

# CONTACT

*of the National Association of Free Will Baptists*

**NOVEMBER 1961**

## Prayer of Thanksgiving

Slowly, with fervent feeling

Voice

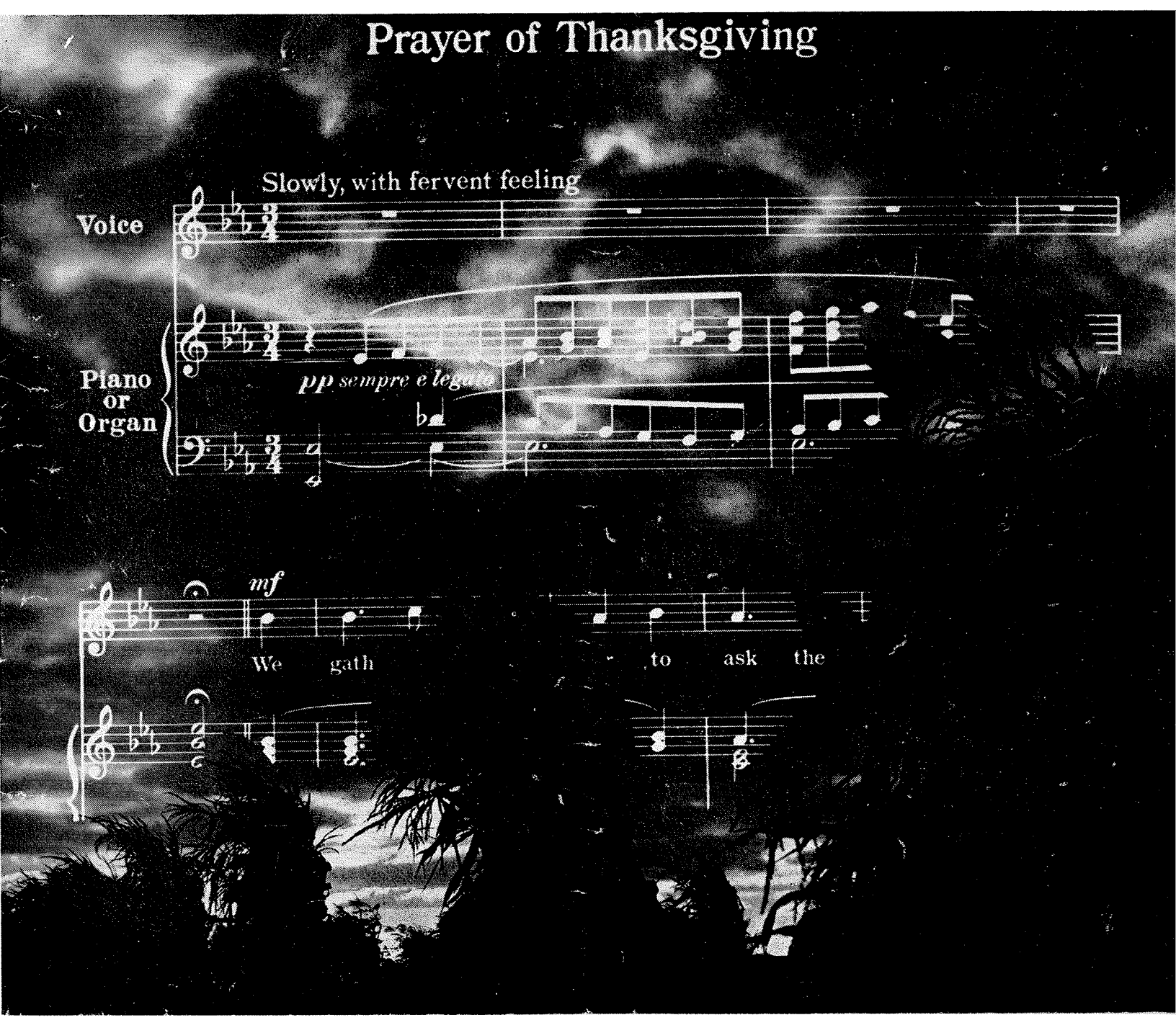
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# CONTACT

Official Publication of the  
National Association of Free Will Baptists

# personally . . .

Vol. 9 November 1961 No. 1

Member of Evangelical Press Association

Editor ..... Billy A. Melvin  
Editorial Assistant ..... Bob Hill  
Circulation ..... Joyce Jackson

## Share in the Free Will Baptist Future

EIGHT YEARS AGO, property was purchased at 3801 Richland Avenue, Nashville, Tennessee, to be used as a headquarter's building. This building was to house the various departments of the National Association. At that time, it was felt that the building would be adequate for five or six years.

Through the years, with the growth of the various departments, it has been necessary to take advantage of all available space. Some three years ago the third floor attic space was finished and now houses the Foreign Mission department. About a year ago, another room was utilized in the basement for an off-set press and other equipment. The garage building has been in heavy use through the years for storage and mail room facilities. It is now time to build a new building that will take care of our growing needs. Space is urgently needed.

The new building will have some 7,500 square feet of floor space and will offer adequate housing for the Foreign Mission department, Home Mission department, Executive department, Sunday School department, League department, Woman's National Auxiliary, Master's Men, as well as the book store, conference rooms, mail room, printing room, and storage.

The National Association expressed approval of this project at its recent session in Norfolk, Virginia. There, the body voted to approve the construction of a new building not to exceed \$125,000.00. Permission was also granted to begin construction when 20% of the cost price had been raised and the balance secured by permanent financing.

The challenge, therefore, is ours. We need to begin construction in the spring of next year. To do so, it is imperative that we enlist the support of every Free Will Baptist and every Free Will Baptist church. We would like very much for all of our people who attend the National Association in Nashville next July to see the new property and building, though it may not be completed.

How do we propose to raise the necessary funds for this new building? We invite you to share in the Free Will Baptist future. You may do this through the purchase of a share. The plan is this. We are seeking 1,500 individuals and 500 churches that will buy one or more shares in our future. All shares will be in the amount of \$50.00. When payment for a share is received, the church or individual will receive an attractive 8½ x 5½ share. (Your share is actually a gift, but this is our permanent record to you of your share in our future.) Churches or individuals that buy five or more shares will be "Advancement Contributors." These churches and individuals will be listed on a bronze plaque to be placed in the entrance hall of the new building.

In its annual meeting October 5-6, the members of the Executive Committee expressed their interest by purchasing 13 shares in the Free Will Baptist future. This is a total of \$650.00. Our headquarter's personnel has purchased ten shares which is another \$500.00. This is a start. We are trusting God to give us complete victory. Will you help us pray to this end? Will you ask Him what He would have you to do? We will look forward to hearing from you soon.

— Clip and Mail Today —

**National Association of Free Will Baptists**  
**3801 Richland Avenue, Nashville 5, Tennessee**

I will

My church will

Share in the Free Will Baptist Future

God being my (our) Helper, you can count on me (us) for \_\_\_\_\_ shares in 1962. I (we) will pay as indicated below.

\$ \_\_\_\_\_ per month Name \_\_\_\_\_

\$ \_\_\_\_\_ now, \$ \_\_\_\_\_ Address \_\_\_\_\_

By \_\_\_\_\_

\$ \_\_\_\_\_ by \_\_\_\_\_

\$ \_\_\_\_\_ enclosed Church \_\_\_\_\_

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# CHURCH ESTABLISHED IN COLORADO

By Roy Thomas  
Home Missionary in Denver

THE PRAYERS OF Free Will Baptists have been answered. The First Free Will Baptist Church of Colorado was organized at the corner of 13th Ave. and York St., Denver, Colorado, September 21, 1961 with 51 charter members.

I believe that God began to deal with us about going to Denver our first year at Free Will Baptist Bible College. We learned of the size of the city and we were shocked that there was not a single Free Will Baptist church in the state of Colorado. So all through preparation days at Bible College there was the tremendous need in Colorado that could not be shaken from our hearts.

Upon graduation from Bible college we resigned the church we were pastoring and made application to the Home Mission board to be sent out. They recommended that we go to Denver. Since God had placed the same city upon their hearts that he had placed upon ours, immediately we endeavored to go to Denver "assuredly gathering that the Lord had called us for to preach the gospel unto them."

But before we could go to Denver we had to raise our support through itinerate work. This work had as much to do with the success of our missionary endeavor as any step we have taken. It was in itinerate services that the hearts of our people were won to the need of prayer and support for a church in Denver. When people all over the world are praying for a project, it is bound to succeed. Another thing that itinerate work did, which was a great help, was to give us some prospects to contact in Denver. By the time we finished itinerate work we had the names and addresses of about 60 families of Free Will Baptists who had moved to Denver.

Finally the time came for us to go to Denver. We pulled a trailer with our earthly belongings on it and came in sight of the city about 10 p.m. February 9th. For nearly an hour we drove with the lights of the city blinking at us. It seemed that there were millions of them. As far as we could see in every direction there were lights. A

lump came in my throat and I believe I felt something of what Jesus felt as He came near and saw the city of Jerusalem so long ago.

The city did not throw out the welcome mat to us that night. We tried to secure a place to sleep in at least a dozen motels, but they were either full or would not let us stay because they did not allow children. I could not help but think of how Mary brought forth her firstborn son and wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn. We finally backtracked outside of Denver about 20 miles and secured a motel for the night.

The next morning we set out to contact someone on the list of names we had secured on itinerate work. Who would it be? We had never met any of them, but something had to be done or motels would soon eat up our rent money. We settled on Mr. and Mrs. Harlan Lay. We tried to phone, but no one answered. So we got a map of the city and pulled our trailer to their home. The neighbors told us where Mrs. Lay worked, so we walked into the doctor's office where she is receptionist. Before we could say a word, she said, "I know who you are. You're the preacher who has come to start a Free Will Baptist church!" She took us into her home and provided a place for us to park our trailer. We began to search for a house to rent.

We tried to find one for \$40 a month, the housing allotment for Home missionaries, but after a week of searching, we ended up renting a basement apartment for \$75 a month.

The next step was to find a place to have services. The cheapest building I could find was \$200 per month plus 10% of our offerings. After praying about it, we learned of a meeting place with 30 chairs and a piano for rent for \$25 a month. When we went to see about it, we found that it was a dance studio! So we continued to look, but the more we looked the more we realized that the first services of the Free Will Baptists

in Colorado would be held in a dance studio.

The next step was to contact the names which had been given us. Some of them had moved away and left no address. Some of them didn't seem interested in any kind of church. Others seemed skeptical. Many had joined other churches.

The day finally came for the first service—March 1st. We arose early and stretched to look out the windows of our basement apartment and saw snow and ice! We swept the snow off the sidewalks, opened the doors of the building, and the people began to come—48 of them in all! What a glorious service we had! Three were converted, five requested prayer, and one lady came weeping to the front and said, "I want to join this church!" There were only 30 chairs in the building, so people were standing all over the house.

We met in the studio for four Sundays and people were saved in every single service. We found a lunch room in a fair grounds that would accommodate about 70. So we rented it for three months. The second Sunday we met in this building, Mr. Lay, the man we stayed with when we first came to town came to the altar. He had helped to build the altar at which he knelt.

By the time we had met in the fair grounds for three months, we had outgrown it. Besides, it was not an ideal location at all. We learned of a church building for rent for \$75 a month. It seats about 175 and has Sunday School facilities. We met in this building the first Sunday in June. We have continued to grow to an average Sunday School attendance of 77 with a record of 93.

We felt that the time to organize the church had come so we had a revival with the Reverend Gilbert J. Pixley, pastor of the Duncan, Oklahoma, Free Will Baptist church as evangelist. In this revival we had 15 conversions and rededications. The revival closed on Wednesday night and the church was organized on Thursday night, September 21. On the organizing council were the Reverend Harry Staires, Chairman of the National Home Mission Board, the Reverend Wade Jernigan, National Home Mission Board member, the Reverend Gilbert Pixley, member of the Oklahoma state executive board, and the Reverend J. B. Fletcher, pastor at Guymon, Oklahoma.

The church was organized with 51 charter members and every family tithes. We have \$1,830 in our treasury and own a 1960 Ford Falcon which was given to the church by a man who has never attended. Our record in every way was broken the Sunday before our organization with 102 in attendance and \$157.91 offering.

This is not the victory, but just a milestone in the battle. Property on which to build a church will cost us \$15,000 to \$20,000. Then the building itself will cost. But the Lord will help us win this victory also.

There need to be other churches here

(Continued on Page 14)

# SALVATION

## BY APPOINTMENT

*The genius of this article, with its scriptural plan of soul winning, is the basic assumption that any real follower of Jesus Christ is willing to place, on his crowded 168 hour week, time to actual present the Bible plan of salvation to lost sinners.*

**By George Delamarter**

**W**HILE IN EARNEST PRAYER one day, the Lord laid upon my heart this phrase "Salvation by Appointment." At that time I envisioned talking, person to person with businessmen, heads of families, young people, by appointment—talking with them for one purpose, to lead them to Christ. Time hurried on and I, like many others, was all but engulfed in a frenzied scramble of activity. I organized for the Sunday services; I promoted Sunday school, youth activities, and a "hundred and one" other causes. These claimed my attention. Four years sped by and then in prayer this phrase "Salvation by Appointment" was again brought to mind.

I had been faithful in calling in homes of the community inviting people to church. On one such occasion, in the home of a Sunday school contact, I was invited to meet a neighbor close by. As I accompanied Mrs. A. to the home of the neighbor, we entered through the kitchen and as we drew near to the dining room, I saw two well-dressed, fine appearing young men presenting the doctrines of a rapidly growing cult to an elderly couple. These men were using the best in visual aids, and in a most gracious manner they were calculating to convert the couple to their cult.

The two young men were supporting

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George Delamarter is associated with the Light and Life Men's Fellowship of the Free Methodist Church. He was a recent speaker at the Missionary Conference in Nashville.

themselves on a two-year mission for the purpose of persuading many, by personal contact, to become one of them. They had MADE AN APPOINTMENT in that home to see their mission accomplished.

My heart was pricked. I wondered just how effective my ministry was. I had depended much on the pulpit ministry and yet I had not been truly satisfied with its results. **SINNERS WERE NOT HEARING THE GOSPEL FROM THE PULPIT. THEY JUST DIDN'T COME TO THE CHURCH.**

I began to re-evaluate my concepts regarding the sinner and the salvation of the sinner. There were some simple, but basic facts that began to grip me in a new way. I saw that these facts, though simple, were inseparably related to the sinner's salvation. Perhaps it could be said this way: these facts had to find their way to my heart before I could find my way to the sinner's heart.

### **Evaluation No. I**

#### *A look at the sinner.*

The sinner's heart condition is clearly taught in the Word of God. We read in Ecc. 9:3, "Yea also the heart of the sons of men is full of evil." Jer. 17:9 tells us: "The heart of man is deceitful above all things and desperately wicked . . . so wicked, who can know it." Spiritual death is the end result of this type heart trouble . . . Spiritual understanding is rendered nil.

Jesus spoke of this problem when He said: "Why do ye not understand my speech?"

Even because ye cannot hear my word. Ye are of your father the devil. The lusts of your father will ye do and because I tell you the truth ye believe me not; and if I say the truth why do you not believe me?" The answer: "He that is of God heareth God's words. Ye, therefore, hear them not because ye are not of God." John 8:43-47.

Paul speaks to this point in I Cor. 1:18: "For the preaching of the cross is to them that perish foolishness." He writes further in I Cor. 2:14: "But the natural man (or the sinner) receiveth not the things of the Spirit of God for they are foolishness unto him, neither can he know them because they are spiritually discerned." In II Cor. 4:3-4: "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Observe also Eph. 4:17-19: "This I say, therefore, and testify in the Lord that ye henceforth walk not as other Gentiles (or sinners) walk, in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

The sinner is in such serious plight that God's Word pronounces him to be "dead in trespasses and sins" . . . following the

see the fire, become convicted, and seek God. This statement is not basically true! *It is true we need prayer meetings, we need to fast; and certainly we need the anointing presence of the Holy Ghost in every phase of church activity.* But there is still something missing. History, past and contemporary, should prove to us by the lack of seeing the lost saved that something is lacking. The simple illustration of a farmer carrying on every activity conceivable in his soil that he might have an abundant crop, and then failing to plant the seed, is certainly ample reason for having a barren field. Jesus' words ought to be sufficient here: "Pray ye therefore the Lord of the harvest, that He will SEND FORTH LABOURERS INTO HIS HARVEST." The church must go where the harvest is, for the harvest is not coming to the church. He is lost and does not have the ability to find his way. Jesus sought the sinner, and commissioned man to do so also!

### Evaluation No. III

*The sinner will never be saved apart from the Word of God.*

God's Word tells us: "Ye shall know the truth and the truth shall make you free." Christ is Truth, and the sinner must be introduced to Him before freedom comes. We are clearly taught in the Bible that God's Word is Seed, Mark 4:14. Read with care Psalm 126:6. "He that *goeth forth* and weepeth, bearing PRECIOUS SEED, shall doubtless come again with rejoicing, bringing his sheaves with him." God's Word bears fruit in the sinner's heart; God's Word brings light to the sinner's heart. "The entrance of Thy Words giveth light . . ." Psalm 119:130.

If the Word is Seed and Light, and the sinner is not coming to the churches to receive Seed and Light, then, oh God, thrust Thy people out to the highways and byways, out where the fields are white unto harvest, so the sinner can be rescued from the burning.

### Evaluation No. IV

*God's plan is that the sinner be sought by the Christian, with the Word.*

Now how can they call on One in Whom they have never believed? How can they believe in One of Whom they have never heard? And how can they hear unless *someone* proclaims Him? So then faith cometh by hearing and hearing by the WORD OF GOD. Romans 10:14, 17.

PLEASE DON'T MISS THIS TRUTH... WE'VE MISSED IT TOO LONG! Christ is the only answer. The Christian is God's voice. Through this voice the sinner hears and believes. If the Christian is silent, the multitudes do not hear. If they do not hear, they do not believe. If they do not believe, they are lost.

Consider this carefully: The Bible is a record of God seeing man and not man seeking God. Look back to the Garden of

Eden. Adam and Eve had sinned. They then hid from God . . . they did not seek Him. The next scene we see God seeking Adam and Eve. All through the Old and New Testaments this record continues, Jesus came to "seek and to save the lost." The sower "went forth" to sow. On one occasion Jesus said: Pray ye the Lord of harvest that He will *send forth* labourers." "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." Acts 1:8. Since the sinner is lost, we must do the finding. Remember, the Shepherd sought the lost sheep.

You recall the incident of Philip and the Ethiopian Eunuch: Philip was led of the Spirit to *go near and join himself to the chariot* where the Eunuch was. Philip asked the question "understandest thou what thou readest?" The Eunuch replied, "how can I *except some man should guide me*?" Philip opened his mouth and began at the same scripture where the Eunuch was reading and preached unto him Jesus. The Eunuch believed and was converted.

### The Break Through

I knew the sinner was lost . . . of course. I did not, however, fully realize that he was so blind that he could not be saved apart from the Word of God. Neither did I understand that the sinner stayed away from church because of this blindness. I prayed (a little foolishly I think) that God would send the sinner to church so I could witness to him there. I fasted so conviction would grip him. But still the sinner, by and large, stayed away.

Finally the light dawned. I saw it! The sinner is lost. I must find him. He is blind, I must introduce him to the Physician who gives sight to the blind. He will not come to church, so I must go to him. Since only God's Word by the Holy Spirit brings light and conviction to him, I must witness with God's Word . . . where the sinner is.

The phrase which God gave, "Salvation by Appointment" began now to make sense. I began to seek, and the Lord began to save. Night after night, week after week, I had the privilege of seeing the Holy Spirit honor the Word to the salvation of the lost. Let me relate a few accounts of "Salvation by Appointment."

Mr. and Mrs. Everett Lake are one of many young couples who have been converted through home evangelism. Mrs. Lake was a Roman Catholic who spent five years in a Catholic Convent. I met this young couple through one of the laymen of the Olympia Free Methodist Church, Mr. Charles Hudson. Mr. Hudson began in a quiet, but definite manner to witness to Mrs. Lake who was his secretary. She began to respond to this witness and after a few weeks Mr. Hudson arranged a "Bible study appointment" with Everett and Pat Lake. I had the privilege of presenting Christ to this

(Continued on Page 14)

course of this world . . . responding to the dictates of Satan. Eph. 2:1-2. Note this summary regarding the condition of the lost.

His condition after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to call upon God. Man has nothing in himself acceptable to God.

The sinner's eye is blinded, his ear deafened, his heart hardened, his nature corrupted. His perception has been dulled, his spiritual optic nerve has been rendered out of focus, his judgment perverted, his memory enfeebled. Reason has been dethroned, passion enflamed, affections alienated, his conscience has been seared, his will enslaved.

### Evaluation No. II

*Why most of the sinners by-pass the church.*

Simply stated, the reason the masses of sinners are by-passing the church is that they are insensitive to their lost condition. The true purpose of the church makes little sense to them. "The god of this world," Satan, so deceives the sinner that all the gimmicks, contests, even evangelistic campaigns appear as foolishness to him. We have built our churches on the corner; established prayer meetings, Sunday morning and evening services, and waited for the sinner to come. It has been said if we get enough of the Holy Ghost upon us, enough of the fire of God, the sinner will come to

# Statement By The Executive Committee Of The National Association Of Free Will Baptists

## Relative to Sunday School and League Literature

**B**ECAUSE of recent developments in the Free Will Baptist denomination—the critical church government issue and the attitude of the Board of Directors of Free Will Baptist Press—we find it necessary to issue this statement relative to the literature programs of the Sunday School and League Boards of the National Association.

In regard to the relationship between the Free Will Baptist Press and the Sunday School Board of the National Association, we have voted to sustain the Sunday School Board in its decision to notify the Free Will Baptist Press that the present contract will be terminated 90 days after the date of notification.

We wish to make it clear that we have carefully and diligently examined the grievances filed by the Sunday School Board and the Press Board. As a result, we find

that the grievances and the precipitation of this crisis by the Press Board are unjustified and have created an intolerable situation which justifies the decision of the Sunday School Board to terminate the contract.

We recall that in good faith the Sunday School Board entered into this contract with the Press Board by a directive of the National Association. However, the cutting off of funds by the Press Board and failure to fulfill other agreements of the contract, form ample grounds for the Sunday School Board's decision. We do not feel that we can ask the Sunday School Board nor our people to continue to suffer the disruptive effects and crisis caused by the Press Board in their constant threats to withhold funds.

In regard to the Free Will Baptist League Board, we have been informed that notification has been received from the Press

Board that all funds will be withheld as of October 1, 1961, until the present situation which exists between the North Carolina State Convention and the National Association is worked out.

As with the Sunday School Board, we find this action on the part of the Press Board to be provocative and unjustified. Realizing that the League Board has depended primarily on this source of income, we have voted to sustain the League Board in its decision to sever its relationship with Free Will Baptist Press and make other arrangements for its support and promotion.

We have discussed thoroughly, with the personnel of both the Sunday School and League Boards, the literature programs they intend to provide as a result of these recent developments. We find that the Sunday School Board intends to begin publishing its own literature for the denomination's Sunday Schools in the near future. We find that the League Board plans to publish literature immediately, beginning with the first quarter in 1962.

This statement is being issued to make it known that we are in official support of these plans. We believe that the new literature programs directed by our own National Sunday School and League Boards will be superior to previous literature programs and a unifying factor throughout the denomination. We would urge, therefore, that Free Will Baptist churches everywhere buy and use the literature provided by our National boards.

## Return the Bible to the Heart of the Nation

*Share With Us In This Significant Program*

**ORDER SAMPLE PACKET NOW**

"READ IT THROUGH IN '62." How many people have ever read the Bible through? Not enough, to be sure, so here is a plan to get hundreds of thousands to sign covenant cards that they will read it through during 1962. Materials are available to aid the local church in this program. There are the covenant cards, a reading schedule and check list showing how much must be read each day in order to complete the Bible during the year, poster for the bulletin board, reminder book marks, and recognition certificates to be awarded when the reading is completed.

"Sign-Up Sunday" is on Universal Bible Sunday—December 10, 1961—and recognition day for those who sign the covenant cards is Sunday, December 31. The reading begins on January 1.

-----Clip and Mail Today!-----

**National Association of Free Will Baptists  
Executive Department  
3801 Richland Avenue  
Nashville 5, Tennessee**

Yes! I want to have a part in returning the Bible to the heart of the nation. Please send me the following:

- Sample packet of materials for "Read it through in '62." I enclose \$1.
- Instruction Sheet and order blank for "Read it through in '62." Free.
- Information on how to set up a public reading of the Bible in my community. Free.
- Complete rules on "The Bible in National Life Sermon Awards." Free.
- Bibliography on Bible study materials. Free.
- Information on how to get free gospels for distribution.

Name .....

Address .....

City ..... Zone ..... State .....

# Statement by the Executive Committee of the National Association of Free Will Baptists Relative to The Church Government Issue and the North Carolina State Convention of Free Will Baptists

BY VOTE OF the 1961 session of the National Association of Free Will Baptists, the North Carolina State Convention of Free Will Baptists was requested to repudiate "connectional" church government and reaffirm its position in our historic and established form of congregational church government.

Meeting in September 1961, the North Carolina State Convention responded by adopting a resolution which, among other things, states that "it plainly cannot comply with" this request, and which in turn requests the General Board of the National Association to issue immediately a "statement of the exact present standing of the North Carolina State Convention of Original Free Will Baptists of North Carolina in the National Association."

It is with reference to this resolution and the North Carolina State Convention that we issue this statement.

The Executive Committee of the National Association of Free Will Baptists wishes to express deep regret that the internal strife within the North Carolina State Convention, caused by the efforts of some to establish a new form of church government, has not been successfully resolved and has precipitated this crisis in the National Association.

We regret that there seems to be an almost obsessive determination on the part of the leadership of the North Carolina State Convention to take that organization out of the mainstream of Original Free Will Baptists into a new, splinter group which would be isolated from the National Association and its world-wide missionary program.

We regret that a new interpretation has been given to the North Carolina Treatise which places it in a position of disharmony with that of the National Association and jeopardizes the standing of the North Carolina State Convention in the fellowship of the National Association.

We regret that the North Carolina State Convention did not reaffirm its belief in congregational church government, our historic and established form of church government which was practiced by all of our forefathers and which is the only proper form of church government to be practiced

among Free Will Baptists according to the North Carolina *Treatise* and the National Association *Treatise*.

We regret that the North Carolina State Convention of Free Will Baptists has not seen fit to honor the request of the National Association to repudiate "connectional" church government which has been affirmed by some members of the North Carolina State Convention.

We wish to urge, therefore, with all sincerity and earnestness, that the North Carolina State Convention reconsider its action. We would call on the Executive Committee of the North Carolina State Convention of Free Will Baptists to take the initiative in leading the convention in a frank and positive stand on the side of congregational government.

If perchance it would be considered helpful, we, the Executive Committee of the National Association, hereby offer in good faith to meet with the Executive Committee of the North Carolina State Convention in the event they would desire counsel in taking such initiative.

We believe that such an effort would be well received by the Free Will Baptists of North Carolina. It is our conviction that the great majority of the Free Will Baptists in the state of North Carolina does not believe in a "connectional" form of church government that allows the conference to determine a course of action for the local church contrary to the wishes of the majority, or to enter court action to take property away from the majority.

We believe that this same majority recognizes that such authority endangers the liberty and property of every congregation in the state and is, therefore, too important a deviation from our established customs, practices, and usages to be tolerated within the fellowship of the National Association.

In order that there would be no misunderstanding, we would like to again clarify the issue and specifically state what the National Association has asked the North Carolina State Convention of Free Will Baptists to repudiate.

The issue is not whether a conference can ordain and discipline ministers. This

has been the practice of Free Will Baptists for years. Therefore, the question is not whether or not the Western Conference of North Carolina was within its rights in disciplining the Reverend Ronald Creech, for the government of the ministry is an entirely different matter from the government of the internal affairs of a local church. The National Association has not asked the North Carolina State Convention to repudiate its manner of ordaining and disciplining ministers, but rather to repudiate "connectional" church government.

We feel that the meaning of the term "connectional" church government is very clear from the use to which it has been put by those who borrowed it from those denominations which practice an episcopal type of government. The Western Conference of the North Carolina State Convention, in the Edgemont Free Will Baptist Church dispute, has placed itself in the position of determining the membership of a local church by recognizing some and not recognizing others. It has placed itself in the position of determining the course of action for a local church against the wishes of the majority by recognizing (thus reinstating) some members already voted out by the majority of the church. This conference also has, by entering into a joint suit with the minority, attempted to take the property away from the majority thus interfering again in local, internal affairs. This is the practice of "connectional" church government, and this is what the North Carolina State Convention has been asked to repudiate.

Congregational church government on the other hand, which the North Carolina State Convention has been asked to reaffirm, holds that the majority of a local church rules its internal affairs; that the local church has the power of self-determination and self-government (including the dismissal of members and disposition of property); that a conference cannot reverse the decision of a church nor interfere in its internal affairs against the wishes of the majority; that if a local church will not cooperate with a conference, the confer-

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# AN OPPORTUNITY COMES AGAIN

By

Homer E. Willis

Director of National Home Missions



ONCE EACH YEAR Free Will Baptist Churches are asked to make a special drive for National Home Missions. November has been designated as the month for this special emphasis with the Sunday before Thanksgiving designated as National Home Missions Sunday. This is also in conjunction with the pre-Thanksgiving week of prayer.

Much of the annual budget will be raised during this time. Various auxiliaries of the church will have special programs and receive offerings. Sometime in November National Home Missions should be featured in Sunday School, League, Master's Men, and the Woman's Auxiliary.

This year the third Sunday (19th) is National Home Missions Sunday. Let me share with you a plan that many pastors use on this day to have a successful service.

1. Advance announcements are made that a special "Thanksgiving Offering" will be received. Emphasis is placed on the fact that at harvest time we should remember to give, that we may also see a harvest of souls on the mission field.

2. Special offering envelopes are given out to all who attend the service. (These may be obtained without cost from the Nashville office.)

3. A missionary sermon is preached by the pastor, or guest missionary speaker. Names of all missionaries of our church in North America (Alaska, Canada, Hawaii, Mexico, etc.) are mentioned and then special prayer is offered for them. Prayer is also offered for the office staff, general director, and board members.

4. At the close of the service an invitation is given for young people to dedicate themselves for missionary service. Some pastors have those who have already made this commitment come to the altar for a prayer of re-dedication.

5. Some find the people like to bring their gifts to the altar; others prefer to place them in the offering plates in the usual manner. The offering should be counted and the amount given announced to the congregation.

6. Missionary material should be on display at the church, and freely distributed during the entire month. (Write for any amount without cost to the Nashville office.)

7. Sometime in November pledges should be taken for missionary support throughout the year. Also this is the ideal time to have National Home Missions placed in the church budget. Large, or small, all churches should give a set amount monthly.

8. This is the time to adopt a missionary or project for future support. We need churches to help with our missionary salaries. A pressing need at this time is money with which to buy land in Hawaii—there are many others.

9. Send in your November offerings as quickly as possible so they will be credited on your state quota for this year. A receipt will be returned immediately. We would also appreciate a report of your services.

Brethren, you may have projects of a local nature to promote, but please give time and effort to this cause in November. In many denominations every church will cooperate in an effort of this kind. Think what we could do if all Free Will Baptist Churches will join with yours in making this a great success. Present the work, pray, then give your people an opportunity—they will do the rest.

"O Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

Let us come before His presence with *thanksgiving*, and make a joyful noise unto him with psalms.

For the Lord is a great God, and a great King above all gods."

Psalm 95:1-3

## NORTH AMERICA—OUR JERUSALEM

By

Mrs. J. T. Hurst

Wenatchee, Washington



SINCE NOVEMBER is Home Missions emphasis month among us Free Will Baptists, let it be a time to consider our ways, evaluate our work, and mend our fences, if needed.

We know that home missions is of the Lord, for we have His commandment to be His witness in Jerusalem—which is to us, our precious home land.

How then, are we to accomplish home missions in our nation? Is it through personal witnessing? Yes, that is the duty of every Christian. Is it through establishing a church where none exists? Yes, that is the duty of each church—to reproduce itself. Free Will Baptists are doing these things, perhaps on a slow scale, but wherein are we lacking?

America is a land of many peoples. From our neighbor to the south, Mexico, come literally hundreds of people each year. Some stay only for a season to work, perhaps, before returning to his native country. BUT FOR THAT LENGTH OF TIME, HE HAS BEEN IN OUR JERUSALEM. Where are our homes missionaries to speak his own

(Continued on Page 16)



ON SUNDAY, AUGUST 6, I boarded Central Airlines flight 91 at 3:30 p.m. at Will Rogers field in Oklahoma City. This flight was one of those stop everywhere flights. We touched down at Enid and Guymon, Oklahoma; Liberal, Kansas; Lamar, Pueblo, Colorado Springs, and Denver, Colorado. I connected in Denver with United Airlines Jet Service. The trip on to Portland and Seattle was a real pleasure as it did not take very long to cross this distance.

I traveled PNA from Seattle to Anchorage. Though we did not leave Seattle until 2:00 a.m. Monday morning, and though we traveled five hours, it was only 5:00 a.m. when we arrived in Anchorage. Of course, that was 5:00 a.m. Alaska Standard time. My first impression of Alaska when I stepped from the plane in Anchorage was, "It's wonderful." The sun was already up and shining real bright. I learned upon arrival that it was day around three in the morning and was not dark until about ten at night at this time of the year.

A phone call from the airport brought Brother Whaley bouncing down the International Airport Road in his Lark, ready to greet a former classmate and North Carolina native to Alaska. When we met, Lee smiled like a country boy, who had come to the county fair for the first time. It was great to meet again and to know that both of us were in God's will.

In just a few minutes we arrived at the church where the questions came thick and fast as Brother and Sister Whaley were anxious to know about everything and everyone in the south forty-eight. The rest of the day was spent in visiting and settling down for the revival. God richly blessed in the first service on Monday night when a young man and his wife responded to the altar call. It was a joyous occasion when they arose from the altar and gave testimonies of God's saving grace. Tears of joy were seen in the eyes of the people as they praised God and thanked Him for early victory.

The family devotions (a daily morning blessing at the Whaley's) started Tuesday off as a busy day. Lee was very anxious to show me the city that he is so burdened for—the great city of Anchorage. We first went to the Post Office (mail time is important) to see if some friend had remembered to write that letter which would mean so much to those so far away.

After a good tour of the city, some very important visiting had to be done in the interest of the revival. It seemed that "go, go, go" was Lee's a motto as he visited and worked in the interest of the meeting. The service on Tuesday night was well attended and new faces showed in the congregation. After the service, we made a tape for the Alaska Report broadcast that goes out over a station in Kinston, N.C. This program seems to keep the Whaleys in close contact with the people at home.

Wednesday proved to be a busy day as more visiting had to be done among those

## *Home Mission Board member reports on trip.*

**By Wade Jernigan**

# MINISTRY IN ALASKA

for whom the church was burdened. There seemed to be a very interesting story connected with each person. No outstanding events occurred on this day but a real burden for the work and the revival was gripping my soul just a little more. The needs are so tremendous and so few seem to care. Our crowd increased more for the Wednesday night service and this alone proved to be a blessing.

One of the most interesting survey trips taken while I was in Alaska was the trip taken on Thursday to Palmer, Wassilla, and the Matanuska Valley. There are many small, growing towns between Anchorage and Palmer where the needs are great but Palmer is a country town in the Matanuska Valley and here we could have a good work. This area interested me greatly because it was a farming country. Over around Wassilla, the people are still homesteading land and building improvements. Some churches are building but Free Will Baptists need to move in also, and help evangelize.

Friday could be termed as just another busy day in the revival that was weighting so heavily on our hearts. We prepared the tape for the King's Message Broadcast, a program sponsored by Alaskan Free Will Baptist Missions. This broadcast goes out from Anchorage and reaches deep into the interior of Alaska. The broadcast brought some people to the revival meeting.

A short trip was planned for me by Captain Breeden and his wife, Zalene, on Saturday. We went to Thunderbird Falls, one of the outstanding attraction in this area of Alaska. Though it had been cloudy several days, God smiled upon the day with the sunshine and the outing was a real blessing with rich fellowship. In the services on Saturday night, there was no drop in interest or attendance. They seemed not to regard Saturday night as we do here in the south forty-eight so much.

The Sunday school had 47 present and 50 were in attendance in the morning worship. In response to the invitation, a young girl came forward for rededication. Also, we had two to unite with the church. These were Mr. and Mrs. Taylor who had come to the altar in the first service of the revival. This put new fire into the revival and we

took on courage for the services that lay ahead. There were no conversions on Sunday night, but to me it was one of our best services because the presence of God was very evident.

Monday, another day of visitation and study for the revival. There is evidence of real cooperation among most of the evangelicals at Anchorage. We met with the ministers who were cooperating in a city wide revival effort. We felt very much at home as the discussion progressed and the plans were made. Further evidence of cooperation was shown by one of the local pastors, who offered to take us to Soldotna, down on the Keani Peninsula. We decided against flying to Soldotna as we believed a better survey could be made by a car trip. The trip on Tuesday took us 150 miles down the Keani Peninsula to the oil fields. There is a real challenge here as only one church is sending out the Gospel message. This town is beginning like an Oklahoma, oil field, boom town. If someone could only feel the burden and hear the call, a real Free Will Baptist work could be established here. This field is wide open and is very white unto harvest. Only one preacher in the whole area trying to reach a busy oil field people. Prayer is urgent.

We made another Alaska Report tape on which I spoke about the urgent needs of the Anchorage Church and Alaskan Missions. The expenses are so great and sometimes the means are so meager.

With the dawn of Wednesday came preparation to depart for Fairbanks and a short visit with the Godwins. Along with the packing, we engaged in conversation knowing that I would soon be gone and many things had not been said. Much of the conversation was given over to praise to the Lord for His rich blessings. A tender feeling arose in my heart as we neared the last service. I knew it was goodbye to Anchorage and that this goodbye was going to put thousands of miles between me and new found friends as well as the old friends we had loved for years. After the regular service, we were blessed in a wonderful communion and feet washing service. The humility expressed in this service was wonderful.

On Thursday morning, Lee and I boarded

(Continued on Page 16)

# What's Your Problem?



BY LOUIS H. MOULTON

**Q. In our class at Sunday school we have wondered what is the age of accountability and where is the Scripture that proves it?**

A. We are not given any particular age in the Bible at which a person should or must come to Jesus for salvation. When a child can understand the fact that Jesus died for his sins, that he must repent and receive Christ as his own personal Savior and then daily walk and live for Him, that child has reached the age of accountability. Sometimes the age at which the simple plan of salvation can be understood is much earlier than we think. I have known many children to come to Christ and be saved before they were twelve years old. I have known others who were saved at six. Recently, we had a boy of five who seemingly made a definite acceptance of Christ as his Savior. Jesus said in Mark 10:14 (also Matt. 19:14 and Luke 18:16) "... Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

**Q. Please explain Acts 2:39 "... The promise is unto you ..." and Acts 2:42 "... the apostles' doctrine ..."**

A. The promise spoken of in Acts 2:39 is the gift of the Holy Ghost, which is for everyone who repents and is baptized. These are Peter's words and he said, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This promise has been fulfilled to every one who has ever come to Christ and received Him as Lord and Master. At the moment a person was converted, he was baptized in the Holy Ghost. "For by one Spirit are we all baptized into one body ... and have been all made to drink into one Spirit" (I Cor. 12:13). The apostle's doctrine simply meant the teaching (which is another word for doctrine) of the apostles. In I Cor. 1:23, Paul says, "... we preach Christ crucified ..."; Acts 17:18 "... he preached unto them Jesus and the resurrection." In Acts 8:5, they "went everywhere preaching the word." Acts 16:32 "And they spake unto him the word of the Lord ..." The teaching or preaching or doctrine of the apostles was the word of the Lord.

**Q. Is it a sin to sing "rock and roll" songs on Sunday?**

A. Regarding the law of love concerning doubtful things, Paul says in Romans 14:5, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." If singing these songs on the Lord's day condemns you, then don't do it. Likewise, if there is doubt about anything, leave it alone. That way you'll be safe.

Personally, I'm not a fan of Presley or any of the other so-called "cats." I just don't seem to be able to "get with it" or to "get in the groove." Perhaps I'm a "square."

**Q. My husband has been gone for nineteen years. Do you think it all right for me to marry again after waiting all these years?**

A. Absolutely not unless you are sure that you husband is dead. "For the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." (Romans 7:2, 3).

**Q. Suppose when I get to heaven I find that that one of my children is missing, or perhaps my husband or my mother. Could I be happy? Would it really be heaven for me?**

A. Most assuredly, yes. Jesus said in Matthew 10:37 "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." The supreme joy of the Christian is in Jesus Christ and Christ is in heaven. The love that a Christian has for even the dearest of his loved ones is nothing compared to the love which he has for the Lord Jesus, and our Savior will satisfy every longing of the heart that really knows Him. If we find that any of our loved ones are in hell it will be because they have utterly rejected God's mercy and trampled under foot the shed blood of God's only begotten Son, and we will recognize the justice and the necessity of it. "... God shall wipe away all tears from their eyes" (Rev. 7:17) and if we see as we ought we will say, "Amen; true and righteous are Thy judgments, O Lord."

**Q. Is there any scripture which would warrant a belief in a probation or "second chance" after death?**

A. There is not. Hebrews 9:27 says, "... It appointed unto men once to die, but after this the judgment."

## Cooperative Receipts Are Steady in September

Though cooperative receipts were down a bit in September, total giving was good. So far this year we have received a total of \$37,009.29 in cooperative funds through the month of September. It is hoped that we can raise at least \$50,000.00 this year through our cooperative giving. This means that we will have to maintain a good average for the last three months of the year. However, with your help we can make this goal.

Share with us. Send 10% or more of your church offerings to Cooperative Plan, 3801 Richland Avenue, Nashville 5, Tennessee.

### SEPTEMBER COOPERATIVE RECEIPTS Undesignated

<b>ALABAMA</b>			
First church, Huntsville	52.70		
Goodwater church, Slocomb	5.00		
First church, Dothan	65.59		123.29
<b>ARKANSAS</b>			
State association			555.66
<b>CALIFORNIA</b>			
State association			577.02
<b>GEORGIA</b>			
State association			339.53
<b>ILLINOIS</b>			
F. W. B. church, Johnson City	173.14		
J. N. Buster, S. Roxana	27.50		
State association	282.36		483.00
<b>OHIO</b>			
Central conference			12.63
<b>OKLAHOMA</b>			
State association			849.22
<b>NORTH CAROLINA</b>			
Fellowship church, New Bern	155.17		
Swannanoa church, Swannanoa	77.02		206.34
<b>NEW MEXICO</b>			
First church, Grants	33.78		
F. W. B. Church, Hobbs	41.75		
First association	3.25		78.78
<b>MISSOURI</b>			
State association			806.35
<b>TENNESSEE</b>			
Horton Heights church, Nashville	112.21		
Wooddale church, Knoxville	25.00		
Olivet church, Clarksville	250.00		
Oak Grove church, Charlotte	15.81		403.02
<b>TEXAS</b>			
State association			296.98
<b>VIRGINIA</b>			
Bethany church, Norfolk			79.28
			4,811.10

### DESIGNATED FUNDS

California	6.00		
Tennessee	135.63		141.63
			4,952.73

### DISBURSEMENTS

Foreign Missions	1,397.93		
Executive Department	1,151.12		
Bible College	944.17		
Home Missions	679.51		
League Board	244.55		
Sunday School Board	246.80		
Superannuation Board	144.33		
Headquarters Trustees	144.32		4,952.73



# Profitable for Doctrine

## Know Your Bible Series

### STUDY IN SECOND CORINTHIANS

Charles A. Thigpen

If the book of Romans reveals something of the mind of the great Apostle, then surely, II Corinthians shows the heart of Paul. Here, in deep anguish and great pathos, Paul unbares his soul. This is the most personal, the most autobiographical of his writings. Someone has said that Paul wrote this second heart-outpouring to the Corinthians with a quill dipped in tears.

You will recall that I Corinthians was written to deal with divisions in the church, immorality in the lives of the members, and to answer the questions the Corinthians had asked concerning general worship disorders. After the writing of the first letter, Paul evidently got news that it was not accomplishing its purpose so he paid them a short visit from Ephesus. It is apparent that this visit was not successful. Upon returning to Ephesus, Paul evidently wrote a very severe letter to the Corinthians, sending it by Titus. (II Cor. 2:3, 4; 7:8, 9, 12). Titus brings him reassurance and comfort that at least a majority of the Corinthians have been reconciled to Paul. (I Cor. 7:9-13). Paul therefore writes this present epistle, II Corinthians, to express his rejoicing and to attempt to reconcile the minority also before his forthcoming visit to Corinth. Paul writes from somewhere in Macedonia in the year 55 or 56.

This particular book does not easily divide itself, and is therefore very difficult to outline. Each Bible student seems to divide it differently. We suggest the following as a guide to your study:

- Salutation, 1:1-7.
- I. Explanation of preceding events, 1:8-2:13.
  - A. The sufferings in Asia, 1:8-11.
  - B. The events following his short visit, 1:12-2:13.
- II. The Glory of the ministry, 2:14-7:16.
  - A. Its triumph, 2:14-17.
  - B. Its superiority, 3:1-11.

- C. Its boldness, 3:12-4:6.
- D. Its suffering, 4:7-5:8.
- E. Its motives, 5:9-19.
- F. Its appeals, 5:20-7:16.
- III. The Collection, 8:1-9:15.
- IV. Paul's Defense, 10:1-13:10.
  - A. Paul's Defense concerning his boldness and weakness, 10:1-12.
  - B. Grounds for personal glory, 10:13-12:18.
  - C. Warning, 12:19-13:10.
- Conclusion, 13:11-14.

There are many passages in II Corinthians that have been of great blessing and help to me. I shall suggest only a few. There is a seven-point contrast of the covenant of law and the covenant of grace in chapter 3. Please study carefully the following:

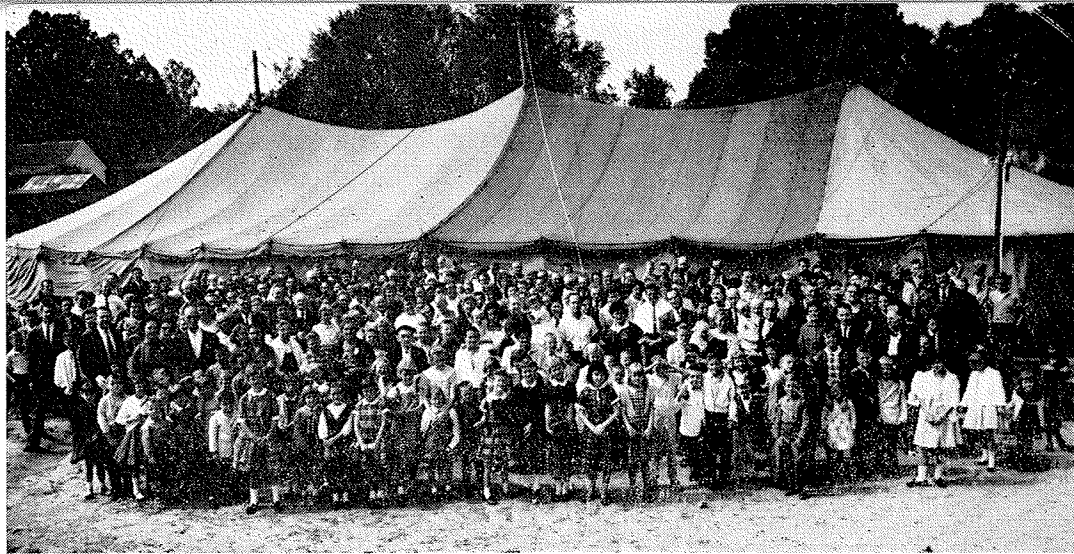
1. The old covenant was that of the "letter"—the new covenant is that of the "Spirit." (3:6).
2. The old covenant was a ministration of "death;" the new is a ministration of "life." (3:6).
3. The old covenant was one of "condemnation"—the new is one of "righteousness." (3:9).
4. The old covenant was "transitory"—the new is "permanent." (3:11).
5. The old gathers round the face of Moses; the new shines from the face of Jesus Christ. (3:13; 4:6).
6. The symbol of the old covenant was a "veil"—that of the new covenant is a "mirror." (3:13-18).
7. The old could not change "heart-hardness" (3:14 R. V.); under the new we are changed into the same image (of the Lord) by the Spirit. (3:18).

Paul uses two new titles of God in II Corinthians 1:3. Here he calls God the "Father of mercies" and the "God of all comfort." Then Paul says, "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." It is clear from this passage that God does not comfort us to make us comfortable, but for the purpose that we may be able in turn to comfort "them which are in any trouble." Our lives are to serve as channels through which God's comfort may flow to others.

A final passage I shall comment on. Many Christians are concerned as to what happens to believers at death. There are false cults that preach loud and long on "soul sleep." That is, that your soul goes to sleep at death and remains in or near your body until Jesus comes back to wake you up. If you will study carefully II Corinthians 5, you should never have any doubts as to what happens to the Christian at death. Note in verse one that Paul states affirmatively that if our earthly house (body) dissolves, there is a building of God, "an house not made with hands, eternal in the heavens." Then in II Corinthians 5:8, Paul says, "We are confident, I say, and willing rather to be absent from the body, and to the present with the Lord." Paul is here declaring that when the believer is absent here, in the body, he is present there, with the Lord. Paul never makes any room for an intermediate place of abode for the soul of man. There is no "purgatory" for any believer. When his body tastes of physical death, that very moment he goes to be with the Lord. This same truth is stated by Paul in Philippians 1:23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." May this great truth comfort us these days of uncertainty.

CLIP FOR NOTEBOOK

CLIP FOR NOTEBOOK



### Church Observes Homecoming

THE JAMES A. MILES Associates of Edgemont Free Will Baptist Church, Durham, North Carolina, observed Homecoming recently in the gospel tent on the corner of East Main and Goley Streets. Rev. Ronald Creech, pastor, was in charge of the service. Rev. Bobby Jackson preached the sermon. Mr. Jackson was also the evangelist for revival services in progress at the time. Many former members of the church were present for the special day of services. A picnic lunch was enjoyed by all at the noon hour.

One feature of the morning was a picture made of the congregation. Also of special interest to all was a picture made of the two oldest living members of the church. Mrs. Ida Rigsbee of 901 Broad Street is a charter member, having united with the church in the tent when the organizational revival was held years ago. Lovingly known as "Miss Ida" she is 87 years of age and comes to church most every week, her health permitting.

Mr. J. E. Chappell lives at 4318 Angier Avenue and has been a resident of Durham and a member of the church for many, many years. He is a Trustee and is regular in his attendance at the services. Affectionately called "Buddy," he is 69 years of age. He is manager of the A. M. Ellis Hosiery Mills here in the city. He was a faithful member years ago when the congregation met in the "little wooden church" at the corner of East Main and Holman Streets where the present brick structure stands today.

### Michigan's Newest Church To Build

GRAND RAPIDS, MICH.—The First Free Will Baptist Church here, recently voted to build a sanctuary and educational unit at an estimated cost of \$30,000.00 according to the pastor, the Rev. John Vick. First church was a mission operating under the auspices of the Wolverine Association of Free Will Baptists in the state until their recent organization as church.

The structure will be built of stone and red-wood paneling on the two-acre tract purchased by the church during the summer. Mr. Lester Whiteman is the architect and contracts for construction are expected to be awarded soon.

Financing for the new building was arranged through the Executive Church Bond plan, a new program adopted by the National Association this year. The program is a division of the Executive department.

First church, which was begun some eight months ago, has grown steadily despite the crowded conditions of their present rented building in a remote community. Sunday school and church attendance has climbed to some 75 while decisions for Christ have been made almost weekly since its beginning.

### Missionary Retreat and Rest Home

SAVANNAH, GA.—A nine-acre island near Savannah was recently donated to the First church as a Missionary Retreat and Rest Home, it was revealed by the pastor, Rev. Damon Dodd. The grant was a gift of Brother Karl F. Schultz to the church for development as a denominational retreat.

The Schultzes will continue to live on the island as long as they choose and certain restrictions will be set as to buildings and the use of heavy construction or land-clearing machinery. The church plans a dedication service on the site as soon as the transfer has become final.

### Opens State Headquarters

ST. LOUIS, MO.—The general board of the Missouri State Association of Free Will Baptists, meeting here October 10, voted unanimously to purchase a three-story brick building at 3100 Mount Pleasant as State Headquarters and Bookstore, according to the secretary, Rev. Roger Reeds. Operation of the bookstore is expected to begin this month.

In other action, the board elected the Reverend Harry Beatty, former Oklahoma pastor, as promotional secretary. The Beat-

tys will move to the St. Louis address about November 1.

The building, which has two rental apartments on the upper floors, is being financed through a bond issue by Executive Church Bonds, Inc. Through the bond repayment plan, the rental income is expected to pay for the building in fourteen and one-half years.

### Church Organized in Colorado

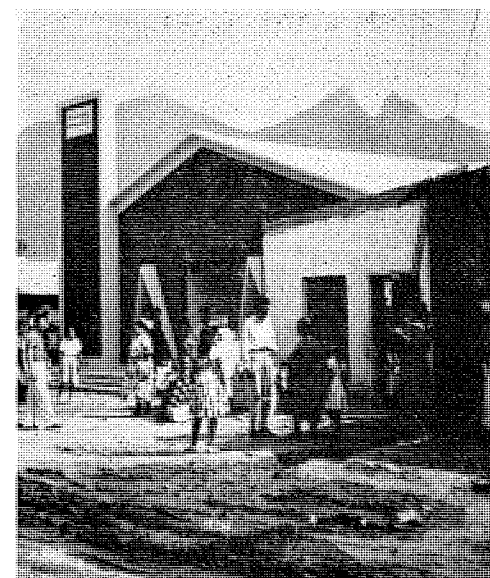
DENVER, COLO.—The First Free Will Baptist church in the state of Colorado was organized here September 21, by a council of Free Will Baptist ministers and a deacon, according to a report received by Rev. Roy Thomas, home missionary and pastor of the new church.

Fifty-one charter members united with the church after an organizational message was preached by the Rev. Gilbert Pixley. The chairman of the National Home Mission Board, Rev. Harry Staires, was in charge of the meeting. Others of the council participating in the organization were Rev. Wade Jernigan, board member and evangelist, Rev. J. B. Fletcher, Oklahoma pastor and Deacon Fred Keiffer.

The new church was begun as a mission under the auspices of the National Home Missions Board.

### California Church Registers Gains

BAKERSFIELD, CALIF.—The First Free Will Baptist church here reported 70 decisions for Christ during the year with 39 new additions to the church membership. Sunday school attendance reached an all-time record average during September with a recorded 195 in attendance for the last



The new Free Will Baptist church in Monterrey, Mexico, was dedicated on September 10. Built through funds provided by the Woman's National Auxiliary Convention, the church has a baptistry, study, nursery, and classrooms. Rev. Homer E. Willis, Director of National Home Missions, was the guest speaker for the day. Approximately 500 people attended the services. Missionary Arthur Billows is director of this work.

# GLANCING AROUND THE STATES

Sunday. An educational unit was completed during the year as well as an addition to the church parsonage, it was reported by the pastor, Rev. E. B. Condit.

The Master's Men of the church are presently erecting an electric sign with timer-control and the installation of floodlights on the steeple.

## Missouri State Endorsed Skyline Center

KANSAS CITY, KANSAS—The Missouri State Association of Free Will Baptists formally endorsed the work of Skyline Center, Inc., and recognized it as a Free Will Baptist Christian Neighborhood center, in their recent annual meeting at Farmington, Missouri.

Located in a large and very needy district of Kansas City, it provides a wholesome supervised program of various activities for the children and youth of Armourdale, and an interesting, spiritual and evangelistic service for old and young.

A Free Will Baptist church is organized within the center using Free Will Baptist literature in all departments and cooperates fully in the total program of the denomination.

Skyline Center, Inc., now in its 31st year, was founded by Rev. Elmer D. Russell, a Free Will Baptist minister who now serves as director and pastor.

## Texas Pastor Resigns

BRYAN, TEXAS—The Reverend H. Ray Berry, pastor of Fellowship Free Will Baptist church here, has resigned to become effective November 27, 1961. Future plans, as yet, are still indefinite.

## Wichita Church Elects New Pastor

WICHITA, KANSAS—The First church here recently call the Reverend W. T. Turnbough as pastor. Reverend Turnbough, his wife, and two sons moved to Wichita September 4 from Leadington, Missouri, where he was pastor for the past three years.

In a special business meeting September 27, the church voted to build an educational building and parsonage. Plans are also in progress for the organization of an Association of Free Will Baptist churches in this area.

The First church in Wichita is located at 1701 South Sedgwick. If CONTACT readers have friends and relatives in Wichita, please give them the church location and extend an invitation to visit and worship.

## North Carolina Association Adopts National Treatise

KANNAPOLIS, N.C.—The Piedmont Association of Original Free Will Baptists met at the Mt. Olive church here September 30 and went on record as fully accepting the National Treatise of Faith and Practices of Original Free Will Baptists.

The motion as adopted by the confer-

ence during its business session reads as follows: "That we rescind the action of this association of 1955 concerning the adoption of the 'Statement of Faith and Discipline for Original Free Will Baptists of North Carolina' and that we fully accept the 'National Treatise of Faith and Practices of Original Free Will Baptists'."

The motion was made and adopted that this information be sent to the Free Will Baptist Press, Ayden, N.C., and to CONTACT for publication in these papers.

## Minister Is Ordained

EAST WENATCHEE, WASH.—Reverend Doyle Goldy was ordained to preach at a recent service in First Free Will Baptist Church here. Mr. Goldy is a native of this area, and attended Free Will Baptist Bible College in Nashville, for two years after his conversion. He is currently enrolled in a non-denominational Bible school in Portland, Oregon, and is active in planning for a new Free Will Baptist work to be started in the Portland and Vancouver section.

The ordaining message was delivered by missionary John Postlewaite, with pastor Joe Hurst presenting the charge to faithfulness, and Reverend E. F. Snowden of Yakima, presented the Bible as the true Word of God.

## Revivals Reported in Illinois

MT. VERNON, ILL.—Free Will Baptists in this state have enjoyed several very successful revivals lately. Tommy Malone held a meeting at Arnold View church in September with five conversions, five rededications, and six additions to the church. Liberty church (near Chicago) has had 20 decisions for Christ. Harmony church (near West Frankfort) had one decision recently as did Oakland church. Bear Point church had five decisions in a revival with Rev. Raymond Riggs as evangelist. They also dedicated their new church on October 8. Johnston City had a revival with the pastor, Leon McBride, as evangelist the week of October 22. Paul J. Kettelman conducted a

week's meeting at Oak Grove church the week of October 25.

## National Moderator Changes Pastorate

NORFOLK, VA.—Rev. Ralph Staten, Moderator of the National Association, has accepted the pastorate of the Fairmount Park church here. Rev. Staten formerly served the Goshen church at Belmont, North Carolina. He officially assumed the pastorate of the church on October 23.

## New Church Organizes

BATESVILLE, ARK.—The First church was organized here on September 3 with 23 charter members. Rev. Bob King served as moderator, Rev. J. W. Blanks presented the church covenant, Rev. H. Lewis presented the Bible, and Rev. Oris Doggett preached the organizational message.

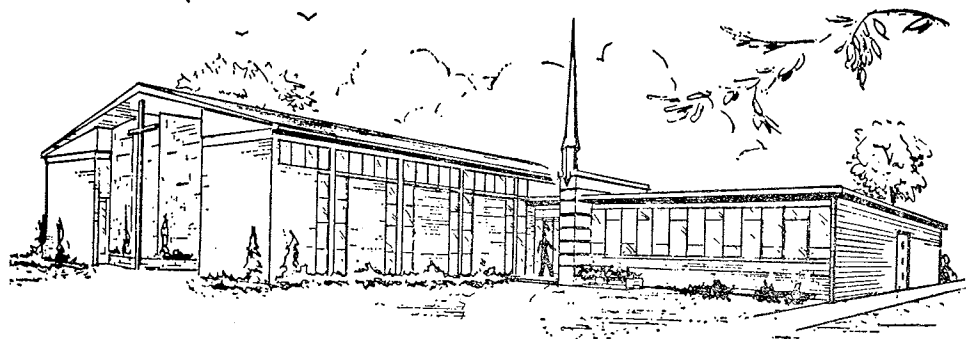
Rev. David Joslin was called as pastor. Present membership is 29 with an average Sunday school attendance of 40. The church recently witnessed two conversions and six additions. The pastor would appreciate the names and addresses of any families that might be interested in this new organization.

## Passes Resolution

HEMINGWAY, S. C.—The South Carolina Conference meeting near here recently adopted the following resolution.

Whereas there is a very crucial issue that has arisen among a segment of our Original Free Will Baptist denomination concerning church government be it resolved (1) That we reaffirm our endorsement, adherence and support of the National Association of Free Will Baptists, its treatise and each of its departments. (2) That we reaffirm our historic stand for congregational church government as adopted by this association October 21, 1955. (3) That we go on record as deploring any action or overtures by any person or bodies without our state to create confusion and division by advocating

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Architect's Drawing—First Church, Grand Rapids, Michigan

## Salvation By Appointment

(Continued from Page 5)

couple. At the close of the Bible study Mrs. Lake responded with these words, "I believe all of this, why doesn't everybody?" A few moments later both Everett and Pat received Christ as their personal Savior and later joined the church. They are growing in grace and in the knowledge of our Lord and Savior Jesus Christ.

Recently in Snohomish, Washington, Rev. Willet Bowerman set up an "appointment" with a lovely young couple, Mr. and Mrs. F. We went into the home and after two hours of Bible study the young couple gave their hearts to the Lord Jesus Christ, The following Sunday they made public confession. I know of nothing that puts new life into a church like the salvation of the lost.

Rev. Whitehead, pastor of the Olympia Free Methodist Church, set up an "appointment" with Mr. Eugene Smith who works for the State Patrol. As a result of this Bible study, Mr. Smith sought the Lord and was converted. Pastor Whitehead reports that Mr. Smith, in these few weeks, has read most of the New Testament. According to a recent letter, Mrs. Smith was just saved in the home. Here is a first-hand report from Pastor Whitehead.

"The attitude of the unconverted is seen in the statement of Mr. Eugene Smith, who said, 'I don't go to church because I feel like a hypocrite when I do go . . . I won't go until I feel different.' He now enjoys attending church, in fact has joined. After seeing six adults converted in their homes the last month, (five of these joined the church) I plan to mobilize our church for community invasion. There are many in all our communities that will not attend church, but the door to their home is open to a friendly visit from Christian neighbors. Let's take the Word of God to the people. It will pay big dividends."

I am writing this in Corvallis, Oregon, where I am labouring with Pastor Glenn Buffam. Eight "appointments" were set up in eight different homes, and there were sixteen conversions. God is still in the soul-saving business, but we must follow the law of soul-winning.

Mr. Gordon "Tiny" MacPherson, of Moose Jaw, Saskatchewan, Canada, a member of A. A. sought the Lord by "appointment" and was wonderfully converted. Two and a half months later I received a letter from "Tiny." Here it is in part. "Dear George, I have started this letter about four times, and each time have abandoned it—obviously it was not the right time to get it away. But tonight I can salute you in the name of Jesus Christ, whose servant I am and by Whose Grace I am raised up and made clean. . . . Someday God willing we'll come together for a time of fellowship in the Risen Christ and we shall re-

joice. . . . I know I am but a babe, but what I know I know. I know Jesus Christ was God and I know the Holy Spirit abides in me, and I know I have dominion over death, and I know also the old man dies hard, but he dies. George, I could ramble all night but I won't I'll write again and soon. Meanwhile it is enough to know that faith which comforts you comforts me also. . . . What does one Christian say to another at this time of year. We don't even know if this is His real birth date—I would much rather say 'He is risen, Christ lives, and because He lives, I live.'" Thank God His Word is true—when we seek, HE SAVES!

In two years' time I have had the privilege of seeing, "By Appointment" approximately two hundred people saved. Most of these adults. When the parents are saved, the children come. This report is not given to call attention to self, but to His Glory.

## Glancing

(Continued from Page 13)

any policy contrary to the fundamental doctrines, customs, usages, practices, and church government of Original Free Will Baptists.

### Alabama State Association To Meet

FAYETTE, ALA.—The Alabama State Association will meet here at the First church on November 9-11. The association proper gets under way on Thursday evening, but is preceded by the Ministers and Deacons Conference. Rev. Eustace Riggs is to bring the keynote message. Rev. William E. Atkinson is Moderator and Rev. Chester O'Donnell is Clerk. Rev. K. V. Shutes is host pastor.

### Workshop Held in Midway District

LEARY, GA.—Leaguers were challenged to put "The Kingdom of God First" during a League workshop held here recently at the Patmos church. The course was taught by Ray Turnage, National League Director. There was an average attendance of 67 from 13 churches in the association. Certificates were awarded to those who successfully passed the course.

### Desires Contacts

AUSTIN, TEXAS—The Reverend Floyd Hale announced recently his desire to begin a Free Will Baptist church in this city. At the present time he is endeavoring to contact all interested persons. If you know of families in Austin that would be interested in a church, please send their names and addresses to Rev. Floyd Hale, 4206 Duval, Austin 5, Texas.

## Church Established

(Continued from Page 3)

in Denver. Some of our people drive 25 miles across town and almost all drive over 10 miles, yet they never miss a service.

What has been done in Denver can be done elsewhere. If one will look at Salt Lake City, Utah; Seattle, Washington; Reno, Nevada; Santa Fe, New Mexico; Cheyenne, Wyoming; Butte, Montana; Boise, Idaho; or hundreds of other western cities; he will see the same thing we saw in Denver—a city that does not have, but needs the ministry of a Free Will Baptist church. There are still eight western states that have no Free Will Baptist church in them. If one will go to one of these states or cities by faith in God, he will find the same thing that Paul found in Corinth—much people that God will give to help him build churches.

The fields are ripe in the western cities because jobs have moved many Free Will Baptists into them. There are three other cities in Colorado where Free Will Baptists are known to live. If only preachers would come to them! The same thing will be found in most any western city one might choose. "The harvest truly is great but the laborers are few; Pray ye therefore the Lord of the harvest that He would send forth laborers into his harvest."

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## Executive Committee Statement

(Continued from Page 7)

ence's disciplinary authority cannot go beyond the withdrawal of fellowship from the church.

In conclusion, we wish to speak in reference to the request directed to the General Board of the National Association for a statement of the standing of the North Carolina State Convention in the National Association. The request made of the North Carolina State Convention was made by the whole body of the National Association. It was a request which carried no recommendation as to subsequent action if not complied with. It is our opinion, therefore, that, with no greater reasons than presently exist for an immediate statement, that the National Association ought to speak for itself on this matter at its next regular annual meeting.

Furthermore, we believe that, after all, the standing of the North Carolina State Convention in the National Association is something which it will determine for itself. It seems only logical to us that the National Association will not choose to seat in its fellowship any group which has taken a position contrary to basic Free Will Baptist doctrines, practices, and polity. This has

always been true and is no new prerequisite for membership. In fact, it would hardly be expected that a group which found itself out of harmony with our historic practice on some basic principle would even desire to be a part of the Free Will Baptist denomination.

It is equally as logical to say that there would be no reason to question the standing of any local church or conference in the state which should choose to stay with the National Association in continued agreement with basic Free Will Baptist doctrines, customs, practices, and usages, including congregational church government.

We are indeed sorry that the present situation exists. We would not be truthful to say that the loss of even one church to the denomination will not hurt our cause. Our educational and missionary programs may suffer extensively, but our historic position cannot be negotiated nor compromised. This position is not of recent origin. It is as old as the New Testament churches which had no authority above the local congregation, except divine authority. As Free Will Baptist churches, this is a cherished part of our heritage. The liberty of the individual conscience and of each local congregation to follow God as it feels led is too great a principle to sacrifice. There is no other course of action open to us.

## Ministry In Alaska

(Continued from Page 9)

a plane at Anchorage for the trip to Fairbanks. We felt awfully small as we passed Mt. McKinley and saw once again a display of beauty and greatness that only an omnipotent God, like our Saviour, could display. I felt so weak and frail as we flew over that range of mountains. Some one wrote "give me men to match my mountains."

The Godwins were thrilled to greet two Tar Heels into their very humble, modest quarters for a time of fellowship and conversation. Kirby Joe was bubbling over with joy as he had just found a couple from North Carolina who were really dedicated and who were interested in spreading the influence of Free Will Baptists. He could hardly wait to take us up to a small, growing community called North Pole, near Fairbanks. Most of the prospects for the work live in this thickly settled area which lies between an army fort and an air base. A log

house could be rented here that would take care of the work for sometime. The rent on the building would be \$100.00 per month. This is reasonable considering the high cost of everything. A vacant lot lies just across in front of the building and it is for sale. The prospects look real good here. The Godwins have 37 prospects at the present and are making friends daily as they make themselves known. We visited the Alaska University and museum which are located near Fairbanks. It is a beautiful campus overlooking a great valley.

While in Fairbanks, we met some people from North Carolina who are devoted to the task. I personally believe that the work in Fairbanks will begin to move when a building is rented and a place established for worship other than the home of the Godwins. The devotions with the Godwins were a real blessing before leaving for the airport. I caught the plane at 10:30 Thursday night burdened very heavily for the work and saying in my heart, "Goodbye Alaska."

language and witness to him of Jesus?

Since World War II, thousands of Oriental and other peoples have come to our shores. There are Japanese, Chinese, Philipinos, Tibetans, and scores of others in our coastal states. Students from India, Germany, France, England, Spain, and all other countries, are here with us, in our Jerusalem. Where are our witnesses?

We thank God that we have at least one witness station to the Spanish-speaking peoples in Miami, which becomes more crowded each day with refugee Cubans. The voice of our witness needs to be strengthened by us, however, lest it be overcome.

When Hawaii became a state, paganism was legalized in our nation. For the major religion of that state is not Christianity. The native tongue is not English, and the people have worshipped Buddha and other false gods for centuries. Will the one new church established by our Home Mission Board be able to adequately represent Christ to this state? No, but at least we are on the way with the witness we now have.

The Eskimo Indian may now hear our limited voice via missionaries in the northernmost state. But the area is so vast and the needs so great.

Who in our midst can qualify to be a witness of Jesus to the Jew? Does anyone care enough to study his religion, his family ties, his living habits, and his aims in life, so that he can have enough understanding to communicate with him, and then to persuade him of Jesus?

Is there none among us who will go to the Indian—the real American? Occasionally, there have appeared extensive news articles concerning the living conditions among present day Indians. There are many, particularly in the western states, who have a quite primitive existence. Who is willing to leave his present comforts and perhaps take his family to the desert country to tell the story of Jesus to a people living in adobe or mud houses, whose diet would sicken the most of us? A people who might not even welcome him, yet, a people whose hearts are hungry to hear of the Great Redeemer.

We cannot say that these people are neglected because our National Home Mission Board cannot see the need. Definitely not. A personal acquaintance with the Director will reveal a burden, a deep burden, especially for these. But a board cannot do the job alone.

As you go to your devotions this day and those that follow, won't you give time in meditation to the needs of the Mexican, the Cuban, the Oriental, the Negro, the European and Asian, the Canadian, the Eskimo, the pagan, and especially the Jew and the Indian, who now are living in—our Jerusalem.