

# Contact

OF THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

February, 1957

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**NEW SIGHT  
FOR THOUSANDS**  
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# Enough for Tomorrow

**Q. It is possible that some may not understand the word "superannuate." Would you please define it?**

**A.** It simply means to dismiss from service or cause to retire on a pension on account of age or infirmity. We have many superannuated ministers, but only a few are receiving any assistance from the denomination which they have served.

**Q. How long have Free Will Baptists had a retirement program?**

**A.** This phase of our work was started in 1945. In that year a Superannuation Board was created and authorized to formulate a plan of retirement insurance. In that same year there were 25 policies issued to Free Will Baptist ministers. In the next ten years—until 1956—only 31 more policies were applied for and issued.

**Q. How do you explain the fact that so few policies were issued during this period of ten years?**

**A.** The answer is this: Since the board pays half of every premium for insured ministers, there was just not enough

income to warrant issuing additional policies. Then, too, I have observed that only about ten to 25 per cent of the Free Will Baptist ministers are interested in the program.

At the pace we are going, it will take from 15 to 25 years to awaken our people to the importance of such a program. This is despite the fact that many ministers are getting old and disabled each year and have no hope for a steady income.

**Q. Who can get this retirement insurance which is offered through the Superannuation Board?**

**A.** Any Free Will Baptist minister or missionary between the ages of 21 and 55 may apply for it.

**Q. What is the proper procedure to follow in making application?**

**A.** Those interested should write to me—Rev. K. V. Shutes, Route 5, Thomaston, Georgia, and we will send full information. Those writing should state their name, age, address, and whether they want endowment at age 65 or at age 70.

They should also send the name and address of the chairman of the board of deacons of the church so we may write the church and ask their help in paying the premium.

**Q. Why call on the churches to help?**

**A.** For the same reason such a small number of policies have been issued thus far—the board does not have sufficient funds to pay one-half of every premium. We have over 2,000 ministers eligible for retirement policies, but our annual income would provide help on the premium payments for only a fraction of them. If we can get the churches to pay to our board an amount equivalent to half of the minister's premium we can go 50 times faster in this program than we have been.

**Q. Would it be possible for the church to pay the full amount of the premiums for its pastor?**

**A.** This is the ideal way. Some churches are already doing this. After all, why should not the church where a pastor serves help him provide for the years ahead when age and health will not permit him to actively serve?

**Q. How much insurance can a minister get through your board?**

**A.** At the present time the limit is \$2,000. As funds are available, the amount will be raised.

**Q. What will it mean to have a \$2,000 policy?**

**A.** It means that if the minister should die before he reaches the age of retirement, his widow would get \$2,000 plus accumulated dividends. If he has the disability rider and should get disabled to preach, at age 56 he would begin to draw \$10 per month per \$1,000 insurance and at his death his widow would still draw the face value of the policy plus accumulated dividends.

Should the minister live to retirement age (65 or 70), he could draw the full face value of the policy or he could draw it in monthly installments. If he is still able to preach and earn his living at that age, he may leave it with the company to draw dividends until he needs it.

**Q. What about the aged ministers who need help now?**

**A.** We urge every state to set up a program to raise funds for superannuation. Seventy-five per cent of these funds should stay in the state to give these ministers something. This should be done on a merit basis. The other 25 per cent should be sent to the national Superannuation Board for use in our program.

**Q. Any final word, Brother Shutes?**

**A.** Our churches should remember "... the Lord ordained that they which preach the gospel should live of the gospel" (1 Corinthians 9:14).



# What Every Minister's Wife Should Know

by Evelyn Crow Mathews

*The lady of the parsonage must take definite steps to protect her husband's health—this minister's wife gives some practical ideas.*

A DOCTOR SAID to me over a dozen years ago when I was starting out as a bride in a parsonage: "A man's health lies very much in his wife's keeping—this is particularly true of professional men. If ministers' wives would realize this, we would have fewer clergymen with coronaries, nervous breakdowns, ulcers—and the various other ailments which force them to take time off or even drop out of their profession before retiring age."

This doctor was a senior practitioner in a large city. Through the years many ministers had been under his care. He had taken a particular interest in them because he had grown up in a manse.

Some time later I had an appointment with this doctor to ask him about specific ways in which a wife could help her husband safeguard his health. His ideas were helpful to me and they should be thought-provoking to any minister's wife.

He commented that in this day it should be unnecessary to stress the vital importance of a routine annual physical examination. But many ministers balk at this. They say: "I feel fine! That would be a waste of time and money." Others see no point in a medical check-up unless they must have it in order to get more insurance.

A wife can often quietly persuade her husband to have this important annual examination. If he finds there is nothing wrong—that is splendid. The reassurance to his wife's peace of mind is worth the cost.

The doctor may make some minor suggestions about diet or

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Mrs. Mathews is the wife of Arnold A. Mathews, pastor of St. Stephen's Church, Winnipeg, Manitoba. She is also the daughter of a minister, the granddaughter of a minister, and numbers no less than seven other ministers among her relatives, and consequently she speaks with the authority of experience.

exercise or routine which will be helpful, *if carried out*. If the doctor discovers symptoms which indicate the necessity for immediate treatments, the earlier these are begun the more quickly the patient will regain normal health.

When a doctor gives the verdict that a man is suffering from a disease for which there is no known cure, this is a terrible blow whatever his walk in life. Clergymen, like other men, must often carry on their tasks in spite of a distinct physical handicap from which they cannot escape. In some cases, the best the wife can do is to make her husband as comfortable as possible and see that their home life is as happy as it can be. One minister friend who was partially crippled with arthritis made a far more potent Christian witness in his own attitude to suffering than anything he could have said in countless sermons.

A minister must spend a great many hours indoors, sometimes in rooms with poor ventilation. A wife may see that he has an outdoor hobby which will give him pleasure regularly in the open air.

My husband found great relaxation in his bachelor days on the golf course. During the war years, when Victory Gardens were advocated, he embarked on his own garden. Now he is an ardent garden enthusiast and his hoe has replaced his golf clubs.

There is a real advantage in having a garden plot a distance from one's home, where a minister can find solitude. This leaves the back yard free for the children to play in. A large enough garden can usually be discovered, which demands hard manual work, not too far from one's home.

My husband carried out this plan in his last church. On moving recently to a new city, one of the first things he did was to locate a gardening area for next spring's seeds. As well as health dividends in exercise in the sunshine and fresh air, our garden is a marvelous help on the food budget. We all love the flowers we have grown ourselves, too!

The winter months may present a problem in finding a satisfactory outdoor hobby. Sometimes the clamor of his youngsters influences a man in his choice of sports. A minister's children see so much less of their dad at play than many children. If the father enjoyed skating or skiing or hiking in his childhood, family expeditions on skates or skis or walking can be a great source of health and happiness. But whether a man takes his outdoor exercise with or without his family, he does need to have recreation in the fresh air fitted regularly into each week's schedule the year round.

"One of the surest ways for a man to wreck his health is for him to have the silly idea that he must always be on call!" a doctor, the head of a clinic, said once.

"Ministers are human like other men—they need one day a week for rest and relaxation. But how few of them take it! How they can preach convincingly on man's necessity for a Sabbath, one day for rest each week, is more than I can understand! Some even appear to feel guilty about going away for an occasional half-day, not on church business, but for their own refreshment."

Another doctor pointed out that, although ministers may seem to be in a favored position in regard to summer holiday time, many a minister is called back to his parish for funerals or weddings. Others work too hard, supplying pulpits or studying, during their so-called "vacation." By temperament some men don't seem able to get the "holiday spirit." They may be miles from home but they don't know how to get away from the burden of their work or from mental activity connected with promotion or organizational plans for the next season.

One leader in the medical profession stated that ministers would benefit far more by several short holidays scattered throughout the year than from one solid month of vacation. He advised the clergy to get right out of town once a week, for the sake of their health, even if it was only for a few hours. It is his opinion that a man also needs a whole day's holiday every month out of reach of his church. This, he suggested, is the only way to escape from the "terrible tyranny" of a congregation!

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*Be on the lookout for openings to witness to the blind. Leading this man across the street could be the means of leading him to Christ. "Call the blind," Jesus said.*

*Don't be afraid to take the initiative in making contact with blind persons. It may lead to something God can use. Most appreciate friendly conversation.*



► A BLIND MAN is giving new eyes to thousands. Though he has no pulpit, his congregation would overflow Madison Square Garden. Though he has no church, his parish includes 32 foreign countries. Though still in his thirties, he has already preached to more people than did the twelve apostles in their combined lifetimes.

He is Ralph Montanus, founder and president of the Gospel Association for the Blind, Inc.

Every Sunday, folk of every denomination gather round their radios to "Count Their Blessings" with "Ralph and Bea" as he and his wife come on the air singing their familiar theme song.

Blind Sunday school teachers minister the Word from his Braille Sunday school quarterlies and Bible study course. Blind organists and choir leaders carry on their ministries with his Brailled hymns and music at their fingertips. Blind preachers face their congregations inspired and equipped by his Braille Bible study helps and sermon aids.

### **Monthly Braille Magazine**

Every month, in Maine, California and 46 other states, in England, Thailand and 30 other countries, blind folk tap tap their way to the mail box to pick up their favorite magazine. Magazine? It's more than that. It's a personal evangelist, Christian teacher, and friend. It's what Ralph would like to be in person to every blind man and woman everywhere. It's the Braille monthly—the evangelical Christian magazine the blind can read with their fingers.

He started it in 1948. That same year, he founded the Gospel Association for the Blind, Inc. Today, it's a world-wide missionary ministry to the darkest of all fields, the 20,000,000 men and women, boys and girls, behind the "Black Curtain."

The year before, Ralph was at Bible School preparing for the ministry . . . then

blindness, and for weeks, uncertainty . . . until that day he felt a tug on his sleeve. He was standing in the corridor of a New York training center for the blind.

"Yes," he said. There was no answer.

"Yes," he repeated. There was still no answer, but again he felt the tug.

"Yes," he exclaimed, this time a bit impatiently. "Who is it?"

"It's Mr. K. He's deaf, dumb, and blind. He wants to communicate with you," a sighted friend explained.

"But how can he?"

"Give him the palm of your hand. He'll trace out the letters with his finger."

### **Desperately Lonely**

So Ralph extended his palm and letter by letter, his would-be friend traced out the words—WHO ARE YOU? It might have been a tedious process, but not to Ralph. He was too appalled at the sunless, soundless, almost communicationless world that was opening before him. He wondered if he'd ever met anyone so desperately lonely.

"I might as well be dead. No one cares to bother with me."

Ralph knew of Someone who did. Letter by letter he told Mr. K. of the Friend who had transformed his own life.

They parted company, both rejoicing. Mr. K. had found the Friend. Ralph had found his ministry.

So this was why the door to a regular ministry had closed, in order that a bigger door might open. This was why he'd had to become blind—that he might better reach his fellow blind for Christ.

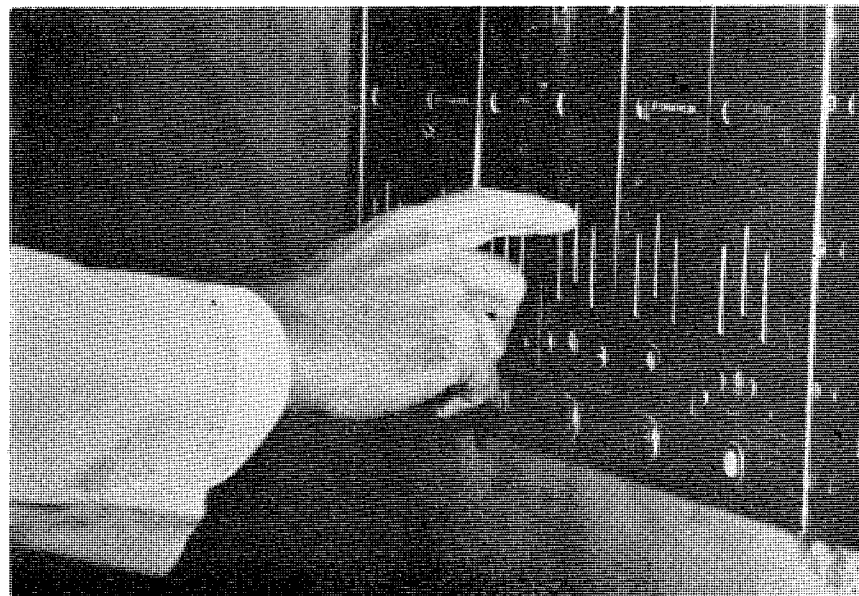
But how? He had no means, no sponsorship, and next to no professional training.

What *did* he have? A vision, a wife, and the God who had given him both.

We have already told you about the vision. We'll let him tell you about the wife.

"My friend Morris and I were going from

*Many blind people are shut-ins. The very emptiness of their lives is your opportunity to give them Christ. Largely neglected by the church, there are some 20 million blind persons in the world and less than one per cent have been reached with the gospel.*



church to church holding revivals. He led the singing and I preached.

"One night just as the service was about to begin, we discovered we had no pianist. A young lady from the audience volunteered. Morris handed her the music for the duet he and I were going to sing. She played the introduction; and we started out, 'I walked one day along a country road . . . ' Something was wrong!

"We started over, 'I walked one day along a country road . . . ' But again, we'd got off on a detour. We never did get back on the road, but somehow we finished the stanza.

"Between stanzas, Morris whispered in my ear, 'Does she think she can play?'

" 'If she can,' I muttered, 'then brother, we can't sing.'

"At the conclusion of the song, we accepted her whispered apology; but after the service, we discovered it was *we* who must apologize. Morris had handed her the wrong arrangement!

"I made other discoveries. Her name was Bea Butler. That very night she had given her life to Christ. She wanted to train for His service. She loved to sing.

" 'Would you sing a duet with me?' I asked."

### Best-Loved Radio Team

Her answer, as tens of thousands of radio fans will tell you, was "Yes." They will also tell you that Ralph and Bea are today one of the best-loved teams on religious radio.

*My Love Is Blind* is Bea's account of their love, life, and work together. Dale Evans has written the foreward.

The book is full of amusing and often exciting incidents as, for instance, their first appearance on big-time radio:

"Ralph had sensed for some time that God was going to put us on the air, not just a good station, but one of the biggest and best

—Metro-Goldwyn-Mayer's New York outlet, WMGM! One evidence, as he saw it, of God's leading was the fact that Fred Dienert, our Christian advertising representative, had been able to secure time on the 'Station of the Stars' for rank amateurs like ourselves.

"So there we were, trembling with excitement as we awaited the red light which would tell us we were on the air.

"Ralph and I sat facing each other with the microphone between us.

"When the light flashed on, I was to relay the signal to him by a squeeze just above the knee. I would squeeze him again at agreed upon intervals, to let him know how much time he had left.

"My eye was on the light. My hand was on Ralph's thigh. My *heart* was in my throat. My thoughts flashed back to the moment of our marriage. Then it was I who had trembled so. This time it was Ralph. His knees were actually knocking.

"The light flashed on. In that moment listeners from New York to Canada heard a strange thump, thump, thump. Ralph's knees were banging his guitar and the microphone was picking it up.

"By degrees our nervous excitement subsided; God seemed so very close. I read Ralph's text and he preached. That was Sunday night, December 18th, 1949, Ralph's 30th birthday.

"Monday morning, we could hardly wait for the ten o'clock mail. Humanly speaking, our future on the air would be in that mail bag. By nine o'clock, we could think of nothing else. We spent the time praying.

"The telephone rang. It was Fred Dienert calling from Philadelphia. Usually his voice had a cheery ring. This morning it was flat and reproachful.

" 'Say, what happened last night? The station is very much upset. They said you didn't have an orchestra, a choir or even a

(Please turn page)

# New Eyes to Thousands

by Harald Bredesen



*Sightless people are inclined to be lonely. Their great need is Christ—their great want is fellowship. Christian fellowships like the one at Manhattan's First Reformed Episcopal church give them both. This is the kind of project any church can sponsor for the blind.*



Story and pictures courtesy of  
Gospel Association for the Blind

quartet. You just had yourselves, and if you're not better by next week, you're off the air. After all WMGM is the 'Station of the Stars'!"

"Ralph went from the phone to his knees. 'Lord, we'll do anything You show us to do, but Lord we *are* human and we *do* need encouragement. Won't you let just one person write in they were blest by our program?"

"A moment later, Steve Hart, our general secretary, came in with the mail. Never was so heavy a load so cheerfully carried! You should have seen Ralph's face when he heard our shouts of jubilation. You should have seen it as I read letter after letter from people in New York, (and later that week) New England, Canada, even Bermuda, who had been blest by our program. They were sure God wanted us to stay on the air and proved it by their gifts.

"When we went down for our next broadcast, we were met by a beaming station manager. He had heard about the letters. Said he, 'It's sensational.'"

But radio is only one of the media God

has given Ralph for reaching the blind.

The Gospel Messenger Braille monthly, Braille Sunday School Quarterly, and Braille Bible study course, we have already referred to. Up until this last year, they have been his main missionary arm in reaching blind adults in 48 states and 32 foreign countries. But how about blind children? Who is reaching them?

Until recently, hardly anyone—any evangelical that is. As he surveyed the field, Ralph found plenty of Braille children's magazines, but not one single evangelical Christian magazine could he find. Here was one of the neediest of all missionary fields. Was it to be left to false creeds and cults?

In January, 1955, Ralph launched the Braille Pilot which, to the best of his knowledge, is the world's only evangelical Christian magazine for blind children. His thirteen-year-old son, Ralph, Jr., is assistant editor.

Not all blind children read Braille, so, coupled with the Pilot, Ralph has a "Talking Book" circulating library of children's records—Bible and Gospel stories in re-

corded dramatized form. The roles are skillfully portrayed, frequently by children. Like everything else it offers, the association provides these records free of charge.

Right now, Ralph and Bea are working on a new kind of camping program for blind boys and girls. Original plans which contemplated a special Bible camp just for blind children have yielded to what they consider a better idea, placing blind boys and girls in a sighted children's camp. Each blind child is teamed with a Christian sighted child who helps him or her become a part of the life of the camp.

The Gospel Association for the Blind, Inc., has been described as a movement that moves, faster and further than any other evangelical agency for the blind. It is the only such agency in the National Association of Evangelicals. "Thousands have been reached," says Ralph, "millions, *twenty* millions, need to be."

### Need Blind Workers

"Our best hope for the future lies in multiplying workers, *blind* workers. God could best reach men as man. The blind can best *reach* the blind; and we are out to help them.

"How are we doing it? Through special training classes, through our Braille Bible correspondence course, and now the 'Talking Book' missionary kit.

"Here's how it works. In Kanpur, India, Eraum Chakravarti receives his first copy of the Gospel Messenger.

"A year later, he writes, 'This magazine led me, a Hindu, to study Christianity from another angle. Previously I regarded Christ as one of the greatest teachers of religion. But now, I feel that He lived for me, shed His Blood for me, and will return for me.'

"Eraum wants to serve Christ. But what can he, physically blind and spiritually immature, do for Him?

### He Can Testify

"He can't preach. He isn't ready for that, but he can testify; and he can go into the market place with a 'Talking Book' machine that can preach for him all day long in the language of his people. That message, backed by his own testimony, can be the means of reaching hundreds for Christ.

"Meanwhile he can be preparing himself through our Braille correspondence course to be a missionary preacher.

"Where do we get the records? From our sister faith organization, 'Gospel Recordings, Inc.' which is geared to supply free Gospel recordings in more than 1,000 languages. In each record kit, we include a hand-wound record player. We supply these kits to any native blind Christian who will use them for the above purpose under the terms outlined.

"Thus in one more way God keeps His word to: 'bring the blind by a way they knew not . . . lead them in paths they have not known . . . and not forsake them.'" Is. 42:16

(See related coupon, page 16)

## THINGS TO REMEMBER

❶ Don't think that the blind are abnormal because they cannot see. Their every interest in life is similar to yours.

❷ Don't hesitate to offer help to a blind person who is walking in your direction. Although he can arrive at his destination by himself, your assistance is always appreciated as it minimizes the extra time and nervous tension involved when traveling alone.

❸ When walking with a blind person, always let him take your arm. In this manner you will be slightly ahead of him and thus the motion of your body will usually inform him what to expect. When you approach a step, a slight pause is very helpful. In narrow passages walk ahead of the blind person and let him follow.

❹ Once you have started to help a blind person to cross the street never leave him until he is safely on the opposite sidewalk. Never say: "You're all right now," when you have just reached the middle of the crossing, and leave him stranded while you make a dash for your bus. If you can't finish the job, don't start it. After you have helped the blind person across the street, don't leave him in the direct path of a lamp-post, mailbox, hydrant, open cellar door, etc.

❺ Don't hesitate to invite a friend who is blind as a guest into your home because you feel he may be a burdensome responsibility. He really is not "different" from you or the other guests who may be present. Just a little common sense on your part will quickly

remove any tension engendered by the entrance or presence of a blind person. After the usual formalities of introduction, the general conversation, regardless of subject matter, need not be changed or discontinued simply because the blind person is present. Too often a dead silence occurs upon the entrance of a blind person, causing embarrassment and discomfort to all. You should take advantage of the first opportunity that presents itself to give the blind guest a brief description of his surroundings.

❻ Upon entering a room in which a blind person is present, be sure to greet him so that he may know you are there. You should identify yourself rather than use the phrase, "Who am I?" or "Guess who I am?" because blind people feel that this is taking an unfair advantage of their handicap. Also, be sure to let a blind person know when you are leaving him so that he will not suffer embarrassment upon the discovery that he has been talking to himself.

❼ Don't invite a blind person or accompany him at his invitation to a function and then let him sit while you go off to enjoy yourself, remembering him only when it is time to escort him home. After all, he is depending upon you to help him get around, mingle with the crowd and have a good time.

❽ Always address the blind person directly and not through a third person. Too often the third person is asked: "Does 'he' take sugar in his coffee?" or "Will 'she' try on this dress?" He can speak for himself.

## "Sex-Obsessed" Magazines Scored

A pastor who spent a year studying the contents of magazine racks says newsstands reflect a culture that is obsessed with sex. The Rev. Ralph A. Cannon made the study in cooperation with the board of social and economic relations of the South Carolina Methodist Conference. The results of his study appear in a series of articles in the *South Carolina Methodist Advocate*.

Cannon wrote: "Exploitation of sex pervades the magazine industry to such an extent that even high quality magazines resort to it in some degree." He said that according to these periodicals women are "machines for men to utilize for physical pleasure." Such a philosophy, says Cannon, cannot be accepted by the Christian. "Christian ethics insists," he says, "that sex finds its rightful expression in the context of mature love, responsibility and fidelity."

"The entertainment magazines," says Cannon, "make sex appear obscene by removing it from (this) context." The fact that the public buys these magazines reflects a sickness in society. "It is a sickness," concludes Cannon in his article, "for which the Church has the only real cure."

## No Boats to China?

The National Association of Evangelicals has asked the Department of State to hold to its present policy of invalidating American passports for travel to Communist China. This action followed the announcement by a commission of the National Council of Churches to send a delegation of American churchmen to Red China.

In a letter to Secretary of State John Foster Dulles, NAE secretary of public affairs Clyde W. Taylor stated that the evangelical constituency in the United States supported "over 2,000 Christian missionaries in China prior to 1949 when missionary activity on the Chinese mainland became impossible."

He pointed out that the "liberal segment of Chinese Protestantism submitted itself to the Communist ideology" and thus had become the "government-approved" church. Any visit of Protestant churchmen to Communist China would be in conjunction with the program of this government-approved church.

Such a visit would imply U.S. approval of the collaborationist tactics of the leaders of the "government-approved" church in China, Taylor said, "and would be against the best interests of the evangelical believers in China and also against the best interests of our nation," he concluded.

## Why Members Miss Church

What does the average church member do when he skips church Sunday morning? The

First Congregational church at Webster Groves, Mo., wanted to find out. So the junior board of deacons took a survey.

First of all, they found that the average church member attends only three out of five Sundays. What about the other two Sundays? According to the survey, 31 per cent of those who stay home work around the house; 19 per cent said they went out of town; 17 per cent just slept; 13 per cent said they were ill, and nine per cent just stayed home to read the Sunday paper.

The survey also found that women members are more active in the church program than men; that the average member is between 35 and 50, has been married 14 years and has two children; that men prefer an early 9:30 service, while women prefer the usual 11 o'clock service; that 30 per cent of the church members' children don't attend

## How Different?

The Knights of Columbus in their recently held national convention voted unanimously to adopt as their priority effort for 1957 the appointment of a United States ambassador to the Vatican. This action means that those who maintain the principle of separation of church and state will need to be alert to prevent such an appointment which would be contrary to the Bill of Rights.

## NAE Sets Convention

Evangelical leaders representing over ten million Protestants will come together under the theme "Demonstrating Oneness in Christ" April 2-4 in Buffalo N. Y. The occasion will be the 15th annual convention of the National Association of Evangelicals to be held at the Statler Hotel.



Sunday school, and that 36 per cent of the church members say grace before meals.

The church where the survey was taken has 1,713 members and an average Sunday school attendance of well over 700.

## American Catholics Different?

Roman Catholics in the U.S. are "quite different" from those in Europe or South America, a Jesuit priest declared recently. Through their long struggle for "acceptance" by a predominantly Protestant culture, U.S. Catholics have "taken on the color and habits of American life," said the Rev. Gustave Weigel, professor at Maryland's Woodstock College. He emphasized that the "differences of American Catholics do not involve doctrine."

Specific differences cited by the Rev. Mr. Weigel were the U.S. Catholic's "tolerance of non-Catholic religions. It is impossible for him to entertain fantastic notions concerning Protestants; he knows too many." Other differences from countries where Roman Catholics are a dominant majority are the attitude toward religion as "something to do rather than something to think about" and the absence of suspicion and hostility toward the clergy. The American priest finds his office no bar to warm, friendly relations with parishioners and "the people are glad to have him around."

During the convention all aspects of Christian activity will be considered. Reports will be given on missions—home and foreign, evangelism, Sunday school work, youth activity, religious broadcasting, women's activities, chaplaincy work and other phases of endeavor.

## "I Must Go Back"

After a weary 5,000-mile journey back to her former home on Long Island, N. Y., missionary Vera Kelly reiterated her desire to return to the icy peninsula in Alaska where her husband, Albert, and infant son, Thomas, died in a severe storm. Still recovering from frostbite following the six-day ordeal, Mrs. Kelly declared: "I'm going back. I feel now is the time to continue the work my husband and I began nearly two years ago."

Mrs. Kelly, affiliated with Central Alaskan Mission, told of the setbacks she and her husband had encountered in their work among the Aleut Indians. The people "were friendly but afraid" because a Russian Orthodox bishop had forbidden them attend the missionary's classes under pain of excommunication.

"But since the incident the people came to me and put aside their fears. I feel now is the time to continue because now we can reach them," she said. "I'm going back as soon as I can. It's wonderful to be home, but I feel I must go back."

## Cooperative Offerings

### Are \$3,768 for Month

NASHVILLE, Tenn.—Receipts to the denominational program through the Cooperative Plan continued about average for the month of January, but fell below the average amount needed to meet the budget, the executive office reported.

The percentage of allocations for undesignated funds are as follows: foreign missions, 27; home missions, 12.5; Radio-TV Board, 2; executive department, 31; Bible College, 19; superannuation, 4; league, 1, and Sunday school, 3.5.

#### RECEIPTS

ALABAMA		
First church, Dothan.....	\$ 51.84	
ARIZONA		
Antioch church, Phoenix.....	25.60	
ARKANSAS		
State association.....	475.90	
CALIFORNIA		
Churches of California.....	292.29	
FLORIDA		
Northeast Union Association.....	2.00	
GEORGIA		
State association.....	262.40	
ILLINOIS		
Waltonville church, Waltonville: \$	34.02	
Oak Grove church, Sesser.....	9.45	
Pleasant View church, Dix.....	46.80	
Bakerville church, Mt. Vernon.....	21.54	
Johnston City church.....	100.00	
Alexander church, McClure.....	29.00	
Johnsonville church, Cisne.....	3.00	
Webb's Prairie church, Ewing.....	8.90	
Blue Point church, Rinard.....	44.38	
Oak Valley Sunday school,		
Fairfield.....	11.88	308.97
KENTUCKY		
Southside church, Paintsville.....	98.85	
MISSISSIPPI		
Northeast association.....	21.63	
MISSOURI		
State association.....	403.70	
NEW MEXICO		
T. B. Gartman, Oil Center.....	5.00	
First New Mexico association.....	26.66	31.66
NORTH CAROLINA		
Swannanoa church, Swannanoa.....	92.22	
Goshen church, Belmont.....	97.00	
First church, Gastonia.....	37.00	226.22
OKLAHOMA		
State association.....	407.31	
TENNESSEE		
Palmer Memorial church,		
Nashville.....	87.79	
East Nashville church, Nashville.....	125.00	
Trinity church, Nashville.....	100.00	
New Hope church, Joelton.....	60.00	
Grace church, Portland.....	32.50	
Wooddale church, Knoxville.....	38.10	443.39
TEXAS		
State association.....	331.36	
VIRGINIA		
Fairmount Park church, Norfolk.....	385.84	
Total Undesignated.....	\$3,768.96	

#### DESIGNATED

Illinois.....	\$ 22.20	
Virginia.....	200.73	222.73
		<u>\$3,991.89</u>

#### DISBURSEMENTS

Executive Department.....	\$1,199.29
Foreign Mission Board.....	1,028.73
Bible College.....	762.44
Home Mission Board.....	543.99
Superannuation Board.....	166.18
Sunday School Board.....	147.35
Radio-TV Board.....	90.81
League Board.....	53.10
Total Disbursements.....	<u>\$3,991.89</u>

## MINISTER'S WIFE

(Continued from page 3)

Ministers who follow a pattern of this kind, with few exceptions, know its great value. But it is not an easy routine to start in mid-life! If a minister is to get away occasionally, he will need his wife's cooperation and encouragement. Old Mrs. Jones, a "mother in Israel," or Mr. Smith, a pillar in the local church, might fall seriously ill or die just after the minister departed. The minister's wife can get in touch with him in case of necessity. She can tactfully handle the minor requests for the minister's attention during this brief respite.

Ministers occasionally joke about the strain on their digestions of all the church suppers they must attend. But far greater damage is done to their digestive and nervous systems by meals at uncertain hours and the eating period filled with interruptions or the need for hurry.

Phone calls during dinner or supper hour (and even at breakfast time!) are a continual problem in most rectories, parsonages, and manses. One minister whom I knew refused to answer the phone while he was eating. "Mr. X is at his dinner," his wife would explain. But occasions are apt to arise when, for the sake of harmony, a minister's wife cannot very well refuse an urgent request to speak to the minister himself! However, often a wife or an older son or daughter can help on mealtime phone duty. Some men may not suffer from interruptions when eating, but others really need peace with their food! Indigestion and stomach ulcers can result from tense eating. These illnesses are no joke. My father, who served his church in a day when the pace was more leisurely than today, was miserable for years from stomach distress arising in part from a minister's life.

A wife can help her husband's digestive process not only by trying to give him quiet at his mealtime but by serving appetizing food at regular hours. She can also encourage him to have a brief rest after eating. Few men see the importance of relaxing after the noon or evening meal unless they have had a scare and the doctor has ordered a rest. But how much better it is to include this simple habit as a matter of course. It certainly "pays off!"

The number of ill and shut-in folk vary in different congregations, but sick visitation makes heavy demands in many churches. Calls on homes into which bereavement has come are another major duty. The neural drain on a minister is very great. His sympathy and his patience and understanding are taxed when he must visit folk who are full of their troubles. Many mourners seem to find a strange comfort in describing in great detail the passing of their loved one—and the pastor is expected to listen attentively to this long recital.

One minister confessed to his wife: "By the time I have heard all about Mrs. Doe's pains in the small of her back and detailed

commentary on Mr. Smith's swollen joints I am apt to wonder whether my own body is functioning properly! Young medical students are reputed to suffer at times from ailments listed in their text books. But a minister must often listen to a long account of a sickness, far more vivid than anything found in a book!"

A minister's wife must be prepared to "stand by" and help her mate, if, under the demands of sick visitation, he begins to worry about his own aches and pains!

Yes, whatever a minister's health problem may be, his wife must "stand by" and give him moral support and practical assistance. Each man's situation is different. Whether it is acute or obscure, a man's difficulties do not seem so great if he can share them with his wife.

Perhaps one of the best things a minister and his wife could do together would be to discuss the suggestions in this article. You may disagree with some of the ideas, but surely there are a few pointers which are applicable to your own case. If even one plan of action appeals to you, put it into practice at once. Don't think your "Superman" is above the need for an annual doctor's examination, a hobby in the fresh air, "time off" from his job, or a real holiday in the summer months.

It may be that your husband will not be keen about discussing a health article. You will have to arrive at your own conclusions by yourself. Many wives will certainly agree that their husbands enjoy less than their highest degree of health because they do not take sufficient care of themselves. Each wife must discover how she can get her husband's cooperation for that change in routine by which his health is protected.

Perhaps the hardest problem which a wife has to cope with is the minister who works "all the time" and laughs at any medical advice. He has abundant physical energy; there is too much to be done and the days pass so swiftly! He may feel no necessity for complete holidays from his work. Then suddenly nature gives him a warning.

My own brother was a tireless worker for the Kingdom as he ministered to one of the oldest and largest congregations in central Canada. At the age of 43 he died from a heart attack brought on from overwork. I never see a minister who is over-taxing his strength, failing to take sufficient rest, or unwilling to refuse a request for help, no matter how exhausted he is, but I think of my brother. His early death was no reflection on the care at home which he received. I know his wife tried to help him "put on the brakes" but without success.

Mr. Minister's Wife, do take this job of watching your husband's health seriously! In this matter of safeguarding his health it may be later than you think! So get in touch with your family doctor. Be a partner with him in keeping that man of yours well and "on the job."—Reprinted by permission from the October 1952 issue of *Pulpit Digest*. Copyright 1952 by the Pulpit Digest Publishing Company.



# Orthodoxy is Important to You

by Robert Picirilli and Leroy Forlines

IT IS EVIDENT that the first step of this process must be to understand what orthodoxy is. The etymology of the word "orthodox" will help one understand its meaning. It comes from two Greek words, *orthos*, which means "straight" and *doxia*, which means "opinion." Therefore, to be orthodox is to have a straight opinion. Webster defines the word thus: "approved, conforming to a standardized or formulated doctrine." In other words, to be

## Why This Series?

THE DAMAGING EFFECTS of the spirit of compromise in the Church are becoming increasingly alarming. Already it has so undermined moral convictions that it is more unpopular to speak out against sin than ever before. This one effect within itself is tragic and is robbing the Church of its spiritual power.

Even more alarming than the loss of moral conviction is another issue that now faces us. From all appearances, we are on the threshold of the greatest invasion of unorthodox theology that the Church has ever undergone. It is not because these unorthodox systems have come out with stronger and more powerful weapons, but it is because of the spirit of compromise that prevails today.

Those who profess to be Christians might well be divided into three classes: (1) the orthodox who believe in the importance of orthodoxy; (2) the orthodox who either do not believe in its importance or do not want to be identified with any effort for its defense; and (3) the unorthodox.

Unorthodoxy should be fought; but the compromising attitude of the middle group forbids them from joining in the battle, and even leads them to criticize those who have entered the fight. The result is that this attitude actually benefits the cause of the unorthodox in that it helps clear the way for their advances.

The alarming part is that this middle group is in grave danger of being swallowed up by the unorthodox; this will be the fate of future generations if orthodox Christians of the present fail to take a stand. When orthodoxy is put to a test—and it appears that the day is near—the first group alone will defend, for only those who realize why orthodoxy is important will care enough to stand.

For these reasons, every fundamental group or denomination and each individual minister and Christian must intensely investigate orthodoxy and its importance that we "may be able to withstand in the evil day" (Ephesians 6:13). These articles are written to stimulate such a re-examination.

orthodox is to conform to the tried and accepted beliefs or standards.

Now, of course, these definitions can be applied to any field. For example, a surgeon may operate according to unorthodox procedure—this would be a nonconformity to the tried and accepted methods. But the word orthodoxy applies primarily to the field of religion. Therefore, among Protestants, to be orthodox means to hold to those doctrines which have stood the test of history and have been generally accepted as fundamental to the Christian faith.

There are, certainly, some doctrines upon which true Christians may disagree; this has resulted in the various denominations. But down through the ages, true Christianity, regardless of denominational differences, has been built around a group of doctrines that form the standard of orthodoxy.

What are these beliefs? They begin with the doctrines of Jesus Christ, His incarnation and virgin birth, His very deity and very humanity, His substitutionary atonement, and His bodily resurrection. Orthodoxy also includes the doctrines of the Trinity, the full inspiration of the Scriptures, justification by faith alone, and the regeneration of believers by the Holy Spirit.

Since these are basic doctrines, they are often called the "fundamentals" of the Christian faith. For this reason, those who believe them are often called "fundamental." And since the orthodox desire to conserve or preserve these established doctrines, they are also often called "conservative." These words all refer to the same group, though having a different standpoint of approach. For the sake of consistency, we will use the word "orthodoxy" throughout these articles.

The understanding of what orthodoxy is as it applies to the present-day church would not be complete except as it can be distinguished from those groups that are not orthodox. There are several groups for consideration here. Let it first be pointed out that we are not dealing with denominations as such, and that specific groups are to be mentioned only as they are doctrinally committed, as a group, to unorthodox beliefs.

## Types of Unorthodoxy

There are three major types of unorthodoxy which endanger Protestant Christianity: (1) the "liberal-modernist" type, (2) the so-called "neo-orthodox" type, and (3) the cults. We will deal with each of these types separately in distinguishing them as being unorthodox.

With regard to this first type of unorthodoxy, it should be pointed out that there is some disagreement as to the correct usage of the terms "liberal" and "modernist." Though there is some distinction between them, there is a sense in which they are ordinarily used as referring to the same movement. A distinction can be drawn along the following lines: "Liberalism," as a movement, is widely inclusive and refers to the general attitude of approaching religion on the basis of experience and the scientific method. For the liberal, the methods and theories of modern-day science are valid and can be accepted even at the cost of denying any of the "fundamentals" mentioned above. Since, for him, religion is more a matter of inward integrity and ethical purity, these peculiar fundamentals are not necessary to that end.

Now there are really two main types of this liberal movement: "humanism" and "modernism." The humanist is a very radical liberal in that he seeks for these human values of inward integrity and ethics anywhere they may be found, regardless of the religion; thus he is not even limited to the Christian religion, but includes what is good from any religion.

(Please turn page)

The co-authors of this series of articles are on the faculty at Free Will Baptist Bible College, Nashville, Tennessee. Mr. Picirilli is professor of Greek and Mr. Forlines is head of the Bible department.



## ORTHODOXY

(Continued from page 9)

The modernist, on the other hand, is less radical in that he believes these inward values can best be attained within the framework of the Christian religion; but he, too, is truly liberal in that he is willing to deny the basic doctrines mentioned above in favor of the conclusions of modern science.

In this sense—that the “modernist” is really a type of “liberal,” that he emphasizes the scientific method, and that he is willing to deny any of the fundamental doctrines of Christianity—the two terms “modernism” and “liberalism” are somewhat synonymous and are often used as referring to the same movement.

This modernist movement begins with acceptance of the methods and conclusions of modern-day science. One of the primary theories of modern science that is accepted by the modernist is the theory of evolution. And since this theory does not harmonize with the Biblical account of creation, then the next step is to deny the full inspiration of the Bible.

### *May Lead Anywhere*

These are two basic steps in the modernist system. From this point on, the process may lead anywhere. Verbal inspiration having been denied, the so-called scientific method of exploration is applied to the Bible to find out what part of it is truth; and any or all of the basic doctrines of Christianity may be denied in the outcome. Some modernists may deny only one or two of these fundamentals, such as the virgin birth, or the resurrection, or the deity of Christ, or the necessity of the new birth; still others may deny several of them; and many deny all.

But every modernist denies the verbal inspiration of the Bible, and the end result of the movement is practically always a so-called “Christian” system with no authoritative Word, no God-man as savior, and no sacrifice for sin. Instead there is an ethical religion based on doing good and imitating the life of Jesus, admittedly the best man who ever lived. The preaching of these liberals is to effect a social revolution in the world which will inaugurate a period of peace and prosperity as individuals live like Jesus.

**W**E TURN NOW to the second of the unorthodox types, which is often called “neo-orthodoxy.” The prefix “neo” simply means “new,” and at first look, it might seem that this is merely a new emphasis upon orthodoxy; but such is not the case, for the movement is far from being orthodox.

For this reason, many other names have been applied to this movement, such as “dialectical” theology, “crisis” theology, or “transcendental” theology. This multiplicity of names indicates the fact that there has been a good bit of disagreement among those

who have attempted to express the real meaning behind this movement. Since it is a relatively recent development in theology (its founders are still alive and continue to develop the system), its nature is difficult to express; but gradually, as more works are being published and translated into English, it becomes clearer.

The term we like best for this movement is “new supernaturalism,” for it comes closest to expressing its true nature, which is a re-emphasis upon the supernatural. Modernism, on the one hand, was an expression of confidence in the natural sciences and the ability of man to learn the truth by human reason and bring about the victory of Christian principles in the social order. This confidence arose out of the optimism that followed the victory over totalitarian forces in World War I.

### *Led to a Re-emphasis*

But the resurgence of Nazism and the subsequent World War II, the uprise of communism, and the evident lack of ability on the part of man to maintain peace brought about a destruction of that confidence in man’s ability. This led to a re-emphasis upon man’s need of supernatural help. This re-emphasis has expressed itself in various ways, but one type stands out. It is that type expressed by Karl Barth and Emil Brunner of Europe, and Reinhold Niebuhr of the United States, and which we have designated “new supernaturalism.”

When one begins to read after these men, he is at once impressed with the many characteristic phrases and terms so often used by the orthodox. And it is herein that one of the greatest dangers of neo-orthodoxy lies; for upon deeper inspection, it is found that these “orthodox” phrases have a very “unorthodox” meaning. For example, these men often speak of an authoritative Word of God, and this is identified with the Bible.

This sounds very orthodox; but investigation reveals they have a very peculiar meaning for all this. As a believer reads the Bible, certain portions speak to him at certain times with supernatural power. Thus, the Bible, or rather those portions of the Bible, become the Word of God as on special occasions special parts of it are used by God to speak to the reader. This is the “authoritative Word of God,” though it is easily seen that they do not mean that the Bible as it stands is the Word of God. Many other very unorthodox ideas are couched in orthodox sounding terms and phrases in just this way.

### *Deny Any Portion*

Trained in liberal theology, Barth, Brunner, and Niebuhr cannot get away from the attacks science and the modernists have made on verbal inspiration. Therefore, they are at liberty to deny any portion of the Bible (and frequently do) as myth, legend, “super-history” and the like.

But this is not the beginning point of their theology, for unlike the modernists, they are

not overly concerned with the findings of science. The approach of the new supernaturalism begins with a certain view of the relationship between God and man, who are very far apart.

God is transcendental; that is, He is high above, apart from, and discontinuous with human thought and experience.

Man, on the other hand, is utterly disabled and incapable of finding truth by any type of reasoning, or by the conclusions of science. Even the Bible itself is not truth as it stands; nor when simply read does it convey truth.

But at certain critical moments in history, God chooses to break through this great “apartness” between him and man to “speak” to man. The supreme example of this speaking was through Jesus Christ, the living Word. At other “crises,” God spoke to individuals in history, such as Abraham. The Bible, then, is merely a record of these times of “speaking.”

### *Truth Comes in Crisis*

God has not finished speaking to people, however, for he still chooses at certain critical moments to speak to individuals through certain passages in the Bible. These times of speaking make up the “Word of God” to the individual and these “crises” bring a change (“saving grace”) in that person.

Of course, it is easily seen that no set of dogmatic beliefs is essential to Christianity, since man, even though he has been “spoken” to, is still totally apart from God and unable to reason out any further truths. He depends entirely upon these times of crisis to obtain truth; thus theology is ever growing and never final. Each Christian has his own personal crises and is therefore entitled to his own set of beliefs.

The virgin birth, the resurrection, the substitutionary atonement—none of the “fundamentals” is necessarily essential to a Christian’s faith. Each Christian seeks “truth” according to his own “crises” and thus gives assent to the “Word of God” and is “saved.” It is to be kept in mind that this is not attained by human reason, which is utterly incapable (in fact, confidence in human reason is the essence of “sin”), but by allowing God to break through and speak to the individual.

**W**E LOOK BRIEFLY now to the third type of unorthodoxy. There are many different cults in America, and every one of them denies some of the orthodox doctrines set forth previously. We do not have space to deal with each separately; but some of the more outstanding examples will be given, emphasizing the cults’ view about Jesus Christ, where they are especially unorthodox.

The Jehovah’s Witnesses are a non-Trinitarian group, emphatically denying that Jesus Christ was God incarnate in human flesh. Jesus Christ was a created spirit-being, the highest of the archangels, before coming to earth; after coming, he was man and only

man. They also deny the doctrine of the bodily resurrection, saying that his body was either dissolved into gases or preserved somewhere by God.

The Christian Scientists also deny a personal Trinity, stating that Christ is only a divine idea. The Virgin Mary merely perceived this divine idea and gave her ideal the name of Jesus. Her conception of Him was spiritual, and the idea that a portion of God could enter man is ridiculous. Mrs. Eddy, the founder of Christian Science, taught that final deliverance from error and immortality are not reached by pinning one's faith without works to another's vicarious effort.

### **Every Cult Unorthodox**

The Spiritists also deny the deity of Christ, teaching that any just and perfect being is Christ. Jesus was only a spirit-medium in Judaea, and has since been exalted to the "sixth sphere." The miraculous conception is a fabulous tale, and the atonement is the product of a deranged imagination.

These are merely brief examples. Illustrations could be given to show that every cult in existence is unorthodox. The major points of error among the cults have to do with the person of Christ, the atonement, and justification by faith alone. Many of these groups also add some other scriptures to the Bible.

These, then, are the major unorthodox types in the Protestant realm. Our aim in presenting them in this article has been merely as an aid to a more complete understanding of what orthodoxy is and what it is not. We have not attempted to attack or refute them at this point, but only to briefly define and distinguish from the orthodox standpoint.

### **Contend for Orthodoxy**

Orthodoxy is a belief in the basic doctrines of true Christianity, and is to be distinguished from any system that denies them. A system is thus seen to be unorthodox not because of what it believes, but because of what it denies.

Orthodoxy begins with a basic faith in the authority of Holy Writ and moves on to accept, without question, its teachings. The historic doctrines of the Church, stated in her creeds and interpreted by her theologians as basic to the life of the Christian faith are held dear, as being essential to true Christianity. We believe that orthodoxy is important, and important enough to contend for.

The coming articles will attempt to show why orthodoxy is important, how important it is, the roads to unorthodoxy and its dangers, and the place Free Will Baptists should play in the fight for the "faith which was once delivered unto the saints" (Jude 3).

### **Next Month**

**Why Is Orthodoxy  
Important to You?**

# **The Prayer Fellowship**

GEORGE W. WAGGONER, *Leader*

This month we shall follow many of the League Bible readings and daily prayer requests. We believe that centering our thoughts on a few definite things each day will mean more to you as you pray.

Feb. 10—Deut. 5:1-22—Pray for the children in our orphanages and children's homes.

Feb. 11—Deut. 6:1-12—Pray for the Mt. Olive College expansion program. Pray for Rev. and Mrs. Wesley Calvery, missionaries in Japan.

Feb. 12—Deut. 8:1-18—Pray for the building program at Free Will Baptist Bible College. Also remember Rev. and Mrs. Dan Cronk in India.

Feb. 13—Deut. 9:10-21—Pray for deliverance from the worship of idols. Pray for grace and power to be loyal to the truth at all times.

Feb. 14—Deut. 11:13-25—Pray for deeper insight into the truth of God's Word. Pray for our faithfulness in stewardship.

Feb. 15—Deut. 13:1-11—Pray for Free Will Baptist evangelists everywhere. Remember especially Rev. Bobby Jackson.

Feb. 16—Matt. 13:31-35, 44-52—Pray for your league director and officers.

Feb. 17—Deut. 15:1-18—Pray for the visitors at church today and for the unsaved in your community.

Feb. 18—Deut. 17:1-13—Pray that you may be just in all your dealings with your fellowmen.

Feb. 19—Deut. 18:8-19—Thank God for Christ, our Burden-bearer.

Feb. 20—Deut. 19:1-13—Pray today for Dr. L. C. Johnson, president of Free Will Baptist Bible College.

Feb. 21—Deut. 26:1-19—Pray for a deepening of love that abounds unto a rich liberality.

Feb. 22—Deut. 29:10-20—Pray that today your heart may be completely God's. Pray for grace to follow God's plan.

Feb. 23—Matt. 16:1-12—Pray for the Jews, that they may be saved.

Feb. 24—Deut. 30:11-20—Pray for Rev. W. B. Raper, president of Mount Olive College.

Feb. 25—Deut. 33:1-29—Pray that you may have a compassionate heart for those who are lost.

Feb. 26—Deut. 34:1-12—Pray for Laura Belle Barnard, our senior missionary in India.

Feb. 27—Joshua 1:1-18—Remember all of our superannuated ministers. Don't forget those recently ordained.

Feb. 28—Joshua 2:1-15—Pray for fallen persons in your community. Remember the "down-and-out."

March 1—Joshua 3:1-17—Pray for daily leadership of the Holy Spirit. Pray for better race relations in your community.

March 2—Matt. 16:13-27—Pray again for your pastor and for your complete surrender to Christ.

March 3—Joshua 4:1-24—Pray for the national Home Mission Board and its work. Remember Rev. H. E. Willis, the promotional secretary.

March 4—Joshua 6:8-20—Pray for the simultaneous revivals being held this month.

March 5—Joshua 7:1-21—Pray for peace throughout the world. Pray for government officials.

March 6—Joshua 8:30-35—Pray for Mrs. Eunice Edwards, executive secretary for the Woman's National Auxiliary Convention.

March 7—Joshua 14—Pray for the ministry of CONTACT.

March 8—Joshua 8:18-29—Pray for faith to overcome sin. Pray that God may use you daily.

March 9—Matt. 18:21-35—Pray for Rev. and Mrs. Carlisle Hanna, missionaries in India.

March 10—Joshua 23:1-16—Pray for Mr. Ray Turnage, promotional secretary for the national League Board.

### **PLAN NOW TO ATTEND—**

**14th Annual Bible Conference**

**March 31—April 4**

**Bible College Memorial Auditorium**

- **Stirring Messages on Evangelism and Missions**
- **Music by College Groups**
- **Fine Fellowship**





# Woman's Auxiliary

LABORERS TOGETHER WITH GOD

## A Meditation on Prayer

MRS. CECIL CAMPBELL, Stewardship-Prayer Chairman

"Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," Jesus said to his disciples.

The power promised to the little group of friends there on the mount of Olives was to so completely engulf them that they were to actually be "new men." With this overwhelming power of the Holy Spirit, they were to become giants in the hands of their Master in literally taking the message of the Son of God to all the world of their day.

Not only did they proclaim the gospel everywhere they went, but they were inspired of God to leave for the Christians of all centuries the most glorious writings of all ages for their guidance and strength. Because *they* were willing to be used of God, *we* enjoy the incomparable blessing of having God's word in written form to teach us and draw us into His presence.

Surely he expects no less from us, who are so blest in every way, than he did from those first humble followers who forsook their all to follow him. Do we want his Spirit to so completely possess us that we will be willing and happy to be used by him wherever and however he sees fit?

Oh God, help us to realize the extent of our stewardship—that even our very Christian experience demands a lifetime of humble service for You.

It is difficult to comprehend the extent of our stewardship. We are entrusted with lovely families, the gift of friends, the ability to love, the talent of witnessing for him both in word and deed, 24 golden hours every day, and our material possessions. All are

ours, to be used in ways that will honor and praise him who has redeemed us.

With these blessings and after having received this power, surely we cannot be blind to the needs about us, many of which will go unmet if we do not put our hands and feet to the job.

The weeks of prayer which have been concluded have undoubtedly proven to be a great blessing to our women by drawing us closer to Christ in fellowship and service. As we come to the new year, let us be much in prayer for the work that God has given into our hands to perform.

Our missionaries in far away lands need our combined prayers hourly for themselves personally and for the work of establishing places of worship and learning. Also there are so many, many needs in the homeland which call us to our knees before Him.

The stewardship-prayer chairmen in the various levels of our auxiliary work should endeavor to keep these prayer needs before their people constantly. I pass along this very fine idea from a worker in Georgia. She prepared small booklets from construction paper with 12 pages each. A booklet was given to each auxiliary member and a page was used each month to write down special prayer objects to be stressed that month.

As you try various methods in your own work, will you share them with us. In that way, perhaps we shall find many new ways to increase the effectiveness of our work. Also I urge all the state stewardship-prayer chairmen to send their names and addresses to the national office. Only when we know who you are can we best serve our women through you.

## Women at Work

● Mrs. Girtie Hall was named president, and Mrs. Ernest O. Griffith secretary of a new auxiliary organized at the Second church, Ashland, Ky. Meetings are held on second Tuesdays.

● Mrs. Bob Harless is president and Mrs. Roy O'Dell is secretary of a new auxiliary at First church, Irving, Texas.

● New officers at Mountain Grove, Mo., are Mrs. O. T. Dixon, president, Mrs. Monte Musser, vice-president, and Mrs. Don McCarty, corresponding secretary.

● Along with the regular officers, Mrs. J. B. Rice was recently installed as president and Mrs. R. C. Ferguson as corresponding secretary of the Midway auxiliary, Moultrie, Ga.

● District convention of the Antioch association, Ark., met December 28. The day's theme was "Glorifying God Through Our Youth" and Rev. W. S. Isbell brought the sermon. Miss Clytie Coffman presided. Five churches were represented.

● Volena Wilson, missionary to India, was presented with a typewriter at the Pine Level church, Alma, Ga., recently. In a letter of appreciation, she said, "May the many letters that will go from its keys be the means of giving cheer, encouragement and blessing to all recipients."

● The auxiliary at Carlsbad, N. Mex., held an enlistment social and added two new members as a result. Mrs. L. C. Pinson, district convention president, was guest speaker there and also at a like meeting of the auxiliary at Artesia, N. Mex., when one new member was won.

● Golden Gate convention, Calif., voted to contribute \$50 to the national tent project. They met Nov. 3 at Richmond.

● Price changes announced by national office: Individual report slips now 35 cents per 100 and secretary's record books now \$2. Add to literature catalog: DECLAMATIONS—"Pure Logic" by Raymond Riggs, "Home Missions" by Homer Willis, and "The Heart of This Ten-Year-Old" (for GTAs) by Mrs. LaVerne Miley. ENLISTMENT PLAYLETS—"The King's Highway" by Mrs. Smith Crockarell and "The Old-Fashioned Family" by Mrs. Catherine Waggoner. All at 10 cents each.

● Combined missions conference and study course held in Florida's Liberty association January 6-13 under joint sponsorship of home mission board and district auxiliary convention. Mrs. Eunice Edwards was speaker at 23 services which resulted in seven conversions and twelve dedications. Average attendance in study classes was 52.

● Where, oh where are the tent project offerings? When, oh when may we expect yours? Only five convention months left!

● Free tracts are available from the national office explaining the Co-Laborer Fund. A new tract, also free, describes the "Chief Aims of the Woman's Auxiliary."



### The Writings of Arminius

All of the theological works of James Arminius, the 16th century champion of "free will, free grace, free salvation," are presented in these three volumes. First published in 1853, this set has for many years been almost unknown and unobtainable.

**\$17<sup>50</sup>**

Terms: 1/3 down, 1/3 in 30 days, balance in 60 days

**FREE WILL BAPTIST  
HEADQUARTERS**

**3801 Richland Ave.  
Nashville 5, Tenn.**





*This picture of Mr. and Mrs. Lonnie Sparks was taken in their stateroom aboard the USS America just before sailing from New York.*

## Sparks write from Switzerland

"Switzerland is a beautiful country," write Rev. and Mrs. Lonnie Sparks, the newest Free Will Baptist missionaries who arrived there the last of December to study the French language before going to Africa.

"Although the country itself has very little in the way of industry, it attracts thousands of tourists who come here to spend their vacation. From our room we can see Lake Geneva and the mountains of France and Switzerland across the lake. During this season fog very often obscures the mountains, but we hear they are beautiful in the summer."

The Sparks sailed from New York on December 22. They will open a mission territory in the Ivory Coast of Africa when their language studies are finished. This first letter received from them after arriving at the Emmaus Bible Institute, Vennes Par Lausanne, Switzerland, continues:

"In the early morning of December 29 we arrived at LeHavre, France. We were off the boat by 8 a.m. and by 8:45 we had boarded a train for Paris. After arriving in Paris about 11:30 a.m. we discovered that we would have to wait until evening for a through train to our destination.

"This gave us time to look about the city and as we were doing so we happened to find the British and Foreign Bible Society. We believe this was of the Lord because there was an English-speaking lady who very graciously helped us to make some phone calls. We contacted a former classmate from Columbia Bible College and the rest of the afternoon was spent together. We came to realize more than ever the need in Europe, especially in France, for Christian workers.

"We arrived at Lausanne about 2:55 a.m., December 30. Dr. Homer Payne, an American who teaches at Emmaus and does mission work also, met us at the station. We room and board at Emmaus and go to the Berlitz School of Languages for our French lessons. This school is approximately two-and-a-half miles from Emmaus in the center of the city. We go to school for three hours and the remainder of the day is spent studying."

The Sparks listed the following prayer requests:

1. That we may receive wisdom and strength to learn the language.
2. That others will surrender to the Lord to go to Africa.
3. That needed funds will be supplied for our station, which will consist of a home, dispensary and school.
4. For David and Dari, native Christians desiring to work for the Lord but who feel a need for preparation.
5. That God will give us many channels for witnessing in spite of the language barrier.
6. For us as we go to Amsterdam, Holland, February 16-18 to visit some of the Free Baptists in that area.

## A Tither— and No Apologies

I WANT TO TALK to you today, very frankly, as one Christian to another, about one of the most delicate problems of our faith—one concerning which a great many of us are very sensitive. I want to talk to you about money!

There was a time when collections were an embarrassment to me. I was always asking myself the question, "How much must I give to this cause?" I had the feeling that I ought to give, and that it was somehow my duty, but I didn't have any system. I never really felt happy about my giving. I tried to give as much as someone else gave, or I felt that I had to give in order to save face. I kept measuring my giving by the giving of other people and I was always drawing comparisons. I had at least a little feeling of resentment.

Then one day I discovered the secret. My reading of the Bible suggested the giving of the tithe. I knew the Jews did that, and I tried to persuade myself that I was not under any such obligation. "But," I asked myself, "does a Jew have any more reason for giving than you have, as a Christian?" And of course I could not answer that one satisfactorily. I was living under the gracious rule of God, freed from the difficult and burdensome laws. I had so much more to be thankful for—I had Christ.

So I decided to give one-tenth of my income, not as a mere matter of obeying a law, but as a thankful expression of my faith in Christ.

Almost immediately I found my problems solving themselves. I ceased comparing my giving with that of other people and compared my ability to give with my own income. That was a big gain in itself.

And then I discovered that when I set aside one-tenth of my income, when the money came into my possession I always had something to give. I tell you truly, the pain and embarrassment of giving has all disappeared, and every time I get a spiritual thrill out of it. Collections no longer frighten me or make me irritable.

I can't tell you whether I have earned more money since I began tithing or not. Some people say they do, but that is not the way I measure it. I get more satisfaction out of giving my tithe out of the same income than I ever did before. I do believe God has helped me handle the nine-tenths better than I was handling the ten-tenths before, but even that does not make so much difference.

Giving is no longer a burden for me. It is a great thrill. I get a real uplift out of the collection plate every Sunday morning. Every time it passes me I am able to add to its testimony, and I have found a joy in my Christian life I never had before.

They tell me that it is very rarely the case that a seasoned tither ever quits tithing. I have no statistics on the subject, but of one thing I am sure—tithing has solved my giving problems for me.

I am a tither and I have no apologies to offer for my system of giving.—*Savannah, Ga., Mid-Week Reminder.*



**FIRST  
LESSON in  
STEWARDSHIP**

# GLANCING AROUND THE STATES

SAMMY WILKINSON, *News Editor*

## Mt. Olive College Offers Scholarships

MT. OLIVE, N. C.—Beginning with the fall semester, Mount Olive Junior College will award ten tuition scholarships to valedictorians and salutatorians of Wayne, Duplin, Sampson, Lenoir, and Johnston counties. These scholarships, valued at \$250 each, are also available to valedictorians and salutatorians who are members of a Free Will Baptist church regardless of where they live.

Eligible candidates should make application to the college as soon as possible, President W. Burkette Raper said. Students who enter the college in September are virtually assured that their graduation will be under accredited conditions, he said.

## New Church Joins Arkansas Association

VAN BUREN Ark.—The Central Point church was admitted to the Zion Hope No. 2 association in the quarterly meeting held Dec. 28-29 at the Fourth Street church. The association is composed of 25 churches. Ordination to the ministry was approved for J. E. Smith and Raymond Chronister, while license to preach was given to Harold Collins. About 200 attended the session.

## Institute Held at Missouri Church

FLAT RIVER, Mo.—Rev. William Mishler, promotional secretary for the Sunday school department, conducted a Sunday school training institute January 14-18 at the Fellowship church. Weekend revival services preceded and followed the institute. Rev. Rolla Smith is pastor.

## Texas District Churches Set Training Institute

FORT WORTH, Texas—A five-night Sunday school training institute will be conducted at the Trinity church here beginning February 25. It is sponsored by the Board of Education of the Fellowship association. Instructors will include Mrs. J. B. Estes, Rev. C. J. Turrentine, Rev. Doc Baber, Rev. C. J. Hearron, Mrs. Moselle Franks, Mr. Bobby McClain, and Rev. M. L. Sutton.

## Tennessee Church Has Ground-Breaking

NASHVILLE, Tenn.—A ground-breaking service was held January 20 by the congregation at Donelson church. Mr. Herbert Peppers, chairman of the building

committee, turned the first dirt. Others participating in the service were Rev. Raymond Riggs, Rev. Ernest Craft, and the pastor, Rev. Robert Owens. Construction has begun on the first unit, a 50' by 70' basement, which will be ready by Easter. The church was organized in April, 1955, and the present membership is 47.

## Officers Named for Minister's Conference

BIXBY, Okla.—New officers for the minister's and deacon's conference of the Grand River association were named at the quarterly meeting in December. They are Rev. Calvin Morgan, chairman; Rev. Bill Ketchum, assistant; Rev. Danny Farmer, clerk, and Rev. Howard Gage, assistant. The first meeting of the conference will be March 8-9 at the Shahan church, near Coweta.

## "Family Life Month" Set at Swannanoa, N. C.

SWANNANOA, N. C.—February is "Family Life Month" at the Free Will Baptist church here. Activities will include a series of special messages by the pastor, Rev. Wayne W. Smith, and special messages by a school teacher, a psychiatrist, an attorney, and a college president. Also on the agenda are two banquets, a family picnic and a friendship social. At one of the services married couples will have the opportunity of renewing their vows and at another a dedication service for children will be held.

## New Church Organized At West Plains, Mo.

WEST PLAINS, Mo.—Twenty-one charter members joined the new church which was organized here December 20. The

organization was preceded by a revival led by Rev. Lester Jones, state missionary. Those assisting in the organizational service were O. T. Dixon, Harry Beatty, Keith Johnson, Noah Miller, Sam Johnson, Jesse Duncan, and Mr. Jones. Mr. Johnson was called as pastor.

## Piedmont Bible Institute Begins Second Semester

CRAMERTON, N. C.—The facilities of the Cramerton church are being utilized again for the second semester of the Piedmont Bible Institute which opened January 21. The first building on the Institute property is under construction and will be completed in the spring. Classes are being held one night a week. Students may choose two of the six courses being offered.

Teachers are Rev. and Mrs. Owen Ganey, Rev. and Mrs. Ralph Staten, and Mrs. Roy Rikard. Rev. Roy Rikard, pastor of the Cramerton church and founder of the Institute, is president. Mr. Staten is dean.

## GLIMPSES . . .

▶ New electric organs have been installed recently at the Berkeley church, St. Louis, Mo., and at the First church, Mountain Grove, Mo.

▶ Rev. and Mrs. Stanley Letterman, Milton-Freewater, Oregon, announce the birth of identical twin boys January 2. Names are Winston Kent and Timothy Linn. The Letterman's are formerly from Missouri.

▶ Union meeting of the Northeast Florida association will meet March 30 at Unity church, Jacksonville.

▶ White River quarterly conference of Arkansas will meet March 29-30 at Oak Grove church, near Eaton. A new church, Oakland, joined the conference at the last session.

▶ Third church, St. Louis, was awarded the attendance banner at the Southeast Missouri league convention which met January 19 at Leadington.

▶ Head's church, Cedar Hill, Tenn., will have a revival March 20-24. Speakers will be Arthur Billows, Luther Reed, Paul Inbody, Bob Shockey, and W. S. Mooneyham. Bob King is pastor.

# Revival Campaigns

CHURCH	PASTOR	EVANGELIST	DATES	DEC.	ADD.
Drumright, Okla.	Roy Hearon	Wade Jernigan	1/21-		
First church, Flat River, Mo.	H. C. Beasley	Homer Willis	1/7-20	3	4
Tecumseh, Okla.	Jerry Rhoades	Gilbert Pixley	3/11-		
Cushing, Okla.	Homer Young	Gilbert Pixley	3/25-		
First church, Artesia, N. Mex.	V. A. Thompson	L. C. Pinson	12/2-8	2	2
First church, Modesto, Calif.	O. H. Doss	E. E. Morris	2/4-		
Irving, Texas	R. O. O'Dell	R. O. O'Dell	2/3-17		

## Second Honor Roll

### "Every Church Family" Plan

Salem church, Missouri  
 Hurryville church, Farmington, Mo.  
 Grace church, Blount, W. Va.  
 Pleasant Valley church, Butler, Okla.  
 Martinstown church, Worthington, Mo.  
 First church, Sapulpa, Okla.  
 Trinity Temple church, Tulsa, Oklahoma  
 West Side church, Johnsonville, South Carolina  
 First church, Bryan, Texas  
 First church, Corning, Ark.  
 Central church, Tampa, Florida  
 Union church, West Frankfort, Illinois  
 First church, Wenatchee, Washington  
 Jameson Memorial church, Henderson, Texas  
 First church, Lake Charles, La.  
 Bethel church, West Plains, Mo.  
 First church, Pine Bluff, Ark.  
 Bellevue, Texas  
 Woodbine church, Nashville, Tenn.  
 Oakland church, Bradford, Ark.

Twenty churches are now listed on our second honor roll, making a total of 65 churches using the Family Plan. Only five churches have discontinued the plan after starting it.

The Family Plan is the simplest way of seeing that each member gets the denominational paper. Each month the paper goes directly to the mailbox of each member whose church uses the Family Plan and the subscription is paid for by his tithes and offerings given to the church.

We will send our new folder telling about the plan, "CONTACT in Every Home in Every Church," and complete forms for enrolling your families if you will write and request it.

#### Rules for Honor Roll

1. Send names and addresses of all families in the church. *Do not send any money.*
2. Your list will be checked against our circulation. Refunds on any subscriptions in effect will be credited to the church account.
3. The church will receive a bill quarterly for 25 cents for each subscription and a form for adding or dropping any names desired.
4. The plan remains in effect until the church requests that it be discontinued.

## CONTACT

OFFICIAL PUBLICATION OF THE

### National Association of Free Will Baptists

Subscription Price ..... \$1.00 per year

Address all correspondence and subscriptions to W. S. Mooneyham, Editor, 3801 Richland Avenue, Nashville 5, Tennessee. Member of Evangelical Press Association.

Issued monthly under the direction of the Executive Committee, composed of Charles A. Thigpen, Lonnie DaVoult, Mark M. Lewis, Ralph Staten, James F. Miller, M. L. Johnson, Henry Melvin.

Vol. 4 February, 1957 No. 4

# Personally . . .

## Drifting Toward a Cesspool

Probably the current is too swift to be reversed and we doubt that the new book by Prof. Pitirim Sorokin can do much to stem the tide, but when this nation collapses from moral decay he can say, "I told you so."

Dr. Sorokin is a noted Harvard expert on human behavior and his new book is "The American Sex Revolution." In it he says that Americans are becoming "victims of a sex mania as malignant as cancer and as socially menacing as communism."

The professor seems to be most concerned about the social consequences of this sex revolution, which he says "is changing the lives of men and women more radically than any other revolution of our time," but he might well have noted that righteous judgments are also threatened for this transgression of moral law.

He cites as reflecting the nation's "sex obsession" the ever-mounting divorce rate, the upsurge of sex crimes, "the emphasis of sex in radio and TV programs, stage plays and movies, popular songs, pictures, reading matter and advertising."

"We live," Sorokin says, "in a video environment saturated with exhibitionistic or teasingly semi-draped nudity. Sex appeal has become a must in commercial advertising . . . our civilization has become so pre-occupied with sex that it now oozes from all pores of American life." He charges that cocktail parties play "an important role in the stimulation of sex drives and in the provoking of many pre-marital and extra-marital liaisons."

The sociologist says his research has uncovered "wholesale evidence of sex addiction somewhat similar to drug addiction. Our morals," he says, "have changed so notably that continency, chastity, and faithfulness are increasingly viewed as oddities, as the ossified survival of a pre-historical age."

The professor's conclusion is that we are drifting toward sex anarchy in the same manner of earlier societies, including Rome and Greece. You don't have to be an expert to know he speaks the truth. Our own comment is that the sociologists seem to be crying out louder against it than the Church.

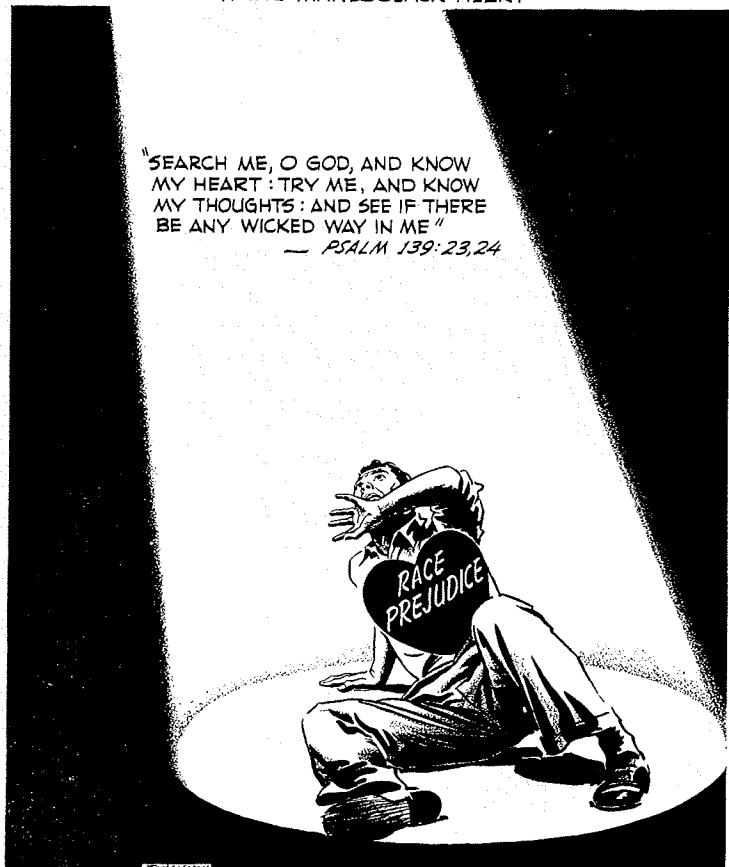
Has the salt lost its savor?

## Going Up!

New subscriptions continue to come in (many of them through the "Family Plan") and our circulation continues to climb. Last month we experienced a net gain of 300 subscribers, pushing the total up to 5,302.

### WHITE MAN — BLACK HEART

"SEARCH ME, O GOD, AND KNOW  
 MY HEART: TRY ME, AND KNOW  
 MY THOUGHTS: AND SEE IF THERE  
 BE ANY WICKED WAY IN ME"  
 — PSALM 139:23,24





# What's Your Problem?



By LOUIS H. MOULTON, Savannah, Ga.

**Q. I would like to know if it is wrong for a Christian lady to wear make-up. I can't see why it would be any more harm for the preacher's wife to wear make-up than it is for any other women in the church. . . . I don't think Mary had lipstick on and her hair cut in a poodle-cut when she kissed and wiped the feet of Jesus with her hair. Please let me know.—St. Louis, Mo.**

**A.** Titus 2:4 says of young women that they are " . . . to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." To be discreet is to be wise in avoiding errors or evil; cautious; not rash. To be chaste is to be free from obscenity; pure in thought and act; innocent; modest. Could not a Christian lady be pure in thought and act, innocent, modest, even if she used make-up in moderation? I think so.

However, Paul very definitely teaches " . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Timothy 2:9, 10). Peter says practically the same thing in (1 Peter 3:1-6). I do not think it is wrong particularly to use make-up if the woman is careful to maintain modesty, to use discretion and to give no occasion for stumbling. However, I personally appreciate and look with admiration upon the woman who does not use it.

**Q. Why do people address ministers as Reverend? The only place I can find the word mentioned in the Bible is Psalm 111:9 and then it mentions giving reverence to Christ.—Blythe, Calif.**

**A.** I am sure no minister is desirous of being polluted with the crime of sacrilege or to be guilty of violating sacred things. Some denominations prefer that their ministers be called Pastor. For instance, the Lutherans.

Suffice it to say that Webster's Universal Unabridged Dictionary defines reverend as worthy of reverence; entitled to respect and affection. To reverence is an act of respect or obeisance; to revere is to honor in estimation. Webster further says that reverend designates a title of respect of a clergyman or ecclesiastic and is preferably used with the definite article "the".

To most clergymen the word reverend is simply a title similar to those whom we would address as Doctor, Senator, etc.

**Q. I'd like to know just what is the meaning of sinning against the Holy Ghost.—Egypt, Ga.**

**A.** In Matthew 12:31, 32 Jesus said that blasphemy against the Holy Ghost would never be forgiven by the one who committed this sin. A similar record of this occasion is in Mark 3:28-30 and concerns the attributing or ascribing to Satan the works of the Holy Ghost. Of course the rejection of Jesus as Savior and Lord by an individual would fall in this category, too, inasmuch as it is the Holy Ghost who teaches, empowers, woos men to Christ, brings things to our remembrance, improves the world of sin, baptizes into the body of Christ. To reject Jesus is to rebel against the Holy Ghost, which persisted in to the end will prove eternally fatal to the soul.

Address your questions to Rev. Louis H. Moulton, c/o CONTACT, 3801 Richland Ave., Nashville 5, Tenn.

## DO A FAVOR FOR A BLIND FRIEND

Mr. \_\_\_\_\_  
Mrs. \_\_\_\_\_ is a blind person, residing at  
Miss \_\_\_\_\_

Street \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

Please check which:

- ☐ Is a Christian.  
☐ Needs Christ.  
☐ Reads Braille and would like free Braille gospel literature.  
☐ Would like a free "Talking Book" machine and records of the Bible.

Date \_\_\_\_\_ Signature \_\_\_\_\_

Street \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

Send to: Gospel Association for the Blind, Inc.  
P. O. Box 13, College Point 56, New York

(See related story on pages 4-6)

# Bellringers



• In Israel, the Board of the Government Tourist Corporation decided to adopt as its official emblem two of the twelve men Moses sent to Canaan. The emblem depicts the two men bringing back a cluster of grapes and carries the inscription "Visit Israel" together with the quotation "And see the land, what it is" (Numbers 13:19).

• On Wake Island, halfway between Midway and Guam, a memorial chapel is being built to honor the defenders of the Pacific atoll during World War II. Joseph Bartlett, director of the Marine Memorial Association, made the announcement last December 22, the eve of the 15th anniversary of the fall of Wake Island.

• In Scotland, the future moderator of the Church of Scotland has a complaint. The Rev. George McLeod is disturbed because the "Billy Graham type" of evangelistic campaign seems to have stimulated in religious folk a growing desire for personal holiness. He said he considers the great Biblical conception of holiness to do with righteousness, politics and public affairs and shouldn't be watered down as mere personal piety.

• In Germany, would-be suicides in Berlin can ring a telephone number, tell their troubles and get advice. Clergymen and physicians of the Order of St. Luke, an interdenominational Protestant Episcopal group, are heading off suicides with "emergency spiritual aid." The project was initiated to meet the rising suicide rate, which has become a pressing problem.

• In Mexico, a Baptist minister's life was threatened because he refused to deliver the corpse of a member of his congregation to Roman Catholic leaders who insisted the deceased should be given a Catholic burial. In spite of the threat, three gospel services were held at the home of the deceased.

The Same God  
Who Created All  
Now  
Administers All

THE TITHE ... IS THE LORDS