

AUGUST 1962

CONTACT

of the National Association of Free Will Baptists

*Missionary Tom Willey
explains curio to interested
observers during
recent session of the
National Association.*



CONTACT

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National Association of Free Will Baptists

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personally . . .

Outstanding Session

The 26th annual session of the National Association of Free Will Baptists is now history and I am sure that it will be long remembered as a time of rich fellowship and spiritual blessing. From the singing of the opening hymn, "Showers of Blessing," until the final benediction, this session was marked in an unusual way by the working of the Holy Spirit.

Several things were evident as a result of this session which should give us courage as we face the future. First, it was obvious that Free Will Baptists have a sincere love for the Word. There was a warm response to the theme "God's Word—Key to Spiritual Awakening" and as this theme unfolded throughout the preaching services, there was a gracious response to Bible truth. New commitment was also made to Free Will Baptist doctrine and practice as the association voted to reaffirm its belief in the twenty-two chapters of our faith and practices as listed in the *Treatise*.

Another striking result of this meeting was the concern for genuine revival throughout our movement. In some measure at least we enjoyed revival during the days of the association, but there was the recognition that this was not enough. We must search our hearts and wait before God in prayer until revival comes to every church.

Free Will Baptists also demonstrated at this session that they intended to get involved in the issues of life. Perhaps in a way that we had never realized before, we came face to face with the fact that if our testimony was to count, we must get into the arena of life. Things are happening all around us and we dare not live to ourselves.

Finally, this session revealed that Free Will Baptists were anxious to make their mark in the world to the glory of God. A new surge of interest has come to the task of evangelism both at home and abroad. We are looking more and more beyond ourselves and our immediate interests to the great task of winning people to Jesus Christ. With this has come an appreciation for the different departments of our national work and the contribution which they make toward this effort. We have caught the team spirit, and together we are giving ourselves to the greatest task on the face of the earth.

Truely it was a great privilege to attend this session of our National Association. I do not know of a time when I was more proud to be a Free Will Baptist. It was a thrilling experience, a wonderful time of Christian fellowship, but most important—a blessing and challenge to my own soul.

To God be the glory, great things He hath done.

An Unprecedented Challenge

For about a year now, we have been talking about the need which we have for a new Headquarters Building. Our present facilities are no longer adequate and it is imperative that other arrangements be made or we will be faced with the possibility of curtailing some of the work which is vital to National Association ministries. Even in the year just past, the need for this building has increased manifold.

Because of this challenge a bold move was suggested during our recent session of the National Association. Why not raise \$100,000.00 in two weeks? This idea caught fire and is now being passed on to you—the people and churches. We are keenly aware of the magnitude of this undertaking, but we are also aware of the fact that God delights to do great things for His people. It is our firm conviction that we can raise this sum of money and provide this need if we will ask in faith believing.

Will you join with us in prayer? Will you enlist others to pray with us? This is God's business and we believe that prayer is the answer to our success. Determine now to share in the Free Will Baptist future and may God bless you as you decide what he would have you to do.

Literature Time Again

Very soon Free Will Baptist churches will be ordering their Sunday school and League literature for the fourth quarter. We would like to remind you again that you can now get a complete line of both Sunday school and League literature from our Sunday school and League departments, 3801 Richland Avenue, Nashville 5, Tennessee. This is the official literature of the National Association and comes to you with its endorsement.

If you would like an order blank or sample copies of the literature, write the address mentioned above. Should you have special needs in your Sunday school or League feel free to mention them in your letter. We are anxious to serve you in any way possible.

special report

EXECUTIVE COMMITTEE TO GENERAL BOARD

BECAUSE OF THE very important nature of the particular problems with which we have had to deal during the past year in the church government controversy, we felt it best to make a detailed report to you of our activities in this area.

When the National Association convened in Norfolk in July, 1961, it was brought to the attention of the assembly that a segment of the members of the North Carolina State Convention of Free Will Baptists was advocating a "connectional" form of church government contrary to our established and traditional practice of congregational church government. At that session, the National Association expressed its position firmly and clearly—reaffirming belief in congregational church government, removing from office those who had given legal testimony that they believed in the "connectional" form of church government, and requesting the North Carolina State Convention to repudiate this form of government and reaffirm belief in the congregational form of church government.

During the past year, we, your Executive Committee, have attempted to follow the spirit and position of the action of the National Association a year ago. When the North Carolina State Convention met in September, 1961, our Executive Secretary attended the sessions and was thus able to give us a report of the North Carolina Convention's actions when we met for our annual fall meeting in October, 1961.

At that meeting we were informed that the North Carolina Convention had taken its stand on the side of those who were advocating "connectional" government, and had made it clear it would not respond to the request of the National Association. As a result of that action, we issued a statement which was made public in the November issue of *Contact*. The purposes of the statement were: (1) to make it known that we did not regard the action of the Convention as reflective of the entire constituency of Free Will Baptists within the State; (2) to indicate that we were not going to be rushed into the hasty action of withdrawing fellowship from North Carolina or of even attempting to tell the North Carolina Convention where it stood—it was our position that the North Carolina Convention should be the one to tell the National Association

where it stood; (3) primarily, to exhort the people of North Carolina to reconsider and take the action requested by the National Association; and (4) specifically, to offer to meet with the leadership of the North Carolina Convention if they were interested in offering any specific proposals aimed at achieving a solution to the problems which would bring about such a reconsideration.

We are indeed regretful that our offer was not acknowledged. No parties from the North Carolina Convention have ever offered any constructive proposals toward a solution of the problem nor requested us to meet with them in the discussion of such proposals. The General Board will recall that a general invitation was sent out by the North Carolina leaders to all General Board members to attend one of their sessions, but even in this there was no recognition of the Executive Committee's offer nor were there presented any proposals that could be discussed at a conference table. The only proposal for solution that has come from the leadership of the North Carolina Convention is for the National Association to rescind all its actions in the matter and surrender entirely to the will of the North Carolina Convention.

At our meeting in October, 1961, when that statement was issued, we were also faced with two particular problems relating to the crisis: The Free Will Baptist Press Board had failed to uphold its contracts with the Sunday School and League Boards. We heard the complaints of these Boards and of the Press Board, although the Press Board failed to respond to our invitation to represent personally at this meeting. As a result, we issued a published statement affirming our support of the plans of the Sunday School and League Boards to launch these programs, and the results of these programs are being presented to you in the reports of those Boards at this association.

It was also decided at that October meeting that we would attempt to inform the North Carolina courts concerning the position of the National Association of Free Will Baptists on church government. Since the majority of a local church within the state was being sued for the church property by a Conference in the state, jointly with the church minority, we felt the courts would want to know the position of the

National Association; and we therefore attempted to file with the courts a "friend of the court" brief informing the court concerning the teaching of our Treatise on church government. This attempt, however, was unsuccessful.

On March 29, 1962, in special called session, the North Carolina State Convention voted to withdraw from the fellowship of the National Association and to set up a new denominational program. In response to that action, we again met in Nashville in April, 1962, and issued a statement which was made public in the May issue of *Contact*. The purposes of this statement were: (1) to express our sincere regrets over the action; (2) to indicate that we recognized the right of the Convention to withdraw and that we would not attempt to force its continued affiliation, recognizing that a basic disagreement over the form of church government exists; (3) to reassure all North Carolina Free Will Baptists who wished to remain in the National Association of our continued desire to remain at one with them. Recognizing the peculiar problem which existed from that time because of the fact that several of the National Association officers belonged to churches in North Carolina, we also issued a statement that all such officers would continue to serve, if they desired, until this Association.

In conclusion, it has been and will continue to be our aim to have as little to say in this controversy as possible in order to maintain the uncompromising stand of our National Association and keep our people informed. It should be made clear that the severance of fellowship between the North Carolina Convention and the National Association was by the deliberate action of the North Carolina Convention, but we would like to reiterate the fact that we continue to be open to receive constructive suggestions from the North Carolina Convention aimed at bringing back harmony. In the meanwhile, we are happy to report to you that a new State Association has been formed within the State, representing approximately half the state's Free Will Baptist constituency, and desiring to maintain the fellowship of the National Association and its congregational form of church government.

God's Word

Our Rule of Faith and Practice

by Billy A. Melvin

"... THY WORD IS TRUTH"—JOHN 17:17

THE CAPTAIN OF a coastwise vessel hired a new sailor who had boasted of his long experience at sea. Trusting him, the captain one night placed him in charge of the pilot wheel. "Do you see that star straight ahead? That is the North Star. You are to keep the ship going directly toward it. Understand? If anything goes wrong, call me immediately." "Aye, aye sir; that I will," was the response.

The new "pilot" committed two unpardonable errors. He drank some whiskey and then fell asleep. When he awoke he looked frantically for his guiding star. He discovered it at his starboard aft, about 130 degrees off the proper course of the ship. In great excitement, he rushed to the captain. "Captain, wake up! Give me a new star to steer by; we've gone past the first one." The captain hurried past the half-drunk sailor and turned the ship in time to avoid crashing on the rocks.

Polaris or the North Star is the bright

star of the second magnitude situated closest to the north celestial pole. For the past 5000 years, astronomers and sailors have called it the North Star or the Pole Star. For those in the northern hemisphere it is the most fixed star. Polaris has been used by navigators during all recorded history for true north. Not until the year 7500, according to astronomers, will another star replace Polaris as the pole star.

A tremendous truth indeed, but not equal to that which the Bible claims for itself. The Bible claims to be more substantial as a guide than Polaris! The Psalmist said, "For ever, O Lord, thy word is firmly fixed in the heavens." (Ps. 119:89). Jesus said, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:18).

But like the undependable sailor, some skeptics imagine that they have progressed far beyond the Scriptures. They say the

Bible is outmoded; that it is far behind our modern scientific age; that it was for a past era; that it contains too many errors to be trustworthy; and that it is incapable of guiding our present complex civilization. Worldly sophisticates have depreciated the Bible and ascribed much of it to the uninformed opinions of simple men and as a result, we are reaping the sins, lusts, and passions of a generation that has no infallible rule and guide for daily living.

This failure to rely upon God's Word has brought into being many false and disastrous concepts. For example, in a recent editorial on Adolf Eichmann, the writer spoke of Nazism as "a think so incredibly wicked that it would not have been believable of modern man, if it had not actually occurred." This betrays the view held by some that "modern man" has somehow climbed beyond the barbarism of primitive man and is therefore immune to ancient perversions. The fact that it "actually happened" in our time, however, confirms the Bible's view that man is a precarious being at every level of existence, and that sin is not a matter of levels of civilization or grades of culture. It is inherent in the human heart. The way out is not education, enlightenment, moral conditioning. What man needs is a Saviour. And this is what the Bible presents!

What we need to experience today is a return to the Word of God. We must recognize its relevance for our day and declare its truth wherever we are. If we are to have peace instead of war, righteousness instead of sinfulness, truth instead of falsehood, we must bow to the authority of the Scriptures. The caotic conditions of our world indicate clearly the need of an infallible guide.

However, at this present hour, there is no universal agreement as to what is to be our authority in religion. There are at least three different points of view—the Church, human reason, and the Scriptures. Let us look at these briefly in order.

First, there are those who insist that the Church is to be our authority in religion. The Roman Catholic principle of authority is the Church. Roman Catholicism maintains that it is the only church and hence her voice alone is valid. Those who hold this view as to the seat of authority do not deny the authority of the Bible in so many words. What they do say—by implication if not in words—that the Bible is interpreted authoritatively by the "living Church."

The idea is that when a man becomes a minister or member of a church it is his duty to support the program of that church. He may think it is contrary to the Bible; but never mind, it is not his business in this particular matter to think; he must submit his judgment to the judgment councils of the church; he must let them interpret the Bible for him and must make the message that he supports conform to their shifting votes.

It is interesting to note that when Dr. Eugene Carson Blake suggested in 1960 that immediate steps be taken toward the merger of four major American denominations, he said that in order to accomplish this the Word of God must no longer be accepted as the sole authority of the church. About the same time, Bishop James A. Pike of the Episcopal Church, writing in the *Christian Century*, December 21, 1960, said, "The church is not under the judgment of the Bible finally because the Bible is the work of members of the church and didn't get gathered except as members of the church finally gathered it. The Bible came along as sort of a Readers Digest anthology."

Bishop Leslie Newbigin, one of the outstanding spokesmen for the ecumenical movement, states in his book, *The Household of God*, that the authority of the church is found in the continuity of the church so that the authority is transmitted from one generation to another. The booklet published by the World Council of Churches and distributed by the hundreds of thousands prior to the New Delhi Conference is filled with Scripture quotations, but when it discusses the question of authority it avoids the acceptance of the biblical position. It states, "Where is the source of authority in the church? The Bible? Tradition? Bishop or synod? Inner light? There are differing attitudes toward the Bible."

Then there are those who insist that human reason is to be our final authority in religion. One theologian writes, "The only possible ultimate grounds for believing Scripture to be the Word of God is that there is that in the truth delivered which convinces me that God is its author. In the last resort you must depend solely on your conviction that here God speaks to you."

A former president of Princeton University, Dr. Francis L. Patton writes, "There is a growing disposition to make human reason the standard of truth. The infallibility of private opinion is, with many, a far more palatable doctrine than the infallibility of the Bible."

Professor J. B. Pratt of Williams College writes, "The Bible has lost all hold on the leaders of thought and certainly is destined before many years to become one of the curiosities of the past. The inspiration of those who spoke a 'thus saith the Lord' is of only a little higher type than that of the whirling dervishes and heathen medicine men."

No wonder that many of our laymen and pastors are disturbed by the loss of an authoritative Bible. Dr. Georgia Harkness perhaps had this in mind when she wrote, "For hosts of people faith in a personal God, the divinity of Christ, the presence of the Holy Spirit, the existence and the immortality of the human soul, and other basic Christian convictions seems to rest

on such tenuous and unscientific grounds that one may simply believe or not as he chooses, and give his neighbor the same right. The outcome of such tolerance and tentativeness is that nothing in the field of Christian faith is then believed or taught with a sense of conviction."

The third point of view is that the Bible and the Bible alone is to be our authority. This is our position as Free Will Baptists. We accept the Bible—God's inspired Word—as God's complete and final revelation of Himself to man and our sole authority in matters of faith and practice. The Bible is our authority because of what it is—the Word of God.

Free Will Baptists have always accepted the Bible as final authority in matters of faith and practice. As early as 1829, on the occasion of the Third General Conference, the following statement was adopted. It expresses clearly the desire our forefathers had to make our position unmistakably plain.

"The Holy Scriptures are the primary rule of faith and practice, for the church of Christ; and being given by inspiration, are fully competent thoroughly to furnish the man of God, unto every good word and work; consequently any other, as such, would be detrimental to the principles of Christianity; and that it is the duty of every member of the Free Will Baptist community, in every station and condition, to guard with the utmost vigilance and care against any innovation upon the sacred principle—that the ancient land-mark, so judiciously set up by the fathers, be not removed."

Our *Treatise* states concerning the Scriptures, "These are Old and New Testaments; they were written by holy men inspired by the Holy Spirit, and are God's revealed word to man. They are a sufficient and infallible rule and guide to salvation and all Christian worship and service."

The fact that we have stood firm on the authority of God's Word has been no small blessing to our denomination. What contribution we have been able to make in the salvation of souls and the spiritual advancement of the world has been possible, no doubt, to this fact. I am equally convinced that if we do anything for God in the future, we must not be moved from our commitment to His authoritative Word. Let us pray and work that Free Will Baptists will always be fully committed to the Word of God.

But in this matter of authority there is something which I believe needs to be given careful consideration, for I have observed that it is all too easy to accept the authority of God's Word in the head and not in the heart and will. Too many of us have concluded, I fear, that if we have the word for a thing, we have the thing itself. If it is in the Bible, it is in us. If we have the doctrine, we have the experience. If something was true of Paul, it is true of

us because we accept Paul's epistles as divinely inspired. Too many of us Free Will Baptists have divorced doctrine from life, theology from experience, evangel from ethic. In our commendable fidelity to the text we have not sufficiently stressed practice! At this point, let me be more specific and discuss four areas of biblical practice while have been of special concern to me in recent months.

The Bible teachers us that the primary objective of the church is to evangelize. This is our mission in the world. Of this there can be no doubt. Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. (Matt. 28:18-20). Again Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16). And prior to His ascension back to the Father, Jesus said to the disciples, "But 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." (Acts 1:8).

If we accept the authority of the Scriptures, and if we are going to live under that authority, we must fulfill the responsibility which is ours to evangelize. Oh, I recognize that we have many churches that are doing a very credible job in reaching people for Christ in the community, as well as carrying a burden for the missionary endeavor of the denomination. But what about the total picture? What about our record as a denomination?

Many of our people and many of our churches live in a very small circle, cut off from the great masses of people that need our witness. Perhaps in our efforts to cut ourselves off from the sins of the world, we have cut ourselves off from the people of the world. I am not suggesting that we should go out and live like the world, but I am suggesting that we need to move out of our little circles and get into the arena of life where our testimony will count.

God's Word does not teach us that we are to erect a church building, organize our program, announce our services and then relax and enjoy ourselves. I fear that all too often we have done this to the neglect of New Testament evangelism. I know the tendency of most congregations to settle back and take things easy. I remember once, when in the pastorate, that I became quite burdened about the spirit of lethargy that prevailed. No one was being saved, and worse still, no one seemed to care. During that period of time, I prepared

(Continued on Page 9)

RESOLUTIONS

WHEREAS the recent ruling of the Supreme Court against the use of the so-called "Regent's Prayer" in the schools of New York has created a climate of confusion and misunderstanding regarding the practice of any prayers in public schools as well as the practice of other non-sectarian religious exercises, including Bible reading, baccalaureate services, the pledge of allegiance using the words "under God" and others, and

Whereas we believe that such exercises are a part of the great and vital school traditions of this country and should be maintained as moral practices that contribute to the strength and character of the community and nation, and

Whereas we believe as long as these practices are kept non-sectarian and voluntary they do not constitute the "establishment of religion" and thus are not in violation of the first amendment to the constitution, and

Whereas we believe that the surest way to preserve these rights for the majority of the people of this country is to amend the constitution so as to permit their continued practice as a part of our heritage, therefore

Be it resolved that the National Association of Free Will Baptists give its fullest support to adoption of such an amendment or whatever steps necessary to insure the continuation of such non-sectarian religious

devotions including prayer and Bible reading both in our schools and in other areas of public life.

WHEREAS the National Association of Free Will Baptists recognizes that that there are numerous Free Will Baptists in North Carolina who are unaffiliated with the National Association, but who are in sympathy with the world-wide ministry of the National Association, therefore

Be it resolved that this National Association seek a cordial Christian relationship with these brethren in the sincere desire that they will see fit to affiliate with the National Association of Free Will Baptists.

— CLIP FOR HANDY REFERENCE —

Personnel of the National Association of Free Will Baptists

Officers

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Assistant Moderator—William Hill, Hazel Park, Michigan
Clerk—Robert Picirilli, Nashville, Tennessee
Assistant Clerk—Carlton Lambert, Eldridge, Alabama
Executive Secretary—Billy A. Melvin, Nashville, Tennessee

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W. Stanley Mooneyham, William Hill, Robert Picirilli, Othel T. Dixon, Willard Day, I. L. Stanley, E. B. Ledlow

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Texas—H. Ray Berry
Virginia—J. B. Chism
West Virginia—Carl Vallance

Foreign Mission Board

Joseph G. Ange, Mich.	1963
Eugene Waddell, N. C.	1964
Mark M. Lewis, Mich.	1965
Rolla Smith, Tenn.	1966
Lonnie DeVault, Okla.	1967

Sunday School Board

Charles A. Thigpen, Tenn.	1963
John West, Okla.	1964
Dale Burden, Fla.	1965
Ralph Staten, Va.	1966
Herman Hersey, N. C.	1967

Superannuation Board

J. O. Fort, Fla.	1963
Thomas Hamilton, Ga.	1964
E. M. Kennedy, Okla.	1965
N. P. Gates, Mich.	1966
G. E. Ratliff,	1967

Home Mission Board

Rashie Kennedy, N. C.	1963
Gordon Sebastian, N. C.	1964
Wade Jernigan, Okla.	1965
Harvey H. Hill, Mo.	1966
Bob Shockey, Ky.	1967

League Board

Charles Hollingshead, Ala.	1963
Henry Melvin, Tenn.	1964
Russell Spurgeon, Mo.	1965
Harold Critcher, Tenn.	1966
Gerald Chester, N. Mexico	1967

Headquarters Trustees

J. Russell Lee, Tenn.	1963
H. D. Bailey, Tenn.	1964
J. B. Reding, Tenn.	1965
John L. Welch, Tenn.	1966
G. W. Hunt, Tenn.	1967

College Trustees

Luther Gibson, Miss.; J. R. Davidson, Ga.; M. E. Howard, Va.	1964
Carrol Alexander, S. C.; William Mishler, Ark.; Delmer Priest, Calif.	1966
Randy Cox, N. C.; Harold Harrison, Fla.; Paul Inbody, Okla.	1968

An Unprecedented Challenge

\$100,000.00 In Two Weeks

OCTOBER 14-28, 1962

REMEMBER THE "TWO BIG WEEKS" IN OCTOBER

- **TELL** *others about this opportunity to share in the Free Will Baptist future. Encourage them to have a part.*
- **PRAY** *for the provision of this need and the extension of our ministry around the world.*
- **GIVE** *to make possible this much needed building which will house the various departments of our work.*

TOGETHER WE WILL

SHARE

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

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

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

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

AUGUST, 1962

During the recent session of the National Association announcement was made of an effort to raise \$100,000.00 in two weeks. Because of the very rapid development of our denominational ministries it was felt that a bold move was needed to meet the challenge of a new Headquarters Building.

Never in the history of Free Will Baptists have we undertaken such a task, but because it is our desire to continue the expansion of our ministry to the glory of God and the salvation of souls, we are giving ourselves to this effort.

We are anxious that you join with us now in prayer that God will bring this need to the hearts of our people. Your place in this is strategic. Do not fail us!

— Clip and mail today —

Here Is A Share In The Free Will Baptist Future

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

\$_____ per month Name _____

\$_____ now, \$_____ Address _____

by _____
Date

\$_____ by _____
Date

\$_____ enclosed Church _____

(This may be pasted to a post card)

► Registration for the 26th session of the National Association was the highest in our history. There were 404 ministers, 200 delegates, 986 visitors, and 4 missionaries registered for a total of 1,594. At least 1,900 persons attended the opening service on Tuesday evening with approximately 2,200 present for the missionary service on Wednesday evening.

► Four associations and five churches which have no state body were received into the membership of the National Association. They were: North Eastern Association, Kansas State Association, First Mexican Association, North Carolina Association, and the Free Will Baptist churches in Fairbanks, Alaska; Buhl, Idaho; Denver, Colorado; Bettendorf, Iowa; and Vancouver, Washington.

► The body adopted reports of the Sunday School and League boards with special appreciation expressed to the Oklahoma State Association for contributing their literature program to the National Association and to Ray Turnage for his sacrificial service to the League department. All churches were urged to purchase their literature from the Sunday School and League departments of the National Association.

► A new retirement plan for ministers, missionaries, and other Christian workers, as presented by the Superannuation board, was adopted.

► A revision of the Constitution and By-laws which had been under study for about two years was adopted. While most of the revision was a matter of rearrangement and condensing, some changes were noted. Important among these were: the added provision to allow bodies from Canada and Mexico to represent, the change of General Board members' terms from "east" and "west" to an alphabetical division, the added requirement that members adopt the National Association *Treatise*, an adjustment in representation fees, and a clarification about discipline.

► The National Association adopted a recommendation from the General Board that "we express our appreciation for the way the Executive Committee has labored so faithfully to resolve the situation in North Carolina and that we express our confidence in them for the manner in which they have handled it."

► The General Board was instructed by the association to give study to the establishment of a Historical Commission.

► Approval was granted to the General Board to prepare through its Executive Committee, with the help of proper professional counsel, a new hymnal for Free Will Baptists to be published by 1965.

► The association, noting that this session marked the beginning of our second quarter-century of service, voted to reaffirm our belief in, and loyalty to, the twenty-two chapters in the doctrinal section of our *Treatise of the Faith and Practices of the National Association of Free Will Baptists*.

► Attendance at the WNAC was outstanding.



Retiring moderator, Ralph Staten, (left) extends congratulations and prayerful support to W. Stanley Mooneyham, newly elected moderator of the National Association.

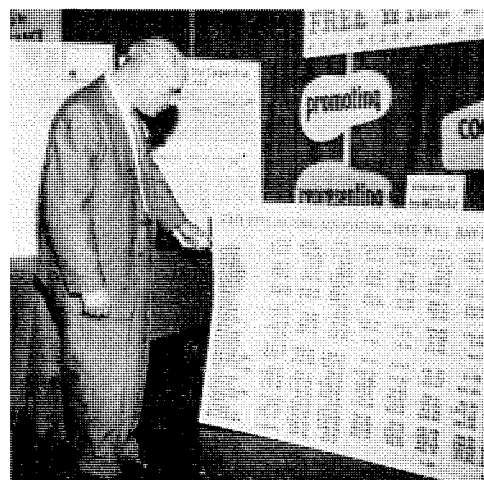


Times of fellowship in the exhibit area were enjoyed by all. All of the displays were attractive and informative. Missionary curios were of special interest.

CONVENTION NEWS AND



Greeting old friends and enjoying times of fellowship is a part of any National Association session. This group of pastors were caught in the act in the lobby of the Hermitage Hotel.



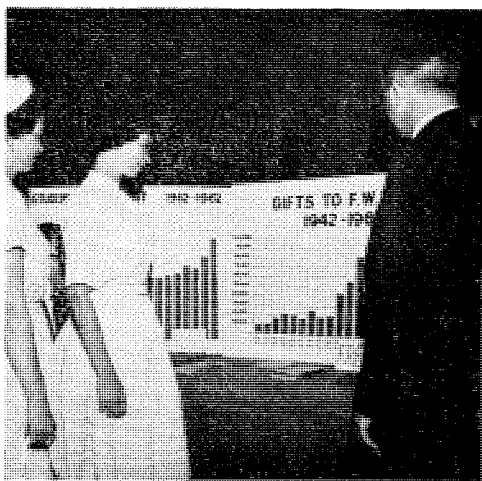
Total giving by the various states to all departments of national work was given on this chart. Of interest to many was the per capita giving of each state. How did Florida do Brother Hicks?

ing. On Tuesday afternoon a memorial service, under the direction of Mrs. J. P. Barrow, was held for Mrs. Alice Lupton, the first WNAC president and Mrs. Leah Waddell, former youth chairman. Declamation winners were: (YPA) Bonnie Belcher, Michigan, first place; Larry Wall, North Carolina, second place; (GTA) Beth Smith, Tennessee, first place; Lynn Poole, Virginia, second place.

► A National Association budget of \$882,947.97 was adopted for the year 1963. This represents an increase of \$261,026.97. Co-operative Plan allocations were approved as

follows: foreign missions, 29%, Free Will Baptist Bible College 21%, executive department 20%, home missions 16%, League board 10%, superannuation 3%, and stewardship commission 1%.

► An important resolution adopted by the body stated that the recent ruling of the Supreme Court outlawing prescribed prayer in New York public schools had created "a climate of confusion and misunderstanding" regarding public school prayer. In another resolution, the association voted to "seek" a cordial Christian relationship with North Carolina Free Will Baptists not affiliated



Representative Paul Ketterman of Free Will Baptist Bible College points out some of the charts on display which vividly portrayed the progress of the Bible College.

PICTURES



Elected to serve on the Executive Committee were: (back row, l. to r.) E. B. Ledlow, Alabama; Othel T. Dixon, Missouri; W. S. Mooneyham, Illinois; Willard Day, Arkansas; (front) William Hill, Michigan; Robert Picirilli, Tennessee; I. L. Stanley, Tennessee.

with the association but in sympathy with its ministry.

► Officers elected to serve were as follows: Rev. W. Stanley Mooneyham, Moderator; Rev. William Hill, Assistant Moderator; Rev. Robert Picirilli, Clerk, Rev. Carlton Lambert, Assistant Clerk; and Rev. Billy A. Melvin, Executive Secretary.

► Convention site for 1963 is Detroit, Michigan. The 1964 site is to be selected at that time. Beginning in 1964, the association will assume all expenses for the convention unless a suitable invitation is extended from a state.

GOD'S WORD

(Continued From Page 5)

a sermon about the obligation of God's people to evangelize. Apparently I preached with a little more zeal than usual because at the conclusion of the service many within the congregation were quite anxious to assure me that there was no cause for alarm. I heard such remarks as, "Don't get excited preacher, we're doing alright." "Now pastor, things are fine. Our offerings have been the best in weeks!" "After all, pastor, the people know where our church is located. They pass on their way to work every morning, and if some should drop in, you know that we would make them welcome."

These remarks, and others, were made to set me at ease again, but I went home more disturbed than ever. Disturbed because my church was not disturbed about the task of evangelizing.

And where are those Free Will Baptist Churches with concern enough, love enough, and faith enough, to sponsor and build another Free Will Baptist Church. If the fruit of a Christian is another Christian, then doesn't it follow that the fruit of a church is another church. In this past year, I have not heard of a single Free Will Baptist Church that has been responsible for starting another Church. This does not mean that it has not happened at all, but apparently the churches which have this burden are few and far between.

And what of the larger task of evangelism, as we think of those millions upon millions around the world without Christ. At the present time, we have 42 missionaries working under the direction of our foreign mission board. Do you realize that this means we have only one missionary for every 60 churches or, to put it another way, one missionary to every 5,000 members.

I do not intend to imply by this that our missionary activity has not been increasing. It has. In the last five years, we have been able, under God, to more than double our missionary personnel overseas as well as our missionary receipts. What I am saying is this. We have a lot of ground to cover in order to bring our evangelistic efforts in line with our potential as Free Will Baptists.

We all need to be reminded of God's Word in Ezekial 33:8-9. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he does not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul."

A second biblical teaching which we need to examine in the light of the authority of God's Word is the truth that God's work is to be done in the power and might of the Holy Spirit. "Not by might, nor by

power, but by my Spirit, saith the Lord of host." (Zechariah 4:6).

In Acts, chapter one and verse eight, we learn that "in the power of the Holy Spirit" the disciples were to go forth and be witnesses. The entire *Acts of the Apostles*, which could well be called the *Acts of the Holy Spirit*, is a historical record of how Christians in the early church moved out in the power of God's Spirit to win a world for Christ.

The impact which the Apostle Paul made for Jesus Christ, in the many cities and countries which he visited during his three missionary journeys, was not made in the strength of the flesh. Paul's ministry was one characterized by the presence, power, and working of the Holy Spirit. He testified to this in writing to the church at Corinth. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." (I Cor. 2:4-5).

Is it possible that Free Will Baptists have become self-sufficient? Have we fallen prey to the attitude of secularism. I recognize that in the light of recent scientific advances, man has concluded more and more that God is no longer needed. Who would have dreamed ten or fifteen years ago that at this time man would have successfully orbited the earth and that plans would be well under way to put a man on the moon. Such technological and scientific advances are almost too much for the average individual to comprehend. Unfortunately, as a result of this progress and advancement, there is the tendency to conclude man can do anything. It is true that man has accomplished a lot and man will, no doubt, continue to make new and thrilling discoveries, but still we must recognize that man cannot do everything. At best, man is a limited creature, and his greatest achievements are puny and insignificant in the light of the great acts of God.

But man concludes he no longer needs God, and this attitude creeps into the church. Now, it isn't that we are going to go around and tell everyone that we no longer need God or that our pastors will stand in their pulpits and publicly preach to their congregations that a new day has come and God is no longer needed. (Though in all fairness some perhaps should put up a sign, "God no longer needed here.") It is far more subtle than that! What we do in essence is to proceed without God. We organize, appoint committees, plan our work, make out our budgets, and hold our services, apart from the direction of the Holy Spirit and then we wonder why we are not seeing greater results. Like Samson, when "he wist not that the Lord was departed from him," we keep going through the motions, but God is not present in power.

(Continued on Page 14)

WHAT'S YOUR PROBLEM?

by Louis H. Moulton



Recently I heard a preacher say that the natural man is very much like the beast of the field. What did he mean?

Is it true that in time gone by man was strictly a vegetarian and ate no meat at all?

Jesus told Nicodemus that he must be born again in the third chapter of John. I can't find where Nicodemus was ever born again. Was he?

I have seen many people die. I have heard that for the Christian death is simply a door through which one passes into the presence of the Lord. Yet, I have seen Christians suffer in death. Is there really a difference in the death of a sinner and saint?

Why did God according to Genesis 4:4 have respect for Abel's offering and reject and refuse Cain's offering?

Your questions for use in this column are invited. All questions not answered in the column will be answered personally. Send your questions to Rev. Louis H. Moulton, 8 Richmond Drive, Savannah, Georgia.

The natural man (unregenerated and without Christ) has no thought of God, no thought of eternity, and usually ignores God as though He did not exist. He seldom, if ever, reads his Bible and never prays unless he gets in a jam. This man goes through life enjoying God's blessings without ever thanking God for them all. The natural man, though more intelligent, more clever, more sophisticated; lives like an animal with one desire—to fill his belly and get all he can.

It is true. In Genesis 1:29, "And God said, Behold I have given you (man) every herb bearing seed which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." It was not until after the flood of Noah's day that God added meat to man's diet. In Genesis 9:3, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

Indications are that he was born again even though we are not told so directly. In John 19:39-40, Nicodemus came with Joseph of Arimathea and took away the body of Jesus for burial after his crucifixion. There seems to be a change in this man who came to Jesus by night. Now he comes boldly bringing myrrh and aloes for his burial. I'd say there had been an experience with God's Son.

Christians suffer in their bodies the same as sinners since we are all subject to the same physical ailments. However, when it comes time to die there is a world of difference. The true believer may fear the experience of dying and the suffering and agony which precedes death, but death itself is not feared by the believer. The sting of death is sin (1 Cor. 15:55) and the believer's sins are under the blood. So for the believer, death is emancipation from this tenement of clay to pass into the presence of the Lord (II Cor. 5:8).

God had given an absolute rule of acceptable sacrifice in Genesis 3:21 when "... the Lord God made coats of skins, and clothed them." Cain brought an offering of the fruit of the ground which came about through his own efforts. Abel brought a firstling of his flock and set an example backed by Scripture. Without the shedding of blood is no remission (Hebrews 9:22). Our own efforts cannot avail and the only approach to God is through the blood—the blood of His only begotten Son.

Cooperative Receipts Down Slightly in June

Cooperative receipts for June were not as good as previous months. Some of this was due to the necessity of closing out our books early in order to prepare for the National Association. We are hopeful of showing a strong comeback in the month of July.

Since churches will shortly be adopting their budgets for next year, we would encourage you to consider the Cooperative Plan of Support. Further information may be secured by writing Cooperative Plan, 3801 Richland Avenue, Nashville 5, Tennessee.

JUNE COOPERATIVE RECEIPTS Undesignated

ALABAMA			
Hickory Grove Church,			
Abbeville	\$	13.25	
Good Water Church,			
Slocumb		5.00	
State association		18.62	36.87
FLORIDA			
N. E. Mission Meeting,			
Jacksonville		5.00	
State association		235.07	240.07
GEORGIA			
State association			164.69
ILLINOIS			
State association			276.83
KANSAS			
First association			164.79
KENTUCKY			
Second Church,			
Ashland			35.00
NEW MEXICO			
First Church, Hobbs		35.86	
First association		38.64	74.50
NORTH CAROLINA			
Fellowship Church,			
New Bern			81.96
OHIO			
First Church,			
Springfield			44.51
OKLAHOMA			
State association			851.73
TENNESSEE			
Horton Heights Church,			
Nashville		75.11	
Olivet Church,			
Clarksville		215.00	
Woodale Church,			
Knoxville		33.68	323.79
TEXAS			
State association			318.36
VIRGINIA			
Bethany Church,			
Norfolk		83.77	
Fairmount Park Church,			
Norfolk		433.80	517.57
			<u>\$3,130.67</u>

DESIGNATED FUNDS

Florida	693.00	
Oklahoma	38.30	
Tennessee	35.00	
Texas	5.00	771.30
		<u>\$3,901.97</u>

DISBURSEMENTS

Foreign Missions	\$1,295.13	
Executive Department ..	776.31	
Bible College	640.13	
Home Missions	710.13	
Sunday School	157.53	
League	190.69	
Superannuation	94.52	
Stewardship Commission ..	31.53	\$3,895.97



Know Your Bible Series

STUDY IN HEBREWS

Charles A. Thigpen

ONE OF THE MOST interesting and powerful statements concerning the book of Hebrews is found in the Foreword to Charles R. Erdman's book, *The Epistle to the Hebrews*: "Does Christianity claim to be the perfect and therefore the final form of religious belief? If so, on what grounds does it base so extraordinary a claim, and what consequent obligation rests upon its adherents to appreciate its full significance and to share its riches with the followers of other faiths? Such are the questions raised and answered by the following fascinating letter, which consequently constitutes one of the most important documents in the literature of the world."

There are some uncertainties one must admit in studying the book of Hebrews. We cannot speak with finality concerning the author, the church addressed or the date of composition. Certainly everyone would speak with definiteness concerning its inspiration and proper place in the Canon of New Testament books. Probably more people ascribe this epistle to Paul than to any other single person. This writer agrees with Origen, who in the third century, said, "Who it was who wrote the Epistle, God alone knows certainly." There seems to have been a real effort on the part of the author to keep his identity obscure. Almost twenty centuries testify to his outstanding success.

As to the church addressed, the best and most likely prospect seems to be the church in Jerusalem. Dr. C. H. Benson points out that, "The organization had long existed (5:12; 13:7), and had suffered imprisonment and loss of goods (10:32-34). But as yet they had not endured bloody persecution (12:4), although there was a crisis impending (10:25; 12:27; 13:13, 14), which anticipated the terrible days of the destruction of Jerusalem under Titus. Moreover, at Jerusalem a powerful pressure was constantly exerted on the Christian Jews by their unbelieving kindred to draw them back into the bosom of Judasim (Acts 21:20, 21), and this epistle was written largely to prevent such disaster."

The date of writing must be determined

altogether from internal evidence. It seems clear that the Temple was still standing. Notice the continued use of the present tense in this connection (8:4, 13; 9:4, 5, 9; 10:1, 8, 11). Please consider also the nearness of persecution (10:32-36; 12:4). And finally, the liberation and ministry of Timothy (13:23), all seem to point to an early date of composition, possibly 67 to 69 A.D.

The main purpose of the author is to prevent the Hebrew believers from leaving Christ and going back into Judaism. The chief method is that of setting forth the glory and greatness of the person and work of the Lord Jesus Christ. In this epistle there is constantly brought forth the contrast between the old and the new. Dr. Charles R. Erdman states, "The tabernacle and its service, on which the writer dwells with reverence and affection, did indicate the divine presence, the possibility of pardon, the provision for access and fellowship with God . . . To the writer of the Hebrews the ancient ritual belonged to this visible world, which is a world of shadows. . . . Yet these symbols were also types. To the ancient Hebrews they were pictures of spiritual realities; to the Christian they are prophecies which have been fulfilled in Christ. . . . The purpose is not to undervalue the old but to show how all the symbols and types of ancient Judaism are fulfilled in Christ."

In the book, *Explore the Book, Volume Six*, Dr. J. Sidlow Baxter divides the epistle into three parts, 1. Jesus, the new and "better" deliverer (1-7), 2. Calvary, the new and "better" covenant (8-9:18), and 3. Faith, the true and "better" principle (10:19-13). If you will study carefully, you will find in the first part, Christ is spoken of as better than angels, Moses, Joshua and Aaron. The second part continues by point-

ing out the better covenant, promises, sanctuary and sacrifice. The final division states better substance in Heaven, better country, resurrection and through faith the believer inherits God's better thing.

Probably the most simple outline that could be given for this book is the following: 1. The pre-eminence of Christ; 2. The possibilities of faith; and 3. The peril of apostasy.

The following will serve as a longer, more detailed outline of Hebrews to help you in study:

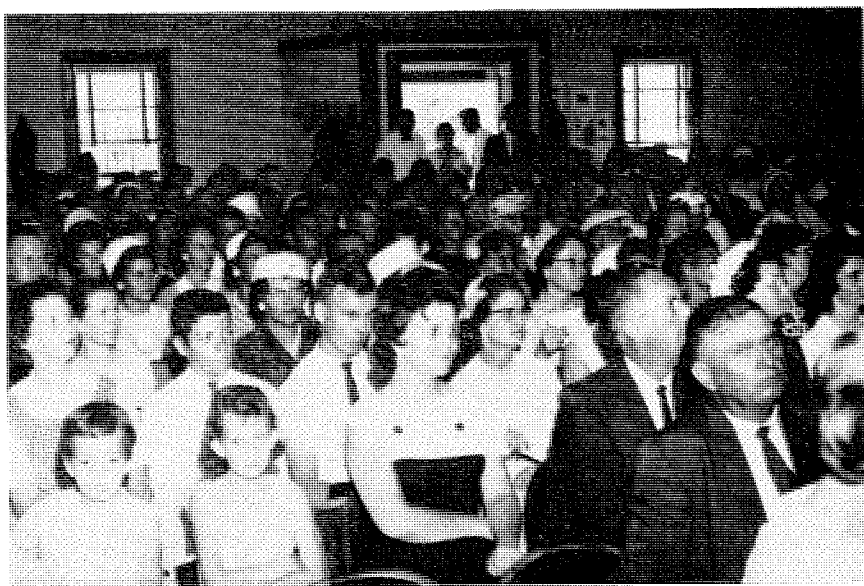
I. Introduction, 1:1-4; II. The Superiority of Christ to Angels, 1:5-2:18; III. The Superiority of Christ to Moses and Joshua, 3:1-4:16; IV. The Nature and Ministry of Christ's High-Priesthood, 5:1-10:18; V. Application, 10:19-12:29; VI. Conclusion, 13:1-25.

One of the interesting points of this book is the specific teaching concerning apostasy. Please study carefully Hebrews 6:4-6 and 10:26-29. These definitely teach that it is possible for a true believer to commit the sin of apostasy and be lost forever. Leroy Forlines, Professor of Systematic Theology at Free Will Baptist Bible College has written a booklet, *The Doctrine of Perseverance*, which I heartily endorse. Both of these passages from Hebrews are treated in an exegetical manner and I believe the booklet will be a source of real light on this subject.

The author of Hebrews points out the danger of slipping away and eventually falling away and so, over and over again he uses the hortatory expression, "Let us." We shall list below the most obvious examples of this:

1. Let us fear 4:1
2. Let us give diligence 4:11
3. Let us hold fast our profession 4:14
4. Let us draw near 4:16
5. Let us go on unto perfection 6:1
6. Let us draw near 10:22
7. Let us hold fast the profession 10:23
8. Let us consider one another 10:24
9. Let us lay aside every weight 12:1
10. Let us run with patience 12:1

(continued on page 16)



This is a portion of the crowd that gathered at the First Free Will Baptist Church in Raleigh, North Carolina, for the organizational meeting of a state association. Overflow space was all filled and many sat in classrooms where loudspeakers had been set up.

GLANCING AROUND THE STATES

Association Organized In North Carolina

RALEIGH, N. C.—The North Carolina Association of Original Free Will Baptists organized here the last week in June purposed itself to turn from strife to a positive program of propagating the gospel around the world.

The key note message delivered by Dr. L. C. Johnson, president of Free Will Baptist Bible College, Nashville, Tennessee, stated, "We are seeking a fellowship of brethren with a oneness of spirit which will eliminate friction from within and will provide a united effort for reaching our generation with the gospel message."

The association, meeting in an organizational session in the First Free Will Baptist Church of Raleigh registered 677 ministers, delegates, and visitors representing 8 conferences and associations from across the state. Churches officially representing accounted for more than 20,300 of the estimated 45,000 Free Will Baptists in North Carolina.

Formation of the new association was necessitated by the withdrawal of the North Carolina State Convention from the National Association of Free Will Baptists during March and the desire of numerous churches within the state to maintain its identification with the National Association and its world-wide ministry.

The Rev. Wayne Smith, pastor of the First Free Will Baptist Church of Smithfield was elected moderator of the Association. He formerly held numerous positions in the North Carolina State Convention. The Rev. Milton Hollifield, pastor of the First

Free Will Baptist Church of Swannanoa, was elected assistant moderator. Other officers elected were the Rev. Carey Watkins, pastor of Prospect Free Will Baptist Church, Dunn, clerk; the Rev. Wingate Hansley of Smithfield, treasurer.

An Executive Board was elected as follows: the Rev. Cecil Campbell of new Bern; the Rev. Sherman Branch of Marion; and the Rev. Eugene Waddell of Garner.

A Board of Trustees was elected as follows: the Rev. W. L. Kell of Marion; the Rev. Billy Allen of Gastonia; and the Rev. T. E. Woody, 86 years old veteran minister

of Burnsville.

A Board of Missions was elected as follows: the Rev. Norman Perkins; the Rev. Gordan Sebastian of Hookerton; the Rev. Seldon Bullard of Morehead City; the Rev. Frank McQuay of Rockingham; and the Rashie Kennedy of Greenville.

An Orphanage Board was elected as follows: Mr. Charles Springle of Beaufort; the Rev. Ralph Willis of Kannapolis; the Rev. Harold Pitts of Canton; the Rev. Raymond Gaskins of Ayden; and the Rev. LaRue Davis of Greenville.

A Board of Superannuation was elected



The Reverend D. W. Alexander was elected moderator for the day. One of the oldest ministers in the state he commented, "This is the highlight of my experience."



Officers elected to serve the association were (l. to r.) Rev. Carey Watkins, clerk; Rev. Wayne Smith, moderator; and Rev. Milton Hollifield, assistant moderator.

as follows; the Rev. Conrad Williford of Durham; Mr. Owen Thomas of Smithfield; the Rev. Thurman Hall of La Grange; the Rev. Leroy Cuttler of Jackenville; and the Rev. Roy Duckett of Kannapolis.

The Rev. D. W. Alexander, one of the oldest Free Will Baptist ministers in the state and holder of all major offices of the North Carolina State Convention was elected moderator-of-the-day. While bringing an opening message, Mr. Alexander referred to the fact that he had held many "exalted" positions in the Free Will Baptist denomination, but added, "I think that this is the highlight of my experience." He referred to the organizational session as being "the most important meeting ever held among Free Will Baptists of North Carolina." The senior minister called on the association to pray diligently to know more about God and his will and that Christ might truly reign in individual hearts and in the association.

The association adopted the constitution and by-laws stating that "the purpose of this organization shall be the establishment and maintenance of a voluntary association of autonomous Original Free Will Baptist Church . . . (and) affiliation with the National Association of Original Free Will Baptist and cooperation in its world-wide ministry."

In his key note address, Doctor Johnson emphasized the fact that "we are not here to settle petty differences between contending brethren. Neither are we here with a spirit of vindictiveness, nor a gloating pride, nor a spirit of 'I told you so.' But, we are here to promote a cause in which we believe and which has been challenged."

He stated that the association was seeking a climate in which to work that will best promote the cause of Christ. "We are contending for an organizational framework which will guarantee the greatest possible thrust towards world evangelism."

A record breaking missionary offering of \$7,200 was received in the Monday night

rally. Mrs. Thomas Willey, Sr., veteran of 22 years of missionary activity in Cuba, spoke to the group. More than 50 young people responded to her appeal to dedicate themselves to the service of Christ.

Successful Revival

TOWNLEY, ALA. — Evangelist Eustace Riggs recently closed a successful revival meeting at the Townley Free Will Baptist Church, Townley, Alabama. Ten were baptized and added to the church during the Vacation Bible School and revival services. Rev. Jimmie Brown is the pastor.

Record Attendance

NEW BERN, N. C.—A record enrollment of 195 children was recorded during Vacation Bible School at Ruth's Chapel Free Will Baptist Church. During commencement exercises 185 certificates were awarded. Mrs. Lee Gurganus was director of the Bible school and Rev. Alton Hines is the pastor.

Officers Elected

BENTON, ILL.—The Illinois State Association in a recent meeting elected the following officers: Claude Hampleman, Moderator, Charles Osborn, Assistant Moderator, A. E. Norris, Clerk, George Waggoner, Assistant Clerk, and Betty Hampleman, Treasurer. All churches in the association were urged to support the Cooperative Plan and the new Headquarters building for the National Association. This body reports 3001 Free Will Baptist members in the state.

Servicemen's Retreats

NASHVILLE, TENN. — The Chaplain's Commission of the National Association of Evangelicals has arranged for five servicemen's retreats this fall. All Free Will Baptist parents that have boys serving in any

of these areas are urged to notify them about these meetings.

Meetings for the month of September have been arranged as follows: September 1-3, Clarksville, Tennessee, with Mr. Harold L. Witmer, Box 81, as the registrar; September 10-12, Tokyo, Japan, with Col. John C. Bonson, 11 Nakamaru Cho, Itabashi Ku, as the registrar; September 14-16, Eighth Army Retreat House, Korea, with Chaplain (Capt.) R. C. Wright, 7th Inf. Div. Art., APO, San Francisco, California, as the registrar.

It should be noted that all of these retreats are family type and arrangements have been made to accommodate all ages. Servicemen, chaplains, and dependents are cordially invited to attend.



RALEIGH, N. C.—Missionaries Tom and Mabel Willey, with foreign missions' director Reford Wilson and director of information Jerry Ballard, enjoy a few moments of fellowship with Eleena Ruiz of Cuba. Eleena's parents were members of the Free Will Baptist church in Pinar before leaving Cuba for Miami. They have been Christians about 1½ years. Visiting an aunt and uncle in Raleigh, Eleena was anxious to have a Bible which was made available.



Pictured above is the Welch Avenue Free Will Baptist Church of Columbus, Ohio, organized in 1950 with 15 members. Today it has 273 members with an average Sunday school enrollment of 260. Rev. Thomas Moore is pastor.



An open door of service for the Reverend Thomas Moore has been his ministry as hospital chaplain of Mercy Hospital in Columbus. He is pictured here in the hospital chapel which is available for prayer and consultation.

GOD'S WORD

(continued from page 9)

The tragedy of our powerlessness is that there was never a time in all of history when our witness was more sorely needed. Our newspapers, magazines, radios, television sets, all tell the same story—these are turbulent times! And to meet the challenge of our time, we need an obedience to the biblical injunction, "be filled with the Spirit." (Eph. 5:18). The term "filled" as used here could be translated "possessed." The Spirit-filled life, or Spirit-possessed life, is *not* one in which we have a certain amount of the Holy Spirit, but rather one in which He possesses all of us. The Spirit-filled life is one in which the Spirit expresses Himself within an individual as a controlling force. The condition is one of yieldedness on our part. We are filled with the Spirit as we are emptied of self.

The meaning of a Spirit-filled life or Spirit-possessed life is illustrated in an incident concerning D. L. Moody. He was invited to conduct a city-wide evangelistic crusade and the local ministers had met in planning. One of the ministers who didn't believe strongly in this type of evangelistic mission asked, "Why must we get D. L. Moody to come here? Does he have a monopoly on the Holy Ghost?" Another minister aply replied, "No, D. L. Moody doesn't have a monopoly on the Holy Ghost, but the Holy Ghost has a monopoly on D. L. Moody."

What about you? What about me? Does the Holy Ghost have a monopoly on our lives? Do our hearts yearn for the fulness of God's Spirit? Can we truly say with the song writer:

"Come, Holy Spirit, heavenly Dove, With
all thy quickening powers
Kindle a flame of sacred love in these
cold hearts of ours."

Another concern, if we live under the authority of God's Word, is the matter of separation. The Bible teaches separation from the world. Worldliness is not optional for the Christian. It is forbidden. Nothing could be clearer than the statement in I John 2:15-17: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, (the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

Two things are obvious from this Scripture—love of the world is forbidden; therefore it is sinful. Furthermore, the one who loves the world is of the world and worldly. Such a person does not have the love of God within him.

Just what is worldliness? Actually, worldliness is the self-indulgent attitude of the heart and mind toward life—this material universe and all of life's relationships. It is

not merely doing certain forbidden things or going to certain prescribed places. Worldliness is what we are, not just what we do. It is essentially an inner attitude, not only outward actions, for as the Bible says "as a man thinketh in his heart, so is he." (Prov. 23:7).

The most common form of worldliness which I observe today is the attitude of so many Christians toward the material things of this world. This is a very materialistic age. There is a great emphasis on having "things" and gaining possessions for oneself. In fact, a man's success or failure in this life, to a large degree, is determined by how successful he is in gaining for himself and his family the material things of this world.

I fear Free Will Baptists have fallen into this attitude of the world! Perhaps you do not agree, but what is it that consumes our time? What is it that gains the benefit of our talents? What is it that lives in our thoughts? What is it that we talk about the most? What is it that we choose when there is a choice between another "gadget" and

a contribution to a spiritual cause? We know the answer all too well, and if we would be honest with ourselves, we will have to admit that we have found it easy in this respect to live just like the world!

The manner of life adopted by many of us is well illustrated in an incident that was related to me by a friend. Late one afternoon at a lakeside, a cry for help was heard. Apparently a young lady had gotten out too far in the water and was now in serious trouble. Unfortunately there were no strong swimmers around, so there was some delay before a boat could be placed in the water and those involved could row to the place where the girl went down. The rescuers were successful, however, in pulling the girl from the water and rowed hurriedly back to shore to give artificial respiration. A small crowd gathered to watch the proceedings. Finally, after much effect it was obvious that their efforts were hopeless. The girl was dead! Just at that moment there was a stirring in the crowd as a

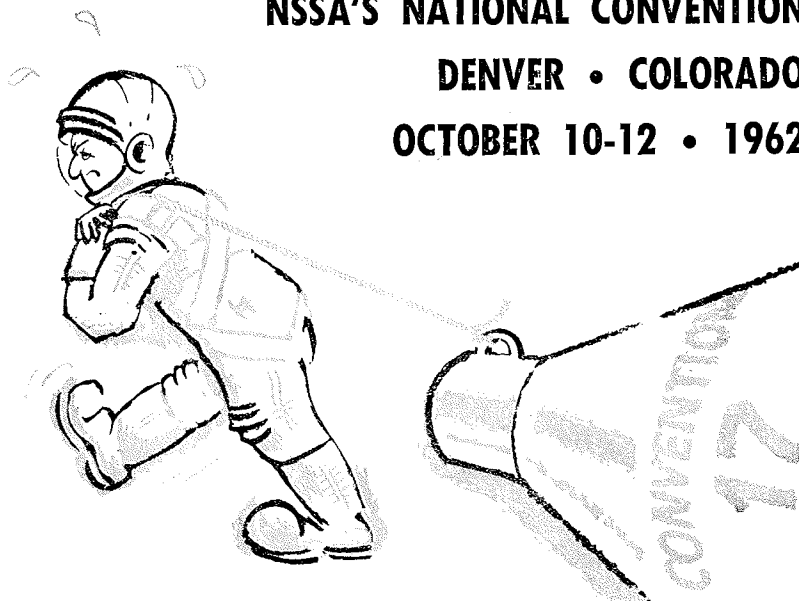
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NO MATTER HOW GET TO . . .

NSSA'S NATIONAL CONVENTION

DENVER • COLORADO

OCTOBER 10-12 • 1962



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strong, well dressed young man spoke up and said, "I could have saved her, but I had on my best suit."

I wonder if this isn't characteristic of so many of us today. We are more concerned about "our best suit" than we are doing the will of God. We have the attitude of the world. And, as a result, when we could do a work for God, our worldliness gets in the way.

And finally, I suggest that if we accept the authority of the Scriptures, we will be good stewards of our money. There are four truths from God's Word that we need to remember in regard to our money.

God owns it all.

We are stewards. God gives us the power to buy, sell, get gain, and the like. Money is one of the things God has entrusted to us. Our tithes, in proportion to the amount of money entrusted to us, signify our acknowledgement of God's ownership.

We are responsible to God for the use of all our money. The giving of a tithe (or any percentage) of our money to God does not lessen our responsibility to Him for what we do with the rest of it.

Our use of money is a spiritual barometer. No person is a mature Christian who does not see his obligation to God with regard to his money.

Last year Free Will Baptists gave a total of \$413,127.00 for all National Association ministries. This represents a per capita giving across the denomination of \$2.06. How pitiful! This means that Mr. Average Free Will Baptist spent more for candy, chewing gum, soft drinks, cigarettes, and entertainment than he did for the spread of the gospel through National Association ministries.

What does this lack of stewardship mean? First of all, it means that we must recognize that it takes money, lots of money, to establish and carry out successfully a worldwide ministry. The varied ministries of our National Association, each with an important contribution to make, are of such nature that thousands of dollars are needed.

It means that we must not hesitate to teach our people the biblical concept of the tithes and offerings. Free Will Baptists believe in tithing whether they practice it or not! Some time ago I received a letter with the inquiry whether or not a group could organize as a Free Will Baptist Church if they did not believe in tithing. With tongue in cheek, I responded by saying, "You must believe in tithing to organize as a Free Will Baptist Church, whether you practice it or not." Frankly, our poor stewardship across the denomination is due in large measure to our lack of instruction in this truth from God's Word.

But our lack of stewardship also means that we are not as committed to the Lord as we should be. Paul wrote in Romans 12:1-2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable

unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." If God has us, He also has our money. The stewardship of our money is never a problem when we have settled the stewardship of life. In fact, all of our problems and all of our needs will be resolved when we are right with God.

The theme of our association this year is "God's Word—Key to Spiritual Awakening." This is what we need—an awakening, a stirring, a revival. A revival sent by the Holy Spirit which will bring among us a new emphasis on holy living; a revival which will result in a grade of integrity which the world cannot match; a revival which will cause biblical truth to become personal experience. But such a revival will not come apart from an obedience to the Word of God. The hour has come for us to cease our pious platitudes regarding the authority of God's Word behind which we have sought to conceal our lack of doing. God's Word says, "Be ye doers of the word, and not hearers only . . . For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

So, let us as a people get back to the Bible—and by this I do not merely mean that we should read it, study it, and teach it. These are important, but this is not all—we need to *live* it. And when we do come to the Bible, listen to it, let it talk to us, and seek to live by it, we are well on the way to revival.

God of Revival, meet us now,
As on Thy Name we call;
Forgive our sin and hear our pray'r,
Let show'rs of blessing fall.

God of Revival, search our hearts
And make us pure within;
Burn out the dross and purify,
Lord, cleanse us from all sin.

God of Revival, make us one,
That we may work with Thee;
Help us to pray until at last
Thy mighty pow'r we see.

God of Revival, Love Divine,
Thy joy to us restore;
Pour out Thy Spirit as of old,
And stir our hearts once more.

God of Revival, save, we pray,
Let not the sinner die;
O make us witnesses for Thee,
For this we humbly cry.

—Oswald J. Smith

IN THE VINEYARD

■ **Home Missions Director, Homer Willis**, will be in Calhoun City, Mississippi, August 1-5 and will be in revival services with Rev. T. Norred, Florence, Alabama, on August 13-19. On August 22-23 he will attend the Missouri State Association and the annual Mexico Association on August 31.

■ **Roger Reeds**, Director of the Sunday School department, will attend the Mission Association, Mountain Grove, Missouri, August 9-10. His next meeting will be the Union Association, Greeneville, Tennessee, August 14-16, followed by the Missouri State Association on August 20-23.

■ **Executive Secretary of WNAC, Mrs. Eunice Edwards**, will be in Verdella, Missouri, on August 2-3. She will also attend the Missouri State Association on the 20-22.

■ **Reford Wilson**, Director of the Foreign Mission work, will be present for the Missouri State Association in Berkley on August 20-22. Mr. Wilson begins a revival at the Loyal Chapel church in Columbia, Tennessee, on August 26.

■ **Attending the Missouri State Association on August 22-23, Executive Secretary Billy A. Melvin**, will return to the office in time to share with the General Baptists in their Sunday School convention at Franklin, Kentucky, on August 29. He will speak at an evening inspirational service.

■ **Public Relations Director Paul Kettelman** spoke in South Carolina churches July 22-August 5 in behalf of the Bible College. He spoke August 2 at the Piedmont Association in Rockingham, N. C., and attended the Blue Ridge Association August 3.

■ **Dean Charles A. Thigpen** will attend the Missouri State Association in St. Louis August 20-23, speaking at the night service August 20 and at the Missouri Bible College alumni meeting August 23.

■ **President L. C. Johnson** served as speaker for the Union Association ministers' week at the assembly grounds, Greeneville, Tenn., July 23-28. He will be in a meeting with Rev. Frank Davenport of Goldsboro, N. C., August 5-12.

11. Let us have grace 12:28
12. Let us go forth unto Him 13:13
13. Let us offer up a sacrifice of praise 13:15

This is the only place in the New Testament where the Lord Jesus in His High-Priestly ministry is presented. Christ not only loved us and gave Himself for us, but now, in the heavens, He intercedes for us. That continuing ministry of which John 17 is a preview, is still going on in behalf of every believer in Christ. I shall close this brief glimpse of the book of Hebrews by stating two of the key passages concerning Christ, our High Priest (2:19-18; 4:14-16): "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Temperance Report

WHEREAS the theme of this association is "God's Word—Key to Spiritual Awakening" and in view of the teaching of God's Word with regard to temperance as found in Titus 2, I Timothy 4:12, Galatians 5:22-23, and

Whereas this is contrasted by the intemperate living of our society, worldly self-indulgence, drunkenness and moral decay, and

Whereas this is a disregard of these teachings, we submit the following recommendations:

1. That every pastor, teacher, evangelist, missionary, layman, be urged to stand against and proclaim the teachings of God's

Word concerning, the evils of intemperance, the use and sale of alcoholic beverages, sinful amusements, worldly entanglements, immodest dress, and the god of materialism.

2. That every Christian be alert to the subtle and evil attempt of the liquor industry through newspaper and magazine articles and advertisement to make drunkenness a sickness instead of a sin, the pressures of the materialistic society in which we live as it seeks to woo us to conform to the world and its status of material domination, abstain from anything that would grieve the Holy Spirit of God in their lives (Ephesians 4:30).

Resolutions of WNAC

BE IT RESOLVED that the convention set up a "Provision Closet" which would provide linens, silverware and other domestic items for our missionaries who go to the field.

Whereas the purpose of the Woman's Auxiliary is to help the churches teach and support missions, and whereas there is a desire among our women for special mission projects, be it resolved:

1. That we contact the mission boards and ask for suggestions and specific areas wherein we can help;
2. That we contact each of our missionaries on the field requesting a suggested list of needs;
3. That a list be compiled and made available to all our local, district, and state auxiliaries;
4. That we encourage each local, district, or state auxiliary to choose a project, as they feel led of the Lord, and to assume the

responsibility of completing the project selected;

5. That we send our gifts through the regular channels;

6. That the Executive Secretary be notified when a project is undertaken in order to avoid duplication;

7. That information concerning duty on shipments to each field be made available.

Be it resolved that we recommend to the individual states that they select someone to serve on the nominating committee before convention time and her name be listed on the state annual report. Be it further resolved that consideration be given for nominations for national officers prior to convention time.

Be it resolved that the WNAC propose a \$100.00 scholarship to Free Will Baptist Bible College to the first place YPA declamation winner. Time stipulation and rules to be made by WNAC. The time to begin with 1962 winner.

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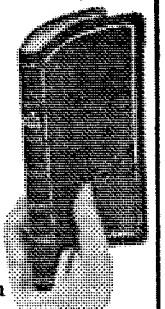
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