

Contact

of the
National Association
of Free Will Baptists

FEBRUARY, 1955

NASHVILLE, TENNESSEE

TIPPING or

TITHING?

X

Rev. Henry Melvin
RFD 2, Box 13C
Winterville, North Carolina



Plan to Tithe
in '55



Church Changes Name

"Please announce in the next issue of CONTACT that our church here in Florence has changed its name. The change is from Haven Free Will Baptist church to First Free Will Baptist church. The action took place at the regular quarterly business meeting on Monday night, January 3."—Rev. W. A. Hales, Florence, S. C.

Names Committee Heads

"The Free Will Baptist Ministerial Alliance of Tulsa met early in January and completed the organization for the preparation for the national association. I was previously named general chairman. The following local pastors were chosen as committee chairmen: Rev. D. D. Dipboye, finance; Rev. Dale Munkus, transportation; Rev. E. M. Kennedy, publicity, and Rev. L. A. Yandell, registration. We hope to have the best arrangements made for this meeting in July that have ever been enjoyed by the national association."—Rev. John H. West, Tulsa, Okla.

Reports New Organization

"I am glad to be able to send in the report that the state Home Mission Board of Kentucky has assisted in its first church organization. The new church has been established at Salt Lick. We hope to report two other new organizations soon."—Rev. Walter L. Hooper, Paintsville, Ky.

Paper Is Blessing

"CONTACT has been a real blessing to me. I pray that the Lord will continue to bless you as you publish it. Enclosed is my renewal."—Mary Smith, Portsmouth, Ohio.

Contact

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

Personally . . .

While we are not suggesting any radical departure from the regular procedure of church operation, we would like to raise this question: Why not let every person who attends our Sunday schools provide his own literature? Or every League member order his own quarterly program book? Or every woman who joins the Woman's Auxiliary buy her own year book?

The answer is easy—because when a person joins the church, the church assumes the responsibility of teaching and training to make him the best church member possible. And this is rightly so. When that member gives his money to the church he expects the church to provide the materials necessary to teach and train him.

Well then, if the church is going to provide all this for him, why not provide another tool necessary for his proper development—the church paper? We give him a Sunday school quarterly to teach him the Word, a League quarterly to train him for service—why not a subscription to the church paper to inform and inspire him denominationally?

It is just as wrong to fail to provide him with a subscription to the church paper so he may keep up with his denomination as it is to fail to provide the other literature necessary for his Christian growth. And since we do not leave it to the individual to get his own Sunday school, League, or Auxiliary literature, why make him order his own church paper?

Any time a person joins an organization, a subscription to the official publication is included in what he pays to become a member. It is true of farm organizations, civic clubs, employee groups, and on down the line. Should the church do less for its members than secular organizations do for theirs? Out of each member's offering the church should provide a subscription to *Contact*.

Since a number of churches have recognized this service to members to be as important as supplying other literature, we have started the "Every Church Family" Plan to make it easy for the church to see that every family has *Contact* coming to their home regularly.

It is so simple that any church can do it. Several are already considering it since it was started last month. The first church to adopt it was the Fellowship church in Flat River, Missouri, who enthusiastically accepted the idea when it was suggested by their pastor, Rev. Rolla Smith. Not only are they sending *Contact* to the seventy-six families in the church, but also the Missouri state paper, the *Free Will Baptist Gem*. We are sure this church will soon begin to reap benefits from this service to their members.

Here is the way it works: The church sends the names and addresses of all church families whom they want to receive the paper. (Although it is not required, it would be the church's advantage to send the names of non-resident and inactive families. This gesture on the part of the church might stir up their church loyalty.) A church with 150 members would probably have around 50 to 60 families. These families would receive *Contact* monthly in their own mailboxes, but the church would be paying for the subscriptions monthly or quarterly, as they preferred.

Subscriptions for 60 families would cost the church \$60 a year—or \$5 a month—much less than for the other literature provided. It is such a small amount that a Sunday school class or some other group might want to make the payments as a project. *If there are those from the church who are already subscribing, the remainder of their subscriptions would be credited to the church account.*

Here, then, is an easy plan to inform, enlighten, and inspire every member of every Free Will Baptist congregation. The church owes it to its membership to see that they get *Contact*. Perhaps all it needs in *your* church is for somebody to explain it and make the suggestion. You'll be doing yourself, your church, and every member a favor by taking the initiative. We'll be glad to furnish information and lists for enrolling every church family. Write us this month!

Is My Church a Good Steward?

Dr. L. C. Johnson

in earth: Go ye therefore and teach all nations" (Matthew 28:18).

Editor's note: This message has been adapted from an article written several years ago for the Stewardship Commission entitled "Stewardship in the Local Church." Dr. Johnson is president of the Free Will Baptist Bible College, Nashville, Tennessee.

A local church that fails in its stewardship is in danger of judgment.

The Bible gives a perfect example of the truth of that statement. In chapters two and three of Revelation the Lord had John write to the seven local congregations in Asia and point out their failures, warning them of impending judgment unless they repented.

Certain things had been committed to these churches and they had failed to be good stewards.

Ephesus had not been a good steward of the fervent love which the Holy Spirit had kindled in their hearts. Their love had waned and they were responsible. The church at Sardis had not been a faithful steward of its spiritual life, but had instituted a system of works for spirituality.

Church Lost Love

The Laodisean church had failed in its stewardship because they had become lukewarm, indifferent, unconcerned, lacking a passion for souls, and were counting their assets in terms of material prosperity, numbers and outward pomp.

These scriptural illustrations graphically show that groups have stewardship responsibilities as well as individuals. No doubt, God has visited judgment upon many of our own churches because of their failure to be good stewards of that which he had entrusted to their care.

You ask, "What are the stewardship responsibilities of my church?" God wants you to know that your church has a stewardship of the gospel. By this we mean our responsibility to those who have never heard the saving story of Jesus. This responsibility has been committed to all the disciples of Christ, both individually and collectively. The Lord Jesus has imparted unto the church a message that the world needs, but does not have.

A Unique Message

It is a unique message in that it does things that no other message is able to do. The gospel message is the only message that can make over men's lives. We may educate people, give them better living conditions, higher wages with fewer hours to



work, better medical care, and do many other things to improve their social conditions; but all these fail to meet the real need.

So the church has been made the steward of the gospel of Christ. In accepting this unique privilege, we must also be willing to accept this unique responsibility.

Of no other message has it been said that it is the power of God unto salvation, but Paul declares the gospel of Christ to be so. Jesus also referred to this power in giving the Great Commission when he said, "All power is given unto me in heaven and

A Message with Power

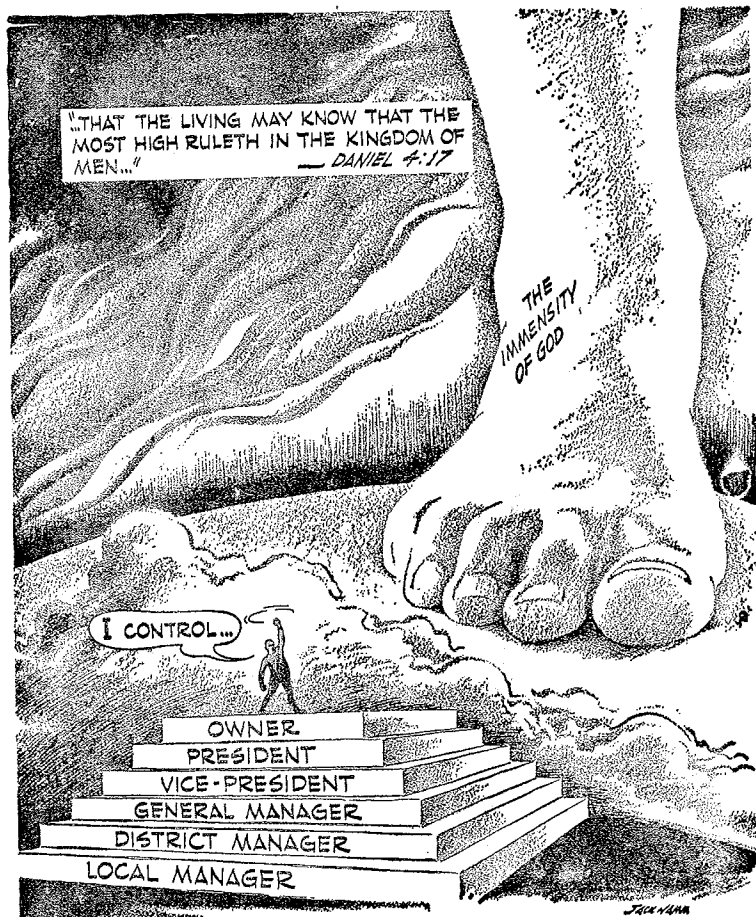
It is definitely intimated here that the message the church was to impart would be empowered by God himself and would accomplish his purpose. So the church has been made steward of a message that is both unique and powerful. It has power sufficient to transform sinful lives, to bring peace to troubled hearts, and to bring order out of chaos.

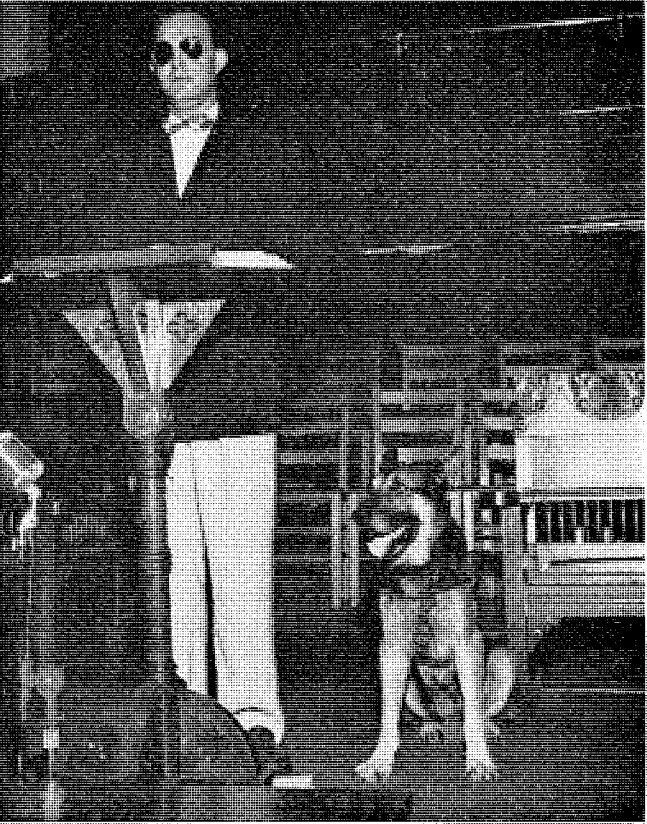
Having been committed exclusively to the church, our responsibility is tremendous to bear this message to the world that has never heard.

The stewardship responsibility of the
(Continued on page 6)



Not the Owner, Just a Steward





REV. CALVIN WILLIAMS AND KEITH

Blind Pastor Busy, No Time to Cry

Despite blindness, the Rev. Calvin Williams
has achieved a life-long ambition

W. S. Mooneyham

When you're on top of an obstacle in your path it isn't an obstacle anymore.

Whether or not it's an obstacle all depends on your point of view—if you are looking *up* at it or *down* from it, says the Rev. Calvin Williams, and it is this bit of philosophy that has carried him from a near tragedy at Saarbrücken, Germany, in 1945 to the pastorate of a new, growing Free Will Baptist church in Tallahassee, Florida.

When the Capital City church called him as pastor about five months ago they helped him realize a long hoped-for role in life. He might have achieved the goal much sooner had he not become blind as a result of a service-connected injury during World War II.

However, Mr. Williams is quick to correct anyone who refers to his blindness as a handicap. While it does hamper his activities somewhat, of course, he does not regard himself as being handicapped, nor do the friends who know him well.

Adjusting Requires Faith

Overcoming obstacles has become a sort of hobby for Mr. Williams since he entered the "world of darkness." "Anyone can adjust to any situation if he has faith and determination," he says. "Perhaps God permitted this to happen to me just to see if I really had what it takes to make him a decent servant."

Those who have watched his faith and dogged persistence to climb on top of his obstacle so he can look down from it agree that he has what it takes. After the land mine exploded in his face in Germany the outlook was pretty dark, but he came back home in 1946 and asked his home association to ordain him. They did and he accepted the Pineview Free Will Baptist

church, near Colquitt, Georgia, as his first pastorate in 1946-47.

After this first venture into the ministry he realized his need for additional training so he left the pastorate for school. He attended college in Oklahoma in 1948-49, then took his B.S. and M.A. degrees from Florida State University in 1951 in the field of psychology and social counseling.

Dog Is Friend

Both Mr. and Mrs. Williams are originally from Donalsonville, Georgia, but have made Tallahassee their home since starting to the university there. They have a son, seven-year-old Ronald. Another member of the family is Keith, the faithful "seeing eye" dog. Almost always accompanying his handsome 6-foot master, the big German Shepherd presents a picture of intelligence. The two have grown to be a familiar sight about the city.

Keith, who Mr. Williams says is his most faithful servant and friend, is not only the "eyes" of his master, but also his "nose." He must depend largely on the dog for smell, since he lost most of that sense in the same accident that claimed his eyesight. The minister says he can depend on Keith to sound the alarm if something is burning.

He obtained the dog at the Morrystown, N. J., "Seeing Eye" school in 1947.

Along with his regular pastoral duties, Mr. Williams has been doing counseling. In addition, he has been active in the local chapter of the Federation of the Blind, and currently is the president. Through this work he assists other blind persons to obtain the "talking book" service and other aids for the visually handicapped.

Reads Braille Rapidly

The youthful minister reads Braille

rapidly and gets most of his religious literature in this form. He has a Braille Bible, a specially designed wristwatch, and other conveniences. He says he finds little difficulty in performing most any task, and has even been doing a bit of "first coat" painting around the house.

The congregation he serves has purchased a large house in a lovely part of the city and turned it into a church. The basement, which will seat 200, serves as an auditorium and the upstairs rooms take care of the Sunday school. The property is valued at \$18,000. The church was organized in January, 1954, by Rev. Chester Pelt.

His biggest difficulty in handling the pastoral duties is in visitation, he says. He carried on as much of it as possible while his wife was in school, but now that she has graduated he expects to do much more visiting of his members and prospective members.

Wife Directs Music

Mrs. Williams received a degree in music education from the School of Music at Florida State University on January 29. She has been assisting her husband in his church work as director of music. He also has some musical ability. He plays the piano, another trick he picked up after becoming blind, and does some solo work.

Mr. Williams is very enthusiastic about his pastorate. He has already set up some related activities along with his ministerial work and is planning others. Among these are a fellowship club for all handicapped, and old people's recreation group, and a children's fellowship group.

You won't find him morose or pessimistic. After all, as he says, what's there to complain about when you're on top of an obstacle looking down.

Denominational Calendar for 1955

JANUARY

Orphanage and Benevolence Month
Church Loyalty Month

FEBRUARY

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

MARCH

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

APRIL

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

MAY

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

JUNE

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

JULY

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

AUGUST

Summer Camp Month with youth emphasis

SEPTEMBER

Christian Education Emphasis

OCTOBER

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

NOVEMBER

State Missions Month climaxed with special Thanksgiving offering.

DECEMBER

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

Who Is IT?

Once there was a Christian,
He had a pious look;
His consecration was complete—
Except his pocketbook,
He'd put a nickel in the plate,
And then with might and main
He'd sing, "When we asunder part
It gives us inward pain."

FEBRUARY, 1955



The Prayer Fellowship

C. F. Bowen, Director

EDITOR'S NOTE: This feature of CONTACT has been a blessing to our entire denominational program. Through the Prayer Fellowship hundreds of people have joined in daily prayer for requests that have ranged from their personal lives to the world-wide ministry of our church.

We still have on hand some of the beautiful, two-color membership cards for those who would like to join us in this daily fellowship of prayer. We will send them in any quantity to any group wanting to enroll their members. This would be well for Woman's Auxiliaries, Leagues, cottage prayer meeting groups, Sunday school classes, prayer bands, etc.

Send us the number of your membership and we'll supply the cards, suitable for carrying in purse or billfold, free.

Pray without ceasing. Christ did. He lived in the atmosphere of prayer. Never give up. Christ longs to enter your heart, to repeat his victory in your life, his miracles in your work; but you must keep the connection unbroken. And he will answer you if you wait patiently for him in the spirit of persevering prayer.

Tues., Feb. 8—This is Stewardship Emphasis Month. Pray that the members of your church may become better stewards.

Wed., Feb. 9—Pray for Rev. and Mrs. Wesley Calvery, our missionaries in Japan.

Thurs., Feb. 10—Pray for William Mishler, our national Sunday school board's promotional secretary. He is conducting a Sunday school revival in Warren, Arkansas, February 13-20.

Fri., Feb. 11—Pray for Rev. Burkette Raper and the faculty of Mt. Allen Junior College.

Sat., Feb. 12—Pray for your pastor who is waiting before the Lord concerning tomorrow's services.

Sun., Feb. 13—Pray for a victorious day at your church.

Mon., Feb. 14—Pray for Rev. and Mrs. G. C. Lee, our home missionaries in Nebraska. Remember Melinda Kay, their daughter, too.

Tues., Feb. 15—Pray that God's will be done in the matter of our Co-operative Plan of Support.

Wed., Feb. 16—Pray that the 1,500 subscribers to *Contact* may renew their subscriptions to the paper.

Thurs., Feb. 17—Pray for a greater support of the Chapels for Cuba project sponsored by the National League Board.

Fri., Feb. 18—Pray for the churches that do not have pastors.

Sat., Feb. 19—Pray for your Sunday school teachers and officers.

Sun., Feb. 20—Pray for your pastor that he may preach better today.

Mon., Feb. 21—No one carries a greater load than Dr. L. C. Johnson, president of

our Bible College in Nashville, Tennessee. Pray for him today.

Tues., Feb. 22—Pray for the pastors who are accepting new churches this month. Pray also for the churches!

Wed., Feb. 23—Remember your prayer meeting tonight. Pray that someone might be saved.

Thurs., Feb. 24—Pray that God may open the way for us to have new buildings, so badly needed, at our Bible College by the opening of school next September.

Fri., Feb. 25—Pray for the churches which are planning a revival during the months of March and April, in keeping with our simultaneous revival effort.

Sat., Feb. 26—Pray for the students in our schools who are having financial difficulties. Why not send a gift to one of them?

Sun., Feb. 27—Pray again for your pastor.

Mon., Feb. 28—Two months of the new year have passed. What have you done extra for foreign missions? Pray for our missionaries.

Tues., March 1—Rev. and Mrs. Robert Wilfong, our home missionaries in Tampa, Florida, need your prayers.

Wed., March 2—Many problems in our denominational life perplex us at this time. Pray for God's clear leadership in the lives of those who lead us.

Thurs., March 3—Pray for Rev. Raymond Riggs, our foreign missions secretary. His daily decisions are of great significance to all of us.

Fri., March 4—From out of our several orphanages come some worthy young people. Pray that God may make of them mighty servants for himself.

Sat., March 5—Pray for the officers of your league.

Sun., March 6—Pray that your pastor may know the power of the Holy Spirit today.

Mon., March 7—Pray for an infilling of the Spirit of God in your own life.

Is My Church A Good Steward?

(Continued from page 3)

church will never be satisfied until every person in the world has had the privilege of hearing the gospel story, for the message given to us by the Master is a universal message. No group has an exclusive claim to it. It was never intended that one segment of society should benefit from the gospel while another could not have it.

Stewardship of Life

"Preach the gospel to every creature." Jesus said. Our church is now awakening to its stewardship responsibility to carry the gospel to all the world. Our growing missionary consciousness the last few years is indeed heartening. But we have just begun.

And there is yet more. Not only has the gospel been entrusted to the care of the church to be proclaimed among all the peoples of the earth, but into her care has been committed the lives of those who have been saved through its ministry. The responsibility of the church does not cease when we have won men to Christ. After this, the church must institute such a program that will utilize all the lives of those who become Christians.

Take the case of John. He has heard the gospel and has believed on the Lord Jesus Christ as his Saviour and now joins the church. John is a young man of great talent and has great possibilities to make good in the world. He has a lot of drive that an intelligent, robust young man might be expected to have. He has ability to lead men. He has ability to make money.

Church Must Train Members

And now John is saved and a member of the church. Does the responsibility of the church cease when John has been saved and become a member? By no means! It is now the job of the church to train John and show him that his life belongs to the Lord and that his whole personality must be used to glorify Him.

He must be taught his responsibilities in regard to life in every phase. When he becomes a business man earning money, he must be taught by his church what his responsibilities are in regard to his money. He must be taught from the Word of God how he is to use his talents. He must be taught that the proper use of his time is a thing for which he is accountable to God.

He must be taught that he is a steward of his emotional life, and must love the Lord with all his heart, soul, mind, and strength. His church must teach him to be a good steward of his body. In short, John's church is responsible to help him realize that his whole life belongs to the Lord and that life is not divided into the secular and sacred, but that all of life is sacred to the Christian.

Utilize Lives for Christ

So then the twofold stewardship given to the church as regards human life is to win the soul to Christ and utilize the life for Christ. Someone has said, "The church is the institution which welcomes, nourishes, serves, protects, and develops the life power of the Christian religion."

Paul's expression, "Warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus," embraces the goal of the church in fulfilling its stewardship responsibilities. If we do this, there are definite results to be expected. The church which faithfully teaches stewardship to its members may expect at least four definite results.

The first of these results has to do with money. We cannot hold the truth that money is a loan from God and must be used in strengthening the individual life and for extending the kingdom without something extraordinary happening. It is the duty of the church to help its members establish a system of proportionate giving.

Blessing Is Twofold

When every member of the local church is following such a plan the needs of the church will be adequately met. When every member of the church is worshipping the Lord with his gifts on the first day of the week in proportion as the Lord has blessed him, the church will not only have sufficient money to carry on its program but will also be deepened in its own spiritual life. The blessings which are received in the worship of God with our money is twofold. It brings blessings to the giver and to the one who receives the benefit of the gift.

But each church must guard closely to see that its local program does not absorb too great a percentage of the gifts received from its members who worship God with their possessions. In other words, the church that teaches its members to be good stewards of their money must also be a good steward of the money received from its membership.

Many local churches have been far too careless in the expenditure of that which comes into their treasury. The church must accept most seriously the obligation of spending that which has been sanctified in worship unto God. The church that is careless and thoughtless in the use of the money entrusted to it may expect its members also to be careless with the use of their money.

Unlock Leadership Abilities

The proper emphasis upon stewardship in the local church will also unlock a vast reservoir of leadership which has never yet been used in the work of God. When time and talent are recognized to be a loan from God, men then begin to ask how they can use those talents, and that time for the benefit of God's work in the world. Many

who have tried to avoid duties and responsibilities in the church count it a happy privilege to do whatever they can for God when they come to recognize His ownership of their lives.

Isaiah, no doubt, recognized God's ownership of his life before he could willingly say, "Here am I; send me." Every church needs all the leadership that it can possibly have. It is a most difficult task to find those who are not only ready, but eager, to do all they can for God. But when we have been successful in teaching men that they are stewards of their time and talent then they willingly accept responsibility.

The local church that properly emphasizes stewardship will also see the benefits in a consecrated membership. When we have once recognized the Lord as the owner and giver of life with all its possessions and that we are obligated to give back to him all that we have, then we see that our lives are not our own. Seeing that we belong to God will then lead us to seek His will for our lives.

Church Marks Map

And in seeking his will for our lives some will be called as missionaries, ministers, teachers, and into many other areas of Christian service. What a mighty hour it is in the church when its young people recognize the holiness of life's work and they vow to devote their lives to Christian service.

I am told of one church which has a remarkable map in its vestibule. It is a map of the world upon which are seventy-one colored pins marking the place of service of young people from that church who are laboring in as many places as ministers, missionaries, or some other phase of full-time Christian service. Seventy-one young people from that one church are in the Orient, India, Africa, South America, and across the United States.

Emphasize Life Stewardship

"How was it accomplished?" you ask. It was accomplished by an emphasis upon the stewardship of all of life—an emphasis which has been regular, systematic, compelling.

The church is possessed of a mighty storehouse of money, time, and talent in the lives of those who at some hour have united with its fellowship. Much of that treasure is now undeveloped and unused, but this need not continue to be true. A broad and continuous emphasis upon Christian stewardship will transform any organization and unlock the door to a vast storehouse of dormant love and service. It is a fact that if a local church properly teaches the stewardship of life, there will be going from its ranks young men and women with a throbbing desire to serve Christ.

The alternative is severe, for the local church that fails in its stewardship is in danger of judgment. May every Free Will Baptist church be as faithful in its own stewardship as it is under obligation to God to encourage its members to be.

Chairman Writes to Study Course Officers

EAST TUPELO, Miss.—Mrs. Luther Gibson, study course chairman of the Woman's National Auxiliary Convention, has just released a message to the study course chairmen of local auxiliaries. She says:

"I trust that this new year will prove a greater blessing to each of us than any year before. God has done great things in the past, but he wants to do more for us if we will only meet his conditions and let him bless us. I am sure that each of you want to be 'approved unto God, a worker than needs not be ashamed.' But to be that worker, you must study.

"And now, here is some information to help you plan the study courses for the year. With an already full church calendar, the question may arise, 'How can we get six study courses into our year's work?'"

"This can be accomplished by carefully planning your work and activities. Perhaps your president has or will soon call an executive committee meeting to plan the different activities for the year. At this meeting you should schedule your study courses to begin as soon as possible. By doing this you can get them all in.

"Maybe you could combine the Sunday school and auxiliary study course on evangelism, missions, or prayer. To be an A-1 study course, each class must provide an hour's study and teaching of each chapter of the text and with members participating in the discussion.

"Plan to make your study courses the best this year. Study courses beget knowledge; knowledge begets interest; interest begets activity, prayer, and gifts. May we study in 1955 that we may have God's approval on our lives."

Auxiliaries Urged to Stewardship Emphasis

NASHVILLE, Tenn.—Local auxiliaries should tie in their stewardship emphasis with the denominational stewardship month which is being observed in February, Mrs. H. B. Sloan, executive secretary of the WNAC, said recently. Heading the list of supplies which the auxiliary office has available is a stewardship study course book, "All of Mine for Him," by Rev. Damon C. Dodd. These sell for one dollar each.

Tracts and other material available include:

P'd Tithes
I Can't Afford Not to Tithe
New Testament Giving
Stewardship
Simple Arithmetic You Profit By
When Money Talks

—All 40¢ per 100

Declamations: —10¢ each

"Sammy Wazinsky"

"Keeping A Score Card"

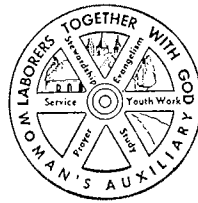
"Not Omitting the Fourth Stanza"

"I Want A Miracle" (for juniors)

"Don't Be A Tightwad" (for juniors)

Playlets: —10¢ each copy

"Murky Church Discovers God's Plan"



Woman's Auxiliary

"His Command — Our Task"

Mrs. H. B. SLOAN, Executive Secretary

Reports from the Field

COLUMBUS, Miss.—A district auxiliary convention has been organized in connection with the newly organized quarterly conference of North East Mississippi area. The district convention was set up December 30-31 when the quarterly conference met here at the First Free Will Baptist church.

Officers were elected as follows: Mrs. Luther Gibson, East Tupelo, president; Mrs. Hobson Waldon, Columbus, vice-president; Mrs. Ralph Riley, Priceville, recording secretary; Mrs. Kimble Crossley, Columbus, assistant secretary; Mrs. Leonard Hill, Tupelo, corresponding secretary, and Mrs. W. A. Burke, Philadelphia, treasurer.

Chairmen of the convention are Mrs. J. D. O'Donnell, Columbus, youth auxiliary; Mrs. Nan Post, East Tupelo, study course; Mrs. Wilburn Beasley, Salttillo, stewardship-prayer chairman, and Mrs. Letcher Field, Columbus, personal service. The next district meeting will be held March 30 at East Tupelo.

* * *

WARREN, Ark.—The auxiliary of the Willoughby church met December 27 in a regular meeting and completed a study course in the *Manual of Methods*. The course was taught by Mrs. H. Reedy Saverance, president. Nine members were present for the meeting.

* * *

MEMPHIS, Tenn.—One of the highlights of the Christmas program at the new Free Will Baptist church here was the presentation of a \$50 check to the church building fund from the Woman's Auxiliary. The presentation was made by Mrs. Elmer Wood, auxiliary president, to the pastor, Rev. Kermit Esther.

* * *

DOTHAN, Ala.—A Go-Tell Auxiliary was organized January 5 at the First Free Will Baptist church here. Ten charter members joined the organization. New officers include Glenda Cook, president; Patsy Cherry, vice-president; Linda Jo

Cedre, secretary; Nina Stephens, treasurer, and Mrs. Charles Craddock, sponsor.

* * *

NASHVILLE, Tenn.—The months of December and January were record-breaking months in the sale of Woman's Auxiliary literature, according to Mrs. C. F. Bowen, literature chairman. Over 10,000 program books had been mailed out up to January 15, she said. Included in the total were 8,200 yearbooks, 800 YPA program books, and 1,000 GTA program books. The total literature sales for the year is expected to reach 12,000 pieces, Mrs. Sloan said.

* * *

WARREN, Ark.—The women of the Fairview church near here met January 5 and organized a Woman's Auxiliary. Mrs. Maxie Lee Overton led the organizational meeting. After she had spoken on "What Is the Auxiliary," and "Why We Need to Organize," Mrs. Gressie Mae Cornett, acting secretary, took the names of thirteen who pledged membership. After the constitution was read, the following officers were elected:

Mrs. Maxie Lee Overton, president; Mrs. Gressie Mae Cornett, vice-president; Mrs. Bessie Lee Harton, youth auxiliary chairman; Mrs. Mildred Brown, study course chairman; Mrs. Sallie White, program-prayer chairman; Mrs. Joan Stokes, personal service chairman; Mrs. Horton, recording secretary; Mrs. Overton, corresponding secretary; and Mrs. Cornett, treasurer.

Regular meetings will be held the first Wednesday of each month at the church.

* * *

NASHVILLE, Tenn.—The Tennessee state auxiliary convention voted some two years ago to contribute toward a repatriation fund for Rev. and Mrs. Daniel R. Cronk, missionaries to India. To date only \$163.56 has been contributed to the fund, according to Mrs. H. B. Sloan, WNAC treasurer. Since the Cronks are coming home this month, she suggested it would be timely for Tennessee auxiliaries to bolster the fund with additional offerings.

Beginnings in the Northeast

Editor's note: With Part Eleven of our story, the author turns his attention to New England. We hope this inspiring story is blessing the lives of our readers and that all of you are planning to get several copies of the book to give to friends when the series has been concluded.

Thus far the Free Will Baptist story has been concerned with the earliest beginnings of the denomination in North Carolina and the south. This was necessary both from a chronologic and historic standpoint. We come now to the expansion of the Free Will Baptist movement and for the next months will review its fortunes in New England and the northeast.

In order to get a correct understanding of our denominational history, it must be borne in mind that the movement in the north was not necessarily an outgrowth of the original Free Will Baptist movement under Palmer in North Carolina. It seems from all accounts that the Randallian organization came as a natural defense against the prevailing evils of the day in that particular part of the country and did not depend on the older Free Will Baptist group either for advice or assistance.

While it is true that the two groups later enjoyed mutual fellowship and fraternal interchanges, they were never actually considered as one and the same. Many of the Free Will Baptist churches in the south consistently refused to unite with their northern brethren in any official organization.

Circumstances the Same

The beginnings in the north were very similar to those of the south, inasmuch as prevailing circumstances were much the same. The first and primary cause for the Free Will Baptist church in the north was the prevailing intolerance of the day.

The early New England settlers were Puritans of the purest class. In exiling themselves on our uninviting shores, they never intended that their settlement should provide an asylum for all. They regarded it as both their right and duty to protect their children from all errors. In carrying out this right and duty, they fell into two grievous errors—1) the supposed necessity of uniformity in public worship, and 2) the connection of church and state.

The first forbade religious toleration; the latter led to the defense and support of religion by legal means. The Cambridge Platform was adopted in 1648 as agreed upon by the Elders and Messengers of the

Damon C. Dodd

church, and General Court and it became the ecclesiastical constitution. In part it provided that, "men who publicly called in question the authority of the magistrate in things of religion, who opposed infant sprinkling, or petitioned for civil and religious privileges, were to be fined, imprisoned, or banished."*

Liberal Spirits Needed

While Calvinistic Baptists were doing a great work toward correcting this intolerance, men were needed and wanted whose *free* doctrines and liberal spirit would set the great love of God and the free principles of the gospel in vivid contrast with the narrow policy of sectarian men. The zealous efforts of Free Will Baptist men were destined to provide this much needed impetus.

The second great evil of the day was the ministry. While the first ministers of New England were pious men "mighty and abundant in prayer," they were also learned men. A classical education was considered of such importance that candidates for ordination were examined in the Latin, Greek, and Hebrew languages and some were rejected because they were unable to meet the test.

So much emphasis was placed upon education, and so stringent were the demands that the minister be a learned man that soon such things as piety, humility, and Christianity were forgotten. Many men who had a good education were induced to enter the ministry, although openly professing that they held to no particular religious views. The salary, learning, and commanding influence of the ministry led many to take it up as a profession. The consequence was a strong tendency to conform to worldliness and cold formality.

Spiritual Life Emphasized

George Whitefield, while traveling in New England, made this observation: "The reason why congregations have been so dead is because they have dead men preaching to them . . . It is true indeed that God may convert people by the devil, if he pleases, and so He may by unconverted ministers. But I believe that He seldom

**History of Free Will Baptists*, Volume 1 by I. D. Stewart

makes use of either of them for this purpose.*

To meet and correct this evil was another part of the Free Will Baptist mission. Never did men insist more determinedly on any point than did the denomination on the unquestioned piety and high spiritual attainment of its ministry. Other qualifications might be wanting, but this, never!

Among other evils of the day was that of coercion. The fact that the Puritans depended upon political and civil action for the support of religion laid the groundwork for ugly viciousness in this respect. They (the Puritans) regarded the preached gospel as a public good, and held that inasmuch as everyone was in some measure benefited thereby, he ought to be forced to support the church as it preached.

Town Supported Minister

The Cambridge Platform taught, "that not only members of churches, but all who are taught in the word, are to contribute unto him that teacheth in all good things; and that the magistrate is to see that the ministry be duly provided for." Laws were passed requiring every town to support a minister, "the burden to be laid on the whole society jointly, whether in church order or not."

"The recognized method of settling a minister was for the church to give him a call and then the town, at a legal meeting, would concur in the invitation and vote the required salary. If there was no church to take the lead in this action, the town proceeded with the initiative. Towns not only voted the salary, which was assessed and collected the same as other taxes, but on 'settling' a man, a 'settlement' was voted much larger in amount than the annual salary, that he might provide himself a home among his people."*

Opposed to 'Hirelings'

Men who were thus compelled to support ministers whom they never heard and build meeting houses which they never entered, became prejudiced against religion itself. The tide of popular indignation at last came to run so high that by the beginning of the nineteenth century all were exempt from further taxation at their express request.

The Free Will Baptist movement was strictly opposed to this "hireling" ministry from the very first. So pernicious in its effect was the whole system of religious

**Ibid.*, page 17

**Ibid.*, pages 9-20

coercion, that they felt themselves compelled for the time to stand upon the extreme ground of contributions given privately and voluntarily. This led to their being reproached as opposed to salaried ministers and the effects were felt seriously for some time. However, this specter disappeared in a few years and the Free Will Baptist denomination produced some of the country's leading ministers.

Two major doctrines of the day which were throttling the spiritual growth of the church were hyper-Calvinism and infant baptism. People were faithfully indoctrinated in the tenets of personal, unconditional election and reprobation, the absolute perseverance of the saints, and "that God ordains whatsoever comes to pass." One contemporary historian asserted that "the whole body of New England clergy are Calvinists. In two hundred churches, not one is Arminian."

Infant Baptism Opposed

The doctrine of infant baptism was also widespread and was opposed vigorously by the Baptist groups, especially the Free Will Baptists. The Free Will Baptist movement also provided much opposition to the rank Calvinism and predestination of the day.

One of the most threatening of all evils was the impiety which possessed many church members. This was brought on by the fact that inasmuch as men were required to pay taxes to support the church they demanded the full benefits of the church without repentance. This brought about a meeting called by the General court in Boston in 1662 in which was formulated a so-called "half-way" covenant. It provided that "all baptised persons are members of the church, and their children are entitled to baptism." It also allowed for "receiving into church membership all persons sprinkled in infancy," and "not scandalous in life, though not professedly pious." It can readily be seen how the "half-way" covenant greatly lowered the standard of piety, loosely held the reigns of discipline, and developed a "liberal" policy which ripened into Unitarianism.

Reconstructed Apostolic Platform

Coupled with all these evils were the doubtful issues of the Revolution which was pending at that time. Onto the stage as deliverers came men, called of God, who were destined to set in order the Free Will Baptist movement and provide the people with the truth as it was in God's Word. As we follow the chain of events in the history of our church in the north we will see how singularly used of God were these men.

The new Free Will Baptist movement in the north did not introduce a new religion. It only labored to reconstruct the apostolic platform; and standing upon it, their success was the apostolic spirit revived. This is shown in the following, which sets forth the original positions of the Free Will Baptists.

1—The Bible is given by inspiration of God and is the only rule of faith and practice.

2—The Divine Trinity composed of God, as Father, Son, and Holy Spirit; of infinite attributes and righteous providences.

"Christ is all, and in all, to us." He is the author of salvation, and the all-prevailing name with God; He is hope of glory and through Him all things were possible.

General Atonement Taught

Free Will Baptists also believed that Christ died for all, and that the atonement was general.

They believed in the Holy Scriptures as a guide to all truth, a help in all infirmities, and an everlasting comfort to the soul. Their own strength was weakness, their wisdom folly, and their righteousness as filthy rags. But when divinely impressed with a sense of duty and endowed with power from on high, they "conferred not with flesh and blood." Their belief in the necessity of the Spirit's aid has seldom been equalled.

"They believed in the foreknowledge of God but denied that it necessitated the acts of man. Both the invitations and threatenings of the Gospel, its warnings and admonitions, imply free moral agency, and they

impressed upon dying sinners the words of the Savior, 'Ye will not come unto me that ye might have life.' Such are the motives to piety and the freedom of choice, that the persistent sinner was assured that he would stand self-condemned, eternally reiterating the sentence, 'thou has destroyed thyself.' So important was their estimate of this sentiment 'free will' that it was reproachfully forced on them as part of their name."*

Articles of Faith

The Free Will Baptist Church set forth, in addition to the above, these articles of faith:

1) Perseverance of the saints, like the salvation of sinners, was conditional.

2) A Divine call to the ministry.

3 "The workman is worthy of his meat."

4) The chief prerequisite to church membership was that one be born again. They believed in growth in grace and progress in Christian experience.

5) In worship, little reliance was placed on outward form, but everything depended on the spirit within.

Cut Loose from Tradition

6) Repentance, faith, baptism, church membership, and communion, was the order of obedience.

7) No one could be an obedient follower of Christ unless he were "buried with him in baptism."

8) In the matter of Communion, the Christ-like sentiment of the heart, as well as the kind invitation from the mouth, was to everyone who could discern the Lord's body, "Come with us."

Thus did the early Free Will Baptists cut loose from the traditions of the church and the doctrines of men and stood on the Word of God. They believed what it taught and practiced what it required. In so doing they were prepared to meet the demands of the times and great was the blessings of their labors. Sinners were converted, spiritual worship revived, and primitive Christianity restored.

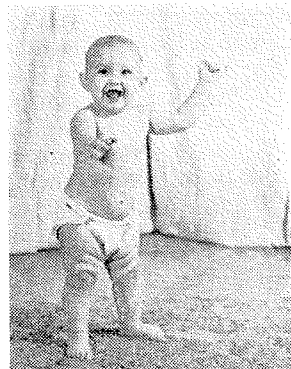
*Ibid., pages 27-28
(Next month—God's Man for God's Hour)

MELINDA KAY LEE SPEAKS OUT FOR HOME MISSIONS

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



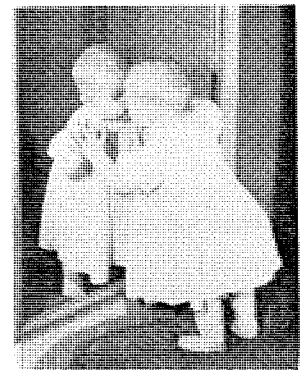
Free Will Baptists in Nebraska are on their way! My hat's on and I'm going, too.



Now listen, folks. I believe there's -something everyone of you can do.

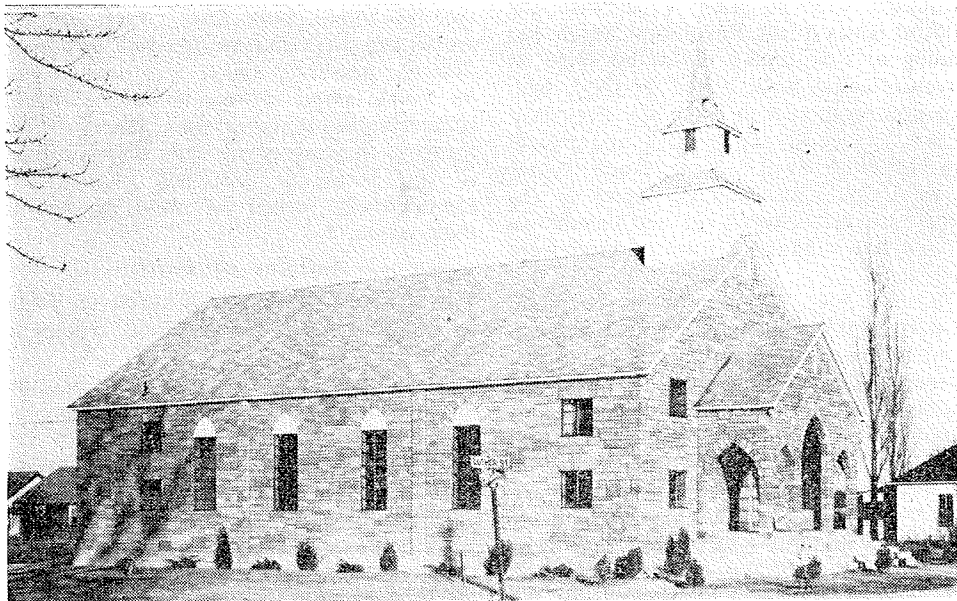


What did you say? You agree with me that home missions is important and you will do something about it. Fine!



Just one last look at the subject ought to convince anybody.

CHURCH OF THE MONTH



Just fourteen months after the First Free Will Baptist church at Kirksville, Mo., was organized, the congregation held a dedication service for church property valued at \$60,000. Under the leadership of the pastor, Rev. Lester Jones, the congregation has finished the lovely church building and educational plant shown above, plus a parsonage. The organization of the church took place September 30, 1953, following a revival conducted by Rev. Damon C. Dodd and Rev. Rolla Smith. The dedication service was held last December 5. The congregation has grown from 32 to 49 members and the Sunday school now averages about 85 in attendance. (For additional information about the dedication service, see "Glancing Around the States.")

Plans, Materials Announced for Stewardship Month

NASHVILLE, Tenn.—February marks the beginning of Stewardship Emphasis month, which is being sponsored again this year by the Board of Home Missions in cooperation with the Stewardship Commission, according to an announcement from the home mission office.

This year's theme is "Plan to Tithe in '55" and all stewardship material has been prepared around this slogan. A packet of five attractive three-color posters is available for your church auditorium and Sunday school classrooms. Included in the packet is the master-poster 14" x 22" and four others 8½" x 11". The poster messages are concise and striking and are designed to leave the lessons of stewardship with each one who sees them.

The book "All of Mine for Him" is still available and if your group has not used it as a stewardship study course, please plan to do so this spring. Tracts and playlets are also available on request as are tithing pledge cards.

You may place your order by filling out the order-blank on this page and mailing it to the Stewardship Commission, 3801 Richland Avenue, Nashville, Tennessee.

Stewardship posters (package of five) \$.50
All of Mine for Him \$1.00
 Pledge cards40 per hundred
 Playlets (mimeographed)10 each copy
 Tracts40 per hundred

ORDER FORM FOR STEWARDSHIP MATERIAL

Name _____

Address _____

Merchandise	Quantity	Price
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Crusade for Christ

March and April have been designated "Crusade for Christ" months for 1955 and plans have been completed to make this the greatest campaign ever to be held by Free Will Baptists, according to the Rev. Damon C. Dodd, promotional secretary of the Home Mission Board, the sponsoring agency.

"Crusade for Christ" will be promoted again under the slogan, "The Church Points the Way." Each of the 4,000 Free Will Baptist churches is being urged to plan revival services sometime during these months. The Home Mission Board is also asking that a complete report be made of the campaign. Forms may be had by writing the board and requesting them.

Widow Makes First Gift to Memorial Fund

NASHVILLE, Tenn.—The Free Will Baptist Memorial Fund is a reality.

For nearly two hundred years the sacred spot on which the first Free Will Baptist church was organized has borne no sign whatsoever of its hallowedness, but that is soon to be said no more for the first offering toward the purchase of the Free Will Baptist memorial came on December 26, 1954.

The donor of the initial Memorial Fund gift is Mrs. Ada Wilson, of Bladenboro, North Carolina, who is a widow and has been a shut-in for the past year. She writes in part: "I for one want to say yes! Let's place a marker on the site where our denomination first started."

The idea for setting this memorial is that the place of beginning for Free Will Baptists might be marked for all to see. It is planned to purchase a small lot in or near the little village of Cisco, North Carolina and place a monument on it.

The marker itself will be of granite on which a plate of statuary bronze will be mounted. This tablet will carry the dates and data about the organization of the Free Will Baptist church.

Plans are in the making for a gigantic memorial and commemorative service to be held at the time of the unveiling of the monument. Invitations to attend will be sent out to every Free Will Baptist church member.

This project is being financed by individual gifts and is not to be in conflict with any other church or denominational project. Your own gift will be appreciated, whether it be large or small. A memorial booklet will be given to each donor after the memorial service has been conducted.

Your response in sending your offering will determine just how soon we can plan for the service. You would do well to sit down right now and prepare your gift. Mail it to:

Free Will Baptist Memorial Fund
 3801 Richland Avenue
 Nashville, Tennessee
 Each gift will be promptly received.

MISSIONARIES SAILING FOR HOME

Along the Missionary Newsfront

FROM ARGENTINA . . . The Latin American Mission was arranging for a street meeting in a city of Argentina. As soon as word of the street meeting reached the local Curate priest, he was in the mayor's office demanding that these "thieves of souls" be forbidden any opportunity to spread their false doctrines. But the mayor stood by the new constitution which guarantees full freedom of speech and religious liberty, and the open-air meeting was held with a repeat program the following night. Well over a thousand people listened respectfully.

* * *

AND FORMOSA . . . A leading newspaper in Formosa recently carried this story: "This week over sixty-five Chinese have been picked up from the Formosan straits swept out to sea from the China mainland. One was a woman who was nailed to a homemade cross alive. This Chinese woman had been stripped of all her clothes. Her breasts had been cut off and it is concluded after torture and being crucified alive, she was thrown into the river where she drowned."

* * *

NAZARETH REPORT . . . Six Communist members were recently elected to the city council of this all-Arab town. The Communist party polled 38.3 per cent of the total vote, the largest of any single party. This in the town where Jesus grew up!

* * *

FROM JAPAN . . . A United States economy measure is giving the Communists an opening in Japan, and they are making the most of it. With American overseas libraries closing their doors because of budget cuts, Russian and Chinese Communists are moving to fill the vacuum. They are selling large quantities of low-cost books in English and have opened their first lending library in Tokyo.

The best customers of Communist bookstores are Japanese college students. Price is a major consideration for the average Japanese book buyer. An American book costing \$4 (and many of them do) is out of the question for a Japanese university student. On the other hand, prices in Communist bookstores are apparently left to the proprietors to determine. They charge what they think the buyer can afford, and consequently students pay less than businessmen.

Books from Russia are handsomely bound, printed on good paper, and are low in cost. Stalin's *Problems of Leninism*, which offers 803 pages of English text for fifty-five cents, has drawn 60,000 purchasers.

FEBRUARY, 1955



Rev. and Mrs. Daniel R. Cronk, who have been in India for seven years, are scheduled to leave there either February 2 or 14 to return to the states and begin their furlough. They are expected to arrive in New York about April 10. After a visit with Mr. Cronk's family in Michigan, they will appear in services and a missionary conference in the Detroit area through May 8.

Following this they are scheduled to visit in east Tennessee and be at the homecoming service at the Tennessee home for children, of which Mrs. Cronk is a graduate, on May 10. Their next appearance will be in a missionary conference at Warwick, Virginia, May 15-22. After this date, they will be available for special services through the month of September, according to Rev. Raymond Riggs, promotional secretary for the Board of Foreign Missions.

Churches wishing to have them for a service should write the foreign mission office giving a first, second, and third choice of dates. Their passage home will cost \$1,200, according to Mr. Riggs, and he hopes many special offerings will be made to cover this expense.

FRANCE HAS NEEDS . . . France is much smaller in size than the state of Texas. The population is 43 million. Probably 90 per cent of the people have been baptized into the Roman Catholic Church, but that church dare not claim them. They claim only 7 million practicing Catholics. At one time 26 per cent of the people were registered, voting Communists. Christianity has never been offered to the masses. There are 36,000 cities and villages in France without one Protestant church.

* * *

CATHOLICS ON FORMOSA . . . To show their sympathies with the people who worship idols, the Roman Catholic Church on Formosa has received a special edict from the Pope allowing Formosans to continue their present forms of worship, provided they worship Jesus and Mary too. Formosans who come to the Catholic services are provided with milk, clothing and education—all free. The Pope has claimed this island for the Roman Catholic Church and to that end has sent over 500 priests there.

* * *

REVIVAL IN SPAIN . . . Under the auspices of Youth for Christ, a revival campaign was held in Barcelona, Spain. Each day began with a two-hour prayer meeting at 6 a.m. An evangelistic meeting was held each evening. To accommodate the crowds it was often necessary to hold

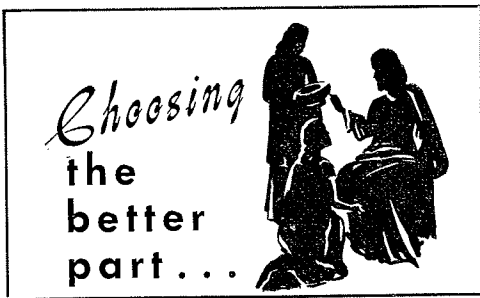
two or three simultaneous services. In some places, street traffic was jammed and policeman intervened, threatening to stop the meetings if the people did not desist in their efforts to attend. In some churches with a seating capacity of four and five hundred, twelve and fourteen hundred crowded in. There were 100 decisions for Christ.

* * *

NEW IDEA IN INDIA . . . In Travancore, South India, newspaper evangelism is proving very successful. The newspaper that has the biggest circulation in that language has given a high concession for publishing Christian messages. The newspaper goes to 30,000 homes and at least three times that number are reading the messages. Recently it was observed that one of the evangelical "advertisements" was posted on the bulletin board of the high school.

Each ad carried an invitation to write in for further information and many are responding to this. Three correspondence courses are being used as follow-up with those who write in.

The above material was compiled by the Evangelical Foreign Missions Association for use in evangelical publications. Dr. Clyde W. Taylor, who has spoken at many Free Will Baptist missionary conferences, is the secretary.



MRS. EUNICE EDWARDS

I made a dress for myself today. The material, which was a Christmas gift, has a small, geometric pattern and is a most skillful blend of colors. I liked the material and enjoyed making the dress.

I learned a few things while working on this dress—not only about sewing, but some spiritual truths that blessed my heart. I laid out the pattern pieces, and then in order to conserve material, I had to rearrange them. I thought, except for the scarcity of material, how like our lives.

It seemed I could almost hear my Heavenly Father speaking to me. Our lives are given to us as a gift. The Apostle said, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20).

When my friends gave me this material they were kind enough to include the thread, zipper, etc., and there was a little note attached which read: "Make something pretty for yourself."

That is exactly what God has done for us. He gave us not only our lives, but the glorious privilege of serving Him and the blessed Holy Spirit to empower us for service so we could make something "pretty" for ourselves. When we serve others, we add to our own lives. A proverb says, "All that we send into the lives of others comes back into our own." So, when we fail to serve, we are subtracting from our own spiritual growth.

When the pattern was placed and the cutting began, the soft material seemed to slip right away from the scissors so I asked Wanda to help me. And I thought how often I have depended upon the help of others when the sharp edge of circumstances caused me trouble.

Yes, at times I've taken my life into my own hands only to mess it up miserably. Then the Master carefully rearranged the pieces and encouraged me to try again, always trying to get me to see that he had a picture of the finished product, even as I had the picture of the finished dress on the front of the pattern envelope.

Even the skillful blend of colors, both bright and dark, in this piece of cloth is like our lives. They are not all pastel pinks and blues with lacy clouds of delight, but there are some darker, somber tones for each of us. Yet when these all are blended into one harmonious whole, the result is a rich, full life.

After all this, do you wonder why I like this dress so much?

Oklahomans Name Faculty to Begin School Operation

WETUMKA, Okla.—The faculty has already been selected to begin operation of the Free Will Baptist school which will be established here. A six-weeks institute is scheduled to start February 3, with night classes being offered for area people to attend.

The school, which has not yet been named, will begin operation on property which was acquired about a year ago by the Progressive association.

Rev. Elvis Priest, Holdenville pastor, has been named to head the school. The action was taken December 11 when the state Board of Christian Education met with a special committee selected by the state convention to make arrangements for the opening.

Mr. Priest has had Christian training at the Independent Baptist Bible College in Oakland, Calif., Oklahoma Baptist University at Shawnee, Okla., and extension work from the Free Will Baptist Bible College.

Rev. N. R. Smith, Wewoka pastor, will conduct the teacher training and Sunday school administration work. He is a graduate of the Free Will Baptist Bible College and holds an A.B. degree. Rev. E. A. O'Donnell, Atoka, will teach music, and Rev. E. M. Kennedy, Tulsa, will teach homiletics.

Dr. I. W. Yandell, a long-time leader in the state, was named to teach any of the following subjects: English, Speech, Bible Doctrine, and Greek. Dr. Yandell holds degrees in both law and medicine.

S. S. Averages Reported From Twenty Churches

Church	S.S. League	Average
ARKANSAS		
Phillips Chapel, Springdale	131	
Mt. Harmony, Saffell		31
CALIFORNIA		
First Church, Kerman	115	77
KENTUCKY		
Virgie	52	
MICHIGAN		
Highland Park	513	
MISSOURI		
Fellowship, Flat River	181	
Fredericktown	158	
NORTH CAROLINA		
Cramerton	325	
St. Mary's, New Bern	310	52
Edgemont, Durham	306	
Hickory Chapel, Ahoskie	118	34
OHIO		
Fairborn	72	
OKLAHOMA		
Capitol Hill, Oklahoma City	198	
Lawnwood, Tulsa	180	
Tecumseh	95	52
TENNESSEE		
Elizabethton	207	
Erwin	200	
Bethlehem, Ashland City	118	
Loyal Chapel		49
WEST VIRGINIA		
Thomas Memorial, Huntington	254	

College Report Shows Churches Give \$1 in \$3

NASHVILLE, Tenn.—Free Will Baptist churches gave only one out of every three dollars it cost to operate the Free Will Baptist Bible college the last six months of 1954. These figures were revealed in a financial report released by Dr. L. C. Johnson, president.

Out of an income of more than \$63,000, gifts from individuals and churches amounted to something over \$20,000, the report showed, which means that the college had to depend on tuition, student income, and other sources for two-thirds of its operating income from July 1 to December 31.

The complete financial report, as released by the president's office, is given below. Because the college is dependent largely upon gifts from Free Will Baptist people for its operation, Dr. Johnson urged a careful check of the "Gifts by States" section to see if each state is doing as much as it should.

GIFTS BY STATES

Alabama	\$ 715.96
Arkansas	764.63
California	383.14
Florida	283.00
Georgia	1,435.67
Illinois	512.45
Kentucky	213.82
Kansas	11.00
Maine	10.00
Michigan	988.99
Mississippi	713.26
Missouri	1,206.42
New Mexico	5.00
North Carolina	4,574.67
Ohio	802.00
Oklahoma	1,619.28
South Carolina	968.28
Tennessee	2,911.76
Texas	2,046.30
Virginia	563.94
West Virginia	97.33
	\$20,826.90

INCOME

Gifts	\$20,692.35
W.N.A.C.	294.37
Miscellaneous income	396.52
Matriculation fees	365.00
Registration fees	2,037.50
Tuition	10,281.05
Activity fees	802.50
Room	6,365.23
Board	15,999.68
Music fees	657.50
Library gifts	147.73
Miscellaneous small fee accounts	85.90
Bookstore sales	5,456.39

\$63,581.72

EXPENDITURES

Administrative and teaching salaries	18,243.36
Office salaries	3,434.99
Kitchen salaries	1,775.35
Household salaries	1,710.00
Library salaries	1,350.00
Maintenance and repairs	4,237.57
Travel expense	705.88
School supplies	66.17
Telephone expense	709.36
Heat	1,278.90
Electricity	428.44
Water bill	212.05
Laundry	27.30
Groceries	5,431.43
Household supplies	230.15
Miscellaneous expense	421.21
Printing	1,415.74
Insurance	955.49
Office expense	1,049.40
Library expense	289.71
Practical work department expense	236.15
Board of trustees expense	437.86
Quartet itinerary expense	2,529.72
Employer S. S. taxes	142.89
Interest	114.59
Unified program	1,500.00
Additions to fixed assets	2,050.24
Bookstore purchases	4,433.73
Bookstore general expense	12.99

55,430.67

Income over expenses **\$ 8,151.05**

My Stewardship

Ah, when I look up at that Cross
Where God's great Steward suffered loss—
Yea, loss of life and blood for me!
A trifling thing it seems to be
To pay the tithe, dear Lord, to Thee,
Of time or talent, wealth or store—
Full well I know I owe thee more:
A million times I owe thee more!

But that is just the reason why
I lift my heart to God on high
And pledge thee by this portion small,
My life, my love, my all in all!
This holy token at thy Cross
I know, as gold, must seem but dross,
But in my heart, Lord, thou dost see
How it has pledged my all to thee,
That I a steward true may be!

—Ralph S. Cushman

The Pay Check and Religion

"Where your treasure is, there will your heart be also" (Luke 12:34). One of the most frequently overlooked fundamentals of religion is the relation of the pay check to spiritual life.

The first impulse, which often becomes a deep conviction, is that there is no relation between a man's pay check and his spiritual life; or if there be any relation, it is detrimental; the less a man pays out of his pay check for religion the more spiritual he becomes; while the more he pays out the less spiritual he becomes.

This is a mistake . . . Push your treasure out ahead of you toward God, and see how your heart will follow your treasure toward him.—Walter R. Fruit.

A Modern Hamlet

To tithe or not to tithe—that is the question.

Whether 'tis nobler in a man

To take the Gospel free and let another foot the bill,

Or to sign a pledge and pay toward church expenses!

To give, to tithe—aye, there's the rub. To pay,

When on the free-pew plan, a man may have

A sitting free and take the Gospel, too,

As though he paid, and none be aught the wiser

Save the Finance Committee, who—

Most honorable of men—can keep a secret!

"To err is human," and human, too, to buy
At cheapest rate. I'll take the Gospel so!

I'm wise, I'll wait, not work—I'll pray, not pay,

And let the other fellow foot the bills,

And so I'll get the Gospel free, you see.

FEBRUARY, 1955

Who Then Can be Saved?

A drowning boy was struggling in the water. On shore stood his mother in an agony of fright and grief. By her side stood a strong man, seemingly indifferent to the boy's fate. Again and again did the suffering mother appeal to him to save her boy. But he made no move.

By and by the desperate struggle in the water began to abate. He was losing strength. Presently he came to the surface, weak and helpless.

At once the strong man leaped into the stream and brought the boy in safety to the shore. "Why didn't you save my boy sooner?" cried the grateful mother. "Madam, I could not save your boy as long as he struggled. He would have dragged us both to certain death. But when he grew weak and ceased to struggle, then it was easy to save him."

To struggle to save ourselves is simply to hinder Christ from saving us. To come to faith in God's Son, we must pass from the place of effort to accepted helplessness. Our very efforts to save ourselves turn us aside from that attitude of helpless dependence upon Christ which is necessary in order that he may save us. It is only when we cease from our own works and depend helplessly upon Him that we realize how perfectly able He is to save without any aid from us.

Jesus taught many lessons on the plan of

redemption. Many of his stories picture it graphically. In Luke 18 he told of the two men who went into the temple to pray. One of these men had spent all his life doing things which he thought would make him a better man. Verse 11 says of this man, "The Pharisee stood and prayed thus with himself . . ."

In his self-righteous prayer he congratulates himself that he is different from most other men, then begins to name the things he had done. The other man, a publican, prays without so much as lifting his eyes, saying, "God, be merciful to me a sinner." His prayer was answered because he humbly acknowledged he was a sinner and asked for mercy.

In this same chapter Luke tells about the ruler who came to Jesus. When Jesus answered his question about salvation, the young man was not willing to give up everything to follow the Master. Of his unhappy rejection, Jesus said, "How hardly shall they that have riches enter into the kingdom of God." Those who heard him say it then asked him this important question, "Who then can be saved?"

The answer is easy: All who are willing to admit they have no goodness and are willing to let Jesus Christ take complete control. Will you now say, "All to Jesus I surrender"?—Willard C. Day



Glancing Around the States . . .

BEN BARRUS, News Editor

Columbia's First Church Completes New Building

COLUMBIA, Miss.—The First Free Will Baptist church in Columbia has recently completed the construction of an eight room educational building. They have also remodeled the church auditorium, parsonage, and the recreational facilities. Rev. J. D. O'Donnell serves the church as pastor.

Goldsboro Church Begins To Rebuild

GOLDSBORO, N. C.—The First Free Will Baptist church of Goldsboro which was razed by fire on November 7, 1954, is being reconstructed, according to the pastor, Rev. J. R. Davidson. Mr. Davidson states that the architect has been instructed to utilize every bit of available space to the advantage of the church. Mr. Davidson further declared that "We feel that our best, with what we have, with what our people can raise, and with what we are able to borrow, we will be several thousand dollars short of the actual needs. Please pray with us that we may know the will of the Lord in every step."

Kirksville Conducts Dedication Service

KIRKSVILLE, Mo.—The First Free Will Baptist church of Kirksville held an all-day dedication service on December 5, 1954. The service climaxed a fourteen-month program that has realized a steady increase since the organization of the church on September 30, 1953. Rev. Damon Dodd and Rev. Rolla Smith were the speakers for the services. Rev. Lester Jones, pastor of the church, presented the Bible to the church as their guide in faith and in practice.

Willard Day Goes To Fredericktown

FREDERICKTOWN, Mo.—Rev. Willard Day, who has been doing evangelistic work, has accepted the pastorate of the Fredericktown church. Mr. Day succeeds Rev. William Newsome.

Kentucky Group Organizes New Church at Salt Lick

SALT LICK, Ky.—Rev. Walter L. Hooper, chairman of the Kentucky home mission board, announces that a new church has been organized in Salt Lick under the auspices of the home mission board. Rev. Ted Green was the evangelist for the revival preceding the organization. Members who assisted with this work included Rev. C. C. Hall, Rev. Vern Conley, and Rev. Homer E. Willis.

East Texas District Meets at Mt. Olive

MT. OLIVE, Texas—The East Texas district association held its regular meeting at Mt. Olive church on January 8, 1955. Rev. Gaston Clary served as moderator. Rev. J. M. Goode was the speaker for the occasion. During the business session, delegates voted to return ministerial credentials to Rev. Huey Gower and to reinstate him in the association. Mr. Gower was placed on a probationary period of 21 months.

New Mexico Church Reports Increases

ARTESIA, New Mex.—The Free Will Baptist church at Artesia reports a steady increase in attendance and they have recently purchased a building and lot. Rev. S. M. Aragon has served the church as pastor since its organization four months ago.

Plans Being Completed To Purchase Camp in Texas

FORT WORTH, Texas—The West Fork association is now completing plans for the purchase of a camp site in Clay county. Rev. M. L. Sutton, pastor of Trinity Free Will Baptist church, has been elected chairman of the board of trustees.

West Fork Holds Quarterly Meeting

FORT WORTH, Texas—The West Fork association of Texas recently held its quarterly meeting. The business session was confined mostly to the discussion of the new camp grounds. The Bethel church of Ft. Worth was admitted to the association.

New Church Organized By Fort Worth Group

FORT WORTH, Texas—The Love Free Will Baptist church was organized in Ft. Worth on December 30 with thirteen charter members. Rev. Braxton Chaffin was elected pastor. Others elected include Mrs. Jack Lucas, church clerk; and Earl Eagleton, Sr., Doc Baber, and Jack Lucas, deacons. The church has purchased a building with a 100' x 145' lot to start this fourth Free Will Baptist church in Ft. Worth.

Lawton Has New Church

LAWTON, Okla.—A new Free Will Baptist church has been organized at Lawton. Rev. D. A. Yandell is serving the church as pastor.

Faith Program Meets at Cairo

CAIRO, Ga.—The fifth annual meeting of the Faith program will convene in the courthouse at Cairo, on the first Sunday in February. Music will be supplied by the Gospeliers, Free Will Baptist Bible College; the Melody Boys, Cairo, Ga.; and the Wesham family, Hopeful, Georgia. Rev. C. B. Dowdney, Bainbridge, Georgia, will be the principal speaker.

Edwin Group Erecting New Church Building

EDWIN, Ala.—The New Prospect Free Will Baptist church in Edwin is in the process of erecting a new church plant. The building was begun during the pastorate of Rev. Durwood Long and is being carried on by their present pastor, Rev. Huey Long.

Revival Date for Willoughby Changed

WARREN, Ark.—The date of the revival planned for the Willoughby Free Will Baptist church has been changed from January 17-26 to January 31-February 9. Rev. Reedy Saverance, pastor of the church, announces that Rev. Reford Wilson will hold the meetings.

W. T. Newsome Resigns From Fredericktown

FREDERICKTOWN, Mo.—Rev. William T. Newsome has announced his resignation from the First Free Will Baptist church to become effective February 9. During the eighteen months of Mr. Newsome's ministry at Fredericktown the Sunday school has reached an average of 174 with a record attendance of 334. Also, a new educational building and a baptistry has been added. Mr. Newsome added that he has not yet been called to another church.

Oklahoma Pastor Wins And Baptizes Father

OKLAHOMA CITY, Okla.—Rev. Jack Dodson recently had the pleasure of baptizing his 78-year-old father whom he led to the Lord less than a year ago. Mr. Dodson is pastor of the Central Avenue Free Will Baptist church.

Progress Reported By Phoenix Church

PHOENIX, Ariz.—The Free Will Baptist church at Phoenix reports a steady increase in Sunday school attendance. Also, a new church building is under construction. Rev. Jesse Stepp is pastor.

**Rally Day Planned
At Dothan Church**

DOTHAN, Ala.—The First Free Will Baptist church at Dothan is planning a denomination rally day for February 13. Rev. Charles Craddock, pastor of the Dothan church, announces that Rev. W. S. Mooneyham, executive secretary of the national association, will be the speaker for the three services during the day. The afternoon rally will feature area pastors on the program. During the services, Mr. Mooneyham will speak on "What God Needs Most," "The Together Way," and "The Place Called Calvary."

**Orange Cove Church
Reorganizes League**

ORANGE COVE, Calif.—The Orange Cove Free Will Baptist church has reorganized its leagues and has added a junior league. Sponsors of the new junior group are Mr. and Mrs. John Cross. Rev. C. R. Fassio is pastor of the Orange Cove church.

**Ardmore Church
Calls New Pastor**

ARDMORE, Okla.—Rev. Carl H. Walter has been called to pastor the First Free Will Baptist church in Ardmore. Mr. Walter assumed his duties on December 19, 1954. Prior to his coming, the church had a revival meeting conducted by Rev. George McLain.

**Farmington Group
Purchases Property**

FARMINGTON, Mo.—The Farmington Free Will Baptist church has purchased an old Methodist church for \$25,000. Mr. James Barker is pastor of the church.

**Tulsa Church Led
In Revival by Dixon**

TULSA, Okla.—The First Free Will Baptist church of Tulsa held a revival meeting January 23-30. Rev. O. T. Dixon was the evangelist and Rev. John West is pastor of the church.

**Cramerton Has
Dodd for Revival**

GASTONIA, N. C.—Rev. Damon Dodd, promotional secretary of the national home mission board, held a revival in the Cramerton Free Will Baptist church January 30-February 6. Rev. Rikard is pastor of the Cramerton church.

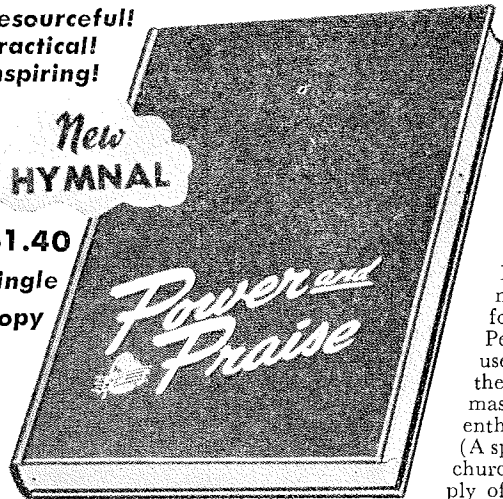
**Olin Phillips Accepts
Elizabeth City Church**

ELIZABETH CITY, N. C.—Rev. Olin Phillips has accepted the pastorate of the Free Will Baptist church here. Mr. Phillips, who is a graduate of the Free Will Baptist Bible College, comes to the church from a pastorate in Tennessee. He succeeds Rev. Charles Brown. The new pastor's address is 600 Walnut Street, Elizabeth City.

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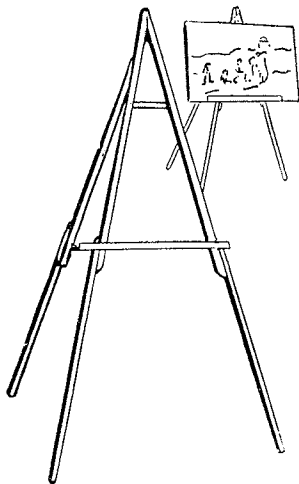
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Four scenes: Hannah praying; bringing Samuel to tabernacle; Samuel working; Samuel hearing God's call . . . T1008

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Four scenes: Noah building ark; animals entering ark; the flood; Noah's sacrifice . . . T1003

Daniel in the Lions' Den

Two scenes: Daniel praying and wicked princes before King Darius; Daniel in lions' den . . . T1016

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Four scenes: Angel appearing to shepherds; Mary and Joseph at manger; shepherds at manger; later visit of the wise men . T1015

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Two scenes: Traveler attacked by robbers; Samaritan cares for victim; Samaritan and wounded man at inn . . . T1024

Feeding the 5,000

One scene, four parts: Jesus and disciples in boat; Jesus teaching crowd; boy bringing lunch to Jesus; feeding 5,000 people . . . T1005

Prodigal Son

Four scenes: Son leaving home; tending swine; returning home; father welcoming boy . . . T1021

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Beautiful new drawings of four scenes: Jesus and friends going to Jerusalem; disciples getting colt; Jesus riding colt; Jesus and children in temple . . . T1018

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Three scenes: Bargaining and betrayal by Judas; crucifixion; resurrection morning . . . T1013

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Three scenes: Paul and Silas and demented girl; in prison; in jailer's home . . . T1004

The Lord's Prayer

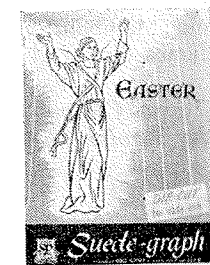
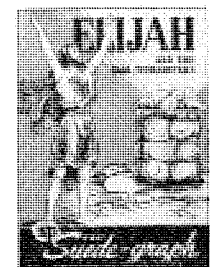
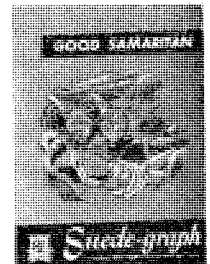
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