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CONTACT

of the National Association of Free Will Baptists



**Serving the churches of the National Association of
Free Will Baptists in their united mission for Christ**

CONTACT

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personally . . .

A New Denomination?

Recent published reports make it quite certain that the "leadership" of the North Carolina State Convention of Free Will Baptists has every intention of establishing a new denomination. This does not come as a surprise to some of us. In fact, in an editorial written in September 1961, we tried to point out the intention some had in this direction.

Surely it is to be regretted that some have departed so completely from the established practices, customs, and usages of Free Will Baptists that they no longer feel at home with other Free Will Baptists within the fellowship of the National Association. However, if these brethren honestly believe in connectional church government, perhaps it is for the best. The overwhelming majority of Free Will Baptists—North, South, East, and West—are not prepared to give up their historic practice of congregational church government.

As a National Association, we must simply close ranks and get on with the job which the Lord has given us to do. Time is too short and the needs of the world are too great for needless delay in our mission for Christ.

Literature Now Available

For the first time in its history, the National Association of Free Will Baptists is able to offer a complete line of literature through its Sunday School and League departments. Both of these departments have been hard at work in recent weeks to have this literature ready for the second quarter of 1962.

This is the official literature of the National Association and we are hopeful that all of our churches will respond to this effort. It is our intention to build a solid literature program that will meet the demands of all our Sunday schools and Leagues. Your comments and suggestions are invited since changes and improvements are scheduled in the future.

If you would like an order blank or further information, write either the Sunday School department or the League department, National Association of Free Will Baptists, 3801 Richland Avenue, Nashville 5, Tennessee.

Needed—A New Building

You have been reading in recent issues of CONTACT about the need of a new Headquarters Building and the plan which we have advanced for raising the necessary funds. Early response has been favorable and I sincerely believe that our Free Will Baptist people want to see this building erected. We must, however, move toward more definite commitments if we are to see the job done.

Now that the Sunday School and League departments have their literature programs and we are faced with the expansion of each department within our National Association, it is almost imperative that we get into another building by next winter. If this is to be accomplished, we must act now!

We need to secure our land, complete the final drawings of the building, and give a contractor adequate time to construct the building. All of this requires the necessary money.

You can do something to help us. We are completely dependent on you. Read carefully the information on page seven, ask God what He would have you to do, and let us hear from you soon.

Special Issue of CONTACT

Next month we are publishing a special, 20 page issue of CONTACT. This will be a missions issue and will carry a two-color cover. We hope to help Free Will Baptists see more clearly the work and ministry of our missionaries which have gone out under the Foreign Missions department of our National Association.

Just recently, in connection with this special issue, we mailed out letters to some 23,000 Free Will Baptists inviting them to become regular subscribers to CONTACT. Perhaps you have received such an invitation. If so, I hope that you will assist us in this effort to expand the ministry of our magazine. Subscribe for yourself. If you already receive CONTACT, subscribe for a relative or friend.

Your help at this time could make it possible for us to publish CONTACT every month with a full 20 pages and two-color cover.

AARON

EXODUS MEDIATOR

by John H. Deaton

MEEET AARON, the first high priest of Levi—he was a strange man. But remember him well; there's a little of Aaron in the most of us. ■ Aaron was a vacillator. He meant well, but he backslid often. He loved God, but he found it hard to serve. Sometimes he came very close to God's glory, but there were other times when he couldn't see God at all. His emotions tore him apart. ■ Older than Moses, tradition decreed that Aaron should lead while Moses followed, and Aaron couldn't forget it. It was a hard thing for him to watch his brother outstrip him in fame and power. There were times when his resentment threatened to boil over, and once it did. ■ At Hazereth, Pharaoh's army and the Red Sea were behind the tribes of Israel. At long last the Hebrews could taste freedom. They praised Moses to the skies, and Aaron couldn't take it. ■ Aaron rebelled. Joining his sister, Miriam, he shouted, "Has the Lord indeed spoken only through Moses? Has He not spoken through us also?" ■ Big, brave words, these words Aaron shouted. But when punishment loomed ahead, Aaron's courage vanished. Quickly he hid behind Miriam's skirts and let her take blame for the whole unhappy affair. ■ It's possible Aaron may have known remorse, as he watched Miriam turn leprous. But if he did, he didn't offer to share her punishment; he didn't walk out of the camp with her to the leper's colony. Indeed, Aaron was human. ■ But in his own peculiar way, he loved God. And God honored him. In spite of his weak, envious, rebellious nature, God chose him to speak for poor, stuttering Moses. ■ Aaron became Moses' mouthpiece and the mediator of the Exodus. He stood between Moses and Pharaoh. He stood between Pharaoh and Israel. He cushioned the collisions between the Hebrews slaves and his brother. And—as high priest—he stood between God and man. ■ Aaron did the talking and the praying. Even the most of Moses' miracles were performed through him, and he was fairly strong, so long as he had Moses to lean on. ■ But when Moses left, Aaron's strength went too. Turning weak, he swayed back and forth like high grass in a stiff breeze. He searched for compromise. Moses climbed Sinai to talk with God, but Aaron stayed in the valley and compromised with idolatry. ■ "Make us gods," the people shouted, when Moses had been gone a few days. "Make us gods who shall go before us." ■ "As for this Moses," they argued, "We do not know what has become of him. Make us gods!" ■ Poor, weak Aaron. He wavered. He didn't know what to do, and he was afraid. He trembled and listened and yielded. "Take off your rings and bring them to me . . ." ■ If Aaron felt any guilt, he concealed it well. He collected the people's jewelry and melted it. He poured molten gold into a mould and

(Continued on page 15).

Your Life's Work

EVERYONE WANTS to be successful in his vocation or profession. And of course, *you do.*

But do you have a *plan* for success? In what direction are you heading? Let's take a long look at some of the things that will help make *you successful!*

God gives all Christians a basis for living: "In Him we live, and move, and have our being" (Acts 17:28). This means that God is interested in *you*. He is actually the center—the hub of all that you do. Since God truly wants you to make the most of your life, then certainly He must have a *plan* for you. If God created you, surely He is far better able to order your life than you are. So trust Him for guidance and you will be much more successful than you ever could be if you relied upon yourself. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths" (Prov. 3:5, 6).

"But," you say, "I'm not going to be a preacher or a missionary."

Perhaps not. But God isn't speaking only to ministers and missionaries. He is speaking to *you*. In fact, *God is more desirous for you to be successful than you are yourself.* In the Bible we find that God is so interested in people that He gives them personal commands.

Look at Peter—a mere fisherman. But before God was through with him, Peter was a "fisher of men." The Lord Jesus came to Peter personally and drew him away from his leaky boat and smelly fish. What an amazing transformation—from a common fisherman to a great apostle!

And God has not changed. He is just as interested in you as He was in Peter.

No man has to accept a second best for his life. There's a place for *every* man, and it's his own fault if he misses it.

Success? There's only one *real* way to attain it. And that is to be in the will of God!

How Can I Tell What My True Abilities Are?

Courtesy of Youth Commission of the National Sunday School Association.

As I counsel with young men and women, I find that many people are square pegs in round holes. They are not happy in their life's work because they are not doing the thing for which they are best suited. Their work is not a joy. It is a drudgery.

1. Take aptitude tests.
2. Consult your school advisor.
3. Take inventory of any special talents you may have.
4. See where your interests lie.
5. Take a vocational guidance course.
6. See vocational films.
7. Read literature on various occupations.
8. Talk with men in various professions.
9. Check your school grades.
10. Explore the field—take part-time jobs.
11. Consider your health.
12. Pray for guidance.

Here's a thrilling fact: Among the millions of human beings in the world, no two are alike. Each is unique. The same is true of nature. Just as God has a design in every snowflake, every leaf, so He has a plan for you! If you take every advantage of the suggestions above, and earnestly commit your life to Christ, He will, in His time, reveal His perfect plan for you.

Conflict With Parents in Vocational Plans

A young man once asked, "What shall I do? My parents want me to be an engineer but I want to be a missionary."

He had a real problem. But it was not an uncommon one. Many young people encounter similar conflicts.

"But this isn't fair," you say. "I've got my own life to live!"

You're right. But don't brust off your parents too quickly. Talk with them about it. A calm discussion of any problem is always helpful. Rest assured that if you trust God, He will work it out in His own time.

But whatever the conflict, find out if the reasons are God-centered or self-centered. Your first allegiance is to God. Make up your mind on that basis. He will take care of the rest.

Salaries

Seldom is there much relationship between the eternal value of a job and the price tag placed upon it. Great men of God are not highly paid in money.

"Does this mean that I should always take a job with a low salary?"

No, not necessarily. If you are in God's

will, you'll want the job that is best for you.

This may help you: If you were offered three jobs, you might ask yourself, "If all three positions were in the same location, if they all paid the same salary and if they all offered equal prestige, which one would I take?" This simple test has helped many Christians know God's will for them.

Great Challenges of the Century

The best job for you is the one to which God calls you. And of course you can witness for Him wherever you are.

But there are some professions today that are especially significant because there are so few Christians in them, and because the opportunities to influence many people are great.

Here are several fields of service which seem to me to be especially significant. Perhaps God would have you enter one of them.

Social Service

Unregenerate workers in the field of social service are making important decisions and influencing multitudes of people—and without spiritual wisdom!

This great field of social welfare which should be of special concern to evangelical Christians has been sorely neglected by them.

The field is wide open; the need is so great and heartbreaking that it should stir the heart of any believer who truly loves the Lord. It calls for hard work and constant application. It has its disappointments and difficulties, but it is one of the kinds of work to which our Lord called His people.

If you are interested in finding a place where you can train for this field, get in touch with your church or denominational office or state welfare department. You may also write The Evangelical Welfare Agency, 108 North Dearborn, Chicago 2, Illinois.

Education

If you want to influence America, you should go where the *people* are, and where they are *young*. This means public and private schools. The teachings of the classroom soon become the beliefs of the average citizen. If the teachers and school administrators of our nations are godly men and

By Dr. Clyde M. Narramore

CONSULTING PSYCHOLOGIST FOR THE
SCHOOLS OF LOS ANGELES COUNTY

women, their beliefs and attitudes will quickly become a part of the young lives whom they influence.

The field of education offers a variety of professional careers. Here is a partial list: Kindergarten teacher, elementary teacher, secondary teacher, college instructor, counselor, speech therapist, psychologist, school nurse, business manager, registrar, and supervisor.

There is a national shortage of educators. During the next two decades there will be a great demand to meet the increased population.

A career in education continues for a lifetime. Positions of importance become increasingly available with years of service and experience. You will become more valuable at fifty than you were at thirty.

There is a great organization of Christian educators called "The National Educators' Fellowship." This active group has local chapters and campus chapters throughout the nation. They have an excellent monthly magazine called *Vision*. Further information about education is available through this organization: 120 N. Oakland, Pasadena, California.

Psychology

As for requirements: Most states require an under-graduate major in education, (preferably elementary because that is where most of the openings are), and a strong minor in psychology. One must also have a master's degree in educational psychology. Teaching experience is required in most states. In addition, there are certain courses which each state department of education specifies.

A school psychologist is in a strategic position. He works closely with pupils, teachers, and parents. Perhaps God would have you enter this great profession.

Government Service

"The penalty good men pay for indifference to public affairs is to be ruled by evil men."—Plato.

Why should evangelical Christians hold influential positions in government?

America was founded by Christians on Christian principles. There is no better way to keep America strong than to have Christians in key governmental positions. Our

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Youth faces many problems today. Among others, there is the question of what to do with your life. Here are some suggestions to guide you.

Your Life's Work

(Continued from Page 5)

government should be administered by Christians who will take their moral and ethical standards into government and help shape U. S. policies in accordance with a Christian philosophy of life.

The Ministry

There is, of course, no greater or higher calling than the Gospel ministry. If you feel that God may possibly be speaking to your heart about the ministry, you should talk the matter over with your pastor or some other Christian worker.

Not everyone is suited for the ministry. God calls well adjusted, qualified men, not misfits, as ministers of the Gospel. So, if you are considering entering the ministry, pray earnestly and think seriously about your qualifications and talents. Remember that a minister needs ability in administration, in public speaking, in counseling and in "rightly dividing the Word." He should be a friendly, optimistic person, not easily discouraged or overcome by disappointment. And above all, a minister of the Gospel must have real depth of spirituality and a true consecration to the Lord.

A minister's life is not his own. It belongs to God and the people he serves. True, a minister is responsible for witnessing and leading people to Christ. But that is not all. He carries everyone's burdens and sorrows. His hours have no limit. He must be all things at all times to all sorts of people. His wife must be a model for the parish. His own life should be the model of a good citizen and an ideal father, an understanding husband, a trusted friend and an exemplary Christian. And about all, *he must receive his calling from God.*

A Missionary for Christ

My mother used to tell me, "Son, the best things cost the most." Now I know what she meant. Service for God may be difficult but it also pays off in abundant joy.

A missionary calling is one of the highest. Its challenge is vividly portrayed in this poem:

Out where the loneliness presses around me,
Looking on sights that are sordid and drear,
Strangely abiding—yet surely God called me,
Why do I wonder if Jesus is here?

He, who is God, took the form of a servant,
Humbled Himself unto death without fear;

Lonely, forsaken, despised, and rejected,
My blessed Savior, my Jesus, came here!

Wilt Thou forgive me for failure in serving
Heartache, depression, regrets, disappear.
Born of the Cross, a new courage infills me;
Jesus, my Victory, my Life, is now here!

—Author Unknown

Is God calling you to the mission field?
If so, answer the call. You will never have peace and joy until you obey! ■ ■



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

Scripture Portions Available

NEW YORK, N. Y.—To remind the nation in these troubled times of the faith, hope and redeeming power of the Christian gospel, the American Bible Society is calling on all Americans to read on Easter Sunday the resurrection message in the Gospel of John.

Because the reading can be done wherever each individual happens to be, millions of Americans are expected to take part in this, the nation's largest Easter observance.

The Society is joined in its appeal by churches of most of the more than fifty-five Protestant denominations represented on its Advisory Council.

To make it possible for everyone to possess the Scripture passages to be read, the Bible Society has reprinted them in a small, pocket-sized booklet titled, "He Is Risen." These can be ordered by churches and others who wish to distribute them at the nominal price of \$3 per hundred.

The booklets are available in the King James Version in English or in the new Reina-Valera Version in Spanish. Orders may be sent to the American Bible Society, 450 Park Avenue, New York 22, New York.

Central American Retreat

LOS ANGELES, CALIF.—Pastor-delegates from six Central American republics gathered in Guatemala City for an unprecedented five-day spiritual retreat January 22-27, 1962.

Sponsored by World Vision, Inc., the

meeting brought together 1,538 ministers of many denominations for special sessions of Bible study, prayer fellowship and testimony.

Guatemala President General Miguel Ydigoras Fuentes appeared at the opening session Monday evening, January 22, in beautiful Industrial Park. President Fuentes commended the planning committee and the pastors for their spirit of friendship and unity which, he said, characterized not only the Conference but the Central American nations as well.

Mayor Dr. Luis Fernando Galich of Guatemala City also addressed the opening crowd numbered at more than 2,500 persons. He welcomed the pastors and told them he believed the Bible they preached was God's Word "for all people."

NAE Convention to Hear Graham

WHATON, ILL. (MNS)—It has been announced here by Dr. George L. Ford, executive director of the National Association of Evangelicals, that Billy Graham will speak at the association's 20th annual convention meeting in Denver, Colorado, April 10-12. His topic will be "In God We Trust."

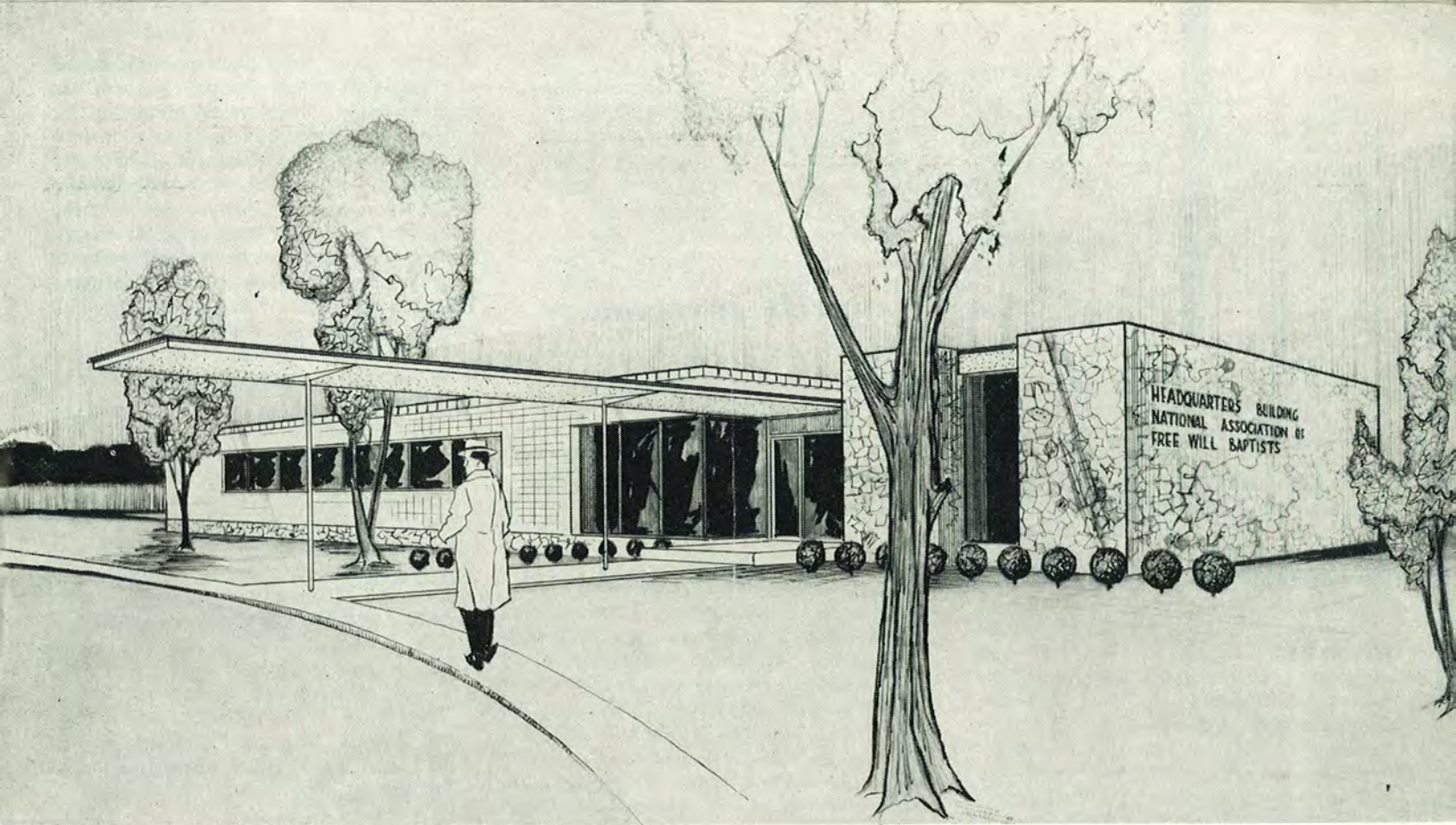
Other speakers to be featured will be Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association, and Dr. Bob Pierce, president of World Vision, Inc. Dr. Taylor will deal with the subject "The Evangelical Faces Nationalism" and Dr. Pierce will speak on "World Evangelical Evangelism."

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"My!—but he preached a short sermon! It didn't give me enough time to remember all the things I wanted to tell you!!"

From *Dateline*, published by the National Association of Manufacturers.



TOGETHER WE WILL

SHARE

HOW DO WE PROPOSE to raise the \$125,000.00 needed for this new building? We invite you to share in the Free Will Baptist future. You may do this through the purchase of a share.

The plan is this. We are praying for 1,500 individuals and 500 churches that will buy one or more shares in our future. All shares are in the amount of \$50.00. When payment for a share is received, the church or individual will receive an attractive 8½ x 5½ share. (Your share is actually a gift, but this is our permanent record to you of your share in our future.)

Churches or individuals that buy five or more shares will be "Advancement Contributors." These churches and individuals will be listed on a bronze plaque to be placed in the entrance hall of the new building.

Your indication now, on the opposite form, of your desire to share in our future will be a great inspiration to us. We dare not fail to meet the challenge which is ours as Free Will Baptists. Thank you for your consideration of this need and may God bless you.

MARCH, 1962

BUILDING . . .
because of the challenge

Shares

- 5 *C. F. Goen—Bryan, Texas
- 1 *Wayne Nicodemus—Pickerington, Ohio
- 1 *Travis R. Carter—Winfield, Alabama
- 1 *Arlee Carter—Winfield, Alabama

Shares

- 1 *Sylvia Carter—Winfield, Alabama
- 1 *William Carter—Winfield, Alabama
- 1 *Louis H. Moulton—Savannah, Georgia

Additional gifts

\$6.60 St. James Church—Phenix City, Alabama

Total in gifts and pledges

\$1,901.60

— Clip and mail today —

Here Is A Share In The Free Will Baptist Future

God being my Helper, you can count on me for _____ shares (\$50.00 each) in 1962. I will pay as indicated.

\$ _____ per month Name _____

\$ _____ now, \$ _____ Address _____

by _____ Date _____

\$ _____ by _____ Date _____

\$ _____ enclosed Church _____

(This may be pasted to a post card)

What type of church government is presented in the National Treatise? In the North Carolina State Treatise? Who has really departed from our established form of government?

NATIONAL ASSOCIATION has adopted a treatise for Free Will Baptist Churches known as "A Treatise for the Faith and Practices of the Original Free Will Baptists" (hereinafter referred to as "National Treatise"). National Treatise does not specifically refer to the term "congregational church government", but in a most definitive way the *principles* of "congregational church government" are present. At pages 43 and 44, National Treatise states:

"Questions of fellowship, expulsion, and all other items of business of the church shall be settled by a vote of the majority present, and this action shall be final provided public announcement of the intended action is made at the last regular meeting; and the Quarterly Meeting has no power to reverse it, but may, if deemed necessary, withdraw fellowship from a whole when its action is inconsistent with sound doctrine or Christian polity."

And at page 45 the following is found: "THE LOCAL CHURCH IS AN INDEPENDENT BODY, SO FAR AS RELATES TO ITS OWN GOVERNMENT, THE TRANSCATION OF ITS BUSINESS, THE CHOICE OF ITS OFFICERS, AND THE DISCIPLINE OF ITS MEMBERS." (emphasis supplied)

Another statement in National Treatise

demonstrating the principle of congregational church government is found on page 53:

"A Quarterly Meeting cannot deprive a church of its independent form of government, nor its right to discipline its own members, nor labor with individual members of the churches as such; but as the church is a member of the Quarterly Meeting, it has the right to labor with the church as a body in case of unscriptural or disorderly walk, and may determine whether the church is worthy of its fellowship or not."

At each place in the National Treatise where the subject of discipline is touched upon, this same principle of congregational church government applies. No larger body can determine the course of action of its members and its only authority is to discipline the member by withdrawing fellowship. Local churches belong to Quarterly Meetings (p. 50), Quarterly Meetings belong to Yearly Meetings (p. 54). Yearly Meetings belong to State Associations (pp. 54, 55) and State Associations belong to National Association (p. 57). At each step, the higher body can deal only with the next lower one, and it cannot reverse the decision of, nor interfere with the internal affairs of that lower body. If for any reason the higher body finds the lower body unworthy of its fellowship, it may exhort, advise or

warn the lower body; but, in the face of continued resistance, its only disciplinary recourse is the withdrawal of fellowship.

The State Convention has also adopted a treatise entitled "The Statement of Faith and Discipline for Original Free Will Baptists of North Carolina" (hereinafter referred to as the "State Treatise"). The State Convention never intended the State Treatise to differ from or conflict with the National Treatise and, in fact, the State Convention adopted the National Treatise in its entirety.

The minutes of the 1947 session of the State Convention at page 7 contain a motion as follows:

"the President of the Executive Board be the chairman of a special committee of three to work with committees appointed by the various conferences and State Association to study and make recommendations to these bodies regarding the adoption of the National Treatise." (Committee members appointed to work with the President were J. R. Bennett and R. N. Hinnant.)

The minutes of the 1948 session at page 9 adopted the report of the committee:

"Rev. R. N. Hinnant made a report of the Treatise Revision Committee and the report was adopted, along with the Treatise of the National Association, by a vote of 98 to 24."

And at the same 1948 session, further action was taken as reported at page 22 of the minutes:

"By motion a committee of three be appointed to write and arrange a North Carolina Discipline, containing a church government. The Discipline not to conflict with the National Treatise in any form."

It was a direct result of these actions taken by the State Convention to adopt the National Treatise and further providing that the State Treatise was not to conflict with the National Treatise that the resulting edition of the State Treatise carried in its "Preface" these words:

"The committee held several meetings and worked diligently to arrange a Discipline that would be acceptable to the majority of our conferences and Associations in the State, and at the same time conform to the National Treatise." (Signed: R. N. Hinnant, Chairman).

Prior to this controversy, National Association had no knowledge whatsoever that the State Treatise had been erroneously interpreted to include a connectional form of church government. National Association knew of no conflict in principles between the National Treatise and the State Treatise.

There are some variations in the organization of Free Will Baptist Churches in North Carolina which are recognized and permitted by National Association. Such variations do not involve in any way or affect the principles of a congregational form of church government, but rather deal with organizational terminology. The following variations

have been recognized and freely permitted by National Association:

1. National Association suggests the term "Quarterly Meeting" and the State Convention uses the term "Union Meeting". (National Treatise, page 50).
2. National Association suggests the term "Yearly Meeting" and the State Convention uses the term "Conference". (National Treatise, page 54).
3. National Association suggests two steps in disciplinary organization (i.e., the Quarterly Meeting deals with the local member churches and the Yearly Meeting deals with the Quarterly Meeting), but in the State Convention, there is only one disciplinary body (i.e., the Conference) which deals directly with the local churches. (National Treatise, pages 53-56).

Clearly, these variations are mere matters of organizational or structural terminology which do not justify and/or constitute any variation in the principles of congregational church government. Nor does the "Provision and Claim" (National Treatise, page 39) permit any variation in these principles and states:

"Nothing in all of the foregoing regarding the setting up of the state or district organizations shall be construed or interpreted as authorizing the National Association to interfere with or hinder said organizations in setting up their respective organizations and units in accordance with their established usages and customs, providing for their representatives and delegates in the way this is the most satisfactory to the said state or district body."

This "Provision and Claim" allows variations in one area only; namely, "providing for their representatives and delegates in the way that is the most satisfactory to the said state or district body".

The State Treatise was never intended to contain, nor does it contain, any variation in principle from the National Treatise. The State Treatise at pages 52 and 53 contains a section entitled "INDEPENDENCE OF CHURCHES" which states:

"EACH LOCAL CHURCH IS A DISTINCT AND INDEPENDENT

ORGANIZATION, WITH FULL AUTHORITY TO MANAGE ITS OWN INTERNAL AFFAIRS, ELECT ITS OFFICERS, RECEIVE, DISMISS, DISCIPLINE, AND EXCLUDE MEMBERS. But this principle of the independence of each church is not held as a law of isolation; on the contrary, churches conveniently situated associate and cooperate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a church and the settlement of serious difficulties. on the same principles, the churches meet by delegation in the annual conference or association. The annual conference or association, being the highest tribunal, shall have final disciplinary authority over the local church." (emphasis supplied)

This section has never been interpreted to mean that a conference has the authority to reverse any decision of a local church. The "disciplinary authority" referred to relates solely to the power of the "conference or association" to exclude the local church from its fellowship in the event such church becomes heretical or embraces questionable practices. In the event a conference withdraws the hand of fellowship and thereby excludes the local church, this does not mean that the conference may then make any disposition of the church property. It simply means that the excluded church is no longer a member of the conference. Such a church does not cease to function and it may immediately apply for membership in another conference upon a majority vote of the congregation.

The State Treatise, at pages 47, 48 and 49, contains a section entitled "The Ministry" which deals in part with the ordination and discipline of ministers. This section has mistakenly been used to evidence a connectional form of church government. Fortunately, this question does not arise in this particular controversy. The ordination, discipline of or jurisdiction over ministers has nothing whatsoever to do with the property or internal affairs of a local church. In many areas of the Free Will Baptist denomination, the ordination and discipline

of ministers is administered by the larger of churches (such as a Quarterly Meeting or Conference) rather than by individual group of churches (such as a Quarterly Meeting or Conference) rather than by individual churches. In earlier times, Free Will Baptists handled the ordination and discipline of ministers within the local church. Countless ministers, who were ordained by the local church, are still preaching today. Gradually, in more recent history, the local churches felt that the larger organization of churches could administer this job more efficiently, and so, the churches began to delegate such authority to the conferences. This authority over the ministry does not inherently lie in the conference; it is inherent in the local congregation and delegated to the conference by the local church only for purposes of convenience. If they chose, the local congregation could reclaim this delegation of authority and exercise it themselves.

It is admitted that the word "connection" does appear in the National Treatise. It appears at page 52, twice at page 55, at page 57 and page 58. At page 52, reference is made to the local church dissolving its "connection" with the Quarterly Meeting. At page 55, reference is made to a report from the Yearly Meeting to the churches with which it is "connected", and to the Quarterly Meetings dissolving its "connection" with the Yearly Meetings. At page 57, the National Association is represented as organizing the "connection" in one National body. At page 58, the National Association is seen as doing things for the Kingdom of God "in connection with" the various bodies within the National Association.

Even a cursory examination of the National Treatise immediately reveals that in each of the above instances, except at page 57, the word "connection" simply means "association" or "relationship." At page 57, it simply means "denomination". National Association admits that there is a "connection" (i.e., a "relationship" or "association") existing between a conference and the local churches which voluntarily join such conference; however, it is not admitted that the term "connection" specifies or indicates the type of church government held to by Free Will Baptist

(Continued on Page 14)

The Treatise and Government

What's Your Problem?



By LOUIS H. MOULTON

Q. I know numbers of people who do not believe in the millennial reign of Christ. But I heard my mother speak of the millennium when there would be no more sickness or struggling. This is true isn't it?

A. I think your mother was right. In Isaiah 65:17-25 we have a picture of conditions then which tells us that there shall be death during that period, but all the other things described in this passage point to prosperity, health, happiness, joy.

Q. The record in Genesis 25 tells of Esau selling his birthright for a mess of pottage. In a recent discussion someone in our Sunday School class said Esau was lost because of this. What about this?

A. Without a doubt Esau was lost and we have the Scripture for it in Hebrews 12:16, 17. ". . . Esau, for one morsal of meat sold his birthright. For ye know how that afterwards, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." The birthright actually is symbolic of Christ and when Esau rejected it and cast it aside there could be no repentance and forgiveness.

Q. If the devil was at one time God's "right hand man" so to speak, how could he sin against the Lord and be brought down to his present standing and become the enemy of all mankind?

A. Ezekiel 28:12-15 describes Satan as one created beautiful, covered with precious stones, called the anointed cherub, one who was perfect in his "ways from the day that thou wast created, till iniquity was found in thee". The reason for his sin and subsequent fall is recorded in Isaiah 14:12-17. Notice the use of the word "I." "I will ascend, I will exalt, I will sit, I will be like the most High . . ." When Satan desired to ascend to God's level he was told by God ". . . thou shalt be brought down to hell, to the sides of the pit." Since he has fallen and his ultimate destination is the pit he has determined to take with him every soul possible. As such he is the arch enemy of God and of every human being.

Q. When Satan rebelled against God in heaven and desired to be equal with God why did not God destroy him?

A. I cannot answer that. There are numbers of things in the Bible which we do not understand nor can we explain them. This is one of them. God is the Creator, we are His creatures, His creation. He does not have to explain to us why He does thus and so. But we by faith believe that our God makes no mistakes. His sovereignty gives Him the power to do as He pleases and we have no right to question Him as to the why of things we do not understand.

Q. Now that America has put a man into outer space do you doubt but what man may eventually reach the moon or some of the other stars or planets?

A. I do not doubt but what man if left alone will reach some other planet. When I say left alone I mean if God does not intervene. I believe God may intervene. We have an account in Genesis 11 of men trying to get to heaven through the works of their own hands. And God stopped them. However in Genesis 11:6 God says ". . . this they begin to do: and now nothing will be restrained from them, which they have imagined to do." Some of us as children laughed and marveled at the imagination of Jules Verne and others like him as they described a boat for underwater travel or a machine to fly through the air. But witness the submarine and modern day aircraft. Now John Glenn has circled the earth three times—it staggers the imagination. Surely again it may be said that nothing will be restrained from them, which they have imagined to do unless God intervenes.

Q. A very dear friend of mine has married a Mormon and has joined his church. She says that there is very little difference in their belief and in ours. Is their doctrine sound?

A. No. This group fits in the category of false cults so many of which abound today. This group came into being in the eighteen hundreds and their doctrine is based on some supposed later revelation than we have in the Bible. Hence the name Church of Jesus Christ of Latter Day Saints which is the true name of Mormans. Joseph Smith, their prophet, is alleged to have found some golden plates in the hills of New York state or somewhere in that vicinity. However, we know that God has given to us the Bible in which he reveals Himself through the person of the Lord Jesus Christ. There has been no later revelation given and anyone who claims such is in gross error.

Cooperative Receipts Climb Sharply in January

January receipts for the Cooperative Plan of Support reached a total of \$5,704.19. All of this was undesignated funds and was a real boost to all departments of the National work in their "first of the year" operations.

With increased budgets for 1962, it is hoped that this fine response will continue. Faithful and systematic support means so much to the different departments of our National Association in their efforts to extend their ministries.

You may share in the total program of Free Will Baptists by sending 10% or more of your monthly church offerings to Cooperative Plan, 3801 Richland Avenue, Nashville 5, Tennessee. Further information will be supplied about this plan by writing the same address.

JANUARY COOPERATIVE RECEIPTS Undesignated

ALABAMA			
Goodwater church, Slocomb		10.00	
ARKANSAS			
Phillips chapel, Springdale	78.00		
State association	133.67		211.67
CALIFORNIA			
State association			1,233.86
GEORGIA			
State association			209.59
ILLINOIS			
Alex Church, Olive Branch	57.65		
State association	330.24		387.89
INDIANA			
Wabash Valley association			136.52
KANSAS			
Oskaloosa church, Arcadia	56.96		
F. W. B. Church, Ulysses	130.00		186.96
MISSOURI			
State association			1,328.00
NEW MEXICO			
F. W. B. church, Hobbs	120.06		
State association	22.41		142.47
NORTH CAROLINA			
Fellowship chapel, New Bern	89.77		
Swannanoa church, Swannanoa	197.81		287.58
OHIO			
Limecrest church, Springfield	16.92		
First church, Springfield	64.25		81.17
OKLAHOMA			
State association	849.80		
Center Point church, Farris	17.88		867.68
TENNESSEE			
Horton Heights church, Nashville	93.59		
Wooddale church, Knoxville	60.75		
Rock Springs church, Charlotte	78.86		233.20
TEXAS			
State association			298.62
VIRGINIA			
Bethany church, Norfolk			88.98
			5,704.19

DISBURSEMENTS

Foreign Missions	1,597.17
Executive Department	1,369.00
Bible College	1,140.83
Home Missions	798.58
Sunday School	285.21
League	285.21
Superannuation Board	171.14
Stewardship Commission	57.05
	5,704.19



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STUDY IN PHILIPPIANS

Charles A. Thigpen

PAUL'S NIGHT VISION of a Macedonian man calling for help, led to the Gospel's entrance into Europe. Paul and Barnabas had dissolved their missionary team and Paul and Silas had organized theirs. This is Paul's second missionary journey. Luke, the physician, and young Timothy had joined them along the way.

The journey led through Syria and Cilicia where Paul and Silas, "confirmed the churches." On they went, through Cappadocia, Phrygia, Galatia. Here we note in the Acts 16 account, that "they were forbidden of the Holy Ghost to preach the word in Asia." And further we find, "After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." Then, at Troas, Paul received God's orders in the vision which called the missionary team over into Europe.

Paul's missionary policy appears to be a "closed door" and "opened door" policy. God closed certain doors and opened other doors. Paul and his party could have had some success in parts of Asia Minor, possibly, but the Spirit forbade.

The Macedonian man turned out to be a woman's prayer meeting. The Jewish population in Philippi was no doubt small, therefore, there was no synagogue. But at this prayer meeting by the riverside, God opened a woman's heart and she was saved. This was Lydia, a business woman, a seller of purple. She then opened her home to the missionary party. As far as we know, Lydia was the first European convert to Christianity. Then, there were others—Lydia's household, the fortune teller, and the jailor and his household. Possibly also, some of Paul's fellowprisoners may have been saved. Surely these were among the first members of the Philippian church.

If Paul had a favorite church, this was it. Paul had many reasons to hold this church in special esteem. This church had never caused Paul any anxiety or concern. Paul never had to write and admonish them for unsound doctrine or immoral lives. Dr. Clarence H. Benson says concerning the Philippians, "Evidently they maintained the doctrine of the gospel in purity and walked in the holy manner required by its precepts, for there is no record of their being reprovved or corrected."

Also, Paul was grateful for their financial support. It appears that they repeatedly sent gifts to him (Philippians 4:15 and 16). The love bonds seem to be very strong between the Philippians and Paul. So far as we know, no other church that Paul founded was as manifestly grateful to Paul for his ministry than this remarkable group of believers.

The internal evidence in this book indicates that the author, Paul, was presently in Roman imprisonment (Philippians 1:13; 4:22). The Philippians, learning of Paul's imprisonment, sent Epaphroditus, who was possibly their chief pastor, to visit Paul. He brought a gift for Paul and possibly a letter with their assurances of love and prayers. Epaphroditus became seriously ill while in Rome, "nigh unto death," but God had mercy on him. So, now that he was well, and returning to the Philippians, Paul used the occasion to write this letter. The date is probably 61 or 62.

Lightfoot calls this book, "the least dogmatic of the apostle's letters." Dr. J. Sidlow Baxter says, "It is practical rather than theological; corrective rather than formative; a letter of Christian appreciation and exhortation."

One of the simplest and clearest outlines of Philippians is suggested by Dr. James M. Gray, as follows:

Theme: The Christian life one constant joy.

Keyword: Rejoice
Salutation (1:1, 2)

1. Rejoice in the fellowship of the saints (1:3-11).
2. Rejoice over afflictions that turn out for the furtherance of the gospel (1:12-30).
3. Rejoice in the ministry for the saints (2:1-18).
4. Rejoice in the fellowship of such faithful saints as Timothy and Epaphroditus (2:19; 3:1).
5. Rejoice that our hopes are in Jesus and not in the deeds of the law and of the flesh (3:2-16).

6. Rejoice that our citizenship is in heaven rather than on earth and in fleshly indulgences (3:17; 4:1).
7. Rejoice even over such Christians as Euodia and Syntyche who, though at strife, have the root of the matter in them, whose names are written in the book of life (4:2-3).
8. Rejoice always and over all things (4:4-9).
9. Rejoice in the bounties of God's people to those in need as was Paul (4:10-20).

Salutations and benediction (4:21-23).

In considering this book chapter by chapter, you may note that Paul presents Christ in relationship to the individual believer:

Chapter 1—Christ is the believer's *life*, (1:21, "To me to live is Christ.")

Chapter 2—Christ is the believer's *mind*, (2:5, "Let this mind be in you which was also in Christ Jesus.")

Chapter 3—Christ is the believer's *goal*, (3:10, "That I may know Him.")

Chapter 4—Christ is the believer's *strength*, (4:13, "I can do all things through Christ which strengtheneth me.")

As you read carefully through this book there are several prominent themes or ideas you will no doubt notice. Please look for the following: *joy* and *rejoicing*, (1:4, 18, 25; 2:16, 17, 18, 28; 3:1, 3; 4:1, 4), *gain in Christ*, (1:21, 23; 3:7, 8, 14; 4:19). Also please note the *examples* of many which serves as a special means of teaching. There is the example of Christ (2:5-11), The example of Timothy (2:19-24), of Epaphroditus (2:25-30), and of Paul (3:1; 4:9).

Possibly the most classic passage in this book is the "Kenosis" or sevenfold self-humbling of Christ, Philippians 2:5-11. Also, two verses that have strengthened and comforted God's saints for centuries are the following: "I can do all things through Christ which strengtheneth me." (Philippians 4:13). "But my God shall supply all your need according to his riches in glory by Christ Jesus." (Philippians 4:19).

BIBLE CONFERENCE SET FOR APRIL 1-5

NASHVILLE, TENN.—The Reverend W. Stanley Mooneyham and the Reverend John Gamble will be guest speakers at the 19th annual Bible Conference to be held April 1-5 at Free Will Baptist College, Nashville, Tennessee.

Other speakers are President L. C. Johnson and Dean Charles A. Thigpen of the college. Special musical numbers will be furnished throughout the conference by the college choir, ensemble, male quartet, and girls' trios.

All sessions will be held in the school's Memorial Auditorium with the first service to begin at 7:30 Sunday evening, April 1. Three morning services and one night service will be held Monday through Wednesday with the final service at 11 o'clock Thursday morning, April 5.

A Free Will Baptist minister for some 15 years, Rev. W. Stanley Mooneyham of Wheaton, Illinois, has held pastorates in Oklahoma and is former executive secretary of the National Association. He is at present director of information for the National Association of Evangelicals and edits *United Evangelical Action*, official organ of NAE. Mr. Mooneyham is also assistant moderator of the National Association of Free Will Baptists.

The Rev. Gamble of Lynchburg, Virginia, is a full-time evangelist with more than 20 years' experience of holding meetings with various denominations.

Ministers and Christian workers are invited to attend this conference for a period of Bible preaching, evangelism, and Christian fellowship.



The Reverend W. Stanley Mooneyham (above) and the Reverend John Gamble (below) will be guest speakers at the 19th annual Bible Conference. All services will be held in Memorial Auditorium at Free Will Baptist Bible College.

General Conference Meets

GREENVILLE, N. C.—The General Conference of Original Free Will Baptists of North Carolina met January 30, 1962, at Grace Original Free Will Baptist Church here. There were more than 200 ministers, delegates and visitors present. The host pastor, the Reverend Rashie Kennedy, served as moderator and the Reverend Carey Watkins of Prospect Church was the clerk.

The major emphasis of the meeting was on preaching. Speaking during the day were the Reverend Raymond Gaskins, pastor of the Ayden Church, the Reverend Gordon Sebastian, pastor of the Mt. Calvary Church, and the Reverend Eugene Waddell, pastor of the Garner Church.

The General Conference was the oldest known body of organized Free Will Baptists. It was the "mother conference" of the Palmer movement and went out of existence in 1886 when a motion "that the conference be divided into two conferences" was passed. It was revived November 20, 1961, at Prospect Original Free Will Baptist Church.

At the session, important actions included

steps to organize a Woman's Auxiliary convention and the establishment of Union Meetings to be held quarterly.

The next fellowship of these churches will be at Fellowship Original Free Will Baptist Church in Durham on April 28, 1962.

Oklahoma Missionary Conference

TULSA, OKLA.—The First Mission Association of this state will sponsor a missionary conference at the Lewis Avenue Church here on March 25-April 1, 1962.

This will be the second such conference held at Lewis Avenue Church and has the support of the 29 churches in the association.

Home missions will be represented at the sessions by the Reverend Homer Willis, Director of the Home Mission department of the National Association. The Reverend and Mrs. Thomas H. Willey, missionaries to Cuba, will represent foreign missions. Christian education will be represented by Miss Laura Belle Barnard, returned missionary from India and now instructor at Free Will Baptist Bible College.

Beneficial Youth Service

WENATCHEE, WASH.—Observing Youth Sunday proved to be a very beneficial service in the Free Will Baptist Church here. Members of the senior class served as officers and teachers of the Sunday school, and provided the choir for the worship services, along with several members of the intermediate class. Donna Jackson rendered a solo.

The message for the worship service was given by PFC Lloyd Plunkett of Fort Lewis, Washington. Plunkett is a member of the Capitol Hill Church in Oklahoma City and a graduate of Free Will Baptist Bible College in Nashville.

Pastor Joe Hurst feels that the enthusiasm

GLANCING AROUND THE STATES

expressed by the young people and the favorable comments of the members indicates that the services were of great benefit to the church.

Work Begun in Panama, Uruguay

PANAMA CITY, PANAMA—The John Moehlmans and Tom Willeys, Jr., have arrived in the heart of Central America, Panama, to begin a new mission work for Free Will Baptists.

The missionaries arrived in the country by auto the first of February. Exact location of their work has not yet been determined.

The Paul Robinsons traveled to Panama with the Moehlmans and Willeys. They will proceed immediately to Montevideo, Uruguay, to begin a new work there. The Bill Fulchers, presently completing language study in San Juan, Costa Rica, will join them as soon as their papers are cleared by the Uruguan consulate.

Reminder to Clergymen

NASHVILLE, TENN. — Ministers who want social security credit for their earnings must sign a form saying so. More important, this form must be signed and sent to the government before April 17, 1962.

If you have not previously filed a waiver to obtain social security credit for your earnings, and would like to do so now, get in touch with your local internal revenue office. They will be glad to help you.

Your social security office will be glad to give you information about the old-age, survivors, and disability insurance program which may be helpful in deciding whether you want to participate in the program.

New Program Guide

NASHVILLE, TENN. — The National League Board is providing a new, colorful, individual program book for the adult

leaguer. The stimulating programs have been written, edited, and illustrated by and for Free Will Baptists.

The author of the programs is Mrs. J. E. Frazier of Ashland City, Tennessee. Order your second quarter '62 Adult Program books from your National League Board, 3801 Richland Avenue, Nashville, Tennessee.

Prayer Vigil Held by Youth

NEW BERN, N. C.—"To Pray for Ourselves and Others" was the general theme of the youth prayer vigil held at St. Mary's Church here in connection with Youth Week last month.

The services began on the hour and every half-hour with ten minute intervals between services. Mrs. B. J. Gaskins was in charge of the service and Mrs. W. E. Baldree was youth chairman for the week. Rev. Henry Melvin is pastor.

Extension School Announced

BIRMINGHAM, ALA. — The Cahaba River Association will sponsor a two weeks extension school at the North Birmingham Church June 4-15, 1962. Dr. J. D. ODonnell, professor at Free Will Baptist Bible College, will be the instructor. He will teach nightly a class in Free Will Baptist doctrine and a class in the book of Romans.

The Reverend Roy Johnson of Route 2, Adamsville, Alabama, will act as president. The school is open to the public.

Church Makes Progress

GOLDSBORO, N. C.—The Faith Free Will Baptist Church here has made excellent progress since its organization October 20, 1961. Membership now stands at approximately 100.

The group has purchased the old Second Baptist Church property on South Slocumb Street as a meeting place and has also purchased a parsonage in the Woodford Terrace sub-division.

A weekly radio broadcast is sponsored over station WGOL each Sunday morning at 8:30. The broadcast is known as *The Hour of Inspiration* and is conducted by pastor Frank Davenport and assistant pastor Eugene Hales.

Mileys, Palmers Arrive on Coast

ABIDJAN, IVORY COAST—The Dr. LaVerne Mileys and the Lonnie Palmers arrived here last month en route to permanent assignments in the Bondoukou Circle.

The Palmers came from Switzerland where they had been studying French. The Mileys had been studying in Paris. Both families traveled to the Coast on the same ship.

The Mileys will institute a program of medical missions in the circle. Dr. Miley is the first Free Will Baptist medical missionary in modern history.

The Palmers will work at Goumère while the Lonnie Sparkses are in the states on furlough.

22 Year Record

FLAT RIVER, MO.—Mrs. Dale Blakely was presented a 22 year bar recently by the First Free Will Baptist Church for 22 years of perfect Sunday School attendance. She is teacher of the Young People's class.

Other significant awards were: Mrs. Bob Vineyard, 13 years; Nancy Gammon, 9 years; Grace Abernathy, 8 years; George Williams and Midge Wilson, 7 years; and Genevieve White and Richard Honbeck, 6 years.

The Reverend Paul Inbody will be host pastor during a missionary conference to be held at the Lewis Avenue Church Tulsa, Oklahoma. He is pictured here with the selected theme for the conference which has the support of First Mission association.





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The Treatise and Government

(Continued from Page 9)

Churches. If a connectional form of church government does exist, which is specifically denied, then it would follow that the conference would have authority over a local church, the State Convention would have authority over the conference and National Association would have authority over all its members including the State Convention.

National Association met recently (July 1961) in its National Convention. All offices held by men who had signed the affidavit affirming a belief in "connectional" church government were declared vacant and new officers were elected. In addition, a strong statement was adopted which in part states:

"One of the distinguishing characteristics of all Baptist groups has been their democratic form of government . . . Free Will Baptists are no exception . . .

"The National Association of Free Will Baptists believes now, as it has always believed, in the independence of the local church . . .

"Therefore, we strongly urge each Free Will Baptist church within our denomination to steadfastly resist any effort on the part of a Quarterly Meeting, district association or conference, state association, or any other body to take from the local church its inherent rights as an autonomous body.

"It is granted that in instances where a

church has violated its covenant, become heretical or corrupt in practice, the quarterly meeting may investigate the matter, and after suitable labor, withdraw fellowship if the situation cannot be resolved. It is understood that to withdraw fellowship is the only form of discipline which may be brought against a local church since the final disposition of any matter within a church must be decided by the majority . . .

" . . . be it resolved that the National Association of Free Will Baptists request the State Convention of Original Free Will Baptists of North Carolina to repudiate any and all forms of connectional church government and reaffirm its position in our historic and established form of congregational church government as set forth in the Treatise of Faith and Practice of the National Association of Free Will Baptists at its next regular session . . ."

Both the National Treatise and the State Treatise clearly demonstrate that Free Will Baptists intended, and in fact have, a congregational form of church government.

Conclusion

It is difficult to understand how the Court below could lend its injunctive power to the position taken by the Western Conference. A majority of the congregation of Edgemont Church has consistently acted in the accepted and recognized Free Will Baptist tradition. Such tradition embraces a congregational form of church government,

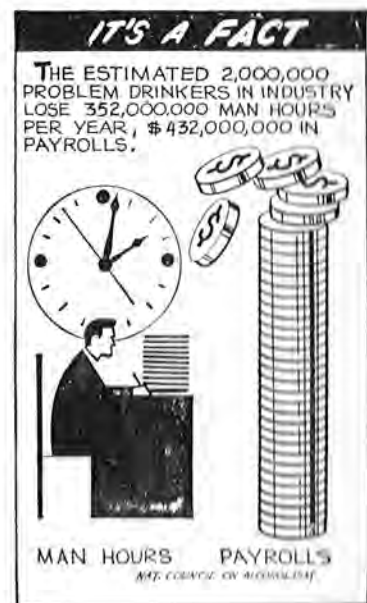
which, among other things, provides for an independent and autonomous church.

Edgemont Church is not obliged or required to belong to the Western Conference or to any conference. Nor is it obliged to belong to the State Convention or National Association. The ultimate power of the Western Conference consisted of withdrawing the hand of fellowship, after which Edgemont Church was free to join any conference which would accept it.

Authority over the property of Edgemont Church was never vested in the Western Conference. Such authority is possessed by the church itself, and the church is in turn directed by a majority vote of its congregation. Nor does the Western Conference have the authority to recognize a minority of the congregation as the true church and thereby give them the property. If this were true, the Western Conference would virtually own all the real and personal property of its member churches, the State Convention would control all the property of its member conferences and the National Association in turn would control the State Convention.

Western Conference and Edgemont Church operate under the State Treatise and the National Treatise. Unless taken completely out of context and reason, neither treatise makes provision for a connectional form of church government in regard to the property of a local church. Neither treatise conflicts with the other and both contain ample evidence that Free Will Baptists subscribe to a congregational form of church government. Western Conference, in advocating connectional church government, has misinterpreted and corrupted both the letter and spirit of the National Treatise and the State Treatise. In addition to the treatises, Western Conference's position is diametrically opposed to established customs, usages and practices of the Free Will Baptist denomination.

Editor's note: This is the second portion of the amicus curiae brief prepared by the Executive Committee of the National Association.



IN THE VINEYARD

Aaron Exodus Mediator

(Continued from Page 3)

made a golden calf. And when Israel shouted, "These are your gods, O Israel," he didn't utter a single word of protest.

Instead, he actually honored the idol; he proclaimed a great feast. And when Moses charged from the top of Sinai in righteous anger, he gave his brother the silliest excuse for his actions any man ever offered.

"... I threw gold into the fire, and this calf came out." Small wonder God lost patience with Aaron.

However, strange as it seems, it was Moses who pushed Aaron toward his final downfall. Moses grew tired of Israel's lack of courage, her lack of faith.

All the way from Egypt, Israel had complained, "... Give us bread ... Give us meat ... Would that we had stayed in Egypt ... Give us water ..." When their

water gave out at Meribah and they threatened to revolt, Moses became indignant.

A fit of anger seized him. Wrathfully striking the rock with his rod, he ordered Aaron to shout, "Hear now, you rebels, shall we bring forth water for you out of this rock?"

Moses paid dearly for that outburst—that tantrum kept him out of the Promised Land. Moses never walked in Canaan. Only to the gates.

But Aaron's punishment came quickly. Almost immediately, the first high priest of Levi found himself stripped of his priestly robes and Eleazer standing in his place. And he couldn't live with his disgrace. He died.

A grave on Mount Hor was the end of the Exodus for Aaron, the mouthpiece of Moses. But remember this Exodus mediator well. There's a little of him in the most of us. ■ ■

■ League Director **Ray Turnage** has a very active schedule in March. He will be in promotional meetings at Tulsa, Oklahoma, March 2-7; at Springfield, Missouri, March 8-11; and at Tallahassee, Florida, March 14-16. On March 19-20 he will attend a camp workshop in Charlotte, North Carolina.

■ Revival services will be held by **Dr. L. C. Johnson**, president of the Bible College, at the Horse Branch Church in Turbeville, S. C. Rev. I. J. Blackwelder is pastor.

■ The Second Western District Convention at Rose Bud Church near Wilson, N. C. will be the first appointment for **Mrs. Eunice Edwards**, executive secretary of WNAC, on March 7. On March 8 she will conduct a study course for several of the local Woman's Auxiliaries. During the week of March 10-17, Mrs. Edwards will visit the Beaver Creek District in the state of South Carolina and on March 19 she will speak at an Oklahoma State Workshop in Shawnee.

■ **Homer Willis**, Director of Home Missions, held services at Nolensville, Tennessee, and Marion, North Carolina, during the month of February. On March 7-11 he will have missionary services in Anderson, Indiana, followed by a revival on March 19-25 at Jasper, Alabama. Mr. Willis will share in a missionary conference at Tulsa, Oklahoma, on March 30 to April 1.

■ Promotional Secretary **Jerry Ballard** of the Foreign Missions department shared in a missionary conference with missionary Fred Hersey at St. Louis, Missouri. Services were held in the Southside Church. He will be in other missionary services at Anderson, Indiana, on March 7-11.

■ Executive Secretary **Billy A. Melvin** made a trip through East Tennessee and the state of Virginia during the month of February in the interest of the new Headquarters Building.

Editor's note: This column is carried to let our Free Will Baptist people know where our National workers will be speaking. We are grateful for the interest that has been shown in this and the fact that many have chosen to use this column as a prayer reminder.

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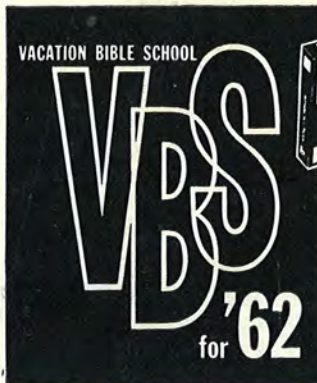
On Wednesday night a special prayer meeting will be led by Dr. Armin Gesswein, chairman of the NAE Spiritual Life Commission. Join with us in prayer that America may turn back to the God of our fathers.

(Continued from Page 6)

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In conjunction with the NAE convention, the Evangelical Foreign Missions Association will hold its 17th annual convention. In addition to business sessions, EFMA will present a program of interest to the public.

A forum entitled "Growth Under Fire" will deal the Gospel advance under adverse conditions. Chairman of the forum will be Dr. Milton Baker, foreign secretary of the Conservative Baptist Foreign Mission Society. Another public session will feature Rev. Frank Boyd of Central Bible Institute (Springfield, Mo.) and Dr. Merrill Tenney of Wheaton College. They will speak on "World Missions and the End of the Age."

More than 1,000 pastors, lay leaders and executives are expected to attend the overall convention. Meeting at given times during the three-day convention will be the 17 NAE commissions and agencies in the fields of social welfare, foreign missions, Christian education, chaplaincy, world relief, public affairs, and other church-related areas.

Other features of the convention program will include an analysis of the ecumenical movement by Dr. Herbert S. Mekeel, a Presbyterian pastor from Schenectady, N. Y., and former president of NAE. Jim Vaus, a former wiretapper, will report on his youth work among the gangs of New York City.

National Family Week May 6-13, 1962

CHICAGO, ILL.—National Family Week is sponsored by the National Sunday School Association. It is planned especially to help you bring in new families and to help all families in their Christian development.

This year's theme, "For Times Like These . . . the Family Needs the Bible," ties in with the Bible reading program sponsored by the National Association of Evangelicals, "Read Your Bible Through in 1962."

NSSA believes that Sunday School is a family affair and that every member of the family needs the Bible. The greatest book in the world.

Family Week this year will give every church another opportunity to demonstrate to young and old that the Bible can be a fascinating book. Evangelicals believe the Bible is a direct revelation from God. Here in the will and work of God is revealed to man.

NSSA has prepared, as usual, special materials to aid the local church in observing Family Week. These include church bulletins, post cards, stationery, posters. A special idea book, **How to Observe National Family Week**, is twenty-five cents.

Special tracts are often used in special mailings or to hand out to church and Sunday School attenders.

Write NSSA, 175 North Franklin, Chicago 6, Illinois, for samples and materials.