

Mr. Thomas Conkey
Route 1
Wheelerburg, Ohio

Contact

of the
National Association
of Free Will Baptists

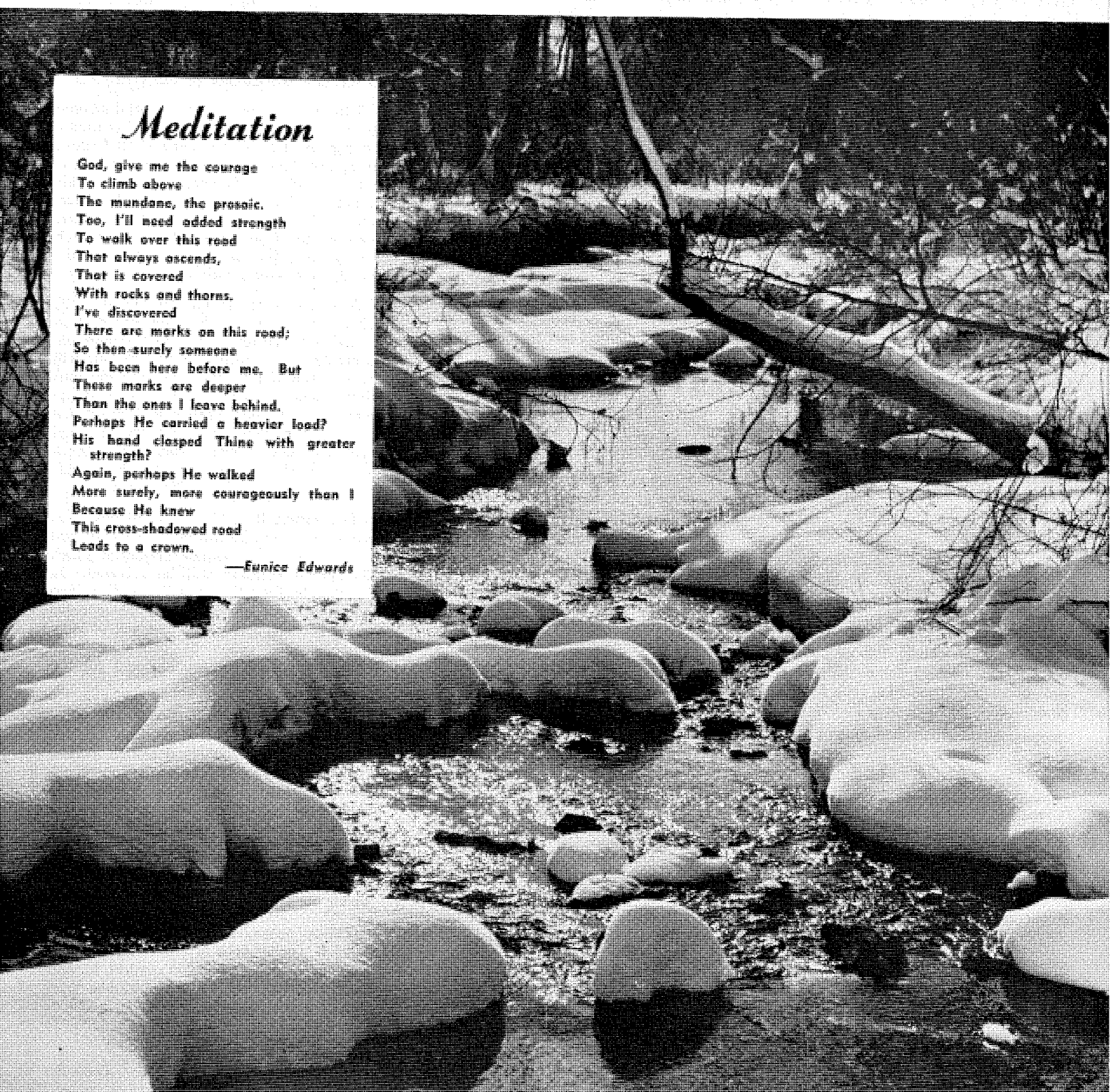
JANUARY, 1955

NASHVILLE, TENNESSEE

Meditation

God, give me the courage
To climb above
The mundane, the prosaic.
Too, I'll need added strength
To walk over this road
That always ascends,
That is covered
With rocks and thorns.
I've discovered
There are marks on this road;
So then surely someone
Has been here before me. But
These marks are deeper
Than the ones I leave behind.
Perhaps He carried a heavier load?
His hand clasped Thine with greater
strength?
Again, perhaps He walked
More surely, more courageously than I
Because He knew
This cross-shadowed road
Leads to a crown.

—Eunice Edwards





Writes from West Texas

"I would like to renew my subscription to *CONTACT* and change my address. I have moved from Oklahoma to way out in West Texas where I have not been able to find any Free Will Baptist churches close. We certainly do need some more Free Will Baptist churches in these parts, and I believe I can find a work here.

"If any *CONTACT* readers know of any people of our faith around Plainview or Lubbock, I would be glad to have their names and addresses so that I might get in touch with them."—Rev. E. J. Wilson, General Delivery, Edmonson, Texas.

New Church Adopts Plan

"In our business meeting this month the church voted unanimously to tithe the gross income of the general fund to the Cooperative Plan of the national association. This action followed the unanimous recommendation of the church board. We have started a building fund and have set a goal of \$2,000 to be reached by January, 1955. We are now in a drive to get subscriptions for *CONTACT* and hope to make it 100 per cent."—Rev. Kermit Esther, Memphis, Tenn.

Likes Cooperative Plan

"Enclosed is another check for the Cooperative Plan of Support. Our church is being blessed in this kind of giving. We believe it is of the Lord."—Rev. George W. Waggoner, Okawville, Ill.

Members Get Contact

"The Fellowship church is glad to be the first church to adopt the 'Church Family Plan.' Enclosed are the names of 76 families in the church to whom we want you to send *Contact* and you may bill us monthly. I do hope others will follow this plan and thus boost the circulation even beyond the goal."—Rev. Rolla Smith, Flat River, Mo.

Contact

Official Publication of the
National Association of Free Will Baptists
W. S. MOONEYHAM
Executive Secretary and Editor
3801 Richland Avenue
Nashville 5, Tenn.
Member of
Evangelical Press Association

Subscription Price\$1.00 per year
Entered as second class matter at Nashville, Tennessee

CONTACT is published monthly under the direction of the Executive Committee of the General Board of the National Association of Free Will Baptists. Committee members are Charles A. Thigpen, George W. Waggoner, Mark M. Lewis, Henry Melvin, J. B. Bloss, J. L. Welch, John H. West.

Vol. 2 January, 1955 No. 3

Personally . . .

Whatever faults the churches in Asia had when the Lord directed some messages to them as recorded in Revelation 2 and 3 (and they had plenty), He also found some things for which to commend them.

One of these commendatory points might be pertinent to the twentieth-century Church as well as to the first-century Church. There was no such thing as ministerial courtesy in the church at Ephesus. Just because a man carried ordination papers or signed his name with a "Rev." before it did not necessarily make him acceptable with the members of that church.

The Lord commended them for their caution in receiving all and sundry who professed a ministerial office with these words: "... thou hast tried them which say they are apostles, and are not, and hast found them liars" (Revelation 2:2). Their commendation might well be our condemnation.

Many times we have been too gullible in accepting ministerial applicants without a thorough investigation or a rigid doctrinal test. If there is one thing worse than being hard-hearted it is being soft-headed. To receive and endorse one who is not doctrinally sound in faith and practice is to be guilty of the latter sin. A man whose background and beliefs do not harmonize with Free Will Baptist policy can have no pure motive if he wants to become, or remain, a member of the Free Will Baptist movement.

This does not deny him the American privilege of believing and practicing what he wants to, but there are too many shades of theological opinion in this free country of ours for any man to feel bound to stay with something which he cannot believe. It is hardly understandable why any person would want to be a member of any organization into which he could not put his life and soul.

Personally, we like the idea of organized denominations. There is less wasted energy where we channel our efforts toward a common purpose. One good piece of teamwork can accomplish more than a hundred isolated acts of heroism. A war, a football game, or a church program proves it is so. But it is no sin if you disagree and want to be a hero by yourself.

It could very easily become sin, however, if you remain connected with a church whose doctrines you do not accept and pervert your energy to its hurt rather than dedicate it to the building of the Kingdom of God elsewhere.

A question which has been asked quite often by local churches is, "How can we put the Cooperative Plan of Support to

work in our church?" We could answer the question and use a lot of theory as to how it ought to work, but perhaps the best way to answer it is to cite an example of how one church is using the plan, yet leaving it flexible enough to provide for special needs.

The First Free Will Baptist church, Dothan, Alabama, is perhaps working the plan as effectively as it could ever be worked. Where some churches have adopted the Cooperative Plan as a ceiling of their denominational giving, the church at Dothan has adopted it as the floor, or minimum of their giving. We feel this idea is essential to the best workability of the plan.

This church voted to tithe its total income to the Cooperative Plan and send it to the Cooperative treasurer as undesignated funds to be distributed to the various denominational agencies on the percentage basis. This is not the limit of their giving, however. Beyond the ten per cent of the total income given to the Cooperative Plan, the church has arranged for four special offerings during the year—one each quarter.

A special offering one quarter will be taken for Christian Education and sent as a designated offering for that denominational agency. Another special offering will be received during the year for missions (home and foreign) and sent as a designated gift. A third offering will be divided between superannuation and the national executive department, while the fourth special offering will be taken for the League and the Sunday school departments.

The pastor, Rev. Charles Craddock, says that on occasion he will invite departmental representatives for special services at which the special offering will be received. In this way he feels that he will not only help meet the needs of the various departments of the national association, but will be helping his congregation by providing them these periods of information and inspiration.

We think this system used by the First church has merit. Its first good point is that it sets the tithe of the local church income as the minimum, not the maximum, contribution to the denominational program. Its second good feature is that it provides for periods of individual expression for special needs. And the third worthy point is that it allows the congregation to hear directly from the men who operate the programs which the church supports.

This plan which the Dothan church is using it worthy both of commendation and emulation. Adapt it, if you need to, to your local situation, but we are confident your church would be greatly blessed by a similar plan of support for the work of God's kingdom.

How a Church Can Help the Pastor

David D. Allen

Christians, for the most part, are more interested in how their pastor can help the church than how their church can help the pastor. A conscientious pastor diligently plans ways and means of being a blessing to his people, but rarely do his people plan ways and means of being a blessing to him.

An alert church can assist their pastor both *spiritually* and *materially*.

Their *spiritual* help should begin by praying daily for their pastor. It is appalling how few Christians remember the minister before the Throne of Grace. They think he does not need the prayers of his people. If the folk in the pew were as quick to pray for the preacher as they are to criticize him, there would be new power in the pulpit immediately. Preachers stand in need of the prayers of God's people more than anyone else in the household of faith. No matter what else is done for him, prayer is the most necessary.

Attendance Helps Preacher

The next thing that will greatly aid him is the regular attendance of his people at the stated services. Nothing will be of more encouragement to him. It is folly to pray for the preacher and then never come to hear him.

Empty pews eat the heart out of a pastor. Most nominal church members attend church only on Sunday morning. As a result the Sunday evening services are poorly attended. Then when Sunday evening services are discontinued, as is the case all over the country, the people who complain the loudest are those who never came. Each time you absent yourself from the house of God you have cast a vote to close its doors.

The people who attend the mid-week service are the ones who are a tower of strength to their minister. The sweetest fellowship is found there. The substantial, reliable, consistent Christian will always be in his place at the mid-week meeting to pray and to praise. Thus he helps himself, his church and his pastor.

Unreasonable Demands

Then there are some churches which hinder their pastor by the unreasonable demands they lay upon him. In some instances he must be real estate agent, insurance man, taxi driver, janitor, efficiency expert, finan-

cial wizard, advertising ace, hand-holder, and baby-kisser. A church can help their pastor by not wasting his time on secondary matters. If he is forced to spend his time on non-essentials or things that someone else could do just as well, he has that much less time for preparation of heart and mind to minister the Word.

The ways in which a church can help their pastor *materially* are numerous. The peculiar position that a pastor holds in a community places obligations upon him that other people do not have. The world classi-

fies a minister in the professions along with doctors, dentists, and lawyers. They, of course, expect him to be as well-dressed as the doctor, to have as splendid a study as the dentist's office and to educate his children as thoroughly as the lawyer. But what no one seems to consider is that the average doctor, dentist and lawyer make at least five times as much money as the average minister.

Should Get Adequate Salary

Few churches give a great deal of thought to the material welfare of their pastor.

(Continued on page 6)





Little Shepherd of the Hills

*The Rev. Isaac Stratton has preached
2,400 funerals in the Kentucky mountains*

Gerald Griffin

He's loved by many folks in Floyd County, Kentucky, this gentle little shepherd of the hills. He's the Rev. Isaac Stratton, Free Will Baptist preacher, who has preached over 2,400 funerals. And for many of the people he buried, he made coffins by hand.

The 80-year-old mountain preacher lives in a neat little frame house that he built himself at the mouth of Prater Creek. Sharing the home with him is his wife, Sally, whom he married 55 years ago.

Descendants of Pioneers

Both are descendants of pioneers who came to the Big Sandy Valley back when the Indians still were to be reckoned with. He is a direct descent of Solomon Stratton, who "laid off" the town of Prestonsburg in 1797. She is a member of the May family, which has figured prominently in Floyd County history.

Speaking hardly above a whisper, old Brother Isaac said he preached his first funeral more than 45 years ago. He is a little vague on dates, but he knows exactly how many times he has officiated at funeral services for he has kept a record of them. The 2,400th was for Henderson Osborne, 90, late last June at Martin, on Beaver Creek. Quite a number have been added since then.

Doesn't Own Car

And what's more, he figures that several hundred people now living have asked him to preach their funerals when they die.

A carpenter and farmer as well as a preacher, Brother Isaac still finds time to greet people, who drop in on him, with kindness and extreme courtesy.

It's easy to see why the little old preacher has so many friends in the hills.

He doesn't have an automobile. Doesn't need one. Every time he starts off walking somebody always stops in a car and takes him wherever he is going. Furthermore, he doesn't want a car. Friends offered to give him one, but he declined to accept.

Made Many Coffins

Out in a shed behind the house, there's a big bundle of canes of assorted lengths. Brother Isaac used those canes as measuring sticks in making coffins out of rough lumber. At least the lumber was rough when he started working with it. When he gets ready to make a coffin, Brother Isaac measures the person who is going to occupy it, breaking off the cane to just the right length. A body doesn't look right in a coffin that's too short or too long, he said. Hence the measuring sticks.

"There's still a lot of people," he said softly, "who want to be buried in a good, old-fashioned, homemade coffin."

The little old minister has preached many a delayed funeral in his day. He preached one last summer for a woman who had died the winter before when it was difficult for the relatives to travel to the isolated cemetery where she was buried. Delayed funerals were common in the mountains until recent years and the building of roads.

Holds Memorial Services

Brother Isaac has officiated at many a memorial service. These still are held each summer in country cemeteries deep in the hills. Brother Isaac last year preached for the 43rd consecutive time at a service for William P. Scalf, who died in 1912.

The service was held at the Stratton Cemetery in Floyd County. Present at the service was Scalf's widow, who grieved when Brother Isaac preached her husband's funeral 43 years ago. Every year since, on the fourth Sunday in August, she has sat in the shade of the same old oak tree and listened to the little preacher pay tribute to her husband's memory.

Brother Isaac, who has preached as many as three or four funerals in a day, is pastor of four country churches. They are on Cow Creek, Buffalo Creek, Mud Creek and at Betsy Layne. In all the years he has been preaching, he never received a salary. Just gifts and money from collections.

But he doesn't worry about money. He and his wife get along fine on their 50-acre farm.

Waited for Him

There have been times, especially during the influenza epidemic of 1917, when Brother Isaac was too sick to go out and preach a funeral. But that didn't make much difference to the families. On learning he was too sick to come, they would go ahead and bury their dead, then wait until he was well enough to preach the funeral.

The first funeral Brother Isaac preached was for Sam Conn, who was buried on Ivy Hill. He knows it was more than 45 years ago, but isn't exactly sure how many.

Before modern roads were built, he walked long distances or rode horseback over mountain paths to preach funerals. Now he rides in the cars of friends. Some of the places he had to go, he recalls, were over trails a mule couldn't travel. But he always got there sooner or later. He didn't have to hurry. He knew they would wait for him.

Denominational Calendar for 1955

JANUARY

Orphanage and Benevolence Month
Church Loyalty Month

FEBRUARY

Stewardship Emphasis Month. Slogan: "Plan to Tithe in '55." Materials, including attractive, two-color posters and study course book, "All of Mine for Him," may be ordered from the Stewardship Commission, 3801 Richland Ave., Nashville 5, Tenn.

MARCH

Simultaneous Revival Month
Bible Conference meets March 27-31 on campus of Free Will Baptist Bible College.
Executive Committee holds semi-annual meeting at Nashville March 31-April 1.

APRIL

Simultaneous Revival Month
Foreign Missions Emphasis to be climaxed with special Easter offering.

MAY

Denominational Debt Month, with special campaign May 15-22 to clear \$15,000 indebtedness on denominational headquarters building.

JUNE

Sunday School Emphasis
National Sunday School convention to be held at a time and place announced later.

JULY

Annual convention of the National Association of Free Will Baptists meets July 12-14 at Tulsa, Oklahoma.
Woman's National Auxiliary Convention meets July 11-12 at Tulsa, Oklahoma.

AUGUST

Summer Camp Month with youth emphasis

SEPTEMBER

Christian Education Emphasis

OCTOBER

Superannuation Month with emphasis on national and state programs for assistance to aged ministers.

NOVEMBER

State Missions Month climaxed with special Thanksgiving offering.

DECEMBER

National Home Missions Month climaxed with special Christmas offering.
Universal Bible Sunday on December 11.

A Lesson

I learned to pray from a sturdy oak;
It never moved, it never spoke,
But with arms upraised in prayer
Just stood still and worshipped there.
It wasted no time in futile toil,
But fed itself in fertile soil;
And the deeper its roots sank into the sod
The stronger it grew in the sight of God.

—Effie Mae Raleigh



The Prayer Fellowship

C. F. Bowen, Director

The New Year has begun and we are well on our way to victory or defeat in our Christian experience. Prayer will doubtless make the difference for you. We urge you to spend more time in prayer this year than ever before.

Try selecting your own Bible readings this month. You will find it quite interesting. We suggest that you read from the Book of John.

Sat., Jan. 8. Pray for your pastor as he plans for tomorrow's services. He will be a better preacher if you remember him.

Sun., Jan. 9. This is the Lord's Day. Pray for great services in your own church.

Mon., Jan. 10. The students in our schools are reaching the end of the first semester. Pray for them.

Tues., Jan. 11. Pray today for the retired ministers of our denomination.

Wed., Jan. 12. Pray for those who will attend your prayer meeting. Ask a special blessing on your pastor.

Thurs., Jan. 13. Pray for the work of our missionaries in Cuba.

Fri., Jan. 14. Remember today Rev. and Mrs. Wesley Calvery. They are our missionaries in Japan and they need our prayers.

Sat., Jan. 15. Pray today for your Sunday school teacher and league leader.

Sun., Jan. 16. Today your pastor will preach to you. Ask God's special blessings upon him. Remember, the more you pray for him the better he will serve God and man.

Mon., Jan. 17. Pray today for our home mission teams scattered here and there. They need your interest and prayers.

Tues., Jan. 18. The students in our Bible college are getting ready for those finals. Please pray that God may be with them.

Wed., Jan. 19. Remember today the work of our Woman's National Auxiliary Convention.

Thurs., Jan. 20. Pray today for a revival in your own church. Ask God to save souls in your community.

Fri., Jan. 21. You have no idea how much your prayers are needed for our mis-

sionaries in India. Pause now and remember them.

Sat., Jan. 22. This is the day before Sunday. Your pastor is busy planning for his services tomorrow. Don't forget him today.

Sun., Jan. 23. This should be a great day in the house of the Lord. It will be if you help make it so. You can do that by praying.

Mon., Jan. 24. Pray today for the missionary efforts of our people in Africa. Remember especially the Stevens.

Tues., Jan. 25. Our headquarters staff in Nashville, Tennessee need your prayers; they need them every day. Pray for them today.

Wed., Jan. 26. The second semester has begun in our colleges. Remember the new students who are coming in. Remember the older ones, too.

Thurs., Jan. 27. Pray for the teaching staff of our colleges. They are doing their best. But they will do better if you pray.

Fri., Jan. 28. Efforts are being made to plan for great revivals in our denomination during the months of March and April. Remember the planners.

Sat., Jan. 29. This is Saturday again. Pray again for your wonderful pastor.

Sun., Jan. 30. Pray for victory in the life of a tempted Christian who may be in your own church. Maybe it is YOU.

Mon., Jan. 31. The first month of the new year is gone. How have you done? Pray for greater determination during the second month.

Tues., Feb. 1. Pray for the Sunday school workers in your church. Also pray for the national Sunday school board in Nashville.

Wed., Feb. 2. It is time you remembered the Chapels for Cuba campaign.

Thurs., Feb. 3. What about the sick in your community? Have you prayed for them today?

Fri., Feb. 4. Pray for the unsaved in your own home—or the home of a neighbor.

Sat., Feb. 5. Pray for your pastor again.

Sun., Feb. 6. Pray for a great day in your church.

Mon., Feb. 7. Pray for more to join the Prayer Fellowship.

How a Church Can Help

(Continued from page 3)

Rising prices and war booms mean nothing as far as paying the preacher. "Let him live by faith and eat less," seems to be the attitude. The Bible states, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Corinthians 9:14). A church should adequately pay their preacher, not simply let him exist on a pittance.

His work demands work clothes. Unlike the tradesman, his work clothes are dress clothes, thus more expensive. A suit of clothes cost more than a pair of overalls. A carpenter can wear any kind of overalls to work and never be censured because they are shabby, but not so a preacher.

He needs more clothes than a working-man who gets dressed up only twice or three times a week. Such expense few ever consider. A well-paid worker was once heard to say that one suit was plenty for any preacher. Being in the public eye so much of the time, the people would soon grow weary of looking at the same shabby suit.

What Wage Scale?

It is interesting to hear various church boards discuss pastors and their income. Invariably they compare the pastor's salary with that of the average unskilled worker in the congregation. "The pastor should not make any more than Bill Jones," is generally the verdict. They compare preachers with grocery clerks, office boys, and gasoline station attendants instead of with other preachers.

No apology is made for saying, without fear of adequate contradiction, that the average preacher in our country is woefully underpaid. For every large church with a well-paid minister, there are scores of smaller churches pastored by men who receive a stingy stipend.

Of course the preacher is expected to have a large family and all of the children must be well-shod. The pastor's family is in the public eye and if his wife or children appear a little shabby, abuse is poured upon the head of the preacher instead of on those who keep him stripped of cash. As an official of one church prayed at the installation service of their new pastor, "Lord, you keep him humble and we'll keep him poor."

Car Expense

Then there is the pastor's automobile. He must be prepared to dash out at any hour of the day or night in response to a telephone call. He makes his calls at the hospitals and homes to help sick, sorrowing, suffering saints. The doctor makes his calls in a new streamlined automobile and gets so much a call. The pastor makes his calls in an antiquated jalopy and often does not even get a "thank you" for his call. Of if

he drives a decent automobile, he has usually deprived his family of some needed things in order to make the payments so he can have proper transportation for his pastoral duties.

Some churches alive to the situation have either purchased a new car for their pastor or substantially aided him in such a purchase. A church has never been heard of that did such a thing and found it to be a poor investment. On the contrary, it generally paid splendid dividends.

Driving hither and thither in pastoral work and often operating a free jitney service is a sizable source of expense to a pastor. Most all business concerns provide their mobile salesmen with expense accounts to cover car expense incurred while engaged in company business. A church geared to the age could underwrite the automobile expenses of their pastor and never go bankrupt by so doing.

Housing Is Church Duty

What should be said about the pastor's residence? Many churches supply a parsonage and shoulder the responsibility for its upkeep. That is as it should be. The housing of the pastor is the responsibility of the church in spite of the hundreds of churches which shirk such responsibility.

Recently I was speaking to a board member of a particular church that was desirous of calling a new pastor. He told me that the sexton lived in the parsonage and had for about fifteen years and that the first thing the new pastor would have to do would be to locate a place to live in a city that had an acute housing shortage.

The preacher's residence should belong to the church and be kept in just as good condition as the church building. The fuel to heat the parsonage, like the fuel to heat the church, should be paid for by the church. The incidental expenses in connection with the parsonage, like the water bill, gas bill, electric bill, and telephone bill, should be met by the church. Churches will invariably find that it pays in the long run to be generous with the ministers.

Vacation for Pastor

Pastors, being human, appreciate a vacation. Occasionally you meet people who jeer, "Why should the preacher get a vacation? The devil never takes one." They overlook the fact that the devil does not have a body such as we have either. Had he a human body he, too, would need a vacation.

Many assemblies give their spiritual leader one week's vacation with pay and think they are exceedingly liberal. Others grudgingly grant two weeks. Yet I know of business houses, operated by unsaved men, which give their employees three weeks' vacation with pay. There is no reason why a pastor should not be given a month's vacation with pay. The church would benefit by hearing new voices and seeing new faces in the pulpit during his absence. Moreover, he

would come back refreshed and invigorated with the church receiving the benefit.

Provide His Books

We are all more or less aware of the fact that a plumber needs his wrenches, a carpenter his saws and a tailor his needles. These are tools which are essential to their work. Just so a preacher needs books. They are his tools. A wrench will last a plumber years and a saw may stand up for a carpenter as long. But a preacher constantly needs new books, more tools. A book-less preacher is indeed handicapped. He may not be able, on his salary, to purchase the volumes he needs. He should not buy books at the expense of his children. A well-stocked library and poorly-shod kiddies speak ill for the minister.

There is no reason why the church should not place a book case in the pastor's study and permit him to stock it with the books he needs at the church's expense. These volumes would be the property of the church and would be left behind when the pastor moved. The church would soon detect new depth, meaning and vitality in the messages. Thus again it would be the church that would ultimately profit.

Many a man of God feels the need of getting away from the field to listen to others minister the Word and the fellowship with other Christian workers. Churches manned by energetic official boards have made a yearly practice of sending their minister away to the Bible conference, missionary conference and national convention with all expenses paid.

What About Retirement?

He invariably returns with the new fire in his heart, a greater passion for souls and a new appreciation of the saints. He proceeds to pass on to his congregation the choice morsels that he has received. Again the church benefits by its generosity and forethought.

The large denominations of Christendom have various systems of pensions whereby they take care of their men grown old in service. They have financial security when they are old and unwanted. But it must be borne in mind that there are literally thousands of churches that do not take advantage of the denominational retirement plan for their ministers, and thus the pastors have no assurance of financial security.

Some churches with unusual insight have made provision for their pastor by paying the premiums on his retirement insurance. Thus when their pastor reaches the age of retirement he will have a small income for the rest of his life. The cruel business world has many firms that provide a pension for their employees. Should the churches do less for their pastors than the firms do for their employees?

Many churches complain of a mediocre ministry. A wide awake church can make an excellent preacher out of an ordinary one. Let's try it!—*Christian Life and Times*.

New Missionaries Getting Settled in Japanese Ways

TOKYO, Japan—A second letter from Rev. and Mrs. Wesley Calvery, newly arrived missionaries to Japan, tells how they are fitting themselves into the process of acquiring the knowledge necessary to serve effectively as missionaries to the Japanese people. It also tells a new address.

Mr. Calvery writes:

"The exchange rate of the American dollar is 358 yen, but for convenience sake most everyone calls it 360. All of our money must be changed into yen. We are not permitted to retain any American currency.

"Another point that should be explained is the rent. Our rent expenses for the first month were quite high. This could not be avoided because we did not know what we were going to do when we arrived. Mr. McPhail (a missionary with the New Tribes Mission) met us at the boat and took us to his home. It was evident that we could not stay there very long because of the crowded condition.

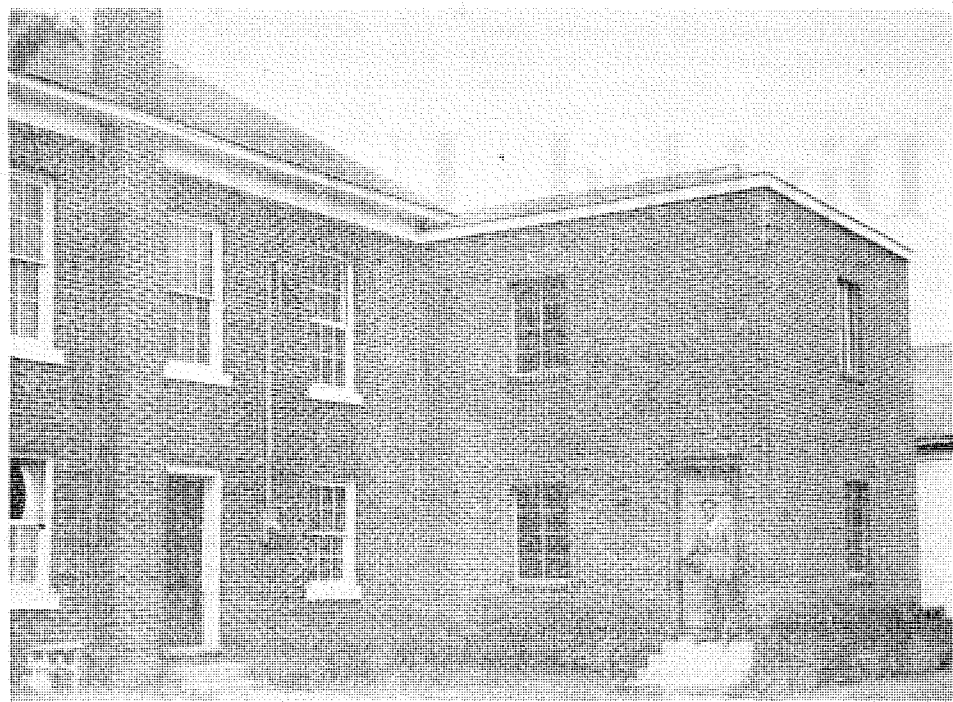
"He already had a house for us in Tokorozawa. We took it so that we could have a place to stay and store our things. The rent for two weeks was \$14 and we had to pay around \$56 deposit which could not be refunded. After being there a few days we got in touch with Mr. Newbrander (head of a Christian school) and he advised us to use the language school in Tokyo rather than a private tutor. Also he advised that we find a house closer to the language school since Tokorozawa is about a two-hour drive from the school.

"Even though rent would be higher in Tokyo it would be cheaper in the long run when our physical condition was considered, he advised. After making a few trips to Tokyo by train and by car, we decided to take his advice. The Far East Gospel Crusade 'loaned' us their Japanese man who finds houses for their missionaries. He and I walked the streets of Tokyo for three days and finally found a house for \$42 a month and only ten minutes from the school. We felt that it was a real answer to prayer. We have already moved in and like it very much. We are thankful because housing in Japan is critical.

"Other missionaries have been very nice to us. We have seen several whom we met while we were in Minneapolis two years ago, and the fellowship has been good. We praise the Lord that we are here and happy in His will for us."

The new address for the Calverys is c/o Kesaki Wada, 325—2 Chome, Nakameguro, Meguro-ku, Tokyo, Japan.

CHURCH OF THE MONTH



Shown above is the educational annex which was completed last summer by the congregation of the First Free Will Baptist church, Columbus, Miss. The two-story brick addition was built at a cost of \$7,660, but much of the labor was donated, Rev. J. D. O'Donnell, pastor, said. The annex contains eight Sunday school rooms and a church library. During the building program the church also redecorated the interior of the main auditorium and put an asphalt tile floor in the basement of the main building. This last project was sponsored by the Woman's Auxiliary who raised \$600 for it.

Sunday School Secretary Lists Speaking Schedule

NASHVILLE, Tenn.—Rev. William Mishler, promotional secretary for the national Sunday school department, has announced his schedule of services for January and February.

On January 8 he will speak at the Eastern quarterly meeting of the Cumberland association in Tennessee and on the 9th he will be at Heads church, Cedar Hill, Tenn., for special Sunday school services in the morning and afternoon. On January 16 he will be at the Mt. Zion church, Ashland City, Tenn.

A Sunday school conference will begin January 19 at the First church, Dothan, Ala., under the direction of Mr. Mishler. A Bible Institute will be conducted at the church Wednesday through Sunday. Courses will be taught in Old Testament and Child Psychology. An area-wide rally is scheduled for Sunday afternoon, January 23, at which Mr. Mishler will speak on "The Sunday School as an Investment." Rev. Charles Craddock is pastor.

On January 28-29 he will be speaking at the Social Band association which meets at Peach Orchard, Ark. Sunday school conferences will be conducted at three South Carolina churches February 6-12. Haven church at Florence, Darlington, and Bay Branch church will be the scenes of the conferences. The pastors are Rev. W. A. Hales, Rev. Rufus Coffey, and Rev. Eugene Waddell.

A Sunday school revival will be conducted by Mr. Mishler at the Willoughby church, Warren, Ark., February 13-20. Rev. Reedy Saverance is pastor.

Twenty-Five Churches Report S.S. Averages

NASHVILLE, Tenn.—A slight drop in the reporting of Sunday school averages was noted for this month. A total of 25 Sunday schools and nine Leagues from 11 states reported averages for November. Both averages will be printed if they are reported early in the month. Send the information on a postcard along with the name of the church to CONTACT, 3801 Richland Ave., Nashville 5, Tenn.

November averages were as follows:

	S.S.	League
ARKANSAS		
Pocahontas	180	75
Phillips Chapel, Springdale	142	
Mt. Harmony, Saffell	56	32
CALIFORNIA		
First Church, Kerman	141	60
Oxnard	74	
KENTUCKY		
Virgie	48	
MICHIGAN		
Highland Park	423	
MISSISSIPPI		
Beech Springs, Saltiilo	102	
MISSOURI		
Fellowship, Flat River	186	
Fredericktown	166	
NEBRASKA		
Shelton	35	
Elm Island, Denman	22	
NORTH CAROLINA		
St. Mary's New Bern	354	52
Hickory Chapel, Ahoskie	129	37
OKLAHOMA		
Capital Hill, Oklahoma City	237	
Lawnwood, Tulsa	196	
Henryetta	131	70
Tecumseh	110	48
Airport, Tulsa	105	
Fellowship, McAlester	41	
TENNESSEE		
Loyal Chapel, Columbia	215	72
First Church, Erwin	189	46
Elizabethon	189	
Bethlehem, Ashland City	130	
WEST VIRGINIA		
Thomas Memorial, Huntington	260	

Divided, United, Prospering

Editor's note: We are happy to present Part Ten of the most popular feature which has ever appeared in CONTACT. We are now getting into the modern history of the Free Will Baptist story. Before the end of 1955 CONTACT plans to issue the entire series of articles in book form. If you have missed some of previous articles, or if you have read them all, we believe you are anxiously awaiting the time when you can read them all in a book.

The statement, "God works in mysterious ways His wonders to perform" has never been more applicable to any situation than it was to the Free Will Baptist movement in the early days. Had it not been for the hand of God on the work of Free Will Baptists, they would have been completely overwhelmed. Perhaps no group has ever undergone such trying circumstances or been put to such severe tests. On every hand the enemy approached with malicious intent and even from within the ranks the destroyer appeared, bent on internal destruction. To make matters more serious, all these problems and trials arose during the years when Free Will Baptists were striving to overcome the proselyting influence of the Particular Baptists. However, through it all the Lord undergirded His people and the Free Will Baptist cause remained intact. In the preceding installment of the Free Will Baptist Story, the fact of the Campbellite intervention was mentioned briefly. The details of this experience will serve to point out some of the terrific pressure which was exerted against Free Will Baptists.

Soon after the breaking up of the Free Will Baptist churches by the Particular Baptists, the remnant came together again and soon began to organize new churches. It was not long until there were organizations spread over fifteen counties in eastern North Carolina with more than 2,000 members and 40 preachers. They enjoyed an unprecedented era of peace and prosperity. Many revivals were reported in various places and the name Free Will Baptists again came to be known. Several new and able ministers were raised up and the churches grew mightily under their leadership.

Conference Is Divided

The growth of the Denomination in this region occasioned the dividing of the conference, the new one being known as Bethel Conference of Free Will Baptists. The new conference immediately began a program of

Damon C. Dodd

outreach designed to reach other localities and organize new churches. Everyone was enthusiastic about the Bethel Conference and all indications pointed to a wonderful future for the cause.

All went well with Bethel Conference until sometime in 1829 or 1830. For a year or two prior to this date the Disciples of Alexander Campbell had been trying to make inroads into the Free Will Baptist Churches but were having little success. These people styled themselves at that time (The Campbellites) as Christian Baptists and some of their practices and doctrines were the same. For an accurate record of what actually happened, I quote the following from "History of the Free Will Baptists of North Carolina", by Harrison and Barfield.

Proselyting Described

"The Campbellites, or Christian Baptists as they called themselves, appeared in North Carolina in 1829, and like our Primitive brethren, set to work to proselyte our little flock. Their plea for union; their aims and heart's desire were for division. They would preach on the office-work of the Holy Spirit as strong as any Free Will Baptist, and pretend to believe it until they had kidnapped several of our preachers and scores of our members. As soon as this was done they changed their name to "Disciples" and bitterly opposed the office-work of the Holy Spirit. At this time they practiced Feet-washing as a church ordinance in connection with communion. In a few years, they ceased to practice it, and changed their name to "Christian." Amid all this turning and twisting they did not cease to proselyte the Free Will Baptists. Like the plagues of Egypt they destroyed the peace and happiness of the humble children of God."

The proselyting ministry of the Campbellites continued until 1843, at which time it came to a head at the Free Will Baptist Conference in November of 1843. In the three years between 1832-35 the Bethel conference was practically annihilated. They got so bold* "in their proselyting work that Eld. Josephas J. Latham, who left us, (The Free Will Baptists) tried to organize a Campbellite church in Piney Grove, and when our brethren forbade it, he pulled out

enough weak-kneed members from that church to organize what is now called Red Oak. Bro. Latham was not satisfied with this, for he even tried to secure the land to build a church in a few yards of Piney Grove."

History Is Quoted

At this point, let us retrace our steps to the Conference which met in 1831. For the historical account let us look again at *Harrison and Barfield's "History of North Carolina Free Will Baptists."

"The Bethel Annual Conference in 1831 was held at Probability church, Duplin County, North Carolina on the 10th, 11th, 12th, and 13th of November. Elder Jesse Heath introduced the services and delivered the Introductory Sermon from Judges 19:30. After which the conference organized by the appointment of Elder James Moore, Moderator and Thomas Hood, Clerk.

"On motion, Emanuel Jarmon and John H. Dixon were appointed a committee of finance to receive contributions, settle with the treasurer, and report to conference.

"Elders Hays and Utley, messengers from the Christian Baptist Conference held at Pleasant Springs church, Wake County, North Carolina attended this Conference, were received with great joy.

South Carolina Organizes

"On motion by Elder Redding Moore, the Free Will Baptist churches in South Carolina, in connection with himself, be dismissed and authorized to organize an annual conference in their own section of the country."

While this is the first mention of South Carolina in the Free Will Baptist Story, it is a fact that there were several such churches organized and established in that section during the late 1700's and the early 1800's. Many of the Free Will Baptist preachers who were laboring in North Carolina crossed over into South Carolina and extended their evangelistic efforts there.

The South Carolina Conference was organized soon after the November 1831 meeting of Bethel Conference for the record shows that in 1832 at the Conference held at Louson Swamp, Lenoir County, North Carolina a letter was read from the South Carolina Conference. Elder J. W. Vause was appointed by Bethel Conference "to write a letter of correspondence to the brethren in South Carolina, informing them of the proceedings of this Conference; etc."

General Baptists Mentioned

Another incident of interest and importance took place in the 1832 meeting of the Conference. A letter was presented to the Conference from an Elder Jesse Lane, of Indiana. Elder Lane was a leader of the General Baptists of Kentucky and Indiana. The purpose of his letter was to ask for the privilege of representing to the Bethel Free Will Baptist Conference from the General Baptists and to request the Free Will Baptists to send representatives to the General Baptist meetings. The record from the minutes of that conference on this matter read, "Resolved, that the General Baptist Association in Indiana and Kentucky, of which Elder Lane is a member, have liberty to represent itself at our next annual Conference." Thus it would seem that even in those early days, the leaders of the two groups realized that there was very much in common between the two groups and that a merging of their mutual interests could very well work to the advantage of all concerned. This fraternal fellowship was continued for a number of years as is shown by repeated references to visiting brethren and corresponding delegates from each group to the other. It is perhaps for this reason that Free Will Baptists did not establish any early work in Indiana and Kentucky and the General Baptists did not expand into North Carolina. Not desiring to conflict with each other in what would have been a repetitious ministry, both groups simply expanded in the areas where they were rather infringe on the other.

In the Conference meeting at Hood's Swamp, Wayne County, North Carolina in 1847 another ugly monster reared its head, this time, however, not in the form of denominational proselyters. For an accurate account I am going to quote again from Harrison and Barfield.

Masonry Is Issue

"During this year many of our brethren had joined the Free-Masons.

"Some of the oldest preachers considered this a great sin, for they said, "Christ did nothing in secret." So they passed a resolution in which they declared themselves

separate from all the societies of the day; . . . This resolution caused much disturbance. After many warm speeches were made both pro and con, the conference passed a resolution *deciding it a Conference without Free-Masonry*, upon which the brethren who were in favor of it withdrew from the Conference.

"On motion, they invited all the ministers and lay members who were favorable to this resolution to meet them in their next Conference."

This settled the matter until 1850 when the Conference met at Wheat Swamp, in Lenoir County. Quoting again from the record we find, Eld. Calvin Ruff proposed that the resolution adopted at Hood's Swamp in relation to Free Masonry be expunged. Eld. Jesse Vause proposed that each individual church belonging to the Free Will Baptist Conference "hold its own key within its own power and transact its own business without General Conference having any control over it . . ."

Showdown on Masonry

In the meantime, Free Masons and the Odd Fellows continued to draw members from the churches. Some of the best Free Will Baptist Ministers had united with these orders. Outstanding among the ministers who opposed secret orders was Elder James Moore and he was the particular target of the supporters of secret orders.

The show-down finally came in 1853 when the Conference met at Free Union Church, in Martin County. * "At this Conference was the trying scene to those who were friendly to Old Free Will Baptist principles. It was here that the battle was fought that brought peace and harmony that has since prevailed.

"Immediately after the Conference was duly organized, Elder Alfred Moore introduced a resolution, the purport of which was that no church belonging to this Conference shall be at liberty to reject any person applying for membership, or excommunicate any member on the grounds that he belongs to the order of Free Masons or Odd Fellows or Sons of Temperance.

"Elder James Moore introduces a resolution giving to each church its own key—the privilege of transacting its own business.

The Moderator, H. G. Paul, refused to put this resolution to a vote, where on Elder James Moore put this resolution before the House and received 60 votes. Elder Moore's resolution received 36.

"At this stage of the proceedings there was great confusion such as we hope never to see again among Christian people.

Conference Is Divided

"On Friday Conference met again, and it being found impossible to harmonize or unite upon the resolutions, . . . the Conference divided.

"Each party reorganized and the old Free Will Baptists fell back on their discipline and sought the old paths and found peace."

The other party united with another group directed by a Mr. Honnicut and later came to be known as Union Baptists. Over the years the Union Baptist connection has become weakened and some years ago a remnant of them moved westward into Oklahoma and Kansas. In October of 1954 the Union Baptists of Oklahoma united with the Oklahoma State Association of Free Will Baptists and it is hoped that the Kansas group will soon see its way free to also unite with the Free Will Baptist movement.

In the next chapter of the Free Will Baptist story we are going to take up the movement in the north under the leadership of Rev. Benjamin Randall. Before closing this phase of the story, let us take a quick look at the development of the Free Will Baptist Movement in the south.

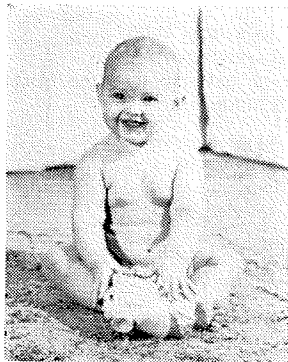
Merger Move Defeated

In the year 1816 Elder Redding Moore moved from North Carolina to South Carolina and took up residence there. He was a member of Grimsley church, Green County, N. C. For eleven years there was no Free Will Baptist church in S. Carolina. In 1827 Elder Moore's years of faithful service paid off, in that he was able to organize 3 churches. They were Mother Church in Clarendon County, Little Sister and Piney Grove, in Williamsburg County. These three churches were organized into

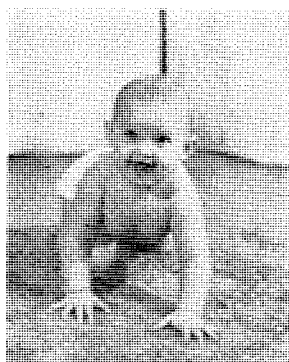
(Continued on page 11)

MELINDA KAY LEE SPEAKS OUT FOR HOME MISSIONS

(Melinda Kay is the daughter of Rev. and Mrs. G. C. Lee, Jr., home missionaries in Nebraska)



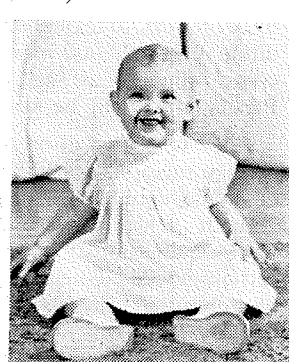
My mother, daddy and I are home missionaries.



You've always got to crawl before you walk—that's the way it is with home missions.



I'm here to tell you that I stand solidly for home missions.



Now, come on—promise you'll stand by us wherever we go.

Meeting of Church Leaders Produces Agreement on Modification of Program

NASHVILLE, Tenn.—Although no unanimous conclusions were reached about how to best begin operation of the denomination's Cooperative Plan of Support next July, an Advisory Council composed of state and national leaders held a very harmonious meeting here December 14-15 with the Executive Committee of the General Board.

After two days of thorough discussion a recommendation was hammered out as a basis for some definite action by the Executive Committee. The recommendation was in the form of a compromise which would modify a point to which there had been some objection.

The objection had arisen over a feeling that no department of the national association would be free to promote its own interests. The recommendation handed to the Executive Committee by the Advisory Council asked them to give careful consideration to a plan that would allow a percentage of the total denominational budget to be raised under the Cooperative Plan with the remainder to be raised by each department.

The consensus of opinion was that this would be a move toward a cooperative budget, but leaving it flexible enough so that each department could pursue its own interests after the cooperative part of the budget was in sight.

The recommendation was passed in the Advisory Council by a majority vote with no votes against it, but with five abstentions. It was unanimously agreed, however,

that the meeting itself was one of the finest and most wholesome which has ever been held. The Executive Committee decided to meet immediately following the Bible conference in the spring to agree on a definite proposal to the General Board and the national convention in July.

Presiding over the sessions was Rev. Charles Thigpen, Highland Park, Mich., who is moderator of the national association and chairman of the Executive Committee. Twenty-eight national and state leaders were present.

Attending the meeting were Mr. Thigpen, Rev. George Waggoner, Okawville, Ill.; Rev. Henry Melvin, Winterville, N. C.; Dr. L. C. Johnson, Nashville; Rev. C. F. Bowen, Nashville; Rev. O. T. Allred, Monett, Mo.; Rev. D. C. Dodd, Nashville; Rev. W. A. Hales, Florence, S. C.; Rev. Charles Craddock, Dothan, Ala.

Rev. Fred Rivenbark, Norfolk, Va.; Rev. J. C. Griffin, New Bern, N. C.; Rev. William Mishler, Nashville; Rev. E. C. Morris, Tifton, Ga.; Rev. Gaston Clary, Henderson, Texas; Rev. J. R. Davidson, Goldsboro, N. C.; Rev. John H. West, Tulsa, Okla.; Rev. D. W. Poole, Dothan, Ala.; Rev. W. S. Mooneyham, Nashville; Rev. James F. Miller, Kinston, N. C.

Rev. Winston Lawless, Selma, Calif.; Rev. Cecil Thurman, Fresno, Calif.; Rev. Raymond Riggs, Nashville; Rev. J. L. Welch, Nashville; Rev. Mark M. Lewis, Hazel Park, Mich.; Rev. J. B. Bloss, Columbia, Tenn.; Mr. J. B. Reding, Guthrie, Ky.; Mrs. H. B. Sloan, Nashville, and Mrs. C. F. Bowen, Nashville.

Ministers Now Eligible for Social Security

WASHINGTON, D. C.—For the first time since the federal social security system was set up in 1936, ministers are now eligible for social security benefits. The new law became effective January 1.

Under the final version of a bill passed by Congress to extend coverage to an additional 10,000,000 persons, ministers become eligible as self-employed persons. Participation will be voluntary.

The measure also offers coverage to foreign missionaries. The offer of voluntary coverage applies whether the ministers are actually self-employed or not. They will pay social security taxes as if they were self-employed. Under this arrangement, the churches or church organizations which employ them will not be required to match the clergymen's contributions to the system.

To enter the plan, a clergyman must file a certificate on or before the due date of

his income tax return for the second taxable year ending after 1954 for which his net earnings are \$400 or more. However, the measure provides that persons ordained in the future also will have two years to make up their minds.

New social security tax increases range up to \$12 a year for employees and \$18 for the self-employed.

Estimates of the number of clergymen eligible under the liberalization have ranged as high as 250,000. According to a member of the Church Pensions Conference, an organization of denominational pension fund executives, the new act is not expected to affect the pensions paid to retired ministers through denominational funds.

Most denominations, he said, planned to continue present pension arrangements and advise clergymen to participate in the social security system as well.

What About You?

Nearly 1,500 subscriptions expired in November and December since those are anniversary months. Of that number not yet one-half have renewed their subscriptions. Most of them intended to, *but they put it off and then forgot it.* We need those renewals badly. The circulation was nearly 5,000 when this happened. Now it is a fraction below 4,000. The sad part about it both for them and us is that most of them wanted to renew. A few of them will respond late, but most of them will keep on forgetting.

If your subscription expires this month, use the blue renewal envelope enclosed to make sure that you don't miss a single issue. Do it today!

Florida Church Sets Missionary Conference

CHIPLEY, Fla.—A missionary conference is scheduled for January 2-4 at the First Free Will Baptist church here, according to Rev. Bonnie Hughes, pastor. Rev. Raymond Riggs and Rev. J. B. Bloss will represent the foreign and home missions departments and will be the principal speakers. The pastor urged churches in southern Alabama and northern Florida to send delegations to attend the conference.

It will open Sunday night with Mr. Riggs bringing the message. He will speak again Monday afternoon, Tuesday morning and Tuesday night. Mr. Bloss will speak Monday morning, Monday night and Tuesday afternoon.

Other area ministers appearing on the program include Rev. Robert Owen, Rev. Woodrow Messex, Rev. Charles Craddock, Rev. John M. Rich, Rev. T. U. Bryant, Rev. Calvin Williams, Rev. Rufus Hyman, and Rev. Daniel Pelt. Rev. D. W. Poole promotional secretary for the Florida state convention, will speak Tuesday morning on "Witnessing through the State Program."

The two national representatives will conduct an open forum Tuesday afternoon on the missionary program of the denomination. A consecration service Tuesday night will climax the conference.

Matthew 10:42— Made Practical

She gave a cake to a little child
Whose doll had come apart;
She wiped the tears and smoothed the frock
And cheered the little heart.

She carried soup to a weary soul
Who long had laid a-bed;
Then swept the floor and washed the bowl
And tidied the towzled head.

She phoned the preacher's wife that day,
And said, "I'll keep your baby,
And mend your socks and bake a cake,
And you can rest some, maybe!"

Then slipping to her knees that night,
She prayed, "Dear Lord, I oughter
Do more for Thee. Seems all I do,
Is give a "Drink . . . of . . . water!" "

What I Owe My Minister

Attention—I owe my minister the courtesy of attention when I go to church that he may not be annoyed by my carelessness.

Affection—that he may be strengthened by the knowledge that the members of the church are with him in the bonds of holy life and unity.

Trust—that he may be free to serve the church unhampered by faultfinding.

Prayer—I owe it to my minister to pray for him each day, that God may bless him and make his service a blessing.

Generosity—that if his methods seem a little strange to me, I may not be narrow enough to insist that he shall change them.

Protection—the protection of kindly silence by refraining from repeating in his presence the slander or unkind gossip that would burden him and prevent him from doing his best work.

Time—enough to help in his work, when and where he needs me.

Appreciation—a kindly word of appreciation when his ministry is especially helpful to me.

Reverence—I owe my minister reverent attention as the ambassador of God sent to teach men a better way of life.

Consideration—not to interrupt and hinder his work with petty and unnecessary calls upon his time and sympathy.

Free Will Baptist Story

(Continued from page 9)

a Yearly Meeting in 1828. The contemporaries of Elder Moore in this work were Elders John and Wright Wilson, Samuel Moore, Moab Hewitt, and Nathan Hall.

The group prospered and increased with no trouble or strife until 1878, at which time Elders B. W. Nash and R. F. Gause tried to get the Conference to join the Southern Baptist Convention. The move was defeated, but a few dissenting churches withdrew and joined the southern Baptists.

Spread to Other States

In 1885 and '86 another proposal of merger left its scar. This time Elders J. E. Cox and C. B. Peckham of the northern Free Will Baptists and H. H. Prater of the S. Carolina conference tried to get the group to join the northern Free Will Baptist Conference. The South Carolina group was opposed to the move because the two groups were not agreed on the church ordinances. (The northern Group did not include Feet Washing as an ordinance.) When the proposal was defeated, a few of the churches withdrew and went off, but soon died out.

The Free Will Baptist work also spread into Georgia, where a church was organized in Chatahoochee. In Florida, Elder R. R. Hayles organized the first Free Will Baptist Church in that state in Marion County. Free Will Baptist work had been started in Texas by Elder J. T. Eason. One of the earliest and most widely known Free Will Baptist preachers of Texas was Elder Charles Stetson, better known as the "Cowboy" Preacher. He published a paper known as the "Free Will Baptist Banner."

* Ibid

(Continued next month)

Saved by the Lamb

On one of the old churches in Germany there is cut in the stone the figure of a lamb. That monument has an unusual history.

The one who placed the lamb there as a memorial was a workman who, once employed at work on the roof of the church, fell from the roof. All who saw it said that without doubt he would have been killed had not his fall been broken by a lamb that was grazing on the sweet grass in the churchyard. The man's life was saved, but the lamb was killed.

In gratitude to God for sparing his life, the workman had the figure of the lamb cut in the wall of the church.

So here is a picture. The Lamb of God, our Lord Jesus Christ who taketh away the sins of the world, by his love and sacrificial death broke our fall and saved us from eternal death, which is the penalty of sin.

Sinclair Patterson once said, "The close kinship of Christ with Christianity is one of the distinctive features of the Christian religion. If you take away the name of Buddha from Buddhism and remove the personal revealer entirely from his system, you would not affect in any great way the religion itself. If you take away the personality of Mahomet from Mohammedanism or the personality of Zoroaster from the religion of the Parsees, the entire doctrine

of these religions would still be intact. Their practical value, such as it is, would not be imperilled or lessened. But take away Christianity from the person and name of Jesus Christ and what would you have left? Nothing! The whole substance and strength of the Christian faith centers in Jesus Christ."

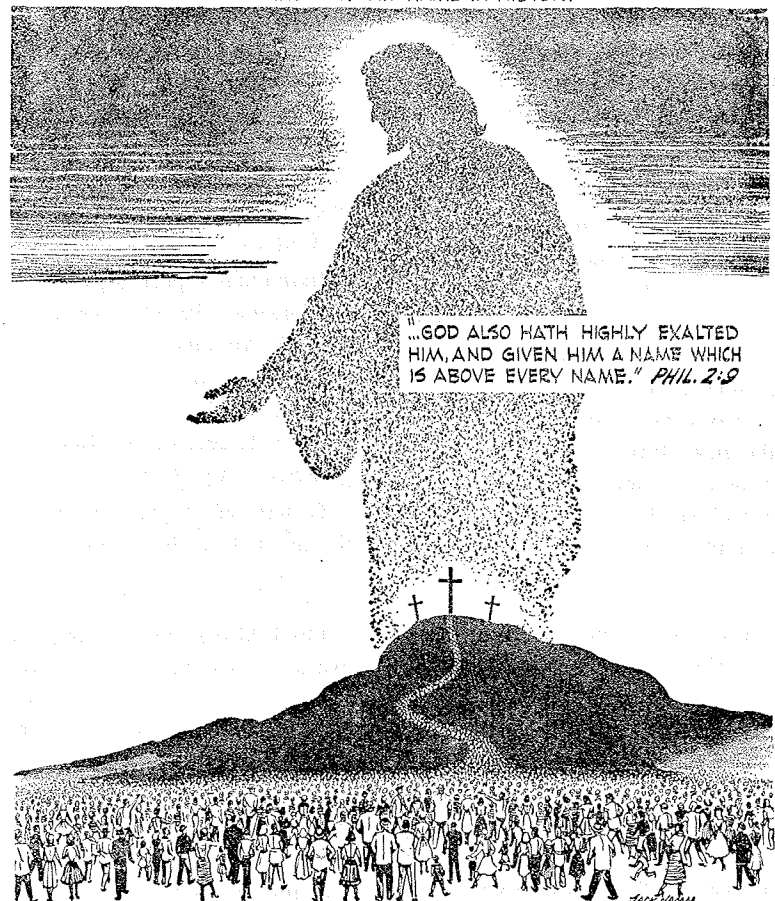
The Apostle Peter said, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:11, 12).

The name of Jesus is so sweet,
I love its music to repeat;
It makes my joys full and complete,
The precious name of Jesus.

The Bible is one great invitation to the lost. In it there sounds a call to every person. To you Jesus says, "Learn of me." To become acquainted with the Son of God you must repent (Acts 3:19), believe in Him (John 3:19), and come to Him (Matthew 11:28). "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

How about you? If you have not met the Christ in conversion, why not this very moment approach him in faith. He will save you!—Willard C. Day.

MOST INFLUENTIAL NAME IN HISTORY





Woman's Auxiliary

"His Command — Our Task"

MRS. H. B. SLOAN, Executive Secretary



EUNICE EDWARDS

Reports from the Field

NASHVILLE, Tenn.—The first district Young People's Auxiliary organization ever reported to the national office was organized December 4 in the Cumberland association. The meeting was held at Good-springs church, north of Nashville, with 160 in attendance. The organizational meeting was promoted by Mrs. Avis Sublette, Nashville, as part of the duties of her office as youth chairman of the district Woman's Auxiliary convention.

Eighteen churches were represented at the meeting. Alvin G. Moore, Jr., Olivet church, was elected president; Glenn Vann, New Hope church, vice-president; Ernestine Mitchell, Sylvan Park church, secretary, and Norma June Travis, Bethlehem church, treasurer.

The purpose of the organization, according to Mrs. Sublette, is to promote missions and leadership training through the association. A committee composed of pastors and officers were instructed to prepare a constitution and by-laws for the organization. Meetings will be held on the second Friday night of the last month in each quarter. The next meeting will be held March 11 at the Mt. Zion church.

* * *

HOBBS, N. Mex.—The Woman's District Auxiliary convention of the North West Brazos association met at Sayre, Okla., November 25 with four local Auxiliaries reporting. Represented were Amarillo, Kermit, and Odessa, Texas, and Hobbs. The women of Sayre are planning an organization in the near future. The district convention voted to adopt the Cooperative Plan and will send a tithe of the district Auxiliary funds to the financial plan.

* * *

BLAKELY, Ga.—The Midway district Auxiliary workshop met at the Zion church December 3 with eleven Auxiliaries represented. Mrs. Martin Still, district president, was in charge of the program. Mrs. K. V. Shutes conducted a question and answer period which was followed by a message by Mrs. C. C. Sheffield, "Declaring His Name through the Woman's Auxiliary." In

the afternoon session a skit of a model Auxiliary was presented.

* * *

GARRISON, Texas—A Woman's Auxiliary was organized at the Mt. Union church near here November 18. The organization was under the direction of Mrs. Jake Fears and Mrs. Gaston Clary of Henderson. Fourteen members joined the new group. Officers were elected as follows: Mrs. Tomie Lunsford, president; Mrs. Tina Smith, vice-president; Mrs. Clover Brashier, youth chairman; Mrs. Betty Lunsford, study course chairman; Mrs. Della Lunsford, personal service chairman; Mrs. Mary Alice, program-prayer chairman; Mrs. Carrie Lunsford, secretary-treasurer, and Mrs. Ida Curbow, corresponding secretary.

* * *

NASHVILLE, Tenn.—A price list of WNAC supplies has been announced by the national office for the convenience of local secretaries. Prices for program books and manuals are as follows:

WA Year Book .....	.50
YPA Program Book .....	.50
GTA Program Book .....	.35
Local Guide Book .....	.15
Secretary's Record Book	2.00
Achievement Charts .....	.25
Individual report slips	100 at .20
Working with Our Youth .....	.30
YPA Manual .....	.30
GTA Manual .....	.30
YPA Leader .....	.30
GTA Leader's Idea Book .....	.50
Stewardship Packet .....	.15

Orders should be sent to WNAC, 3801 Richland Ave., Nashville 5, Tenn.

* * *

TECUMSEH, Okla.—The First Oklahoma district convention met at the campground November 18 and voted to send \$25 to help with the expenses of Wanda Edwards, missionary nurse candidate. A new Auxiliary, Northeast Shawnee church, was accepted into the convention. Rev. Leroy Bowers, pastor of the newly-accepted church, brought the convention sermon.

It was an early spring morning. The sun was giving out its promise of a warm day. The birds were playing hide and seek in the cherry blossoms. An old mother hen clucked noisily to her brood about the right way to pull a worm out of the ground. The grass was glorious in its first spring dress. The sights, smells, and sounds brought a feeling of all-right-ness.

I took the colander, put on my bonnet, and went out to pick our first mess of green bunch beans. There were twelve rows. The last two rows were beside some gooseberry vines next to the side fence. As I went down one row and up the next one I picked only the largest beans, being careful to avoid pulling off a blossom. I noticed that the beans were smaller and more scarce on the vines beside the fence. But when I had gone over the whole patch, I was rewarded with a nice mess of beans. The colander was full.

I went back to the porch, sat down, took off my bonnet, and began to leisurely break the pods. It was then that the Master Gardener taught me about sowing and reaping.

The beans on the top of the pile were the ones I had gathered over by the berry vines. The pods were smaller than the others and contained only one or two scrawny beans, but the beans that had come from the first rows were full of good-sized beans. Their pods were juicy, tender, and succulent.

I started thinking about the whys and wherefores of all this and the following truths burst upon me with the sting of a whip.

Our lives are like these beans. The beans that had grown on the first vines were of much better quality than the others. They had no protection from the elements. The sun and the rain had poured their energy into those plants. As a result, their roots had gone down deeper and the main stalk of the plant was sturdier. There were more branches and thus more opportunity for bearing fruit. The fruit they bore was also superior.

But the beans that had come from the vines beside the briars were undernourished and unable to bear good fruit. Those vines were stunted, dwarfed. So were the beans the vines bore.

It is thus in our lives. If we let the storms rage as they will and stand firm, our lives will be richer and sweeter for them. If we will but keep faith, our roots will go down deeper and the fruit we bear will be more abundant, more satisfying.

But as the stunted vines were dwarfed by the brier vines, so are we dwarfed when we fail to love deeply. There was shade beside the brier vines and we are prone to hunt the shade. But we cannot develop in the shade. We need the testings of the sun's heat and the bending of the rainstorm to prove our worth.

I took my beans into the house and put them on to cook. It has been a long time since I sat at the feet of The Great Teacher, but I've found that the lessons I learned that morning remain true.

This Could Well Be . . .

Our Decade of Opportunity

Near the close of the 1930's it was recognized that the United States was no longer the fastest-growing nation. The birth rate had declined from 23.7 per thousand in 1920 to 17.9 per thousand in 1938.

At this rate it was predicted by some that in a couple of decades persons over fifty would constitute the dominant population bloc. This would result in that dull state of affairs called a "mature economy." Not only would this be a gray outlook for the business world, but it would also hold a dwindling challenge to the Church and especially to the Sunday school work and youth evangelism.

The passing of the intervening years has swiftly changed the picture. And now standing inside the treshold of this new decade and scanning the possibilities now and in the next ten years, we feel inclined to take a step backward and inscribe above the archway in glowing letters, "Decade of Opportunity."

Enrolment Going Up

By the year 1947 the birth rate had increased to 25.9 per thousand and has steadily increased ever since World War II. The children born in 1947-48 are entering public school this year. Elementary school enrolment is up 5.6 per cent over last year—an addition of 1,473,000 pupils. Commissioner of Education S. M. Brownell has estimated that the nation's school enrolment, elementary through college, for this year is 38 million. There are approximately 4 million babies born each year, and they tell us that 7 million more children will enter the public schools in 1956.

To the public school these children are pupils.

To the Church and Sunday school they are souls for whom Christ died. The Sunday school has a responsibility to reach these children for Christ and provide them with adequate facilities for proper religious teaching and training. On top of this staggering task, it is estimated that three-fourths of the people in America do not attend Sunday school.

Need in Youth Group

With some 38 million enrolled in the public schools of our nation, let us take a look at the Sunday school enrolment. Based upon the figures of the **Year Book of**

William Mishler

**Promotional Secretary
Sunday School Board**

American Churches for 1953, and assuming that our Sunday school gain this year will equal that of last year (1954 enrolment was 35,389,466, showing a gain of 8.1 per cent) we will have approximately 38 million on our Sunday school rolls this fall.

This means that the Sunday school enrolment is running almost parallel with that of the public school. We must remember, however, that the Sunday school enrolment includes all ages from the Cradle Roll through aged adults. It is not vividly clear that the Sunday school has a wide open harvest field now? Especially is this true since it is estimated that 60 per cent of the Sunday school enrolment includes the nursery through the college age. This means that 40 per cent of the above group is out of Sunday school.

Sunday School Challenge

But it is not really necessary to trouble ourselves with statistics to recognize the challenge of this decade. The public schools of America are striving hard to expand facilities to meet their needs. They are faced with a shortage of 320,000 classrooms and 167,000 qualified teachers.

In the meantime, many schools must run two shifts a day to care for the first-graders, or use portable classrooms to accommodate the overflow. But the biggest headaches are yet ahead for our school administrators unless they work fast. The babies of 1949 and 1950 are just about ready to march into our schools. What an opportunity and responsibility for our educational system!

But the challenge is greater for the churches and Sunday schools. Will they meet this responsibility with expanding facilities, better literature, and an ample supply of trained teachers? We **must** accept the challenge of communitywide evangelism to reach and bring as many as possible into our Sunday schools.

Forget the Past

Every Free Will Baptist pastor must learn the community enrolment plan and

lead his people in the reaching of the ever-increasing number of unchurched children in every community in America.

A fatal blunder in planning for the future of our Sunday schools is to base it on what we have done in the past. We must forget the past, throw away any and everything that will hinder the progress of our Sunday schools. The sky is the limit! This whole generation of men, women, boys and girls is our goal. We must stop at nothing. Our goals must be big ones! So big that they will startle and stagger us. We must keep plugging away at it—stay at it, everlastingly at it—until our big goals, our big plans have been reached.

God Is Sponsor

If we could leap ahead and look at the archway at the end of this decade, we might see inscribed the words, "Leaving Decade of Great Responsibility." If Jesus tarries, the next decade—1960-70—may present a greater opportunity than this present one.

But who can say that the Free Will Baptist Sunday schools have ever stood in the middle of a decade that offered a greater challenge and laid on us a more solemn responsibility?

Sunday school is not only the concern and interest of the greatest people on earth. It is an enterprise of heaven; God is the sponsor, the senior partner, and the leading stockholder. All heaven is behind us. How can we fail?

A Look Ahead

Yes, the babies of 1947 and 1948 will be twelve and thirteen years old in 1960. If they have not been won to Christ by 1960, the sun of opportunity will be hanging perilously low in the west. What we do to help these and other millions must be done now, in the days of their youth. Let us awaken now—even the middle of the decade is not too late—and meet the challenge rather than be awakened by consequent spiritual and moral tragedy in the years ahead that will cause us to look back and see that we passed through a decade of great responsibility unawares.

Let us so live, work, and pray that this will ever be in our thinking—a "Decade of Opportunity" which we met with our all, endowed with power from above. If taken at the tide, this may well be the decade of opportunity for **your** Sunday school.

Glancing Around the States . . .

BEN BARRUS, News Editor

Riggs Praises Idea of Missionary Conferences

NASHVILLE, Tenn.—Rev. Raymond Riggs, promotional secretary of the foreign mission board reports that the idea of church sponsored missionary conferences is rapidly growing in interest. Mr. Riggs was ardent in his report about the churches who have requested information concerning these conferences. The purpose of the meetings is to promote missionary interest and activity and to solicit pledges to carry on the mission program.

Missionary Conference Success at Edgemont

DURHAM, N. C.—The Edgemont Free Will Baptist church recently closed their second annual missionary conference. Rev. Raymond Riggs, promotional secretary of the foreign mission board gave an enthusiastic report of the conference. Pledges were taken during the conference for the support of foreign missions. These pledges amounted to \$5,557.76. In addition to this the church has budgeted \$1,500.00 for foreign missions. Speakers for the conference included Dr. Clyde Taylor, Rev. Bruce Barrow, Mrs. G. W. Timyan, and Rev. Raymond Riggs. Rev. Joe Ange is pastor of the Edgemont church.

Loyal Chapel Has Homecoming

COLUMBIA, Tenn.—Four charter members were present at the recent homecoming services at Loyal Chapel. Rev. Damon Dodd, promotional secretary of the home mission board, and Rev. Raymond Riggs, promotional secretary of the foreign mission board, were the guest speakers. Special music was furnished by talent from the church and also by the college quartet. Rev. J. B. Bloss is pastor of the Columbia church.

Bullard Goes To Kannapolis

KANNAPOLIS, N. C.—Rev. Seldon Bullard advises that he has taken over the work at Kannapolis and his new address is 711 Mable Avenue, Kannapolis, N. C.

North Fresno Has Dedication Service

FRESNO, Calif.—Sunday, December 5, was recognized by the North Fresno Free Will Baptist church as dedication day. Services were held in the morning, afternoon, and evening. Rev. Winston Loveless, pastor of the Selma Free Will Baptist church, delivered the dedication message in the after-

noon which was followed by a message by Rev. Wade Jernigan, pastor of the Kerman Free Will Baptist church. Rev. Cecil Thurman, pastor of the Fresno church, preached the morning and evening sermons.

Sweetwater Reports Outstanding Revival

KNOXVILLE, Tenn.—Twenty-two first time decisions were made for Christ during a two-week revival held in the East Sweetwater Free Will Baptist church. Rev. Frank Thompson of Johnson City, conducted the meeting. Rev. Raymond R. Knight serves the church as pastor.

Grace Has New Pastor

BONIFAY, Fla.—Rev. Woodrow Messex has accepted the pastorate of the Grace Free Will Baptist church in Bonifay.

McAlester Group Organizes Church

MCALISTER, Okla.—Twenty-eight persons in McAlester, Oklahoma, have organized a new church which will be called the Fellowship Free Will Baptist church. Rev. Johnnie J. Postlewaite has been elected as their first pastor.

Liberty Group Meets With Chipley Church

CHIPLEY, Fla.—The quarterly meeting of the ministers and deacons conference of the West Florida Liberty association convened November 18 at the Chipley church. Speakers for the group included Rev. Rufus Hyman, Rev. Woodrow Messex, Rev. W. M. Martin, and W. B. Hughes.

Stroud Has New Church

STROUD, Okla.—A new Free Will Baptist church was organized on November 26 in Stroud, Oklahoma, under the leadership of Rev. H. E. Staires, pastor of the Lawnwood Free Will Baptist church. Rev. Jim Christian has been elected to pastor the new church.

Florida Officers Itinerate State

MARIANNA, Fla.—A five day itinerary of Florida churches was recently made by Rev. D. F. Pelt, Rev. Rufus Hyman, Rev. D. W. Poole, officers of the Florida state association. The group visited the churches in order to outline the purpose of the state and national cooperative program. Meet-

ings were conducted in churches in Auburn-dale, Plant City, Tampa, Ybor City, Miami, and Jacksonville.

Ministers and Deacons To Hold Joint Meeting

MODESTO, Calif.—Ministers and deacons of the Golden Gate association will meet at the Modesto church on January 29, 1955 for the purpose of organizing into a conference.

Georgia Receives Five New Pastors

COLUMBUS, Ga.—Five pastors have accepted new churches in the South Georgia district. The ministers and their churches include Rev. Wingate Hansley, Unity, Jacksonville, Florida; Rev. Charles Brown, First Church, Jacksonville, Florida; Rev. Paul Long, Spring Grove; Rev. Irving Hyman, Pine Level and Marietta; and Rev. George Ludwig, Glenville, Georgia.

Virgie Begins New League

VIRGIE, Ky.—The Virgie church in Virgie, Ky., recently organized a new young people's league. Mr. Nathan Laye was elected to sponsor the group. Officers include—Margie Speigle, president; Melva Tackett, vice-president; Janet Laye, secretary; Sue Carol Laye, treasurer; Mae Laye and Francis Hall, program leaders.

Searcy Advances Youth Program

SEARCY, Ark.—The First church at Searcy has been promoting their young people's groups. Rev. Lawnie Coffman, pastor, reports that the boys have been organized into a group called the Boys Booster Band; and the girls have formed an auxiliary under the name of Aileen Calvary.

Long Accepts Florida Church

LAKE BUTLER, Fla.—Rev. Durwood Long has accepted the pastorate of the Harmony church at Lake Butler. Mr. Long pastored churches in Alabama for the past two years.

Georgia Leaguers Meet at Brookfield

BROOKFIELD, Ga.—The state league convention of Georgia met with the Corinth Free Will Baptist church near Brookfield on November 26.

CONTACT

Watch Out!

"Watch out!" yelled a small boy, as he sent a snowball hurtling toward the professor's hat. But alas, the professor was deep in thought, and the warning reached his brain too late. The snowball arrived more quickly, and the professor had to pick his hat from a nearby snowdrift. Needless to mention, the boy had vanished meanwhile.

Nature provides many warnings to "watch out." Too many of us fail to catch them in time, or else we pay too slow heed to them. It has been stated that one would probably never become physically ill if he heeded all of Nature's signals and warnings of impending trouble.

The Bible has considerable to tell us, too, about the value of alertness. "Watch" is a familiar word in Scripture. Jesus used it often. "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh" (Matthew 25:13), were some of his words. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak," he advised (26:41).

A Christian needs to be constantly on guard against many forms of temptation and evil. The devil is inventive; he makes a special temptation to order to fit each individual Christian. One person's vulnerable spot is his tongue; he cannot control it very well, and Satan helps him say the wrong thing.

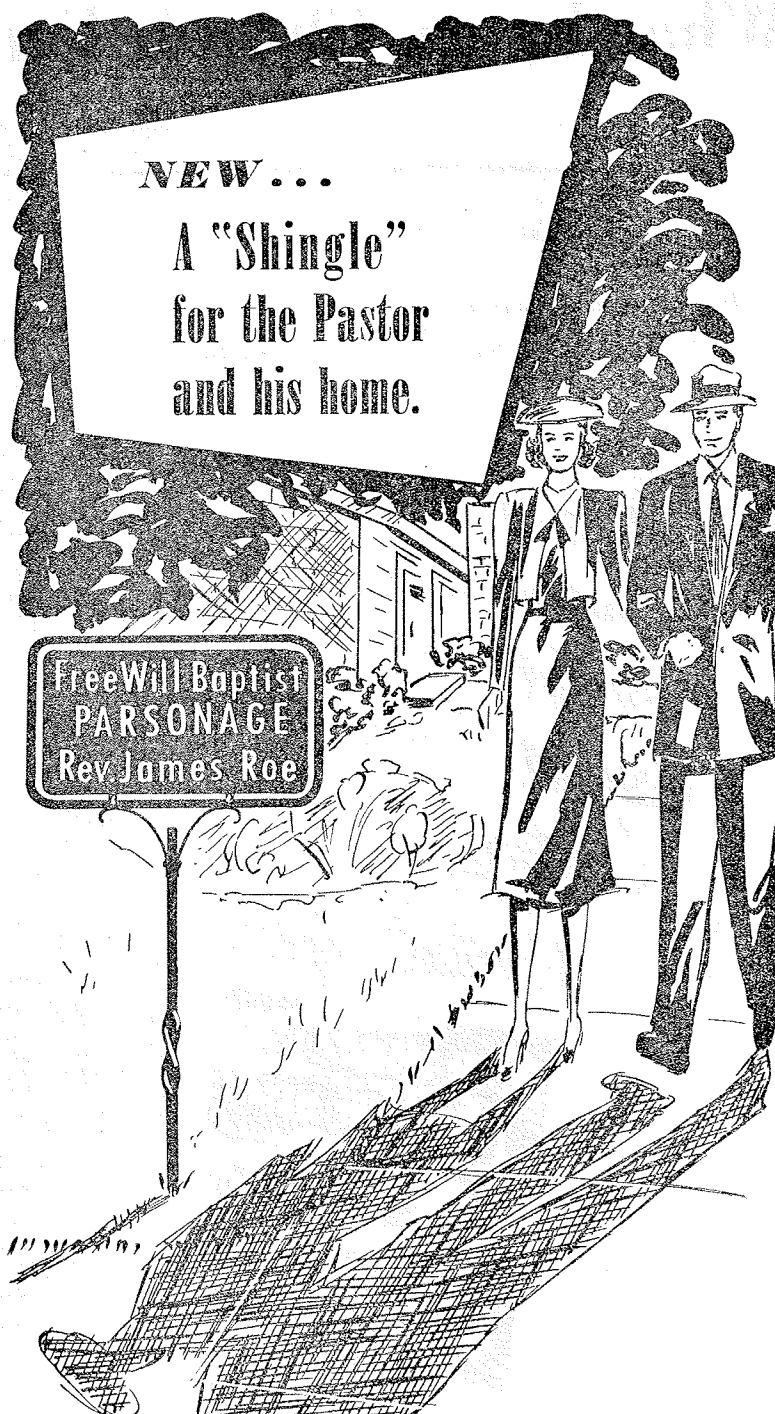
To another person this is no temptation at all; he has difficulty saying the things he ought—and Satan helps his timidity, especially when a word for Christ ought to be spoken. To still another, it is some secret sin; and again the enemy of the soul is on the job to reassure the tempted that no person—absolutely no one—will ever know about the secret sin, and so it will be quite safe to continue, as long as it is secret.

The Christian needs to be on guard against such things as worry, suspicious tendencies, jealousy. The sin which "fits" him best Satan will use, if the person is not constantly on guard, "watching out."

Like the professor, we sometimes become "lost in thought"—not necessarily profound thought, either. We may be mulling over mere trivialities, nursing "hurt feelings," contemplating some real or fancied wrong done us by another. At such times, the enemy delights to attack because he usually finds a person, so occupied, "off guard."

"Watch out!" may be an ungrammatical warning. But it is timely. Folks who are trying to live lives pleasing to God cannot afford to let it go unheeded.

—Chester Schuler.



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A bill would be sent monthly, however, so that the church would be paying just \$5 a month to have an *informed, enlightened, and inspired* congregation.

If there are those who are already subscribing from the church, the remainder of their subscriptions would be credited to the church account. We will be glad to furnish information and also lists for enrolling *every church family*. Write about it today without obligation!

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