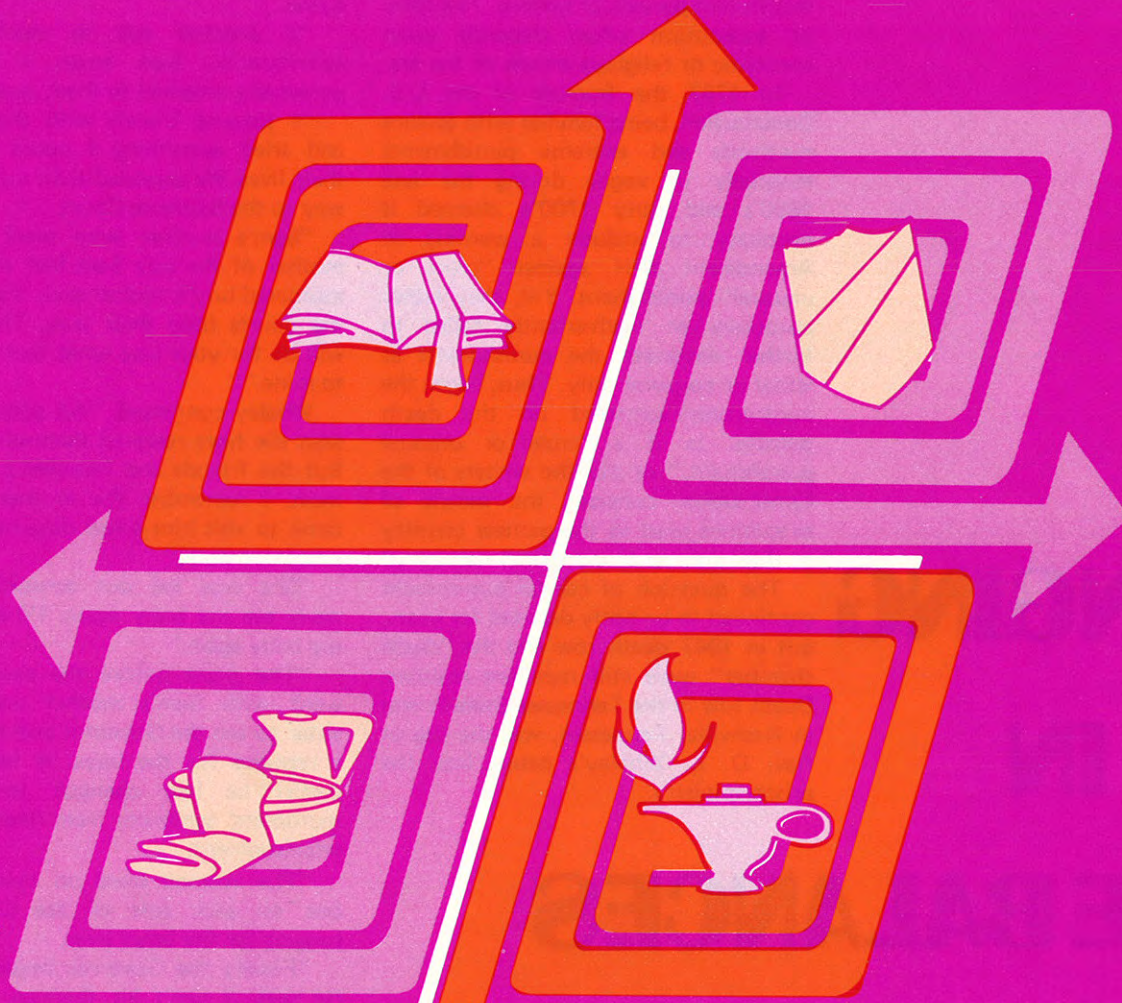


JUNE, 1975

contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS



PROGRAM ISSUE

EQUIPPING THE SAINTS

39th ANNUAL CONVENTION · JULY 13-17, 1975 · DAYTON, OHIO
NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

HANGING IN THE BALANCES

By Staff Writer

The lives of 200 people are contingent upon the outcome of Jerry Fowler's appeal to the United States Supreme Court. Mr. Fowler is a 27-year-old janitor from Raleigh, NC, who reportedly shot and killed an acquaintance over a dice game in 1973. His case, which is currently pending before the High Court, contends that the death penalty under any circumstances is unconstitutional. The 200 people whose lives hang on the decision to be reached by the court are prisoners on death rows around the United States. Whether they will be executed or spared will be decided in the coming weeks.

At the present time electrocution and asphyxiation are the techniques

employed in executing condemned criminals. However, crucifying, poisoning, burning at the stake, shooting, beheading, flaying alive, drowning, and hanging have been other popular methods of capital punishment in different periods of history. The form of execution often depends upon economic or religious trends of the era.

In 1787 the framers of the U.S. Constitution, being familiar with torture methods and extreme punishments especially in vogue during the late 1600's and early 1700's, deemed it necessary to include a warning in Amendment VIII against "cruel or unusual" punishment. Yet, they either purposely or inadvertently failed to further designate the punishments as lethal or corporal only. Thus, began the controversy centered on the death penalty. Is it a "cruel or unusual punishment," or did the writers of the Constitution consider the means of executions used in the pioneer country at that time as humane and necessary?

The question of capital punishment continued to be hotly debated for years, but in 1947 death row and the "death chamber" were still repellent realities. Death row in the Tennessee State Prison in Nashville, Tennessee, was the site of Rev. D. L. Whaley's debut into the prison ministry.

Rev. Whaley, who served as a home missionary in Alaska for 8 years and who now pastors the Bessemer City Free Will Baptist Church in North Carolina, relates in an earlier interview how he first began working with two condemned killers, whom he renames "Sam" and "Ken," while he was still a student at Free Will Baptist Bible College.

"These first boys I worked with were known as the 'Target Slayers.' They were called that because they tied a man to a tree and then shot him seven times.

"The courts enforced the law strictly then," Whaley said. "Sam and Ken pleaded guilty and were sentenced to death.

"I saw the newspaper headlines announcing these boys' death sentence.

Sam was 19, Ken was 20. That was the same night I accepted my call to the ministry.

"I began visiting the boys in State Prison weekly. At first they were sarcastic and bitter. They laughed about dying.

"I started out to reach them spiritually, but soon I became personally attached to them as well.

"I became friends with these boys and tried everything I could to save their lives. We appealed their case all the way to the Supreme Court.

"Sam's mother even went to the mother of the boy Sam had shot. The murdered boy's mother said, 'I'm letting the courts have their way. That chair will be for your boy what that tree was to mine.'"

Whaley continued, "All convicts I've seen die have resigned themselves to it. But the friends and relatives suffer the most. I remember the mother of Ken came to visit him a few days before the execution date.

"She was led out screaming, 'I'll never see my baby again, I'll never see my baby again.'

"The night before the execution I went with Sam's mother and Ken's sister to see the Governor and try to get a reprieve for the boys. A few weeks earlier he had changed two other murderers' sentences from death to life imprisonment.

"The women were on their knees, one on each side of the Governor, begging for the boys' lives.

"Finally the Governor began to cry. He said, 'I can't let them go, I can't.' Turning to the Lt. Governor, he said, 'Take them away.' He was still in tears.

"That night the boys were taken to the death house. My wife went with Sam's family but I stayed with the boys.

"The death house was a small frame two-story building. Sam and Ken were taken to the second story where they were to be prepared for the execution. Guards shaved their heads and placed them in thin gray pajamas.

"Sam said good-bye to his mother before he went to the death house. He didn't want her to see him with a shaved head and in the chilling atmosphere of the execution room.

"Sam was engaged and his girlfriend was there that night. She gave Sam a wedding band and he put it on.

"Everyone tried to joke all through the night. Ken began to get more and

The Supreme Court's current examination of the capital punishment question arouses memories for North Carolina minister.

more restless. Sam had accepted Christianity but Ken had not.

"Ken paced back and forth in his death house cell while Sam lay calmly face down on his canvas cot. Ken was nervous and his color began to change.

"Sam asked me, 'If God is so just, why does that chair have to be there?'

"I explained to him about reaping what you sow, but told him that God still loved him and would forgive him.

"He said, 'I can't wait to get to heaven.'

"Sam asked three favors of me.

"The first was to tell his mother that he died like a man. The second was to ask the warden to allow him to wear in the chair the wedding band his fiancée had just given him.

"I asked the warden about the ring and he said no. He explained that the ring would cause Sam's finger to be burned off as the electricity flowed through his body.

"I told this to Sam and he flinched for the first time during the 15-month ordeal.

"Sam looked up from his cot and said, 'Well if I must, I must.' He began to put on his shoes.

"If I can take that first step, I'll have it made,' he said.

"His final request of me was to 'Tell other boys and girls that crime does not pay.'

"I couldn't bear to watch the boys die, so I left the death house a half-hour before the execution. I prayed outside until I knew it was over.

"I think capital punishment is something we need for the benefit of society," Mr. Whaley commented.

"I know there is some injustice in the courts, but the victim doesn't get

justice; the victim of murder has no rights at all.

"The Bible says, 'He that smiteth a man so that he die, shall be surely put to death.'"

Rev. Whaley hasn't been on death row since his two-year ministry to the men condemned to die in the Tennessee State Prison in Nashville, but he has continued his prison ministry elsewhere whenever possible.

Of course, not everyone agrees with Rev. Whaley that capital punishment is of benefit to society. Opponents often quote, "Thou shalt not kill" and "Vengeance is mine; I will repay, saith the Lord" (Romans 12:19), as arguments against man's taking the life of another, even under the auspices of the law. They argue that open police protection would be more of a deterrent to crime than secret execution.

Those opponents to capital punishment appear to be victorious after a first bout. As of June, 1972, the 200 inmates of death rows all over the country have been given a stay of execution. In a 5-4 decision handed down by the Supreme Court in the case of *Furman versus Georgia*, the consensus of the Justices was that because the death penalty was applied by juries in an arbitrary and capricious manner, it violated Amendment XIV of the constitution. This amendment provides "equal protection of the law" for all persons. The Supreme Court thus construed that "even the vilest criminal remains a human being possessed of common human dignity."

Even though the proponents of the death penalty suffered a defeat under this ruling, they are petitioning for a return match. Thus, several groups, including a majority of the state legislatures, are involved in efforts to secure the reinstatement of capital punishment. For instance, employees of a medical firm in Midwest City, Oklahoma, are coordinating a drive to persuade residents of Oklahoma City and surrounding areas to sign letters

favoring capital punishment. To date 4,161 letters have been collected and sent to President Ford, Congressional leaders at the state and national levels, and members of the U.S. Supreme Court.

Mrs. Sue Young, spokeswoman for the group, states, "Ever since the U.S. Supreme Court declared capital punishment unconstitutional, murders, rapes and violent crimes have been rampant. We feel capital punishment would be a deterrent to these crimes." Mrs. Young is a Free Will Baptist, the daughter of Rev. Dennis H. O'Donnell, who is pastor of the Wolfe Free Will Baptist Church near Maude, Oklahoma.

A poll taken by the *Oklahoma Journal* revealed that more than 80% of its readers believed the death penalty for murder and rape of minors should be restored. Oklahoma previously passed new statutes making the death penalty mandatory on conviction of first-degree murder, but they have yet to be tested.

Similar laws have been passed by 30 other states as legislators endeavor to circumvent the High Court's ruling. Because the opinion of the Justices was that the death sentence was handed out as the mood hit the jury, states have passed laws regulating the meting out of punishments. In order to eliminate discrimination, execution has become mandatory upon conviction of first degree murder, murders of law enforcement officers, or rape of female minors. In an effort to reflect the will of the people, President Nixon while in office urged a mandatory death penalty for murder in the course of commitment of such crimes as skyjacking, kidnapping, bombing of public buildings, or assassination of politicians.

Even now Jerry Fowler's history-making case is pending before the Supreme Court. In this appeal the death penalty is presented as unconstitutional because it is cruel and unusual punishment. If the court makes such a judgment ruling that capital punishment is unconstitutional regardless of the method used to determine its victims or irrespective of form, the stay of execution for the members of death row would resolve into life sentences; death row would be vacated; and 200 permanent residents would be added to the prison systems of America. △

(The CONTACT staff is indebted to Jim Beamguard, staff reporter for *The Gastonia Gazette*, Gastonia, N.C. for the interview and other portions of this article which are reprinted from the February 11, 1973, issue.)

Bible Versions

PART II

By Stanley Outlaw

SAMPLE TRANSLATIONS

Since most readers probably do not have all of these translations, two verses are given from each for the sake of comparison. Understand, however, that it is difficult to see much contrast with only two verses. To give any really accurate evaluation one must look at a translation as a whole. These verses only serve to illustrate what is meant in the evaluation of each version.

The first verse illustrated is John 6:2. The Greek verbs are in the imperfect tense, which many versions do not bring out. The "following," the "seeing," and the "performing" (see my literal translation below) are viewed as having continued over a period of time, rather than just occurring in one act. Only the New American Standard Version gives the exact, literal meaning of all three verbs. The Living Bible, Williams' New Testament, the Amplified Bible, and Wuest's Expanded Translation bring out the sense of the verb tense to a more limited extent.

The second verse used is Romans 9:5. The problem here is one of punctuation. There were no punctuation marks in the New Testament manuscripts. If the translator, therefore, puts a comma after the phrase "Christ after the flesh," (see my literal translation below), then the next phrase is made to apply to Christ and says that He is "God over all blessed forever." However, if the translator puts a period or semicolon after "Christ after the flesh," then the next phrase does not assign deity to Christ but becomes merely a closing doxology. Such translation often indicates the leanings of the translators. Note that the Revised Standard Version, the New English Bible, and Today's English Version join company in refusing to apply the last statement to Christ. Strangely, The Living Bible splits the last phrase and makes the "ruling over all" refer to Christ, but makes "Praise God forever" a doxology. All other versions refer the entirety of the last statement to Christ, and thus affirm His deity.

John 6:2

My Literal Translation:

"Now a large crowd was following him, because they were seeing the signs which he was performing upon those who were sick."

Analyzed

King James Version:

"And a great multitude followed him, because they saw his miracles which he did on them that were diseased."

American Standard Version:

"And a great multitude followed him, because they beheld the signs which he did on them that were sick."

New American Standard Version:

"And a great multitude was following Him, because they were seeing the signs which He was performing on those who were sick."

Revised Standard Version:

"And a multitude followed him, because they saw the signs which he did on those who were diseased."

New International Version:

"and a great crowd of people followed him because they saw the miraculous signs he had performed on the sick."

Berkeley Version:

"A great multitude followed Him, because they saw the signs He performed on the sick."

New English Bible:

"and a large crowd of people followed who had seen the signs he performed in healing the sick."

CONTACT

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EDITOR'S NOTE: Due to circumstances, the monthly column "Gems from the Greek New Testament" was not available at press time.

Today's English Version:

"A great crowd followed him, because they had seen his mighty works of healing the sick."

The Living Bible:

"And a huge crowd, (many of them pilgrims on their way to Jerusalem for the annual Passover celebration), were following Him wherever He went, to watch Him heal the sick."

Phillips' New Testament:

"and a great crowd followed Him because they had seen the Signs which He gave in His dealings with the sick."

Williams' New Testament:

"And a vast crowd continued to follow Him, for they pressed on to view the wonder-works which He performed for the sick people."

Wuest's Expanded Translation:

"And there followed with Him a great throng because they had been viewing with a discerning eye the attesting miracles which He was performing upon those who were sick."

Amplified Bible:

"And a great crowd was following Him because they had seen the signs (miracles) which He [continually] performed upon those who were sick."

Romans 9:5

My Literal Translation:

"of whom are the fathers, and out of whom is the Christ, according to the flesh, the one who is God over all blessed forever, Amen."

King James Version:

"Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen."

American Standard Version:

"whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever. Amen."

ABOUT THE WRITER: Mr. Outlaw has taught Bible and Greek at Free Will Baptist Bible College (Nashville, Tennessee) since 1966. He is a graduate of the college and has finished classwork for the Doctor of Philosophy degree in New Testament Interpretation from Bob Jones University, Greenville, S.C. He is pastor of Pleasant Hill Free Will Baptist Church, Dover, Tennessee.

"One great source of confusion to Christians is the multiplicity of modern translations of the Scripture.

Since most Christians lack a knowledge of the original languages and do not know exactly what to look for in a good translation of the Bible, two possible dangers arise. Some are naive about translation problems and accept one version as readily as another. On the other extreme, some, because of their fear of being misled by modern translations, have totally avoided them, to the detriment of their Bible study and a better understanding of the Word of God.

It is primarily because of this two-fold problem that I have written this evaluation with the hope that it will prove helpful to preachers and laymen."

—Stanley Outlaw

New American Standard Version:

"whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen."

Revised Standard Version:

"to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed forever. Amen."

New International Version:

"Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen."

Berkeley Version:

"Theirs are the fathers, and from them in human lineage sprang Christ, He who is God over all, blessed forever. Amen."

New English Bible:

"Theirs are the patriarchs, and from them, in natural descent, sprang the Messiah. May God, supreme above all, be blessed for ever! Amen."

Today's English Version:

"they are descended from the patriarchs, and Christ, as a human being, belongs to their race. May God, who rules over all, be for ever praised! Amen."

The Living Bible:

"Great men of God were your fathers, and Christ Himself was one of you, a Jew so far as His human nature is concerned, He who now rules over all things. Praise God forever!"

Phillips' New Testament:

"The patriarchs are theirs, and so too, as far as human descent goes, is Christ Himself, Christ who is God over all, blessed forever."

Williams' New Testament:

"the patriarchs, and from them by natural descent the Christ has come, who is exalted over all, God blessed forever. Amen."

Wuest's Expanded Translation:

"of whom are the fathers, and out from whom is the Christ according to the flesh, the One who is above all, God eulogized forever. Amen."

Amplified Bible:

"To them belong the patriarchs, and as far as his natural descent was concerned from them is the Christ, who is exalted and supreme over all, God, blessed forever! Amen — so let it be."

CONCLUSION

I conclude by emphasizing that I give my highest personal recommendations to the New American Standard Version. Of all modern versions of the Bible, it seems to me that this one is the most trustworthy and the most helpful in serious study of the Scripture.

Next to this version, I would also recommend the New International Version. Though it does not take that same literal approach as does the New American Standard Version, it has been translated by conservative men who hold to the complete inspiration of the Scripture. Instead of the more strict literal approach, the translators of this version have followed a method which allows a bit more freedom of expression, while remaining true to the message of the original. Many modern scholars prefer this latter approach. Δ

PROGRAM

THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

39th Annual Convention / July 13-17, 1975
Convention Center / Dayton, Ohio

Theme: Equipping the Saints

CONVENTION HYMN: "Take My Life and Let It Be"
MUSIC DIRECTOR: Charles Hampton
ORGANIST: Jane Burden
PIANIST: Phil Long
NURSERY: Convention Center - Rooms 203-204
CONVENTION OFFICE: Convention Center Lobby

1:00 REGISTRATION: Delegates, Ministers and WNAC Convention Center: Lobby
1:00 WNAC State Presidents, Field Workers, and Executive Committees Biltmore Towers: Wright-Patterson Rm.
1:00 Youth Competition and Other Activities (See National Youth Program)

SUNDAY MORNING / JULY 13

10:00 Sunday School Biltmore Towers:
Primaries and Juniors: Dolly Stox Sheraton Room
Teens: Lorenza Stox Cotillion Room
Adults: David Joslin Grand Ballroom
10:45 Intermission
11:00 Morning Worship Biltmore Towers:
Presiding: Roger Reeds Grand Ballroom
Speaker: Roy Rikard

1:45 EDUCATIONAL SEMINARS
"Sunday School: God Needs Us Everyone"
Dr. Holland London Convention Center: Main Hall
"Plain Truth about Herbert W. Armstrong"
Jack Williams Biltmore Towers: Grand Ballroom

SUNDAY EVENING / JULY 13

3:00 Registration: NATIONAL YOUTH CONFERENCE Convention Center: Lobby
6:30 NATIONAL YOUTH CONFERENCE Keynote Speaker: Ted Wilbanks Convention Center: Main Hall
9:00 Youth Activities (See National Youth Program)

2:45 Recess
3:15 EDUCATIONAL SEMINARS
"Easy Believism"
Leroy Forlines Convention Center: Room 302
"Stabilizing a Bus Ministry"
Richard Kennedy Biltmore Towers: Grand Ballroom

MONDAY MORNING / JULY 14

8:00 WNAC Executive Committee Breakfast Biltmore Towers: Miami Room
8:00 GENERAL BOARD MEETING Biltmore Towers: Cotillion Room
8:30 Youth Competitive Activities (See National Youth Program)
9:00 WNAC Nominating Committee Biltmore Towers: Dayton Room
12:00 WNAC Executive Committee Luncheon Biltmore Towers: Miami Room

4:15 Seminars Conclude
5:00 WNAC FELLOWSHIP DINNER "The Christian Family in Today's World"
Speaker: Fred Renich Convention Center: Ballroom

MONDAY EVENING / JULY 14

7:10 Pre-Service Music Program New Horizon Trio, South Roxanna, Ill. Sounds of Peace Chorale, Wilson, N.C. Convention Center: Main Hall
7:30 CONVENTION ASSEMBLY Presiding: John Gibbs
THEME: "Equipping the Saints to Live for Christ"
Prayer
Convention Theme Song

MONDAY AFTERNOON / JULY 14

1:00 General Board Meeting Reconvenes Biltmore Towers: Cotillion Room

7:40	Special Music: The Crownsmen Quartet Free Will Baptist Bible College		1:30	WNAC Seminar: "Harmony in the Home" Jill and Fred Renich	Convention Center: Main Hall
7:45	Official Session Called to Order and Moderator Introduced: Waldo Young, Clerk		1:45	Children's Activities (See National Youth Program)	
7:50	Report of Committee on Committees: Dr. J. D. O'Donnell, Moderator		1:45	EDUCATIONAL SEMINARS	
8:00	Welcome to Dayton			"Equipping the Pastor to Preach" Lehman Strauss	Biltmore Towers: Grand Ballroom
8:15	Get Acquainted Time			"Christian Day Schools: Their Program and Their Future"	Convention Center: Room 302
8:20	Convention Offering		3:00	Recess	
8:25	Special Music: Bill Gardner		3:15	EDUCATIONAL SEMINARS	
8:30	Message: "The Missing Dimension" Dr. Robert Picirilli			"Preaching To Preachers" Willard Wilcox & Home Missions Staff	Biltmore Towers: Grand Ballroom
9:10	Session Recessed (Exhibit Area Open)			"Choral Conducting" Dr. Loren R. Williams	Biltmore Towers: Sheraton Room
9:45	Youth Social Activities (See National Youth Program)		4:15	Seminars Conclude	
TUESDAY MORNING / JULY 15			5:00	PASTOR'S DINNER Topic: "The Biblical Role of the Pastor" Speaker: Lehman Strauss	Convention Center: Ballroom
7:30	FWB Music Ministries Breakfast "Calling of a Music Director" Melvin Worthington	Convention Center: Ballroom	5:00	Adventurers' Dinner (See National Youth Program)	
8:00	Youth Prayer Meeting (See National Youth Program)		TUESDAY EVENING / JULY 15		
8:30	EDUCATIONAL SEMINARS		7:10	Pre-Service Music Program Harbor Master's Quartet Cleveland, Ohio Maranatha Singers, Central Church, Royal Oak, Michigan	Convention Center: Main Hall
	"Missions Education in the Local Church" Jim Walker & Foreign Missions Staff	Biltmore Towers: Grand Ballroom	7:30	CONVENTION ASSEMBLY Presiding: Jim Walker	
	"Who Needs Children's Church?" Don Pegram	Biltmore Towers: Cotillion Room		Theme: "Equipping the Saints to Serve Christ"	
8:30	Registration Continues			Prayer Congregational Singing Special Music: Maranatha Singers	
9:00	WOMAN'S NATIONAL AUXILIARY CONVENTION Presiding: Clara Picirilli, President	Convention Center: Main Hall	7:45	NATIONAL YOUTH CONFERENCE HIGHLIGHTS Presentation of awards to National Youth Winners: Malcolm Fry	
9:30	Seminar Recess		8:00	Congregational Singing	
9:45	EDUCATIONAL SEMINARS		8:10	Convention Offering	
	"Developing a Local Church Ministry for Senior Adults" Charles Harbin	Convention Center: Room 302		Special Music: The Crownsmen	
	"How to Build a Soul-Winning Church" Leon Kilbreth	Biltmore Towers: Grand Ballroom	8:20	Message: "Fitted for Action" Jack Williams	
10:45	Seminars Conclude		9:00	Session Recessed (Exhibit area open)	
10:00	Youth Competitive Finals (See National Youth Program)		9:45	Youth Social Activities (See National Youth Program)	
11:00	WNAC Missionary Service Speaker: Carlise Hanna	Convention Center: Main Hall	10:00	Youth Banquet	
12:00	WNAC Recess				
12:30	State Promotional Men's Luncheon	Biltmore Towers: Wright-Patterson Rm.			
TUESDAY AFTERNOON / JULY 15					
1:00	Music and Arts Festival (See National Youth Program)				



WEDNESDAY MORNING / JULY 16

- 7:00 Laymen's Breakfast
"I Must Be a Maximum Christian"
Speaker: Leon Kilbreth
Convention Center:
Ballroom
- 8:30 Convention Prayer Service
Presiding: Chaplain Larry Cusick

Special Music: The Crownsmen
- 9:00 Youth Activities (See National Youth Program)
- 9:00 CONVENTION ASSEMBLY

Worship through Song
Prayer
Moderator's Message: J. D. O'Donnell
- 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 conclusion
of each report)

Sunday School: Roger Reeds
Foreign Missions: Reford Wilson
Retirement and Insurance: Herman Hersey
Home Missions and Church Extension:
Robert Shockey
Executive Office: Rufus Coffey
- 10:00 Teenspiration '75
(See National Youth Program)
- 11:00 SPECIAL FEATURES:
The Ministry of Church Training Service
- 11:30 The Ministry of Free Will Baptist
Bible College
- 12:30 FWBBC Alumni Luncheon
Convention Center:
Ballroom

WEDNESDAY AFTERNOON / JULY 16

- 1:30 Youth Activities
(See National Youth Program)
- 1:45 CONVENTION ASSEMBLY
Worship through Song
Devotions and Prayer: Connie Cariker
Convention Center:
Main Hall
- 2:00 NATIONAL DEPARTMENTAL
REPORTS (continued)
Executive Church Bonds:
Harold Critcher
Layman's Board:
Kenneth Lane
Church Training Service:
Malcolm Fry
Free Will Baptist Bible College:
L. C. Johnson
- 3:00 General Board Report
Business Session
- 3:45 Partial Report of Nominating Committee
Election of General Board Members
- 4:15 Session Recessed

WEDNESDAY EVENING / JULY 16

- 7:10 Pre-Service Music Program
The Crownsmen
Ohio Youth Choir
Convention Center:
Main Hall
- 7:30 CONVENTION ASSEMBLY
Presiding: Lonnie Davoult

Theme: "Equipping the Saints to
Witness for Christ"

Prayer
Congregational Singing
- 7:40 Convention Offering
Special Music: Minister's Quartet
- 7:50 Introduction of Missionaries
- 8:00 Congregational Singing
- 8:05 Special Music: Mary Neal
- 8:10 Message: "Communicating Our Faith"
Bill Jones
- 8:50 Missions Offering
- 9:00 Session Recessed (Exhibit Area Open)
- 9:45 Youth Activities
(See National Youth Program)

THURSDAY MORNING / JULY 17

- 9:00 CONVENTION ASSEMBLY
Worship through Song
Devotions and Prayer: Harry Beatty
Convention Center:
Main Hall
- 9:15 WNAC Report
Cleopursell, Executive Secretary
- 9:20 Historical Commission Report:
Ronald Creech
- 9:25 Commission on Theological Liberalism:
Leroy Forlines
- 9:30 Report of Committees
Registration
Budget
Resolutions
- 10:30 Intermission
- 10:40 WORSHIP SERVICE
Presiding: Randy Cox

Theme: "Equipping the Saints to Persevere"

Prayer
Congregational Singing
Special Music: Steve Ashby
- Message: "A Victorious Warrior"
Billy Morris
- 11:40 Concluding Session
Selection of 1978 Convention Site
Nominating Committee's Report and
Election of General Officers
- 12:00 Adjournment

Press Time Convention Notes

LOCAL CHURCH DELEGATE'S CREDENTIALS

THIS CERTIFIES THAT _____
 is a duly authorized delegate to the National Association of Free Will
 Baptists from _____
 (Name of church)
 _____ of _____,
 (District Association) (City) (State)

 Pastor Clerk or Secretary

IMPORTANT: This form properly signed and accompanied by a \$10 registration fee entitles a local church delegate to register for voting privileges.

CAMPING FACILITIES

Conventioneers who plan to utilize their mobile campers while attending the National Association will find facilities complete with hookups at the McMahan Trailer Court, 3324 Valley Pike, Dayton, Ohio. The cost is \$15 per week. The camping facility is approximately 4 miles from the convention center and just a short distance from the First Free Will Baptist Church, according to Pastor Hobart Ashby. No reservations will be accepted, according to the owner. Sites will be rented on a first-come-first-serve basis.

PARKING

In a special arrangement with Parking Management, Inc., operators of the parking garage adjacent to the Dayton Convention Center, association officials have negotiated a special arrangement to provide in-and-out parking on a daily

basis at the rate of \$1.50 per day. The driver must advise the attendant the first time he drives in each day that he desires in-and-out parking for the day. He will be given a pass which is good only for that date. Thereafter he will be able to go in and out at no additional cost as long as he has the pass in his possession. The pass is not transferable. The make of the car and the license number is recorded on the master control of the parking garage.

This arrangement will be of special interest to local convention commuters and to those conventioneers who need to drive their automobiles to the convention center.

DELEGATE REPRESENTATION

Local Free Will Baptist churches are reminded that they may be represented at the National Association by an elected delegate as well as by their minister who is a standing delegate. Congregation: this year send your pastor and a lay delegate to Dayton to conduct the business of the National Association in your behalf. It's a good investment in terms of dividends during the next year. The convention program is planned to aid those working in the local church.

To have lay representation at the National, simply complete the credentials form found on this page. The form should bear the signature of the church's pastor and clerk and be accompanied by the \$10 registration fee. △

ADDITIONAL HOUSING

At press time Central Housing Bureau reports that reservations are coming in at a good pace. Some of the downtown facilities are nearing capacity. Therefore, convention officials have secured additional blocks of rooms at several outlying motels. They are offered at special convention rates. Those who have not yet made reservations are encouraged to do so immediately. Reservations will be accepted through June 25. Reservation forms are available in the April and May issues of this magazine.

	SINGLE	DOUBLE	TRIPLE	QUADS
8 INN (approx. 5 miles from downtown)	\$10.50	\$12.60	\$14.70	\$14.70
IMPERIAL NORTH (I-75) (approx. 4¾ mi. from downtown)	\$19.00	\$25.00	\$25.00	\$25.00
IMPERIAL SOUTH (I-75) (approx. 8½ mi. from downtown)	\$19.00	\$25.00	\$25.00	\$25.00
RED ROOF INN (I-75S) (approx. 8½ mi. from downtown)	none	\$14.50	\$14.50	\$14.50
RAMADA INN NORTH (I-75) (approx. 4¾ mi. from downtown)	\$16.00	\$21.00	\$23.00	\$26.00

CHALLENGING THEME FACES CONVENTION SPEAKERS

MONDAY EVENING

July 14, 7:30 p.m.

"The Missing Dimension"

In the course of his message, Dr. Robert Picirilli will seek to answer the question "What is training?" by explaining the principle and necessity of training converts. Dr. Picirilli is a man well qualified to answer this question, having served on the faculty of Free Will Baptist Bible College since 1955. The professor of Bible and Greek holds an earned doctorate degree from Bob Jones University as well as a masters and a Doctorate of Divinity Degree from the same institution. In addition to his teaching duties he has served as the registrar of FWBBC since 1960.

The South Carolina native has been active in the work of the denomination. He served as assistant clerk for 1 year, as clerk for 4 years, and assumed the position as moderator of the National Association in 1965. He held that post until 1971. He is currently a member of the Historical Commission of the National Association. He pastored Cofer's Chapel Free Will Baptist Church, Nashville, Tennessee, from 1962-1964 and is presently an active member of that congregation. He and his wife Clara are parents of 5 daughters, Jean, Jane, June, Joy and Jill.

Dr. Picirilli is a prolific author and has numerous books and pamphlets to his credit. He monthly authors the column, "Gems from the Greek New Testament," in the denominational magazine, *CONTACT*.

TUESDAY EVENING

July 15, 7:30 p.m.

"Fitted for Action"

From the bayous of Louisiana to his present position as Dean of California Christian College, Jack Williams has traveled via pastorates in Louisiana, a tenure of study at Free Will Baptist Bible College, and later pastorates in Tennessee and Arkansas. During the course of his message, Mr. Williams will set forth "How to train" by sharing the manner of acquiring and developing skills to minister for Christ and to one another.

Mr. Williams was awarded the Th.B. Degree from Free Will Baptist Bible College in 1966 and earned a masters degree in 1972 from Sacramento Baptist Theological Seminary in California. The following year he received a Doctorate of Divinity from that institution.

Mr. Williams is author of the current and initial edition of *Outlook*, a devotional guide published by the

Sunday School Department. In past years he has been a contributor to *Depth*, a devotional guide which the Church Training Service Department ceased publishing in 1974. Mr. Williams' articles in *CONTACT* magazine, the official denominational publication, have brought him the distinction of being one of the more colorful writers in our denomination. This year he will again assist the staff in the coverage of the activities of the National Association.

Mr. Williams is currently serving as assistant moderator of the California State Association and moderator of the Center Association of that state. He is a member of the First Free Will Baptist Church of Clovis. He and his wife Janice have 2 children, Rebecca and William.

WEDNESDAY EVENING

July 16, 7:30 p.m.

"Communicating Our Faith"

Having served Free Will Baptists as a missionary in Ivory Coast, West Africa, it is appropriate that Bill Jones deliver the message on the traditional missionary night. Having sought to instruct the natives of Africa and now seeking to train young people as president of Hillsdale Free Will Baptist College in Moore, Oklahoma, it is only fitting that Mr. Jones set forth "What is



PICIRILLI



WILLIAMS



JONES



MORRIS

NATIONAL YOUTH CONFERENCE '75 July 13-16 / Dayton, Ohio

the goal of training?" by challenging believers to share their faith with the pagan world at home and abroad.

Prior to accepting his present position, Mr. Jones served as editor of *Heartbeat* magazine, the official publication of the Foreign Missions Department. Before his appointment to the Ivory Coast, he pastored churches in Bowie and Denison, Texas. He is presently a member of the Southern Oaks Free Will Baptist Church in Oklahoma City. Both he and his wife Joy are natives of Texas. They have one son Steven.

Mr. Jones holds a Master's Degree from Oklahoma City University, awarded in 1970, and a B.A. Degree from Free Will Baptist Bible College, earned in 1957. He has authored the booklet *Missions, Missionaries and Their Message*.

THURSDAY MORNING

July 17, 10:30 a.m.
 "A Victorious Warrior"

Having been preceded by 3 educators in developing the 1975 theme, Pastor Billy Morris will conclude the 39th annual session with a discourse which is seeking to answer the question, "Does Christian training pay off?" His message will impress upon believers the value of training for inevitable conflicts in the Christian's life.

Ordained into the ministry in 1952, Mr. Morris has been widely used as a conference speaker and evangelist during his ministry. He is currently pastoring his fourth church, Hyde Park Free Will Baptist, Norfolk, Virginia, where he assumed the leadership in 1967. Prior to that he held pastorates in North Carolina and South Carolina.

Mr. Morris did his undergraduate work at Free Will Baptist Bible College, receiving the Bachelor of Arts Degree in 1952. He did further study at the University of South Carolina. He currently is the writer of the Sunday School quarterly "Insight." Over the years he has contributed to the devotional guide *Depth* and to lesson materials for the Church Training Service Department and authored one issue of the Sunday School's "Bible Teacher." He is presently a member of the National Sunday School Board.

He is married to the former Donna Tipton of Oklahoma, and they have 3 children, Mrs. Michael (Anna) Mayers, Carmel and Brad. ▲

THEME: "TRANSMISSION IS OUR MISSION"

MUSIC DIRECTOR: Blaine Hughes

ORGANIST: Beverly Welch

PIANIST: Ed Pack

INFORMATION DIRECTOR: Greg Hanson

(All NYC activities are in the Convention Center unless otherwise specified.)

SUNDAY AFTERNOON / JULY 13

3:00	Registration Begins	Lobby
	Music Practice for Evening Service	Main Hall

SUNDAY EVENING / JULY 13

6:30	Keynote Worship Service Mass Youth Choir Special Music Speaker: Ted Wilbanks	Main Hall
8:45	Soul-Winning Seminar: Bob Shockey (Open to Teens and Adults)	Main Hall
9:00-		
10:30	Jr. Adventurer After-Service Activities	Room 202
10:30-		
11:30	Gospel Film: "The Burning Hell" (Ages 13 and up)	Ballroom

MONDAY MORNING / JULY 14

8:00	Meeting w/all Competitive Judges, Quiz Masters and Leaders of Bible Bowl, Bible Tic Tac Toe, Sword Drill and Bible Memory Program	Center Theatre
8:30	Competitive Assembly - All Coaches, Competitors in Bible Memory Program, Sword Drill, Bible Tic Tac Toe, Bible Bowl	Main Hall
8:50	Bible Bowl Winner's Bracket	Center Theatre
	Bible Tic Tac Toe Winner's Bracket	Rooms 303,304, 305
	Tic Tac Toe Waiting Area	Rooms 310,311
9:00-		
10:00	Action Group I - "How To Organize and Develop a Youth Choir" - Rodney Whaley	Room 207
	Action Group II - "How to Develop an Oral Communication Entry" - Mrs. Laura J. Thigpen	Room 302
9:00	Sword Drill Preliminaries	Ballroom
10:00-		
12:00	Jr. Adventurer Crafts	Room 202
10:15	Action Group III - "How To Develop Winning Bible Tic Tac Toe and Bible Bowl Teams" - Edward O'Neal	Room 207
	Action Group IV - "How To Develop Youth Outreach Ministries" - Jonathan N. Thigpen	Room 302
10:30	Bible Memory Program Finals	Main Hall
12:00	Break for Lunch	



MONDAY AFTERNOON / JULY 14

1:00	Bible Bowl Winner's Bracket continues . . .	Center Theatre
	Bible Tic Tac Toe Winner's Bracket continues . . .	Rooms 303, 304 305
2:30- 5:30	Bible Bowl Loser's Bracket	Center Theatre
	Bible Tic Tac Toe Loser's Bracket	Room 303, 304, 305

MONDAY EVENING / JULY 14

7:30	Keynote Service: National Association	Main Hall
9:30- 10:30	Jr. Adventurer After-Service Activities	Room 202
9:30	Teen Town After-Service Activities (Ages 13 and up) Featured group: "The Sounds of Peace" — Wilson, N.C.	Ballroom

TUESDAY MORNING / JULY 15

7:30	Prayer and Praise Time, Half-hour of Power	Room 302
8:00	Bible Bowl Loser's continue . . .	Center Theatre
	Bible Tic Tac Toe Loser's continue . . .	Rooms 303, 304 305
	Meeting W/Oral Communication and Choir Category Judges	Room 206
8:30	Music and Arts, Oral Communication, Category 7 Jr. Adventurer, Heralds	Room 302
	Category 7, Crusaders and Ambassadors	Room 207

9:00- 10:30	Jr. Adventurer Crafts	Room 202
9:15- 10:15	Music and Arts Choir, Category 3	Center Theatre
10:30	Competitive Finals: Bible Tic Tac Toe, Bible Sword Drill, Bible Memory Program, Bible Bowl	Ballroom 101
12:00	Lunch Break	

TUESDAY AFTERNOON / JULY 15

1:00	Meeting with Music and Arts Judges	Center Theatre
1:30- 2:15	Music and Arts Festival: Categories I, II, IV, V, VI	Center Theatre (on stage)
2:15- 2:30	Break	
2:30- 5:00	Categories I, II, IV, V, VI continue	Center Theatre

TUESDAY EVENING / JULY 15

7:30	National Association Assembly	Main Hall
9:30- 10:30	Jr. Adventurer After-Service Activities	Room 202
10:00	Youth Banquet: Special Program, Music and Arts Awards	Ballroom

WEDNESDAY MORNING / JULY 16

9:00- 12:00	Air Force Museum and City of Dayton Tour for Teens and Adults	Leaving from front of Convention Ctr.
9:00- 11:00	Jr. Adventurer Crafts and Other Activities	Room 202
12:00	Lunch Break	

WEDNESDAY AFTERNOON / JULY 16

1:00	Jr. Adventurer Tour: Air Force Museum and City of Dayton	Leaving from front of Convention Ctr.
2:00	Dayton <i>Dunamus</i> '75: Music, message and refreshments Messenger: Keith Kenemer	Island Park: Band Shell (if rain, Ballroom)
5:00- 6:30	Jr. Adventurer Banquet: Music and Arts Awards Special Program	Room 202

WEDNESDAY EVENING / JULY 16

7:30	National Association Assembly	Main Hall
9:30- 10:30	Jr. Adventurer After-Service Activities	Room 202
9:30- 11:45	Teen Town After-Service Activities (Ages 13 and up) Featured Group: The Way Quartet, Columbus, Oh.	Ballroom

Adjournment

**FREE WILL BAPTIST CHURCHES
of Dayton, Ohio**

CHURCH	PASTOR
East Dayton 2528 National Road Dayton, Ohio 45431	Rev. Phillip Carver 4815 Sibley Avenue Dayton, Ohio 45439 Telephone 513/298-1390
Eastmont 1645 Spaulding Road Dayton, Ohio 45432	Rev. Louis Bartram 669 Cosler Drive Dayton, Ohio 45403 Telephone 513/256-8086
First 1661 Brandt Pike Dayton, Ohio 45404	Rev. Hobart Ashby 307 Gunkell Avenue Dayton, Ohio 45410 Telephone 513/252-1422
West Dayton 4711 Blueberry Avenue Dayton, Ohio 45406	Rev. Norman Livingston 2397 N. Snyder Road Dayton, Ohio 45426 Telephone 513/854-2889

OKLAHOMA PASTOR DIES IN PULPIT

TULSA, OK. — T. T. Deere died in the pulpit of the Dawson Free Will Baptist Church during prayer meeting March 19, 1975. Brother Deere had been in the ministry for 16 years, serving the past 8 years as pastor of the Dawson Church. His ministry had been concentrated in Oklahoma, primarily in the Northeast Association.

Funeral services were conducted March 22 by the Reverend Beecher Gartman of Hobbs, New Mexico. In addition to his wife Maxine, Rev. Deere is survived by 1 son, 4 daughters and his father.



FREE WILL BAPTIST

newsfront

TULSA CHURCH BREAKS SUNDAY SCHOOL ATTENDANCE RECORDS TWICE DURING MARCH

TULSA, OKLA. — Easter Sunday, March 30, 1975; indeed proved to be "Miracle Day" for the West Tulsa Free Will Baptist Church. On this Sunday the congregation broke their Sunday school attendance for the second time in a month with 513 present. Of that number 320 were high school age and up. Only a week before, the campaign had reached a high of 442 in Sunday school attendance.

In addition to setting a new average Sunday school attendance of 432 during the Sunday school campaign, over 40 souls were won to the Lord during the month of March. The West Tulsa Church won second place in Division D of the annual Spring Enlargement Campaign sponsored by the National Sunday School Department. Their percentage of increase of Sunday school attendance for the March campaign as opposed to their average for the quarter of September through November, 1974, was 46.94%.

Easter Sunday was declared "Miracle Day" by the 14 Oklahoma churches and 1 Arkansas church which participated in an intensive 10-week campaign sponsored by Hillsdale Free Will Baptist College and the Oklahoma State Sunday School Board. This effort was coordinated by Mr. Keith Kenemer, a laymen who is currently heading Sunday School Revivals, a ministry headquartered in Dalton, Georgia.

The West Tulsa Church presently has 13,000 sq. ft. of educational space. Only recently, 5,000 sq. ft. of this space was acquired with the completion of a new educational wing. Plans are now being discussed for enlarging the existing auditorium to a seating capacity of 550 with hopes of constructing a 1,000 seat auditorium and additional educational space in the future.

The West Tulsa Church has seen a

steady growth under the pastoral leadership of Rev. Connie Cariker. In August, 1973, the Rev. David Archer was added to the church staff to fill the position of assistant pastor in charge of youth, bus ministry and children's church. Upon his graduation from Hillsdale Free Will Baptist College in May, Mr. Archer will also be responsible for the total Christian Education program of the church.

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

Richard Cordell to Guin Church, Guin from Woodbine Church, Nashville, Tennessee

James Walden to Jasper Church, Jasper from Guin Church, Guin

ARKANSAS

Jim McKown to Eastvale Church, Blytheville from home mission work, Puerto Rico

ILLINOIS

Joey Murphy to Immanuel Church, Joliet

KENTUCKY

Wayne Morrison to Cedar Grove Church, Franklin

MISSOURI

Keith Johnson to Thayer Church, Thayer from Eastvale Church, Blytheville, Arkansas

OKLAHOMA

Robert Hidde to Dawson Church, Tulsa

SOUTH CAROLINA

Dennis Henderson to West Columbia Church, Columbia

TENNESSEE

Walter Summerlin to Richland Church, Nashville



JOINS "300 CLUB" — The West Tulsa Free Will Baptist Church was honored with membership in the "300 Club" Sunday, March 30, 1975, when Rev. Roger Reeds, director of the National Sunday School Department, presented Pastor Connie Cariker with an appropriate plaque on behalf of the congregation. The award is given to Free Will Baptist churches that average 300 or more in Sunday school attendance for at least 13 consecutive weeks. Mr. Reeds noted that the Tulsa church is the first church in Oklahoma and 1 of about 50 in the denomination to qualify for this award since its inception in 1963. With Rev. Cariker are David Archer, left, assistant pastor, and Ed Daniel, Sunday school superintendent.

MEMPHIS CHURCH EXPERIENCES GREATEST PERCENTAGE OF GROWTH IN SUNDAY SCHOOL DRIVE

NASHVILLE, TENN. — The North Memphis Free Will Baptist Church in Memphis, Tennessee, experienced an increase of 180.65% in attendance during the annual Spring Enlargement Campaign sponsored by the Sunday School Department. This was the largest percentage of growth recorded during the campaign.

The Memphis Sunday school was one from 23 different states participating in the "Outreach to the Unreached" campaign which began March 2 and climaxed March 30. The North Memphis church is a joint home missions project between the National Home Missions Department and the Tennessee Home

Missions Board. During the campaign the church averaged 52.2 in attendance despite the fact that Pastor Jerry Presley was recovering from a heart attack. The average attendance for the period from September through November was only 18.6.

Churches compete only against other churches of like size. The campaign had 8 divisions for this purpose.

Sunday schools reporting their results scored a net gain over their September, October, November, 1974, average attendance of 40.17%.

The winners in the separate divisions are as follows:

Division	Church	Sep.-Nov. Avg.	Camp. Avg.	Increase
A	1st First—Newport News, VA	581.5	783	34.65%
	2nd Welch—Columbus, OH	734	826	12.53%
B	1st First—Bakersfield, CA	439	594	35.31%
	2nd Central—Royal Oak, MI	417	505.8	21.29%
C	1st South Avenue—Lancaster, SC	370	380	2.70%
D	1st Mt. Calvary—Hookerton, NC	271	402.6	48.56%
	2nd West Tulsa—Tulsa, OK	294	432	46.94%
E	1st Troy—Troy, MI	168	286	70.24%
	2nd West Dayton—Dayton, OH	150	250	66.67%
F	1st East 38th St—Anderson, IN	141	248	75.89%
	2nd Grace—Johnson City, TN	107	183	71.03%
G	1st Santa Clara—Santa Clara, CA	72	122.8	70.56%
	2nd Fellowship—Dunn, NC	61	98.8	61.97%
H	1st North Memphis—Memphis, TN	18.6	52.2	180.65%
	2nd Center Point—Birmingham, AL	35	74	111.43%

FORMER MISSOURI PASTOR WITH THE LORD

NASHVILLE, TENN. — The Reverend Lester Jones, 65, died April 19, 1975, in a Nashville hospital following a prolonged illness. Since ordination in 1940, he had served pastorates in Missouri, Tennessee and Alabama.

Brother Jones assisted in the organization of 6 churches and was organizing pastor of the First Free Will Baptist Church in Kirksville, Missouri, and the Beacon Free Will Baptist Church in Raytown, Missouri. His active ministry was interrupted by ill health. He continued to be involved in Free Will Baptist work despite being disabled. At the time of death he was teaching a Sunday school class of older adults at Sylvan Park Free Will Baptist Church where his membership was placed in early 1974 when he moved to Nashville. Son Bob is pastor of the church.

Mr. Jones was an active supporter of Christian education in the denomination. He came to Free Will Baptist Bible College to further his own education in 1948 after several years in the pastorate and at a time when his own family was nearly grown. He received the Bible Diploma in 1951.

Funeral services were held April 21 in Nashville and again in Cabool, Missouri, on April 24. Burial was in the cemetery of the Union Chapel Church near Eunice, Missouri, where he preached his first sermon.

Among his survivors are his wife Myrtle; son Bob; son Don, a layman who formerly served as a home missionary in Arizona and with Alabama Children's Home; and daughter Wanda Elmore, who is the wife of a minister.



FOREIGN MISSIONS DIRECTOR RESIGNS POST

NASHVILLE, TENN. — J. Reford Wilson, General Director of the Department of Foreign Missions of the National Association of Free Will Baptists, submitted his resignation on May 5, 1975, after 13½ years of service in that capacity.

Although reluctant to accept the resignation, the Board of Foreign Missions did so with "deep appreciation and commendation" for his years of dedicated service. The resignation is effective July 31, 1975.

Mr. Wilson has accepted the position as Professor of Missions and Bible at Hillsdale Free Will Baptist College, Moore, Oklahoma.

Mr. Wilson expressed gratitude to the board for their cooperation and confidence and to the staff, the missionaries, and the denomination for the opportunity to serve for these many years. He also stated, "but I am conscious of my inability to meet the growing complexities of administering the affairs of our tremendous world-wide ministries. After much prayer in seeking divine leadership and in consultation with my family, I have discerned that this is the time for me to submit my resignation."

A replacement for Mr. Wilson is presently under study by the Board of Foreign Missions.

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for up-to-the-minute
missionary prayer information

NATIONAL MODERATOR SELECTED FOR WHO'S WHO IN AMERICA

CHICAGO, ILL. — The name of Dr. J. D. O'Donnell, moderator of the National Association of Free Will Baptists and manager of the Editorial Division of the Sunday School Department, has been selected for inclusion in the new 39th edition of *Who's Who in America*.

Dr. O'Donnell, who will moderate his third session of the national meeting in July, joined the Sunday school staff in January, 1973. The former president of Oklahoma Bible College (now Hillsdale Free Will Baptist College) and former Free Will Baptist Bible College faculty member holds an earned doctorate from the New Orleans Theological Seminary. He has authored *Faith For Today*, *Handbook for Deacons*, *The Preacher and His Preaching*, *Free Will Baptist Doctrines*, and *A Survey of Church History*, as well as several booklets.

Although the public may regard selections as a kind of recognition for accomplishments, the publishers state it is not the purpose of Marquis' *Who's Who* to confer distinction. *Who's Who in America* is a reference work, not a social register. According to the compilers, it is the basic reference book in contemporary American biography.

The edition seeks to identify those men and women, who through their initiative and dedication, are the recognized leaders of our social, cultural and economic affairs.

NORTHWEST ALABAMA CAMP RALLY YIELDS \$2,000 OFFERING

GUIN, ALA. — A victory offering totaling more than \$2,000 was received March 15 when more than 300 Free Will Baptists met for a camp rally on the site of the proposed youth camp for northwest Alabama near Guin. The money will be used in the development of the camp, according to James Pittman, a Muscle Shoals pastor.

According to the information received, plans are to begin building the camp facilities this summer and have them ready for use by the summer of 1976. Initially the camp will accommodate 100 campers.

This is a joint project involving the Progressive, Vernon and Jasper Associations of Alabama.

EAST TENNESSEE CHURCHES TO COOPERATE IN WEEK-LONG EVANGELISTIC CRUSADE

JOHNSTON CITY, TENN. — Free Will Baptists in Eastern Tennessee and the adjoining states of Kentucky, Virginia, West Virginia, North Carolina, South Carolina and Georgia are expected to fill Freedom Hall Civic Center here in an evangelistic crusade July 20-27. Speaker for the week-long crusade will be the Rev. Bobby Jackson, one of Free Will Baptists' full-time evangelists.

With a seating capacity of 7,000, the Freedom Hall Civic Center will provide adequate space for the meeting.

Publicity Chairman Tom Mains of the Eastside Free Will Baptist Church in Elizabethton reports that the crusade is being promoted primarily by churches and pastors in the upper east Tennessee cities of Greenville, Erwin, Johnstone City, Kingsport, Bristol and Elizabethton.

Services are scheduled to begin each evening at 7:30 p.m. except on the concluding Sunday afternoon, July 27.

ARKANSAS CONGREGATION INITIATES YOUTH CHURCH MINISTRY

RENO, ARK. — On the second Sunday of February, Old Reno Free Will Baptist Church initiated a children's church ministry with 29 present and an offering of \$1.24. A high attendance of 60 was reached on Easter Sunday. A record offering of \$110 has also been received according to Mr. J. M. Edington, who is working in the youth church. The increased attendance is due in part to a bus route which was begun in mid-March. The route is now averaging 18 riders each Sunday; however, the van being utilized is overcrowded. Workers plan to purchase a larger bus as soon as it is financially possible. Other workers in the children's church besides Mr. Edington are Helen Tyler, Vonalea Echols, and J. C. Morrow.

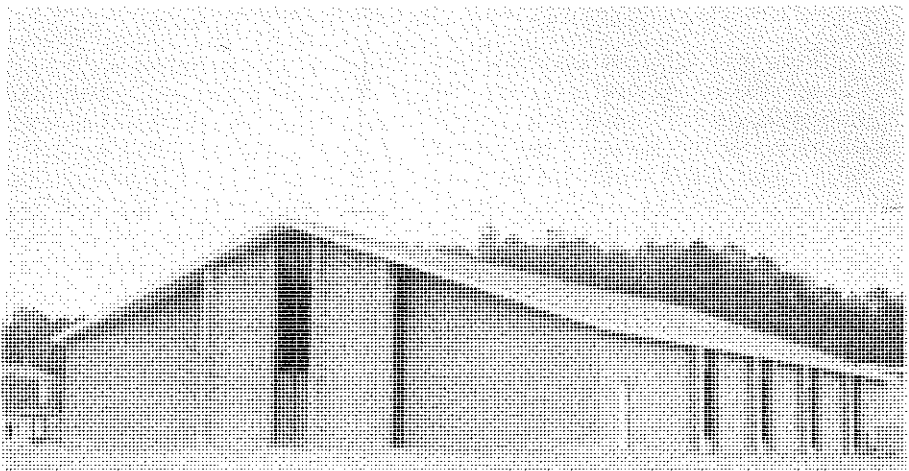
The new emphasis on the youth ministry helped to increase the Sunday school attendance on Easter to 189. Ken Dodson is pastor of this growing congregation.

RALEIGH CONGREGATION MEETING IN NEW AUDITORIUM

RALEIGH, N.C. — The First Free Will Baptist Church of Raleigh is now meeting in its new 520-seat auditorium. Completed in February at an approximate cost of \$230,000, including additional parking, the latest addition is located adjacent to the original structure on a 21-acre tract of land, 1/2 mile from U.S. Highway 64 on the eastern edge of Raleigh.

"Each step in getting this building erected has been a spiritual victory," states Pastor Randy Cox. "Every area of work has experienced growth during this time." One of the victories was in May, 1974, when a bond issue of \$180,000 was placed in one day.

During the time of construction, Mr. Doug Henderson was employed as associate minister of youth and music. A part-time secretary was also added to the staff.



To Whom

Does a Girl in Trouble

Nancy Ward (fictitious name) arrived in Nashville, Tennessee, 5 months pregnant and unmarried. Outwardly she appeared to be almost flippant about her condition. A "don't tell me what to do; I'll make my own decisions" attitude concealed a young girl scared to death.

She was headed for Christian Counseling Services, a social service/family counseling agency incorporated and licensed by the State of Tennessee. Although CCS is under the auspices of the Tennessee District Church of the Nazarene, it seeks to serve any who have needs.

Nancy was placed in a Christian foster home and the "melting away of the facade" began. But let Nancy tell her own story . . .

"For as long as I live I'll never forget the phone call that told me I was pregnant. I was 17 and not married. Of course my initial reaction was panic.

Turn ?

Friends had many suggestions: get an abortion, get married, or have the baby and release it for adoption. But the final decision was totally up to me.

"I spent many long hours just thinking. After this and talks with my parents, I decided to have the baby and release it for adoption.

"The next question was where to go. We were referred to Christian Counseling Services in Nashville, Tenn. Although I was not a Christian myself, I had been brought up in a Christian home and felt a little more secure with a church-centered agency.

"I arrived in Nashville scared and uncertain as to what was going to happen next. Good-bye had been so hard. I cried often that first week. But thanks to the love and concern I felt

from the people at CCS my tears never lasted long.

"My own experience was different than most as I lived in three residences while in Nashville. Most of the girls stay in only one home. But by moving so much, the time seemed to go much faster.

"The agency arranged for my medical care. I went to a Christian doctor, reputed to be one of the best obstetricians in Nashville. I was also sent to one of the best hospitals in the city. Everyone was very understanding and did the best he could to calm any fears I had. And I had a lot of them.

"If I had to pick the one person who meant the most to me while I was in Nashville, it would be my counselor from CCS, Jan Harvey. We tried to spend an hour together every week. During that hour we talked about my future and that of my baby. She helped bring my thoughts into perspective and made me feel I had made the best decision for my baby.

"Jan also started me to thinking about my own future and where I wanted to go. It was through her concern, prayers, and own Christian example (along with many others), that I became a Christian during my pregnancy.



WORDS FOR WOMEN

The Practice of Impatience

By Beverly Hartzog

"Now the God of patience and consolation grant you to be likeminded . . ." (Romans 15:5). "Lord, I pray for patience and I want it right now!" How many times have we heard this statement in one form or another.

Impatience is something that we seem to have in an overabundant supply in our world today. Christians are no exception. We expect prompt answers to our prayers and are not willing to wait till God gives us the right answer. Psalms 37:7a admonishes us to "Rest in the Lord, and wait patiently

for Him: fret not thyself . . ."

We need to be careful what we pray for because we might get it and then discover we really didn't want or need it. Over the years, even though God has proven Himself time and time again to know what is best for us, we still haven't learned to be patient and wait on the Lord. We go ahead, take things into our hands and work out our own solutions to our problems. It would be sad to know how many times we have settled for second best because of our unwillingness to "wait patiently" for

ABOUT THE WRITER: Mrs. Hartzog is editor of the Florida state paper, THE CO-ORDINATOR. She is much involved in the work of her local church, First Free Will Baptist Church, Chipley. She and her husband, Wayne, are parents of 2 sons.

our prayers to be answered and to have the best — the very best — because this is what our Heavenly Father promises us as His children.

People are going to be people. This puts Christians in a difficult position. We need to be patient with the unsaved and other Christians even though at times they irritate and frustrate us. We can usually manage this pretty well with the Lord's help. But then when we get with our families, we lose our patience and take all of our aggravations and frustrations out on them. Certainly this is not God's plan. Something is very wrong when we allow this to happen and do not try to correct it. Our Christian maturity is sadly lacking when we realize this is happening and do not

"I don't want to leave the impression that the only aim of CCS is to convert every girl who comes to them. They simply try to help in any way needed. And in my own case I needed more than human help.

"I thank God for guiding me to Nashville and to CCS. They helped a scared, mixed-up kid become a mature young adult. They never made me feel like a 'bad little girl.' Instead, they took me as I was and showed me how much better life could be and that I had the key to change it if I wanted.

"I will always thank God for using this unfortunate part of my life as a time of real growth and a full realization of His love."

When the baby was born, Nancy gave it to God. It was much easier to surrender the baby to God than to people. She was assured by her confidence in CCS that the baby would be placed in a Christian home. Later she sent this message through her social worker to the baby's parents:

"... thank you for loving God and living for Him. It's this love which assures me that my child has every chance for a real and wonderful life with you.

"... thanks for your special love for this child, which is no longer my baby,

try to correct this facet of our character by prayer and dependence on the Lord for help.

However, there is a good side to being impatient. Slothfulness, haphazardness, and procrastination are three traits that impatience could help cure. Yet none of these traits are found in the life of our prime example, Jesus. We would not allow our everyday lives to be carried out like we carry on the Lord's work. We need to be impatient in our work for the Lord — do it, do it right, and don't put off till the last minute things that need to be done now.

Patience is probably the most difficult lesson to learn in our world of hustle and bustle. "Waiting patiently on the Lord" seems to be out of style; but that should not bother the Christian, especially the one who has experienced the joys and blessings of answered prayer simply because he waited patiently for the answers. △

but your son. God bless your family eternally."

You can learn more about Christian Counseling Services by writing:
JACK JAMISON, Director
Christian Counseling Services
P.O. Box 60383, Nashville, TN 37206
615/255-5951

EDITOR'S NOTE: The above article is published in CONTACT to let readers know of this Christian organization that has been founded to help any girl in trouble. Though we do not condone a person's sin, we ought to demonstrate compassion and forgiveness when a girl needs help. This reputable organization offers an option to abortion which would only compound a person's sin and guilt. △

Thank You for Your Gifts to the

COOPERATIVE PLAN OF SUPPORT April 1975

RECEIPTS:

State	Apr. '75		Apr. '74	Year to Date
	Coop	Design.		
Alabama	\$ 590.63	\$...	\$...	\$ 1,215.94
Arizona	...	...	...	118.68
Arkansas	987.10	...	930.17	5,161.28
California	536.58	...	554.35	2,196.87
Florida	1,292.08	(80.00)	401.35	4,348.12
Georgia	97.59	...	238.18	618.33
Idaho	95.82	...	...	262.98
Illinois	1,886.51	...	2,385.77	5,631.18
Indiana	...	...	...	300.54
Kansas	...	...	146.72	567.64
Kentucky	...	...	137.50	44.40
Maryland	60.00	...	70.86	145.00
Michigan	...	...	...	86.85
Mississippi	155.59	...	117.35	423.83
Missouri	3,469.30	(3,469.30)	3,087.30	11,758.81
New Mexico	...	...	...	86.36
North Carolina	75.00	...	151.32	375.61
Northwest Assoc.	88.93	...	45.75	189.70
Ohio	844.68	...	336.61	3,601.35
Oklahoma	4,206.67	(4,050.21)	4,527.88	16,332.45
Tennessee	305.76	...	160.30	1,235.08
Texas	25.00	...	310.69	959.74
Virginia	41.15	...	53.70	164.80
Totals	<u>\$14,758.39</u>		<u>\$13,655.80</u>	<u>\$55,825.54</u>

DISBURSEMENTS:

Executive Office	\$ 5,790.76	\$ (991.79)	\$ 5,036.32	\$23,101.55
Foreign Missions	3,027.45	(2,426.27)	3,012.88	11,078.84
Bible College	1,975.17	(1,360.77)	1,844.59	7,127.33
Home Missions	1,705.06	(1,269.06)	1,706.03	8,260.54
Church Training Serv.	960.09	(653.32)	957.79	3,511.82
Retirement & Ins.	795.58	(488.81)	697.87	2,909.18
Layman's Board	303.51	(220.89)	317.88	1,150.02
Commission on Theo- logical Liberalism	73.27	(61.10)	82.44	271.26
Miscellaneous	127.50	(127.50)	...	415.00
Totals	<u>\$14,758.39</u>		<u>\$13,655.80</u>	<u>\$55,825.54</u>

Corrupted Law Brings Corruption to Grace

PART VIII

By Leroy Forlines

When discussing the subject of law and grace, a problem frequently arises concerning the way Old Testament saints were saved. I think Paul makes it very clear that they were saved by faith, not by the works of the law. Paul deals with this subject in Romans 4:1-25 and Galatians 3:6-18. In both of these passages, Paul's intent is to show that in this present dispensation we are justified by faith. The proof that he gives that we are now justified by faith is rooted and grounded in the fact that this is the only way people have ever been justified. His proof does not rest on the basis of truth revealed since the coming of Christ, but truth revealed before the coming of Christ. In fact, the latest person mentioned in the proof given in these 2 chapters is David. David lived about 1,000 years before Christ.

Paul begins his proof in both of these chapters with Abraham. The basic redemptive covenant was made with Abraham. It is for this reason that it is important to know how Abraham was justified. Paul tells us: "Abraham believed God, and it was counted unto him for righteousness" (Romans 4:3 and Galatians 3:6, both of which are quotations of Genesis 15:6). In both Romans and Galatians justification by faith is shown to be the truth while justification by works is shown to be error (Romans 4:2-6 and Galatians 3:10-12).

To make sure that it was clear that faith was the only condition of Abraham's justification, Paul called attention to the fact that Abraham was justified before he was circumcised (Romans 4:9-12). Abraham was said to be justified in Genesis 15:6. Abraham was circumcised when he was 99 years of age (Genesis 17:24) which was some years after Genesis 15:6. This clearly tells us that circumcision was not a part of the original condition for justification.

In Galatians 3:15, Paul tells us something about the nature of a covenant as it existed in those days. Once the covenant had been confirmed it could not be undone, neither could anything be added to it. The terms of the original agreement must forever remain unchanged.

Therefore, it is an inescapable conclusion that since justification was by faith in the Abrahamic Covenant, this provision could not be changed by the law of Moses which came a few centuries later (Galatians 3:17-18 and Romans 4:13-16). The law served a temporary purpose as a child conductor until the coming of Christ, but it was never intended to be a condition of justification. (See previous article.)

Salvation has always been conditioned on faith, not works. There are two aspects of saving faith: (1) mental assent, and (2) trust. In the Old Testament days, the believer gave mental assent to that part of redemptive truth that had been revealed at the particular time in history in which he lived. Saving faith now involves believing what the Bible tells us about Jesus Christ. The Old Testament

CHRISTIAN DOCTRINE

believers trusted in God without understanding as well as we do. Today we trust and understand that the actual deliverance from sin is based on the atoning work of Christ on the cross.

In a sense, the Old Testament believers experienced forgiveness, but the reality of the forgiveness depended on the death of Christ. It is like having something in our possession on a pay later plan. In one sense, it is ours when we get it. In another sense, it becomes ours when we make the final payment. They were, so to speak, saved on a Christ's pay later plan. Their salvation became theirs in a different sense, as illustrated³ above, when Jesus made atonement on the cross. We are saved on the "cash" payment plan. Immediately, when we believe, the payment that Jesus made for our justification is placed on our account.

In either case, our salvation or that of Old Testament believers, salvation has always been by faith and has delivered from the curse of the law. Δ

ARE WE TOO SOFT ON SIN?

By Rufus Coffey
Executive Secretary

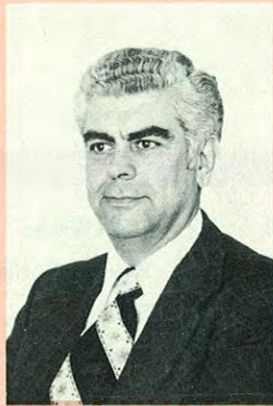
Isn't it strange that in an age of relativism we don't hear much about *sin* anymore? For some unexplainable reason the word *sin* seems irrelevant to modern society.

But has *sin* really gone out of style? Has *sin* become passé? The conspicuous absence of *sin* from modern man's vocabulary, particularly the media, makes the concept of *sin* seem as outdated as the Model-T Ford.

In his book *Whatever Became Of Sin?*, Dr. Karl Menniger sounds a note that needs to be heralded with tremendous vigor. While our world is progressing and prospering, asserts Menniger, we are not awakening from present dreams to the dreadful reality that something is seriously wrong. This "one thing" he calls "sin." Menniger calls for a revival of the "use of the word *sin* — not for the word's sake, but for the reintroduction of the concept of guilt and moral responsibility."

The eminent doctor issues an appeal to the clergy as moral leaders of society to *study* sin, *identify* it, *define* it, *warn* against it, and to *spur measures for combating and rectifying* it." He issues a challenge for the modern sermon to deal with sin — sin in general and sin in particular.

Dr. Menniger laments, "We have removed sin from society by playing a word game." Clever verbal artifacts such as disease, delinquency and deviancy have been substituted for the word *sin*. Instead of identifying sin as sin, we are far more comfortable talking about crime, child abuse, political corruption, prejudice and impitiness.



WHAT IS SIN?

The early church fathers identified seven deadly sins: pride, greed, anger, lust, gluttony, envy and slothfulness. To this list of cardinal sins we could add immorality, cheating, lying, murder, stealing, drunkenness, idolatry, covetousness, unbelief, disobedience and a host of other evils.

Sin is derived from a Latin word meaning "guilty." Sin is related to anything contrary to the holiness of God. More specifically, sin is lack of conformity to the moral law of God, or failure to comply and measure up to the righteous standards of God. But sin is more. It is a nature or a force of evil within man that seeks to exalt self-will above God's will. When self becomes the principle and total criterion of life rather than God, man is content to live independent of and without subjection to God. He seeks to satisfy the desires and demands of his fleshly nature.

Sin is also a state. Once sin is able to assert its power and seize control of one's fleshly appetites, it reigns or holds dominion over the will. Thus, man becomes a slave to sin. In this sinful state, he is alienated from God. By man's own choice he consents to the evil desires within and the Satanic forces without.

REALITY OF SIN

The word sin has been twisted in meaning until it has become a synonym for excitement and daring pleasure rather than synonymous with evil. The growing symptoms of homosexual and lesbian activity, liberalized abortion laws, licensed lottering, flagrant liquor guzzling, public profanity, little compassion and concern for the

under-privileged and hungry by those living lavishly, gross immodesty, and laughing at morality as being prudish all reflect a passive society that does not want to face the reality of their evil deeds. Even some ministers have been lulled into cowardly listlessness in their attitude toward sin. Today's attitude is one of acceptance rather than resistance. No longer is sin repulsive, disgusting and repugnant. It is given respectability rather than being shunned.

Premarital sex relations, divorce, dancing, viewing worldly movies, and common law living among couples are accepted by many today as normal experiences. Nudity and pornography, once intolerable, are now commonly seen in magazines, on television, and in theaters. Moral sensitivity has indeed been numbed.

REMEDY FOR SIN

Has the world gone too far in overthrowing puritanical taboos? I think so! We are speeding down a six-lane, limited-access, super highway and are recklessly headed toward hell. Unless we get off at the next exit, we are doomed for destruction. It is time to not only cry out against sin but to aggressively fight sin. Instead of making alibis for wickedness, we should tremble in fear as we turn the spotlight on sin and expose all that is foul, filthy, loathsome and abominable.

Many people take sin too lightly. They laugh and joke about it. But iniquity is no joking matter. Only "fools make a mock of sin." Sin is a serious, sobering matter. It must be deplored. It cannot be tolerated. Too long the Christian Community has allowed sin to go unchallenged. When the Church fails to resist sin, the superstructure is gradually weakened until the building finally collapses. The Church is crumbling fast while some poor gullible souls stand by, shrug their shoulders and glibly say, "Things aren't really so bad!"

Activities once unthinkable are now tolerated in local churches. Leaders in local Free Will Baptist churches need to declare dogmatically whether things are dirty or clean, dark or light. Even things doubtful and "gray" should be classified as *wrong*. Are we desecrating the Lord's

Day with questionable activities? Are some congregations scheduling "harmless" church ball games on Sunday?

The prophet warns, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" These uncertain times call for thundering exclamation points rather than uncertain question marks.

Let's draw the line of demarcation and declare matters of morality either right or wrong. To tolerate social drinking among church members is to open the flood gates that will eventually drown a congregation. Boldly and unhesitatingly we must proclaim that beer is banned, tobacco is taboo, rock and roll is riotous, dancing is demoralizing, immodest attire is iniquity, cards are carnal, movies are a menace (whether on television or in a theater!) and many television programs are trifling.

While exposing and denouncing all forms of sin, we need to sound positive truths that are stronger than the negative. Exalt the good over the bad. Teach believers to say "yes" to God as well as "no" to the devil. Believers must be taught to become discriminating and discover the wholesome pleasures at the right hand of God. For everything the world, flesh and Satan promise, God has something real and better. Teaching believers rightness and wrongness concerning issues helps the weak and the "wishy-washy" to set a standard for definite decision-making.

The real thrust of the Gospel is to cure sin itself. The Good News is that through Jesus Christ's death and resurrection man can be reconciled to God. By drinking the water of life through faith, those who are sick are made well.

While faithfully proclaiming God's redeeming love through Jesus Christ, we must warn sinners of the alternative. Unless they repent, they are bound for a devil's hell.

For believers who refuse to repent, we must warn and rebuke with all longsuffering. If they fail to repent, then firm discipline must be exercised in the local church so as not to contaminate the rest of the Body. Δ

VIEWPOINT

CONTACT

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Editorial Assistant / Susan Burgess
Circulation / Gerry Waid

what's your problem?



By R. Eugene Waddell

QUESTION: "Does a local church have the right to dismiss a member who only attends spasmodically without any providential reason, and if so, what is the ethical way to dismiss a member when there is no question about a person's character other than the fact that he is unfaithful in attending and supporting the church?"

ANSWER: Regarding spasmodic attendance, it is obvious that such a member is out of harmony with the Bible. Hebrews 10:25 exhorts, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

Every church member needs to realize that he is obligated to attend and support his church. He should be reminded of his promise in the Free Will Baptist Church Covenant: "We will not forsake the assembling of ourselves together . . . , nor fail to pay according to our ability for the support of the church, of its poor, and all its benevolent work."

When one becomes unfaithful in these areas, as you say "without providential reason," it indicates a deeper spiritual need. The church should seek to discover the person's real need and try to restore the erring member to fellowship. These steps are in harmony with Matthew 18:15-17.

If such efforts fail the Treatise prescribes the procedure on pages 53 and 54 (1974 edition). The delinquent member should be informed that: "When a member, without providential reasons absents himself from the meetings of the church or refuses to support it for one year, it is considered a violation of the covenant and sufficient reason for dismissal." He should be given a written notice of the exact charges against him at least one week in advance. When the church is called into conference, the accused should be given the opportunity to speak in his defense (even Jesus' judges invited Him to speak for Himself). Witnesses among the faithful leaders of the church (preferably other than the one who must moderate the trial) should testify regarding the member's unfaithfulness. The accused should be allowed to ask the witnesses questions which relate to the charges. He also should be given the privilege of calling witnesses in his defense. After both sides are heard, the congregation should vote and their decision is final. ▲