord?" I protested glumly.

However, I knew I had come to the end of myself; I could only wait before Him for guidance and reassurance ("especially *reassurance*, Lord"). When the answer came, it was a loving, gentle rebuke from deep within my own remembrance, "The battle is not yours; it is the Lord's" (from II Chronicles 20:15).

"Thank you, Lord," I murmured, chastened but comforted, and fell into a deep sleep.

Soon new, unexpected, rewarding doors began to open . . .

Life for all of us has changed drastically within the last decade. Some of you dear mothers must daily prayerfully send your children into the dark with only a flashlight to guide them; some of you grimly inch your way through miles of snarled, congested traffic. Others of necessity must stay within your own walls and face the inner foes. A real battlefield — this life. But the battle is not *ours*; it is God's.

(A note to housebound friends: whenever you hear the cr-runch of boots upon the snow, remember, they also serve who sit and knit and sew. Especially those who pray.)

**ABOUT THE WRITER** — Heddy (Betty) Chapman, member of Bethany Free Will Baptist Church, Norfolk, Virginia, has served one term as a missionary to British West Africa. She is the author of *SCOTCH LOVE*, her personal story of what God has accomplished in her life as a result of her crippling rheumatoid arthritis.



## HONOR TO WHOM HONOR IS DUE....

"In order to express a denomination wide concern for our servicemen and women, we recommend that the last Sunday in May be designated as Servicemen's Sunday. We encourage our churches to plan special recognition on this Sunday to those in the armed forces from our churches, and pray for those evangelical chaplains who seek to preach Christ to men and women far from home."

Resolution passed by the Woman's National Auxiliary Convention in July, 1973.

## Servicemen's Sunday

### May 26, 1974

For more information, write:  
WNAC, P.O. Box 1088  
Nashville, Tennessee 37202



# THE AXE HEAD

By Jo Ann Hurst

The young man laid his cap and gown aside and relished a moment of rare quality because he had realized one goal in life — his formal education. Reaching this milestone had not been an easy accomplishment, but the young man took no pride in that. He knew the achievement was seldom accomplished easily by any man, so he had no glory due him.

Many people had been kind to the young man and had praised his work as an aspiring minister of the Gospel. But the young man did not know — nor did he wish to — just how great was his praise among those who knew him.

"He is keen of mind," said his professors to one another. He was sharp in awareness and perception. He was solid in theology. Looked upon with great expectation, he was as a bright, keen axe head, honed to a fine edge. He would go out into the forest of the world and fell the giant trees which bore evil. He was made of the best tempered steel. He would do well, this young man.

When this servant of God returned home, he was welcomed by loving friends. His parents watched him with modest pride as their hearts overflowed with thanksgiving that the Lord had

chosen their son for His service. The young man married the girl of his dreams, and she walked beside him evermore.

Then it was that a small town church sought the young man as their pastor. Pay was poor and the work was hard, but he was not afraid. He inquired of the Lord, and the Lord directed His messenger to the small church. So he went. He worked extremely hard in the little church. He visited, planned, organized, and preached the Good News that burned always in his heart. Many whose lives were crippled with sin came to hear the young man and took hope in the words he preached so fervently. After a while, the little church was not little anymore.

A pressing urge pounded away in the heart of the young man. This unexplained yearning set in motion a prayer expressed in an ancient hymn, "My Jesus, as Thou wilt. . . ."

When the young man heard of an area that needed a minister, he asked the Lord if he should go; and the Lord said, "Go." It was not important that the place was far away in a foreign land. The hammering urgency in his heart was silenced, and the plans and preparations brought exciting release in its place.

So the young man went with his family — for now they were three — to

the strange land. He learned the language and customs of the nationals and gave them the transforming message that burned continually in his heart.

The work was difficult at times in the land where the young man's God was unknown. He had to prove himself trustworthy and genuine to gain the people's confidence, and that took a long, long time. The little family was lonely, too, sometimes. He wished that their families might look into the face of their newborn daughter and that their son might know that special thrill when one romps in the park with grandpa and is rocked to sleep in grandma's loving arms.

Furlough time came. They left their station in the Latin land reluctantly. They eagerly looked homeward and found warmth and welcome on every hand. But the year at home was not easy. It was difficult indeed to make people see that he was not a hero to whom God had given special powers.

God's missionary had to show people across the land that he was a preacher who preached in the place God assigned him, just as many pastors minister in God's assigned spot. He did not want to be a hero, high and lifted up. Rather, he wanted to express the burden of his life to them. He wanted fellow believers to love the people of his foreign parish so much that they would pay the cost to send him with the good news message that burned daily in his heart.

Christians, however, did not seem to understand the missionary. They wanted to hear how he escaped the poisonous snakes, not how the natives inquired about his God. The sharp axe head was pitted with disappointment.

## SENATOR HATFIELD PROPOSES DAY OF PRAYER

WASHINGTON, D.C. — Sen. Mark O. Hatfield of Oregon has proposed that Congress declare April 30, 1974, as a National Day of Humiliation, Fasting, and Prayer.

Based primarily on such a resolution written by Abraham Lincoln in April 1863, Senator Hatfield's, resolution calls for Americans "to humble ourselves as we see fit, before our Creator to acknowledge our final dependence upon Him and to

repent of our national sins."

The preamble to the resolution points out that America needs to hold such a day not only because all nations "owe their dependence upon the overruling God" but also because, while America has been "the recipient of the choicest bounties of Heaven," she has become self-sufficient, proud, and selfish.

Senator Hatfield is an active Christian lay leader. ▲

## Currently . . .

(con't. from p. 20)

### CHARTER A BUS

A church or an association in an area with a heavy concentration of Free Will Baptists might well consider chartering a bus or an airplane for transportation to the National. Lester Horton, a pastor in the Maryland State Association, has announced a chartered bus will depart from Fairwood Free Will Baptist Church in Fairfax Station, Virginia, on July 13 bound for the Sunflower state.

### WICHITA IS WAITING!

We recommend that traveling plans to the National be made on the current



A mixture of sadness and joy welled up within his heart as he bade farewell and went again to his field of labor, sad because his parents were old and infirm. The man of God rejoiced, however, when he thought of his Latin friends.

So it was recorded that the man was working among "the heathen." Through the years it was reported that a few more souls had believed in his Christ.

Friends at home rejoiced that the man had three fine children, and they wept in compassion when his parents died in his absence.

Finally, when God's missionary was old and weak in body, he returned home to stay. Then it was that he knew it costs more to serve the Lord in old age than in youth. For when he said goodbye to his beloved mission church, his own children stayed behind. They had married converts from the culture where they had been reared. They would stay in the foreign land and continue to tell the good news that burned always in their father's heart. His grandchildren would never know him. The old man wept one tear.

Feeble and weak, the old man returned home and soon afterwards he buried his faithful wife. He found among her treasurers an old and faded letter which some friend had written about the young man he had once been. "He is a strong and keen axe head, honed to a fine edge," the letter read. The old man smiled. If he were an axe head, he thought to himself, then there

*ABOUT THE WRITER: Mrs. Hurst is the wife of Joe T. Hurst, pastor of the First Free Will Baptist Church, LaVergne, Tennessee. She is employed with the federal government.*

assessment that adequate gasoline will be available in July. The Free Will Baptists of Kansas are anxious to be your hosts!

### "THOU SHALT NOT STEAL"

Thus reads the fourth commandment.

Some people think that taking an item from another person constitutes stealing. Some people feel the item taken must be of certain monetary value before such an act can be considered stealing. I have long thought this commandment encompassed more than just taking a tangible item belonging to another. That belief prompted the theme of this issue. ▲

were many chips on the edge. Great jagged holes were there where the stony adversaries had prevailed. Many pit marks were etched from the struggles and disappointments through the years. But there were no regrets.

The old man closed his eyes that he might take a little rest. Thus, they found him on the morrow, with his hands folded gently across his breast where the message of good news had burned always in his heart. ▲

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

### COOPERATIVE PLAN OF SUPPORT

January-February, 1974

#### RECEIPTS:

	Jan.— Feb. '74		Jan.— Feb. '73		Yr. to Date
	Coop	Design.			
Alabama	\$ 972.04	\$ 4.00	\$ 941.88	\$ 972.04	
Arizona	122.00	...	96.50	122.00	
Arkansas	1,682.34	182.60	1,808.20	1,682.34	
California	1,034.73	...	1,240.36	1,034.73	
Florida	2,567.36	5.00	2,374.62	2,576.36	
Georgia	344.53	...	1,595.87	344.53	
Idaho	43.87	...	232.75	43.87	
Illinois	2,249.03	...	3,076.10	2,249.03	
Indiana	203.75	...	...	203.75	
Kansas	162.60	...	...	162.60	
Kentucky	35.00	...	375.19	35.00	
Maryland	70.00	...	174.49	70.00	
Michigan	41.11	...	45.20	41.11	
Minnesota	35.90	...	73.16	35.90	
Mississippi	148.27	...	166.08	148.27	
Missouri	5,729.15	5,729.15	5,801.62	5,729.15	
North Carolina	390.14	188.14	330.00	390.14	
Ohio	1,275.83	...	1,586.40	1,275.83	
Oklahoma	4,881.61	4,709.92	3,484.07	4,881.61	
Tennessee	666.56	...	483.58	666.56	
Texas	564.76	...	458.38	564.76	
Virginia	79.92	...	210.43	79.92	
West Virginia	57.33	57.33	25.00	57.33	
Wyoming	25.00	25.00	...	25.00	
<b>Totals</b>	<b>\$23,382.83</b>		<b>\$24,579.88</b>	<b>\$23,382.83</b>	

#### DISBURSEMENTS:

Executive Dept.	\$10,077.84	\$1,445.74	\$ 8,433.37	\$10,077.84
Foreign Missions	4,508.82	3,517.14	5,121.60	4,508.82
Bible College	3,071.72	2,066.59	4,498.20	3,071.72
Home Missions	2,589.41	1,891.48	3,228.39	2,589.41
Church Train. Serv.	1,464.22	886.79	1,442.58	1,464.22
Retirement & Ins.	1,038.48	653.53	1,088.52	1,038.48
Layman's Board	422.68	268.72	590.17	422.68
Commission on Theo- logical Liberalism	120.20	81.69	177.05	120.20
Miscellaneous	89.46	89.46		89.46
<b>Totals</b>	<b>\$23,382.83</b>		<b>\$24,579.88</b>	<b>\$23,382.83</b>



## CHURCH PERSONNEL CHANGES

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

### PASTORATES

#### ALABAMA

Walter Jagers to Cordova Church, Cordova from Townley Church, Townley

#### ARKANSAS

Randy Scott to First Church, Tuckerman

#### FLORIDA

Robert Crawford to First Church, Auburndale from First Church, Ashland City, Tennessee

#### IDAHO

Ronnie Briscoe to Jerome Church, Jerome

#### MISSOURI

Bill Evans to Central Church, Kansas City from First Church, Farmington

#### OHIO

Fred Greene to Eastside Church, Cleveland from Central Church, Norton, Virginia

#### OKLAHOMA

Doyle Murray to Liberty Church, Broken Arrow

#### SOUTH CAROLINA

David Hutchinson to Lockhart Church, Lockhart from Christian Home Church, McDavid, Florida

#### TENNESSEE

Terry Boyd to First Church, Ashland City from Horton Heights Church, Nashville

#### VIRGINIA

Galen Dunbar to Bethany Church, Norfolk from First Church, Hazel Park, Michigan

Don Hanna to Bloss Memorial Church, Arlington from Linneus Church, Linneus, Maine

## THIS SUMMER . . .

(Con't. from p. 13)

affords opportunities to share your faith with new people as you travel, even if it is only a stop at a small country store. The chances are you will have your own faith enriched by some of those to whom you offer a personal word of spiritual encouragement. A good vacation will end with your being mentally, physically, and spiritually refreshed and uplifted. Plan for these goals ahead of time, and your chances of success are immeasurably increased. Happy vacationing! ▲

## GUEST EDITORIAL

# FUNDAMENTALISM IN REVIEW

By Jack Williams

*A History of Fundamentalism In America* needed to be written. Maybe it "had" to be written. This 415 page analysis, with something for everyone, will be read and reviewed both pro and con and rightly so. Dr. George W. Dollar can be accused of nothing less than cataloging the unvarnished facts as he sees and interprets them. He leaves no group unstoned. Everybody has his day in court with Judge Dollar presiding *ex cathedra*.

Apparently by design, the publication marches up to be reviewed with a chip on the front cover. Dollar throws down the gauntlet in the preface, and it stays down until the glossary demise, somewhere in the "V" section. He never once bites his tongue for friend or foe. The book is easy to read and hard to misunderstand. Compassion is a missing note; the hint of such is equated with being "soft" or labeled "middle-of-the-roadism." Overwriting abounds; overbearing much more abounds.

Its barbed sentences plow through denominations with an angry urgency. Dr. Dollar grabs denominations and gives them a two-page shaking and



hands down his edict regarding each. His all-knowing pen writes so that a defense of any denomination is branded as compromise. One is left gasping, "can any good thing come out of a denomination?" This big volume is sure to make a lot of people unhappy. Dollar's allergy to denominations must be taken tongue-in-cheek, for the Independent "Fellowships" he reveres is but a sly way of having a denomination without being caught at it.

Dollar is familiar with denominational structure; for he has belonged to the Canadian Baptist, the Northern Baptist, and the Southern Baptist denominations, leaving them all in "disgust"; this the reader is supposed to interpret as a censure of those groups. Nought must be inferred at Dollar's lack of sound judgment for having united with these "apostate" organizations to begin with.

He writes with a tempestuous flair that rivals Garner Ted Armstrong in adjectival proliferation. But he talks plainly every chance he gets. He soundly nails Union Seminary and Harry

*ABOUT THE WRITER* — Mr. Williams, Academic Dean of California Christian College, Fresno California, received his B.S. and Th.B. degrees from Free Will Baptist Bible College, Nashville, Tennessee, and his M.A. from Sacramento Baptist College and Theological Seminary. He has served pastorates in Tennessee and Arkansas.



Emerson Fosdick. He also indicts Kant, Hegel, Bauer, Ratschl and Schleiermacher for their part in the 1875-1900 Fundamentalism betrayals. Dollar mourns the downfall of Princeton Seminary. He matter of factly exposes chinks in the armor of Fundamentalism's "Four Horsemen": T. T. Shields, W. B. Riley, J. Frank Norris and John Roaeh Straton. The way he unmasks the Keswick Charisma is noteworthy.

An in-depth section titled "Topics for Discussion and Research" proposes over a hundred wide-angled questions. His short glossary adds dimension and clarity. The "Biographical Index" is a high-water mark. It is interesting and very fitting but in need of a massive expansion, soon. The "Biographical Index" is intended to serve as a pocket-guide-to-Fightin'-Fundamentalism, but the omissions therein are as glaring as the fact that a sizeable remnant of those included seem to have been dug out of somebody's woodwork.

A major criticism of the book is Dollar's grating insistence that a pre-tribulation, premillennial eschatology is necessary to being unquestionably sound in doctrine. Dollar insinuates that the reformers did not have time to give serious thought to eschatology and were, therefore, amillennial (p. 38)! His grandstanding Chiliasm seems a bit forced and out of step.

One of Dollar's most distasteful themes is the recurring idea that to be a Baptist is to be a brawler, uncouth and devoid of social ethics. J. Frank Norris, an early Fundamentalist Apostle, comes off looking like something between a sludge pit roughneck and a Little Caesar. Dollar portrays Fundamentalist leaders as wheeling-dealing manipulators. He candidly admits that in its beginnings Fundamentalism produced erratic giants who were thrilling, yet disappointing men. The movement's formulative years are styled as "Fundamentalist Blood-lettings," "blood baths," or "Baptist jungles." This pugilistic society of "unprincipled and slanted" (p. 199) men is supposed to be an improvement over decaying Southern Baptist and Presbyterian empires.

Dollar damns denominations for "building kingdoms" while the Independent movement is blessed for

having men of organizational ability who can do the same thing (p. 263). Billy Graham takes his expected beating. It seems that Graham started the "gimmicks craze" (p. 267) and a "back to Rome" (p. 253) spearhead. Bible colleges in general have their ears painfully thumped. According to Dollar, 194 of 200 such institutions are reportedly "soft" and staffed with uninformed faculties who are non-militants. Six of two hundred make the "approved" list. Dr. Dollar also sings a verse and chorus exalting Carl McIntire.

The case for second degree separation turns out to be more of a Spurgeon note than a Scripture quote (p. 205). Even though "Mr. Fundamentalist" himself, John R. Rice, disagrees with Dr. Dollar on this point, he persists anyhow. Repetition of the same material occurs too often. One finds himself thinking this has been said before... and, in fact, it has. Dollar strains to dub "Lead on, O King Eternal" a hymn of the Social Gospel (p. 14).

Christendo, judged in light of the Independent Baptist movement, is found wanting. For that matter, so are most "Fundamentalists." Never, however, has there been a movement so dominated by mutual distrust, suspicion and fear as Dr. Dollar's Independent Baptist Fellowships.

Dr. George Dollar's tirade against Free Will Baptists prompted this review. It is difficult to understand just why Free Will Baptists were invited to this Independent Fundamentalist lynching anyhow. Dr. Dollar has both the right to his opinion of Free Will Baptists and the right to publish the same, but neither of those rights guarantees the validity of his conclusions. With unfathomed arrogance, Dollar dissects Free Will Baptists. He has done limited research under less than ideal conditions and then dares submit his 1,000 word summation as the standard by which this denomination should be judged.

Dollar purports to present a "true unbiased picture of Free Will Baptists." This is not true! His one-sided suggestions have grieved the denomination. He has ignored 250 years of Free Will Baptist heritage and

arbitrarily reduced the denomination to two dozen personalities, six publications, three colleges and declared it all an inept mass of isolationism, while hinting of dark New-Evangelical undercurrents.

And the galling part of it all is the knowledge that if a voice is raised in protest against Dollar's outrage, he has already slipped the noose onto the protestor. He's been so right about so much concerning Independent Baptists, how could he be so wrong about so much concerning Free Will Baptists? Dr. Dollar's attempt to lump Free Will Baptists with the Johnny-come-lately Independent border wars makes Dollar himself suspect. Oh, Dollar's academic pedigree is certainly not questioned, but his analysis of the Free Will Baptist picture certainly is!

He depicts this denomination as harboring a "touch-and-go attitude" with compromise. His statement is ill-fitting at best. It would be quite impossible for Free Will Baptists to please Dr. George Dollar short of forsaking Arminian theology for Calvinism and abandoning Free Will Baptist preachers to non-Free Will Baptist colleges for training.

No Free Will Baptist college is "militant" enough to properly train aggressive, hungry church builders according to Dollar. "Bosh" to that. If any college anywhere is a bastion for Biblical, God-honoring principles, it is Free Will Baptist Bible College, 3606 West End Avenue, Nashville, Tennessee.

Dr. George W. Dollar does not know what is best for Free Will Baptists. His solicitous, "It is sincerely hoped the Free Will Baptists will heed this call and obey," is hopelessly pregnant with condescension, though quite in keeping with the attitude his book parrots.

George Dollar is off in a very noisy corner with a group of pretty good scrappers, all laboring under the false assumption that they are in the center of everything, altering the course of history. He has authored a book that demands attention. When the clamor has settled, the student will discover that Dr. Dollar has made a significant contribution to church history, and the preacher will discover the same text is a must for his bookshelf. ▲

## VIEWPOINT



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## Will the Energy Crisis Affect the National Association ?

An oft asked question these days is how will the energy crisis affect the success of the 1974 National Association which convenes in Wichita, Kansas, July 15-18.

Foremost in the minds of most potential conventioners is the availability of gasoline. Several reports from national convention planners reflect an optimistic prospect for an adequate gas supply this summer. While smaller or independent gasoline stations may be limited, reports indicate the

larger major company stations will have an increased supply.

### SUPPLY VARIES

Spot checks with Free Will Baptists and others around the country indicate the supply varies according to the area in which one lives. On the East coast commuters presently have some difficulty getting gas and lines at service stations have been common. However, the further one travels West, the more plentiful the supply of gasoline becomes. There are few waiting lines and most of the time one can purchase a full tank. For this reason, it is good that our 38th-annual session is convening in a mid-western state.

Regardless of the area in which one lives, prices of gasoline and food have risen. Therefore, those attending the National will have to allow more for expenses than last year. But whether one comes to the National or stays at home, he still must contend with higher

prices.

### PLAN TO ATTEND

Representatives from the National Offices who travel about our denomination with regularity feel that anyone planning to attend the National should NOT change their plans because of the fear of gasoline shortage. At the present time, gasoline is more available and in greater quantities at stations along interstate highways. In all probabilities, this situation will also be true in July particularly since the summer months are peak traveling times. By then, interstate stations may be operating on their former 24 hour schedules. Energy Chief Simon says Sunday openings for stations will become more numerous with the arrival of summer. This seems to indicate more gas will be available especially since the foreign oil embargo has been lifted.

(Please turn to page 16)



Currently . . .

By  
**EUGENE WORKMAN**  
Administrative Editor